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ETHNOGRAPHICAL NOTES IN TONGA DICTATED BY NATIVES..... Page 1

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ORGANE DE L'ŒUVRE DE ST-JÉRÔME.

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TOME XXII.

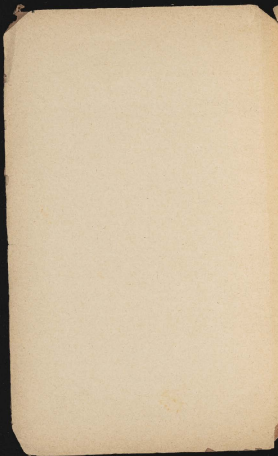
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## ETHNOGRAPHICAL NOTES IN TONGA

## DICTATED BY NATIVES.

The following pages cannot claim to be considered as good specimens of the Tonga style in general, because my informants were not the best I could have wished for, and still more because my slow writing under their dictation naturally made them shorten both narratives and sentences. I am, however, encouraged to give them here by the fact that they contain a large number of sentences in which the thought is shaped otherwise than it would be in English, and thus well deserve the student's attention.

The italics between brackets (*s, J, etc.*) refer to notes at the end of this appendix.

## I. ON THE ROTSE.

*Makotoi nga akede mu Luizi, kuta la Baselá. Bayanda mulilo. Baame laso m-Balomba. Mbabo bayuisia baloi munde.*

*The sorcerers.* *Aba baloi mbastu baloa, bali a masaku, bama masaku. Mbali ci tubeleka, ci tuzete eri ngubo, umu muntu ukubona, nati "Nguasata ngabo zinoo oulla muntu." Ualangisa, nati "Uerede kufaa", ko kuti "Afua oulla muntu." Oya ta amuvuide nambola nabo, uaiska, uafaa mu nganda ikaoe. Bastu baamuzika li beca, baamulila. Oya muloi mansika mbuli lino na kutola mo inzai ikaoe.*

*The accusation.* *Beemzinyina basti "Ualumua a nei muntu uia a afua? Cas mpoo sabona isaku caafua." Umuc muntu vat hu esse muntu*

The Rotse (?) are the people who live on the Zambezi, above the Subla (?). They are fire-worshippers. Their chiefs are Lumbo (?). It is these who give sorcerers to drink the poison called *munde*.

These sorcerers are people who kill by charms. They have devils, they let out devils. It is as if, (for instance), while we are working, wearing these clothes, some one had seen you and said: "That is a man who has fine clothes on." He looks fixedly and says: "Be thou bewitched for death." That is: "May he die yonder man!" This (other man) did not hear him speaking thus; he goes off, and dies in his house. People bury him in the morning and weep over him. He, the sorcerer, at night, just as now, goes to dig out his clothes.

The parents say: "What was that man bitten by (?) the day he died? It is because he saw a devil that he died." One man says to another:

" Ndiue uaka ndiloela muara uaka fea. " Ue uati " Pe, tinsi ndime. " Ue uati " Twa ku baame, ku Balumbu. " Bala inka a ue ku Balumbu.

*The ordeal.* Baasika, Balumbu ba'n mobika mo julu, a busanza. Baabika tusamo, tumoe taasimba, tumoe tuayaka etala. Kuad a busanza baabika mulilo. Ue uli kede a busanza.

Balumbu baati " Ue 'mulooi. " Ue uakasia uati " Pe, tinsi ndi mulooi. " Baati " Unyue masamo oyu, muade. "

Muade ula tuba, ebod 'anga ni noofa. Uabuca (?) muntu, uenyua. Ka ali mubota, ni aci fui pe, ula luka; ka ali mulooi, muade uamakoia, uasandela matue. Ula eisa, uci seela, uci sa.

Mulilo ula pia, bala mutenda. Muntu ta avuude mulilo, uaka fea.

*Ordeals with thieves.* Baati ku murito umae " Uaka ba. " Uati " Pe, tinsi ndime pe, nguumbi. " Baati " Tunjide maanza mu manri. " Baajika manri aapia. Reese Ivanjila maanza. Uasepeka lekanda mabi, bo pe, tinsi latete luboko.

*The kings of the Koto.* Muame ua Balumbu ngu Livanika. Sehitunyana nguaka sanguna. Uali kufua, kuajila muara uakue Segeleta. Uali kufua Segeletu, vea Sipopo a Malozai uati " Ndime Sipopo ", uanjila mu buame. Uali mubota, uaka cita mlaka njissao e inoo, wa kejajigua. Maciu uakue

" It is you who bewitched my child who is dead. " The other says: " No, it is not I. " The other says: " We go to the Lords, the Lumbu. " They go with him to the Lumbu.

When they arrive, the Lumbu put the man up in the air on a scaffold. They put poles, some fixed in the ground, others laid above. Under the scaffold they place fire. He (the accused) is sitting on the scaffold.

The Lumbu say: " You are a sorcerer. " The (man) denies emphatically, and says: " No, I am no sorcerer. " They say: " Drink this poison, (this) *masaf*. "

The *masaf* is white, it looks like arsenic. The man takes the cup (?), and drinks. If he is good, he will not die of it, he will vomit; if he is a sorcerer, the *masaf* contracts his face, and breaks his head: he burns with pain, totters, and falls.

The fire then blazes, and they burn him. The man did not feel the fire, he was dead.

They say to some one: " You have stolen (such a thing). " He says: " No, it is not I, it is some one else. " They say: " Let us put our hands into water. " They heat water until it boils. They all (the accusers and the accused) put their hands into it. The thief's skin blisters, the others (feel) nothing, their skin is not even softened.

The king of the Lumbu is Livanika. Sehitunne (?) was the first. When he died, his son Sekeleta came on. When Sekeleta died, Sipopo came with Reese warriors, saying: " I am Sipopo ", and he came into power. He was a good man, he reigned nine years (?), and then was killed. It was

ngauka majaya. Uaka cija uanjila mu buato, ua kufula mu kasua afai a munzi usake. Uayasigu e intobolo.

Pa akafua Sipopo, baanka ku Cilumbu, haamubusia kabati " Ube muame." Baati " Ucite itata." Kabe baati " Miala k'oci kede, k'oci lia baame." Cilumbu vati " Po, ta ndiyandi buame beena."

Mpawo kuanjila Muanaena. Uati " Ndine Muanaena." Uaka cita maaka ngumce, baamujaya. Muanaena ngauka yasana a Bambala, pa aka fua Sipopo. Bambala bukede kuni a Babue, pa lutilla a Kafuefa, ku Buzungu. Bapalua memo. Muzungu uabo ngu Manuele. Boonse baayasana a bukali, boonse baakafua na kumana musili uabo. Mpawo baaka kala. Masotane ngualli muame ua Beciske. Uci li muumi.

Mpa aka fua Muanaena, baanjila Liwanika. Ngoci li wo.

*The Mambunda.* Makuango ali baatu ba Liwanika. Bakede mu talef elino ku Mababe, ka bajaya mansui a li mu mani. Bali a tuato tunini, bala njira makati a munzi, ka bajaya insui a mazul (?), ku baotola kuli Liwanika. Kuataga balala kuni kua mani. Ngaongu nga Mambunda.

*Depredations of the Rota.* Balumbu bamue bakede ku Ciske, bamue bakede kutala a Basubia. Balatola ku Kangombe baana ba Balea a baana

his nephew who sought his death. He (Sipopo) fled, got into a boat and went to die on an island near his city. He was shot with a gun.

When Sipopo died, they went to Cilumbe (?), and asked him, saying: "Be king." They added: "Try three years." Again they said: "(All) the years you shall live keep the power." Cilamba said: "No, I do not want any kingship over you."

Then it was that Muanaena came in. He said: "I am Muanaena." He reigned one year, (then) they killed him. Muanaena was (the king) who had a quarrel with the Mbala after Sipopo's death. The Mbala live below the Buz, where the Zambezi receives the Kafuefe, in the Portuguese territory. They file their teeth. Their lord is Manuel (?). They fought furiously on both sides, and died in great numbers, until their powder was exhausted. Then they sat down. Masotane was at the head of the people of Sesheke. He is still alive.

When Muanaena died, they elected Liwanika. It is he who is still there (as king).

The Kuango are subjects of Liwanika. They live on this side (of the Zambezi), on the Mababe (river and flats), killing the large fish that is in the water. They have small canoes, (with which) they go into the water and kill fish with a special kind of assegai (?), taking them (then) to Liwanika. It is said that they can sleep at the bottom of the water. It is they that are called Mbunda (?).

Of the Lumba some live at Sesheke, others above the Sobia. They take children of the Loa (?) and the Ngete (?) to the white people of the

baa Mangete ku bantu batuba, ka ha'fa ntoboko, ka beza a maato ku baza ku jaya bantu. Bakalanga bala-komba, Maa'ku'embue ala yaana, Batonga tabakombi ta bayasani, hafa rabuka a maato, ka baza kukala mu talafelino, ka bati, a bata ci yowi Balumbu, baye kubola ku minri iabo.

Biba, and sell them for guns; then they come in canoes to kill people. The Karanga submit (to their exactions), the Shaka'embue (?) fight, the Tonga neither submit nor fight, but they cross (the Zambezi) in canoes, and come to live on this side (the southern bank of the Middle Zambezi), returning (afterwards) to their homes, when they no longer fear the Lumba.

#### II. ON THE KARANGA.

*The Karanga chiefs.* Bakalanga bamuc bakode ku Balumbu, hali a baame Taalimui a Nyamezi, baana kunvua dgalulu. Bamuc bakode ku Bupunu. Mbayumbo aba, mbabua baa Ngearu. Bamuc bakode ku Butonga, ngu Zuanga muame nabo. Oyu muame ta akse uaka komba kuli ngumoe kasanguna. Monze, muame ua Batonga, wati "Ukombe kuli ndime." Oyu Zuanga uaka kaka, wati "Kana akufua, ndila faa. Sikue edia komba." Monze natuma balave kuli Zuanga. Balavu baaluma bantu baa Zuanga, ukomba.

Part of the Karanga nation live in the Rote territory, they have as chiefs Taalimui and Nyamezi; they are beginning to understand the Kololo language. Others live in the Tobele territory. These are the Vambe, they are the dogs (\*) of Lobengula. Others live in the Tonga territory, they have Wange (?) as chief. This chief did not submit to any one at first. Monze, a king of the Tonga, said: "Pay homage to me." This Wange refused (to do), saying: "If it is death, I can die. Never will I submit." Monze sent lions against Wange, the lions bit Wange's men, he submitted.

Oyu Zuanga nguise vali muame mujpati ua Bunyasi boome Uise ua Nguaru nguamabeja ua mujaya.

This Wange's father was the paramount chief of the whole Nyayi territory (= Monomotapa). The father of Lobengula deceived and killed him.

*Wange's priests.* Zuanga uli a bakayaxa (?). Lera nguaka ti "Aba mbakajaxa xa baako, Bamerukoko, Netombo, Bampere." Bo mbajpati, hali biambe. Beera kuli Zuanga, bati "See tuaba bakazi baako, ta tuzi kayasana, ta tukue sumo." Mba-

Wange has *caecus* (?). It is God who said: "These are thy *caecus*, the families of Nerakoba, Netombo, and Mpire." They are old men and chiefs. They came to Wange, and said: "We have become your *caecus*, we will not fight, we have no spears."

1. Bakajaxa is a Karanga word. If it were adapted to the Tonga pronunciation it would be sounded *Bakaxaxa*.



bonya bo bacita mīla invula iae ;  
hala kēta kabīli muaka (= mu muaka ?)  
ngumue, imue ma mpewo, imue  
ejinza ; iē impewo nija kauringna.

*The seasons.* Umue muazi utai aae,  
oyu afoe, libe jinza, bacite mīla, ipc  
kulia bantu, balime ; iē jinza micri  
nāsano a umue. Liamana jinza, laba  
mpewo ; njinne : oyu upola banta,  
oyu ngua mīla, ei wimpen lūzuta.  
Liamana mpewo, claba cilimo ; nji-  
bēli. Eciamana cilimo, laba jinza, fa  
ua mvula, hadilima mvula.

*The feasts.* Mpa a mīla boone  
baame bea Makalanga bea kuī Zu-  
anga baocotapela mvula. Baana bea-  
kue hala liza ngoma, ka baziana.  
Zilifa ziti kōindili-kōindili-kōindili  
lingandanda-lingandanda-linganda-  
nda kōi-kōi-kōi kōindili..... Zuanga  
wasandula nasata zimue ngubo zia  
mazimo ei alapela a mēlo. Ula njila  
ma nganda lli a mazimo ia Cīlōba.  
Oyu muetu mubotu uska fua cīndi :  
maka ziala banyena bea Zuanga. Ngue  
wajira muakale Zuanga, ngue nalike  
a bakazi baakue. Ta tuai ei nyamanzi  
ei oita makati a nganda. Uama  
uafugama anē, utai guada (\*), ula  
lapela Leza, ka uti " *To hōhōlerere,  
tate hōhō, an hōhō hōhō* " ; ka kēti  
\* Tala kukombelēla, tūli beana baako,  
kōntupa (?) mvula. "

It is these same (people) who offer  
the feasts (sacrifices?) to bring down  
rain ; they offer them twice a year,  
the first in winter, the second in  
summer ; the winter ones are the first.

When another moon comes and  
this one is dead, it will be the rainy  
season (?) (summer and autumn),  
when feasts will take place to give  
food to the people, and they will till  
the ground : the moons of the rainy  
season are five and one (in number).  
When the rainy season is over, winter  
comes, it lasts four (moons) ; this  
(the first) refreshes the people, this  
(the second) is that of the feasts, these  
(the third and fourth) are only wind.  
Winter over, spring comes ; it lasts  
two (moons). Spring over, the rainy  
season comes (again), rain comes, the  
(sky) showers (copious) falls of rain.

