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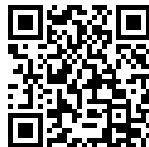
Kaffir Essays.


1861.

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KAFIR ESSAYS,

AND

OTHER PIECES.

WITH AN ENGLISH TRANSLATION.

GRAHAMSTOWN:

PRINTED AT THE OFFICE OF THE ANGLO-AFRICAN

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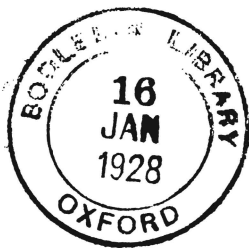
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PREFACE.

THE following Essays, in prose and verse, were written as exercises by some of the more advanced boys in the mission school at St. Matthew's, Keiskama Hoek. They are published as specimens of the Kafir language, and of native ways of thinking and speaking on common subjects—and with the English translation, they may not only be useful to the student of the language, but interesting also to English readers. The short pieces which follow were contributed by the Rev. H. Woodrooffe, Mrs. Langé, and the Rev. H. T. Waters, and are

published for similar reasons. The translations, most of which are by the Rev. W. Greenstock, adhere as closely as possible to the idiom of the original.

BISHOPSBOURNE,
MARCH, 1861.

translat
Greenst
diom of

ESSAYS.

INKWENKWEZI.

Inkwenkwezi zingamalanga amaninzi kunene, ekungeko 'mntu ongawabalayo inani lawo. Inkwenkwezi zinjengennwele zetu esingenakuzibala. Kuko inkwenkwezi ezinkulu pezu kwomhlaba wetu, zinjengemihlaba emikulu kakulu. Ezinnye zinennyangangane, ngantandatu; ennyengasixenxe. Umdali wazo nento zonke wazidala ukuba zikanyisele tina 'zidalwa zake nxa ilanga lisiteleyo. Ezinnye inkwenkwezi ziba yimigca ngamanye amaxesha. Kuko inkwenkwezi ezitile ezibizwa isilimela, ongati wakukangela ngentsimbi ufumane isicukukazi. Ngennyne immini etile sakangela ngentsimbi nomfundisi wetu, apo kungeko 'nto, sabona ukuba kuko inkwenkwezi. Ikwezi yinkwenkwezi enkulu ekazimla kakulu. Kuko ngo-Nocel'izapolo inkwenkwezi eti tapu ukupuma emva kwokutshona kwelanga, nxa kusengwayo; ngoko ke ama-Xosa ayambiza ngo-Nocel'izapolo.

(Izapolo kumanxa umntu esengela emlonyeni womntu mhlaumbi emlonyeni wake).

Kusemmini enkulu, kuza kuhlwa,
Kuza kuqala ukuti ngcwalazi,

THE STARS.

The stars are very many suns, there is no man who can count their number. The stars are like our hairs which we cannot count. There are stars larger than our earth, they are like very large worlds. Some have moons, by fours, by sixes, one by sevens. The Maker of them and all things made them, that they might shine for us His creatures when the sun is hidden. Other stars (comets) are lines some times. There are certain stars which are called *Isilimela* (Pleiades), when thou lookest at them with a glass thou findest a great crowd. On a certain day we and our missionary looked with a glass where there was nothing, and we saw there were stars. *Ikwezi*, (Morning star), is a great star which shines exceedingly. There is also *Nocel'izapolo* (Evening star) which comes out immediately after the setting of the sun, at the milking time; therefore, now the Kafirs call him *Nocel'izapolo*, (Begging-for-milk).

(*Izapolo* is when a person milks into another person's mouth, or into his own mouth).

It is already high day, evening is coming on,
It is about to begin to be dark;

Ilanga ngoku lisesibakabakeni,
 Imita yalo, kuso sonke isibakabaka,
 Ukukanya kwennyanga nenkwenkwezi
 Akubonakali kusemfihlekweni,
 Kaloku ilanga libeka e-Weste,
 Amatunzi emiti aza kuqala ;
 Kaloku kuza kupata nina
 Zinkwenkwezi zininzi zinkle!
 Unocel'izapolo uza kuvela,
 Yena unjengesitunywa
 Ukuhamba pambi kwenkosi
 Kwakusati—ngcwalazi ;
 Eman' esiti kazi ! kazi ! kazi ! kazi !
 Ngasecaleni lase-Weste
 Abonakala kuhle
 Nxa kusekusengweni.

E. N.

Inkwenkwezi zintwana ezincinane, ngokuba ndi-
 ya kutsho ukuti zincinane ngokuba zincinane kuti
 ngoku sikude nje. Uti wakuyikangela ingati
 iyapanyaza ; andazi ukuba yenziwa yintonina.
 Inkwenkwezi ezi sisiti tina zincinane, ngokuba
 kambe tina 'ma-Xosa sisiti ubukulu bayo ingangesi-
 baya samatole, siti innyanga ingangobuhlanti
 benkomo, kanti ngoku siyeva ukuba kuko ezinga-
 pezulu kwomhlaba wetu lo : tina 'bantu bamnyama
 singati nqa sakuva lonto kanti noko asinakuwapikisa

Now the sun is in the sky,
 Its beams—in all the sky.
 The light of the moon and the stars
 Does not appear, it is hidden ;
 Now the sun is going toward the West.
 The shadows of the trees are about to begin,
 Now ye are coming to govern
 Ye numerous beautiful stars!
Nocelizapolo (evening star) is about to appear,
 He is like an angel
 To walk before the Lord
 While it is growing dark—
 Continually saying, kaz ! kaz ! kaz ! kaz !
 On the side of the West
 Appearing beautiful
 At the milking time.

E. N.

The stars are little things, for I will say that they are little, for they are little to us now, because we are far off. And when thou lookest at (a star) it seems to twinkle ; I do not know how it is caused. These stars we say are little, for surely we Kafirs say that the size of (a star) is as large as a calves' kraal, and we say that the moon is as large as a cattle-kraal, but now we hear that there are stars larger than this world of ours ; we black people can wonder when we hear this thing, but

ama-Ngesi nxa atshoyo. Inkwenkwezi azibonakali emmini, kanti noko zikona, azibonakali ngokuba ukukazimla kwelanga kuzivingcile ukuba zingabonakali. Liti ilanga lakutshona, ziqale inkwenkwezi ukubonakala nganye, zide zibonakale into enninzi, kubeko ezindawo nye, ekutiwa ukubizwa Sisilimela, andazi ukuba zingapina ; kuko ezinye ezintatu, kutiwa ukubizwa ngama-Roza, kuko ezinye endingazaziyo. Ndiyapela apa ngazo inkwenkwezi.

J.

ICULO NGENKWENKWEZI.

Nkenkwezi ndini ! uyintwana encinane,
 Nxa ukude kakulu nati tina basemhlabeni,
 Wena uyakazimla kakulu, wena nkwenkwezi ikude,
 Hai ukuba mhle kwako ezulwini !
 Hai ukuba mncinane kwako, nkwenkwezana ndini !
 Uyasimangalisa ngokukanya kwako,
 Umncinane kangaka,
 Nkwenkwezana ndini !

T.

Bona lenkwenkwezi esezulwini ekazimlayo !
 Noko incinane iyanceda kwa njengennyanga ;
 Iyanceda olahlekayo ukuze abone

nevertheless we cannot strive with the English when they say so. The stars do not appear in the day, but nevertheless, they are there; they do not appear, for the shining of the sun shuts them up, that they do not appear. And when the sun sets, the stars begin to appear one-by-one, till very many appear. Then are those in one place which are called *Isilimela* (Pleiades), I do not know how many they are; there are three others called *ama-Roza* (Orion's Belt); there are others which I do not know. I end here concerning the stars.

J.

A SONG CONCERNING THE STARS.

O thou star! thou art a little thing,
 When thou art very far away from us who are on
 the earth,
 Thou shinest brightly, thou star far away,
 O how beautiful thou art in the heaven!
 O how small thou art, thou little star!
 Thou astonishest us by thy shining,
 Thou art so small,
 Thou little star!

T.

See this star which is in heaven shining!
 Though it is small it is of use even like the moon;
 It helps him who is lost that he may see

Indhlela ayihambayo, ngoncedo lwen-Kosi.
 Au! kangela lenkwenkwezi ebanekayo
 Esibakabakeni, ukwenza umsebenzi wayo ;
 Yiva! Yiva! lenkwenkwezi iyasixelela
 Amandhla opezu konke.
 Kanti lenkwenkwezi
 Noko incinane iyakanyisela
 Lonke ilizwe ngenna
 Yelizwi lenkosi yayo.
 Kanti akuko 'mntu
 Oke wabona ukwenziwa kwako,
 Nezitunywa azazi
 Kupela lowo wakudalayo.
 Inani lenkwenkwezi
 Alaziwa 'mntu, kanti
 Noko uyazazi umbumbi wazo
 Lenkwenkwezi ikude
 Ayinakufunyanwa,
 Kanti noko iyafikelela
 Emhlabeni ngokukanya kwayo.
 Amagama azo ayaziwa
 Noko angaziwayo onke
 Kanti noko ayaziwa
 Ngulowo wazimiselayo
 Izibe yintsika yesibakabaka.

E. M.

The path he is walking, by the help of the Lord.
 O! behold this star
 In the sky, doing its work.
 Listen! Listen! this star is telling us
 The power of (Him) who is over all.
 Yet this star
 Although it is small, lightens
 All the world because
 Of the word of its Chief.
 But there was no man
 Who saw thy creation
 And the angels do not know (it)—
 He alone who made thee.
 The number of the stars
 Is not known by any man, but
 Nevertheless their Moulder knows them.
 This star far away
 Cannot be arrived at
 Yet nevertheless it reaches
 To the earth by its shining.
 Their names are known
 Though all are not known,
 But nevertheless they are known
 By Him who appointed them
 That they might be the pillar of the sky.

E. M.

INNYANGA.

Ngennyanga. Innyanga siyeva ngabantu ukuba iyazuza ukukanya elangeni, ize nayo izuzise umhlaba, kuti ebusuku ngamanye amaxesha abantu bazuze ukukanya ennyangeni. Kesabona ngokuhlwa ngo-Ogosi 1, umhlaba wema pakati kwennyanga nelanga, yasitwa innyanga ngumhlaba. Ndaka ndayibona ngomnye umnyaka, innyanga yamnyama yonke; leyonto ndayibona ngo-Nongqawuse; bati abantu kuko into eza kubako, batsho ngokungazi ukuba ngumhlaba.

Innyanga iti ukuqala kwayo ukutwasa iqale ibe liqekeza njengesonka sama-Xosa xa siqekeziwe kancinane, ibuye iti ngamanye amaxesha ibe sisahlulo sesonka xa sisikiwe ukubonakala kwayo, ize ibuye ihlangane ibe yimbumbulu enkle kakulu ngamanye amaxesha. Ize iti yakuza kufa ibe kwa njengokuya beyinjalo ukuqala kwayo. Ngokuba tina siti xa ingabonakali siti yafa, ize siti yakuba ibonakele siti itwasile innyanga. Kanjalo innyanga iti xa iyimbumbulu siti isisonka, kuze siti yakuba ilyebeba siti liqekeza kaloku.

J. Z.

THE MOON.

