

BIRD-LORE OF THE EASTERN CAPE PROVINCE

BY

REV. ROBERT GODFREY, M.A.

" Bantu Studies "

Monograph Series, No. 2



JOHANNESBURG
WITWATERSRAND UNIVERSITY PRESS

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TO THE MEMORY
OF
JOHN HENDERSON SOGA
AN ARDENT FELLOW-NATURALIST
AND
GENEROUS CO-WORKER
THIS VOLUME
IS
AFFECTIONATELY DEDICATED.

*Published with the aid of a grant from the Inter-University Committee for African
Studies and Research.*

PREFACE

My interest in bird-lore began in my own home in Scotland, and was fostered by the opportunities that came to me in my wanderings about my native land. On my arrival in South Africa in 1907, it was further quickened by the prospect of gathering much new material in a propitious field.

My first fellow-workers in the fascinating study of Native bird-lore were the daughters of my predecessor at Pirie, Dr. Bryce Ross, and his grandson Mr. John Ross. In addition, a little army of school-boys gathered birds for me, supplying the Native names, as far as they knew them, for the specimens they brought.

In 1910, after lecturing at St. Matthew's on our local birds, I was made adjudicator in an essay-competition on the subject, and through these essays had my knowledge considerably extended.

My further experience, at Somerville and Blythwood, and my growing correspondence, enabled me to add steadily to my material; and in 1929 came a great opportunity for unifying my results. Prizes were offered by Mr. McIlwraith, M.P., Port Elizabeth, for Essays on Birds, to be written by Native children in Transkei schools, and I was asked by Mr. Bennie, Chief Inspector of Native Education, to act as adjudicator. These essays enabled me to collate the various dialectic names and to determine with confidence most of the species named. They also brought many more items of bird-lore to light; but they left me with a large residuum of material, mainly in the form of unidentified names.

Much of the material in this book has already appeared, in somewhat disjointed form, in the columns of the *Blythwood Review*. It is now set out in order, following the classification given in Dr. Austin Roberts' *The Birds of South Africa*, 1940.

My thanks are due to Miss Stormont for help received in the preparation of the MS. for the Press.

24 May, 1941.

ROBERT GODFREY.

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CHAPTER I

INTRODUCTION

Birds in general.

Before dealing with specific birds in their scientific order, it may be as well to gather together those Native proverbs that draw their inspiration and value from bird life in general. Such proverbs refer to the possession of feathers or of wings, to moulting, to nest-building and to egg-hatching.

Indoda engenazintsiba, lit. a man without quill-feathers, i.e. a poor man.

Uneentsiba, lit. he has quill-feathers, i.e. he is well off, he can afford to spend money.

Simile iintsiba, lit. we have grown our quill-feathers again, i.e. we are reviving (after a time of hunger, sickness or sorrow).

Akukho ntaka inokubaba ngephiko elinye, lit. no bird can fly with one wing only ; i.e. every cause has two sides. Compare Latin : *audi alteram partem*, hear the other side.

Enye intaka yaakha ngoboya benye (or, *ngeentsiba zenye*), lit. one bird builds with another bird's down (or, feathers).

This proverb may have a good meaning, implying that a man rises in life with the help of others ; we are interdependent. Or, it may have a sinister meaning, as when applied to a minister building up his congregation with members from other churches.

Intaka ayaakhi ngoboya bezinye, lit. a bird does not build with other birds' feathers. This is the complement of the previous proverb, emphasising the need of individual effort. " Let every tub stand on its own bottom."

Kungaf' intaka enkulu, amaqanda aya bolu, lit. if the old bird dies, the eggs go bad ; i.e. when the head of the kraal is gone, everything goes wrong. Among the further implications of the proverb is : children must not expect all the food.

Ndiya kukubambela intaka ekufiyayo, lit. I shall catch for you the bird that is leaving you, i.e. I shall perhaps have the opportunity of assisting you in time of trouble ; I shall help you to get that much-coveted object which is beyond your own reach. (W. W. Roberts).

Unentaka yokuzigqatsa, lit. he has a bird to urge him along, i.e. he has an impelling motive to advance ; he is spurred by ambition (Rev. J. H. Soga, in *AmaXosa*, p. 347).

The Lightning-bird.

A place of its own must be given to the purely imaginary Lightning-bird which, though unknown to ornithological science, looms largely in the minds of the Native people, and which, under the names of *impundulu* and *intakezulu*, is known throughout the Native area.

This awesome bird is described as follows :

Impundulu yintaka emhlophe, enamaphiko abomvu neencondo ezibomvu. Kuthiwa ke, xa kududuma, sukuba impundulu igwabisa amaphiko ayo abomvu. Akukho mpundulu inokugwaba kude kuphume amakhowa. Le ntaka itya abantu, ifunxa igazi labo, bafe.

[The lightning-bird is a white bird, with red wings and red shanks. When it is thundering, people say the lightning-bird is clattering with its red wings. No lightning-bird can clapper till the large mushrooms appear. This bird preys on people, sucking their blood, so that they die.]

From a manuscript in our hands of the late Rev. D. Doig Young of Main, near Blythswood, we transcribe the following account of *impundulu* :

“ This is supposed to be the spirit of the dark cloud, and assumes the shape of a bird. The flapping of its wings causes the thunder, and the lightning is produced by this bird rushing through the air to deposit its eggs in the ground. When a place is struck by lightning, the Native doctor is called in ; and, going through certain incantations, he pretends to discover, take away, and destroy the deadly eggs.

“ This idea of a bird also explains why the Natives, during a thunder-storm, shoot their assegais into the air. They hope by so doing to kill *impundulu*, and so prevent its reaching the ground.

“ One Sunday, when one of my evangelists was itinerating among the kraals, a man, at whose place there was great excitement, said to the evangelist :—‘ You needn’t preach to us to-day, for the doctor here has shewn us our god,—whereas you cannot shew us yours !’ He was shewing the people the head of a large black bird—likely that of the wild turkey (i.e. ground hornbill—R.G.) !

“ *Impundulu* is also supposed to carry off children. We had not been many days at Main, when one Saturday a woman came and asked us to take her sister’s baby of eight days old, so as to save him from *impundulu*. Another woman, that happened to be present at the time, bade Mrs. Young not to take the child ; for, should we do so, *impundulu* would be so angry that he would call for either our own child, or for myself, and whoever was called would die !

“ Some years thereafter a Native doctress, who often came to see us, brought a girl, who was said to be always seeing *impundulu*, and who was staying with the doctress to be cured, so that we might be shewn the said

spirit and so become convinced of its existence ! We were taken outside and the girl pointed to some *alto-cumulus* clouds ! The complaint from which the poor girl was suffering, we would call hysteria ! ”

Mr. W. W. Roberts provides me with two personal incidents connected with this same mysterious bird. He heard its name *intakezulu* given by a Native to a Wandering Albatross, washed up at the Xorja (in litt. 13/9/1923) ; and ten years afterwards a “ Native chemist,” who was being questioned on the matter, produced from his collection of curiosities the head and bill of a large marine bird which he definitely stated to be *intakezulu*. The bird’s lower mandible protruded slightly beyond the upper and fitted like a sheath round the sides of the upper, somewhat penguin-like. The bird was not known to Mr. Roberts, who pleaded in vain with its owner to lend it to him for purposes of identification.

A person who has been struck by lightning and has recovered must not be asked to kill a fowl, for the fowl—being of *impundulu*’s kindred—might be avenged by *impundulu* on the person concerned.

Certain women are believed to have an *impundulu* which they have inherited from an ancestor and which they can send on nefarious errands for others’ hurt.

As *impundulu* is believed to be fond of milk, the witch-doctor prepares for it a bowl of milk containing poisonous herbs, that, when the bird drinks thereof, it may die.

When a person is putting up blood or when his nose is bleeding, it is said of him : *wanyiswa yimpundulu*, he has been sucked by *impundulu*.

During the discussion on Consumption at the 1937 Bunga meeting, the councillor from Libode informed the gathering that, in West Pondoland, this dread disease went by the name of *impundulu*. “ It is a disease that is incurable. It is stated that the breath of these people has been sucked by *impundulu*. When one suffers from the disease, that person is taken away and hidden at another kraal, so that *impundulu* might not see that person, and that sufferer infects the people at the kraal he has been taken to.”

This strange creature figures in the proverb :

Ubambis’ ithole lempundulu, lit. he has caught the chicken of *impundulu*, i.e. he has made a wonderful stroke of luck, he is well pleased with his good fortune. Compare Eng.—He has found a mare’s nest.

A Pirie Incident.

On the morning of 20 March, 1914, a number of children appeared at my door with a Cattle Egret in their hands. This beautiful bird, in spotless white plumage, had in passing over Pirie descended towards the

huts and, settling on a garden post, had fallen to a Native's gun. At my call the gunner came to recount the story and had hardly finished before the headman arrived on the scene. The latter reported that one of the mission-land huts had been struck by lightning and that two women from Emdizeni had been killed.

The story of both occurrences spread like wildfire ; and, from the curious coincidence, those of a superstitious turn of mind drew the inference that the white stranger, so ignominiously slaughtered in a strange land, was none other than the lightning-bird and that the unfortunate Native who had shot it would sooner or later pay the penalty with his life.

While I was still at work on the egret, the District surgeon, Dr. Chute, arrived and together we went off to the scene of the tragedy. On the way he detailed to me what had happened at his last lightning-case, at Jaftas, where a boy and a sheep had been killed. The people had been doctored by an old blind man, who, with an assegai in his hand, stepped over the sheep and thrust his assegai into it ; he then cut off its lips and its eyelids, and, roasting these to a cinder on a pan over a fire, he proceeded to scarify himself with the assegai and to rub the burnt ashes into the cuts. He then scarified each person in turn and rubbed the ashes into their cuts.

I had just learned that the occupant of the burnt hut was a lightning doctress and I expected in consequence to find some ritual in progress on our arrival.

There was no mistaking the destructive power of the lightning. Only the mud wall of the hut was standing and even that was scorched, while round its base lay the charred remains of the thatch. Near the door of the hut, outside, lay the two dead women, each under a blanket, and on the east side of the hut had been dug close to the wall a grave sufficiently broad to allow of the two bodies being laid side by side.

The Field-cornet was taking down the doctress' deposition when we arrived. She and a girl Nomqopo had been sitting near the door of the hut inside, and a woman Nofasi with a younger woman had been sitting on the opposite side of the hut. Entering by the door the lightning had separated the two women there, killing Nomqopo, and, traversing the hut, killed Nofasi and set fire to the hut as it passed out. The doctress had immediately applied the Native remedy tried in such cases but had failed to restore the two women. As by this time the hut was burning, the bodies were pulled outside.

The Field-cornet informed us that the people had already been doctored before our appearance. Close to the burnt hut was another whose wattle roof was still unthatched. Into this the doctress retired and through the open roof she could be seen at work with her medicines.

She had two different kinds of plants, one of which was sneezewood, which she was trimming in readiness for further operations.

No coffins had been made, and it was clear that none were to be made. The District surgeon went off, and the Field-cornet waited on with me for the arrival of the Police, as required by law. The cold drove us to shelter under the lee of a hut, and here one of the friends of the dead women, rendered talkative through liquor, told us that the elder woman had brought the girl to be treated by the doctress.

On the arrival of a policeman, a last look was taken at the bodies. Each woman was then wrapped up in her blanket. An intoxicated man got into the grave and kept shouting directions, till he was ordered out; his successor in the grave was just as bad, and the two kept talking at each other.

Meanwhile the doctress, clad in a white blanket and with her medicine-bag hanging from her neck, busied herself in bringing the twigs which she had been trimming and in dropping them in the grave. A little below the hut had been lying some chopped branches of *intsihlo*; these, with the aid of a red woman, she trimmed and brought by instalments to the grave. The two bodies were laid side by side; the girl's bag was put at her head; the woman's seemed to be bound inside her blanket. *Intsihlo*-twigs were then scattered all over the corpses.

I was in a perfect quandary, not knowing what to do. I gave out the hymn "*Yinto eyoyikekayo*," whilst the doctress still circumambulated the grave, dropping in her twigs. She went about her business with an absent-minded look, as if detached from the world or suffering from some derangement. I read the parable of the Ten Virgins and prayed.

The filling up began and I waited to see what further might be done. A black goat tied up at hand was evidently intended for the ceremonial close of the proceedings, but no move to kill it was taken during my stay.

Three days later I found the remains of the lightning-struck hut knocked down and arranged in the form of a cone.

The District surgeon and the headman who were with me that day have both passed away, but, as far as I know, the man who shot the egret is still (1928) alive.

CHAPTER II

FLIGHTLESS BIRDS

Ostrich.

Though the name of the Ostrich, *incinifa*, is well-known, there is a strange lack of Xhosa folk-lore regarding the bird. This is all the more surprising in view of the many contacts that must have been made by the Xhosas with the birds in former days, and in view of the references made to ostriches in the available accounts of other tribes.

At the Bushmen caves and shelters in the Transkei, large pieces of ostrich egg-shell are found in conjunction with stone implements; and, at the Bushmen's Rocks on the boundary of Blythswood, an ostrich shell head was obtained by Dr. Laidler in the course of his excavations there in 1932.

On the making of these heads, as Stow tells us, much time and labour must have been expended. The hard shell was boiled and softened in cold water, then cut into small pieces, through which a hole was pierced with a little flint or agate drill; they were then rubbed into small rings like beads and polished. The finished beads were threaded to form a girl's belt, from three to seven inches wide.

The egg-shells served in former days as water-containers. When in the Griqua country Backhouse records, under date of 11 September, 1839, how some Bushwomen and their children came to the fountain for water. "They used ostrich egg-shells," he writes, "for bottles and drinking-vessels; these were furnished with a short neck, formed of some sort of gum." In the same connection, Stow (*Native Races*, pp. 49-50) states that this neck was made of the black wax employed by bees to stop crevices in a hive and adds that the mouth was closed with a plug. "The women could carry a considerable number of these at a time, in a rude kind of net slung across their shoulders; and the shell-bottles when filled were packed away in a cool place ready for use."

From Stow we learn also that "some of the Sculptor tribes used to ornament the surface of these shells in a most elaborate manner, covering them over with etchings of various animals, and sometimes even with hunting and other scenes. The delineations stood out boldly from the white ground, from the engraved lines having been blackened with charcoal or other pigment. Gemsboks, giraffes, gnus, zebras, elands and various kinds of antelopes, lions and serpents, men and women were in many instances engraved upon them with admirable skill."

The method adopted by the Bushman in hunting the quagga and other wild animals, by disguising himself in the skin of an ostrich, is familiar to us from school-books and is described by Stow on pages 84 and 85 of his book.

Ostrich-feathers were used to ornament Basuto shields a hundred years ago. Backhouse, writing under date of 11 July 1839, says that the Basuto "in their combats use shields of a remarkable form, surmounting and balancing them by tall plumes of the black feathers of the ostrich. These plumes are also used in attacking lions, which dare not advance against a number of them stuck into the ground; but the plumes are most serviceable to the herdmen, who, when they wish to leave their cattle, stick one of them into the ground; the cattle are taught to feed and lie down around it, and to regard it as the herdman's representative. The number of feathers required to make one of these plumes is so considerable that one of them is equal in value to an ox."

Jackass Penguin.

For the Penguin, Mr. P. R. King supplies me with the name of *unombombiya*, in use at Mazceppa Bay. Further east, the name given to this bird is *inguza*,—a name furnished by Rev. J. H. Soga and Mr. W. W. Roberts independently.

CHAPTER III

DABCHICK TO EGRETS

The name currently applied to the **Cape Dabchick** *unolwikwiki* attempts to reproduce the trill of the bird. At Tabase the name assumes the form *unolwibili*.

From a different point of view, that of the pot-hunter, the bird is known at the Umtata mouth as *unonyam' embi* (bad meat),—indicating that its flesh is not palatable to the Native. (W. W. Roberts).

A Pondo name for the species, *intloyilisa*, has been given me by Mr. Smith.

The Xhosa name for the **Pelican** is *ingcwangube*, with a final vowel variant *-a*. Rev. Basil Holt informs me that a trading-station and the river adjoining it near Mount Packard, six or seven miles from Coffee Bay, are called *Ngcwanguba*.

The Zulu name is *ifuba* or *ivuba* (Bryant).

To Rev. J. H. Soga I am indebted for the name of the **Malagas**, the southern representative of the gannet or solan goose, *um-* or *i- kholonjane*.

At the Shixini breeding-place, the **White-breasted Cormorant** goes by the name of *ugwidi*. This name continues along the Bomvana-land coast (Rev. J. H. Soga); but at Coffee Bay appears under the cognate form of *ugwiti* (plur. *oogwiti*), with the alternative *igwiti* (plur. *amagwiti*) (W. W. Roberts). In Eastern Pondoland a completely different name *umrwega* is found (W.W.R.).

For this species, Bryant gives with a query the Zulu name *iwonde*; and for the small **Reed Cormorant** the Zulu name of *umphishamanzi*.

For the **Darter** or **Snake Bird** I have received no distinctive Xhosa name. In Zulu it is known as *ieuzi* (Bryant).

Black-headed Heron.

The name *ukhwalimanzi*, in use from the Cis-kei to Flagstaff and north to Qumbu, ought to be, and generally is, reserved for the Black-headed Heron; but it is sometimes used generically to include the grey heron, and is even applied to the finfoot (W. W. Roberts). On the other hand, the black-headed heron has had at the Umtata mouth the name of the white-breasted cormorant, *ugwidi*, transferred to it (Rev. B. Holt); and, in Eastern Pondoland also, it shares with the grey heron the name in use there for the cormorant, *igwiti* (W. W. Roberts).

No Native bird-name illustrates more graphically the state of flux in which a number of bird-names is found to be than *ukhwalimanzi*. There are

at least twenty-four modifications of this standard spelling. Even in the same centre great latitude may be observed in the spelling of the name, as may be witnessed from the fact that in the 1929 essays received from Clarkebury there occurred fifteen variations in spelling. The prefix varies between *u*, *i*, *isi* and *usi* ; and the first half of the stem has the forms of *khwal*-, *khwali*-, *khwalu*-, *khwel*-, *khwela*-, *khweli*-, *khwelu*-, *khol*-, *kholi*-, *kholu*-, and *skhwal*-.

This renowned vermin-killer frequents the dry veld and the reaped maize-fields far more than the river-sides.

Ungayibona ihamba emathafeni ngokuba ifuna iindawo ezineminxhuma, ithi ke isakubona inyoka iyisukele, ibaleke inyoka, iyokungena emnxhunyeneni ; afike naye ukhwalimanzi eme ecaleni komnxhuma, alinde ukuphuma kwayo emnxhunyeneni imane ukuthi nyi ngeliso kancinane. O ! ivele inyoka, isuke le ntaka iyithi gxo entloko (Baziya).

