

UNKULUNKULU ;
OR,
THE TRADITION OF CREATION
AS EXISTING AMONG
THE AMAZULU AND OTHER TRIBES
OF
SOUTH AFRICA.

UNKULUNKULU a s' aziwa. | UNKULUNKULU is no longer
Yena umuntu wokukqala; wa | known.¹ It is he who was the
dabuka ekukqaleni. Umfazi wa- | first man ;² he broke off³ in the be-

¹ *A s' aziwa* = *ka s' aziwa*, is no longer known, that is, to us ; or as it is said in other accounts, "A si sa m azi," We no longer know him. There no longer exists amongst us any knowledge about him. The same expression is used when speaking of the man from whom the *isibongo* (surname) of a house or tribe is derived, *ka s' aziwa*. He is lost to memory, nothing is known of him or his deeds.

² This is the constant statement in the traditions of Unkulunkulu. It has been said that by *umuntu* we are to understand simply a *person*. But *umuntu* means a *human being*. And it is more in accordance with the religious system of the natives to give it that meaning here. They are ancestor-worshippers, and believe that their first ancestor—the first man—was the creator. Unkulunkulu means the old-old-one, the most ancient man. In like manner Arjuna addresses Krishna as, "Thou first of the gods, the most ancient person." (*Hardwick. Christ and other Masters. Vol. I., p. 242.*) And the king Satravata addresses "Hari, the preserver of the universe," thus, "O first male ; the lord of creation, of preservation, of destruction !" (*Id., p. 314.*)

³ *Dabuka*, to separate, or to spring or break off, from something by fissure or division. Thus the swarming of bees is an *ukudabuka*. The division of small tribes from larger ones—as the small tribes of

ke a si m azi ; nabadala abantu a | ginning.⁴ We do not know his
 ba si tsheli ukuti wa be e nomfazi. | wife ; and the ancients do not tell
 us that he had a wife.⁵

Si zwa ukuba ku tiwa Unkulu- | We hear it said, that Unkulu-
 nkulu wa dabula izizwe ohangeni. | nkulu broke off⁶ the nations from
 Uthlanga.⁷

Umahhaule and Unjan from the Abambo, the large tribe of Usingela ; or as the Americans from the English—is spoken of as an *ukudabuka*. So if a village has become large, and the eldest son leaves the paternal kraal, and commences a new centre, that too is an *ukudabuka*. So the different kind of cattle, English, Dutch, and Zulu, are said respectively to have sprung from (*dabuka*) the English, Dutch, or Zulu. It is also said of trees. So of the Reformation it would be said that the Reformed Churches sprang from (*dabuka*) that of Rome ; and Dissenting Churches from that of England. Or what is perhaps more to the point, the mode in which Minerva was produced from Jupiter's head was an *ukudabuka*. As we shall see below, according to the Hindu mythology, primitive man was produced by a division (*ukudabuka*) of the substance of Brahma. The use of the word necessarily implies the pre-existence of something from which the division took place. When it is said therefore that Unkulunkulu broke off in the beginning, we must understand either that he broke off from an eternal or at least pre-existent spiritual being, or from an eternal or at least pre-existent material being. When it is said, *wa dabuka euhlangeni* (he broke off from uthlanga), we may have the intimation of an eternal spiritual being, a belief in whom formed a part of the creed of the ancestors of the Amazulu ; and when it is said, *wa dabuka emhlabeni* (he broke off from the earth), it cannot be doubted that we are to understand it as intimating a belief in the eternity—at least in the pre-existence—of the world.

⁴ *Ekukqaleni*. In the beginning. There is the same obscurity in the Zulu use of this phrase as in our own. We must understand it here as meaning, *in the beginning of the present order of things*, and not, from all eternity.

⁵ But, as it will be presently seen, a first woman is by many associated with the first man, that is, Unkulunkulu is said to have had a wife.

⁶ *Dabula*.—My native interpreter maintains that although above it is said that Unkulunkulu is not known to have had a wife, yet that this phrase implies it. But this is scarcely borne out by the fact that in other accounts he is said to break off cattle, &c., from Uthlanga. It seems rather that we are to understand that at first Unkulunkulu broke off, and having broken off, became the means of breaking off all other things.

⁷ *Ohangeni*.—*Uthlanga* is a reed, strictly speaking, one which is capable of “stooling,” throwing out offsets. It thus comes, metaphori-

Ku tiwa wa tuma unwaba ; wa ti, "Hamba, lunwaba, u ye u yokuti, Abantu ma ba nga fe." Lwa hamba unwaba, lwa hamba kancinane, lwa libala endhleleni ; lwa hamba lwa dhlala umuti, o igama lawo ku ubukwebezane.⁹

Wa za Unkulunkulu wa tuma intulo ngasemva kwonwaba, se lu hambile ngesikati csipambili unwaba. Ya hamba intulo, ya gijima, ya tshetsha kakulu, ngokuba Unkulunkulu e tize, "Ntulo, u fike u ti, Abantu a ba fe." Ya hamba ke intulo, ya ti, "Ngi ti, Ku tiwa, Abantu ma ba fe." Ya buya intulo, ya fika kuukulunkulu ; lwa ba unwaba lu nga ka fiki, lona lwa tunywa kukqala ; lona lwa tunywa ku tiwa, ma lu yokuti, "Abantu ma ba nga fe."

It is said he sent a chameleon ; he said to it, "Go, Chameleon, go and say, Let not men die." The chameleon set out ; it went slowly ;⁸ it loitered in the way ; and as it went, it ate of the fruit of a tree, which is called Ubukwebezane.

At length Unkulunkulu sent a lizard¹⁰ after the chameleon, when it had already set out for some time. The lizard went ; it ran and made great haste, for Unkulunkulu had said, "Lizard, when you have arrived, say, Let men die." So the lizard went, and said, "I tell you, It is said, Let men die." The lizard came back again to Unkulunkulu, before the chameleon had reached his destination, the chameleon which was sent first ; which was sent, and told to go and say, "Let not men die."

cally, to mean a source of being. A father is the *uthlanga* of his children, from which they broke off. Whatever notions the ignorant of the present day among the natives may have of the meaning of this tradition, it may be concluded that originally it was not intended to teach by it, that men sprang from a reed. It cannot be doubted that the word alone has come down to the people, whilst the meaning has been lost. Comp. M. Casalis' account of the religious notions of the Basutos, p. 240.

⁸ Hence their saying, "Ukuhambisa kwonwaba," To go like a chameleon, i. e., to go slowly. They say also *ukunwabuzela*.

⁹ *Ubukwebezane*.—A shrub which bears clusters of berries of a purplish colour and sweet taste. This fruit is much liked by children.

¹⁰ *Intulo* = *intulwa*, the Amalala *inulwa*. The tradition lives among the natives to the present time, and is manifested by the dislike they entertain for the chameleon. It is frequently killed. But it is used as a medicine ; among other uses it is mixed with other things to doctor their gardens, that the birds may not destroy the corn ; it is employed because it went slowly, and therefore will prevent the birds

<p>Lwa za lwa fika, lwa memeza, lwa ti, "Ku tiwa, Abantu ma ba nga fi!" Ba ti abantu ba ti, "O! si bambe izwi lentulo; yona i si tshelile, ya ti, 'Ku tiwa, Abantu ma ba fe.' A si sa li zwa elako. Ngezwi lentulo abantu b' eza 'ku-fa."</p>	<p>At length it arrived and shouted, saying, "It is said, Let not men die!" But men answered, "O! we have heard the word of the lizard; it has told us the word, 'It is said, Let men die.' We cannot hear your word. Through the word of the lizard, men will die."¹¹</p>
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from hastily entering the gardens! But the lizard is an object of much greater hatred, and is invariably killed if the person who sees it is able to kill it; but it is very cunning, and, as they say, "escapes only by its cunning." As they kill it they say, "Yiya! i sona lesi 'silimane esa gijima kukgala sa ya 'kuti, 'Abantu a ba fe.'" Let be! This is the very piece of deformity which ran in the beginning to say that men should die.

¹¹ This tradition of the origin of death has a strong resemblance to the Hottentot account. But there it is the Moon—a Hottentot god, according to Kolb, (*The Present State of the Cape of Good Hope, (Medley,) Volume I., page 95*)—which sends an insect to man with the message:—"Go thou to men, and tell them, 'As I die, and dying live, so ye shall also die, and dying live.'" The insect, meeting with the hare, entrusts the message to him; but when he reaches man, he says, "I am sent by the Moon to tell you, 'As I die, and dying perish, in the same manner ye shall also die, and come wholly to an end.'" (*Bleek's Hottentot Fables, p. 69.*)

This account is, however, a promise of renovation through death.

The New Zealand legend again may be compared, where we meet with rather a foreshadowing of redemption through One destroying death by passing through it, than an account of the cause of death entering into the world. Maui is made liable to death by some accidental omission of a part of the baptismal ritual,—a cause as trivial as the delay of the chameleon, or the false message of the hare.

Maui was an abortion; he was born as his mother was passing along by the sea-shore. She cut off the long tresses of her hair, and bound him up in them, and threw him into the foam of the sea, and after that he was found by his ancestor Tama-nui-ki-te-Rangi, and by his care developed into a man. As yet there was no death. But Maui's father, "from mistake, hurriedly skipped over part of the prayers of the baptismal service, and of the services to purify Maui; he knew that the gods would be certain to punish this fault, by causing Maui to die, and his alarm and anxiety were therefore great." Maui having transformed by enchantments Irawaru, his sister Hinauri's husband, into a dog, and Hinauri having girded herself with an enchanted girdle had cast herself into the sea, and been swept away by the tide, he was obliged to quit the village where Irawaru had lived,

<p>Wa ti Unkulunkulu wa ba nika abantu amatongo ; wa ba nika izinyanga zokwelapa nezokubula ; wa ba nika nemiti yokwelapa itongo. Wa ti Unkulunkulu, "Uma umuntu e gula e netongo, e banjwe itongo, wo hlaba inkomo, ni bongwe itongo ; umuntu u ya 'kupila, m' esuka e banjwe itongo."</p>	<p>Unkulunkulu gave men Amatongo ;¹² he gave them doctors for treating disease, and diviners ; he gave them medicines to treat diseases occasioned by the Itongo.¹³ Unkulunkulu said, "If a man is ill, he being affected by the Itongo, you shall kill a bullock and laud the Itongo ; the man will get well if he has been affected by the Itongo."</p>
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and so returned to his parents. His father said, "Oh my son, I have heard from your mother and others that you are very valiant, and that you have succeeded in all feats that you have undertaken in your own country, whether they are small or great ; but now that you have arrived in your father's country, you will perhaps at last be overcome." On asking "what he could be vanquished by ?" his father replied, "By your great ancestress Hine-nui-te-po." But he answered, "Lay aside such idle thoughts, and let us both fearlessly seek whether men are to die or live for ever." Maui pleads that he had subdued Tamani-te-Ra (the sun), and had rescued much land by drawing it up from the sea. His father admits the truth, and bids him go boldly to visit "his great ancestress," who, he knew, would be the cause of his death. Maui set out on his journey, taking "every kind of little bird" as his companions. Maui and his companions found Hine-nui-te-po asleep. Maui told them that he was about to creep into the old chieftainess, and warned them not to laugh until they saw him "just coming out of her mouth ; then they might shout with laughter if they pleased." When he entered the old chieftainess, "the little birds screwed up their tiny cheeks, trying to suppress laughter ; at last, the little Tiwakawaka laughed out loud with its merry cheerful note," and the old woman awoke, and killed Maui. This was the cause of the introduction of death into the world. Hine-nui-te-po being the goddess of death, had Maui passed safely through her, then no more human beings would have died, but death itself would have been destroyed. (*Grey. Polynesian Mythology, p. 16—58.*)

¹² *Itongo, p. Amatongo.*—An *itongo* is properly the spirit of the dead,—a disembodied spirit. The notion that it is in the form of a snake, or becomes converted into a snake, is probably something superadded to the original tradition. But all these questions will be discussed when we come to the "AMATONGO."

¹³ *Ukwelapa itongo*, lit, to treat an *itongo*, that is, diseases which are occasioned by the *itongo*, as *uthlabo*, which appears from the description to be pleurodynia ; one case I was called to see was pleurisy.

Wa ti, "Ni ya 'kubona futi na sebusuku, ni ya 'kupupa; itongo li ya 'ku ni tshela into e li i tshoko." Wa ti, "Li ya 'ku ni tshela nenkomo."

Itongo li hlala kumuntu omkulu; o yena o li pupayo ku 'munumuzana; li ti, "Ni nga hlaba inkomo, u ya 'kusinda umuntu." I hlathwe inkomo e tshiwo itongo; a ti loku umuntu ku be se ku tiwa, "U za 'kufa," a sinde; ku bonakale ke ukuti lo 'muntu u be e banjwe itongo. I ya kitshwa inyongo ngapakati enkomweni,¹⁴ a telwe ngayo inyongo; ku bongwe, ku tiwe, "Uma si bone ukuti itongo, a si bone ukuba a pile namhla nje; ku ya sa kusasa nje u se i dhla inyama; si ya 'kubona ke ukuti itongo. Okunye loku, a si yi 'kuvuma enhliziyweni zetu ukuti itongo; si ya 'kuti, i 'kufa nje; a li ko itongo kuyena emzimbeni wake. Uma si bone ukuti ku kona itongo, si ya 'kubona ngokuba a pile, si bongwe ke. I kona si ya 'kuhlaba inkomo eziningi, si bongwe ke etongweni, si bone ukuti itongo lakwiti li lungile."

UGUAISE MDUNGA (an Ilala).

He said, "You will see also by night, you will dream; the Itongo will tell you what it is it wishes." He said, "It will also tell you the bullock it would have killed."