Concerning the moon. The moon, we hear by people, obtains light from the sun, and it also gives (light) to the earth ; and at night some times people obtain light from the moon. Now we saw in the evening on August 1st, the earth stood between the moon and the sun, and the moon was darkened by the earth. And I once saw it in another year, the moon was all dark, that thing I saw in (the time) of *Nongqawuse* ;* people said something is coming to pass, they said so from not knowing that it was the earth.

The moon (at) its beginning to appear begins by being a fragment like the bread of the Kafirs when it is broken a little ; and again at other times it is (like) a piece of bread when it is cut, (in) its appearance ; and again it becomes full and is a very beautiful ball at other times. And when it is about to die it is even so as it was in its beginning. For we say when it does not appear, it is dead, and when it has appeared, we say the moon has revived. Also when the moon is a ball we say it is a loaf, and when it is a fragment we say it is a broken piece (of bread) now. J. Z.

* *Nongqawuse*, the prophetess during the cattle-killing, 1856.

INTABA.

Intaba ziko kuyo yonke imihlaba, nakuzo zonke Iziqiti. Ukuba intaba aziko nditi ngati imilambo ngayingeko, kodwa asibazi ubulumko bomdali wento zonke: noko umlanjana umncinane uyapuma endulini, andizanga ndibone umlambo upuma etafeni. Njengokuba intili zincipa ngokulinywa pezu kwazo, (u-Tixo wazidalela oko, kukwanjalo ke,) intaba ziyanceda ukukupha amanzi, ukuze sisele sipile ngawosincenceshele izityalo zetu siseze inkomo zetu, amahashe etu, ibokwe zetu.

Intaba ezinde kuzo zonke intaba zomhlaba zintaba zase-Asiya apo kuko imilambo emikulukazi evela kuzo intaba. Intaba zase-Afrika enkla e-Jipete ziyanceda kakulu pezu kwezinye intaba ngokuba e-Jipete akuko 'mvula, koko intaba ziba mhlope ebusika ukuze kwakuvela ihlobo ziyaqala ukunyibilika, (ngokuba ngumhlaba oshushu kunene), ukuze ke amasimi abengamanzi, ukuze abantu bapume bahlwayela ngeboti kwasemanzini inqolowa; zincipa njalo intaba zase-Jipete. Kanjalo intaba zase-Asiya ziba mhlope umnyaka wonke, kunjalo. Kuko intaba zase-Yurope ezibizwa *Aps*, andazi 'nto ngazo.

MOUNTAINS.

Mountains are in all countries, and in all islands. If there were no mountains, I think it seems there would be no rivers, (but we do not know the wisdom of the Maker of all things); although a small river comes out of a hill, I never saw a river come out of a plain. As flats are of use by the cultivation upon them, (God made them for that, it is even so, now), mountains are of use to throw out water, that we may drink and live by it, and water our plants, and give drink (to) our cattle, our horses, our goats, our sheep.

The mountains that are higher than all the mountains of the earth, are the mountains of Asia, where there are very great rivers coming out of the mountains. The mountains of Africa above Egypt help very much beyond other mountains, for in Egypt there is no rain, but the mountains are white in the winter, and when the summer appears they begin to melt, (for it is a truly hot country), and so the gardens become waters, that people may go out and sow, with boats even in the water, the wheat; they help thus, the mountains of Egypt. Also the mountains of Asia are white all the year; it is so. There are the mountains of Europe which are called the Alps, I do not know anything about them.

Kuko intaba eziquma umsi emhlabeni, andazi kodwa ukuba uko na e-Afrika, kodwa kwisiqiti singase-*East* e-Afrika iko. Nakwesinye isiqiti ngasenkla kwe-England ne-Yurop e-Aisiland, ngati nase-Yurop iko, nase-Amerika ziko ezinjalo, ukuze kungcangcazele umhlaba kutshone izinto emhlabeni. Apa e-South Afrika ndayiva ndingumntwana pesheya kwe-Nciba; yaba ngummangaliso ke lento kunene pakati kwama-Xosa. E. N.

UKUSHUKUMA KWOMHLABA.

Ndaka ndeva ukushukuma komhlaba, zanga izinto ziyabetana, ndoyika kakulu. Lonto ndiyivayo ndisemncinane, kodwa ndingemncinane kakulu, ndandisendilumkile kuhle; zanga nentsika zendhlu ziyabetana, washukuma kakulu. Leyonto yehla sesilele pakati kobusuku, ndandul' ukuvuka kwasekushukuma njalo umhlaba. Bati abanye abantu kwaqengqeleka namatanga awayesezindhlwini apuma ngeminyango, kwaqauka nezinto ezazibotshelelwe. Lento yashukuma pesheya kwe-Nciba. Andinandaba zimbi, kupela kwa leyonto endiyaziyo. Kwati kungekabiko 'xesha 'likulu, yafika imfazwe ka-Mlanjeni, kungekabi ngumzuzu omkulu. Ndiyapela ke ngoku.

M. N.

There are mountains in the earth that pour out smoke, I do not know if it is in Africa, but it is in an island on the east (of) Africa. And in another island on the north of England and Europe, in Iceland; it seems it is in Europe too, and in America there are such (mountains), and the earth trembles, and things sink into the ground. Here in South Africa I felt it, I was a child beyond the Kei; it was a wonder now, this thing, truly, amongst the Kafirs. E. N.

AN EARTHQUAKE.

I once felt the shaking of the earth, things seemed to strike together, I feared greatly. That thing I felt while I was still little, but I was not very little, I was already wise, nicely; and the pillars of the house seemed to strike together, (the earth) shook very much. That thing happened while we were asleep in the middle of the night, then I awoke, and the earth was still shaking so. Other people said that the pumpkins rolled about and went out at the doorways, and things tied up broke loose. This thing shook beyond the Kei. I have no other news, that is the only thing I know. And before a great time the war of Umlanjeni came,—before a great space of time. I end here now. M. N.

IMILAMBO.

Kutiwa imilambo ngabantu abamnyama, kuko nebizayo abantu. Imilambo izizinto ezijikajikileyo, inendawo ezigosogoso. Iko nengena elwandhle, nengena kweminye imilambo: iko nesinga ngasezantzi nebeka ngasenkla. Kutiwa imilambo emikulu yi-Nciba nom-Zimvubu; iko neminye imilambo endingenakuyibala ngenxa yokuba mininzi kwayo. Umlambo uwodwa, umfula uwodwa, amacibi awodwa, kanti noko yinto inye, kuyahlulwa ngokubizwa kwazo. Imilambo iyanceda kakulu abantu nenkomo nezinye izilo zomhlaba. Imilambo iti nxa izeleyo nxa sukuba kunile imvula, imkise abantu nenkomo kwanennqwelo ukuba ziyawela kuyo. Kuko abantu abaninzi ababulewe yimilambo. * * * Noko nditshoyo ukuti imilambo iyanceda abantu anditsho ukuti amanzi ayo yonke amnandi, ngokuba iti eminye abe mabi amanzi ayo, iti eminye abe mnandi amanzi ayo. Kutiwa umlambo nxa ubiza umntu, aye umntu ngokubaleka emlanjeni

RIVERS.

It is said (of) rivers by black people, that there are (those) also which call people. Rivers are things which wind about, they have crooked places. And there are those that enter the sea, and those that enter other rivers; and there are those that go toward the south and that go toward the north. It is said the great rivers are the Kei and the Umzimvubu; and there are other rivers that I cannot write, because of their being (so) many. The river is alone, the kloof is alone, the ponds are alone, but nevertheless, it is one thing, separated by their names. Rivers help people greatly, and cattle and other beasts of the earth. And the rivers, when they are full, whenever it has rained rain, take away people, and cattle, and wagons if they are crossing them. There are many people who have been killed by rivers. Although I say so that rivers help people, I do not say that the waters of all are sweet, for some, their waters are bad, and others, their waters are sweet. It is said the river, when it calls* a person, the person goes

* This refers to a widely spread superstition. Rivers are supposed to call people; when the call is heard it must be obeyed, the person rushes in and is drowned. Most cases of accidental drowning are thus accounted for. But some such persons are said to have returned to the upper world after a sojourn beneath the waters.

afike ahlale kona; kutiwa wumbi uti kanti abizwe yi-Ngwenya ukuze imtye, kutiwa iti ingwenya ukubiza umntu isuke ikupe amehlo ayo imjonge lomntu, ukuze asuke abaleke aye emlanjeni angene kona, ukuze imtye lomntu akuya kuyo.

E. M.

INGONYAMA.

Ingonyama sisilo esikulu kunene, siyatya innyama sona, siyatya nezinye innyamakazi. Kutwa iti nxa ilambile igqume kakulu, zisuke ezinnye innyamakazi ngokuva lonto, zisuke zizifake kuyo, ize yona ibambe itye ke. Kutwa ziko nangapezulu apa ematafeni nasemifuleni elula, emfuleni apo ihlala ngokutanda amanzi, ize iseke; kutwa zimana ukubonwa zinnqwelo nxa ziya e-Bede. Kutwa iti nxa igqumayo inge liyaduduma izulu, kutshiwo enncwadini esaka safunda kuyo; kutwa yinto eti yakuqeliswa ihlale kuhle. Yinto enjalo ke Ingonyama ukumileka kwayo; sisilo esifike sagxalatelana ngomnkla, safika sasincinane ngasezantsi. Yindoda enjalo enomsindo Ingonyama.

R.

running to the river and arrives and stays there ; but it is said that another (person) is called by an alligator that it may eat him ; it is said that the alligator calling a man, arises and throws out its eyes and looks at that man, that he may arise and run and go to the river and enter there, that it may eat that man when he goes to it. E. M.

THE LION.

The lion is a truly great beast, it eats flesh, it eats also other wild animals. It is said that when it is hungry it roars aloud, and other animals arise at hearing that, they arise and thrust themselves to it, and so it catches and eats. It is said (lions) are also up above here on the plains and in the little kloofs, in the kloof where it lives because of liking water that it may drink ; it is said they continue to be seen by waggons when they go to Shiloh. It is said that when it roars, it is as if the heaven thundered, it is said so in the book we once read in ; it is said it is a thing which when it is tamed lives gently. It is such a thing now, the lion, in its appearance ; it is a beast which becomes spread out above, and becomes small underneath. Such an angry man is the lion.

R.

Ingonyama sisilo esinomsindo kakulu, sihlala emahlatini, ikaya layo. Kutiwa yinto embi, yinto entamo inkulu kunene; ukumila kwayo inkulu ngasenkla, kodwa ngasezantsi ayinkulu kakulu. Kutiwa ingwe nengonyama zaka zalwa zibanga innyama, akwagxotana, zadinwa zombini, zahlala pantsi sezidiniwe zona, zazisilwa ngennyama. Kodwa zafika impungutye zatabata innyama zayitya, ingwe nengonyama azabi nakutabata innyama yazo, ngokuba bezidiniwe nje, azabi nakuyihluta innyama kwimpungutye.

T.

INGWE.