It is on feast-days that all the  
chiefs of the Karanga come to Wange  
to pray for rain. His children (?)  
(= people) play musical instruments,  
and dance. The (instruments) sound  
like kōindili-kōi-kōi-kōi kōindili lin-  
gandanda-lingandanda-lingandanda  
kōi-kōi-kōi kōindili..... Wange then  
puts on other clothes, those of a spir-  
it, in which he offers his prayers.  
He goes into the house which con-  
tains the spirit of Cīlōba. This was  
a good man who died long ago, he  
begot the mother (ancestors'?) of  
Wange. Wange alone goes inside, he  
and his ancestor. We do not know what  
he does inside the house. He comes  
out, kneels down, prostrates him-  
self, and prays God, saying (in Ka-  
ranga) : " *To hōhōlerere, Tate hōhō,*

\* *God's*, from *gō* " kill ", *a* " on " and *lō* " belly " ; *lōre* " to fill on one's belly, to possess or control ".

a. — *To hōhōlerere.*

Bakajoaxa baakue mba bayasa mbelele e isamo, imbelele ia kupala (kupa ia?), ka baivasa, ka babika mu ndido, ka baitenda, ka bapala, ka babanda Lasa. Oku ukupala kuabo: bala tila manzi a balanda, ka bati<sup>1</sup> layweno muaka fua tindi, muaka ya kuli Lasa, ka mutafugamena kuli egre, ka mutukombetela, ka mutulapelela bubotu. " Mpawo bala ka bati " Tulia mubili ua Lasa. " Ta ulii koozete<sup>2</sup> oye hosi, auzuala, uabika ansi.

Bakajoaxa lezutu baaka kala ku kupala, abalike. Zuanga salike ula langa. Baana baakae bala lizia ngoma. Bakajoaxa bala lia ei nyama, Zuanga ta silii pe.

*in hooa hooa* " (lit. " We adore Thee, our Father<sup>1</sup>), we are Thy children); " that is to say: " We adore Thee, we are Thy children, give us rain. "

They are his *carries* who slaughter a sheep with an assegai for the sacrifice (remission of sins?). Then they skin it, put it on the fire, roast it, and offer up the sacrifice to propitiate God. This is their manner of offering the sacrifice: they pour water and beer (upon the roasted sheep?)<sup>1</sup>, saying: " You who died long ago, and who went to God, kneel down for us before him, pay homage for us, and ask happiness for us. " Then they eat saying: " We eat the body of God " <sup>2</sup>. You do not eat with your hat on, you take it off and put it down.

(All this time) the *carries* have been there alone to offer the sacrifice. Wange alone is present (lit. looking). His children are playing music. The *carries* eat this meat, Wange does not eat of it.

### 3. ON THE TONGA.

*How the Tonga obtain rain.* Ba-tonga ta bakue mlla, bala pundaia. Bala inka ku Monze, ka batola mbelele e impongo, ka bati " Mozae! Tuaka komba kuli ndine, ta baana baako. Siabulongo! Sikazmena! Mpandayo! Muana ua Lasa! Muana ua Mpande! " Monze ualapelela baana baakue kuli Lasa, imvata lana.

*Monze, a favourite of the Son of God.* Oyu Mpande egre Muana ua

The Tonga have no sacrifices, they are heathens. They go to their chiefs and bow down for rain. Many chiefs go to Monze<sup>1</sup>, taking to him sheep and goats, and saying: " Mozae! We have paid homage to you, we are your children! Siabulongo! Sikazmena! Mpandayo! Child of God! Child of Mpande! " Monze prays to God for his children, and rain falls.

This Mpande is the Son of God. He lives in the air, in the rain-bow.

1. I.e., " our fathers ", plural of dignity.

2. = *Be akoko*.

Leza. Ukelede mu julu, mu mpini-ciongue. Uaka tola Monze ka aci lusa-bila, uamuolusia, uamukarika maujulu. Kabe uamuselezia ansi; uasa kuti pa, wati "Ndila leta mvula, ndaambolana a Leza, uati 'Ka mundilapela kutede; ta macite citede; caamuina kulia, caaka cila mvula'; ko kuti 'caaklasa imvula'. Macite nabo, zintu zi ayanda Leza, ula mupa mvula." Mpawo bascita, imvula laua.

*God's abode.* Batonga bati Leza ukede 'u mand, mu Slongo. Munari, Munkua, Munjilemane, uaka ya kuli ngue, uanjila muakale, uaka ma. Uati "Ndime musana a Leza, ndila njila awa". Bo baati "Pe, t'insi ula njila, ula fua." Ue uati "Pe, t'insi ndila fua." Mpawo uanjila, uayala a baenga, pa akaselelela, uanjila 'u mand, uazua.

*God's justice.* Leza uli muzimo, ta tumaboni. Ula nyua zintu zionse: uamha zintu zibotu, uanyua: uamha zintu zibi, uanyua. Bo baamba zintu zibotu, uya kubabila bubotu kojulu. Inzila nezibili: ei njitola bantu baeta zibi, njili a mulilo; ei njitola bantu bacita zibotu, bayanda, njili a bubotu, njili a kubondua.

*Prayers to the dead.* Bantu baaka fua cindi baaka ba kuli Leza, baaka ba a baana baakose. Baame bala lapela kuli mbobo esa minzi jabo, hala lapela ka tuenda a bubotu kuakale, ka bati "Ka mutlapelala kuli Leza, ka mutafagamena ka'i ngue, asutbo

He once took up Monze when still a baby, he made him fly up and remain in the air. Afterwards he let him down. He fell with a sound like *pe*, and said: "I bring rain; I have spoken with God who said: 'Pray to me in such a manner; do not do such a thing; this has stood in the way of your food, this has made rain scarce'; that is to say: this has prevented rain. Do thou, (do) the things God wants, he will give you rain." Then they did so, and rain fell.

The Tonga say that God lives in the water at Slongo (?) (= Victoria Falls). Livingstone, a white man, an Englishman, once went to him, he went in to the bottom, and came out. He had said: "I am a child of God; I can enter therein." The people said: "No, you cannot enter therein, you will die." He said: "No, I shall not die." Then he went in, he went along the bank up to where the water rushes down, he went into the water, and came out.

God is a spirit, we do not see Him. He hears all things: if you say good things, he hears (them); if you say bad things, he hears (them). To those who say good things he will give happiness in heaven. There are two roads: this is the one which takes people who do evil, it has fire; this is that which takes people who do good, who love; it has happiness, it has rejoicings.

The people who are dead long ago have gone to God, they have been received among his children. The chiefs pray to them in their villages, they pray that we may go with happiness to the end, saying: "Pray ye for us before God, kneel down

tuzoende nala mbetu ili a kukondua."

*Moose raising the dead.* Moose ula busia bantu baaka fua, ingombe, imbelele... Uati "A muze, a muzoolange bantu beenda bee cindli, adisoobabisa ba mbamba." Uama nikulia (?) ansi, inyika laanduka. Ino bo baakana bantu baalanga ansi ka basoendela.

Bala bona bantu baaka fua bali mu kucendela, imbelele, becase banayama, balavu, inyati, ingombe...

Monze uti "Ka mugosa mansiku", uati "A ta beci, mazona anze, ka macibula, mazonoana baakasika inyue ka mulide, ka bali baalabuka anze. Mujike kulia, muzoolic a sababo."

Bo baazicita esi zintu, hazjika kulia, haabika mu ndido, boonse hanti "A tulie toonse tusomoue maala", ko kuti "Tuanjilile a amue." Baabuzia boumi ka hati "Muta no xai mungyo", ko kuti "Muta no yowi kua kufu."

*The Tonga doctors.* Muntu usonda ninganga. Pa aka fua munta beenzinyina baakne baati "Tumde ku kusonda." Baainka, beera ku nganga, haabuzia hanti "Tayandai 'ube(?) anze." Ni nganga laana anze, Iya kusondela a mbebo, lasonda, lasonda. Ka ali afuefai munta uaka loa, inganga iati "Oyu malooi." Iati "Iuc malooi, uaka loa utode, uakode

for us before him, that we also we may go (by) the good road which has happiness (?)."

Monze can raise dead people, cattle, sheep, (etc.) He says: "Come and look at men of former times walking, I will raise up those I mention (i. e. So-and-So)." He then strikes on the ground with a stick (?), and the ground opens. Then the people who have come look down, coming near the edge.

They see people who were dead walking, (as well as) sheep, all sorts of animals, lions, buffaloes, cattle (etc.).

Monze says: "Sleep during the night", and he adds: "Before day-break, if you come out when just getting up, you will find that they have come (up here) while you were sleeping, and that some are still rising up (?) outside. Do you cook some food, that you may eat with them."

The men do these things, they cook food, they put it on the fire, they all (the living and the risen) say: "Let us eat together, and mix our nails"; that is to say: "Let us throw them (our nails) one with another." They (the risen) encourage the living, saying: "Do not let out your hearts"; that is to say: "Do not fear to die."

A man who smells is (called) a *nganga* (?) (= doctor). When a man is dead, his parents say: "Let us go to smell." Then they go, they come to a *nganga*, and ask him (out), saying: "We wish you to come outside". Then the *nganga* comes out, and, approaching close to them, he smells and smells. If the man who has bewitched (the dead person) is

kuabede. Ka ali kule, iati "Awa ta akue mulooi, maaka masia loo 'u munci uenu. Muinke kuabede." Ila baambila izina, iati "Ngu odaba, u-tebe."

Mpawo baainka kuabede, haya kumaita, baamasanga, baati "Ndise mulooi, ndive uala loa odaba." Iue ukasia, uati "T'insi ndime mulooi." Bo baati "A teende." Iue ta akaki kuinka. Mpawo baainka a we ku nganga.

Boeza ka lici na izuba, ta beri e isikati. Mpe era i nganga isibualila ukaba misano a imue. Jio, jio, kua, ziana, ziya ziti ka. Iati "A muzijate, a muzibuale." Boonse hala zijata, bala zibualila, inganga la kusefunda inkaba. Iakanyua misamo izalo, la zooba nganga. Bamue ta balzi pe. Iati inganga "Ndine mulooi." Ue uti "Ndime t'insi ndi mulooi." Iati "Uzibualile acba." Nguenya mulooi ula zijata, usibualila katata. Uaxi-langisitia musanganga, uli mu kubualila muntu. Ni baaka mana kubualila, inganga tabalamba mpemba ba t'insi balooi, mulooi imulemba masizi. Mpawo bo hala tuba ukumia, iue ula sia vtaamu.

near, the *aganga* says: "This is the sorcerer." And (to him) he says: "You are the sorcerer, you have bewitched (that man) in such a manner, you were sitting in such a place." If he be far, the *aganga* says: "There is no sorcerer here, you have left him there in your village. Go back to such a place." He tells them his name, saying: "It is So-and-So, such a person."

Then the people go to the said place, going to call him, they get hold(?) of him, and say: "You are the sorcerer, it is you who have bewitched So-and-So." The man denies strongly, saying: "It is not I (who am) the sorcerer." The men say: "Let us go." He does not refuse to go. Then they go with him to the *aganga*.

They come when the sun is just rising, they do not come in the middle of the day. When he (the sorcerer) comes, the *aganga* shakes dice five and one (in number). Jio! Jio! Kua! They fall, they disperse, they stop. He says: "Take them yourselves and shake them." They all take them and shake them, while the *aganga* studies them. He has formerly drunk their science (lit. their trees or medicines, 378) in order to become a *aganga*. The other people understand nothing of it. The *aganga* says: "You are the sorcerer." The man says: "I am no sorcerer." The *aganga* says: "Do you also shake them." Then the sorcerer also takes them, and shakes them three times. The *aganga* looks fixedly while the man is shaking them. And when they have finished shaking, the *aganga* paints in white those who are no

*Tame makae, pythanas, and crocodiles.* Babue aBatoonga bakesele kutala a Bambala. Ta basuati ogebo, beonda maya. Batf, lajatigua imbooma, baapusbaila a mubili, baazambaila zambf zambf, mutse uazooondela nabo. Bala ialila bantu, banti " Inka oka lume adaha muntu. "

Bansue baabika inaka mu nkomo, baaituma ko kuluma bantu.

Bansue, baajata intale a musamo, ta bajajyi, baaliberia, banti " Ka ijate muntu a bata mayandi. " Muntu utoka mmanf, intale imajata.

Bansue bali a nzoka anga(?) babua. Baabika nzoka mu nkomo a muliango. Uaisia wainka ku zipoongo, muntu bu era uanjila mukati uazoooba, inaka isamusingila azoomujane muni uc inganda.

sorcerers; as to the sorcerer, he paints him (with) charcoal. Then they have their forehead all white, and he, he is quite (?) black.

The Bue are those Tonga who live above the Mbala. They wear no clothes, they go naked. When they have caught a boa, they coil it up round their body, they coil it round and round, so that its head should be near by so (as shown by a gesture). They throw it on people, saying: "Go and bite So-and-So."

Some put a snake in their wallet (??), and send it to bite people.

Others, when they have caught a crocodile by means of a charm, do not kill it, but ask him to catch a man whom they do not like. This man draws water, the crocodile catches him.

Others use snakes as dogs (??). They put a snake in a bag at the door (of their hut). They leave it and go somewhere: (then), if a man comes inside to steal, the snake keeps him in until the master of the house may find him.

