850 IZINGANEKWANE.

When I first began to look about me and to understand things well, I milked the cows of Uzilinkomo. Uzima, his wife, gave me a great calabash, and told me to fill it with milk. On the following morning no one would think that any milk had been poured into it; it was always then empty, the milk having been eaten by the Utikoloshe.

When his boy, Unzatahe, milked the cows into his own mouth, the Utikoloshe was angry, and said, "I continually pass from cow to cow, and find no milk!" And the boy, who was a beautiful fellow, who milked the cows into his own mouth, became deformed. And when they went to milk, all the milking cords were lost; and the Utikoloshe let out the calves by night, and they took all the milk.

Another woman I knew. The people were going to a wedding dance. The other women called her; she said, "No, I am still ornamenting myself with coloured earth." So they set out without her. They went on and on, and whilst they were in the way, the husband was laying wait, thinking he had a reason for complaining of his wife. So the wife quitted the house, and Ugilikakqwa came, and took a garment made of the skin of the oribe and put it on, saying, "I will come to the dance and do this, the child of Ugilikakqwa of the river," imitating the play which he would play when he got there, after the manner of the Amakzosa.

1 It is a custom among native boys when herding cattle to steal the milk by milking into their own mouths. When this is suspected, the father will give them a calabash, saying, "Since you know how to milk, milk into the calabash!"
2 Lit., Broken,—had spinal curvature.
3 Utikoloshe.
4 Imitating the native dance.
Ya vuka ke indoda, ya m kalela pansi ngomkonto nomfazi bobabili. Ya ba lalisa 'ndawo nye endleleni; ye esula unkontto igazi; ye emuka ya ya emjadwin. Kwa ti nza be buyayo ba bona ukutu, "A, kanti ubani lo u m bulele umkonto." Ba ti, "Kanti u m bulele nje u be s'azi ukuba Ugilikakywa u kekheza nomkake."

Kwa ti umfazi o Umtshakazi wa ti, "Ngi y'aliwa." Wa ti omunye, "W'aliwa kanjani na?" Wa ti, "Ngi y'aliwa, mnta kweni." Wa ti, "Kwa; u nge ze w'aliwa." Wa ti, "U she ukuba u ng'enze njani na?" Wa ti omunye, "A ke w'enze ke." Wa ti, "Umtshakazi wa ti ke. "

Ngi ku phumla, u z' u dzambele; be Uzi pekile, ke u fune isithabana, u zi tele, u hambe ke; u ya kuti u somfuleni u ti, 'Wu, gilihlqwa-o!' Wa puma ke Umakqutsha-zinduku-zomlambo; wa kqala ke umfazi kaloku ukutu, "Hau! kanti, i le into. Betu!" Wa balcka. Wa teho ke Ugilikakywa ukutu, "U nge ngi bize, u ngi bize u buye u bayeke. U be u ngi bizeya ni na?" Wa balcka umfazi wa za wa fika ekaya. Utikoloshe wa ti ukubona ukuba u dilikelwa abantu, wa buyola esizibeni.

So the husband started up and dashed him to the ground, stabbing him with an assagai, and the wife as well. He placed them together in the path; he wiped the blood from the assagai; and went to the dance. And when the people were returning they saw and said, "Ah, so then that So-and-so has killed his wife. He has killed her forsooth because he knew that Ugilikakywa cohabited with her."

It happened that a woman whose name was Umtshakazi said, "I am rejected by my husband." Another asked, "Why are you rejected?" She said, "I am rejected, child of my people." She said, "No; it is not possible for you to be rejected." She said, "Tell me how you can help me?" The other said, "Just do so." She gave her coloured earth and fat, and said, "I give you this that you may supple yourself; and tomorrow morning boil some white amabele; when you have boiled it, just take a little vessel, pour the corn into it, and go to the river; when there you shall say, 'Wo, gilihlqwa-o!' Umakqutsha-zinduku-zomlambo came out of the river; and now the woman began to say, "Hau! forsooth it is that thing I have summoned. Our people!" and ran away.

So Ugilikakywa said, "You cannot call me, and when you have called me run away. Why have you called me?" The woman fled till she reached her home. When the Utikoloshe saw that he was pelted with stones by the people, he went back again to the pool.

He who uses in dancing the rods (i.e. reeds) of the river.

The Utikoloshe speaks the dialect of the Amakwabe, clearly suggesting that these tales are not indigenous to the Amakwabe.
A man one day when entering his hut just saw the small shadow of something pass out as he went in. At length he pretended that he was going to a distance. So his wife had the company of her sweetheart, the Utikoloshe. The husband came back by night, and found them sleeping together. He killed the Utikoloshe; but left the wife. He said to his wife, "Fetch some bundles of grass, and tie him up in it." They then lay down. In the morning he said to her, "Take that up and carry it." She took it up; and he went with her to her people. When they came to the cattle-pen, where the men were assembled, in the village of her people, he said, "Put it down." She put it down. He said, "Untie it." She refused. He took an assagai; and the cord was cut with a kin, kin; he unfolded it. They then looked over it, and said, "Ah!" They then took a rod, without saying a word, and selected all his cattle, and gave them back to him. And so he went home with them.

THE ABATWA.

The Abatwa are very much smaller people than all other small people; they go under the grass, sleep in anthills; they live in the up-mist. They are therefore named, because they live in the mist. They are of the tribe of Amangwane. He has lived with the Ama-kxosa, and hence many Kxosa names.

Abatwa abantu abafutshane ka-kulu kunabo bonke abafutshane; ba hamba ngapansi kwotshani, ba lala ezidulini; ba hamba ngenkungu; ba senlala neawe, lapa be the word here used is only applied to improper intercourse between people one or both of whom are married—Ikekxe, Ikekxezakazi.

8 The cord used would be dry hde; the "kin, kin," is intended to imitate the sound which is occasioned by cutting the hde.

9 This man is of the tribe of Amangwane. He has lived with the Ama-kxosa, and hence many Kxosa names.

10 Which he had paid as the woman's dowry.

11 Abatwa is the name given to the Bushmen. But they are not Bushmen which are here described. But apparently pixies or some race much more diminutive than the actual Bushmen. Yet the resemblance is sufficiently great to make it almost certain that we have a traditional description of the first intercourse between the Zulus and that people. I have not succeeded in getting any details about them. The singular is Umutwa.
THE ABATWA.

A village in the rocks; they have no village, of which you may say, “There is a village of Abatwa.” Their village is where they kill game; they consume the whole of it, and go away. That is their mode of life.

