

# IINTSOMI



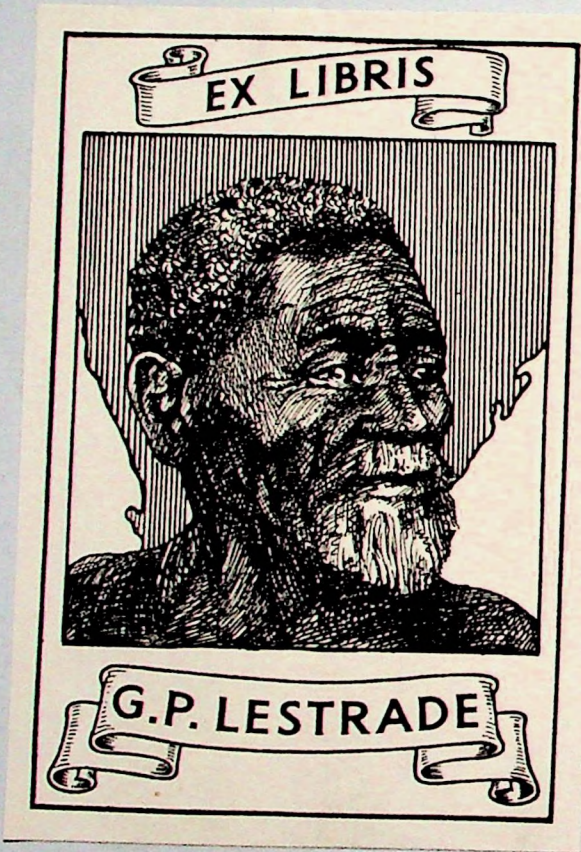
## Bantu Folk Stories

By

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IINTSOMI  
Bantu Folk Tales



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## Bantu Folk Stories

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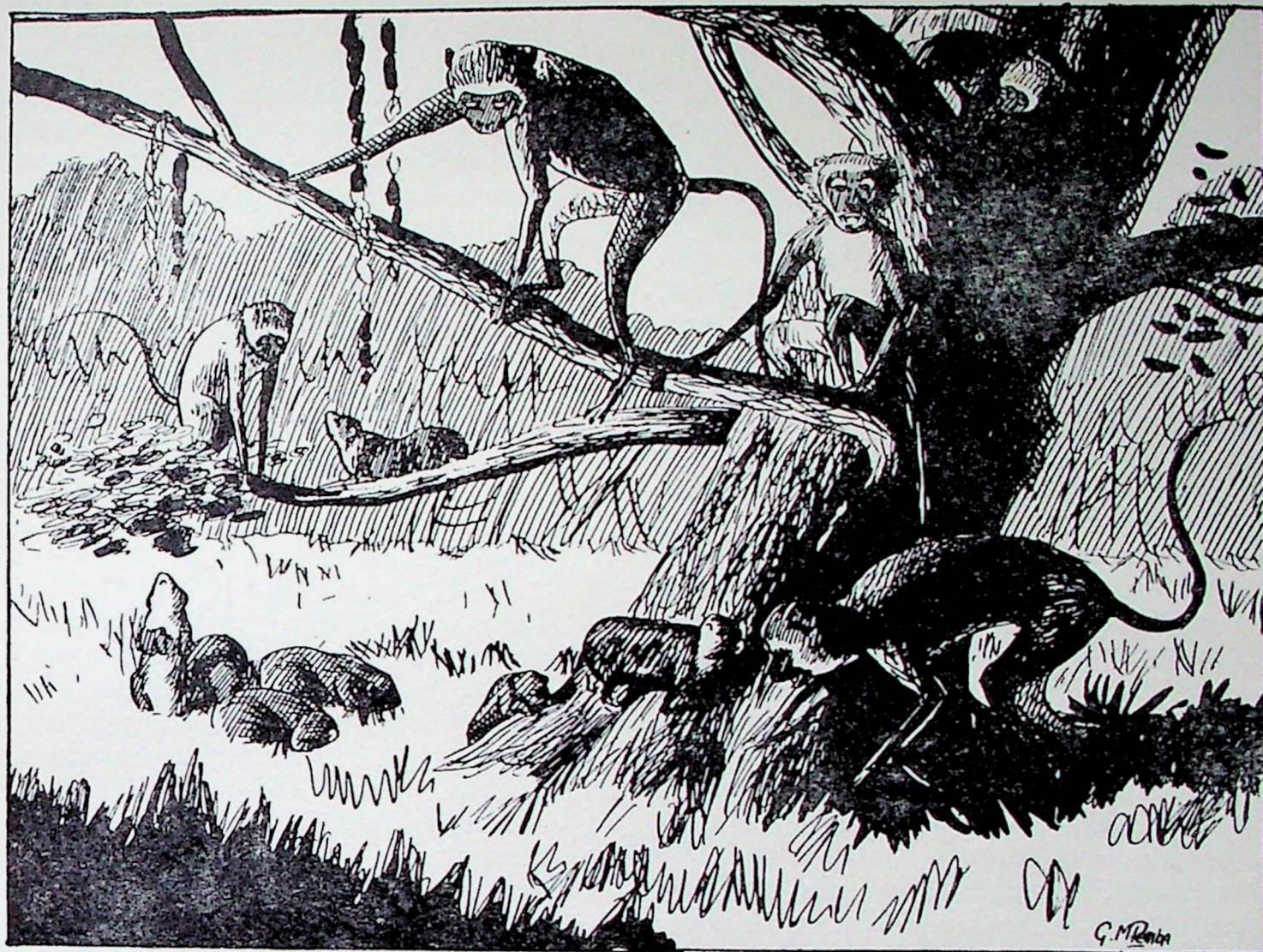
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Why the Dassie has no Tail  
Imbangi yokuḡa Imbila iswele umSila

## WHY THE DASSIE HAS NO TAIL.

When the world was young all the animals were without tails. They were all perfectly content excepting the King of the Beasts, the Lion, who did not approve of this unfinished state of affairs. So one day he decided to improve the appearance of each of his subjects. Accordingly he summoned all the animals to his court to receive a present.

Now the animals, although they had no idea what they were to receive became very excited, and even before the appointed day many were waiting near the glade which served as the Lion's palace. But the Dassies were disinterested. This was really because they were very lazy and preferred to spend their time basking in the sun. Nevertheless they wished to get their presents. So when the hour of the great meeting drew near they lay in wait for their friends the Grey Monkeys.

Afer a time the Grey Monkeys came hopping merrily along, and an elderly Dassie hailed them:

"Friends," said he in his sweetest voice, "we know His Majesty honours you as his greatest subjects. Will you ask him to give you our presents. We are so small we do not care to appear before him lest we meet with ridicule."

The Monkeys were flattered and hurried chattering away to the spot where the animals were assembled. They were the last to arrive and the King greeted them cheerily. Immediately he gave out the tails. Of course, he was a very old Lion and his sight was not good so he made many mistakes. For instance he gave the lumbering Elephant a tiny tail and the little Squirrel a large one. But he was not too old nor was his sight too dim for him to notice that there were no Dassies present. He missed them and shook his head sadly when the Monkeys told him the reason for their absence. However he gave their presents to the Grey Monkeys.

## IMBANGI YOKUBA IMBILA ISWELE UMSILA.

Ebutsheni belizwe zonke izilwanyana be zingenamisila. Zonke zibe zanelisekile ngaphandle koKumkani wezilo i-Ngonyama eyayingavuthwa kukungaphelile kwezinto. Ithe ke ngenye imini yagqiba ekuBeni ihlaziye imbonakalo yesilo sayo ngasinye. Ithe ke ngoko yamema zonke izilo ukuba zize enkundleni zize kwamkela iziphho.

Ke kaloku izilo, nakuBa zazingazi ukuba ziza kuzuzana nto ni na, zasuka zaphambana luvuyo, kwathi lungekafiki nosuku olumisiweyo zaazinzi ezise zilinde kufuphi nebala eliphakathi ehlatini, elathi ke lona laba lelona botwe lengonyama.

Kodwa iimbila zazingaphothelwe. Isizathu sale nto yayikuunqena. Zithe ke ngoko zanyula ukuhlala zigcakamele ilanga, kanti ke noko zazifuna ukuzizuzana iziphho zazo. Kuthe ke ngoko kwakusondela ixesha lentlanganiso enkulu zalalela abahlobo bazo iinkawu.

Kuthe emva kwexesha elithile iinkawu zeza zitsiba-tsiba ngemihlali, yaza imbila endala yazamkela sifu. "Zihlobo" itshilo ngelizwi elikuyola, "siyazi ukuba umHlekazi unibeke kunene kuba ningamaphakathi akhe amakhulu. Ma ze nincede nimcele ukuba aninikele iziphho zethu. Sibancinane kanga ngokuba asikunanzile ukubonakala phambi kwakhe, hleze sibe lilifa lentsini."

Zithe iinkawu zanyhwelezwa zeenjiwa nje, zaza zanduluka zixokozela ukuya kuloo ndawo izilo zazise zihlangene kuyo.

Zaba zezokugqibela ukufika, waza u-Kumkani wazibulisa eduma. Uthe ngaphandle kokulibazisa wamkelisa imisila. Noko ke wayesel' eyingonyama endala kakhulu amehlo akhe sel' enotyazo, waza ke ngoko weenza iimposiso ezininzi. Ma khe silinganise ngokuthi wanika indlovu egeqa izigodo umsilana omncinane, suka unomatse omncinane wamnika omkulu. Kanti ke noko abemdala ebenakho ukuqonda ukuba kukho amaphakathi angekhoyo aziimbila. Azi-

All went well until the Monkeys were nearing the Dassies' home. Then an old Monkey called his friends nearer to him and they began to chatter and shake their heads. He had a very clever idea.

When the Grey Monkeys arrived at the Dassies' home their little friends asked them all about the King's party. The Monkeys laughed and proudly showed their new tails to the little animals. These, they said, were the King's presents. The little Dassies thought them wonderful and were thrilled at the idea of owning tails themselves.

"Give us our tails. Please give us our tails," they pleaded.

But the Monkeys laughed as only Monkeys can and pointed to a join under the fur halfway down their tails.

"Look," said each. "Here are your tails. You did not think they would be worth fetching so we joined them on to ours. Now they cannot come off. Aren't they lovely?"

And with these words the whole Monkey family scampered away.

Of course the Dassies were very angry. But they could do nothing. So they are tailless till this day; but they are not nearly as lazy as they were when the world was young.

Banga kho ke waza uKumkani wahlunguzela intloko yakhe ngosizi zakuba iinkawu zimxelela isizathu sokungabi kho kwazo. Uthe ke noko waziphathisa izipho zazo ezo.

Kwaba kuhle zaza iinkawu zasondela ekhayeni leembila. Lithe ke ixhego lenkawu labizela kulo izihlobo zalo. Ziqalile ke iinkawu ukuhlunguzela iintloko zazo. Laye linengcamango yobulumko obukhulu.

Zithe iinkawu zakufika ekhayeni leembila, bathi abahlotyana bazo bababuza malunga netheko loKumkani. Iinkawu zahleka, zaza zathi ngokuzidla okukhulu zavelisa imisila yazo emitsha kwizilwanyana ezincinane. Zatsfo zathi ke, "Zizipho zoKumkani ezi." Iimbilana ezincinane zayifumana ingummangaliso zasuka zakholwa zakufanekisa into ezinge ziyiyo xa zinemisila zona ngokwazo.

"Sinikeni imisila yethu. Ncedani nisinike imisila yethu," zibongoze zatsfo. Suka iinkawu zahleka nje ngoko zinjalo kade iinkawu. Zithe ke zaalatha isihlo-melo phantsi koboya phakathi emsileni.

"Khangelani," itshilo enye nenye, "Nantsi imisila yenu. Anikhange nicinge ukuBa ningazikhathaza ngokuya kuyithabatha, saza ke ngoko sayihlomela kweyethu. Ngoku asisenakho ukuyincothula. Ayimihle na?"

Zithe zisitsho zaye zisithi dungu zinyelela iinkawu.

Okunene iimbila zaqumba kunene, kodwa azibanganakwenza lutho. Zaza ke ngoko zaswela imisila unanamhla, kodwa ke azinqeni nje ngoko zazinjalo ebutsheni belizwe.





The Greedy Snake  
INyoka Enyolukileyo

## THE GREEDY SNAKE.

There was once a girl named Nomathemba. She lived with her mother and father near a river.

One day Nomathemba's father called her, and said: "Take these cattle over the river to the home of my brother."

He then gave her a stick and, telling her not to look back, showed her the way to the kraal.

When Nomathemba reached the river there was a great splashing in the water beside the stepping stones. Then to her horror a huge Snake appeared. Thrusting her stick into the mud the girl turned to run. But the Snake was too quick for her. In a flash he had attached his sinuous body to the stick and encircled her in its curves.

"Let me go! Let me go!" called the girl.

"Only if you give me the fat cattle that you, a woman, dare to drive."

"Take the cattle," cried the girl.

The snake released Nomathemba. Then he said: "Now you must hoe my fields." So Nomathemba was taken to the fields where the weeds were so tall that the mealie plants were almost invisible.

All day the girl hoed and all day the snake watched her. Then she began to sing.

"Ha! Ha!" laughed the snake. "I love your song. Sing on."

And from that hour Nomathemba had to sing all the time she worked.

Suddenly one morning Nomathemba heard footsteps and her father stood before her.

"Come home! I have heard your song," he exclaimed.

The girl looked towards the Great Snake and whispered to her father: "Kill him while he sleeps!"

"No, no! He must come home with us; for I have made a plan. Let me awaken him."

When Nomathemba and her father and the snake reached the kraal there was great

## INYOKA ENYOLUKILEYO.

Kwaye kukho intombazana egama linguNomathemba. Le ntombazana ibihlala nonina noyise kufuphi nomlambo.