## NOTES.

(1) *The Ratse.* — The Ratse, or Marotse, or Ba-ratse, are well known from the descriptions of Livingstone, Hahn, and Father Daplechin. According to Livingstone they call themselves *Ba-foi*, or *Ba-foina*. *Ba-ratse* is the Chewa pronunciation of the same word. The Tonga call them *Ma-foat*. It is not without interest to find them described by the Tonga as *fire-walkers*. We know from ancient Arab geographers that the *fire-walkers* of Sraf on the Persian Gulf used to trade with South Africa at least as early as the 9<sup>th</sup> century of the Christian Era, and we will find the *Parsoes* all over the east coast, principally at Mozambique. Putting these facts together, I am inclined to think that *Parsoe* traders or slave dealers, starting at an unknown time from the East Coast, have pushed their way as far as the Upper Zambezi, and grasped together those blacks who now form the *Ratse* nation. I should not even be astonished if the word *Ba-ratse* were merely a phonetic adaptation of the word *Parsoe* to Chewa pronunciation.

(2) *The Sabla.* — The Sabla are a Tonga tribe that used to be found between the Victoria and the Goaya Falls. Incorporated into the Kaboko Empire about the year 1840, they have naturally become the subjects of the *Ratse* ever since these destroyed the *Kotelo*. But if treated, and continually robbed of their children by their new masters in

their old houses, they began to seek new ones. They are now found in great numbers, mixed up with other tribes, between Lake Ngazi and the Zambezi, principally on the Malaba River.

(4) *Their chiefs are Lambe.* — Whenever I meet in Tonga that Bantu sound which is intermediary between *l* and *r*, I adopt the *l*. Otherwise the word *Lambe* might as well be spelt *Rambe*. The word *Ba-lambe*, or *Ba-rambe*, seems to mean "white people", or more exactly "yellow people". Hence, if it be correct to say that the Rotse nation has been formed by Parsees from the East, the modern Lambe mentioned in these notes are probably no other than their descendants. The *Ba-lambe* of my Tonga informants are probably the same as the white *Ba-lambe* repeatedly alluded to by the traveller Anderson in his "Twenty-five Years in a Whigge" (Vol. I, p. 247; vol. II, p. 200, etc.).

(5) *What was the cause of their death?* — On the Zambezi whenever *dia* young, unless killed in battle, is by the natives supposed to have been bewitched or poisoned, as they cannot imagine that a man may die a natural death before he has reached a good old age. This execrable notion seems to reach every year hundreds of imaginary sorcerers. A sorcerer is called *ma-levi* in Tonga, *ma-levi* in Karanga, *ma-levi* in Chewa, *ma-levi* in Tebele, *ma-levi* in Xosa, *ma-levi* in Sena, etc.

(6) *Sebitwane.* — As it will be known from Livingstone's Travels, this truly great man was the founder of the Kololo Empire. He died in 1851. My informants knew no distinction between the Kololo and the Rotse Empire.

(7) *He reigned nine years.* — Sipepo, *alias* Sipepa, was at a Kololo, but a Rotse. A short time after the death of Sekoto, which occurred in 1864, he came down upon the Kololo, destroyed them all, and reigned paramount on the Upper Zambezi.

(8) *Chimbe.* — I do not know who this Chimbe is who has so much influence among the Rotse, but I suspect that he is a black from the Nile.

(9) *Mansel.* — This must be Manuel Antonio de Souza, captain *in*o, formerly of Zambezi, now of Congoza. In the Portuguese East-Africa possessions, the chiefs are called *Ba-manga*, which, whatever its etymology may be, is a synonym of Baptized Christian, baptism being considered as the mark of a chief, or child of God. The name of *Ba-mbala*, or *Ba-mbala*, which is given by the Tonga to the subjects of the *Ba-manga*, must probably be identified with *Ambala*, which in Abyssinia is a synonym of Christian.

(10) *The Mbawa.* — As has been mentioned in a previous note (p. 30), the word *Mbawa* is applied to many different tribes. This word properly means "people of the back", i. e. "the West" (See Introduction, 1). The word *Kwango* has been misspelt *Kwango* at pp. 30, 31, and 10-14, of this work, as I now find that the *Ma-manga* of my informants are different from their *Mbawango*, and probably are not even a Bantu tribe.

(11) *The Lau.* — The Lau are a Tonga tribe dwelling round the Victoria Falls. They have submitted to the Rotse. One of my informants was a Lau.

(12) *The Ngelo.* — The *Ngelo*, also known as *Nlate*, *Nlata*, *Kata*, *Khala*, *Ngeli*, whence, with the classifiers *Ma-* and *Ba-*, *Ma-ngelo*, *Ma-ngelo*, *Ba-ngelo*, etc., are a very industrious tribe inhabiting the Rotse Valley from the Gonye Falls to near the confluence of the Nyungu River with the Zambezi. They are particularly remarkable for their works in iron and wood. I may believe my native informants, their language differs less from Rotse than from Tonga. In all probability they are related as a tribe to the no less industrious *Ba-Lala* of the La-ka Valley, whose beautiful plantations have been described by Bateman in the "First ascent of the Kosi".

(13) *The Shobukwela.* — This tribe is located on the Upper Kafue River. They were described by my Zambezi informants as being very black. They will allow no white man to visit their country. Dr. Holub, the only European who ever reached it, was robbed by them of all his effects, and forced to retreat by his steps southwards.

(14) *They are the dogs of Lebengala.* — Whenever Mo'hammedan customs have penetrated in South Africa, the native chiefs divide their subjects into "children" and "dogs."

As a consequence of their being mere "dogs" those Karanga who have accepted Lohen-pala's rule, are not allowed to possess cattle. Fine herds of these may well be seen under their care, but they all belong to the king.

(4) *Wange*. — This chief, also called Wanlie, was repeatedly said by my informants to be the legitimate representative of the house that ruled for centuries over the whole *Haupapa*, or the Empire of the Mononotapa. I cannot reconcile this with the claims to the same honour of the chief Catoboa, or Catoboe, who in Livingstone's time had his residence at some distance to the west of Tetu, unless these opposite claims be the result of an ancient schism of the Karanga nation, which has not been recorded by history. *Wange's* chief town is situated at the southernmost point of the Upper Zanzeni. He is said to be a very good man. But, pressed on one side by the Rotas, on another by the Tebele, and on another by the Tonga, whose territory he has invaded, he has none of the power of his forefathers.

(5) *Wange has emiles*. — When, on the first day of January 1965, the venerable Father Gonçalo da Sylveira, S. J., reached the court of the Mononotapa,

Orde Gonçalo sacris e vituperis  
Palaceo pela Fé sancta sua,  
(*Livings*, X, 95).

he found the place already occupied by Mohammedan emissaries, called *caulias*, the very men who by dint of calumnies soon caused him to be put to death by the so-called Emperor. This readily explains why the customs of the Karanga, who in those times were the ruling tribe in those parts, are mostly borrowed from the Mohammedans. For, though the emperor, repenting of having sacrificed Father Sylveira to the hatred of the Mohammedans, is said to have driven them out of his Empire in the year 1965, and to have then sincerely desired to live as a Christian, nevertheless, from want of Christian teachers he retained most of his Mohammedan practices.

(6) *When this moon is dead, it will be the rainy season*. — This was written on September 3, 1884, the 13<sup>th</sup> day of the moon. Therefore, as the Karanga year begins with winter, it must be said to commence in March or the beginning of April.

(7) *His children*. — *Wange*, being a good chief, calls all his subjects "his children".

(8) *He kept the mother (ancestors?) of Wange*. — I do not know whether *ka-ogova*, lit. "mothers", is here a plural of respect (cf. p. 343), or a real plural. If it be a plural of respect, *Chibis* must be said to have been the grandfather of *Wange*.

(9) *Upon the roasted sheep (?)*. — It may be that they fear it simply on the ground. Old Kafirs used to make such libations round the enclosure in which the sacrifices took place.

(10) *We eat the body of God*. — This remark of Father Gonçalo da Sylveira's shert; stay at the court of the Mononotapa is a good specimen of the religious eclecticism of the Karanga. I also find that ever since the days of his glorious Martyr, the kings of those parts were never recognized as such and they had received something like baptism. (*Der Neue Welt-Bot*, 1748, n. 555, p. 106).

(11) *Moose*. — This chief went to meet Livingstone on his first journey from Sehele to the East Coast. After having saluted the great traveller according to the Tonga fashion by throwing himself on his back and rolling from side to side, he made him several presents, and passed a whole day in his company. Livingstone thought him to be as good-natured a man as could be. (*Missionary Travels*, pp. 552-555). His sacred animal is the buffalo, as that of the old Karanga kings was the hippopotamus (v. 261 [10]).

(12) *Child of God?* — Last most impudence should be attached to this expression than it has in reality. It may be remarked that it is here a mere compliment, or "sarcas", as Kafirs say, just as the other expressions *Sabastionas*, *Aphandaps*, etc., the meaning of which is not clear to me. Chiefs are very generally termed Children of God, as are Christians in general, and whoever is considered to be of white, or the divine, race. It happened to me once, after having given a loaf of bread to a poor old Kafir woman, to



hear her burst into the following expressions of thanks: *Niasi! Ude! Mta la Tasi! Mta la Ekelamata! Solomomata!* that is: "Lord! Father! Child of God! Child of the Government! Solomomata!" The last expression was considered by Kiffin as my proper name.

(2) *God lives at Ntongo.* — "At three o'clock these falls", says Livingstone, "these Ba-toka (= Ba-tonga) chiefs offered up prayers and sacrifices to the *Bo-romo* (= Tonga *Mi-ti-tes*). They chose their places of prayer within the sound of the roar of the cataract, and in sight of the bright beams in the clouds... The play of colours of the double iris on the cloud, seen by them elsewhere only as the rainbow, may have led them to the idea that this was the abode of the Deity." (*Missionary Travels, London, 1857, p. 523*)

(3) *The road which has happiness.* — These to all appearances are prayers to ask for material, not eternal, happiness.

(4) *A man who smells in a *nganga*.* — The Bantu practice of smelling described in this passage (Tonga *ho-woko*, Kafir *ho-woko*) exists in the larger number of the Bantu tribes. In the hands of the chiefs it is the most powerful arm for getting rid of the men who are in their way.

(5) *In their wallet.* — No Kafir ever goes about without his little bag or wallet made out of the skin of some little animal. He puts together in it tobacco, pipes, knives, small tools, and in general whatever he can pick up for his use. One of the worst kinds of unpopularity is considered to be that of asking a man what he has in his bag.

(6) *Others use snakes as dogs.* — This singular custom of using snakes as dogs has its counterpart in the use of snakes as cats among the Kafirs of Gamaland. We read in Father Depelchir's "*Traité sur les États Africains Australés*", p. 72, that in the hut in which Father Luv died, "there lived two snakes, the one a cobra three feet long, thick as an arm, the other smaller, which used to fulfil the duties of our cats in Europe by keeping at a distance the mice and rats which would make their appearance at every corner".

## SPECIMENS OF KAFIR FOLK-LORE.

Kafir are in possession of a large number of traditional tales in which the heroes are not animals, but human beings. No such tales seem to be known by the other Bantu tribes. Neither do I find anything like them in any version of Pilpay's Fables. One of the most remarkable features of most of them is that they contain parts that are sung. It might even be thought that in several of them the story is merely the frame of the song.

*N. B. 1.* The division of the short melodies that occur in these tales into interlined bars of 2, 3, or 4, beats each, is not intended to express a rigorous rhythm as in European music, but merely to set off those notes which bear the musical accent. Hence, though the relative value of the notes must be kept at least approximately in rendering these tunes, what is more important is that the first beat of each bar be accented.

*2.* The italics between brackets (*a, b, c,* etc.) refer to notes at the end of each tale.

### First Tale.

#### INTAKA ENYA A MASHI.

Wati u mfo, ngo mnye u mbila, wati e mfaxini, ma kaye e masimini, alime. Waya ke, wafika, walima, wagoduka. Yafika i ntaka ku la ndawo ayilimileyo, yati : —

*Alligretto.*

Tya - ai ba le ntá - ná, ci - di - di!  
Tya - ni ba le sta - ka, ci - di - di!

"Tyani ba le stáshá, cidadi!  
Tyani ba le stáshá, cidadi!"

Bapema u tyani, kua ngati be kungalinnyanga. Yafika i ndoda yati : "Ulime pi?" Wati u mafazi : "Ndilime apa." Yati i ndoda : "Uya-soka, a kulimanga."

Yatsho, ya se tsabeta ngo mpoló. Waléa, Yambáza i ndoda yati : "Yisa

#### THE BIRD THAT MADE MILK (\*).

Once upon a time a man told his wife to go to hoe in the gardens (\*). So she went, she arrived, she hoed, and came home back. Then a bird went to the place which had been hoed, and sang :

\* Grass of this garden, shoot up.  
Grass of this bird, shoot up."

And the grass came up : it was as if no spot had been hoed. The husband came and said : "Where did you hoe?" The woman said : "I hoed here". The husband said : "You lie, you did not hoe."

So he said, and then he struck her with the handle. And she cried. Her

elime. \* Waya ke, balima, balima, wagoduka.

Yafika i ntaka, yati : —

"Tyani ba le ntsani, cididi!  
Tyani ba le ntaka, cididi!"

Iletu, kwa ngati be kungalinywanga.

Bati ke baya kusasa, a bayibona i ndima. Wati u mfazi: "I pina ke i ndima?" Yati i ndoda: "O ndibonile, mfazi, ub' unyanisile; uz' undimbele ke uvelse i sandla sodwa." Wayenza ke lo nto u mfazi, wagoduka.

Yafika i ntaka yati citi citi, yanyatela e sandleni se ndoda, yayibamba.

Yati i ntaka: "Ndiyeka, ndi yi stakana enya a masi." Yati i ndoda: "Ka wenza ke, ntak'am, ndibone." Yati pudu i ngqaka e sandleni.

Wagoduka enya, yafika, yati ke mfazi ma kahlambe u mpanda nyifake kuwo. Wayifaka ke u mfazi. Wati akugqiba u kuvuhlamba yazalisa u mpanda nga masi. Bavuya kakulu, kuba ba belamba, bofumana u kahlata.

