ZULU LEGENDS

by

Wm. H. I. Bleek

edited by

J. A. ENGELBRECHT, M.A., PH.D.

J. L. VAN SCHAIK, LTD.
PRETORIA

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J. L. VAN SCHAIK, LTD.
PRETORIA
1952

This edition is limited to
three hundred and fifty copies
of which this is Number :

328

First edition

MORIJA PRINTING WORKS
MORIJA - BASUTOLAND

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INTRODUCTION

THE MANUSCRIPT here edited appears as item no. 1204 of Bleek's catalogue of the Grey Collection. As the entry shows, the author later used short extracts from this manuscript for his article entitled "*Researches into the Relations between the Hottentot and Kafir Races*" which appeared in consecutive numbers of *The Cape Monthly Magazine*, for April 1857 (Vol. I, nos. 4 and 5). The extracts are referred to in my footnotes to Chapter VII.

Summaries with dates of the main facts and events in the life of this great pioneer are at hand,[1] and as we have Bleek's own statement that his material was collected in the summer of 1855–56 it becomes an easy matter to relate the manuscript to its place in the chronological sequence. In 1854, while accompanying an expedition to the Niger he was attacked by fever and returned to London where he met his later patron, the governor Sir George Grey, and Bishop Colenso. With the latter he set out for South Africa and arrived in May, 1855. He spent the first year and a half in doing work for the Bishop and in devoting himself to study and research in Zululand and Natal. This then was also the period during which he gathered the material incorporated in his *Zulu Legends*. In the published records that have become available there is no direct reference to this, although in a letter written to his parents early in 1856 he mentions Zulu texts on marriage and other customs which had been dictated to him by native informants.

Bleek frequently made excursions to native kraals and he also visited several of the missionaries. In the above year he spent some time at the head kraal, between the Ilovo and the Umkomazi rivers, of Siyingela, chief of the Embo tribe. In May of the same year he removed to Mpande's kraal at Nodwengu where he remained until August; thereafter he returned to Natal. At the end of October he sailed for Cape Town where he saw Sir George Grey himself; his appointment as Interpreter to the High Commissioner followed soon after this.

As his Notes show his sources for all unwritten information were for the most part members of the Embo, some of whom are not named; he also obtained from the Rev. Callaway an account taken down from a non-Embo informant, and from the Rev. Robertson part of a dialogue, presumably in writing. If there were other sources these have not been named. Translations of the different texts, in so far as these were not already available, followed, and in his Notes the author repeatedly refers to "the dictionary" by which he probably means that of the Rev. Döhne which was published

[1] See Haeckel's preface to BLEEK, *Ueber den Ursprung der Sprache* (Weimar : 1868), but especially DOKE, "*Growth of Comparative Bantu Philology*" (*African Studies*, March 1943). For all additional information used PETERMANN'S *Mittheilungen* (1855–58) was the only source.

in 1857. Bleek undoubtedly had access to the MS. for shortly after his arrival in South Africa he visited this missionary and wrote home to say that he was not entirely in agreement with the "etimological principles" followed by him. It also stands to reason that he soon became acquainted with the existing Zulu and Xhosa publications, which included those of Schroeder, Boyce, Davis and Perrin, and that these were accessible to him.[1]

Analysis

Even when scant allowance is made for the fact that Bleek had only lately set foot on African soil, and that his ear still had to become attuned to sounds that were unfamiliar, his *Zulu Legends* is still a noteworthy document and one that is even to-day eminently readable for the information it gives us. It is important both for an assessment of the author's knowledge at that stage of his notable career, and as a means of comparing the Zulu language of a century ago with that of the present time. The Zulu of the text may not always be of the purest but that does not necessarily detract from the value of such a comparison.

(1) A constantly recurring feature which, amongst others, shows that the MS. was only intended to be a record, or that in its existing form, publication was never meditated, is the inconsistent hyphenating of words and word groups. We thus find *UN-kulunkulu* (I ; II 4 ; III 1, 4 ; IV 1 ; VI 1 ; VII 1, 9) and *UNkulunkulu* (II 1, 2 ; III 5 ; V 1, 7 ; VII 6, 12 ; VIII 1 ; IX 1, 2) ; *emhlabeni* (I) and *em-hlabeni* (II 1) ; *en-hleleni* (XVIII 5) and *e-n-hleleni* (III 3) ; *u-noaba* (II 2), *u-nywaba* (III 2), *lu-nwaba* (III 2) but *unywaba* (III 4) ; *inkomo* (IX 1) and *in-komo* (VIII 5) ; *nem-pimbo* (XIII 10), *no-mu-ntu* (X 3), *naba-kiti* (XI 2), *nezimvu* (IV 4) ; etc. Sometimes the hyphen too is missing : *aba-nga-fi* (II 2) but *aba-nga fi* (II 4) ; *aba ntu* (II 5) ; *u nwaba* (III 4).

(2) Omission of the nasal of nasal compounds, as in the formative *nga-*, in the concord of the 1st pers. sing. and in copulative forms, was a common mistake of the time. Bleek thus writes *gasemva*, *gesikati*, *gokuba* (III 4) ; *gumu-ntu* (IV 2), *gu-Tshaka* (XXIX 3), *gi-ti* (XI 2), *ga-ti* (XVIII 1). Exceptions occur, as *nges-andhla* (XIII 12), *ngengubo* (XX 2), *ngu-bani* (XXIX 1), etc.

(3) The implosive and the explosive *b* have a single symbol, and this leads to the confusion seen in Chapter I (*-beka*). An exception is *-nyonyobha* (XV 1) where *bh* stands for Zulu *ɓ*.

(4) All types of lateral sounds are represented by *hl*, thus also the voiced fricative and the voiced affricate : *o-lwanhle* (IV 3), *i-hlozi* (IX 1, 2 ; X 1, 2), *izin-hlu* (VII 3), *in-hlala* (VIII 2), *nezin-hlebe* (XIII 6), *i-hlisue* (XVIII 7), etc. *Dhl* occurs, though only in the verb for *to eat: uku-dhla* (VII 1, 8), *lu-dhla* (III 3), etc.

[1] Already in December 1855 Bleek had sent to Dr. A. Petermann a parcel containing in addition to sundry books, calendars, maps and periodicals, also works of Colenso, Perrin and Posselt.

(5) The radical explosive velar is written *g*, as in *gaku-hlatshua* (X 1), *gaba-kehle* (V 7), *ga-si-hambe*, *ga-si-lale*, *ga-ku-tshone*, *ga-ku-pume* (XII), *ga-si-be* (XIII), *ga-te* = *kade* (XXI 2, XXII 2), *genga-li-bone* (X 2). Conversely *k* is written for the voiced sound as in *kaMakeba*, *kaKumede* (see Notes). The verb *to wash* is variously written *geza* (XIX 5) and *keza* (XIV 7); *kesisa* (XVIII 9).

(6) (i) *d* = *t* in *ga-te* (XXI 2, XXII 2); *o-ka-tu-zi-dhla* (IX 4); *i-cetue* (XVIII 7); *Zwite* and *Situebe* (see the Notes and elsewhere);
(ii) *z* = *s* in *ma-u-ngi-sekele* (XXIX 8), *ka-Sihlanhlu* (see Notes), *kesisa* = *gezisa* (XVIII 9); *ba-ka-Mkise* (XI 2); conversely *s* = *z* in *zoku-suka* (XIV 11);
(iii) *q* = *c* in *i-cetue* (XVIII 7);
(iv) *gq* = *q* in *uku-qoka* (III 3), *abe-qoke* (V 3);
(v) *xh* = *q* in *nama-qama* (XVIII 1);[1]
(vi) *x* = *q* in *ba-qoqa* (XIV 17);
(vii) *l* occurs as *n* in *gesi-nxene*, *sesi-nxene* (XVIII 1);
(viii) *nj* = *ndzh* in a single example (*bandzhe*, XXVI 4).

(7) Aspiration is not indicated, yet note *ku-Bophopa* (II 2) next to *u-Bopopa* (Note I).

(8) The labial semivowel is variously written *o*, *u* and *w*.[2] Passive forms mostly have *u* or *w*: *bincue* (V 4, 5, 6), *ma-ba-tengue* (VII 10), *i-hlatshue* (XXI 1), *ku-tatwe* and *ku-tatue* (XXV 3), but *um-qomisoe* (XIV 17), *a-qonyoe* (XIV 16). Other forms: *isiloaloanyazane* (II 2), *u-noaba* (II 2), *umuene* (VII 11), *en-hluini* (XVIII 15, etc.), *utshuala* (XXII 4), *ku-azi* (VIII 2), *uku-enza* (XXIX 4), *ku-enziwa* (XXIX 9), *ezi-twele* (XVIII 13), *ubu-longwe* (XXIII 1).

(9) Vowels:
(i) *i* = *e* in *pambile* (XVIII 4, etc.), *um-nqwaze* (VII 12);
(ii) *e* = *i* in *aMa-tshingasi* (VI 25), *kwe-zwi* (IV 4), *aMa-qwabi* (VI 16);
(iii) *u* = *o* in *izi-bamo* (VI 1), *ome-gana* (XVII), *aMa-Foze* (VI 35);
(iv) *o* = *u* as in *aBa–Mbu* (VI 12); *ka-Sihlanhlu* (in the Notes).

(10) Underlining of vowels occurs in limited instances and is confined to *e*, apparently to indicate a closed vowel: *si-tshe̱le* (VIII 5), *u-ya-ke̱ta* (XVIII 6), *aBa-te̱mbu* (VI 31). The vowel sometimes has the acute accent over it, presumably to show stress: *a-kule̱ke* (XIV 3), *ye̱bo* (XXIX 9).

(11) Nouns: The Vocative sometimes has, and sometimes is without the initial vowel: *um-kwenyana* (VII 2), *um-gane* (XIV 3), *ama-banhla* (XXVI 4); *ba-lamu* (VII 12), *mu-lungu* (XI 1), *nkosi* (XXIX 8). The Locative shows the usual prefixes and suffixes; *uhlanga* has *ohlanga* and *ohlangeni* (VI 2, III 1, VI 2). The Locative infix is absent in *e-z-emacaleni* (VIII 5), *na-en-hluini* (unless a contraction from *naye endlwini*), *na-esi-bayeni*, (XVIII 2).

[1] For *c* = *nc*, *ngc* = *nc* and *nx* = *x*, see footnote to Chapter VI.
[2] For Zulu diphthongs, cf. Doke, *Zulu Grammar*, 4th ed., p. 6.

(12) Verbs: Of frequent occurrence is the Indicative Present form *ku-ya-za* which is translated *then, afterwards: ku-ya-za zi-ya-goduka* (XVIII 10); this mood may also replace the Subjunctive.[1] The Subjunctive Present often wrongly has the suffix *-a* (*gaku-hlatshua*, X 1; etc.). In "compound" tenses with auxiliary *se-* the final vowel may be *-e* where the context indicates that the Participial Present be used (*se-zi-pume, se-zi-wa-qome*, XIV),[2] etc. But rarely does an -e also occur with the Potential and Indicative (*ga-zale*, XVI; *si-ya-ku-nye*, XIII 12). A form resembling the Temporal Mood of Xhosa is illustrated by . . . *ba-pumese in-tombi ba-ku-sina* (XVIII 4), *ku-ya-za ama-banhla a-ku-hlangana kona* (XXVI 3), although for the 3 pers. sing. *wa-* in *wa-m-tabata unina wa-ku-m-tukusa* (XXIX 8).

(13) The vocabulary has many characteristic forms, some of them reminiscent of Xhosa and Swazi; thus *-anyisa*, to suckle a child (Z. *-ncelisa*), *-zeka* pass. *-zekwa*, to marry (in that meaning not unknown to Zulu), *inhloko*, the human head (Z. preferably *ikhanda*), *impumulo*, human nose (Z. preferably for animals); *pambile*, *endlwini* (*e-n-hluini*), and *-ncinane* which are well-known Xhosa forms; etc.

The Revised Version

Having regard to the simple language, the repetitions and the large amount of vocabulary which refers to everyday life, the MS. could be a valuable aid to European learners of the language. This prompted me to attempt a modernized version of it, although, in doing so, many difficulties were encountered as there is a good deal in the text that is not perfectly clear. I have found it necessary to excise certain portions, and to change or tone down some words and expressions used. The sequence of tenses involved in consecutive construction is very often at fault; in remedying this I have allowed myself considerable freedom; and as my primary aim was to present a readable text, the author's translation has frequently been ignored.

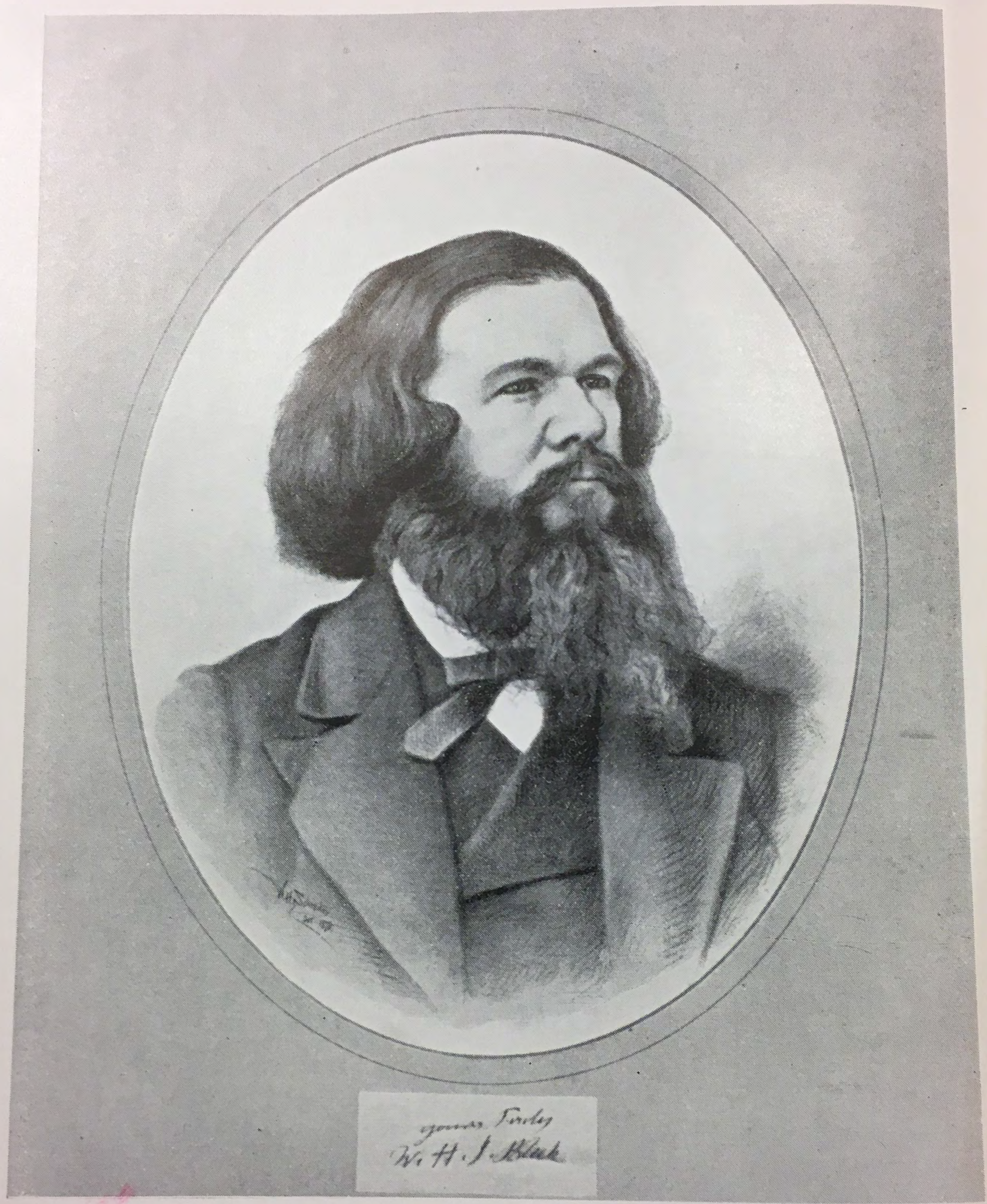
Acknowledgements

Permission to copy and eventually publish the MS. was given by the Chief Librarian of the South African Public Library. Professor H. Gonin of the Pretoria University kindly consented to provide Latin translations for certain passages,[3] and I am indebted to the Union Department of Native Affairs for assistance in identifying some of the tribes mentioned in Chapter VI. Publication of the MS. was made possible through a grant awarded by the Council for Social and Humanistic Research. I am also indebted to other sources, both European and Native, which in devious ways have been of help to me.

[1] Namely when the mind of the narrator reverts back from hypothetical instance to actuality: *ku-gula* (X 1), etc.

[2] That this is the Subjunctive *-e* is shown by forms involving the use of the 3rd person sing. as *se-a-zi-meme* (XIV 4).

[3] These passages had been left untranslated by the author.



Dr. W. H. I. Bleek (1827–1875)

ZULU LEGENDS

Inkalamu

ezikulunywayo

gabantu bakwaZulu.

Thirty chapters

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1857

To

His Excellency

Sir George Grey K.C.B.

Governor of the Colony of the Cape of

Good Hope and H.M. High Commis-

sioner, etc., etc.