Imbali yesilo esinomsindo kakulu esibiziweyo ngokuti Ingwe. Liramnc o elinomsindo kakulu; liti apo lifunyenwe zizinja, lilwe kakulu, liti ukuba lifumene umntu limlimaze naye, ukuba uyalwa ayibulale ingwe; kodwa ukuba akanazikali nokuba akanantonga, makati umhlaumbi abaleke ukuba akanaqinga lokuyibulala, ati kodwa ukuba uyazi ukuba angayibulala eme. Kwatwa kodwa yakufika imbambe kunene emagxeni ngenzipo zayo zitshone ennyameni.

J. N.

The lion is a very angry beast, living in the woods its home. It is said it is a bad thing, it is a thing whose neck is truly large; (in) its growth it is large above, but underneath it is not very large.

It is said the tiger and the lion once fought, quarrelling about meat; there was no driving each other, they were both tired, they sat down, they were already tired, they had been fighting about meat. But the jackals came and they took the meat and ate it; the tiger and the lion could not take their own meat; for they were so tired they could not take away the meat from the jackals.

T.

THE TIGER.

The story of a beast which has great anger, which is called the tiger. It is a wild beast which has great anger, and where it is found by dogs, it fights much, and if it has found a man it wounds him also, if he fights that he may kill the tiger; but if he has no assegais, and if he has no stick, let him perhaps run, if he has no device for killing it; but if he knows that he can kill it, let him stand, but it is said that when it comes, it seizes him truly in the shoulders with its claws, and they disappear in the flesh.

J. N.

INNCUKA.

Inncuka kutiwa iyinto engati iyinja ukumila kwayo, kodwa inamandhla kuyoinja. Kanjalo apo kuko inncuka ungezi ulale endhle, ngokuba iya kuti yakukubona ikucotele ikubambe usalele. Kanjalo injalo nje, kutiwa iyinto eyoyika kakulu, ungati wakuyibona isiza wayigibisela iya kubaleka, noko ayisayi kuncama, yoman' ukuza kukangela. Kanjalo injalo nje iyinto elalela kakulu abantu endhleleni, ukuze ibotuse, ati ukuba umntu ute yakumotusa wabaleka, ingxame ukumbamba kam-sinya. Iti kanjalo yakucotela inkomo ibambe amatole, ziti inkomo ezinkulu zakuyibona ziyisukele ibaleke, ziti ukuba zinkabi ziyisukele ziyise kude kakulu. Kodwa eyona 'nto ekolisa kakulu ukuyidhla zibokwe. Kanjalo kutiwa ungati wakuyibona ilele, uye ubete ingavuki, izenze into engati ifile, kanti ihleli. Kanjalo kutiwa iqabane layo yimpungutye, ekolisa ukuhamba nayo; kutiwa ungati apo uva inncuka ilila kona, kukwalapo impungutye ihamba kona. Yiyo into endixakayo, ukuba yinina inncuka ingayityi impungutye, kanti iyinto encinane nje kwa njengebokwe. Kanti noko izidhlayo nje ibokwe, iti ukuba kuko ibokwe ezikalipileyo, nokuba zinkabi ezinkulu zakuyisukela iyabaleka. Kanjalo kutiwa iyinto etanda kakulu innyama, ingati yakufika emlanjeni

THE HYÆNA.

The hyæna it is said is a thing which seems like a dog (in) its appearance, but it has more strength than a dog. Also where there are hyænas, do thou never lie in the veldt, for when it sees thee it will creep up to thee, and seize thee (while) thou art still asleep. Also it is so now, it is a thing which lies much in wait for people in the path, that it may frighten them, and if a man when it frightens him should run, it hastens to seize him quickly. And also when it creeps up to the cattle and seizes the calves, the great cattle when they see it pursue it and it runs, and if oxen pursue it they send it very far away. But the chief thing that it likes to eat is goats. Also it is said that when thou seest it asleep, and thou goest and beatest, it does not wake, it makes itself as it were a thing dead, yet it is alive. Also it is said its companion is the jackal, which likes to walk with it, it is said that where thou hearest the hyæna crying, it is even there the jackal is walking. That is the thing that puzzles me, why the hyæna does not eat the jackal, for it is a little thing even like a goat. But though now it eats goats, if there are courageous goats, or if they are great bucks, when they pursue it it runs. Also it is a thing that is very fond of meat, so that when it comes to a river if there is a

ukuba kuko innyanga, ikangele pantsi ibone into engati litambo iya kutsiba kwa semanzini, ngokuti iyabona itambo, ingxamele ukuyibamba. Iti kodwa yakuba ipakati ingaboni 'nto ipume ibuye ikangele, ibuye ibone yenje njalo. Kuti ukuba innyanga iyaselwa kude kuse isenje njalo, iti mhlaumbi ifunyanwe ngabantu bayibulale.

S. A.

Inncuka sisilo esibawa kakulu ; iyatya innyama yabantu, neyenkomo, neyebokwe, neyamahashe, andazi kodwa ukuba iyayitya na eyezinye innyamakazi kusinina, kodwa kutiwa iti nxa ingxamele ukubamba into iyetuse ukuze iti yakubaleka iyibambe ; iti into ukuba ayibalekanga ingayi kuyibamba. Kutiwa ungati wakubona umnxuma wayo ufike kuko ingubo zabantu ezindala nentsimbi zabantu namatambo. Kutiwa ukutiyelwa kwayo nokuba kufe ibokwe kufunwe amatye amancinane abe maninzi ancindwe ngegazi ukuze itye, ngokuba kutiwa ayihlafuni iti yakugqiba iti yakufuna ukubaleka kuhlokome amatye esiswini ime (imamele) kude kuse, kufike abantu bayibulale. Ngati inncuka zinklobo ezimbini zikona ezincinane ekutiwa zizandawana, kutiwa zinomsindo zirola abantu belele. Ukufika kwetu kwelilizwe beliti ilanga nxa litshonayo sezikala, ndiziva nam ngo-kwam.

J.

moon, it looks down and sees a thing like a bone it will jump even into the water, thinking it sees a bone, and hasten to seize it. But when it is in and does not see anything, it comes out and again it looks and again it sees and does the same. And if the moon shines on till the morning it does the same, and perhaps it is found by people and they kill it. S. A.

The hyæna is a very greedy beast ; it eats the flesh of men, and of cattle, and of goats, and of horses, but I do not know whether it eats the flesh of other animals, but it is said that when it hastens to catch anything it frightens it, that so when it runs it may seize it, and if the thing does not run it will not seize it. It is said that when thou seest its den, thou comest—there are old garments of people and people's beads and bones. It is said—its being ensnared ; if a goat should die, there are sought small stones ; let them be many, and they are daubed with blood that it may eat, for it is said it does not chew, and when it finishes and it wishes to run, the stones rattle in its stomach and it stands listening till the morning, and people come and kill it. It seems hyænas are two kinds, there are small ones called *izandawana*, it is said they are fierce, they drag people who are asleep. (At) our coming into the country, when the sun set they used to howl, I myself hearing them. J.

UMKOMBE.

Imbali yomkombe. Umkombe sisilo esinomsindo kakulu. Upondo lwesosilo lunye. Kwatwa siti sakubona umntu simsukele kakulu ade akwele emtini ukuze asinde kwesosilo. Wati ukuba akabalekanga aqwengwe kanye siso; wati kodwa ukuba wabaleka wakwela emtini uya kusinda yena, ngenxa yokuba awukwazi ukukwela wona umkombe; kwatwa usuke kodwa wona uhlale pantsi kwomti apo umntu akwela kona; kodwa andazi ukuba umntu ad'ehle kusinina, usahleli kona na umkombe lowo kusinina.

J. N.

INGULUBE.

Ingulube sisilo esinjengehagu, koko sinamandhla namendu kwihagu negqumo elikulu. Kuti emva kwokuvuna abantu abamnyama bazingele be-ingqina kunye nama-Ngesi ngelinye ixesha. Bati bakufika emahlatini babone imida yempumlo zengulube, ngokuba isidhla nengcambu zemiti zipande ngempumlo; izinja ziyalanda zizifumane, igqume iziqwenge izinja ukuze indoda enamendu ibaleke ifike kuqala mhlaumbi ibanjiwe. Kekaloku pakati kwama-Xosa kuko umteto wokuba umntu ofike kuqala izinja ziyibambile innyamakazi enga-

THE RHINOCEROS.

The story of the rhinoceros. The rhinoceros is a very angry beast. The horn of that beast is one. It is said that when it sees a man it pursues him hard till he climbs into a tree, that he may escape from that beast. And if he does not run he is torn to pieces by it ; but if he ran and climbed into a tree he will escape, because that the rhinoceros does not know how to climb ; but it is said that then it sits underneath the tree where the man has climbed ; but I do not know whether the man has come down, or whether that rhinoceros is still sitting there.

J. N.

THE WILD BOAR.

The wild boar is a beast like a pig, but it has more strength and swiftness than a pig, and a great roar. And after the reaping black people hunt and are a hunting-party together with the English at another time. And when they come into the forests they see the furrows of the snouts of the boar, for it eats the roots of trees, grubbing them out with the nose ; the dogs follow the spoor and find them, it roars and tears the dogs, so that a man who is swift runs and arrives perhaps when it is caught. Now amongst the Kafirs there is a law that the man who gets there first (when) the

yazi eyibambileyo yoba yeyake, kungoku bebaleka abantu kakulu, ati mhlaumbi abinze atsho kuyo. Kekaloku ingulube iyatyeba kakulu, innyama yayo innandi kakulu. Amazinyo ayo apuma emacaleni omlomo njengopondo koko emafutshane kwimpondo ayarazula kakulu izinja. Ingulube iyacapuka kakulu yinja emhlope. Ingulube zininzi kakulu kulamahlati kunye nembabala; ebusika abantu bayadhla futi innyama yennyamakazi.

E. N.

INNYATI.

Innyati kutiwa isisilo esikalipileyo kunene, kutiwa yinto efana nenkomo ukumila kwayo; kanjalo kutiwa yinto ebumzi lilukuni kakulu; kanjalo kutiwa ngabantu abayaziyo iyinto enomsindō kakulu, ungati wakuyibona uti yinkomo, kanti sisilo. Kanjalo ingati yakubona umntu imsukele ngamendu ide imfumane imbulale. Ati ukuba ukwele emtini ibete umti ngebunzi ude uwe umti, ize iti akuwa umntu imbulale afe. Kodwa kutiwa ungati wakuyibona ikusukela ulale pantsi emhlabeni, ngokuba iya kukohlwa ukuhlaba ngenxa yempondo, ngokuba impondo zayo zipangalele, ngako oko

dogs have caught the game and does not know (the dog) that caught it, it shall be his, therefore the people run fast and perhaps (a man) throws a spear and strikes it. Now the boar becomes very fat, its flesh is very nice. Its teeth come out of the sides of the mouth like a horn, but they are shorter than horns, they tear the dogs very much. The boar is very irritated at a white dog. The wild boars are very plentiful in these forests together with the bush buck ; in winter people eat continually the flesh of game.

E. N.

THE BUFFALO.

