CHAPTER XII

LARKS TO ORIOLE

Rufous-Naped Lark.

The Rufous-Naped Lark derives its ordinary name of *igwangqa* from its light-brown colour. This name, in almost universal use throughout Kafraria, assumes at Flagstaff the alternative form of *ugwaqa*.

Another name *iqaßathule* or *iqaßathuli* (W.W.R.) is in common use in the lower portion of the Umtata basin, and appears also in a Mqanduli list.

At the Gordon Memorial, in Northern Natal, the Zulu names are *uhoyi* and *ingqwayimba* (Mr. Ian Matheson). The name given by Woodward is *unongqwatshi* ; and those given by Bryant are *uhuyi*, *ungqwashi umangqwashi*.

Renderings of its call.

Few species have had more renderings made of their call. From its habit of persistently calling on a termite-heap or other slight eminence, it seems to challenge passers-by to imitate it. The versions known to me are :—

Ndiya etywaleni (I'm off to a beer-drink !) or, at Umtata mouth, *kuyiw' etywaleni !* (They've gone to a beer-drink !)

Se ßefikile ! they (i.e. the herdboys) have already arrived (to torment us) !

Mntwan' omntwanam ! Child of my child, my grandchild !

KungoQeßeyi ! It's Qebeyi's turn (to herd) !

Ndiya esikolweni, ndiya kuhlala esitulweni.

I'm off to school, to sit on a stool.

Matilda ! Matilda !

Ntw' inyek' inje ! You hare-lip !

As a songster and a mimic.

This lark is accounted the best singer in the feathered tribe. Its favourite times for singing are dawn and dusk. When singing it mounts so high in the air as to be scarcely discernible by the human eye. In its song it mimics the cries of many other birds.

Inomkwa wokulinganisa ukukhala kwezinye iintaka. Ungayiva uku-tfhona kwelanga, ilinganisa konke ukukhala kweentaka zonke. Ithi xa isenje njalo, ißißethanisa amaphiko ixelise unonqane (Flagstaff).

[It has the habit of imitating the cries of other birds. You may hear it at sunset, imitating the different cries of all kinds of birds. When so employed, it clappers with its wings like the tinky.]

Yintaka ethi xa liza kunetha isichotho iphaphe ibeke phezulu ikhala icula ilinganisa zonke iintloßo zeentaka (Flagstaff).

[Before a hailstorm, it rises in the air, calling and singing, imitating all kinds of birds.]

A Bird of Omen.

On 7-10-1909 Dr. J. Brownlee of King William's Town informed me that, among the Dutch, the sight of one of these larks sitting on a tree and singing was considered a sign of a storm.

Spike-heeled Lark.

The Spike-heeled Lark has been sent me from Bolotwa by Mr. R. F. Weir, with the name *ungqembe* attached. In a Baziya list, the name is spelt *ungqemba*.

Red-capped Lark.

The Cis-kei name of *intißane* for the Red-capped Lark assumes in Tembuland the form *intußane* or its palatalised equivalent *intutyane*. The latter form is that in general use in the Transkei proper, as well as amongst the Pondomise and the Pondo tribes.

About the junction of the Tsomo and the Kei, as well as at Clarkebury, a form employing the trilling English *r*, *intrutyane*, is in use, and the more peculiar *udrutyeyi* is also heard.

Its Cunning.

The herd-boys affirm that this lark approaches their stone-trap like a fox seeking to avoid a trap in which it has previously been caught. At nesting-time it is snared by a cow's-hair noose placed over the nest. Boys call it a wizard, because, when it has young, it does not enter the nest but contents itself with throwing the food to them.

A St. Matthew's student of 1910, Edward Mtwana, to whom I am indebted for this information, added that the stripe round this lark's neck, called *isiyeye*, was the necklace or *isidanga* of his tribe.

As an Alarm-clock.

The red-capped lark sings very early in the morning, and serves in some parts as an alarm-clock to the Natives :

Iya sinceda kakhulu ngokußa iya sixela xa kusileyo nje ngenkuku ikhale ekuseni.

[It is of great service to us by intimating to us the dawn, like the cock crowing in the early morning.]

Yintaka esidla ngokuva ngayo ukußa kusile. Siyiva ikhala siqonde ke ukußa lixefa lokußa ma sivuke.

[It is the bird by which we are usually assured of the dawn. We hear it call and we understand it is time to get up.]

Swallows.

The various species of swallows are, as a rule, united under the common name of *inkonjane*, a name that is current throughout Kafraria, Natal and Zululand. The secondary meanings of this word—a swallow-tail cut, a barbed assegai—indicate, however, that properly only those species with deeply-cleft tails ought to be so designated. Among the Native people, as among the Europeans, a swallow building its nest on a house brings luck (*inkonjane inethamsanqa*).

Their migratory habits are alluded to in the proverb: *inkonjane iliphangele ihloßo*, the swallow has anticipated summer, referring to a person who has been in too big a hurry to speak or to act (J. H. Soga).

The **Rock-Martin**, with its mouse-brown plumage, is called at the Bashee *unongußendala* (faded blanket) and by the Pondomise *unongußende* (long blanket). To this species also is to be assigned the name *ufaßele*, in use in the Kei valley.

The **Black Saw-wing or Rough-winged Swallow**, bears, in the Kei valley, the name of *unomalahlana* (little piece of coal).

The **Greater Stripe-breasted Swallow** also has a name in the Kei valley, *udl' ihafe*, but is not elsewhere, as far as I know, definitely distinguished from its fellows.

One other swallow-name from the Kei valley, *ucel' izapholo* or *unocel' izapholo* is referred to a blue species with a white throat and a white breast, which fixes its identity as the **White-throated Swallow.** For these Kei valley names I am indebted to Wolger Mafungwa and Teacher Job Nyoka.

Swallows as Masons.

The wonderful power possessed by swallows of building their nests with mud has earned for them at Clarkebury the name of *umLungu* (European).

Le ntaka yintaka elichule eside sithi ukuyißiza ngumLungu.

[It is a skilful bird and its skill leads to our naming it the European.]

Yintaka eziphathise okomntu, xa yaakhayo yaakha ngodaka iludißanise nesamente. Ukuba yakhile namhla nje ayikwaakha ngomso, inqumisa olo daka ikwakhileyo. Xa ithutha udaka, iluthuthiswa yinkunzi zincedisane (St. Cuthbert's).

[It is a bird that behaves like a human being; in building it uses mud and mixes it with cement. If it has been building to-day, it will rest

to-morrow till the mud it has put in position hardens. When gathering the mud, the female is assisted by the male, both helping each other.]

In Tembuland, I have heard as part of its *isiβongo :*

Iya kwaazi ukufoloma udaka.

[It knows how to make bricks out of clay.]

A Butterworth girl writes of the swallow :

Itya iimbuzane ezenziwa kukuna kwemvula. Xa iphaphayo, ayithi ngqo kuphela, isuke imana ijikoza, ingathi iza kuhlala ingade ihlale.

[It lives on gnats that are caused by the rain. In flight, it doesn't keep in a straight line only ; it has the habit of going zigzag as if it meant to settle, but it doesn't settle.]

The wing of a swallow mixed with milk is given to dogs, with the object of making them fleet of foot and quick in hunting (Rev. Basil Holt).

Cuckoo-shrikes.

Until recently it has been supposed that three species of cuckoo-shrike occurred in the Eastern Cape Province, but latterly there has been an inclination to unite the Yellow-shouldered Cuckoo-shrike with the Black Cuckoo-shrike as variant forms of the same species.

Grey Cuckoo-shrike.

The Grey Cuckoo-shrike is known in the Pirie forest as *usinga*. In Elliotdale (Rev. J. H. Soga) and at the Umtata mouth (Mr. W. W. Roberts) it is known as *umsimpofu*. In Eastern Pondoland (W.W.R.) it is called *umswinkoβe*.

In Natal it appears under quite a different name, *ikleledwane* (Bryant).

Black Cuckoo-shrike.

The Black Cuckoo-shrike at the Umtata mouth shares with the grey species the generic name of *usinga*, but is also distinguished as *usinga olumnyama* (W.W.R.).

From Elliotdale, in October 1925, a female black cuckoo-shrike, forwarded from Rev. J. H. Soga, was labelled *umbamkɾo*,—the name given to the Southern grey-headed bush-shrike at the Umtata mouth.

The yellow-shouldered cuckoo-shrike at the Umtata mouth shares with the ruddy bush-shrike the name of *umthethi* (W.W.R.).

Its Zulu name is *isihlangu* (Bryant).

The female black cuckoo-shrike differs so markedly in plumage from the male as to appear to the uninitiated quite a distinct species.

Drongos.

Fork-tailed Drongo.

From the Cis-kei to Zululand, there is universally applied to the Fork-tailed Drongo the onomatopœic name of *intengu*. The full Native rendering of the cry runs :

Thengu, thengu, macetywana ! kazi ukuba benze nto ni na abantwana benkosi, Nombande !

[Tengu ! Chips ! I wonder what the children of the chief have done, Nombande !]

As a cattle-herd.

Like the wagtail, the drongo is credited with a love of cattle. But he excels the wagtail in his power of herding. The herdboys believe that the cattle mistake the whistle of the bird for their own whistle, and that, on hearing it, they bunch together and feed together just as they would do in response to their own whistle.

Intengu yintaka ethandana neenkomo. Apho kukho iinkomo, ngamanye amaxesa ude athi umntu : " kukho umntu ozalusileyo," ngokuva ikhwelo layo.

[The drongo is a bird that is friendly with cattle. Where there are cattle, a person might sometimes say : " There is someone herding the cattle," through hearing its whistle.]

Acting on this belief, the herd-boys venture to leave the cattle under its care, while they sleep or smoke.

Should a herd-boy appear at home during herding-hours, his parents say of him : " He is trusting to the assistance of *intengu*."

A similar meaning lies behind the proverb :

Indoda enge namalusi, iinkomo zayo zaluswa yintengu.

[The cattle of the herdless man are herded by the drongo.]

An Imp of Mischief.

The habit of the drongo in mobbing birds much larger than itself has also impressed the Native mind.

Intengu ikwa yenye intaka ethiye kakhulu ezinye, nangona isoyiswa nje linxanxadi. Ilithiye gqita ihlungulu.

[The drongo is also a bird that displays great enmity to other birds, though it is mastered by the fiscal. The drongo bears special hatred to the raven.]

Square-tailed Drongo.

In the extreme east of our district occurs the Square-tailed Drongo, known in Natal as *intengwana* (Woodward).

Black-headed Oriole.

The various names applied to this species appear to be merely different versions of the bird's cries.

In the Cis-kei and eastwards to Umtata the bird is known by the name of *umkɣo ;* among the Pondomise and the Pondos it is called *umqokolo ;* and to the Zulus it is known as *umgoqongo* (Woodward).

Its call is rendered : *Buti Buku, uphi uPhothana ?*

(Brother Buku, where is Potana ?)—D. B. Davies.

CHAPTER XIII

CROWS

Owing to their distinctive markings and their wide distribution, our three species of crow are all well-known to the Natives and figure conspicuously in Native-lore.

Pied Crow.

The Pied Crow, whose white collar runs round the neck as a supporting band for its generous white bib, appears to some people to be wearing a surplice, and occasionally receives in consequence the nickname of *umfundisi* (missionary), which belongs more properly to the Raven. At Glen Grey it goes by the name of *inene* (the gentleman) for a similar reason, the white breast representing the white shirt front (Rev. D. B. Davies). Such ideas are in line with the saying imputed to an Irish trooper : " Even the crows in this country wear white waistcoats."

The distinctive name for the pied crow, however, *igwangwa*, takes its origin from the rough croak.

By the Pondomise and throughout Pondoland this crow is known as *igwaɽuɓe*, which is Natal becomes *igwahuɓa*. An alternative spelling of the Pondo name, *ikhwaɽuɓe*, raises a phonetic question not yet settled.

There is undoubtedly a considerable latitude in the application of crows' names. I have heard the name of the raven *ikhwaɓaɓa* applied by the Pondomise to the present species ; and at the Gordon Memorial, on the border of Zululand, I obtained from Mr. Ian Matheson the name of *igwaɓaɓa* for the pied crow. This latter name *igwaɓaɓa* is given by Bryant as the Zulu name, used generically, for both raven and pied crow and the diminutive *i-* or *in-gwaɓaɓana* is given as the Natal name for the pied crow.

The following Pondo song, passed on by Mr. Robinson to Dudley Kidd, appears in *Savage Childhood*, p. 216 :—

Hlungulu, hlungulu, goduka !
Amas' omntawakho adliwe,—
Adliwe ngukhwaɓaɓa !
Khwaɓaɓa, khwaɓaɓa, goduka !
Uɓuye ngezothwasa !

Here the names *hlungulu* and *khwaɓaɓa* should naturally refer to different birds, and the proper translation should, to my mind, be :

Raven, raven, home with you !
Your child's sour-milk has been polished off—

Polished off by the pied crow !
Pied crow, pied crow, home with you !
Come back at new moon !

The Vultures' Spy.

In some districts the pied crow is made to play the part more usually assigned to the raven. It is regarded as the vultures' spy, and as bearing off to the chief of the vultures the eye of a carcase by way of reporting its find.

Xa kukho into efileyo enje ngamahaſe, kusuka amagwangwa aye kwindawo enamaxhalanga ephethe iliso laloo nto, aze aqale amaxhalanga ukwaazi ngaloo nto ifileyo.

[When there is a dead animal, such as a horse, the pied crows make for the vultures' quarters with an eye of the carcase, and the vultures begin to know about that carcase.]

Another essayist thus describes its method of calling :

Ithi xa iphaphayo, imane amaphiko ayo iwaſuku-ſukumisa iphinde iwaneke ikhala isithi : ſwa ! ſwa ! ithi ke xa ihleli phantsi imane iqoko-qokota ivuthelanisa inqhula yayo, imana iyenyusa-nyusa ide iphaphele phantsi iphinde ihlale.

