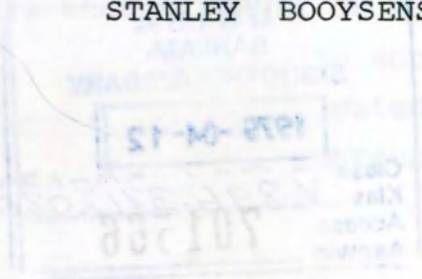


701566

A SURVEY OF ZULU RIDDLES

by

STANLEY BOOYSENS HADEBE



A0000701566B

701566

ATMOSPHERIC OZONE DATA

UNISA	
BI	398.6089963986 HADE
Class	
Klas	398.6089963986 HADE
Access	701566
Asnwin	



A SURVEY OF ZULU RIDDLES

DECLARATION

STANLEY M. ...

I declare that A SURVEY OF ZULU RIDDLES is my own work and that all the sources I have used or quoted have been indicated and acknowledged by means of complete references.

of African Languages for the Faculty of Arts in the University of South Africa.

StHadebe

SUPERVISOR: PROFESSOR J. A. LOUW
ID-NUPER/19084 OR D B E NUGT
DATE: 20th DECEMBER, 1978



A0000701566B

Faint, illegible text, likely bleed-through from the reverse side of the page.

A SURVEY OF ZULU RIDDLES

by

STANLEY BOOYSENS HADEBE

Faint, illegible text, likely bleed-through from the reverse side of the page.

Submitted in part fulfilment of the requirements for the Degree of Master of Arts in the Department of African Languages for the Faculty of Arts in the University of South Africa.

Faint, illegible text, likely bleed-through from the reverse side of the page.

SUPERVISOR: PROFESSOR J A LOUW
CO-SUPERVISOR: DR D B Z NTULI
DATE: 20th DECEMBER, 1978

Faint, illegible text, likely bleed-through from the reverse side of the page.

Faint, illegible text, likely bleed-through from the reverse side of the page.

S U M M A R Y

- 1 There are many words for the riddle in Zulu. It is commonly called isiphicophicwano or isiphicwaphicwano, imfumbe, impicabadala, umqandeliso and inggayinggayi. The riddle is described as an indoor game engaged in at night and intended as a social pastime. Riddles are found all over the world. They are common amongst all the Bantu peoples living in the Republic of South Africa and even outside the Republic of South Africa. They have been collected all over Africa, Europe, Asia and America. This is an attempt to study Zulu riddles somewhat more than has been done. Attention is paid to the statement of the riddle called by Harries (1976, p.41) the precedent. He calls the answer, the sequent. A collection of Zulu riddles has been made which has been divided into two sections. Riddles were collected from Radio programmes, books, periodicals and from people interviewed. The scientific approach to the riddles follows different methods i.e. functional, structural and activist method which concentrates on the action involved in riddling. Def +
- 2 Then the introductory formulae of riddles are explained. The importance of performance and drama during the riddling is elucidated. The place and time of riddling is indicated in order to show the value of riddles to society.
- 3 An analysis of riddles is made. Firstly, the grammatical analysis is made, and secondly, a structural analysis is undertaken. Under this section it is found that the riddle has descriptive elements which are also regarded as content

elements. It is also found that riddles are non-oppositional and oppositional. Under non-oppositional riddles there are literal and metaphorical riddles. Oppositional riddles are characterised by the occurrence of an opposition between at least one pair of descriptive elements. Then in antithetical oppositional riddles one of the elements opposes the other by word or action. In privational oppositional riddles one descriptive element is a denial of logical or natural attribute of the first. In casual oppositional riddles the second element explicitly denies the expected consequence. Stylistically, the riddles show the use of ideophones which are an idea-in-sound to express vividness and the repetition of words. The technique of riddling is explained whereby an animal is replaced by an object, a plant by a human being and vice versa and so on.

And finally, the metaphor in riddles is analysed and it is shown that riddles have versions and that there are different riddles for the same referent.

- 4 The riddles are then classified according to contents, structural analysis and their types.
- 5 Riddles are then regarded as a form of living tradition and old and new types are shown.
- 6 And in the conclusion the main findings from the study of riddles are given.
- 7 At the end there is an appendix, a list of Zulu riddles with their translations.

P R E F A C E

I wish to place on record my sincerest thanks and appreciation to Professor J A Louw, my supervisor for his great interest in this study of Zulu riddles since the first trial of this study for my Hons.B.A. He has been a guide in formulating the whole approach to this work.