These recollections

of a stay among the Zulus

and Natal Kafirs

are

most respectfully offer[r]ed

as a small token of

the author's vene-

ration and grati-

tude.

The *Zulu Legends* were mostly collected in Natal during the summer 1855 – 1856.

Their language may not be the pure Zulu, as spoken at Mpande's court; but it is that of tribes who were formerly Zulu subjects, and still consider the Zulu language as their standard language.

The collector had frequently no opportunity of revising the text with the help of his native authorities; and for this reason some passages were not quite clear to him. They have been marked as such either in the text, or in the notes.

Capetown,
1 May 1857.

I

UN-kulunkulu wa-puma emhlabeni gapansi;[1] *wa-puma ne-langa, wa-puma ne-n-nyanga, wa-beka pezulu;*[2] *wa-ti: "i-langa li-hambe e-mini;" wa-ti "i-nyanga i-puma ku-si-hlwa."*

I

The Great-great-one came out of the earth beneath; he came out with the sun and with the moon, and placed (them) on the heaven; he said: "the sun may walk in the day-time, and the moon come out in the evening."

II

1. *Kwe-suka uNkulunkulu, wa-puma em-hlabeni, wa-veza aba-ntu, wa-veza izi-nto, wa-veza in-komo, wa-veza abe-lungu, wa-veza izim-buzi, wa-veza izim-vu, wa-veza izin-ja, wa-veza in-nyamazane e-za-hlale*[3] *e-hlatini.*
2. *Wa-ti uNkulunkulu: lu-hambe u-noaba*[4] *(isi-loa-loanyazane),*[5] *lu-yo-ku-ti: "aba-ntu aba-nga-fi; lu-yo-ku-tsho ku-Bophopa." Lwa-hamba ka-ncinane.*[6]

II

1. There came the Great-great-one out of the earth, he brought forth men, he brought forth things, he brought forth cattle, he brought forth white men, he brought forth goats, he brought forth sheep, he brought forth dogs, he brought forth game that lives in the bush.
2. The Great-great-one said: "the chameleon (an unclean small animal) may go, it shall say: men must not die; it shall say so to Bopopa." And it went on slowly.

[1] For all references to spelling see Introduction.
[2] *wabeka phezulu,* he went to the heavens. Only in exceptional instances will the author's translation be commented upon—For *i-puma* read *i-pume* (*iphume*).
[3] *ezihlala.*
[4] appears also as *unywaba* and *unwaba* (Chap. III). Zulu *unwabu* or *unwaba.*
[5] Zulu has other diminutive forms like *isilwanyana, isilwanyakazane, isilokazane,* etc.; the above form is unknown.
[6] This is like the Xhosa form; Zulu *kancane, kancinyane.* See also II 4, III 3 and elsewhere.

3. *"Kwe-suka in-tulwa*[7] *iyoku-ti: aba-ntu aba-fe, ku fe abe-lungu ku-fe aba-ntu aba-minyama,*[8] *ku-fe izin-komo, ku-fe izim-vu, ku-fe izin-ja, ku-fe in-nyamazane, ku-fe konke."*

4. *U-Nkulunkulu wa-e-ti: "aba ntu aba-nga fi, ku-hambe naba-ncinane."*

5. *Kwa-gijima in-tulwa,*[7] *ya-ti: "aba-ntu aba-fe, b-onke aba ntu aba sem-hlabeni, z-onke izilo ezi-se-mhlabeni."*

III

1. *Si-zwa u-ku-ba ku-tiwa, u-Nkulunkulu wa-dabula izi-zwe o-hlangeni.*[9]

2. *Ku-tiwa wa-tuma u-nywaba, wa-ti: "hamba lu-nwaba! u-ye u-yoku-ti: aba-ntu ma-ba-nga-fi."*

3. *Lu-hamba u-nwaba, lu-hamba ka-ncinane; lwa-libala e-n-hleleni; lwa-hamba lu-dhla umu-ti o-i-gama l-a-wo ku-yibu-kwebezane.*[10]

4. *Wa-za u-Nkulunkulu wa-tuma in-tulo ga-*

3. "Then the Intulo (a species of lizard) shall say: men must die, there shall die the white people, die the black people, die the cattle, die the sheep, die the dogs, die the game, there shall die everything."

4. The Great-great-one said therefore: "men must not die, also the little ones may live."

5. There made haste the intulo, and said: "men must die, all men that are on earth, all beasts that are upon the earth."

III

1. We hear that it is said, the Great-great-one created the nations out of the reed.

2. It is said, he sent the chameleon, and said: "go, oh, chameleon! and thou shalt say: men must (not) die."

3. The chameleon walks, it walks slowly; it delayed on the road; it walked eating a shrub the name of which is Bukwebezane.

4. The Great-great-one sent then the Intulo after

[7] Perhaps an older form, elsewhere the regular form *intulo*.
[8] Relative derived from the plural of *um(u)nyama*, darkness.
[9] Zulus to-day generally use *uhlanga* for mealie-stalk; here they would therefore prefer *emhlangeni* (from *umhlanga*). Where tribal conditions still obtain the reed is an object of respect, and it is only cut after word has gone round that the time to do so has arrived. People would also refrain from hitting one another with a reed.

Chapter III has been included almost verbatim in Callaway's *The Religious System of the Amazulu*; vide Bleek's Notes (III).

[10] *ogama(igama) lawo (k)uƀukhweƀezane (liƀukhweƀezane*, etc.)

semva u nwaba.[11] *Se-lu-hambile gesi-kati esi-pambile*[12] *unywaba, ya-hamba in-tulo. Ya-gijima, ya-tshetsha ka-kulu; gokuba u-Nku-lunkulu e-ti-ze: "intulo,*[13] *u-fike u-ti: aba-ntu aba-fe."*

the chameleon. The chameleon had already proceeded, before the intulo started. The latter ran, and made great haste; because the Great-great-one had nakedly said: "oh, Intulo, arrive thou, and say: men must die."

5. *I-ya-hamba-ke in-tulo; wa-ti uNkulunkulu: "u-tshetshe." Ya-tshetsha ya-fika.*

5. Now, the Intulo is about to proceed; and the Great-great-one said: "make thou haste." It made haste and arrived.

IV

1. *Wa-dabula u-Nkulunkulu wa-zala in-tombi yo-m-lungu, wa-zala in-doda yo-m-lungu. Wa-ti: "a-zeke*[14] *in-tombi yo-m-lungu"; wa-zala nabe-lungu.*
2. *Wa-dabula in-tombi yo-mu-ntu wa-dabula in-doda yomu-ntu. Wa-ti: "in-tombi i-zekwe*[14] *gu-mu-ntu o-minyama;"*[15] *wa-zala aba-ntu aba-minyama.*[15]
3. *Wa-ti: "abe-lungu ba-hlale pakati kwama-nzi,*

IV

1. The Great-great-one created and begot a white man's girl, and begot a white man's man. And said: "he shall marry the white man's girl;" and he begat also white men.
2. And he created a man's girl, and created a man's man. And he said: "the girl be married to the black man;" and he begat the black people.
3. He said: "the white men may live in the midst

[11] *ngasemuva konwabu.*
[12] *esiphambili.* For other suggested improvements see Revised Version.
[13] *ntulo;* see footnote[30].
[14] Cf. Introd. §13. Even well-informed natives are most reluctant to commit themselves on the question of Embo influence in their language, or do so only by inference and elimination. A few only mentioned *-zeka* (Swazi *-teka*) as an example of this. — *Intombi yomlungu*, as a Descriptive Possessive, means "a European girl", and *indoda yomlungu* "a European man (male)."
[15] See footnote[8].

o-lwanhle."[16] *Wa-ba-nika uku-qoka.*[17]

4. *Wa-ti: "aba-ntu aba-minyama*[15] *ba-hambe pakati kwe-zwi*[18] *la-ke, ba-l-ake, b-ake imi-zi, ba-fuye izin-komo, ba-fuye izim-buzi nezimvu, ba-beke izi-nya,*[19] *ba-ze ba-zingele."*

of the water, in the sea." He gave them clothing.

4. He said: "the black people shall live within his land, they shall inhabit it, and build kraals, they shall be possessed of cattle, be possessed of goats and sheep, they shall put on bladders, then they shall hunt."

V

1. *UNkulunkulu wa-ti: "abe-lungu aba-pate izi-bamo."*[20]
2. *Wati: "aba-ntu aba-pate imi-konto."*
3. *Wati: "abe-lungu abe-qoke."*[21]
4. *Wa-ti: "aba-ntu aba-minyama aba-bincue*[22] *imi-tsha."*
5. *Wa-ti: "aba-fazi aba-bincue*[22] *izin-gubo ze-zin-komo."*
6. *Wa-ti: "ama-doda a-bincue*[22] *in-nyamazane ne-zim-vu."*
7. *Wa-ti uNkulunkulu: "aba-fazi gaba-kehle."*

V

1. The Great-great-one said: "the white men shall carry guns."
2. And he said: "the men (Bantu) shall carry spears."
3. He said: "the white men shall wear clothes."
4. And he said: "the black people shall be girded round with pieces of skin."
5. He said: the married women shall be girded round with garments of ox (-skin)"
6. And he said: "the men shall be girded round with (the skins of) game and [sheep."
7. He said: "the married women shall [wear red tops on their heads."

[16] The comma after *kwama-nzi* should be deleted.
[17] *ukugqoka.*
[18] *kwezwe.*
[19] Most likely however *ßaßeke izinja,* (and breed dogs).
[20] *izibamu* ; cf. Introduction (9 iii).
[21] *aßegqoke* (*aßagqoke*).
[22] *aßabince; abince.*

8. *Wa-ti : "ama-doda a-tunge izi-coco."*

8. And he said : "the married men shall sew headrings."

VI[23]

1. *U-Nkulunkulu wa-dabuka pansi.*
2. *wa-puma o-hlanga (o-hlangeni)*
3. *wa-dabula aBa-ntu,*
4. *wa-dabula aBe-lungu,*
5. *wa-dabula aBe-sutu,*
6. *wa-dabula aMa-hloenga,*
7. *wa-dabula iZi-cwe,*
8. *wa-dabula aMa-swazi,*
9. *wa-dabula aMa-zulu (ka-Mpande),*
10. *wa-dabula aMa-mpondo,*
11. *wa-dabula aMa-xosa,*
12. *wa-dabula aBa-mbu,*
13. *wa-dabula aMa-qadi,*
14. *wa-dabula aMa-nyuswa,*
15. *wa-dabula aMa-ncolosi,*
16. *wa-dabula aMa-qwabi,*
17. *wa-dabula aMa-nhlovu,*
18. *wa-dabula E-nati,*
19. *wa-dabula aMa-xamalala,*
20. *wa-dabula aMa-cunu,*
21. *wa-dabula aMa-bomvu,*
22. *wa-dabula aMa-kuze,*
23. *wa-dabula aMa-bombo,*
24. *wa-dabula aMa-langa,*

VI

1. The Great-great-one he broke out from beneath.
2. he came out of the reed.
3. he created the (black) people,
4. he created the white men,
5. he created the Ba-suto,
6. he created the Ma-hloenga,
7. he created the Bushmen,
8. he created the Ma-swazi,
9. he created the Zulus (under Panda).
10. he created the Ma-mpondo,
11. he created the Ma-xosa,
12. he created the Ba-sembu,
13. he created the Ma-qadi,
14. he created the Ma-nyuswa,
15. he created the Ma-ncolosi,
16. he created the Ma-qwabi,
17. he created the Elephant-people,
18. he created the E-nati,
19. he created the Ma-nxamalala.
20. he created the Ma-cunu,
21. he created the Red-people,
22. he created the Ma-kuze,
23. he created the Ma-bombo,
24. he created the Sun-people,

[23] Most of the tribal names mentioned in this chapter appear in Petermann's table and map of 1856, of which photostat copies have been included in this volume (see Appendix). Apparently most of the information concerning name and position of these divisions was supplied by Bleek who also forwarded maps and other material.

For *aMa-hloenga, aBa-mbu, aMa-ncolosi, aMa-qwabi, aMa-nhlovu, E-nati, aMa-xamalala, aMa-tshingasi, aMa-ncele, aMa-foze* and *aMa-ndwandwa* read *amaNhlwenga, aßaMbo (aßaseMbo), amaNgcolosi, amaQwaße, amaNdlovu, aßaseNadi (aßaZondi), amaNxamalala, amaNtshangase, amaCele, amaFuze* and *amaNdwandwe.*

25. *wa-dabula aMa-tshingasi,*
26. *wa-dabula aMa-kabela,*
27. *wa-dabula aMa-nganga,*
28. *wa-dabula aMa-ncele,*
29. *wa-dabula aMa-kuze,*
30. *wa-dabula aMa-ngwane,*
31. *wa-dabula aBa-tembu,*
32. *wa-dabula aMa-kanya,*
33. *wa-dabula aMa-pumulo,*
34. *wa-dabula aMa-foze,*
35. *wa-dabula aMa-pepeta,*
36. *wa-dabula aMa-ndwandwa.*

VII

1. *U-Nkulunkulu wa-ti: "ku-vela*[24] *ama-nzi, kona aba-ntu be-ya ku-puza ama-nzi; ku-vela*[24] *um-lilo, kona aba-ntu be-ya ku-peka uku-dhla."*
2. *Wa-ti:*[25] *"ma-ku-lime aba-fazi."*
3. *Wa-ti: "ama-doda 'ake izin-hlu, a-gaule imi-ti, a-cabe ku-linyue ama-bele."*
4. *Wa-ti: "ama-doda a-fune ama-geja, a-pisele em-pinini, a-nike aba-fazi, ba-lime."*
5. *Wa-ti: "aba-fazi ma-be-ya-ku-lima, ba-pate im-beu,*

25. he created the Ma-tshingasi,
26. he created the Ma-kabela,
27. he created the Ma-nganga,
28. he created the Ma-ncele,
29. he created the Ma-kuze,
30. he created the Ma-ngwane,
31. he created the Ba-tembu,
32. he created the Ma-kanya,
33. he created the Ma-pumulo,
34. he created the Ma-foze,
35. he created the Ma-pepeta,
36. he created the Ma-ndwandwa.

VII

1. The Great-great-one said: "there comes forth water, there the men shall drink water; there comes forth fire, there the men shall cook (their) food."
2. He said: "there shall dig the women."
3. He said: "the men shall build the huts and cut down trees that corn may be planted."
4. He said: "the men shall seek picks (hoes), put a handle in, and give them to the women that they may dig."
5. He said: "the women, when they go to dig, they shall take seed in

[24] Possibly misheard for *kuvele* (let there come forth). The function of *kona* (=*khona*) as a conjunctive is not recognized, hence the faulty translation of this paragraph.

[25] §§2–8 quoted by Bleek (with some alterations) in his article *Researches into the Relations between the Hottentots and Kafirs* (*Cape Monthly Magazine*. April 1857), as follows:

Unkulunkulu wati, makulime abafazi, amadoda 'ake izinhlu a-gaule imiti, acabe kulinyue amabele. Wati: amadoda afune amageja, apisele empinini, anike abafazi balime. Wati: abafazi mabeya-kulima, ba pate imbeu, qaze badhlaele sic!] *kona kuyakumila. Wati Unkulunkulu: abafazi mabagaye utshuala. Wati: abafazi mabateze izinkuni ehlatini. Wati: abafazi mabapeke ukudhla, gaba pekele amadoda.*

ba-ze ba-hlwayele ; kona ku-ya ku-mila."

6. *Wa-ti uNkulunkulu : "aba-fazi ma-ba-gaye u-tshwala.*"

7. *Wa-ti : "aba-fazi ma-ba-teze izin-kuni e-hla-tini.*"

8. *Wa-ti : "aba-fazi ma-ba-peke uku-dhla, aba-pekele ama-doda.*"

9. *Wa-ti u-Nkulunkulu : "ama-doda a-tshaye aba-fazi ab-ona-yo, um-fazi o-nga-lungisi-yo.*"[26]

10. *Wa-ti : "aba-fazi ma-ba-tengue*[27] *ge-zin-komo ku-yise.*"

11. "*U-yise kona e-ya ku-tela um-kwenyana (umuene), a-koke in-gqutu (in-komo), a-yi-nike u-nina.*"[28]

12. *Wa-ti uNkulunkulu : "Uma umu-ntu e-zeke in-tombi yo-munye umu-ntu, ku-te um-kwenyana a-hlonitshue. U-nina we-n-tombi a-twale um-nqwaze,*[29] *a-hlonipe um-kwenyana. A-te u-yise*

their hands, they shall then sow and it will grow up."

6. The Great-great-one said : "the women must grind (the corn for making) the beer."

7. He said : "the women must collect the firewood in the bush."

8. He said : "the women must cook the food, they must cook for the men."

9. The Great-great-one said : "the husbands shall beat the wives that sin, a woman that is not righteous."

10. He said : "the wives shall be bought for cattle from the father."

11. "The father then shall surrender to the son in law an Ingqutu (cow) to give to the (bride's) mother, an Ingqutu that will bear."

12. The Great-great-one said : "When a man marries another man's daughter, it shall be that the Hlonipa-custom is practised towards the son in law. The mother of the girl shall wear a headdress, to appear bash-ful before the son-in-law. The father of the girl shall say :

[26] *Umfazi ongalungisiyo*, a wife who does not tidy up or put things in order. This passage too is quoted by Bleek on p. 207 of his aforementioned article.