[You may see it on the prowl on the veld looking for spots with holes. As soon as it spies a snake it gives chase and the snake makes off to enter a hole. On reaching the hole, the heron mounts guard beside it waiting for the snake's emergence, peeping now and then into the hole. Out comes the snake, and the heron grips it by the head].

Another Baziya essayist attributes a peculiar precautionary measure to the snake-hunting heron :

Itya inyoka, ethi phambi kokuba iyifambe, iqale ithathe incha iyigqume entloko, ize iyixhele.

[It eats the snake ; but, before it grips the snake, it first covers the latter's head with grass and then kills it].

Other names applied to herons can hardly be regarded as strictly specific. The name *ugilonko*, evidently an attempt to reproduce the *kronk* of the herons has a wide range ; at St. John's it is applied to the grey heron (Rev. B. Holt), and at the Gordon Memorial Mission in Natal it is in use for the black-headed heron.

In the 1929 essays, there appeared in one from Polokong school the name *ikokolofiti*. The same name appeared in a Sesuto essay in the form *kokolofitoe*, which is identified in the Sesuto Dictionary as *Ardea cinerea* (the European, or grey, heron). [During a visit to the Zoutpansberg in 1911, I took down as the Sipedi name for the heron, *hólolohúto*, which was explained to me as meaning "stretched and bent" (in allusion apparently to the folding back of the neck on the shoulders in flight).]

The **Grey Heron** is not commonly differentiated from its smaller relative, the black-headed heron. At the Umtata mouth, however, as Mr. W. W. Roberts and Rev. B. Holt independently assure me, this

species bears the name *ucofuza*. At Elliotdale, it is known as *undofo* (Rev. J. H. Soga), a name found also in a Clarkebury list.

For the **Purple Heron** two names, supplied by Mr. W. W. Roberts from the Umtata mouth, *undofu* and *ucofuza*, are probably both generic. On the Bomvanaland coast, *unocofu* is applied to the black stork (Rev. J. H. Soga).

The **Goliath Heron** occurs so seldom in Kafraria proper, that it bears no distinctive Xhosa name. In Zululand, its names, as given by Bryant, are *unozalizingwenya* or *unozayizingwenya* and *unokhoboyi*. These names may have their definition extended so as to take in other species.

Egrets.

Various species of egrets occur sporadically throughout Eastern Cape Colony, but, so far as is known to me, they lack any distinctive names. At the junction of the Inxu and the Tsitsa they are grouped together as *iingwamza*, a name which elsewhere belongs to the white stork.

In Northern Natal, where the **Cattle Egret** or Tick-bird is a common species, it bears the Zulu name of *ilanda* (Mr. Ian Matheson).

The **Little Egret**, in Zulu, is called *u-* or *i-ngekle* (Bryant).

As egrets are superficially so much alike, their names, like those of herons, tend to be used generically.

Red-necked Little Bittern.

One of these birds, with the name *ihafe* attached, was sent to me by Mr. Viedge of Tabase. At a later date Mr. Viedge expressed to me his doubts over the association of the name *ihafe* with the species he had sent me and thought *ihafe* was really the Ethiopian snipe.

CHAPTER IV

THE HAMMERHEAD

The Xhosa name for the Hammerhead *uqhimngqofe* is in use in the Cis-kei and also about Clarkebury in the Transkei. The name *uthekwane* by which the bird is known to Fingos and Zulus, is that commonly heard in the Transkei and in Pondoland. Of this name a number of modifications are found in different districts ; at Ceru-Bawa, Kentani and Bokuveni, the form is *uthekwana* ; among the Baca, it is modified to *utsekwane* ; and at Clarkebury it is heard, along with the two forms *uthekwane* and *uthekwana*, in the form *utsekwana*.

The name *uthekwane* has passed into common parlance to describe a colour like that of the bird :

Ungeva umfazi ethenga iqhiya emdaka athi : ndiphe uthekwane, oyiqhiya exela umbala wayo.

[You may hear a woman, in buying a dark head-kerchief say, " Give me a *thekwane*," that is to say, one of the same colour as the bird.]

The Hammerhead and its Crest.

The hammerhead has caught the imagination of the Native people from its habit of remaining for hours at the edge of a pool, where it is supposed to be admiring itself in the water and inwardly commenting on its personal appearance. The monologue which the bird is supposed to be carrying on generally centres round its crest, but is expressed in various ways :

Ndimhle ngapha, ndimbi ngapha, ndoniwe yile ndawo or yile nkobonkobo.

[I am pretty on this side (looking at its face), I am ugly on this side (looking at the back of its head), I am quite spoiled by this affair (referring to its crest)].

Ndimhle ngapha, ndimbi ngapha, ndingqongqozi ngapha.

Ndimhle ngapha, ndimbi ngapha, kodwa nge ndimhle ndonke [but would that I were wholly pretty !], *ndoniwe yile ndawo.*

Ndimhle ngapha, ngaphandle kwesi sikhulu sindomileyo.

[I am quite pretty on this side, except for this tuft which spoils me.]

Ndimbi ngapha, ndenziwe yile ndawo ; le ndawo ayitfoyo lingantfo eli ; kukho inkolo yokuba ubuthi sakhe buhlala kulo.

[I am ugly on this side, on account of this affair. The " affair " he

talks about is his crest. There is a superstitious belief that he keeps his bewitching-matter there.]

From Emfundisweni comes the following variation :

Ungafika izibeka amacula emlanjeni, ihlamba, ngokungathi ithi : eli cala alivasekanga, eli livasekile.

[He looks at himself in the river, first on one side then on the other, washing and apparently saying : " This side is not washed ; this other side is washed."]

From this Native interpretation of the bird's actions by a pool comes the sarcastic application of the name *Thekwane* to a person who keeps admiring himself in the looking-glass :

Yiyo loo nto kuthiwa emntwini xana ezikhangela esipilini ixefa lide, kuthiwe " nguthekwane."

[This is why it is said of a person who keeps staring at himself for a long time in the mirror : He is just a *Thekwane*.]

The vain conceited action of the hammerhead by the pool is also interpreted proverbially as implying that " the eye that sees everything else doesn't see itself."

The Nest of the Hammerhead.

The hammerhead has also caught the Native imagination by the bulkiness of its nest, the materials of which would fairly well fill a Scotch-cart, and the inside of which is supposed—by those who never examine it—to be so wondrously laid out.

Indlu yakhe idloko-dloko ngaphandle, kodwa ngaphakathi intle, kuba uya yityabeka ngodaka. Amagumbi endlu kathekwane mathathu. Elinye igumbi limdaka, kuba kulapho kudlekva khona amasele, ungafika amathambo ethe saa. Elinye igumbi lihle, kulapho azalela khona amaqanda akhe ; ungafika kukho indawo ethambileyo nje ngomqamelo ubone kuyo amaqanda akhe amathathu. Elinye igumbi uhlala kulo emini.

[Externally, its nest is a ragged-looking structure, but internally it is quite nice, for the bird plasters it with mud. There are three rooms. One is dirty, for there the frogs are eaten and you may see bones scattered all about. The second is fair to behold ; it is the hatching-chamber ; there, on a soft place like a pillow, you may see the three eggs lying. The third room is occupied during the day.]

The three rooms are described more tersely by another essayist :

Elokuqala lincholile linathambo ; elesifini lelokuqutha ; elesithathu lihle kakhulu, kulapho azalela khona amaqanda.

[The first room is defiled, with bones ; the second is the sitting-room ; the third, very fair to behold, is the hatching-chamber.]

The Pillow.

The "wooden pillow" figures as a unique piece of furniture inside the large nest.

Ngaphakathi kwendlwane yayo, kukho umqamelo wokhuni eqamela ngalo.

[Inside its nest is a pillow of wood on which the bird rests its head.]

Inomqamelo iqamela ngawo, loo mqamelo wenziwe ngezinti nezigaga. Xa iqamela, iqamela ngomlomo, izinti ezi izibekela okokuba ibothi xa ihleli endlwaneni ivele ngentloko emnyango, ikwazi ukubona ngaphandle. Le nto yenza umqamelo kungenxa yokuba indlwane yayo inkulu.

[It has a pillow made of sticks, and on this it rests. When resting, it rests on its bill, so arranging the sticks that when in the nest it has its head looking out at the door so that it is able to see outside. The reason why it makes the pillow is because its nest is big.]

Why is such a big nest needed?

A gorge containing a hammerhead's nest may have assigned to it the name *kwaThekwane* (at the hammerhead's home). The bird's nesting-place is also playfully referred to as *efukufukwini* (at the rubbish-heap).

Why should the hammerhead require a nest out of all proportion to its size? The correct answer to such a question remains a mystery, which may yet be solved through patient study of the bird; but, meanwhile, the Native belief may be given. The nest is regarded as a storage-chamber for food or for discarded bones.

Ithi xa isaakha ibambe amasele abe maninzi iwaheke endlwaneni ide iyigqibe indlwane isenza loo nto. Ithi xa izalela ingaphumi endlwini idle la masele ibiwaqokelela, inkunzi nayo ithi emini ibambe amasele ing awadli iwase emazini. Inkunzi ilala ndawonye nemazi.

[When building, it catches many frogs and puts them in the nest, and, until it has finished the nest, it keeps on doing so. Then, when incubating, it does not go out of the nest, it lives on the frogs it has gathered. The male also during the daytime catches frogs; it does not eat them but brings them to the female. The pair of birds sleep together.]

Uthekwane ulixelegu kakhulu, kanga ngokuba ukuba ufumene nokuba ngunonkala uya kuthi akugqiba ukumtya aphose amathambo egumbini awajiyi apho.

[The hammerhead is such a slut that if it finds even a crab it will, after having finished eating it, put the bones in the room and leave them there.]

The Hammerhead as a Wizard.

Although the nest is occasionally deliberately set on fire and burned, it is usually immune from the Native boys. From what cause does the bird secure this immunity for its home? Undoubtedly from its being held in awe as a wizard. In carrying off nesting-material from the Native huts, it is believed to be acting in the same way as a wizard, who must get hold of something belonging to the person he means to harm before he has any power to harm him, and who deliberately gets hold of a person's hair or spittle or other such thing, that through the possession thereof he may effect his nefarious purposes.

Yintaka engumthakathi, iinwele zabantu uya zithabatha, aakhe ngazo.

[The hammerhead is a wizard; it takes human hair and uses it in building its nest.]

Ngaphakathi, indlu yakhe intle ngokwenene, yaakhiwe ngodaka. Kuthi ekuheni kugqityiwe ngodaka, isuke le ntaka ihambe ifuna iintsiba noboya emizini. Kuthi yakuza ifikile ekhaya izokufuna iintsiba ezithambileyo zenkuku, uve abantu beqala bephunguza besithi:—"naanku uthekwane intaka yamagqwira; yigxotheni; kukho omnye wafakuthi osel' efuna ukusithakatha bucala." Le ntaka ayifane ihambe ekhaya; ixela ububi; yintaka ezikhola kunene.

[Inside, its nest is truly beautiful, built of mud. When the mud portion is finished, the bird goes about among the kraals, looking for feathers and wool. When it comes to our home seeking soft hen-feathers, you will hear the people saying as they look from side to side:—"Here's Thekwane, the bird of the wizards! Drive it off! It is going to bewitch one of us secretly!" It does not come to our home without a reason. It is predicting evil. It is a highly conceited bird.]

In the event of the nest being destroyed, the bird is represented as mourning:

Mhla amakhwenkwe ayichithileyo loo ndlu ikhala kalusizi. Bathi sukuza isithi:—"ndohlala phi na mna, ndohlala phi? Ndone ni na, bafo ndini? Ndone ni na? Ndizihlalela nje apha. Ezenu zichithwa ndim na?"

[When the boys destroy the nest, it calls mournfully. 'They say it cries:—"Where am I to live? Where am I to live? What harm have I done, fellows? What harm have I done? That was just my dwelling-place. Have I destroyed yours?"']

The Vengeance of the Hammerhead.

The bird does not, however, content itself with mourning; it proceeds to take vengeance.

Ukuba ukhe wadiliza indlu yayo, uya kufona se kusibekela kwa ngoko iman' ukukhala, ukuba uthe wabalekela endlwini iza kufika ihlale phezu kwendlu ikhala ude ubethwe lizulu, ize imke.

[If you destroy its nest, you will see the sky overcast on the spot as the bird keeps on calling ; and, if you run into the hut for refuge, it will sit on the roof and call till you are struck by lightning, and then it will go away.]

From Mount Frere also comes the story that, when the young are taken, there will be a thunderstorm that same day. The same belief is held at Emfundisweni.

Ukuba kukho umntu oyichithileyo, kuba kho iindudumo ezinkulu ngaloo mini.

[If a person destroys its nest, great thunderstorms take place that very day.]

Vengeance may also be taken in another fashion.

Uthi xa afumene umntu esona indlwane yakhe, anxhame kanga ngokuba ngelinye ixefa unxhama azule phezu komntu, amt/shekele entloko kwa ngoko umntu afe.

[When it has found a person destroying its nest it speedily (seeks vengeance) ; sometimes it hovers over the spoiler and lets its droppings fall on his head, thus ensuring his instant death.]

At Pirie, the person who harries the nest is condemned to be a silly and homeless wanderer.

The Hammerhead as a Sacred Bird.

Naturally the bird itself, as well as its nest, is sacred. Dire vengeance follows the man who kills it.

Yintaka engabethwayo. Xa kube kho umntu oyibethileyo, kufuneka anyangwe kwa ngoko, esagqiba nje ukuyibetha. Kufuneka afunelwe igqira lokuba ma limphe amayeza. Ukuba khona ukhe wayekwa uya kufa kwa ngoko. Loo ntaka ongathi xa uyibekile uthi :—" hayi, akukho ntaka ilunge nje ngayo !" Kanti cha akukho nto iyiyo. Ilunge nje apha ngaphandle.

[It is not a bird at which boys throw their sticks. If anyone hits it (and harms it) with a stick, he must at once be "doctored," immediately after striking it. A witch-doctor must be found for him to give him medicine. If he is left alone, he will die at once. This is a bird about which you might say on looking at it :—" There is no bird so good as this !" But in reality there's no such thing. It is good only in its outward appearance.]

Or again :

Asiyibethi le ntaka, kuba ukhe wayibetha yafa, uya kukhuthuka iintwele ube yinkqayi.

[We do not throw our sticks at this bird, for, should you chance to knock it down dead, you will lose all your hair and become a bald-head.]

The same fate is in store for the boy who touches the nest ; the owner comes and cuts off his hair and bewitches him.

Even an unsuccessful attempt on its life may be fatal to the assailant :

Kuthiwa ukuba le ntaka unokuyibetha ingafi kuthiwa nguwe onokufa.

[It is said that if you can hit this bird without its dying, it is you who will die.]

Yet there are those who, under provocation of its remaining fearlessly where it is as they pass by and obsessed by the fear of being bewitched by a bird of such unusual habits, will venture to kill it. In Blythwood, a hammerhead with a broken wing was once brought to me ; it had paid this penalty through neglecting to budge out of the way of a superstitious passer-by.

The Hammerhead as a Rain-bird.

The hammerhead is classed with the ground hornbill (*intsikizi*) as a rain-bird (*yintaka yemvula*), and, like the latter species, is believed to foretell rain by its cry :

Iya sixelela xa kuza kuna, iya khala xa iza kuna.

[It tells us when it is going to rain, it calls when it is about to rain.]

Ungayiva mhla kubuleleyo ikhala, ukhe wayiva isenje njalo, kuza kunetha enkulu imvula.

[When there is drought, you may hear it calling ; and, should you chance to hear it so calling, (know that) there is going to be a heavy downpour.]

The cry is interpreted as : *koma, koma, kwathi kere kere*

[It's dry ! it's dry ! the ground is hard !] ; and is believed to be uttered when the sun is excessively hot and the rain is scarce.

Kere kere is an attempt to imitate the trilling cry, which is otherwise rendered as : *ke ke ke kikikiri ri ri kikikiri*.

The bird may therefore be used, as *intsikizi* is used, as a charm to break the drought :

Asiyityi thina, kodwa siya yizingela siyifake emanzini, sifuna ine imvula ; ayinakuze iyeke ukuna de siyikhuphe emanzini.

[We do not eat the bird, but we hunt it down and put it in the water, as we want rain ; it will not stop raining until we take it out of the water.]

Another method of using the rain-bird effectively was revealed in a St. Matthew's essay of 1910. In time of drought, the boys kill one of these birds, tie a string round its legs and hang it head downwards on a

tree. This inspires in the old people great hope of seeing the drought speedily break.

The Hammerhead as a Bird of Omen.

It will not be wondered at, after all that has been said regarding this bird, that the hammerhead is a bird of evil omen, especially if it flies over a hut or settles upon it.

*Le ntaka ayithandi kudlula phezu komz*1*i, okoku*2*ba ikhe yadlula phezu komz*1*i, ngaba kukho into eza kwehla.*

[It is not its own wish to fly over a Native village, so that, if it should do so, something is likely to happen.]

*Yintaka yamafwa, ku*2*ba ithi xa ikhe yazula phezu komz*1*i, kwazeke uku*2*ba kuza kuhla into embi.*

[It is a bird that brings ill-luck, for, should it hover above a village, something evil is about to befall you.]

*Uku*2*ba uthe wahlala phezu kwendlu emz ini, ku*2*ba kukho into embi eza kuhla kuloo mz i.*

[If it settles on the roof of a hut, something terrible is sure to happen in that village.]

*Uku*2*ba ihambe phezu komz*1*i, kuza ku*2*ba kho into embi. Umz*1*i ma unyangwe. Baya t*1*ho nakule ntaka uku*2*ba ngeyobugqwisa.*

[If it passes in flight over a village, some mishap will follow. The village must be doctored. They also say even about this bird that it is one of the bewitching birds.]

Mrs. Young, of Main Mission, told me (in November 1910) that in her district, if a hammerhead settled on a hut, an ox had to be sacrificed to avert death.

If a person wishes to turn a hammerhead out of the course which it is evidently taking and which he does not wish it to take, he shouts after it : *unukiwe ngapho, thekwane !* [You are smelt out over there, Thekwane] or *akunywa ngapho, thekwane !* [That's not the place for going aside !]

About Emgwali a curious oath is in use :

*Ndifunga uqhinnqo*2*je engendanga !*

[I swear by the hammerhead that has never been married !]

CHAPTER V

STORKS TO DUCKS

White Stork.

