

kwekwapa. Wa puma ngamandhla Untombi-yapansi, wa gijima e ya lapa ku kona aoyise naonina. Ku te lapa e senhla kwomuzi, wa puma Usilwane endhlini, wa bona Untombi-yapansi enhla kwomuzi. Wa memeza Usilwane e ti, "Mina lapa, ntombi-yapansi! u ya ngapi na?" Wa baleka ngamandhla Untombi-yapansi. Wa mlandela Usilwane e pete umkonto, e ti lapo e ya 'ku m bamba kona, e ya 'u m gwaza ngomkonto.

beneath the armpit. Untombi-yapansi rushed out, and ran away to her fathers and mothers.⁵⁵ When she was at the upper part of the village, Usilwane left his house and saw her. He called her, saying, "Here, attend to me, Untombi-yapansi, where are you going?" Untombi-yapansi fled with haste. Usilwane pursued her, taking an assagai in his hand, thinking when he should catch her, he would stab her with it.

Untombi-yapansi escapes.

Wa ti lapa e seduze kakulu Usilwane, Untombi-yapansi wa ti, "Dabuka, mhlabha, ngi ngena, ngokuba ngi za 'kufa namuhla." Wa dabuka umhlabha, wa ngena Untombi-yapansi. Wa ti lapo Usilwane e se fika lapo, wa funa, e nga m boni lapo e tshone kona Untombi-yapansi; wa ti Usilwane, "Hau! hau! u tshone pi, loku ngi te ngi lapaya wa e lapa na?" A ka be e sa m bona. Wa buyela emva Usilwane.

When Usilwane was very near her, Untombi-yapansi said, "Open, earth, that I may enter,⁵⁶ for I am about to die this day." The earth opened, and Untombi-yapansi entered. When Usilwane came there, he sought, but could not see where Untombi-yapansi had descended; he said, "Hau! hau! where did she descend! for I thought when I was yonder, she was here." He was no longer able to see her. He went back again.

She goes near the chief's garden and gives an alarm.

Wa hamba Untombi-yapansi; kwa ti lapa so ku hlwile wa lala, e nga pumanga pansi. Kwa ti kusasa wa vuka futi, wa hamba. Kwa ti lapa se ku semini kakulu wa puma pansi, wa ye w'ema ega-ngeni, wa memeza e ti, "U so ya yiyayiya⁵⁷ yedwa kwela nonyaka; Untombi-yapansi went on; when it was evening she slept, not having come out from the earth. In the morning she awoke, and again went on. When it was midday she came out of the earth, and went and stood on a small elevation, and shouted, saying, "There will be nothing but weeping this summer."⁵⁸ Usilwanekaza-

⁵⁵ The brothers of the father are called fathers; and the father's polygamic wives, mothers.

⁵⁶ See Appendix.

⁵⁷ Yiyayiya for hlalila; in Isikqwabe dialect.

⁵⁸ The u here does not refer to any particular person, but to the people of the chief in general. The natives say on such occasions, "U ya 'kuba Umayemaye kwela nonyaka." "There will come Umayemaye this summer." Umayemaye being a name personifying mourning. "The woe-woe-man will come this summer."

Usilwanekazana u bulewe Usilwane ; u ti, u be d/lala ngengomende yenkosi." Sa ti isalukazi esi lapo embutisweni, "Kungati ku kona oku lengezayo, ku ti Usilwanekazana u bulewe Usilwane ; u be d/lala ngengomende yenkosi." Ya ti inkosi, "Si tate ni, ni si ponse emnceleni." Ba si tata, ba si bulala, ba si ponsa emnceleni ; ngokuba be ti, "Si llolela umntwana wenkosi."

na has been murdered by Usilwane ; he says, she has killed the prince's leopard⁵⁹ without cause." An old woman which was in the royal garden said, "It sounds as though some one was shouting afar off, saying, 'Usilwanekazana has been killed by Usilwane ; she has killed the prince's leopard without cause.'" The king said, "Seize her, and cast her outside the garden." They seized her, and killed her, and cast her outside the garden ; for they said she was prophesying evil against the king's child.

She goes to another place and shouts again.

Wa pinda wa d/lala lapo Untombi-yapansi, wa fika kwelinye iganga, wa ti, "U so ya yiyayiya yedwa kwela nonyaka. Usilwanekazana u bulewe Usilwane ; u be d/lala ngengomende yenkosi." La ti ikzeku, "Ku kona oku lengezayo ; ku nga ti ku ti, 'U so yiyayiya yedwa kwela nonyaka. Usilwanekazana u bulewe Usilwane ; u ti, u be d/lala ngengomende yenkosi.'" Ya ti inkosi, "Li tate ni, ni li ponse ngapand/le kwomncele." Ba li tata, ba li ponsa emnceleni.

Again Untombi-yapansi passed onward from that place, and went to another small elevation, and cried, "There will be nothing but weeping this summer. Usilwanekazana has been murdered by Usilwane ; he says, she has killed the prince's leopard without cause. An old man said, "There is some one shouting afar off ; it is as if it was said, 'There will be nothing but weeping this summer. Usilwanekazana has been killed by Usilwane ; he says she has killed the prince's leopard without cause.'" The chief said, "Seize him, and cast him outside the garden." They seized him, and cast him out.

All the people run to her when she shouts the third time.

Kwa ti, lapo w' esuka futi Untombi-yapansi, wa ya eduze nabo, wa memeza e ti, "U so ya yiya yedwa kwela nonyaka. Usilwanekazana u bulewe Usilwane ; u

Untombi-yapansi then again departed and went near them, and shouted, saying, "There will be nothing but weeping this summer. Usilwanekazana has been killed by Usilwane ; he says she

⁵⁹ *Ingom'ende*, the name here given to the leopard, means a long wedding song.

ti, u be d/lala ngengomende yenkosi." Kwa ti lapo bonke abantu b' ezwa ukutsho kwake, ba kala bonke, ba baleka, ba ya kuyena, ba ti, "U ti ni na?" Wa ti, "Usilwanekazana u bulewe Usilwane; u ti, u be d/lala ngengomende yenkosi."

has killed the prince's leopard without cause." When all the people heard that, they all cried, and ran towards her, and said, "What do you say?" She replied, "Usilwanekazana has been killed by Usilwane; she has killed the prince's leopard without cause."

Usilwane is seized and bound.

Ba buya abantu bonke, ba ya ekaya. Ba fika, wa baleka Usilwane; ba m biza, ba ti, "Buya wena; u s' u ti ku kona abantu aba fa bonke na?"⁶⁰ Wena u se z' ubulawa.⁶¹ Wa buya Usilwane, wa ngena end/lini. Ba m bamba, ba m bopa, ba ti, "U za 'kwenziwa njani na?" Ya ti inkosi, "Vala ni emnyango, ni tshise ind/lu, ku ze ku tshe tina sobatatu. Kepa wena, ntombi-yapani, hamba u ye kodade wenu, u ye 'ku/lala kona; ngokuba mina nonyoko si za 'kutsha nend/lu; ngokuba a si tandi ukuhamba, ngokuba Usilwanekazana u file, nati si za 'kufa ka nye naye."

All the men went home. When they arrived, Usilwane fled; they called him, saying, "Come back; do you think that there is any reason why all the people should be killed? You are not about to be killed." Usilwane came back, and went into the house. They laid hold of him, and bound him, and said, "What is to be done with him?" The king said, "Close the door, and set fire to the house, that we three may be burnt.⁶² But you, Untombi-yapani, go to your sister,⁶³ and live with her; for I and your mother shall be burnt⁶⁴ with the house; for we do not wish to live, because Usilwanekazana is dead, and we too will die with her."

Usilwane pleads in vain.

Wa ti Usilwane, "Mina; musa ni uku ngi tshisa nend/lu; ngi gwaze ni ngomkonto." Ya ti inkosi, "Kga, mntanami; ngi za 'ku

Usilwane said, "Attend to me; do not burn me with the house; stab me with an assagai." The chief said, "No, my child; I will

⁶⁰ U s' u ti ku kona abantu aba ka ba fa ngako bonke na?—This would be the full form of the sentence. It is meant by the question to say, that he need not imagine that one murder—namely, his own—will be added to the murder already committed.

⁶¹ Wena, u se z' ubulawa, *for*, a ku se z' ubulawa.

⁶² We three—namely, himself, wife, and Usilwane.

⁶³ The name of this sister in the other tale is given. It is Umkindinkomo, —Cow-hip-dress; because the hip-dress she wore was made of a cowhide.

⁶⁴ In the other version the father is represented as arming and fighting with Unkoiya, who also arms. Unkoiya first hurls his lance, but it falls short; the father's pierces Unkoiya with a fatal wound. But subsequently, without any reason being given, the father, mother, and village are burnt.

ku zwisa ubu^hlungu obukulu ka-
kulu, ngokuba u wena o bulele
umntanami.” | cause you to feel very great pain,
for it is you who have murdered
my child.”

The chief sends Untombi-yapansi to her sister.

Wa ti Untombi-yapansi, “Ngi
za ’kuhamba nobani na?” Wa ti
uyise, “Tata inkabi yakweni, u
kwele pezu kwayo, u hambe. Kwo
ti lapo u pezulu okalweni u ya
’kuzwa ukuduma okukulu kwoku-
tsha kwomuzi; u nga bheki ngase-
muva, u hambe nje.” | Untombi-yapansi said, “With
whom shall I go?” Her father
replied, “Take your ox, mount it
and go. When you are on the
top of the hill, you will hear the
great roaring of the burning vil-
lage; do not look back, but go on.”

She meets with an imbulu, who deceives her.

Wa hamba e kwele enkabini.
Kwa ti lapa e sokalweni w’ ezwa
ukuduma kwomlilo. Wa kala, e
ti, “Konje lolu ’ludumo olungako
ku tsha uma nobaba.” Wa hamba
wa ye wa fika emfuleni omkulu.
Wa fika lapo, kwa vela imbulu;
ya ti, “Dade, ntombi-yapansi, ake
w e^hlike lapa enkabini yako, ngi
kwele, ngi bone uma ku nga ngi
fanela ini na?” Wa ti, “Kga; a
ngi tandi ukwe^hlika.” Ya ti,
“Ku nani na?” Kapa Untombi-
yapansi wa e kw azi ngapambili
ukuba imbulu i za ’uvela lapo;
ngokuba unina wa e m tshelile,
wa ti, “Uma inkabi i nyatele pezu
kwelitshe, imbulu i ya ’upuma
kona.” Ngaloko ke w’ esaba
ukwe^hlika enkabini. Wa ti lapo,
“Suka, ngi d^hlule.” Ya ti im-
bulu, “Hau! Ngi tshelike, ngi
bone uma ku ya ’u ngi fanela ini
na?” W’ e^hlika. Ya ti, “Leta
izinto zako, ngi fake, ngi bone uma
She went, riding on the ox.
When she was on the hill, she
heard the roaring of the fire. She
wept, saying, “So then I hear this
great roaring; my mother and
father are burning.” She went on,
and came to a great river. When
she came to it, there appeared an
imbulu, and said, “Princess, Un-
tombi-yapansi, just come down
here from your ox, that I may get
up, and see if it becomes me or
not?” She replied, “No; I do
not wish to dismount.” The im-
bulu said, “What is the matter?”
But Untombi-yapansi knew⁶⁵ be-
forehand that an imbulu would
appear at that place; for her mo-
ther had told her, saying, “If the
ox treads on a stone, an imbulu
will come out at that place.” She
was therefore afraid to dismount
from the ox. So she said, “Get
out of the way, and let me pass
on.” The imbulu said, “Hau!
Lend me the ox, that I may see if
it is suitable for me?” She dis-
mounted. The imbulu said, “Hand
me your things, that I may put

⁶⁵ The words with which she is warned before setting out are given in the other version:—“Ba ti, a nga li tinti itshe eli send^hleleni.” “They told her not to tread on a certain stone which was in the path.” This is much more precise, and gives us the idea not distinctly brought out in the above, that there was a certain stone known as being the haunt of some magical evil power.

ku ya 'u ngi fanela ini na ?" Wa i nika zonke izinto. Ya binca imbulu, ya kwela enkabini, ya ti, "We, kwa ngi fanela !"

them on and see if they are suitable for me ?" She gave the imbulu all her things. The imbulu put them on, and mounted the ox, and said, "Oh, how they become me !"

The imbulu gives her a new name.

Wa ti Untombi-yapansi, "Ye-
Mlika ke, u lete izinto zami, ngi
kwele." Ya ti, "A ngi tandi. U
ngi tshelekele ni na ?" Wa ti,
"Ku taho wena, ukuti, a ngi ku
tsheleke." Ya ti imbulu, "A ngi
tandi." Ya ti imbulu, "A s' ekqe
lapa ematsheni, si bone o ya 'kuba
nenyawo ezi 'manzi." Y' ekqa
imbulu ; kepa yena Untombi-ya-
pansi wa hamba emanzini, ngokuba
a ka kweli 'ndawo.

Untombi-yapansi said, "Dis-
mount now, and give me my
things, that I may get up." The
imbulu said, "I do not wish to
get down. Why did you lend it
to me ?" She replied, "You ask-
ed me to lend it to you." The
imbulu said, "I do not wish to
get down. Let us leap here on
the stones, and see which will
have wet feet." The imbulu leapt ;
but Untombi-yapansi walked in
the water, because she was not
mounted on any thing."

Kwa ti lapa se be welile ya ti
imbulu, "Ezako inyawo zi 'manzi ;
manje wena igama lako Umsila-
wezinja. U mina manje Untombi-
yapansi." Kepa Untombi-yapansi
a ka pendulanga 'luto, wa tula nje.
Ya hamba imbulu, i kwele enka-
bini, 'eza ngemva Untombi-ya-
pansi.

When they had passed across,
the imbulu said, "It is your feet
that are wet ; now your name is
Umsila-wezinja.⁶⁶ And I am now
Untombi-yapansi." But Untombi-
yapansi made no answer ; she was
silent. The imbulu went on,
riding on the ox, and Untombi-
yapansi coming after on foot.

They reach the sister's village.

Ba ya ba fika lapo w' endela
udade wabo kantombi-yapansi.
Ba ngena ekaya, b' enyuka, ba ya
ngasenhla. Ya fika ya ngena im-
bulu, naye Untombi-yapansi wa
ngena. Ya ti imbulu, "Musa
ukungena. Bamba inkabi yami."
Wa i bamba Untombi-yapansi ; ya
hlala imbulu.

They went on, and came to the
place where the sister of Untombi-
yapansi was married. They en-
tered the village, and went to the
upper part of it. The imbulu
went into a house, and Untombi-
yapansi also went in. The imbulu
said, "Don't come in. Hold my
ox." Untombi-yapansi held the
ox ; the imbulu sat down.

⁶⁶ Umsila-wezinja, Dogs'-tail.

The imbulu deceives her.

Wa buza udade wabo kantombi-yapansi, wa ti, "U ubani na?" Ya ti imbulu, "U mina, mntakwetu. Hau! a u ngi boni ini na?" Wa ti, "Kqa; a ngi ku boni; ngokuba owakwetu umntwana nga m shiya emncinane; ngi ya l' azi kodwa igama lake. Kepa futi umzimba wake wa u kazimula, ngokuba wa u itusi." Ya ti imbulu, "Mina nga gula kakulu. Igama lami ng' Untombi-yapansi. Umzimba wami so wa pela lowo o itusi." Wa kala udade wabo, e ti, "Hau! Kanti umntakwetu lona na?"

Wa ti udade wabo, "Kepa lona o semnyango u vela pi yena na?" Ya ti, "Into nje; nga i tola lapa emfuleni, i hamba pansu nje." Wa ti, "Ngi ku pe ukudhla na?" Ya ti, "Yebo; ngi lambile." Wa i pa isijingi. Ya dhla. Wa ti, "Biza umuntu wako lowa, ngi mu pe; nangu umlaza." Ya ti, "Mu nika kona emnyango lapaya." Wa ti umyeni wake, "Kqa, musa uku mu pa umuntu pandhle; u m ngenise endhlini, a dhlele kona." Wa m biza, wa ti, "Ubani igama lake na?" Ya ti imbulu, "Umsila-wezinja." Wa ti udade wabo, "Ngena, u zokudhla, msila-wezinja."

The sister of Untombi-yapansi asked, "Who are you?" The imbulu replied, "It is I, child of our house. Hau! do you not recognise me?" She said, "No; I do not recognise you; for the child of our house I left when she was still young; I know nothing but her name. But, besides, her body glistened, for she was like brass." The imbulu said, "I was very ill. I am Untombi-yapansi. I no longer have that body of mine which was like brass." Her sister wept, saying, "Hau! Forsooth is this the child of our house?"

Her sister said, "And she who is at the doorway, whence does she come?" The imbulu said, "It is a mere thing. I fell in with it at the river; it was merely going on foot." She said, "May I give you food?" The imbulu replied, "Yes; I am hungry." She gave it porridge. It ate. She said, "Call your servant yonder, that I may give her; here is some whey."⁶⁷ The imbulu said, "Give it to her there in the doorway." Her husband said, "No, do not give food to the person outside; bring her into the house, that she may eat here." She called her, saying, "What is her name?" The imbulu replied, "Umsila-wezinja." Her sister said, "Come and eat, Umsila-wezinja."

Untombi-yapansi wastes the food.