But it happens if a man is on a journey, and comes suddenly on an Umutwa, the Umutwa asks, “Where did you see me?” But at first through their want of intercourse with the Abatwa, a man spoke the truth, and said, “I saw you in this very place.” Therefore the Umutwa was angry, through supposing himself to be despised by the man; and shot him with his bow, and he died. Therefore it was seen that they like to be magnified; and hate their littleness. So then when a man met with them, he saluted the one he met with, “I saw you!” The Umutwa said, “When did you see me?” The man replied, “I saw you when I was just appearing yonder. You see your mountain; I saw you then, when I was on it.” So the Umutwa rejoiced, saying, “O, then, I have become great.” Such, then, became the mode of saluting them.

It is said, when Abatwa are on a journey, when the game is come to an end where they had lived, they mount on a horse, they beginning on the neck, till they reach the tail, sitting one behind the other. If they do not find any game, they eat the horse.

12 The Zulu salutation is, “Sa ku bona.” We saw you. Hence the play on the words.
They are dreaded by men; they are not dreadful for the greatness of their bodies, nor for appearing to be men; no, there is no appearance of manliness; and greatness there is none; they are little things, which go under the grass. And a man goes looking in front of him, thinking, "If there come a man or a wild beast, I shall see." And, forsooth, an Umutwa is there under the grass; and the man feels when he is already pierced by an arrow; he looks, but does not see the man who shot it. It is this, then, that takes away the strength; for they will die without seeing the man with whom they will fight. On that account, then, the country of the Abatwa is dreadful; for men do not see the man with whom they are going to fight. The Abatwa are fleas, which are unseen whence they come; yet they tease a man; they rule over him, they exalt themselves over him, until he is unable to sleep, being unable to lie down, and unable to quiet his heart; for the flea is small; the hand of a man is large; it is necessary that it should lay hold of something which can be felt.\(^\text{13}\) Just so are the Abatwa; their strength is like that of the fleas, which have the mastery in the night, and the Abatwa have the mastery through high grass, for it conceals them; they are not seen. That then is the power with which the Abatwa conquer men, concealment, they laying wait for men; they see them for their part, but they are not seen.

\(^{13}\) That is, a thing must be felt before the hand can lay hold of it.
The bow with which they shoot beast or man, does not kill by itself alone; it kills because the point of their arrow is smeared with poison, in order that as soon as it enters, it may cause much blood to flow; blood runs from the whole body, and the man dies forthwith. But that poison of theirs, many kinds of it are known to hunters of the elephant. That then is the dreadfulness of the Abatwa, on account of which they are dreaded.

FABLES

IMBILA YA SWELA UMSILA NGOKUYALEZELA.

(The Hyrax Went Without a Tail Because He Sent for It.)

It is said, the hyrax went without a tail because he sent other animals for it. For on the day tails were distributed, the sky had become clouded; other animals then went out to fetch their tails, to the place where they were given away; but another, the hyrax, was prevented from going with them, and he exhorted all the animals who have tails, saying, "Oh, my neighbours, do you bring back my tail for me, for I cannot go out of my hole, because it is raining." So the others returned with tails, but the hyrax himself never had a tail because he was disinclined to go out in the rain. He lost all advantages of a tail; for a tail is useful for driving away flies; the hyrax then has nothing to brush them off with.
So ku izwi elikulu loko 'kulibala kwembila kubantu abamnyama; ba kuluma ngaloko 'kutsho kwembila, ku tiwa kwaba nga zikatashi ngaloko oku tandwayo abanye, naba tehoyo kwabanye, ku tiwa, "Bani, a w azi ukuba loko 'kutsho kwako kwokuti, 'A no ngi patela,' —a w azi na ukuba umuntu ka patelwa omunye, uma into leyo i lingene abakona? O! imbila ya swela umsila ngokuyalezela. Na-we, musa ukwenza njengembila; ku yi 'kuzuza luto ngokuyalezela; zihambele ngokwako."

I njalo ke indaba yembila. A i kulumanga yona ngomlomo, ukuti, "A no ngi patela;" kwa vela izwi kodwa ngokuba izilwane zi nemisila, kepa yona s i namila; kwa nga ya swela umsila ngokuyaleza, na ngokuba izulu imbila i ya l' esaba uma li buyisile; a i pumi emgodini uma li ng' enzi izi-kau zokusa.

I njalo ke indaba yembila. Ya kydonya abantu ab' enqenayo ukusebenza ngamalalisa izulu li libi; ba kela ukupatelwa abanye. Ku tehiwo njalo ke ukupendulwa ku mumuntu o ti, "Wo ngi patela," u ti, oku tehiwo kuye ukwelandula kwake, e landula ngokuti, "Imbila ya swela umsila ngokuyaleza. Bani, musa ukutho njalo." A hambe ke lowo o kcelwayo, 'enzela ukuze ku ti noma e nga m patela nga, a nga m buzi kakulu, ukuti, "Ku ngani pela ukuba u nga ngi pateli, loku ngi ku yalezile na?" A m pendule ngembila leyo.

UMPENGULA MRANDA.

That loitering of the hyrax is now a great word among black men; they use the words of the hyrax, and say to those who do not trouble themselves about that which others like, and who tell others [to act for them], "So-and-so, do you not know that that saying of yours, 'Do you bring it for me,'—do you not know that another does not bring a man any thing, when there is only enough for those present? 'O! the hyrax went without a tail because he sent for it. And you, do not act as the hyrax; you will not get any thing by asking others; go for yourself.'

Such then is the tale of the hyrax. He did not actually speak with his mouth, saying, "Do you bring it for me;" but the word arose because other animals have tails, but the hyrax has none; and it was as though the hyrax went without a tail because he sent for it; and because he is afraid of a cloudy sky, and does not go out if there are not gleams of sunshine.

Such then is the tale of the hyrax. It was understood by those who were disinclined to work when it is foul weather; they asked others to bring for them. So it is said in answer to a man who says, "O, bring for me," one says when he refuses him, "The hyrax went without a tail because he sent for it; and because he is afraid of a cloudy sky, and does not go out if there are not gleams of sunshine.

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Other people have other fables to account for the tailless condition of certain animals; but none of them are equal in point to this Zulu myth of the Hyrax.
It happened once on a time that an hyena found a bone; he took it up, and carried it in his mouth. Since then the moon was shining with a beautiful light, the water being still, he threw down the bone when he saw the moon in the water, and caught at the moon, thinking it to be fat meat; he sank head over ears, and got nothing; the water was disturbed; he returned to the bank, and was still; the water became clear; he made a spring, and tried to lay hold, thinking he was laying hold of the moon, thinking it flesh, when he saw it in the water; he caught hold of the water; the water ran out of his mouth, and became muddy; he went back to the bank.