The White Stork rejoices in a large number of local or tribal names, but is usually recognisable—throughout the Cis-kei and across the Transkei to Kentani and north to Matatiele—under the name of *ingwamza*. On this name, moreover, some of the local names seem to be based or shew a root-relation with it. The name in use about Mjilo, in Victoria East, *ingwangwane*, exemplifies this. Another name *ingodomza*, supplied by Mr. W. T. Brownlee, is regarded by him as a corruption of *ingwamza*. The Nqamakwe name *umgodoziya*, which appears also in a Clarkebury list and in two lists from Polokong, Matatiele, takes us a step farther off from the original. (At the junction of the Inxu with the Tsitsa, the name *ingwamza*, not being required for the stork, is applied to the egrets.)

Among the Tembus, the Pondomise and the Pondos, the Stork goes by the name of *unowanga*.

Another name of wide distribution east of the Kei, being heard from the Kei valley to Flagstaff and northwards to Tsolo, is *unowamba*, with the alternative forms *unowambu* and *unowambo*. (This name, like some others, is in a state of flux. In 1921, five of the first-year students at Blythswood used *unowamba* and nine *unowambu*. I tested the 1929 First-year class, and found *unowamba* used by twelve boys, *unowambu* by six, and *unowambo* by four. In the essays received in 1929 from Native schools, this name appeared in lists from eleven centres. With two exceptions, the names from particular centres were uniform, *unowamba* occurring in five, *unowambu* in three, and *unowambo* in one. The exceptional centres were Blythswood and Lamplough, whose pupils are not confined to the immediate neighbourhood; in Blythswood essays the name appeared in all three forms, and in Lamplough essays it appeared as *unowamba* and *unowambu*.)

As referred to under the wattled starling, this name is considered by Mr. W. T. Brownlee to be merely a corruption of *uwambu* (the wattled starling) and to be erroneously applied to the Stork, simply because he too is a locust-eater. In this connection, notice should be taken of the Zulu name for the black-winged pratincole, *uwamba*, another locust-eater.

On the other hand, some of my young essayists refer both this name and *unowanga* to the stork's gait:

Eli gama (unowambo) liveliswa kukuhamba kwakhe, kuba ehamba uthi wambu-wambu.

[This name is derived from the bird's manner of walking, with its head bending in unison with its stride].

Siyibiza ngelo gama (unowangu) ngokuba ithatha isithufa esinga ngonyawo xa ihamba (Emfundisweni).

[We give it this name, for in walking its stride is as much as a foot long.]

In the upper part of the 'Tsitsa basin the name for the stork is *unoye-nge*.

In Natal and Zululand the name is *unogolantethe* (grasshopper-catcher).

The white stork, as seen from a distance, is commonly likened to a girl dressed in a black frock with a white blouse (*fan' ukuba yintombazana enxibe ilokhwe emnyama neblawuzi emhlophe*).

A very noticeable feature during the stay of the storks in South Africa is the variation in the colour of the legs. These, normally red, are in many individuals pure white. The probable explanation is that the birds moult the skin of their legs and then for a season have pure white shanks, but a St. Cuthbert's essayist attributes the change in colour to climatic conditions :

Bathi xa kuanda imilenze ibe bomvu, kuthi xa ku/u/u ibe mhlophe.

[They say that in cold weather the legs are red and in hot weather they are white.]

Two interesting anatomical features come to light in Emfundisweni essays. The stork, so we learn in one of these essays, has two windpipes, which are always full of little creatures; the fat of the stork, it is incidentally added, resembles that of a goose and is useful in guns. The stork, we are told in the other essay, has its eyes so placed that it cannot see straight ahead.

Xa ungqalene naye, akanakho ukukubona, de abe ube waphunguza.

[When you are straight in front of the stork, it cannot see you until it turns its head sideways.]

The coming of the stork is, at Mpukane and probably elsewhere, regarded as presaging drought.

At the mouth of the Xopa river, the **Black Stork** goes by the name of *unocofu* (Rev. J. H. Soga).

Ibises.

The Native names for the **Hadadah** resemble the English in being onomatopœic. The name in current use in Kafraria is *ing'ang'ane*, corresponding to the Sesuto *lengangane*. In Pondoland it assumes the

shorter form *ihaan*. At the Gordon Mission there is, in addition to the name *inkankane* which runs on into Zululand, another name *unongqanga* in use. The latter name takes us away from the onomatopœic versions and introduces us to another line of thought. A fuller name in Zululand *ingqangqamathumba* arises from the belief that "a person who mocks it will break out in abscesses" (Bryant).

The hadadah presents itself at times as a bird of good omen :

Xa ubona amang'ang'ane ekhathaza ngokubabazela apha phezulu, kuza kuBa kho indyebo nje ngalo nyaka ke. (Emfundisweni).

[When the hadadah are continually flying above, they foretell a rich harvest, as happened this year (1929).]

The proverbial saying : *uthathisele amathole eng'ang'ane*, he has taken the hadadah's nestlings (and will consequently be kept mindful of it by the birds' calling after him):—is a quiet way of saying, "He has offended a vindictive man."

The **Bald Ibis** or Wild Turkey bears the Xhosa name of *umcwangele*, and the Zulu one of *umxwagele*.

Its peculiar appearance has led to its name being applied to a man who has no hair on his head : *indoda ingumcwangele* (the man is a bald ibis, he is completely bald.)

In the Transkei two cliffs occupied by this species take their name *eMcwangele* from the bird.

The **Spoonbill** is of such rare occurrence in Kafraria that the absence of a Xhosa name is in no way surprising. Even in Zululand the name occasionally given to the bird *isixula' masele* is only a makeshift, being strictly referable to the black-winged stilt (Bryant).

The **Flamingo** is practically unknown in Kafraria. Round St. Lucia Bay it is known as *ikhokwas*? (Bryant).

Ducks.

Ducks, without discrimination of species, are known as *amadada* throughout Kafraria, Natal and Zululand. In Basutoland occurs the cognate form *letata*. The domestic duck figures in the Xhosa proverb :

Idada lidada kwesalo (isiziba).

[The duck swims in its own pond], which is comparable to the Scotch : The cock craws croosest on his ain midden-tap.

The tame duck, as she waddles about quacking, is supposed to be saying :

IsifuBa sam sithe gaa gaa gaa.

[My breast is too far forward.]

To which her spouse replies :

Usithi tshwe tshwe tshwe.

[You should anoint yourself !]

Geese.

The **Egyptian Goose** bears in Xhosa the name of *ilowe*, a name which, according to Mr. Smith, becomes *ilongwe* in Pondoland.

The Xhosa name for the **Black Spurwing** still eludes me ; the Zulu name, as given by Bryant, is *ihoye*.

The name for the domestic goose *uranisi* is a corruption of the Afrikaans *gans*. It figures in the proverb :

Wandilalisa noyanisi, he made me sleep with a goose, i.e. he made me as comfortable as if I were under a blanket of goose-feathers, so that he might rob me when I slept.

CHAPTER VI

DIURNAL BIRDS OF PREY

Secretary.

Bird-lists from many sources indicate that, throughout its range in Kafraria, the Secretary bears universally the name of *inxhanxhosi*. In many areas it receives the supplementary name of *unobala*, a translation of the English name, with the alternative form (at St. Cuthbert's) of *umabalana*. The kindred nick-name of *unosiba* (Quill-user) appears in a Ncambele list.

The Zulu name is *intungunono* (Woodward).

Vultures.

The **Cape Vulture** occupies a place in the Native imagination beside the ground hornbill, the bateleur and the hammerhead. The vulture is dreaded by the Native boys, who believe it capable of standing against a man in fight and of using its wings as a man does his arms.

The ordinary name *ixhalanga* is in almost universal use throughout the Native area. In lists from Emfundisweni and Polokong, the name given is *idlanga*; towards Tabankulu this appears in the cognate form *ihlanga* (W. W. Roberts). At St. Mark's there is a nickname in use for the bird,—*umbolombini*.

The Chief of the Vultures.

In practically all the essays that describe the vulture, reference is made to the chief (*inkosi*), but in only one essay is his name given,—*isikwangangubo*. Although personally I have never seen this "chief" at a gathering of vultures, I have no doubt but that he is the **Eared, or Black Vulture**.

A Use for its Quill-feathers.

Along the foothills of the Drakensberg, and out as far as Baziya, the Natives keep by them a vulture's quill-feather for use in certain affections of the throat and chest. A remedy is sought for such affections by inserting the feather into the throat and twirling it about to remove all the mucous matter.

Xa sinendawo evundileyo ezifubeni zethu, siya zivasa ngosiba lwayo olude oluxhwithwa ephikweni.

[When we have a "rotten" patch in our chests, we cleanse the latter out with a long quill feather of the vulture.]

The Vulture as a Glutton.

Kwa igama eli—ixhalanga—liya yichaza le ntaka ukuba isisipovu, into efane idle. Hayi ngokufane idle, uthi nokuba umntu ukufanise nayo uvakale usithi undigqibile, kuba le ntaka idla yonke into eyinyama, nokuba se ibolile ayikhathali, idla nje ngokungathi ithi okuya ngaphakathi akubulali. (St. Cuthbert's).

[The very name of *Xhalanga* denotes that this bird is a glutton, that just eats anything. It has no particular choice of meat ; and, if you are likened to a vulture by anyone, you say that person has cursed you. For this bird eats flesh in any condition ; even though the meat be rotten, the bird does not care ; it eats as if declaring that nothing entering its stomach can kill it.]

The Vulture as a Slut.

Yintaka elixelegu, kuba idla ingavasi.

[It is a slovenly bird, for it's not in the habit of washing.]

The Vulture as a Bird of Omen.

Rev. Basil Holt has directed my attention to an incident recorded in the *Benoni City Times*. On a mid-January day, 1926, about five hundred vultures were hovering over Germiston. "The Natives, who watched the birds with the greatest interest, averred that, amongst them, such an assemblage meant war and battle."

Method of Capturing Vultures.

The following device for destroying the vulture hails from an Emfundisweni source :

Bathi abantu, xa befuna ukuyibulala, basike inyama ibe ngumbengo omde nga ngezinyathelo ezithandathu, barubeke ngasesilwaneni esifileyo, ize ke iwulinge ukuzwuginya, ize ke imiwe ifele kwelo qhinga elinjalo.

[When people want to kill the vulture, they cut a long six-foot collop of meat and put it beside the carcase. The vulture tries to swallow it and is choked, yielding up its life by a trick of this kind.]

Their Respect for their Chief.

That which impresses the Native mind most deeply in the vultures' way of life is their respect for their chief. This respect is shown by the way in which they treat him at a carcase.

Ezi ntaka zinembeko kakhulu enkosini yazo.

[Vultures show great respect towards their chief.]

Zifuna ukufela apho inkosi yazo ifela, ziwululamele umthetho wenkosi yazo. Xa kukho isilwanyana esifileyo inkosi ifike ihlale kude namaphakathi ayo, aze amaphakathi wona ayilungisele iindawo ezibetele. Ayiphathi nto

konke esilwanyaneni esifileyo. Athi amaphakathi ayo, akugqiba ukulungiselela inkosi, adedele phaya kude, kuze kutye inkosi, nese lifala ngaloo mini liya kuwubamba umqala walo, xa kusitya umntu omkhulu.

[They seek to die where their chief dies, and they respect the law of their chief. At a carcass, the chief keeps at a distance with his councillors and his councillors prepare the tit-bits for him. He doesn't touch anything of the carcass himself. When the councillors have finished preparing the feast for their chief, they move a good bit off and the chief falls to, and the biggest glutton that day will keep his throat tightly closed so long as the great man is eating.]

One explanation for the vultures' conduct is as follows :

Uya kuze ubone, mhla se kukho into efileyo nokuba lihase zoqala zonke ezinye iintaka ziliqangqulule ukulungiselela inkosi, nje ngokuba ke kusazeka ukuba inkosi ayinakuhlala apho kumdaka, kukhe kut/hayekwe kuqala, zithi zakuba zigqibile zisuke zonke zihlale phaya. Itye inkosi ikhetha-khethe indawa-ndawana ethandwa yiyo, ithi ke isakwenela isuke, zandule ke ngoku ezinye ukutya.

[When there is a carcass, such as a dead horse, all the other vultures begin to tear it open in readiness for the chief ; as it is well known that the chief cannot stay where there is dirt, therefore they first clear the way for him. When they have done so, they settle at a distance. The chief eats, picking out the morsels to his liking. When satisfied, he departs ; and the rest then fall to.]

The method of procedure at a carcass, gathered from many accounts may be detailed as follows. On arriving at the carcass, the vultures first gouge out the eyes (or the eye that has been left by the raven-spy). Then the councillors set to work, breaking a way into the carcass, while the chief waits a little way off. Having successfully breached the carcass, they select tit-bits such as chunks of lung and of intestine, and these they carry to the chief. He then enters the cavity made by the councillors and chooses further tit-bits from liver and lungs for himself. While he is inside, the other vultures stand around in sentry fashion, ready to meet any enemy that may approach. They will defend themselves against man with wings and beak, and will suffer no one to approach while their chief is inside at his repast. After the chief has satisfied his hunger, he emerges ; and the other vultures now enter and get their share. Soon there is nothing left but bones.

Egyptian Vulture.

The Egyptian Vulture bears the Xhosa name of *inkqo*, which would seem to be cognate with *inkqe*, the Zulu name for the Cape vulture. For the Egyptian Vulture, Bryant gives as the Zulu names *unobongoza* and

uphalane ; he implies that this was the species referred to in the phrase currently used in Tshaka's time : *oophalane balambile* (the vultures are hungry), to indicate that the chief had been seized with a fit of blood-thirstiness. These birds were consequently known as *izinyoni zikaShaka* (Tshaka's birds).

That the custom of throwing victims to the vultures was not confined to Tshaka appears from Owen's *Diary*, 1837-38, with extracts from the Zulu interpreter, Mr. H. B. Hully. Hully writes : So often were people put to death (by Dingaan) that the vultures were accustomed to sit round the Great Place, outside the enclosure and also within, without any fear whatever ; and, so soon as a man or woman was pinioned ready to be carried away, the vultures would run and fly on before, in order to be ready for the food which the king prepared so plentifully should be left for them.

Falcons.

Two species of Falcons are distinguished by the Natives,—the Kestrel and the Lanner.

Kestrel.

The various names given to the Kestrel all spring from the same root. The commonest form of the name, in use from the Cis-kei to Pondoland, is *intambanane*, with the variant spellings *intambanana* and *intambanani*. At Herschel and among the Pondomise, this name becomes *uthebe-thebana* ; and in Griqualand East it assumes also the form *umantebe-ntebana*. In a Holy Cross Mission list, the name appears as *unontebana*. The Zulu names *umathebeni* and *umathebe-thebeni* are also akin.

The Native girls love to watch a hovering kestrel ; they think of it as an expert dancer ; and, as soon as they see one hovering, they begin to sing to it and clap their hands, fancying that the bird is encouraged by the music of their song to continue its dance in the sky. The girls' song at Pirie to the hovering kestrel is :

Ntambanane, ndim lowo !

Dancing kestrel, here I am !

In Tembuland I have taken down the following :

Ndandazela ntambanane,

Ngonyam' egqumayo !

Keep hovering, kestrel !

Roaring lion !

A St. Cuthbert's pupil writes :

Uthebe-thebana 'ngumqlobisi wabantwana. Ithi xa ive ingoma ime inanzelise amaphiko, kutl'ho ebantwaneni kube mnandi bakuyibona.

[The kestrel rejoices the hearts of the children. When it hears the singing, it stands (fixed in the sky) fluttering its wings. To the children it is very pleasant when they see the bird (so doing).]

The Champion Dancer.

Rev. Irvine Njoloza says that, from its habit of hovering in the air *intambanane* is held in high esteem by the Native people. At a wedding feast, school-young-men and young women usually form themselves into a singing and dancing ring. One by one the dancers leave the ring and come forward towards the centre of the ring. The competition becomes very keen, and the lad or lass who is found to excel the others in the art of dancing is generally hailed as *intambanane*. The subsequent expression of admiration, accompanied by loud applause, takes the form : *akadlali, yintambanane* ! [lit. she is not (simply) dancing ; she is a *ntambanane* ! i.e. She is an expert dancer, a worthy equal of *intambanane* !]

The kestrel's staple food consists of insects, lizards and mice. Occasionally, at nesting-time, a small bird is brought as food for the young. One of the Flagstaff pupils describes it as taking chickens and resorting to trickery to attain its end, but I cannot help thinking that some other species is here confused with the kestrel.

Yintaka ethi xa ifuna ukubamba amantfontfo enkuku, idlale neenkoni jane phakathi komzi.

[It is a bird that plays with the swallows in the village when it wants to snatch up a chicken.]

Lanner.

For the Lanner, the name in common use from the Cis-kei to Pondoland is *ukhet/he*, with the alternative spelling *ukhet/ha* in many localities. A number of dialectic spellings, however, occur ; a Baziya list gives the spelling *ukhefe*, which, with the alternative *ugefe* is found in an Emfundisweni list also. The latter passes easily into the Pondoland form *ugeja*.

Some of the 1929 lists give a diminutive form of the common name ; at Emfundisweni *ukhet/hane* is in use ; and of this form are found the variations *ukhet/hana* (Clarkebury), *ukhet/hani* (Emfundisweni) and *ukhefane* (Ludeke). This is cognate with the Sesuto *khechane*.

In Matatiele the form *ukhele* is found.

Its Prowess.

The lanner is a great chicken-thief (*ngunothimba weenkuku*).

Ayibonakali xa izayo, usuke uyibone sel' ilithatha ngequbuliso ilibamba ngeenzipho ezibukhali, ethi ukuBa ilimfikile nokuBa libuye laphuncuka lingabi sabuye liphile.

[The lanner comes unnoticed ; when noticed, it has already seized a chicken unexpectedly in its fierce talons. No chicken that has once felt those talons has any hope of surviving even though it should slip from the lanner's grip.]

The Lanner and the Kite.

From four different centres comes the story that is usually told of the Cape kite, of the lanner's retiring in winter to a recess in a cliff to undergo a moult and of its living throughout that season on chickens which it has stored up. This story would imply that in those centres the lanner is not observed in the winter months.

Ukhet/she ngumkhuluwa kantloyiya, yena uufa amantfontfo ; ngoku njalo yena uwathuthela endlovini yakhe ukuze atye efusika xa kubandayo. (Clarkebury).

[The lanner is the elder brother of the kite. He steals chickens and carries them off to store them in his eyrie, that he may eat them in winter when it is cold.]

Ehlotyeni ukhet/she ufiwula amantfontfo, amane ewafheka emgolombeni, aze athi ebusika xa sel' ephelelwe ziintsiba aqale ahlale apho, amane ewatya. (Ncambele).