Wa ngena endhlini; wa tata ukamba lwabantwana udade wabo, wa m nika ngalo umlaza. Ya ti imbulu, "Kqa! kqa! Musa uku

She went in; her sister took a child's vessel, and gave her some whey in it. The imbulu said, "No! no! Child of our house,

⁶⁷ The story makes it clear however that we are not to understand simple whey, but whey mixed with ground mealies. Poor people and dependents only eat ground mealies mixed with whey; superiors use amasi.

m nika okambeni lwabantabako, mnta-kwetu ; u m telele pansi nje, a d/ilele kona." Wa ti umkwenya wabo, "Kga, musa uku m telela pansi umuntu, u m kangeze ezand/leni." Wa ka ngokezo udade wabo, wa m kangeza. Kepa Untombi-yapansi wa pa/la insika ngezand/la zake, wa m kangeza udade wabo ; ku ti lapa e se kge-dile uku m kangeza, a yeke izand/la, a kciteke amasi ; a tete a ti, "Ini ukuba ngi ku kangeze amasi ami, u wa kcite na ?" A ti, "Kw'enza, ngokuba ngi kangeza, ngi pa/le insika." Wa mu pa inkobe ; wa d/ila. Ba lala.

do not give it to her in the vessel of your children ; pour it for her on the ground, that she may eat it there." Her brother-in-law said, "No, do not pour food for a person on the ground ; give it to her in her hands." Her sister dipped it out with a spoon, and poured it into her hands. But Untombi-yapansi put her hands round the pillar of the house, and her sister put it into her hands ; when she had finished, she separated her hands, and the amasi was spilt. Her sister scolded, saying, "How is it that I pour my amasi⁶⁸ into your hands, and you throw it away ?" She replied, "It is because, when I stretched out my hands, I placed them on each side of the pillar."⁶⁹ She gave her boiled mealies ; she ate ; and they retired to rest.

She is sent to watch the garden.

Ku te kusasa wa ti udade wabo kantombi-yapansi, "Ngi ya /lupeka ngokuba ku nge ko 'muntu o ngi lindelayo ; zi ya ngi /lupa izinyoni ensimini kwami." Ya ti imbulu, "Nangu Umsila-wezinja ; a ka hamba naba ya 'kulinda naye, a ye 'ku ku lindela." Wa ti, "Hamba ke." Wa hamba Untombi-yapansi kanye nodalana.

In the morning the sister of Untombi-yapansi said, "I am in trouble because there is no one to watch for me ; the birds trouble me in my garden." The imbulu said, "There is Umsila-wezinja ; let her too go with those who watch, that she may watch for you." She said, "Well, go." Untombi-yapansi went with Udalana.⁷⁰

⁶⁸ The sister here magnifies her gift by calling the whey amasi. Untombi-yapansi acts thus because it was not proper for her to eat the milk belonging to her brother-in-law. See Note 95, p. 164. The Imbulu has no regard for such customs.

⁶⁹ In the other version, it is groundnuts which are given to her. She takes but one out of the vessel, and all the rest disappear. It is thus, and not by dropping whey, that she fixes attention on herself. The chief exclaims, "Lolu udodovu lwenkosikazi lu tate yanye ind/ulubu, za pela zonke esitaheni." "This skinny one of the queen has taken one groundnut, and no more are left in the dish." She thus also manifests her magical power, which is brought out so much afterwards.

⁷⁰ *Udalana*, Little-old-one.

Ba fika ngapandhile kwomuzi, w' ema Untombi-yapansi, wa ti, "Dhlula wena, dalana." Wa dhlula Udalana; ba hamba, ba fika emasimini. Kepa Udalana e ya kwabo insimu, ya i ngasen/la; kepa leyo e lindwa Untombi-yapansi ya i ngenzansi, amakziba e bhekene. Inyoni ziningi kakulu; kwa ti be sa fika, za fika. Wa zi ponsa Udalana, wa ti, "Nazo, msila-wezinja." Wa ti Untombi-yapansi, "Tayi, tayi, lezo 'nyoni ezi d/la insimu kadade, kona e nge 'dade ngasibili, ngoba se ngi Umsila-wezinja. Nga ngi nge 'msila-wezinja ngempela; nga ngi Untombi-yapansi." Z' esuka masinye izinyoni njengokutsho kwake. Ba hlala imini yonke izinyoni zi nge ko. Kepa Udalana wa mangala kakulu ngokuba e bona izinyoni zi nge ko, loku zi m hlupa kangaka yonke imi/la.

When they came outside the village Untombi-yapansi stopped and said, "Do you go before, Udalana." Udalana went on; they reached the gardens. Udalana went to the garden belonging to her house, which was high up; and that which was watched by Untombi-yapansi was low down, and the watch-houses were opposite each other. The birds were very numerous. As they were entering the garden the birds came; Udalana threw stones at them, and said, "There they are, Umsila-wezinja." Untombi-yapansi said, "Tayi, tayi, those birds which devour my sister's garden, although she is not my sister truly, for I am now Umsila-wezinja. I was not really Umsila-wezinja; I was Untombi-yapansi." The birds went away immediately in accordance with her word. They remained the whole day without any birds coming. And Udalana wondered much when she saw that there were not any birds, since they troubled her so much every day.

She is visited by strange guests.

Wa ti Untombi-yapansi lapa se ku semini kakulu, wa ti, "U ze u ngi ponsele, dalana; ngi sa ya 'kugeza." Wa hamba wa ya emfuleni; wa fika wa ngena pakati esizibeni, wa geza; wa puma umzimba wonke wake u kanya itusi, e pete induku yake yetusi. Wa tshaya pansi, wa ti, "Puma ni nonke, bantu bakababa nenkomo zikababa, nokud/la kwami." Kwa puma abantu abanangi nenkomo eziningi, nokud/la kwake. Wa

When it was midday Untombi-yapansi said, "Do you throw stones at the birds for me, Udalana; I am now going to bathe." She went to the river; when she came to it, she went into a pool and washed; she came out with her whole body shining like brass, and holding in her hand her brass rod. She smote the ground and said, "Come out, all ye people of my father, and cattle of my father, and my food." There at once came out of the earth many people,⁷¹ and many cattle, and her food.

⁷¹ In the other version, the dead,—her father, mother, and Ulukozazana,—are among the company.

d/la. Kwa puma nenkabi yake, wa kwela pezu kwayo, wa ti,
 "Enkund/leni kababa sa si ti
 E-a-ye ;
 Kwezi-matshoba am/lope sa si ti
 E-a-ye."

Kwa vuma abantu bonke kanye nezi/la/la, zi m vumela. Kwa ti lapa e se kgedile konke loko, w' e- /hika enkabini yake ; wa tshaya ngenduku yake pansu, wa ti, "Da- buka, m/lababa, ku ngene izinto zikababa nabantu bake." Nembala um/lababa wa dabuka, kwa ngena izinto zonke nabantu.

She ate. Her own ox also came out ; she mounted it and said,

"In my father's cattle-pen we used to sing E-a-ye ;
 Among the white-tailed cattle we used to sing E-a-ye."

All the people, together with the trees, took up the song, singing in unison with her. When she had done all this, she descended from her ox ; she smote the ground with her rod, and said, "Open, earth, that my father's things and his people may enter." And truly the earth opened, and all the things and men entered.

She returns to the garden and Udalana wonders.

Wa buya wa tata um/lababa omnyama, wa zibekca ngawo emzimbeni, wa ba njengaloku e be njalo. Wa kupuka, wa ya ensimini, wa ngena ekzibeni. Wa ti, "Kade zi kona ini izinyoni na ?" Wa ti Udalana, "Au ! we band/la ! u bona ngoba e ngi shiye nezinyoni eziningi ngedwa na ?" Ba ti be sa kuluma wa fika um- /lambi omkulu wezinyoni. Wa ti Udalana, "Nazo, msila-wezinja." Wa ti Untombi-yapansi, "Tayi, tayi, leziya 'nyoni ezi d/la insimu kadade. Kona e nge 'dade ngasibili ; kona se ngi Umsila-wezinja ; nga ngi nge Umsila-wezinja ngasibili ; nga ngi Untombi-yapansi." Z' esuka masinya izinyoni njengokutsho kwake.

Again she took some black earth and smeared her body with it, and was as she was before. She went up from the river to the garden, and went into the watch-house. She said, "Have the birds been here some time ?" Udalana said, "Au ! by the council ! does she see because she left me alone with many birds ?" As they were still speaking a large flock of birds came. Udalana said, "There they are, Umsila-wezinja." Untombi-yapansi said, "Tayi, tayi, you birds yonder which devour my sister's garden. Although she is not my sister truly ; although I am now Umsila-wezinja ; I was not truly Umsila-wezinja ; I was Untombi-yapansi."⁷² The birds at once went away in accordance with her word.

⁷² In the other version it is very different ; she does not protect the garden, but gives it up to the birds. "Za fika izinyoni, za wela ensimini. Wa ti, 'Tai, tai, tai ; insimu kadade. Kona zi wa d/la, a zi wa kgedi.' A kwa sala nanca li linye. Kwa ti nya. Ba ti, 'Insamu yenkosu u i nika izinyoni.'" "The birds came, and dropped into the garden. She said, 'Tai, tai, tai ; it is my sister's garden. Though they eat the corn, they do not eat it all up.' They ate it all ; there did not remain one ear of corn ; the garden was utterly desolate. The people said, 'She gives the king's garden to the birds.'"

Kepa Udalana e mangala kakulu u loku kutsho kwake, a ti, "U ti ni, yebuya, msila-wezinja, na?" A ti Untombi-yapansi, "A ngi ti 'luto." W' euka Udalana kwelake ikziba, wa ya kwelkantombi-yapansi, wa ti, "Hau! wena u dhlala pi, msila-wezinja, na?" Wa ti Untombi-yapansi, "U tsho ngani na?" Wa ti, "Ngi tsho ngoba ngi nga boni izala lako lapo u dhlala kona." Wa ti Untombi-yapansi, "Ngi ya dhlala nje."

Kwa tahoma ilanga, ba buya ba ya ekaya. Ba fika, ya buza inkosi ya ti, "Be zi kona inyoni, msila-wezinja, na?" Wa ti Untombi-yapansi, "Ehe; be ziningi kakulu." Ya ti imbulu, "Ukuma kwake yena. Umsila-wezinja u za 'kulala pansu nje, i ze i dhlilwe izinyoni. Ku ti lapo se i pelile, u ti w ahlulwe izinyoni." Ba hlala; ba lala.

But Udalana wondered much at that saying of hers, and said, "I say, Umsila-wezinja, what are you saying?" Untombi-yapansi replied, "I say nothing." Udalana descended from her watch-house, and went to that of Untombi-yapansi, and said to her, "Hau! where have you eaten, Umsila-wezinja?" Untombi-yapansi said, "Why do you ask?" She replied, "I ask because I do not see the refuse of the sugar-cane where you have eaten." Untombi-yapansi said, "I have eaten?"

The sun set; they returned home. When they arrived the chief asked, saying, "Were there any birds there, Umsila-wezinja?" Untombi-yapansi replied, "Yes; there were very many indeed." The imbulu said, "This is her custom. Umsila-wezinja will just sit on the ground, until the garden is utterly destroyed by the birds. And when it is all gone, she says she has been worsted by the birds." They sat; they retired to rest.

Udalana makes a discovery.

Kwa ti kusasa ba hamba ba ya 'kulinda. Kwa ti lapa be sesangweni w' ema Untombi-yapansi, wa ti, "Dhlala." Wa ti Udalana, "Hau! wena u nani uma u dhlale na? Zonke insuku ku hamba mina pambili." Kepa Untombi-yapansi wa e saba ukudhlala ngokuba umbete u ya m esula umuti lowa a u gcoba emzimbeni ukuze itusi li nga kanyi, ba m bone abantu. Wa dhlala Udalana. Ba fika emasimini, ba hlala. Wa ti Udalana, "Nazo, msila-wezinja." Wa ti Untombi-yapansi, "Tayi, tayi, lezo 'nyoni ezi dhlala insimu kadade; kona e nge 'dade ngampela; kepa kwa ku udade."

In the morning they went to watch. When they were at the gateway Untombi-yapansi stood still and said, "Go on." Udalana replied, "Hau! what happens to you if you go first? Every day I go in front." But Untombi-yapansi was afraid to go first because the dew wiped off that with which she smeared her body, that the brass-colour may not glisten, and people recognise her. Udalana went on. They came to the garden and sat down. Udalana said, "There they are, Umsila-wezinja." Untombi-yapansi said, "Tayi, tayi those birds which devour my sister's garden; although she is not my sister truly; but she was my sister."

Wa ti, "Hlala, u bhokile wena, dalana; ngi sa hamba ngi ya 'kugeza." Wa hamba. Kwa ti lapa e se hambile Untombi-yapansi, wa landela ngasemuva Udalana, wa ye wa fika emfuleni naye. Wa fika Untombi-yapansi, wa ngena esizibeni, wa puma umzimba wake u kazimula, e pete induku yake yetusi. Wa mangala Udalana ngokubona loko. Kepa Untombi-yapansi wa e nga m boni Udalana, ngokuba wa e kcatshule. Wa tata induku yake Untombi-yapansi, wa tshaya pansi, wa ti, "Dabuka, mhlaba, ngi bone izinto zikababa, zi pume zonke nabantu bakababa, nezinto zami nezinkomo." Kwa puma konke loko njengokutsho kwake. Kwa vela nokudhla; wa dhla. Wa tata ingubo yake i kqatshelwe ngezindondo, wa i binca, wa kwela enkabini yake, e hlobile. Wa ti,

"Enkundhleni kababa sa si ti
E-a-ye;
Kwezi-matshoba abomvu sa si ti
E-a-ye."

Ba vuma bonke kanye nezihlala ngaloko. Udalana w' esaba, wa tutumela ngokuba kwa ku nga titi nomhlaba u ya zamazama.

Kwa ti lapo Untombi-yapansi e s' ehluka enkabini, wa buya pambili Udalana, wa fika kukqala ensimini. Kepa Untombi-yapansi wa ti, "A ku tshone konke loko pansi." Kwa tshona konke. Wa zibekca ngomuti emzimbeni wake, wa buya wa ya ensimini. Wa fika wa ti, "Kade zi kona ini izinyoni, dalana, na?" Wa ti Udalana, "Kade u hlalele ni emfuleni wena na?" Wa ti Untombi-yapansi, "A u boni ini uma mina a ngi kw azi ukugeza masinya, ngoba umzimba wami mubi, umnyama kakulu na?"

She said, "Stay and watch, Udalana; I am now going to bathe." She went. When Untombi-yapansi had gone, Udalana went after her, and she too went to the river. When Untombi-yapansi came to the river she entered the pool, and came out with her body glistening, and carrying in her hand her brass rod. Udalana wondered when she saw this. But Untombi-yapansi did not see Udalana, for she had concealed herself. Untombi-yapansi took her rod and smote the ground and said, "Open, earth, that I may see the things of my father; that all may come out, and my father's people, and my things and the cattle." All these things came out in accordance with her saying. Food also came out; she ate. She took her garment which was ornamented with brass balls, she put it on, and mounted her ox, having adorned herself. She said,

"In my father's cattle-pen we used
to sing E-a-ye;
Among the red-tailed cattle we
used to sing E-a-ye."

All the people and the trees took up the song. Udalana was afraid, and trembled; for it was as if the very earth was moving.

When Untombi-yapansi was getting down from her ox, Udalana went back before her and came first to the garden. And Untombi-yapansi said, "Let it all sink into the ground." Every thing sank into the ground. She smeared her body, and returned to the garden. When she came she said, "Have the birds been long here, Udalana?" Udalana said, "Why have you staid so long at the river?" Untombi-yapansi replied, "Do you not see that I cannot wash quickly, for my body is dirty and very black?"

W' esuka Udalana wa ya ekzibeni lapa ku kona Untombi-yapani, wa hlala kuyena, e m buka emzimbeni wonke; kepa a nga boni lapo ku kona ibala eli kazimulayo. A mangale uma u zibeke ngani na.

Udalana arose and went to the watch-house where Untombi-yapani was; she sat by her, looking earnestly at the whole of her body; but she did not see anywhere a glistening spot. She wondered what she had smeared herself with.

The chief visits the garden.

Ya fika inkosi emasimini, ya ti, "Sa ni bona, msila-wezinja; zi kona izinyoni na?" Wa ti, "Yebo, nkos', zi kona." W' ehlika ekzibeni Untombi-yapani, 'esaba ngoba ku kona inkosi pezulu ekzibeni. Ya ti inkosi, "W' ehlikelani, msila-wezinja, na?" Wa ti, "Kga; ngi y' ehlika nje, nkos'." Y' ehlika inkosi, ya hamba ya ya ekaya. Ba buya nabo ontombi-yapani. Ba fika ba dlala ba lala.

The chief came to the garden and said, "Good day, Umsila-wezinja; are there any birds here?" She said, "Yes, sir, there are." Untombi-yapani descended from the watch-house, being afraid because the chief was on it. The chief said, "Why do you get down, Umsila-wezinja?" She replied, "No, I merely get down, sir." The chief got down from the watch-house, and returned home. Untombi-yapani and Udalana also went home. On their arrival they ate and lay down.

Udalana tells the chief what she has discovered.