[27] *maßalotsholwe.*

[28] See Revised Version. *Umuene* is held to be an Embo form. The *ingquthu* is a beast given by the son-in-law to his wife's father and he in turn gives it to his wife. It is supposed to be given when the bride is intact.

[29] This is also the Xhosa form, viz. *umnqwazi.* For other examples where the final vowel of words has been misheard see Introd. § 9.

wen-tombi : sa-ku-bona um-kwenyana ![30] *Zi-ti izin-tombi : sa-ku-bona um-kwenyana wetu !*[31] *A-ti um-kwenyana : sa-ni-bona ba-lamu ba-mi, e-tsho e-zin-tombini.''*

we see thee, son-in-law ! The daughters say : we see thee, our son-in-law ! The son-in-law he shall say : we see you, my sisters-in-law, thus addressing the daughters.''

VIII

1. *Wa-ti uNkulunkulu : ''Agoti*[32] *a-nga-fa o-mu-nye um-na wa-ke a-zeke*[33] *aba-fazi bo-mu-nye o-file-yo, ba-nga-zekwa*[34] *umu-ntu we-zi-zwe (ezi-nye).*
2. *''Kona e-ya ku-azi uku-londa aba-ntu aba-ke,*[35] *a-londe in-komo za-ke ; aba-ntu aba-ke*[35] *ba-dhle zona, izin-komo za-ke, ba-nga-fi in-hlala.''*
3. *Kona be-ya ku-kula be-dhla in-komo zi-ka-yise, a-ba-shiya na-zo mese-file,*[36] *ba-dhla ama-fa ka-yise.*[37]
4. *Ba-ti ma-se-be-kulile ba-bize ama-fa ka-yise,*[37]

VIII

1. The Great-great-one said : ''In case some one should die, his younger brother shall marry the wives of the deceased, so that they be not married by a man from other tribes.
2. ''If he shall know to preserve (keep) his people, he shall keep his cattle, so that the people who are his may inherit his cattle, that they should not suffer starvation.''
3. If those who inherit the cattle of their father, have still to grow up, then those with whom he left them (the cattle) when he died, shall take their father's [inheritance.
4. Then, when they are grown up, they shall claim their father's

[30] *mkhwenyana*, cf. *intulo* for *ntulo* (III 4), *umgane* for *mngane* (XIV 3), but correctly *ba-lamu* (VII 12), *nkosi* (XXIX 8). See Introd. § 11.
[31] or shortened to *mkhwenyawethu, mkhwenyethu*. Vide [30].
[32] *akothi*.
[33] Substitute *angene*, this being the proper term when a (younger) brother raises up seed for the deceased husband.
[34] *ßangathathwa* (*ßangangenwa*).
[35] The contracted form *aßant(w)aßakhe* (for *aßantwana bakhe*) is meant ; lit. ''his children''.
[36] from *uma esefile*. Contractions with this Conjunctive assume various forms : *ume-file* (IX 1), *ume-se ihlozi* (IX 2) or *ume-se-i-hlozi* (X 3) ; *me-za-ku-zala* (XIX), *mese-kasa* (XXI), *mesekulile* (XXII 5), *mese-file* (XXIV 1) ; *ma-se-be-kulile* (VIII 4), *ma-e-s-i-ku-enda* (XVIII), etc.
[37] The singular *ifa likayise* is preferable.

uku-ti : "si-nike in-komo zi-ka-baba o-ka-tu-zi-dhla[38] *si-se ba-ncinane."*

5. *Ba-ti : "si-tshele ezin-nye e-z-ema-caleni,*[39] *si-o-zi-biza*[40] *ku-labo-ba-ntu aba-zi-dhla-yo ; si-za-o-hamba*[41] *na-bo, si-ye en-kosini, si-yo-ku-ti : ba-zi-dhla in-komo zi-ka-baba."*

inheritance, saying : "give us our father's cattle, which we inherited when we were young."

5. They said : "tell us of the others (cattle) which are sued for ; we shall claim them from those people who took them ; we shall proceed with them to go before the chief, we shall say : "they are eating our father's cattle."

IX

1. *Wa-ti uNkulunkulu : "umu-ntu ume-file abe i-hlozi."*
2. *Ku-tsho uNkulunkulu, wati : "umu-ntu a-bo-ngue ume-file goku-hlatshua*[42] *inkomo, ume-se ihlozi."*

IX

1. The Great-great-one said : "when a man has died, he shall be a spirit."
2. The Great-great-one spoke thus, saying : "when a man has died, he shall be adored by slaughtering cattle, for he is a spirit."

X

1. *Ama-hlozi ké ! Ku-gula*[43] *umu-ntu, ku-ye*[44] *en-nyangeni ; in-nyanga i-ti : "u-bulawa i-hlozi, li-ti : gaku-hlatshua*[45] *in-komo, kona e-zaku-sinda. I-hlatshue in-komo, a-telue gen-*

X

1. The ancestral spirits then ! There is a man ill ; one goes to the doctor, the doctor says : "He is killed by the spirit that says : there must be slaughtered an ox, then shall he recover. An ox be slaughtered, he be stuck up with the gall-

[38] *okade uzidla* (which previously, up to now you had the use of).
[39] *ezisemacaleni; ezingamacala.*
[40] *siyozibiza.*
[41] *sizauhamba.*
[42] *ngokuhlatshelwa.*
[43] Cf. Introduction § 12, and footnote.
[44] This form is compatible with the impersonal (locative) construction and there can be no doubt that this is what Bleek heard. To-day only the Passive would be used (*kuyiwa*, or *kuyiwe* ; else *ßesekuyiwa*).
[45] *(k)akuhlatshwe* ; see Introduction § 12.

nyongo (umu-ntu) a-sinde."

2. *Umu-ntu a-pupe*[46] *i-hlozi, a-pupe gobu-suku e-lele. Ku-ya-za*[47] *ku-sasa se-tshela aba-ntu uku-ti: "genga-li-bone*[48] *i-hlozi li-kuluma li-ti, li-bize in-komo, li-ti: ga-i-hlatshue."*

3. *B-onke aba-ntu aba-fa-yo ba-ng'a-ma-hlozi; no-mu-ntu o-gwaziwe-yo u-ya-bonakala ume-se-i-hlozi.*

bladder, to recover."

2. A man when dreaming of the spirit, he dreams at night, lying down. Then in the morning he tells (it) the people saying: "I think, I saw the ancestral spirit, that spoke, saying that he claims an ox, saying that it should be slaughtered".

3. All men who die become spirits; and a man who has been (killed by) stabbing, (re-)appears as a spirit.

XI

1. *Si-bonga ama-hlozi njalo mu-lungu!*

2. *Gi-ti mina: "Eti*[49] *la-ngi-timula-yo,*[50] *naba-kiti, ba-ka-Mkise, ba-ka-Kupe-la, ba-ka-Mhlalo, ba-ka-Situebe, ba-ka-Nom-hlonga wezin-nyoni, ba-ka-Qwabe, ba-ka-kupéla-ké."*[51]

3. *Ku-ti omu-nye um-fana: "Eti*[49] *naba-kiti, ba-ka-*

XI

1. We invoke the ancestral spirits in this manner, o white man!

2. I myself say: "Hail, oh (ancestral spirit) of me who am sneezing, and (you) our own (people), they (who were people) of [Mkise, of Kupela, of Mhlalo, of Sitwebe, of Nomhlonga of the birds, of Qwabe, (and) of the rest."

3. There says another boy: "Hail you, also (people) of ours,

[46] The translation is at fault and suggests *uma ephupha*.

[47] This ever-recurring form (vide Introduction § 12) has occasionally been replaced by *kuyasa* in the Revised Version though with some doubt. For *z* = *s* see Introduction § 6.

[48] < (*ngi*)*ke ngaliβona* (I once saw)?

[49] *yethi*, or *etsi* (*etsi-i-i*), of sneezing, a greeting to the ancestral spirits. See author's Notes (XI). For *Kupela* read *Gubela*, for *Mkise* read *Mkhize*, and for *Mhlalo* read *Mdlala*.

[50] or else *lapho ngithimulayo* (when I sneeze).

[51] *βaka . . . . kuphela-ke* (that is the end). For other corrections consult footnotes to author's Notes plus the Revised Version.

Tshezi ba-ka-Sokela,
baka-kiti."[52]
Bala lokwa-ke![53]

(you people) of Tshezi, of Sokela,
(you people) of ours."
Pray, write this!

XII[54]

Li-ka-dume i-zulu,
li-ka-mkanyisi, li-ka-
cibi nom-cwazi na-
nga pe-zulu, li-ka-ku-
qabatele, li-ka-baba
wetu o-wa-s-enza-yo
o-wa-si-pa ama-bele,
o-wa-si-pa um-pefumlo
(umoya), o-wa-si-pa z-onke
i-zin-to ezi-semhlabeni,
si-ya-bonga ku-yena,
in-kosi yetu, o-wa-ti ga-
si-hambe pansi; o-wa-ti,
ga-si-lale, ku-ze si-vuke
ku-sasa; wa-ti ga-ku-
tshone i-langa, ga-ku-
pume i-langa.
Ku-péla-ke!

XII

(Oh, spirit) of (him who) thunders,
of (him who) makes light,
of . . . . . these
above, ...
of our father who makes
us, who gives us
corn, who gives us the
breath (spirit), who
gives us all things
which are on earth,
we pray to him, our
lord, who said, that we
should walk beneath; who
said, that we should sleep,
till we awake in the morning, said
that there should go down the
sun, that there should come out
the sun. Please, it is at end.

XIII

1. *Wa-ti ga-si-be ne-z-anhla,*
2. *ga-si-be nam-ehlo,*
3. *ga-si-be nem-pumulo,*
4. *ga-si-be nom-lomo,*
5. *ga-si-be nama-zinyo,*
6. *ga-si-be nezin-hlebe,*
7. *ga-si-be nezin-nyao,*[55]

XIII

1. He said, that we should have hands,
2. that we should have eyes,
3. that we should have a nose,
4. that we should have a mouth,
5. that we should have teeth,
6. that we should have ears,
7. that we should have feet,

[52] *ßakithi.*
[53] *lokhu,* or else *lokhuya.*
[54] Vide author's Notes on this. For *-kuqabatele* read *-Guqaßadele,* another name for UNkulunkulu.
[55] *nezinyawo.*

8. *ga-si-be nen-hliziyo,*
9. *ga-si-be nenhloko,*
10. *ga-si-be nem-pimbo*[56] *ye-uku-gwinya*[57] *uku-dhla.*
11. *Wa-ti ga-si-hlafune.*
12. *Wa-ti uku-dhla ga-si-ku-khe nges-anhla, si-ku-yise em-lonyeni, si-ku-hlafune, si-ku-gwinye; ku-ya-za ku-sasa si-ya ku-nye,*[58] *a-inye*[59] *umu-ntu asi-ndabe-ke(?), a-buye, a-ye e-kaya.*
13. *Wa-ti, ga-si-tunde um-tondo.*
14. *Wa-ti ga-si-tsheke*[60] *aba-fazi, ga-ba-zale aba-ntwana.*

8. that we should have hearts,
9. that we should have heads,
10. that we should have a throat for swallowing the food.
11. He said, that we should grasp the food with the hand, we should bring it to the mouth, we should chew it, and swallow it;

XIV

1. *Ku-te ku-inhla, ama-soka*[61] *a-hambe ayo-hlobonga*[62] *emu-zini wo-mu-nye umu-ntu umu-ntu om-kulu.*[63]
2. *A-fike ku-si-hlwa,*

XIV

1. It be at harvest-time that the Ma-soka (unmarried men) go for a courting to the kraal of another man, a great man.
2. They shall arrive in the

[56] *nomphimbo.*
[57] An isolated grammatical form having no parallel elsewhere in the text.
[58] *siyakunya, siyokunya.*
[59] *anye.*
[60] hlonipha for *kasihlangane* (*nabafazi*).
Translation (§§ 12–14) : . . . . deinde mane ventrem exoneratum imus, alvoque ita purgata anum ut sibi quisque detersit, reversus domum redire solet. Nobis ut mingeremus praecepit. Praecepit ut concumberemus cum uxoribus quae parĕrent.
[61] *Kuthi ekwindla;* the name *amasoka* implies young men who have already been chosen by their girls. In the Revised Version *insizwa* has been substituted.
[62] really to have external (carnal) connection. Informants take exception to the use of the term here in that it gives the impression that this is the express object of, instead of being merely incidental to the visit. For this visit and apparently also for that described in XV the term *ukuzola* is used by some.
[63] *umnumzane.*

i-langa li-ya-tshona.[64]	evening, when the sun is going down
3. *A-fike a-kuléke kum-num-zana a-ti : "eti um-gane!"*[65]	3. They shall arrive, shall make their obeisance to the gentleman and say : "hail, friend !"
4. *A-be ese-suka umu-ntu om-kulu, se-a-zi-meme*[66] *izin-tombi, zi-ze kua-ba-ntu ama-soka.*	4. When the great man rises, then he will call the girls, that they may come to the men, the Masoka.
5. *Se-zi-fike*[67] *izin-tombi*	5. The girls have arrived.
6. *Ku-ya-za ku-sasa ama-soka se-a-ya ku-geza*[68] *em-fuleni*	6. Then early in the morning, the Ma-soka shall go to the river to wash themselves.
7. *A-se-keza, e-buya e-kaya*	7. After they had their wash, they return home,
8. *A-puma*[69] *ama-soka a-sine.*	8. the Masoka go out to dance,
9. *Se-zi-pume*[70] *izin-tombi, se-zi-wa-qome*[71]	9. Then the girls come out, and choose them.
10. *Se-zi-m-shiye*[72] *omu-nye, se-zi-ti : "buya*[73] *e-kaya !"*	10. They leave one behind, saying : "return home !"
11. *Zoku-suka*[74] *ama-doda naba-fazi, be-ti : "bu-ya !"*	11. Then shall the men and the women say : "return !"
12. *Ba-m-hleka, ba-ti : "uobo ! umu-ntu omu-bi ! o-shi-yiwe izin-tombi !"*	12. They laugh at him and say "wobo ! what an ugly fellow ! who is left behind by the girls !"
13. *U-ya-fika, se-ya-ku-hlanza.*	13. He returns home and goes to wash himself.
14. *Se-fikile, u-nina se-kala, u-yise se-kala, u se-dhla uku-dhla ye-dwa.*	14. When he is arrived, his mother cries, his father cries, he eats (his) food [alone.

[64] *lishona; liyoshona* or *seliyoshona.*
[65] *mngane.* The proper form of address would be *mnumzane.* For *ethi* see[49].
[66] *azimeme; usemema.* See Introduction § 12 note[6].
[67] *zifike; ɓesezifika.* See Introduction § 12 and note.
[68] *aseyokugeza.* Vide[66] and[67].
[69] Vide Introduction, § 12 note[5].
[70] –[72] References and alternate forms as for[67].
[73] *ɓuyela.*
[74] *sokusuka.*

15. *A-se-fika e-kaya 'ku-bo ama-nye ama-soka ku-sasa a-qonyoe izin-tombi.*

16. *Ama-soka a-qonyioe panhle, a-ngene en-hluini nezin-tombi.*

17. *Zi-bize um-qomisoe, ba-qoqa, ba-kuluma.*[75]

18. *Aba-nye ba-lala*[75] *na-zo izin-tombi.*

19. *Aba-nye, izin-tombi zi-kulume,*[76] *zi-ti "si-xakile";*[77] *ezin-nye izin-tombi a-lale na-zo.*

20. *Ku-ya-za ku-sasa, zi-ya-wa-pelagazela, ba-ku-luma*[78] *na-zo.*

15. They arrive at their homes, the other Ma-soka, on the morning, who are chosen by the girls.

16. After the Masoka have been chosen outside,

XV

1. *Gō-suku in-tombi i-ya ku-nyonyóbha e-sokeni la-yo.*

2. *A-fike, i-soka la-i-nika imi-konto.*[79]

3. *I-ya-lala (in-tombi) int-suku za-m-bili,*[80] *i-ya-tata imi-konto i-ya-buya la-ku-bo.*[81]

XV

[75] *ßaxoxe ßakhulume; ßalale.*
[76] insert *naßo*. As in §§ 17 and 18 the concords should really be those of Cl. 3 pl.
[77] *sixakekile* (we are in a difficulty).
[78] *ßakhulume* (*akhulume*).

Translation (§§ 16–20) : . . . they enter the hut with the girls. They (the girls) call the chosen one, they talk and hold conversation. Pars cum puellis concumbunt. Quod ad alios pertinet, puellae loquuntur et "Haeremus" inquiunt (menstruas purgationes significantes) dum cum aliis puellis iuvenes concumbunt. Early the following morning they (the girls) accompany them and the young men speak to them.