[In summer the lanner carries off chickens and keeps storing them in its cave ; and, in winter, when all its feathers are lost through the moult, it begins to stay there, living all the time on those chickens.]

Natural Falconry.

In some parts of the Native Territories, such as Griqualand East, the lanner may often be seen in attendance on the boys at a quail-hunt. It is welcomed by the boys on such occasions as their helper ; but its assistance at such hunts would not ensure its own immunity from the sticks of the hunters in the event of its coming within striking distance.

Ukuba siya yizingela le ntaka (isagwityi), kukho ukhet/she, ayisoze ivuke iphaphe, iya kuxolela ukuba nide niyibulale, mhlawumbi ibulawe zizinja. (Emfundisweni.)

[If we are hunting quail, with the lanner present, the quail will not get up and fly, but will be content to let you kill it or be killed by the dogs.]

Uyimpi kuthi, abuye asincede xa sizingela, ngokuba usixinela intaka ide ihlale phantsi siyizingeleze siyibethe.

[The lanner is our enemy, but he helps us when we are hunting birds, for he keeps the bird down for us and it keeps close till we surround it and kill it.]

Ukuβa kubethwa iintaka uya kulubona ukhetjhana luphaphazela phezu kwabantu lulinde intaka evukayo, luze ke luyihlabe ngeenzipho zalo. Abantu bayalukhwazela luyilahle bayithathe (Emfundisweni).

[At a bird-hunt, you will see the lanner flying above the hunters waiting for a bird to rise, then it will pierce it with its talons. The hunters shout at the lanner ; it drops the bird and they secure it.]

A 1910 essay-writer of St. Matthew's, while writing in appreciation of the help received from the falcon during quail-hunting, regarded the bird as an utter nuisance to the boys' traps from its habit of breaking traps and eating the trapped birds.

Proverbial Sayings.

A special call *hu !*, or a whistle, is employed by the Natives to frighten the lanner from the fowls. This cry the fowls come to know, and on hearing it they flee to hide themselves. The same cry is used by the Natives to inspire fear in fowls that are destroying garden produce and to lead them to decamp.

Sithi xa sibone ukhetjha senze ikhwelo, naxa siwabona (amant/ont/o) eqwaya izityalo zethu senze kwa lona, aze abuleke ecinga sibona yena, ke ngaloo ndlela sithi ukhetjha uya siqeqela. (Baziya).

[When we see the lanner, we make a peculiar whistle (to frighten it away from our chickens) ; and when we see chickens scratching up our plants we make the same whistle, and they run off thinking we see the lanner. This explains our saying : The lanner is working for us.]

When a hen is scratching up maize in a garden, the people say of it : *ifuna isitfhiho sikakhetha* (it is looking for the Lanner's key, which must be found before any reconciliation is possible.—*Stewart Xhosa Reader III*, p. 11.)

Cape Kite.

From all other local birds of prey the Cape Kite is readily distinguished by its forked tail. The standard form of the Native name given in the Dictionary, *untloyiya*, ranges through the Cis-kei and across the Transkei to the Umtata basin and northwards to Ncambele. The forms in use by Pondos and Pandomise are *untloyila* and *untloyile*, the latter persisting into Zululand.

The variations in spelling afford another example of the state of flux in which some bird-names are. Rev. Basil Holt writes : " I have heard a bewildering number of variants, including *intloyiya*, *untloyiya* ; *i-* or *u-ntloyile* ; and all these forms again with distinct pronunciation of *-nhl-* instead of *-ntl-*."

The Cape kite is known by this name throughout its range in S.E. Africa. Bryant gives *ukholo* as a synonym for *untloyile* ; but, as he

identifies *ukholo* as the African Sparrowhawk, he may be following Woodward who identifies *unhloile* as *Accipiter rufiventris*, which is the scientific name for the African, or Rufous-breasted, Sparrowhawk.

As stated under the section on gulls, Miss Meg Gavin has informed me that the name for the Cape kite, *untloyiya*, is in Pondoland applied to sea-gulls. No confirmation of this statement has yet reached me; but a reference to this kite in *Notes on Some Birds of Dar-es-salaam* is very suggestive in this connection. "When a steamer is in harbour at Dar-es-salaam," our authoress informs us, "these kites may always be seen hovering round, uttering their mew-like cry, darting down to take a bit of ship's garbage floating on the water, sometimes fighting for it with the gulls."

Cape Kite and Lanner.

The kite is considered a relation of the lanner (*ukhet/he*) :—

Ukwa ngomnye umzala kakhet/he.

Of both of them it is said :

Ukuba uthe wayibetha—untloyiya nokhet/he—uthatha imini yonke ukuze uyidle, kuba ilukhuni gqita.

[If you happen to kill one of these birds—kite or lanner—you will take a whole day to eat it, for it is exceedingly tough.]

The Kite in Winter.

When the kite disappears for the winter months, it is commonly believed to retire to a safe place among the rocks, whither it has previously conveyed a large number of chickens to serve as winter provisions. There it undergoes a complete moult, and, during its time of helplessness, it feeds on the chickens which it had the foresight to store up for this emergency.

Uya wagqiba amantfontfo ethu, umana ewathatha ngamanye aphindelele nokuBa kukahlanu ngemini, ewathuthela endlwini yakhe ukuze awatye ebusika xa kubandayo.

[The kite finishes off our chickens, carrying them away one by one and returning for others even five times a day, gathering them into its nest as provision for the cold winter season.]

Kuthiwa uthi xa efumene intfontfo lenkuku emzini, emke nalo ayokulifaka endwaneni yakhe eliweni, atye izibindi nezinye izinto ezingaphakathi kuphela. Ungasiyeka isiqu salo some aze asitye ebusika neempuku azibambayo.

[The story goes that, when it has found a chicken at a Native village, it makes off with it to deposit it in its eyrie on a kranz; it eats the inward

parts only, and leaves the flesh itself to dry and in winter eats it and the mice it catches.]

Kuthiwa ebusika iintsiba zakhe ziya xhwitheka zonke kungabi kho mbubu konke.

[It is said to undergo in winter a complete moult extending even to the down.]

Yintaka enofulumko obukhulu, kuba ukutya ekutyayo yinyama yama-ntfontfo enkuku. Le nto incomeka ngobulumko kukuba ilazi ixefa lempilo yayo ebuthathaka, kuba yintaka engenakho ukuphuma ebusika ngalo lonke ixefa lengqe. Wenza imiqwayitho kanti ukuze aphile ngayo ebusika. Indawo ahlala kuyo uhlala emnxhuneni eliweni. Umnxhuma wakhe mhle ugudile.

[It is a very wise bird, for the food on which it lives is chicken-flesh. Herein lies our reason for considering it wise ; it knows the time of its frailty, for it is a bird that cannot issue forth (from its nest to hunt) in winter during the whole period of cold. It makes bird-biltong for its sustenance in winter. Its eyrie in a hole in a kranz is nice and smooth.]

Xa untloyiya eza kuphuma, kuqale kuphume imbubu yakhe ent/a, athi mhla aphumayo kugquthe kakhulu, ilizwe lizele luthuli.

[When the kite is getting ready to leave its winter-quarters, first its new down appears ; and on the day of its going forth a high wind arises and the country is full of dust.]

Uthi akuphuma apho ebehleli khona, se zihlumile iintsiba, kuba kho umoya omkhulu.

[And when, from the den where he spent the winter (in the moult), he emerges with his new plumage, there is a great wind.]

Teacher John Sotashe has furnished the following three notes dealing with *untloyiya* :—

Why the Kite is immune from the Boys' sticks.

Untloyiya akaboyiki kakhulu abantu, kuba akafumane abulawe. Xa umntu ebulala untloyiya zisuke iinwele zakhe zivuthuluke nje ngeentsiba zika-ntloyiya ebusika.

[The kite is not greatly afraid of the Native people, for it is not usually killed thoughtlessly. When a person kills a kite, all the hair of his head falls out as the feathers of the kite do in winter-time.]

How Boys "play" with the Kite.

Ngenxa yokuba mbuna kwakhe ade amakhwenkwe adlale ngaye ngokuthi amphosele amasele nokuba yinyama ; ngelinye ixefa asonge isiziba sebayi esinghukuva asincumeke umlilo asiphose kuye sivuthe sakufumana umoya phezulu, atshe kuba kaloku akulula kuye ukusilahla.

[Because of his being so tame that the boys can play with him, throwing frogs or a piece of meat to him, occasionally the boys will roll up a piece of cotton blanket into a round ball and set fire to it and throw it to the kite (who seizes it). When the rag catches the breeze it flares up and the kite is burned, for now it is not easy for him to discard the rag.]

How Boys dispose of their Milk-teeth.

Xa umntwana akhumbkayo uye axelehwe ukuba izinyo lakhe elidala ma kaliphose kuntloyiya acele elitsha ukuze aphume amazinyo amatsha, athi :- "Ntloyiya ! ntloyiya ! thabatha izinyo lakho elidala, uzise elam elitsha !" Atsho elikhupha phakathi kwemilenze ukuliphosa kwakhe, angalikhangelapho liya kuwa khona.

[When a child is losing its milk-teeth, it is told to throw its old tooth to the kite and beg for a new one, so that the new teeth may come out. The child says : " Kite ! Kite ! take that old tooth of yours, and bring my new one ! " The child at the same time throws it away between its legs, without looking where it is going to fall.]

Black-shouldered Kite.

The Black-shouldered Kite is well furnished with names. Its economic value is recognised in the names : *umdlampuku* (mouse-eater) and *unoxwil'impuku* (mouse-snatcher). Its colour gives rise to the names : *unongwevana* (little Mr. Grey), with the alternative form in a Mqanduli list *ingwevane* ; *uluḽisi* (sweet milk) ; and *umlungwana* (little White-man).

Another common name is *isitshisane*, with the variant prefixes *u-* and *um-*. In the *izibongo* (praise-songs) of the Native herd-boys, the bird is known as *isagononda* (W. W. Roberts.)

In Natal, at the Gordon Memorial, the name is *inkoviyana*. Woodward, in *Natal Birds*, gives as the Zulu name *uklebe*, for which name (though identified quite differently in his appendix) Bryant gives as synonyms *uheshe* and *usomheshe*. Bryant also gives *uzasengwa* as a name which this species shares with the kestrel.

Its flight is thus described :

Le ntaka iphapha intinge kanye, ithi ukuza kwayo ize ngamandlakazi amakhulu. Ngamanye amaxesha uyibone ime esibaka-bakeni idlalisa amaphiko ayo ngokungathi yintambanane.

[This bird flies straight up, and in its descent it comes with great velocity. At other times you see it fixed in the sky, quivering its wings like a kestrel.]

Eagles.

The larger eagles, being so seldom seen at close quarters, tend to be lumped together under one generic name *ukhozi*,—a name which is in current use from the Cis-kei to Zululand. By the process of elimination, however, this name seems to me to belong properly, in Kafraria at least, to the **Martial Eagle**.

Teacher John Sotashe describes the true *ukhozi* as having a light colour like the vulture, and has described to me the following stratagem by which the bird was caught in the olden days.

A lump of *ikhulathi*—a characteristic tree of stunted growth whose identification has yet to be determined—was brought from the forest and trimmed to the size of a fowl. The trimmed dummy was covered with feathers and set as a decoy where the eagle had been committing depredations. The eagle, mistaking it for a real fowl, swooped down on the dummy and buried his claws in it. At once he found himself trapped, for he could neither carry off the heavy *khulathi* nor extract his talons from it ; and so he fell an easy victim to the harassed fowl-owner who was lying in wait for his coming.

Woodward, who has no place in *Natal Birds* for the martial eagle, assigns *ukhozi*, when used specifically, to Verreaux's or the black eagle. Bryant, however, in his appendix gives the martial eagle as one of the four species to which *ukhozi* is applied, and associates (in his appendix) *isihuhwa* with the crowned and the martial eagles.

The *isiBongo* of Ngangelizwe contains the following reference :

Lukhoz' olumaphik' angqangqafolo,

Ndada ndanqwen' ukunga ndinganamaphiko.

Eagle with mighty wings

Would that I had such wings.

Another puzzling eagle-name, *untfo*, seems to be resolved by a proverb received from Teacher Sotashe,—*unebala likantfo*. This proverb refers to a species which is easily recognisable by a conspicuous mark, and to me fixes its identity as the **Black Eagle**—a bird whose black plumage is set off by a white rump. The proverb means,—he has the mark of the black eagle, an unmistakable and unforgettable mark ; he has the mark of the beast and cannot help shewing his true colours. It is applied, for example, to a man who, after having appeared for a long time to be friendly, has been found to be treacherous.

This name appears also in a proverb : *wabab' untfo* (the eagle is snared), given by Rev. J. H. Soga in his *AmaXosa* p. 350, and explained by him as referring to one who, while on his defence, makes an admission which gives away his case. He is in the toils.

The **Sea-eagle**, with its distinctive plumage and its loud cry, is known as *unomakhwezana*. A cognate form is *inkwaza* (W. W. Roberts), of which the Zulu equivalent is *inkwazi* (Woodward).

The **Crested Hawk-eagle**, adorned with an easily-visible dependent crest and displaying unwonted fearlessness in the presence of man, has earned for itself two distinct names, *it/hoba lehafe* (horse-tail), in reference to its waving crest; and *isiphungu-phungu*, cognate with the name *pungu* used widely in East Africa for a large bird of prey.

The Zulu spelling varies considerably: *isipumongati* (Woodward), *isiphungumangati* (Bryant), *isipumungumangati* (Tyler).

Tyler, in *Forty Years among the Zulus* (1891), p. 111, relates a Zulu custom regarding this bird:

When cattle stray away and are lost, a hawk called *isipumungumangati*, about the size of a crow, is consulted. If it points its head in a certain direction, searchers are immediately sent towards that point, secure in the belief that they will find the lost animals.

A similar custom prevails in Kafraria with regard to a chrysalis bearing the same name as the hawk,—*isiphungu-phungu*. The chrysalis, when touched, wriggles its tail about. Children seeking strayed animals ask of the chrysalis *ziph' iinkomo?* (where are the cattle?) and accept the point at which the next movement of the tail comes to rest as the answer indicating the required direction.

Bateleur.

From the Cis-kei to Flagstaff, the Bateleur has, as its distinctive Native name, *ingqanga*. It boasts, however, quite a number of nick-names:—*intaka yamadoda* (the bird of the warriors), *intaka yempi* (the bird of the army), *intaka yot/haba* (the bird of the enemy), *intlaba mkhosi* (the raiser of the war-cry).

In lists from the Flagstaff district another name appears. In its full form—which runs north-eastwards into Natal—it is *indlazanyoni*; but it has a shorter form *indlanyoni*, with the variant *indlanyoli*, which latter has been given me from another Pondoland source as *indlanyula*.

In Zululand, this eagle is known as *ingqungqulu*, with the nick-name of *indlamadoda* (the eater of the warriors), in allusion to its habit in former days of eating the bodies of warriors left on the battle-field (Bryant).

An awe-inspiring bird.

This bird is held in great awe by the Natives:—

Yile ntaka ke leyo abantu ungafika bethukana ngayo.

[This is the actual bird by which people curse one another.]

Yintaka engummungalis, ngokuba ing'akuva nokuba iphi na xa uchukumisa indlwane yayo.

[It is a marvellous bird, for, no matter where it is, it would know if you touched its nest.]

Ayifuni nokuba kuwe nosiba kwayo.

[It does not want to drop (and lose) a single feather.]

Ithi, ukuba usiba kwayo lukhe kwarva phantsi, iluchole imke nalo iye nalo apho ihlala khona.

[Should one of its feathers fall to the ground, it picks it up and carries it off to its dwelling-place.]

The bateleur is immune from harm at the hands of the ordinary Native; but, on account of its awe-inspiring qualities, it is greatly sought after by witch-doctors.

A Bird of Omen.

The bateleur is one of the outstanding birds of omen. Its very cry indicates trouble somewhere; it is rendered: *lof'ilizwe* (the country will die i.e. war is imminent).

Ithi xa ngaba umntu useluhambeni yaza yabona ukuba kukho ingozi eza kumhlela mhlazwumbi ukuba kukho ijamncwa eliza kumenzakalisa, isuke yenze isikhalo esibanzi. Aze ke lo mtu enze amanyathelo okusinda ubomi bakhe.

[Should a person be on a journey, and the bateleur see that danger will befall him or a wild beast will harm him, it makes a prolonged cry, and that person takes steps to save his life.]

Ithi okokuba ithe yakhala phezu komzi ibe ixela into embi eza kuba kho phakathi kwaloo mzi.

[If it calls over a Native village, it is foretelling some evil about to happen in that village.]

Ayifane ihlala phantsi. Ukuba ngaba ikusithe ngesithunzi sayo nje ngokuba iphapha phezulu umntu akabi nangqondo ipheleleyo. Abantu bayakhulwa ukuba yintaka yokuthakatha.

[It does not just sit down, without a reason. If perchance it covers you in flight with its shadow, you will never again have full use of your senses. People believe that it is a bird that practices witchcraft.]

Ithi okokuba ithe yamtshakela umntu entloko ufa kwa ngoko.

[If its droppings fall on a man's head, he dies forthwith.]

The fullest account of the portentous meaning of this bird's presence is given in an essay from Emfundisweni, written by Nimon Ndingi:

Indlazanyoni inesithunzi iyoyikeka. Ithi xa ikhe yavela, kwaziwe okokuba kukho into embi eza kuhla, iphaphela phezulu kakhulu. Ikhulisa

ukuthi nokuba kuza kwenzeka into emzini wendoda, enje ngokufa kwentsapho yayo, mhlawumbi iinkomo zayo, kubonwe ngayo sel' iphapha malunga phezu kwezindlu, ikhale ngelizwi elitsho kubande umxhelo, ibethe amaphiko, ithi ha-a-a-a. Itsho ngelizwi elilusizi ikhala ixefa elide izingeleza lowo mzi waloo ndoda. Indoda yalowo mzi ikhawuleza kwa ngaloo mini ibize amagqira azokwelapha. Le ntaka ikholisa ukuvela nokuba kuza kuba kho imfazwe. Zivela ezi ntaka zibe ninzi xa kuza kuhla into enje ngaleyo, zenze izijwili phezu kwemikhosi, kuthi kwakubulawa omnye phakathi kwabakwi kuhle ibe nye ikhala kalusizi isithi ha-a-a-a-a ! Imkuphe ilihlo libe linye imfiye. Ngazo ezo zizathu le ntaka ibaluleka kakhulu emadodeni ayibulawa nangubani nje ; ibulawa ngamaxhwele, nawo aqale alaphe intsapho yawo ngokuba kunokwenzeka idemeje enkulu phakathi kwemizi yawo xa ekhe ayibulala.