The Itongo dwells with the great man; he who dreams is the chief of the village; it says, "Should you kill a bullock, the man will get well." The bullock which the Itongo mentions is killed; and although people were thinking that the man would die, he gets well; and so it is clear that the man was affected by the Itongo. The gall-bladder is taken from the bullock, and the man has the gall poured on him; they give praise and say, "In order that we may see that it is the Itongo, let us see him get well this very day; and at the very dawn of tomorrow eat meat; so we shall see that it is the Itongo. On the other hand, we shall not admit in our hearts that it is the Itongo; we shall say, it is disease only; there is no Itongo in his body. If we see that it is the Itongo, we shall see it by his getting well, and so we shall give thanks. Then we will kill many cattle, and laud the Itongo, and see that the Itongo of our house is good."

¹⁴ *Enkomweni*.—I preserve this word because it is formed regularly. The Zulus say *enkomeni*; the Amalala *eyomweni*.

ABADALA ba ti Unkulunkulu u ng' Umvelinqangi, ngokuba be ti wa vela kukqala; be ti u uhlanga lwabantu lapa kwa dabuka abantu kulo. Ku tsho abadala ukuti u kona Unkulunkulu; w' enza abantu bokukqala, abadala bendulo; ba fa abadala bendulo, kwa sala abanye aba zalwa i bo, amadodana, e si zwa ngabo ukuti kwa be ku kona abadala bendulo ab' azi ukudabuka kwezwe. Ka ba m azi

THE old men say that Unkulunkulu is Umvelinqangi,¹⁵ for they say he came out first; they say he is the Uthlanga from which all men broke off.¹⁶ The old men say that Unkulunkulu is;¹⁷ he made the first men, the ancients of long ago;¹⁸ the ancients of long ago died; there remained those who had been begotten by them, sons, by whom we hear that there were ancients of long ago who knew the breaking off of the world.¹⁹ They

¹⁵ *Umvelinqangi*, the first out-comer.

¹⁶ Let the reader note that here three names are applied to the first man, Unkulunkulu, Umvelinqangi, and Uthlanga. *Unkulunkulu* expresses antiquity, age, lit., the old-old one, as we use great in great-great-grandfather. *Umvelinqangi* expresses priority; the first out-comer. *Uthlanga*, potential source of being. Neither must this be regarded as a contradiction to the statement lower down, "Wa vela lapa abantu ba dabuka kona ohlangezi," He came out where men broke off from Uthlanga. For Unkulunkulu, the first man, sprang from—came out of—broke off from—a previously existing uthlanga or source of being, the nature of which is quite beyond the native philosophy; and having come out, he became the uthlanga or source of being of entire humanity.

¹⁷ *U kona*, is. We must not, however, understand this as a declaration of the ancients that Unkulunkulu has a present existence. But they mean to say, "Unkulunkulu was a *reality*; that which we say of him is not a fable, but a fact. Unkulunkulu is a reality; he made us, and is, as it were, in us his work. We exist because he existed." That this is the meaning we gather not only from the interpretation of it by natives, and from other accounts of the same tradition, but from the statement made below, "B' ezwa ngokutshiwo ukuti Unkulunkulu wa be kona," They heard it said that Unkulunkulu was, or used to be; the tense necessarily implying that he exists no longer.

¹⁸ *Abadala bendulo*, the ancients of long ago,—not merely ancients, but the ancients of primitive times; those who formed the first races of mankind.

¹⁹ The natives profess to be unable to give any account of the origin of things; but refer to a period when the ancients understood the history of creation.

Unkulunkulu ; a ba m bonanga ngamehlo ; b' ezwa ngokutshiwo ukuti Unkulunkulu wa be kona. Wa vela lapa abantu ba dabuka kona ohlangani. Wa zala abantu bendulo ; ba fa, ba shiya abantwana babo ; ba zala abanye, amadandan' abo, ba fa ; ba zala abanye, ukuba tina si ze si zwe ngonkulunkulu. Okoko betu aba si tshelayo izindaba zikankulunkulu nezendulo.

Ngi tshele uma ngesikati samanje ku kona abantu aba kuleka kuye Unkulunkula na ?

Ka ba ko. Ba ya kcela ematongweni ; ba wa dumise ukuba a ze a ba sindise.

Amatongo a ng' obani na ?

Amadhlozi, abantu ab' esuke be file ; ba fe kqede, ba buye ba gukquke ba be amatongo, ba hhuluzele ngesisu, ba se be ti abantu abadala, "Itongo." Igama lalo li inyoka ; inyandezulu igama layo inyoka.

Ku be se ku gula umuntu, ku se ku yiwa enyangeni, ku yiwa 'kubulwa ; ku be se ku tiwa, "Amatongo a ze 'kukçela izinko-

did not know Unkulunkulu ; they did not see him with their eyes ; they heard it said that Unkulunkulu was. He came out where men broke off from Uthlanga. He begat the ancients of long ago ; they died and left their children ; they begat others, their sons, they died ; they begat others ; thus we at length have heard about Unkulunkulu. It was our ancestors who told us the accounts of Unkulunkulu and of the ancients of long ago.

Tell me if at the present time there are any who pray to Unkulunkulu ?

There are none. They pray to the Amatongo ; they honour them that they may come and save them.

Who are the Amatongo ?

The Amadhlozi, men who have died ; when they have died, they change again and become Amatongo, and crawl on their belly, and so the old men call a dead man so changed an Itongo. It is called a snake ; Inyandezulu²⁰ is the name of the snake.

When a man is ill, they go to a doctor to divine ; and it is said, "The Amatongo have come to ask for cattle, that a bullock should be

²⁰ A large, green, harmless snake, which for the most part is observed in trees. It frequently enters the native huts.

mo, ukuze ku *hlathwe* inkomo." I b' i s' i *nwatshelwa* endhlini, ukuba a i d/le; se ku vulwa umnyango, ba nga i d/le ngalesi 'sikati, ba i d/le ngolunye usuku. Kusihlwa ku lale abafana endhlini, ba i linde inyama. Ku ya sa kusasa i s' i ya pekwa, ku butane abantu, ba ze ba i d/le, ba ze 'ku i d/la in/loko. Be se ba ya hlakazeka ba ye emizini yabo; ku be se ku sala abasekaya. Ku be se ku pekwa isifuba esi za 'kudhliwa amakosikazi nabantu bonke basekaya.

Se ku butwa amatambo onke enkomo, umnikazinkomo e se wa tshisa, ukuba abatakati ba nga wa tati, ba ye 'ku w' elapa, ba m bulale, a buye a gule futi.

killed." The flesh of the slaughtered bullock is put together in a hut, that the Amatongo may eat; the door is shut, and the people do not eat the meat at the time, but on the morrow. In the evening boys sleep in the hut and watch the meat. In the morning the flesh is boiled, and men assemble to eat the head. They then separate and go to their own villages; and those of the family where the bullock has been killed remain. Then the breast is boiled, which will be eaten by the chieftainesses and by the people of the family.

All the bones of the bullock are collected, and the owner of the cattle burns them, that wizards may not take them, and apply medicines to them and injure the man who was sick, and he become ill again.²¹

KWA ku tiwa ekukqaleni, abafundisi be nga ka bi ko, uma si buza tina, si ti, "Amatshe 'enziwe ini na?" ku tiwe, "'Enziwe Umvelinqangi." Ku tiwa tina bantu si pume emhlangeni lapa sa

It was said at first before the arrival of missionaries, if we asked, "By what were the stones made?"—"They were made by Umvelinqangi." It is said that we men came out of a bed of reeds,²² where we had our origin.²³

²¹ This account was given by a refugee recently arrived from Zululand, whose name I do not know.

²² *Umhlanga* is a bed of reeds. We must not confound *umhlanga* with *uhlanga*. *Umhlanga* is the place where they broke off—or out-came—from *Uhlanga*.

²³ *Vela*, had our origin,—*out-came*, equivalent to "were created." It does not mean merely appearing.

vela kona. Si buze, si ti, "Ilanga l' enziwa ini na?" ba ti, "L' enziwa Umvelinqangi." Ngokuba tina be si buza, si bancinyane, si ti, abadala ba ya z' azi izinto zonke ezi semhlabeni; kanti ka ba z' azi; kodwa si nga ba pikisi, ngokuba si ug' azi nati.

Kwa ti se si semabuneni Amabunu a wa si tshelanga ukuti, "Inkosi i kona pezulu;" kodwa wona e tsho e ti, tin' abantu abamnyama si ya 'kutsha; kodwa a e tsho e ti, tin' abantu abamnyama a si nawo umoya, si fana nenja, yona e nge nawo umoya.

Ba be tsho abadala, abafundisi be nga ka bi ko, ba ti, "Izinto zonke z' enziwa Umvelinqangi, zonke." Kodwa a ba m azi una ubani na. Kodwa ba hlala ngokubonga izinyoka; na manje ba ya bongana zona; a ba k' ezwa; na

When we asked, "By what was the sun made?" they said, "By Umvelinqangi." For we used to ask when we were little, thinking that the old men knew all things which are on the earth; yet forsooth they do not know; but we do not contradict them, for neither do we know.

When we were with the Dutch they did not tell us that there is a Lord above; but they said that we black people should be burnt; and that we have no spirit,²⁴ but are like a dog, which has no spirit.

The ancients used to say before the arrival of the missionaries, that all things were made by Umvelinqangi; but they were not acquainted with his name.²⁵ But they lived by worshipping²⁶ snakes; and they still worship them; they do not yet hear; and even now

²⁴ *Umoya*, spirit. The native who related this tale, though not a Christian, had lived with whitemen from his childhood, and for some years with a missionary. The untaught native would not use *umoya* (wind, air) in the sense of spirit, as this man uses it. They would apply it to the air we breathe, but not to the spirit or soul of man. Neither do they use *itongo*, *idhlozi*, *isituta* (ghost), or *isitunzi* (shade), of any power animating the body, but only of something,—a new or distinct existence,—which comes out of the body when dead.

²⁵ Many misunderstandings of native traditions have arisen from the enquiry, "Unkulunkulu ubani na?" meaning who or what is Unkulunkulu. It really means, "What is his *name*?" The native cannot tell you his *name*, except it be Umvelinqangi.

²⁶ *Bonga*, worship. It is necessary to give *bonga* this full meaning here, and not to restrict it to the offices of *praising* or *thanking*. It is equivalent to *pata*, which is used for all and every kind of adoration and worship.

manje lapa abafundisi be kulumayo, ba ti, "Insumansumane; into nje ngokudhlala." A ba tsho ukuti, ku kulunywa izindaba ezi kqinisileyo.

Lapa ku hlathwa, ku ya bongwa inyoka kukqala, anduba ku hlathwe inkomo. I ti se i hlathshiwe ya hlizwa; ku tabatwe inyama encinyane enonileyo, i ye 'kubekwa endhlini, emsamo ngodengezi; ku bekwe umlilo pezu kwodengezi. Uma ku tshe inyama yenkomo, ku dhle amatongo (uma 'eze a ze 'kudhla inyama yenkomo). I tutwe inyama yenkomo, i bekwe endhlini. Lapa ku kona inyama ku hlale umuntu a be munye, ngokuba ku tiwa ku za 'ku fika amadhlozi, a ze 'kudhla inyama. Ku ti kusasa a si boni lapa amadhlozi e dhle kona; si bona izito zenkomo zi pelele zonke, nenyama e b' i sodengezini a i dhlwanga 'luto; i sa hlezi njengaloku i be i njalo; a si boni 'luto olu dhlweyo.

Kodwa si buza si ti, "Amadhlozi a dhla ni na? loku inyama ku sa si sa i bona yonke," ba ti abadala, "Amatongo a ya i kota." Si nga bi namandhla oku ba pikisa, si tula, ngokuba ba be badala ngapambili kwetu, be si tshela izinto zonke, si zi lalele; ngokuba si tshelwa zonke, si zi vume, si zi

when the missionaries speak, they say, "It is a fable; a plaything." They do not admit that what is spoken is the truth.

When they slaughter cattle, they first praise the snake, and then the bullock is killed. When it is killed they skin it; and a little of the fat²⁷ is taken, and put in the upper part of the hut on a sherd; and fire is placed on it. When the flesh of the bullock burns, the Amatongo eat (if they do come to eat the flesh of a bullock). The flesh of the bullock is taken and put in a house. One man stays in the house where the flesh is put, for it is said the Amatongo will come and eat flesh. But in the morning we do not see where the Amadhlozi have eaten; we see the limbs of the bullock all there, and the meat that was on the sherd has not been eaten by any thing; it remains just as it was; we do not see any that has been eaten.

But when we ask, "What do the Amadhlozi eat? for in the morning we still see all the meat," the old men say, "The Amatongolick it." And we are unable to contradict them; but are silent, for they are older than we, and tell us all things, and we listen; for we are told all things,

²⁷ The fat of the cawl or omentum is used with incense.

vume kodwa, si nga boni ka^hle ukuba ba kqinisile ini na.

Uma ku ya ngena inyoka end^hlini a i bulawa; ku tiwa, "Id^hlozi likabani," ku tshiwo igama lomuntu owa fayoy; ku tiwe le 'nyoka i pume kuye ekufeni kwake. I yekwe, i ^hlale njalo end^hlini. Ku tatwe imbuzi, ku ^hlatshwe yona, ku ^hlatshiswa inyoka. A i bonwa umuntu lapa i se i muka.

Abantu abamnyama lapa be hambayo ba ya dumisa inyoka. Lapa umuntu e limala wa sinda, a gwa ze inkomo, ngokuba e bonga id^hlozi, e ti li m sindisile. Lapa umuntu e zuza nezinkomo, a bonge inyoka, a ti, i yona e m nikileyo izinkomo eziningi.

A ti o nga se nayise, a ti, lapa e za 'ku^hlaba inkomo, a bonge uyise, a ti, uyise a ka m bheke njalo, a mu pe konke a ku tandayo, a mu pe izinkomo namabele,—konke.

Ukuma umuntu e gula ku bulwe ezinyangeni; inyanga i fike i ti, ma ba d^hle inkomo. Ba i d^hle inkomo, i ti inyanga umuntu u ya 'kusinda. Ba ti se be i d^hlile inkomo, a nga sindi, a fe, ku tiwe, "U ya bizwa abapansi." Ku

and assent without seeing clearly whether they are true or not.