[79] *Ifike, isoka liyinike imikhonto.*
[80] *ezimbili, zibembili.*
[81] *kwelakußo;*

4. *A-fike in-tombi i-nike imi-konto um-ne wa-bo, omu-nye ya-u-nika*[82] *u-yise.*
5. *Ya-buya, 'yaya* (= *ya-lala*) *e-sokeni, ya-ku-hlobonga.*[83]
6. *I-soka ala-belisa* (?), *yi-nika um-konto in-tombi.*[84]

XVI

I-ti in-tombi ga-zale[85] *umuntu, lapa 'endele*[86] *kona. A-ti umntwana wentombi gumalume, e-tsho kuboga* (?) *in-tombi*[87] *e-ya-m-zala-yo.*

XVI

XVII

U-ya-ti um-fana ome-gana[88] *in-tombi, u-yise e-ng-azi, a-tukutele, a-yi-kipe in-tombi, a-yi-yise ku-yise wa-yo. I-buye futi in-tombi i-ze kum-fana lo, a-buye*

XVII

If a boy marries a girl without his father's knowledge, he will be angry, turn the girl out and bring her to her father. The girl may return again and go to this boy, the father will

[82] for *iyawunika;* say, *iwunikele.*
[83] see Revised Version.
[84] *Isoka aliße lisayinika umkhonto intombi.*
Translation of XV : On a certain day the girl surreptitiously goes to her young man. When she arrives the young man presents her with some spears. The girl sleeps there two nights, then she takes the spears and returns to her home. On her arrival the girl gives the spears to her elder brother, another she gives to her father. Deinde ad iuvenem redit ut iterum concumbatur verum citra vaginam inter femora tantum. The young man does not again give the girl a spear.
[85] *ingazala.*
[86] *yendele.* The pause following after *khona* does not warrant a full stop.
[87] *kuße kantombi.* The sense of the whole passage, of which the Zulu is poor, is that when a girl (young wife) gives birth to a child at the home of her husband the child refers to the home of the mother who bore him as *kumalume.* The correct grammatical form is *kwamalume* (at the place of the maternal uncle) but the correct idiom is *ekhaßomama* (at my mother's home).
[88] = *uma egana.* Correct form *uma eganwa.*

u-yise, umfana a-vume; u-yise a-ti: "i-zeke!" A-tshaye in-komo 'endengayo ekweni (?) lomuntwana-ke.[89]

return, and the boy agree; the father shall say: "marry her!" He shall slaughter an ox.

XVIII

1. *Ga-ti*[90] *in-tombi i-te ma-e-s-i-ku-enda*[91] *a-bince in-gubo gesi-nxene;*[92] *u-yise wa-si-nika isi-nqe,*[93] *i-si-pate gesa-nhla in-tombi; i-be nen-nyongo yem-buzi en-hloko, nen-nyongo yen-komo es-anhleni sesi-nxene,*[94] *a-be nama-qama*[95] *(izi-bamba) ma-ningi*[96] *gapezulu kwen-gubo.*
2. *U-yise u-ya-pata um-twana ges-anhla a-pume na-en-hluini, na-esi-bayeni, na-ye, a-m-pelagazela, a-m-beke en-hle a-buye, a-zo-lale e-kaya u-yise.*[97]

XVIII

1. I say, when a girl is going to her wedding, she shall gird (her) garment to the left side; the knife which her father gave, the girl shall take in (her) hand; she shall have the gall-bladder of a goat on her head, and the gall-bladder of an ox in her left hand, she shall have many girdles over her garment.
2. The father takes the child by the hand, he goes out of the house, out of the cattle-fold with her, he escorts her on the way, brings her outside (of the kraal), returns home and then sleeps at home (the father).

[89] *Ashaye inkomo ende ngayo ekhweni lomntwanakhe.* The passage is not too clear and the Zulu not of the best; *enda* (go to marry) is used for the female.
[90] *ngithi.*
[91] *uma isiyokwenda.*
[92] *ngesinxele.* An unmarried woman drapes the *ingubo* round both her shoulders; one to be married drapes it round the left, and a married woman round the right shoulder.
[93] word not generally known; cf. *nqe*, ideophone for cutting apart (DOKE, *Zulu Dict.*). Usual word *isi-nqindi* = *isijula*, a short assegai.
[94] see [92].
[95] *amaxhama* are decorations or girdles with beads over the *ingubo*.
[96] *amaningi.*
[97] For suggested improvements see Revised Version.

3. *Ku-ya-za-ke,*[98] *u-ya-puma u-yise u-ya kumu-ntwana, se-hamba nen-kabi zim-bili (i-tshoba)*[99] *nem-buzi i-shumi,*[100] *nobu-hlalu, naba-ntu ba-ningi, nen-tombi zi-li-shumi. Ba-pete aba-ntwana, ba-pete ama-r'au, nemi-konto, ba-pumese*[101] *in-tombi ba-ku-sina.*[102]

3. Afterwards the father goes out, he goes to his child, taking with him two oxen (with a bush on the tail), and ten goats, and beads, and many people, and ten girls. They take at their hands the children, they carry in their hands shields, and spears, they lead out the girl, then they dance.

4. *In-tombi se-i-hambile pambile, nama-doda ama-nye, in-sizwa, nen-tombi ezin-nye; ezin-nye in-tombi zi-ya-fika ku-sasa.*

4. The girl has already gone in advance, with some men, young unmarried fellows, and with some girls; the other girls arrive early in the morning.

5. *Ba-hlabelela en-hleleni.*[103]

5. They sing on the way.

6. *Ba-fikile e-kaya lom-yeni, um-yeni u-ya-ketа.*[104]

6. When they have arrived at the bridegroom's home, the bridegroom choses (the bride).

7. *Ku-ya-za ku-sasa a-hlabe in-komo a-hlabise, in-tombi i-hlisue, i-cetue.*[105]

7. Then early in the morning he slaughters an ox, he gives it to be slaughtered that the girl may be fed, it being taken secretly.

8. *A-tate um-hlubulo in-tombi en-nye, i-*

8. Some other girl shall take the ribs of the meat, and go

[98] Vide footnote[47].
[99] The *ishoßa* consists of one head of cattle and is driven in company with another to the scene of the marriage ceremony, hence *nenkaßi (e)zimbili.*
[100] meaning either *nembuzi eziyishumi* (and ten goats), or *nembuzi, ishumi* . . . (and a goat, ten shillings, . . .).
[101] *phumesa,* cause or help to leave. The events are not always described in their correct chronological order.
[102] Cf. Introd. § 12 i.v. Temporal Mood.
[103] *ßayahlaßelela* or else *ßahlaßelele.*
[104] See Revised Version. *Khetha* here means to dance a wedding dance and this is performed by the whole party (*ikhetho*) of the bridegroom.
[105] see Revised Version ; *i-hlisue* for *ihlinzwe* and *i-cetue* for *iqedwe.*

hambe na-wo e-kaya 'ku-bo.[106]

9. *Ku-ya-za zi-ya-m-kesisa,*[107] *zi-hlabe im-buzi.*

10. *Ku-ya-za zi-ya-goduka; in-tombazana, en-nye i-ya-hlalisa um-lobokazi.*

11. *Ba-y'eza aba-ku-bo, ba-m-letela uku-dhla, ba-m-letela ama-si, ba-m-letela u-tshwala.*

12. *U-ya-hlalahlala, u-ya-hamba, a-ye 'ku-bo, a-yo-gega in-hloko.*

13. *U-ya-buya um-lobokazi kum-yeni,*[108] *se-butwele u-tshwala,*[109] *e-za nen-tombi ezin-nye ezi-twele u-tshwala,*[109] *ezi-pete i-geja, eza-*[110] *lima nga-lo.*

14. *Se-za-ku-fika e-kaya lom-yeni, se-za-ku-m-nika ama-si ake um-yeni a-wa-dhle-ke.*

15. *A-se-ba um-fazi wa-kona e-kaya, se-be-mu-nika umu-ntwana wo-mu-nye um-*

with it to her own home.

9. Then they shall wash her well, and slaughter a goat.

10. Then they return home; some other girls let the bride stay (with her).

11. Her own people come and bring her food, they bring her sour milk, they bring her beer (made of Kafir-corn).

12. She stays a good while, then she walks off, she goes to her own place, she then shaves (her) [head.

13. The bride returns to the bridegroom carrying beer on her head, and coming with other girls who carry beer on their heads, and in the hand a pick, with which they will dig.

14. She will arrive at (her) bridegroom's home; the bridegroom will give her of his sour milk that she may eat it.

15. If there is already a wife in the kraal, they give her the child of another wife which is little

[106] = *kuƀo kamakoti.*
[107] *ziyamgezisa.*
[108] i.e. *ekhakhakhe.* For *u-ya-ƀuya* read *uyaƀuyela.*
[109] called the *umƀondo.*
[110] *azolima.*

fazi omu-ncinane,[111]	(the child), they give the
se-be-m-nike in-komo	child cattle ; she
umu-ntwana,[112] *se-wake*[113]	must build her hut,
in-hlu ya-ke, se-gaye	grind beer in her
u-tshwala en-hluini	hut, and give (it) to the
ya-ke, se-m-pe um-yeni	bridegroom in her hut,
en-hluini ya-ke,	she must give him
se-m-pe uku-dhla,	food ; for, he gave her
e-se-pe umu-ntwana	the child that she
a-m-nike yena uku-	should give him
dhla.[114]	food.

XIX

1. *Um-fazi u-ya-ti*[115] *me-za-ku-zala, a-bize aba-nye aba-fazi be'ze ku-m-beletise.*
2. *A-bambe izin-tingo, aba-nye aba-fazi ba-m-bambe esi-suini, aba-nye aba-fazi ba-kongo-zele umu-ntwana uma-nga-wi*[116] *pansi.*
3. *Se-be-m-pata, se-be-funa izi-bi, se-be-nika u-nina e-se-hlala*[117] *ku-zona.*
4. *Aba-nye aba-fazi se-be-gāya uku-dhla, ba-m-*

XIX

[111] *Useba umfazi wakhona ekhaya sebemnika* . . . (she now becomes a married woman of that place and they give her . . .).
[112] see Revised Version.
[113] *usakhelwa, usewakhelwa.*
[114] See Revised Version.
[115] < *uye athi.*
[116] *ukuba angawi.*
[117] *besehlala ; ahlale.*

nike um-fazi o-zele-yo,
o-se-dhla.[118]

5. *A-se-muka em-fuleni*
ęsę-gęza um-zimba,
e-se-buya.

6. *E-se-hlala e-kaya,*
ama-doda a-nga-ngeni
en-hluini.

7. *Um-fazi u-ya-tshisa*
izi-bi, ama-doda a-
ngene.

XX XX

1. *Ba-ti aba-fazi: "a-lungise*
in-kaba yo-mu-
ntwana um-fazi
o-ku-azi-yo."

2. *I-ti um-hla-enga*
umqayo (?),[119] *a-tshise*
izi-bi, ku-ngena[120]
aba-ntu bonke.
I-ti in-gane 'ambese
ngen-gubo, a-m-fihle,
a-nga-i-bone ama-doda,
i-bonue aba-fazi
b-odwa.[121]

[118] *aßesedla*, so also *aßeseya* (for *a-se-muka* § 5); *aßesehlala* (§ 6).

Translation of XIX: When a married woman is about to be delivered of a child she calls other married women to come and assist at the birth. Ea deinde sudes parietis tenet dum mulierum aliae ventrem ei comprehendunt, aliae manus tendunt ne infans humum decidat. Hoc modo eam tenent ac iam gramen quaesitum matri dant ubi insidat. Some of the women then pound grain (and make) food, and they give it to the woman who has given birth and she then eats. Then she goes to the river, washes her body and returns. Now she stays at home, men in the meantime not entering the hut. The woman (then) burns the grass (or rubbish) so that the men may enter.

[119] *Ithi mhla inqamukayo (inkaßa)* . . . . (then on the day the umbilical cord drops off . . . .).

[120] *kungene.*

[121] See the Revised Version.

Translation (XX): The married women say: "Let a woman who has the knowledge see to the umbilical cord of the child". Then on the day it drops off she burns the rubbish (straw, grass, etc.) so that the people may enter. She covers the baby with a blanket and hides it so that the men do not see it and the married women only see it.

XXI

1. *Umu-ntwana mese-kasa, i-hlatshue im-buzi, w-enzelwe umu-ntwana um-ncamba.*[122]
2. *In-nyongo yem-buzi e-hlatshelue umu-ntwana, a-tate u-nina, a-yi-fake ku-yena en-hloko ga-te telongoya (?)*[123] *em-zimbeni ku-tua kula (?) umu-ntwana.*[124]

XXI

1. When the child crawls, a goat be slaughtered, and a muncamba be made for the child.
2. The gall-bladder of the goat which is slaughtered for the child, the mother takes, that she may put it him on the head.

XXII

1. *Uma um-fazi e-za ku-zala, in-doda i-pu-me, ku-ngene aba-nye aba-fazi, ba-zo-m-bele-tise, ba-lale ku-ye.*
2. *A-ze um-fazi a-tshise izi-bi, gate, ma-ba-pume*[125] *aba-nye aba-fazi, ba-ye en-hluini za-bo.*
3. *Ama-suku a-be ishumi, ba-puma aba-fazi,*[126] *in-doda i-buye, i-lale en-hluini ya-yo.*
4. *I-hambe in-doda, i-ya ku-tsheleka*[127] *in-*

XXII

3. After ten days, the women go away, that the husband may return, and sleep in his hut.
4. The husband shall go to borrow a little

[122] a rare or unknown word, see author's Notes. In the Revised Version *imbeleko* (carrying-skin) is added as alternative word.

[123] *kade ethelwa ngayo.*

[124] *kuthiwa: "Khula, mntwana !"*

[125] *kade uma ɓaphume > kaduma ɓaphume* (and then they go out).

[126] *kuɓa izinsuku ezilishumi ɓaphume; kuphela ishumi lezinsuku ɓeseɓephuma;* etc.

[127] *iyokwetsheleka; iyokunxusa.*

tombazana ku-omu-nye[128] *mu-ntu, i-ye ku-sala nomu-ntwana o-zelwe-yo.*

5. *A-sa-kule,*[129] *a-hambe, in-tombazana i-muké-ke, i-ye ku-yise wa-yo.*

6. *A-ti mesekulile, a-lunyulue; i-buye in-doda, i-mitise um-fazi, a-zale omu-nye umu-ntwana.*

girl from another man, that she may stay with the child that is born.

5. When it grows and walks, the little girl may go away, and go to her father.

XXIII

1. *U-ya-zala um-fazi, a-lale int-suku ezi-si-tupa a pume golen-kota (?)*[130] *a-be-se-tate*[131] *ubu-longwe, ese-i-sinda en-hluini, esebe-ngene*[132] *ama-doda.*

2. *E-se-i-muka*[133] *in-doda yake (yomfazi) se i-ya ku-biza*[134] *in-doda in-nya-nga i-si-za ku-anyisa umu-ntwana ku-nina.*

3. *U-nina u-se-gāya u-tshwala boku-za-ku-*

XXIII

1. A woman gives birth (to a child), lies in six days, comes out on the seventh (?), then she takes cowdung, smears out the hut, so the men may enter.

2. Then her (the woman's) husband goes away, he goes, the husband, to call a doctor, who comes to make the baby take the mother's breast.

3. The mother grinds beer for the coming making (her) child

[128] *komunye.*

[129] *aze akhule* ? For the appearance of the voiceless for the voiced fricative (*z*) vide Introd. § 6. Translation (XXII 1 and 2) : When the woman is about to bear the husband leaves, and other women enter so that they may assist at birth and they sleep there. Then before the other women leave and go to their homes, the wife burns the rubbish (straw, grass) . . . (XXII 6) : Then, when it (the baby) has grown somewhat, it is weaned ; maritus uxorem denuo gravidam facit ut iterum pariat.

[130] *ngolenkotha,* from *inkotha,* 7 ; *ngolwesikhombisa.*

[131] *aßesethatha.*

[132] *aßesengena ; kungene.*

[133] *ißisihamba.*

[134] *seyiyoßiza.*

anyisa[135] *umu-ntwana*
e-beleni li-ka-nina.

4. *E-se-fika in-nyanga*
i-m-elapa[136] *umu-ntwana,*
in-nyanga i-dhla
utshuala, se-goduka-ke,
esi-ye e-kaya 'kubo.[137]

take the mother's breast.

4. When the doctor has arrived,
he prescribes for the child;
the doctor consumes the
beer, and marches home, to
go to his own (place).

XXIV

1. *A-ti umu-ntu mese-*
file, a-finyezwe
izi-to kona e-ya ku-
lahlwa ka-hle.
2. *A-bes-embelwa em-*
godini, seku-bekwa
ama-tshe; kodwa
a-fakwa em-godini,
a-m-sekazele[138] *ama-*
tye ma-nga-wi.[139]
3. *A-be-ze ku-gaula*[140]
ama-hlahla 'ameva,
ese-bekwa pezulu
kwegodi.
4. *Ku-lahlwa umu-ntu,*
sebe-kala, sebe-fika
aba-ntu bonke be-emi-nye
imi-zi, sebe-ti: Maye,
babo! Maye, se-file! Maye,
umu-ntu wetu! Maye,
um-hlobo wetu![141]

XXIV

1. When a man is dead,
he is made to draw up
his legs, then he is nicely
cast away.
2. When they bury (him)
in a grave, they lay there
stones; but these are put
into the grave, that the
stones may support him,
that he may not fall.
3. Then they cut off branches
of thorn bushes, which
are put over the
grave.
4. There is cast away a man,
they wail, all the men from
other kraals arrive
and say: "Alas,
how dreadful! Alas, he is dead!
Alas, he is our man! Alas,
he is our kin!"