[When it is flying, it keeps continually shaking its wings, and spreading them out as it call *kwa kwa*. When it settles, it keeps uttering gurgling cries and swelling out its throat, then off it flies and settles again.]

Rook or Black Crow.

The Rook, distinguished by its wholly black plumage and relatively slender bill, is universally known as *unomyayi*. In the Umtata basin and at Tsomo, it receives from its cry the alternatives name of *uſwaßayi*.

[N.B. In Bennie's M.S. Dictionary appears a bird name *idakatye*, which, though defined simply as " a bird " by Bennie, is assigned by Kropf to the present species. All my efforts to find the name *idakatye* in use to-day have failed. It would be interesting to know if it is still current in the Tyumie valley, where Bennie gathered his words.]

In the northern districts of Natal the name in use *ingwaßaßana* is a diminutive form of the name *igwaßaßa* applied to the larger species.

Its Cries.

At Pirie two very beautiful kindergarten songs incorporating the cry of the bird, were sung in school :

Oonomyayi ßezindada
zase Afrika, Repeat

Polished off by the pied crow !
Pied crow, pied crow, home with you !
Come back at new moon !

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[N.B. In Bennie's M.S. Dictionary appears a bird name *idakatye*, which, though defined simply as "a bird" by Bennie, is assigned by Kropf to the present species. All my efforts to find the name *idakatye* in use to-day have failed. It would be interesting to know if it is still current in the Tyumie valley, where Bennie gathered his words.]

In the northern districts of Natal the name in use *ingwaßaßana* is a diminutive form of the name *igwaßaßa* applied to the larger species.

Its Cries.

At Pirie two very beautiful kindergarten songs incorporating the cry of the bird, were sung in school :

Oonomyayi ßezindada
zase Afrika, Repeat

[Were he properly doctored in his throat,
The rook would have a beautiful note.]

At present the rook is handicapped in his efforts to sing by the presence of an obstacle which requires the witch-doctor's attention. This inability of the rook to overcome his congenital weakness appears in Lady Nairne's line in " Jimie the Laird ":—

Send a craw to the singin', an' still he will craw.

To a traveller making his way through the mist the call of the rook assumes the torturing shape :

Asiyondlela, walahleka ! This is not the road ; you're lost !
(Scotsman Mqomo).

At ploughing-time he plays another trick with his voice, imitating the wagon-driver's call. While ploughing is going on, the rook is believed to be aiding the driver of the oxen with his temporarily-acquired call, so that the ploughing may be quickly done and the seed sown,—all with the intention in Mr. Rook's mind of having an early feed on the sown seed. (N. V. Cewu).

The Rook as a Wizard.

The rook is classed with a number of other species including the hammerhead, the turkey buzzard and the owl, as being in league with the *magqwira*. Should it perch on a hut, it would be regarded as a messenger from the departed spirits or the *magqwira* to foretell approaching evil to one of the inmates.

Its Immunity from Danger.

Though very destructive in the maize-fields, the rook is practically immune from danger, owing to the reputed power the species has of taking effective revenge on anyone who ventures to kill an individual rook. Let no man be so vain as to imagine he will save his crop by shooting a rook. For the other rooks know when they have lost a friend through the evil devices of a mortal and they hasten to the scene of the tragedy to bemoan their loss at a funeral feast. The mourning rooks dig up nearly every maize-shoot in that deluded mortal's garden ; and, not for one day only, but for many, do they prolong their feast in memory of their friend so foully slain (Fred Madlingozi, 1910).

Nor will it do for boys to harm its nestlings, for the parent birds will at once spread the news of their misfortune and will repair to the fields of the miscreant and exert their wits and their bills in spoiling those fields.

The proverb : *unomthi ka nomyayi*, or, *uneyeza lika nomyayi* (he has the rook's medicine) is based on the bird's reputed ability to escape from difficulties. Should a young bird be tied into the nest, so that it may be

fattened by its parents for its captor, the parents are alleged to search for a certain tree in the forest, and, returning with a piece of it, to cast it on the snare, with the result that the string is loosened and the nestling set free.

Rev. D. B. Davies, who has furnished this proverb and its explanation, tells me that a man who breaks out of prison or who escapes any difficulty is said to have got *iyeza likanomyayi*.

[N.B. In Scandinavian folk-lore—see Craigies' *Scandinavian Folk-lore :* The Victory Stone, pp. 384-5—the raven is accredited with the power of finding a certain stone which in time of difficulties it places in its nest and by whose aid it overcomes its troubles.]

Samson Qomisa (St. Matthew's, 1910) gave me the name of *inkosazana* (princess) for the rook, and explained that, though the bird was very troublesome to the Natives, it was not touched ; for, where retaliation is resorted to, the rook will summon its companions for a united raid on the crops of the delinquent. It was not till long afterwards that I learned, from Teacher John Sotashe, that the name of *inkosazana* bore the same implication in the case of the rook as it bears in the cases of the porcupine (*incanda*) and the Jan Blom frog (*unocebeyi*) ; and that it was a *hlonipha* name used to humour the bird and so prevent it from exercising those evil powers which it is believed to share with the *magqwira*. So strong is the belief in its bewitching powers that a man who shoots a rook may be so influenced by brooding over his action that he may literally find himself unable, for weeks and even for months thereafter, to aim straight.

Method Used in Trapping Rooks.

Yet there are boys who are bold enough to kill and to eat both the adult and the young. The following cunning piece of woodcraft practised by the Natives was made known to me by Fred Madlingozi (St. Matthew's : 1910) :

To trap this clever bird, take several maize-grains and bore a hole through each of them, then string the grains at intervals along a thin, black thread. Tie a knot at one end of the thread and fasten the other end of the thread to a twig near the nest. You must see to it that the thread is long enough to deceive the bird, for the rook has very acute sight indeed. Do not put the grains close to one another, yet take care to arrange them in such a way that the bird will have no difficulty in picking them up.

Poultry thieves are accused of following similar tactics in pursuing their avocation. In the Orkney Islands, the boys adopt the same plan in catching gulls, using fat instead of maize-grains and string instead of

thread. In all cases, after the bird has taken the bait, the boy pulls the thread or string. The bird may succeed in disgorging one or two morsels, but is in its captor's hands before it can disgorge them all.

The Fearlessness of the Rook.

It is a bird that loves to fight with other birds, as all know who have watched it harrying red-wing starlings at their nest or tackling buzzards and other birds of prey in the air. But the greatest mark of its valour is shown when it routs the dreaded bateleur.

Ithi ingqanga, ukuba ikhe yabona unomyayi, ibaleke kuba iyoyiswa ngunomyayi (Blythswood).

[If the bateleur should chance to see the rook, it hurries off, for it is afraid of the rook.]

White-necked Raven.

The White-necked Raven, so called from the white collar which shows up on the back of his neck against the otherwise black plumage, is known jokingly from this characteristic white mark as *umfundisi* (missionary).

In the Cis-kei and Fingoland the name in general use is *ihlungulu*. The plural form *amahlungulu* is idiomatically applied to a family consisting of girls only,—the implication being that the girls will marry off and leave their parents alone (Teacher John Sotashe).

In Tembuland and as far north as Polokong, in Matatiele, the name is *igwababa*. Among Pondos and Pondomise occurs the cognate form *ikhwababa;* among the Basuto, *lekhoaba;* and, among the Zulus, *igwababa*. Further north, in Nyoro, we find *enyawawa* defined as " a large bird like a crow."

The lumbar portion of an ox's back receives its Zulu name of *intlalamagwababa* and its Xhosa name of *untlahlahlungulu* from its serving as the resting-place of the raven. Personally, however, I have never seen a raven sitting on the back of any animal.

One other name *ilisolomzi* (the eye of the village) refers to the current Native belief that the raven acts as the vultures' spy (Agnes Zono).

In Sandile's *isibongo*, the raven appears—under its name of *ikhwababa* —as a bird of omen :

Ndibuzen' amathongo ndiwaxele !
Ndiphuph' ikhwababa likhwel' endlwini,
Ikhwabab' elimhloph' amaphiko.
[Ask me my dreams that I may tell them !
I dreamt that a raven sat on the hut,—
A white-winged raven !]

The raven has also a place in the *isibongo* of Sigcawu ka Mqikela :

Wena mnqayi ka Hoza, wena gul' ethembisa ;

Wena mahlungul' adla ni kweziya ntaba
Adl' ihafe lika Joyi lo mnta kaManqhinyana.
Hoza's stick ! invalid shewing signs of recovery
What are the ravens eating on those mountains ?
They are eating the horse of Joyi, Manqinyana's child.

When a raven carries off a maize cob from the drying heap, he is cursed with his own name by the women, who shout *ihlungulu* after him in his flight.

The Raven Song.

The following song was taken down from Damoyi, a boy at Pirie, in 1909 :

Sahlangana namahlungulu
Elel' onke ngakwelaa tyholo.
Lath' elinye :—" ma sivuke ! "
" Sivuke njani : sitfhayiwe nje
Ngala makhwenkwe akwa Tabitemni
Angaxheliyo le nkabi yawo
Side sinqunquthe ngezi zandlana
Zimboxwana."
[We fell in with the ravens,
All asleep by yonder bush.
One said :— " Let us get up ! "
(The others replied :—)
" How can we get up ?—beaten as we
have been in this fashion
By Tabitemni's young fellows,
Who never kill an ox of theirs
That we may munch it
With those oval beaks of ours
that serve as hands ! "]

In the actual singing, each line was preceded by a sound like *hawu*, which was again repeated in the middle of the line, so that the music went in this fashion :

Hawu sahlangana, hawu namahlungulu . . . . .

In line 4 occurs the variation : *sibethiwe nje ;* and in line 5 is found the alternative name *Twabetu.*

This " Raven-song " is a fragment only of a Native nursery-rhyme heard throughout Kafraria. In some of its versions it has undergone so much corruption that the original allusions have been lost ; but a collation of the versions might even yet lead to the recovery of the meaning of the allusions.

The following is the form in use at Somerville among the Pondomise, and was taught to my eldest child whose Xhosa name was Nontutuzelo, by a Pondomise girl, Lena Botya.

Ye ! Thuthu ! aph' amathole ?
As' esapha !
Wenza ni apho ?
Nditya amatyc.
Yint' ikh' ityiwe ?
Akuyazi na wena ?
Kha utye sibone !
Ndakutya ngomso.
Khona kunani ?
Khona ndovuba.
Nganto ni ?
Ngomqothonga.
Uya kuwuthatha phi ?
Endlwini kaGantsa.[1]
Athi ni uGantsa ?
Athi :—
Ndakubodloza ngenduku yam le
EMabodloza[2]
Yabodloz' inja yaphaphatheka
Yabeka eluSuthu,
Yadibana namakwababa emabini,
Lathi elinye :—vuk' uvuthele !
Lathi elinye :—
Ndakuvuthela njani na
Ndixholiwe nje ngamakhwenkwe
Akwa Sabe-sabe ?
Sabe-sabe, xhel' inkabi le,
Sinqunquthe.
Msila wenja, ulukhuni
Nje ngesonka.
Se kuza kusa.

[Hallo, Tutu ! Where are the calves ?
Over the hill !

[1] *Endlwini kaGantsa* (in Gantsa's house) would appear literally to be: 'from the lanner's eyrie,'—Gantsa being the form which, through long repetition, has evolved from *khetʃhe.*

[2] The name Mabodloza is probably the form for which Tutu (the name of the child being addressed at the time) was substituted. In the Pondo version, supplied by Mr. Robinson to Dudley Kidd (*Savage Childhood*, p. 215), the name appears as Magoboza.

What are you doing there ?
Eating stones.
Are they ever used as food ?
Don't you know that ?
Come, eat (some stones), and let us see !
I'll eat (them) to-morrow.
Why then ?
I'll be mixing up food.
With what ?
With—[1]
Where will you get it ?
In Gantsa's house
What is Gantsa saying ?
Gantsa says :—
I'll stab you with this stick of mine,
Mabodloza's,
That beat the dog, and the dog fled
To Basutoland,
And fell in with two ravens.
One raven said :—Get up and light the fire !
The other replied :—
How can I light it,
Damaged as I am
By Sabe-sabe's young fellows ?
Sabe-sabe ! kill this ox,
That we may gnaw it !
Dog's tail, you are hard
As bread.
Already dawn is breaking.

The Vultures' Spy.

The raven is universally believed to be the vultures' spy, but his methods of carrying out the behests of his masters and his share in the booty are, according to my different authorities, far from being uniform.

He is the first to find a dead horse ; and, by his croaking, is supposed to be shewing his delight in having vanquished such a doughty foe.

Ungafika lizula ecaleni kwehafe, esithi : wawa ! wawa ! hafe ndini, sihlangene namhla !

[He keeps moving restlessly about beside the dead horse, saying :—Lordly horse, it's my chance to-day ! I have you at last !]

[1] The meaning of the word *umqothonga* seems to be lost. Though the word itself is known to all through this rhyme, its meaning cannot be obtained from my helpers.

He is also the first to publish the news.

Liyintlaba mkhosi, lihlaßela amaxhalanga umkhosi.

[He sounds the alarm, and gathers the vulture clan to the feast.]

His method of publication varies. By some he is said to eat one eye of the carcase (i.e. the eye on the exposed side of the horse's head,—the other eye being out of his reach through its contact with the ground) before going off to report. By others he is said to eat both eyes before setting out on his journey. By yet others, he is represented as carrying the one available eye which he has plucked out, and as laying it before the chief of the vultures. The following conversation then ensues :

Athi amaphakathi : eli lihlo ulithathe entweni efileyo ?
Lithi ke lona : ewe ! ndilithathe entweni efileyo !
Lit/ho lifunge lithi : Sarili ! Sarili ! ndilithathe entweni efileyo !
(Agnes Zono).

[The chief's councillors ask : Did you take this eye from a dead animal ?
The raven replies : Yes ! I took it from a dead animal !
And he confirms it with an oath : By Kreli ! I took it from a dead animal !]

Or, again, he is represented as taking a collop (presumably after he has himself disposed of both eyes) to the vultures and so declaring his find.

