



**KAFFIR
(XHOSA)
FOLK-LORE**

GEORGE MCCALL THEAL

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(XHOSA)
FOLK-LORE**

A SELECTION FROM THE TRADITIONAL TALES CURRENT AMONG THE
PEOPLE LIVING ON THE EASTERN BORDER OF THE CAPE COLONY.
WITH COPIOUS EXPLANATORY NOTES.

**BY
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1886

Kaffir (Xhosa) Folk-Lore By George McCall Theal.

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CONTENTS

Preface

Introductory Chapter Regarding The Kaffirs

Story Of The Bird That Made Milk. 1

The Story Of The Bird That Made Milk. 2

The Story Of Five Heads

The Story Of Tangalimlibo

Story Of The Girl Who Disregarded The Custom Of Ntonjane

The Story Of Simbukumbukwana

The Story Of Sikulume

The Story Of Hlakanyana

The Story Of Demane And Demazana

The Runaway Children; Or, The Wonderful Feather

Story Of Ironside And His Sister

Story Of The Cannibal's Wonderful Bird

The Story Of The Cannibal Mother And Her Children

Story Of The Girl And The Mbulu

The Story Of Mbulukazi

The Story Of Long Snake

The Story Of Kenkebe

Another Story Of Kenkebe

Story Of The Wonderful Horns

The Story Of The Glutton

Story Of The Great Chief Of The Animals

Story Of The Hare

Story Of Lion And Little Jackal

Proverbs And Figurative Expressions

Notes

one of them, or he may keep it himself. One is then selected to guess in whose possession it is.²

The last of the Kaffir indoor games is called Cumbelele. Three or four children stand with their closed hands on top of each other, so as to form a column, They sing "Cumbelele. cumbelele, pang-alala," and at the last *la* they draw their hands back sharply, each one pinching with his thumb nail the hand above.

Toys, as playthings, are few in number. Bows and arrows are sometimes seen, but generally boys prefer an imitation assagai.

The nodiwu is a piece of wood about six or eight inches long, an inch and a half or two inches wide, and an eighth or a quarter of an inch thick in the middle. Towards the edges it is beveled off, so that the surface is convex, or consists of two inclined planes. At one end it has a thong attached to it by which it is whirled rapidly round. The other end of the thong is usually fastened to a small round piece of wood used as a handle. The nodiwu, when whirled round gives forth a noise that can be heard at a considerable distance. Besides the use which it is put to by the lads, when a little child is crying inside a hut its mother or nurse will sometimes get a boy to make a noise with a nodiwu outside, and then induce the child to be still by pretending that a monster is coming to devour it. There is a kind of superstition connected with the nodiwu, that playing with it invites a gale of wind. Men will, on this account, often prevent boys from using it when they desire calm weather for any purpose. This superstition is identical with that which prevents many sailors from whistling at sea.

I have greatly reduced this story in bulk by leaving out endless repetitions of exactly the same trick, but performed upon different individuals or animals. In all other respects it is complete. The word Hlakanyana means the little deceiver.

THE STORY OF DEMANE AND DEMAZANA.

² A Kaffir who went with the mission party from Lovedale to Lake Nyassa, and remained there several years, informs me that he found the Imfumba the commonest game of the children in that part of Africa. When he had learned the language of the people there, he was surprised to hear many of the common Kaffir folklore stories told nearly as he had heard them related by Gaka women when he was a boy.