Kuthe ngenye imini uyise kaNomathemba wambiza, wathi, "Thabatha ezi nkomo uziweze unlambo lo uzise kumzalwana wam." Uthe ke wamnika intonga wamxelela ukuβa angakhangeleli ngasemva, waza ke wamalathisa indlela eya kuloo mzi.

Uthe akufika emlanjeni uNomathemba kwaβa kho ukudyumpuza okukhulu kufuphi namatye omthantatho. Suka ke wothuswa kunene kukuthi gqi kwenyokakazi enkulu. Ithe ke intombazana yagxumeka intonga yayo eludakeni, yaza yajika ukuβa ibaleke. Kodwa inyoka yayinamendu kunaye. Kuthe ngephan-yazo yaβa se ithe nqo ngomzimba wayo omisipha, yaza yamawula ngezintlu zayo. "Ndiyeke ndihambe, ndiyeke ndihambe!" ihlahlambe yatfho intombazana.

"Ndokwenza oko kuphela xa undinika ezi nkomo zityebileyo othi wena uyinkazana ubenesibindi sokuziqhuba."

"Zithabathe iinkomo ezo," idanduluke yatfho intombazana.

Inyoka yamkhulula uNomathemba yaza yathi ke, "Ngoku umelwe kukuhlakula amasimi am." UNomathemba ke usiwe emasimini apho ukhula lwaluyinqova kanga ngokuba izithombo zombona zazingabonakali. Imini le intombazana iya hlakula, yaye imini le inyoka iyilindile. Ithe ke yaqala ukuvuma.

"Hi hi!" ihleke yeenje njalo inyoka. "Ndiya yithanda ingoma yakho. Vuma njalo." Ukususela kwelo xefa uNomathemba wanyanzeleka ukuβa avume njalo ngalo lonke ixefa xa asebenzayo.

Suka kuthi ngebaqo ngenye intsasa uNomathemba eve izingqi, uyath' ukuth' ukukhangela naanku uyise sel' emi phambi kwakhe.

"Goduka. Ndiyivile ingoma yakho!" uvakele esitfho uyise.

Ithe intombazana yakhangela kuloo

excitement. Beer was being brewed and the steam was rising from the great pots where boiling was in progress.

“Ha!” said Nomathemba’s father. “Let us see who can jump over the pots.”

As he spoke he leapt lightly over each pot and eagerly the Snake followed him. But his body was long and his tail fell into the largest pot.

He moaned with pain. But in a twinkling one of the men of the kraal had thrust his head into the hot pot where he soon died.

Nomathemba’s father recovered the cattle he had let his daughter drive and from that day no Snakes were seen in the neighbourhood.

nyokakazi inkulu yaza yasebezela uyise yathi, “Yibulale ngoku isalele nje!”

“Hayi, hayi! Ma igoduke kunye nathi, kuBa ndenze icebo. Ma ndiyivuse.”

Xefikweni uNomathemba noyise nenyoka bafikayo ekhaya kwaba kho isiwili-wili. KuBe kuphekwa utywala, umph, unga uphuma ezimbizeni ezinkulu apho be kubiliswa khona.

“Hi!” watfho uyise kaNomathemba. “Ma sikhe sibone ukuba nguBani na ongatsiba phezu kweembiza.” Uthe esitfho wabe etsiba lula phezu kwembiza nganye, yaza ke inyoka yamlandela ngokuthakazela. Kodwa ke umsila wayo wawumde, waza umsila wayo waya kutfho kweyona mbiza inkulu. Ithe ke yancwina ziintlungu. Kodwa ithe enye indoda yaloo mzi ngephanyazo yayinyanzela intloko yayo embizeni etfhisayo apho yafa kwa oko.

Uyise kaNomathemba wabuya wazizuzza iinkomo awayeziqhubise intombi yakhe. Kuthe ke emva koko akwaba kho ziinyoka zibonwayo kweso sithuba.





The Hungry River  
Umlambo Olambileyo

## THE HUNGRY RIVER.

There were once three children who lived with their Mother in a hut near a deep river.

One day their Mother called them. "Listen, my children," she said. "You must take these mealies to your brother who lives over the river. His crops have not been good this season and I wish to help him. But go quickly before dusk falls."

She gave the oldest the basket of green mealies and giving each a roasted cob as *umphako* she sent them on their way.

It was a long way to the river and the children played merrily chasing birds and watching the women in the fields.

Suddenly they heard a noise and to their horror saw a cloud of dust approaching. Helter-skelter they ran to the one drift where the deep river could be crossed. In they splashed turning all the time to see what was approaching. Then they stood still with fear: for their pursuer was a Giant.

They turned to run but found they could not move and from the water came a voice: "At last I have food. You shall not go."

"Let us go. Oh! let us go!" cried the children.

"I am hungry!" said the River. So each child threw the River his untouched mealie. Immediately their legs were loosened from the water's spell and they fled to the other side.

The children were not a moment too soon, for as they left the water the Giant entered it.

"Ha! Ha! Ha! River," said the Giant as he stepped into the water. "I hear you are hungry. Let me cross and I will give you food! I take but one step in your water so do not hold me back."

So saying he put his huge hand into the skin bag which hung from his waist and threw something into the stream. By the time it reached the water he was safely across.

## UMLAMBO OLAMBILEYO.

Kwaye kukho abantwana abathathu ababehlala nonina endlwini ekufuphi nomlambo omkhulu. Kuthe ngenye imini unina wababiza wathi, "Bantwana bam, yisani lo mbona kumkhuluwa ohlala ngaphefeya komlambo. Isivuno sakhe asibanga sihle nonyaka nje, ndaye ndinqwenela ukumnceda. Kodwa ke kha-wulezani ukuya phambi kokuBa kuhlwe."

Unike omkhulu ingobozi yombona omtfha, wathi akuba ebanike isikhwebu esojiweyo bonke ngabanye ukwenzela umphako, wabandulula ukuba bahambe.

Kwaye kukude ukuya emlanjeni, baye abantwana bedlala ngokonwaba bephatha kusukela iintaka bephatha kubukela abafazi emasimini.

Kusenjalo beva ingxolo enkulu ngesiquphe, bothuka bancamisa ukubona ilifu lothuli olumboxo lisiza. Babe ziintsali ukubalekela ezibukweni ekuphela kwalo elinokuwelwa kuloo mlambo. Bagxabuze phakathi bimana benyeka ngasemva okuzayo; suka ke bada bema zole kukoyika: kuba babesukelwa sisigebenga.

Babuye bazama ukubeka phambili, suka kwaayinqaba. Kuthe kunjalo kwavela ilizwi emanzini lisithi, "Ndingakufumananga ukutya anisayi kuhamba."

"Siyeke sihambe! Awu, siyeke sihambe!" bakhala batfho abantwana.

"Ndilambile!" utfshilo umlambo. Uthe ke elowo umntwana waphosa isikhwebu sakhe sombona esingekachukunyiswa nganto. Suka kwa oko imilenze yabo yakhululeka kuBugqi bamanzi, baza ke babaleka baya kutfho kwelinye icala.

Kwalile ukuba abantwana bathi kpelekeqe kwelinye icala bephuma emanzini, sangena isigebenga.

"Ha ha ha! Mlambo," sitfshilo isigebenga xa singenayo emanzini. "Ndiva ukuba ulambile. Ndiyeke ndiwele ndaye ndiya kukunika ukutya. Ndithabatha ibanga libe linye emanzini akho kube kuphela. Ma ze ke ungandibambi." Sithe sisitfho saye sifaka isandla saso enxhoweni yaso yofele eyayijinga esinqeni saso, saza sagi-



“Gug! Gug! Gug!” roared the River, for the Giant had thrown it a bone.

Meanwhile the children had reached their brother's home and having given him the mealies, had been told not to return till morning when no Giants would be about.

But the Giant was hungry and angry at having missed the children so he waited near the River for their return. Before they could see him he had seized them and put them in his bag.

“Ho! Ho!” jeered the Giant as he stepped into the water. “I hope you enjoyed my present to you. I hope—”

But he said no more for he could not move. The River had held him fast.

“Grrr!” he roared, enraged. “I am a Giant. You cannot treat me as you treat humans. I will drink you up!”

“Drink me!” said the River.

The Giant stooped down and sipped the water. But it was so salt that he groaned with pain.

The River laughed.

“Give me food,” it said quietly.

The Giant took his assegai and threw it to the water, preparing at once to move.

But he could not move and the water roared about his legs.

“I am burning,” called the Giant. “I am burning! Let me go and I will give you food.”

“Only your skin-bag of food will I take,” said the River.

When the children heard this they trembled for they knew the water in the River was boiling.

But the Giant was maddened with pain and they felt themselves being flung into the River while a whirring noise told them that the Giant had been released. Trembling they waited for the River to swallow them.

To their surprise they felt themselves floating and heard a sweet voice saying:

“You fed me on your *umphako* when I was hungry. Now you may go. I shall eat the Giant!” and to their surprise,

bisela into emsingeni. Ithe iyath' ukufika emanzini saba se singaphefeya.

“Ga ga ga!” uboboze watsho umlambo, kuba isigebenga saphosa ithambo. Ngeli xefa ke abantwana babese befikile ekhayeni lomnakwabo. Bathi bakuba bemnikile umbona wabaxcelela ukuba bangajiki babuye kude kube kusasa xefikweni kungekho zigebenga zihambahambayo.

Kodwa isigebenga sasilambile, saye siqumbile kukuba siphoswe ngaaba bantwana, saza ke sabalindela kufuphi nomlambo. Bathe bengekasiboni nokusibona sababamba sabafaka enxhoweni yaso.

“Ho ho!” sagculela satsho isigebenga xa singenayo emanzini. Sibekise emlanjeni sathi, “Ndiya themba ukuba ukholisiwe sisipho sam endisenzileyo kuwe. Ndiya themba.”

Kodwa asibuyanga sithethe kuba be singasenakho. Umlambo wasibamba nkathatha.

“Gruu!” sagquma satsho sinomsindo. “Ndisigebenga. Akunakundiphatha nje ngoko uphatha ngakho abantu. Ndiya kukusela!”

“Uya kundisela?” utshilo umlambo.

Isigebenga siguqile safunxa amanzi. Suka safumana ukuba ayityiwa eyatsho sancwina ziintlungu. Uthe gquzu umlambo wahleka.

“Ndinike ukutya,” utshilo umlambo ngokuzolileyo. Isigebenga sathabatha umkhonto waso sawuphosa emanzini, saza ke salungiselela ukufukuma kwa oko. Kodwa asibanganakho ukufukuma, suka amanzi agquma ngeenxa zonke emilenzeni yaso.

“Ndiya tsha!” simemeze satsho isigebenga. “Ndiya tsha! Ndiyeke ndihambe ndiya kukunika ukutya.”

“Ndiya kwamkela inxhova yakho yokutya kuphela,” utshilo umlambo.

Bathe abantwana bakukuva oku bangcangcazela, kuba babesazi ukuba amanzi emlanjeni apho ayabila.

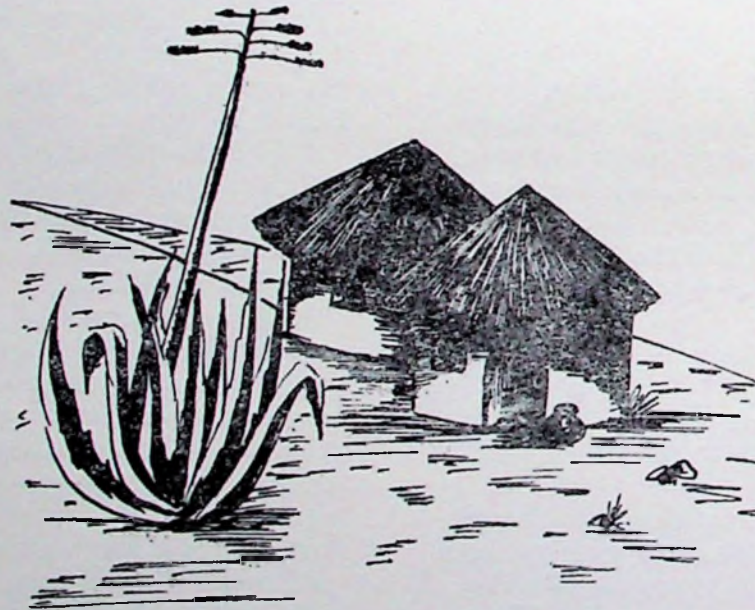
Ngeli zefa isigebenga sasiphambene ziintlungu. Bathe baya bona abantwana

the bag opened and they found the wicked Giant dead in the river.

"Thank you, River," said the three boys ; as they hurried home and after that they often brought the River food.

se bephoswa emlanjeni. Inxolo erwe-xayo ibaxelela ukuba isigebenga sikhululwe. Bathe bengcangcazela kukoyika balindela umlambo ukuba ubaselele. Suka bamangaliswa kunene kukuziva bedada besiva nelizwi elimnandi lisithi, "Nindityise umphako wenu xefikweni be ndilambile. Hambani ke ngoku. Ndiya kusitya isigebenga!" Abamangaliswa ngako kukubona ingxowa ivulekile nesigebenga esikhohlakeleyo sifile emlanjeni.

"Enkosi, Mlambo," atshilo amakhwenkwe omathathu atsho ekhawuleza egoduka. Emva koko akayekanga ukumana ewuzisela ukutya umlambo.





The Laughing Hair  
Unwele Oluthethayo

## THE LAUGHING HAIR.

There were once three girls who set out on a journey. When they had gone some distance Ntombembi, the youngest, discovered that she had left her *isikhaka* (skirt) beside a distant stream and asked her sisters to go back with her that she might find it.