[135] *ßokuzoncelisa; ßokuncelisa.*
[136] *Isifika . . . imelaphe.*
[137] just: *isigoduka-ke* (*seyigoduka-ke*), or else some such expression as *isihamba isiya kwayo.*
[138] *amsekęle.*
[139] *ukußa angawi;* cf. XIX 2: *uma-nga-wi.*
[140] *ßese kugawulwa.*
[141] see Revised Version.

XXV

1. *Umu-ntu a-nga-tagata,*
a-bulawe[142] *in-kosi,*
i-dhle in-komo zake,
i-dhle aba-ntu bake,
i-u-tshise umu-zi wake.
2. *Aba-ntu ba-ngene*
emu-zini wom-tagati,
ba-tate im-pahla, ba-
tate ama-bele.
3. *Ku-tatue aba-ntw-*
ana ba-ye en-kosini.

4. *Ku-tatwe aba-fazi,*
ba-nikwa[143] *ama-doda*
ama-nye, ba-ba-zeke[144]
aba-fazi bom-tagati.
5. *Aba-ntwana ba-be*
isi-zi[145] *senkosi.*

XXV

1. Should a man practise witchcraft, he should be killed by the king, who shall confiscate his cattle, confiscate his people and burn his kraal.
2. The people shall enter the kraal of the criminal, take the utensils, take the corn.
3. There shall be taken the children that may go to the king.
4. There shall be taken the wives, they are given to other men, that they may marry them, the wives of the criminal.
5. The children shall be the king's.

XXVI

1. *Go-suku um-fana*
womu-nye um-numzana
a-yo-memencina (?)[146]
ku-o-mu-nye[147] *umu-zi,*
2. *A-fike, um-numzana*
a-tume omu-nye um-
fana, a-yo-meme-
ncina[146] *futi, a-ti*
a-o-hlangana[148]
o-pambile o-kaleni

XXVI

1. On the day that a boy of some gentleman brings an invitation for a hunting to another kraal,
2. When he arrives, the gentleman shall send another boy, that he may bring further the invitation, and say that they should meet together in front of the mountain-

[142] *ubulawa.*
[143] *banikwe;* cf. Introd. § 12.
[144] *abathathe; abangene.*
[145] cf. Doke, *Zulu-Eng. Dict.* i.v. *isizi.*
[146] *ayomema inqina.*
[147] *komunye.*
[148] *ayohlangana.*

lapiya ku-ya-zingela kona.[149]

3. *Ku-ya-za ama-banhla a-ku-hlangana*[150] *kona, a-fika*[151] *ama-banhla, a-gube, a-sine; ba-fike aba-nye futi ba-gube; ba-fike aba-nye futi ba-gube; ba-hlale pansi b-onke, be-pete imi-konto, be-hamba nezin-ja zabo.*

4. *A-ti:*[152] *"ama-banhla*[153] *ama-kulu!" A-ti:*[152] *"ama-banhla*[153] *bandzhé!*[154] *nansi in-nyamazane ezenu! wozibelele-lenani!"*[155]

ridge, where the hunting is to be.

3. Then the troops when they meet together there, (some) troops arrive, and perform the hunting-dance, and dance; others arrive again, and dance, and they sit down all, having in their hands their assegays, and marching with their dogs.

4. They say: "oh, great assembly!" they say: "oh, such an assembly! there is your game!

. . . . . .

. . . . . .

XXVII[156]

1. *Wena wenkosi!*
2. *Wena wesilo!*
3. *Wena wenhlonhlo wesilo!*

XXVII

1. Thou art the king's (creator)!
2. Thou art the tiger's (creator)!
3. Thou art the tiger's great snake's (creator)!

XXVIII[157]

A-u-zi-niki, izin-komo, zamaTebe.

XXVIII

Thou givest us not the cattle of the Matebe.

[149] *phambili okhalweni laphaya kuyozingelwa khona.*
[150] Cf. Introd. § 12 i.v. Temporal Mood.
[151] *afike.*
[152] *ßathi.*
[153] *maßandla.*
[154] *anje.*
[155] unidentifiable.
[156] See author's Notes. The translation given here is questionable.
[157] See author's Notes. *Awusiniki izinkomo zamatebe* (you do not give us fat oxen)?

E-ū, e-ū, e-ū,
e-ū, e-ū, e-ū,
ishi, aha, ha.

XXIX[158]

1. *U-nina ka-Tshaka*
   wa-be ngu-bani na?
   "UNandi."
2. *U-ya-z-azi na izin-daba*
   zokufa kwake-na
   (u-nina ka-Tshaka-na)?
   "Ngi-ya-z-azi."
3. *Wa-bulawa yini na?*
   "Wa-bulawa gu-Tshaka."
4. *W-enzela-ni-na u-Tshaka*
   uku-enza njalo na?
   "Wa-ye e-fihlile um-ntwana ka-Tshaka, u-nina."
5. *Wa-m-bulala nga-ni?*
   "Wa-m-gwaza gom-konto esi-suini."
6. *Wa-tyelwa ngu-bani-na?*
   "Ga-ngi-tyelwa abantu ba-ka-Tshaka aba-dala."
7. *Zi-qinisile na?*
   "Zi-qinisile."
8. *Ma-u-ngi-sekele*[159] *izin-daba zi-ka-Nandi!*
   "U-Tshaka waye-zeka aba-fazi aba-ningi-ningi, e-nga-tandi

XXIX

1. Who was Tshaka's mother?
   "Nandi."
2. Do you know the story of her death (Tshaka's mother)?
   "I know it."
3. How was she killed?
   "She was killed by Tshaka."
4. For what reason did Tshaka commit such an act?
   "His mother had concealed a child of Tshaka."
5. With what did he kill her?
   "He stabbed her with the assagay into the belly."
6. By whom were you told (so)?
   "I was told by Tshaka's old men."
7. Is it true?
   "It is true."
8. Let me have the particulars of the story of Nandi!
   "Tshaka had married very many wives, he did not however like

[158] See reference to this dialogue in Bleek's Notes.
[159] *mawungizekele.*

ukuba a-be nom-twana. Wa-mita omunye um-fazi ka-Tshaka, wa-m-tabata u-nina ka-Tshaka, wa-ku-m-tuku-sa[160] *kwesi-nye isi-zwe, wa-zala lom-fazi. Kwa-ti lapa, masele-ha-mba*[161] *um-ntwana, kwa-zwakala ku-Tshaka uku-ti um-twana u-ko,*[162] *ba-m-fihlile, nkosi!"*

9. *Wa-ti-ni emva kwa-loku-na?*

"U-Tshaka wa-buza ku-nina wa-ti: nge'zwa ku-tiwa ku-kona um-twana; gokabani-na, mame-na, loku a-ngi-zali-na?[163] *Wa-pendula u-Nandi, wa-ti: muntwana-mi! ng-azi ngá-ni-na? Wa-ti uTshaka: a-ku-ázi-ná, máme-ná? Se-ngi-zwile-na?*

Wa-pendula uNandi, w-ati: yébo, nkósi! ku-enziwa yi-mi! Wa-vuma uNandi, wa-ti: wafi-hlua yi-mi. Wa-pendula uTshaka, wa-ti: uku-ngi-fihlela um-twana

to have a child. One wife of Tshaka was with child, and Tshaka's mother took her and concealed her at another tribe's place, and the woman was delivered of a child. Then it was here, when the child was able to walk, that it became known to Tshaka, that there exists a prince, that they had hid him, sir!

9. What said he after that?

"Tshaka questioned his mother and said: I heard that there is a prince; of whom is he, my mother, since I have not begot (a child)? Nandi answered, and said: my child! how do I know? Tshaka said: doest thou not know, my mother? have I heard (right)?

Nandi answered and said: yes, oh king! it was done by me! Nandi confessed and said: it was concealed by me. Tshaka answered and said: why didst thou do that,

[160] see[150]; *wayakumthukusa.*
[161] *uma esehamba; esehamba.*
[162] *ukhona.*
[163] Better translation: *I do not beget.*

gi-nga-zali na, w-enze-
la-ni-na? U-Tshaka
wa-m-tumela aba-ntu
wa-ti: ma-ka-yi ku-
tatshatua, gi-bone
uku-ba wo-fana na-
mi-na. Wa-fika-ke
um-twana wa-m-bona,
e-fana na-ye. U-Tshaka
wa-ti: m-tabate-ni no-
nina! ni-ye ku-m-bu-
lala ka-nye no-nina! Wa-ti-
ke emva-koko: hambá-
ké, u-ya-bona-ke, mame-
na, w-enza in-tó ém-bi-
na?"

to hide a child before
me, as I do not beget
(children)? Tshaka
sent people for it,
and said: let it be taken
that I may see whether
it is like me. The young
prince arrived, he saw him
that he was like him. Tshaka
said: take ye him with
his mother! you shall kill
him together with his mother.
Now he said after this:
now go! thou seest, oh
mother, didst thou a bad
thing?"

NOTES

I. According to the original ideas of the Kafirs and Zulus as far as they have been untouched by Missionary influence, the spiritual world is underneath, and men do *not* walk "here beneath" but "here above". In XII the "*ga-si-hambe pansi*" (that we should walk beneath) therefore, betrays evidently Christian influence.

U-Nkulunkulu, the ancient god of the Bantu-race, i.e. of all the nations akin to the Kafirs. This name is not only the general term on the whole eastern side of South-Africa, but is also found, though in a simpler and un-reduplicated form among the oVa-Herero or Cattle Dama-ra in Damaraland, and among the Timnehs in Sierra Leone. The Zulu form of the word is the most complete one which exists and that which comes nearest to the original one, from which all the various forms found in different dialects, must have [been] derived. This primitive form appears to have been "*Mu-nkulu-nkulu*" or, perhaps "*Mu-kulu-nkulu*". Yet, the former is for various reasons, more probable. This word consists of a reduplication of "*KULU*", a stem which in various modulations of its pronunciation, is current in most languages of this family, in the signification of "great, old", and is evidently akin to the verb "*uku-kula*" (to grow), which is almost as far-spread, as the adjectival stem. "*Nkulu*", now, may be a fuller, more primitive form, only retained in this reduplication, or it may have the "*n*" added as the derivative prefix of a noun of the 9. class. In the latter case "*nkulu-nkulu*" is the reduplication of a noun of the 9. class, and means accordingly "a very great thing", and by prefixing the derivative particle, or perhaps only the article of the 1. (personal *mu-*) class, it was stamped into a personal noun. In the former case it is merely noun of the 1. class, formed from a reduplicated adjectival stem. Anyhow its meaning is evidently "the Great-great-one" or "the Old-old-one". – If I am not mistaken, the pronunciation "*uM-kulunkulu* is not infrequent in Natal.

This little piece, was, with a few others, taken from the information furnished, by Bopopa, a person mentioned in 11.2, one of the eldest inhabitants, and a great and far-renowned authority in native history and native customs, or as my Kafir boy uQude gave it :

"*U-Bopopa o-kuluma*	UBopopa, who relates
izin-daba z-onke o-	all the history, who did

enzile imi-(n)kuba yonke e-sem-hlabeni.''	all the customs that exist on earth.

His pedigree as he gave it me, is :

''U-Bopopa ka-Sizi, ka-Mlambo, ka-Sitombo, ka-Mavu,[164] *ka-Ndekazi, ka-Kabela,*[164] *ka-Mtimbo.''*	Bopopa, son of Sizi, son of Mlambo, son of Sitombo, son of Mavu, son of Ndekazi, son of Kabela, son of Mtimbe.

His age may be guessed from the following statement :

Gesikati soku-fa kwa-ka-Tshaka, se-tungile isi-coco ; kodwa gesikati soku-fa kwa-ka-Dingiswayo e-be in-sizwa.''[165]	At the time of Tshaka's death he had sewed his headring; but at the time of Dingiswayo's death he was a young unmarried man.

He has, therefore, been probably a married man for upwards of thirty years ; and has evidently a great stock of information. Still many of his relations ought to be received with caution, as he is evidently cracked, and mixes his own inventions up with the facts he witnessed or the traditions he remembers. He had once a very narrow escape in one of the episodes of that fearful tragedy, which depopulated immense tracts of country on both sides of the Tugela ; and a horrid account he gives of it, when stunned with blows he sank down among heaps of dead and wounded. It was at night when he recovered his senses again, but it was long, before he could believe himself alive in this world. At length he crept stealthily away, and after many days of great trials he effected his escape. Yet, he was to feel the effects of that terrible night for his life-time.

He is a very pious and religious Kafir, as regards the observance of their Zulu and Kafir rites, though I would not say that he was wholely un-influenced by Missionary teaching. Even when I treated him to a cup of coffee, he did not taste it, before he had addressed a prayer to the ancestral spirits, thanking them for having put it into the white man's heart to be kind to him.

[164] Informants suggest *kaMafu* and *kaMkhaßela.*
[165] read : *Ngesikhathi sokufa kukaShaka waßesethungile isicoco, kodwa ngesikhathi sokufa kukaDingiswayo waße eyinsizwa.*

II.1. The word "*aBa-ntu*" (men, people) means "par excellence" individuals of the Kafir race, particularly in opposition to the noun "*aBe-lungu*" (white men). This is still clearer from the use which is made of this word in some of the following chapters, particularly IV.2. and V.2. It appears, therefore, to be the best general term for that family of languages, of which the Kafir is known to be one of the most original and therefore, for the purposes of philology, most important members. There has not yet been suggested any really appropriate name for this great family of languages and nations, nor any other come into general use. Besides, the word "*Ba-ntu*" is common to almost all languages of this kindred.

This chapter and several others of the most interesting character among those collected by me, were dictated to me by my former servant u-Kude, a young married man of the aba-Mbu (or aBa-Sembu, or aBa-Sihlanhlu)[166] tribe, His pedigree, as he gave it me, runs thus :

"*U-Kude ka-Mpako, ka-Qwabi,*[167] *ka-Camazele,*[168] *ka-Mavovo, ka-Kupela,*[169] *ka-Mhlalo.*	Kude, son of Mpako, son of Qwabi, son of Camazele, son of Mavovo, son of Kupela, son of Mhlalo.

For comparison, I add here the pedigree of the present chief of this tribe, uSiyingela, whom uKude, as a boy, had served as a sort of "page". I have two relations of this pedigree, one from the chief himself, and one given by Mr. Bopopa, which I shall put side to side, omitting a translation, as it must be seen that "*ka*" prefixed to nouns of persons, indicated the genitive, here used as a patronymicum.

U-Siyingela, ka-Sihlanhlu, ka-Qwabe, ka-Camazele ka-Mavovo, ka Cupele, ka-Mhlanhlo, ka-Situeba, ka-Langa.[170]	U-Siyingela, ka-Sihlanhlu ka-Qwabi, ka-Camazele, ka-Mavovo, ka-Kupela, ka-Situeba, ka-Nhlozela, ka-Langa, ka-Mkise, ka-Mtetwa, ka-Nyambose, ka-Mkulunkulu.

If compared with the invocation of the ancestral spirits by the man of the aBaMbu tribe, as given in XI. 2, it is evident that uBopopa's statement is not unfounded.

[166] *aßaMbo, aßaseMbo, aßakwaZihlandlo.*
[167] *kaGcwabe.*
[168] *kaKhabazela.*
[169] *kaGubela.* For *ka-Mhlalo* cf. footnote[49].
[170] see[165] – [168]. For *ka-Situeba* read *kaSidweba.*

As uKude gave me a full account of his father's family, and it may not be uninteresting to show the social relations of a conservative Kafir family, I subjoin the names of his father's wives, with those of their fathers and tribes, and the number of their children, sons or daughters. Five of the number, old Mpako inherited from a deceased brother, none is from the aBa-Mbu tribe. They are very particular to avoid incest ; and this feeling goes so far as to make them shy to marry where they can trace the smallest degree of consanguinity.

"Wives of Mpako"	*"Their fathers"*	*"Their tribe"*	*Sons*	*Daughters*
u-Kuku	ka-Nombengulu	owaBa-pambuku	2	2
u-Bota	ka-Mtibele	oseMa-timeni	1	3
u-Nomatshe	ka-Ncencani	owaMa-ncolosi	2	1
u-Makutshulu	ka-Mafute	owaMa-ncolosi	1	1
u-Sikwile	ka-Mkungule	kwa M-bombo	3	
u-Kunga	ka-Nonotaguse	kwa Nhlovu	1	2
u-Bapi	ka-Msulungisi	kwa Ncambe	1	1
u-Notanga	ka-Mtshopi	owaMa-qubele	2	1
u-Mnamnefe	ka-Makosi	kwa Ndhlovu	dead	dead
u-Nomafose	ka-Hlonka	kwa Pepeteni	1	3
u-Mcikele	ka-Udinisane	kwa-Mtumbu	1	2
			—	—
			15	16

This is a pretty fair average specimen of fertility in [a] Kafir family ; but the number of boys bears far too strong a proportion to that of the girls. In poligamist families there are generally a considerably larger number of daughters than of sons. — Cases, where one wife has more than five children are very rare. —

The Zulu language has no word for the term "animal" in its most general meaning. It always specifies this idea. He has "*in-komo*" (cattle) a word which may sometimes, but generally does not include the "*izim-buzi*" (goats) and "*izimvu*" (sheep) ; and, besides, he knows of domesticated animals which are of use for [to] him, only "*izin-ja*" (dogs). All wild animals he divides into two classes "*in-nyamazane*" (game) and "*isi-lwanyane*" (wild beast that cannot be eaten). It would appear from this that Nkulunkulu brought forth only such animals as are of use for [to] man ; yet, it would be too rash to say that the Zulu tradition denied that he brought forth the other animals.