Liwaxelela ngale ndlela, liphatha intwana yomßengo wenyama, ngokuba alikwaazi kuthetha nawo, ngokunjalo lisuke liyijule phaya kuwo, ityiwe lelinye. Emva kokuba kwenziwe njalo, lisuke limke nawo alandele engumbodolo. Akufika atye loo nyama, ku/iyeke amathambo odwa (Robert Ngoni, Shawbury).

[He reports to his masters after this fashion. Because of his inability to converse with them after human fashion, he takes a small collop and he throws it among them and it is eaten by one of them. After this has been done, off he sets with the vultures following in file. On their arrival at the carcase, they dispose of the flesh and nothing is left but bones.]

The vultures' code of table manners has already been described in the section dealing with those birds. The only question left for consideration here is :—How does the spy fare ?

Some maintain that nothing comes his way save the eyes which he made sure of, and that he is driven off by the vultures ; while others admit that he may still find scraps on the bones.

Athi akuyigqiba ukuyitya amaxhalanga, ihambe (le ntaka ilihlungulu) iyokukhukhuza amathambo nezihloßo zayo.

[When the vultures have finished eating the meat, the raven goes off to clean up the bones with his friends.]

CHAPTER XIV

TITS TO ROBINS

Black Tit.

The variant names for the Black Tit represent different attempts to reproduce its harsh call. The name commonly heard in the Ciskei is *isichukujeje*, which in the Transkei becomes *isichulukujeje*. At the Umtata mouth, the variant in use is *isichußujeje* (W.W.R.), a name which, in a Pondoland list from Holy Cross Mission, appears as *isichißijeje*.

Minute or Penduline Tit.

In the neighbourhood of Alice, Victoria East, where this species nests, it is known as *unoguʃana*, in reference to the woolly nest. In the same district it shares with the willow wren the name of *unothoyi* (Mrs. Matthews).

Bulbuls.

Layard's Bulbul.

Our best-known bulbul, Layard's Bulbul, popularly known as tiptol or blackcap, bears throughout Kafraria the name of *ikhweßula*, which is an attempt to reproduce its simple song. In Northern Natal, it has the Zulu name of *iphothwe*.

It is an inveterate chatterer and wildly scolds any enemy—cat or snake—it may detect in its territory. From the continuous clamour it makes on such occasions to draw the attention of any person near the spot, it is accounted a helpful bird (Horace Nweba, 1910).

At Manubie it has earned the nickname of *utyelebekileni* (Eat out of the bucket), which is an attempt to render its song in words (Mr. R. Allen).

Green Bulbul.

The ordinary bulbul of the forest, the Green Bulbul, also bears an onomatopœic name, *inkwili*. By this name it is known throughout Kafraria; in Zululand it is called *uwili* (Bryant).

This bulbul knows no period of silence; even when all other forest-birds settle down for a mid-day siesta, it continues calling and singing. Its insistent song has been interpreted in many ways, and the following versions have come under my notice:

Wili! jikela ngapha kwetyholo,—please! (Pirie, John Ross, 1908).
[Willie! go round the bush,—please!]

Wili! ndikhumbula kwaNdatyana (Peddie, Dr. Rein, 1911).
[Willie! I'm thinking of Ndatyana!]

Jikela ngapha, faka le nyoka ! (East London boys, 1915).
[Get round this side ; put the snake (in the hole) !]
William, ngath' awukhawulezi, intw' etyiwayo uya kufika se ityi—we ! (Umtata mouth, W. W. Roberts, 1926).
[William, if you don't hurry up, you'll find that which is being eaten already finished on your arrival.]

Other Transkei versions supplied by the boys are :—
Wili (or, *Nolentyi*) *! ukutya kumnandi nganto ni ?*
Kumnandi ngetyi—wa !
[Willie ! (Nolentyi !) what makes the food nice ? Sa –lt !]
Mini, mini uya yazi inyama, madoda !
[You recognise the meat, men !]

Terrestrial Bulbul.

The Terrestrial Bulbul, a shy forest species of wide range, is known from Pirie to the Umtata mouth as *ikhalakandla.*

From Eastern Pondoland, Mr. W. W. Roberts gives the name as *ugwegwegwe*, which appears also in a 1929 Emfundisweni list.

At Pirie there is an alternative name *umnqu*, which – like so many others – is onomatopœic, and which figures in Mr. W. W. Roberts' list as *umngqu*. This name, in the mimosa tracts, is applied to the black-crowned redwing shrike.

Yet another name from the Pirie area is *ikhahlangube*, which requires confirmation.

Thrushes.

Cape Thrush.

From the Cis-kei to Port St. John's, the Cape Thrush bears the name of *umswi*, which in Natal becomes *umuswi* (Woodward) and appears in Zululand in the nasalised form *umuntswi* (Bryant). The Zulu name covers also the allied Natal Thrush.

Cape Rock-thrush.

From Mr. Ralph Allen of Manubie, I have received a male, obtained at a kranz near his home, with the name *unomaweni* or Cliff-dweller.

Woodward gives as the Zulu name *ikhwela'matyeni*, with a similar meaning.

Sentinel Rock-thrush.

From the Katberg to Pondoland, the Sentinel Rock-thrush is known as *umganto.*

Chats.

Familiar Chat.

This species is known in the Transkei under the name of *isikɾetyane*. In Clarkebury lists, the name appears in the forms of *isikɾetyana* and *isikɾityane ;* and, in a Baziya list, as *isikɾetʃhane*. At Fort Hare, where the bird is common, the name is *isakɾetʃhane*. Another variant of the name is *isikɾatʃana*. The Sesuto is *setlechana*.

Intaka efane yenze. Ungathi wakujonga le ndlu isuke ingathi iɓisenziwa ngumntwana oɓezidlalela, ilivila kodwa, indlu yayo iya yifihla ayifane iɓonwe. Ngani? Ngokuɓa yaakha phantsi koqaqa ematyeni (Clarkebury).

[The bird is very careless. When you look at its nest, it seems as if it had been built by a child playing itself. It is very lazy, but it hides its nest so that it is not easily seen. Why? Because it builds under a ridge among the rocks.]

Buff-streaked Chat.

A pair of Buff-streaked Chats forwarded to me from the Winterberg were labelled with different names, the male being called *isixaxaɓe/a* and the female *inkotyeni*. The former name appears in a 1929 list from Emfundisweni also.

Ant-eating Chat.

Along the foothills of the Drakensberg the Ant-eating Chat is known as *isanzwili*.

Stonechat.

The ordinary name for the Stonechat is *isanchaphe*, contracted sometimes to *inchaphe*.

Bryant gives the analogous Natal name of *isancaphela* as of doubtful identification but assigns it to the chat family, and gives as the Zulu names for the stonechat the variants *isiqhawane*, *isinqawane* and *isinqawana*, as well as the distinct name of *isichegu*.

Cape Robin.

The Cape Robin is known through the Cis-kei and across country to Pondoland as *ugaga*. Woodward spells the Zulu name as *ugaka*, evidently the same word.

In former days, when an army was on the war-path, the cry of this bird was held to portend bad luck. This is referred to in the proverb: *kwalila ugaga loo mini* (the robin called that day, i.e. that day brought bad luck.)

Noisy Robin.

In Xhosa the Noisy Robin bears the allied name of *ugaga-sisi*.

In Zulu it is known as *umananda* (Bryant).

CHAPTER XV

WARBLERS

Willow Wren.

The Native name of the Willow Wren *unothoyi* seems to be an attempt to reproduce the bird's plaintive note.

This little bird constitutes for the Native mind one of the stranges problems in his experience. During the summer months it is heard commonly and seen among the mimosas and in the smaller plantations, but it shews no sign of nesting and its nest has never been found. For this curious phenomenon some explanation is required; and, in the bird's *isiβongo*, the Native explanation is given:

Intaka ezala iwaqandula (the bird that lays and hatches at once, i.e. the bird that doesn't hatch at all.)

In another form the current belief appears as:

Le ntaka unothoyi iya feketha, izala amaqanda iwakroβoza (this bird—the willow wren—trifles, i.e. at nesting, laying eggs and smashing them).

The **Yellow-bellied Bush-warbler** bears at Bolotwa the name of *ityhafele* or *it/hafele* (Mr. Dick Weir). The latter name also appears in John Bennie's list of words (1826) as "a bird."

The **Great Reed-warbler**, a visitor from Central Europe, has been sent me by Mr. W. W. Roberts with the name *indwedweze* attached.

For the ordinary **South African Marsh-warbler**, a wide-spread and noisy species, no Native name has as yet come to my knowledge.

For the **Cape Sedge-warbler**, another wide-spread and much noisier species, the name in use at the Umtata mouth is *unomakhwane*, in reference to its habitat (W.W.R.).

The **Fan-tailed Sedge-warbler**, of restricted range in our area, has been forwarded by Mr. W. W. Roberts with the name *umvokont/i* attached. This same name occurs in 1929 lists from Blythswood and from Holy Cross Mission, Flagstaff, and may possibly be used generically. This point can only be settled by the actual handling of specimens of the birds so called by the Natives.

Cape Grass-bird.

In the Cis-kei and at Blythswood the large Kafrarian Grass-bird goes by the onomatopœic name of *it/hit/hi*. In the Transkei, it is commonly known among the Tembu and the Pondomise as *udwetya*, a name which

has also been attached to specimens forwarded by Rev. J. H. Soga from Elliotdale and by Mr. W. W. Roberts from the Umtata mouth.

In Pondoland also *udwetya* is found, with the variant form, at Holy Cross, of *udwetye*. Mr. Roberts furnishes another variant *udwenya* without particularising its locality.

The Zulu name for the corresponding Natal species is *uvuze* (Woodward).

The Herd-boys' Clock.

On misty days the herd-boys rely on this, as well as on some other, species to know the time of sunset.:

Xa sukuba kusubekele iya laazi ixefa, ngokuba kungakhala yona se sisazi okokuba ilanga lihambile ngokuba ayifane ikhale nje (Emfundisweni).

[Should the sky be overcast, it knows the time ; and, as it doesn't call without a reason, we know—should it chance to call—that the sun has set.]

Bar-throated Bush-warbler.

From Blythswood to Pondoland, the Bar-throated Warbler is known under the name of *ugxakweni.*

Green-backed Bush-warbler.

The Green-backed Bush-warbler, whose bleating cry has earned for it the name of bush-goat, is known in the Cis-kei by the Native name of *unomanyuku.* This name, in the Transkei from Blythswood to Willowvale, becomes *unomenyuku ;* and, in Clarkebury and St. Cuthbert's lists, it appears as *unobenyuku.*

In Pondoland and about Tsolo the name is *unome*, a direct attempt to reproduce the call.

Woodward gives as the Zulu name *imbuzana.*

How Boys play with it.

The boys make friends with this little bird and carry on a conversation with it, asking it such questions as :

Nomanyuku ! sikuphe inqhaka ?
(May we give you thick milk ?)

As long as the bird continues bleating while they question, it is considered to be giving its assent ; but if, on being asked a question, it lapses into silence, the bird is regarded as intimating its dislike for the particular food offered to it.

Grass-warblers.

Fantail Warbler.

In the Cis-kei, the Fantail Warbler is known, from its chipping cry, as *unoqandulana.*

At Nqamakwe and at Clarkebury the bird bears the name of *unoqandilanga*,—a name which in forest areas is kept for the anvil-bird.

At the Umtata mouth, the name is *iqhintsi* or *iqhwintsi* (W.W.R.).

From the Junction of the Inxu and the Tsitsa Mr. Colley Macdonald has sent me a specimen, labelling it *unonzwi*,—a name which appears in a list from Baziya also.

Minute Cloud-warbler or Tinky.

The Tinky, one of our smallest birds, was in former days known as *unonqane*. Under this name it is still widely known from the Cis-kei to Pondoland, but it is nowadays much more commonly referred to as *igqaza* or *unogqaza*. In the bird-lists submitted to me in 1929, the former name was used in five centres and the latter in fifteen.

Igqaza is a *hlonipa*-name rendered necessary by the appropriation of the original name *unonqane* for a chief. For the real story, which is now an uncertain tradition among the Native people, I am indebted to Mr. W. T. Brownlee, who tells me that the name of *Nonqane* (Midge) was given by Kreli to that son of his who was afterwards known as Sigcawu, as a sarcastic counterblast to Ngangelizwe (As big as the world), the name given by Chief Mtirara to his son.

Its isißongo.

The original name of *unonqane* is that which appears in the *isißongo* used by the women :

Ndikhaphe, nonqane, ndiye phezulu,
Ndiya kufuna indoda entliziyo inye,
Kuba amadoda eli lizwe antliziyo mbini.
[Lead me, little tinky, heavenwards !
I go to seek the single-hearted man,
For the men of this world are double-hearted.]

Griffith Mvayi, from whom I took this down (29th September, 1909), maintained that " *indoda entliziyo inye* " is God . Rev. A. J. Cook, B.A., also adopts this belief in his two free renderings of this beautiful song :

Little bird, little bird,
Carry me kindly !
Here I am tired,
Groping so blindly.
Men are so heartless, double-faced ever:
Take me to that One who changes never.
Stay little bird, in your upward flight,
Carry me far to the Land of Light,
Tired I am, of deceitful days,

Tired of men, and their faithless ways.
One who is true lives up in the sky,
Carry me there, to the Land on High.

But Rev. D. B. Davies, to whom I am indebted for directing my attention to Mr. Cook's renderings, gives me another version of the girls' song that certainly contains allusions of another kind. In place of the third line of the *isiβongo*, as given above, it has :

Kuloo madoda antliziyo mbini,
ku Nzwana noHemu,
Amadoda aphethe ukuβusa nokuthakatha.
[To those double-hearted men,
Nzwana and Hemu,
Men who deal in court-attendance and in witchcraft.]

Both names, *unonqane* and *igqaza*, refer to the curious clappering note uttered by the bird in the air :

Igqaza ikakhulu livakala ukukhala xa ilanga liʃuʃu, lisithi : nqa nqa nqa.