Kwa ti kusihlwa Udalana wa ya enkosini, wa ti, "Nkos', wo vuka kusasa kakulu, u ye 'kuhlala ekzibeni lami, kona ku ya 'kuti emini lapa Umsila-wezinja e se hambile ukuya 'kugeza, si m landele. U ya 'ubona umzimba wake u ya kazimula. A fike a pume nenduku yake yetusi pakati esizibeni, a tshaye ngayo pansu, a ti, 'Dabuka, mhlaba, ku pume izinto zikababa zonke.' Ku pume nezinkomo nabantu nokudhla nezinto zake zokuhlaba. A kwele enkabini yake, a hlabele, ku vume abantu nenkomo nemiti; konke ku m vumele." Ya ti inkosi, "Uma ngi hamba nje kusasa ngi

In the evening Udalana went to the chief and said, "O chief, wake very early in the morning, and go and stay at my watch-house; then at noon when Umsila-wezinja has gone to bathe we will follow her. You will see her with her body glistening. She comes out of the pool with her brass rod, and smites the ground with it, and says, 'Open, earth, that all the things of my father may come out.' And there come out cattle and men and food and all her ornaments. You will see her mount on an ox, and sing. And the men and the cattle and the trees take up the song, and every thing sings in unison with her." The chief said, "If I go in the morning shall I

ya 'u ku bona loko na?" Wa ti Udalana, "Yebo, nkosi, u ya 'u ku bona." Ba lala. | see that?" Udalana said, "Yes, O chief, you will see it." They retired to rest.

The chief watches in vain.

Kwa ti lapa ekuseni ya vuka inkosi, ya ya ekzibeni likadalana. Kwa ti lapa se ku sile ba hamba Odalana nontombi-yapansi. Kwa ti lapo be sesangweni wa ti Untombi-yapansi, "Dhlula, wena, dalana." Wa ti Udalana, "Ini wena u nga hambu pambili na? W e-saba ni ukuhamba pambili?" Wa dhlula Udalana, wa hamba. Wa ti Untombi-yapansi, "Hau! Ku ngani namu/la umbete u nga bi ko na?" Wa ti Udalana, "Kumbe nga be ku hamba impunzi." Wa ti Untombi-yapansi, "Kepa w ome kangaka umbete na?"

Ba hamba ba ye ba fika emasimini. Ba hlala. Za fika inyoni. Wa ti Udalana, "Nazo, msila-wezinja." Wa zi kuza njengabantu bonke; kepa a zi sukanga; za ba hlupa kakulu. Ya ti inkosi, "Ku ngani ukuba zi ni hlupe namu/la izinyoni na?" Wa ti Udalana, "Emi/leni u ya zi kuza ngokunye Umsila-wezinja. Kepa namu/la a ng' azi uma u yekele ni na."

Kepa wa ti Udalana, "Ku ngani ukuba namu/la u nga yi 'kugeza na?" Wa ti, "Kga; ngi y' enge-na namu/la." Kepa Untombi-yapansi 'ezwa ukuti u kona umuntu o kona emasimini, ngokuba e bona umbete u nge ko. Kwa ze kwa tshona ilanga. Y' ehluka inkosi ekzibeni, ya ya ekaya. Kwa ti ngasemuva ba buya nabo Ontombi-yapansi.

When the chief arose in the morning he went to the watch-house of Udalana. When the sun was up Udalana and Untombi-yapansi set out. When they were at the gateway Untombi-yapansi said, "Do you go on, Udalana." Udalana said, "Why do not you go first? Why are you afraid to go in front?" Udalana went on. Untombi-yapansi said, "Hau! How is it that to-day there is no dew?" Udalana said, "Perhaps a deer has passed." Untombi-yapansi said, "But why has the dew dried up so much?"

They went on and came to the garden. They sat down. The birds came. Udalana said, "There they are, Umsila-wezinja." She scared them in the same way as all other people; but they did not go away; they troubled them very much. The chief said, "How is it that the birds have troubled you so much to-day?" Udalana replied, "On other days Umsila-wezinja scares them in a different manner. But to-day I do not know why she has departed from her usual method."

Udalana went to Untombi-yapansi and said, "Why do you not go to bathe to-day?" She said, "No; I am lazy to-day." But Untombi-yapansi perceived that there was some one in the garden, because she saw that there was no dew. At length the sun set. The chief went down from the watch-house and returned home; and Untombi-yapansi and Udalana also returned after him.

Kwa ti lapo se be fike ekaya wa ti Untombi-yapansi, "Zi ya si hlupa inyoni." Wa ti udade wabo, "U zi bheke kakulu izinyoni, msila-wezinja, zi nga kqedi ama-bel'ami." Ba lala.

When they reached home Untombi-yapansi said, "The birds trouble us." Her sister said, "Watch the birds with great care, Umsila-wezinja, that they may not destroy my corn." They retired to rest.

The chief watches a second time, and hears Untombi-yapansi's charm.

Kwa ti ekuseni inkosi ya puma, ya hamba ngenye indhlala, ya ye ya fika emasimini, ya kcatsha pakati kwamabele. Kwa ti lapa se ku sile ba hamba Odalana, ba ya 'kulinda. Ba fika esangweni, wa ti Untombi-yapansi, "Dhlula." Wa ti Udalana, "Kga; a ngi tandi namf. Dhlula wena." Wa dhlula Untombi-yapansi. Kwa ti lapa be hamba Untombi-yapansi wa bheka ezitweni zake, wa bona ukuba umbete u ya kqala ukususa umuti. W'ala ukuhamba, wa ti, "Dhlula, dalana." Wa dhlula Udalana. Ba fika emasimini. Wa ti Udalana, "Na namu/la a u zokuya ini ukuya 'kugeza na?" Wa ti, "Ngi za 'kuya." W'elika ekzibeni Untombi-yapansi, wa ya kudalana ekzibeni; wa fika wa hlala kona. Za fika izinyoni; wa ti Udalana, "Zi kuze, msila-wezinja." Wa ti Untombi-yapansi, "Tayi, tayi, lezo 'nyoni ezi dhlala insimu kadade; kona e nge 'dade ngasibili; se nga ba Umsila-wezinja; nga ngi nge Umsila-wezinja ngampela; nga ngi Untombi-yapansi." Z'emuka izinyoni masinyane. Kepa inkosi ya mangala ngokubona loku.

In the morning the chief left home and went by another way to the garden, and hid himself in the midst of the corn. When it was light Udalana and Untombi-yapansi went to watch. When they came to the gateway Untombi-yapansi said, "Go on." Udalana replied, "No; I too do not like to go first. Do you go in front." Untombi-yapansi went first. As they went Untombi-yapansi looked at her legs, and saw that the dew was beginning to wash off that with which she had smeared herself. She refused to walk first, and said, "Go on, Udalana." Udalana went on. They came to the garden. Udalana said, "And to-day too are you not going to bathe?" She replied, "I am going." Untombi-yapansi got down from her watch-house, and went to that of Udalana; she sat down there. The birds came; Udalana said, "Scare them, Umsila-wezinja." Untombi-yapansi said, "Tayi, tayi, those birds yonder which eat my sister's garden; although she is not my sister truly; since I became Umsila-wezinja; I used not to be Umsila-wezinja indeed; I was Untombi-yapansi." The birds went away directly. And the chief wondered when he saw it.

He watches her at the river.

Kwa ti emini wa ti Untombi-yapansi, "Ngi sa ya 'kugeza ma-

At noon Untombi-yapansi said, "I am now going to bathe, Uda-

nje, dalana; u ze u ngi bhekele izinyoni ensimini." Wa hamba Untombi-yapanisi. Wa ye wa fika emfuleni. Kepa inkosi nayo ya hamba nodalana. Ba fika emfuleni, ba kcatsha esi/la/leni. Wa ngena emanzini esizibeni Untombi-yapanisi; wa puma umzimba wake u kazimula itusi nenduku yake; wa tshaya ngayo pansi, wa ti, "Dabuka, m/la/ba, ku pume izinto zikababa, nabantu bakababa, nenkomo zikababa, nezinto zami." Kwa puma konke loko nokud/la kwake. Wa d/la, wa binca ingubo yake, wa /loba ngezinto zake, wa kwela enkabini yake, wa ti,

"Enkund/leni kababa sa si ti
E-a-ye;
Kwezi-matshoba am/lope sa si ti
E-a-ye;
Kwezi-matshoba abomvu sa si ti
E-a-ye."

Ku vuma abantu bonke nezi/la/la.

lana; do you watch the birds for me in the garden." Untombi-yapanisi departed, and went to the river. And the chief too and Udalana went to the river and hid in the underwood. Untombi-yapanisi went into the pool, and came out with her body glistening like brass, and with her brass rod; she struck the ground with it and said, "Open, earth, that my father's things may come out, and my father's people, and his cattle, and my things." Every thing came out, and her food. She ate; and put on her garments and her ornaments, and mounted the ox and said,

"In my father's cattle-pen we used to sing E-a-ye;
Among the white-tailed cattle we used to sing E-a-ye;
Among the red-tailed cattle we used to sing E-a-ye."

All the people and the trees took up the song.

He surprises Untombi-yapanisi.

Kepa inkosi ya mangala ngokubona loko. Ya ti kudalana, "Ngi za 'uvela mina, ngi m bambe, a nga be e sa zifi/la futi." Wa vuma Udalana. Kwa ti lapa se ku tshone izinto zonke ya vela inkosi. Wa ti Untombi-yapanisi, lapa e bona inkosi, w' esaba kakulu. Ya ti inkosi, "Musa ukwesaba, mlamu wami. Ngokuba kade u /lupeka isikati sonke, loku wa fika lapa u zifi/la." "

The chief wondered on seeing it. He said to Udalana, "I will go out and lay hold of her, that she may no longer be able to hide herself again." Udalana assented. When all those things had again sunk into the ground, the king went out. When Untombi-yapanisi saw the chief, she feared greatly. The chief said, "Do not fear, my sister-in-law. For for a long time you have been troubled without ceasing, for since you came here you have concealed yourself."

She is made known to her sister.

. Ya m tata inkosi, ya buya naye nodalana, wa ya ensimini. Ya ti inkosi, "Ku ze ku ti lapa se ku /lwile kakulu, u buye naye, dala-

The chief took her and went with her and Udalana to the garden. The chief said, "When it is quite dark, come back with her,

na, u fike, u m beke endhlini kwa-ko; ngi ya 'kuza mina nodade wabo lapa se ni fikile." Ya buya inkosi, ya ya ekaya. Kwa ti lapa se ku hlwile ba fika Odalana, ba ngena endhlini kwake. Y' eza inkosi, ya biza udade wabo. Ba ngena endhlini, ya m veza Untombi-yapanisi. Wa kala udade wabo e ti, "Kade nga tsho nga ti, 'Ku ngani ukuba a nga kanyi umzimba wake na?'" Ba buza kuyena Untombi-yapanisi uma ini lena na. Wa ba tshela ukuba imbulu; wa ba landisa konke ukwenza kwayo imbulu.

Udalana, and put her in your house; I will come with her sister when you are there." The chief went home. When it was dark Udalana and Untombi-yapanisi returned and went to Udalana's house. The chief came, and called the sister of Untombi-yapanisi. They went into the house, and he brought forth Untombi-yapanisi to her. Her sister cried, saying, "Long ago I said, 'How is it that her body does not glisten?'" They enquired of Untombi-yapanisi what that thing was. She told them it was an imbulu; and gave them a full account of what the imbulu had done.

The imbulu is destroyed.

Ya ti inkosi, "Hamba, dalana, u tshela abafana, u ti, a ba vuke kusasa, b' embe umgodi esibayeni omude; ku ti abafazi ba peke amanzi ekuseni kakulu." Wa ba tshela konke loko Udalana. Ba lala.

Kwa ti ekuseni kakulu ba vuka abafana, b' emba umgodi omude; kwa telwa ubisi okambeni; lwa ngeniswa ngomkcilo pakati emgodini. Ya ti inkosi, "Hamba ni, ni bize bonke abafazi, nomakoti 'eze lapa." Ba bizwa bonke, ba ya ba fika. Ku tiwa, "Yekqa ni lo 'mgodi nonke." Ya ti imbulu, i y' esaba ukwekqa. Ya ti inkosi, "Kqa; yekqa nawe." Y' ala imbulu. Ya futeka inkosi ngolunya, ya ti, "Yekqa, yekqa masinyane." B' ekqa abanye abafazi; kepa imbulu, kwa ti lapa i ti nayo i y' ekqa, umsila wayo wa bona amasi, ya ngena pakati, ya ziponsa ngamandhla. Kwa tiwa kubafazi, "Gujima ni, ni tate amanzi atshi-

The chief said, "Go, Udalana, and tell the boys to awake in the morning and make a deep pit in the cattle-pen; and the women to boil water early in the morning." Udalana took the message to them. They retired to rest.

Early in the morning the boys arose and dug a deep pit; they put some milk in a pot, which they let down by a cord into the hole. The king said, "Go and call all the women and the bride⁷³ to come hither." All were called and went. He said, "All of you jump across this hole." The imbulu said it was afraid to leap. The chief said, "No; do you too leap." The imbulu refused. The chief boiled over with anger and said, "Leap, leap immediately." The other women leapt; and when the imbulu too was leaping, its tail saw the milk, it went into the hole, throwing itself in with violence. The chief said to the women, "Run and fetch the boiling water

* ⁷³ That is, the imbulu.

<p>sayo, ni tele pakati." Ba wa tata, ba tela pakati emgodini amanzi. Ya tsha. Ba i ggiba emgodini.</p>	<p>and pour it into the hole." They fetched it and poured it into the hole. The imbulu was scalded. They covered it up with earth in the hole.</p>
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The chief marries Untombi-yapansi.

<p>Kwa ti lapo inkosi ya tshela abantu, ya ti, "Hamba ni, ni tshele isizwe sonke, ni ti, a si ze lapa; ngi ganiwe; ku fike umlamu wami." Sa tshelwa sonke isizwe, sa fika. Kwa ngena umtimba. Wa sina Untombi-yapansi nabantu bakubo. Wa hlala e jabula nodade wabo. Kwa hlathwa izinkomo, ba dlala inyama. Ba hlala ndawo nye bonke ka'le.</p>	<p>Then the chief told the people, saying, "Go and tell the whole nation to come here, for I am a chosen husband; my sister-in-law has come." The whole nation was told; the people came. The marriage company entered the village. Untombi-yapansi danced together with her people. She lived in happiness with her sister. Many cattle were killed, and they ate meat. They all lived together happily.</p>
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LYDIA (UMKASETEMBA).

APPENDIX.

IN several of the Zulu Tales we have allusions made to persons descending into the *water*, remaining there, and returning, as quite a natural thing. Water is not destructive to them. In a tradition of the origin of the Amasikakana, the tribe descended from the unkulunkulu Uzimase, they are said to have come up from below, but to have first revealed themselves to some women, whilst still in the water. In another tradition we hear of a *heaven*-descended unkulunkulu; and there is, so far as I know, every where, among the people of all tribes, a belief in the existence of *heavenly* men (abantu bezulu); and of a king of *heaven*, whom they suppose to be the creator of lightning, thunder, and rain. The two following tales give an account of men who descended to the *lower regions*, and returned to relate what they had seen, not quite after the manner of Virgil or Dante, but strictly in accordance with their own earthly imaginations. They have a notion then,—or rather the fragments of their traditions clearly show that their ancestors believed,—that not only earth, heaven, and water have their man-like inhabitants, but that also underground there are those who are still occupied with the busy cares and necessary labours of life. They are supposed to be the departed dead, and lead a very material kind of existence. A more full account of the *abapansi*—subterraneans, or underground people—will be given under the head, "AMATONGO."

Who can doubt that we find here the relics of an old belief, clothed after a new fashion, different from that to which we have been accustomed, coarse and unattractive, in accordance with the habits and unintellectual condition of the people; but of a common origin probably with that which in other countries, whose inhabitants have been in different circumstances, and had a different development, has formed the basis of more exact theologies; or of such fanciful tales as that of "Jullanar of the Sea," in the *Arabian Nights*; or of such pleasing conceits as have been clothed with so much poetical beauty by the pen of La Motte Fouqué in his *Undine*?

U M K A T S H A N A .

KWA ti Umkatshana wa vuka e ya 'uzingela nezinja zake; wa vusa iza; izinja za li kzotsha; la ya la ngena emgodini, nenja za ngena, naye wa ngena. W' emuka w' emuka nalo, wa za wa fika kubantu aba ngapansi, lapa kw akiweyo. Wa bona izinkomo; wa fika ku sengwa. Wa ti, "Kanti, kw akiwe lapa." (Ngokuba ku tiwa inkomo lezi e si zi hlabako, ku tiwa ku fuyiwe zona ngapansi, zi buye zi vuke.) Kepa ba ti, "Inja yetu le i kzotshwa ubani na?" Ba ti, ukubheka, "A, nangu 'muntu." Wa e se hlangana nezake izi hlobo. Ba ti, "Goduka! Musa uku hlala lapa." Wa buya wa goduka ke.

Insuku za se zi hlulile zake lapa ekaya; se be ti, "Wa ya ngapi na lo 'muntu? U file," ba m bona e fika. Ba ti ke, "U vela pi na?" Wa ti, "Ngi be ngi muke nenyamazane; ya ya ya fika pansu kwabapansi, i ngena emgodini. Nami nga ngena ke. Kanti ke i ya lapa kw akiweko." Ba buza ke ba ti, "U ti ng' abantu nje na?" Wa ti, "Yebo; nobani nobani ba kona. Ngi buyiswe i bo."

Leyo 'ndawo lapa a tshona kona kulabo 'bantu ku tiwa Usesiyelemangana, kwelasema hlutshini, ela l' akiwe Ubungane, uyise kalangalibalele, uyisemkulu. Ezimbutwini, uma e nga tsho ezimbutwini, a ti Usen hlonga. Amagama aleyo 'ndawo.

ONCE on a time Umkatshana arose in the morning to go to hunt with his dogs; he started a rheebeck; his dogs drove it; it went and entered a hole, and the dogs went in too, and he too went in. He went on and on with the buck, until he came to the people who are beneath, to the place where they dwell. He saw cattle; when he arrived the people were milking. He said, "So then there are people who live here." (For it is said that the cattle which we kill become the property of those who are beneath; they come to life again.) They said, "This dog of ours, who is driving it?" They said when they looked, "Ah, there is a man." And then he met with his own friends. They said to him, "Go home! Do not stay here." So he went home again.