[The bateleur has an awe-inspiring spell. When it appears high overhead, some evil fortune is sure to happen. When any misfortune is about to happen in a person's village, such as the death of one of his family or perhaps of his cattle, the bird proclaims it by flying straight over the huts, uttering a cry that makes one's blood run cold, flapping its wings and calling *ha-a-a-a* ! It maintains this sorrowful cry, as it circles round that person's village. Off he goes that very day to summon the witch-doctors to his home. This bird usually appears when war is imminent, appearing in numbers when anything of that kind is about to happen. The birds wail over the contending armies. When one of the warriors is killed, down comes a bateleur maintaining this sad wail, plucks out one eye and then leaves him. For these reasons this bird is held in high repute among the men ; it is not killed by any Tom, Dick or Harry, but by witch-doctors only, and even witch-doctors must take precautions by rendering their family immune before killing it, for great damage might be done to their villages in the event of their killing it.]

Another noteworthy point from the same school runs :

Kuthiwa kwakuthi xa kukhona imfazwe kwamanye amazwe kuqale kukhale indlazanyoni.

[It is also said that when there is war in other countries, it is hailed by the bateleur's cry.]

From Baziya comes a further point of interest :

Izithi kwicala esinge ngakulo ukuphapha phezu kwabantu, kuthiwa cala liza koyiswa.

[The side over which it keeps flying is the one that will be defeated.]

The esteem in which the bateleur is held is echoed in the proverb : *ingqanga ifile*, lit. the bateleur is dead, i.e. the man of renown has passed

away. It is also reflected in one form of address in vogue in Native courts:—*Ngqunga neentsiba zayo*, lit. Bateleur and its feathers, i.e., Chairman and meeting.

Buzzards.

Two species of buzzard are commonly distributed in Kafraria. The Steppe Buzzard comes as a summer visitor from Europe and haunts the open veld; the resident Jackal Buzzard haunts the mountainous districts.

The **Steppe Buzzard**, as a ground-loving species, is one of our best-known birds of prey. Throughout the Cis-kei and across the Kei to Clarkebury and north to Umtata, it is known as *isanxha* (Embo, *isangxa*). This name figures in a proverb supplied by Teacher John Sotashe: *izangxa zidi bene* (the rivals have met).

"The flesh of *isangxa*," writes Fred Madlingozi, a St. Matthew's essayist of 1910, "is very tough and it is eaten by boys only. Big people do not eat the bird, because it eats lizards and mice which are disregarded by Native people. The bird is always chased by the crows whenever they see it. From my own point of view, this bird is very humble."

For the steppe buzzard the Tembu name is *isigoloda*, with the alternative spellings of *isagoloda* and *ugoloda*, and (at Baziya) *isagolokoda*. Among the Pondomise it becomes *umagoloda*, which appears in the proverb: *umagoloda walus' iimpuku* (the buzzard herds the mice, i.e. by eating them.)

In a Ludeke list, the name appears as *isigobodo*, which, in a Gura list, assumes the form *isigobodi*; a further variation, *isigoboti*, comes from a Pondoland source.

The name *isikrawu-krawu*, given by Kropf, is confirmed by Mr. W. W. Roberts.

For the **Jackal Buzzard**—often generically referred to as *isanxha*—the distinctive name is *indlandlokazi* or *intlandlokazi*, under both of which forms the Zulu name also is found.

Goshawks and Sparrowhawks.

The members of these groups have no satisfactory Native names known to me. In Griqualand East, I have heard the names, *ukhet/hana*—diminutive of *ukhet/he*, the lanner—and *ukhet/he lomlambo* (the river-falcon), applied to the **Rufous-breasted Sparrowhawk**.

In Zululand, the **Little Sparrowhawk** goes by the name of *umqwa-yini* (Bryant).

Harriers.

Harriers do not appear to be clearly discriminated by the Natives from other birds of prey.

The **Pallid Harrier** has received two different names from Blythswood students who chanced to be accompanying me when we met with the species. One of these *ulubisi* (milk) refers to its colour and must be regarded as generic, as it is applied to the black-shouldered kite also. The other *umphungeni* (drive him away !) refers to its predatory habits at the kraals. Somewhat analogous to this latter name is the Zulu name *umamhlangeni*, given with a query by Bryant for the **Cape Marsh Harrier**.

In Zululand there would appear to be a similar lack of discrimination. as there the pallid harrier receives the name of *umathebeni*, which belongs to the kestrel (Bryant).

CHAPTER VII

GAME-BIRDS

Francolins and Partridges.

From the Cis-kei to Flagstaff, as well as in Natal and Zululand, the **Red-necked Francolin** is known as *inkwali*, a name which, in cognate forms, runs through great part of East Africa.

The name appears in one of the best-known proverbs :—

Akukho nkwali iphandela enye, ephandel' enye yenethole (or yenenf/ont/o).

[No francolin scratches the ground for another ; the only one that does so is the one with chickens.]

This francolin is trapped by means of a cage baited with a maize-cob ; three or four birds may thus be caught at one time.

For the **Natal Francolin** the name in Pondoland, supplied by Mr. Smith, is *isakhwehle*, which in Zulu becomes *isikhwehle*.

The **Redwing Partridge** is commonly known, both in the Cis-kei and the Transkei as *isakhwat/ha* or *isikhwat/ha*. In Pondoland and in Griqualand East, as well as in Zululand, its current name is *intendele*, an alternative form of which—*ithendele*, plur. *amathendele*—is in use at Flagstaff as well as in Northern Natal.

[In Southern Rhodesia this same name *ithendele* is the ordinary Native name for the crowned guineafowl.—W. W. Roberts.]

The loud cry, familiar to European ears under the version *Get ! get ! get ! get your hair cut !* has various Native renderings :

Nkwenkwe, yinja ! [Boy, it's a dog !]

Thafa lenkciyo !

Gaga lenkciyo !

Eli thafa linenkciyo !

Dadadethu !

Gogo lenqilo ! nqilo ! nqilo ! gogo lenqilo !

This species figures in the proverb ; *ukuxak' intendele*, to puzzle the partridge.

Its habit of going in pairs or in coveys and of creeping through the grass so long as such procedure seems warranted is well known to the hunting boys, who have long studied these birds' habits with a view to outwitting them. When a partridge hard pressed by the boys or their dogs resorts to flight, it does so with a wild cry that is sufficient—were it

at all necessary—to warn its mate. This has the effect of setting the boys all agog, with sticks poised, for the rising of the mate or of the rest of the covey.

Its food is detailed as :—*umbona* (maize), *namathembu* (sparaxis), *neengcuwe neengangoba*.

Partridges are trapped in the following method :

Xa sifuna ukuyibamba, sithi simbe iminxhuma apho sikholisa ukuzibona zihamba khona, sithile iinkozo zombona emnxhunye ngamnye, ubude lomnxhuma ngomnye bukholisa ukuthi bube ziinyawo ezimbini ; apha sithi sifumane ithendele lingabelekile ukuphuma.

[When we want to snare this bird, we dig holes where we are in the habit of seeing them moving about. We pour maize-grains into each hole, which is usually two feet deep, and we find the partridge (after falling into the hole in its eagerness to get the maize) quite unable to emerge.]

No distinctive name for the **Greywing** has come under my notice ; it seems that, as far as names are concerned, no discrimination is made between this species and the redwing.

Quails.

The name *isagwityi*, in universal use among the Xhosa for the Quail, is the Native rendering of the bird's liquid call *gwi gwityi*.

The name *isigwaca*, in use among the Zulus in northern Natal, has apparently a like origin. A Pondo proverb with its counterpart in Zulu refers to the risk taken by the bird through its unwillingness to fly :

Isagwityi esisuka mva sikholwa zizigweba, the quail that rises last gets full share of the boys' sticks, i.e. delays are dangerous.

Bryant gives a second Zulu proverb with similar implication :—

Isigwaca silind' induku, the quail waits for the stick (of the hunter),—used by way of reproof to a dilatory person.

In the eyes of the Xhosa boys, there are three wonderful points about the quail,—the precocity of the young, the birds' tenacity of life and its wonderful transformation in autumn.

The precocity of the young is thus referred to :

Xa iqandusela amantfontfo kwakubaleka nehelisavele ngentloko eqandeni intfontfo liliruge iqanda. (Baziya).

[When a brood is hatched, a chicken that has just got its head out of the shell will run off with the shell on its back.]

Or, as another from the same school expresses it,

Sona, arvaso amathole alumkile, kuba aqandusekwa namhla nje afe sel' ezihambela.

[As for the quail, its chicks are very clever, for on the day they are hatched they are already able to go about by themselves.]

A St. Cuthbert's pupil allows the young quails somewhat longer time to prepare for their active life :

S'izala amaqanda amaninzi, athi eqandulwa amathole, abe sel' ebaleke ecwecwa emva kweentsuku ezimbini.

[The quail lays many eggs ; and the chickens, when hatched, are already on the move creeping among the grass after two days.]

The proverbial saying : *mathol' esagwityi* (quail's chicks) refers to the young scattering in all directions when disturbed, and is equivalent to : " Each man for himself."

Its tenacity of life is thus graphically described :

Ukuba umntu uyibethile, iya kubaba nokuba amathumbu aya jinga.

[If a person has knocked it down with a stick, it will fly off, even though its entrails are hanging out.]

But the transformation which the quail is supposed to undergo in autumn is certainly the most wonderful thing connected with the species. The bird is believed to turn into a frog. This explains away the otherwise mysterious disappearance of the quail in the winter season. As boys have a natural loathing of frogs, some of them refuse to eat quails, but the majority of boys easily overcome any innate scruples they may have on the matter.

An Emfundisweni essayist explains this belief without accepting it :

Xa kusebusika, ixhwiheka iintsiba ihlale emilindini, ithi xa ihamba itake nje ngesele. Ithi xa ixhwihekile umzimba wayo uya fana nowesele, imilenze yayo ingumfuziselo wemilenze yesele, le ntaka yahluke ngentloko namaphiko eseleni ; abanye abantu abayidli ngenxa yeso sizathu.

[In winter, it moults its feathers and stays in holes ; when on the move, it jumps like a frog. When in complete moult, its body resembles that of a frog and its legs are the counterpart of those of a frog. It differs in head and wings from a frog. For this reason some people do not eat this bird.]

In the matter of food, the quail is said to be specially fond of *iinqoba* (Afrikaans : uintjes) and *ushutyani bentaka* (*Lantana salviacfolia*).

Guineafowl.

The Swahili name of *kanga* is found over a wide stretch of East Africa as well as through Western Madagascar. In Yao, the name is *nganga* ; and, in Nyoro, *entajumba*. In Thonga (Shangaan) and Lenge the name becomes *mhangela*, and in Zulu and Xhosa *impangele*.

Quite probably the Xhosa name is onomatopœic ; but there is also in use a very definite rendering of the bird's cry : *Andikhathali* ; I don't care.

Quite a different explanation is suggested by Mr. O. Brigg, one of my correspondents. *Impangele*, he says, refers to anything with white spots or dots, as if marked by hail—for which the Xhosa term is *isiphango*—and may be applied to a dress or suit or cloth so marked ; the allusion, in the case of the guineafowl, would be to the white-spotted feathers. But it is much more probable that the name *impangele*, originally given to the bird from its cry, may have later on been transferred (as the name *uthekwane* for the hammerhead has certainly been) to objects coloured—that is, dotted or spotted—like the bird.

In the 1929 essays, the points specially alluded to in connection with the guineafowl were its habit of basking in the sun [*ithanda ukotha ilanga*] ; and its habit of raising up the earth like a pig in its efforts to reach the roots on which it feeds [*iya wuvunguza umhlaba nje ngongathi yihagu, ngokuba itya neencambu zemithi.*]

Guineafowl are snared in much the same way as smaller birds :

Zidla ngokuthiyekwa kwenziwe isigu kubeke umbona phakathi, ukuze ingene iwe indlu.

[They are usually taken by means of a stone trap, under which the maize grains are placed ; when the guineafowl enters, the stone falls.]

Domestic Fowls.

For the domestic fowl the name *inkuku*—in its Xhosa form or in cognate forms—has an extensive range throughout the area of the Bantu languages.

Many renderings of the cock's "Cock-a-doodle-doo" are in use throughout Kafraria :

Ndikhumbul' eNxuba (or *eXuba*, or *eMbo*).

[I come from the Fish River (or, the Bashee : or from Fingoland.)]

Vukani ! kusile ! [Get up, it's daylight !]

Ndikhuthuk' esingeni. [I've lost all the feathers on the small of my back.]

Phakelan' iindwendwe ! [Dish up for the visitors !]

Ulahlekile ! [He is lost,—with a reference to the story of Peter.]

Kha uncazele, ntloyiya ! [Oblige me with a fill of tobacco, Mr. Kite !] to which another cock responds :

Yitsha kulawo ngakutwe ! [Ask it from that one near you !]

Ibulukhwe yakho idulu ! [Your trousers are expensive !]

Should a cock crow near a hut-door, it is taken to proclaim the

arrival of visitors or to portend unwelcome news. The ominous bird is driven away, with the accompanying comment :

Asifuni bantu, sidiniwe ngabantu !

[We don't want people, we're tired of people !]

Asifuni ndwendwe ! or, *Asifuni ndaba !*

[We don't want visitors ! or, We don't want news !]

Because of their close familiarity with domestic fowls, the Native people have enhanced their ordinary talk with a number of pat references to these birds.

Ukulala neenkuku, to go to bed with the fowls, i.e. to retire early, at the time when fowls go to roost.

Inkuku ziya lila, the fowls are calling. (If the cocks crow before midnight, the ground will be covered with dew in the morning).

Usuke waayinkuku, he was just a hen, i.e. he stood stock still without speaking.

Uqwayela phantsi, nje ngenkuku, he scrapes on the ground like a hen (that eats everything it gets) ; i.e. all his earnings go into the bank under his nose.

Mhlawumbi akungeyi boni inkuku apho izalela khona amaqanda ayo, kodwa ngenye imini iya kuza namantfont'o ; you may not see where the hen lays, but one day she will come with her chickens.

Inkuku yasikwa umlomo, the hen has had her mouth cut (to prevent her eating her eggs) ; i.e. he is in a fix.

Azililanga, the cocks haven't crowed (to waken him up), i.e. he is mentally weak or deficient.

Uhleli (or, *ufukamile*) *phezu kwamaqanda abolileyo*, he's sitting on (or, hatching) rotten eggs ; i.e. he need not hope for any success.

Alternatively, this proverb appears as :

Ma ndivuke emaqandeni, mhlawumbi ade ahole, let me get up from my eggs, they may prove rotten in the end ; i.e. if I don't bestir myself, my work will not be done.

Another proverb runs : *Isisila senkuku sibonwa mhla liqhuthayo*, lit. the fowl's tail is seen when a breeze blows, i.e. a secret is discovered when there is a hot discussion.

Unyawo lwenkuku "the hen's foot" is the Xhosa equivalent for the Government "broad arrow," used as the mark on forest beacons and as the stamp on the garb of prisoners.

The locative of this phrase in its contracted form *elunyaweni* serves as a place name to indicate the spot where a Government beacon marked with the "broad arrow" has been set up.

Unyawo lwenkuku is also the name of a child's string-game, in allusion to the "hen's-foot" pattern formed with the string.

Turkey.

For the domestic turkey there is no real Native name. That in use *ikwakwini* has been borrowed from the Afrikaans *kalkoen*.

The calls of the turkey are represented in dialogue fashion as a conversation between the hen and the cock. In reply to the hen's query: *Baphi abantu balo mzi?* (Where are the folk of this village?), the cock replies: *Bemkile, kusele uhuvuvu!* (Gone! only the remnants, i.e. the children, are left!)

Alternatively, she asks: *Iikomityi ebe zilapha, ziye phi?* (The cups that were here, where have they gone?),

and receives in reply: *Zife zonke zee-v - -* (a trill with the lips!) (They are all broken, every one!)

At Blythswood, the girls in the Institution have given me a third version. The hen asks: *Iikomityi zalo mihato ziya ngaphi na?*

(The cups of this marriage, where are they going!)

and receives the reply: *Zife zonke cum!*

(They are all broken to pieces.)

In *Reaction to Conquest*, p. 288, Dr. Monica Hunter quotes one of her informants as maintaining: Many people will not rear turkeys or peacocks, because they are birds connected with lightning. It is said they always make a noise when it is thundering, not of fear, but of joy, as though they thank the heavens for thundering.

Button-quails.

The Button-quails are grouped under the generic name of *ingolwane*, which, in Pondoland, is lengthened to *isangolwane*.

At the Gordon Memorial, Natal, a button-quail was brought me by Mr. Ian Matheson with the Zulu name *ungogo*. This name, along with *ivubu*, figures in Bryant.

Though differing from real quails by the lack of a hind toe, these small game-birds have the general appearance of quails and a certain resemblance to them in their habits.

Ingolwane lakhela emvikweni amaqanda amdaka nje ngawesagwityi, liya thwethwa.

[The button-quail builds its nest in the borders of the fields and lays dark eggs like those of the quail; it creeps along among the grass.]

CHAPTER VIII

RAILS TO SANDGROUSE

Rails.

For the smaller rails, and for **Baillon's Crake** (No. 202 in the *Birds of South Africa*) in particular, the generic name is in a state of flux. At Blythswood, the forms *isizenze* and *isazenza* are in use. At the Umtata mouth the name is spelt by Mr. W. W. Roberts as *isizentse*. From Pondoland Mr. Smith gives me *isazinza*. At Tabase the form favoured is *isizinzi*, which agrees with the Zulu form of the name; and at Tsolo the form employed is *isazinzi*.

The root idea in the name is "Just sitting still,"—in reference to the characteristic proneness of these birds to skulk in long or dense vegetation.

An independent name for Baillon's Crake, *iduputi*, is furnished by Mr. W. W. Roberts.

For the **Corncrake** Bryant gives *umjeke-jeke* as a Zulu name.

The **Red-knobbed Coot** derives its Native names from its conspicuous face-shield. Around King William's Town it is known as *unonkqayi* or Bald-head; and in the Tsitsa basin it bears the name of *unompemvana*.

The **Finfoot** has no distinctive name of its own; at the Umtata mouth it has the name of *ukhwalimanzi* (Black-headed Heron) sometimes applied to it (W. W. Roberts).

Cranes.

The **Blue Crane** or Stanley Crane, known in Kafraria as *indwe* and in Zululand as *indwa*, was in the olden days distinctively a warrior's bird, whose feathers adorned the heads of the fighting men during drill or war. When in Zululand a blue crane's feather was presented to a full-grown man by the king, it intimated to the recipient his imminent call to the honour of wearing the head-ring (Bryant).