Baya kulima, bashiya a bantwana e kaya. Aba bantwana u magama abo o mkulu waye ngu Ngenca, o macinane waye ngu Notuncu. Wati u Ngenca: "Ma siye kwa bantwana, sibaxelele le ntaka." Wati u Notuncu: "Ubawo ub'ete ze singa baxeleli, uya kusibulala." Wati u Ngenca: "Hlal' uti tu, utwanadini imolwini." Wayeka u Notuncu, kuba uyoyiswa.

husband then called her and said: "Come, let us hoe." So she went; they hoed and hoed, and then went back home.

The bird came then, and sang:

"Grass of this garden, shoot up.  
Grass of this bird, shoot up."

Dear me! it was as if no spot had been hoed.

So, when they came in the morning, they saw no place hoed. The woman said: "Where is the work done (yesterday)?" The husband said: "Oh! I see how it is, my wife: bury me then in the ground, so as to leave the hand alone out." The woman did so, and went back home.

The bird came, and picked here and there, till it trod upon the man's hand, and he got hold of it.

The bird said: "Leave me, I am a bird that makes milk." The man said: "Make some then, my bird, that I may see." So it made thick milk on his hand.

He went home with it, and when he arrived he told his wife to wash a milkpail and to put it into it. So the woman put it there, and when she had finished washing the milkpail, the bird filled it with milk. And they rejoiced greatly, because they were hungry and they had found plenty.

They went to work in the field, and left the children at home. The names of these children were Ngenca for the elder, and Notuncu for the younger. Ngenca said: "Let us go to other children, to tell them of this bird." Notuncu said: "Our father told us not to mention it to them, otherwise he would kill us." Ngenca said: "Hold your tongue

Waya kubaselela.

Wati ke, akubaselela, bati: "Ma siye." Baya kufika, bayizola e mpendeni. Wavakala u Ngencu esiti: "Ka wukangele i ntaka ya ko kwetu." Yati i ntaka: "U kuba ndi yi ntaka ya ko kwetu, hamba uyo kundibeka e buhlanti." Wayitata waya kuyibeka e buhlanti. Yafika yati e buhlanti, ma kayibeke e lusweni, wayibela. Yesuka yapapazela yenka.

Wavakala u Notuncu esiti: "Nantso i nto e nda ndiyaxela, ndisiti siya kubetwa. Uya yibona na ke imka nje?" Basuka babaleka aba bantwana be bezo kuyiboniswa, bema.

Yavakala i ntaka thamba esiti: "Ndylekwe ngu Ngencu no Notuncu." Yatsho yada ya malunga ngo yise lowo. Wavakala u mfazi: "Nantso i ntaka yako isiti" iyekwe ngu Ngencu no Notuncu. "Yati i ndoda: "Ma'u kuyinyehlela i ntak'ama. A bantwana bam bangati ni u kuba ndibiyala kangaka, kanti ba kwenzisa sto embi kangaka?"

Bagoduke bafike ekaya. U mfazi akangcic e mpendeni, afike legoko o kunene. I ndoda i sel' ibiza a bantwana: "Ngencu no Notuncu!", basabele. Iti: "Yizani apa." Baye. Iti bakofika, ibuzo i ntaka. Ati u Notuncu: "Ib' ikutshwe ngu Ngencu." Ati ke u yise, akutsho u Notuncu, arele i stambo, ati "uya kubabehela." Bakale a bantwana. Avakale u mfazi esiti: "Visina, Soengencu, ugadce ubulale a bantwana nga masi?"

you lying little creature." So Notuncu yielded, as she was frightened. And he went to tell them.

So when he had told them, they said: "Let us go." When they came, they took it out of the milkpail. Ngencu shouted out, saying: "Look at the bird of our place." The bird said: "If I am a bird of your place, go and put me in the kraal". He took it, and went to put it in the kraal. When in the kraal, it said he should put it on the fence, and he put it there. Straightway the bird took to flight, and went off.

Notuncu then cried out, saying: "There is just what I told you, when I said we should be beaten. Do you see it now going off thus?" Straightway the children who had come to see it began to run, and went off.

The bird was heard saying while going: "I have been let off by Ngencu and Notuncu." It kept saying so till it passed near that father of theirs. The woman cried out: "There is your bird saying it has been let off by Ngencu and Notuncu." The husband said: "Don't you speak ill of my bird. How could my children have received from me so strict instructions and yet do so bad a thing?"

Then they go back and arrive. The wife looks in the milkpail, and finds no bird in it certainly. The husband then calls out for the children: "Ngencu and Notuncu!"; they answer. He says: "Come here you." They go, and when they come he inquires for the bird. Notuncu says: "It has been let off by Ngencu." The father, when Notuncu has said this, draws a rope, and says he is going to kill them. The children cry

Ivakale lanti i ndoda : " Nda kukubulala wena ke, u kuba utsho. " Ayeke u mfazi, alife. Ifake i ntambo, iyo kubaxoma e mlanjani e mtini o pezu kwe siziba. Emke, ibaxome. Iti i ntambo igauke. Bawo e sizibeni apo butshane kona, be nga bantu bo mlamba. Bakwazi u kuzalisa.

Kwazi, nge linye i xesha, kwafika i lizwe, baya kuwela a bafazi. Bavuzalisa. Bavakala a bafazi besiti : " Vulela, Ngenca no Notuncu. " Bavulele, a bafazi bowele. Bati ba kuwela bavuzalisa.

Afika a madoda, bavuzalisa. Avakala esiti : " Vulela, Ngenca no Notuncu. " Apela ke a manzi, angena ke a madoda. Ati, akubona ukuba a pakathi, wafika uyise lowa way'ebabulele. Bavuzalisa. Avakala a manye a madoda : " Puma, mfundini, wa ebulele ntonina wena a bantwana ? " Wapema wauta ke u mlamba. Awela ke lo madoda ; wawala yedwa lo mntu way'ebabulele a bantwana baka.

Yada yabonakala i vefa i mpi. Wavakala esiti : " Vulela, Ngenca no Notuncu. " Bati : " Oko wa usibulala ! " Wavakala ekala, yafika i mpi, yambulala, wafa ke kwapela.

The woman cries out, saying : " What is that, father of Ngenca ? Would you go so far as to kill children for milk ? " The man bursts forth, saying : " Then I shall kill you yourself, if you speak thus. " The woman insists no more, and sheds tears. The man ties (the children) with the rope, intending to go and hang them up near the river on a tree that is over a pool. He goes and hangs them up. But the rope breaks, and the children fall into the pool. There they disappear, they are turned into river-men, with power to produce floods.

Then, at one time, there happened to be an invasion of the enemy ; the women went to cross the river, but the rivermen filled it up. The women then cried out, saying : " Let us pass, Ngenca and Notuncu. " And they opened a way through, and the women crossed over the river. When these had crossed, they filled up the river again.

The men came also, then the rivermen filled the river. The men cried out, saying : " Let us pass, Ngenca and Notuncu. " So the water disappeared, and the men went in. But, when they were half-way, the father who had killed them arrived. They filled the river again. Then the other men shouted out : " Get out, you man, why did you kill your children ? " He went out, and the river dried up. Those men then crossed the river, and he remained alone, the man who had killed his children.

At last the invading army was seen to appear. The man raised his voice, saying : " Open for me, Ngenca and Notuncu. " They said : " Why ! You who killed us ! " He burst out shout-

Kwaba njalo u kufa kwa lo mfo wabulala u bentwana bako nge axa ya masi. Bati ke bona, bapuma e manzini, bafuna u nina. Bamfumana, bahlala naye, ba se besiya ngo kumbamba e mlanjani.

Ndiya pela apo.

ing. The enemy came, slew him, and he died; that was the end of him.

Such was the death of that man who had killed his children for the sake of milk. As to them, they came out of the river, and went to look for their mother. They found her, and remained with her, but kept the power of going into the river.

I stop there (\*).

#### NOTES.

(a) Two other versions of this tale have been published by Deo. M<sup>o</sup> Coll Thaal in his delicious little work, entitled "*Kafir Folk-Lore*". Both of them want the interesting conclusion of the one here given, but they complete it in some other parts.

(b) *A man told his wife to go to live in the garden*—Among the Xosa-Kafirs the work was formerly so divided that men had the care of the cattle, and women that of the garden. The introduction of the plough has naturally thrown upon the men part of the garden-work.

(c) I wonder whether this tale has not its parallel in Stanley's Legend of the Tanganyika (*Dare's Continents*, ch. XIX). In both we first see gardens cultivated by a man and a woman; then a marvellous supply of food, heaven-sent fish on the Tanganyika, heaven-sent milk among the Kafirs; then the precious secret betrayed to a visitor, in the one case by the woman, in the other by the children of the house; then punishments by the loss of the treasure and further calamities, a flood on the Tanganyika, a flood and war together among the Kafirs.

### Second Tale.

U MLONJALONJANI NO DADI  
WABO NE MBULU.

Kwati ke kaloko kwako u Mlonjalonjani e ne singqi. Wati ke u dadi wabo: "Uhlali nje, u ne singqi na?" Wati: "Yiza, ndokugqoke kanta." Wati yena: "Hayi, uda kufa." Wati: "Hayi, meta ka mama, uya kuti nina, uxa kwaleka nje?" Wati ke: "Ewe, ndiqaqe."

Wati ke qaqi qaqi ege zembe.  
Wati yena: "Shushushu! ndafa,

MLONJALONJANI, HIS SISTER,  
AND A MBULU (\*).

Once upon a time there was (a boy called) Mlonjalonjani, who was hunch-backed. His sister said to him: "Such as you are, are you really hunch-backed?" She added: "Come that I cut that hump off you." He said: "No, I should die." She said: "No, child of my mother. What will you do, as you are going to be circumcised?" He said: "Well, cut it off."

So she cut, and cut, with an axe.  
He said: "Oh dear! Oh dear! I am

mata ka bouu. "Wati ke: " Yima,  
se yiza kumka. "Wati ke qaqqa qaqqa.  
Wati: " Shushushu, ndafa. " Wati  
ke: " Se yiza kaqquywa, se yiza  
kumka. " Wati qaqqa. Yawa ke.

Wati ke, ya kuwa, wasuka wafa.

Wabaleka ke u dade wabo, waya  
kuxela ke yise no nina u kulu u  
Mlonjalonjani ofile. Besa ke u yise  
no nina, besa belila, Rafika batshisa  
ke i ndla, bazifuka e ndlini, baritshisa  
nyo.

Zati ke i atombarana zemka zilila,  
ziquba i nkomo za le wazo, zahamba  
ke saya la u nina.

Wasuka u mhlaba wahlangana,  
kwasuka kua myama.

Bati ke: —

*Andantino.*



Qa - ba - ka - re - gi - da, mba-nga-mba-nga! Si - fe - le - na - wa - ta,



mba-nga-mba-nga! U - si - tshi - se - se ndla ya-ke, mba-nga-mba-nga!  
Si - ba - le - le Mlo nja - in - nja - ni, mba-nga-mba-nga!  
Si - m - qa - qa si - nje - si - ke, mba-nga-mba-nga!

"Qabaka, ngada (?), mbangambanga!  
Sifele (?) ma (?) weta, mbangambanga!  
Uindisa se ndla yise, mbangambanga!  
Sibofele Mlonjalonjani, mbangambanga!  
Sinyaya wangi saka, mbangambanga!"

Wasuka u mhlaba waqabuca.

Bahamba ke, bahamba, bahamba  
bahamba, bava kusiti rogo rogo rogo

dying, child of my father." She said:  
"Patience! It is nearly off." So she  
cut again. He said: "Oh dear! Oh  
dear! I am dying." So she said:  
"It is nearly finished, it is nearly  
off." She cut again and the hump  
fell down.

But when it fell down, he died.

Then his sister ran, and went to  
tell her father and mother that Mlon-  
jalonjani was dead. So the father and  
the mother came shedding tears.  
When they reached their hut, they  
set fire to it, shot themselves in it,  
and burnt themselves with it.

So the girls went away crying.  
They drove before them the cattle  
of the place, and went in search of  
their mother.

Suddenly the earth was covered  
with a thick fog, and it got dark.

So they sang:

"Open out, earth, alas! alas!  
We have lost our mother, alas! alas!  
She has beat herself with her hat, alas! alas!  
We had killed Mlonjalonjani, alas! alas!  
By cutting off his hump, alas! alas!"

Then the earth opened out.

So they went and went; they went  
and went, until they heard a sound

1. *Mqaba* is a word used only by women for *wababa*.  
2. *Ngadinye* we should have *yise*, not *yile* / *ize*, as I never could perceive this is, I have thought it  
better not to insert it. Possibly also *yifele* is for *wafifele*, i.e. "she is dead for us."  
3. *Mba*, pointed for *nga ma*, if *yifele* stands for *yifele*, for *a wa*, if *yifele* stands for *wyifele*.

rogo pantsi lewe litye e sidulali. Ya puma ke le nto yati: "Nifona nto nina?" Bati bona: —

"Sifike ma wele, uvaangumbanga!  
etc. (as above)."

Vi mbulu lo nto. Yati: "Hambani ndinkape, ndiahae ku lo nyoko." Bahamba ke. Yati yakufika e zibukweni e likulu, yati: "Na kuhamba, u kuba nowavile (?) (a manzi)." Ba caucata lof e matyeni, baaucata. Yasuka i mbulu yati ngeu ngo mola, yati ke tshisi. Yati: "Hambani ke, niavile nje."

Bahlamba ke, watata i mpahla zabo, wazingciba zona. Bati ke: "Zisi' mpahla setu." Wati: "O! ku nihamba, nina mbuka wa nina?" Ba hamba ke, bafika ke nga ku lo mel. Bati ke: "Zisi' mpahla setu." Wati ke: "Ni na mbuka wa nina?"