[The tinky is specially heard calling when the sun is hot, saying : *nqa nqa nqa.*]

Two fuller versions of its cry come from Mqanduli :

Nqa nqa nqa tʃhwi,—uthikoloʃe litʃhitʃhi litʃhitʃhi.
Beka phaya, Totswana ! [Look there, Totswana !]

Yet another version comes from St. Cuthbert's :

Le ntaka, xa ikhalayo, ithi : tici, tici, kamnandi.
[This bird, when crying, says : *tici tici* pleasantly.]

Rev. D. B. Davies says the bird is full of sorrow for the sins of the world *ci ci ci ci.*

The clappering note is taken as one of the signs of the coming summer :

Siva ngokunkqankqaza kukanogqaza ukuβa ihloβo lithwasile (Clarkebury).

[We know from the clappering of the tinky that summer has come.]

Its Nesting-Habits.

The following account of the tinky's nesting-habits is from an essay by Leonard Pamla, St. Cuthbert's.

Unogqaza yintakana elumkileyo kakhulu, nakuβa incinane nje. Yintaka ekhutheleyo kakhulu. Uthi xa esaakha indlu yakhe, ayaakhe kwindawo enencha endana ; akafane akhele esicithini esikhulu, waakha nje endaweni engenasicithi, ayaluke indlu yakhe kakuhle. Ithi ke loo ntokazi ingunogqaza yakugqiβa ukwaluka ngencha (phofu ziya ncedisana nendoda) zize ke zifune iintsiβa zenkuku ezithambileyo zizifake phakathi endlwini leyo ukuβa ifudumale ingaβandi konke.

Unkosikazi uβolekisana nendoda yakhe. Zikhule ke ezintwana kamsinya, zithi zakuβa nengqondo ziphume apha endlwini phofu zingekaβi nakho ukuphapha kakhulu. O! yeha! zisisulu emakhwenkweni. Ke ngoko akusatʃhiwo ukuthi ngamayuku. Ngamathole ngoku kutʃhiwo ngamakhwenkwe (phofu ingamantʃontʃo). Kwowu! uziβone iintwana zikanogqaza ezinamaqhinga, ibabe ibabe ithi khatʃha encheni ende. Awukuyiβona uya kuphica uphice isidala kanti ugqita nje apha ecaleni kwayo, unje umntakaqqaza uthi akuwa phantsi abekise isisila phezulu awuβ' umqonde ufana nencha, undweβile ke.

[Although so small, the tinky is a clever little bird and a very industrious one. When building her nest, she builds it in a spot with longish grass ; she doesn't just build in a big tuft, but in a place without such a tuft she weaves her nest beautifully. When the weaving is finished by the female, with the assistance of her mate, the pair look for soft fowl-feathers and line the nest with them to make it quite warm.

In attending the young the pair take turns. The young grow quickly and, when they are passing beyond the nesting-stage but are still unable to fly properly, they leave the nest. No wonder they become a prey to the boys! The youngsters are no longer called "gorbs" but "chickens" by the boys. Oh! the tricks these little youngsters play! One flies hither and thither and drops among the long grass. You search and search endlessly for it, and yet you have repeatedly passed it by ; for when the young Tinky drops to the ground it drops tail upwards and harmonises with the grass. Very clever!]

The Tinky as King of the Birds.

Judged by the frequency of its occurrence in Native essays, the story of "How the Birds chose their Chief" is undoubtedly the prime favourite among the children. It was first hinted to me in the St. Matthew's essays on which I adjudicated in 1910 ; but, in the Transkei essays in 1929, the story in full detail runs like a chorus through the manuscripts. It has nowadays found wide currency through the prominent place it occupies in a school-reader.

The following version is from school essays :

Kwakhe kwakho ukuphikisana okukhulu phakathi kweentaka, zaziβangelwe kukuβa inkosi yazo yayifile. Kwaβonakala okokuβa ziya khalaza, kuβa iyileyo yathi : ndim inkosi.

Kwaβonakala okokuβa ma ze ziye kumphungutye. Kwaya ixhego lexhalanga laqina amasondo ukuβa ze lithi : ma ze kuphatʃhwe, kusukwe emhlaβeni, kunyukwe kuyokufikwa esibaka-bakeni. Wavuma umphungutye.

Waya ke ukusa loo ngxelo kwaloo mini, wafika zikho zonke iintaka, wathi efika nje omdala wasel' esithi : huku! du ukusuka, zaye zinyuka.

Kwathi kanti unogqaza uthe nca kwixhalanga emhlana. Zawa phantsi emhlaßeni, kwasala phezulu ixhalanga. Wasel' ekhwaza umphungutye : "yihla, ußuzuzile ußukhosi!" Lavakala igqaza se lisithi ntyilo, ntyilo. Yiyo le nto uva kuthiwa : igqaza liyinkosi.

Ixhalanga lafika se lidanile, kwathiwa ke inkosi nguNogqaza. Zathi ezinye iintaka : akayonkosi uNogqaza, ngokuba ukhwele ephikweni lexhalanga. Wasel' etʃhona emnxhunyeni kwa ngoko.

Zahamba ezinye iintaka zaya kufuna izigxa zokumba unogqaza, zaʃiya usikhova ukuba amkhangele, ngokuba enamehlo amakhulu. Zafika ke engasekho unogqaza, zambuza kusikhova ; wathi, akamazi.

Iintaka zafuna ukumbetha usikhova, wasel' etʃhona kwa kuloo mnxuma ußunonogqaza. Zaßangathi ni azaßi nakho ukumkhupha usikhova emnxhunyeni, zada zemka. Zasusela ngaloo mini ke iintaka ukumthiya usikhova. Yiyo le nto ahamba ngokuhlwa.

[Once upon a time there was a great dispute among the birds, owing to the death of the chief. They were discontented, for each of them said: I'm chief!

Then they decided to consult Mr. Jackal. An old vulture went. He made up his mind to say to Mr. Jackal : Let all the birds rise in flight from the earth and mount right up into the sky. Mr. Jackal agreed.

Off went Mr. Jackal with that message to the birds that very day. He found them all waiting for him. As soon as he arrived, he said : Off! Off they went, on their upward flight.

The tinky had hidden himself on the vulture's back. When all the other birds had dropped to earth, exhausted, the vulture remained on high. Then Mr. Jackal shouted to him ; Come away down now ; you have won the chieftainship. Then was heard the tinky's voice : *ntyilo, ntyilo!* That's why you hear it said "The tinky is chief!"

The vulture was quite ashamed ; the tinky was proclaimed chief. Some of the birds said : The tinky must not be chief, for he went up hidden in the vulture's wing-feathers. At this the tinky disappeared in a hole.

Some of the birds went for picks to dig him out, leaving Big-eyes, the owl, on guard. On their return, they found the tinky had escaped. They questioned the owl, who said he did not know what had become of the tinky.

The birds wanted to beat (and kill) the owl, but he too disappeared in the same hole down which the tinky had gone. The birds tried their best to get him out of the hole, but without avail. At last they went away. From that day the owl has been hated by the birds, and has had to go about by night.]

Levaillant's Grass-warbler.

Levaillant's Grass-warbler is commonly known throughout the Transkei proper, as well as in Pondoland and Griqualand East, as *umvila* (plur. *oomvila*). The indeterminate nature of the name is shewn by the presence of alternative forms : *imvila* (plur. *amamvila*) and *umvila* (plur. *imivila*). In some districts the name may be used generically to include other grass-warblers.

Emfundisweni and Mqanduli essayists derive the name from the bird's cry : *mvi mvi mvi mvi ;* or, *mvi mvi mvi vityori.*

Another Mqanduli essayist, however, explains it differently :

Benziwa, kuba yeyekile.

[People are led to call it so, because it's so small.]

And adds : *Ingumthuthuzeli weentaka zasemlanjeni.*

[It is the comforter of the birds that dwell by the river.]

Great Grass-warbler.

This, the largest of the Cisticoline warblers, used to be known as the Natal Grass-warbler. A specimen, forwarded to me in December 1925 from Elliotdale by Rev. J. H. Soga, was labelled *igaboyi*, with which I associate *ikhaboyi* (from my unidentified list) as a variant form.

Other specimens, sent me from the Umtata mouth by Mr. W. W. Roberts, were labelled *uboboyi* and *iboyi-boyi* (plur. *ama-*). In bird-lists from Holy Cross the two forms *uboyi-boyi* and *iboyi-boyi* appear.

It may be a mere coincidence, without any meaning, that in Zululand, according to Bryant, *iboyi* is the name for the grey backed bush-warbler (Camaroptera sundevalli).

The Zulu name for the great grass-warbler is *uvuze* (Bryant.)

Drakensberg Wailing-warbler.

For the Wailing-warbler (Drymodyta lais) I reserve the name of *iqobo* or *uqobo ;* but I should welcome from different parts of the wide area in which this name is in use—from the Cis-kei through the Transkei to Pondoland—specimens of the bird so named.

Another Clock for the Herdboys.

This is another species on which the herdboys rely, on misty days, to know the hour of sunset.

Le ntaka iluncedo kuthi thina makhwenkwe, ngokuba siqonda ngayo xa salusile mhla lisubekeleyo ukuba ilanga litshonile. Isebenzisa ukucula yonke imihla xa se litshonile ilanga.

[We herdboys are helped by this bird, for, when we are herding on a cloudy day, we learn from it if the sun has set. It sings daily after sunset.]

Lazy Grass-warbler.

The Lazy Grass-warbler has proved the most troublesome member of its group. My own inclination is to accept as the Cis-kei name *ungxengezi* or *ingxangezi*,—a name which is in use across country through Blythswood to Idutywa, Elliotdale and the Umtata mouth.

This same name however has been applied at Pirie to the Drakensberg wren-warbler and has been attached by both Rev. J. H. Soga and Mr. W. W. Roberts to specimens of the same wren-warbler sent by them from their respective districts. Mr. Roberts definitely adds that, at the Umtata mouth, *ungxengezi* is not applied to the lazy grass-warbler.

The Pondomise form is *ungxenge ;* and the Zulu equivalent (which may not have the same meaning) is *inxenge*.

Specimens of the lazy grass-warbler have been sent me from Elliotdale by Rev. J. H. Soga under the synonyms of *igitʃha* and *ugija*. What I take to be variant forms of the same name are *ugiʃa* in a Clarkebury list and *igija* in a Blythswood list.

From the Umtata mouth a specimen has been sent me by Mr. W. W. Roberts under the name of *uqume*,—a name which runs on into Pondoland appearing in lists from Emfundisweni and Holy Cross.

Neddiky.

About the Neddiky there is no doubt. From end to end of Kafraria it is known as *incede*, although the philologically-equivalent name in Zulu, *ungcede* or *ungceda*, is assigned by Bryant to the previous species.

The name *incede* is derived from the cry : *nci nci*,—which is taken as a cry of sorrow and is treated as a short form of *nceda !* (help !)—the appeal made by the *incede* when being pursued by the fiscal.

Two variant renderings of its cry have been given me :

Nci ! nci ! ndasinda engozini (Jumartha Ntusi).
[Oh ! oh ! I have escaped from a great danger !]
Nci ! nci ! ndiphe igqwaßa lekofu ! (Emma Piet).
[Give me a sip of coffee without sugar !]

Its Isißongo.

The following partial *isißongo*—whose completion and interpretation would be welcomed—was given me by Archdeacon Woodrooffe :

Umaf' ufumbethe,
Uhamb' ulutyede,
Inyama thambo-thambo.

Wren-warblers.

Drakensberg Wren-warbler.

The Cis-kei name, as well as the Pondomise name, for the Drakensberg, or Saffron-breasted, Wren-Warbler is *ujiza* with the variant form *ijiza*. This name is also in use around Blythswood, with another variant form *injwiza*.

At the Umtata mouth the name in use is *ungxengezi* (W.W.R.).

The Tawny-flanked Wren-warbler has been sent me by Mr. W. W. Roberts with the name *ungcuze* attached.

CHAPTER XVI

FLYCATCHERS TO LONGCLAW

The **Cape Tit-babbler**, whose Native name remains unknown to me, is taken special notice of here, in the hope that such notice may result in tracking down the name.

Cape and White-flanked Flycatchers.

The Cape Flycatcher, whose continuous trill has earned for it the name of the " Miller," is known by the Natives as *ingedle* or *unongedle ;* and the allied White-flanked Flycatcher of the mimosa tracts bears the name of *undyola* or *unondyola.* At the Umtata mouth the White-flanked Flycatcher is *isinqaßane* (W. W. Roberts), a name which seems philologically related to the Zulu name *umngqaße*, *given* by Bryant as used in Natal for both species. Woodward gives *incwaßa* as the Zulu name of the white-flanked flycatcher.

Blue-mantled Flycatcher.

For the Blue-mantled Flycatcher, the Pirie boys gave me the name of *igotyi*,—a name which I should wish to have corroborated.

At Manubie the Native boys consider this flycatcher to be the female of the paradise flycatcher and apply to it the name *ujejane* in current use elsewhere for the paradise flycatcher. To distinguish the true paradise flycatcher, they add an adjective of colour : *ujejane oßomvu.*

Paradise Flycatcher.

The Paradise Flycatcher takes its name *ujejane* from its cry.

An Emfundisweni boy gives the following account of this bird :

Xa izalela, imathe kanga ngokuba ungade uyißambe. Le ntaka uthi xa uyißambile waza wayißulala ing¸ayeki ukuſukuma, uze uthi usakuyiſaka emanzini, xa usand' ukuyißulala ivuke ißaleke, kodwa xa uyißethile ngentonga nokuba uyiſakile emanzini ayißi savuka kwa khona.

[When nesting, it is so stupid that you can catch it. When it has been caught and killed, it keeps on shaking, and you must put it in water. When you have just killed it, the bird gets up and runs off ; but, if you beat it with your stick or put it in water, it won't get up again.]