"Go back?" they asked. "Why must we return when we have come so far? Go back alone!"

Ntombembi returned alone, found the *isikhaka* and was following her sisters when the sun went down and all round was dark. Greatly afraid she stumbled along the path, determined to ask shelter at the first hut she should see. After a time she saw a light in the distance. She ran towards it and finding it came from a hut she knocked at the door.

Now the place to which the girl had come was a dog's house, and when she knocked, a gruff voice said:

"How! How! Who are you?"

"I am Ntombembi!" said the frightened girl, "and I want a drink of water"

"How! How! Come in!" said the Dog.

Inside the house were many little dogs.

Their master was the big dog who had spoken. When they saw the girl they ran around her yapping.

"How! How! here is the drink!" said the Dog, pointing to a teapot lid full of water.

The grateful Ntombembi drank and then said, "Thank you! I must go!"

"How! How! you must not go; you must stay!" answered the Dog.

"But," said the terrified girl, "this is a dog's house. I do not stay with dogs.

At this the Dog became very angry.

"How! How!" he said. "You shall stay and be my cook."

"But I do not cook for dogs!" said Ntombembi.

"How! How!" said the Dog, showing his fangs. "You shall stay and make

## UNWELE OLUTHETHAYO

Ngaxefja lithile amantombazana amathathu athbataha uhambo. AkuBon' ukuBa ahambe umgama othile ithe encinane uNtombembi yafumanisa ukuBa isijiyile isikhaka sayo ngasemfuleni omgama, yaza ke yacela oodade wayo ukuBa baphinde kunye nayo ukuya kusifuna.

"Sibuye!" batfho. "Sibuyele nto ni xa se sihambe kangaka? Buya wedwa!"

UNtombembi ke wabuya yedwa waza wasifumana isikhaka eso. Ubuye walandela oodade wabo aabo, suka latfhona ilanga kwaamnyama vingci. Ngokoyika okukhulu uhambe ekhubeka endleleni apho ezimisele ukucela indawo kwindlu yokuqala angathi ayibone. Emva kwe-thuba elithile ubone ukukhanya mgama. Ubalekile ukuya kuloo ndawo ikhanyayo wathi akuyifumana wankqonkqoza elucangweni.

Ke kaloku le ndawo yafikela kuyo intombazana ibiyindlu yezinja. Ithe ke yakunkqonkqoza, kwavakala ilizwi eliba-baxa lisithi, "Hawu! hawu! unguBani wena?"

"NdinguNtombembi!" yavakala isitfho intombi ngokothuka, "ndifuna amanzi."

"Hawu! hawu! ngena!" itfshiloinja.

Ngaphakathi endlwini zazininzi iinjana ezincinane. Inkosi yazo ibiyiloo nja inkulu yabuza imvela-phi. Zithe zakuyibona intombazana zamana ziyijikeleza ziyixoxa.

"Hawu! hawu! naantsi into eselwayo!" yatfhoinja isalatha esicikweni sembiza yeti esizele ngamanzi. Uncedakele ke uNtombembi wasela waza wathi, "Enkosi! Ndisahamba."

"Hawu! hawu! unguhambi; hlala!" iphendule yatfhoinja.

"Ke kaloku," itfshilo intombazana iguba, "le yindlu yenja. Andihlali nezinja." Ithe yakutfho yaqumbainja.

"Hawu! hawu!" ivakele isitfhoinja. "Uza kuhlala undiphekele."

*umphothulo* (a mixture of maize and thick milk) for us," and he closed the door.

"Let us eat!" said the Dog when the food was ready. "You shall stay here always to cook for me."

But the girl was afraid and angry.

"I do not eat with dogs," she answered.

"How! How!" growled her host, "You shall or I shall eat you."

Therefore Ntombembí ate the *umphothulo* she had prepared.

After supper the Dog went out to steal eggs. He did this every night and now he told the girl to look after the pups while he was out. She thought of running away but the pups would not close their eyes and the terrified girl was forced to remain.

The next morning the Dog went out to hunt and to take his cattle to pasture.

"How! How!" he said to the pups, "if our cook goes away I shall eat you!"

Then he turned to Ntombembí: "I shall smell your tracks, find you and chew you up. How! How!"

After the Dog had been gone some time Ntombembí gave the pups a great dish of *amasi* (thick milk). This made them drowsy and they were soon asleep. She then began to pull out her hair. She placed some behind the door, some under the mat, some in the pot and some in the cattle kraal. She then crept out of the hut and ran homewards as fast as her legs could carry her.

In the evening the Dog returned driving his cattle before him.

"Cook! Cook!" he called. "I am hungry!" and he went to the iron pot.

From it the Hair answered:

"Hi! Hi! Hi!"

Then the Dog went into the hut.

"How! How! Where is Ntombembí?" he asked the sleepy pups.

"Behind the door," said one. "I smell her there."

The Dog looked there.

"Hi! Hi! Hi!" laughed the Hair.

"Look on her sleeping mat!" called another pup.

"Noko ke andiphekeli zinja!" watfho uNtombembí.

"Hawu! hawu!" ivakele isitfhoinja isineka. "Uza kuhlala usiphothulele (umvufo wamazimba.)" Isuke ke yavala ucangoinja.

"Ma sitye!" ivakele isitfhoinja kwakulunga ukutya. "Uza kuhlala apha undiphekele." Kodwa intombazana ibisoyika icaphuka.

"Andityi kunye nezinja," itfshilo ukuphendula.

"Hawu! hawu!" ugragrame watfho umamkeli wayo. "Uza kutya, kungenjalo ndiza kutya wena." Uthe ke ngoko uNtombembí wawutya umphothulo abewulungisile.

Kuthe emva kwesidlo sangokuhlwainja yaphuma yaya kuuba amaqanda. Ithe qho yeenza oku kwakuhlwa, yaza ke yayiyaleza intombazana ukuba ijonge imibundlwana xefikweni iphumileyo. Ithe ke yacinga ngokubaleka imke, koko imibundlwana ibisuka ingacimeli nantwana. Ithe ke ngoko intombazana yazaliswa luloyiko yanyanzeleka ukuba ihlale.

Ngentsasa elandelayoinja yaphuma yaya kuzingela nokuze ikhaphela iinkomo zayo edlelweni.

"Hawu! hawu!" ivakele isitfho ezinjaneni. "Ukuba umpheki wethu ukhe wemka apha, ndiya kunitya." Ithe ke ngoku yajikela kuNtombembí yathi, "Ndiya kukulanda ndikufumane ndize ndikuhlafune. Hawu! hawu!"

Ithe emva kokubainja imkile emva komzuzu othile, uNtombembí wazinika iinjana isitya esikhulu samasi, suka zozela kwathi kamsinya yoyi zalala. Uthe ke waqala wancothula iinwele. Ezinye uzibeke emva kocango, ezinye phantsi kokhuko, ezinye embizeni, nezinye ebuhlanti seenkomo. Uthe nyebelele ke waphuma endlwini, wabaleka wagoduka ngesantya esikhulu.

Kuthe ngoqatya yabuyainja iqhuba iinkomo zayo.

"Mpheki, mpheki!" yabiza yatfho. "Ndilambile!" Ithe isitfho yabe iphangane embizeni yentsimbi.

"Hi! Hi! Hi!" laughed the Hair from under the mat.

"How! How!" snarled the Dog, where is she?"

"Look in the cattle kraal," said another sleepy pup.

The Dog went to the kraal and called for his cook. But the only answer he received was laughter.

"Hi! Hi! Hi! She is safe at home!"

The Dog was now very angry and rushing into the hut ate up the pups. He then snuffled round, found the scent of Ntombembi and ran to her home.

He knocked at the door.

"Nkqo! Nkqo! Nkqo!"

"Come in!" said Ntombembi's mother.

"How! How!" said the Dog. "I want my cook!"

"She is not here!" answered the woman.

"How! How! There she is! She made me no dinner so now I shall eat her," growled the Dog.

He sprang towards Ntombembi but at that moment one of the dogs of the kraal caught him by the throat and in a few moments he was torn to pieces.

The people threw the Dog's body far away and Ntombembi never again wandered about alone at night.



Suka unwele lwaphendula, "Hi hi hi!" Ithe keinja yaya endlwini.

"Hawu! hawu! Uphi na uNtombembi?" ibuze yatfhoinja kwiinjana ezozelayo.

"Emva kocango," itfshilo enye. "Ndimva apho." Inja iyile apho yakhangela.

"Hi hi hi!" lwahleka lwatfho unwele.

"Khangela elukhukhweni lwakhe!" yahlokoma yatfho enye injana.

"Hi hi hi!" lwahleka lwatfho olunye unwele phantsi kokhuko.

"Hawu! hawu!" yavungama yatfhoinja. "Uphi na?"

"Khangela ebuhlanti beenkomo," itfshilo enye injana iphethwe bunthongo.

Ithe ngokuinja yaya ebuhlanti yabiza umpheki wayo. Suka kuphela yafumana impendulo yentsini.

"Hi hi hi! sel' esindile ekhaya!"

Ngeli xefainja yayiqumbe kakhulu yaza ke yaphoseka endlwini yazitya iinjana. Ithe ke ngoku yajoja-joja, yawufumana umkhondo kaNtombembi yagqotsa ukuya kowafo. Ifike yankqo-nkqoza emnyango. "Nkqo! nkqo! nkqo!"

"Ngena!" utfshilo unina kaNtombembi.

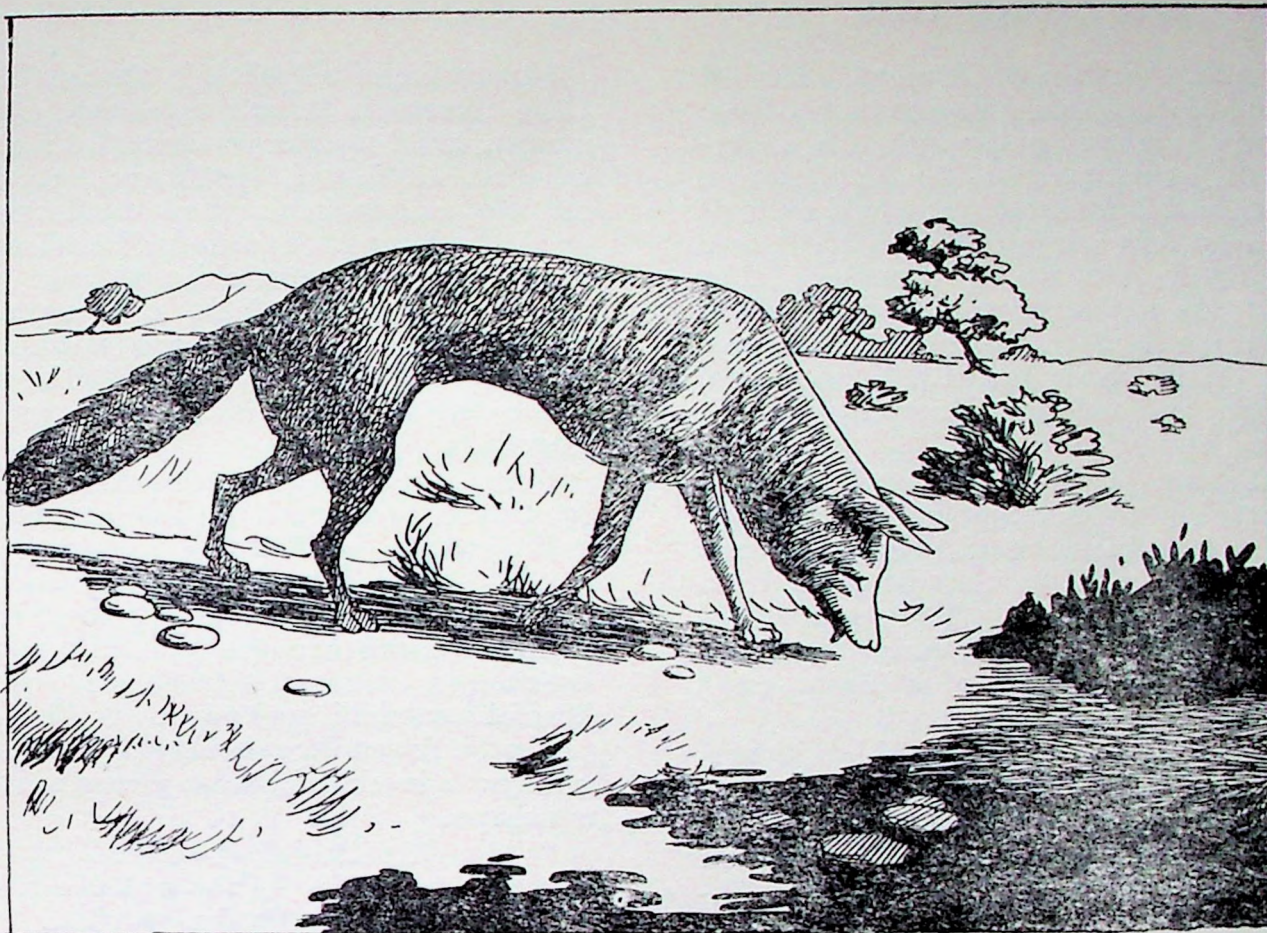
"Hawu! hawu!" yatfhoinja. "Ndifuna umpheki wam!"

"Akakho apha," uphendule ngokutfho umfazi.

"Hawu! hawu! naanko! Akandiphekelanga ukutya kwasemini, ke ngokundiza kutya yena ngoku," ibavume yatfhoinja.

Ithe ke yaziphosa kuNtombembi. Kodwa kuthe ngelo xefa yathi enye yezi-nja zaloo mzi yayibamba ngomqala kwathi ngemizuzwana engephi yaqwengwa yahamba ngokuhamba.