When a snake comes into a house it is not killed; they say, "It is the Idhlozi of So-and-so," mentioning the name of a man who is dead; it is said the snake came out of him at his death. It is left, and remains always in the house. They take a goat and sacrifice it, sacrificing to the snake. No one sees it when it goes away.

When black men are on a journey they honour the snake. When a man is injured and gets well, he kills a bullock, for he thanks the Idhlozi, thinking that it has saved him. When a man obtains cattle also, he thanks the snake, thinking it is the snake which has given him many cattle.

A man whose father is dead, when he is about to kill a bullock, worships his father, praying him to look on him continually, and give him all that he wishes, and give him cattle and corn,—every thing.

When a man is ill, they enquire of diviners; the diviner comes and tells them to eat a bullock. And they eat a bullock, the diviner saying that the man will get well. If when they have eaten the bullock he does not get well, but dies, they say, "He is summoned by those who are beneath."²⁸ They

²⁸ *Abapansi*, i. e., the Amatongo, they who are beneath. Some

tiwe, "U bulewe amadhlozi ngokuba e tãnda um' 'eze 'ku/lala kuwona."

Uma kubantu abamnyama ku fe umuntu, ku ya kalwa kakulu, kw enziwe umsindo omkulu. Ku ti e se la/liwe, ku tatwe izinto zake zonke, zi baselwe umlilo omkulu, ku nga bi ko na lodwa uto lwake a be lu binca emzimbeni wake olu salayo ; zi tshiswe zonke, ngokuba ku y' esatshwa ukubinca impa/la yomuntu ofileyo.

UFULATELA SITOLE.

say, "He has been killed by the Amadhlozi because they wish the man to go and dwell with them."

When any one dies among black men, they lament very much and make a great noise. And when he is buried, all his things are taken, and a large fire kindled to burn them ; not a single thing which he wore on his body is left ; all is burnt, for they are afraid to wear the property of a dead man.

Ku tiwa ekukulumeni kwabantu abamnyama, uma umuntu w enza indaba emangalisayo abantu a ba nge namand/la oku y enza, noma uku i kgeda uma imbi, ba tsho ke, "Au ! yeka ! abantu bansondo b' enza nje."

Noma izulu li ya na kakulu imivimbi eminingi, li veza ukumangalisa, ku tshiwo ngokuti, "La na izulu lansondo !" njalo futi.

Na ngom/laba futi uma u lukuni ekulimeni, ku ya tshiwo ku tiwe, "Au ! wa ba lukuni, um/la-ba wansondo !"

In the speech of black men, when a man does a wonderful thing which other men cannot do, or brings a bad matter to a good issue, men say, "Au ! go to ! the people of Unsondo²⁹ do thus."

Or if the heaven rains excessively great torrents, and causes wonder, it is also constantly said, "How the heaven of Unsondo rains !"

And of the earth also, if it is hard to dig, it is said, "Au ! how hard it is, the earth of Unsondo !"

natives say, so called, because they have been *buried beneath the earth*. But we cannot avoid believing that we have an intimation of an old faith in a Hades or Tartarus, which has become lost and is no longer understood. *Subterraneans* is an exact translation of *abapansi*, and as we proceed we shall find that similar characteristics and actions are ascribed to the Amatongo as to the Subterraneans in the mythology of other people.

²⁹ *Abantu bansondo*, or it is sometimes said, *bakansondo*.

Okunye futi, uma u kona umuntu omu/le impela, abantu ba tanda ukumangala ngaye, ba ti, "Au! wa ba mu/le, umuntu wansondo."

Futi, uma ku puma impi, i ya 'ku/lasela enye inkosi, ku ya tshiw ngamakosi, ku tiwe, "Au! Ai! amakosi ansondo wona, ngokuba na ngesikati sokwin/la a ya kipa impi, na ngesobusika a ya kipa impi."

Okunye, ku tiwa abantu ngabafazi, ngokuba abafazi ba nokuma kwabo, a tsho amadoda a ti, "Au! Ai! Abafazi bansondo."

Ku njalo ke ekupeleni si zwa kungati Unsondo lo umuntu ngezwi lokuti, "Unsondo wa fa e yaleza e ti, 'Nampa abantu ngokuti na ngokuti.'" Si ti ke nga-

Besides also, if there is a very handsome man, whom people like to make a wonder, they say, "Au! how beautiful he is, a man of Unsondo."⁸⁰

Again, if an army goes out to invade another king, it is said of kings, "Au! No! they are kings of Unsondo, for in the time of firstfruits and in the time of winter they lead out their army."

Again, men say it of women, for women have their characteristics, and the men say, "Au! No! Women of Unsondo."

So finally we hear that Unsondo is, as it were, a man by the saying which is used, "Unsondo died uttering this his last word, 'Those are men because they are so and so.'⁸¹ Therefore we say that this

⁸⁰ *Uthlanga* is also used to express beauty. "Si tshela ni u/la-nga olu/le lapa lwentombi," Tell us which is the prettiest girl here. They also say, "Inkosi yo/la-nga," that is, a chief who refers his descent to Uthlanga, that is, to him whom they regard as the creator or source of all things. We may compare this with *διογενης βασιλευς* of Homer.

⁸¹ By this we are to understand that at his death Unsondo uttered a prophecy of the future of his children, telling them by what kind of conduct, good and bad, they would be characterised. Thus it is said not only of a good man, "Wa mu/le! umuntu wansondo!" How good he is! a man of Unsondo! to express the perfection of goodness, but also of the wicked, "Au! wa mubi! umuntu wansondo!" O! how wicked he is! a man of Unsondo! to express utter wickedness. We may compare this with the Hebrew idiom, which without being identical is remarkably similar; that of designating any thing of surpassing excellence as God's, e.g. "A very great trembling," lit., a trembling of God (1 Sam. xiv. 15); and in Gen. xxxv. 5, "The terror of God (that is, an exceeding great terror) was upon the cities." (*See Gesenius.*)

loko Unsondo lo Unkulunkulu lowo, e si ti wa fa; ngokuba lelo 'lizwi lokuti, "Unsondo wa fa e yaleza," si ti ku u yena lowo, a ku ko mumba.

Kepa abanye abantu ba ti Unsondo izwi nje lokupela kwendaba; a ku 'siminya; kepa lona ngokuma kwalo li ya ku shiya loko 'kutsho kwabo, li veze ukqobo.

Ngi li shiyile futi izwi eli tshioyoyo Unsondo; a si namandla okuti la vela esizweni esitile; li izwi e si vele li kona njalo; a li litsha, lidala kakulu; a si b' azi ubudala balo.

UMPENGULA MBANDA.

Unsondo is the same as Unkulunkulu, who, we say, died; on account of that saying, "Unsondo died uttering his last word," it is he indeed, and not another.

But some say that Unsondo is nothing more than the last word of a matter; it has no allusion to a fact; but the use of this saying sets at naught that word of theirs, and brings out a person.

But I have omitted one thing about this word Unsondo; we cannot say it had its origin in a particular tribe; it is a word which was in constant use when we were born; it is not a new word; it is very old; we do not know its age.

In illustration and confirmation of the above I insert the following. Returning from the Umzimkulu with a young Ibakca for my guide, I availed myself of the opportunity to discover whether there existed among the Amabakca the same traditions as among the Amazulu. I therefore requested him to tell me what he knew about the tradition of the chameleon. He told me the ordinary tale, but instead of saying it was sent by Unkulunkulu, he said, "Kwa tunywa unwaba," There was sent a chameleon. I enquired by whom it was sent. He replied, "By Unsondo."—"And who was he?"—"He was he who came out first at the breaking off of all things (ekudabukeni kwezinto zonke)."—"Explain what you mean by ekudabukeni."—"When this earth and all things broke off from Uthlanga."—"What is Uthlanga?"—"He who begat (zala) Unsondo."—"You do not mean then a reed, such as those in that bed of reeds in the valley?"—"No; but Uthlanga who begat Unsondo."—"Where is he now?"

"O, ka se ko. Njengaloku ubaba-mkulu ka se ko, naye ka se ko; wa fa. Wa fa, kwa vela oku- | "O, he exists no longer. As my grandfather no longer exists, he too no longer exists; he died.

nye oku bizwa ngokunye. Uthlanga wa zala Unsondo; Unsondo wa zala okoko; okoko ba zala okulu; okulu ba zala obabamkulu; nobabamkulu ba zala obaba; nobaba ba si zala tina.”

When he died, there arose others, who were called by other names. Uthlanga begat Unsondo; Unsondo begat the ancestors; the ancestors begat the great grandfathers; the great grandfathers begat the grandfathers; and the grandfathers begat our fathers; and our fathers begat us.”³²

“Are there any who are called Uthlanga now?”—“Yes.”—“Are you married?”—“Yes.”—“And have children?”—“Yebo. U mina e ngi uthlanga.” (Yes. It is I myself who am an uthlanga.)—“Because you have become the father of children?”—“Yes; I am an uthlanga on that account.” As he said this he tapped himself on his breast.

KODWA mina ngi ti labo ba kqinisile ngokuti Unkulunkulu Umvelinqangi. Kepa le 'ndawo a ba i tshoyo ngokuti wa e nomfazi, a ngi i zwanga. Loko e nga ku zwayo ukuti abantu ba vela kunkulunkulu, njengokuba wa b'enza ngokuba-ko kwake; a ku tshiwongo ukuti Unkulunkulu wa e nomfazi. I loku e si kw aziyo.

BUT for my part I say they speak truly³³ who say that Unkulunkulu is named Umvelinqangi. But as for what they say respecting his having a wife, I have not heard of it. What I have heard is this, that men sprang from Unkulunkulu, as if he made them because he existed (before them);³⁴ it was not said that Unkulunkulu had a wife. This is what we know.

Kepa ukubongwa, ba kqinisile labo aba tshoyo ukuti, ka bongwa-

And as regards worship, they speak truly who say, he was not

³² This portion I wrote at his dictation in my study; the rest from memory.

³³ The native thus begins his statement because I had previously read to him what other natives had said on the subject.

³⁴ He means by this that he had heard that Unkulunkulu was the first that existed, and that existing he made others. But we shall see by and by that this man is mistaken. Unkulunkulu is supposed to have a wife.

nga ; nami ngi ya ba vumela. A si ko ukubonga loko, uma abantu be bona izinto, noma imvula, noma ukudhla amabele, be be tsho abantu ukuti, "Yebo, lezi 'zinto z' enziwe Unkulunkulu." Kepa a ba banga nalo izwi lake lokuti, "Ngi n' enzele lezi 'zinto ukuze ni ng' a-zi ngazo." Wa z' enza ukuba abantu ba dhle, ba bone nje. Ngemva kwaloko ba ba nako uku z' pendula, zi be ezamadhlozi. Ba m amuka Unkulunkulu lezi 'zinto.

Kukqala sa bona ukuba s' enziwa Unkulunkulu. Kepa lapo si gulayo a sa m pata, a sa kcela 'luto kuyena. Sa pata labo e si ba bonile ngamehlo, ukufa kwabo nokuhlala kwabo nati. Ngaloko ke izinto zonke sa kqala uku zi kcela emadhlozini, noma amabele,

worshipped ;³⁵ and I agree with them. For it is not worship, when people see things, as rain, or food, such as corn, and say, "Yes, these things were made by Unkulunkulu." But no such word has come to them from him as this, "I have made for you these things that you might know me by them." He made them that men might eat and see them and nothing more. Afterwards they had power to change those things, that they might become the Amatongo's. They took them away from Unkulunkulu.³⁶

At first we saw that we were made by Unkulunkulu. But when we were ill we did not worship him, nor ask any thing of him. We worshipped those whom we had seen with our eyes, their death and their life amongst us. So then we began to ask all things of the Amadhlozi, whether corn,

³⁵ A mistake has no doubt often arisen on the question of whether Unkulunkulu is worshipped by the natives or not, from the failure to recognise the fact that there are many Onkulunkulu ; and the statements of natives have been wrongly supposed to be contradictory. The Unkulunkulu *par excellence*, the first man, is no where worshipped. No *isibongo* of his is known. The worship, therefore, of him according to native worship is no longer possible. But the Onkulunkulu of tribes and houses, whose *isibongo* are still known, are worshipped, each by his respective descendents.

³⁶ He means by this that he is not sure whether in the beginning they worshipped him or not ; but they no longer worship him, but the Amatongo, and thank the Amatongo for the things which they believe were created by Unkulunkulu.

noma abantwana, noma izinkomo, noma ukupila. Kwa kgala ngaloko ukuba ku bonakale ukuba Unkulunkulu ka se nayo indodana yake e nga m dumisako; kwa sweleka ukubuyela emva, ngokuba abantu b' anda, ba hlakazeka, ba bambana ngezindhlu zabo; ka ba ko o ti, " Mina ngi se i leyo 'ndhlu yakwankulunkulu."

Unkulunkulu kutina bantu abamnyama u njengo/llanga lombila. Lona lu nga veza isikwebu, si kiwe, lu shiywe lona; lu sale lu bola kuleyo 'ndawo; izin/llamvu zaleso 'sikwebu zi Onkulunkulu bezindhlu e se zi ya bongana zodwa njengokulandelana kwokumila kwazo esikwebini. Ku njalo ke ukula/leka kwezibongo zikankulunkulu.

or children, or cattle, or health. By that it began to be evident that Unkulunkulu had no longer a son³⁷ who could worship him; there was no going back to the beginning, for people increased, and were scattered abroad, and each house had its own connections; there was no one who said, "For my part I am of the house of Unkulunkulu."

To us black men Unkulunkulu is as a stalk of maize. It may produce the ear, it be plucked, and the stalk be left, and decay in the place where it grew; the grains of the cob are Onkulunkulu of houses, which now worship those only of their own family according to the order of their growth on the cob.³⁸ It is on this account that the praise-giving names of Unkulunkulu are lost.

³⁷ This implies that he had a son; but the *isibongo* or praise-giving name of Unkulunkulu is lost; by the process of time and many wanderings, other names have been taken up, each house having its own *isibongo*.