The buffalo it is said is a truly courageous beast, it is said it is a thing like a cow (in) its appearance ; also it is said to be a thing whose forehead is very hard ; also it is said by people who know it, it is a very angry thing, and when thou seest it thou wouldst say it is a cow, yet it is a wild beast. Also when it sees a man, it pursues him swiftly till it finds him and kills him. And if he climbs into a tree it beats the tree with (its) forehead, till the tree falls, and when the man falls, it kills him and he dies. But it is said if thou seest it pursuing thee, lie down on the ground ; for it will be unable to stab because of its horns, for its horns

iyakohlwa ukuhlaba nxa umntu aleleyo. Kanjalo kutiwa iyinto eyomeleleyo, into empondo zinkulu njengezenkabi yenkomo enkulu. Kutiwa kanjalo iyinto ekolisa ukuhlala ematafeni amakulu apo kuko innyamakazi ezininzi kakulu. Kodwa andazi ukuba ziko kweli lingapezulu kwezintaba zakowetu, ngokuba ndingazanga ndive 'mntu oti ziko.

S. A.

INKOMO.

Inkomo idhla innca ukudhla kwayo namagqabi emiti, kodwa amagqabi ayiwadhli kakulu njengenca. Iyapilisa abantu ngamasi ayo, ayifane yafuywa, yiyona 'nto ifuywa kakulu pezu kwezinto zonke ezihambayo emhlabeni wonke. Nehashe liyanceda ngokuba liyatwala abantu ukubasa kude kwelinye icala lelizwe, noko kodwa inkamela iyanceda pezu kwehashe, ngokuba ayidinwa noko ihamba enklango. Inkomo into inceda ngayo, iyasipa innyama, namasi, namafuta, kodwa ibokwe iyanceda, noko amasi ayo engafuneki kakulu.

T. G.

are-spread-out-far-a-part, therefore it is unable to stab when a man is lying down. Also it is said to be a strong thing, a thing whose horns are large like those of a great ox. It is said also to be a thing which lives much on the great plains where there are very many wild animals. But I do not know if they are on this (flat) which is above these mountains of ours, for I have never heard any person say they are there.

S. A.

THE COW.

The cow eats grass, its food, and the leaves of trees, but it does not eat leaves much like grass. It preserves the life of people by its milk, it is not possessed for nothing, it is the one thing which is greatly possessed above all things that walk on all the earth. And the horse helps, for it carries people to take them far away to another side of the country, but nevertheless the camel helps more than the horse, for it is not tired, although it walks in the desert. The thing by which the cow helps—it gives us meat, and milk, and fat, but the goat helps, nevertheless its milk is not sought after much.

T. G.

Inkomo sisidalwa esinceda kakulu ngakumbi pakati kwama-Xosa ngamasi, ukuba umntu akadhli masi usuke anqapele. Kudala oko ibingekabiko Idolosi no-Nongqause abantu bebetyebile ngenkomo, ati umntu onenkomo ezininzi afike ukuba yinkosana umhlaumbi umpakati, ati umhlaumbi umntu abe nekulu lenkomo, lowo ke uba yinkosana nompakati, ati ukuba akanankomo angabi yinkosi. Oko bekuko inkomo bekuye kuketwe inkabi mhla ngomdudo. Kuyiwe kuleqwa ize iti inkabi yomntu eshiya ezinye abe nodumo umniniyo, bati abanika mdudo ukuba zishiywe badane. Ziya kubekwa mhlaumbi imayili ezinklanu mhlaumbi ezintandatu, kukwelwe emahasheni ziyaxeshwa ngamahashe. Ukudhla okuyinkloko pakati kwama-Xosa nama-Mfengu ngamasi; bayatenga ngoku ibokwe ukuze basengele abantwana amasi; iti ibokwe innye idhle, (imazi yebokwe) 10s., iti ukuba yinkabi enkulu £1 10s., iti ukuba ligobo £1. Inkomo epilileyo £4. Kodwa ngoku okona 'kudhla kuyinkloko sele ngamazimba, kodwa ngoku ama-Mfengu innxenye ifunile ipuluwa nenkabi. Kakulu aba-Kristu abalima ngepuluwa, bona banenkomo nento eninzi yegusha, bayatenga umhlaba ukuze balime kona ngepuluwa, balime

The cow is a creature that helps much, especially amongst the Kafirs, by milk, if a man does not eat milk he becomes dwarfish. Of old before there was the cattle sickness and Nongqausi, people were rich in cattle, and a man who had many cattle became a petty chief or a counsellor, and perhaps a man who had a hundred cattle, he now, would be a petty chief and a counsellor, and if he had no cattle, he would not be a chief. When there were cattle oxen were chosen on the day of a dance. And there was a race, and the man's ox which left the others (behind)—the owner would have honor, and those who gave the dance if (their's) were left (behind) would be ashamed. The (oxen) would be placed perhaps five miles, perhaps six, (away)—there was riding upon horses, they were pursued by horses. The food which is the chief amongst the Kafirs and Fingoes is milk; they buy therefore goats that they may milk for their children; and a goat costs (a she-goat) 10s., and if it is a great buck £1 10s., and if it is a smaller one £1. A healthy cow £4. But now the chief food is Kafir corn, but now the Fingoes, some (of them) have sought for ploughs and oxen. (It is) Christians who cultivate much with ploughs, they have cattle and a quantity of sheep, they buy land that they may cultivate there with ploughs, and they

ingqolowa namazimba, banennqwelo nenkabi. Nabaheyideni bayafuna kunene ezonto ngoku nabo innxenye yabo iyatenga umhlaba nokutenga inkomo kuma-Bulu esezipilile edolosini.

E. N.

IMBABALA.

Imbabala yinnyamakazi enkulu, ehlabha kakulu izinja nabantu. Imbabala itya innca njengenkomo nebokwe negusha, ngoko ilungile kakulu ukudhliwa ngabantu. Inempondo ezibanzi kakulu, nxa ixakiwe ngabantu iyahlaba abantu nezinja; iti yakubona unntu pambi kwayo, ngati iyawa ivuke pantsi kwake, imtwale ngempondo imhlabile. Ngoko nxa exakekile bayayishenxela babinza besecaleni. Imbabala eyinkunzi yiyo enempondo, imazi ingqukuva. Kekaloku abantu babiza kakulu imbabala ungece, inkunzi yembabala ibizwa ngongece futi. (Ungece iyinto empond'ende.) Kekaloku imbabala ayinamendu kakulu njengempunzi namaxama. Kekaloku imbabala innye ifanel'ukutwalwa ngamadoda mabini, mhlaumbi matatu, nesirama sembabala sifanel'ukutwalwa yindoda. Kodwa ayitimbi kakulu, iyatimbatimba nxa idiniwe nanxa ididekile.

E. N.

cultivate wheat and Kafir corn, they have waggons and oxen. And the heathen truly desire those things now, and some of them also buy land and buy from the Boers cattle which have recovered from the sickness. E. N.

THE BUSH-BUCK.

The bush-buck is a great animal which stabs dogs and people very much. The bush-buck eats grass like the cow, and the goat, and the sheep, therefore it is good to be eaten by people. It has very wide horns; when it is pressed hard by people it stabs the people and the dogs; and when it sees a man before it, it seems to fall, and rises underneath him, and carries him on its horns, having stabbed him. Therefore when it is at bay, they get away from it and spear it from the side. It is the male bush-buck which has horns, the female is hornless. Now the people call the bush-buck very much *ungece*, the male of the bush-buck is often called *ungece*. (*Ungece* is a thing with long horns.) Now the bush-buck is not very swift like the duyker and the deer. Now a single bush-buck must be carried by two men, perhaps three, and a young bush-buck must be carried by a man. But it does not fight much, it fights when it is tired and distressed. E. N.

IMPUNZI.

Impunzi yinnyamakazi yetafa yinnyamakazi enkle; ennye impunzi ilubelu, lempunzi ilubelu yilempunzi ishiyainja zabantu ke. Yinto esuke iqatule ngeratshi ngokuqayisa ngamendu ayo. Okunye kwati kuzingelwa umntu ehlahla nje ngezembe, wayibona ke, waposi ngezembe, wati rexe ematyeni ngezembe, yasuka impunzi yapapateka ngakumbi, yashiya injinja, kodwa injinja emnyama yati tshoko! tshoko! yayibamba; umniniyo wakala esiti, "Inja ka-Bawo!" yahlaba; basuka abantu baduma bati, "Hi!" Yavuka ennye impunzi yapuma yati qatu baziyeke ke, kwati kakalala zasuka injinja zayibamba kunye ke. Yasuka inkwenkwe, yakauleza kunene, yafika, yabeta injinja, yati ndabungxa. Ukubungxa ke kukuti afika kungaziwa eyona'nja iyibambileyo; ati ke umntu ndabungxa ibe yeyake ke innyamakazi.

R.

 IPUTI.

Iputi yinnyamakazana enkle kakulu; iti nxa kuzingelwayo ubone isiza ikugila intwana elumki-leyo kakulu. Kuye kuti nxa kuzingelwayo, abantu

THE DUYKER.

The duyker is an animal of the plain, it is a beautiful animal; another duyker is yellow, this yellow duyker is the duyker that leaves (behind) people's dogs now. It is a thing which arises and goes with pride, glorying in its speed. Once there was a hunt, and a man was chopping bushes with an axe, he saw it now, and threw the axe, and struck the stones with the axe, then the duyker flew faster, and left the dogs (behind), but a black dog went quickly! quickly! and caught it; it's owner cried "Dog of my father!" and it seized (the duyker), then the people cheered saying "H-e-e!" And another duyker awoke and came out, going proudly, they let go (the dogs) now, then spreading about the dogs caught it all together now. And straightway a boy hastened truly, and came, and beat the dogs, and said "*ndabungxa*." Now "*ukubungxa*" means (that) he came and it was not known which dog had caught it, and so a person says "*ndabungxa*," and the game is his now.

R.

THE BLUE-BUCK.

The blue-buck is a very beautiful little animal, and when there is a hunt thou seest it coming running against thee, a very wise little thing. And

besiti, "ezantsi! pezulu! kuwe ke!" Ati omnye kwomnye "kohlo!" Ati nomnye "kunene, hamba!" Kutwa nxa kubonwayo kutwe "lala!" Bati abanye balale ennceni. Ati ukuba uyalibona umhlaumbi abone selimkwela, ati ukusuka afunze ngenja mhlaumbi alibete ngenduku mhlaumbi alibambe. Yintwana eyaka yati sinnqawa yakwelwa kweenye inkwenkwe, lonkwenkwe yarola induku yalibeta labaleka, noko izinja zalibamba noko lafa. Yintwana ekaulezayo kunene, ungati ulibona paya, ulibone selikugile yintwana enjalo Iputi lona.

R.

INTINI.

Intini sisilo esihamba emanzini, sisilo esihle siyakwazi ukudada kakulu, noko asihlali emanzini, sihlala elunxwemeni lomlambo, emnxunyeni umhlaumbi endaweni eyenziwe ngamanzi, apo kunqabileyo. Inamazinyo amahle nolusu lwayo luhle ukwenza ngalo innxowa yesali. Ayikolisi ukubonwa; iyabonwa kusasa emilanjeni nasemfuleni nxa iyazingela. Itya ononkala nezinye izinto, iyagquma njengenkunzi yenkomo, kodwa ayikolisi ukugquma. Iyantywila emanzini kodwa ayihlali

when there is a hunt, the people say, "Down! up! to thee, now!" and one says to another, "To the left!" and another, "To the right, go!" and it is said when seen, "Lie down!" and some lie down in the grass. And if he sees it perhaps he sees it already climbing on him and (in) arising he sets on the dogs, perhaps he beats it with a stick, perhaps he lays hold of it. It is a little thing which once (when) we were hunting climbed upon a boy, that boy drew out his stick and beat it, and it ran, nevertheless the dogs caught it, nevertheless it died. It is a little thing which hastens truly, thou wouldest think thou seest it yonder, and thou seest it already against thee. Such a little thing is the blue-buck. R.