And I wish to thank Dr D B Z Ntuli, my co-supervisor for his selfless encouragement so that this work can be completed. It would be a fault on my part not to mention the late Professor Ziervogel, that doyen of Bantu studies who first helped me in the formulation of this work during my study for Hons.B.A. He stimulated the study of this work. In the field of research, I would like to thank the SABC for the indirect help that I have obtained in doing research. I must thank the SABC for obtaining a lot of postcards about riddles which had been sent to different programmes which dealt with riddles.

I wish to thank the following people for having been of great help in my research:

- 1 Mr Z Khuzwayo of Ndwedwe who passed away some time back, for having been interested in discussing riddles.
- 2 Mr N F Mbhele, a former teacher at Estcourt Bantu Secondary School for organising people I would interview.
- 3 At home, Dannhauser, I must thank everybody who was co-operative in the work and from whom I got some interesting ideas. To them I say, MaHlubi Amahle! (Beautiful Hlubis!).

- 4 At Nongoma in KwaZulu, I must express my appreciation to Mr L Zondi, the Chief Clerk of the Commissioner-General of the Zulu people for his wonderful help by organising for me Mr Dlamini, his brother-in-law. I must admit that I found Mr Dlamini more knowledgeable about riddles than most people I met during my research work.
- 5 I must not forget to mention Mamane Jali, for her motherly explanations about riddles and the process of riddling. To her I say "nanqomuso" (even tomorrow).
- 6 To this list of people I must add the old man of Radio Bantu, who took the trouble to explain about riddles and the process of riddling, and also the value of riddles to the Zulu community. This man is none other than K E Masinga "UShobane" who is known right through KwaZulu and Natal for his knowledge of "Amaguqu AmaZulu" (the treasures of the Zulus). To him I say, ume njalo (stand up always).
- 7 I wish to thank Mr Patrick Kelly, our assistant presentation officer in the Zulu Service of the SABC who read my script to look for errors and made the necessary corrections. As an English speaking person he saw some of the expressions which had to be changed and he put them correctly. I also wish to thank Miss Victoria Blanchard who read the first three chapters of this work, and who, due to pressure of examinations could not finish reading the whole script. She is the programme officer of the Zulu Service of the SABC in Durban. To them I say "Thank you very much".

8 I must thank Mr Raymond Star Madlala for typing the first draft of this dissertation.

9 I must thank Mrs Maureen McAlpine for the final typing of this dissertation.

To all these people I mentioned and those I could not include in my list and those who helped in many ways when I was preparing this dissertation, I say to them NIME NJALO, UKWANDA KWALIWA UMTHAKATHI.

Stanley Booyens Hadebe
University of South Africa
PRETORIA

C O N T E N T S

PREFACE

CHAPTER ONE: INTRODUCTION

1.1.1	What is a riddle?	1
1.2.1	Other definitions of the riddle	3
1.3.1	The universality of the riddle	4
1.4.1	Theme	4
1.5.1	Methods used	5

CHAPTER TWO: HOW AND WHY RIDDLES ARE TOLD

2.1.1	Introduction	7
2.2.1	Introductory formulae to riddles	7
2.3.1	Performance and drama in the process of riddling	8
2.4.1	Where and when riddles are told	11
2.5.1	The value of riddles ✓	13 14
2.6.1	Conclusion	17

CHAPTER THREE: THE ANALYSIS OF RIDDLES

3.1.1	Introduction	18
✓3.2.1	Grammatical analysis ✓	18
3.2.8	The phrase type	21
3.2.9	The concise statement type	21
3.3.1	Structural analysis ✓	22
3.3.6	Non-oppositional riddles ✓	26
3.3.8	Oppositional riddles ✓	27
3.3.9	(1) Antithetical contradictory opposition	27
3.3.10	(2) Privational contradictory opposition	28
3.3.11	(3) Casual contradictory opposition	29
3.4.1	Stylistic analysis ✓	35
✓3.4.4	Relation between riddles and proverbs and idioms	37
3.5.1	Techniques of riddling	39
3.5.2	Animate for inanimate objects	39
3.5.3	Inanimate for animate objects	40
3.5.4	Personification	40
3.5.6	Augmentative	41
3.5.7	Animalization	42

3.5.9	Objects made diminutive	43
3.5.10	Clues of solving a riddle	44
3.5.14	The metaphor in riddles	47
3.6.1	Versions in riddles	51
3.6.3	Different riddles for the same referent	53
3.7.1	Conclusion	55