The Zulu name is *uve.* It figures in a proverb given by Bryant : *uve ludla isisila salo*, the paradise flycatcher eats off its own tail (as the bird is said to do when closely pressed by the hunting-boys),—used in reference to a person whose bad conduct reacts harmfully on himself, as a father ill-treating his own children.

Yellow-throated Flycatcher.

For this tiny forest-species Mr. W. W. Roberts supplies the name of *umßese.*

Dusky Flycatcher.

For the Dusky Flycatcher, no name was found in use at Pirie. In the Transkei, however, it is differentiated and named. At Manubie it is known as *unomaphela-phelane* (Mr. Ralph Allen), and at Mqanduli under the variant form of *unomaphelana* (Dr. Walker). Mr. W. W. Roberts, who has also obtained the latter name from Native sources, thinks that it refers to the idea that these birds finish off the winged insects in their vicinity, or else to their small size.

Fiscal Flycatcher.

The black-and-white Fiscal Flycatcher takes its name *icola* from its colour, a name which is applied also to a black-and-white ox.

Wagtails.

The Wagtail boasts five distinct Native names.

The name in most general use, *umcelu*, is the one usually heard in the Cis-kei; it is, however, also known across the Transkei and into Pondoland. In its stem it agrees with the Native name for the pipit *icelu*, thus indicating the appreciation in the Native mind of the close relationship between wagtails and pipits. In Zululand the corresponding name for the wagtail is *umcishu;* any doubt as to the Xhosa *umcelu* being cognate with the Zulu *umcishu* is dispelled by the parallel names in Xhosa (*icelu*) and in Pondo (*icetʃhu*) for the pipit.

The second name *umvemve*, ranging across to Northern Natal and Zululand may be used alone (though the area for such use in Kafraria has not yet been definitely marked out), but it is usually compounded with the first, appearing as *umcelumvemve.* This longer form appears, along with the shorter *umcelu*, in lists from Butterworth, Clarkebury and Kentani.

The third name, in common use round Umtata and in the adjoining portion of Pondoland, is *umventʃane.* This name runs westwards as far as Clarkebury, where, however, it is rare, being displaced by *umvetʃhane*, the form in use in the Kei valley.

Three of the 1929 lists containing the name *umvetʃhane* connect the word with *vetʃheza* or *votʃhoza* (two verbs which by Vowel Harmony are the same):

Sithi ngumvetʃhane, kuba (le ntaka) ithi ißonwe lonke ixeʃa ivetʃheza isisila sayo.

[We say the bird is *vetʃhane*, for it is always seen idly shaking its tail.]

And again :

Isisila sayo sisoloko sivotʃhoza ; ngeso sizathu ke sithi ngumvetʃhane.

[Its tail is perpetually in a quiver, therefore we call it the "quiverer."]

The fourth name, *umgceßelu* (W.W.R.) or *umceßulu* (Rev. B. Holt), is found at Mqanduli and the Umtata mouth. In Eastern Pondoland, this name appears as *umgceßule*, spelt in a list from Holy Cross as *umngceßule*.

The fifth name is, as far as the lists received shew, confined to the Clarkebury neighbourhood and is spelt in four different ways,—*unomcheku*, *unomgceku*, *unomncheku* and *unomngceku*.

These names may be taken as referring to the Cape wagtail, with occasional application, in a generic sense, to the much rarer and more local species, the pied wagtail and the long-tailed wagtail. Mr. W. W. Roberts assures me, however, that at the Umtata mouth the name *umventʃane* is the real name of the pied wagtail; and that, in Eastern Pondoland, *umgceßule* is the pied wagtail.

The Bird of the Cattle.

Its praise names indicate the high regard in which the wagtail is held as a bird of good omen ; *yintaka yeenkomo*, it is the bird of the cattle, i.e. the bird whose presence assures increase of stock ; and, *yintaka yamathamsanqa*, it is the bird of good fortune, with a similar implication.

Umcelu awußulawa, ngokußa kuthiwa yintaka yeenkomo.

[The wagtail is not killed, for it is called "the bird of the cattle."]

Sithi, sakuyißona le ntaka iseßuhlanti, sithi impahla iza kwanda ; yintaka yamathamsanqa.

[When we see this bird at the cattle-kraal, we say the cattle will increase ; it is "the bird of good fortune."]

A current proverb runs : *umcelu uza namathamsanqa*, the wagtail brings luck, i.e. where the wagtail is preserved, the cattle prosper.

Its fondness for attending cattle and sheep raises it, in the Native mind, to the rank of a herd.

Umvetʃhane uthanda ukwalusa (the wagtail loves to herd cattle and sheep) ; and again :—

Iman' ukwenz' ikhwelwana elinje ngelomalusi.

[It is always practising a whistle like that of the herd-boy.]

Umcelu ungazinqanda iiguʃa, kußa ußetha ikhwelo. Ngelinye ixeʃa ungathi ukho umntu okukhwazayo ude ngelinye ixeʃa umcelu ulalise nama-

khwenkwe. Umcelu uya thanda ukuba kho apho abantu bavasa khona naxa amakhwenkwe elusile naphakathi kweeguja kakhulu. Uthanda ukuba phakathi kwamahaje neenkomo neeguja, umana ubetha ikhwelo.

[The wagtail may be trusted to look after sheep, for it blows a whistle (just like a herd). Sometimes you imagine someone is calling you, and on occasion it even lulls the herd-boys to sleep. The wagtail is fond of being beside the washer-women; and, when boys are herding, it is specially fond of being among the sheep. It likes to be among horses, cattle and sheep, whistling all the time.]

The Wagtail a Sacred Bird.

To the average Native boy the wagtail is sacred. The boys are warned by their elders that, if they kill the wagtail, the cattle in the kraal will die; and that anyone who is venturesome enough to eat a wagtail will be a poor man, i.e. he will never have cattle. For this reason the wagtail is immune from the boys' weapons, and is allowed to trip along beside the cattle or in front of the huts without incurring any risk from their ever-ready sticks.

Athi amadoda amakhulu emakhwenkweni : Ukuba, makwedini, nibulala umcelu, soze nibe nampahla.

[The men say to the boys: "Boys, if you kill the wagtail, you'll never have any stock." (Evan Koyana 25/9/29)]

Propitiating the Wagtail.

Rev. J. H. Soga, in his *AmaXosa*, p. 200, states that, if a boy kills a wagtail by accident in one of his traps, he carefully buries it and puts two white beads along with it in its grave. He prays to the spirits of the ancestors (*iminyanya*) or to God (*uThixo*) the simple prayer: *camagu ! ma nding'afikelwa ngamafwa !* I beg for clemency! May ill-fortune pass me by!

This method of propitiating the wagtail is somewhat analogous to the action of the women when they turn up *nocebeyi* (the donder-padde or Jan Blom) in hoeing. They return it to its little hole in the ground, and put a few maize grains beside it to conciliate it, so that it may not bring down rain upon the hoers.

The Wagtail a Messenger of Death.

On the other hand, there are individual boys who are not afraid, in spite of the tribal tabu, to kill the wagtail. A Blythswood boy once asked me:—Has not the wagtail three *iintlanga* (incisions made by a witch-doctor) on its leg, and is it not therefore a messenger of death to a kraal? And he argued that it should therefore be killed and thrown away.

Its Departure Ominous.

Rev. D. B. Davies tells me that, when the wagtail deserts a locality, this is taken as a sign that war is about to take place in that neighbourhood.

The Wagtail as a Wizard..

It is quite probable that the wagtail's fondness for companionship with the cattle is not the only reason for its immunity from the herd-boys' sticks. A Butterworth boy says that its nest is built with human hair, and a Clarkebury girl writes :

> *Unomnceku akatyiwa ngokuba wakhisela ngeenwele zabantu.*
> [The wagtail is not eaten because it uses human hair in the construction of its nest.]

Umcelu awutyiwa, kodwa oosiyazi baya wubulala banyange ngawo, the wagtail is not eaten, but witch-doctors kill it and use it in their medical practice (Ntaba Mbete 2/10/29).

The Wagtail's Cry.

Near Lovedale the cry of the wagtail is rendered as : *Cela, cela, wozuza !* (Ask, and you shall receive !)

Pipits.

To the various brown species of pipit found in the Eastern Cape Province the Xhosa name of *icelu* is indiscriminately applied. Amongst the Pondos and the Pondomise, the name becomes *icetjhu ;* and, among the Zulus, *umngcelu* or *um-* (or *isi-*) *celekeshe.*

At Peddie I have heard the name *iguru* (with a trilled *r*) applied to the **Yellow-breasted Pipit** ; and, on the outskirts of Blythswood, I have heard this same name in its reduplicated form as *iguru-guru.*

Mr. W. W. Roberts has sent me from Eastern Pondoland a specimen of the **Large Striped-pipit,** with the name *intsasana* attached. He also informs me that there is another bird, called *intsasana yamaphuthi*, which is apparently the commoner of the two but which he has not himself met with. This latter name, he notes, would imply that the species is arboreal.

A St. Matthew's essayist (N. V. Cewu, 1910) says of *icelu* that it is " very cowardly, nests where there are stones, or against big stones, on the veld."

Bryant records that the young Zulu manhood manufacture a love-charm from *umcelekeshe.*

Cape Longclaw.

Throughout the Native area this long-claw is known as *inqilo*, the only variation being *unqilo*, given in Clarkebury and Flagstaff lists.

In Bomvanaland it is nicknamed *igqwathiza* (Rev. J. H. Soga), from the name applied to it in one form of its *isibongo* :—

Ugqwathiza badi hloko-hloko
Nqaɓaz' igazi ngomlomo
Umaɓizwa yintlava esesigwini,—

repeated by a traveller in response to the bird's call, in full expectation of his receiving a meal somewhere before sleeping-time.

From the old men Mr. Luti has obtained for me the meaning of the puzzling phrase *badi hloko-hloko.* The reference is to the habit of the springbok, when walking, to follow one another. The long-claws, when they see the bait under the herd-boys' stone-trap are said to do the same. The phrase therefore means " Follow-the-leader springbok." Of this phrase there occurs a variation *gqwathi hloko-hloko*, whose precise meaning remains undetermined.

Another version of the *isibongo* has been supplied by Rev. D. B. Davies :

Watfh' ugqwathiza kaHloko-hloko
Umaɓizw' yintlav' etyholwaneni
Intw' etfho ngegaz' emqaleni
Intaka kaGocini noMvundlela.

Archdeacon Woodrooffe gave me an alternative ending :

Intaka madladla
KaGoci noMvundlela
UVanta kaDlokozi.

And, one more version came to hand in the 1929 essays from Steward Nyamela, Emfundisweni :

Ngugqaɓaza ka Hloko-hloko,
Ngunonyama andiyiva ndiyive
Kumaduna aɓeyidla.
Wena ntaku inecaphaza emqaleni,
Wena ntaka inethamsanqa kwezinye iintaka.
This is the bird whose flesh I have never tasted
With the councillors who were eating it ;
Bird with the blood-spot on your throat,
Better luck-bringer than other birds.

The Bird that brings good fortune.

The long-claw is universally accepted as a bird whose call portends good luck.

Yintaka yethamsanqa. Ithi ukuɓa ikhe yalila yajikeleza umzi kuqondakale kwa oko okokuɓa kuza kuɓa kho ithamsanqa. Kwa ngoku njalo xa

ungumhambi, ukuβa ithe yalila phambi kwakho ixela ithamsanqa eliza kwehlela ngaphambili (Pondoland).

[It is a bird that brings good luck. Should it call round about your village, it is self-evident that good fortune is in store for you. In like manner, when you are on a journey and it should happen to call in front of you, it tells of good fortune in store for you ahead.]

Lithi xa likhalayo : Jwityi, jwityi, jwityi, jwi, jwi, wiyo, wiyo, jwi-i-i jwi-i-i. Ithi yakutʃho uhamba usiya kwelinye ilizwe uve sele uyipheleka ngothi : Thamsanqa thamsanqa ! kuβa kaloku yintaka yamathamsanqa (Mqanduli).

[In calling, it says ; *jwityi* . . . . Should it—as you are on a journey to another country-- call in such fashion in your hearing, you must at once accompany its call by responding : " Good luck ! Good luck ! " for this is indeed a bird that brings good fortune.]

Yintaka exela ithamsanqa, ithi inanazele phambi komntu xa ahambayo (Clarkebury). It is a bird that tells of good fortune, as it flutters in front of a traveller.

Ukuβa uhambo lwakho luβi awunakuze uyiβone ikukhokela ililisela kamnandi (St. Cuthbert's).

If your journey is unpropitious, you will not see the long-claw leading you and singing beautifully.

Yintaka ehamba apho kukho aβahambi ; ungafika maxa wambi ukuβa uhamba indlela limana ukujikeleza phambi kwakho lisenza iintlotyana zalo zokukhala ; kuthi ngelinye ixeʃa ukuβa nihleli ningaβahambi aβanye βehamba eyaβo indlela, uβave βephikisana βesithi aβanye : lelethu uhambo kwethu luhle ; βathi naβanye : lelethu. Iβe yimpikisano enjalo (St. Cuthbert's).

[It is a bird that goes where travellers are. Sometimes, if you are on a journey, it keeps flying about in front of you, uttering its various kinds of call. At another time, if you happen to be resting on your journey while other travellers are going their own way, you may hear them arguing in this fashion, some saying : Ours is the prosperous journey ! and others saying : It's ours !]

In the olden days, if warriors on the warpath chanced to meet this bird going in front of them, they took care not to harm it. The bird was left to fly along until it stopped and flew off. This was accepted by the warriors as a sign of their coming success in battle (St. Cuthbert's).

Reference is made in the *isiβongo* to the blood-spot on the long-claw's throat. This has lately developed—how and when are questions awaiting determination—along the line of northern folk-lore dealing with the robin and the crossbill. A St. Cuthbert's girl explains how, when there was no one to wipe away the blood from the face of our Lord on the

cross, this bird came and rubbed its neck on His face till the blood stopped. When it saw His face no longer bleeding, it retired, receiving as its legacy the blood-mark on its neck.