THE OTTER.

The otter is a beast which walks in the water, it is a beautiful beast; it knows how to swim well, though it does not live in the water, it lives on the side of the river in a hole in a place made by the water, where there is safety. It has beautiful teeth, and its skin is beautiful to make with it a saddle bag. It is not seen much, it is seen early in the morning in the river, or in a kloof when it is hunting. It eats crabs and other things; it roars like a bull, but it does not roar often. It dives in

kakulu emanzini, ibuze ipume pandhle. Ibala layo ifana nentuku ngokuguda, kodwa ngezinye izinto akufani nentuku. Ziyadhla emanzini kuhle, zintywele zipume, zandule ukupuma zihlale ematyeni ukuva ilanga, zibuye zingene emanzini, nxa zidhlalayo, kodwa zikolisa ukuhamba ebusuku. Ayinamsindo, kodwa noko iyalumainja, ukuba iyayibamba.

E. M.

IMFENE.

Imfene sisilo esikulu, ifun'ukufana nomntu ngobulumko nokuqonda kwayo, nangezandhla zayo nennyawo zayo, nangokutya kwayo. Iyatya izinto ezityiwa ngumntu. Ziyatanda inklaka kwa njengenkau; ziti esingeni nxa zifuna inklaka zenze umhlambi omkulu namatole azo ndawonye nazo. Ziti inkunzi zemfene nxa amatole azo ayazuza inklaka enkulu iya kuhlutwa, nokuba isemlonyeni iyakutshwa, Kodwa ukuba uyalibamba lona itole layo, iya kuza kuwe; ukuba akulilahli iya kuku-sukela; noko iyabonainja nxa upete itole layo iya kuza kuwe esiqwini. Itole lemfene liyabambelela kakulu ukuze uti wena aliko, kanti liko noko,

the water, but it does not sit much in the water, it comes out again. It is like a mole in smoothness, but in other things it is not like a mole. They play in the water beautifully, they dive and come out, and as soon as they have come out they sit on the stones to feel the sun, and again they enter the water, when they are at play, but they walk chiefly in the night. It is not fierce, but nevertheless it bites a dog, if (the dog) seizes it.

E. M.

THE BABOON.

The baboon is a great beast, inclined to be like a man by wisdom and its understanding, and by its hands and its feet, (and) by its food. It eats things which are eaten by man. They love gum even like monkeys, and in a wood when they seek gum they make a large flock with their young ones together with them. And the male baboons, when their young ones get a large (piece of) gum, it will be taken away, though it is in the mouth it is taken out. But if thou catchest its young one, it will come to thee; if thou dost not cast it away, it will pursue thee; although it sees a dog when thou touchest its young one it will come to (thy) person. The young one of the baboon holds very tight, so that thou sayest it is not present,

ngokuba libambelela kunina kakulu, noko unina ebaleka akulku libambelele. Imfene inoboya obude ukuze itole layo libambelele kubo. Iyakwazi ukukwela eliweni nasemitini, ngokuba innyawo zayo zitambile.

E. M.

Imfene sisilo esinomsindo nxa umntu esiqu-mbisile kakulu. Kekaloku imfene sisilo esitya umbona nanxa umbona epekiwe imfene iya kumtya. Yinto ebuso bufun'ukufana nobomntu, nezandhla zifun'ukufana nezomntu. Iti imfene nxa isel'iyin-kunzi endala, ibala layo libe ngwevu, ubuso bayo bubu kunene. Zizinto eziti nxa zisemaweni zixokozele kakulu zihleke nokuhleka, zigibisele amatye ezantsi, kuti ukuba kuko ezinye ngapantsi kweliwa zizigibisele. Iti nxa inomntwana yakubona umntu isuke imtate impose emhlana wayo imbeleke ibaleke naye, itshone ehlatini ukuze angafunyanwa umntwana abulawe. Yinto eti nxa isilwa nenja ilunyweinja ukubainja ayinamaqinga okuyibamba ilunywe kunene yimfene iynqumle umqolo.

T.

but it is nevertheless, for it is holding very tight to its mother, though its mother runs fast it holds tight. The baboon has long fur, that so its young one may hold fast in it. It knows how to climb on a rock and in trees, for its feet are soft.

E. M.

The baboon is a fierce beast when a person makes it very angry. Now the baboon is a beast that eats Indian corn, and when the Indian corn is cooked the baboon will eat it. It is a thing whose face is inclined to resemble that of a man, and the hands are inclined to resemble those of a man. And the baboon when it is become an old male, its colour is grey, its face is truly ugly. They are things which when they are on the rocks chatter much and laugh with laughter, and throw stones to the bottom, and if there are others underneath the rock they throw at them. And when it has a child, and it sees a man, it immediately takes it and throws it on its back and carries it and disappears in the forest, that its child may not be found and killed. It is a thing which when it fights with a dog, the dog is bitten if the dog has no devices for catching it, it is bitten truly by the baboon, it cuts through its backbone.

T.

Imfene sisilo esibi kakulu, sinoboya obuyepuyepu. Imfene zinqabile kauklu ukuzingelwa zihamba kumawa ngamawa. Kanjalo imfene zidhla umbona namazimba, ziyadhla inklaka kanjalo. Kekaloku imfene ziyabawa kakulu; abantu abalime pantsi kwamawa emahlatini bayaxala kakulu. Ngenye immini saya kunceda umntu nomfundisi wesikolo, koko singazifumananga. Kekaloku imfene umntwana wayo wadhla inklaka, imfene enkulu iya kufika ikahlele umntwana wayo inkloko yayo ibeke ezantsi, ipume inklaka, idhliwe yimfene enkulu, Kodwa noko imfene inosizi kumntwana wayo nxa abanjwa zizinja iyabuya izidunge. Kekaloku kuko nemfene enkulu ibizwa ilolo, imfene enkulu. ehamba yodwa iyakataza kakulu abantu. Kanjalo ndiva imbali eti imfene zazingabantu zenqena ukulima. Enye eti zizingela intenetya ngezigweba zomsenge. Kanjalo kuko enye eti imfene iyalwa nengwe iyigibisele ngezigweba zomsenge, ingwe iyoyiswa. Kanjalo kuko eti imfene ziyateta. Kanjalo imfene iyatanda kakulu amatapile.

E. N.

The baboon is a beast which is very ugly, it has long fur. Baboons are very difficult to be hunted, they walk from rock to rock. Also baboons eat maize and Kafir corn, they eat gum too. Now the baboons are very greedy; people who have cultivated beneath the rocks in the forests are greatly troubled. One day we went to help a man, with the teacher of the school, but we did not find them. Now the baboon, (if) its child eats gum, the great baboon will come and dash down its child, and its head hangs downwards, and out comes the gum, and is eaten by the great baboon. But nevertheless the baboon has pity on its child when it is caught by dogs, it returns and scatters them. Now there is a great baboon called *Ilo*, a great baboon, which walks alone, it teazes people greatly. Also I hear a tale which says baboons were people, and they were (too) lazy to cultivate. Another which says they hunt rabbits with the branches of the cabbage-tree. Also there is another which says the baboon fights with the tiger throwing at it the branches of the cabbage-tree, and the tiger is conquered. Also there is (a tale) which says the baboons talk. Also the baboon is very fond of potatoes.

E. N.

INKAU.

Inkau yinto etanda kakulu umbona, iti yakugena entsimini ike kakulu umbona imbopelele ezingalweni. Ziyakwela ngokubaleka emtini. Indhlebe nobuso kufana nomntu, kuloko ezenkau zimnyama. Iyatiyelwa ngendhlwane, kufakwe umbona: iti yakubanjiswa ilile innyembezi. Ingatsibela komnye umti okude. Kodwa ubukulu bayo ayinkulu kakulu, ingangomvundhla; inomsila omde, ukumileka kwawo ufana nowenja; ingangomvundhla. Umntu onesantya angayifumana etafeni. Iyatanda imifuno yonke. Zikolisa ukuhamba esingeni ngexesha lenklaka, liti itole lakutya inklaka, enkulu ilirwitshe. Ziyaliqekeza itambo lengwenye elipakati. Ziyatanda ukuhlala emitini kakulu, ziman'ukudhlala emitini.

M.

Inkau sisilwana esifana nemfene, koko sona sihamba emitini; imfene iyatanda amawa, inkau iyatanda amahlati. Nayo inkau itya kwa imifuno etyiwa yimfene; umbona nenklaka namatpile nengwenye; ziti inkau zakupuma ehlatini zibe ziya. kufuna umbona emasimini. Bati ke ngoko

THE MONKEY.

The monkey is a thing which likes Indian corn greatly, and when it goes into the garden it gathers a great deal of Indian corn, tying him on (its) arms. They climb with running in a tree. The ears and face resemble a man, but those of the monkey are black. It is snared by a little house, there is put in Indian corn, and when it is caught it cries tears. It can jump to another tree far off. But its size is not very large, it is as large as a hare; it has a long tail, the appearance of it is like that of a dog; it is as large as a hare. A person who is swift of foot can overtake it on a plain. It likes all vegetables. They walk much in the wood at the time of gum, and when the young one eats gum, the great one strangles it. They break the bone of the plum which is inside. They like to sit much in the trees, they continually play in the trees. M.

The monkey is a beast which is like a baboon, but it walks in trees; the baboon likes the rocks, the monkey likes the woods. And the monkey eats even vegetables which are eaten by the baboon; Indian corn, and gum, and potatoes, and plums, and when monkeys come out of the bush, they are going to seek for maize in the gardens.

abantu benze indhlwane emasimini, ukuze bati sa sa umbona, kodwa eko pakati endhlaneni noluti; yoti ke inkau ibone inkozo ezingapandhle izicole umbona nopakati ingene iti yakurola evingcelwe pakati, afike umntu ayihlabe. Kekaloku nasezinkawini kuko inklobo zimbini, kuko uhlobo olukulu olubizwa intsimango. Inkau ziyagcina kakulu abantwana bazo, ziyababeleka ide ife. Inkau ziko nase-India, kekaloku ama-Yindia aya-yibuka njengokuba ama-Xosa abuka innyoka yomlambo.

E. N.

IZINDHLU ZENTAKA.

Izuba ungati wakubona indhlu yalo, uti livila, ngokuba xokoxoko, imbi kunene, ngati amaqanda aza kuwa, kodwa akamaninzi, mabini mhlaumbi kupumele linye. Amahobe ayazalela ebusika nxa kugqitywa ukuvunwa.