II.2. On Bopopa see I.

II.4. "*naba-ncinane* (also the little ones) explained by my informant to mean "*aba-ntwana*" (children), as which all men are to be considered with regard to Nkulunkulu.

III. This chapter, which is only a fragment of a longer account, was noted down by the Rev. Dr. Callaway at Pieter Maritzburg. His informant was of [a] different tribe from that of my servant.

IV.2. On the use which is here made of the noun "*umu-ntu*", see under I. This remark refers, of course, also to Chapter V.2.

V.2. "*imi-tsha*, of which the singular is "*umu-tsha*", are those pieces of skin and tails of animals, which form the only regular Zulu-dress.

V.6. "*in-nyamazane*" (game) ought here to be taken in a more extended sense; for, leopard-skins are one of the finest, and monkey-skins the most valued and aristocratic article of dress.

V.7. The red-tops on their heads are worn by the women not only when they are married, but also when they are going to be married; but in the latter case they do not wear the "*isi-kaka*" (petticoat, made of tanned ox-skin), but their only covering is the *u-benhle*, a small girdle about a hand broad, which goes round their loins. It is made from the fibres of a plant of the same name.

V.8. The headring marks in the same manner the married man, as the redtop the married woman. The Zulu custom is to wear them as close to the skull as possible; and for that purpose, they are from time to time, when the hair under them has grown too long, cut off, and sewed on again closer to the skin.

VI.1. The Zulu idea is that Nkulunkulu broke forth out of the reed, (*wa-dabuka o-hlangeni*, as they say); and that, then, he made the nations break forth out of the reed (*wa-dabula izi-zwe o-hlangeni*, III.2.) The verb "*dabula*" is a transitivum, of which "*dabuka*" is the intransitive form, contracted probably from "*dabuleka*". Both verbs are peculiarly Zulu, and appear to be foreign to the frontier Kafirs.

VI.5. All the Betshuana tribes are called "*aBe-Sutu*" by the Zulus.

VI.6. *Ma-hloenga* are called the tribes living around the Portuguese settlement of Lourenzo Marques, on the Delagoa Bay.

VI.7. Bushmen, generally called by the Zulus *aBa-Twa* (or *aBa-t-hua*, and in the sing. *uMu-t-hua*). There were some very small bushmen living in the Kahlamba (Drakensberg). They stole Dingani's cattle, who sent a commando against them, to destroy them. Bopopa describes them thus :

"*aba-bomvana, aba-hlala ezi-dulini pansi, ba-tumba 'nkomo, ba-dhla izi-congotshi (izi-lwanyane ezi-hlala esi-dulini).*"	"who are reddish, who live in anthills on the ground, they steal cattle, they eat ants (?) (unclean animals that live in ant-hills).

VI.9. The Zulus call themselves "*abantu ba-kwa-Zulu*" that is "people from Zulu's territory." Zulu was one of their early kings, and from him the country is called "*Kwa-Zulu*" and the people "*abantu ba-kwa-Zulu*", or merely "*Ba-kwa-Zulu*". The royal pedigree as I could learn it, is this :

UTshaka wa-zalwa gu-Sezengakona, ka-Jama, ka-Ndaba, ka-Punga, ka-Makeba, ka-Kumede, ka-Zulu.[171]	Tshaka was begot by Sezengakona, (son) of Jama, (son) of Ndaba, (son) of Punga, (son) of Makeba, (son) of Kumede, (son) of Zulu.

VI.12-36. These tribes, or at least particles of these tribes exist in Natal ; and their names and those of their chiefs, on account of their present seats and their former territories, of the number of huts, for which they pay taxes, is to be found in the reports of the Secretary for Native Affairs. — The Ma-kuze tribe are twice mentioned (22 and 29) doubtless by a mistake of my informant. Whether the Ma-ndwandwa are to be found in Natal, I cannot say. I conjecture that they are meant to be the people of Mdwandwa, more generally known as Zwite,[172] the son of

[171] *nguSenzangakhona ; kaMageba ; kaGumede.*
[172] *Zwide.*

Lānga, who killed the uM-tetwa king Dingiswayo and fled to the North, where his people are now living, under his successor uSotshangane, between Delagoa Bay and Inhambane, at a short distance from the sea.

VII. 10. The purchase of their wives for cattle is generally not called "*uku-tenga*", but "*uku-lobola*". The former is rather coarse and vulgar, and I think due to European influence.

VII. 11. This is the cow which the bride's father at the betrothal gives to the future son-in-law, in order to be slaughtered for the bride's mother.

VII. 12. The Hlonipa-custom is the sort of bashfulness, which it is decent for a Kafir woman to show towards her near male relatives. This bashfulness is shown in not pronouncing their names, nor even using the words, from which they may be derived ; it is shown also in covering their face before their relatives. A married woman will cover her face when speaking with her elder brother ; and, as we learned from this chapter also before her son-in-law. A bride, i.e. a young married woman during the first year after the marriage, hides herself almost entirely before strangers ; even so much at first that, if obliged to go out, she creeps behind the huts. The dress of these new married ones is often very tasteful and decorous, particularly so among the Ma-ncele tribe.

VIII. The verb "*uku-dhla*" (to eat) is applied by the Zulus and Kafirs in such an extensive way, as to be very surprising to our European ideas. The Zulus do not eat only meat, and mealies, porridge and sour milk, but also whole herds of cattle alive, and a deceased person's whole property ; and, in return, a man is not unfrequently eaten himself by his chief or other people. To eat property, is, to digest it, to take possession of it, to appropriate it to oneself. To eat a man, is, to digest his property, to confiscate it.

VIII. 5. *Amacala*, the plural of *icala*, debt, litigation, claim ; e.g. "*icala seli-dala*", that is an old claim, or cause for litigation, "*icala li-pelile*, the claim is at an end, i.e. satisfied. Therefore "*e-z(i)-e-ma-caleni*" means which (cattle) are in the claims, i.e. to be claimed.

IX. The ancestral spirits are the most prominent objects of adoration among the tribes of the Bantu family. They are the rulers of their descendants' destinies, they send them blessings where they are propitious, and evils when they are angry. They appear to them in their dreams, either proferring [proffering] their demands of offerings, or showing them future events, or only mocking them with false illusions. Also bodily, they sometimes appear, mostly visible in the shape of certain kinds of snakes. The Zulu name for an ancestral spirit is *i-hlozi* 5., pl. *ama-hlozi*, 6., or *itongo* 5., pl. *amatongo* 6. The latter refers to the spirits' appearance in the dreams.

X.1. *a-telue genyongo*. "*Inyongo*" means as well the gall as the gall-bladder of an animal, and "*uku-tela*" means to pour out. This may, therefore, also be translated "he be poured over with the gall"; but as the only use I know to be made of these articles is that the gall-bladder is worn by a man in order to give him strength and luck, I have preferred the other translation, though with doubts.

XI.2. An invocation of the ancestral spirits by a man of the aBa-Mbu tribe [the writer refers the reader to information mentioned in note II.1. – Ed.]. The "*Nomhlonga wezinyoni*" does not appear in the pedigrees given to me. Evidently, not only the spirits of their deceased chiefs, but also the spirits of all who were under their sway, are addressed.

XI.3. I cannot say to what tribe these ancestral spirits may belong.
In general it is to be remarked that it is usual to address a prayer to the ancestral spirit, when one has sneezed.

XII. This advocation of a prayer to Nkulunkulu contains several words, which I do not understand and found to be also unintelligible to better Zulu scholars. – It has already been remarked that it contains evident traces of Christian influence [the writer here refers to note I – Ed.]

XIV. I subjoin a German version of this amusing account.
Kuinhla, der neue Mais ist reif, es ziehen die Ma-sóka zum Kraale des reichen Alten; die Sonne ist nahe dem Zielpunkt. Und begrüssend den uMnumzana sie sagen: "*eti, umgane!*" Sich erhebet der reiche Alte, und ein er ladet die Mädchen,

dass sie kommen zu den Leuten, den aMasoka ; anlangen die Mädchen. Es gehn, sich zu waschen, zum Flusse die aMasoka ; sie baden und kehren zum Kraale zurück, den dann verlassend die Masoka tanzen da draussen. Ausgehn die Mädchen und wählen sich Schätze. Doch ach ! dort bleibt einer verlassen übrig ; sie sprechen : "gehe nach Hause!" Auch die Männer und Weiber rufen : "geh nur!" und höhnend sie sagen : uobo ! o hässlicher, du den die Mädchen nicht mögen !"

Er kehret nach Hause und wäschet sich. Wenn er anlangt, weinet die Mutter, es weinet der Vater ; zum Mahle sitzt er alleine.

Am Morgen kommen nach Hause die anderen aMasoka, die von den Mädchen erlesenen.

XV. In this and the next following chapters, there are a few words and phrases, which I do not quite understand. They are indicated in the text by marks of interrogation.

XVIII. The wedding takes always place at the bridegrooms's kraal.

XVIII.3. *ba-pete abantwana, ba-pete ama-rau,* may also be translated : the children carry in their hands, they carry shields, etc.

XVIII.6. This choosing the bride is of course only ceremony. The wedding is, therefore, also called "*uku-ketа*" (the choosing). In general the uku-keta is more practised by the girls, than by the men. It is not infrequent to see a number of young Kafirs surround a girl, and demand from her to declare who is the finest fellow among them.

XVIII.14. This may also be translated "she gives the bridegroom of her sour milk", but as it [is] at the bridegroom's kraal, the other version seems preferable.

XVIII.15. I cannot pretend to understand thoroughly the first and the last sentence of this paragraph. We know that to each Kafir house-hold, there is assigned a certain portion of the husbands cattle ; and it appears that only the children, and not the wives became the proprietors of these cattle ; and that therefore in order to convert some milkcows to the new married wife's use, it is necessary to invest them into the right of another wife's child, which was then temporarily considered as belonging to the new-comer. — Still I do not regard this as anything

but a probable conjecture. As regards the building of the huts, the wóman's work consists in making the floor flat, and smearing it out with cowdung, or other substances, making the fire-place in it ; and if the roof is covered with mats, these also are their work. But the frame-work of the huts is constructed by men.

XXI.1. The "*umncamba*" is a word not to be found in the dictionary. It means "stripes of an animal's skin, worn round the body, and intended to have a magical strengthening power."

XXI.2. The last sentence is either wrongly spelt, or of a construction unintelligible to me. I merely guess that it means that the gall-bladder is to be stuck on the body in order that the child may grow.

When the child can crawl, the father offers a goat, or, if he be very rich, an ox, to the ancestral spirits (Ma-hlozi) to thank them and to invoke them to let the child grow well.

When the child has come to age, an ox is slaughtered for the same purpose.

XXII.4. It is this little girl's duty to carry the new-born child on her back, particularly during the mother's absence in the field. She is generally a near relation.

XXIV. The custom of burying the dead in graves appears to be due to European influence. Originally they seem to have been merely cast away and covered with cut off branches of thorn-bushes. This explains why the term "*uku-lahla*" (to cast away) is technically used for burying the dead.

XXIV.2. "*Uku-sekezela*" is not in the Dictionary ; but it is evidently derived from "*uku-seka*" (make a foundation), "*uku-sekela*" (prop, support, uphold, sustain).

XXV.5. The exact meaning of *izi-si* [*isi-zi* – Ed.] I could not ascertain. The criminal's children are entirely property of the king's ; perhaps the word may be translated by "slaves", but there is nothing to guide me to such a conclusion besides this sentence.

XXVI.1. The word "*memencina*" is not in the dictionary. It is evidently composed of "*mema*" (call, bide, invite) and the stem "*ncina*", the meaning of which I do not know. It might perhaps be "*memenqina*", from "*nqina*" (be firm).

XXVI.4. I do not attempt to give an explanation of the last word of this paragraph. It is evidently stereotyped for the occasion. Though several times present at their hunting festivities, I found it almost impossible to catch even a few lines of their hunting songs ; and still more difficult to find out their meaning. It is probably not too much said that the people themselves do not understand the meaning of the greatest portion of the songs in use among them ; and even of newly invented songs not infrequently only the composer is able to reveal to you their proper meaning.

XXVII. This is the beginning of a prize-song, sung at one of their great dances. Mpande is said to have been very much pleased with it. The forms "*wenkosi*", "*wesilo*" and "*wenhlonhlo*" are contracted from "*u-ngo-wenkosi*" etc., and even here the noun "*um-enzi*" must be supplied ; so that the full sense of the first verse is : "Thou art he who is the (maker) of the king." The "tiger" (*isilo*) is one of the titles which are the prerogative of royalty. About the meaning of "*inhlonhlo*" in this place, I am uncertain.

XXVIII. "*a-u-zi-niki*", is probably to be corrected into "*a-u-si-niki.*"

A-Ma-tebe are those who tattoo their cheeks ; and *aMa-bomvu* are called such people as cut off a joint from their little finger.

Such small songs with their long refrain of meaningless syllables, are endlessly repeated.

XXIX. This is a dialogue between the Rev. R. Robertson and some Kafir, concerning the death of Tshaka's mother. There exists a different account of this event and has been published in the Bishop of Natal's "*Ten Weeks in Natal*", as communicated to him by Mr. H. Fynn, who was an eyewitness of her death. But the Zulus and natives of Natal generally agree with Mr. Robertson's referent. Besides Mr. Fynn is said to have been called to the king's only after the atrocious deed had been committed, and what was the cause of his mother's illness, was not in Tshaka's policy to tell "the white Kaffir". It is a pity that only the first part of this Dialogue is at hand.

XXIX.8. The noun "*umu-ntwana*" (child), pl. "*aba-ntwana*" (children) is "*par-excellence*" applied to the king's children, and may therefore often most properly be translated "prince" or "princess".

REVISED VERSION

I

UNkulunkulu waphuma emhlaßeni ngaphansi ; waphuma nelanga, waphuma nenyanga, wabeka phezulu. Wathi ilanga lihambe emini inyanga iphume kusihlwa.

II

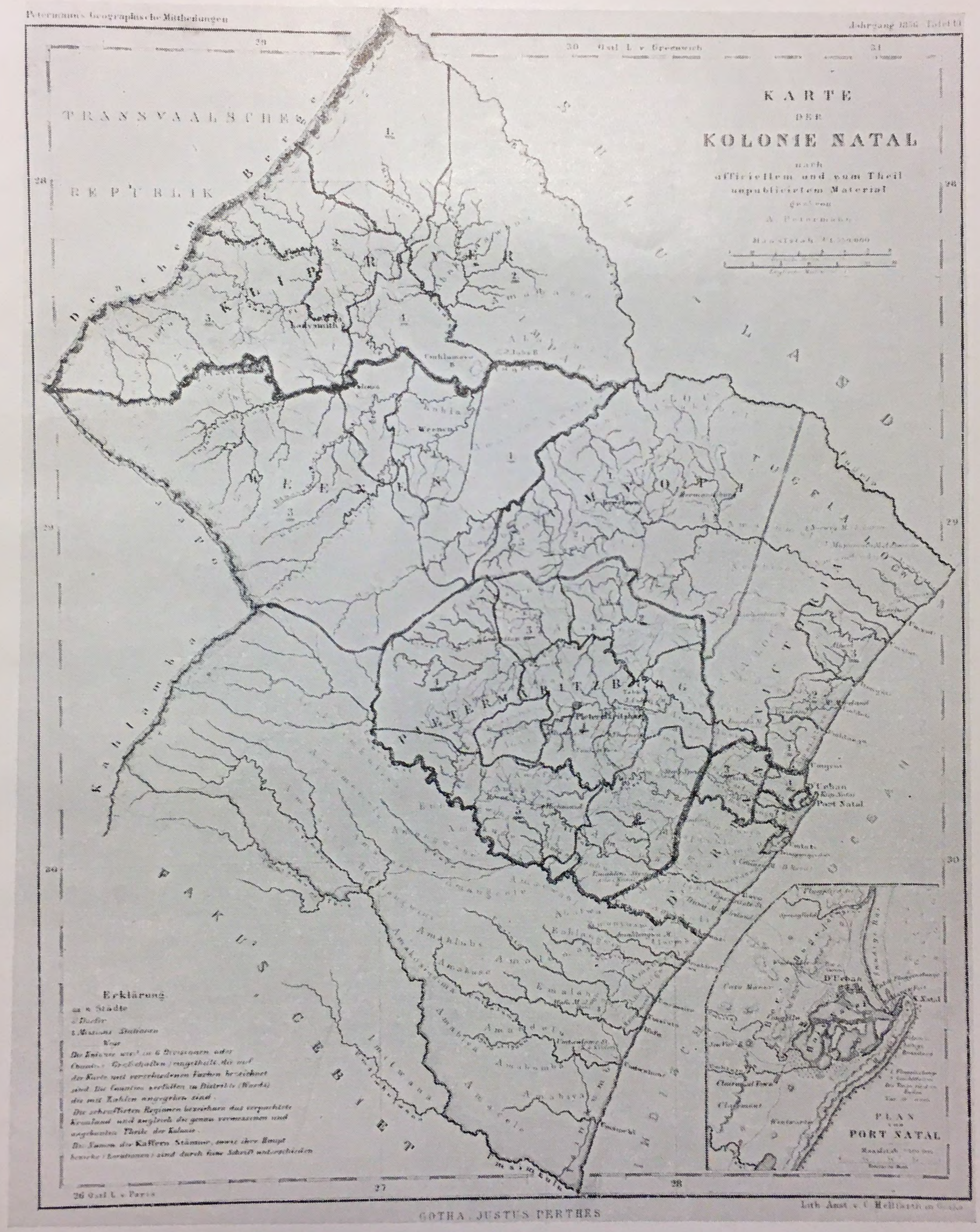
UNkulunkulu waphuma emhlaßeni, waveza aßantu nezinto nezinkomo naßelungu nezimbuzi nezimvu nezinja nezinyamazane ezihlala emahlathini. UNkulunkulu wathi luhambe unwaßu (isilwanyana) luyokuthi aßantu aßangafi, luyokusho kuБophopha. Lwahamba kancinyane. Kwesuka intulo iyokuthi aßantu aßafe ; kufe aßelungu naßantu aßamnyama nezinkomo nezimvu nezinja nezinyamazane — kufe konke. UNkulunkulu wayethe aßantu aßangafi, akuphile naßancane. Kwagijima intulo, yathi aßantu ßafe, ßonke aßantu aßasemhlaßeni nazo zonke izilo ezisemhlaßeni.