From an article written by Mr. Frank Brownlee, I extract the following :—

"Of all the Native songs, for rhythm, descriptive power and delicacy, the song of the *amanqilo*, a clan of cattle-rievers who had the *nqilo* as their emblem, is exceptional. Listen !

'*Nqilo ! Nqilo !*
Little bird with a robe of brown.
In the very early morning
Before the sun
Has so much as tipped the heights,
You rise from out your dewy resting place,
Spreading your wings
As the day is dawning.
Soaring, soaring,
You rise high and higher
In skyward flights.
Look down upon me
Nqilo ! Nqilo !
Watch over my enterprise
From the skies
So that with security,
With safety,
I may undertake
And return from
That which circumstance implies.'

This little song is subtly descriptive of both the song of the bird and of its manner of flight."

I regret my inability to supply the original Xhosa.

CHAPTER XVII

SHRIKES TO OXPECKER

Our best-known Shrike, the **Fiscal**, has quite captured the Native imagination and occupies a leading place in Native bird-lore.

The ordinary name of the species *inxanxadi* is derived from the rough cry. Other names refer to the bird's practice of impaling its prey on mimosa thorns or on barbed wire ; *umxhomi* exactly corresponds to the Colonial name of " Johnny Hangman," and *umxheli* is the equivalent of " the Butcher." The name of *udl' ezinye* (the eater of other birds) classifies him in the Native mind with the birds of prey (Emfundisweni and Clarkebury).

Cries of the Fiscal.

In the renderings of the fiscal's cries, the bird usually appears as persecuting the little neddiky (*incede*), towards whom he is represented as displaying an inborn aversion. His fiendish delight is manifest in his chuckle :

Xa, xa, xa ! mxhome ! mxhome ! [Ha, ha ! Pin him up ! Pin him up !]

Or in his boast :

Ndayiβamb' incede kusasa !
Limnandi igazi lencede kwa kusasa !
Iiguſa ezineguſ' emnyama zikho !
[I caught the neddiky in the morning !
Sweet is the blood of the neddiky at dawn !
Here's the flock with the black sheep !]

Wanga ungaβamba incede le uyiſake emaveni, uthi wakusika kuthi tſhithi.

Would that you would catch the neddiky and stick him on the thorns and, when you cut it, the knife will merely scratch it.

At other times he tries to palliate his guilt by minimizing it :

Mus' ukugxeka ! le ntaka incede incinane !
Incinane nje ndiyixhoma emeveni !
[Stop your giggling ! The neddiky isn't much of a meal !
It's a mere morsel I'm pinning on the thorns !]

Or even in domineering style to justify his savagery :

Tſhiki, xhaka, xhaka ! le ntaka incede inekſatſi !
[He's too cocky, this neddiky !]

Incede inetʃhiki, incede inetʃhiki !
Ndakuvuka kusasa, ndakuvuka kusasa,
Ndiyifake emeveni, ndiyifake emeveni !
[The neddiky's a cheeky little brat !
I'll be up in the morning early,
And stick him on the thorns !]

At other times it is the little tinky that is the victim of his overweening cruelty :

Ndakumthath' unogqaza kwakusasa,
Ndimfake emeveni !
[I'll take the tinky in the morning
And stick him on the thorns !]

In one rendering of the cry, the pair of fiscals are represented as jeering at each other :

Female : *Ye Jedu ! ndakukuxhoma kwakusa, kusasa !*
[I'll pin you on the thorns in the morning !]
Male : *Jedu ! ndakuqaßula ngawe kwakusa !*
[I'll break my fast with you at dawn !]

One interesting version of his cry, detailed to me by Miss M. B. Ross of Pirie, represents him in conversation with Khonyo over the preliminaries to a wedding. These two have been told off to take the first ox to the bride's place, and the fiscal is instructing Khonyo about the beast they are to take :

Siza kwenda ! qhuß' ixhaka elißomvu lakowethu !
[We're off to the bride's ! Get hold of that red beast of ours with the down-turned horns !]

The fiscal, seeing the beast escaping from the dilatory Khonyo, shouts to his henchman :

Nxhama ! nxhama ! jikela ngapha komthi !
[Look smart ! Get round this side of the tree !]

Khonyo is too late and the ox escapes, after which the fiscal vents his wrath in inexpressible English.

Yet another version of his cry is intended to display his ventriloquial powers. From a conspicuous perch on a mimosa he calls out : *Ngooßani na aaßaya ?* [Who go there ?]

and, slipping quickly into another part of the bush, he answers his own challenge in quite a different tone : *Ndim !* [It's I !]

Sometimes he sits chuckling at the passers-by :

Baya phi, ßethu ? Iibulukhwe zaßafana zimdaka zimda-ka !
[Where are the young fellows going, friends ? Their trousers are dirty, dirty !]

Some of the renderings get a marvellous grip of the rough notes, e.g. :

Inkomo exhaka-xhaka [The cow with the down-turned horns] ;

and, *Uya xoka, uya xoka, xovu-xakaxa, xovu-xakaxa* ;

and *Iinkomo zika ßawo ziintlanu, ziintlanu ! ziilixhaka, ziilixhaka !—*

'S ukugxeka, 's ukugxeka, (Pita, Fort Beaufort).

A much longer jingle is furnished by Mr. D. C. Yotwana, Butterworth

UStephen, Stephen
Uya xoxa, uya xoxa,
Uthi : " Iintombi zaseKomani zimbi zimbi ! "
Umkam nguNophosi, nguNophosi,
Intokazi ethi ukuhamba
Σixi-ʃixi-ʃiʃixi.
Ndathatha izagweßa zam
Ndajikela ngapha ;
Ndadißana nentombi yegxagxa
Ixov udaka.
Ndee gweje gweje.
Khafile ! Khafile !
Yiza neenkom' ezo !
Utywala ßuya ßila,
Ƃuthi ʃwe ʃwe ʃwe ʃwe ʃwe.

[Stephen keeps saying :
" Ugly, ugly are the Queenstown girls ! "
My wife is Noposi,
Who, when walking, shuffles her feet.
I took my sticks
And I turned aside ;
I met a poor-white's daughter
Kneading mud.
I was ready.
Kafir ! Kafir ! Bring those cattle !
The beer is ready,
Bubbling, bubbling, bubbling, bubbling !

Its morning song is interpreted as a pæan of victory :

Sidla ngokuyiva le ntaka ikhala kamnandi phambi kokuphuma kwelanga. Sel' usazi ke ukuba se inento eyißambileyo ngelo xeʃa ivumayo. Uthi wakuthi ukuyijonga uyifumanise yonwaßile, imana itaka-taka isuka imana ihlala ecingweni ngalo lonke elo xa ifuna indawo yokuyixhoma iyigcinele ixeʃa elizayo.

[We usually hear this bird singing nicely before sunrise, and you may be assured that he has some prey that he has taken when he is singing so. At a closer look, you will find him perfectly happy, jumping about on the fence and all the time looking for a place to hang up his victim and keep it for a future occasion.]

The fiscal is such a greedy bird that he is considered an easy prey by the boys. They even drive him towards their stone-trap, gleefully expecting him, as soon as he sees the stalk-borer bait, to rush headlong to his destruction.

The fiscal has one redeeming feature,—its parental affection, which makes it and its young an easy prey of the callous hunter :

Inoßußele kakhulu eßantwaneni ßayo, kanga ngokußa ixolele ukuſa kunye naßo xa kufike utſhaßa, —sithi ke olo tſhaßa.

[So full of kindness is it to its young that it consents to die with them when its destroyer arrives,—and we boys are that destroyer.]

The following *isißongo*, picturing the sway held by this species over the majority of birds, was transferred to my note-book from the lips of my Native driver Glass, who took me from place to place during my visit to Rev. D. D. Young's mission-station in Tembuland in 1910 :

Tſhoko ji ! Ndiya xhom' emthini !
Mus' ukoyika, mfo ndini !
Mna ndiyintaka elikroti,
Mna ndiqhelile ukungena eludaßeni,
Ngokußa negwangwa ndiya lilawula,
Ndingene phantsi kwamaphiko alo,
Ndilihlaße ngomlomo wam,
Lißaleke igwangwa.
Inkoliso yeentaka iphantsi kolawulo lwam,
Ngokußa ndiyintaka ekhaliphileyo kakhulu,
(Kodwa) ngomlomo wam ndiya yifaka ameva entloko ndiyifake emthini !

[Tshoko ji ! I'm a hangman !
Fear not, little chap !
I'm the courageous bird,
Well-versed in warfare !
Even the pied crow is under my sway,
For I get under his wings
And stab him with my bill,—
And off he gets !
Most of the feathered tribe is under my sway,
For I am the bravest of birds ;

With my bill I stick my prey by its head on the thorns,
Hanging it on a tree.]

Red-backed Shrike.

The Red-backed Shrike, a summer visitor in sparing numbers from Europe, receives in the Umtata basin the Native name of *ihlolo* (Mr. W. W. Roberts).

Bokmakiri.

The Bokmakiri—or Bakbakiri—derives its Xhosa name of *ingqwangi* —the only one known to me—from one of its telephonic cries, the responsive cry of the mate being rendered as *tyilili tyilili*.

In the Tsomo district, the cry is rendered :

Ndiβoniseleni ! (Show me my nest !)

The Zulu name, at the Gordon Memorial, is *inkovu*.

Rev. D. B. Davies says that the place where *ingqwangi* is in the habit of calling is considered a good spot for a cattle-kraal, and that the calling of the bird at a cattle-kraal indicates that the cattle will increase.

Mr. Davies has also informed me that this species is regarded as a rain-maker, and that, in time of drought, one of these birds is killed and put in the fountain that thereby rain may be induced to fall. In a Native bird-list from Emfundisweni, the same belief has been more recently brought under my notice.

Aβantu βanenkolo yokuthi umntu xa eyiβulele wayiʃaka emanzini, imvula iyana.

[The Natives have a belief that, if a man kills this bird and puts it in the water, rain will fall.]

Greater Puffback or Boubou Shrike.

From the Cis-kei, through the Transkei to Port St. John's and Pondoland, this shrike is known as *igquβuʃa*, a name of obscure origin, which assumes in Zululand the cognate form of *igqumusha*,—a name used generically to include other species besides the present.

Lesser Puffback.

The ordinary Native name for this species *unomaswana* (a little blob of calabash milk) refers to the snowy whiteness of the rump feathers and their characteristic appearance when puffed out.

Its other name *intak' emβila* (the dassie-bird) contains an allusion which is not clear to me.

At Port St. John's Rev. B. Holt reports the name as *ingqwiβiʃane* or *ingqiβitʃhane*, a name which appeared in a 1929 Blythswood essay as *ingqiβikitʃhane*.

Ruddy Bush-shrike.

Another telephonic species, the Ruddy Bush-shrike, has been forwarded to me from the Umtata mouth by Mr. W. W. Roberts, with the Native name of *umthethi* assigned to it.

Grey-headed Bush-shrike.

Regarding the Southern Grey-headed Bush-shrike, Mr. W. W. Roberts states that at the Umtata mouth it "shares with the ruddy bush-shrike the name of *umthethi*, although its proper name is, in my opinion, *u-* or *um-bamkɾo*. The names are at times reversed."

In some areas recently colonised by this species, such as Manubie and King William's Town, it has had the name of the greater puffback *igquɓu/a* transferred to it.

Black-crowned Redwing Shrike.

The Black-crowned Redwing Shrike bears in the Cis-kei the Xhosa name of *imbombo*, a name which did not appear in any of the hundreds of lists received in 1929 from the Transkei, but which I have heard near Willowvale.

The Fingo name *umguphane*, liable to variation in spelling, runs through the Transkei into Pondoland ; in Zululand it appears as *umngquphane*. In the Kei valley, the name is *umngqu*, or *umnqhu ;* and at Peddie it is spelt by Mr. T. B. Brent as *umnqo*, with some doubt regarding the final vowel. At Butterworth, Mr. Douglas Ross renders it *umgophane*.

The song of this Shrike, one of the most characteristic sounds of the mimosa-tracts, is rendered in the Kei valley as :

Andiyi ndawo ! [I'm not going anywhere !]
Or, *Wa ! Nontombi !*

The **Tchagra** does not appear to be differentiated from the black-crowned redwing shrike.

Starlings.

Wattled Starling.

The Wattled Starling is much lighter in hue than our other species and is recognisable by its white rump.

Its best-known name *unowambu* or *uwambu*, is in some districts applied to the white stork as an alternative for *unowanga*, and is synonymous with the Zulu name *uwamba* assigned to another locust-eater, the Pratincole.

Mr. W. T. Brownlee informs me that the wattled starling's name *uwambu*—i.e. the covering or enveloping (thing)—is no doubt derived

from the immense flights that in former days used to cover the land, one such flight seen by himself being over a mile in length.

Mr. Brownlee thinks that the name *unowamba* (an alternative form of *unowambu*) for the white stork is a corruption of the name *uwambu* and erroneously applied to the stork simply because he too is a locust-eater.

Mr. Brownlee furnishes two other names for this starling,—*imbaßali* and *intethengwane*. The former of these names is spelt *imbaßala* by Mr. W. W. Roberts.

At Emgwali, in 1909, the name of *ibolan* was in use, from the appearance of the birds in that district at the time when a certain new brand of tea was introduced.

At Peuleni the local name is *intsedeßa* (Mr. R. F. Weir).

In Zululand, the name *impofazana* (Bryant) evidently refers to the colour,—" the little brown creature."

Pied Starling.

The noisy Pied Starling, distinguished from its allies by its white vent, has received two Native names from its outstanding cries. From its ordinary call comes the widely-applied name of *igiyo-giyo* or *igiwu-giwu;* and from its excited alarm is derived the name of *idlayi* or *idlayi-dlayi.*

The Northern Natal name of *ingwi-gwi* (Mr. Ian Matheson) also appears to be derived from the cry.

The name for the species in Zululand is *ingwa-ngwa* (Bryant).

A Carrion-Eater.

The pied starling is classed as a carrion-eater and is said to come to a carcase for a share in the feast. This alleged behaviour (which has not come under my personal observation) accounts for the proverb :

Uligiyo-giyo, he is a glutton for meat.