The days in which he was expected to come home had already passed away; and when the people were saying, "Where has the man gone? He is dead," they saw him coming. They enquired of him, "Whence come you?" He said, "I had followed a buck; it went until it reached the people who live beneath, it going into a hole. And so I too went in. And the buck went to the place where they live." So they asked him, saying, "Do you say they are men like us?" He replied, "Yes; and So-and-so and So-and-so were there. I was sent back by them."

The place where he descended to those people is called Usesiyelemangana, in the country of the Amathlubi, where Ubungane lived, the father of Ulangalibalele, that is, his grandfather. In the Izimbutu, if it be not said Izimbutu, it is called Usenthlonga. These are names of those places.

Ku tiwa uma umuntu e file lapa em/llabeni, wa ya kwabapansi, ba ti, "Musa ukukqala u llangane nati; u sa nuka umlilo." Ba ti, ka ke a lalale kude nabo, a ke a pole umlilo.

UMPONDO KAMBULE (AARON).

It is said that when a man dies in this world, and has gone to the people who live beneath, they say to him, "Do not come near us at once; you still smell of fire." They say to him, "Just remain at a distance from us, until the smell of fire has passed off."

INDABA KANCAMA-NGAMANZI-EGUDU.

(THE TALE OF UNCAMA-NGAMANZI-EGUDU.⁷⁴)

UNCAMA wa lima insimu yombila; kwa t' uba i kgale ukuvutwa, ya ngena ingungumbane, ya zing' i i d/la njalo; e zing' e vuka kusasa, a fike i d/llile. Wa za wa linda usuku olu namazolo. Kwa ti ngam/la e bona amazolo emakulu, wa vuka, wa ti, "Nam/la nje ngi nga i landa ka/le, uma i d/llile ensimini, ngokuba lapa i hambe kona amazolo a ya 'kuvutuluka; ngi ze ngi i fumane lapa i ngene kona." Nembala ke wa tata izikali zake, wa puma, wa fika ensimini; i d/llile; wa i landa ngomkondo, u sobala lapa i hambe kona, amazolo e vutulukile. Wa hamba wa hamba, wa za wa i ngenisela emgodini. Naye ke wa ngena, ka b' e sa buza, ukuti, "Loku i ngene lapa nje, ngi nge nanja, ngi za 'kwenze njani na?" Ngokutukutela ukuba i kgede ukud/la kwake, wa hamba pakati, e ti, "Ngo ya ngi fike lapa i kona, ngi i bulale." Wa ngena nezikali zake. Wa hamba wa hamba, wa za wa fika ekcibini; wa ti, isiziba;

UNCAMA dug a mealie garden; when the mealies had begun to get ripe, a porcupine entered it, and continually wasted it; and he continually rose early, and arrived when the porcupine had devoured his mealies. At length he waited for a day on which there was abundance of dew. On the day he saw much dew he arose and said, "To-day then I can follow it well, if it has eaten in the garden, for where it has gone the dew will be brushed off. At length I may discover where it has gone into its hole." Sure enough then he took his weapons, and went out to the garden; it had eaten his mealies; he followed it by the trail, it being evident where it had gone, the dew being brushed off. He went on and on, until he saw where it had gone into a hole. And he too went in, without enquiring a moment, saying, "Since it has gone in here, and I have no dog, what can I do?" Because he was angry that the porcupine had wasted his food, he went in, saying, "I will go till I reach it, and kill it." He went in with his weapons. He went on and on, till he came to a pool; he thought

⁷⁴ He prepares for his journey by smoking *insangu*. Instead of eating, he strengthens himself with the *iyudu*, or insangu-horn.

wa tulis' ame/lo, wa za wa bona ukuba ikcibi nje. Wa hamba ekcaleni, wa d/llula. Kwa ba manyama emgodini, e nga bonisisi ka/le; ame/lo a za e jwayela um-godi, wa bona ka/le. Wa za wa lala, e nga fiki 'ndawo; kwa ti ku sa wa e vuka, e hamba njalo; e hamb' e lala, wa za wa fika emfuleni; wa u wela, wa hamba. Lapo ka hambu ngokuba e bona ama-sondo ayo; u se hamba ngokuba imbobo inye a ngena ngayo; u pike ngokuti, "Ngo ze ngi fike ekupeleni kwomgodi, anduba ngi dele."

Wa za wa bona pambili ku kqala ukukanya; w' ezwa ku kuza izinja, ku kala abantwana; wa d/llula; wa wela pezu kwomuzi; wa bona ku tunya umusi; wa ti, "Hau! u pi lapa? Nga ti, 'Ngi landa ingungumbane;' nga fika ekaya." Ukubuya kwake e /le/la nyovane, e se buyela emuva; wa ti, "A ngi nga yi kulaba 'bantu, ngokuba a ngi b' azi; ba funa ba ngi bulale." Wa bona izwe elikulu. Wa baleka, wa hamba imini nobusuku, e ti, "Kumbe ba ngi bonile." Wa za wa wela lowo 'mfula a u wela e sa landa; wa d/llula kulelo 'kcibi a d/llula kulo kukqala; wa za wa puma.

Wa mangala ekupumeni kwake, ngokuba lapa a vela kona, wa ku bona konke oku fana noku ngapezulu, izintaba namawa nemifula. Wa goduka ke, wa fika ekaya end/lini yake. Wa ngena, wa biza

it was deep water; he looked carefully, until he saw that it was only a pool. He went by the edge, and passed on. It was dark in the hole, he not seeing clearly; at length his eyes became accustomed to the hole, and he saw well. At length he lay down to sleep before he had reached any where; and in the morning he awoke and set out again. He went and slept until at length he came to a river; he crossed it and went forward. He now no longer went forward because he still saw the footprints of the porcupine; he now went because the hole was the same as that by which he entered; he persevered, saying, "I shall at length arrive at the end of the hole, whereupon I shall be satisfied."

At length in front he saw it began to get light; he heard dogs baying, and children crying; he passed on; he came upon a village; he saw smoke rising, and said, "Hau! what place is this? I said, 'I am following the porcupine;' I am come to a dwelling." Whereupon he returned, walking backwards, and returning on his path, and said, "Let me not go to these people, for I do not know them; perhaps they will kill me." He saw a great country. He fled, and went day and night, saying, "Perhaps they have seen me." At length he crossed that river which he crossed whilst he was pursuing the porcupine; he passed the pool which he passed at first; at length he went out of the hole.

He wondered on coming out; for at the place from which he came, he saw all things resembled those which are above, mountains, precipices, and rivers. So he went home, and came to his own house. He went in and asked his wife for

ukcansi kumkake. Umkake wa m bheka, wa tshay' izandhla, wa kala ; abantu b' etuka, ba ti budu-budu, be buza, "Ini na?" Wa ti, "Nang' Uncama e fika!" Abantu ba mangala, ba buya ba pinda ba kala isihlo. Umfazi wa ti, "Ikcanisi lako nengubo zako nemintsha yako nesikcamelo sako nezitsha zako, konke nga ku lahla, ngi ti, u file ; izingubo namakcansi nga ku tshisa."

Wa i zeka ke indaba, wa ti, "Ngi vela kude ; ngi vela kubantu aba ngapansi. Ngi be ngi lande ingungumbane ; nga fika, kw aki-we ; ng' ezwa ku kuza izinja, ku kala abantwana ; nga bona abantu be nyakazela ; ku tunya umusi. Kwa ba ukubuya kwami ke, se ng' esaba, ngi ti, be za 'u ngi bulala. Ni bona ngi fika nje."

Leyo 'ndoda ihhwanqana elifutshanyana, lisinindoiwana ; umzimba wonke u pelile uboya ; libana ; lizigejana, amazinyo a wa sa pelole. Nami ngi ya l' azi. Nga li bona ngi se umfana. Ku zinge ku tiwa, "Nang' umuntu owa fika kwabapansi." S' esaba ukungena emgodini wesambane ngokuzwa leyo 'ndaba, ukuti, "U ye u fike kwabapansi."

UMPENGULA MBANDA.

In Pococke's *India in Greece*, pp. 308—311, we read a legend of the priest Sónuttaro, who performed a feat similar to that ascribed to Untombi-yapansi. A shrine had been prepared for the reception of relics. Sónuttaro being anxious to obtain a casket of especially valuable relics to deposit in the shrine, "dived into the earth and proceeded subterraneously to the land of Nágas." The Nága king, on discovering the object of his visit, determined to keep possession of the casket, if possible. This he effected by means of his son, who swallowed it together with its contents, and then extended his dimensions to a most monstrous magnitude, and calling forth thousands of snakes similar to himself, encircled himself with them and remained coiled up in fancied security. But the priest's power and subtlety were too great for the serpent's magic. He "miraculously created an invisibly attenuated arm," by which he extracted the precious casket, unperceived, from the stomach of the Nága. When he had done this, "rending the earth" (*dabula umhlaba*), he again returned to the upper world.

a mat. His wife looked at him ; she smote her hands and cried ; the people started ; they hurried in and asked, "What is it?" She said, "Behold Uncama is come!" The men wondered, and again shouted the funeral dirge. The woman said, "Your mat, and your blanket, and your kilt, and your pillow, and your vessels, every thing I have buried, saying, you were dead ; your blankets and mats I burnt."

So he told the tale, and said, "I am come from a distance ; I am come from the men who live underground. I had followed a porcupine ; I came to a village ; I heard dogs baying, and children crying ; I saw people moving backwards and forwards, and smoke rising. And so I came back again. I was afraid, thinking they would kill me. It is because [I feared and returned] that you see me this day."

That man was a very little whiskered man, who was hairy all over ; his whole body was covered with hair ; very ugly ; he had many gaps in his mouth, his teeth being no longer complete. And I too know him. I saw him when I was a boy. It was continually said, "There is the man who went to the underground people." We were afraid to go into an ant-bear's hole from hearing that tale, to wit, "He went till he reached the underground people."

U M A M B A .

A king marries two sisters.

Kwa ku kona inkosi etile e zeka abafazi abanungi. Kwa ti lapa se be baningi ya zeka intombi ezimbili zenye inkosi. Kwa ti enye intombi ya i beka inkosikazi; kepa enye intombi ya i nomona omkulu ngokuba nayo ya i tanda ukuba i be inkosikazi. Kwa ti, lapa se zi kgediwe ukulotsholwa, za sina zombili.

THERE was a certain chief who married many wives. When his wives were very many he married two damsels, the daughters of another king. One of these he made the chieftainess; and the other was very jealous because she too was wishing to be the chieftainess. When the dowry was paid, both danced the marriage dance.

The queen's first infant dies.

Kwa ti ngesinye isikati b' emita bonke abafazi baleyo 'nkosi. Ba beleta abanye, kepa inkosikazi y' epuza yona ukubeleta. Kwa ti lapa se be zwile ukuba i belete, wa puma udade wabo, wa ya kona endhlini; wa fika wa ti, "Leta ni umntwana, ngi m bone." Ba m nika. Wa m tata, wa m buka. Kepa e sa m pete wa fa umntwana. Ba ti bonke abantu, "U m pete kanjani umntwana na?" Wa ti, "Kga. Ngi te ngi m tata, wa e se file." Ba mangala bonke abantu.

It came to pass in process of time that all the chief's wives were pregnant. They gave birth to their children, but the chieftainess was long in giving birth. When they had heard that she had given birth, her sister went to her house; on her arrival she said, "Bring me the child, that I may see it." They gave her the child. She took it and looked at it. But whilst it was in her arms it died. All the people said, "How have you handled the child?" She said, "No. As soon as I took it, it died." All the people wondered.

And her second and third.

Ba ze ba buye b' emita futi, ba baleta. Wa ti omunye futi umntwana wa m tata naye, wa fa futi. Kwa ze kwa fa abantwana abatatu. Kepa bonke abantu ekaya ba ti, "Ba bulawa udade wabo."

Ba buye b' emita futi. Wa ti

Again they had children. And the queen's sister took the second child also, and it too died. And three children at length died in this way. And all the people said, "They were killed by the queen's sister."

Again they were pregnant. The

unina wendoda, "Uma abantwana laba abafayo a ka ba pati udade wenu, nga be nga fi. Kepa ngokuba u ya m nika bona u ya ba bulala."

mother of the chief⁷⁵ said, "If your sister had not touched the children which are dead, they would not have died. But she kills them because you place them in her hands."

She gives birth to a snake.

Wa beleta futi, a ka ze a tshela 'muntu ukuti u ya beleta. Kwa ti kusasa bonke abantu b' ezwa ukuti, u se belete. Ba ya 'kubona umntwana. Ba fika ba ti, "Ake si bone umntwana." Wa ti, "Kga. Namhla a ngi belete 'mntwana; ngi belete isilwane nje." Ba ti, "Isilwane sini na?" Wa ti, "Imamba." Ba ti, "Ake u i veze, si bone." Wa i veza. Ba mangala ngokuba be bona imamba.

Again she gave birth to a child. But she told no man that she was in labour. In the morning all the people heard that she had a child. They went to see it. When they came they said, "Just let us see the child." She replied, "No. I have not given birth to a child this time; but to a mere animal." They said, "What animal?" She replied, "An imamba."⁷⁶ They said, "Just uncover it, that we may see." She showed it to them. They wondered when they saw an imamba.

Her sister gives birth to a boy.

Omunye futi lowo udade wabo wa beleta umfana. Wa jabula ngokuba yena e belete umuntu, kepa lo e belete inyoka nje. Ba kula bobabili. Ya ti inkosi, "Laba 'bantwana bami, omunye igama lake Umamba, omunye Unsimba." Ba kula bobabili. Kepa Umamba wa e hamba ngesisu nje.

Her sister too gave birth to a boy. She rejoiced because she gave birth to a human being, and her sister had given birth to a snake. Both grew up. The chief said, "As regards those children, the name of one is Umamba,⁷⁷ and of the other, Unsimba."⁷⁸ But Umamba went on his belly.

The queen's sister is suspected.

Wa ti uma a zale Umamba, yena wa kula, a ka fa; ba ti abantu, "Bheka ni ke manje, ngokuba lo 'mntwana a ka fanga ngokuba yena e inyoka. Abanye be be bulawa u yena unina kansimba, e tanda uma ku buse Unsimba."

When she gave birth to Umamba, and he grew up and did not die, the people said, "See now then, for this child did not die because he is a snake. The others were killed by the mother of Unsimba, because she wished that Unsimba should be king." But

⁷⁵ The mother of the chief, lit. of the husband.

⁷⁶ The *imamba* is a deadly snake.

⁷⁷ *Umamba*, The-imamba-man.

⁷⁸ *Unsimba*.—*Insimba* is a wild cat. The-cat-man.

Kepa wa ti uyise kansimba, "Uma ni u bona umuti a bulala ngawo abantwana, u lete ni kumina, ngi ze ngi u pate, ngi pate yena ngezandhla zami, naye u ya 'kufa; ngokuba ni ti, 'Abantwana u ba pata ngesandhla, ba fe.' Nami ngi ya bona, ngokuba abantwana aba abantu ba ya fa; kepa inyoka a i fanga. Kodwa mina a ng' azi uma ba bulawa ini na?"

the father of Unsimba said, "If you see the medicine⁷⁹ with which she killed the children, bring it to me, that I may take it in my hand, and touch her with my hands, and she too will die; for you say, 'She touches the children with her hand and they die.' And I too see that it is so, for the children which are human beings die; but the snake is not dead. But for my part I do not know if they were killed."

Damsels come to marry the princes, but they fear Umamba.

Kwa ti, lapa se be kulile, ku fike izintombi zi ze 'kugana. Ku ti lapa be buza be ti, "Ni ze 'kugana kubani na?" zi ti, "Kunsimba." Ezinye zi ze 'kugana kumamba. Kepa ku ti lapa se zi m bonile ukuba inyoka, zi baleke, zi ti, "Be si ti umuntu nje."

It came to pass when they were grown up, damsels came to choose their husbands. When the people asked them whom they came to choose, they replied, "Unsimba." But others came to choose Umamba. But when they saw that he was a snake, they fled, saying, "We thought he was a real man."

Uyise e Mlupeka kakulu, ngokuba e m tanda Umamba. Kepa intombi zonke zi m esaba ngokuba e inyoka. A ti uyise, "Nawe, nsimba, a u yi 'kuganwa, e nga ka ganwa Umamba; ngokuba u yena omkulu kunawe." Kepa Unsimba a mleke ngokuba e bona intombi zi m ala Umamba; a ti Unsimba, "Loku intombi zi ya m ala Umamba, mina zi ya ngi tanda, ku ya 'kwenziwa njani na?" A ti unina kamamba, "U ya mleka nje uyi hlo, wena nsimba. U kona umuntu ow' alelwa ukuzeka, ku tiwe u ya 'upikanisana nesilima na?"

The father was greatly troubled, for he loved Umamba. And all the maidens were afraid of him because he was a snake. The father said, "And you too, Unsimba, shall not be married before Umamba; for he is your superior." But Unsimba laughed because he saw that the damsels rejected Umamba, and said, "Since the girls reject Umamba and love me, what is to be done?" And the mother of Umamba said, "You, Unsimba, your father is merely laughing. Was there ever any one who was prevented from marrying because it was said, he rivals one who is deformed?"

⁷⁹ This is the first and only instance which we meet with in these stories in which "medicines" are mentioned as a means of revenge. There is nothing in the action of the sister at the time of taking the children which would lead us to suspect she was using poison. The account there given seems rather to point to magical power, or to what is called the "influence of the evil eye." One is therefore inclined to ascribe this remark of the chief to some modern interpolation. If not it is probable that the tale itself is of a comparatively recent origin. But excepting this mention of "medicine" it bears the same stamp of antiquity as the rest.