Abantu bawuphosa kude umzimba wayo; waza uNtombembi akaze abuye azula-zule ebusuku.



The Lion's Tail  
UmSila weNgonyama

## THE LION'S TAIL.

One day Jakalase was hungry. He had walked since morning searching for food, sometimes slinking through the undergrowth, sometimes hiding in a donga. But he had found nothing; all the animals had been very wary or the wind had been blowing in the wrong direction. The world was a gloomy place for the clever gentleman and to make matters worse even Wolf had outwitted him. So, hungry, and with a drooping tail he walked home.

Suddenly a pleasing smell assailed Jakalase's nostrils. Someone was boiling meat. In an instant his lank body stiffened and he made off in the direction from which the wind blew. The scented trail soon led him to his objective. For inside the half-finished hut of a Lion, on a blazing fire stood a pot.

"Good evening, King Lion," said Jakalase in his most respectful voice. "And how is Your Highness today?"

The Lion loved being called "Your Highness" so he deigned to answer Jakalase.

"Busy, very busy," he said. "Look at the sky. It will rain before sundown and I must finish my thatching or my beautiful hut will be spoiled."

"Ho!" said his visitor. "There is but a little to be done. If you give me food I will help you."

"Right," said the Lion. "But we must work first, for the rain will soon be here and even a summer's evening is short."

Jakalase was as angry as only a hungry animal can be, but he said nothing. Nevertheless he made a plan.

"Will Your Highness work on the outside of the hut? The light is better there and my eyes are sharp."

The Lion agreed to the arrangement and work progressed rapidly. When the final row of grass was being adjusted Jakalase said:

"I heard yesterday that Your Highness

## UMSILA WENGONYAMA.

Ngenye imini uDyakalase wayelambile. Uthe ukususela kusasa wahamba efuna ukutya, kuthi ngamanye amaxefa ahambe ethubela elubobeni, ngamanye amaxefa ezimela ezindongeni. Kodwa akazuza-nga lutho, kuba zithe zonke izilo zandweba okanye umoya wawubekisa kwicala elingelilo. Suka lamtshela lo mnumzana ulumke kunene, nangaphezu koko no-Nchuka ombaala wambida. Uthe ke elambile enjalo waquqisa umsila wakhe wagoduka.

Suka ngesiquphe kusenjalo kufike ivumba elithembisayo lihlasele amathatha kaDyakalase. Kukho bani upheke inyama. Suka ke ngephanyazo umzimba wakhe otyuka waaligada, naanko esezela umkhondo oza nomoya. Kungekudala umkhondo wevumba wabehle waya kumfaka entweni ngokwayo. Kuba ngaphakathi kwendlu engekagqitywa yee-ngonyama kwakumi imbiza phezu komlilo ovuthayo.

"Bota Kumkani Ngonyama," utshilo uDyakalase, esitsho ngembekokazi enkulu. "Uphila njani umHlekazi namhla?"

Ingonyama yavuyiswa kukubizwa ngokuthi "mHlekazi" yaza ke ngoko ayanqwanqwa ukumphendula uDyakalase.

Ithe, "Ndixakekile, ndixakekile kakhulu. Khangela esibaka-bakeni. Liza kuna lingekatshoni ilanga, ndaye ndimelwe kukugqiba ukufulela kungenjalo indlu yam entle iya konakala."

"Oo!" utshilo umhambi. "Kuncinane okuza kwenziwa. Ukuba ungandipha ukutya ndiya kukunceda."

"Kulungile," itshilo iNgonyama. "Kodwa ke ma sisebenze kuqala kuba imvula iza kubehle ifike, kanti nonchwazi lwasehlotyeni lufutshane."

UDyakalase wayequmbile nje ngoko sibanjalo isilo esilambileyo. Kodwa akathethanga lutho, suka weenza icebo.

"UmHlekazi angasebenza na kwelacala lingaphezulu endlwini? Ukukhanya



had had his tail caught in a trap? Is it better?

"My tail in a trap! Nonsense! Who had such impudence as to say my tail had been injured! My tail is as beautiful as ever!" roared the Lion.

"Really?" asked Jakalase, in a very unconvinced tone.

"Really? Of course it is! Look!" roared Lion; and to demonstrate what a wonderful tail he did possess he thrust it into the hut.

Jakalase was impressed.

"Beautiful," he rhapsodised. "The most marvellous tail I have ever seen. May I stroke it? Let it hang here that I may see it again. I shall tell all Your Highness's subjects that that foul report was nothing short of calumny!" And while Jakalase talked and Lion drank in the words the thatching was completed.

"Work makes one hungry," said the Lion. "I can sympathise now with my subjects who come grumbling about work. Let us eat. You stir up the meat while I climb down from the hut.

Jakalase quickly descended his ladder and hurried to the pot.

From above came an angry roar. "I can't get down! Let me go! Oh my tail! My tail! My poor, beautiful tail!"

Jakalase answered concernedly as he ate: "What has happened? Why is Your Highness so long?"

"My tail has been caught! You have sewn it fast. Oh my tail!"

"Surely not!" said the apparently shocked Jakalase. "Normally I could do no such thing. But in this light of course—!" and he ate steadily,

"Let me go!" roared Lion.

"Right!" replied Jakalase, for he had finished the meat. "But first I must go to your neighbour to borrow a special knife. I must not injure your tail."

So away Jakalase ran; and he did not stop running until he was safe at home. For he knew only too well that a trapped lion was safer than a free one, especially when the pot was empty.

kukuko apho, abe ke awam amehlo abukhali."

INgonyama iyivumile le nto, waza umsebenzi wahambela phambili ngokukhawuleza. Kuthe xa uluhlu lokugqibela lwencha lubekwayo wathi uDyakalase:

"Ndibe izolo ukuba umsila womHlekazi ubanjwe ngumgibe. Ungaba unomnyinyiva?"

"Umsila wam ubanjwe emgibeni! Imfeketho! Ngubani lowo unobunganga bokude athi umsila wam wenzakele? Umsila wam mhle nje ngoko!" igqume yatsho iNgonyama.

"Kunjalo?" ubuze watsho uDyakalase ngelizwi elikrokroyo.

"Uthi kunjalo? Kakade kunjalo. Khangela apha!" yagquma yatsho iNgonyama. Ithe ke ngokuthanda ukubonisa umsila wayo ongummangaliso yawunyanzela endlwini.

Le nto yamhlala uDyakalase. "Ukuba kuhle!" wahlahlamba watsho. Lo nguwona msila mhle kwendakha ndayalama. Ndingawuphulula? Wujingise apha ukuze ndimana ndiwubona. Ndiya kubaxelela bonke abantu bakho, mHlekazi, ukuba olwaa lwandile lubi alunto yimbi ngaphandle konyeliso."

Kuthe ke esathetha njalo uDyakalase neNgonyama iphula-phule ngenyameko enkulu kwagqitywa ukufulela.

Ithe iNgonyama, "Umsebenzi uya lambisa. Ngoku ndiya velana nabantu bam abamana ukukhalaza ngomsebenzi. Ma sitye. Wena zamisa inyama lo gama ndihlayo endlwini."

UDyakalase uphangise msinyane ukuhla esigeyiyeni wagxalathelana ukuya embizeni.

Kwesi sithuba kuvakele umgqumo wengqumbo. "Andinakho ukuhla! Ndiyeke ndihambe! Wa msila wam! msila wam omhle ongate ni?"

Suka uDyakalase waphendula loo nto esitya njalo wathi, "Kwenzeka ni? Kuthe ni umHlekazi elibele kangaka nje?"

"Umsila wam ubanjiwe! Uwuthungele ngokuqinileyo. Hayi umsila wam! "Akungebi yinyaniso oko," utshilo,

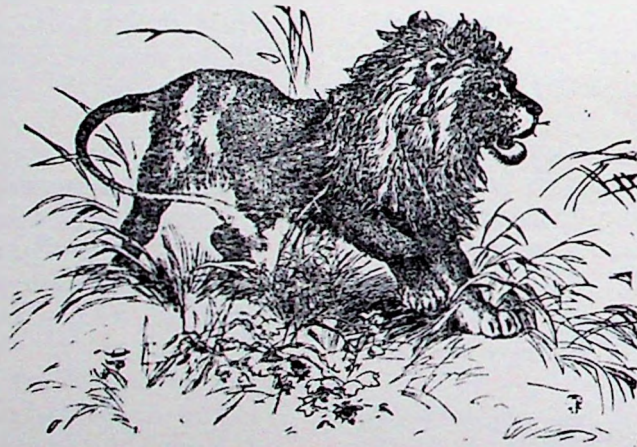
uDyakalase obonakele ngathi wothukile.  
“Ngokwam ngokwam be ndingeze ndi-  
kwenze oko. Kodwa ke kakade koku  
kukhanya!” Uthe esitsho wabe esitya  
kancinane.

“Ndiyeka ndihambe!” igqume yatsho  
iNgonyama.

“Kulungile,!’ uphendule watsho u-  
Dyakalase, kuba ebesel’ eyigqibile inyama.

“Kodwa ke ndiya kukhe ndiye kumme-  
lwane wakho ndiye kuboleka isitshetsho  
esifanele oku. Kuba kaloku kufuneka  
ndingawenzakalisi umsila wakho.”

Naanko ke uDyakalase ebaleka; akaze  
anqumame wada wasinda wasekhaya.  
Kuba wayesazi mhlophe ukuba iNgonyama  
ayinangozi kunekhululekileyo, ngo-  
kukodwa xa imbiza izé.





The Friendly Frog  
ISele elinoBuntu

## THE FRIENDLY FROG

A man and his wife went out one day to hoe their mealiland.

"Let us leave the children at home," said the wife. "They are heavy and we must carry our hoes."

The husband agreed to the mother's advice; but the children were small and could not be allowed to wander around the kraal because the Sea-birds often came to the neighbourhood and they were known to steal children. So the parents placed the three little girls in a basket, fastened the lid and went to their work.

After a time Nontlophe the eldest said to her sisters:

"This basket lets in no light. Let us see whether we can bite through the rope that fastens the lid."

The children then began to gnaw the thin rope and before long had opened the basket and were running about in the sunlight.

Suddenly there was the swish of wings and a huge Sea-bird swooped down, took Nontlophe in its beak and flew away with her while her sisters rushed to hide in the shelter of the basket.

The Sea-bird carried Nontlophe over the field where her parents worked.

"Help me!" sang the girl. "I am going with the Sea-bird!"

The mother heard the voice. "Isn't that the voice of Nontlophe?" she asked her husband.

"How can it be?" he answered. "The basket in which the children were hidden was well closed. Let us finish our work before the day is old."

Meanwhile the Sea-bird had taken the girl to a cave beside the sea, and had gone to tell the other birds of the choice meal it had found. Nontlophe sat crying bitterly. Before long a shadow fell across the opening and a huge Frog entered.

"Kwaak! Kwaak! Who are you?" he said.

"I am Nontlophe. Please take me home! Please take me home!"

## ISELE ELINOBUNTU.

Kuthe ngamhla uthile indoda nomkayo baphuma ukuya kuhlakula intsimi yabo yombona.

"Ma sibajiye abantwana ekhaya," utshilo umkakhe. "Kuba banzima saye simelwe kukuthwala amagaba ethu."

Indoda ivumile ukulithabatha icebo lomzalikazi. Kodwa abantwana babe-se lula bengenakuvunyelwa ukuba bahamba-hambe ngasemzini lowo; kuba amagaba-ngaba aselwandle abekholisa ukuza kweso sithuba esaziwa ukuba aya beeba abantwana. Bathe ke abazali bazibeka engobozini iintombazana zontathu, basibophelela isiciko baya emsebenzini wabo.

Kuthe emva komzuzu uNontlophe eyona inkulu wathi, kubasakwabo: "Le ngobosi ayingenisi kukhanya. Ma khe sibone ukuba asingeyilumi siyifunqule na intsontelo ebophe isiciko." Baqalile ke abantwana ukugqenya loo ntsontelo ibityileyo. Kuthe kungekabi kudala bayivula ingobozi, baza bamana bebaleka elangeni.

Kuthe ngesiquphe kwavakala ukutswila kwamaphiko, kanti oko kukuqiwula kwe-ngaba-ngaba elikhulu laselwandle. Limthabathile uNontlophe ngomlomo walo lababa lemka naye xefikweni abasakwabo besadyuduzela besiya kuzifihla engobozini.

Ingaba-ngaba lamthwala uNontlophe ladlula naye phezu kwentsimi leyo babe-sebenza kuyo abazali bakhe.

"Ndincedeni!" icule yatsho intombazana. "Ndiyemka nengaba-ngaba!"

Unina ulivile ilizwi wavakala esithi, "Kuthe ni na ngathi lilizwi likaNontlophe nje elo?"

"Ingenzeka njani loo nto?" iphendule yatsho indoda. "Ingobozi abebefihlwe kuyo abantwana ibivaleke kakuhle. Ma sigqibe umsebenzi wethu ingekaqini imini."

Ngeli xefa ke ingaba-ngaba laliyise emqolombeni intombazana ngaselwandle; laza ke laya kuhlabela ezinye iintaka ngesidlo esinencasa elisifumeneyo. UNO-

“ What will you give me if I take you ? ”  
“ I will give you mealies,” said the girl.  
“ But I don’t eat mealies.”  
“ Then I will give you kafir-corn.”  
“ But I don’t eat kafir-corn.”  
“ I will give you *umvufo* ! ”

The Frog smiled.