Ihobohobo liyazalela pezu kwesiziba somlambo, kude kube sekwindhla ungati nqa wakubona indhlu yehobohobo, ngati ibisalukwa ngesandhla. Liyazalela amaqanda mhlaumbi mane mhlaumbi mata-ndatu. Kunqabile kunene ukutata indhlu yehobohobo, liyayibeka pezu kwemiti epezu

And therefore now people make a little house in the gardens and scatter maize, but he (the maize) is (also) inside the little house and a stick, and now the monkey sees the grains which are outside and picks up the maize and that which is inside, and enters, and when it pulls it is shut in, and the man comes and stabs it. Now in monkeys also there are two kinds, there is a great kind which is called *intsimango*. Monkeys take great care of their children, they carry them on their backs till death. Monkeys are also in India, now the Hindoos respect it as the Kafirs respect the river-snake. E. N.

THE HOUSES OF BIRDS.

The pigeon, when thou seest its nest, thou wouldst think it a sluggard, for (it is) slovenly, it is truly bad, it seems the eggs are about to fall, but they are not many, they are two; perhaps there comes out one. Doves lay in winter, when the reaping is finished.

The *Hobobobo* lays over a reach of the river till the autumn. Thou wouldst wonder when thou seest the nest of the *Hobobobo*, it seems to have been woven by hand. It lays perhaps four eggs, perhaps six. It is truly difficult to take the nest of the *Hobobobo*, it places it upon the trees which

kwesiziba esinzulu kakulu emilanjani emikulu.

Unomyayi uyayaka pezu kwomnga indhlukazi yake nasemkobeni, mhlaumbi amaqanda mabini. Ukubonakala kwendhlu yake akukuhle, kodwa inkulu kakulu kwizindhlu zezinye intaka.

Incuncu iyayaka indhlu yayo enkle efudumeleyo kakulu emtini, iyayaka ize iti yakuba iya kugqibela ifune intsiba zenkuku izibeke ukuze amatole ayo afudumale. Incuncu yintakana ekuteleyo kunene.

Incede yintakana ebizwa inkosi yentaka, noko iyintwana encinane ikwa njengencuncu ukukutala nangokufudumalisa indhlu pantsi ennceni, kodwa iyazala amaqanda amane, apume abe zintaka omane. Kuko intsomi ngencede nentaka zonke, kwatiwa ngennye immini intaka zakumbula ukuya ezulwini, zahlanganisana, zenyuka zaya ke ezulwini zakohlwa ngokuba kude zadinwa zonke yasala incede; kulapo incede yaqala ukubizwa inkosi yentaka. Kodwa lembali, lentsomi andiyi-hambisi kuhle. Ngennye immini intaka zacebisana ukuba kushiywe isikova sigcine silinde inkosi

are above a very deep piece of water in the great rivers.

The raven builds her palace upon the mimosa, and in the yellow-wood tree, perhaps the eggs are two. The appearance of her nest is not beautiful, but it is much larger than the nests of other birds.

The sugar-bird builds its beautiful nest, which is very warm, in a tree, it builds and when it is about to finish it seeks feathers of fowls, and places them that its young ones may be warm. The sugar-bird is a truly diligent little bird.

The *Ncede* is a little bird which is called the chief of birds, nevertheless it is a tiny little thing, it is even like the sugar-bird (in) diligence, and by making a warm nest down in the grass, but it lays four eggs, and all four come out to be birds.

There is a fable concerning the *Ncede* and all birds; it is said on a day the birds thought to go in the heaven, and they assembled and ascended, and they went now into the heaven, they were unable, for it was far and they were all tired, and the *Ncede* stayed behind, from that the *Ncede* began to be called the chief of birds.

But this tale, this story, I do not tell it well. On a day the birds agreed together that the owl should keep and watch the chief, the *Ncede*, but

incede, koko isikova sajonga ngamehlo aso amakulu, noko incede yemka. Intaka nanamhlanje zisati zakubona isikova zisihleke, ngokuba singalindanga inkosi incede.

Isikova, (or) isihuluhulu siyazalela emtini empalweni mhlaumbi yomkoba. Ungati wakubona uti hai! intaka enkulu! Kanti zintsiaba akuko'nyama, tu!

E. N.

UXAM.

Uxam yinto ehlala ngasezizibeni zomlambo, agcakambebe ilanga. Yinto esikumba silukuni kakulu apa emhlana, ungati ukuba uyabeta emhlana angafi, ude ubete enkloko andu ukufa ke. Uyahlala nangaseludongeni apo kuko ilanga kona, ati ukuba uyabona umntu asuke azipose emanzini, gxum! kunjalo. Angati ukuba izinja ziyamluma azibete ngomsila zide zikale. Kanjalo uyatanda ukudada ahlale eminxunyeni; uyatya impuku namatole entaka ezizalela pantsi awatye ke. Yinto erwexu ibala lake, amanye amabala amnyama. Ulwimi lwake lunembaxa zimbini; uti nxa ediniwe afute njengeramba, koko yena efuta kakulu.

M.

the owl stared with its great eyes, nevertheless the Ncedo went away. The birds to-day still when they see the owl laugh at it, for it did not watch the chief the Ncedo.

The owl or *isihuhuhu* lays in a tree in a hollow perhaps of the yellow-wood. Thou wouldest when thou seest it think "Oh! a great bird!" but it is feathers, there is no flesh, not a bit!

E. N.

THE IGUANA.

The iguana is a thing which sits near the reaches of the river that he may feel the sun. It is a thing whose skin is very hard here in the back, so that if thou beatest on the back he does not die, till thou beatest on the head, and then he dies now. He sits also on the banks where there is the sun, and if he sees a person he immediately throws himself into the water, splash! it is so. And if dogs bite him he beats them with his tail till they cry out. Also he loves to swim and live in holes; he eats mice and the young of birds which lay down on the ground, he eats them now. It is a thing which is dappled, his colour, some spots are black. His tongue has two forks, and when he is tired he hisses like a cobra, but he hisses very much.

M.

Uxam sisilwana esincinane esinemilenze emine ; sihlala elunxwemeni lomlambo, eminxunyeni yendonga zemilambo. Uyakwazi ukudada nokuntywila emanzini. Unomsila omde kakulu. Uyatya intete isilwana esihamba ennceni ehlotyeni. Uti uxam ahlale ngapandhle ukuze azuze ilanga, kodwa nxa ebona umntu abaleke ati gxum ! emanzini antywile apume kwenye indawo, umhlaumbi elunxwemeni lomlambo. Kutiwa ngabantu uxam ufana nengwenya kanye, kuloko ingwenya inkulu kuxam. Uti uxam nxa umntu emi ngasemnxunyeni wake, nokuba umi ngasemanzini aze kuye alenyeze ulwimi njengokungati uza kumluma. Uyakwazi kanjalo ukukwela emtini ; kodwa innyawo zake azifani nezennyamakazi unenziyo ezifun'ukufana nekati.

E. M.

INKLANZI.

Ngenklanzi. Inklanzi iyinto etyiwayo ; iyingtwana enamapiko emacaleni, nomsila wayo ufuna ukufana nowenkonjane ; inento kanjalo engati ngameva emqolo. Iyintwana esiqukuvana enomlomo omkulu, ukuze iginye umsundulo nxa

The iguana is a little beast which has four legs ; it lives on the side of the river, in the holes of the banks of the rivers. He knows how to swim and dive in the water. He has a very long tail. He eats grasshoppers, a little animal which walks in the grass in summer. The iguana sits outside that he may get the sun, but when he sees a person he runs and goes plunge! into the water and dives and comes out in another place, perhaps on the side of the river.

It is said by people the iguana is altogether like a crocodile, but the crocodile is larger than the iguana. And the iguana, when a person is standing near his hole, or standing near the water, he comes to him and puts out his tongue, as if he were coming to bite him. He knows how to climb in a tree ; but his feet are not like those of a buck, he has claws which are inclined to be like (those of) a cat.

E. M.

FISHES.

Concerning fishes. The fish is a thing which is eaten ; it is a little thing which has wings on the sides, and its tail is inclined to be like that of a swallow, also it has something which seems like thorns on the ridge of the back. It is a rather round little thing with a great mouth that it may

uzitiyelayo nangezinye izinto ezidhliwa zinklanzi. Kanjalo inklanzi ziyadhliwa zinennyama enkulu, kodwa ezaselwanhle andizanga ndizibone, ndibona ezasemilanjani apa apo ndizitiyelayo zinkulu kunene nazo, kodwa noko zingalinganiyo nezaselwandhle, ezaselwandhle kutwa zinkulu kakulu zona kunezalapa. Kanjalo kutiwa ungati utatile inklanzi yomlambo waya kuyifaka elwandhle isuke ife, ngokuba ingawaqelile amanzi amuncu. Kanjalo nokuba utatile inklanzi yolwandhle waza kuyifaka apa ife ngokuba ingawaqelile amanzi angemuncu yona iqele ukuhlala kwamuncu yona. Kodwa ndinga ndingake ndibone eyolwandhle inklanzi, ngokuba kutiwa inxenye umntu iyamposa emanzini nxa atiyayo ayibambileyo imtsale ngamandhla ide imwise ngennxa yamandhla ayo, yakuva intsimbi ebanjwe ngayo emlonyeni, ifane ipumele nakozipumlo apa, nasemehlweni, nasembonjeni. Inklanzi le iyinto enjalo ke emntwini nxa efuna ukuyibamba, ukuze azuze immali ngayo.

R.

IMBOVANE.

Imbovane zintwana ezikuteleyo kunene; ungasibona zihamba amaqela ngamaqela ezindaweni

swallow a worm when thou baitest with it or with other things which are eaten by fishes. Also fishes are eaten, they have much meat, but those of the sea I have never seen, I see those in the river here where I catch them, they also are truly great, but nevertheless they do not equal those in the sea, it is said they are much larger than those which are here. Also it is said that if thou hast taken a fish of the river and shouldst go to put it into the sea, it would immediately die, for it is not accustomed to salt water. Also if thou hast taken a fish of the sea and shouldst come to put it in here it would die, for it is not accustomed to water which is not salt, it is accustomed to live in salt (water). But I would that I might just see a fish of the sea, for it is said (of) some that it throws a man into the water, when he is fishing and has caught it, it pulls him with strength till it throws him down by its strength when it feels the metal by which it is caught in (its) mouth, it straightway breaks away in the nostrils here and in the eyes, and between the eyes. This fish is such a thing now to a man when he wishes to catch it that he may get money by it. R.

ANTS.