A damsel comes to choose Unsimba, accompanied by her sister.

Kwa ti ngasemva kwaloko kwa fika izintombi ezi vela kwelinye ilizwe, z' eza 'kugana kona; enye ya i pelezela enye. Kwa buzwa uma i ze 'kugana kubani na. Ya ti, "Kunsimba." Za ngeniswa end/lini. Wa vuma uyise ukuba a ganwe Unsimba.

Kwa hlatshwa inkomo, kwa butana abantu abaningi, ngokuba ku ganwe umntwana wenkosi. Kwa ti kusi/lwa kwa ngena izinsizwa eziningi zi ze 'kukgomisa izintombi. Kwa ti lapa se zi ngena izinsizwa wa ngena Umamba. Za ti zonke izintombi za baleka zi kala, za ya emsamo. Ya ti inkosi, "Ba tshale ni ukuti a ba muse ukubaleka, ngokuba umntwana wami lowo." Ba ti abantu aba send/lini, "Hlala ni pans; musa ni ukubaleka, ngokuba umntwana wenkosi lo." Wa tata ukcansi lwake, wa hlala pezu kwalo. Za ti izintombi, "Kepa w' enziwa ini ukuba a be inyoka na?" Ba ti, "Unina wa e bujelwa; wa ze wa zala yena." Ba mangala kakulu.

It came to pass after that, that two damsels came from another country to choose a husband; one was the companion of the other. They asked whom she came to choose. She replied, "Unsimba." They placed them in a house. The father agreed that Unsimba might marry.

Cattle were killed, and many people assembled, because the king's child was an elected bridegroom. In the evening many young men came in to get the damsels to point out those they liked best. When the young men had come in, Umamba also came. And the damsels fled, screaming, to the upper end of the house. The king said, "Tell them not to run away, for that is my child." The people who were in the house said, "Sit down; do not run away, for this is the king's child." He took his mat and sat upon it. The damsels said, "But how did he become a snake?" They said, "His mother lost her children by death; and at last he was born." They greatly wondered.

The sister chooses Umamba.

Za kqomisa izinsizwa ezintombi ni; za kqoma izintombi. Kepa udade wabo kamakoti wa kqoma Umamba. Kepa Unsimba e nga tandi ukuba umlamu wake ukuba a kqome Umamba, e tanda ukuba a kqome yena. Ba buya ba buza ba ti, "Wena, u kqome 'bani na?" Ya ti intombi, "Ngi kqome Umamba." Kepa izinsizwa za ti, "Ansimba." Ya ti intombi, "Kqa amamba." Za ti izinsizwa, "Ansimba." Ya ti intombi,

The damsels were made to point out their favourites among the young men. But the sister of the bride pointed out Umamba. But Unsimba did not like his sister-in-law to point out Umamba, wishing her to point out himself. They asked her again, "Who do you point out as your favourite?" The damsel replied, "Umamba." But the young men said, "You mean Unsimba." The damsel said, "No; Umamba." The young men said, "You mean Unsimba." The damsel replied, "No; Uma-

"Kqa amamba." Wa ti Unsimba, "Kqa; i yeke ni nje, ngokuba noma i kqome yena Umamba, i za 'ku m ala ngokuba inyoka."

Wa ti Unsimba, "Nina ni aobani, amagama enu na?" Za ti izintombi, "Lona o ze 'kugana, igama lake Unhlamvu-yobuthlalu. Udade wabo lo igama lake Unhlamvu-yetusi." Kepa Unsimba wa e nga m tandi Unhlamvu-yobuthlalu kakulu, kepa wa e tanda Unhlamvu-yetusi.

mba." Unsimba said, "No; just leave her alone, for although she has chosen Umamba, she will soon reject him because he is a snake."

Unsimba said, "What are your names?" The girls said, "She who has come to marry is Unthlamvu-yobuthlalu.⁸⁰ And her sister's name is Unthlamvu-yetusi." But Unsimba did not love Unthlamvu-yobuthlalu very much, but he loved Unthlamvu-yetusi.

One goes to Unsimba's house, the other to Umamba's.

Kwa ti lapa se zi kqedile ukukqoma, w' emuka Unsimba wa ya elawini lake, nomamba wa ya elawini lake. Kwa tiwa izinsizwa, "A si tate umakoti si mu yise elawini likansimba." Wa hamba Unhlamvu-yobuthlalu. Za ti kunhlamvu-yetusi, a ka ye elawini likamamba. Wa ya, wa fika, wa ngena, wa hlala pansa.

When they had ended pointing out their favourites, Unsimba went to his house, and Umamba went to his. The young men said, "Let us take the bride to Unsimba's house." Unthlamvu-yobuthlalu went. They told Unthlamvu-yetusi to go to the house of Umamba. She went and entered the house and sat down.

Unthlamvu-yetusi is asked if she will be Umamba's bride.

Wa bona Umamba e hlezi okcasnini lwake, ku kona udade wabo kamamba elawini likamamba, e hlezi naye. Wa ti udade wabo kamamba, "Loko zi ti intombi zi kqoma, kepa wena wa kqoma inyoka, u ya 'kuvuma ukuba w endele kuyo na?" Wa hleka Unhlamvu-yetusi, wa ti, "Ku tiwa u dhla abantu ini na?" Wa ti Umamba, "U kona umuntu o kqoma inyoka na?" Wa ti Unhlamvu-yetusi, "Loko u nga dhli 'bantu, mina u ya 'ku ngi dhla ngoba ngi nani na?"

She saw Umamba resting on his mat; and Umamba's sister was also sitting there in Umamba's house. Umamba's sister said, "Since the damsels pointed out their favourites, and you pointed out a snake as yours, would you agree to be his wife?" She laughed and said, "Is it said that he devours men?" Umamba said, "Is there any one who chooses a snake?" Unthlamvu-yetusi said, "As you do not devour men, what is there in me that you should devour me?"

⁸⁰ *Unthlamvu-yobuthlalu*.—*Inthlamvu* is a berry, and here applied to *ubuthlalu*, means a single bead, of glass or some inferior substance; as distinguished from *unthlamvu-yetusi*, brass-bead. *Unthlamvu-yobuthlalu*, Bead-woman. *Unthlamvu-yetusi*, Brass-bead-woman.

She waits on Umamba.

Ya buye ya puma leyo 'ntombazana. Wa ti Umamba, "Sukuma u vale." Wa ti Unhlamvu-yetusi, "Ini wena u nga vali na?" Wa ti Umamba, "A ngi nazo izandhla zokuvala." Wa ti Unhlamvu-yetusi, "Emihleni u valelwa ubani na?" Wa ti Umamba, "Ku vala umfana wami e ngi lala naye." Wa ti Unhlamvu-yetusi, "Kepa u ye ngapi namuhla na?" Wa ti Umamba, "U pumele wena, ntombi yami." W' esuka Unhlamvu-yetusi wa vala.

Wa ti Umamba, "Ng' endhlalele." Wa ti Unhlamvu-yetusi, "Emihleni w endhlalelwa ubani na?" Wa ti Umamba, "Umfana wami." W' esuka Unhlamvu-yetusi wa m endhlalele.

Wa ti, "Tata umfuma wama-futa, u ngi gcobe; kona ngi za 'kulala ka/le." Wa ti Unhlamvu-yetusi, "Ngi y' esaba ukupata inyoka." Wa hleka Umamba. Ba lala.

Umamba's sister went out. Umamba said, "Arise, and close the doorway." Unthlamvu-yetusi said, "Why do you not close it?" He replied, "I have no hands with which I can close it." Unthlamvu-yetusi said, "Who closes it every day?" He replied, "The lad who sleeps with me closes it." Unthlamvu-yetusi said, "And where has he gone?" Umamba answered, "He has gone out on your account, my love."⁸¹ Unthlamvu-yetusi arose and closed the doorway.

Umamba said, "Spread the mat for me." Unthlamvu-yetusi said, "Who spreads it for you day by day?" Umamba replied, "My lad." Unthlamvu-yetusi arose and spread the mat for him.

He said, "Take the pot of fat and anoint me; then I shall sleep well." Unthlamvu-yetusi said, "I am afraid to touch a snake." Umamba laughed. They went to sleep.

The people wonder at her courage; and Umamba's mother rejoices.

Kwa sa kusasa ba vuka; kepa abantu bonke ekaya ba mangala ngokuba be ti, "Sa ze sa m bona umntwana o nesibindi kangaka ukulala nenyoka endhlini."

Kwa ti kusasa unina kamamba wa keta ukudhla okumnandi kakulu, wa ku peka, wa ku yisa entombini, e kuluma yedwa, e ti, "Uma nami nga ngi zele umuntu ngempela, u be za 'ku m zeka lo 'mntwana wabantu."

They awoke in the morning; and the people wondered, for they said, "We never met with a child possessed of such courage as to sleep in a house with a snake."

In the morning Umamba's mother took some very nice food, and cooked it and took it to the damsel, talking with herself and saying, "If I too had given birth to a real human being, he would have married this child of the people."⁸²

⁸¹ Lit, my damsel, but meaning, my sweetheart or love.

⁸² Child of the people, a title of great respect. The natives address their chiefs and great men by "Muntu wetu," Man of our people.

Unthlamvu-yetusi anoints Umamba.

Kwa ti kusihlwa b' emuka futi ba ya 'kulala; ya ngena leyo 'ntombi; ba hlala nayo; ya buye ya puma. Wa ti Umamba, "Hamba u vale." W' esuka Unthlamvu-yetusi wa ya 'kuvala. Wa ti Umamba, "Kambe na izolo w a lile uku ngi gcoba. A u boni ukuba ngi ya hamba kabuhalungu, ngi hamba ngesisu? Ku tanda uma ku ti lapa se ngi lala ngi gcotshiwe; kona umzimba u ya 'utamba, ngi lale kahle. Ake u ngi size, u ngi gcobe namuhla. A ngi d'li 'muntu; nomfana wami u ya ngi gcoba nje, ngi nga mu d'li." Wa tata umfuma Unthlamvu-yetusi, wa tata uluti. Wa ti Umamba, "Kqa; awami amafuta a a kiwa ngoluti; a ya kcatazwa nje; a tambile." Wa ti Unthlamvu-yetusi, "Zigcobe wena; a ngi tandi uku ku gcoba mina." Wa ti Umamba, "Kqa. A ngi d'li 'muntu. Ngi gcobe nje." Wa tata Unthlamvu-yetusi amafuta, a kcatazelwa esand'leni sake, wa m gcoba Umamba. Kepa ku ti lapa e m gcoba 'ezwe umzimba wenyoka u banda kakulu, 'esabe. A ti Umamba, "Kqa; ngi gcobe nje; a ngi d'li 'muntu." Wa m yeka e se m kqedile uku m gcoba.

In the evening they again went to retire to rest; the sister of Umamba again went into the house; they sat with her; again she went out. Umamba said, "Go and close the doorway." Unthlamvu-yetusi arose and closed it. Umamba said, "So then yesterday you refused to anoint me. Do you not see that I move with pain, for I go on my belly? It is pleasant to lie down after having been anointed; then my body is soft, and I sleep well. Just help me, and anoint me to-day. I devour no one; and my lad only anoints me; I do not devour him." Unthlamvu-yetusi took the pot of fat and a stick. Umamba said, "No; my fat is not taken out with a stick; it is just shaken out into the hand; it is soft." Unthlamvu-yetusi said, "Anoint yourself; I do not like to anoint you for my part." Umamba said, "No. I devour no man. Just anoint me." Unthlamvu-yetusi took the fat, and poured it into her hand, and anointed Umamba. But when she anointed him and felt the body of the snake very cold, she was afraid. But Umamba said, "No; just anoint me; I devour no one." When she had done anointing him, she left him.

Umamba transformed.

Wa hlala Umamba isikatshana, wa ti kunthlamvu-yetusi, "Bamba lapa kumina, u kqinise kakulu, u ng' elule, ngokuba umzimba wami u finyele." Kepa Unthlamvu-yetusi wa ti, "Ngi y' esaba." Wa ti Umamba, "Kqa. A ngi z' u kw enza 'luto. A ngi d'li 'mu-

Umamba waited a little while, and said to Unthlamvu-yetusi, "Lay hold of me here very tight, and stretch me, for my body is contracted." But Unthlamvu-yetusi said, "I am afraid." Umamba said, "No. I shall do you no harm. I devour no one. Lay

ntu. Bambela ensikeni, u bheke emsamo ; u nga ngi bheki mina ; u donse ngamandhla ; ngokuba ukuhamba kwami ku ya ng' apula ; ngako ngi tanda ukuba ku ti lapa se ngi lala umuntu a ng' elule." Wa bambela ensikeni Unthlamvu-yetusi, wa donsa ngamandhla. W' ezwa e buya nesikumba. Wa si lahla ngamandhla, w' etuka, e ti, "Inyoka." Kepa wa pendula amehlo, wa bheka wa bona Umamba e mukhe kakulu, umzimba wake u kazimula. Wa jabula kakulu, wa ti, "Wa u nani na?"

hold of the pillar, and look at the upper end of the house ; do not look at me ; and drag with all your might ; for my mode of going hurts me ; therefore I like when I am lying down that some one should stretch me." She laid hold of the pillar, and dragged with all her might. She felt the skin come into her hand ; she threw it down quickly, and started, thinking it was the snake. And she turned her eyes and looked, and saw Umamba very beautiful, and his body glistening. She rejoiced exceedingly and said, "What was the matter with you?"

Umamba tells Unthlamvu-yetusi his history.

Wa ti Umamba, "Uma kade e bujelwa ; kepa be ti abantu abantwana bakwetu ba bulawa udade wabo kama. Kepa kwa ti uma e nga ka ngi beleti, wa ya kubo, wa tsho kumne wabo ukuti, ak' a zingle imamba encane, a tate isikumba sayo. Kwa ti lapa se ngi zelwe nga fakwa kuso isikumba leso. Kepa bonke bakwiti a b' azi uma ngi umuntu ; ba ti ngi inyoka impela, ngokuba uma a ka ba tshe- langa ukuti ngi umuntu ; u ze u nga tsheli 'muntu nawe."

Umamba said, "My mother had for some time lost all her children by death ; and the people said that the children of our house were killed by my mother's sister. Before giving birth to me my mother went to her people, and told her brother to catch a small imamba and to take its skin. And when I was born I was put into the skin. But none of our people knew that I was a human being ; they thought I was truly a snake, for my mother did not tell them that I was a man ; and do not you tell any one."

Wa ti Unthlamvu-yetusi, "Ngezinye izinsuku u ke u si kumule ini isikumba lesi na?" Wa ti Umamba, "Ehe, umfana wami u ya ngi gcoba ngamafuta, a buye a ngi kumule nje." Ba lala.

Unthlamvu-yetusi said, "On other days do you take off this skin?" Umamba said, "Yes, my lad anoints me with fat and takes it off." They retired to rest.

The damsels return to their fathers, accompanied by their lovers.

Kwa ti kusasa wa ti Unthlamvu-yobuthlalu, "Se ngi tanda ukubuyela ekaya manje." Kwa lahla izinkomo za ba 'mashumi 'mabili.

In the morning Unthlamvu-yobuthlalu said, "I now wish to go home." They picked out twenty head of cattle. Umamba said, "I

Wa ti Umamba, "Nami, baba, ngi ya tanda ukuba ngi kipe amashumi amabili, ngi ye 'kukqoma le 'ntombi kuyise." Wa vuma uyise; wa hamba nenkomo eziningi nensizwa ez' endayo. Ba hamba.

Kwa ti lapa be puma ekaya Umamba wa ti, a ku patwe umfuma wake; wa u pata Unhlamvu-yetusi. Kwa ti lapa be senkangala, wa hamba kancane Umamba emva. Wa ti kunhlamvu-yetusi naye a ka hambe kancinane. Ba hamba abantu bonke pambili, kepa bona bobabili ba hamba emva. Wa ti Umamba, "A si hlale pansi, u ngi gcobe ngamafuta, u suse isikumba, ngokuba ngi ya hlupeka; bu ya ngi bulala utshani uma ngi hambe ngesisu nje." Ba hlala; wa m gooba ngamafuta, wa m donsa; isikumba sa puma. W'esuka Umamba, wa hamba. Ba hamba emva bona. Kwa za kwa ti lapa se be ya eduze nabantu, wa faka isikumba futi Umamba.

too, father, wish to take twenty, that I might go and choose this damsel at her father's." The father assented, and he went with many cattle and young men to make the marriage settlement. So they set out.

When they were leaving home Umamba told them to take his pot of fat; Unthlamvu-yetusi carried it. When they were on the high land, Umamba went slowly after the rest; and told Unthlamvu-yetusi also to go slowly. All the people went on in front, but they two went in the rear. Umamba said, "Let us sit down, and do you anoint me with fat, and take off the skin, for I am troubled; the grass hurts me when I go on my belly." They sat; she anointed him with fat, and dragged him; the skin came off. Umamba arose and walked. They went behind the others. And when they were near the people Umamba put on the skin again.

Umamba causes alarm.

Ba ya ekaya bonke, ba ngena. Kepa abantu bakona ba baleka, b'esaba inyoka. Ba ti, "Nampa abayeni bakanhlamvu-yobu/hlalu be fika nenyoka." Za ti intombi, "Musa ni ukutsho njalo. Umayeni kanhlamvu-yetusi." Ba mangala abantu, be ti, "Ku ngani ukuba u ng' esabi, loku ku inyoka na?"