Another hyena came and took the bone, and left the other still there. At length the morning arrived, and the moon became dull through the daylight. The hyena was worsted. He returned on another day, until the place, where he could get nothing, was trampled bare. Therefore that hyena was much laughed at, when it was seen that he ran continually into the water, and caught hold of the water, and the water ran out of his mouth, and he went out without any tail through a hole in the ice, till it is frozen; when he attempts to escape he loses his tail.—The story from Bornu represents the Weasel as fastening a stick to the tail of the Hyena, instead of the meat which was to have been fastened on as a bait for fishing; and the Hyena loses his tail by pulling.—In others, with less point, the Wolf loses his tail either by fishing with it at the instigation of the Fox, or by covering the reflection of the moon on the ice, which Reynard persuades him is a cheese.—Whereas in Central America the Stag and Rabbit had their tails pulled off by the princes Hunahpu and Xbalanque.

loko ke ku tiwa, uma ku laulelwa umuntu, ku tiwe, “Bani, u njengempisi; yona ya laila itambo, ya bamba ize, ngokubona inyanga i semanzini.”

Umpondo Kambule (Aaron).

I Z I M F E N E N E N G W E

(THE BABOONS AND THE LEOPARD.)

Ku tiwa imfene ya Alangana nengwe elatini; ya biza ezinye izimfene, ukuba zi zoku likhezisa ingwe, ukusezi i bulale i nge nasu.

It is said a baboon fell in with a leopard in the forest; he called some other baboons. He came and bamboozled the leopard, that they might kill him, when he was left without resource.

So they came to him, and caught and killed the vermin which were on him. But at first the leopard was on his guard, for the leopard and baboons hate each other, for the leopard kills the young baboons. Therefore baboons are troubled in a place where there is a leopard: they do not go alone there, they go in company. The leopard was on his guard; and he saw that he was about to die. But the baboons stroked him; therefore he at length became gentle and accustomed to them, because he felt that their hands were not pressed hard on him; he felt the separation of his hair; he understood it, for leopards also kill vermin one for another; therefore he was gentle, and lay quiet.

So they turned aside the hair: hunting for vermin, until they surrounded him, and he could no longer be seen; some dug a long hole, for the leopard’s tail is long; they did that because they knew

15 This is precisely similar to our “The Dog and the Shadow,” or to “The Hibernian Moon-rakers.”
16 The same word means deep and long.
z' azi ukuti, "Ingwe ilula kunati; uma si ng' enzi ikcebo, i za 'ku si bulala." Za u kqeda ke umgodl lowo, za u faka ke umsi, za u gyiba ke kakulu, zi u gyiba njalo se zi i pata kakulu ngoku i funa izintwala, ukuzi i ng' ezena ubu-Alungu bokugqitshwa. Ku t'uba zi kqede uku u gyiba umsi, ezin ye za ti kwenzinye, "Hamba ni, ni gaule izagitsha manje." Za zi gaula ke, za buya nazo; zi lingene zonke izimbene. Za kyala ke ukutata izagitsha zozo, za i yeke uku i kçooba; za i tehaya; i ya kyala ukutukutela, i jama; se zi i tehaya kakulu; i se i zinge i bukuzeka, i nga se nakusuka, za za za i bulala, ya fa. Za i shiya.

**Umpengula Mbanda.**

**INDABA YOMUNTU OWA LAHLA ISINKWA; WA PINDA WA SI FUNA, KA B' E SA SI TOLA.**

*(The Tale of a Man Who Threw Away Some Bread; He Looked for It Again, but Never Found It.)*

Indaba yenqoda eye i hamba i The tale of a man who was going pete isinkwa; i puma so i d琥le on a journey carrying bread with him; he set out, having already

37 This fable bears a strong resemblance in meaning to that of the Boar and the Herdsman, one of the tales told by the "Seven wise men."

There was a boar of unusual size and ferocity which was the terror of all who lived in the neighbourhood of the forest which he frequented. The cattle of a herdsman unfortunately wandered into this forest, and the herdsman, whilst searching for them, found a hawthorn tree, covered with ripe fruit; he filled his pockets, and when about to proceed on his way, was alarmed by the boar. He climbed the tree, but the boar detected him by the scent of the fruit he had in his pockets. The man propitiated the beast not only by emptying his pockets, but also by plucking fruit from the tree, and casting it to his formidable enemy. The beast, being satisfied, lay down to rest; "the artful herdsman now lowered himself so far as to reach with his fingers the back of the animal, which he began to scratch with such dexterity that the boar, who was hitherto unconstrained to such luxury, closed his eyes, and abandoned himself to the most delicious slumbers; at which instant the herdsman drew his long knife and pierced him to the heart." *(Ellis's Specimens, ed. Vol. III., p. 39.)*
ekaya; i ng' azi ukuzilinganisela ngokutata isinkwa ese lingene ukuba i si kqede; ya tata isinkwa esikulu; kwa nga i ya 'u si kqeda. Kepa endaileleni ya dala, ya za y' ndaleka. Ya koAlwa uma i za 'u s' enze njani na. A ku banga ko ukutli, "A ngi si pate; kumbe ngapambili ku lunjive, ngi ya 'ku­
dinga ukudala; kumbe ngi nga ilangana nomuntu e lambile." Konke loko a kwa ba ko. Kwa ti ngokwesuta kwayo, kwa fikaleka umakamango wokukulondoloza isinkwa leso; ka tandanga ukuba a si pate, ngokuba wa se e suti; wa bona kunye oku ya 'kwenza a hambe kalula. Wa si laAla ngenza­nisi kwendilela, wa dala lese e se lula. Kwa za kwa dala izinsuku e nga buyi ngaleyo 'ndalela. Izimpuku za si tata, za si dala, sa pela. Ku te uma ku fe izwe, li bulawa indilela, e hamba ngaleyo 'ndilela, e hambe' e mba imiti, (ngokuba amabele e se pellite; se ku dala lewa imiti,) indilela ya m kumbuza leso 'sinkwa. Wa si bona si se kona; unyaka wa ba njengoku­ngati usuku lwaziolo. Wa bizwa masinyane i leyo 'ndawo ngoku i bona nje, ukutli, "I yo le 'ndawo e nga laAla isinkwa kuyo." Wa fika kona; wa bona lapa isinkwa sa wela kona; wa ti, "Sa wela lapaya." Wa gijima ukuya u si tola. Kepa ka si fumane. Wa kqala ukubhekisisa esikoteni, lokupela kw enile; wa funisisa ngo­
kunga u za 'ulangana naso, lapa e putaza ngezandile ekweneni; kwa za kwa dala leyo 'ndhlela. Wa eaten at home; and not knowing how to allowance himself by taking bread which was equal to his con­sumption, he took a large quantity of bread; he thought he should eat it all. But by the way he ste, until he could eat no more. He could not tell what to do with it. He did not say to himself, "Let me carry it; perhaps in front there is hunger, and I shall want food; perhaps I may meet a man who is hungry." There was no such thought as that. But through being satisfied, the thought of taking care of that bread was hidden; he did not wish to carry it, because he was then full; he saw one thing only which would enable him to go easily. He threw the bread on the lower side of the path, and so went on no longer burdened. He did not return by that path for many days. Mice took the bread, and ate it all up.