Its Nesting Habits.

This species nests in holes in dongas and road-cuttings and has the strange habit of using the slough of a snake as part of its nesting-material. This habit lies behind the following piece of folk-lore supplied by S. Tandabantu, Emfundisweni.

Le ntaka ithi phambi kokuba ifukame ifune inyoka esencane iyijingise iye nayo apho yakhele khona, ize iyibeke emnyango phakathi, ngokuba u-mnxunya wayo mde kakhulu. Le ntaka uza kuyibona imana ifunzela, uthi wena fan' ukuba se inamantfontfo, kanti ifunzela le nyoka yayifaka phakathi. Ize ithi mhla yaqandusela yaanamathole ngoku iza kufunzela nxa zonke inyoka namathole, se liza kuncediswa yinkunzana yayo. Zithi kuqala ziqale ngenyoka, ithi isakukholwa ziqale zifunzele amathole azo. Xa siyokulikhu-phisela siza kuphatha uthungo olude, sifike silufake phakathi, sihlaße ngalo.

Ukungafaki isandla oku kukoyika inyoka, ngokuba se siyiqonda loo ntaka ukuba sithi sakuhlaba ngothungo sive kuthambile kwa ngasemnyango siyihlabe thina ide iphume phandle ngokukhathazeka kukuhlatywa, sandule ukukhuphisela amathole alo. Oko kukuthi ndiqwalasela kule ntaka ukuba inyoka le lilona polisa layo loo ntaka.

[Before this bird begins brooding, she seeks for a young snake and carries it off dangling from her bill to her nest-hole. There she puts it down, inside the entrance to the burrow, for her nest-hole is very long. You will generally see the bird in the act of feeding young and you will imagine she has chickens, but she is really feeding the snake that she put inside her nest-hole. When she has hatched out her young, she forthwith feeds at all visits both snake and chickens, and she is aided now by her mate. When feeding (their dependents) they begin with the snake ; and, when the snake is satisfied, they proceed to feed their chickens.

When we boys go to take the young starlings, we take a long stick, and, putting it into the hole, probe about with it. We do not put our hands into the hole for fear of the snake, because by this time we have understood this bird's trick. If, when we poke with our stick into the hole, we feel something soft just by the entrance, we keep on poking till the snake can bear it no longer and eventually comes out of the hole. Then we take out the starling's young ones.

That is to say, I have noticed in the case of this bird that the snake acts as its policeman.]

Black-bellied Starling.

The Black-bellied Glossy Starling, found abundantly along the coastal area, has been sent me by Rev. J. H. Soga from the Bashee mouth with the name of *ityafolo* attached. From the same source I had previously received the name of *intenenengu* as in use in Bomvanaland. At the Umtata mouth the name is *isithenenengu* (W.W.R.). At Manubie the shorter name *isithengu* is applied to the flocks of this species (R. Allen). In these names, the *isi-* prefix has a collective force.

In Zululand, this starling shares with the Cape glossy starling the name of *igwintsi* and (the diminutive form) *igwintsana* ; it also bears the name of *ikhwezi* (Bryant).

Cape Glossy Starling.

The Cape Glossy Starling, conspicuous from its metallic blue plumage and golden-yellow eyes, is known in the Cis-kei as *inyakfini*, a name which is heard also at Clarkebury and Umtata. Eastwards of the Kei, however, the common form is *inyafili*, appearing in Pondoland as *inyakili* or *inyakile*.

A man with eyes coloured like those of the bird receives the nickname *unyakɾini*. The St. Matthew's student of 1910, Fred Madlingozi of Peddie, who supplied this name, also notes the persistence of these starlings in clinging to a suitable nest-hole. He instanced a hole where the boys caught in succession over five starlings ; yet the nest-hole was not deserted till the tree was cut down by the owner of the field. When the female is caught, her place is taken by the male who looks after the nest.

Another essayist, A. T. Matayo, affirms that this is the next bird to wake up after the *intsikizi* (ground hornbill).

At Fort Beaufort, the midday chatter-crooning of these starlings (three or four together) is interpreted as :—

uɓusuk' oɓu kange silale,
ɓe sisela, ɓe sisela ;
amehlo eɓomvu nje,
ɓe sisela, kange silale.

[Last night we had no sleep ; we were drinking, we were drinking ; our eyes being red as you see them, we were drinking ; we never slept (per Ralph Allen 28/1/38).]

Redwing Starling.

The Redwing Starling, the best known of our five local species and deriving his trivial name from his reddish wings, bears throughout Kafraria and Zululand the name of *isomi*.

Its main characteristic, as recognised by the Natives, is its habit of settling on the backs of cattle and sheep :

Isomi lithanda ukuhlala ngasemsileni wenkomo ; lithanda ukucwanya eziguɾeni (Baziya).

[The redwing starling is fond of sitting on a cow's rump ; it likes to perch on sheep.]

The behaviour of this starling is thus summarised by Miriam Masiza, Blythswood :

Yintaka elihomba. Ngexeɾa lakusasa isomi livuka, liyokuhlamba lize ngexeɾa lasemini lihambe liyokufuna izinto ezityiwayo, liɓuye emva kwemini lihlambe. Litya iingwenye namakhiwane uthongothi negwaniɾe ngexeɾa lasehlotyeni. Eɓusika litya amanyiki nooqongqothwane namasongololo. Indlu yalo liyaakha ngezintana nodaka. Lakuɓa ligqiɓile ukwaakha liya zala liɓe namathole, lize xa amathole encholisile liyithuthe loo nto liyokuyilahla kude.

[It is a bird which loves to be spotlessly clean. At early morn it gets up and goes to bathe. In the middle of the day it sets out in search of food, and in the afternoon it bathes again. It eats different kinds of

fruit—kafir plums, figs, kafir cherries and spekboom—in summer. In winter it eats caterpillars, beetles and millipedes. It builds its nest of small twigs and mud. When it has finished building, it lays its eggs ; in due time it has chicks, and it carries off their droppings and discards them far from the nest.]

Red-billed Oxpecker.

In Natal and Zululand, where this bird is common, it goes by the name of *ihlalanyathi* (the bird that sits on the buffalo). The form given by Woodward is *isihlalanyathi*.

CHAPTER XVIII

HONEYSUCKERS TO BUNTINGS

With the exception of the short-billed Collared Honeysucker, all our local species of honeysuckers are lumped together under the generic name of *inchunchu*. This name runs through Kafraria into Natal, but in Zululand appears as *incwincwi*.

The phrase—*iinchunchu ezimilomo mide*, the long-billed honeysuckers —is used with reference to the chiefs and the great men, who at public feasts have special favour shown them. On such an occasion, says Rev. J. H. Soga, in his *AmaXosa* p. 343, if a very special dish, of which there is only a limited quantity, is brought forward, it will naturally be placed before the chiefs. One of the latter will say playfully to the rest of the gathering : *Kokweenchunchu ezimilomo mide*, this (dish) belongs to the long-billed honeysuckers, i.e. to the select few.

The name appears in a proverb given by Kropf : *Unchunchu ngolwimi*, lit. he is a honeysucker with regard to his tongue, i.e. he betrays secrets.

In Sandile's *isibongo* there occurs also a reference to the honeysucker:

Udong' olubomv' olwayam' abelungu
Intak' esunduz' umqal' ukub' isuke
Iya wufinyez' umqal' ukub' ihlale
Inchunchu engaseli kwabalekayo,
Esel' ezadungeni ngokoyik' umlom' ukugoba.

Frontier wall of the Natives, bordering on the Europeans
Bird (heron or stork) stretching your neck before flight
Drawing it in to settle down.
Chief (lit. honeysucker) that doesn't drink of running water
That drinks of stagnant pools through fear of bending its bill.

For the **Collared Honeysucker**, the name in use on the Transkei coast is *inqatane*. In Eastern Pondoland, the name *unohlazana* (W.W.R.), conveying the same idea as the Colonial name of Greeny heard at East London, is employed,—a name which agrees with the Zulu *uhlazazana* applied to the greater double-collared honeysucker.

White-eyes.

No differentiation is made between the Green White-eye and the Cape White-eye. Both are known throughout Eastern Cape Colony as *intukwane*. The only variation occurs in Pondoland lists from Holy

Cross Mission, where the name is spelt as *ithukwane* as well as *intukwane* and assigned in both spellings to the *ili- ama-* class of nouns.

In Zululand the name *umehlwane* (eyes) lays stress, like the English name, on their outstanding physical feature.

Sparrows.

The **Cape Sparrow** or **Mossie** possesses two easily recognisable names, *undlunkulu* (Big house) and *unondlwane* (Cottage-owner), both of which refer to the large domed nests so conspicuous in the mimosa thorn.

At Buntingville the mossie is *unomagoli* or *unomagoni*, a name whose meaning is not apparent ; *unomagoli* first came to my knowledge however at Lovedale in May, 1913.

The other names applied to sparrows tend to be generic in their use. The name *unqhaße* or *ingqaße* is undoubtedly given in widely-separated districts to the Mossie, in allusion to the conspicuous white bandover the eye of the male ; but this name is given to the yellow-throated sparrow also ; and, in the Umtata basin (W.W.R.) as well as in Pondoland (Mr. Smith), it is a synonym for *unyileyo*, the yellow-eye canary.

The diminutive form *unqhatyana* is the choice of the Bible translators as the equivalent of " Sparrow."

A St. Matthew's student of 1910, Richard Sikunyana, distinguishes two kinds of *nqhaße*, a larger and a smaller ; and gives the following version of the smaller kind's song :

Gxagxa mfi gxagxa mfi !
Ndivela esijadwini kwaNyandula,
Ndadla amasi, ndadla amazimba.
[I come from the dance at Nyandula's,
Where I had fermented milk and millet.]

He also says of it that in summer it lives in the fields, and, if not carefully looked after, it makes terrible damage with crops.

The name *iphenyane* has nowadays a generic application. In Kafraria it is applied to both the mossie and the yellow-throated sparrow ; but, in Upper Natal, it is apparently reserved for the mossie. Formerly I had hopes of fixing down the names *unqhaße* and *iphenyane* to definite species ; but, with wider experience, I am less inclined to make a dogmatic statement. It is quite possible that both names belong properly to the mossie, and that they have had their meaning extended to embrace the less known and less seldom handled yellow-throated sparrow, on account of the latter's having a white eyebrow.

Weaver-Birds.

For the local, but conspicuous, **Thick-billed Weaver** no Native name has yet reached me. It is hoped that the notification of this fact will lead to the filling up of the gap.

Spotted-backed Weaver.

Throughout Kafraria the Spotted-backed Weaver, our commonest species, is known as *ihoßo-hoßo*,—a name which in Northern Natal is replaced by *ihloko-hloko*.

In this species, the male does most of the work connected with nest-building and the feeding of the young. But there are some intricate problems connected with the nesting that are awaiting solution at the hands of a patient observer.

The Native youth credit the male with having a nest of his own ; and the following account, written by Agatha Nkumbi, Blythswood, gives one version of how nesting-duties are carried on :

Inkunzi iba nendlu yayo yodwa ; aze athi umfazi akuzala bakhula bekhula amantfontfo akuxinana endlwini bakhutfhelwe kule yenkunzi. Imazi yehoßo-hoßo ayifukami, kufukama inkunzi. Yakuba iqandule inkunzi iya phuma iyekufunela imazi ukudla, kuba nayo ibifunelwa yimazi ngalo lonke ixefa ifukamile.

[The male has his own nest, and the female hers. When the female has young, they keep on growing till they are too big for the nest ; and they are transferred to the nest of the male. The female weaver does not brood on the eggs ; the work of brooding devolves on the male. When the male has hatched out the eggs, he leaves the young with the female and flies off to get food for her, for he had been supplied with food by her all the time he was brooding.]

The Native children, listening to the chatter of this species at its nesting-haunts, sing :

Ngamahoßo-hoßo endele ndawo nye.

[The weaver-birds are married at one place.]

A specimen of the **Yellow Weaver** was sent me in 1909 by Rev. J. H. Soga with the name *isihlahlane* attached. This name, afterwards cancelled by Mr. Soga, is inserted here that it may yet be tracked down by some interested reader.

The Natives do not, in my experience, differentiate between the **Eastern Cape** (or, **Olive**) **Weaver** and the spotted-backed weaver; but at the Umtata river the present species is known as *ihooßo* (W.W.R.).

Forest Weaver.

The **Forest Weaver,** whose Colonial name of **Bush Musician** reminds us that the bird when singing seems to be playing on an instrument, is known in the Amatole forests as *intakananja*. Eastwards its name is *ingilikingci*, a very good attempt to reproduce the musical notes. The Pondoland name *itſhayigumphu* (Mr. Smith) has apparently a like origin.

The Zulu name is *ithilongo* or Bugle (Woodward).

The Cis-kei name for the **Spectacled Weaver** *ikɾeza* (first supplied by Rev. E. Makiwane) is found also in the Umtata basin.

East of the Kei, however, the usual name is one which affords another illustration of the state of flux in which a considerable number of bird-names are. Towards the Umtata mouth the name is *intlahlakwane ;* at Elliotdale the spelling given me is *intlahlokwane ;* and around Umtata *intlahlekwane.*

For this species the Zulu names are *umdweza* and *umndweza* (Bryant).

Bishop-birds.

The generic name of *isahomba* (the Dandy) applied to bishop-birds should, in the specific sense, be reserved for the **Cape Bishop.** In Pondoland the name is *isakhomba* (W.W.R.).

For this same species the Griqualand East name is *umaßal' engwe* (leopard's spots)—Dr. Brownlee.

Though, in the case of the **Red Bishop,** the name in general use is *unoroyibatyi*—a kafirised version of the Afrikaans for " Red Jacket "—other names suggesting a Native origin are also found ; such are *umlilo* (fire) or *intak' omlilo* and *ucumse* (red ochre).

The latter, heard at Tsomo, comes from the likeness of the red in the male's nuptial plumage to red clay.