They reached the damsel's home and went in. But all the people of the place fled, being afraid of the snake. They said, "There is the wedding party of Unthlamvu-yobuthlalu coming with a snake." The damsels said, "Do not say thus. That is the bridegroom of Unthlamvu-yetusi." The people wondered and said, "How is it that she is not afraid, since it is a snake?"

Preparations for the marriage.

Ba hlathiswa inkomo ezimbili. Kwa ti uma se i pelile inyama ba buyela kubo abayeni. Kwa ti

They had many cattle killed for them. When the meat was eaten the bridegrooms' party returned to

ngesinye isikati ba tuma umuntu ukuba a ye 'kuhlalela umtimba. Wa bizwa umtimba; kwa gaywa utshwala, kwa tiwa a ku hanjwe ku ye 'kutatwa umtimba. Ba fika nawo.

Kwa ti kusasa kwa butana abantu abaningi, kepa abanye be hleka ngokuba Umamba e nga kw azi 'kusina, be ti, "Loku e inyoka u ya 'usina kanjani na?" Lwa ngena udwendwe, ba sina omakoti nezintombi namadoda akubo.

Kwa ti lapa umtimba se u kgedile ukusina, kw' emuka abayeni ba ya 'kuhloba. Umamba wa ngena elawini lake, nomfana wake wa m gcoba ngamafuta, w' esusa isikumba. Wa ti, "Hamba u ye 'kubiza uma, a lete izinto zami." W' eza unina nezinto zake. Wa binca konke okwake Umamba, wa ti kumfana, "Bheka uma Unsimba u se pumile ini endhlini na?" Wa ti umfana, "Ehe, u se pumile."

their people. After a time they sent a man to wait for the marriage party.⁸³ The marriage party was summoned; much beer was made, and they were told to go and bring up the marriage company. They came with it.

In the morning there assembled many people, but some laughed because Umamba did not know how to dance, saying, "Since he is a snake how will he dance?" The line of wedding guests entered, and the brides and the damsels and men of their people danced.

When the marriage company had left off dancing, the bridegrooms' party went to adorn themselves. Umamba went to his house, and his lad anointed him with fat, and took off the skin. He said, "Go and call my mother, that she may bring my things." His mother came with his things. He adorned himself, and said to the lad, "See if Unsimba has already left his house." The lad replied, "Yes, he has already left it."

Umamba reveals himself at the wedding-dance.

Wa tata Umamba esikulu isikumba, wa faka sona, wa puma e hamba ngesisu. Kwa ti bonke abantu aba m bonayo ba ti, "Manje u se mkulu kakulu, ngokuba e gcobe amafuta." Wa ya esibayeni, wa hlala pansu. Kwa ti lapa abayeni bonke se b' emi, Umamba wa nyakaza, w' eza umfana wake, wa m bamba ekanda, w' esusa isikumba. Kepa bonke abantu b' ahluleka uku m bheka ukukazimula kwake.

Umamba took a great skin, and put it on and went out, going on his belly. When the people saw him they all said, "Now he is very great, because he has anointed with fat." He went to the cattle-pen and sat down. When all the bridegrooms' men stood up, Umamba wriggled himself, and his lad came and laid hold of his head, and took off the skin. And all the people were unable to look on him because of his glistening appearance.

⁸³ The man who goes to wait for the marriage party is called Umkongi or Umhlaleli. His office is to urge on the friends of the bride to hasten the marriage; he stays at the bride's kraal, and there is guilty of all kinds of mischief until they get tired of him, and the wedding party sets out.

Unsimba fears, and the people rejoice.

Unsimba w' emuka wa ya end/lini, 'esaba ngokuba e bonile ukuba Umamba u umuntu; wa tukutela kakulu. Abantu bonke ba mangala ngoku m bona e se umuntu. Ba m bamba be ti, "Kade w enziwe ini na?" Uyise w' ala ukuba ku sinwe ngalolo 'lusuku. Wa ti, "Ku ya 'usinwa ngomso, ngokuba ngi tanda uku m bona namukla."

Unsimba went away to his house, being afraid because he saw that Umamba was a human being; he was very angry. All the people wondered when they saw that he was now a man. They laid hold of him, saying, "What has been done to you all this time?" His father refused to allow them to dance on that day. He said, "You shall dance to-morrow, for I wish to look at him to-day."

Umamba marries, and is happy.

Kwa ti lapo unina wa jabula ngokuba umntwana wake e zekile. Kwa buyelwa ezind/lini, kwa hlalwa. Kwa ti kusasa kwa sinwa; kepa Unsimba e hlupeka ngokuba e bona Umamba e umuntu. Ba hlala bonke, uyise e jabula kakulu e bona Umamba ukuba u umuntu. W' aka owake umuzi, wa hlala nabantu abaningi aba tanda ukwaka naye. Wa ti lapa e se tungile wa zeka abafazi abaniugi. Wa busa nabo.

Then the mother rejoiced because her child had taken a wife. The people returned to the house and sat down. In the morning they danced; but Unsimba was much troubled because he saw that Umamba was a human being. They all remained, rejoicing; the father rejoiced exceedingly when he saw that Umamba was a human being. Umamba built his own village, and lived there with many people, who wished to live with him. And when he had sewn on the headring he married many wives; and lived happily and prosperously with them.

LYDIA (UMKASETEMBA).

 UNANANA-BOSELE.

Unanana builds in the road.

KWA ku kona umfazi owa e nabantwana ababili abancane, be bakulu kakulu; kepa kwa ku kona omunye umntwana owa e sala nabo. Kepa lo 'mfazi ku tiwa wa

THERE was a woman who had two young children; they were very fine; and there was another child who used to stay with them. But that woman, it is said, had wil-

y ake endhleleni ngabomo, e temba ubukqa nobungqotsho. | fully built her house in the road, trusting to self-confidence and superior power.⁸⁴

Various animals visit her house in her absence.

Kepa ngesinye isikati w' emuka wa ye 'kuteza; wa ba shiya bodwa abantwana. Kwa fika inkau, ya ti, "Abakabani laba 'bantwana abahle kangaka na?" Wa ti umntwana, "Abakananana - bosele." Ya ti, "W' aka endhleleni ngabomo, e temba ubukqa nobungqotsho."

Kwa buya kwa fika impunzi, nayo ya tsho njalo. Wa ti umntwana, "Abakananana - bosele." Zonke izilwane zi fika zi m buza njalo, wa za wa kala umntwana ngokwesaba.

On a certain occasion she went to fetch firewood, and left her children alone. A baboon came and said, "Whose are those remarkably beautiful children?" The child replied, "Unanana-bosele's."⁸⁵ The baboon said, "She built in the road on purpose, trusting to self-confidence and superior power."

Again an antelope came and asked the same question. The child answered, "They are the children of Unanana-bosele." All animals came and asked the same question, until the child cried for fear.

An elephant swallows the children.

Kwa fika indhlovu enkulu kakulu, ya ti, "Abakabani laba 'bantwana abahle kangaka na?" Wa ti, "Abakananana - bosele." Ya pinda ya ti, "Abakabani laba 'bantwana abahle kangaka na?" Wa ti, "Abakananana-bosele." Ya ti, "W' aka endhleleni ngabomo, e temba ubukqa nobungqotsho." Ya ba gwinya bobabili; ya shiya leyo 'ntombazana. Ya hamba indhlovu.

Kwa ti ntambama wa fika unina, wa ti, "Ba pi abantwana na?" Ya ti intombazana, "Ba tatwe indhlovu e nopondo lunye." Wa ti Unanana-bosele, "I ye ya ba beka pi na?" Ya ti intombazana,

A very large elephant came and said, "Whose are those remarkably beautiful children?" The child replied, "Unanana-bosele's." The elephant asked the second time, "Whose are those remarkably beautiful children?" The child replied, "Unanana-bosele's." The elephant said, "She built in the road on purpose, trusting to self-confidence and superior power." He swallowed them both, and left the little child. The elephant then went away.

In the afternoon the mother came and said, "Where are the children?" The little girl said, "They have been taken away by an elephant with one tusk." Unanana-bosele said, "Where did he put them?" The little girl

⁸⁴ *Ubungqotsho* is any thing by which a man trusts to attain superiority, wordiness, craftiness, bodily strength, a name, passion, power; all this in one is *ubungqotsho*.

⁸⁵ *Unanana-bosele*.—*Isinana* is a batrachian reptile, nearly globular, with very short legs, and exuding a milky fluid when touched. It is frequently found under stones.—*Bosele*, of the family of frogs.

"I ba d/lile." Wa ti Unanana-bosele, "Ba file ini na?" Ya ti intombazana, "Kga. A ng' azi." replied, "He ate them." Unanana-bosele said, "Are they dead?" The little girl replied, "No. I do not know."

She goes in search of the elephant.

Ba lala. Kwa ti kusasa wa gaya umkcaba omningi, wa tela okambeni olukulu kanye namasi, wa hamba e pete nomkonto wake. Wa fika lapo ku kona impunzi; wa ti, "Mama, mama, ngi bonisele ind/lovu e d/le abantabami; i 'lupondo lunye." Ya ti impunzi, "U ya 'uhamba u fike lapo imiti yakona imide, na lapo amagcaki akona em/lope." Wa d/lula.

Wa fika lapo ku kona isilo; wa ti, "Mama, mama, ngi bonisele ind/lovu e d/le abantabami." Sa ti, "U ya 'uhamba, u hambe, u fike lapo imiti yakona imide, na lapo amagcaki akona em/lope."

They retired to rest. In the morning she ground much maize, and put it into a large pot with amasi, and set out, carrying a knife in her hand. She came to the place where there was an antelope; she said, "Mother, mother, point out for me the elephant which has eaten my children; she has one tusk." The antelope said, "You will go till you come to a place where the trees are very high, and where the stones are white." She went on.

She came to the place where was the leopard; she said, "Mother, mother, point out for me the elephant which has eaten my children." The leopard replied, "You will go on and on, and come to the place where the trees are high, and where the stones are white."

The elephant attempts to deceive her.

Wa hamba e d/lula kuzo zonke, zi tsho njalo. Wa ti e kude wa bona imiti emide kakulu, namagcaki am/lope pansi kwemiti. Wa i bona i lele pansi kwemiti. Wa hamba; wa fika, w' ema, wa ti, "Mama, mama, ngi bonisele ind/lovu e d/le abantabami." Ya ti, "U ya 'uhamba, u hambe, u fike lapo imiti yakona imide, na lapo amagcaki akona em/lope." W' ema nje umfazi, wa buza futi,

She went on, passing all animals, all saying the same. When she was still at a great distance she saw some very high trees and white stones below them. She saw the elephant lying under the trees. She went on; when she came to the elephant she stood still and said, "Mother, mother, point out for me the elephant which has eaten my children." The elephant replied, "You will go on and on, and come to where the trees are high, and where the stones are white." The woman merely stood

The elephant dies.

Kepa yona indllovu ya zi tshela ezinye izilwane, ya ti, "Seloku nga gwinya lo 'mfazi, ngi ya fa; ku 'bu'lungu esiswini sami." Zi ti ezinye izilo, "U nga be, nkosi, kw enza ngokuba abantu se be bancingi kakulu esiswini sako." Kepa kwa ti lapa se ku isikati esikulu, ya fa indllovu. Wa i dabula ngomkonto, e genca imbambo ngembazo. Kwa puma inkomo, ya ti, "Mu, mu, sa za sa li bona ilizwe." Kwa puma imbuzi, ya ti, "Me, me, sa za sa li bona ilizwe." Kwa pumainja, ya ti, "Sa za sa li bona ilizwe." Nabantu ba puma be hleka, be ti, "Sa za sa li bona ilizwe." Ba mu pa lowo 'mfazi; abanye inkomo, abanye nezimbuzi, abanye nezimvu. Wa hamba nabanta bake, e fuyile kakulu. Wa fika ekaya, wa jabula ngokuba e buye nabo abanta bake. Wa fika i kona leyo 'ntombazana yake; ya jabula ngokuba ya i ti unina u se file.

LYDIA (UMKASETEMBA).

And the elephant told the other beasts, saying, "From the time I swallowed the woman I have been ill; there has been pain in my stomach." The other animals said,⁸⁶ "It may be, O chief, it arises because there are now so many people in your stomach." And it came to pass after a long time that the elephant died. The woman divided the elephant with a knife, cutting through a rib with an axe. A cow came out and said, "Moo, moo, we at length see the country." A goat came out and said, "Mey, mey, at length we see the country." A dog came out and said, "At length we see the country." And the people came out laughing and saying, "At length we see the country." They made the woman presents; some gave her cattle, some goats, and some sheep. She set out with her children, being very rich. She went home rejoicing because she had come back with her children. On her arrival her little girl was there; she rejoiced, because she was thinking that her mother was dead.⁸⁷

UMNTWANA WENKOSI OHLAKANIPILEYO.

(THE WISE SON OF THE KING.)

The king's daughters bathe. A strange thing happens to the youngest.

KWA ti inkosi yasempumalanga ya b' i nesizwe esikulu; ya i nezin- | A KING of the east reigned over a large nation; he had many daugh-

⁸⁶ In another narration the elephant is represented as uttering a loud and prolonged groan, when the woman began to cut slices from the liver, and as the operation proceeded, the groans became so terrible and reached so far that the animals were startled where they were feeding, and attracted to the place where the elephant was.

⁸⁷ Compare this Tale with the account of the Isikukqumadevu, p. 56—60. And with Ungungu-kubantwana, p. 176.

tombi eziningi, zi nesiziba sazo. Kwa t' emini za puma za butana za ya esizibeni, za ya 'kubukuda. Ya puma encinyane, ya ngena esizibeni. Za tukulula ke impa/la yazo, za ngena ke zonke, za bukuda. Za bukuda, za bukuda. Ya puma encinyane, ya puma ya kala ngapezulu kwesiziba, ya ti, "Puma ni, ni zo'ubona mina, ukuba ngi nani. Buka ni, amabel' ami a se kukumele e nganga omfazi, a nganga wenu futi, nina zintombi."

Za puma ke zonke esizibeni, za ti, "A si buye si ye kubaba, si ye 'ku m bonisa lo 'mntwana wake, ukuba u nani na." Za fika ke ekaya enkosini e ng' uyise, za ti, "Baba, a u bone loku; nangu umntwana wako. Si be si ye 'kubukuda; sa m bona e se puma esizibeni e se amabel' ake se makulu nje." Wa ti uyise, "A p' amadoda?"

ters; they had their own pool in the river where they bathed. At noon on a certain day they left their homes and joined company and went to the pool; they went to sport in the water. One little one started out from among them and went into the pool. So they all took off their dresses, and went into the pool and sported. They sported and sported. The little one went out and shouted on the bank of the pool, saying, "Come out, and see what is the matter with me. Look, my breasts are swollen, as large as a woman's, as big as yours too, ye maidens."

They all went out of the pool and said, "Let us go back to our father, and show him what is the matter with this child of his." So they came home to the king their father, and said, "Father, look at this; there is your child. We went to sport in the water; we observed, when she came out of the pool, that her breasts were as large as this." The father said, "Where are the men?"

The king calls a council to consider the matter.

A fik' amadoda, wa ti, "Linganisa ni lo 'mhlola, nokuba ukufa ini na? Linganisa ni, nina badala, ukuba kwa ka kw' enza ini loku na? Na ka na ku bona ini na? Umntwana engaka a be nje amabel' ake na? Loku e be nga ka fanele njena ukuba amabel' ake a ngangaka, e ng' umntwana nje na?"

La ti ibandhla, "Kga; si nge ze sa kw azi loku. Umhlola. A ku kulume wena, wena umntwana e ng' owako." Ya ti inkosi, "Kga! Ka pume lap' ekaya.

When the men came he said, "Consider this wonderful thing, and whether it is disease or not? Consider, ye old men, if there ever was such a thing as this? Did you ever see it before? The breasts of a child of this age to be as big as this? Since it is not proper that her breasts should be so large, she being so young a child?"

The council answered, "No; we have never known of such a thing. It is a prodigy. Do you speak, you whose child she is." The king said, "No! Let her depart from her home amongst us. For I do

Ngokuba lesi 'silo esi ngapakati kwake umntwana a ng' azi ukuba si ya 'kupuma s' enze njani na. Ngi ti mina, isilo esi lapa esiswini somntanami. Ngi ti, ka si ye 'kupuma e nge ko lapa ekaya, nakuba e fa, a fe ngi nga m boni ukupuma kwalesi 'silo."

not know what the beast with which the child is pregnant, will do when it is born. I say, there is a beast inside the child. I say, let it go to a distance and be born, at a distance from this home of ours, even though she die, that she may die without my seeing her when the beast is born."

The little one is driven from her home.

Wa kala ke umntwana. Za kala ke zonke izintombi, uma e se puma, za ti, "Umnta kababa kaz' u za 'kuya ngapi na?"

The child wept. And all the maidens wept when she left her home, saying, "Alas, whither will the child of our father go?"

She wanders, not knowing where to go.

Wa hamba ke, wa puma ekaya; wa dinga nje; emzini woyise wa puma. Wa dinga, wa dinga, wa dinga. Kwa ku kulu ukudinga kwake e miti leso 'sisu.

So she went, leaving her home; she knew not where to go; she quitted her father's village. She wandered hither and thither without an aim. Her wandering in uncertainty was great whilst thus pregnant.

She gives birth to a boy.