It came to pass when the land died, it being killed by famine, as he was going by that way, going and digging up roots, (for there was no corn left; roots only were now eaten,) the path made him remember the bread. He saw it still there; a year was as it were a day of yesterday. He was at once summoned by the place by merely seeing it, and said, "This is the very place where I threw away my bread." He arrived at the place; he saw where the bread had fallen; he said, "It fell yonder." He ran to find it. But he did not find it. He began to look earnestly in the long grass, for it was very thick; he searched thinking he should fall in with it, as he was feeling with his hands in the thick grass; until some time had elapsed. He rose up, and
sukuma, wa kubanga, wa ti, "Hau! Kwa buya kw enza nja-
i? Loku ngi ti, a ngi ka košlwa
nje indawo e nga si ponsa kuyo.
Kqabo; a i ko enye; i yo le." Wa toba wa funa. Lokupela u
funa njalo, namanqila u se wa
tolile, u se kophobic ngokwazi ukuti,
"Noma ngi lambile nje, ku za 'u-
pela; ngi nga tola isinkwa sami."
Wa za wa jambu, wa kupuka, wa
buyela endleleni, wa funa indawo
lapa a košala kona ukuma, wa ti,
"Nga hamba konke lapa ngi nga
ka sioni." Lokupela lapa a si
ponsa kona, kwa ku kona Isiduli;
wa bona ngaseo, wa ti, "I! nga ti,
uma ngi lapa, nga ti!" Wa tsho
e linganisa ngengalo; i ya ya inga-
galo lapa a si yisa kona. U se
gijima ngqubane, e landela ingalo.
Wa fika, wa putaza masinyane;
ka s' a s tola. Wa buyela kona,
wa ti, "Hau! S' enza njani? loku
ngi si ponsa lapa nje, ngi nga bo-
nya 'muntu, ngi ngedwa nje." Wa
gijima. Wa za wa kubanga
isiqakhi sokumba imiti; wa buya-
ze; imiti a nga i mbanga. Wa
buya e se pele amandla, ngokuba
e nga zuzanga leso 'sinkwa.

Na manje u se kona lowo nga-
lapa ngaselwanqila. Leyo 'ndaba
wa i zeka se li fulu izwe, indalala
i pelle. Kwa ba 'lidigidi loko
'kwenzwa kwele kubonka abe
ku swayo, be ti, "Bani, nembala
indalala y enza umuntu a be 'me-
ållo 'mnyama. Wa ka wa si bona
ini, wena, isinkwa eia kašlwa
ngomunye unyaka, si tolwe ngomunye,
si sa lingile na?" Wa ti, "Ma-
doda, indalala a y azisi. Nga ngi
 ti ngi funa kalie, ngi za 'u si tola.
thought, saying, "Hau! What
happened after I threw away the
bread? For I say, I do not yet
forget the place where I threw it.
No surely; there is no other; it
is this very place." He stooped
down and searched. For whilst
he is thus seeking he has gained
strength, and is now 'strong
through knowing, to wit, "Though
I am hungry, my hunger will end;
I may find my bread." At length
he was confused, he went up again
to the path, he found the place
where he first began to stand, he
said, "I passed over all this place
before I threw it away." For
where he threw it away, there was
an ant-heap; he saw by that, and
said, "Ah! when I was here, I
did thus!" He said this, imitating
with his arm; the arm goes in the
direction in which he threw the
bread. And now he runs quickly,
following the direction of the arm.
He came to the place, and at once
felt about; he did not find the
bread. He went back again, and
said, "Hau! what has become of
it? since I threw it exactly here;
for no man saw me, I being quite
alone." He ran. At length the
time for digging roots had passed
away; he went home without any
thing; he dug no roots. He now
became fainted again, because he had
not found the bread.

And that man is still living,
yonder by the sea. The man told
the tale when the country was at
peace, and the famine at an end.
It was a cause of laughter that
conduct of his, to all who heard it,
and they said, "So-and-so, sure
enough famine makes a man dark-
eyed. Did you ever see bread,
which was thrown away one year,
found in another, still good to
eat?" He said, "Sirs, famine
does not make a man clever. I
thought I was seeking wisely, and
Indlala i ya kgeda ukuhlakanipa. Mina ngokulamba kwami nga kolwa impela ukuba ngi ya 'ku si fumana; loku nga ngi ngedwa, kungo ko umuntu. Kanti loko i kona kwa ngi bangela indlala, nga za nga pons' ukufa."

_Umpengula Mbanda._

**SPEAKING ANIMALS.**

**INDABA YEKWABABA.**

_(THE TALE OF A CROW.)_

It happened that among the Zulus men were living in perfect prosperity, not knowing what was about to happen. One day a crow called one of the Zulus, an officer, whose name was Unongalaza, and said, "Wey, Unongalaza! Wey, Unongalaza!" The people listened and said, "No one can be seen who is calling; there is only that crow yonder." It said, "You are living securely. This moon will not die [without a change]. You will be killed in Zululand; if you do not depart, you will be killed during this very month. Go away, all of you." And in truth they did not stay.

Umawala, kajama, inkosi yalabo 'bantu, w' esuka, w' eza lapa esilungwini. Aba salayo ba bulawa.

_Umankofana Mbele._

**ENYE YEKWABABA FUTI.**

_(ANOTHER TALE OF A CROW.)_

Kwa ti abafazi be babili be fields. A crow came and pitched 18 That is, ahe and a part of the people.
ikwababa, la Alala, zu kwomuti, b'ezwa li ka la ti, "Maye, maye, mnta kada d' nga zaliyo. Umakazi yen a ze 'enze njani na loku e nga zali nje na?" B' esuka, ba balakia, ba y' ekaya. Ba fika, ba i zeka leyo 'ndaba. Kwa tiwa umalola. Lowo 'nfaczi o nga zaliyo intombi kaipongo wakwadhlalini kona lapa emakuzeni. Emva kwaloku indoda yake ya gula kakulu.

ULUHOHO MADONDA

INDABA YENJAYA KQAMBA IGAMA

(IT TALE OF A DOG WHICH MADE A SONG.)