Basika ke basiqab' u daka. Bahamba ke.

Bafika ke ku lo mxi. Yati ke lo nto, le mbulu i no msila, yati: "Yipani o mgodwanja (?) u kutya." Bapiwa ke. Kwatiwa: "Ma bayo ku linda a masini atyiwa zi ntaka." Bahamba ke kusasa, baya ku linda.

Lati i xogo: "Tsayitsayibom! Nanzo, mgodwanga." Zati i ntosha-

like rogo, rogo, rogo, coming from under a stone in a hill. So that thing came out, and said: "What are you looking for?" They sang:

"We have lost our mother, alas! alas!  
etc. (as above)."

That thing was a mbulu. It said: "Go on, I will lead you the (right) way, and bring you to that mother of yours." So they went on. When the mbulu came to a great ford, it said: "If you are touched by water, you must go in and bathe." So they walked on tottering and tottering from stone to stone. Suddenly the mbulu struck the water with its tail, and splashed it. Then it said: "Go in, and bathe, since you have been touched by water."

So they went in. Then the mbulu took their clothes and put them on himself. They said: "Let us have our clothes." It answered: "Just go on. What can you complain of?" So they went on. When they came near that village, they said: "Let us have our clothes." It said: "What can you complain of?"

Then they smeared their body with clay, and they went on.

They reached that village. Then that thing, that mbulu with a tail, said: "Give food to these offsprings of dogs." They received food. Then they were told to go and watch the gardens that were being eaten by birds. So they went to watch in the morning.

An old man said: "Tsayitsayibom (?)! There they (the birds) are

1. *Nwan-Gwa* of our folk. The change of *i* to *o* in the result of a partial assimilation with the following *o*. *U mgodwanja*, pl. = *mgodwanga*, is a compound word derived from *u mgodwa* "beard" and *anja* "dog."



zama : " Tsayitsayibom ! Nanzo, Mabelengambonge (?) : —

" Sifika ma wetu, mbangarabanga !  
etc. " (*the same as before*).

Lati i xego : " He ! " Bagoduka ke beya e kaya ngo kuhlwa. Alaxela eka xego.

Yona ke i mbulu yahlala e kaya, Kwabuzwa i ndaba, yati " Kusapiliwe," bonga boni ingesiyi ntombazana ke, iyi mbulu. Yapama ne nkozi ke, yaya kuhlala e ndlini yayo. Yati i ne sisa, yati : " Ncincisa, ndifun' i qwill (?) " Yafika ke i mpuka. La live ko i xego ke, lati : " Yi mbulu le, u mela lo ufun' i mpuka wona." Alaxela noko.

Kwasa ke, zapinda ke i stombazana, zaya kulinda kanjako. Lati i xego : " Tsayitsayibom ! nanzo, ngodwanga. Zayida i ntsimi kakade, zayitshibela. " Bati bono : " Tsayitsayibom ! Nanzo, Mabelengambonge : —

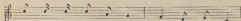
near you, breed of dogs." The girls said : " Tsayitsayibom ! There they are near you, Mabelengambonge :

" We have lost our mother, alas ! alas !  
etc. " (*the same as before*).

The old man said : " What is that ? " So they went home in the evening. The old man said nothing.

As to the mbulu, it had stayed at home. They asked it the news. It said : " Our health is good yet. " They did not see it was not a girl, but a mbulu. So it came out with the chief, and went to sleep with him in his hut. It said it had a belly-ache. Then it said : " Ncincisa (?), I want a medicine. " Then a mouse came. The old man was still there. He said : " That is a mbulu, that tail wants mice (?). " But he did not tell anybody.

Morning came; the girls went again to watch. The old man said : " Tsayitsayibom ! there they are, breed of dogs. It is a long time already that they are eating off the garden. They are going to finish it altogether. " They said : " Tsayitsayibom ! there they are near you, Mabelengambonge :



Si - fe - le ma we - tu, mba - nga - mba - nga !



U - si - tshil - se ne nllu ya - ke, mba - nga - mba - nga !

Si - bu - le le Mba - nja - lo nja - ri, mba - nga - mba - nga !

Si - m - qa - qa si - ngqi sa - ka, mba - nga - mba - nga !

Sa - ha - mba si - fu - na ma, mba - nga - mba - nga !

Sa - hla - nga - na na mba - le, mba - nga - mba - nga !

Wa - si - mbe - ta napa - hla se - sa, mba - nga - mba - nga !

Si - hla - li di - tye - ni ze si - nja, mba - nga - mba - nga !

1. Mabelengambonge is the proper name of the old man.
2. I qwill, a word seldom used, is a synonym of a pen.
3. Ncincisa seems to be the proper name of the chief.

Sitelo ma weta, mbangambanga !  
 Uaiyisho ne naha yake, mbangambanga !  
 Sibelele Mlonjalonjasi, mbangambanga !  
 Siisoqqa singqi sake, mbangambanga !  
 Sabamba silana ma, mbangambanga !  
 Sabhongana ne tsebita, mbangambanga !  
 Washama apakha sora, mbangambanga !  
 Sibelel ditye (!) se nja, mbangambanga ! \*

Bagoduka. Wati u Mabelengambonge e nkosini : " Ungandinika nto nina, ndokuxelela i nto ? " Yati i nkozi : " Ndinga kamika i nkomu." Wati : " Ndi na mazinwana apina o kutya i nkomu ? " Yati : " Ndokunika i bokwe." Wati : " Ndi na mazinwana apina o kutya i bokwe ? " Yati : " Ndokunika i nqwemesha ? " Lati ke i xogo : " Ndi na singqana sipina so kusqiba i nqwemesha ? " Yati ke : " Ndokunika u kobo." Wati ke : " Kasiti sibone." Bahagalela ke, walutya ke.

Wati ke : " Eza ntombazana ziti afelewe aqa ma wazo, zahlangana ne mbulu, yazihluta i ngubo zazo." Kwatwa ke ku la mbulu : " Ma u dimbaze." Yangea ke e si seleni. Agalelwa ke a manzi ashushu kuyo. Yasuka yati pandle e siseni, yati : " Ndifwadle lude a we nkonazana."

Kukupela kwayo ke.

We have lost our mother, alas ! alas !  
 She has burnt herself with her hot, alas ! alas !  
 We had killed Mlonjalonjasi, alas ! alas !  
 By cutting of his hump, alas ! alas !  
 We went in search of our mother, alas ! alas !  
 We met with a zebra, alas ! alas !  
 He robbed us of our clothes, alas ! alas !  
 We now sit in the manger of dogs, alas ! alas ! \*

They went home. Mabelengambonge said to the king : " What will you give me, and I will tell you a thing ? " The king said : " I shall give you a cow." The man said : " What remnants of teeth are left to me for eating a cow ? " The king said : " I shall give you a goat." The man said : " What remnants of teeth are left to me for eating a goat ? " The king said : " I shall give you a loin-cloth." The man said : " What loins are left to me to gird them with a loin-cloth ? " The king said : " I shall give you millet." The man said : " Let us see." So they poured out the millet, and he ate it.

Then he said : " Those girls say that, having lost their mother, they went in search of her, and met with a mbulu which robbed them of their clothes." So they said to that mbulu : " Go and take Kafir corn out of the pit." Then it went into the pit. Hot water was poured over it. But it jumped out of the pit, saying : " I have more than once played tricks of young girls."

That is the end of it.

#### NOTES.

Another version of this tale has been given by Mr. G. M' Call Thoni in his " *Kafir Folk-Lore*." It contains no song.

(a) *Mbulu*. — The zebra is a fabulous being, supposed to live near the rivers and to

1. *Zizyoni* pointed for a *zizyoni*. Likewise, in the preceding lines, several words are partially corrected. Thus, *Mlonjalonjasi* stands for a *Mlonjalonjasi*, *singqi* for a *singqi*, *we* for a *we*, and *apakha* for a *apakha*.

he fond of playing tricks on young girls. Its essential feature is a tail. In all other respects it has the appearance of a human being. Some Kafirs identify it with the *Gonggong*, described in the following tale.

(5) *Tsayitseyibwen*. — In Kaffirland the principal occupation of women in summer time is to watch over the gardens, so as to prevent the birds, principally a small kind of fowl, from eating the Kafir corn which is then ripening. Their usual stratagem for driving the birds away is merely to make a noise by clapping the hands. The exclamation "Tsayitseyibwen!" is what they are often heard to shout out when they wish to warn one another of the presence of birds in various quarters of the field.

(6) *Tshatshat wawata wawata*. — In Kafir lore the tail of the *shabala* is supposed to be particularly good of rice. In Mr. Tassal's version, the episode of the mouse counts, perhaps more naturally than here, only at the end of the tale. The people of the place, having then been told already by the old man that the supposed girl is a *shabala*, wish to ascertain the truth of the assertion, and, to obtain their purpose set amara, in which the *shabala*'s tail gets fast, while passing rice.

## THIRD TALE.

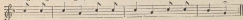
## A MAGQONGQO NO QAJANA.

## THE QONGQOS(a) AND QAJANA (6).

Kwati ke kalokii i nkomo ze nkosi zamita. Za li shum! Zazal'e zinye, a yazala e nye. Yasika, lo mhla yazala, yazala i nkwenkwe. Ngu Qajana i gama la le nkwenkwe. Kwatiwa ma kaabuse i nkomo.

Zati ke i nkomo kusasa zapuma e bahlanti. Yati le nkwenkwe: —

*Alligretto (quasi Allegro).*



Ra - go - za - si, ro - go - m - ni u ka - ha - mba (6)

"Raqaqazi, roqaqazi u kaabuse (6)!"

"Ravage yourselves to go, ravage yourselves (6)!"

Zahamba ke i nkomo, zaya e hlantini.

Kwati, nxa zityayo, kwafika a magqongqo beza kuziba. Wati o mnye: "Kodwa uyazazi na?" Wati o mnye: "A ndixazi, siqelile u kadla a hanye a bantu tina." Wati o mnye: "Mna ndiya zazi."

So the cattle left the place, and went to the kloof."

While they were grazing, there came gongqos, who wanted to steal them. One of them said: "But do you know how to manage cattle?" Another said: "I don't know, our own custom is to eat other people." Another said: "I do know."

Afika ke la magqongqo, aziquba,

So they came, those gongqos:

1. With some Kafir tribes a more usual form of this word is *zazala* (lit. 2, 274).

asahamba. Azibeta, azibeta, azibeta,  
azibeta, ada asika ancama agoduka.

Yiyo le nkwenkwe yazigodusa i  
nkomo, isiti : —



\* Roqazani, roqazani u kahamba (Né).

Niyabon' u kuba nilele (Né).\*

Utsho e zinkomeni za ko wabo.  
Zahamba ke zaya e kaya zafika,  
Kwasengwa ngo kuhlwa ke, kwa-  
sengwa i mlazama. A zapuma i nko-  
mo. Vati ke : —

\* Roqazani, roqazani u kahamba (Né)  
(Sung as before).

Zahamba ke zaya e hlatini, zafika  
ke, ratya ke e hlatini.

Afika a magqongqo kanjako, azi-  
bets, azibets, azibets, azibets. A za-  
hamba. Vati i nkosi ya magqongqo :  
" Kanifune e zi nkomeni, zingabe zi  
no mntu ozitelayo. " Bafusa ke,  
basuke ke babona le nkwenkwe i ku  
nina. Bati : " Bonga. " Vati yona :  
" A ndikwazi. " Wati o mnye : " Bon-  
ga, ndikuhlaba ngo mkonto ka. " Wati  
ke : —



they tried to drive off the cattle ;  
they beat and beat them, they beat  
and beat, until at last they gave up  
resisting, and went homewards.

It is that boy who made them go  
home by singing :

\* Range yourselves to go, range your-  
selves (Né).

You see that you are killed (Né).\*

Thus he spoke to the cattle be-  
longing to his village. So they went  
homewards, and arrived (safely). The  
evening milk was drawn, and the  
morning milk was drawn<sup>25</sup>. They  
did not go out. So the boy sang (as  
before) :

\* Range yourselves to go, range your-  
selves (Né).

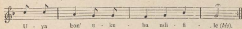
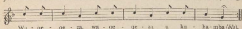
Then they started, and went to the  
kloof, where they began to graze.

Again came the gqongqos, they  
beat and beat them, they beat and  
beat. They refused to go. Then the  
chief of the gqongqos said : " Just  
look well among these cows, may be  
there is somebody who directs them. "  
So they looked and found that boy  
near his mother. They said : " Spell. "  
He said : " I do not know how to  
spell ". One of them said : " Spell, or  
I shall stab you with this spear. "  
Then he sang :

\* Regezani, regezani u kahamba (*Ni*).

Niya bosa u kaba ndifile (*Ni*). \*

Zahamba ke i nkomo itinj'wa nga magqongqo. Yasuka e nye i nkabi e nkulu a yahamba. Bati ke: "Kwedini, bonga le nkabi." Yati le nkwenkwe: "A ndilewazi." Bati ke bona: "U ya kwazi." Yati ke le nkwenkwe:—



\* Waqeqena (<sup>1</sup>), waqeqena u kahamba (*Ni*).

Uya bos' u kaba ndifile (*Ni*). \*

Yahamba ke le nkabi, yema kwe nye i ndawo, bati: "Bonga, kwedini." Yati:—

\* Waqeqena, etc. (*the same as before*). \*

Yahamba ke, yafika e mlanjeni, yafika yema. Bati ke: "Bonga, kwedini." Yati ke:—

\* Waqeqena, waqeqena u kwela (*Ni*).

Uya bos' u kaba ndifile (*Ni*). \*

Yawela ke, yahamba, hayiquba. Yati ya kufika nga se bahlanti, a yangena. Bati ke: "Bonga, kwedini." Yati ke le nkwenkwe:—

\* Waqeqena, waqeqena u kangena (*Ni*).