Wa za wa fika kwomuny' umuzi o nga si wo woyise. Wa m zala umntwana; umntwana wa m zalela esizweni esinye. Wa ti, "Be ngi ti ngi mit' isilo; kanti ngi mit' umuntu." Kwa fik' abakubo e se m zele aba m funako; ba m funyana, ba ti, "Si funa wena. Uyi/lo u ti, a si hambe si funa wena lap' u fele kona, amatambo nje. Kanti u lapa na?" Wa ti, "Ngi zele. Ngi zele umuntu, umfana wami."⁸⁸ Wa ti, "A

At length she came to another village, not belonging to her father. She gave birth to a child; she gave birth to it among another people. She said, "I thought I was pregnant with a beast; and forsooth I have given birth to a human being." When she had given birth to the child her friends came who were seeking her; when they found her they said, "We are seeking you. Your father told us to go and seek for the place where you died, and find if it were but your bones. And in truth are you here?" She replied, "I have become a mother. I have given birth to a human being, my own boy." She said, "Let us go home

⁸⁸ Comp. what is said by the mother of Ukcombekcansini, p. 116.

si buye. Ngi ya vuma, ngi zeze umuntu. A ng' azi ukuba wa ngena ngapi. Ngokuba ni ya ng' azi ukuba ngi be ngi nga ka faneli ukuba ngi nga nesisu. Na odade ba ya ng' azi e ngi hamba nabo uba a ngi bonanga ngi kuluma nandoda. Ngi kqinisile. Nami ngi m pete ngokuba ngi bone ku ng' umuntu; ngi be ngi ya 'ku m lahla inza ku be ku isilwane. Ngi bone ku umuntu nje."

again. I am willing, for I have given birth to a human being. I know not how he entered within me. For you know that I was not yet of sufficient age to become pregnant. And my sisters with whom I went know that I never spoke with a man. I speak the truth. And I myself have taken care of my child, because I saw it was a human being; I would have forsaken him if it had been an animal. I saw that it was a real human being."

She returns to her home.

Ba hamba ke ba buya ke ukuya enkosini yasempumalanga. Ba fika ke ekaya enkosini. Ya jabula inkosi; ya but' isizwe, ya ti, "Woza ni nonke;" ya ti, "Bonga ni nonke. Lo 'mntwana m bongeni. Bonga ni, jabula ni, ngokuba umntwana womntwana nje wami, ngokuba ka si ye wandoda; ngokuba u be nga k' endi; umntwana wami nje."

So they set out and returned to go to the king of the east. They reached the king's home. The king was glad; he told the whole nation to assemble; he said, "All of you give praise. Praise this child. Praise and rejoice, for he is the child of my child only, for he is not the child of a male; for she had not married; he is my child only."

The child becomes a great doctor.

Wa kula ke; w' elapa, wa inyanga, wa siza, w' ahlala izinyanga. Wa bizwa ngokuti, Umntwana wenkosi ohlakani pile. Wa mkulu kubo bonke abantwana benkosi ngokutandwa.

Ku gwale abantu emzini wenkosi aba ye 'kwelatahwa; wa z' ahlala izinyanga zonke. Abantu ab' ahlala izinyanga ngokufa kwabo wa ba siza kakulu kuso sonke isizwe soyise. Wa puma, wa hamba kuzo zonke izizwe, e ham' elapa, e hlala nje elapa, e siz' abantu.

So he grew up; he treated diseases, he was a doctor, he alleviated suffering, and excelled other doctors. He was named, The wise son of the king. He was greater than all the king's children as regards being beloved.

The king's town was full of people who went there to be healed; he excelled all other doctors. People whom the doctors could not cure of their diseases, those he helped much throughout the whole nation over which his father reigned. He left his country and travelled among all nations, going about healing diseases, and merely staying in a place to heal diseases and to help the people.

He goes about with his mother doing works of mercy.

Naye unina nabanye abantu a hamba nabo nonina, ba hambe b'elapa nabo; e nga nikwa 'nto; e ti, "Ngi umntwana wenkosi mina; ngi ya ni siza nje. Ubaba u inkosi, u nako konke. Ngi ya ni siza nje ngomsa." Za ti nezizwe za hambe zi ti, "Nati se si ng' aboyi/lo, ngokuba ku si funi 'luto umvuzo; se si ng' aboyi/lo nati. U inkosi."

Ka be s' aziwa ke kwabontombi. Wa hamba njalonjalo. Uku-pela kwayo.

Nga i tola le 'ndaba kumam/lekwa wakwandhlovu; uyise ng' Uzikisa, ngesikati ku sa busa Uzilanz/lo, uyise kasingela, notshaka kasenzangakona.

UMPONDO KAMBULE (AARON).

His mother too and others who went with him and his mother, also treated diseases. He was not given any reward. He said, "I am a king's child; I have no other object than that of helping you. My father is a king, and possesses all things. I help you from pure mercy." The nations too said continually, "We too are the children of your father, because you seek nothing of us as a reward; we are now the children of your father. He is king."

So he ceased to be known among the people of that maiden. He went about without ceasing. That is the end of the matter.

I received this account from Umamthlekwa Wakwandhlovu; Uzikisa was her father, at the time when Uzithlanthlo, the father of Usingela, was king, and Utshaka, the son of Usenzangakona.⁸⁹

UFUDU OLUKULU.

(THE GREAT TORTOISE.)

KWA ti ngendlala, (kwa se ku busa Ugobinca, umfo wabo bi/la, owa bulawa Umdingi,) omame ba be yokuka imfino, be hamba nomakulu, be batatu, ku ng' umakulu wesine. Ba fika emtshezi umfula. Ba ti, nza be pakati, kwa vuka kwa ku nga ufudu olukulu olu ngangesikumba senkabi, lw' ema pakati kwamanzi; amanzi a gawala, ngokuba lwa vimbele. Ba

It happened in the time of the famine, (Ugobinca was then king, the brother of Ubithla, who was killed by Umdingi,) our mothers went to gather herbs; they went with our grandmother; they were three, and grandmother was the fourth. They came to the river Umtshezi. When they were in the midst, there arose as it were a great tortoise, which was as big as the skin of an ox. It stood in the midst of the water; the river filled, because it had obstructed the water. The three passed over;

⁸⁹ There can be little doubt that this is a legend of some perverted tradition of the history of our Lord. It was probably obtained through the Portuguese.

wela abatatu ; wa tshona owesine, o 'mamekulu ngokugwala kwamanzi. Lwa m tata ke, lwa m bamba ngomlenze, lwa ya esizibeni ; lwa m veza nje ; wa vela nje, ba za ba pelela abantwana bake, ba kala pezu kwesiziba. Lwa tshona naye.

Kwa ti ngelinye ilanga b' alusa abafana emtshezi. Inkomo za hamba za fika emtshezi. Umfana wa ponsa itshe esizibeni. Inkomo za buya ke, za fik' ekaya. Wa ti unina, "Dhlana, nank' ukudhla kwako." Wa ti umfana, "A ngi ku tandi ukudhla ; ngi ye esizibeni mina." Wa t' unina, "U za 'kwenza ni ?" Wa ti, "Ngi tanda ukuya 'kuzifaka kona." Wa ti, "Ini e kona esizibeni na ?" Wa tsho, e se kala umfana izinyembezi, wa puma endhlini, wa gijima kakulu. Wa puma unina endhlini, wa ti, "Majola, gijima ; nank' umntwana e ti, u ye esizibeni ; m bonise ni ; u ya kala." W' esuka uyise nebandhla ; wa gijima ; ibandhla la m landela. La fika e se pakati esizibeni, e se vele ngekanda. Uyise wa tanda ukuzihlala kona esizibeni ; la m bamba ibandhla ; ba ti, "Musa ; u se e file lo 'mntwana." Wa ti uyise, "Ngi koke inkomo zonke ; umuntu u ya 'kuziketela inkomo enhle o ya 'ku m koka umntwana wami ; u ya 'kuziketela inkomo enhle. Ngi ya fa ; ngi jiyelwe ukuba ng' enza njani ngomntanami." La za la tshona ilanga, e vele umfana

the fourth, which was the grandmother, sank, because the river was full. The tortoise took her, and held her and went with her into the deep water ; it just raised her above the water ; she was just apparent, until all her children had come together ; they lamented on the bank of the deep water. The tortoise went down with her.

It happened on another day some boys were herding on the Umtshezi. The cattle went till they came to the Umtshezi. A boy threw a stone into the pool. The cattle returned home. His mother said to him, "Eat ; there is your food." The boy said, "I do not wish for food. I am going to the pool for my part." The mother said, "What are you going to do ?" He said, "I wish to go and get into it."⁹⁰ The mother said, "What is there in the pool?" The boy now shedding tears went out of the house, and ran fast. His mother went out of the house and said, "Umajola, run ; there is the child, saying he is going to the pool ; look to him well ; he is crying." The father started up with a company ; he ran, the company followed him. When they arrived the child was already in the midst of the pool, his head only appearing. The father wished to throw himself into the pool ; the company held him back ; they said, "Don't ; the child is already dead." The father said, "I set forth all my cattle ; the man shall select a fine bullock who takes out my child ; he shall select for himself a beautiful bullock. I am dying ; I am at a loss to tell what to do for my child." At length the sun set, the boy still appearing in the

⁹⁰ See Appendix, p. 342.

emanzini esizibeni. Kwa za kwa fika abantu bonke bemizi. Kwa za kwa hlwa, ku hlezwe pezu kwesiziba, ku kalwa kona. Wa za wa tshona. Ebusuku se ku baswe umlilo e se bonwa ngesibane, e kuluma e ti, "Ngi banjiwe ngenyawo." Wa tshona naye. Ba goduka, ba buya ke ba y' ekaya, ba hlakazek' abantu, be ti, "U dhlwe ufudu." Kwa tshaywa inkabi; ya ya 'kubika kungonyama, uyise kabi/la.

water of the pool. At length all the people of the village came. When it was dark they sat down on the bank of the pool and lamented there. At length he sank. At night they lit a fire, he being still visible by the light, and speaking said, "I am held by the foot." He too sank. They went home, and the people separated, saying, "He has been devoured by the tortoise." An ox was selected, and went to tell Ungonyama, the father of Ubithla.⁹¹

Kwa ti abafana ba ya 'kudhlala emfuleni kuwomtshezi; ba ti be fika ba ti, "Nanti idwala eli/le; a si biye izibaya zetu ngobulongwe." Ufudu ke. Ba buye ke ba pinda ba ya kona. Wa ti umfana omncinane, "Leli 'dwala li name/lo." Ba ti abanye, "Kqabo; u namanga." A ti, "Li nawo ame/lo." A tule; a tate intonga yake, a hlabe esweni lofudu, a ti, "Ini leli 'li/lo na? Nanti ili/lo li bhokile." Ba ti, "A li ko ili/lo, mfana," be biya izibaya ngobulongwe. Wa fika ekaya umfana omncinane, wa ti, "Li kona idwala eli name/lo." Wa pendula uyise, wa ti, "Ame/lo anjani a sedwaleni na?" Wa ti, "Kga; a kona ame/lo."

It happened that some boys went to play on the banks of the river Umtshezi; on their arrival they said, "There is a beautiful rock; let us make our cattle-pens upon it with cowdung." But it was a tortoise. [They fetched some cowdung] and went back to it again. A little boy said, "This rock has eyes." The others said, "No; you are telling lies." He said, "It has eyes." He was silent; and took his stick, and thrust it into the tortoise's eye, saying, "What is this eye? See, the eye stares." They said, "There is no eye, child," they making their pens with cattle-dung. The little boy came home, and said, "There is a rock which has eyes." His father answered, "What kind of eyes are in the rock?" He said, "Indeed, there are eyes."

Kwa ti ngelinye ilanga lwa ba sibekela ufudu; wa wela kude lapaya omunye omncinane; wa hamba e kala e y' ekaya; ba buza ekaya, ba ti, "U nani na?" Wa ti, "Abanye ba sitshekelle 'lidwala; la ngena nabo esizibeni."

It happened on another day the tortoise turned over with them; one little boy crossed the river at a great distance; he went crying home; they asked, "What is the matter?" He said, "The rock has turned over with the other boys; it went with them into the

⁹¹ That is, in accordance with native custom, the messengers who go to report to the chief, do not go empty-handed; but take a bullock, which is said to go and tell the chief.

Ba pela bonke; kwa sinda omunye, yena lowo owa ya ekaya e hamb' e kala. A puma amadoda, a ti, "Hamba u ye 'ku si kombisa lapo idwala li be li kona." Ba fika; wa ti, "Nanku ke lapa idwala li be li kona." A ti amadoda, "Inganti ufudu nje na? Kanti ba d'liwe nje na abantwana?" A ba sa ba bonanga. Kwa kalwa ke. Kwa bikwa ke, ku bikelwa abantu bonke.

UMPONDO KAMBULE (AARON).

pool." They were all lost; there escaped that one only, who went home crying. The men went out and said, "Go and point out to us the place where the rock was." They arrived; he said, "There is the place where the rock used to be." The men said, "Was it then a tortoise? Have then the children been devoured?" They saw them no more. They mourned for them. And all the people were told the history.⁹²

APPENDIX.

NGALOKO 'kukumbula isiziba kwa-ke umfana, e nga sa d'li nokud'la, ku kona indaba ngaloko 'kwenza okunjalo. Ku tiwa, ku kona isilwane emanzini es' azi ukutata isitunzi somuntu; lapa e lunguzile si si tate; lowo 'muntu a nga be e sa tanda ukubuyela emuva, a tande kakulu ukungena esizibeni; ku-yena ku nga ti a ku ko 'kufa kulawo 'manzi; ku njengokuba e ya ebuk'leni nje lapa ku nge ko 'luto; a fe ngokungena e d'liwa isilwane, esi nga bonwanga kuk'ala, ku bonwe ngoku m bamba; ku tshiwo ke ukuti, "Kanti si tate isitunzi sake; ka sa boni; u se 'me'lo 'mnyama; ka sa boni 'luto; i yo le 'nto e m enze ukuba a be nje." I leyo ke indaba e ngi y aziyo uma ku tshiwo.

Kw' aliwa futi ukuba umuntu a lunguze esizibeni esimnyama, kw e-satshwa kona loko ukutatwa kwesitunzi sake.

Ku kona ngasemakzoseni indaba e njenga le yokuti ku kona isilwane esi bamba isitunzi somuntu. Kwa ku njalo ke nasemakzoseni, izintombi zimbili, enye kweyen-

As regards the boy recollecting the pool, and no longer eating any food, there is an account about a notion of this kind. It is said there is a beast in the water which can seize the shadow of a man; when he looks into the water it takes his shadow; the man no longer wishes to turn back, but has a great wish to enter the pool; it seems to him that there is not death in the water; it is as if he was going to real happiness where there is no harm; and he dies through going into the pool, being eaten by the beast, which was not seen at first, but is seen when it catches hold of him; and so it is said, "Forsooth it has taken his shadow; he no longer sees; his eyes are dark; he no longer sees any thing; it is that which causes him to be as he is." This is the tale which I hear people tell.

And men are forbidden to lean over and look into a dark pool, it being feared lest their shadow should be taken away.

Among the Amakzosa there is a tale like this which states that a beast seizes the shadow of a man. So it was then among the Amakzosa, two damsels, one was

⁹² Have these tales any connection with the Tortoise-myths of other countries? See *Tylor's Early History of Mankind*, pp. 332-336.

kosi, za lunguza esizibeni. Za donseka, za ngena kona; ku nga ti zi biziwe. Kwa hlatahwa umkosi enkosini; inkosi ya putuma kona nezinkomo ukuya uhlenga umntwana wayo. Kwa fakwa ezi nombala nezibomvu nezim/lope. Kga, a sa m yeka, kwa za kwa fakwa izinkabi ezimbili zimnyama, zi 'nsizwa; sa m yeka, sa d/la zona; wa kitshwa. Emva kwaloku ka banga e sa ba njengoku-kqala; wa penduka isipukupuku nje esi nga sa kqondi 'luto. Ku tshiwo njalo indaba yakona. Kodwa eningi i la/lekile.

UMPENGULA MBANDA.

the daughter of a chief, looked into a pool. They were drawn, and went into it; it was as though they were called. The alarm was given to the chief; he hastened thither with cattle to redeem his child. They cast in spotted cattle, and red, and white. But the beast did not let her go, until they cast in two black, hornless oxen; then it left her and ate them; and she was taken out. After that she was no longer as she was before; she became an idiot, no longer understanding any thing. Such then is the tale among the Amakosa. But much of it is lost.

FABULOUS ANIMALS.

THE following account of fabulous animals,—which bear a strong resemblance to the domestic and other sprites of Northern Nursery Tales,—the Fables, &c., are introduced here in order to give the Reader a more general idea of the native mind, as it may be a year or more before we shall be able to enter on the Second Volume of the Nursery Tales, much of the materials for which is already collected, and which is quite as striking, if not more so, than any yet published.

ISITWALANGCENGCE.

The Isitwalangcengce described.