Kwa ku te 'nyakana kwa ilizwe ku lwa Umatiwane nompangazita, kwa kzoekolela amakuba ku linywa abantu; ba bheka peszulu, a ti, "Ni bheka ni? I tina." Ya se i tsho ke inja esitshononiwe, unuxi wenkosio, ya ti kga ngesionye, ya ti, "Madladla; a ni nambhau Ngomakelemba wame."23 Ngi vumele ni, baba wame, Ngoma kadlakadlala yedwa kcateha.25 Abantu ba ti ngaloko 'kuhlabelela kwenja, ba ti, "Li file izwe."

Lelo 'gama la li iguqu kakulu ezintombini, la li Alatebelela nga-zinyembezi.

UNOKO MASILA

20 Comp. these tales with those given, p. 131—133.
20 Umasingwane, a chief of the Amangwane.
21 Umpangazita, a chief of the Amathlubi.
22 Madladla, the name of Ungalonkulu, the son of Ukadhilakadhlha, who was killed by the Amangwane during the war. Amadladla, his people.
23 'Wame for wamni, or wami'-e, to prolong the word for the sake of the rhythm.
24 The dog rebukes the people for not weeping for their dead chief.
25 Yedwa kcateha, (Zulu, kooko,) emphasizing yedwa, his only son, only indeed.
**Riddles.**

1

**Qandela ni inkomo e nga lali pasi nakanye.** Ku ti ngamala i lalayo i be se i lele umlaela wa futi; a i sa yi 'kupinda i vuka. Ukulala kwayo ukusa. Inkomo e dumile kakulu, Ngengwakazi; abantuwa bayo ba ya londeka i yo. I ba nye njalo kumniniyo, ka i sweli eyesibili, i yo yodwa 'kupela.

**Guess ye a cow which never lies down.** When it lies down it lies down for ever; it will never rise up again. Its lying down is death. It is a very celebrated cow, and one which gives much milk; its children are preserved by it. The owner possesses only one; he does not want another; he only requires one.

2

**Qandela ni upuzi; lu lunye, lu neminyombo eminingi; kumbe amakulu; u Alanza izinkulungwane eziningi ngeminyombo yalo; uma i i landa iminyombo yalo a ku ko lapa u nge fumane 'puzi; u ya 'ku wa fumana amapuzi. Unyombo umunye a wa balwa amapuzi awo; u nge ze wa fa indlala; u nga hambe u ka u dala; futi u nge pate umpako ngokwesaba ukuti, "Ngi ya 'kudala ni pambili na?" Kqa; u nga dala u shiyie, w azikuba loko ngi hambe ngeminyombo, ngi za 'ufumana elinye ngapambili njalo. Nembala ku njalo. Iminyombo yalo i kqede izwe lonke, kepa upuzi lunye olu veza leyo 'minyombo eminingi. Ku ba i i lowo a lande umunye, a li ke ipuzi, bonke ba ya ka eminyonjeni.

**Guess ye a pumpkin-plant; it is single, and has many branches; it may be hundreds; it bears many thousand pumpkins on its branches; if you follow the branches, you will find a pumpkin every where; you will find pumpkins every where. You cannot count the pumpkins of one branch; you can never die of famine; you can go plucking and eating; and you will not carry food for your journey through being afraid that you will find no food where you are going. No; you can eat and leave, knowing that by following the branches you will continually find another pumpkin in front; and so it comes to pass. Its branches spread out over the whole country, but the plant is one, from which springs many branches. And each man pursues his own branch, and all pluck pumpkins from the branches.**

3

**Qandela ni inkomo e hlatshe-I**

**Guess ye an ox which is slaughtered in two cattle-pens.**
RIDDLES. 365

4

Kqandela ni indoda e nga lali ;
ku se ku se i mi, i nga lele.

Guess ye a man who does not lie down; even when it is morning he is standing, he not having lain down.

5

Kqandela ni indoda e nga zamazami; noma isulu li vunguza ka-
kulu, i mi nje, i te puule; umoya u wisa imiti nezind'alu, kw enakale
okuningi; kepa yona ku njengo-
kungati li kwebile nje, a i zama-
zami nakancinane.

Guess ye a man who does not move; although the wind blows furiously, he just stands erect; the wind throws down trees and houses, and much injury is done; but he is just as if the sky was perfectly calm, and does not move in the least.

6

Kqandela ni amadoda amaningi
'enze ulali; a ya sina ijadu, a vu-
nule ngamatshoba am'lope.

Guess ye some men who are many and form a row; they dance the wedding dance, adorned in white hip-dresses.

7

Kqandela ni indoda e Alala eziteni ngemidla yonke, lepa ku Ala-
selwa njalonjalo; kepa i ba nevuso
ku nga puma impi, y azi ukuba
konje namu'la ngi sekufeni; a i
na'dla lokubalekela. Ukusinda
kwayo ukuba ku pele impi. I
dale nomfino, ngokutsi, "Hau!
nga sinda namu'la! Ng be ngi
ng'azi ukuba ngi za 'upuma em-
pini." A i nabantwana, ngokuba
y ake pakati kwezita, ya ti,
"Kqa; kule ukuba ngi be nge-
dwa, kona ko ti ku sa Alatshwa
umkosi, ngi be ngi lunga."

Guess ye a man who lives in the midst of enemies every day, where raids are made without ceasing; and he is alarmed when the army sets out, knowing that he is then in the midst of death; he has no forest to which he can escape. He escapes only by the enemy retiring. He then eats food, saying, "Ah! I escaped this time! I did not think that I could escape from the midst of the army." He has no children, because he lives in the midst of enemies, saying, "No; it is well that I should live by myself, and then when an alarm is given, I may be ready to escape."

8

Kqandela ni indoda e nga lali
ebusuku; i lala ekuseni, ku se ku
thone ilanga; i vuile, i sebenze.

Guess ye a man who does not lie down at night; he lies down in the morning until the sun sets; he
then awakes, and works all night; he does not work by day; he is not seen when he works.

9

Guess ye some men who are walking, being ten in number; if there is one over the ten, these ten men do not go; they say, “We cannot go, for here is a prodigy.” These men wonder exceedingly; they are slow in settling the dispute, saying, “How is it that our number is over ten, for formerly we did not exceed ten?” They have no love for the one over the ten.

10

Guess ye a man whom men do not like to laugh, for it is known that his laughter is a very great evil, and is followed by lamentation, and an end of rejoicing. Men weep, and trees and grass; and every thing is heard weeping in the tribe where he laughs; and they say tho man has laughed who does not usually laugh.

11

Guess ye a man who makes himself a chief; who does not work, but just sits still; his people work alone, but he does nothing; he shows them what they wish, but he does nothing; his people do not see, he sees for them, they are blind, the whole of his nation; he alone can see. They know that though they cannot see, they see by him; for they do not go without any thing they want; he takes them by the hand, and leads them to where there is food, and they return with it to their
nako; kodwa yena ka pati 'luto,
ngokuba u senz' inkosi; u sa sa
wa ba inkosi, ngokuba abantu
bake ba pilu ngaye.