From Archdeacon Woodrooffe I received the following fragmentary *isifongo* of the blue crane:

Ugaga ka Mzeya,

Intaka ehlonitshwa ngunthinjana.

[The bird revered by the maidens.]

The stately **Wattled** or **Bell Crane**, now practically extinct in our area, formerly bred in the Transkei and was known to the Natives by distinctive names. These names—*iqaqolo* and *igwambi*, with the

alternative form *igwampi*—have been supplied me by Mr. W. T. Brownlee and Mr. A. C. Cumming.

The surpassingly-beautiful **Crowned Crane** or **Mahem**, whose young are eagerly sought after as pets, takes its Xhosa name *ihem* from its cry. The Sesuto name is *lehehemu*.

Though resident, it indulges here and there in a limited amount of seasonal wandering from its nesting-haunts, and its return to its breeding-grounds is, in the region around St. Cuthbert's, regarded as a sign of rain :

Amahem wona aye eLundini, ahlale khon' apho de buphele ubusika.

[The mahem go to the Drakensberg and stay there till winter ends.]

Lisizisela imvula. Emaxejeni lifika ngesiqingatha, ukugqita kwiyure yesihlanu kusasa lifike lihlale ngasemacibini lisithi ihem ihem ihem, limke ngeyure yethoba, libe liphindele kwalapho emini emaqanda ; kwa kuloo veki nje lifikile iyaanda imvula enkulu.

[The mahem brings us rain. On reaching our district, it arrives in the morning about five o'clock and settles by the pools, calling out *ihem ihem ihem*. About nine, it departs ; but it is back again at the same spot at mid-day. In that very week that marks its arrival a heavy downpour occurs.]

(This belief in the rainstorm following the return of the mahem to their breeding-grounds has its counterpart, e.g. in the "Teuchits' storm," the rainfall that is associated in Perthshire with the return of the Peewees to the nesting-haunts.)

Being a grain-feeder, the mahem does a certain amount of damage to Native crops, and a Clarkebury essayist says that in that area its known proclivities for devouring millet have led to the Natives' giving up the cultivation of that crop.

Le ntaka ilihemu iphila ngamazimba apha emGwali. Bambakwa abantu abalime amazimba ngenxa yamahemu, atfho kungafiyeki nokhozo.

[This bird, the mahem, feeds on millet here at Clarkebury. Few are those who have cultivated millet on account of the mahem, who do not leave even a grain.]

Bustards.

Along the base of the Drakensberg, as in Zululand, the two large species, **Ludwig's Bustard** and the **Stanley Bustard**, are known as *iseme* ; in Victoria East, the name becomes *isema* (L. Lloyd). It is probable that the Giant Bustard, now rare in Kafraria, bears the same Xhosa name, though in Zulu it has a completely different name *umngqithi* (Bryant).

These larger bustards figure in the Xhosa proverb :

Iseme lizalela eluhala (the bustard lays its eggs in the wild), which finds a counterpart in Sesuto :

Khupa e behetse lapala-paleng (the bustard laid its eggs on an unsheltered place).

The interpretation, as usual, varies and the fulness of meaning in the proverb is not exhausted by a single application. Mabile and Dieterlen, in their Sesuto-English Dictionary, explain the Sesuto form as meaning that people or things left unprotected are in danger.

Rev. J. H. Soga (*Ama-Xosa*, p. 342), who gives the Xhosa version of the proverb in the fuller form :

Ithemba lakho liseme lona lizalel' ethafeni

[Your hope is (like) the bustard which lays its eggs in the veld]

explains it as referring to the hopelessness of looking for a bustard's nest on the open veld, like " looking for a needle in a haystack," and states that it is used generally by way of refusal to one who has asked a favour, meaning :—" Your expectation is hopeless."

For the smaller bustards or korhaan, the Xhosa name is *ikhulu-khalu* or *isikhulu-khalu*, a word which comes to have the proverbial meaning of " a talkative person." In those areas where korhaan are common, there must be distinct names for the different species, but such names have not come within my knowledge.

For the **Jacana** no Xhosa name has so far come under my notice, although in the Eastern part of our district the bird should be well enough known to be distinguished by name. The Zulu name, according to Bryant, is *umasengakhoth'idolo*.

Waders.

The smaller waders—sand-plovers and sandpipers—are not carefully differentiated by the Native people ; they are grouped together under the onomatopœic name of *ubufere*, which indicates by its prefix its group-nature. With this name, supplied by Mr. W. W. Roberts, I associate *unoferefe*, given in a list from Ncizele, Kentani. For the widely-distributed **Three-banded Sand-plover** there is, however, the distinctive name of *inqatha*, " lump of fat," referring evidently to its food-value.

For the **Sandpiper**, Rev. J. H. Soga supplies the name of *uthuthulu*; and for the **Greenshank** Mr. W. W. Roberts gives me *uphendu*.

Among names that are rather loosely used *isixwila* requires mention here. Strictly speaking this name—in its simple form or in the compound *isixwila-masele*—refers to the kingfisher ; but it is also used as

a name for waders. At Mazeppa, it is applied to the Pale sand-plover, so well known on our sandy sea-beaches; and, in Tembuland, it is a name for the Ethiopian snipe. The corresponding Zulu name *isixulamasele* has a similar loose application, being used for the stilt and the spoonbill (Bryant), as well as for the kingfisher.

Our two commonest plovers, the **Crowned Lapwing** and the **Black-winged Lapwing** are united under the joint name of *igxiya*, which is in use in the Cis-kei and across the Transkei to Tsolo. This name does not appear in any list submitted from Pondoland. Like the Zulu name of *ititihoya*—shortened sometimes to *ihoya*—it is apparently onomatopœic.

Another name, *intlintiyoya*, superficially resembling the Zulu, has also been given me, but the exact area in which it is used is unknown to me.

The nesting-habits are concisely described by one of the young essayists:

Igxiya alaakhi xa liza kuzalela, lifane liqquse emhlabeni lidibanise iingqatha.

[The lapwing does not make any nest when it is about to lay, it just scrapes a hole in the soil and brings together droppings of goats or of sheep.]

Another generic name, *umnqunduluthi*, applied to birds with a pointed coccyx, is definitely assigned by Rev. J. H. Soga to the Ethiopian snipe and by Mr. W. W. Roberts to the curlew.

The following wonderful account of *umnqunduluthi* comes from Jackson Nteta, Emfundisweni:

Ungafika ithe ngcu eluthini ilinganisa zonke iintaka ezikhalayo. Xa ifone ukhozi, ihlala de ibanjwe ngamakhwenkwe. Kwakhona iye ihlale kumazwe anezingxa, itye imbewu kaThikolofe (=yentsangu). Xa ikhalayo ke, ikhala kalusizi ixelise usana, ize ithi yakugqiba ithule ithi cwaka. Xa ifulewe, ufumanisa okokuba imechaphaza legazi entliziyweni. Kuthi xa ikhala ebusika kuye kubande likhithike. Izalela ebusika eluxwemeni lomlambo. Akuqanduselwa abekwe phantsi komthi oqhamileyo.

[It is customary to find it perched on a twig, imitating various birds' cries. When it sees an eagle, it sits fast till caught by the boys. Also, it is generally seen in bushy districts and lives on the seeds of dagga. Its mournful call suggests an infant's cry. At the close of its call, it remains perfectly quiet. When killed, a drop of blood is found on its heart. Its crying in winter predicts cold and snow. It lays in winter by the river-brink, and the young, when hatched, are put under a sheltering tree.]

The **Dikkop** is generally known as *inqhanqholo*. The geographical limits of this name in an easterly direction have not yet been determined, and information is specially desired as to the point where it gives way to the Zulu name of *u-* or *um-bangaqwa*, in use at the Gordon Memorial, Pomeroy.

The dikkop, like the lapwings, are snared on the nest ; but the only snare which has come under my personal observation was such a fearful looking contraption that it had the effect of leading the owners to forsake their eggs.

For the **Courser**, the Pondoland name is *ucel' ithafa*, in reference to its fondness for running on the veld.

The **Black-winged Pratincole** is at present too rare a bird in the Eastern Cape Province to have a distinctive Xhosa name. In Zululand it bears the name *uwamba* (Bryant)—spelt *uwhamba* in Woodward's *Natal Birds*. This name is akin to one of the Xhosa names for the White Stork *unowamba*, and may be applicable to locust-birds generally. The pratincole has also the name of *uduku* in Zululand (Bryant).

Gulls.

While lying at anchor in Algoa Bay in August 1919 with hosts of Southern Blackbacks around our steamer, I asked the Natives who were loading up the steamer what their name for these birds was. They gave me *amangaba-ngaba* ; but it remains an open question whether this name is reserved strictly for gulls or whether it is a generic name for seafowl in general. The name figures in the proverb :

Umke namangaba-ngaba aselwandle (he has been carried off by the seafowl),—applied to one who has mysteriously disappeared.

On the Pondoland coast, Miss Meg Gavin assures me that gulls go by the name of *untloyiya*, which is the designation of the Cape kite.

For **Terns** in general, Mr. W. W. Roberts supplies the name of *unothenteza* ; while Rev. J. H. Soga states that these birds share with all the herring-eating species the generic name of *intsekane*.

At Cathcart Vale, in the Fish River basin, the **Namaqua Sand-Grouse** is known as *igiwu-giwu* (Lionel Lloyd), a name which is also applied to the pied starling.

CHAPTER IX

DOVES

Delalande's Green Pigeon or the Fruit Pigeon.

The Fruit Pigeon, whose movements depend largely on the ripening of the figs, bears from the Kei Valley eastwards the name of *intendekwane*. A specimen sent me by Rev. J. H. Soga from Elliotdale bore the name *intendekhiwane*, a name given me independently by Rev. Basil Holt and Mr. W. W. Roberts from the Umtata mouth. A further variation of the name, *intendelekwane*, comes from a Willowvale source.

Despite the superficial resemblance of the latter part of the name to the word for a fig, the bird's name does not, to my mind, have any connection therewith; a similar termination occurs in the name for the laughing dove, *ichelekwane*.

In Pondoland the name is *izibantonga* (W. W. Roberts), which appears in a cognate form in Natal, *ijubantondo* (Colenso) or *ijubantonto* (Woodward).

Rock Pigeon.

From the Cis-kei across the Transkei into Pondoland and on to Zululand, the Rock Pigeon is known as *ivukuthu*,—an attempt to reproduce its coo, rendered by the boys as *vukuthu vu*. The hysterical breathing of a girl under the influence of *isiphoso* suggests to the Native mind the cooing of the rock pigeon; and it is said of such a girl:

Ulinganisa nevukuthu. [She coos like the rock pigeon.]

Mr. Oliver Brigg has informed me that at Aliwal North the rock pigeon is *ijuba* and the olive pigeon *ivukuthu*.

Olive or Rameron Pigeon.

The Olive Pigeon bears in the Cis-kei the name of *izuba*. How far eastwards this name extends remains to be determined; it was strangely absent from all the Transkei lists received in 1929. At the Umtata mouth, however, the name is in use as well as the longer form *izubantonga*, with its alternative form *izibantonga* (W. W. Roberts). In Pondoland, Mr. Roberts adds, the latter becomes the name of the fruit pigeon, and *ijuba* becomes the name for the olive pigeon, a name which in Natal is lengthened to *injubantendele* (Colenso). In Zululand appears the name *izubantondo* (Bryant).

The Pandomise name for the olive pigeon, *isihihi*, corresponds with the name for the tree-fern, *Cyathea dregei Kunze*, in the crown of which this pigeon nests.

Crimson-winged or Delagorgue's Pigeon.

This, the least known of all our Cape species, has been forwarded by Mr. W. W. Roberts, with the Pondo name *indenga*, plural *amadenga*, attached.

Turtle-Doves.

Three species of Turtle-doves occur in the Eastern Cape Province,—the Cape Turtle, the Laughing Dove and the Red-eyed Turtle. All three are well-known to the Native boys.

Cape Turtle.

For the Cape turtle the name in universal use is *ihobe*. This name, like so many others, would appear to be onomatopœic, as one of the jingles in use to imitate the bird's cooing includes the word :

Ndiya ku-fa nje ngeho-he !

[I shall die like a dove !]

The name *untamnyama* or *untamo imnyama*, "Black neck," refers to the black collar.

At Burnshill I have heard it jokingly referred to as *umamfengu*, the Fingo, a name intended to bring into disrepute the laughing dove with its everlasting boasting about its Xhosa origin (see below).

At the Gordon Memorial, on the Zululand border, the Zulu name is *umthinti* (Ian Matheson).

From the name *ihobe* comes the adjective *hobe*, used to describe a dove-grey colour :

Elibala lalo lifana kwa negama lalo ; ibala eli lihobe.

[This colour it has resembles its name,—dove-grey.]

The name appears also in the song used by the Native girls to drive away the doves from the ripening millet :

Hobe ! hobe ! akuwalimanga la mazimba !

[Turtle ! Turtle ! you didn't plough this millet !]

There are many renderings of the cooing song ; but they must be heard, as uttered by the Natives, to be appreciated.

At Tsomo the version is :

Soz' ufezwe !

[You will never be finished off ! i.e. 'There's no end to your trickery!]

Near Ndabakazi the version is :

Kuya sengwa kwaMgropho !

[They're milking at Mgropho's !]

At Blythswood :

Ma sihambe ! hamba sihambe !

[Let us be off !]

At Mqanduli there are a number of versions :

Nozifoko ! Nozifoko ! asoz' ube nto !

or, *Nozingongo ! Nozingongo ! soze ube nto !*

[Nozifoko ! (or Nozingongo !) you'll never be anything !]

Nozigigi ! t/haya igwada !

[Nozigigi ! grind snuff !]

Qoziqoko ! uya dineka uya pala engaboni !

[Qoziqoko ! he's tired out, he's greedy, he's blind !]

The Cape turtle figures in the current proverb :

Ukubamba isisila sehobe (to grasp the tail of a dove). The implication in such an action is one of disappointment, or the frustration of one's hopes. The full meaning of many proverbs, however, is not exhausted by a single application. And that this proverb has wider applications is shown by Rev. J. H. Soga's interpretation (*Ama-Xosa*, p. 349) :—holding on to non-essentials, clinging to the shadow instead of the substance.

The *isibongo* of Ngangelizwe contains the lines :

Hayi hayi ke mna ukuswel' amaphiko,

Ndindandazele ndixel' amahobe,

Ngumahob' azizantanta ngenxa yokhozi.

Would that I had wings

That I might fly like doves,

Doves that are unsettled because of the eagle.

At Clarkebury, there lingers a belief in the Cape turtle as a bird of omen :

Kudala xa amahobe ehleli ehlahleni lobuhlanti bakho ekhala, kwakusithiwa axela into embi ; ngezi ntsuku akunjalo, nawo awayi emakhaya, oyika ukudutyulwa.

[In days of old, when doves settled on your cattle-kraal fence and called, it was said they foretold some evil. Nowadays it is not so ! Even the doves don't go to our homes, lest they be shot.]

Laughing Dove.

The Cis-kei name, *u-* or *i-chelekwane* (with a variant form ending in *-a*), occurs eastwards as far as the Umtata mouth. There the alternative name in use is *ihotyazana* (a feminine diminutive of *ihobe*), the name preferred in Pondoland also.

The Tembu name is *unomnkenkenke*, with *umnkenke* at Clarkebury ; and the Pondomise name is *umnkenkenke*.

The Zulu name, heard at the Gordon Memorial, is *umbomvana*.

The various renderings for the laughing dove's coo have quite a romantic smack about them. First comes the widespread boast of the confiding singer from our housetop or from a bush beside our house :

Ndivel' emaXhoseni ! [I come from Kafirland !],
 a boast that has led to his being dubbed *uvel' emaXhoseni* (the New Arrival from Kafirland !) At Fort Beaufort occurs a variant rendering : *ndikhumbul' emaXhoseni*,--with the same meaning (Ralph Allen).

About the Amatoles he lays less stress on his journeying and more on his sufferings :

Ndivel' emahlahleni, ndigqibel' ukukhuthuka !

[I come from the bushes ; my skin's quite torn !],
 a complaint that has earned for him the name *unokhuthuka* (The Frayed One !)

At the Kei he attributes his sufferings to events at home :

Ndidiniwe ziinkobe, ndikhuthuk' umqala !

[I am tired of unstamped maize, my throat's quite skinned !]

At Idutywa he makes hotch-potch of his wanderings and sufferings and farther garnishes his tale :

Ndigqibel' ukukhuthuka, ndivel' emaXhoseni, be ndithwel' isikhumba !

[I'm quite torn, coming from Kafirland carrying an ox-hide !]

Near the Bashee, quite a different type of rendering occurs :

Mzukulwana ka Nomakhaphela ! (or, *ka Satan* !).

[Nomakapela's (or Satan's) grandchild !]

Red-eyed Turtle.

The outstanding names for the Red-eyed Turtle are derived from the best-known version of the coo :

Maakhulu, ndiph' isidudu !

[Grandmother, give me porridge !]

The names referred to are *umaakhulu* (Grandmother) and *indlasidudu*, with the alternative forms *undlasidudu* and *idlasidudu* (Porridge-eater). A third derived name *isidudu* (Porridge) is found in Pondoland.

A different type of name *ikhwalihobe* was given me by a St. Matthew's student of 1910 as in use in Victoria East.

Variations in the rendering of the coo are found :

Maakhulu, isidudu sibi !

[Grandmother, the porridge is nasty !]

Maakhulu, uphi uGidi ?

[Grandmother, where is Gidi ?]

Maakhulu, ufan' uthethe.

[Grandmother, you're just talking nonsense.]

At Mqanduli, the cooing assumes dialogue form. The female says : *Maakhulu, ndiph' isidudu* ! and the male replies : *Andinaso* ! [I haven't any !] The explanation would rather seem to be that a Cape Turtle is answering a red-eyed turtle.

Although the rendering of the coo would imply that *maakhulu* is its first phrase, anyone who listens attentively to the cooing bird will notice that the rhythm of the song demands as a rule the transfer of the *maakhulu* to the position of the second phrase.

Cape Green-spotted Dove.

At the Umtata mouth, this species receives uniformly the name of *ivukazana* (W. W. Roberts). As this name is a feminine diminutive of *isavu*, the tambourine dove, it indicates the Native familiarity with their respective cooing and the Native recognition of a close resemblance between them.

The name occurs in the alternative forms of *isavukazana*, *imvukazana* and *isamvukazana* (Mr. Smith).