“ Kwaak,” he said, “ I like *umvufo*.  
Jump into my mouth and I will carry  
you home ! ”

The Frog hopped quickly over the hills  
and as the sun went down he reached  
Nontlophe’s home. The girl jumped  
out of his mouth and ran to tell her  
parents her adventure. They were so  
pleased to see her that they did not punish  
her and were pleased to welcome and feed  
the friendly Frog who after that day often  
visited their home.

ntlophe wahlala wakhala ngokukrakra.  
Kuthe kungekudala kwawa isithunzi  
ekungeneni komqolomba, kwaza kwangena  
iselekazi elikhulu.

“ Kꞑo ! kꞑo ! unguḡani na ? ” livakele  
lisitfho.

“ NdinguNontlophe ; nceda undigodu-  
se, nceda undigoduse.”

“ Uya kundinika nto ni na ukuḡa ndi-  
kugodusile ? ”

“ Ndiya kukunika umbona,” itfshilo  
intombazana.

“ Kodwa ke andimtyi umbona.”

“ Ndiya kukunika amazimba ke.”

“ Kodwa ke andiwayi amazimba.”

“ Ndiya kukunika umvufo.”

Isele lancuma lathi, “ Kꞑo, ndiyawu-  
thanda umvufo. Tsibela apha emlonye-  
ni wam ndize ndikugoduse.”

Isele litsiḡa-tsiḡe ngokukhawuleza  
phezu kweenduli kwathi xa libantu-ḡahle  
laya kugaleleka ekhayeni likaNontlophe.  
Intombazana ithe ta emlonyeni walo ya-  
ḡqotsa ukuya kuxelela abazali ḡayo  
amaḡona-ndenzile ayo. Bavuyiseka ku-  
kuyiḡona kanga ngokuba abazanga  
ḡayohlwaye, kodwa ḡathakazelela ukupha  
isele elinoḡuntu elathi emva kwaloo mini  
kwaḡa futhi lihambela ekhayeni laḡo.





Phenyane  
UPhenyane

## PHENYANE.

### (A BANTU FOLK-STORY)

There was once a girl named Phenyane. On the eve of her wedding-day she and two friends went out to gather evergreens to make the huts at the kraal look beautiful, and so eager was each to obtain the finest sprays that the girls separated. The path Phenyane took led to a wide ravine, and there, skinning a horse with a very big thorn as a knife was a terrible *Umkholonjane* (a creature, half man, half animal).

When the *Umkholonjane* saw Phenyane he called her, asked her what she sought, and told her that if she waited until he had finished his work he would show her where the finest evergreens grew. Afraid of displeasing the fearsome creature, the girl agreed to wait, but, to her horror, the *Umkholonjane* made a bag of the horse's skin, pushed her into it and sewed it up.

For many miles the *Umkholonjane* walked with the girl in the bag, pricking her through it with the great thorn to make her sing. Phenyane sang gladly to avoid further prickings and her captor was delighted.

After some time they came to the kraal of Phenyane's future husband's father. Here all was in readiness for the first part of the wedding. An ox and four fat sheep had been slaughtered, beer had been brewed, and all the neighbours were making merry at the kraal.

"What have you in your horseskin bag?" called someone after the *Umkholonjane*.

"Something that sings beautifully," he replied. "Let it sing for us while we wait for the wedding party," all called.

"If you give me fat meat I shall," answered the *Umkholonjane*.

Now everyone was so anxious to hear the singing bag that the monster was given choice pieces of meat. He then tapped the bag gently and said, "Sing, my bag."

But no noise came, so he pricked the girl so hard that she began to cry. Then he whispered, "Sing loudly, then softly."

Phenyane sang: "I went to gather ever-

## U-PHENYANE. INTSOMI YABANTU.

Kwaye kukho intombazana egama lingu-Phenyane. Kuthe xa aza kutjhata wathi yena nabalingane bakhe ababini baphuma ukuya kufuna iminxeba ukuze bahlaziye inkangeleko yezindlu zomzi ibe ntle. Baye bekhwelezelana elowo efuna ukugqwesa omnye kanga ngokuba amantombazana lawo ahamba ngokuhamba. UPhenyane uthabathe indlela esinga kumwonyo obanzi. Apho ke kwakukho umkholonjane (isilo esingumntu ngenxanye nesilo ngenxanye) owoyikekayo. Ufike sihlinza ihase sisebenzisa ameva amakhulu endaweni yesitshetshe.

Uthe umkholonjane wakumbona u-Phenyane wambiza wambuza akufunayo. Umkholonjane ke umxelele ukuba xa angathi ahlale alinde ade agqibe ukuhlinza ihase uya kumbonisa apho eyona minxeba mihle ikhoyo.

Ithe ke intombazana ngokoyika esi silo soyikekayo yavuma ukuba ilinde, kodwa yothuka yancamisa. Kuba umkholonjane weenza inxhova ngofele lwehase, wamnyanzela kuyo wayithunga.

Umkholonjane wahamba isithuba seemayile ezininzi uphethe intombazana ngenxhova, uhamba umhlaba ngaloo mevakazi makhulu, uthi ke ngokwenje njalo umenze ukuba acule. UPhenyane uvume ngentumekelelo ukuze asinde ekuhlatyweni, waza ke umthimbi wakhe wakholiseka.

Emva kwethuba elithile bafika emzini owawuza kuba ngokayise-zala kaPhenyane Kwaye kuse kulungiswe kade ukulungiselela ukuqaleka komtshato. Kwakuxhelwe inkabi neegufa ezityebileyo ezine, kwasilwa utywala, baye bonke abamelwane bezigcobisa emzini apho.

"Unanto ni apho enxhoweni yofele lwehase?" umemeze watsho omnye umkholonjane.

"Yinto evuma kamnandi," watsho ukuphendula.

"Ma khe isivumele lo gama sisalindele impi yomtshato," batsho bonke.

greens, and the monster stole me and put me in this bag. My name is Phenyane!"

Everyone loved the sweet voice but none heard the last words as the girl had spoken them so softly. The *Umkholonjane* was given beer and reluctantly the people let him go on his way.

Not long afterwards the *Umkholonjane* and Phenyane came to the kraal of the girl's father, where the second part of the wedding was to be held. Here, too, many had gathered, and an ox and several sheep had been killed.

"What have you in the horse-skin bag?" asked Phenyane's father.

"A beautiful song bird," said the monster.

The missing girl's father was surprised and said, "Let us hear it."

"Only if you give me fat meat!" answered the *Umkholonjane*. So the meat was promised and again Phenyane sang.

"How like my daughter's voice that sounds!" said the man.

"What kind of children have you, that you think they live in horse's skins?" replied the monster. "Give me the meat you promised!"

The old man was suspicious, so covering the fat meat with salt, he brought it to the *Umkholonjane*. The greedy creature gulped it down. Then, suddenly, he became very thirsty.

"Give me beer, give me beer!" he called; but no one seemed to hear him. Then so loudly did he call that one of the women answered: "Only if you go to the stream and bring me water from the pool where no frogs live!"

The *Umkholonjane* took the pail and hurried to the stream.

"Sing, frogs, sing!" he called, to find out whether there were any frogs in the pool.

"Kwaak! Kwaak! Kwaak!" came the answer.

Again and again he asked and received the same reply, until at last he reached a pool where there were no frogs. He then dipped the pail into the muddy water and

"Ukuba nindipha inyama etyebileyo ndiya kwenje njalo," waphendula watsho umkholonjane.

Ke kaloku wonke umntu wayenxhamele ukuva inxhowa evumayo, saza ke ngoko isilo sanikwa ezona ziqaso ziphambili zenyama. Uthe ke umkholonjane wathinta inxhowa kuhle wathi, "Vuma xhowa yam." Suka akwavakala sandi. Uthe ke umkholonjane wayihlaba kakhulu intombazana kanga ngokuba ivakele ihlahlamba. Usebezile ke esithi, "Vuma kakhulu, ukuze ke ubuye uvume kancinane." Uthe ke uPhenyane wavuma wathi, "Ndiibe ndiye kuhlenganisa amaqamesi, suka isilokazi sandiiba sandifaka kule nxhowa. Igama lam ndinguPhenyane." Wonke ubani ulithandle elo lizwi limnandi, kodwa akukho wawevayo amazwi oku gqibela kuba intombazana yawasebeza kakhulu. Umkholonjane uphiwe utywala, baza abantu bawuyeka wahamba noko bengathandi.

Kungekudala emva koku umkholonjane noPhenyane baya kugaleleka emzini wosontombi, apho kwakuza kugqityelwa khona umtshato. Kwakhona apha babe baninzi abahlanganiseneyo, kwaye kuxhelwe inkabi yenkomo neegufa eziliqela.

"Uphethe nto ni na kolu fele lwehase? ubuze watsho uyise kaPhenyane.

"Ndiphethe intaka entle eculayo," sitshilo isilo.

Uyise wentombazana eyalahlekayo wamangaliswa wathi, "Ma khe siyive."

"Ndiya kwenje njalo kuphela xa nindinika inyama etyebileyo!" waphendula watsho umkholonjane. Uthe ke wathenjiswa ngenyama leyo, waza ke uPhenyane wabuya wavuma.

"Hayi ukuvakala kweli lizwi ngathi lilizwi lentombi yam!" itshilo indoda leyo

"Bantwana bani aaba bakho ocinga ukuba bahlala ezimfeleni zamahase," siphendule satsho isilo. "Ndinike inyama leyo ubundithembise yona."

Indoda enkulu yaba nojano. Ithe ke yakuba iyithe thinca kunene ityuwa enyameni leyo yayinika umkholonjane. Sithe isilo esinyoluke kunene sayisibiliza.



pulled it out. To his surprise the water ran out through the tiny holes in its sides. So the very angry and excited *Umkholonjane* was forced to mend the holes with clay before he could carry the water to the kraal.

When he arrived at the kraal the *Umkholonjane* was taken to the hut in which he had placed his precious bag and was given beer.

"Let the bag sing again!" all said sweetly.

The monster tapped the bag and a murmur came from it, then he pricked it that Phenyane might sing louder. But she refused to change her tone.

"What is it that will not obey you?" jeered the men and women of the kraal.

"Hit it!" called others. "It cannot feel through the bag!"

His pride hurt, the *Umkholonjane* cautiously cut open part of the stitching of the bag and thrusting his head into the hole to see whether the girl was not ill, he yelled: "Sing loudly!"

But he had hardly said the words when a cry broke from his lips and he bounded out of the hut followed by a swarm of angry bees. On and on he ran, the bees stinging him as he went, until exhausted he lay down in the forest. So much and so badly was he stung that he became so swollen that he resembled a tree and a woodcutter chopped him in two. Meanwhile the girl who had been taken from the bag when the bees had been placed in it was far away at the kraal of her husband's father, and soon was happily married.

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isikhalo esiphuma emilebeni yawo, suka wagqotsa ukuphuma endlwini ulandelwa libubu leenyosi. Ubaleke njalo inyosi zithe qho ziwusuzela, wada wathi ngokudinwa walala phantsi ehlathini. Zawusuzela kakhulu ngokokude udumbe ube ligam-gam elifana nomthi, suka umgawuli wawufunqula kubini. Lo gama wonke intombazana eyayikhutshwe enxhoweni xefikweni iinyosi zafakwa kuyo yayise ikude emzini woyise-zala. Kuthe kamsinyane yatshata kakuhle.

Kuthe ke kungekabi phi sanxanwa kakhulu.

"Ndipheni utywala. Ndipheni utywala!" simemeze satsho. Kodwa akukho bani ubonakele ekunakile oko. Uthe ke wamemeza kakhulu kanga ngokuaba omnye kubafazi waphendula wathi: "Kuya kwenziwa oko kuphela xa uthe waya kundifunela amanzi emfuleni apho kungalili sele!"

Umkholonjane waliqubula ithunga wanxhama ukuya emfuleni.

"Vumani, masele, vumani!" umemeze watsho usenzela ukuba uqonde uku9a kukho masele akhoyo na equleni.

"Kro kro kro!" itshilo impendulo. Futhi-futhi ubuzise weenje njalo, kodwa ufumene kwaloo mpendulo. Ude ke ekugqibeleni waya kufika equleni elingenamasele. Uthe ke vuntyu ngethunga emanzini anodaka walikhupha. Akamangaliswa ngakho kukubona amanzi evuza kwiintunjana ezincinane ezisemacaleni ethunga. Uthe ke umkholonjane nge-ngqumbo enkulu nangobudyudu-dyudu wazitywina iintunja ezo ngodongwe phambi kokuba uwase amanzi kuloo mzi.

Uthe umkholonjane wakufika emzini apho wathatyathwa wasiwa kuloo ndlu ubuSeke kuyo inxhowa yawo exabisekileyo waza waphiwa utywala. "Kha utsho ivume kwakhona inxhowa yakho!" batshilo bonke ngokuthambileyo. Sithe ke isilo sayithinta inxhowa suka kwavakala ukumbombozela okuvela kuyo. Uyithe ke qhubukufu ukuze uPhenyane avume kakhulu. Kodwa akavumanga ukugugula ilizwi lakhe.

"Yinto ni na le ingavumiyo ukukuthobela?" Bahlekisa batsho amadoda nabafazi baloo mzi. "Yibethe!" bavakele besitsho abanye. "Ayiva kuba isenxhweni!"

Wakuba umkholonjane uthile amandla, uthe ngobulumko waqhaqha indawana yomthungo wenxhowa. Uthe wakunya-nzela intloko yawo entunjani ukuze ubone nokuba intombazana ayiguli kusini na, wamemeza usithi, "Vuma kakhulu!" Kodwa akubanga mzuzu mdala kwavakala



Bavuma the Giant  
UBavuma isiGebenga

## BAVUMA THE GIANT.

Long long ago, on the edge of a thick bush, there lived a woman named Mganto. Her husband was dead, and she had only one child, a daughter named Khanya, whom she loved very much. Together Khanya and her mother looked after their kraal, herded their cattle and goats, and, in season, kept their mealie land in order.