Kuqala kwa ku kona umbango
ngokuti, "U nge buse tina, u
ng' enzi 'luto; si nga wa boni
amandla obukosi bako." Wa ba
pendula ngokuti, "Loku ni ti a
ngi 'nkosi, ngi za 'uklala ko, ngi
tule nje, ngi bheke pansi. Nga-
lolo ke ni ya 'ubona ukuba nem-
bala ngi inkosi, ngokuba ngoku-
bheka kwami pansi irwe li za
'ku ; ni za 'kwela emaweni na
semigodini; ni daliwe na isilo, ni
nga si boni; ni fo na indlala,
ukudala ni nga ku toli; loku ni
banga nami, ni isizimpendula."

Nembala ba bona ukuba u ink-
osi, ba ti, "A ku vunywe obala,
a si buse, si se si pilu. Uma si
sa indlala, lobo 'bukosi betu
bu ya 'ukupela. Si amakosi
ngokupila." Wa vunywa ke, wa
busa ke ; irwe la tula.

Kepa umuntu o nga gezi naka-
yoe; u Alala nje. Kepa ku ti
mila e gula isifwana ezncane nje,
isizwe sonke sako si Alupako, ku
fiwe indlala; abantu b' esabe
ukupuma ezindlalini, ngokuba ba
ya 'kwela emaweni, b' apuka.
Ku fiwe ukuba nga e sinda ma-
yane; ku tokoswe lapa e se
sindila.

Kqandela ni inkomo e nge na-
yama; a ku sikwa 'ndawo kuyo;
ingulukukza nje; a i hambi uma i
homes; but he touches nothing,
for he makes himself a chief; he
remains a chief for ever, for his
people are supported by him.

At first there was a dispute, and
his people said, "You cannot be
our king and do nothing; we can-
not see the power of your majes-
ty." He answered them, saying,
"Since you say I am not a chief,
I will just sit still, and look on
the ground. Then you will see
that I am truly a chief, for if I
look on the ground the land will
be desolate; you will fall over pre-
cipices and into pits; you will be
eaten by wild beasts through not
seeing them; and die through
famine, being unable to find
food; because you dispute with
me, you are blind."

So they see that he is a chief,
and say, "Let us acknowledge
openly that he is our king, that
we may live. If we die of famine,
that majesty which we claim for
ourselves will come to an end.
We are kings by living." So he
was acknowledged a chief, and
reigned; and the country was
peaceful.

And he is a man that never
washes; he just sits still. And
when he is ill even with a slight
illness all his nation is troubled,
and dies of famine; and the people
are afraid to go out of their houses,
because they would fall over pre-
cipices and be dashed to pieces.
They long for him to get well at
once; and the people rejoice when
he is well.

Kqandela ni inkomo e nge na-
yama; a ku sikwa 'ndawo kuyo;
ingulukukza nje; a i hambi uma i

Guess ye a bullock which has
no flesh; no one can cut into it
any where; it is a mere hard
mass; it does not go unless it is
nga kutyasha, i ma njalo, i ze i sunduzwe umuntu. A i vumi ukusunduzwa uma y enyuswa ngomango; i ze i vume uma y ola. Inkomo e nga tandi ukwenyuka; i tanda ukweuswa njalo, i vume ke.

Futi, a i u well umfula, i mangeneno; uma umuntu e tanda ukuba i wele, nga e i sunduza ngamandla, amakulu; kepa uma amanzi e tahomisa, a i vumi ukuwela, i ya m katehela emanzioni; ngokuba i y azil ukukatsha emanzioni amakulu, a nga b e sa i bona. I ketiwa izindawo ezi bonsakalayo pansi, ukuze umuntu a i bone, a i kqube kona ngoku i sunduza.

Ukudlaliva kwayo kunye 'kupela, ukukoka ngayo ukela, uma umuntu e nekala eli nga kxedwa ngayo. 'Kupela ke i lowo umsebenzi e w enzayo.

Kepa inkomo e nolaka kakulu; uma i sunduza i bekiswa endaweni e ngesenhlala, ku ya akakanti shehwa abantu aba i kqubayo, omunye a teho kubo ukuti, “Hlakaniipa ni; le 'nkomo ni ya y azi ukuba s i tandanini nokwenyuka; bheka ni i nga si Alabi; uku si Alaba kwayo ku ya 'kuba kubi kakulu, ngokuba si ngenzansi, yona i ngenhla; si ya 'ukoqalwa ukuvika, ngokuba indawo imbi, a i si lungelo; si ya 'ktui lapa si ti si ya vika, si we, i fike i si kxedele.” I kutyasha ngoku akaniipa okunjalo ke, ukuze ku ti lapa se y ala ukwenyuka, i funa ukubuya, ba i dedele, i dalule; kumbe ba nga be be sa i landa, ngoba i ya kubleleka, i ba shiye, i ze i fike endaweni e lungelo yona, abantu i nga sa ba lungelo; b' aluleke.

Umphengula Mranda.
KEY TO THE RIDDLES.

1

Si taho indlulu ukuti inkomo e isengwakazi; ukusengwa kwayo ku ukutokoza ngayo pansi kwayo, ngokuba i Alala isikati eside, abantu be londekile, be nga zinge b'aka. Ku ze ku ti ngamalu i wayo, i le se i wile njalo; a i sa yi kupinda i vuka. Si ti "incomo" ukuze umuntu a nga kaiba- ngi ngendhlu, a zinge e funa nga-sezinkomeni, e landela igama lokuti "inkomo," esabo ukutli indlulu; u ti, "Ngi ya kuti indlulu kanjani, loku ku tiwa inkomo nje na? Ngi ya 'kuba ngi y' eduza."

We mean a house by the cow which gives much milk; the milk is the joy a house affords those who live beneath it, for it remains a long time, the people being preserved, and not continually building. But when it falls it has fallen for ever; it never rises up again. We say "cow" that a man may not think of a house, but seek about continually among cattle, following the name "cow," and fearing to say house, saying, "How can I say that a house is a cow? I shall make a great mistake if I say house."

2

Umuzi, nezindlela ezi puma kuwo zi iminyombo e Alanzayo; ngokuba a ku ko 'ndlela i nga namuzi; zonke izindlela zi puma emakaya, zi ya emakaya. A ku ko 'ndlela e nga yi 'kaya. Indlela si ti i umnyombo o Alanzayo, ukuze imfumbe i be ntle ngobulu­ kuni. Amatanga imizi e ku puma kuyo izindlela.