Ants are truly diligent little things; thou mayest see them walking companies by companies in many

ezininzi, zifuna into yokutya amaxesha onke kupela ebusika. Ziti ehlotyeni zifumbele into yokutya ukuze zitye ebusika. Kanjalo kuko inklobo ngenklobo, kuko ezimnyama, kuko ezibomvu, kuko ezigwangqa. Ezinye zenza iminxuma pantsi, ezinye zaka iziduli, ezinye zaka izindhlu zazo emitini, nezinye zaka izindhlu zazo ngomhlaba pezu kwemiti. Ezo zaka indhlu yazo pezu kwemiti zibizwa zizapompolo; zonke ezinye kutiwa zimbovane ukubizwa kwazo. Zonke ezontwana zincinane zintwana ezikuteleyo kakulu. Kuko nolunye uhlobo olubomvu olunenkloko ezinkulu, zizo ke imbovane ezigqitisa ezinye ngokuba nomsindo; ezo zibizwa ngokuti bubugqwangu. Olohlobo lukolisa ukubako ezikondweni zamazele, luti kanjalo lubonakale apo kusukuba kubekwe kona into ekukutya. Ungati wakubona imbovane zizintwana ezincinane uzidele kanti zigqitisa abanye abantu ngokusebenza. Zingati apo zifumene kona into efileyo kwezizincinane izinto kulapo ziya kubizelana kona imbovane, ukuze ziyitwale innyama yazo ziyise endhlwini yazo. Kanjalo imbovane ezo zintwana ezikalipileyo, zingati zakubona umntu esiza emzini wazo zimsukele, ziti ukuba umile akabaleka zikwele kuye zimlume. Ziyazalela amaqandana azo amancinane amhlotshana pantsi

places, seeking something for food at all times except in winter. And in summer they heap up a quantity of food that they may eat in the winter. Also there are different sorts, there are which are black, there are which are red, there are which are reddish brown. Some make holes underground, others build hillocks, others build their houses in trees, and others build their houses with earth upon the trees. Those which build their house upon trees are called "*zizapompolo*;" all others are called "*imbovane*." All those little tiny things are very diligent little things. There is another kind which are red, which have great heads, they now are the ants which exceed others in anger; those are called "*ubugwangu*." That kind is chiefly in the lower part of corn stalks, and it also appears wheresoever there is placed any food. When thou seest ants (that) they are little tiny things thou mightest despise them, yet they exceed some people in working. And where they have found a dead thing, of these little things, then the ants will call each other that they may carry their meat and bring it into their house. Also those ants are brave little things, and when they see a man coming to their dwelling they pursue him, and if he has stood and does not run they climb on him and bite him. They lay their tiny little

kwamatye ukuze angacunyuzwa ngabantu. Ngako
oko abantu mabafunde kakulu ngazo imbovane
bafuze zona ngokusebenza.

S. A.

INKLAKOHLAZA.

Inklakohlaza yinto emnandi.
 Hai, into emnandi kunene !
 Hai, ukutyeba kwenkomo !
 Hai, ukuba mahle kwamagqabi !
 Hai, ukutyeba kwebokwe negusha !
 Hai, utyani obutsha !
 Hai, utyani obuluhlaza !
 Hai, ukuvuya kwezilo !
 Hai, ukuba mnandi kwenklakohlaza !
 Inendyabo ezinkomeni ;
 Inobumnandi emahasheni ;
 Inobuyolo ebantwini :
 Kanjalo iko ngo-September
 Kanjalo iko ngennyanga yetoba.

R.

Hai ukuba mhle kwako, Nklakohlaza ndini !
 Hai, ukuba luhlaza kwako, Nklakohlaza !
 Hai, nokuba zinkle kwentyatyambo zako !
 Intyatyambo zako zinkle kakulu,
 Zicaceka emehlweni etu.

T.

white eggs underneath stones, that they may not be trampled by people. Therefore let people learn much by the ants, and imitate them by working.

S. A.

SPRING.

Spring is a pleasant thing ;
 O a truly pleasant thing !
 O the fatness of the cattle !
 O the beauty of the leaves !
 O the fatness of the goats and the sheep !
 O the new grass !
 O the green grass !
 O the rejoicing of the beasts !
 O the pleasantness of the spring !

It has treasure for the cattle,
 It has sweetness for the horses,
 It has pleasure for the people.
 Also it is (here) in September,
 Also it is (here) in the ninth month.

R.

O thy beauty, O thou Spring !
 O thy greenness, Spring !
 And O the beauty of thy flowers !
 Thy flowers are very beautiful,
 They glisten in our eyes.

T.

Enklakohlaza kuyaqala ukufudumala ngennxa yelanga, ngokuba liyaqala ukubuya ngakuma-Ngesi. Kuti enklakohlaza ziqale ukupuma innyosi namabadi nonomeva nempukane, kubuye nenkonjane, ngokuba ziti ebusika ziye kwelinye ilizwe elishushu ukuya kufuna ukufudumala. Nentaka enklakohlaza ziyacula, ngati ziyavuya ngennxa yokuba kuvelile ihlobo. Enklakohlaza kuyahluma innca entsha, enkle, eluhlaza, nezulu liyaqala ukududuma, nennyosi ziyaqala ukusebenza umsebenzi wazo, nxa intyatyambo zidubuleyo, nanxa ilizwe livatisiweyo ngentyatyambo ezinkle, nemiti iqala kuvelisa amagqabi neziqamo ixakate, nenkomo ziqale ukutyeba namahashe nabantu bagcobe. Ati amakwenkwe atande ukuquba.

O Nklakohlaza! uyavela wena
 Uza nobumnandi,
 Intaka ziyacula zigcobe
 Ilizwe uyalivatisa ngesitsaba sentyatyambo
 Ilizwe ulenza lihle.
 Lenkonjane epapa emoyeni—
 Nemiti iyahluma, notyani buyavela,
 Icula ngovuyo
 Inklakohlaza ifkile.
 O wena Gwangqandini!
 Unyukela esibakabakeni.

In spring it begins to be warm because of the sun, for it begins to return from towards the English. And in spring bees and butterflies and wasps and flies begin to come out, and the swallows return, for they in winter go to another country which is hot, going to seek for warmth. And the birds in spring sing, it seems they rejoice, because the summer has appeared. In spring there grows new, beautiful, green grass, and the heaven begins to thunder, and the bees begin to work their work, when the flowers have shot forth, and when the country is clothed with beautiful flowers, and the trees begin to show forth leaves and fruits, and the cattle begin to be fat and the horses and men rejoice. And the boys like to bathe.

O Spring! thou appearest
 Coming with sweetness,
 The birds sing and rejoice,
 Thou adornest the country with a crown of flowers,
 Thou makest the country beautiful.
 This swallow which is flying in the air—
 And the trees grow, and the grass appears—
 Is singing with joy
 The Spring has come.
 O thou lark!
 Thou mountest in the sky.

Abantu bayaqala
 Ukulima nokugcoba.
 Ilizwe liyaqala
 Ukunuka mnandi
 Imbovane iyasebenza
 Intete iyacula ennceni.
 Kangela lennyosana
 Kwintyatyambo ngentyatyambo.
 Lonke ihlobo
 I-Nile iyazala
 Ngokunyibilika
 Kwomkence wentaba.

E. M.

NGE-MONTE.

Mhlana ndaqala ukubona ulwandhle ndati nqa
 kakulu, ndamangaliswa, ndati ngokuba ndafika
 ebusuku e-Monte ndapuma endhlwini ndabona
 amaza, azintonina ezi ndizibonayo namhla nje?
 ndaza ndalala, kwasa ndati, Au! lento kupina apo
 ipele kona ndakumbula ukuba ihlangene nezulu,
 ndabona izinto endingazaziyo ndabuza ukuba zinto
 zinina ezi zihamba pezu kwamanzi zingatshoniyo.
 Kwatiwa zinnqanawa zinabantu pakati kwazo,
 ndati bahleli njanina kuzo paya emanzini. Nda-

The people begin
 To cultivate and rejoice.
 The country begins
 To smell sweetly.
 The ant is working,
 The grasshopper is singing in the grass.
 Look at this little bee—
 From flower to flower.
 All the summer
 The Nile is full
 With the melting
 Of the ice of the mountains.

E. M.

 CONCERNING EAST LONDON.

The day I began to see the sea I wondered very much and was astonished, and for that I arrived at East London. I went out of the house and saw the waves. What are these things which I see to-day? and I slept, and in the morning I said, O! this thing where does it end? and I thought that it met with the heaven, and I saw things which I did not know, and I asked, what are these things which walk upon the water and do not sink? And it was said, they are ships, and they have people inside them, and I said, how do they live in them over there in the water? Then I became accus-

da ndaqela e-Monti sahamba elunxwemeni lolwandhle namanye amakwenkwe. Imbaza namagqongwe nengwane nenklanzi no-Rebe. Sahamba kakulu elunxwemeni lolwandhle siquba nokuquba, sihlala enklabatini yolwandhle egcwebeni le-Qonce, besitiyela inklanzi egcwebeni apo. Bendingayo injana encinane engu-Tobi igama layo, itanda ukuzingela inklanzi. Iti yakubona inklanzi idada elwandhle isuke izipose elwandhle ngokunxamela ukuyibamba iti yimbi iyibambe. Siti ngamanye amaxesha siyipose ngokwetu elwandhle. Sati ukuze siyeke ukuquba futi, kwatiwa kuboniwe into enkulu ka-Rebe egcwebeni, soyike ke ngako oko. Wati umfundisi wahambela e-Qonce kanjalo ndabuya ndamangaliswa ngokunye, ngokuba ndabona umzi omkulu ndati nqa nazizindhlu ukuba zinkulu kwazo. Ngati sahlala icawa yonke, sabuyela kwase-Monte. Ngenye immini kwafika innqanawa enkulu iza kutabata umkosi, enekanunu ngamacala omabini ayo. Kwaza kwabalwa inani lomkosi kwafunyanwa ukuba ngamakulu asiboza inani lamasodati onke; amanye ambete ibatyi ezimhlope lawo ke ngabeta igubu wona. Ngenye immini ndabona innqanawa yakuzo ezincinane isiza ngasekaya yangena egcwebeni yaxinga enkla-

tomed to East London; we walked upon the shore of the sea with other boys. Oysters and cowries, and star-fish, and fish and sharks. We walked much upon the shore of the sea and bathed, sitting on the sand of the sea at the estuary of the Buffalo, and we caught fish in the estuary there. I had a little dog whose name was Toby, it loved to hunt fish. And when it saw a fish swimming in the sea, it immediately threw itself into the sea, hastening to catch it, and one it caught. And at other times we threw it into the sea ourselves. And that we should discontinue bathing always, it was said there was seen a great thing of a shark, and we feared now because of that. And the missionary went to King William's Town, and again I was astonished with another (astonishment) for I saw a great town and I wondered also at the houses for their greatness. It seemed we remained a whole week and we returned even to East London. On another day there arrived a great ship coming to take an army—it had cannon on both sides of it. And there was counted the number of the army, and there was found that the number of all the soldiers was eight hundred; some wore whitecoats, these now were those that beat the drum. On another day I saw a ship (one) of those which are small coming near the town, it entered the estuary and stuck in the

batini. Kwabizwa abantu abamnyama kwafakwa intambo, baza bayirola enklabatini. Kanti amaza ayapule ngapantsi yaza yahlala egwebeni yada yafandeswa, nentambo zayo, nemiti yayo nempahla zayo. Saza semka e-Monti seza kwa-Qobogobo.

E. M.

IMBALI KA-HLANGA NO-DHLOMO.