One summer's morning when the mealies were tall enough to have the soil around their roots loosened Mganto called her daughter.

"To-day," she said, "our neighbours are coming to *lima* (hoe) in our mealie land. I will be working there, but you must see that the red-and-white calf does not get to its mother. Then, when the sun is hot, milk the cow and bring a calabash of milk mixed with *amasi* (thick milk) to the land. Remember to take the path around the edge of the bush.

Khanya did as she had been told. She watched the red-and-white calf carefully all morning; then at midday, when the sun was high in the heavens, and the little cow came home, she milked it and poured the milk into the calabash. Then, taking the shiny brown gourd on her shoulder, she set off towards the mealie land.

The way to the land was long, and the day was hot, so, weary, Khanya sat down to rest where one path led round the bush and the other under the cool trees. As she looked at the shady path she wondered at her mother's words. They had often taken that road together. Why must she go the long way round to-day? Surely, she thought, her mother must have made a mistake? Accordingly when she felt rested she took the forest path to the land. Hardly was Khanya in the bush when she heard a rumble. She had seen no storm clouds, so she was greatly surprised. The noise drew nearer. Then with awful suddenness she saw a huge Giant approaching. The girl turned to run, but before

## U-BAVUMA ISIGEBENGA.

Famlibe kakhulu embambeni yodada olumnyama, kwakukho umfazi ogama linguMganto. Indoda yakhe yayibubile; waye enomntwana omnye, intombi egama linguKhanya awayeyithanda. UKhanya nonina babegcine umzi wabo, besalusa iinkomo neebokhwe, ze ngamaxeja athile balungise umbona wabo emasimini.

Kuthe ngenye intsasa ehlotyeni, xefikweni umbona ubuse umde ngokwaneleyo ukuba ufukunyiselwe, uMganto wabiza intombi yakhe.

"Namhla nje," watfho, "abamelwane bethu baza kulima entsimini yethu yombona. Ndiya kuba ndisebenza apho, ma ze ke wena ukhangele ithole clinco lingayi kwaanya kunina. Ke xefikweni ilanga se lifufu, ma ze usenge iinkomo ukuze uzise umnqhumfelo ngeselwa entsimini. Ma ze ukhumbule ukuhamba ngendlela ejikela embambeni yodada."

UKhanya weenza nje ngoko watyelwa ngako; walalusa ithole elinco kakuhle yonke intsasa. Kuthe ke ngentlazane, xa ilanga liphakamileyo esibaka-bakeni eku-buyeni kwemazi yenkomo wayisenga walutha ubisi eselweni. Uthe walithwala emagxeni iselwa eligwangqa bukhanya, wemka wasinga entsimini yombona.

Indlela esinga entsimini yayinde, imini ifufu. Uthe ngokudinwa wahlala phantsi ukuba aphumle ekuhlangenani kweendlela enye icanda eludadeni, enye phakathi kwemithi enomthunzi. Uthe akuqwalasela indlela enomthunzi wemithi wamangaliswa ngamazwi kanina. Bebekholisa ukuthabatha loo ndlela kunye. Ajikeleze ngendlela ezungulezayo namhla nje ngokuba kuthe ni na? Ngenene ma kabe unina uphazamile. Weenje njalo ukucinga.

Uthe ke akuziva ukuba sel' ephumle wathabatha indlela yehlathi ukusinga entsimini. Akubanga kudala uKhanya eseludadeni xefikweni weva ukuzongoma. Ubengakhanga wabona mafu andudumo; waza ke ngoko wamangaliswa kakhulu. Ingxolo yaya isondela. Suka ngesiqophe

she could take a step she felt herself in the grip of a huge hand.

"Who are you?" growled the giant.

"Khanya," she whispered in horror.

"Ha! Ho!" he boomed. "Khanya carries *amasi*! Khanya drinks *amasi*! But Bavuma eats all women who drink *amasi*!" And with these words he swallowed the girl.

For a long while Mganto and her friends waited for Khanya. Then they ate the meat and *umnqhufo* (stamped mealies) that Mganto had provided, and went home.

"Where can the child be?" cried Mganto. "She has always done as I have told her!"

"Perhaps the cow came home late!" said her friends, and for a while the woman was comforted.

But when Mganto reached home and found the cow in its kraal and no Khanya to comfort her, she was greatly distressed. In the sand she saw the girl's footprints and without putting down her hoe she followed them.

When Mganto reached the bush it was getting dark, and it was with great difficulty that she could trace her child. She was bending over the marks in the dust when she heard a growl and, on looking up, beheld the giant.

"Ha! Ho!" roared Bavuma. "Another drinker of *amasi*! What seek you?"

"Where is Khanya? Where is Khanya?" screamed the frightened mother. "Give me my child!"

"Ha! Ho!" growled the Giant again. "You may go to her!" and he swallowed Mganto.

Bavuma was now very happy. He did not often find women who drank *amasi* in his forest, and knowing Mganto as Khanya's mother he had an excuse for eating two people. Contented, he lay down to sleep. But he did not sleep for long. He was awakened by sharp pain. Never had he felt such a pain since the time when as a boy, he had swallowed a hedgehog. He howled and jumped about until the

wathana nqiphu nengxilimbela yesigebenga simhlangabeza. Intombazana yajika ukuba ibaleke, kodwa phambi kokuba ithabathe nonyawo olunye yaziva se ithiwa xhamfu sisandlakazi esikhulu.

"Ungubani na," sivungame satfho isigebenga.

"NdinguKhanya," usebeze watfho eguba.

"Oho!" sababama satfho. "UKhanya uthwele amasi! UKhanya usela amasi! Kakade uBavuma utya onke amankazana asela amasi!" Uthe esitfho waye eyithi simbilili intombazana.

LaBa lixefa elide uMganto nabahlobo bakhe belindele uKhanya. Bada ke bayitya inyama nomqufo awabanikayo uMganto baza bagoduka.

"Angaba uphi umntwana?" uvakele esitfho uMganto. "Kuba asimntu wakha waphambuka kuloo nto ndimxelele yona.

"Mhlawumbi imazi yenkomo ifike kade ekhaya," batfhilo abahlobo bakhe. Kuthethe okomzuzwana wafumana wathomalala umfazi. Kodwa uthe uMganto akufika ekhaya azifumane iinkomo zisebuhlanti uKhanya engekho oyintuthuzelo yakhe waabuhlungu kakhulu. Uthe akubona umkhondo weenyawo wathi engalibekanga negaba walandela loo mkhondo.

Uthe uMganto efika eludadeni kwaBa se kuratyela. KuBe nzima ke ngoku ukulanda umntwana lowo. Uthe esaqolozele umkhondo weenyawo ezo eluthulini weva ukuvungama. Uthe akuth' ukuth' ukukhangela phezulu wathana nqwakanqwa nesigebenga.

"Oho ho!" wagquma watfho uBavuma, "Naanku omnye umseli wamasi! Ufuna nto ni?"

"Uphi uKhanya? Uphi uKhanya?" wahlahlamba watfho umzalikazi esoyika. "Zisa umntwana wam."

"Ho ho!" sagragrama satfho isigebenga kwakhona.

"Landela yena nawe!" Sithe sisitfho saye simthi simbilili uMganto.

UBavuma ngoku wonwaba kakhulu, kuba ubengakholisi kufumana mankazana asela masi ehlathini lakhe. Uzithethelele

forest shook. Then with a sob he tottered to the ground and died.

As Bavuma fell there was a dull grating noise and a hole opened in his side. Out of it came Khanya and her mother, the latter still carrying the hoe with which she had caused the monster so much pain. Mganto and Khanya left their kraal beside the bush and went to live far away. But Khanya was never again disobedient, and never was *amasi* found in their kraal.

ngokuthi uyazi ukuba uMganto ngunina kaKhanya ngoko ufanele ukubatya bobabini. Akuba ekholisile wanqhenqha ukuze alale. Kodwa akalalanga thuba likhulu. Uvuswe lihlabane elibukhali. Akazanga eve hlabane lifana nelo ukususela ebukhwenkweni bakhe oko wakha wagnya ingulube. Wakhonkotha watsibatsiba lada ihlathi lanyikima, waza ke wathi efixiza wec folokohlo emhlabeni wafa.

Uthe esiwa nje uBavuma kwaye kuvakala ingxolo ephaxa suka kwadaleka umxhuma ecaleni lakhe. Kuthe gqi kuwo uKhanya nonina, unina lo esaphethe ikhuba waathi ngalo wasivisa iintlungu ezinkulu isigebenga. UMganto nonina bafuduka emzini wabo kufuphi nodada baya kuhlala kude lee. Kodwa uKhanya akabuyanga aswele imvo, akwaze kubuye kwalanywe amasi emzini wabo.





Nomanyanga  
UNomanyanga

## NOMANYANGA

(THE GIRL WHO GREW THIN.)

There was once a girl named Nomanyanga who went out to look for work. After searching some time she was hired to plant kafir-corn in a neighbouring land.

Nomanyanga seemed happy about her work but when the corn was tall enough for the field to be hoed, her parents became worried.

"Our daughter is working too hard," they said. "See how thin she has become."

"But," said Nomanyanga's employer, "see what a small land it is!" Accordingly the parents were greatly puzzled.

Now the reason for Nomanyanga's thinness was this. Every day when she had been in the field a short time she would hear her name called and a terrible *imbulu* (animal) would appear.

"Carry me to the water, Nomanyanga!" it would command.

"Take me to the field!"

And although the water was far from the land the girl had to carry the creature on her shoulders, otherwise it would snarl at her and hit her.

When they reached the field it would say: "Who's hoe is that?" and if Nomanyanga did not reply: "It is yours!" the Gogga would hit her.

The same would have to be said of the dish she carried and of her food: and because she had said, "It is yours" the Gogga would eat all Nomanyanga's food. The creature would then make her carry it to a cool place where it could sleep. It was small wonder therefore that Nomanyanga grew thin.

One day the Gogga hit the girl so hard that the mark still showed on her face when she returned home, and afraid though she was of the Gogga's threat to punish her if she should tell of its existence, she told her mother and father what had occurred.

## U-NOMANYANGA.

INTOMBAZANA EYABITYA NGO-KUBITYA.

Kwaye kukho intombazana egama linguNomanyanga eyaphuma ukuya kufuna umsebenzi. Emva kokufuna ixefa elithile yaqeslwa ukulima amazimba kumhlaba ongekude.

UNomanyanga wayebonakala ngathi uchwayithile emsebenzini wakhe, kodwa athe amazimba akuba made ngokwaneleyo ukuba ahlakulwe abazali bakhe bakhathazeka. "Intombi yethu isebenza nzima ngokugqithileyo," batfho. "Kha nibone ukubitya kwayo."

Umqefi kaNomanyanga uthe, "Kodwa khangelani ukuba mncinane komhlaba!" Suka ke abazali badideka kakhulu.

Ke kaloku isizathu sokubitya kuka-Nomanyanga saye sisesi. Yonke imihla xefikweni asentsimini ixefana elifutshane ubesuka eve igama lakhe libizwa, suka kuthi thu imbulu eyoyikekayo.

"Ndibeleke undise emanzini, Nomanyanga!" ibisuka itfho. "Ndise emasimini!" Ebesithi ke noko amanzi akude entsimini apho, intombazana inyanzeleke ukuba isibeleke eso silo, kungenjalo sisuke simsinekele simbethe. Ebesakuthi bakufika entsimini apho sithi: "Likhuba likabani eliya?" Aze athi uNomanyama akungaphenduli ngokuthi "lelakho" lisuke igqwira elo limbethe. Kube kukwanjalo ngesitya sokutya esithweleyo intombazana. Ibisithi ke yakuba intombazana ithe, "Kokwakho" lisuke igqwira likutye likukhothulule konke ukutya kukaNomanyanga. Inkewu leyo ibisuka iyinyanzele ukuba iyithwale iyise endaweni epholileyo apho inokulala khona Kwakungemangaliso uthe ni ke ngoko ukuba uNomanyanga abitye ngokubitya.

Ngenye imini igqwira elo layibetha intombazana kanga ngokuba kubonakale isibavu ebusweni bayo xefikweni yagodukayo. Ithe noko izoyikayo iintsongelo zegqwira elo ngokuyohlwaya xa ithe yalixela yabaxelela noko ooyise nonina okwenzekileyo.

"Ho!" said they, and then the girl's brother made a plan.

He went to the land at sunrise and dug a great hole and in it he hid with his assegias and dogs.

When Nomanyanga had been working for some time her brother heard a loud voice call: "Nomanyanga! Come and carry me to the water."

"I will not carry you," said the girl.

"Then I'll carry you there and drown you," said the terrible *imbulu*.

It came towards Nomanyanga and was just about to catch her up when an assegai came from the hole and pierced it to the heart, and as the creature rolled over dead the dogs pounced upon it and tore it to pieces. After that day no *imbulu* was ever seen again in that field and Nomanyanga grew plump once more, but she never ventured to hoe alone.

"Awu!" batsho. Uthe ke umnakwabo ntombazana weenza icebo. Uye emasimini ukuphuma kwelanga, wemba umxhuma omkhulu, waza wazifihla kuwo egufe umkhonto nezinja zakhe.

Uthe xa uNomanyanga ebesel' esebenza ithuba elithile umnakwabo weva ilizwi elikhulu libiza lisithi, "Nomanyanga! yiza kundibeleva undise emanzini."

"Andisayi kukubeleva," yatsho into mbazana. "Xa kunjalo ndiya kukuthwala ndikuse apho emanzini, ndifike ndikuntywilisele," itshilo imbulu.