The Zulu name *isikhombazana*, has also the form of a feminine diminutive, and is related to *unkombose*, the name given by Bryant for the Namaqua dove and spelt by Woodward *igomboza*.

Tambourine Dove.

No distinctive name appears to be given this species in the Cis-kei. In the Transkei, on the other hand, it is almost universally known as *isavu*.

In Zululand it is called *isibelu* (Woodward).

Cinnamon Dove.

In the Amatoles and in the Kei valley, this true forest species bears the name of *isagqukwe*,—a name first given me by John Ross, one of my youthful helpers at Pirie.

Elsewhere in the Transkei, east to Pondoland and north to Griqualand East, it goes by the name of *indenge*.

Namaqua Dove.

There does not appear to be any distinctive name for this very distinctive long-tailed dove. The names supplied to me are *ihotyazana* (applied also to the laughing dove) and *isavu* (the name of the tambourine dove).

The Zulu name is *unkombose* (Bryant).

CHAPTER X

PARROT TO HOOPES

Cape Parrot.

From the Cis-kei to Zululand the Parrot bears the name of *isikhwenene*, which, in Tembuland and Pondoland, appears in the modified form *isakhwenene*.

Reference is made to the bird in the current proverb :

Amathumbu esikhwenene (parrot's entrails), used with the implication of unrealised hopes ; also, a name for European sweets.

Wampha amathumbu esikhwenene, lit. he gave him parrot's entrails, i.e. he promised him a nice present but failed to keep his promise.

Izulu limathumb' esikhwenene, lit. the sky is parrot's entrails, i.e. the sky is overcast with cumulus clouds, promising rain that does not fall.

From Baziya comes the following rendering of the cry :

Xa inamathole, uyive imana ikhala iwafundisa, esithi : haha ! haha ! ndinabo nam abantwana ! haha !

[When it has chickens, you hear it continually calling, teaching them : *haha !* I too have little ones ! *haha !*]

Knysna Lourie.

Throughout the Cis-kei and the Transkei the Lourie is known as *igolomi*, a name which is founded on its cry. In Victoria East, the cry is rendered as : *golomi, linda, linda !* (Lourie, wait, wait !)

Towards the Umtata mouth, as Mr. W. W. Roberts tells me, two other onomatopœic names are in use, one of which *igolo-golo* is but seldom employed ; and the other of which, *igwala-gwala* (corresponding by the rules of Vowel Harmony exactly with the first), is the form in common use across Pondoland and into Zululand.

Its food.

The lourie is a true forest species, remaining at all seasons in the obscurity of the forest shade. One 1910 essayist informed me, however, that when the peaches are ripe, the lourie comes out of the forest to eat the fruit. Another of the same set of essayists asserts that, though the bird never leaves the forest, it loves maize and is easily snared by maize.

In the end of 1933, this latter statement was confirmed by a correspondent who told me of a European who was trapping louries by using maize and who was selling them for 7s. 6d. each.

An Emfundisweni scholar states that it feeds its young on *imbewu yesaqoni* (the fruit of the wild vine).

A Bird of Omen.

In Pondoland the lourie is regarded by the hunters as a bird of omen:

Yothi kaya zingelwa woyiva ivuma embambeni yehlathi loo mini inqhina ivumile. Wobona ngayo xa kuza kuba kho ingozi kubazingeli ikhala kakubi ngokulusizi (Emfundisweni).

[When there is going to be a hunt, you will hear the lourie singing at the edge of the forest when the hunt begins. You will know by its sad and sorrowful tones when danger threatens the hunters.]

Xa ibona abazingeli besiza kuzingela, isuke yenze uliliselo oluthile. I-thanda ukuhlala embambeni yehlathi. Xa sukubana ililisela ixela okokuba iinyamakazi ziza kufa. Xa sukubana ithu cava ithetha okokuba iinyamakazi aziz' ukufa (Emfundisweni).

[On seeing the hunters coming, it makes a peculiar outcry. It loves to stay at the edge of the forest; and, when it makes that cry, it foretells the death of the hunted buck. When it is sitting silent, it indicates that the hunted animals will not die.]

Its red wing-feathers.

Its brilliant wing-feathers are used as head-ornaments; and the bright crimson of these feathers explains the allusion to this species in the Zulu proverb given by Bryant: *ukumthwesa igwala-gwala*, to make a person carry a lourie-feather, i.e. to deal him a blow on the head so as to draw blood.

From the same bright colour of these feathers, a similarly coloured bead goes by the name *ugolomi*.

CUCKOOS

Red-chested Cuckoo.

The Red-chested Cuckoo, or Piet-Myn-Vrou, is known throughout Kafraria and Natal as *uphezukomkhono*, with an alternative lengthened form *uphezulukomkhono* in Pondoland.

The meaning of the cry "Upon the arm" is variously interpreted; but the common interpretation refers it to the habit of the Natives, when going to sleep, of bending back the arm under the head to serve as a pillow. The bird is supposed to be calling at early morn to sleepy-heads: "You that are sleeping on your arm, get up! It's time to be in your garden!"

Uvile kwa ngoko igxeko lomnt' ontsundu ngokukodwa la angafundanga: "kwaaku! ixefa lihambile lokulima; phakamisani iinyawo, isit'ho nje loo ntaka, niya yiva ukuha ithi:—nihleli phezu komkhono.

[You hear at once a stupid person, especially those uneducated ones, saying : Oh ! ploughing-time has passed ! get a move on, as that bird says. You hear it saying : You are lying on your arm !]

Another meaning was given me at St. Matthew's in 1910 :—The bird sings at ploughing-time and is thus named because it seems to say all people must hold the handles of their ploughs.

The Harbinger of Summer.

The renewal of its cry, on its arrival from its winter quarters, is one of the signs of summer.

Siva ngophezukumkhono ukuba ihlobo lithwasile.

[Piet-myn-vrou tells us that summer has come.]

Abanye bathi : sisandulela sehlobo,—kuba ekhala ehlotyeni.

[Some say it is the forerunner of summer, for it calls in summer.]

As the harbinger of summer, it brings joy to those who hear its call :

Iya sigcobisa isixelela ukuba ihlobo lithwasile.

[It makes our hearts rejoice, telling us that summer has come.]

Ixela ixela lokuba makuqalwe ukulinywa amazimba.

[It tells us that the sowing of millet should begin.]

Its call is taken as a sign of a hot day :

Uthi akukhala bakho abantu bayazi into yokokuba kuza kuba kholanga kakhulu ngaloo mini.

[When it calls, some people believe it will be very hot that day.]

Black Crested-cuckoo.

The Black Crested-cuckoo bears the prosaic name of *ilunga legwaba*, in reference to the white wing-bar across the black plumage.

At the Umtata mouth this name appears, by metathesis, in the inverted form also, *igwabalelunga*.

So far, this name has not been traced into Pondoland. The name in use there I take to be *inkanku*, which is also the Zulu name for the species. A boy of Holy Cross Mission says of *inkanku* :

Yintaka exela ilixa lokulima amazimba.

[It tells that the time for sowing millet has come.]

The closely allied **Black-and-grey Cuckoo** is not distinguished by a separate name.

In the *isiBongo* of Sapi (Kreli), he is addressed as *lilunga-legwaba likaHintsa*.

Black Cuckoo.

The name of the Black Cuckoo has long troubled me. At Pirie, during summer, there was continually heard a plaintive triple call, which

I never succeeded in tracing to its producer. The plaintive call was ascribed to *unomntan' ofayo*, and the bird was supposed to be continually bewailing its sad condition :

Ndina mntan' ufayo,
Ndiba ndiya mbika,
Kanti akafikeki.

[I have a sick child ; I think I am reporting him, but he is ignored.]

This jingle is repeated by a child who sees another child eating and wishes to share his food.

On the strength of a specimen of a yellow-shouldered cuckoo-shrike sent me with the name of *unomntan' ofayo* attached, I accepted the cuckoo-shrike as the correct identification of the Native name, and so reported it. I have, however, no doubt nowadays that my secretive bird is the black cuckoo.

Didric or Bronze Cuckoo.

For the Didric, one of our most conspicuous Cuckoos, I have not been able to get any name direct from the Natives, but I learn from Mr. W. W. Roberts that in the Umtata basin it is called *umgcifilit/hane*.

Emerald Cuckoo.

The most beautiful of all our cuckoos, the Emerald Cuckoo, seems to be having its own Native name displaced by a Kafirised version of the English " cuckoo ; " at Pirie it was brought to me as *ikuku*. No doubt this is explained by the demand for specimens of this surpassingly-brilliant bird, but it makes the discovery of its real name difficult.

The Native name in favour for the bird is *intananja*, but the name for the trogon *intfat/hongo* is also applied to it.

The usual rendering of the cry : *ziph' iintombi*? [Where are the girls?] accounts for the name in use at Clarkebury and probably elsewhere, *uziph' iintombi*.

A variant rendering of the call at Pirie is : *Helen ! Ntombi !*

[Helen ! Girl !]

The Zulu rendering of the song : *Bantwanyana ! ning'endi !*

[Little children, don't get married !] accounts for the Zulu name, *ubantwanyana*.

R. E. Moreau, in his work on the Birds of Tanganyika (Ibis, 1932, p. 512), says :

" A Native who interpreted its call (in kiZigua) as *kulwa tuoge* [Let us go and bathe] gave the best impression of the sound I have ever heard."

Coucal.

The Coucal or Rain-bird, whose plaintive hooting may be compared to gurgling water, bears universally, from the Cis-kei to Pondoland, the name of *ubikwe* and in Zululand that of *ufukwe*.

Our first lexicographer, John Bennie, says that its head is preserved and given to pups for the purpose of making them expert hunters.

Owls.

Throughout Kafraria and across Natal into Zululand, owls are known under the generic name of *isikhova*. The prefix *isi* warns us that this may be a group name. When, however, this generic name is limited in its application, it refers to the **Barn Owl**.

In the Transkei, a diminutive form *inkovana* is in use ; the change of prefix indicates that the smaller bird implied is not a small barn owl but a smaller owl of a different species. The probability is that *inkovana* refers to the **Marsh Owl**, but this identification awaits confirmation.

Another owl-name *isihuluhulu* is onomatopœic and bears an accidental, but interesting, resemblance to the Latin *ulucus* and the Scotch *hoolet*. This is the name of the **Spotted Eagle-owl** whose mournful hoot is rendered in various ways.

Vuna ! thutha ! [Reap and carry home what you've reaped !]

Vuna ! kuya vunwa ! [Reap ! reaping's in progress !]

Bulu ! kuya vunwa ! [Bulu (a dog's name), reaping's going on !]

Kusizungu ukusebenza ngobusuku ! [It's cerie to work at night !]

One rendering assumes dialogue form :

Male : *Ayivuk' impuku !* [The mouse is not getting up !]

Female : *Yenziwe nguwe, Jujuju ! kufi' uhleli phezu kwayo !*

[It's your fault, Jujuju ! for you're sitting on it !]

The name *isihuluhulu* is taken over into the life of the people and applied to a stupid, senseless person.

The spotted eagle-owl also bears the name of *umehlo makhulu*, Big eyes.

There remains an owl-name universally known and uttered with awe, *ifubesi*. Hearing that one of these owls had been killed at the beginning of 1925 near Blythswood, I endeavoured to get hold of it. My effort failed, but the description of its enormous size and of its bellowing like a bull left no doubt that the bird was a **Giant Eagle-owl**. This species is used for witchcraft purposes.

With the list of known owl-names exhausted, I am inclined to regard **Woodford's Owl** as the species whose cry is rendered :

Wa gxebe ! wa gxebe ! wa ndlebe zenja !

Or (as heard at Grahamstown) *wa naantsi ! ndlebe zenja ! ehe !*

Birds of the Night.

The owl is called a poor wanderer, because of the way in which it is harried by other species when it flies about by day or when its resting-place is discovered by them.

In some parts the owl is represented as saying to itself :

The sun hinders my beautiful eyes,

Therefore I won't go about during the daytime.

A Shawbury version of the birds *isibongo*, when praising itself, is :—

Phuma phatshane emlindini

Ubukade ungcwale

Yonke le mini ungatyi nto.

Come out, coward, from your hole.

You've been long lying quiet,

Eating nothing all day.

The Owl as a Wizard.

The owl is believed to be in league with the killing witch-doctors (*amagqwira*) and is ranked along with them as *igqwira*. Should one settle on a hut, it is regarded as a messenger of death. Even if it merely screams in flying over a hut, it is believed to be predicting some misfortune to the inmates.

Ngexefa loomaakhulu bethu, bebesithi kwakuhamba isikhoxa ekhaya baye emagqirini, kuba besithi :—kuhambe umthakathi, afe sel' esithi amagqira bathakathiwe (Gura).

[In the time of our ancestors, if an owl came near the home, the people went to the witch-doctors, for they said : " A wizard has been here ! " and the witch-doctors said the people were bewitched.]

Should an owl settle near a dwelling or on a roof and begin calling, one of the inmates takes a burning brand from the fire and throws it at the owl to drive it off. The proceedings are well described by a Blythwood essayist :

Ukuba kuthe kuhleliwe kwakhala isikhoxa phezu kwendlu, bathi kukho umntu oza kufa. Ubone ke wonke umntu sel' ephethe isikhuni somlilo, kusukekwa isikhoxa sigityiselwa ngomlilo. Kanti apho usizi lukhona, xa ngoku sithe safunyanwa sabanjwa, sithathwe sigalekwe iparafin sintunyekwe umlilo. Naso ke siphaphazela singumlilo side siyokurwa phiphphi, sife. Kuba kaloku bakholekwa ukuba kukho abantu abangamagqwira. Aaba bantu ke bathumela isikhoxa ukuba siyokubulala umntu, yiyo le nto basit/hi-sayo.

[Should an owl sit calling on a house-top, the people believe that it is foretelling the death of one of the inmates. Every one seizes a firebrand

and gives chase and throws the brand after the owl. The pity of it is that the owl, when caught, is soaked in paraffin and set alight. Off it flies, in a blaze, to fall down at a distance and die. The reason why people burn it, springs from their superstitions belief in the existence of evilly-disposed witch-doctors who send the owl to kill a person.]

Its cry must not be imitated.

A person must beware of imitating the cry of an owl, lest all his blankets be burned.

Its alleged Foresight.

Another piece of folk-lore comes from Emfundisweni :

Sithi ke sakuyibamba impuku sokuyityela endaweni enqabileyo. Simane ke siwafeka kundawo nye amathambo ezo mpuku, kanti senzela ukuthi mhla sakuze sithi sizingela singafumani mpuku sakuya kuqokelela lowo mqwayitho waloo mathambo siwatye.

[When it catches a mouse, it will go to eat it in a secure place. It has a habit of putting in one spot the bones of these mice (it has eaten), so that on the day when it has gone hunting unsuccessfully it may go and gather together that repast of bones and eat them.]

Why the Owl is not eaten.

The owl is not eaten by the boys.

Asityiva kuba silixelegu ; umzimba waso uzele yinkwethu, into ke leyo sinuka ngathi sifle.

[It is not eaten, for it is a slut ; its body is full of scurf, which causes it to smell as if it were dead.]

The Native story accounting for other birds' hatred of the owl is told under the tinky.

Nightjars.

The name *udebeza*, in use from the Cis-kei to Flagstaff, is strictly applicable to the species whose musical call enlivens the twilight. Though correctly identified in the Dictionary, confirmation of the identification was long in coming. It was, however, settled by the good services of my enthusiastic helper Mr. W. W. Roberts, who, on learning my wish in the matter, forwarded two specimens of the **South African Nightjar** with the comment :—" They were shot just after they had each completed their cry—*ndakhe ndaya* . . . , so that this is now proof positive."

Mr. Smith gives me as a distinctive Pondo name *isandlule*.

The Zulu name is *uzavolo* ; and it may be that the name *uhlohlolengwane*, given by Bryant as the name of a night-bird in Natal, " having a very pleasant song heard during the early night," refers to the same species.

The Song of the S.A. Nightjar.

Mr. Austin Roberts has separated the South African nightjar and the fiery-necked nightjar from other members of the group under the generic name of *Nyctisyrigmus*, with direct reference to their musical calls. In a letter of 10th September 1925, he writes :—

“The members of this genus are the only ones which can lay claim to having musical voices. They might be called *Litany nightjars*, as R. D. Bradfield tells me the 1820 Settler descendants liken the call to ; *Good Lord, deliver us !* This very aptly describes it.”

The following versions of the song were gathered at Pirie :

Ndakhe ndaya, ndakhe ndaya, ndee thendelele (or, *ndee tyibilili*).

[I went and I went and I slipped.]

Ndadlula, ndee thendelele [I passed by and I slipped.]

Yiza nenguño leyo, sambathise le ntothololo.

[Bring that blanket, and let us cover this decrepit object.]

Ethe induku leyo, ndibethe le ntothololwane.

[Here with that stick, that I may thrash this decrepit object.]

The Zulu rendering is :—

Zavolo, sengela abantu bakho ! [Zavolo, milk for your people !]

Swifts.

In flight, swifts may be easily distinguished from swallows by their long sickle-shaped wings and their far more powerful flight. Our three common species may all be included under the generic name of *ihlabankomo* or *ihlankomo*. The shorter name, *ihlankomo*, is in universal use in the Transkei ; the longer form appeared, in the 1929 lists, as a duplicate from Butterworth and Emfundisweni only.

In Natal, the name is *ijiyankomo* (Bryant), of which the Zulu name *ija*—also given by Bryant—may be a contraction. The meaning underlying these names remains obscure.

At the Gordon Memorial, Northern Natal, the name in use is *intlola-mvula* (the spy of the rain), which in Zululand assumes the cognate form *ihlolamvula* (Bryant).

When applied specifically, the Xhosa name is reserved for the **Black Swift**. The large **White-bellied**, or **African Great, Swift** goes by the name of *ubantom*, a word derived from the Afrikaans and referring to the pied plumage ; but in Tembuland—my informant being Mr. Job Nyoka—this large species is called *irulumente*.

The small **White-rumped Swift** goes in the Kei valley by the name of *unonqane* (Mr. Job Nyoka),—a name more usually given to the Tinky.

Rain harbingers.

To the Native people the outstanding fact about swifts is their appearance before rain :

Ezo ntaka zikhholisa ukuba kho xa kuza kuna, ziqale ukunyakazela emathafeni nasemakhaya zide zingathi ziza kungena ezindlwini.

[These birds usually put in an appearance just before rain ; they begin to swarm on the veld and at our homes and at last look as if they would enter the huts.]

Mousebirds or Colies.

The **Red-faced Mousebird**, that wanders noisily about the mimosa-tracts, receives from its cry the Xhosa name of *intfili*, and the Zulu name of *umtshivovo* (Bryant), spelt by Woodward *ishivovo*.