At Emfundisweni the name *ingwaja* is applied to the species, a name which would seem to be cognate with *isigwe* of Northern Natal.

Woodward, in *Natal Birds* gives *ißomvwana* as the Zulu.

The plain-coloured females of the red bishop are *intakazana.* A St. Matthew's student of 1910, Richard Sikunyana, asserts that, when the four eggs are hatched, only one male-youngster will be found among the lot.

The **Golden Bishop,** whose Sesuto name of *Thaha* has been taken over into our bird-books in the shape of "the **Taha,**" has as yet no distinctive Xhosa name. For the last quarter of a century the species has been colonising the Eastern Cape Province, and it shares with the other bishop-birds the generic name of *isahomba* (W. W. Roberts).

Widow Birds.

The male of the medium-sized **Red-collared Widow-bird**, entirely black with a red cut across his throat, is known universally throughout Kafraria as *ujoßela*, which is cognate with Sesuto *tjoßolo*. In Zululand, his name is *ujojo*, in reference to his long nuptial tail-feathers.

The females and the males in eclipse plumage are massed together as *intakakazi* or *intakazana*. These names, meaning simply "female birds," would appear to embrace the females of such other species as the Red bishop-bird whose males are brightly-coloured in summer and keep in flocks during the period of eclipse.

The male red-throated widow, with his females in attendance, is likened to a policeman walking with his prisoners :

Lipholisa elithanda ukuhamba naßaßanjwa.

Their wonderful manoeuvres when flocking, specially their turning in unison as by a preconcerted agreement, is commented on by an essayist from Zingqayi :

Kußonakala ukungathi zimoya mnye, ngokußa zithi nokujika zijike kunye ngexeja elinye ngokungathi zinomphathi wazo.

[They appear to have one mind ; for, in turning, they turn all together at one time as if under a commander.]

At Pirie, when the boys went forth to catch these birds, several boys would lie down in the darkness among the long grass bordering a marsh and the other boys would drive the birds towards the liers-in-wait. Numbers of females would be caught in this way, but the males eluded their would-be captors. Hence arose the belief among the boys that *ujoßela* could see in the dark, but not his wife *intakakazi*.

The largest of our widow-birds, the **Long-tailed Widow-bird** or kafir chief, whose male in nuptial plumage is adorned with an inordinately long tail and is dressed in a black livery relieved by red shoulders, receives from his peculiar flapping flight the Xhosa name of *ibaku*. Among the Baca his name is *isakaßula*, which is the name in use in Northern Natal, with the slightly modified form *isakaßuli* in Zululand.

In addition to the long-tailed forms, we have the **Red-shouldered Widow-bird**, which might be likened to a kafir chief with a normal-sized tail. For this short-tailed species Rev. Basil Holt and Mr. W. W. Roberts both supply the name of *isakhomba* as in use at Coffee Bay. Rev. B. Holt gives the alternative spelling *isakhombe*, which occurs also in a list from Holy Cross Mission, Flagstaff.

At the Umtata mouth, the **Hooded Finch** or **Zanzie** is known as *ungxenge* (W.W.R.),—a name which, from its likeness to *ingxenge* in use or the quail-finch in Natal, deserves further investigation.

Waxbills.

The **Swee** has no distinctive name known to me. It shares with other small species, however, the names of *unotswitswitswi* (see Forest canary) and *uβusukuswane* (see Orange-breasted waxbill).

The **Ruddy Waxbill**, known to Europeans as "the wren," carries the distinctive Xhosa name of *isiciβilili*, which is probably a rendering of the rattling cry. The Zulu name is *uβucuβu* (Bryant).

The **Orange-Breasted Waxbill** has been sent me by Rev. J. H. Soga from Elliotdale under the name of *uβusukuswane*, a very strange (though not unique) name, insamuch as it finds its place with the abstract class of nouns. The prefix may imply either that this species is found in flocks or that the name includes a collection of small birds of different species herding together.

[At the Gordon Memorial Mission, in Northern Natal, the Blue-breasted Waxbill was brought to me with the name *utsiki-tsiki*, which—with Vowel Harmony in mind– may be regarded as belonging to the same root.]

On the Tsitsa, above its junction with the Inxu, some Native boys once showed me the nest of an orange-breasted waxbill and called the bird *utsoyi*.

The **Common Waxbill** is universally known across Kafraria to Northern Natal as *intʃiyane ;* in a Mqanduli list the name appears in the form *intsiyane*, which is found in Natal also.

This species claims the interest of the boys through its curious domed nest, furnished with an upper storey or "upstairs."

Ukuβa ukhe walivingcela endlwaneni yalo, alisoze liβuye liye. Sithi xa ulithiyela ngezalunga zenkomo, lizifise xa ufikile lisahleli.

[If you chance to close the opening of the nest on the brooding-bird, it will never return to it. When the bird is snared in a cow-hair noose, it feigns itself dead—though still alive—on your arrival.]

The **Quail-finch** occupies a leading place in Native folk-lore. It derives its ordinary name of *unonkxwe* from the call commonly uttered by the bird in rising and during flight. A variation of the name, *inxwenge*, making use of the same stem, is found at Emfundisweni.

In St Cuthbert's lists appear the bird-names *ingxenga* and *ingxenge* which are taken to refer to this species, as in Upper Natal the latter name *ingxenge* is the name of the quail-finch.

Around Ndabakazi, Mr Douglas Ross reports that *ingxengesi* is a synonym for *unonkxwe*.

Its Nursery Playground.

Great interest attaches to its nesting-habits.

The fragile domed nest, supported among short growing grass, is always so placed as to have its opening towards a little clearing in the grassy veld. This clearing, known as the bird's *ßala* or playground, and asserted to be also its dancing floor, has always seemed to me to be a spot naturally bare of grass ; but, in Native belief, it is purposely prepared by the birds themselves clearing off the grass in front of the nest. The only point at issue is whether the actual clearing away of the grass takes place before or after the construction of the nest.

Unonkxwe yintaka elihomba, kuba phambi kokuba yaakhe indlu yayo iqale yenze ißala elihle elimhlophe, ize ke emva kokuba igqißile, iqale ukwaakha indlu ngoßoya nencha (Blythswood).

[The quail-finch is a tidy bird. Before it builds its nest, it first makes a beautiful clean " yard " ; and, after it has finished the " yard," it begins the actual nest-building with wool and grass.]

Zithi zakugqiba ukwaakha indlu, zenze ißala phambi kwayo (Blythswood).

[When they finish the building of the nest, they make a " yard " in front of it.]

Ithi ke, yakugqiba ukwaakha, it/hente ißala phambi kwendlu (Baziya).

[When the bird has finished building, it clears away a " yard " in front of the nest.]

The existence of this *ßala* is relied on to help the boys in finding the nest. When they put up a quail-finch, they look at once for the little clearing and find the nest on its verge.

Ukuba siya hamba yaza yavuka siya yißona xa iphuma endlwini ngokungakhali, sazi ke kwa ngoko ukuba iphuma endlwini. Phambi kokuba ußone indlu yayo uya kuqale ußone ißala lendlu yayo (Blythswood).

[If we are walking and the bird has risen, we know, when it emerges without calling, that it has left its nest. Before seeing its nest, one first sees its " yard."]

Now, let us see the extraordinary uses to which this " yard " is put :

Ithi iwakhuphele phantsi eßaleni amaqanda, imane idlalisa ngaw nenkunzi, iphinde iwafake (Baziya).

[She brings her eggs out of the nest and lays them down on the playground, and is in the habit of having a game with them along with her mate, after which she restores them to the nest.]

The game, as told in Pondoland, consists in the bird, after having extracted an egg from the nest, lying down on her back in her little " yard "

and throwing the egg into the air with her feet and catching it again in her feet.

Ithi ke yakuqandusela imane iwaßeka amantʃontʃo ayo eßaleni lendlu yayo, iwadlalise ngamanye amaxeʃa. Imke ngoku iyokuwafunela ukutya. Ithi yakußuya ifike sel' ekʃozile ukuhlala kwawo, iwafunzele ke. Imane ukwenje njalo de akhule (St. Cuthbert's).

[After the eggs are hatched, she puts the chickens on the playground and sometimes plays with them. Then off she goes to find food for them. On her return she finds them sitting in a row and so she feeds them. This manner of procedure goes on till the young grow up.]

Its cries.

Various versions of its call are current among the young people :

Xwe xwe xwe inene lo mntana litʃhungetʃhu (Mqanduli).

[Surely this child is unreliable.]

Xa itʃholoza ngathi ithi : siphi isitya sendod'am ? (Blythswood).

[When singing it seems to be asking : " Where is my husband's dish ? "]

Ithi xa isiya kungena endlwini ikhale ithi : Siph' isitʃhixo sam, ¡asikwetyesini (Mqanduli).

[When on the point of entering its nest it calls out : "Where's my key ? It's not in the chest."]

Ngumboxo boxo boxo boxo imbiz' endala ; usityele ni isidudu sendod'am ?

[It's oval-shaped, the old pot ; why did you eat my husband's porridge ?]

Its Response to the Sirens.

Another outstanding feature in the Native lore regarding this bird is associated with the callous way in which the boys kill it on its nest.

Unonkxwe yintakana ethanda ukulala. Ußethwa lula ngamakhwenkwe azingelayo. Unengoma avunyelwa yona ngamakhwenkwe, khona ukuze alale ßamßulale kakuhle. Ingoma yakhe ithi : Wu ! wu ! mhu ! mhu ! ßathi ßakutʃho alale unonkxwe (Nqamakwe).

[The quail-finch is fond of sleep and falls an easy prey to the youthful hunters. He has a lullaby kept specially for himself by the boys. With it they lull him to sleep and easily kill him. Here is the lullaby reserved for him : *Wu, wu ! Mhu, mhu !* As the boys sing the little fellow goes off to sleep.]

The hunting-lullabies reserved for the quail-finch and sung as the hunters go round the nest differ in different localities. The following have been supplied by the Blythswood boys.

Quum (prolonged), *quum ! sel' efile, sel' eßolile !*

[Sleep, sleep ! she's fast asleep !]

Koti kotwana, ʃwaßa (or, *ʃwaßaßa*) *ihi.* This is interpreted by the boys as equivalent to : " It'll do for us to catch you, we are not going to harm you ! " The literal translation of this song remains unravelled.

Nonkxwe ßom ! nonkxwe ßom ! [*Nonxwe* is the bird's name, but the meaning of *ßom* is unknown.]

A Mqanduli boy gives yet another version :

Ndithi xa ndiya kuyivingcela . " Ngqu ngqu ngqu ngqu ngqu, akakhona!" Ilale ncwaßa ndiyißethe.

[When I want to close the bird in her nest, I sing : " *Ngqu*, she's not there ! " She falls sound asleep and I finish her off with my stick.]

Its foolish trust in mankind.

No wonder that the quail-finch ranks as a stupid bird. A girl-essayist writes of it :

Yintaka esidenge kakhulu. Ithanda ukwenza indlu enkulu, umnyango uße mncinci. Zilike iintʃaßa zayo ziyivingcele ngaphakathi ziyißulale.

[It is a very stupid bird. It loves to make a big house with a tiny door ; and of course its enemies just close it in and kill it.]

And a boy says of it :

Yintaka emaka.

[It is a bird that is so stupid as to be foolishly tame.]

Its Parental Affection.

A Baziya girl gives a reason for the big nest :

Ayihlali yodwa endlwini yayo, ihlala nenkunzi. Yintaka enoßuße kakhulu, kuße uthi usakuya apho izalele khona, ufike ikuʃiwula ifuna ukukukʃwempa. Kuthi, ukuße imazi ifile, inkunzi isale iwafukamela loo maqandu.

[The female does not stay in the nest alone, but lives with the male. It is very fond of its young ; for, while you are still approaching its nest, you will be aware of its pouncing on you in an effort to scratch you. Should the female meet with a fatal accident, the male remains at the nest and hatches out the eggs.]

Pin-tailed Widow-bird.

The male Pin-tailed Widow-bird, known popularly as the King of the Six, has in the Cis-kei no distinctive name, but is included with the Red-collared species under the name of *ujoßela.*

In the Transkei, however, it has a name of its own, which varies from tribe to tribe. Among the Bomvanas it is known as *uhlakwe ;* among the

Pondomise and the Pondos as *uhlekwe*, with the alternative form among the latter of *uhleko*. In Zululand, the name becomes *inhlekwane* or *unhlekwane*.

Finches.

In our western area, as far east as Butterworth and Clarkebury, the name preferred for the **Cape Canary** is *umlonji;* to the north and east of these places, the form favoured is *ulonji*, with the alternative spelling in part of Pondoland of *ulonje*.

No other name has come under my notice in Kafraria, but in Zululand occurs the quite different name of *umzwili* or *umzwilili*.

At Umtata the name *unotswitswitswi* is applied to the **Forest Canary** (W. W. Roberts). This name, however, is generic; and in other districts is widened to embrace other species of small seed-eating birds.

From Fort Beaufort to Clarkebury the **Yellow-eye Canary or Geel Sysie** bears the distinctive name of *unyileyo*. Strangely enough, this name was not found in any of the large number of bird-lists submitted to me in 1929 from Umtata, Qumbu or Pondoland.

In the Umtata basin (W. W. Roberts) as also in part of Pondoland (Mr. Smith), the name in use for this species is *unqhabe*.

In our western area Dr. Rein asserts that at Fort Beaufort the name *indweza* is undoubtedly applied to this species.

For the **Bully Seedeater** I have heard at Pirie the name *indweza eluhlaza*, but I am still without any distinctive name for this widely-spread species.

The **Streaky-Headed Seed-Eater** loses its identity in the generic name of *indweza*.

Buntings.

The **Rock Bunting**, common on rocky hillsides, receives its ordinary name *undenjenje* [I did so.], as well as its Tembu name *undenze ni* [What have I done ?] from its short, rough song.

The **Red-backed Yellow Bunting**, or Itcho, bears the name of *intsasa*, which seems to refer to the stripes on its head.

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