³⁸ He here uses a metaphor comparing men, or their houses, to the grains on an ear of maize; Unkulunkulu is the stalk, which having done its work dies; the seeds are the men, who sprang from him and became centres of families, each having its distinct family name or *isibongo*, and the children of successive generations worship those who preceded them. But the native adds as I am making this note, "Lelo 'zwi lokuti izin/llamvu zi bongana zodwa loko ukuti i leyo 'n/llamvu endhlini yayo se i unkulunkulu enzalweni yayo, leyo na leyo njalo," As for the saying, Each grain worships those which belong to itself, it means that each grain in its own house is an unkulunkulu to its offspring, each to its own offspring throughout.— Thus although the First Out-comer, Unkulunkulu, is not worshipped, other Onkulunkulu are worshipped, that is, their names are known and used in acts of adoration. But we shall see this more clearly by and bye.

Futi le 'nkosi e pezulu a si i zwanga ngabelungu. Ku be ku ti ngesikati se/lobo, uma izulu li ya duma, ku tiwe, "I ya dhlala inkosi." Ku ti uma ku kona ow esabayo, ku tiwe abakulu, "W esaba nje. U dhlle ni yenkosi na?" I loko ke e ngi tshoyo ngako ukuti le 'nkosi e si i zwangani ukuba i kona, sa si i zwile pambili.

Kepa i nge njengonkulunkulu lowo, e si ti w' enza izinto zonke. Kepa yona si ya i biza ngokuti inkosi, ngokuba si ti, yona i pezulu. Unkulunkulu u pansi; izinto lezi ezi pansi z' enziwe u ye. Si nga tsho 'luto ngaleyo inkosi e pezulu, 'kupela loko e si ku tshoyo kumuntu ow esabayo, ukuti, "W one ni yenkosi?" S' azi loko ukuba o y onileyo u ya tshaywa i

And the King which is above³⁹ we did not hear of him [first] from whitemen. In summer time, when it thunders, we say, "The king is playing."⁴⁰ And if there is one who is afraid, the elder people say to him, "It is nothing but fear. What thing belonging to the king have you eaten?" This is why I say, that the Lord of whom we hear through you, we had already heard of before you came.

But he is not like that Unkulunkulu who, we say, made all things. But the former we call a king, for we say, he is above. Unkulunkulu is beneath; the things which are beneath were made by him. We said nothing about that king which is above but that which we say to a man who is afraid, "What have you injured which belongs to the king?" We know that he who has sinned against him is struck by him;⁴¹

³⁹ *Inkosi* may be translated king, lord, chief, &c. And we may either say, the king, lord, chief, &c., which is above,—or the king of heaven,—or the heavenly king.

⁴⁰ Is playing, or sporting, not angry. He is enjoying himself, as their chiefs do on great festivals, when it is said, "Inkosi i dhlala umkosi," The chief is playing a festival.

It is worth noting that So or Khevioso is the thunder god of the West African natives; and, says Capt. Burton, "according to Barbot, on the Gold Coast, (I have heard the same everywhere from that place to the Camaroons,) 'when it thunders they say the Deity—with reverence be it spoken—is diverting himself with his wives.'" (*Burton. A Mission to the King of Dahome. Vol. II., p. 142.*)

⁴¹ That is, by lightning.

yo ; kepa si ng' azi 'luto olu nga si sindisa ekutshayweni. Si nga boni nakcala e lona s' ona ngalo kuyo na kunkulunkulu. Si ti, "Si lungile, loko e si kw enzayo konke si ku nikwe Unkulunkulu."

Kepa leyo 'nkosi e pezulu e sa y azi ngokuba izulu li duma, si ti, "I ya dhlala inkosi," a si tsho nokuba i vela kunkulunkulu. Unkulunkulu si ya tsho yena ukuti u ukukqala ; yona a si kw azi okwayo. Kwa hlala ilizwi kodwa lezulu lelo ; a s' azi ukhamba kwayo nemibuso yayo. Ukutshaya loko e sa kw aziyo, ngokuti kumuntu ow esabayo, "Ini ukuba w esabe lapa inkosi i zidhlalela ? W one ni kuyo na ?" Kupela. A ku hlalani loko 'kwazi kwetu nokukankulunkulu nokwayo. Ngokuba okukankulunkulu, si nga ku landalanda ; okwayo si nge ku lande kakulu, ku nga ba kancane nje. S' azisa

but we know nothing that can save us from being smitten. Neither do we see in what respect we have sinned either in his sight or in that of Unkulunkulu. We say, "We are righteous, for all that we do we were permitted to do by Unkulunkulu."⁴²

And as regards that heavenly king whom we knew because the heaven thundered, saying, "The king is playing," we do not say also that he springs from Unkulunkulu. We say that Unkulunkulu was first ; we do not know what belongs to that king. There remained⁴³ that word only about the heaven ; we know nothing of his mode of life, nor of the principles of his government. His smiting is the only thing we knew, because we said to a man who was afraid, "Why are you afraid when the king is playing for his own pleasure ? What sin have you done in his sight ?" That is all. There is no connection between our knowledge of Unkulunkulu and of him. For we can give some account of what belongs to Unkulunkulu ; we can scarcely give any account of what belongs to the heavenly king. We know

⁴² That is, we live in accordance with the laws and conditions of our nature.

⁴³ This implies that there might have been once other words which are now lost.

okukankulunkulu, ngokuba yena wa be kona kulo 'mhlaba, izindaba zake si nga zi landa. Ilanga nenyanga sa ku nika Unkulunkulu lapa, nezulu li kona sa li nika Unkulunkulu. Kodwa leyo 'nkosi, noma i hlezi kulo, a si tshongo ukuti elayo ; ngokuba sa ti konke kw enziwe Unkulunkulu.

Ku nge ti ngokuba namhla si zwa si tshelwa i ni ngale 'nkosi e pezulu, si kgale ukuba si ti konke okwayo ; loko okwalabo aba si tshelayo ; tina sa si nga tsho ukuba y' enza konke, sa si ti Unkulunkulu kupela. Kepa tina bantu, noma abanye abafundisi ba si tshela ngokuti le 'nkosi u ye Unkulunkulu lowo, tina a si tshongo ukuba Unkulunkulu u pezulu ; sa ti, wa ba, wa fa ; kupela okwetu.

UMPENGULA MBANDA.

much of what belongs to Unkulunkulu, for he was on this earth, and we can give an account of matters concerning him. The sun and moon we referred to Unkulunkulu together with the things of this world ; and yonder heaven we referred to Unkulunkulu. But we did not say that the heaven belonged to this king, although he dwells there ; for we said all was made by Unkulunkulu.

It is not proper, because we now hear from you about that king of heaven, that we should begin to say all is his [as though that belonged to our original opinions] ;⁴⁴ that knowledge is theirs who tell us ; for our parts, we used not to say that the king of heaven made all things, we said that Unkulunkulu alone made them. And we black men, although some missionaries tell us that this king and that Unkulunkulu is the same, did not say that Unkulunkulu was in heaven ; we said, he came to be,⁴⁵ and died ; that is all we said.

⁴⁴ He means to say, It would not be right because you have told us what we did not before know about a heavenly Lord, that we should claim to have known more than we really did before you came. We knew nothing about him, but that he dwelt above, and presided over the thunder.

⁴⁵ This is the exact meaning of *wa ba*. He came to be, that is, came into being.

LOKU 'kutsho kwabantu abamnyama ukuti Unkulunkulu, noma Uthlanga, noma Umenzi, lelo 'zwi linye. Kepa loku 'kutsho kwabo a ku nan'loko ; ku amang'indi nje. Ngokuba izindaba zonke ezi ngaye Unkulunkulu, kubantu abamnyama a ku ko 'muntu kubo, noma amakosi wona, e namand'la okuveza indaba, ukuba nabantu ba i kqonde ukuma kwayo uma i mi kanjani na. Kepa ukwazi kwetu a ku si kqubi ukuba si ku bone izimpande zako lapa ku mila kona ; a si lingi uku zi bona ; uma ku kona o kcabangayo, ku be kuncinyane nje, a yeke, a dhlulele kw a ku bona ngame'lo ; na loko a ku bona ngame'lo ka kqondi 'kuma kwako uma ku mi kanjani na. Ku njalo ke ukuma kwaleyo 'ndaba kankulunkulu e si i tshoyo. Si ti si ya kw azi e si ku bona ngame'lo ; kepa uma ku kona aba bona ngen'hliziyo, ba nga si kupa masinyane kuloko e si ti si ya ku bona noku ku kqonda futi.

Ukuma kwetu kwokukqala na lezo 'zindaba zikankulunkulu si nge zi 'langanise naloku 'kuhamba kwetu e sa ba nako ngemuva kwa-

WHEN black men say Unkulunkulu or Uthlanga or the Creator they mean one and the same thing. But what they say has no point ; it is altogether blunt.⁴⁶ For there is not oftē among black men, not even the chiefs themselves, who can so interpret such accounts as those about Unkulunkulu as to bring out the truth, that others too may understand what the truth of the matter really is. But our knowledge does not urge us to search out the roots of it ; we do not try to see them ; if any one thinks ever so little, he soon gives it up, and passes on to what he sees with his eyes ; and he does not understand the real state of even what he sees. Such then is the real facts as regards what we know about Unkulunkulu, of which we speak. We say we know what we see with our eyes ; but if there are any who see with their hearts, they can at once make manifest our ignorance of that which we say we see with our eyes and understand too.

As to our primitive condition and what was done by Unkulunkulu we cannot connect them with the course of life on which we entered when he ceased to be.

⁴⁶ It is altogether blunt. The natives not only use our saying that a thing is without point, but also the opposite, it is blunt,—that is, it does not enter into the understanding ; it is unintelligible.

ke. Ind/lela yake Unkulunkulu ngokweduka kwetu ku njengokuba a i zi kitina ; i ya le lapo si ng' a-ziko.

Kepa ngi ti mina, uma ku kona umuntu o ti u namand/la okwazi izindaba zikankulunkulu, ngi nga ti u ya z' azi njengokuba si mw azi, ukuba wa si pa konke. Kepa loku 'ku si pa kwake a ku nand/lela kitina yalezi 'zinto e si nazo. Ngaloko ke uma e ti umuntu u ya z' azi indaba zake, e tsho ngaloko e si ku bonayo, ngi nga ti ku nga ba ku/le uku mw azi kwake ukuba a ngene kuleyo 'nd/lela lapa nati si tshoyo ukuti Unkulunkulu, Umvelingangi, wa si pa izinto zonke, e si pa ngokuba e ti kakulu u si pa nje, nokuba si be abantu, 'enzela ukuze si be nento e yona a s' enzela yona.

Ku ngaloko ngi ti mina ka ko 'muntu pakati kwetu o nga ti u ya z' azi izindaba zikankulunkulu ;

The path of Unkulunkulu, through our wandering, has not, as it were, come to us ; it goes yonder whither we know not.

But for my part I should say, if there be any one who says he can understand the matters about Unkulunkulu, that he knows them just as we know him, to wit, that he gave us all things. But so far as we see, there is no connection between his gift and the things we now possess. So then if any one says he knows all about Unkulunkulu, meaning that he knows them by means of what we see, I should say it would be well for him to begin where we begin, and travel by the path we know until he comes to us ; for we say, Unkulunkulu, the First Out-comer, gave us all things, and that he gave them to us and also made us men, in order that we should possess the things which he made for us.⁴⁷

I say then that there is not one amongst us who can say that he knows all about Unkulunkulu ;

⁴⁷ This is a most difficult piece of Zulu, which has been necessarily translated with great freedom ; a literal translation would be wholly unintelligible to the English reader. I have produced the above translation under the immediate direction of the native who first dictated it to me. What he means to say is this, that they really know nothing more about Unkulunkulu than that he made all things, and gave them to mankind ; having made men proper for the things, and the things proper for the men ; but that there is not known to be any connection between the present state of things and the primitive gift of the creator.

ngokuba si tsho ngaloku ukuti, "Impela se s' azi igama lodwa lake; indlela yake a yona e s' enzele ukuze si hambe ngayo, a si sa i boni; se ku mi ukucabanga kodwa ngezinto e si zi tandayo; kulukuni ukuza/lukanisa nazo, se si m enza ikzoki, ngokuba ububi lobo si bu tanda ngokwetu si ya namatela kakulu kubo ngokuzikqinisa." Uma ku kona izwi eli ti, "Le 'nto a i fanele ukuba u nga y enza; uma u y enza, u ya 'kuba u ya zi/laza;" kepa si y enze ngokuti, "Loku y' enziwa Unkulunkulu le into na, ububi bwayo bu ngapi na?"

Njengaloku sa zeka abafazi abaningi ngokuti, "Wau! si nge zicishe kuloku 'kudla okungaka Unkulunkulu a si pe kona; a si zenzele nje." Kepa lelo 'zwi lokuba uma si tanda ukungena ebubini si ngena ngaye, si be njengabantu aba sa pete ukutsho kwake; kanti se si tula si zenzele kodwa, s' enza ngaye; kepa a si s' azani naye Unkulunkulu, na loko a tanda ukuba si kw enze ngoku s' enza kwake.

for we say, "Truly we know nothing but his name; but we no longer see his path which he made for us to walk in;⁴⁸ all that remains is mere thought about the things which we like;⁴⁹ it is difficult to separate ourselves from these things, and we make him a liar, for that evil which we like of our own accord, we adhere to with the utmost tenacity." If any one says, "It is not proper for you to do that; if you do it you will disgrace yourself;" yet we do it, saying, "Since it was made by Unkulunkulu, where is the evil of it?"

Just as we married many wives saying, "Hau! we cannot deny ourselves as regards the abundance⁵⁰ which Unkulunkulu has given us: let us do just what we like." And if we wish to enter into sin, we enter into it in his name, and are like people who are still in possession of his word; but we do not really possess it, but do our own will only, doing it in his name; but we have no union with Unkulunkulu, nor with that which he wished we should do by creating us.

⁴⁸ That is, we are not acquainted with any laws which he left us for the regulation of our lives.