The **Speckled Mousebird** of the forest area is known from the Cis-kei to Zululand as *indlazi*, a name which Fred Samela, a St. Matthew's essayist in 1910, revealed to me as being derived from the cry : *dlatsi dlatsi dlatsi*.

The relationship between this and the previous species is fully recognised :

Ndlazi nantfili ziyalamana.

[The speckled and the red-faced mousebirds are of the same family.]

The name *indlazi* is applied to an ox with horns stretched out almost horizontally, like wings.

There is also a kind of fruit, still unidentified, associated with the bird : *Kukho iziqhamo ekuthiwa "kukudla kwendlazi," ngokuba zisoloko zifunyanwa kuzo* (Emfundisweni).

[There is a fruit termed "Mousebird's food," for mousebirds are always found thereon.]

When disturbed, the Mousebird darts off with a perfectly straight flight, like a rocket ; but its seeming strength on the wing is known by the boys to be a mere spurt which quickly fizzles out. When chased by the hunting boys, it becomes quickly exhausted, and many of the flock fall to the boys' sticks. A Flagstaff essayist ascribes their love of thorn-bush (a statement which is much truer of the red-faced species than of the speckled mousebird) to the protection afforded them there.

Yintaka ethanda ubobo, ngenxa yokoyika ukubanjwa ngabantu, kuba ayikwazi ukuphapha ixefa elide.

[It is a bird that is fond of the thorn-bush, because of its fear of being captured by people, for it hasn't the skill to maintain its flight for any length of time.]

The boys maintain that both adults sleep together in the nest, but they also aver that this bird is not easily snared in their *izithambo* (cow-

hair nooses placed over the nest), for it moves the snare out of the way before entering the nest.

Trogon.

The Trogon, from its proneness to sit still on its perch, has become an emblem of laziness, and its Native name *intfatshongo* has become a byword, being applied to a shiftless woman by her husband. In quite another connection, a Native woodcutter, walking with me through the Pirie forest, referred to the *intfatshongo* :—

Elilisa amadoda
Ngexefa lemfazwe
Tfho tfho !

(The bird that makes the warriors weep in the time of war by its calling " You've got what you deserve ! ")

The Zulu name is *umjeninengu* (Woodward).

Kingfishers.

The generic name for kingfishers, *isixwila*, is in use through both the Cis-kei and the Transkei. At Blythwood has been given me the variant form *isaxwila*, a form which passes into *isanxule* at Flagstaff and *isaxwula* (W. W. Roberts) in Eastern Pondoland. At Port St. John's, Rev. B. Holt finds in use both *isaxula* and *isixula*, the latter of which runs on into Zululand.

For the **Giant-Kingfisher** the distinctive name is *uxomoyi*, a name which occasionally lends itself to generic use, being applied, at Blythwood and elsewhere, to the brown-hooded kingfisher.

For the **Brown-hooded Kingfisher**, Rev. J. H. Soga has supplied the name *undozela*, accompanying it with a specimen of the bird. The appropriateness of the name (" I'm dozing ") will appear to all who have watched this bird perched, apparently listlessly, day after day in the same spot. In the coastal region near the Umtata mouth, Mr. W. W. Roberts tells me that *undozela* is applied to the Natal kingfisher and that in that district the brown-hooded kingfisher is *indwazela* (the one that gazes into space).

One other name *inqanana* is supplied by Mr. W. W. Roberts and doubtfully referred to the **Malachite Kingfisher** ; compare Zulu *isiqanana*.

Rollers.

The European Roller is so regular and so conspicuous a summer visitor to our area that it can hardly be overlooked by the Native people, yet no name for it has come to my notice.

Its Zulu name is *ifefe* (Bryant).

Hoopoes.**African Hoopoe.**

The African Hoopoe receives its name *uboboyi*—in use throughout Kafraria and as far eastwards as the Gordon Memorial on the Natal border—from its cry.

The proverb : *alifufu, ligcada uboboyi* (the heat is enough to roast the Hoopoe) is descriptive of an excessively hot day, and seems to refer to the birds calling during the heat of the day.

In some parts of the country the hoopoe disappears during the winter months. Our first lexicographer, John Bennie, who gathered his material in the Tyumie valley, states that the early return of this bird in spring informs the Natives that winter is past; and his great-grandson Mr. G. Bennie, writing from Tarkastad, tells me that the Natives thereabouts have numerous opinions on the subject of where the bird goes in winter, one being that it secretes itself in a hole.

Wood Hoopoe.

Rev. J. H. Soga gives me as the proper name for the Wood Hoopoe *umkhulungu*, a word of obscure reference, unless it be, like so many other names, an attempt to reproduce the cry.

The Cis-kei name, found also in Bomvanaland and Pondoland, is *intlek' abafazi*, with the variant form *uhlek' abafazi* (Rev. B. Holt) at the Umtata mouth. In the Transkei the form of this name in general use is *intleki' bafazi*. These names refer to the jabbering cry which the birds utter to the accompaniment of grotesque gesticulations and mean "The bird that laughs at the women."

Woodward in his *Natal Birds* gives a similar name *hlebabafazi* (the slanderer of the women) as in use in Natal.

CHAPTER XI

HORNBILLS TO WOODPECKERS

The **Ground Hornbill**, or 'Turkey Buzzard', is known in the Cis-kei as *intsikizi*, a name which prevails in the Kei Valley also, but which from Clarkebury eastwards is accompanied by the parallel form *intsingizi*, and at the Umtata mouth and Flagstaff by the form *intsingiza* as well. The form that persists into Natal and Zululand is *intsingizi*.

In some districts the species is nicknamed *ingududu*, from its booming cry regarded as presaging rain; the meaning of this name has, through the further idea of the birds' bewitching powers, been extended to apply to a witch-doctor.

The name *intsikizi* is applied jokingly or offensively to a person with a shining black face; *akamnyama ngako, yintsikizi*, he's not black, he's an *intsikizi*, i.e. he is as black as coal.

The bird is also used as a bogey to frighten children:—

Naantsi intsikizi! here's the turkey buzzard!

Its booming cry.

Quite a number of versions of the weird cry may be heard, generally cast in dialogue form:

Male: *Iph' impi?* (Where is the enemy?)

Female: *Naantsiya!* (Yonder he is!) or, *naants' es' apha!* (Just over the hill!)

Male: *Uph' umhlakulo?* (Where is the hoe?)

Female: *Usekoyeni!* (It's in the maize-crib!)

Or, *Awukh' ekoyeni!* (It's not in the maize-crib!)

Male: *Aphi amakhwenkwe?* (Where are the boys?)

Female: *Ases' apha!* (They're over the hill!)

Female: *Ndiyemka, ndiyemka, ndiya kowethu!* (I'm off, off to my father's place!)

Male: *Hamba ke, kad' usit/ho!* (Off you go then; you've talked about it long enough!)

Or, hitting off pat the hollow boom,

Awumki, awumki, kad' usit/ho! (You'll not go: that's your old threat!)

Female: *Ndiyemka, ndiyemka emhlabeni!* (I am going away, I am going away from the earth!)

Male: *Mus' ukut/ho! mus' ukut/ho!* (Don't say so! Don't say so!)

Yithi! (Do it!)

Mus' ukuthi! (Don't do it!)

The Piric children sing to it :

Intsikizi ayiboni,

Ibona ngaso nye,

Ibonelwa ndim,

Xa ibeku eZeleni.

[The turkey buzzard can't see ; / it sees only with one eye ; /
It is seen by me / on its way to Izeli.]

A Sacred Bird.

The turkey buzzard is held sacred and must not be killed. Rev. John Brownlee, in describing the customs of the people on their first contact with missionaries, says :

“ If a person kill by accident a mahem (crowned crane) or bromvogel (turkey buzzard), he is obliged to sacrifice a calf or young ox in atonement.”

The Turkey Buzzard as a Wizard.

Along with the hammerhead and the owl, the turkey-buzzard is regarded as in league with *amagqwira* (the death-dealing witch-doctors) or with the departed spirits. Should it therefore settle on a hut or come near a kraal, it would be held to be a messenger of death.

A Flagstaff essayist of 1929 writes :

Le ntaka ayizange iye apho kukho abantu. Ithi, nokuba isihamba yaza yathi gaxa emzini, ihambe bucala ingade iye kungena phakathi kwezin-dlu. Ku be kusithiwa ithi ize iye ibe iqhutyeke ngemithi ngosiyazi. Kuthi uku be ayilungiswanga kwa ngemithi ku be kho iliwa kulowo mzi elinje ngesifo esibubisayo.

[This bird never goes where people are. And, even if it does approach a village, it turns off to the side and does not wander among the huts. If, therefore, it does visit a Native village it is regarded as being sent there as a messenger of death by a witch-doctor by means of his charms. If the bird is not driven off also by charms, there will be in that village a calamity such as death.]

A Rain-Bird.

The turkey-buzzard is to this day recognised as *intaka yemvula* (lit. the bird of the rain) or *intaka enemvula* (lit. the bird that has rain), the bird that can be used to effective purpose in bringing rain.

Xa kukho imbalela, le ntaka iya sukelwa ngezinja nangamahafe, ithi, ku ba, asintaka iphaphazelela phezulu, ibanjwe ifakwe emanzini ihleli, kuthiwe ke kuza kuna imvula enkulu (St. Cuthbert's).

[In a season of drought, this bird is hunted down by horsemen attended with dogs, and, as it is not a bird that flies high, it is caught and put alive into water ; it is said that a great rain will follow.]

At Main, in Tembuland, I learned from Mrs. Doig Young that there also the bird was put alive in the water.

In at least some districts, however, the bird is killed before being put into the water :

Yintaka enemvula. Le kuthi kumaxeja agqithileyo, lakubalela ilanga, yanqaba imvula, ufike amadoda sel' ephuma inghina azingela le ntaka. Athi ke akuyifumana ayibulale, ayifake esizibeni, ithi ke imvula inethe, kuthiwe yenzile yile ntaka (Emfundisweni).

[It is a bird that has the power of bringing rain. In former days, when there was a drought, the men organised a hunt after this bird. After catching it, they killed it and put it in a deep pool. The rain poured, and people attributed the downpour to this bird.]

The rain thus brought on continues until the bird is taken out of the river :

Iya kuyeka (imvula) mhlana yarokwa yatsalwa ngephiko, ukuze lizole (Clarkebury).

[The rain will stop when the bird is pulled out by a wing, and the sky will clear.]

Ifakwa (le ntaka) emlanjeni, ithi isakufakwa ine imvula, kanti yothula mhla yarokwa.

[When this bird is put in the river the rain comes ; and, when it is drawn out, the rain stops.]

Ifakwa emanzini ukuze ine imvula, kanti yothi ukuze iyeke ide ibe ikhut'hiwe.

[It is put in the water and the rain comes, and the rain will not cease until the bird is drawn out.]

In some districts the very cry of the bird is taken to indicate rain :

Ung'aziva zikhala, yazi ukuba imvula se ikufuphi inethe (Mpukane).

[Should you hear them calling, know that a drenching rain is near.]

Were this true, however, some areas would be in a perpetual mist.

On the other hand, one of the essayists (1929) qualifies the nature of the call that brings rain :

Xa kuza kunetha sive ngayo ikhala ngelizwi elikhulu, siqonde ukuba iza kunetha imvula (Emfundisweni).

[We know from the bird's loud call that there will be a downpour.]

As a Snake-eater.

In Emfundisweni essays, great delight is taken in describing this bird's method of catching a snake.

Ithi xa inyoka ingene emnxhuneni iyimbe ngomlomo wayo omkhulu ; ize ithi xa ikufuphi nexhoba layo ifake iintsiba zephiko ukuxokonxa inyoka leyo.

Kanti inengqondo enkulu yokuphawula usiba olulunyiweyo yinyoka, iluncothule kwa oko phambi kokuba ityefu ingene enyameni. Ide iyiphathe nje ngomphako, iphathele nosapho.

[When a snake enters a hole, the bird digs with its huge beak ; and, when it gets near its prey, it inserts its wing-feathers to stir up the snake. But it has the ready wit to note the feather that has been bitten by the snake, and it plucks it out at once before the poison has a chance of reaching the flesh. Then it carries off the snake as provisions and shares it with its family.]

Trumpeter Hornbill.

The Trumpeter Hornbill, or Bush-baby, whose unearthly shriek resembles the cry of a child in pain, is known in the Transkei and in Pondoland as *ilithwa*.

In Zululand it is called *ikhunatha* (Bryant),—a name which in Woodward's *Natal Birds* is spelt *ikanati*.

Crowned Hornbill.

From the Cis-kei to Zululand, the Crowned Hornbill bears the name of *umkholwane*. It is probable that in this name, as well as in the somewhat similar name given to the malagas, *umkholonjane*, the root idea contains a reference to the long bill.

Its characteristic flight is commented on in one of the 1929 essays :
Yintaka ethi ibaba ingathi idiniwe.

[It is a bird that, in flying, gives the impression of weariness.]

Black-collared Barbet.

The Xhosa name for the Black-collared Barbet, *isinagogo*, presents a difficult problem for the lexicographer. Its various pronunciations and spellings have not yet found a stable form. [If the stem be taken as *nagogo*, the prefix varies between *isi-*, *is-*, *u-si-*, *u-s-*. The stem itself has a variant form *nayigogo*, with the alternative prefixes of *isi-* or *is-*. The whole difficulty arises from the onomatopœic origin of the word.]

The name is simply one of many attempts to reproduce the excitable, demonstrative cry of the bird. Other attempts made by the boys to reproduce the cry are repetitions of various family-names which the bird is supposed to be uttering :

I'adebe, Mafwabadi, Mthimkhulu, Nosele.

The Zulu name *isikurukuru* (Woodward) has no doubt a like onomatopœic origin.

Rev. Basil Holt (in letter 24/6/29) says : " A black-collared barbet which I shot at Port St. John's was independently identified by two Native men as *usemagwebe*, *usemagwebeni* and *isanqawana*. Both these

men said that the name *usinagogo* applied to a different bird from the barbet." In this same connection it may be noted that the usual Xhosa name *isinagogo* did not appear in any of the 1929 lists received from Pondoland. The Pondo name *usemagwebe* corresponds with the Zulu name *bakwebe* given by Mr. Jack Vincent in the *Ibis* (January 1935, p. 5) for this same species. The name *isanqawana*, however, is a variant for *isingawana*, the Zulu name for the stonechat.

One outstanding note regarding the barbet appears in a Ceru Bawa essay :

Ingathi ukuba ihleli emthini, nokuba umntu uya yigibisela ayinakuqale inke, mhlawumbi ade ayincame, kuba isuke imane iqakathela kwelinye isebe.

[Should it be sitting in a tree, and a person begins to throw his stick at it, the bird makes no move to fly off and as it simply keeps on jumping from branch to branch, the probability is that he will give it up in despair.]

The Anvil-bird or Tinker, known to the East London boys as "Johnny Blacksmith," derives his Xhosa name, *unoqand' ilanga* (sun-chipper) from his monotonous metallic note, one of the most persistent of summer cries in the forest areas.

[It may be worth noting—by way of warning—that the name of anvil-bird is given at Fort Beaufort to the fruit bat, in allusion to its metallic-sounding note, uttered by night, and aptly likened by Mr. John Weir to that produced by a musical triangle.]

The Zulu name, as used in Natal, is *iphengempe* (Woodward).

A Clarkebury pupil writes :

Unoqandulanga yintaka ethi xa umbona alikhafu emasimini ufike intyontya amakhwelo.

[When the young maize is ready to produce its flower, you notice the anvil-bird at its whistling.]

Honeyguides.

The various species of honeyguide are grouped together under the generic name of *intakobusi* (the bird of the honey), or, more rarely, *intaka yeenyosi* (the bird of the bees). This refers directly to their skill in finding bee-hives and their pertinacity in leading people to the site of a hive. The procedure of the bird and the response of the follower forms an interesting topic for young essayists :

Ithi ukuba ibane iinyosi ithi isakubona umntu ikhale. Athi umntu akulandela ehamba ethetha esithi : "Kha uve intaka yamadoda !" ide iyokumfikisa apho ibizibone iinyosi. Uthi ke umntu akugqiba ukuphakula ayifiyele amacangca eenyosi. Ngamanye amaxesha ayilunganga, kuba ithi kanti umntu imsa enyokeni.

[If this bird sees bees (at their hive) and then sees a person, it attracts his attention by calling. When the person follows the trail he keeps saying as he goes along: "Just listen to the warriors' bird!" until it brings him to the spot where it saw the bees. When the person has finished robbing the hive, he leaves some black honeycomb for the bird. At other times the bird doesn't behave properly, for it leads the person to a snake.]

Landela, yothi xa isondele kuloo ndawo imana ukunqwila ikhombe ngenloko. Kodwa ukuba yinto enje ngesilo yothi inqanqazelise amaphiko ayo (St. Cuthbert's).

[Follow on; and, when it draws near the hive, it will keep becking and bowing, pointing with its head. But if it has found some wild animal it will make a whirring noise with its wings.]

The name *intakofusi* is applied figuratively in two different senses to people; it may be used of one who, by reason of his position or his clan, is able to plead sweetly and persuasively for others with a chief or headman; or it may be applied to a garrulous wheedling person.

For the honeyguides, Woodward gives the Natal name of *ingede*; and Bryant gives as the names used in Zululand *intlava*, *intlavebizelayo* and *unomtsheketshe*,—the two latter of which have secured the secondary meaning of a scolding, much-talking woman.

Woodpeckers.

From the Cis-kei to Pondoland, tree-woodpeckers are grouped together under the generic name of *isinkqolamthi*, shortened sometimes to *isinkqola*, with its variant form *isankqola*. At Clarkebury the form in use is *inkqolamthi*.

For the same group of woodpeckers, the name in use at the Gordon Memorial, on the Zululand border, is *isaqophamuthi* (wood-chipper), given by Woodward as *isiqophamuthi*.

Another Zulu name *usibagwebe* (Bryant) is related to *usemagwebe*, which Rev. Basil Holt has heard applied at Port St. John's to the black-collared barbet.

The Xhosa name in common use *isinkqolamthi* (tree-climber) alludes to the most characteristic habit of the bird. A St. Matthew's essayist of 1910, Emma Piet, mentioned that the cry was *nqo, nqo, nqo*, as if suggesting that the name might be from the sound.

Another of the same group of essayists, Horace Nweba, stated that the woodpecker lays its eggs in a hole and also roosts there.

Ground Woodpecker.

From the tree species, the Ground Woodpecker is differentiated under a name of its own, *ungximde*.

In Zulu this species is known as *umnqangqandolo* (Bryant).