A village, and the paths which pass from it are the branches, which bear fruit; for there is no path without a village; all paths quit homesteads, and go to homesteads. There is no path which does not lead to a homestead. We say the path is a branch which bears fruit, that the riddle may be good because it is hard. The pumpkins are villages from which the paths go out.

3

Intwala, ngokuba umuntu u ya i tata enguteheni, ka namanidla oku i bulala ngesitupa si sinye; uma e nga Alanganisi isitupa zosibili, a i kincadele, i fe; nesinye isitupa si be bomvu, nesinye si be njalo, si lingane zombili ngobubomvu. Si ti "inkomo," ukuze

A louse, for a man takes it out of his blanket, but he cannot kill it with one thumb; but only by bringing the two thumbs together, and squeezing it between them that it may die; and both nails be bloody, and one equal the other in being red. We say "ox," that the
imfumbe leyo 1 be lukuni uku i kgandela; emuva, uma se b'Nalu-lekile, u ba tahele o ba kgandelisayo, u ti, “Intwala ni ti a inkomo ngani na, iklatahelwa ezibanye ezilibi?” u taho izitupa. W enza uku ba dukisa, ngokuti, izibaya.

Insika a i lali, ngokuba i y'ema njalo, i linde indalu. Uma insika i lala, indalu i nga wa. Kodwa lapse ti “indoda,” u ya pambanisa, ukuze imikcabango yabantu i nga fiki masinyane ezintweni; kodwa ba zinge be kcabangela Kubantu njengegama lokuti indoda. Lapa se b'Nalu-lekile, a ti, “Ni ti insika a indoda ngani, loku ni i bona nje i pase indalu ingaka? Kepa i nga wih.”

Indalebe. U ba tshela lapse b'Nalu-lekile, a ti, “Ubani owa ka wa bona indalebe yokunu ukuza-mazama kwayo, i zamazamiswa umoya na! Si ya bona imiti notshani neindalu zi zamazama; kepa indlebe, kga; ku zamazama umuntu yedwa; noma 'emuka nomoya, a ku muki yona, ku muka yena; uma e wa, yona i se mi; noma e beleka, i mi njalo.”

Amazinyo. Si ti abantu ab'eneze uJala ngokuba amazinyo a mise kwabantu be lungela ijadu, ukuze ba sine kaile. Lapa si ti, ba riddle may be difficult to guess; afterwards when they cannot tell, you say to the persons who are guessing, “Why do you say that a louse is not an ox, for it is killed in two cattle-pens?” meaning the thumbs. You do thus to lead them wrong, by calling them cattle-pens.

A pillar does not lie down, for it stands constantly and watches the house. If the pillar lies down, the house may fall. But when one says “a man,” he entangles the matter, that the thoughts of the men may not reach the things at once; but continually have their thoughts running on men in accordance with the word, man. When they cannot tell, one replies, “Why do you not tell that the pillar is a man, since you see it upholding so great a house as this?” But it does not fall.”

The ear. One says to them when they cannot tell, “Who ever saw the ear of a man move, it being moved by the wind? We see trees and grass and houses move; but not the ear; the man only moves; if he is carried away by the wind, the ear is not carried away, it is he who is carried away; or if he falls, it still stands erect; or if he runs away, it still stands erect.”

The teeth. We call them men who form a row, for the teeth stand like men who are made ready for a wedding-dance, that they may dance well. When we
"vunule ngamathoba amhlape,"
si ya ngenisa, ukuze abantu ba nga
cabangi masinyane ngokutí ama-
zinyo, ba kitehwe ngokuti, "Aban-
tu ba faka amathoba," ba zinge
be funa ngakubantu; ngokutí,
loku amathoba a fakwa abantu be
y' ejadwini, b' eza 'usina, noku-
ilela abantu, ba zinge be taso
ukuti, "Amadoda lawo abantu."
Kepa a ti o ba k syndelisayo,
"Kepa ba ya 'kusina kanjani
uma se be Mlangene ngemishumba na?"
A szinge e ba kipa ngamazwi ku-
loko o ba ku tshoyo. Ka piki nje
ukuti, "Kga; a si ko loko. Im-
fumba o y enziwa njalo." Umuntu
u ba kipa ngamazwi, ba kolwe
nembala ba bone ukuti, "A si ka
fiki lapa o taso koná." A ti ngok-
utesho ukuti, "A ni wa boni
amazinyo; ukulilela kwawo nje-
gaabantu; amathoba amhlape a
ni wa boni amazinyo!"
Ba ti, "U s' alulile."

say, they are "adorned with white
hip-dresses," we put that in, that
people may not at once think of
teeth, but be drawn away from
them by thinking, "It is men who
put on white hip-dresses," and con-
tinually have their thoughts fixed
on men; for since white hip-dresses
are put on by men when they are
going to a wedding to dance, and
to set men in order, they say con-
tinually, "The men of the riddle
are men." And the man who is
making them guess says, "But
how can they dance if their bodies
touch?" He continually draws
them away by words from that
which they say. He does not
merely deny that they are right
by saying, "No; it is not that.
The riddle is not explained in that
way." He draws them away by
words, and they really believe that
they see that they are not near the
meaning of the riddle. At length
he says, "Do you not see the
teeth; their order like
that
of men; the white hip-dresses do you
not see they mean the teeth?"
They say, "You have beaten us."

Ulimi lu umuntu o Alupekayo
ngokuba lu pakati kwempi; ama-
zinyo a impi; ngokuba uma
amazinyo e dala ukudlala, ulimi lu
zinge lu tola ingosi ngesikati ama-
zinyo e lwa nokudlala, ukuze a ku
gayisa. Ngaloko ka lapa si ti
"umuntu," si ya pambanisa, uku-
s'abantu ba nga kumbuli masi-
yane ngowlimi, ba zinge be funela
ngakubantu, ngokuti, "Loku in-
daba i ti umuntu nje na, i nga
taho ukuti ulimi, so ba si ya ponsi-
The tongue is a man which is in
affliction because it is in the midst
of enemies; the teeth are the
enemy; for when the teeth are
eating, the tongue is often injured
whilst they are fighting with the
food, that they may grind it.
Therefore when we say "a man,
we entangle the subject, that men
may not at once think of the
tongue, but continually have their
search directed to men; and they
say, "Since the riddle says a man
only, and says nothing about the
tongue, we shall be wrong if we
sa uma si ti ulimi." Ngaloko ke nembala a lu tokozi, ngokuba lapa amazinyo e Alafuna ukudala ulimi lu zinge lu nyakanyakaza emkatini wamazinyo, lu vika, ku nga bulawa ukudala, ngokuba ukudala ku ya bulawa njalonjalo amazinyo; kepa lona a lu bulawa amazinyo, ngokuba lu y'aziwa, umuntu wakona; kepa lu zinge lu tola ingoz, ngokuba ku liwa esikundeleni salo, lapa lw ake kona; lu tokoze uma ukudala ku nga ka daliwa; lapa ku daliwa ukudala, lw azi ke ukuba konje nameela se ngi sengozini, ngi za 'kubulawa, ku nga kethsha mina; ngi fa ngokuba ku liwa pambi kwami. Nango ke umuntu o pakati kwezita, ulimi.