Uya bos' u kaba ndifile (*Ni*). \*

(*Sung as the previous yabula.*)

Yangena ke. Batata i ntambo, bosa kuyixela. Bayirintyela. Yasuka, a yarintyeleka. Bati: "Bonga, kwedini." Yati ke:—

\* Bange yourselves to go, bange yourselves (*Ni*).

You see that I am dead (*Ni*). \*

Then the cattle went, being driven away by the gqongqos. But one old ox refused to go. So they said: "Boy, spell this ox." The boy said: "I don't know how to do so." They said: "You do know." Then the boy sang.

\* Take the trouble to go, take that trouble (*Ni*).

Thou seest that I am killed (*Ni*). \*

So the ox went, but it stopped at another place. They said: "Spell, boy." He sang:

\* Take the trouble, etc. (*the same as before*). \*

So the ox went on; but, when it came to the river, it stopped. They said: "Spell, boy." So he sang:—

\* Take the trouble to cross, take that trouble (*Ni*).

Thou seest that I am killed (*Ni*). \*

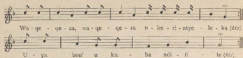
So the ox crossed the river and went on. They drove it before them. But when it came near the kraal, it refused to go in. They said: "Spell, boy." So he sang:

\* Take the trouble to go in, take that trouble (*Ni*).

Thou seest that I am killed (*Ni*). \*

So it went in. They took a stem <sup>1</sup>, in order to go and slaughter it. They pulled. But it could not be drawn. They said: "Spell, boy." So he sang:

1. In another version of this tale I heard a *ya-qeqena*, which is more regular, but not so well adapted to the rhythm.



"Waqeqeta, waqeqeta u karistiyeloka (Nt).

"Take the trouble to be drawn, take that trouble (Nt).

Uya bon' u kaba ndilile (Nt)."

Thou sees: that I am killed (Nt)."

Yarintiyeloka ke. Bayihlaba apa e siwini ngo mkonto, a wangona u mkonto. Bati: "Bonga, kwodini." Yati ke:—

So the ox was drawn. They tried to stab it here in the belly with a spear. But the spear could not go in. They said: "Spell, boy." He sang:

"Waqeqeta, waqeqeta u kuhlatywa (Nt).

"Take the trouble to be stabbed, take that trouble (Nt).

Uy abaza' u kaba ndilile (Nt)."

Thou sees: that I am killed (Nt)."

(Sung as the previous spells.)

Wangona ke u mkonto e siwini. Bayihlaba ke hayigqiba. A kwatyiwa ne ntwana e ngingqi, bayu kuyibeka e ndilini. Bona baza kumka. Bati baya kuhlamba i sisu e lwandle, bobuya ngo kuhlwa.

So the spear went in into the belly. They skinned the ox and prepared it. But not the least bit of it was eaten then, they only went to put it down in a hut. Then they left the place, saying that they were going to wash the tripe <sup>1</sup> in the sea <sup>2</sup>, and that they would be back at sunset.

Bemka ke, bashiya i xekwazana (?) e kaya, liza lasegisa i nyama na la skwenkwe.

So they started, leaving a little old woman at home to watch over the meat and over that boy.

Yasake ke le skwenkwe, ba kumka, yatata (?) a mafuta, yawapka e oko, anyibilika. Yasuke yatata u mcepe, yaka e mafutesi, yawawika eli xekwazana e shushu. Lati lona: "Ndakutsha." Yati yona: "Sela." Lasefa, lati: "Ashushu." Yati le skwenkwe: "Sela," ngo msindo. Lasefa. Yati yona: "Kwazà." Lati i xekwazana: "Hu! i sikono ziyemka." Yaphinda yaka kanjako, ingxamele u kuba ze linga kwazi u kuteta. Yalita a mafuta, yati: "Kwazà."

As soon as they had left, the boy took fat, and cooked it at the fire-place until it melted. Then taking a large spoon, he took out some of it, and presented it quite hot to the old woman. The woman said: "I shall be burnt." The boy said: "Drink." She then began to drink, but she stopped, saying: "It is too hot." The boy said with an angry tone: "Drink." She drank. The boy said: "Scream (now)." The old woman said: "Whew! the cattle are going

1. It seems that the right spelling of this word should be *xekwazana*, not *xekwazana*, but I have thought better to spell it as I heard it pronounced. It is derived from *xaga* "an old man", who the feminine suffix *-ana* and the diminutive suffix *-ana* (*aga* and *aga*).

2. *Zulu* is the usual pronunciation of the word which is correctly written *zulu*.

Lati : " Awa ! " Yapinda kanjako,  
yati : " Kwarà. " La linga kwazi u  
kukwaza, litshile nga mafuta. Yasoke  
ke le nkwenkwe, yati : —

off. " He dipped again into the fat,  
wishing to make her unable to utter  
a sound. He poured it into her  
(throat), then said : " Scream. " She  
said : " Au ! " He did the same once  
more, then said : " Scream. " She  
could not scream, she had been burnt  
by the fat. Then that boy sang :

Wa - qe - qe - ra, wa - qe - qe - ra u ku - va - ka (A).  
U - ya bes' a lu - ha be - mki - le (A).  
" Waqeqera, waqeqera u kavuka (A). " " Take the trouble to rise again, take that  
trouble (A). "

Uya bes' a loba besikile (A). "

Thus went that they are gone (A). "

Yavuka ke le nkabi ixelweyo.  
Yaziquba ke le nkwenkwe i nkomo  
zonke, igoduka nazo.

So that ox which had been slaugh-  
tered rose again. Then the boy drove  
all the cattle before him, and went  
home with them.

Yati, ya kufika nazo e kaya, kwati-  
wa : " Be ziye pina lo nyaka wonke? "  
Yati ke yona : " Za zibwe. " Kwati-  
wa ke : " Ulilele (?) yi nto nina we-  
na? " Yati ke : " Nam be ndimkile  
nam. " Kwatiwa ke : " Kulungile. "

When he got home, the people  
said : " Where have the cattle been  
all this long time? " He said : " They  
had been stolen. " The people said :  
" Where were you then? " He said :  
" I too, I had gone with them. " So  
they said : " All right. "

Wona a magqongqo afika e kaya,  
inkomo zingeko. Ati : " Madlebedlu-  
mbi (3), i nkomo ziye pina? " A kakw-  
azi u kuteta.

As to the qongqos, when they  
came home, they did not find the  
cattle there. They said (to the old  
woman) : " Madlebedlumbi, where  
are the cattle? " But she could not  
speak.

Asonke ke la magqongqo em' i zi-  
bata, Yaya ke le nkwenkwe, yaya e zi  
bateni, yafika kubanjiswe i ntaka.  
Yati ke yakulula ke e nye i ntaka,  
yabanjiswa ke ngo mwe. Yati : " Ii  
ub' i sandla sam siye pina? " Yatiwa  
go ke nga so, oko kakoti, ziti i zibata

So they went and laid snares. That  
boy then went where the snares had  
been laid, and found birds caught in  
them, but, while he loosened one of  
them, he was caught himself by one  
finger. He said : " Hee! Where do  
you want to take my hand to? " "

1. This is a participle. It means lit. " You looking delayed. "

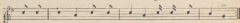
2. This is the proper name of the old woman. It means lit. " Eyes that eat another person ", i. e.  
" Long ears. "

3. Lit. " You used my hand that it may go whither? "

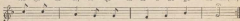
zimbanbe. Yati: "I! ub' e siye i sandla sam siye pi?" Yatiwa go egesi sandla. Yati: "I! ub' u mlenze wam uye pi?" Yatiwa go ngo mnye u mlenze. Yati: "I! ub' o mnye u mlenze wam uye pi?" Yatiwa go nga lo mlenze. Yati: "I! ub' i ntloko'um iye pi?" Yatiwa go nga yo. Yati: "I! ub' u mlomo wam uye pi?" Yatiwa go nga wo.

Afrika ke u waggongqo a mabini, ati: "E! siya mfumana namhlanje u Qujana." Wati: "Ndokubaleci izindle." Ati: "Hayi, aya kubaleka." Wati yena: "Hayi, u ndisa kubaleka." Bamkulala ke. Wati: "Besani i nyanda ze ekosi zibe mabini, izindle." Bati: "Hayi, aya kubaleka." Wati: "Hayi, a ndokubaleka (?)." Jaruma ke bazibasa ke. Wati: "Vutlani no babini, izindle." Bati: "Yi nto nina lo nto? Ungxamele u kuse ubaleke." Wati: "Hayi, a ndokubaleka." Bati ke, bevutela ke, wabafaka bo babini e mlilweni i ntloko.

Wati ke e zinkomeni xa ke wabo:—



Ke - go - xa - si, sa - go - ra - si e ke - go - da - ka (60).



Ni - ya bon' o ku - ba ba - tshi - le (60).

"Responso, responso i ngodoka (60).

"Range yourselves to go home, range yourselves (60).

Niya bon' o kuba lamhlanje (60)."

You see that they are in the fire (60)."

1. This is the u-ukhaya melody.

But that hand did "go", that is to say, it was caught in the snares. He said: "Hee! Where do you want to take my other hand?" He was caught by that hand. He said: "Hee! Where do you want to take my leg to?" He was caught by that leg. He said: "Hee! where do you want to take my other leg to?" He was caught by that leg. He said: "Hee! where do you want to take my head to?" He was caught by the head. He said: "Hee! where do you want to take my lips to?" He was caught by the lips.

Thereupon came two gqongqos, who said: "Aha! we have caught him to-day, this Qujana." He said: "Loosen me, that I may die." They said: "No, you would run away." He said: "No, I shall no more run away." So they loosened him. He said: "Set fire to two bundles of wood that I may die." They said: "No, you would run away." He said: "No, I shall not run away." So they consented and lit the fire. He said: "Blow, both of you, that I may die." They said: "What is that? You only want to run away." So they blew the fire; then he sent them both into it head-forward.

Then he said to the cattle of his own village:



Zagoduka ke. Zona i nkomo za zibive ngu magongqo, waziqaba, waya nazo e mizini we nkosi ya magongqo. Wafika wati: "Ndaifumana ezi nkomb zibaleka. Ndaasinqanda ke, ngabl sezana." Kwatiwa: "Ewe." Yati ke i nkosi: "Ma ke nye kuzalusa." Wemka nazo ke u kuya kuzalusa. Wati ke, a kumka nazo ke, wazityoba, wazityoba e mitini, wazityoba, wazityoba, wazityoba. Wabuya ke wati: "Nkosi, le nkomo yandlhlaba, ma yixelwe." Yixelwa ke. Yati ke i nkosi: "Hamba ubambe eli taaba e mlanzeni." Wahamba ke, wati ke yena kantsu, kratya, wati: "Qweqwede! Bonela, sele, i tumhu le nkosi a ndililyi." Wemka ke molo walisa e nkosini, wahamba esiti: "Eyi! Eyi! isele yandipanga." Walinika ke i nkosi, wemka ke, wati tyu e zinkomani.

Wahamba ke, wabona u msi uquma nga se hlalini. Waya ke, walika kungeko mndoda, i il xekwazana lndwa lipela e nye i nyamakazi. Wati: "Molo, makulu!" Wati: "Makulu, yopula i nyama la." Layopula ke, bayitya. Wayitya u Qajana le nyama: wati, a kuyitya, wati: "Makulu, kunjanina? Ma sence i ntlonde yo kapekapekana." Lati i xekwazana: "Ewe." Lamfaka ke lafaka u Qajana e mbizweni. Wavakala u Qajana esiti: "Makulu, odopule." Wamopula ke umakulu. Wallata ke u Qajana eli xekwazana, walhi fungu, walifaka ke nge ntoko e ma-

So they went home. As to the cows which had been stolen by the gqongqos, he drove them before him, and went with them to the kraal of the king of the gqongqos. When he came to the place, he said: "I have found these cows running away, I have brought them back, thinking they might be yours." The people said: "Yea." Then the king said: "Go and herd them." So he went to herd them. When he had gone, he drove them deep into the bush, he drove them deeper and deeper. Then he came back (with one cow), and said: "King, this cow is vicious, it should be slaughtered." It was slaughtered. The king said: "Go and wash this tripe in the river." He went and bit off a piece; he found it raw; then he said: "Qweqwede! See here, frog, the tripe belonging to the king, I cannot eat it." He took back to the king what was left, saying on the way: "Oh dear! dear! a frog has robbed me." So he handed it back to the king, and went away, saying that he was going to see the cattle.

On his way, he saw smoke coming up from the direction of the forest. So he went in that direction. When he came, he found no men there, but only a little old woman who was cooking venison. He said: "Good morning, grandmother." He added: "Grandmother, take the meat out of the pot." So she took it out, and they sat down to eat it. Qajana ate most of it. When he had done, he said: "Grandmother, what do you think of this? Let us play at cooking one another." The old woman said: "Yea." So she put Qajana into the pot. Soon he cried out, saying:

uzini ashushu. Lati: "Shu! ndatsha, ndopula, Qajana." Wati: "Yitsha." Lati: "Ha! ndatsha, motan'am Qajana." Wati yena: "Vutwa." Kade lisitsha, wafuna i sikoko, waelka. La-sike lavutwa ke. Walopula ke, wali-gcuba, wafaka le nyama yalo e mbi-seni kanjako. Le mpalula yalo wali-tata, wambata ke, wahlala ke.