Ibonakele isiza kuNomanyanga yathi xa kanye iza kumbamba kwavela umkhonto emnxhuneni wayityhutyha-tyhutyha wayakuma ngentliziyo. Ithe inkewu leyo xa igqusalazayo zafika izinja zayichwisa zayigqibezela. Emva kwaloo mini akukho mbulu yakha yabonwa kwakhona kuloo ntsimi, waza uNomanyanga waanesiqu kwakhona. Kodwa akazanga abuye alinge ukulima yedwa.







Nompunzazana  
UNompunzazana

## NOMPUNZAZANA.

There was once a woman named Nompunzazana. She had three children and together they lived on the edge of a forest.

Now in that part of the country lived many cannibals. And so many were they and so fierce that Nompunzazana was obliged to make her children and herself a house in a tall tree.

One day Nompunzazana went into the forest to look for food. "Listen, my children," she said as she left the tree. "Let no one come into our house while I am away."

Nompunzazana had not been away from her home very long before a cannibal approached the tree:

"Children of Nompunzazana," he sang: "Let me come and comfort you."

But the voice of the *izim* was gruff and the oldest child cried:

"Go away! You are not our mother. I know by your voice that you are a greedy *izim*."

"Ha! Ha!" laughed the cannibal. Then he slipped away to the woods where he ate a herb to soften and sweeten his voice. He then returned to the tree.

"Children of Nompunzazana," he sang, in a voice as sweet as their mother's. "Let me come and comfort you."

"Come quickly, our mother," said the children. And the *iZim* began to climb the tree.

But just at that moment a man approached with his dogs and his axe and sticks. As quickly as he could he hit the *iZim* off the tree trunk and set his dogs on him. And by the time Nompunzazana returned with the day's food the wicked *izim* had been torn to pieces and the children were safe, never to talk to strangers again.

## U-NOMPUNZAZANA.

Kwaye kukho inkazana egama lingu-Nompunzazana. Yayinabantwana abathathu ababehlala embambeni yehlathi.

Ke kaloku kuloo mmandla kwakukho amazim amaninzi. Ayemaninzi esoyikeka kanga ngokuBa uNompunzazana wanyanzeleka ukuBa abakhele indlu abantwana bakhe kunye naye kumthi omde.

Kuthe ngamini ithile uNompunzazana waya ehlathini esiya kufuna ukutya. "Phula-phulani bantwana bam," utshilo ekumkeni kwakhe apho emthini. "Ningavumeli mntu ungena endlwini yethu lo gama ndingekhoyo."

Akubanga kudala uNompunzazana emkile ekhayeni lakhe, naalo izim lisiza emthini lafika lathi, "Bantwana baka-Nompunzazana, ndivumeleni ndingene ndize ndinonwabise." Kodwa ilizwi lezim lalirabaxa, suka omkhulu umntwana wadanduluka esithi, "Hamba umke. Akunguye uma wethu. Ndiya kuva ngelizwi lakho ukuBa ulizim elinyolukileyo."

"Ha ha!" lihleke leenje njalo izim. Suka ke lathi nyebelele laya kutsho emahlathini apho, laza latya umchiza ukuze lithambise ilizwi lalo. Lithe ke labuyela kwa semthini.

"Bantwana bakaNompunzazana," livume latsho ngelizwana elimnandi nje ngelo lonina. "Ndivumeleni ndingene ndinonwabise."

"Ngena msinyane ma wethu," batsho abantwana. Lithe ke izim laqala ukunyuka emthini.

Kodwa kuthe ngelo xefa kweza indoda nezinja zayo kwa nezembe neentonga zayo. Ngokukhawuleza okukhulu yalibetha indoda leyo yaliwisa emthini yalifunza ngezinja zayo. Kuthe ngexefa abuye ngalo uNompunzazana nokutya kwemini, laye izim elikhohlakeleyo liqwenqwe laaziiqwenga, baza abantwana basinda, baza bayaleka ukuze baphinde bathethe nabantu basemzini.



The Two Sisters  
OoDade aBaBini

## THE TWO SISTERS.

There were once two sisters, the older named Nogqwafu and the younger Nomvume, and they lived happily with their parents in a big kraal close to a river.

One day Nomvume said she wanted to see more of the world than the paths she traversed daily to the spring, the mealie-land and the bush where she went to collect wood, so she set out on a journey towards the distant hills.

Nomvume had not gone far when she met an old woman supporting herself on a smooth black stick.

"Where are you going, mother?" asked the girl.

"Far, far," wailed the old woman, "but I cannot see, wipe my eyes, wipe my eyes!"

The kind-hearted Nomvume did as she had been asked, wiped the old lady's eyes with the corner of her blanket, and was about to go on her way when her new acquaintance said:

"You are a kind girl. Take my advice and do to everyone you meet as you have done to me!"

The girl went along singing when suddenly she met a second woman older than the first.

"Where are you going, mother?" asked Nomvume.

"Far, far. Will you carry my bundle?" replied the crone.

Willingly Nomvume took the bundle, poised it on her head and accompanied the old woman to a spot where a dozen paths intersected.

"Thank you!" said the girl's companion. "Now I must go! But you are a kind girl. Take this salt and do to everyone you meet as you have done to me." And opening her bundle she gave Nomvume a tiny parcel of salt.

After Nomvume had walked some distance she met a huge frog. "Kwaak! Kwaak!" croaked the Frog, and Nomvume felt a little afraid.

"Whither go you?" asked the girl.

## OODADE ABABINI.

Kwaye kukho oodade ababini igama lomkhulu nguNogqwafu omncinane ngu-Nomvume. Baye behlala ngokonwaba nabazali babo kumzi omkhulu okufuphi nomlambo.

Ngenye imini uNomvume uthe ufuna ukukhe abone ilizwe ngokubanzi ngaphezu kwezi ndawo bahlala bezihamba imihla yonke ezinje ngasemthonjeni, emasimini, nasehlathini apho bebesiya kutheza khona iinkuni. Uthe gwiqi ke wahamba esinga kweleentaba.

Akahambanga thuba lide uNomvume xefihweni wahlangana nexhegokazi lisi-melela ngentonga emnyama.

"Uya phi na?" ibuze yatfho into-mbazana.

"Ndiya kude kude," lankenteza latfho ixhegokazi. "Kodwa andiboni. Sula amehlo am. Sula amehlo am."

UNomvume weenza nje ngoko acelwayo wasula amehlo exhegokazi ngesondo lengubo yakhe. Uthe xa aza kuhamba wathi umlingane wakhe omtfha, "Uyintombazana enobubele. Thabatha icebo lam wenze kuho bonke oya kuhlanguana nabo nje ngoko wenzileyo ngako kum. Intombazana yahamba ivuma. Ithe isahamba njalo ingalindele lutho yathana gaga nexhegokazi elidala kuneliya lokuqala.

"Uya phi na?" ubuze watfho uNomvume.

"Kude, kude. Ungandithwalela inyanda yam?" laphendula latfho ixhegokazi.

UNomvume uthabathe inyanda yeenkuni ngentumekelelo wayingcekelela entloko waphleka ixhegokazi elo bada baya kufika engxaka-ngxakeni yokuhlangana kweendlela ezininzi. "Ndiya bulela," utfhilo umlingane wentombazana. "Ngoku ma ndihambe. Kodwa ke uyitombazana enobubele. Thabatha le tyuwa. Ma ze wenze kuho bonke nje ngoko wenzileyo kum." Utfho wakhulula inyanda yakhe, waza wamnika uNomvume isiqhunyana setyuwa esincinane.

"Kwaak! Kwaak! Very far; and I am hungry," said the Frog. "You must make *umphothulo* for me!"

Because she remembered the old woman's advice Nomvume made the *umphothulo* and in it she put some of her present of salt.

When the Frog had eaten his *umphothulo* he was delighted. "Nomvume, you are a kind girl," he said. Now I will give you some advice. Take this bag of kafir-corn and follow this path until you come to a cave. In the cave lives Namba, a huge serpent. He will not be there when you arrive, but near the mouth of the cave you will find a hollow stone. Make *umphothulo* of this corn, place it in the hollow and wait until the snake comes." When he had spoken the Frog hopped and jumped until he was out of sight.

When Nomvume reached the cave she did as she had been told. Hardly had she placed the porridge on the stone when there was a sound like approaching thunder and the great Namba slid into the cave, went to the stone, tasted the *umphothulo* and then called: "Puff! Puff! who has made such good *umphothulo*? Come out! Come out!"

Trembling, Nomvume came forward. "Well, Nomvume!" he said when he had finished the *umphothulo*. "You have fed me well. In the cave you will find clothes and necklaces and bracelets. Take all you can carry. For you have pleased Namba."

So, thanking the Snake, Nomvume took the presents and went home. When Nomvume reached home her sister met her.

"What lovely bracelets and necklaces you have, and what fine clothes! Where did you find them?" asked Nogqwafu.

Nomvume explained that they had been presents from the Snake, and at once Nogqwafu became excited. She, too, would seek her fortune, she said. Accordingly she dressed in her best clothes in preparation for the journey.

"Wait a minute!" said Nomvume. "There are some things I must tell you!"

Uthe uNomvume akuba ehambe ithnba elithile wahlangana nesele elikhulu kunene.

"Kro kro!" lipoxozele latjho isele, waza uNomvume weva esoyika kancinane.

"Uya phi na?" wabuza watjho uNomvume.

"Kro kro! Ndiya kude; ndaye ndilambile," latjho isele. "Ndenzele isidudu."

Uthe uNomvume ngenxa yokukhumbula icebo lexhegokazi wasenza isidudu; waza wathi saa intwana yetyuwa ayithabatha kwesaa siqhuma wayesiphiwe. Lithe ke isele lakukhova ukutya isidudu salo laaneliseka.

"Nomvume, uyintombazana enobubele," litjhilo isele. "Ngoku ke ndiza kukunika icebo. Thabatha le nxhowa yamazimba uze ubambe le ndlelana ude ufike emqolombeni. Emqolombeni apho kuhlala inamba eyinyokakazi enkulu. Wena uya kufika ingekabi kho. Uya kuthi kufuphi nomqolomba ufumane ilitye elinesigingqi. Ma ze uthi kulo uphothule la mazimba, uthi ke umphothulo lowo uwubeke esigingqini selitye, ulindele inyoka ide ifike."

Lakuba lithethile isele lasuka laxhumaxhuma latsiba-tsiba lada laya kusithela.

Xesikweni uNomvume wafikayo emqolombeni weenza nje ngoko abeyalelwe ngako. Uthe ewubeka nje umphothulo elityeni kwabe se kuvakala isandi esinje ngendudumo sisiza, yaza inamba enkulu yee nyebelele yangena emqolombeni. Ithe ke yaya elityeni elo, yathi yakuwuba umphothulo yavakala isithi, "Phufu phufu! Ngubani na lo weenze umphothulo olunge kangaka. Phuma, phuma!"

Uthe uNomvume engcangcazela weza ngaphambili.

"Ewe, Nomvume," itjhilo yakugqiba umphothulo. "Udityise kakuhle. Phaya emqolombeni uya kufumana iingufo nezidanga nezacholo. Thabatha kwezo nto kanga ngoko unakho, kuba undikholisile mna namba."

Uthe ke akuba ebulele uNomvume wathabatha czo zipho wagoduka. Uthe

"You tell me things?" laughed her sister. "You are young. Do you think I have never journeyed?"

"But you have never been on this journey and there are things you must and must not do!" said Nomvume.

At this her elder sister became more annoyed: "You are insolent as well as young," she said; and slapping the young girl's face, she hurried away.

Shortly after she had left, Nogqwafu met one of the old women.

"Where is the snake's cave?" she asked.

"Wipe my eyes," wailed the woman.

"Who are you that I should wipe your eyes?" said the sulky girl and she stalked on.

The old woman shouted: "Do always as you have done to me!"

After a short walk Nogqwafu met the woman with the bundle, but would not heed her frequent requests for help. Why, thought she, must an attractively dressed girl carry a bundle.

While the girl was thinking about the alluring presents, she met the huge Frog.

"Make *umphothulo* for me!" said the Frog.

"Who do you think I am that I must feed frogs?" said Nogqwafu.

"Kwaak! Kwaak! Won't you even make *umphothulo* if I show you the way to the cave of Namba?"

The girl looked at the confusion of paths and reluctantly consented to make the *umphothulo*. But she had no salt to put in it and the Frog did not like it. Nevertheless, he gave her a tiny bag of kafir-corn and showed her the way to the cave, telling Nogqwafu what she must do there!

When Nogqwafu entered the cave she found it deserted, and placing the kafir-corn *umphothulo* on the rock as her sister had done awaited the return of Namba.

"Puff! Puff!" said the Snake as he smelled the *umphothulo*. Then he tasted it, "Hiss! Puff! Hiss!" he said in a fury. "Come here, come here!" For the kafir corn the frog had given Nogqwafu

ekufikeni kwakhe uNomvume ekhaya wahlangatyezwa ngudade wafo.

"Ukufo zihle kwezacholo nezidanga zakho kwa neengufo zakho, yeka! Uzifumene phi?" ubuze watfho uNogqwafu. UNomvume umchazele ukufo zizipho ezivela enyokeni, wathi kwa oko uNogqwafu ak'aziva nokufo uphi na. Uthe naye uza kuya kuzifunela izinto. Uthe ke ngoko wanxifo izambatho zakhe elungiselela uhambo.

"Kha wenze kuhle!" utfshilo uNomvume. "Kukho izinto endinga ndingakuxelela zona."

"Undixelele izinto!" wahleka watfho udade wafo. "Ungumntwana. Ucinga ukufo andizanga ndihambe?"

"Kodwa akuzanga uluhambe olu hambo; kwaye kukho izinto ekufuneka uzenzile nekufuneka ungazenzanga," utfshilo uNomvume.