⁴⁹ That is, we do not trouble ourselves to ask what he willed or what was his purpose in creating us, but simply do just what pleases us, and make our own wills the measure and determiner of our actions.

⁵⁰ Lit., abundance of food.

A si banga nako, tina bantu abamnyama, ukuba si bone ubukulu bukankulunkulu, nokuba wa si tanda ngokuba wa s' enza. Kepa yena si ya m bonga ngezwi lokuba uma si ya d/la si y' esuta, noma si ya dakwa, noma si ya zenzela loko e si tanda ukuzenzela; si se njengabantwana be shiyiwe uyise nonina; bona se be ya 'kuzenzela loko a be be nga yi 'ku kw enza, uma uyise u se kona nonina; kepa ba se be kw enza, ngokuba be ti, i/llane, a ba bonwa 'muntu.

Uku m bonga kwetu Unkulunkulu i loku, ukuba uma ku kona umuntu o funa uku si sola ngokuti, loku si kw enza ngani na, si ya 'kuti kuye masinyane, "Kepa, loku wena u ti, a ku fanele uma kw enziwe; kepa okubi Unkulunkulu wa ku veza ngani?" A yeke omunye. Ku njalo ke uku m bonga kwetu. A si m bongi ngokuba si ti Unkulunkulu ka si londe njalo end/leleni yake ukuba si nga ko/llwa i yo; se si m bonga ngokudakwa na ngokwesuta lezo 'zinto e si z' enza ngobubi.

We black men could not see the greatness of Unkulunkulu, nor that he loved us by creating us. And we worship⁵¹ him when we eat and are filled, or when we get drunk, or do our own will in matters in which we love to have our own will; and are now like children who have no father or mother, who have their own wills about things which they would not do, if their father and mother were still living; but they do it, for they imagine they are in a wilderness where no one can see them.

This is the way in which we worship Unkulunkulu. When any one would find fault with us, asking us why we do so-and-so, we should say to him at once, "But since you say it is not proper that this thing should be done, why did Unkulunkulu create what is evil?" And the other is silent. That is how we worship him. We do not worship him by praying Unkulunkulu to keep us ever in his path, that we might never forget it; but we now worship him by drunkenness and a greedy pursuit of those things which we do by our own wickedness.⁵²

⁵¹ This is said ironically in contradiction of statements which are sometimes made that Unkulunkulu is an object of worship.

⁵² All this is intended to show that the name of Unkulunkulu is only used as an excuse for evil, and never as an incentive to do good.

Kepa a ku ko 'zibongo e si m bonga ngazo njengaloku amadhlozi si wa bonga ngezibongo zokuti nokuti nokuti. Ku njalo ke ngi ti mina, uma ku kona o tshoyo ukuti, "Yebo, uma u funa indhlela kankulunkulu, ngi se nayo," ngi nga ti, "O, indaba kanti i sa hlelekile, si se za 'uke si bone lapo s' ahlukana kona nankulunkulu; si bone nokutsho kwetu ngokuti, 'Unkulunkulu lezi 'zinto wa z' enza nje, ngokuba zin'le.'"

Ngì ti mina Unkulunkulu ka se njengomenzi, ngokuba si y' ona ngaye, si mw enza o yena a s' enzele ububi bonke; kanti a ku njalo, ku se ku njalo ngokuba lezo 'zinto se kulukuni ukuzahlukanisa nazo, si sizakale ngokuti, "O, a ku 'kcala noma ku tiwa ng' enze kabi; kepa mina ngi ti Unkulunkulu wa e nge 'kuvezi okubi, noma be tsho, ku'le nje."

I loko ke ukutsho kwami e ngi tsho ngako uma umuntu e ti, "Ngì se nonkulunkulu, izindaba zake." Ngì ti bonke abantu ba nga tanda ukuba lowo 'muntu o tsho njalo, 'ke b' eze 'ku m bona noku mu zwa; loku tina se si ze si bonge amadhlozi nje, ngokuba si

But there are no praise-giving names with which we praise him similar to the great number of them, with which we praise the Amadhlozi. For my part, then, if any one says, "Yes, if you seek the path of Unkulunkulu, I am still acquainted with it," I should say, "O, the matter, forsooth, is now set in order, now we shall see where we separated from Unkulunkulu; and perceive too what we meant by saying, 'Unkulunkulu made these things because they are good.'"

For my part I say that Unkulunkulu is no longer like the Creator, for we sin in his name, and maintain that he made all evil for us; but it is not so, but it now appears to be so, because it is now difficult to separate ourselves from those things, and we are helped by saying, "O, it is no matter, although they say I have done wrong; but I say Unkulunkulu was unable to create what is evil, and although they say it is evil, it is really good."

This, then, is what I maintain, if any one says he understands all about Unkulunkulu. I say all men would be glad to go to the man who says this to see him and to hear him; for in process of time we have come to worship the Amadhlozi only, because we knew

ko^hlwe ukuba si nga ti ni ngonkulunkulu ; loku si nga s' azi nokwa^hlukana kwetu naye, nezwi a si shiya nalo. I ngaloko si zifunela amadhlozi, ukuze si libale si nga hlali si kcamanga ngonkulunkulu, ukuti, "Unkulunkulu wa si shiya ;" nokuti, "U s' enzele ni na?"

Sa zenzela ke amadhlozi etu, nabanye awabo, nabanye awabo. Se si fulatlene abanye nabanye ; a ku se ko o ti, "Dhlozi lakwabani." Bonke se be ti, "Dhlozi lakwiti, ekutinini, u ngi bheke." Ku njalo ke ukuma kwetu.

Na kulawo 'madhlozi a si nasiminye ; ngoba na labo 'bantu e si ba bongayo, si bonga abantu abate nabo b' emuka kulo 'mlaba, ba be nga vumi ukumuka, ba b' ala kakulu, be si kataza ngokuti a si ba funele izinyanga zoku b' elapa, se si tanda ukuba ba tshone. Na kulezo 'zinyanga si ya ya kuzona si nyakeme ngamazwi a ba si hlaba ngawo. Kepa uma e se e file si kgale ukukala nokuzitshaya pans,

not what to say about Unkulunkulu ; for we do not even know where we separated from him, nor the word which he left with us. It is on that account then that we seek out for ourselves the Amadhlozi, that we may not always be thinking about Unkulunkulu, saying, "Unkulunkulu has left us ;" or, "What has he done for us ?"

So we made for ourselves our own Amadhlozi, and others made theirs for themselves, and others theirs for themselves. And now we have turned the back one on the other ; and no one says, "Spirit of such a family." But all now say, "Spirit of our family, of such a tribe, look on me." Such then is our condition.

And as regards the Amadhlozi we do not possess the truth ; for as regards the men we worship, we worship men who, when they too were departing from the world, did not wish to depart, but were very unwilling to depart, worrying us excessively, telling us to go and seek doctors for them, and that we wished them to die. And we go to the doctors with sorrowful countenances on account of the words with which they have pierced our hearts. And when one has died we begin to weep and to throw ourselves on the ground to

ukubonakalisa ukuba si dabukile ; show that we are sorrowful ; we
 si be si nga tandi ukuba a si shiye ; do not wish him to leave us ;
 naye e be nga tandi ukuba a si neither did he wish to leave
 shiye. Kepa s' ahlukaniswe ukufa. us. But we have been separated
 by death.

Ku ti ngangomso loku izolo si And on the morrow after the
 be si kala, ku vele isikcana som- day of our funeral lamentation, if
 Aloyana, si ti, "Ake si ye 'kuzwa there arise some little omen,⁵³ we
 uma loku ku vele nje, ku vela say, "Just let us go to the diviner
 ngani, loku izolo si lahle Ubani." and hear of him, since this thing
 Kepa ku tiwe izazi, "O, Ubani has happened, for yesterday we
 lowo e ni m lahlileyo izolo, u ti, u buried So-and-so."⁵⁴ And it is
 ti." Kepa si kgale ukuba si m said by the knowing ones, "O,
 bonge, loku izolo si kalile, a si ku that So-and-so, whom you buried
 bonanga ukuba u ye 'kuhlanguana yesterday, says so-and-so." And
 nabanye abafileyo, ukuba ba s' e- we begin to worship him, although
 nzele ugange olukqinileyo olu nga the day before we wept and did
 yi 'kufolwa na ukufa. Lokupela not see⁵⁵ that he had gone to unite
 wona amadhlozi si ti ukufa ku ku- with the rest of the dead, that
 wo ; uma e nga vumi, ku nge they might make a strong rampart
 ngene. Kepa na loko si ku tsho around us which shall not be
 nje ; a si ku bonisisi ; uma si funa penetrated even by death. For
 ukuba si ku kqonde kahle, si y' a- we say that death is in the power
 hluleka, ngokuba laba 'bantu e si of the Amadhlozi, and if they do
 not wish, it cannot enter. And
 that too we say merely ; we do
 not thoroughly understand it ; if
 we seek thoroughly to comprehend
 it, we do not succeed, for the men

⁵³ Such as a dog mounting on a hut, or a snake coming and taking up its abode in it. We shall hereafter give an account of their "OMENS."

⁵⁴ They suppose the omen is sent to warn them of something respecting the dead, either that he has been killed by witchcraft, or that he has sent it to comfort them by the assurance of his continued regard for them, he being one of the spirits.

⁵⁵ Yesterday they saw death only and the loss of their friend ; now an omen makes them believe in his continued existence, and that he has united with other spirits to be the rampart of his people.

ti ba si mele, b' ahlulwa isifo ; kepa si tsho kubantu nabo ab' emuke kulo 'mhlaba, be nga tandi uku u shiya ; ba donswa ngamandhla okufa ; a ba tshongo nokuti, " Ni nga si kaleli, lokupela tina si ya 'ku n' enzela ugange ukuze ni nga fi." Ba fa nabo be nga tandi ukufa.

Kepa uma si ba hlalisa, si ti, " Ukufa okutile a ku pele," ku nga peli, si kqale ukupikisana nabo noku ba pika, ukuti, " A wa ko amadhlozi ; noma abanye be ti a ko, kepa mina ngi ti awakiti a fa njalo ; a ku kona na linye ; si ya zihambela nje ; a si sizwa 'dhlhozi."

Kepa na namhla nje ku se njalo ; si ya wa vuma, si wa pika ; si sa hamba emkatini waloko ; a ku ka bi ko okonakona ; si z' enza izigabavu njalonjalo ; uma si nenhlalala si ti, " A kona ;" uma si nezinsizi si ti, " A wa ko. Si ziplela nje ; a si sizwa 'dhlhozi."

whom we say are our defenders were conquered by disease ; and we say they are our rampart to protect us from death, who have themselves left the world, not wishing to leave it ; they were dragged away by the power of death ; and they did not tell us not to weep for them, because they were about to make a rampart around us to preserve us from death. They too died against their wish.

But when we sacrifice to them and pray that a certain disease may cease, and it does not cease, then we begin to quarrel with them, and to deny their existence. And the man who has sacrificed exclaims, " There are no Amadhlozi ; although others say there are ; but for my part I say that the Amadhlozi of our house died for ever ; there is not even one left ; we just take care of ourselves ; there is not a single Idhlozi who helps us."

And it is thus to the present time ; we acknowledge them and deny their existence ; we still walk between the two opinions ; there is not as yet any certainty ; we are constantly making fruitless efforts ; when we are prosperous we say, " There are Amadhlozi ;" if we are in trouble we say, " There are not. We owe life to ourselves alone ; we are not helped by the Idhlozi."

Ku njalo ke na nam/la nje. Kwaba pakati kwobunzima uma u buza u ti, "Bani, nam/la nga ku fumana u nje, lokupela nina ni ti ni namadhlozi?" a nga ti uku ku pendula, "O, wena kabani, ngi yeke nje; a nalabo aba nawo; mina a ngi nalo. Ngi ya bona manje li kona idhlozi eli ko eli tanda uma umuntu a ze a be mpo-fu, a kqede izinto zake." Kepa ku tiwe lapo ku kona idhlozi a ku ko 'dhlozi.

Uma u dhlulela ngapambili kwaba se nen/lan/la, u ti um/la-umbe u za 'kuzwa izwi li linye nalo; kepa uma u kuluma nabo ngedhlozi, u nga ba u ba tunukile, ukuba ba ku tshale ubu/le bedhlozi, noku ba siza kwalo. U fike

So it is to the present time. If you ask of those who are in trouble, "So-and-so, how is it that I find you in this state, since you say you have Amadhlozi?" he may say in answer, "O, Son of So-and-so, just leave me alone; the Amadhlozi dwell with those who have them; as for me, I have no Idhlozi. I now see that there is a kind of Idhlozi that wishes a man to become poor, and make an end of his property."⁵⁶ Thus it is said by those who believe in the Idhlozi, that it has no existence.⁵⁷

If you pass onward to those who are in prosperity, you think perhaps that you shall hear one and the same word there too; but when you speak with them about the Idhlozi, you bring up old thoughts,⁵⁸ and they speak to you about the excellence of the Idhlozi, and the assistance it has given them. You have come to a place

⁵⁶ That is, by sacrificing to the Amadhlozi, and by paying the diviners and doctors.

⁵⁷ Even those who really believe in the Amadhlozi, irreverently deny their existence in time of trouble. Compare with this the following extract from the French ballad, *Lénoire* :—

—"O ma fille! invoquons le Createur suprême;
Ce qu'il fait est bien fait; il nous garde et nous aime.—
—Et pourtant son courroux nous accable aujourd'hui,
A quoi sert d'implorer ses bontés souveraines?
A quoi sert de prier? les prières sont vaines,
Et ne montent pas jusqu'à lui."

⁵⁸ Lit., You perhaps open an old sore; as we say, We have opened his satirical vein, &c.,—that is, have set off on a subject on which they are fond of speaking.

lapo idhlozi li kona kakulu, u kqale ukubona ukuti, "O, kanti okonakona a ku ka fiki; loku ku se ukwesuta ukuti li kona; na loku ukuti a li ko ku vela ngezinsizi."