Iminwe. Ukuma kwayo i Ishumi 'kupela; i lingene, i hamba ngamibili. Ngaloko ke uma ku say the tongue." The tongue, then, is not happy, for when the teeth are chewing food, the tongue continually moves from side to side between the teeth, and is on its guard when the food is killed; for the food is constantly killed by the teeth; but the tongue is not killed by them, for it is known, it is a man of that place; but it continually meets with an accident, for there is fighting in the place where it dwells; it is happy before the food is eaten; but when the food is being eaten, it knows that it is in the midst of danger, and is about to be injured, without having had any charge made against it; it dies because the battle is fought in its presence. There, then, is the man who is in the midst of enemies, the tongue.

Imivalo. Ukusebenza kwayo ebusuku ukulinda izinkomo ngokuvala essangweni; ku Alangane ukuze inkomo i nga toli mdwyo yokupuma; noma i linga ukupuma y ahuleke ngokukhinya kwemivalo; ku se ku se izinkomo zi nga pumanga; ekuseni zi pume ngokuvulelwana, imivalo i lale ke. The closing-poles of the cattle-pen. Their work by night is to watch the cattle by closing the gateway; they are close together that the cattle may not find a place of escape; though one try to get out it may be unable to do so through the strength of the bars; and when it is morning the cattle have not got out; in the morning they go out because the gateway is opened for them, and so the closing poles lie on the ground.

36 He means, the index and middle fingers,—the ring and little fingers,—and the thumbs.
there is a supernumerary finger, they are no longer fit either to go together in pairs or to count with; their counting is bad; there is no argument, but only difference. This is what we mean when we say they are slow in settling the dispute, that is, if it could be done without pain the supernumerary finger could be taken off with a word, truly it would be said, "Away with you; you are not fit for this place."

Umlilo. Ku tiwa u indoda ukuze loko oku tshiwoyo ku nga bonakali masinyane, ku fikiwa ngendoda. Abantu ba tsho oku-n~ be funa ngokup~ be geja. I b'endle imfumbe ngaloku ngoku nga bonwa masinyane. Si ti "indoda," ngokuba umniso Uma ku tshoke na sendalini u basiwe ukuba u kqatshe izinhla.nsi zawo zi wele ezinguteheni. Ku ya ka­lwa umninizo ngokuba i ya 'kuteha; a bone se i bobokile, a kala. Noma ku pekiwe ukudala, uma umniso umkulunkulu, ku nga beka im ­biza, i ya 'kuthiswa umniso, yona i tehise ukudala. I 'lekile ke in­doda, ukuti umniso. So ku kalwa. Futi uma in'lanisi i poneke etsha­nini bendalu, i nga bonwa, ku bonwe ngokutha; ku ya 'u'la­ngana abantu bonke lapa ku bonu­kale ilangabi lawo, i tahe indlulu nezinto zonke(0,0),(996,994)

Fire. It is called a man that what is said may not be at once evident, it being concealed by the word, "man." Men say many things, searching out the meaning in rivalry, and missing the mark. A riddle is good when it is not discernable at once. We say "a man," because it is not liked that the fire, even indoors where it is kindled, should cause its sparks to start out and fall on the clothes. The owner of the clothes cries because it burns; and when he sees a hole in it, he cries again. Or if food is being cooked, if the fire is large the pot may be put on, and be burned by the fire, and the pot burn the food. So the man laughs, that is, the fire. And the people cry. Again, if a spark is cast into the thatch of the hut, it is seen by the fire; all the men will come together when the flame of the fire appears, and burns the house with the things which are in it; and there is a great crying; and the goats are burnt, and the calves; and the children are burnt. The cows cry, crying for their calves which are dead; men cry, crying for their goats; the wife and husband cry, crying for their
IZINGANEKWANE.

kalela abantwana babo be tshile; nabantwana ba kalele uyise e tshile, wa fa e ti u landa impalala yake e igugu, indlulu i dilikele pese kwake; ku kala nendoda, i kalela umfazi wayo e tshile, wa fa e be ti u landa umntwana pakati kwenjile, wa fa naye; ku kale nemiti, i kalela ubulule bayo obu nga se ko, se bu tshiswe umlilo, se i shwabene imiti, se i bunile, ubulule bayo bu pelile; ku kale nezincomo, zi kalela utshani, ngokuba a zi sa dλli 'luto, se zi fa indlala. I loko ke ukuuleka kwomlilo.

children which are burnt; and the children cry for their father who has been burnt, having died whilst fetching his precious things from the burning house, and the house fell in on him; and the husband cries, crying for his wife who has been burnt; she died when she was fetching her child which was in the house, and was burnt together with it; and the trees cry, crying for their beauty which is lost, being now destroyed by the fire, and the trees are shrivelled and withered, and their beauty gone; and the cattle cry, crying for the grass, because they no longer have any thing to eat, but are dying of famine. This, then, is the laughing of fire.

11

Iso. The eye. 27

12

Itshe. Lapa si ti “ukukoka ikcala,” si tsho ukubiya indawo e ku sweleke ukuba i vinjwe ngethe; noma ukugaya ngalo. Uku-kqeda ikcala ke loko, i kona si ti, “Li ya daliwa ngako,” ngokuba nalo i kona imisebenzi e ku swelekele ukuba y enziwe ngalo lodwa.

UMPENGULA MBANDA.

A stone. When we say “paying a debt,” we mean when it is wanted to stop up the gateway of an enclosed place with a stone; or to grind with it. That is to pay a debt; and therefore we say, “It is eaten,” for it too has its work which can be done by it alone.

27 This riddle bears a curious resemblance to our fable of “The Belly and the Members.” It is as much a fable as a riddle.
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"By this time the study of popular tales has become a recognised branch of the study of mankind. It is highly creditable to Dr. Callaway, Dr. Bleek, and others to have made a beginning in a field of research which at first sight is not very attractive or promising. Many people, no doubt, will treat these stories with contempt, and declare they are not worth the paper on which they are printed. The same thing was said of Grimm's Märchen; nay, it was said by Sir William Jones of the Zendavesta, and, by less distinguished scholars, of the Veda. But fifty years hence the collection of these stories may become as valuable as the few remaining bones of the dodo."

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