U-Dhlomo no-Hlanga bati ubukosi babo. Wafa u-Nxekwa kungekatshiwo ukutiwa, "Inkosi enkulu ngu-Hlanga." Kekaloku ke wafa ke, kwati akufa ke, nxa bangamadoda onyana bake, kwatiwa maibekwe inkosi enkulu; bati bakuhlanganiswa abantu bonke, wati omnye wahlala nesihlewele sake, wati omnye wahlala nesihlewele sake. Kwaxhelwa inkomo; waxhela eyake u-Dhlomo, waxhela eyake u-Hlanga. Yasuka ke yapekwa imipeko yonke yopulwa ke inyama yayo; yopulwa yatutwa innyama yabeka pambi kwo-Dhlomo, yabeka pambi kwo-Hlanga, yabiwa ke. Kwabiwa ngu-Hlanga kwakuqala,—wahlala u-Dhlomo akwandul'abe; wabela awake amapakati. Waba u-Dhlomo wabela abantu bake nabaka-Alanga,—ebavimbile yena. Wasuka yena u-Dhlomo wabapa bonke, namaxegwana, namaxegwana, nabantu ababi, atabate

sand. Black people were called, and ropes were put in, and they pulled it out of the sand. But the waves had broken it underneath, and it stayed in the estuary, till it was sold by auction, and its ropes, and its trees, and its furniture. And we left East London and came to Keiskama Hoek.

E. M.

THE STORY OF HLANGA AND DHLOMO.

Dhlomo and Hlanga did so (concerning) their chieftainship. Nxekwa died before it was said, "the great chief is Hlanga." And so now he died, and when he died, when his sons became men, it was said let the great chief be appointed; and when all the people were gathered together, one sat with his multitude, and the other sat with his multitude. There was a killing of cattle, Dhlomo killed his own (ox) and Hlanga killed his own. And so all the cookings were cooked, and the meat was taken up, the meat was taken up and carried and placed before Dhlomo, and placed before Hlanga, and so was distributed. Hlanga distributed first, [Dhlomo sat (still) and did not then distribute,] he distributed to his own counsellors. Dhlomo distributed, he distributed to his own people and those of Hlanga,—he had begrudged them. And

netambo eli likulu lomlenze anike inkwenkwe, anike ixego, ati hlasi into enkulu yennyama anike abantu abangapiwayo, ababi. Lesuka ixegwana-elidala lasimelela ngentonga lema ke lati, "A Dhlomo! A Dhlomo! Mdhlangi! A Sokaulelo!" Yasuka yaduduma eyeka Hlanga impi yatabata amakaka nezikali, yasuka yaqekeka enye impi, ayayitanda inkosi yayo, ngokuba iyavimba yagalela kweka-Dhlomo. Yati impi eseleyo ku-Hlanga, "yinina uku'ba kubuliswe inkosana encinane u-Dhlomo?" Bati abanye "Siti sibakulu." Kwasuka kwaliwa kwanguku; kwafa abantu. Wesuka wagxotwa u-Hlanga nempi yake, zasuka zatinjwa nenkomo. Kwanyulwa, kwayekwa ke. Wati omnye, "Ndiyeke Mtaka-Bawo, undeyisile! "Wanyekwa ke. Ngamaqiya ke lawo ama-Hlanga, yinkosi eyincinane ke ngokuvimba.

Dhlomo gave to all, to the little old women and the little old men, and the ugly, and he (would) take a great bone of the leg and give it to a boy, and give to an old man, and tear off a great thing of meat, and give the people who are not generally given to, the ugly. And a little old man arose and leaned upon his stick, he stood now and said "Hail Dhlomo! Hail Dhlomo! Mdhlangi! Then the army of Hlanga thundered and took (their) shields and assegais, and one (part of the) army arose and broke off, it did not love its chief, for he begrudged, it poured into that of Dhlomo. The army which remained to Hlanga said, "Why should the little chief Dhlomo be greeted?" And the others said, "It is we who are the great ones." Then there was a fight even because of this; people died. Then Hlanga was beaten and his army, and the cattle were captured, There was mediation and a ceasing now. One said, "Spare me child of my father, thou hast conquered me!" And so he was spared. They are Amaqiya now those ama-Hlanga, he is a little chief now because of stinginess.

IMBALWANA ZAMA-XOSA, KODWA ZINGEYIYO
INNYANISO.

ICANTI, INKOSI YOMLAMBO.

ICanti yinnyoka enkulu yomlambo enamabala amaninzi angaqondekiyo, ngokuba imana iwaguqula ; ukuba umntu iyamtanda yovelisa afuna ukuba mhlope, nangati yingwe, ize ziti inkomo zalowomntu zande, nalowomntu abe mkulu, kodwa ukuba ayimtandi lowomntu yovelisa afuna ukuba mnyama, narwexu, namdaka, ukuze lomntu afe nesizukulwane sake, nenkomo zake zipele. Umntu ukuba uyibonile akangeteti, atye, ade aye kulala, ize kwakusa aye kuhlamba. Ihlala emitonjeni ngapantsi kweziziba zomlambo, nangapantsi kwengcambu zemiti emikulu epuma amanzi, kodwa asiyinto enomsindo.

U-TIKOLOSHE, (OR) U-HILI.

U-Tikoloshe yindoda emfutshane engati nqa edolweni lomntu, into ebanzi, enamandhla ; inkloko yinto enkulu engenakubaliswa, enennwele ezilukuni, ezimayo ngati zezengulube, nomzimba ufuna

KAFIR STORIES, BUT WHICH ARE NOT THE TRUTH.

ICANTI, THE CHIEF OF THE RIVER.

The icanti is a large river-snake with many colours not to be understood, for it continually changes them; if it loves a man it will show (colours) inclined to be white and as if it were a tiger, that the cattle of that man may increase, and that man be great, but if it does not love the man it will show (colours) inclined to be black and mottled, and muddy, that the man may die and his family and his cattle come to an end. If a person has seen it he must not speak (or) eat till he goes to sleep and (till) in the morning he has gone to bathe. It lives in the springs at the bottom of the reaches of the river, and under the roots of the great trees (where) water comes out, but it is not an angry thing.

TIKOLOSHE OR HILI.

Tikoloshe is a short man, not higher than a person's knee, (he is) a broad thing, he has strength; the head is a great thing which cannot be described, with stiff hair bristling like that of the wild boar,

ukuba noboya. Unendhlu enkle ngapantsi kwe-siziba somlambo enezindhlwane ezininzi. Ngati yena utandá ukufundekela abantu ; ukuba uyambiza umntu asuke, abaleke lomntu aye kuziposa esizibeni, angabi sabonakala ; noko embiza elele wosuka. Angati kodwa asindiswe ukuba izihlobo zake ziyambona ebaleka zakumbula, ukuba lomntu ubizwa ngu-Tikoloshe bangxame bapose amatye kuqala esizibeni, angawaposa naye ukuba ukumbule, kuloko ekolisa ngokusuka azipose ngokutuka emanzini. Ngamanye amaxesha uyafeketa u-Hili, ati manxa bangeko abantu ezindhlwini zabo, atabata impahla zabo, ezinjengezitya, azishiye emacaleni omlambo, nangasematyolweni, nangasebuhlanti. Bangati abantu bakuwela emlanjeni ukuba u-Hili uhleli etyeni, ati umbi ambize ngegama, aze ati lomntu ukuba akalumkelanga, wabeka, amrolele ngakuye atshone naye emanzini. Amagqwira afumana ukulumka kwawo kwo-Tikoloshe, bati bakutwasa bangene esizibeni babone izinto ngapantsi kwamanzi, bafunde bona konke ukulumka.

and the body is inclined to be hairy. He has a beautiful house under the reach of the river with many apartments. It seems he likes to annoy people ; if he calls a man, that man jumps up and runs and goes to throw himself into the river, and never appears again ; though he calls him when asleep he will arise. But he may be saved if his friends see him running and consider that the man is called by *Tikoloshe* and hasten and throw stones first into the water ; he may throw them himself if he remembers, but he generally gets up and throws himself through fright into the water. At other times Hili sports, when people are away from their houses, and takes their goods such as baskets, and leaves them at the sides of the river or near the bush, or near the kraal. And when people are crossing a river if Hili is sitting on a stone, he calls one by name, and if that man should inadvertently look round, he attracts him to himself and disappears with him in the water. The witch-doctors get wisdom from the *Tikoloshe*, and when they begin to be inspired they go into the river and see things under the water, and learn there all wisdom.

UXAM.

UXam usisicaka sento zonke zomlambo angabulawa nangamakwenkwe kungabi nanto. Yinto etunywa ubulongo bokusinda nezinto ekusetyenzwa ngazo.

U-SUNGATSHU NE-CANTI.

Wati u-Sungatshu wafuna ubusi, watabata uluti lunembaxa, wafaka emngxunyeni, weva into eshukumayo pakati. Wanyanzela u-Sungatshu, yakalima lonto kakulu, wabaleka u-Sungatshu. Wati washukuma kakulu umhlaba namawa njengokududuma. Wazimela pantsi kwamatye u-sungatshu, walunguza wabona intonga emaweni ijinga ngokwayo. U-Sungatshu wazimela ixesha (umgama) elikulu wakangela pezulu, wabona intonga iyajinga. Yawa intonga emanzini tyumba! yayeka lonto ibigquma, wasuka wemka u-Sungatshu, waba nalomntu u-Sumkosi obehamba naye, U-Sumkosi wati, yinto nina? Wati u-Sungatshu Andazi. Bagoduka ke. Bafika ekaya, baxelela abantu. Bati abantu, Au! lendawo iyi-Canti, kwangena isikuhlane emehlweni emntwini. Wahamba no-Sumkosi wafuna amagqira. Zafa inkomo zika-Sungatshu zati tu! inkomo zonke. Bateta abantu bonke "licanti! lonto lilo ke! Inkomo zonke zipelile." Amagqira atshisa pakati ebuhlanti

THE GUANA.

The Guana is the servant of all things (spirits) of the river. He may be killed even by the boys and no harm (follows). (He) is a thing sent (to fetch) dung for smearing, and things to work with.

SUNGATSHU AND ICANTI.

Sungatshu sought honey; he took a forked stick and thrust it into a hole, and felt a thing moving inside. Sungatshu pushed harder, that thing cried out loud, and Sungatshu ran. And the earth quaked and the cliffs like thunder. Sungatshu hid himself underneath the rocks, he peeped and saw the stick in the cliffs swinging of itself. Sungatshu hid himself a long time, then he looked up and saw the stick swinging: The stick fell into the water (tyumba!) splash! and the thing which made the noise ceased. Then Sungatshu went away, he was with that man, Sumkosi, who walked with him. Sumkosi said, "What is it?" Sungatshu said, "I do not know," So they went home. They came to (their) home, and told the people. The people said, O, this thing is the *Canti*. There entered a disease into a person's eyes. He went with Sumkosi and sought doctors. The cattle of Sungatshu died, all were done! all the cattle. All the people said "It is

axhela enye inkomo, ayenza idini lecanti. Emveni kweminyaka mihlanu u-Sungatshu watabata inkomo ezinninzi, waquba ezintatu ukusa emlanjeni, waxhela ennye, ekuqaleni wafaka emanzini itambo lentsimbi emhlope, emveni kwoko wafaka innyama yenkomo. Bagoduka ke abantu abasenzayo inkomo emanzini. Emveni kwoko akuko'nto imbi no-Sungatshu.

the *Canti*, this thing is it now! All the cattle are ended!" The doctors burnt in the kraal and killed one cow, and made a sacrifice to the *Canti*. After five years Sungatshu took many cattle and drove three to the river and killed one; first he put into the water a bone made of white beads, and after that he put in the flesh of the cow. So the people went home who put the cow in the water. After that Sungatshu had no misfortune.

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