UMPENGULA MBANDA.

where there is great faith in the Idhlozi, and you begin to see that the people do not yet possess the very truth of the matter; for it is fulness which declares that the Itongo exists; whilst affliction says, it does not exist.⁵⁹

ABANTU abadala ba ti, "Kwa vela Unkulunkulu, wa veza abantu. Wa vela emhlangeni; wa dabuka emhlangeni." Si ti tina bantwana, "Umhlanga u pi na owa vela Unkulunkulu na? Lo ni ti, 'U kona umhlanga,' u kulipi ilizwe na? Loku abantu se be li hamba lonke 'lizwe, u kulipi ilizwe, umhlanga owa dabuka Unkulunkulu u kulipi ilizwe na?" Ba ti ukupendula kwabadala, ba ti, "A si w azi nati; ba kona abadala futi aba tsho umhlanga nabo a ba w azi njalo, umhlanga owa dabula Unkulunkulu." Ba ti ba kqinisile

THE old men say, "Unkulunkulu came into being,⁶⁰ and gave being to man. He came out of a bed of reeds; he broke off from a bed of reeds." We children ask, "Where is the bed of reeds out of which Unkulunkulu came? Since you say there is a bed of reeds, in what country is it? For men have now gone into every country; in which of them is the bed of reeds from which Unkulunkulu broke off?" They say in answer, "Neither do we know; and there were other old men before us who said that neither did they know the bed of reeds which broke off⁶¹ Unkulunkulu." They say they speak the

⁵⁹ The reader should note that this is an account derived from an educated, intelligent, Christian native.

⁶⁰ Came into being,—sprang up,—appeared,—had an origin; with a slight shade of difference in meaning *vela* is used in the same way as *dabula*.

⁶¹ Here my MS. says *dabula*, which makes Umthlanga the active agent in the origin of Unkulunkulu, just as Uthlanga is constantly represented in other forms of the tradition. But the native teacher thinks it a mistake for *dabuka*, a repetition of what is said just above.

u kona umhlanga ; ba ti ba kgini-sile bona ukuti u kona ; kodwa tina si ti, "A u ko ; loku ilizwe eli nawo si nga l'azi a ba nga li tsho ukuti li sekutini." Ku tiwa Unkulunkulu wa vela, wa zala abantu ; wa veza abantu, wa ba zala.

Si ya kuleka kunkulunkulu, si ti, "Ka ngi bheka njalo Unkulunkulu wetu," owa zala aukulu, ukuti obaba-mkulu. Ngokuba owa zala ubaba-mkulu ukoko wami ; owa zala ubaba-mkulu kababa Unkulunkulu kambe o pambili.

Kepa lapa a ngi sa kulumi ngalowo 'nkulunkulu owa vela emhlangeni ; ngi ya kuluma ngonkulunkulu ow' elamana nokoko wami. Ngokuba izindhlu zonke zi nokoko bazo ngokwelamana kwazo, nabo onkulunkulu bazo.

Abadala ba ti, "Umhlanga u kona." Kepa upi na umhlanga na ? A ba tsho ukuti Unkulunkulu, owa vela emhlangeni, u kona.

truth in saying, there is a bed of reeds ; but we say, there is not ; for we do not know the land in which it is, of which they can say, it is in such and such a country. It is said, Unkulunkulu came into being, and begat men ; he gave them being ; he begat them.

We pray to Unkulunkulu, saying, "May our Unkulunkulu ever look upon us." [The Unkulunkulu] who begat our grandfathers. For he who begat my grandfather, is my great-great-grandfather ; and he who begat my father's grandfather is Unkulunkulu, the first of our family.⁶²

But here I am no longer speaking of that Unkulunkulu who came out of the bed of reeds ; I am speaking of the Unkulunkulu who belonged to the generation preceding my great-great-grandfather. For all families have their great-great-grandfathers by their orders of succession, and their Onkulunkulu.

The old men say, "The bed of reeds still exists." But where is that bed of reeds ? They do not say that Unkulunkulu, who sprang from the bed of reeds, still exists.

⁶² I have hitherto given the several forms of the tradition in the order of time in which they were written, with the exception of the account given by the young Ibakca, p. 15. This (1860) was the first intimation I received that there are many Onkulunkulu, that each house has its own, and is an object of worship, his name being the chief *isibongo* or surname, by which the Spirits or Amatongo of his family are addressed.

Ba ti, "Ka se ko Unkulunkulu, owa vela em/langeni." Ba ti, "A si m azi uma u pi na."

Utshange isibongo sakwiti ; yena a kqala abantu bakwiti, unkulunkulu wetu, owa kqala ind/lu yakwiti. Si kuleka kuyena, si ti, "Matshange ! Nina bakwatshange !" Si kuleka kuye uma si tanda luto e si lu funayo ; si kuleka nabakwiti kwatshange. Si ti uma si tanda inkomo, si ti, "Nina bakwiti." U tole inkomo. "Nina bakwiti, bakwatshange, bakwadumakade !"

UNGQETO WAKWATSHANGE.

They say that Unkulunkulu, who sprang from the bed of reeds, is dead. They say, "We do not know where he is."

Utshange is the praise-giving name of our house ; he was the first man of our family,—our Unkulunkulu, who founded our house. We pray to him, saying, "Matshange !"⁶³ Ye people of the house of Utshange ! We pray to him for anything we wish to have ; we and all of the family of Utshange pray to him. If we wish to have cattle, we say, "Ye people of our house."⁶⁴ [And if you pray thus] you will get cattle. We say, "Ye people of our house, people of the house of Utshange, people of the house of Udumakade !"

UMFEZI, a native living in the neighbourhood, called on me. I had never spoken to him on the subject of Unkulunkulu ; I availed myself of the opportunity for gaining information. It was very difficult to write anything *seriatim* ; I was therefore obliged to content myself by writing what I could, and remembering what I could.

He said, "Unkulunkulu wa vela em/langeni." Unkulunkulu sprang from a bed of reeds.

But he did not know where the bed of reeds was. But, "Wa vel' enzansi," that is, by the sea ; that is, the bed of reeds from which he sprang was by the sea-side. He also said, "Kwa dabuka abantu,

⁶³ Matshange ! that is, a plural of Utshange, meaning all his people.

⁶⁴ The prayer is either in this simple form of adoration, the suppliant taking it for granted that the Amatongo will know what he wants ; or the thing he wants is also mentioned, as "Ye people of our house ! cattle."

be datshulwa Unkulunkulu." Men broke off, being broken off by Unkulunkulu. He added,

<p>Abany' abantu ba ti, ba bohwa inkomo. Abanye ba ti ba dabuka etsheni ela kgekezeka kabili, ba puma. Unkulunkulu wa ba kgezula etsheni.</p>	<p>Some men say that they were belched up by a cow.⁶⁵ Others that they sprang from a stone⁶⁶ which split in two and they came out. Unkulunkulu split them out of a stone.</p>
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When asked if they prayed to Unkulunkulu, he replied,

<p>Ka ba ko aba kcela kunkulu-akulu. Ba kcela kubakubo nje.</p>	<p>There are none who pray to Unkulunkulu. They pray to their own people only.</p>
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I enquired what they said about thunder ; he said,

<p>Si ti, "O nkosi, si d/le ni ? S' one ni ? A s' oni 'luto."</p>	<p>We say, "O Lord, what have we destroyed ? What sin have we done ? We have done no sin."</p>
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He also related the following legend of the manner in which Amabele (native corn) was introduced as an article of food :—

The first woman that Unkulunkulu produced had a child before any of the rest. There was another woman who was jealous when she saw her with a child, and hated her and wished to poison her. She looked about her to find some plant possessed of poisonous properties ; she saw the Amabele, which at that time was not cultivated, but grew like the grass. She plucked the seeds, and gave them to the woman. She watched, expecting to see her die ; but she did not die, as she had hoped, but grew plump, and better-looking than ever. At length she asked her if the Amabele was nice. She replied, "Nice indeed !" And from that time the women cultivated Amabele, and it became an article of food.

⁶⁵ We are not to understand this as a tradition of the origin of men. It is a saying among the natives when they see an exquisitely handsome man, or when they wish to flatter a chief, to say, "Ka zalwanga ; wa bohwa inkomo nje," He was not born ; he was belched up by a cow ; that is, he did not go through the ordinary and tedious and painful process of being born, but came into being already a perfected man.

⁶⁶ Compare this with the Jewish simile, "Look unto the rock whence ye were hewn," that is, to Abraham, their father. (Isaiah li. 1, 2.) Here again we have the notion of Unkulunkulu being the means of helping the human race into being.

THE next legend gives an account of the mode in which men first became acquainted with food, and of two female Onkulunkulu; the two following give—the first an account of the origin of medicines, and the second of two male Onkulunkulu.

MINA nolala, kwa ti lapa ngi se umfana omncinane kakulu, ng' ezwa indaba ngendoda yakwiti endala. Unokqopoza wa ti:

Kwa ku kona ekukgaleni abafazi be babili emhlangeni; omunye wa zala umuntu omhlope, nomunye wa zala omnyama. Labo 'bafazi bobabili ku tiwa i bona be Unkulunkulu wamandulo. Kepa umhlanga lowo sa u buza; ka tsho ukuti u sekutini; wa ti, "Nami ngi u zwe ngabadala; a ku ko 'muntu o y aziyo indawo yalo 'mhlangana." Futi tina bantwana aba zalwa abadala si be si nge nje ngabanamhla nje; bona be zikataza ngokufunisisa ukwazi: tina si be si nga buzi kumuntu omkulu; uma e si tshela indaba, si be si zwa nje ngokuba sa si iziula; si ya bona manje loko e nga sa si ku buza, a sa ku buza ngobuula betu.

I, UNOLALA,⁶⁷ [say] that when I was still a very little child, I heard numerous old tales of our people. Unokqopoza said:

There were at first two women in a bed of reeds; one gave birth to a white man, and one to a black man. It is said that these two women were the Unkulunkulu⁶⁸ of the primitive men. And as regards that bed of reeds, we enquired of him, but he did not say, it is in such a place; but he said, "I too heard it of the old men; no man knows the situation of that bed of reeds." Further, we children who are the offspring of men of old were not like those of the present time, who worry themselves with finding out knowledge: for our parts we used not to question a great man; when he told us a tale we used just to listen because we were fools; we now see that which we ought to have enquired about, but about which we did not enquire because of our folly.

Kepa labo 'bafazi ba zala aba-

And those women gave birth to

⁶⁷ A common mode of commencing a narrative.

⁶⁸ He here speaks of the two women as being *one unkulunkulu* of primitive men. So in conversation with another heathen native, he spoke of the first man and first woman, together, as *one unkulunkulu*.

ntwana, ku nge ko 'kudhla okudhliwayo. Ba bona amabele nombila namatanga, ku vutiwe. Umfazi wa ka itanga, wa li peka, wa funza umntwana, e nga tsho ukuba ukudhla, e ti ubuti, kumbe a nga fa masinyane, a nga zinge e m kataza ngokukala, e kalela ukudhla. Kepa lelo 'tanga la m kulupalisa umntwana; wa kqabuka umfazi nomunye ukuti, "O, kanti si ti ukufa nje, kanti ukudhla." Kw' aziwa ke amabele nombila namatanga ukuba ukudhla kanti. Ba wa dhla, ba kulupala. Ba wa vuna, ba wa londoloza, ba sizakala.

UNOLALA ZONDL

children, there being no food which was eaten. They saw corn, and maize, and pumpkins; they were all ripe. One of the women took a pumpkin and boiled it, and gave her child a mouthful, not regarding it as food, but poison, and thinking perhaps he would die at once, and no longer worry her without ceasing by his crying, when he was crying for food. But the pumpkin fattened the child; and the other woman looked and said, "O, forsooth, we thought it was nothing but poison, and in fact it was food." Thus then it became known that corn and maize and pumpkins are food. They ate them and became fat. They harvested them and hoarded them and were helped.

EKUKQALENI kwa tiwa, "Insimu y' esuka, i sukela pezulu."⁶⁹ Kepa ke wa ti omunye umfazi, wa ti, "Ma si muke, si yosika umhlanga." Wa fika wa t' omunye, wa ti ukuba ba u sike umhlanga, "I ni le na?" wa ti, "Nendhlehle eyani na?" Wa vela umuntu, wa ti, "Eyetu." Wa tsho e se sesizibeni emanzini. Wa ti omunye, "U si buza nje: a u s' azi ini na?" Wa ti, "Si hlezi lapa nje, si hlezi emzini wetu." Kwa tiwa, "Ni ng' abakwabani nina na?" Wa ti, "Si

ONCE on a time in the beginning, a woman said, "Let us go and cut reeds." Another said when they were cutting reeds, "What is this? And of what is this the path?" A man appeared and said, "It is ours." He said this, he being still in the pool, in the water. Another said, "You ask of us: do you not know us? We are just living here in our kraal." They asked, "Of what nation are you?" He replied, "We are the people of

⁶⁹ A mode of beginning a fiction.

ng' abakwazimase." "Inkosi yenu ng' ubani?" "Usango-lingenzansi." "Kupuka ke. Po, ni hlalele ni ngapansi, abantu se be ngapezulu nje na?" Ba ti, "Si hlezi nemiti yetu." "N' enza ni ngayo na?" "S' elap' amakosi." B' emuka ke abafazi, ba ya 'kutshela inkosi. Ba ti, "Nampa 'bantu. Be ti, ng' abakazimase. Ba ti, b' elapa amakosi. Ba ti, umuntu o ng' eza 'ku ba tata, a ng' eza nenoni, a fike a li tshise ngapezu kwesiziba. Uzimase ka yi 'kukupuka nemiti nza ku nga tshiswa inoni."

Ya fika ke leyo 'nkosi, ya ba nenkomo, ya hlatselwa kona, kwa tshiswa inoni. Wa kupuka ke Uzimase nemiti yake, w' elapa ke emakosini.