III

Sizwa kuthiwa uNkulunkulu wadaßula izizwe ohlangeni (emhlangeni). Kuthiwa wathuma unwaßu, wathi : "Hamba, lunwaßu, uye uyokuthi aßantu maßangafi." Lwahamba unwaßu, lwahamba kancinyane;, lwalißala endleleni. Lwahamba lwadla umuthi ogama lawo ußukhweßezane. Waze UNkulunkulu wathuma intulo ngasemuva konwaßu, lona se luhambile ngesikhathi esiphambili. Yahamba-ke intulo yagijima yashesha kakhulu ngokußa uNkulunkulu ethe : "Ntulo, ufike uthi aßantu aßafe." Yahamba-ke intulo ; wathi uNkulunkulu isheshe. Yashesha yafika.

IV

UNkulunkulu wadala intombi yomlungu, wadala indoda yomlungu. Wathi ayiganwe yintombi yomlungu ; intombi yazala aßelungu. Wadala intombi yomuntu, wadala nendoda yomuntu ; wathi intombi yomuntu ayigane umuntu omnyama ; yazala aßantu aßamnyama. Wathi aßelungu aßahlale emanzini olwandle ; waßanika okwembatha. Wathi aßantu aßamnyama aßahambe ezweni lakhe, ßalakhe, ßakhe imizi, ßafuye izinkomo nezimbuzi nezimvu ßaßeke izinja ßaze ßazingele.



Petermann's Map of 1856

Während der ersten Monate dieses Jahres brachen nach mehrjähriger Ruhe die Buschmänner aus ihren uneinnehmbaren Schlupfwinkeln im Kahlamba-Gebirge hervor, um Vieh zu stehlen, und lenkten dadurch meine Aufmerksamkeit wieder auf sich. In den Recessen des Kahlamba-Gebirges, in den anscheinend unübersteigbaren Schluchten bei dem von Kapitän Gardiner benannten Giant's Cup müssen noch Residuen dieses interessanten Bruchtheils unserer Race sich finden; doch um ethnologische Studien bei einer solchen Nation mit einigem Erfolg betreiben zu können, muss man freier gestellt sein, als ich es bin. Übrigens würde man auch geographisch gewiss Vieles dabei lernen, da das Innere der Kahlamba eigentlich so gut wie gar nicht erforscht ist.

DIE KAFIR-STÄMME VON NATAL.

Über die Kafir-Stämme innerhalb der Kolonie Natal hat Dr. Bleek sehr ausführliche, in folgender Tabelle zusammengestellte Angaben eingeschickt; es rühren dieselben von unpublicirten Dokumenten her, die der Missionar und Lexikograph James Perrin nach offiziellen Aufnahmen und eigenen fünfjährigen Arbeiten unserem Reisenden mittheilte. Dr. Bleek erwähnt, dass in diesen Angaben die Zahl der Hütten für das Jahr 1853 viel zu gering angegeben ist. Auf eine Hütte rechnet man im Durchschnitt $3\frac{7}{10}$ Personen und fünf Hütten auf ein Kraal oder Kaffern-Dorf, obschon viele Kraale bedeutend grösser sind und wiederum andere nur aus zwei oder drei Hütten bestehen.

	Kafir-Stämme.	Häuptlinge im Jahre 1849.	Zahl der Hütten	Häuptlinge im Jahre 1853.	Zahl der Hütten	Wohnsitze.
1	ama Baca	um Dushani	804	um Dushani	125	Linkes Ufer des Umzimkulu.
				u Sondaba	55	Zwischen Amakosinzima und Umzimkulu.
	ama Baze	u Ndabankulu	286	u Ndabankulu	271	Zwischen Utugela und Umzinyati, bei Indaka und Unodada.
2	ama Bele	u Mabiya	110	Usopekazi	58	Rechtes Ufer des Umkomanzi unter den Uzulu.
	ama Biya			Udomba	48	Zwischen Umtyezi und Utugela.
				Umabiya	45	Zwischen Umtwalume und Umzumbi.
3	ama Bombo	um Tukuteli	118	um Tukuteli	50	Beide Ufer der Igura.
	ama Bomvu	u Somahatye	552	u Somahashi	555	Zwisch. Umvoti u. Utugela u. zwisch. Utugela u. Umzinyati.
				Uhomvi	140	Ihlambiti.
4	ama Cwabi	a) u Musi	1081	Umusi	706	Itongati, Umvoti und Umona.
				Umafungonyana	220	Beide Ufer des Umvoti.
				Ubambula	72	Isikinsiki.
	ama Cwabi	b) u Mafungonyana		Usyzona	18	Rechtes Ufer des Umkomanzi.
				Uzulu	67	
				Umzwangedwa	58	Oberhalb des Umafungonyana.
		c) u Zulu		Uzwyzwapi	22	Jenseits des Umvoti und oberhalb des Umafungonyana
5	ama Cele	a) u Xabash'	1094	Uxabash'	570	Beide Ufer des Umlazi, unterhalb Umkulunkululu.
	a Ma-ngcele	b) u Magitigiti		u Magitigiti	91	Umtumbankulu, zwischen Umzimkulu und Umzumbi.
		c) u Sicuban'		Usicuban'	190	Umpambinyoni, beide Ufer nahe der See.
		d) um Kosi		Umkosi	55	Ikulunati, Quellen des Umpambinyoni.
				Umatambo	25	Unter Ihlambiti.
	ama Cunu	u Pakade	1228	Upakade	1444	Zwischen Impafana und Utugela.
				Umaningi	155	Beide Ufer der Ufafa, auf dem Hochland.
	ama Dubi	u Mahlukana	1104	Uhabana	235	Linkes Ufer des Umvoti, weit unten.
	ama Duma	u Dumisa	690	Udumisa	350	Ifafa und Umpambinyoni.
				Umtabela	57	Linkes Ufer des Umzinto, nahe der See.
6	ama Dunge	u Dontsela	146	Utezwayo	32	Ifafa, in einem Thal über Rev. S. Stone's Station.
				Unakanaka	35	Linkes Ufer des Umgeni, bei Peel's Farm.
7	ama Foze	u Macansa	711	Unocasa	544	Hoch oben am Ilovo und Umlazi.
8	en Hlangwini	a) u Sidoi	746	u Sidoi	569	Beide Ufer des Umkomanzi, über Salt Pans Drift.
		b) u Fodo	511	u Fodo	375	Linkes Ufer des Umzimkulu, unter Amabaca.
		c) u Bihla	433	Amakuze		
		d) u Gubevu	156	Ugubevu	96	Beide Ufer des Umtyezi, bei seiner Mündung in die Utugela.
		e) u Maiza	35	Umaiza	50	Linkes Ufer des Umpambinyoni unter Udumisa.
	ama Hlala			Usandindi	51	Umsunduzi, sehr weit oben.
	ama Pemvu			Ujugulu	40	Zwischen Amakanya und dem Meere.
9	ama Hlongwa	u Joli	197	Ujoli	46	Rechtes Ufer des Umvoti, über Esidumbini.
10	ama Hosiyane	u Matyisa	119	Elniyon	71u.50	Amahlongwa, nahe der See.
11	ama Hlubi	a) u Langalibalele	77	Umatyiza	148	Zwischen Umhloti und Osangwana.
		b) u Hlwatika		Ilangalibalele	600	Am Kwahlamba, nördlich von Umtyizi.
				Usowetye, gestorb.	40	Rechtes Ufer des Umtwalume, sehr weit oben.
12	ama Kabela	u Makedama	435	Umakedama	282	Jenseits des Epesweni und unter Usomahashi.
13	ama Kanya	u Makuta	451	Ubatshana	40	Ihlambiti.
14	Abamkulisa	u Matyinga	149	Umakuta	324	Impongodwe, beide Ufer.
15	aba Kwanhlovu	u Nondabula	138	Usonvonyangwe	215	Mit Enhlangwini unter Usidoi.
	aba Kwatyabalalu	u Radarada				Am Umbilo und Umhlatuzana. [1]

[1] Nach der Karte an den Quellen des Tugela. — A. P.

Petermann's List of Tribes (1856)

	Kafir-Stämme.	Häuptlinge im Jahre 1849.	Zahl der Hütten	Häuptlinge im Jahre 1853.	Zahl der Hütten	Wohnsitze.
	aba Zwana					
16	ama Cosele	u Cengezi	117	Ucengezi	188	Induka.
	izin Kumbi	u Nosimikwana	143	Unomsimikwana	205	Rechtes Ufer des Umsunduzi unter dem Table-Mountain.
		u Vunhlazi	732	Uvunhlazi	480	Zwischen Umzimkulu und Ifafa, nahe der See.
17	ama Kuze	a) u Kukulela	752	u Kukulela	834	Beide Ufer des Umkomanzi, unterhalb Umbazwana.
				Ubihla	425	Quellen des Ilovo.
		b) um Bazwana	245	Umbazwana	218	Linkes Ufer des Umkomanzi, unterhalb Salt Pans Drift.
		c) u Gomane	64	Ugomane	32	Beide Ufer des Umtwalume, hoch oben.
18	ama Langeni	u Mancengeza	105	Umancengezwa	48	Linkes Ufer der Ifafa, nahe der See.
	ama Lata	um Pahlwa	35	Umpahlwa	110	Zwischen Umvoti und Utugela, jenseits Abasengome.
19	ama Memela	um Shukangubo	160	Umshukangubo	144	Zwischen Umsimkulu und Umkomanzi, über Usidoi.
20	ama Mpumuza	u Didileka	358	Udidileku	461	Rechtes Ufer des Umsunduzi.
	ama Ngwane	u Zikali	417	Uzikali	500	Beide Ufer der Utugela, am Fuss der Kwahlamba.
				Ututa	182	Linkes Ufer des Umgeni.
33	ama Ngwe	u Putini		Umkombeni	25	Rechtes Ufer des Umkomanzi, sehr hoch oben.
24	ama Ncolosi	u Faku	497	Uputini	295	Beide Ufer des Injusuti, bei Uzukali.
	ama Kosinzima			Ufaku	560	Beide Ufer des Umgeni, Inanda gegenüber.
	ama Langa			Amakosinzima	127	Nahe dem linken Ufer des Umzimkulu.
	ama Mbedu			Ubaccla	89	Umxeku, unterhalb Ungoza.
21	ama Ndelu	u Ndelu	292	Undandatu	94	Etwas unterhalb der Amerik. Missions-Station Kwapumulo.
				Undelu	141	Umtwalume und unterer Lauf der Igura.
22	u Nati	u Dibinleka	832	Udibinyeka	600	Von den Umlazi-Quellen nach dem Emrolweni hin.
				Utyasa	127	Beide Ufer des Umvoti, hoch oben.
23	ama Nganga	u Manzini	140	Udabankulumpapa	30	Linkes Ufer des Umgeni, unterhalb Emrolweni.
24	ama Ncolosi			Umanzini	175	Zwischen Umlazi und Umhlatuzana.
	ama Ngongoma	u Sipanhla	178	Usipanhla	203	Beide Ufer des Umhloti.
	ama Nhlovu	u Koviana	213	Ukofiana, verstorb.	355	Beide Ufer der Ohlanga, nahe der See.
	esi Nyameni	u Kayityana	137	Unogiyeli	68	Beide Ufer des Umvoti, unterhalb Isikotwe.
				Ukayityana	84	Beide Ufer des Umzinto, nahe der See.
		a) u Dubiana	503	Udubiana	368	Umona, Nebenfluss des Itongati.
				Ubungane	70	
		b) u Qume	191	Umtuli	90	Zwischen Esidumbini und Umvoti.
25	ama Nyuswa			Usikonkwane	62	
		c) umu Ngapangapa	181	Umangena	120	Umvoti, nahe dem Isikotwe.
				Umungapangapa	118	Linkes Ufer des Ilovo, nahe der See
		d) u Kakai	78	Ukakai	170	Rechtes Ufer des Umgeni.
		e) u Gwalela	177	Ulgwalala	68	Rechtes Ufer des Umkomanzi, zwischen Ugiko und Izembe.
26	ama Pepeta [1])	a) um Yeka	219	Umyeka, verstorb.	239	Zwischen Umalunga und Amamoiosi.
		b) u Macala	187	Umacala	182	Zwischen Ilovo und Umlazi, oberhalb Umanzintote.
27	ama Pumulo	a) u Matyiman'	133	Umatyimane	176	Zwischen Umacala und Umangapangapa, am Ilovo.
				Umlamula	28	Bei Umatyimane.
		b) um Konto	97	Unomasi	97	Insuzi, oberhalb Umtuli.
	ama Qanyani	u Ngoza	174	Ungoza	605	Zwischen Umgezi und Umxeku.
28	ama Some	u Maranle	79	Umaranli	23	Bei und oberhalb Xabash am Umlazi.
35	aba Sengome	u Gangeni	5	Ujangeni	188	Oberhalb Usomahashi.
				Usiyingela	676	Zwischen Umkomanzi und Umlazi, unterhalb Amakuze.
		a) u Siyingela		Ungungezwa	164	Bei und unterhalb Inhlazuka, am linken Ufer d. Umkomanzi.
29	ama Sihlamhlu-Abambu		1242	Umpotshana	41	Bei Umgundane.
				Usiyedwa	111	Linkes Ufer des Umpambinyoni, oberhalb Dumisa's Kraal.
		b) u Ngengezwa		Ukalani	81	Linkes Ufer des Umxeku.
				Umaranli	85	Ihlutukungu, linkes Ufer des Umtwalume, hoch oben.
		a) u Nodada	1108	Unodada	920	Umtyezito und jenseits der Utugela.
	aba Tembu	b) u Matyana	1033	Umatyana	1063	Zwischen Utugela und Umzinyati.
				Ubulungeni	149	Oberhalb Ihlambiti.
		c) u Bulungeni	84	Utyekambuya	182	Zwischen Utugela und Inonoti.
	Totani	(Ogle)	390	Ogle	507	Rechtes Ufer des Ilovo, nahe der See.
	imi Twana	u Bangandjama				
30	ama Tyingasi	um Gone	297	Umgone	178	Unterhalb und bei Amaosiyane.
				Umkizwana	133	Linkes Ufer des Umgeni, unterhalb Ungoza.
				Umnini	185	Ungababa, zwischen Ilovo und Umkomanzi.
31	ama Tuli	um Nini	225	Unondinisa	88	Zwischen Umvoti und Isikoto.
				Ufunwayo	51	Oberhalb Umatyiza, bei dem Grossen Noods-Berg.
				Unbukiana	51	Jenseits Umtuli, rechtes Ufer des Umvoti.
	aba Twa	u Ciko	235	Uquiko	101	Umkomanzi, rechtes Ufer.
32	ama Hamalala	u Lugaju	453	Ulugaju	724	Beide Ufer des Umgeni, oberhalb Imbubu.
33	ama Ngwe					
34	aba Sengome					
35	ama Xumayo	u Sotondoza	96	Usotondoza	89	Zwischen Umvoti und Inonoti, weit unten.
	i Zembe	(Ogle)	221	Ogle	216	Rechtes Ufer des Umkomanzi, nahe der See.

[1]) Nach der Karte ama Papeta. — A. P.

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V

UNkulunkulu wathi aƀelungu aƀaphathe izibamu, aƀantu ƀaphathe imikhonto. Wathi aƀelungu aƀembathe (aƀagqoke), aƀantu aƀamnyama ƀabince imitsha. Wathi aƀafazi aƀabince izikhumba (izidwaƀa) zezinkomo, amadoda abince (avunule) izikhumba zezinyamazane. Wathi aƀafazi aƀakhehle (izicholo), amadoda athunge izicoco.