Ngenxa yale ntetho udade wafo wacaphuka ngakumbi. "Uya zicingela kakhulu kodwa umncinane," utfshilo. Uthe akukhov' ukumtywafaza ebusweni udade wafo wakhawuleza wahamba.

Kungekabi kudala ehamba uNogqwafu wahlangana nelineye lamaxhegokazi.

"Uphi na umqolomba wenyoka?" wabuza watfho.

"Ndisule amehlo," linkenteze latfho ixhegokazi.

"Ungubani wena ukufo ndingade ndisule amehlo akho?" yatfho intombazana engazi mntu ibeka phambili. Ixhegokazi lamemeza lisithi, "Ma ze wenje njalo ngamaxa onke kwanje ngokufo wenzile kum." Emva kokuhamba umganyana uNogqwafu uhlangene nalaa mfazi uthwele iinkuni, kodwa akakunanzanga ukujokisa kwakhe efuna uncedo. "Ngokufo kuthe ni na," ucinge weenje njalo, "ukufo intombazana emeva nje ngaye ithwale iinkuni?" Ithe ke loo ntokazi isacinga ngezinto ezinqwenelekayo yahlangana neselekazi elikhulu kunene.

"Ndiphothulele," litfshilo iseke.

"Ucinga ukufo ndingubani mna ukufo ndingondla amasele?" utfshilo uNogqwafu.

had been red, and Namba liked only white kafir-corn.

Nogqwafu did not know the snake was angry, so she came forward gladly; but she had only to glance at his face to know the truth.

“Unkind creature!” he hissed. “You come here not to be kind and to feed me, but to give me bad *umphothulo* and get presents. I will eat you up!”

With these words he reared towards the girl. As quickly as she could she rushed from the cave and did not stop running until she reached home.

“Where are your presents?” asked Nomvume. But Nogqwafu was too ashamed to say a word, and from that day forward she was always kind and obliging to all.



“Kro kro! Akusayi kundenzela nokuba ngumphothulo ukuba ndithe ndakubonisa indlela eya emqolombeni w-namba?”

Ithe ke intokazi yakukhangela ingxakaxaka yeendlela yafumana yayekelela ekuBeni yenze umphothulo lowo. Kodwa yayingenatyuwa yokugalela laza isele alawuthanda. Lithe ke noko layinika inxhowana yamazimba encinane, laza layalathisa indlela eya emqolombeni, laye limxelela uNogqwafu into aya kuyenza apho.

Akuba uNogqwafu engene emqolombeni uwufumene ungenabani, wathi ekhova kubeka umphothulo wamazimba nje ngoko wayenzile umsakwabo waye sel' elindele ukubuya kwenamba.

“Phufu phufu!” yatsho inyoka ijogela umphothulo, yaza ke yawuva.

“Tsii phufu tsii!” yatsho inomsindo. “Yiza apha! Yiza apha!” Athe kanti la mazimba awanikwe lisele abomvu, waye kanti uNamba uthanda amazimba amhlophe.

UNogqwafu ubengazi ukuba inyoka iqumbile, waza ke wee thu evuya. Kodwa uthe akuthi kqwaqu ngamehlo wabehle wabona eyona nto kuyiyo.

“Nto ndini engenabuthu!” yatsitsiza yatsho inyoka. Kuya bonakala ukuba apha akuzele kundityisa nakwenza sibebe, kodwa uzele ukundinika umphothulo ombi ukuze uzuze izipho. Ndiya kukutya tu!” Ithe isitsho yaba ibinyilizela ngakuloo ntokazi. Ithe lwasu msinyane yaphaphatheka ukumka agho ayaze ibuye ithi khedu yada yaya kungena ekhaya.

“Ziphi na izipho zakho?” ubuze watsho uNomvume. Kodwa uNogqwafu waba neentloni nokuthetha neliziwi eli, kwathi ukususela loo mini waanobu-bele wakholisa wonke ubani.



The White Cow  
IMazi yeNkomo emHlophe



## THE WHITE COW.

Long long ago, the story says, there lived two brothers, Macilo the older and Macilonyane the younger. They lived happily at the kraal of their father until one day both decided to go to seek their fortunes.

The two boys walked merrily with their dogs and their sticks until they came to the cross-roads.

"Let us go to the place where the sun awakes," said Macilo.

"Let us go where it sleeps," said Macilonyane.

Thus they argued for many minutes until at last Macilo went to the east while his brother hurried westwards.

Macilonyane had travelled many days and was weary when he saw before him a great fire around which stood numbers of pots, upside down.

"Perhaps some treasure lies under these," thought the boy; and he began to lift them.

The pots were heavy but he turned up all save one. This he could not lift. So he rested a while. Then planting his feet firmly apart he pulled with all his might.

There was a roar as of nearby thunder and the last pot rolled aside. Where it had been stood a terrible Giant. He had huge cruel eyes and savage long teeth; but the strangest part of him was that one of his legs was fat and the other was thin.

"Wretch," boomed the Giant. "What mean you by breaking my home?"

Macilonyane trembled from head to foot but bravely answered: "I did not know that I disturbed your home. Let me replace your pot."

"Replace the pot!" screamed the monster. "That you need not do! Henceforth you shall carry me upon your shoulders."

Now Macilonyane was very clever, so he agreed to carry the giant if only he could wrap him in a skin bag. This pleased the giant, so the boy whistled for his dogs to bring him a bushbuck. This

## IMAZI YENKOMO EMHLOPHE.

Kudala kudala, itsho imbali, kwakukho abazalwana ababini, uMachilo omkhulu uMachilonyane omnci. Babehlala ngokonwaba emzini woyise de kwathi ngamhla uthile babunga bobabini ukuba bahambe baye kuzifunela impilo. Amakhwenkwe omabini ekunye nezinja zawo neentonga ahamba echwayithile ada afika ekwahlukaneni kweendlela.

"Ma sisinge apho livuka khona ilanga, watsho uMachilo."

"Ma siye apho lilala khona," watsho uMachilonyane.

Bazamene ngale ndawo ixefa elide, kwada ekugqibeleni uMachilo wasinga empuma-linga xefikweni umninawa wakhe wasinga entsona-linga.

Akuba uMachilonyane ehambe iintsuku ezininzi ediniwe wabona umlilo omkhulu phambi kwakhe ufawulwe yinyambalala yeembiza ezazimi apho ziquityudiwe.

"Mhlawumbi kungaba kukho indyebo phantsi kwezi mbiza," icinge njalo inkwenkwe; yaza ke yaqala ukuzinqika.

Iimbiza zazinzima kodwa wazinqika zonke ngaphandle kwembiza enye. Le yona akabanganakho ukuyinqika. U he ke waphumla kancinane. Akuba engxabalazile wazimisa iinyawo wazama ngamandla akhe onke. Suka kwaba kho ukuzongoma okungathi kokwendudumo ezikufuphi, yaza ke loo mbiza yokugqibela yaqengqelekela bucala. Suka esikhundleni sayo kwema isigebenga esoyikekayo. Sasinamehlokazi amakhulu kuncene akohlakeleyo namazinyo amade obunyamakazi. Kodwa eyona nto yammangalisayo yaba kuku omnye umlenze waso wawutyebile omnye unciphile.

"Lulusi ndini," sagadlela satsho isigebenga. "Wenzela ni ukuchitha ikhaya lam?"

UMachilonyane wangangcazela esuse-la entloko kuse elunyaweni kodwa waphendula ngenkalipho "Andazanga ukuba ndiphazamisana nomzi wakho. Ma ndiyibuyisele imbiza."

they did and Macilonyane gave the giant the meat to eat while he prepared the skin. But the meat was fresh so the giant slept and the hungry dogs tore him to pieces—all save the fat leg. Then Macilonyane took the leg and cut it open and out of it came a fat white cow and a dozen red and black ones.

Macilonyane was now wealthy so he set out homewards.

When he came to the cross-roads the younger brother saw Macilo approaching him accompanied only by dogs.

“Where are your cattle?” asked Macilonyane and his brother replied that he had found only dogs. Then he admired the fat cows.

Macilonyane was sorry for Macilo so he said: “All save the white cow you may have,” and together they went home.

But Macilo cared nothing for any save the white cow, so into his mind there came an evil plan.

“Let us go to the river to drink,” said Macilo. And because the day was hot the younger brother agreed.

“Drink first,” said Macilo.

Then as his brother stooped beside the pool he thrust him forward into the deep water where in a few moments Macilonyane was drowned.

When Macilo reached home his father admired his herd and asked: “Has not Macilonyane found a similar great fortune? Did you not set out together? Why do you return alone?”

Macilo shook his head: “I have not seen him since we parted at the cross-roads.”

Then a little bird came and perched on the horn of the white cow and sang:—

“Near the river,

This one killed his brother.”

When the son heard the words he hid in his hut, though as yet his deaf father did not understand the song.

But the old man also liked the white cow and went to see her in the cattle kraal. And there again he noticed the little bird on her horn.

“Ubuyisele imbiza!” sadanduluka satfho isilokazi. “Akukho mfuneko yokwenza oko! Ukususela koku uya kudibeleva emagxeni akho.”

Ke kaloku uMachilonyane wayelumke kunene, waza ke wavuma ukusibeleva isigebenga xa ngaba unokuthi asisongele enxhoweni yofele. Oku kwasikholisa isigebenga. Ithe ke inkwenkwe yenza ikhwelo ezinjeni zayo ukuba ziyibambeleva ungece. Oku zakwenza. Uthe ke uMachilonyane wasinika inyama isigebenga lo gama alungisa isikhumba. Kodwa ke inyama isisefufu yaza ke ngoko yabangela ukuba isigebenga silale. Sithe sakwenje njalo izinja ezilambileyo zasiqwenga sahamba ngokuhamba, saphela tu ngaphandle kwalaa mlenze mnye utyebileyo. Uthe ke uMachilonyane wathabatha umlenze lowo wawutyanda. Suka gqi kuwo imazi yenkomo emhlophe etyebileyo kwakunye nefumi linambini lezinye iinkomo ezibomvu nezimnyama. UMachilonyane waba siityebi ke ngoko waza waqala wasingisa ngasekhaya.

Uthe akufika ekuhlanganeni kweendlela umninawa lo wambona uMachilo esiza kuye ephahlwe zizinja kuphela. “Ziphi na iinkomo zakho?” wabuza watfho uMachilonyane. Waphendula umkhuluwa ngokuthi yena uzuze izinja kuphela. Uzibukile ke iimazi zeenkomo ezityebileyo. UMachilonyane waba nosizi ngenxa kaMachilo waza wathi ke, “Zonke ezi nkomo ungazithabatha ngaphandle kwemazi emhlophe.” Bahamba ke basingakhaya.

Kodwa uMachilo wayengakhathalelento yimbi ngaphandle kwemazi emhlophe waza ke wangenwa ngumoya ombi engqondweni yakhe.

“Masiye emlanjeni siye kusela,” watfho uMachilo. Kuthe kuba imini yayifufu wavuma umninawa.

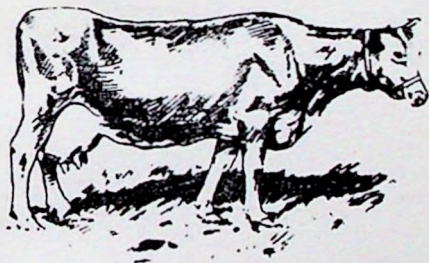
“Sela wena kuqala,” utfshilo uMachilo. Uthe ke umninawa wakhe akuguqa ngasequleni wa msunduzela enzulwini apho waza uMachilonyane waxaxwa ngemizuzwana embalwa.

Akuba uMachilo efikile ekhaya uyise

Now it sang more clearly :—  
“Near the river,  
This one killed his brother.”

So the father heard and he called his son and together they went to the river where the little bird told the whole story. Macilonyane's body floating there showed that the bird of the white cow was right.

When Macilo saw his poor dead brother's face he was terrified and leaped into the pool where the crabs must have eaten him for he has never since been seen.



wawuβuka umhlambi wakhe wabuza wathi, “UMachilonyane akazuzanga thamsanqa linje na yena? Aniphumanga kunye sini na? Kuthe ni na ubuya wedwa nje?” UMachilo wahlunguzelisa intloko yakhe wathi, “Andizanga ndimbone seloko sahlukanyo ekuhlanganeni kweendlela.”

Kuthe kusenjalo kwafika iintakana encinane yathi ngcu eluphondweni lwe-mazi emhlophe yacula isithi :—

“Kufuphi nomlambo,

Lo umbulele umninawa wakhe.”

Uthe unyana lo akuweva la mazwi waya kuzifihla endlwini yakhe, nakuba okweli xefa isithulu esinguyise sasingekayiqondi loo ngoma ivunywa yintaka. Indoda enkulu ngokwayo yayiyithanda imazi emhlophe, yaza yaza kuyibona ebuhlanti beenkomo. Uthe elapho wabuya waphawula intakana encinane ithe ngcu eluphondweni lwenkomo leyo. Ithe ke ngoku yavuma ngokucacileyo ngaphezu koko kokuqala isithi :—

“Kufuphi nomlambo,

Lo umbulele umninawa wakhe.”

Uthe ke ngoku uyise weva waza wabiza unyana wakhe, baza bobabini baya emlanjeni, apho intakana encinane yacacisa yonke into yale nto. Kuthe ukudada komzimba kaMachilonyane kwabehle kwabonisa ukuba intaka yemazi emhlophe inyanisile.

Akuba uMachilo eβubonile ubuso bomninawa wakhe ofileyo wasuka waqhiphuka umbilini waziphosa equleni apho, ekuβonakala ukuba oononkala bamtya kuba akuzanga kubuye kuviwe nento le ngaye.