Wa ti ke nza e ya 'kumba imiti, wa binca isikaka, 'esaba uba ku vele amapambili esifazeneni. Kepa ke ba ti ukuvela, abakubo ababe puma kukqala ba ti, "U ya u fikile ke lcsi 'sikakana." Ba ti abakwiti, "U ya se ba hlezi ngapezulu ke la 'malembana." Se ku

Uzimase." "Who is your king?" "Usango-li-ngezansi."⁷⁰ "Come up then. But why are you living underground, since people are now living above?" They said, "We are living here with our medicines." "What do you do with them?" "We administer medicines to kings." So the women went away to tell the king. They said, "Behold, there are men. They say they are the people of Uzimase. They say they administer medicines to kings. They say the man who goes to fetch them must take fat, and burn it on the bank of the pool. Uzimase will not come up with his medicines if fat is not burnt."

So the king went with an ox, and it was slaughtered at that place, and the fat was burnt. And so Uzimase came up with his medicines, and administered medicines among kings.

When he went to dig up medicines, he put on a petticoat, fearing to expose himself to women. But on his appearance, the people who came up first said, "This little petticoat has at length come." Our people said in reply, "These little picks are living above."⁷¹ So

⁷⁰ Lower-gate-man.

⁷¹ This shows that the natives believe in a succession of emigrations from below of different tribes of men, each having its own Unkulunkulu.

bangwa imiti ke nabakupuka ngapansi naba ngapezulu. Ba ti kwabakwiti, "Abakwasikakana." Ba ti ke kwabakubo, "Abakwalembe."

Ba be zalwa indoda nje ; indoda leyo Umbala. B' a/luka ke ; abanye ba hamba kwenye, nabanye ba hamba kwenye.

Ngi ti ke Uzimase Unkulunkulu wakwiti. A ngi m azi omunye Unkulunkulu wabantu. Kodwa nowakwiti w' a/luka o/langeni o kw' a/luka kulo abantu bonke. Abanye ba ti uma si buza, "Lwalu 'mibala 'miningi ;" ba ti, "Ngenzenyelwa lum/lope, ngenzenye lumnyama, ngenzenye lunama/lati." Si ti ke tina, "Nga ba be bona ubuhwanqa lobu, be ti i/lati njalo." Ba ti abantu laba naye wa ba veza ngoku ba zala.

USHUNGUIWANE ZIMASE.

there was a dispute about medicines between those who came up from below and those who were already above. Our people were called, "People of the little petticoat." And they called them, "People of the pick."

They were begotten by a man ; that man was Umbala. They separated from each other ; and some went in one direction, and some in another.

I say, then, that Uzimase is the Unkulunkulu of our tribe. I do not know another⁷² Unkulunkulu of all men. But the Unkulunkulu of our tribe was derived from Uthlanga, from whence all people were derived. Some say in answer to our enquiries, Uthlanga was of many colours ; they say, "He was white on one side, on the other black ; and on another side he was covered with bush." So we say, "Perhaps they spoke of the hairiness of his body, and so called it bush."⁷³ And people say that he too gave them existence by begetting them.

⁷² That is, his name.

⁷³ Compare this with the fabulous monster Ugungu-kubantwana (*Nursery Tales*, p. 176), or Usilosimapundu (*Id.*, p. 185).

ABANYE ba ti omunye Unkulunkulu wa vela pansu ; omunye w' e/la nenkungu pezulu. A ba m kqondanga lowo ow' e/la nenkungu. Ba ti, um/lope ukupela kwake. Ba ti, "Kw' e/la Ungalokwelitshe." Ba ti, labo abapansi ba m etuka. Wa ti yena, "Ni ng' etuka ni, loku nami ngi umuntu, ngi fana nani nje na?" Ba ti, kwa tatwa izinkomo lapa 'e/lele kona ; wa /latshiswa ; ba ti kodwa, ka zi d/la ; wa d/! okwake a fike nako. Wa /lala, wa /lala, wa /lala, wa /lala lapo ke. Kwa buya kwa vela inkungu, wa nyamalala, a ba be be sa m bona.

Nga ngi zwa le 'ndaba kumadigane, uyise-mkulu kamdutshane, inkosi enkulu yamabakca. Nga ng' isikcaka sake esikulu.

USHUNGUIWANE ZIMASE.

SOME say, one Unkulunkulu came from beneath ; and another descended from above in a fog. They did not understand him who came down in a fog. They say he was altogether white. They say, "There descended Ungalokwelitshe."⁷⁴ They say, those who were beneath started on seeing him. He said, "Why do you start at me, since I too am a man, and resemble you?" They say, cattle were taken at the place where he descended, and they slaughtered them for him ; but they say he did not eat them ; he ate that which he brought with him. He stayed there a long time. Another fog came, and he disappeared, and they saw him no more.

I heard this tale from Umadigane, Umdutshane's grandfather, the great chief of the Amabakca. I used to be his chief servant.

Two natives, perfect strangers to us both, came up as I was asking Umpengula some questions on the subject of the previous statements. They overheard what I was saying, and asked, "Are you talking about the origin of men?" I replied that was the subject of our conversation, and asked if they could tell us any thing about it. The elder of them replied, "Ba vela em/langeni," They sprang from a bed of reeds.

I asked what he knew of Unkulunkulu ; he replied,

⁷⁴ That is, He-who-came-from-the-other-side-of-the-rock.

<p>Wa ba veza abantu, naye e veziwe emhlangeni.</p>	<p> He gave origin to men, he too having had an origin given⁷⁵ him from a bed of reeds.</p>
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I asked, "Wa vezwa ubani na?" Who gave him an origin? He said he did not know; and added,

<p>Unkulunkulu wa tshela abantu wa ti, "Nami ngi vela emhlangeni."</p>	<p> Unkulunkulu told men saying, "I too sprang from a bed of reeds."⁷⁶</p>
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I asked how men were produced, and got for a reply only a repetition of the statement that they sprang from a bed of reeds.—I asked if he had heard anything of a woman; he replied,

<p>Unkulunkulu wa vela emhlangeni, nomfazi wa vela emhlangeni emva kwake. Ba'bizo linye ukuti Unkulunkulu.</p>	<p> Unkulunkulu sprang from a bed of reeds, and a woman (a wife) sprang from the bed of reeds after him. They had one name, viz., Unkulunkulu.⁷⁷</p>
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I then took him to my study, and wrote the following at his dictation:—

<p>S' EZWA ku tiwa Unkulunkulu wa vela emhlangeni. Kwa vela indoda kukqala; ya landelwa umfazi. Ku tiwa Unkulunkulu bo-</p>	<p> WE heard it said Unkulunkulu sprang from a bed of reeds. There first appeared a man, who was followed by a woman. Both are</p>
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⁷⁵ This is the nearest rendering we can give to *veziwe*; it is equivalent to *created*. It is passive, and necessarily implies an agent by which he had an origin given to him. No native would hear such a phrase as "Naye e veziwe," He too having had an origin given him, without putting the question, By whom?

⁷⁶ Unkulunkulu was an unbegotten though a created man. He was the first man; by this statement he is to be understood as deprecating the ascription to himself of something higher and more exalted. He is, as it were, telling his children the history of creation as he had witnessed it. They appear to be desirous of making him the creator; but he replies, "No; I too sprang from the bed of reeds."

⁷⁷ This is very precise. The first man and woman sprang, the man first and then the woman, from the bed of reeds; and both are called by one name, Unkulunkulu; that is, Great-great-grandparent. According to Moses, the male and female were both called Adam. (Gen. v. 3.)

babili. Ya ti, "Ni si bona nje si vela emlangeni," i tsho kubantu aba vela ngemva. Abantu bonke, ku tiwa, abantu bonke ba vela kunkulunkulu, yena owa vela kukqala.

Ku tiwa Unkulunkulu wa vela emfundeni, lapo kwa ku kona umlanga emlabatini lapa. Abantu ba vela kunkulunkulu ngokuzalwa.

Umvelinqangi u yena Unkulunkulu. Umhlaba wa u kona kukqala, e nga ka bi ko Unkulunkulu. Wa vela kuwo emlangeni.

Izinto zonke za vela naye Unkulunkulu emlangeni; konke, nezinyamazane namabele, konke ku vela naye Unkulunkulu.

Wa li bona ilanga se li bumbeke, wa ti, "Nant' ubakqa olu za 'ku ni kanyisela uba ni bone." Wa bona inkomo, wa ti, "Nanzi inkomo. Dabuka ni, ni bone inkomo, zi be ukudhla kwenu, ni dhle inyama namasi." Wa bona inyamazane, wa ti, "Inyamazane

named Unkulunkulu. The man said, "You see us because we sprang from the bed of reeds," speaking to the people who came into being after him. It is said all men sprang from Unkulunkulu, the one who sprang up first.⁷⁸

It is said Unkulunkulu had his origin in a valley where there was a bed of reeds in this world. And men sprang from Unkulunkulu by generation.

Umvelinqangi is the same as Unkulunkulu. The earth was in existence first, before Unkulunkulu as yet existed. He had his origin from the earth in a bed of reeds.

All things as well as Unkulunkulu sprang from a bed of reeds, —every thing, both animals and corn, every thing, coming into being with Unkulunkulu.

He looked on the sun when it was finished,⁷⁹ and said, "There is a torch which will give you light, that you may see." He looked on the cattle and said, "These are cattle. Be ye broken off,⁸⁰ and see the cattle; and let them be your food; eat their flesh and their milk." He looked on wild animals and said, "That is such an

⁷⁸ He is called "he who sprang up at first" to distinguish him from the many other Onkulunkulu who in the progress of generation sprang up after him.

⁷⁹ Lit., worked into form as a potter works clay.

⁸⁰ The simile here is that men were existing as young bulbs ready to separate from the parent bulb.

yokuti." Wa ti, "Indhlovu leya." animal. That is an elephant.
 Wa ti, "Ingumba leya." Wa u That is a buffalo." He looked on
 bona umlilo, wa ti, "U base ni, ni the fire and said, "Kindle it, and
 peke, n' ote, ni dhle ngawo inya- cook, and warm yourself; and eat
 ma." Wa ku bona konke, wa ti, meat when it has been dressed by
 "Ukuti nokuti konke." the fire." He looked on all things
 and said, "So-and-so is the name
 of every thing."

KWA vela indoda, kwa vela um- THERE sprang up a man and a
 fazi. Kwa tiwa Unkulunkulu woman. The name of both was
 bobabili igama labo. Ba vela elu- Unkulunkulu. They sprang from
 hlangueni, uhlanga lolu olu kema- a reed, the reed which is in the
 nzini.⁸¹ Uhlanga lw' enziwa Um- water. The reed was made by
 vellingangi. Umvellingangi wa mi- Umvellingangi. Umvellingangi
 lisa utshani, wa veza imiti, wa caused grass and trees to grow; he
 veza zonke izilwane nenkomo, ne- created all wild animals, and cattle,
 nyamazane, nenyoka, nenyoni, na- and game, and snakes, and birds,
 manzi, nentaba. and water, and mountains.
 W' enza uhlanga; uhlanga lwa He made a reed;⁸² the reed

⁸¹ *Olu kamanzini*.—The *k* is used among some tribes, as the Amakuza, the Amalala, &c., instead of *s*, as among the Amazulu.

⁸² The account here given of Uthlanga is peculiar. The native who gave it, clearly understood by it a reed. Yet one cannot avoid believing that he did not understand the import of the tradition. It is said that Umvellingangi made the reed, and that the reed gave origin to Unkulunkulu and his wife. It is said also that Umvellingangi begat them with a reed (*nohlanga*); and from a reed (*eluhlangueni*). Both these forms are used of the female in generation. A child is begotten from the woman, or with her. And it is the belief of the native teacher that the real meaning of this tradition is that Umvellingangi made Uthlanga, a female, and with her became the parent of the human race. Uthlanga, therefore, in this form of the tradition, has a feminine import; whilst in others it has a masculine. Yet the same men in speaking of the origin of Umvellingangi (pronounced by this tribe Umvelikqangi) said he sprang from Uthlanga.—There is really no contradiction in such statements. For the term Uthlanga is applied not only to the Primal Source of Being, but to any other

veza Unkulunkulu nomfazi wake. | gave origin to Unkulunkulu and

source of being, as a father, or to a mother, as in the following sentence:—

<p>U/llanga lwend/llu yakwabani ubani? Ku tshiwo igama lendoda e in/loko yaleyo 'nd/llu. A i 'lu-llanga yodwa; inye nowesifazana; ngokuba a ku ko 'lu/llanga lwendoda yodwa e nge ko wesifazana.</p>	<p>Who is the Uthlanga of such a family? They answer by giving the name of the man, who is the head of that house. But he is not the Uthlanga by himself; he is the Uthlanga in conjunction with the female; for there is not a man who is an Uthlanga by himself, there being no female.</p>
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Compare this with the following legends of the Hindus, where Brahma corresponds with Umvelingangi; and where there is the same confusion between Brahma, the Creator,—the First Man,—“and the male half of his individuality.” Umvelingangi is both the Primal Source of Being and the First Man; he is the creator of the first woman and her husband. And Satarupa, “the great universal mother,” is equivalent to Uthlanga, the female Unkulunkulu,—the great-great mother of the human race:—

“According to one view, Brahma, the God of Creation, converted himself into two persons, the first man, or the Manu Swayambhuva, and the first woman, or Satarupa: this division into halves expressing, it would seem, the general distinction of corporeal substance into two sexes, and Satarupa, as hinted by the etymology of the word itself, denoting the great universal mother, the one parent of ‘a hundred forms.’” (*Hardwick. Op. cit., Vol. I., p. 297.*)

“As the old traditions of their ancestors were gradually distorted, the Hindus appear to have identified the first man (Manu Swayambhuva) with Brahma himself, of whom, as of the primary cause, he was the brightest emanation; while Satarupa, the wife and counterpart of Manu, was similarly converted into the bride of the creative principle itself. Brahma, in other words, was ‘confounded with the male half of his individuality.’” (*Id., p. 305.*)

A similar apparent contradiction to that which runs throughout these Zulu legends is also found in the Myth of Prometheus, who though a man—the son of Japetus—is said to be the creator of the human race:—

“Sive hunc divino semine fecit

Ille opifex rerum, mundi melioris origo :

Sive recens tellus, seductaque nuper ab alto

Æthere, cognati retinebat semina cœli.