Afika ke a madodana, ati: "Yopula, ma." Wati: "Hayi, yopulani, bantwana bam." Bayopula ke, bayigqiba, bayitya. Wati ke wapuma wati: "Ndzebe, badla nina." Basuka, ha kuva lo nto, bamfutza nge sinja. Wafika u mlambo wale, wafuka wazenza i sikuni. Afika ke a magqongqo, lati ke e linye: "Ma ke sigibisele i sikuni." Basitata ke, bazigibisele pesheya. U Qajana wagibiselewa saye. Wafika nga pesheya, wazenza i nkwenkwe ke kanjako, wati ke: "Ndzebe, mandiwera."

"Grandmother, take me out." The grandmother took him out. Then Qajana took her and thrust her head-forward into the boiling water. She said: "Oh dear! I am burning, take me out of the pot, Qajana." He said: "Burn on." She said: "Oh dear! My child Qajana, I am burning." He said: "Get done." When she had been burning a long time, he looked for the lid, and covered the pot. So the woman got done. Then he took her out, peeled off her skin, and put the meat back into the pot. He also took her clothes, put them on, and sat down.

When the young man came, they said: "Mother, take the meat out of the pot." He said: "Take it out yourselves, my children." So they took the meat out of the pot and ate it. Then he went out, saying: "The fools! they have eaten their mother." As soon as they heard this, they chased him, setting dogs after him. He came to a river which was full, he then transformed himself into a log of wood. When the Gqongqos came, one of them said: "Let us throw logs of wood across." So they took the logs, and threw them over to the other side. Qajana was thrown also, and thus came to the other side. Then he turned himself into a boy again, and said: "Fools! you have helped me across" (\*).

## NOTES.

(\*) — *The Gqongqos*. — In Kafir lore the *Gqongqos* (or *Kongqo*, or *Qongqongqo*) is a sort of wild man of the woods with ears as long as a man's head, always described as a man-eater. He is distinguished from the ordinary cannibal, who in Kafir is called *ishe*. It strikes me that probably the notion of the *Gqongqos* is not purely fish-tail. My Tswana informants used to designate certain Bushmen tribes which are still in existence under the name of *Ma-ngsho*, and as there are no clicks in the Tswana language, there is every appearance

that this word was originally identical with the Kafir root *a Me-gyogya*. This again may have some connection with the double fact that in ancient Arabic-geographies several South-African tribes are described under the name of *W-a-b-shah* (?), and that in three or four geographies the *W-a-b-shahs* are considered to be being related to the Chinese (?), who go throughout by the name of *Gog* and *Magog*. Further in the same line of analogies, the Cape colonists used to call certain *voortrekkers* and semi-Bushmen tribes the "Portuguese Chinese"; and the most remarkable feature of the language of the Bushmen is that the words generally change their meanings by admitting different accents somewhat as Chinese does. I wish to draw to conclusion from these coincidences [I only notice them as being not devoid of interest, and as giving some weight to the belief that the name of the Gypsies may be derived from *Magog*. Pursuing the same range of ideas, I notice whether these various words *Gyogyogy*, *Magog*, *Kyofesh*, *Gog*, etc., are not related themselves to the name of the *Gogo* tribe (*Gogo* *nybo*), which is found inland from Zambesi, and the name as the Chinese name: occupied an island near the Zambesi coast, and it would be astonishing if their name of *Gog* and *Magog* had not been preserved by one or other of the tribes that had those intimate connections with them at that time. — The long, coils of the *Gyogyogy* remind one of the *cauzon* which some South-African tribes have of stretching the fibres of their sails by means of copper weights.

(3) *Gajana* is one of the most popular names of Kafir lore. The facts related here are only a few of its incidents. The very terms which we told of *Gajana* are sometimes ascribed to *Wahabagoos*. Possibly these two names are in reality one and the same. They are as it were the Sansons of Kafir lore. The characteristic feature of *Gajana* is cunning and love of revenge. He is not precisely a specimen of courage, and his revenge falls mostly on poor old women. This represents unfortunately one of the worst traits in the Kafir character. For, as a rule, these people cannot be said to be very respectful or kind to old women. They told me themselves that in former times it was not uncommon when women were getting incapable of doing any more work, to send them to draw water from the river, and bid them to make them jump into it.

(4) *The cow*. — *cow* is *the kbooy*. — In South-Africa we term *hoof* a sheathed, rocky bedded with trees. This is properly a Dutch word.

(5) *The evening walk*. . . . . *and the morning walk*. — These are common expressions to mark the two most important times of the day (cf. Hervey's *sooty*, *hooby*, *hoof*, XXI, 317; *Od*, IV, 84). In Kafirland cows are generally milked first at sunset, when they come from grazing; they are not milked at dawn, but they are then generally let out of the stall for use or two hours to enjoy in its neighbourhood the *chok*; grain that has been refreshed by the dew of the night, and it is only after this that they are milked again to be fed afterwards to more remote and richer grazing grounds. Hence the word *hooby*, *hooby*, or *hooby*, which means properly "milk grass," has come to be applied to the time of milking cows in the morning. The word *hoof* is of Dutch origin. The Kafir *hoof*, *wooboo*, is an open word, indeterminate, sometimes built with stones without mortar between them, but more commonly made only with them—beams.

(6) *A riva*. — This is another *hooby* word. Kafirs have nothing like European ropes, which they make light of the old custom of weaving gossamer-fish, such as pork, moustery, etc., etc., would never be anything in the world touch pigs to pig.

(7) *In the sea*. — I have three different versions of this tale in my hands, and in all a riva.

(8) Kafirs are particularly fond of the ripe of clean animals. But even those among them who make light of the old custom of weaving gossamer-fish, such as pork, moustery, etc., etc., would never be anything in the world touch pigs to pig.

1. *Kashona* is now the name of that arm of the Zambesi on which Kibbison is built. There is also a

2. Cf. *hooby*.

three of them, it is not in a river, but in the sea that the Gqongqos are supposed to wash the tripe of the ox. This, I think, can be explained only by saying that in Kafir lore the proper dwelling-places of the Gqongqos are supposed to be somewhere near the sea.

(3) The conclusion of this tale is common to several others. It is somewhat abrupt. But this is one of the characteristic features of most Kafir tales that they are brought to an end precisely when the hearers would be glad to hear something more about their heroes.

## Fourth Tale.

## TANGA-LO-MLIBO (1).

Kwaka kwako u mfazi nge hambé e mini, ase ahambe e busuku. La li ngu Tanga-lo-mlibo i gama lake la ko wabo. Wati eya kuzekwa yi ndoda, wati "a kahambi e mini." Yati i ndoda: "Mziseni noko, aaga hamba e mini, ahambe ngo kuhlwa." Yamzeka ka Waze ke wazala u mtana.

Yati i ndoda yake nge nye i mini, yaya kuzingela. Washiyeka ka lo mfazi e kaya, se xego, se ntombazana. Lati i xego: "Hamba undikelele a manzi e mlanjoni." Wati yena: "A ndihambi nge mini, ndihamba e busuku u kaya e mlanjoni." Wati u yibe: "Ndinceda, mtan'am, ndaqauka li ngxano, ndiyafa." Wati ko yena: "Nanga a masi." Lati i xego: "A ndiwafuni, inkushu." Wati: "Nabe u tywala." Lati: "A ndihufuni, bushushu." Wati ko watuma i ntombazana u kuya kulca e mlanjoni, wati: "A ndihambi e mini mna." Yaza nawo ka u manzi i ntombazana. Lati i xego: "Ashushu." Lati: "Hamba undikelele wena, mtan'am." Wati: "A ndihambi e mini."

## TANGA-LO-MLIBO (2).

There was once a woman who used never to go out by day, but to go out afterwards at night. Her name at home (2) was Tanga-lo-mlibo. As she was about to be married to a man, she said she could not go out by day. The man said: "Being her all the same to me: she will not go out in the daytime, but only after sunset." So he married her, and in time she bore him a child.

One day her husband went to hunt. She was left at home with the old man (i. e. her father-in-law) and a young girl. The old man said: "Go to draw water for me from the river." She said: "I never go out by day. I go to the river at night only." Her father (-in-law) said: "Have pity on me, my child, I am pining with thirst, I am dying." She said: "Here is sour milk (3)." The old man said: "I do not want it, it is too hot." She said: "Here is Kafir beer (4)." He said: "I do not want it, it is too hot." So she sent the little girl to go and draw from the river, saying: "I cannot go myself by day." So the girl came back bringing water. But the old man said: "It is too hot. Go and draw for me yourself, my child." She said: "I cannot go out by day."

1. Proper name. It means properly "a portion of the tender shoot", i. e. "first porcupine", so if the name had been given at the time the first porcupine of the year were to be used in the fields.

Wade wahamba u Si-hamba-nge-nyanga, washiya usana e kaya. Waya ke emantzela, wafika e mlanjeni. Waka ngo mcepe, wasuke watshona. Waku ngo mbisa, yasuke yatshona. Waka nge sitya, sasuke satshona. Waku ngo mpanda, wasuke watshona. Waku ngo qitya, yasuke yatshona. Waku ngo sikaka, sasuke satshona. Wasuke wanjenge waku ngo sandl' esi, watshona naye wonke.

Ushye u saria lwaka e ndini e ntombazani. Waze ke wawakala lo matana olla. Yasuke i ntombazana yansa e mlanjeni. Yafika, a yabona e nina. Yansa nga pezu ko mlambo, yati: —

*Andante.*

U-ya li - la, u ya li - la, u-ma-n' a-ke, Si-hamba nge-nyanga, U-ya li - nga.

Pa - ma e ma - nje - ni, Si - ha-mba - nga - nga - nga.  
U-ma-n' a-ke e li - la - nje, Si - ha-mba - nga - nga - nga.  
Yefu - ze ku - ma - nje - ni, Si - ha-mba - nga - nga - nga.

"Uya ha, uya ha u matan' ake, Si-hamba nge-nyanga" (66).

Pama e mlanjeni, Si-hamba-nge-nyanga,

U matan' ake' eke (?) nje, Si-hamba-nge-nyanga.

Vel' ake' kumanya, Si-hamba-nge-nyanga."

Yatsho ke i ntombazana, Wati ke yena u mfazi, wavela ke e siribeni, Wati, na' ama kupuma e mlanjeni, wati: —

At last Si-hamba nge-nyanga (the walker by moon-light) went, leaving her babe at home. She went tottering all the way. When she reached the river, she tried to draw with a large spoon; it sank. She tried to draw with a pot; it sank. She tried to draw with a basket (?); it sank. She tried to draw with a jug; it sank. She tried to draw with her kerchief; it sank. She tried to draw with her apron; it sank. Finally she did thus, dipping this hand of hers; she sank herself with her whole body.

She had left her babe at home in the hands of the little girl. After a time the child was heard crying. Then the girl took it to the river, but she did not see the mother. She then stood on the bank of the river, and sang thus:

"He is crying, he is crying, thy child, Si-hamba nge-nyanga" (66).

Come out of the river, Si-hamba nge-nyanga.

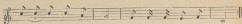
As thy child is crying this, Si-hamba nge-nyanga.

Show thyself, and give him thy breast, Si-hamba-nge-nyanga."

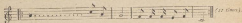
Thus the girl spoke. The woman then showed herself in the pool, and before coming out of the river, she sang thus:

1. Here *nyanga* is used without its article. Hence *Si-hamba nge-nyanga*, whereas we had above *Si-hamba nge-nyanga* (i.e. *Si-hamba nge i-nyanga*).

2. Contraction for *u-matana* *olla*.



U - ti ma ndi - ti ni, No - ta - nda - la - ndlo - vu?  
Ndi - pa - ra e nka - nje ni, No - ta - nda - la - ndlo - vu?



Nde - ni - we nga - ban, No - ta - nda - la - ndlo - vu,  
Pe - ni - in - pe - ni - li, No - ta - nda - la - ndlo - vu,  
Nde - ni - ve - ngu - ba - wa, No - ta - nda - la - ndlo - vu,  
Pe - ni - lu - pe - ni - lu, No - ta - nda - la - ndlo - vu,  
U - ndi - ta - me a ma - ni - u - ni - ti, No - ta - nda - la - ndlo - vu,  
A - ndi - Sha - nka - nga - nga - nga, No - ta - nda - la - ndlo - vu?  
U - ndi - ka - me - nga - ngo - ka, No - ta - nda - la - ndlo - vu,  
Pe - ni - lu - pe - ni - lu, No - ta - nda - la - ndlo - vu,  
De - ni - ngo - ni - lu, No - ta - nda - la - ndlo - vu,  
Pe - ni - lu - pe - ni - lu, No - ta - nda - la - ndlo - vu,  
A - ka - ni - si - ka - ni - si, No - ta - nda - la - ndlo - vu?

- \* Uti ma ndi ni, Notanda-la-ndlovu? \* What dost thou want me to do, Notanda-  
[Do-ndlovu?]  
Ndi-pa-ra e nkanje, Notanda-la-ndlovu? That I should come out of the river, No-  
[tanda-la-ndlovu?]  
Ndimise ngobona, Notanda-la-ndlovu, My fire has been brought about interlo-  
[ndlovu?]  
Penda penda, Notanda-la-ndlovu, Above and above, Notanda-la-ndlovu.  
Ndimise nga bawo, Notanda-la-ndlovu. It has been brought about by my father,  
[Notanda-la-ndlovu.  
Penda penda, Notanda-la-ndlovu, Above and above, Notanda-la-ndlovu.  
Udumise a maani e nini, Notanda-la-ndlovu. He sent me for water in the daytime, No-  
[tanda-la-ndlovu.  
A ndi Shamba-nga-nyanga, Notanda-la-ndlovu? Am I not the Walker-by-merit, No-  
[tanda-la-ndlovu?  
Udumise nga ngoka, Notanda-la-ndlovu, He sent me as if with a stick, Notanda-la-  
[ndlovu,  
Penda penda, Notanda-la-ndlovu, Above and above, Notanda-la-ndlovu.  
Beta nga kana, Notanda-la-ndlovu, Beat the child with rushes, Notanda-la-  
[ndlovu,  
Penda penda, Notanda-la-ndlovu, Above and above, Notanda-la-ndlovu.  
A kuni ka yisa, Notanda-la-ndlovu? \* Why dost thou not take him to his father,  
[Notanda-la-ndlovu? \*

Watsho u Si-hamba-nga-nyanga,  
Wapama ke e mlanjani, wamanyisa  
lo montana, wabe wangena e manzini  
Wasi! "U" unga baxceli a banta b'e  
kaya u kaba lo montana ke ndama-  
nyisa."