KU kona indaba e si i zwa ngabada; ba ti, kwa ku kona isilwane esi tiwa Isitwalangcengce, si fana nempisi; kepa ikanjana laso lisi-devezana, libanzana; si twala izinto zonke, ikanda laso li ikqoma lokutwala. Ku ti uma izwe li file, a si be si sa hlala end/le, si hlala eduze nomuzi njalo. Ind/lebe

THERE is a tale which we hear from the ancients; they say, there used to be an animal called the Isitwalangcengce,⁹³ it was like an hyena; but its little head was rather spread out, and broadish; it carried all things, its head being a basket for carrying. If there was a famine it no longer lived in the open country, but remained constantly near a village. Its ear

⁹³ Basket-bearer.

yaso ibukali ngalapa ku hlathwe inkomo; ngokuba ngomkuba wabantu abamnyama, uma omunye e hlabile, u kumbula abangane bake bonke ngoku ba pa inyama; kakulu owesifazana. Uma inyama se i dhlwe yezitebe, ya pela, ku sale eyasendhlini, owesifazana a zinge e y ahlukana, e kumbula abangane bake, e ku ti nabo uma be i pete ba m kumbule; ngokuba ku tiwa, "Imikombe i y'enanana;"⁹⁵ ngaloko ke a zinge e ba vezela amakqata abesifazana, e tuma abantwana. Isitwalangengece si hlala ematameni ezindhlu, ekcaleni lomnyango, ukuze ku ti lapa umntwana e ti u ya ngena, si be se si m tata kanye nenyama leyo, si m ponsa ekanda; u ya kala se si gijima naye. Ku tiwa, a si mu dhlwe umuntu, si dhlwe ubukcupo bodwa; si ye naye edwaleni, si m etula kona, si tshaye ikanda, si kote ubukcupo, si shiye isidumbu.

was sharp in the direction where a bullock was slaughtered; for according to the custom of black men, if one has slaughtered, he remembers all his friends for the purpose of giving them meat; especially the women. When the meat of the mats has been all eaten, and the meat of the houses⁹⁴ remains, a woman customarily divides it, remembering her friends, that they too when they have meat may remember her; for it is said, "Meat-baskets mutually exchange;" therefore she makes a habit of bringing out for the women pieces of meat, which she sends by the children. The Isitwalangengece remains at the sides of the houses, at the side of the doorway, that when a child is going in, it may lay hold of him together with the meat, and throw him on its head; the child cries when the Isitwalangengece is already running away with him. It is said it does not eat a man, but only his brains; it goes with him to a rock, and throws him down there, and knocks his head, and licks up the brain, leaving the body.

The Isitwalangengece outwitted.

Ngaloko ke sa vusa umuntu e lele, sa m tata, sa m faka ekanda, sa puma naye lowo 'muntu, sa hamba. Wa buza lowo 'muntu, sa wa ti, "Si ya ngapi na?" Sa ti, "Si ya ngeyamadwala indhlela," ngokukumbula lapo ku kona inda-

So then it awoke a man who was asleep, and took him, and put him on its head, and went out with the man, and departed. The man enquired, saying, "Where are we going?" It replied, "We are going by the path of rocks," remembering where there was a

⁹⁴ The meat is distinguished as, *Eyezoso*, the meat of the roasting; that is, the pieces cut off and roasted on the day the bullock is killed; *Eyezitebe*, the meat of the mats, that which is boiled and brought out on mats the second day; and *Eyezandhu* or *Eyasendhlini*, the meat of the houses, that which is set aside for the use of the village.

⁹⁵ This is a proverbial saying, equivalent to "Love begets love," or "Kindness begets kindness." Those who send meat to their neighbours, when they have slaughtered a bullock, have meat sent to them when their neighbours slaughter. So, "Imikombe a i pambane,"—Let our meat-baskets cross each other,—is equivalent to "Let us be on terms of good fellowship."

wo yokubulala ikanda. Ba hamba ke, ba za ba fika e/hlanzeni, lapa ku kona imiti. Sa hamba si d/hlula naye ngapansi kweniti; 'apule amagaba emiti, e wa beka ekgomeni lelo, 'enzela ukuze ku ng' ezwakali ubulula, uma e se pumile. A za a ba maningi ama/lamvu emiti; wa wa shiya ngapansi, wa hlala pezu kwawo. Ngaloko ke sa hamba si sindwa; sa d/hlula emtini; w' elula izand/la, wa bamba umuti; sa d/hlula sa ya edwaleni. W' e/la masinyane, wa gijima wa ya ekaya. Sa fika, sa tulula edwaleni; a sa bona 'muntu, ukupela ama/lamvu lawo wodwa. Sa buyela ekaya, si ya 'ufuna lowo 'muntu.

place for breaking the head. So they went until they came to a bushy country, where there were trees. It passed with him under the trees; and the man broke off some branches of the trees, and put them in the basket, doing so in order that the lightness may not be noticed if he got out. At length there were many branches; he put them at the bottom, and sat on the top of them. Thus it went with a heavy weight; it passed by a tree; he stretched out his hand, and caught hold of the tree; it passed on towards the rock. He got down directly and ran home. The Isitwalangcenge came, and emptied the basket on the rock; it saw no man, but only the branches. It went back to the house, to find the man.

Many escape by a stratagem.

Wa i dumisa leyo 'ndaba, loku abantwana be be pela. Umntwana a bizwe kwenye ind/lu, ku tiwe, "We, nobani!" A sabele. Si be se si gijima pambili, si ya lapo e bizwa kona, se si m amukela, se si d/hlula naye. Ku ya bizwa; se ku tiwa, "Kade e pumile lapa." A pike lowo o m bizayo, a ti, "Ka fikanga lapa." Kanti u tetwe Isitwalangcenge. Lowo 'muntu wa veza ikcebo lokuba izind/lela a zi be mbili; a i nga bi nye; "Loku sona Isitwalangcenge si tanda eyamadwala, kepa mina nga sinda ngend/lela ye/hlanze." Ngaloko ke lelo 'kcebo la siza kakulu lesu 'sizwe. Noma umntwana si m bambile, si buze si ti, "U ti a si ye nga i pi ind/lela

The man reported the matter, for the children were coming to an end. A child may be called from one house, it being said, "Wey, So-and-so!"⁹⁶ The child attended. And the Isitwalangcenge ran forward to the place where she was called, and caught her, and went off with her. The people call her, and it is now said, "She went out from here a long time ago." The one who called her says, "She did not come here." In fact she has been taken by the Isitwalangcenge. That man devised the plan of having two ways, and not one only; he said, "Since the Isitwalangcenge prefers the path of rocks, but," said he, "I escaped by the bush-path." So that plan was of great assistance to that tribe. And if the Isitwalangcenge caught a child, and asked it, "Which way do you say we shall go?" it

⁹⁶ *Nobani* means So-and-so, a female. *Bani*, So-and-so, a male.

na?" a ti, "O, nkosi, indhlela enhle eye/lanze," 'enzela ukuze endaweni yake a beke ama/llamvu, a goduke yena; si hambe ngokujabula, si ti si za 'kusuta ubukcupo; si tulule ama/llamvu. Kwa za kwa ba inkqwaba yama/llamvu edwaleni; abantu ba goduke.

Lesi 'sitwalangengece indaba e insumansumane, indaba endala. Manje se ku tuliswa ngayo abantwana uma be kala, ngokuti, "U za 'kutatwa Isitwalangengece."

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answered, "O, sir, the good way is that of the bush," saying thus in order that it might put branches in its place and return home, and the Isitwalangengece go on rejoicing, thinking it is about to get a fill of brains; but it pours out branches only. At length there was a great heap of branches on the rock; and the man went home.

The Isitwalangengece is a fabulous account, an old tale. Now children are silenced by it when they cry, by saying, "You will be carried off by the Isitwalangengece."⁹⁷

INDABA KADHLOKWENI.

(THE HISTORY OF UDHLOKWENI.)

KWA ti uba ku /lwe kwa fika impisi, ya m tabata Udhlokweni, inkosikazi yomuzi omkulu; ya m twala, ya hamba naye; ya fika e/latini, ya ti, "Dhlokweni, si za 'kuhamba nga i pi indhlela na?" Wa ti, "A si hambe ngeyentuba indhlela." Ba fika ke nayo impisi. Wa bambela emtini pezulu. Ya m bona, ya ti, "Dhlokweni, wa hambela pezulu na? Woza." Ya buya ya m twala. Ya ti, "Dhlokweni, isililo sako si duma pansi. U be u ngakanani na, ukuba isililo sako si be ngaka nje!" Wa ti, "Ngi be ngi mkulu, ngi inkosikazi enkulu; ngi be ngi ba pata ka/le bonke abantu bomuzi wami." Sa buya sa pinda futi, sa ti,

WHEN it was dark there came an hyena,⁹⁸ and took Udhlokweni, the chief wife of a great village; it took her on its head and went away with her; it came to a forest, and said, "Udhlokweni, by which path shall we go?" She replied, "Let us go by the path of the narrow pass." So she and the hyena arrived. She lay hold of a tree overhead. It saw her, and said, "Udhlokweni, do you climb into the tree? Come along." So it carried her again. It said, "Udhlokweni, your funeral lamentation makes the ground thunder. How great a person were you, that your funeral lamentation should be so great!" She said, "I was great, being the great queen; and I used to treat kindly all the people of my village." Again it said, "This is

⁹⁷ So the American Indians silence their little ones, by "Hush! the Naked Bear will get them." (*Hiawatha*, p. 559, and Note 55.) The Naked Bear, like the Isitwalangengece, is a fabulous animal. In other countries they are frightened by the Wolf.

⁹⁸ Isitwalangengece, or Isidawane.

"Isililo sako lesi. U b' u ngakani na! Abantu ba ya dabuka ukukala. U b' umkulu, d/lokweni. Nami ngi y' ezwa ukuti u b' umkulu. U b' u ba lungisa abantu." Sa pinda futi njalo, sa ti, "Se ku kala nabantwana manje ke." Wa ti, "Yebo, abantwana ngi be ngi ba tanda kakulu bonke; na onina ngi be ng' aba izinto, ngi ba pa, na onina na oyise; ngi be ngi nga buki 'luto; zonke izinto ngi be ng' epana nje." Sa ti, "Yebo, d/lokweni, nami ngi y' ezwa ukuba ba ya dabuka abantu ngawe. Kodwa mina se ngi ku tabete njalo kubo abantu labo bomuzi wako." Wa hambela emtini futi, w' enyuka; sa hamba sodwa ke Isidawane; sa fika emfuleni, sa zila/la, sa kala sa ti, "Maye, d/lokweni! Kazi u ye ngapi na? Nga zibulala, nga ti, ngi la/la Udhlokweni." Kanti Udhlokweni u se balekile; u se buyele kubantu bake aba m kalelako.

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your funeral lamentation. How great a person were you! The people are distressed by your funeral lamentation. You were great, Udhlokweni. I perceive you were great. You used to order the people well." Again it said, "Now the children are crying." She said, "Yes, I used to love the children much; and I gave the women many things, both the women and the men; I regarded nothing; I used to give them every thing." It said, "Yes, Udhlokweni, I too perceive that the people are grieved for you. But I have now taken you from the people of your village for ever." Again she caught hold of a tree, and climbed up. The Isitwalangeenge went on alone; it came to the river, and threw itself down, and cried, saying, "Woe is me, Udhlokweni! I wonder where you are gone. I have killed myself, thinking I was throwing down Udhlokweni." But in fact Udhlokweni had fled, and had already returned to her people, who were mourning for her.

ISITSHAKAMANA.

Kwa ti indoda ya tata umsundu, ya hamba ke ya ya 'kutiya izinlanzi elutukela, inza ku sa busa Usenzangakona; ya bamb' isilwane, Isitshakamana; sa teta sa ti, "Mntakabani, kabani, kabani," sa kquba njalo amabizo aoyise-mkulu kwa za kwa ba eshumini amabizo, a nga w' aziyo naye. Sa ti, "U ng' enze 'lunya lwani, uku ngi

It happened that a man took a worm, and went to catch fish in the Tukela, at the time when Usenzangakona was king; he caught an animal, the Isitshakamana; it spoke, saying, "Child of So-and-so, of So-and-so, of So-and-so." It went on thus repeating the names of his grandfathers, until it had mentioned names up to ten, names which he did not himself know. It said, "Why have you treated me so unmercifully as to

kipa esizibeni, ngokuba mina a ngi pumi esizibeni? ngi hlale esizibeni njalo; ngi ya l' esaba ilanga." Kwa hlangan' ame/lo ake nawaso, wa baleka ke wa y' ekaya, wa ti, "Ngi zibekele ni; ngi fi/le ni; ngi bone 'lukulu; ngi bone isilwane lapa be ngi ye 'kutiya izin/lanzi; ame/lo aso a kimi lapa nje; ngokuba ame/lo aso a 'ndawo nye nezimpumulo nend/lebe nomlomo. Kepa si ya ngi d/la ke noma ngi lapa nje; ku nga ti si kwimi lapa nje." Kwa vela indoda, ya ti, "Ngi za ngi ni tshela, ngi ti, 'Ni ya 'uze ni kipe Isitshakamana.' I so ke njalo lesa o si kipile namu/la, es' azi abantu abadala bonke." Wa fakwa ke embizeni, wa zitshekelwa. Wa ti, "Ngi kipe ni, na manje si sa ngi bhekile." Wa kitshwa. Wa ti, "Ngi fulele ni ngengubo zonke zomuzi." Wa ti, "Ngi kipe ni, si sa ngi bhekile. Ngi se ni emgodini wamabele." Ba ti, "Ungodi u ya 'ku ku bulala; u ya tshisa." Wa ti, "U mbulule ni, w oz' u pole." Ba u mbulula ke, wa pola. Ba m faka ke ingcozana. Wa ti, "Ngi kipe ni; si sa ngi bhekile futi, nokufudumala futi ku ya ngi bulala." Ba m kipa ke. Wa puma, wa ti, "Ngi se ni end/lini." Wa fika ke end/lini. Wa fa ke ngako loko ngokubona kwake Isitshakamana. Wa ti, "Ngi dabuk' uvalo, isilwane si ngi biza ngobaba, na ngobaba-mkulu, na ngobaba-mkulu wababamkulu; si kqed' abantu bonke nezizukulwane nezi ng' aziwa na ubaba na ubabamkulu. Ngi fa ngaloko ke." Wa fa ke, wa pela.

take me out of the pool? for I do not quit the pool; I live in it constantly; I am afraid of the sun." His eyes met the eyes of the beast; and he fled and ran home. He said, "Put a pot on my head; hide me; I have seen a great thing; I have seen a beast, when I went to catch fish; its eyes are still staring at me; for its eyes and nostrils and ears and mouth are altogether in one place. But it is destroying me though I am here; it is as though it was here with me." A man came and said, "I continually am telling you, 'You will one day catch an Isitshakamana.' It is that animal which he has caught to-day, which knows the names of all the old people." He said, "Take the pot off my head; even now it is still looking at me." They took off the pot. He said, "Cover me with all the blankets which are in the village." He said, "Take them off from me; it is still looking at me. Carry me to a corn-hole." They said, "The hole will kill you; it is hot." He said, "Take away the stone, that it may cool." So they took away the stone, and it cooled. They put him in a little while. He said, "Take me out; the beast is still looking at me even here; and besides the heat is killing me." They took him out. When he came out he said, "Take me into the house." He came into the house. So he died on that account, because he saw the Isitshakamana. He said, "I am torn to pieces by fear, when the beast calls me by the name of my father, and of my grandfather and my grandfather's father; mentioning all people without exception and generations which were unknown both to my father and grandfather. I die on that account." So he died.

Kwa ku tiwa Isitshakamana simbulungwana; si hamba ngesinge, si lingana nomntwana o nga ka hambi.

Kwa ti emva kwaleyo 'ndaba ngalo 'nyaka kwa zalwa umntwana Ujobe, na manje u se kona lowo 'mntwana owa zalwa ngalowo 'nyaka, o tiwa Usitshakamana. Namhla nje u se nabazukulwane, u se mpunga manje.

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It was said that the Isitshakamana was small and round; it walked on its buttocks, being the size of a child which does not yet walk.

It happened after that, even in the same year, Ujobe had a child, and the child is still living which was born in that year, who is named Usitshakamana. He has grandchildren now, and is grey.

U T I K O L O S H E .

UKU mu zwa kwami ngi mu zwa ngabantu aba vela ebunguni; ngokuba ngokwazulu a ku ko Utikoloshe. Kepa kutina bakwazulu umuntu e se ngi ke nga mu zwa e ti u m bone ngame/lo yena; k' ezwa ngandaba nje; wa ti, isilwane, si lala esizibeni; kepa ngasebunguni. Wa ti lowo umfo wetu, isilwanyazanyana. si futshane, si noboya. U si bone eketweni; ku ketwa, naso si keta.

Kepa kakulu ku tiwa isilwane esi tanda abafazi; ku tiwa kakulu abafazi bangalapa ba pinga naloko. Ku tiwa abafazi bonke bangakona ba vame ukuba ku ti lowo 'mfazi a be notikoloshe wake, indojezana e ngapansi kwendoda yake. Ku ti uma umfazi e ya 'uteza, a buye nayo e twele nezinkuni. Amadoda akona a ya zi bulala njalo lezi 'zilwanyana, e ku tiwa Otikoloshe. Ku tiwa abafazi bangalapa ba tanda Otikoloshe kunamadoda.

UMPENGULA MBANDA.

I HEAR of this creature from men who come from the Amakxosa; for among the Amazulu there is no Utikoloshe. But among us Amazulu I heard a man say that he had seen it with his eyes, and not heard a mere report; he said it was an animal which lives in a pool; but it is found among the Amakxosa. This brother of mine said, it was a short little animal, and hairy. You may see it at a dance; when the people dance, it too dances.

But especially it is said that the beast is fond of women; it is said that the women of those parts cohabit with it. It is said that all the women of those parts have usually her own Utikoloshe, a little husband which is subject to her husband. And when a woman goes to fetch firewood, she returns with the Utikoloshe carrying the firewood. The men of those parts kill these animals which are called Otikoloshe. It is said the women love them more than their husbands.⁹⁹

⁹⁹ Shaw, in *The Story of My Mission*, p. 445, thus alludes to this monster:—"The people universally believe that aided by some mysterious and evil influence, the nature of which no one can define or explain, bad persons may enter into league with wolves, baboons, jackals, and particularly with an imaginary amphibious creature, mostly abiding in the deep portions of the rivers, and called by the Border Kafirs Utikoloshe."