Quam satus Iapeto, mistam fluvialibus undis

Finxit in effigiem moderantum cuncta deorum.”

(*Ovid.*)

Unkulunkulu wa zala abantu bendulo. Unkulunkulu wa ti, "Mina 'nkulunkulu nomfazi wami si ng' abakamvelinqangi. Umvelinqangi wa si zala nohlanga lu semanzini." Wa ti ekuveleni kwake, "Si ya 'kulw' impi, si gwazane ngemikonto, ku bonakale abanamandhla, ow ahlulayo omunye; a z' a ti ow ahlula omunye a be u yena o inkosi enkulu; ow ahluliwe a be umfokazi. Bonke abantu ba ya 'kuya kwo inkosi ow' ahlula omunye."

Umvelinqangi wa e umuntu owa zala Unkulunkulu eluhlange ni lu semanzini, owa zala umfazi wake.

UNSUKUZONKE MEMELA.

ABADALA a ba tshongo ukuba i kona inkosi pezulu. Unkulunkulu a si m axi Unkulunkulu ukuba u nezwi lake. Si pata amatongo. Unkulunkulu izwi lake e sa li patayo elokuti a kona amatongo.

his wife. Unkulunkulu begat primitive men. Unkulunkulu said, "I, Unkulunkulu, and my wife are the offspring of Umvelinqangi; he begat us with a reed, it being in the water.⁸³ At his origin he said, "We will fight and stab each other with spears, that the strongest may be manifest who overcomes the other; and he who overcomes the other shall be the great king; and he who is overcome shall be the dependent. And all people shall wait upon him who is the king who overcomes the other."

Umvelinqangi was a man who begat Unkulunkulu by a reed whilst it was in the water, and who begat his wife.

THE ancients did not say there is a Lord in heaven. As for Unkulunkulu, we do not know that he left any word for man. We worship the Amatongo. The word of Unkulunkulu which we reverence is that which says there are Amatongo.

⁸³ *It being in the water.*—That is, according to the notion of the narrator, the reed which Umvelinqangi made and by which he begat the first parents of the human race, was in the water. It is probably only another way of saying men sprang from a bed of reeds. But some forms of the tradition represent tribes at least, if not the human race, as being born in or derived from the water. See p. 36.

Si nga sa vela elu/langeni ; a s' azi lapa sa bunjwa kona. Tina bantu 'bamnyama sa vela kunye nani 'belungu. Kodwa tina 'bantu 'bamnyama ukuvela kwetu sa vela sa nikwa izinkomo namagejo okulima ngemikono nezikali zokulwa. Kwa tiwa ke, " Okuningi ; se ni ya 'kuzenzela." S' emuka ke, s' eza neno. Nina 'belungu na sala nezinto zouke ezin/le nemiteto futi e si nga banga nayo tina.

Sa si va uma si i zekelwa bobaba, be ti nabo ba i va, ba ti, kwa kqala kwa vela umuntu o indoda ; kwa vela emuva umfazi. Kwa ti ngemva kwa vela inkomo ; ya vela i kamba nenkunzi ; kwa ti emva injakazana, kwa ti emva kwa velainja e induna ; kwa ti ngemva zonke ke izilwanyane ezincinane lezi, nezind/lovu, zi vela ngambili njalo.

Kwa ti ngemva kwa vela 'libele ; li ti 'libele uba li vele li ti nya, wa ti lo 'muntu kumfazi, " Ku 'nto o ku bona nje ke, mfazi ndini, e si za 'ku ku d/la. Si za 'ud/la. Nanti 'libele."

It is as though we sprang from Uthlanga ; we do not know where we were made. We black men had the same origin as you, whitemen. But we black men at our origin were given cattle, and picks for digging with the arms, and weapons of war. It was said, "It is enough ; you shall now shift for yourselves." So we departed, and came in this direction. You whitemen staid behind with all good things and with laws also which we did not possess.

We used to hear it said by our fathers, they too having heard of others, that a man first came into being ; and then a woman after him. After that a cow came into being ; it appeared walking with a bull. After that a female dog, and after her a dog ;⁸⁴ and after that all the little animals, and elephants ; all came into being in pairs.

After that corn came into being. When the corn had come to perfection, the man said to the woman, "That which you now see, true⁸⁵ woman, is something for us to eat. We shall eat at once. Behold corn."

⁸⁴ It is worth notice that the female of animals is represented as preceding the male.

⁸⁵ *Ndini*, here translated *true*, is a word rarely met with ; it is used as an appendage to a vocative ; it ascribes reality or speciality to the name to which it is appended. "Mfazi ndini," Thou who art my wife indeed,—*very* wife. Should a bridegroom address the bride thus, it would be an insult, and imply a loss of virtue, and if not founded in truth, would be resented probably by absolute refusal to marry.

Wa buza umfazi, wa ti, "Li ya 'wenziwa njani ukud/iliwa kwalo na?" Ya ti indoda, "Lok' u li bona li mile nje ke, ma li yokusi-kwa. Tat' intonga, u li bule; funa 'litshe, funa elinye li be imbo-kondo."

Ya ti ke, "Tata, nanku um/la-ba, u u bumbe, u z' 'utela 'manzi."

Wa se yena ke e gaula umtana, uluzi; wa se e pe/la umlilo ke. Wa ti ke, "Basa ke; se ku za 'u-pekwa ke." Be se kw' epulwa ke, se ku telwa esitsheni. Ba ya d/la ke bona ke; ba ti ke, "A si zoze sa fa uma si d/le lo 'muti."

Wa ti ke inkomo ke wa zi tshe-nisa ukuti zi za 'ud/la ingca. Wa zi tshenisa izinyamazane lezi e zi kombisa yona ingca. Wa ti, ma zi nga /lali ekaya lapa.

Ku te m/lenikweni ku dabuka umuntu, wa ti ukwenza em/lange-ni apa, wa ti, a ba ku bonanga ukudabuka kwabo; ba bona se be kgukgubele nje em/langeni, be nga boni 'muntu owa ba veza.

Um/langa lo ku tiwa ukwenza

The woman asked, saying, "In what way shall it be eaten?" The man replied, "Since you see it growing thus, let it be cut. Take a rod, and thrash it; find a stone, and then find a second that it may be an upper stone."⁸⁶

He said, "There is clay; take it and mould it, and pour water into the vessel."

For his work, he cut down a small tree, the uluzi; and obtained fire by friction. He said, "Make a fire; we can now cook." The food when cooked was taken out of the pot, and put into a vessel. And so they ate, and said, "We shall never die if we eat this corn."

He told the cattle to eat grass; and he told game the same, pointing out to them the same grass. And he told them not to remain all at home.⁸⁷

On the day the first man was created he said, as to what happened to them in the bed of reeds, that they did not see their own creation. When he and his wife first saw, they found themselves crouching in a bed of reeds, and saw no one who had created them.

As regards the bed of reeds, on

⁸⁶ Viz., for grinding.

⁸⁷ Viz., that all were not to be domestic animals.

kwawo um/la ba vela wa kguma ; wa t' u dabukile, kwa se ku puma bona ke. Kwa se ku dabuka lwenkomo ke nazo zonke izilwane.	the day they came into being, it swelled, ⁸⁸ and when it had burst they came out. After that there broke off the uthlanga ⁸⁹ of cattle and of all other animals.
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UGXUMELA.

UKOTO, a very old Izulu, one of the Isilangeni tribe, whose father's sister, Unandi, was the mother of Utshaka, gave me the following accounts :—

Ngi ti mina, Unkulunkulu s' azi yena o zala Utshaka ; Usenzanga- kona o zala Utshaka. Ngasemva kukasenzangakona kambe se ku yena Utshaka. Utshaka ka zala- nga yena ; ka bonanga e ba naba- ntwana Utshaka. Kwa buya kwa bekwa Udingane. Kwa buya ba bulala Udingane, ba beka Umpa- nde nam/la nje, e nga zalanga omabili lawo 'makosi Utshaka no- dingane.	I SAY for my part that the Unku- lunkulu whom we know is he who was the father of Utshaka ; Use- nzangakona was Utshaka's father. After Usenzangakona comes U- tshaka. Utshaka had no children. After him Udingane was made king. After that they killed Udingane, and made Umpande king to this day, those two kings, Utshaka and Udingane, having no children.
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⁸⁸ This makes it perfectly clear what the natives understand by Unkulunkulu coming out of the earth. The earth is the mother of Unkulunkulu, the first man, as of every other creature. Compare Milton :—

“The Earth obeyed, and straight
 Opening her fertile womb, teemed at a birth
 Innumerable living creatures, perfect forms
 Limbed and full grown.”

Compare also *Ovid. Met.*, B. I., l. 416—421.—This, too, corresponds with the Scripture account of Creation ; Gen. i. 20, 24. It is also philosophically correct to refer the origin of things secondarily to the earth. The material organisms of all living things consist of elements derived from the earth. The poetic imagination, to which time and space impose no limits, represents as occurring at a point in time what, it may be, took myriads of years for its production in accordance with laws imposed on the Universe by the fiat of the Creator.

⁸⁹ Lwenkomo, i. e., uthlanga. This is worth noting, the uthlanga of cattle,—that is, either the reed—primal source—from which they came ; or it may mean, the first pair from which all others sprang.

Ujama kambe o zala Usenza- ngakona, uyise waotshaka, u yena o Unkulunkulu. Ba kona Omve-	Ujama was the father of Use- nzangakona, the father of the Utshakas; it is he who is Unku- lunkulu. ⁹⁰ There are Omvelinga-
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⁹⁰ As the question has been raised whether the natives do not call the First Man, or Being, Unkulunkulu, and an Ancestor Ukulukulu, in order to prevent all misunderstanding I asked him if he was not speaking of Ukulukulu. He replied Ukulukulu and Unkulunkulu is one and the same word; the Amazulu say Unkulunkulu; other tribes Ukulukulu; but the word is one. I enquired what he meant by Unkulunkulu; he answered,

Si bambisise elikakulu o zala ubaba; kepa si ti ukulu ke lowo. Kepa a be kona Unkulunkulu yena o pambili.	We have employed the word great [father] to designate the father of our father; and we call that man great [father]. And there was a great-great [father], to wit, one who was before him.
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A si kulumi ngamandla ukuti Unkulunkulu; si kuluma ngobu- dala kakulu. Ngokuba leli 'lizwi lokuti ukulu a li tsho ukuti mu- dala kabili, li ti mudala kanye; kepa uma indlu yalowo i pinda i zale amadodana, a se ya 'kuti nge- lobubili igama, a Mlanganise neli- kayise nelalowo, a ti unkulunkulu, ukuti omdala kakulu.	We do not speak of power when we say Unkulunkulu, but espe- cially of age. For the word great does not say he was old by twice, but he is old by once; and if the children of that man has children, they will speak by the reduplicated name, and unite their father's name with his, and say Unku- nkulu, that is, one who is very old.
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What has been said above, then, together with what is here stated, is sufficient to settle all doubt on the subject. I shall not therefore give all the similar statements derived from a great number of different natives to confirm the fact, that by Unkulunkulu or Ukulukulu they mean a great-great-grandfather, and hence a very ancient man much further removed from the present generation than a great-great-grandfather. Hence it is applied to the founders of dynasties, tribes, and families. The order is as follows:—

Ubaba, my father Ubaba-nkulu, or Ukulu Ukoko Unkulunkulu	Uname, my mother Uname-nkulu, or Ukulu Ukoko Unkulunkulu
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Ukoko is a general term for Ancestor who preceded the grandfathers. And Unkulunkulu is a general term for Ancient Men, who "were first" among tribes, families, or kings. See Appendix.

linqangi. Si be si zwa Undaba | ngi,⁹¹ We used to hear of Unda-
wakakubayeni. Abona aba zala | ba,⁹² the son of Ukubayeni. They
Ujama. | were the ancestors of Ujama.

As it was quite clear that he understood my question on the subject of Unkulunkulu to have reference to the names of the immediate ancestors of the Amazulu, I asked him if he knew anything about the first man. He replied:—

Kwa tiwa kwa puma abantu ababili oMlangeni. Kwa puma indoda, kwa puma umfazi. Be ti kwa puma yonke imisebenzi le e si i bonayo, neyezinkomo neyoku- dhlala,—konke ukudhlala loko e si ku dhlalayo.	It was said that two people came out of a reed. ⁹³ There came out a man and a woman. At their word ⁹⁴ there came out all those works which we see, both those of cattle and of food,—all the food which we eat.
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⁹¹ Let us note this plural of Umvelinqangi; and that the Omvelinqangi are the fathers of the generation preceding that of the Onkulunkulu; that is, they are the fathers of the Onkulunkulu; that is, the great-great-great-grandfathers.

Usobekase, a petty chief over a portion of the Amabele, when speaking of the origin of things, said they were made by Umvelinqangi; that there was a first man and a first woman; they were Abavelinqangi, and that men sprang from them by generation. He did not use the word Unkulunkulu at all.—Umkgumbela, also, a very old man of the Amangwane, spoke of the Omvelinqangi in the plural, and used the word as strictly synonymous with Unkulunkulu, and, like that word, applicable not only to the first man, but to the founder of families, dynasties, tribes, &c.

⁹² The origin of Undaba is thus given by Uncinjana, an Ibele:—

Undaba wa dabuka kupunga, wa zala Usenzangakona. Usenza- ngakona wa dabuka kundaba, wa zala Utshaka. Undaba Unkulu- nkulu.	Undaba sprang from Upunga, and was the father of Usenzanga- kona. Usenzangakona sprang from Undaba, and was the father of Utshaka. Undaba is the Unkulunkulu.
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The attention of the Zulu scholar is directed to the use of *dabuka* in this statement.

Whilst travelling lately among a wholly uncultivated tribe, on asking what they meant by the *ukudabuka* of men from Unkulunkulu, they replied, "Ba dabuka esiswini sake," They broke off from her bowels; that is, of the first female Unkulunkulu.

⁹³ Or, from Uthlanga.

⁹⁴ In this remarkable sentence the origin of things is ascribed to the joint word of the man and woman.