Yagodwana ke le ntombazana.

Thus Si-hamba-nga-nyanga spoke.  
Then she came out of the river, gave  
her breast to the child, and went back  
into the water. She said: "Do not  
tell the people at home that I did  
give my breast to the child."

The girl went home back. Night

\* This is the proper name of the girl. It means "Mother of Elephant-track".

Kwakhisa ke, kwasa i mini, kwaba nge silazane, walila u mntana. Yama ka i ntombazana ku nina kanjako. Vema nga peza ko mlambo, yati:—

\* Uyalib, upaila, etc. (*the same as before*). "

Wayela ke u nina e sizibeni, wati:

"Uti wa nditiri, etc. (*the same as before*). "

Wayama ke, wamanyela lo mntana, wabe wangena e manzini, wati: "Uz'ungatsho u kuti ndamanyisa e kaya."

Yagoduka ke i ntombazana, yaya e kaya no mntana. Kwabuzwa: "Lo mntana umnika nto nina?" Yati: "Ndinonika u kutya." Kwatshwa: "Hayi xha." Yati ke yona i ntombazana: "Wanyisire ngu nina." Wati ke u yise: "Ub' epumile e mlanzeni?" Yati ke yona: "Ewu." Yatsho ke yalila no yise. Wati u yise: "Ze sibambe ne utambo ngo mso, siye kuzwela, simrolele aga."

Kwati ke, kwa kusa, yabamba i ntombazana na madoda, yaya e mlanzini. Yema peza ko mlambo kanjako, yati:—

came, then dawn, then full daylight, and then the child began to cry. So the girl took him back to his mother. Again she stood on the bank, and sang (as before):

"He is crying, he is crying, etc."

So the mother showed herself in the pool, and sang (as before):

"What dost thou want me to do, etc."

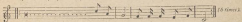
Then she came out, gave her breast to the child, and went back into the water, saying: "Do not tell anybody at home that I have given him the breast."

So the girl went home back carrying the child. This question was asked: "What do you give to that child?" She said: "I give him food to eat." The people said: "Impossible, tell the truth." Then the girl said: "He has been suckled by his mother." So the father said: "Then she came out of the river?" The girl said "Yes", and she shed tears together with the father. The father said: "Let us go with reeds to-morrow, to drag her hither."

So on the following morning the girl went with the men in the direction of the river. Once more she stood on the bank and sang thus:



U-ya-li - li, u-ya-li - li, um-ma-ni-ni, Si-ha-mba-nga-nya-nga. U-ya-li - nga.



Pa - ma e mba-nye - ni, Si - ha-mba-nga - nya - nga  
 We - ni . . . wa-aga - bera, Si - ha-mba-nga - nya - nya.  
 Pe - zu - la . . . pe - zu - la, Si - ha-mba-nga - nya - nya.  
 Wa-to-aywa a ma-nd e mi - ni, Si - ha-mba-nga - nya - nya.  
 Ka-ni-nga . . . Si-ha-mba-nga-nya - nya, Si - ha-mba-nga - nya - nya.  
 U-mama' . . . ake - ya - li - li, Si - ha-mba-nga - nya - nya.

" Uya lila, uya lila, a mntan' ako, Si-hamba-nga-nyanga (66).

Puna o mbanjini, Si-hamba-nga-nyanga.

Wewiwe agahora, Si-hamba-nga-nyanga,

Penzu penzu, Si-hamba-nga-nyanga.

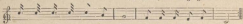
Wamanywa a wani e nini, Si-hamba-nga-nyanga.

Kanti u ngo Si-hamba-nga-nyanga, Si-hamba-nga-nyanga.

U mntan' ako nya lila, Si-hamba-nga-nyanga."

Akapena, Emka ke u madoda.

Vasala i ntombazana, yati: —



U mntan' ako n - ya l - i - la, Si - ha - mba - nga - nya - nya.  
Vel' u - se ku - ma - nyi - na. Si - ha - mba - nga - nya - nya.

" U mntan' ako nyalla, Si-hamba-nga-nyanga [nyanga].

Vel' me kamanywa, Si-hamba-nga-nyanga."

Wapuna wamanyisa u nina, wabe wangena e manjini. Yagodaka ke le ntombazana.

Yafika yati: " Uke wapuna e mva kwena."

Kwasa ke, yaya i ntombazana, yaya na madoda kanjako. I ntombazana yahamba pambili, a madoda abamba nge mva kwe ntombazana. Afika ke a madoda, asimela. Yena i ntombazana nga pesu ko mlambo kanjako, yati: —

" Uyalila, uyalla, etc. (the same as the day before).

Wavela u Si-hamba-nga-nyanga, wati: " Ndi ma manwele. Ndiyoyika ngati we na bantu." Yati le ntombazana: " Hayi, andizanga na bantu." Wapuna ke wamanyisa. Wabonwa esamanyisa nga madoda. Yasuko i madoda yake yati ruquruka

" He is crying, he is crying, thy child, Si-hamba-nga-nyanga (66).

Come out of the river, Si-hamba-nga-nyanga.

Thy fate has been brought about intentionally, Si-hamba-nga-nyanga,

Above and above, Si-hamba-nga-nyanga.

Then wait wert for water in the day-time, Si-hamba-nga-nyanga.

Yet thou art the Walker-by-moonlight, Si-hamba-nga-nyanga.

Thy child is crying, Si-hamba-nga-nyanga."

The mother did not come out. So the men went away. The girl remained

behind, and sang again:

" Thy child is crying, Si-hamba-nga-nyanga [ga].

Show thyself, and come to give him the [urasa, Si-hamba-nga-nyanga."

The mother then came out, gave her breast to the child, and went back into the water. The girl went back home.

When the girl came, she said: " She (the mother of the child) came out after you had gone."

Morning came. The girl went back with the men as before. She walked in front, and the men walked behind her. When these came near the river, they hid themselves. The girl stood again on the bank of the river, and sang:

" He is crying, he is crying, etc. (as on the [morning day].

Si-hamba-nga-nyanga showed herself and said: " I feel my hair standing on end upon my head. I fear you have come with other people." The girl said: " I have not come with anybody." Then the mother came out and gave her breast to the



ngo ntambo e mraleni, Bamrola ke bambekisa e kaya e ndlini.

Kwa u mlambo wahamba nawa, ulandela lo mtu ubanjwrya. Sesa i siziba sahlala e zantsi ko ma. Kwaya kutengwa i zinto e zintsha, ne zikotile, ne qiya, ne loicwa, ne kwanjye. Zabekwa ke e mlanjeni. Sahhlala, asemka. Yati yaza i nkomo e bomvu lbaleka, yaya e sizibeni, yabuya le nkomo. Sahhlala ke i siziba.

Wati u Si-hamba-nge-nyanga :  
" Tamani a mtu u kumxelela u ma u kuba ndatshona e mlanjeni."

Kwatunya i nkabi, Yati ya kufika, yati i ndoda ka Si-hamba-nge-nyanga : " Nkabi, ndikutume na ? " Yati : " Mmā. " Kwatiwa nka, yabawu yapama ke.

Yatunya i bokwe. Kwatiwa, ya kufika : " Bokwe, ndikutume na ? " Yati : " Mē. " Kwatiwa nku, yabawu, yapama ke.

Yatunya i nkuku. Kwatiwa : " Nkuku, ndikutume na ? " Yati : " Ewe. " Kwatiwa : " Uye kufi nina ? " Yati : " Ndiya kufi : —

child. She was then seen by the men. Her husband rushed up, and threw a rope round her neck. So they dragged her, and brought her home into the hut.

But the river also went along, following the person who had been seized. The pool went to fix itself at the foot of the kraal. The people went to buy new things (○), tin vessels, an apron, women's clothes, and crockery. They were put into the river. But it remained there, and would not go away. Then a red cow came running, and went into the pool ; but it came back, and the river did not move.

Si-hamba-nge-nyanga said : " Send somebody to tell my mother that I sank down into the river."

The people wanted to send an ox. When it came, the husband of Si-hamba-nge-nyanga said : " Bullock, shall I send thee ? " The ox only bellowed. So they struck it, and it went out.

Then they wanted to send a goat. As it came, somebody said : " Goat, shall I send thee ? " It only said : " Bay ! " They struck it, and it went out.

Then they wanted to send a cock. Somebody said : " Cock, shall I send thee ? " The cock said " Yes. " The people said : " And what wilt thou say ? " The cock said : " I shall say :

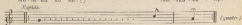
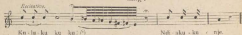
*Alleretto.*

Ndi - ma - ka - ni - ka  
Tanga - lo - ml - bo u - tano - ni - le,  
U - tano - ni - le e - ma - njo - ni.  
" Ndiya kufika  
Tanga-lo-mlbo ushonaile,  
Ushonaile e mlanjeni. "

" I come to report  
That Tanga-lo-mlbo has sunk down,  
Sunk down into the river. "

Kwatiwa: "Kulungile." Yahamba ke. Yati ya kufika ku lo msi ka Si-hamba-nge-nyanga, kwatiwa: "Uti nina?" Yati: —

They said: "All right." So it went away. When it reached the bath-place of Si-hamba-nge-nyanga, the people said: "What hast thou to say?" It sang:



"Kulakulelaka!

Ndi akaku (?) nje,

A ndi akaku ya kubetwa.

Ndiho kubika

Tanga-lo-mibo utshonile,

Utshonile e mlanjeni.

Unga ndibakali nje (Ndi)."

"Kalakulelaka!

I am a cock as you see.

I am not a cock to be beaten.

I have come to report

That Tanga-lo-mibo has sunk down,

Sunk down into the river.

Do not chase me in this way (Ndi)."

Yatsho ke i nkuku, walila u yise ka Si-hamba-nge-nyanga. Wati u nina, a kava, wati: "Hamba sty'e e mlanjeni ku lo matana wetu, sikangole u kuba simtengo nga nto nina." Bahamba ke, bafika ku lo ndoda ka Si-hamba-nge-nyanga, bati: "Kuxelwe i nkomo e mdaka, ifakwe e mlanjeni."

Kuxelwa ke i nkomo e mdaka, yafakwa ke e mlanjeni. Semka ke i sivila, saya kuhlala e ndaweni yaso.

Ipelile ke.

Thus the cock spoke. The father of Si-hamba-nge-nyanga shed tears. Her mother, when she heard this, said: "Let us go towards the river to that child of ours, that we may see how we may buy her back." So they went. When they came to the place of that husband of Si-hamba-nge-nyanga, they said: "A black cow must be slaughtered, and thrown into the river."

Then a black cow was slaughtered, and thrown into the river. Then the pool went off back to its proper place.

That is the end of the story.

1. Distortion of the cock's cry.

2. Pastoral for milk of white.

## NOTES.

(a) *Taaga-lo-milbo*. — This is one of the most popular tales in Kafirland. I have myself collected six different versions of it. Here I give the fullest of the six. A version different from every one of mine has been published by Mr. Theal in his "*Kafir Folk-Lore*," pp. 56-66. The most peculiar feature of Mr. Theal's version is an introduction explaining how it happened that Taaga-lo-milbo could not go out in the daytime.

(b) *Her name of home*. — This name is opposed to that of *Se-hamba-nye-nyanaga*, which this woman is going to receive at her new home. It is very common with Kafirs to have different names in different places. They are particularly careful to assume a new name when they go to work for white people, in order that their master may know as little as possible concerning their antecedents. Hence, among other causes, the great difficulty which is sometimes experienced in identifying thieves.

(c) *Sour milk*. — This is the principal food of every Kafir who has a sufficient number of cattle. It is nothing else than coagulated milk from which the whey has not been removed. It is kept in skin-bags, which men alone are allowed to touch, and which are well shaken in order to break the little lumps, whenever milk is poured out of them. Every time the cows are milked, the fresh milk is poured into these bags, where, mixed with the old milk, it ferments rapidly without any further trouble. Sour milk is the most refreshing drink Europeans can have in South Africa.

(d) *Kafir beer*. — Kafir beer is the same as the Abyssinian *deeseb*. The ordinary kind is made out of Kafir corn, which is a kind of sorgho. The corn is first soaked in water, then left to sprout until the sprouts are nearly half an inch long. Then it is spread out in the sun to dry. When quite dry, it is mixed with an equal quantity of corn that has not sprouted. The women then kneeling before a flat stone a little hollowed out pour this corn on it with a small oval stone. The malt thus obtained is cooked in water till it boils, and left to stand in barrels for a day or two. Over night a little makh that has been kept is thrown over the liquid, to set it into fermentation. The following day the beer is strained through a small bag of wicker-work, which allows most of the substantial elements of the flour to pass with the liquid. The beer thus prepared, though a little sour, is a beverage not to be despised. Of course it cannot be kept more than two or three days. Kafir women are often valued as wives according to the quality of the beer they make. Some Kafirs have the bad taste to pour some bottles of brandy into their barrels of beer. This certainly does not improve it.

(e) *She dipped a basket*. — Kafirs know how to make wicker-work baskets, which, not leaking in the least, may be used to hold not only milk, but even water.

(f) *The people want to buy her things*. — Undoubtedly this is a sentence that does not belong to the original version of this tale, as it mentions several objects which the natives have learned to know of only through Europeans. It shows how Kafir life is being transformed under new conditions of life.



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