VI

UNkulunkulu wadaƀuka phansi ; waphuma ohlangeni (emhlangeni). Wadala aƀantu naƀelungu. Wadala aƀeSuthu, amaNhlwenga, iziChwe, amaSwazi, amaZulu (ka-Mpande), amaMpondo, amaXhosa (amaXhoza), aƀaMbo (abaseMbo), amaQadi, ama-Nyuswa, amaNgcolosi, amaQwaƀe, amaNdlovu, aƀaseNadi, amaNxamalala, amaChunu, amaƁomvu, amaKhuze, amaƁombo, amaLanga, amaNtshangase, amaKhaƀela, ama-Nganga, amaCele, amaNgwane, aƀaThembu, amaKhanya, amaPhumulo, amaFuze, amaPhephetha namaNdwandwe.

VII

UNkulunkulu wathi kuvele amanzi khona aƀantu ƀeyophuza amanzi, kuvele umlilo khona aƀantu ƀeyopheka ukudla. Wathi makulime aƀafazi. Wathi amadoda awakhe izindlu agawule imithi acaƀe kulinywe (kuhlanyelwe) amaƀele. Wathi amadoda awafune amageja awaphisele emiphinini anikele aƀafazi ƀalime. Wathi aƀafazi maƀeyolima, ƀaphathe imbewu ƀaze ƀahlwayele khona kuyakumila. Wathi Unkulunkulu aƀafazi maƀagaye (maƀaphise) utshwala. Wathi aƀafazi maƀatheze izinkuni ehlathini. Wathi aƀafazi maƀapheke ukudla ƀaphekele amadoda. Wathi uNkulunkulu amadoda ashaye aƀafazi aƀonayo, aƀafazi aƀangalungisiyo. Wathi aƀafazi maƀalotsholwe nge-zinkomo koyise. Uyise khona eyakutshela umkhwenyana (umyeni) akhokhe ingquthu (inkomo) ayinike unina (uninazala). Wathi uNkulunkulu uma umuntu eganwe intombi yomunye umuntu aƀe ngumkhwenyana, ahlonishwe. Unina wentombi athwale umnqwazi (isinqwazi) wokuhlonipha umkhwenyana. Athi uyise wentombi : sakuƀona, mkhwe-nyana! Zithi izintombi : sakuƀona, mkhwenyawethu (mkhwenyethu)! Athi umkhwe-nyana : saniƀona, ƀalamu ƀami, esho (lokhu) ezintombini.

VIII

Wathi uNkulunkulu akothi angafa (nxa kufe) omunye umnawakhe (umnawaƀo) angene aƀafazi ƀofileyo ƀangathathwa (ƀangangenwa) umuntu wezizwe. Khona eyo-kwazi ukulonda aƀantwaƀakhe, alonde izinkomo zakhe, aƀantwaƀakhe ƀadle zona izinkomo zakhe ƀangafi (ƀangaze ƀafe) yindlala. Kukhona ƀeyakukhula ƀedla izinkomo zikayise aƀashiya nazo nxa efa, ƀadle ifa likayise. ƁathI uma se ƀekhulile ƀaƀize ifa

likayise, ƀathi : "Sinike izinkomo zikaƀaƀa okade uzidla sise ƀancane." Ƀathi : "Sitshele nezisemacaleni siye ukuziƀiza kulaƀoƀantu aƀazidla ; sizohamba naƀo siye enkosini sithi ƀadla izinkomo zikaƀaƀa."

IX

Wathi uNkulunkulu uma umuntu efile akaƀe lidlozi (akoƀa lidlozi). UNkulunkulu washo wathi umuntu akaƀoƀongwa uma esefile ngokuhlatshelwa inkomo, uma eselidlozi.

X

Amadlozi-ke! Uma kugula umuntu ƀese kuyiwa enyangeni (esangomeni), inyanga ithi : "Uƀulawa idlozi ; lithi kakuhlatshwe inkomo khona ezakusinda." Ihlatshwe inkomo, athelwe ngenyongo umuntu asinde. Uma umuntu ephupha idlozi aliphuphe eƀusuku elele. Kuyasa ngakusasa usetshela aƀantu ukuthi "Ngiƀone idlozi likhuluma lithi lifuna inkomo, lithi kayihlatshwe." Ƀonke aƀantu aƀafayo (aseƀafa) ƀangamadlozi, nomuntu ogwaziweyo uyaƀonakala (uya aƀonakale) uma eseyidlozi.

XI

Siƀonga amadlozi-ke njalo, mlungu : Ngithi mina, "Ethi!" la(pho) ngithimulayo, "naƀakithi ƀakwaMkhize ƀakwaGubela ƀakwaMdladla ƀakwaSidweƀa ƀakaNomhlongawezinyoni ƀakwaQwaƀe ƀaka . . ." Kuphela-ke. Kuthi-ke omunye umfana : "Ethi naƀo aƀakithi, aƀakwaShezi, ƀakwaSokhele, nina ƀakithi." Bala lokuya-ke (lokhu-ke).

XII

LikaDumizulu (?), likaMkhanyisi, likaChiƀi-nomcwazi-nangaphezulu (?), likaGuqaƀadele (UNkulunkulu), likaƀaƀa wethu owasenzayo owasipha amaƀele, owasipha umphefumulo, owasipha zonke izinto ezisemhlaƀeni ; siyaƀonga kuyena, inkosi yethu, owathi kasihambe phansi, owathi kasilale size sivuke kusasa. Wathi kakushone ilanga, kakuphume ilanga. Kuphela-ke!

XIII

Wathi kasiƀe nezandla namehlo nempumulo nomlomo namazinyo nezindleƀe nezinyawo nenhliziyo nekhanda. Wathi kasiƀe nomphimbo wokugwinya ukudla. Wathi kasihlafune. Wathi ukudla kasikukhe ngesandla sikuyise (sikuse) emlonyeni, sikuhlafune, sikugwinye . . .

XIV

Kuthi ekwindla izinsizwa (amasoka) zihambe ziyokweshela emzini womunye umuntu, umuntu omkhulu (umnumzane). Zifike kusihlwa ilanga lishona (liyoshona). Zifike zikhulekele kumnumzana, zithi : "Ethi, mnumzane!" Aɓesesuka umnumzana azimeme izintombi zize kulaɓaɓantu, izinsizwa, zifike-ke izintombi. Kuyasa kusasa izinsizwa se ziyokugeza emfuleni ; se zigeza ziɓuyele ekhaya. Ziphume izinsizwa zisine ; se ziphuma izintombi se ziwaqoma. Se zimshiya omunye zithi, "Ɓuyela ekhaya!" Sokusuka amadoda naɓafazi se ɓethi ; "Ɓuya (phindela emuva!)" Ɓamhleke ɓathi, "Woɓo! Umuntu omuɓi oshiywa (owaliwa) izintombi!" Usefika useyohlanza. Uma esefikile unina usekhala noyise usekhala ; usezodla ukudla yedwa. Se zifika ekhaya kuɓo ezinye izinsizwa ngakusasa ziqonywe izintombi. Izinsizwa ziqonyelwe ngaphandle, zingene endlini nezintombi, izintombi ziɓize aɓaqomisi (izisheli) ɓaxoxe ɓakhulume . . . Kuyasa kusasa ziyaziphelekezela zikhulume nazo.

XV

Ngosuku intombi iya ngokunyonyoɓa (iyakuzola) esokeni layo ; ifike isoka liyinike imikhonto. Ilale (intombi) izinsuku ezimbili (ziɓembili) ithathe imikhonto iɓuyele kuɓo. Ifike intombi imikhonto iyinike umnewaɓo, omunye iwunike uyise. Iɓuye iye iyolala esokeni layo iyozola. Isoka aliɓe lisayinika intombi umkhonto.

XVI

Ithi intombi ingazala umntwana lapho yendele khona athi umntwana wentombi "kwamalume" (ekhaɓomama) esho kuɓo kantombi le eyamzalayo.

XVII

Uye athi umfana uma eganwa intombi, uyise engazi, uye athukuthele ayikhiphe intombi ayiyise kuyise. Iɓuye futhi intombi kumfana lo, aɓuye uyise womfana ayivume athi, "Ithathe", ashaye inkomo ende ngayo [acele] ekhweni lomntanakhe.

XVIII

Ngithi intombi ithi uma isiyokwenda ayibince inguɓo ngesinxele (ngasesinxele) uyise ayinike isinqindi (isijula) isiphathe ngesandla intombi iɓenenyongo yembuzi enhloko nenyongo yenkomo esandleni sesinxele, iɓe namaxhama amaningi engutsheni (ngaphezulu kwenguɓo). Uyise uyaye aɓambe umntanakhe ngesandla aphume naye endlini aye esiɓayeni naye amphelekezele amɓeke endle (esigangeni) aɓuye uyise

azolala ekhaya. Intombi isihambe phambili namanye amadoda, nezinsizwa nezintombi ezinye. Ezinye izintombi ziyakufika ngakusasa. Kuyasa-ke aphume uyise eya kumntwana ehamba nezinkaƀi ezimbili (umganu neshoƀa) nezimbuzi eziyishumi noƀuhlalu naƀantu aƀaningi nezintombi ezilishumi (umthimba). Ƀaphethe aƀantwana, ƀaphethe amahawu nemikhonto; ƀaphumise intombi ƀayokusina. Ƀayahlaƀelela endleleni. Uma se ƀefikile ekhaya lomyeni, umyeni uyayakhethe (uyaye akhethe). Kuyasa kusasa ahlaƀe inkomo, ahlaƀise izintombi, ihlinzwe iqedwe. Ithathe umhluƀulo enye intombi ihambe nawo iye ekhaya kuƀo (kuƀo kamakoti). Kuyasa ziyamgezisa zihlaƀe imbuzi. Kuyasa ziyagoduka (ziƀuyela ekhaya), enye intombazana ihlalisa umloƀokazi. Ƀeze aƀakuƀo kamakoti ƀamlethele ukudla, ƀamlethele amasi, ƀamlethele utshwala. Uyahlalahlala, aƀuye ahambe aye kuƀo ayogega inhloko (ikhanda). Aƀuye umloƀokazi kumyeni (kuƀo kamyeni; ekhakhakhe) ethwele utshwala, eza nezinye izintombi ezithwele utshwala, eziphethe igeja azolima ngalo. Usezofika ekhaya lomyeni usezomnika amasi angawakhe umyeni awadle-ke. Useƀa umfazi wakhona ekhaya, ƀese ƀemnika umntwana womunye umfazi omncinyane (ingane eseyincane yenye inkosikazi yalapha ekhakhakhe), se ƀemnika inkomo (mhlawumbe inkomo yamasi khona ezokwazi ukudla amasi alapha ekhakhakhe); usakhelwe indlu yakhe (yakwakhe), agaye utshwala endlini yakhe (kwakhe) usepha umyeni wakhe, emupha nokudla, aphe nomntwana lo anikwe yena ukudla.

XIX

Umfazi uye athi uma ezakuƀeletha aƀize aƀanye aƀafazi ƀazekumƀelethisa . . . Se ƀemphatha se ƀefuna iziƀi, se ƀenika unina ƀesehlala kuzona. Aƀanye aƀafazi ƀamgayela ukudla ƀamnike umfazi oƀelethayo aƀesedla. Aƀese eya emfuleni ageze umzimba aƀuye. Aƀese ehlala endlini amadoda angangeni. Uthi umfazi angashisa iziƀi amadoda angene.

XX

Ƀese ƀethi aƀafazi akalungise inkaƀa yomntwana umfazi okwaziyo. Ithi mhla inqamukayo ashise iziƀi, kungene aƀantu ƀonke. Kuthi ingane ayembese ngenguƀo ayifihle angaƀonwa amadoda, iƀonwe aƀafazi ƀodwa.

XXI

Umntwana uma esekhasa uhlatshelwa imbuzi (imbuzi yomncamo) kwenzelwe umntwana umncamba (imbeleko). Inyongo yembuzi le ehlatshelwe umntwana ayithathe unina ayifake kuyena enhloko kade ethelwa ngayo emzimbeni kuthiwa: "Khula, mntwana."

XXII

Uma umfazi ezakuƀeletha indoda iyayiphume (iyaye iphume) kungene aƀafazi aƀazomƀelethisa ƀalale kuye. Aze umfazi ashise iziƀi kaduma (anduƀa) ƀaphume aƀanye aƀafazi ƀaye ezindlini zaƀo. Kuƀa izinsuku ezilishumi ƀaphume aƀafazi indoda iƀuye ilale endlini yayo. Iye ihambe indoda iyokwetsheleka (iyokunxusa) intombazana komunye umuntu, iyosala nomntwana oƀelethiwe. Aze akhule ahambe, intombazana imuke-ke kuyise (ƀese iƀuyela kuƀo). Athi uma esekhulile alunyulwe . . .

XXIII

Uyaƀeletha umfazi alale izinsuku eziyisithupha, aphume ngolenkotha (ngolwesikhombisa) aƀesethatha uƀulongwe esesinda endlini aƀesengena amadoda. Iƀisihamba indoda iyoƀiza inyanga ezoncelisa umntwana kunina. Unina usegaya utshwala ƀokuncelisa umntwana eƀeleni. Isifika inyanga imelaphe umntwana, inyanga idla utshwala isigoduka-ke isiya ekhaya layo (isiya kwayo).

XXIV

Uthi umuntu uma esefile afinyezwe izitho khona eyakulahlwa kahle. Aƀese embelwa egodini se kuƀekwa amatshe kodwa afakwe egodini, asekelwe ngamatshe angawi. Ƀese kugawulwa amahlahla anameva aƀekwe phezulu kwegodi. Uma eselahlwa umuntu kuyakhalwa (isililo) se kufika aƀantu ƀonke ƀeminye imizi ƀethi : "Maye ƀaƀo! Maye, sifile! Maye ngomuntu wethu (wakithi)! Maye ngomhloƀo wethu!"

XXV

Umuntu angathakatha uƀulawa yinkosi idle (imudle) izinkomo zakhe, idle aƀantu ƀakhe iwushise umuzi wakhe. Aƀantu ƀangene emzini womthakathi ƀathathe impahla, ƀathathe amaƀele. Kuthathwa aƀantwana ƀayiswe enkosini ; kuthathwe aƀafazi ƀanikelwe amadoda amanye aƀangene aƀafazi ƀomthakathi. Aƀantwana ƀaƀa isizi senkosi.

XXVI

Ngolunye usuku umfana womnumzane ayomema inqina (ayaye ameme inqina ; uletha isimemo senqina) komunye umuzi. Afike umnumzana athume omunye umfana ayomema inqina futhi (ayomemezela kweminye imizi) athi ayihlangane (ayiƀohlangana) phambili okhalweni laphaya okuyozingelwa khona (lapha iyakuyozingela khona). Kuze amaƀandla ayokuhlangana khona, afike amaƀandla agube asine ; ƀafike aƀanye naƀo futhi ƀagube ƀasine. . . . Ƀahlale phansi ƀonke ƀephethe imikhonto ƀehamba nezinja zaƀo. Ƀathi : "Maƀandla amakhulu!" Ƀathi : "Maƀandla anje, nanso inyamazane eyenu! . . ."

XXVII

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XXVIII

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. . . . . .

XXIX

Unina kaShaka wayengußani na ?
UNandi.
Uyazazi yini izindaßa zokufa kwakhe na ?
Ngiyazazi.
Waßulawa yini na ?
Waßulawa nguShaka.
Wenzelani uShaka ukwenze njalo na ? (Wasenzelani uShaka isenzo esinjalo na ?)
Wayefihlile umntwana kaShaka unina.
Wamßulala ngani ?
Wamgwaza ngomkhonto esiswini.
Wena watshelwa ngußani na (konke lokhu) ?
Ngangitshelwa (ngatshelwa) ngaßantu ßakaShaka aßadala.
Kuyiqiniso (uqinisile) na ?
Kuyiqiniso (ngiqinisile).
Ake ungizekele izindaßa zikaNandi.

UShaka wayenaßafazi aßaninginingi (kodwa) engathandi ukußa aße nomntwana. Wamitha omunye umfazi kaShaka waßesemthatha unina kaShaka wayakumthukusa kwesinye isizwe. Wazala (waßeletha) lomfazi. Kwathi lapha esehamba umntwana kwazwakala kuShaka ukuthi umntwana ukhona. SSamfihlile, nkosi!

Wathini emva kwalokhu na ?

UShaka waßuza kunina wathi : "Ngezwa kuthiwa kukhona umntwana — ngokaßani na, mame, lokhu angizali na ?" Waphendula uNandi wathi : "Mntanami, ngazi ngani na ?" Wathi uShaka : "Awukwazi (lokho) mame na ? Se ngizwile na ?" Waphendula uNandi wathi : "Yeßo, nkosi, kwenziwa yimi!" Wavuma uNandi wathi : "Wafihlwa yimi." Waphendula uShaka wathi : "Wenzeleni ukungifihlela umntwana ngingazali na ?" UShaka wamthumela aßantu wathi : "Makayothathwa ngißone ukußa wofana nami na." Wafika-ke umntwana wamßona efana naye. UShaka wathi : "Mthatheni nonina niyokumßulala kanye nonina!" Wathi-ke emva kwalokho : "Hamba-ke ; uyaßona-ke, mame, ukuthi wenze into embi na ?"

jalo na ?)

ntwana.
hukusa
a kwa-

ngoka-
, ngazi
Vaphe-
'Wafi-
gazali
vofana
atheni
uya-