CHAPTER FOUR: CLASSIFICATION OF RIDDLES

4.1.1	Introduction	56
4.2.1	Classification according to the structural form	56
4.3.1	Contents of riddles ✓	56
	(a) Natural phenomenon	58
	(b) Animal world	60
	(c) Vegetable world	61
	(d) Human being	62
	(i) A person	62
	(ii) Human body	63
	(e) Human life	63
	(i) Domestic utensils	63
	(ii) Farming and hunting implements	65
	(iii) Writing and reading materials	65
	(iv) Telegraphic and electronic appliances	65
	(v) Clothing and ornaments	66
	(vi) Musical instruments	66
	(vii) Food and drinks, pipes and tobacco	67
	(viii) Transport	67
	(ix) Miscellaneous	68
4.4.1	Grammatical types of riddles	69
4.4.5	The long riddle	70
4.4.9	The problem riddle	75
4.4.11	The simple problem riddle	75
4.4.12	The argumentative problem riddle	76
4.5.1	Conclusion	78

CHAPTER FIVE: RIDDLES AS A FORM OF LIVING FOLKLORE

5.1.1	Introduction	79
5.2.1	Periods in riddles	81

	(a) The pre-European period	81
	(b) The modern period	83
5.4.1	Conclusion	86

CHAPTER SIX: CONCLUSION

	IZIPHICOPHICWANO NGESIZULU (A Collection of Zulu Riddles)	91
--	--	----

	BIBLIOGRAPHY	164
--	--------------	-----

1.1.1 The other word for the riddle in Zulu is iziphico which is mentioned by Callaway (1868, p.389) and in the Bible: Amalileli: 14:14. Doko-Vilakazi (1958, p.217) say the meaning of this word is "anything hidden, secret, a riddle". They (Doko-Vilakazi) say it is derived from the verb -phica meaning "throw down in a mass". Thus the meaning of this word iziphico suggests that a riddle was something that was thrown at the audience to answer.

1.1.2 Another word is iziphico, a compound word derived from the verb -phica (to puzzle, trick) and the noun iphico meaning the aged. Doko-Vilakazi (1958, p.209) explain the whole word as meaning the riddle or literally "what puzzles the old folk". This is still a common word for the riddle.

1.1.3 The verb -phica is rarely used nowadays. Doko-Vilakazi (1958, p.209) say it means "guess". This word is mentioned by Callaway (1868, p.364) and in the Bible (Amalileli: 14:14). It was

CHAPTER ONE

INTRODUCTION

1.1.1 WHAT IS A RIDDLE?

In Zulu there are many words for the riddle. The most common one nowadays is the noun isiphicophicwano or isiphicwaphicwano which is formed from the verb -phica which is reduplicated in the form of the noun. The verb -phica, means "trick, entrap, treat craftily" as explained by Doke-Vilakazi (1958, p.660). The noun isiphicophicwano or isiphicwaphicwano then means a trick.

1.1.2 The other word for the riddle in Zulu is imfumbe which is mentioned by Callaway (1868, p.369) and in the Bible: Abahluleli: 14:14. Doke-Vilakazi (1958, p.217) say the meaning of this word is "anything hidden, secret, a riddle". They (Doke-Vilakazi) say it is derived from the verb -fumba meaning "throw down in a mass". Thus the meaning of this word imfumbe suggests that a riddle was something that was thrown at the audience to answer.

1.1.3 Another word is impicabadala, a compound word derived from the verb -phica (to puzzle, trick) and the noun abadala meaning the aged. Doke-Vilakazi (1958, p.660) explain the whole word as meaning the riddle or literally "what puzzles the old folk". This is still a common word for the riddle.

1.1.4 The verb -qandela is rarely used nowadays. Doke-Vilakazi (1958, p.668) say it means "guess". This word is mentioned by Callaway (1868, p.364) and in the Bible (Abahluleli: 14:14). It was

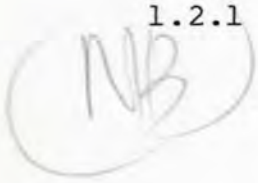
also used by Mr Khuzwayo, my informant from the Ndwedwe district. Doke-Vilakazi (1958, p.668) say the noun made from this verb is umgandelo meaning "guess work, a guess" or umgandeliso meaning "a riddle". The author has tried in vain to find how common this word is.

- 1.1.5 There is an uncommon word for the riddle which is inggayinqqayi. Doke-Vilakazi (1958, p.559) say it is derived from the interjection nggayi-nggayi giving as its meaning "urging to compete" (as in a race, boxing). They (Doke-Vilakazi) say as an ideophone this word is now obsolete but it is reduplicated as an interjection. As a noun inggayinqqayi, Doke-Vilakazi (1958, p.559) say it is a "contest, competition, tussle". Lotz (1955, p.30) says this word is derived from the Afrikaans word 'raai raai'. The noun in Afrikaans is 'raaisel'. Kritzinger and others (1972, p.503) say this word means "riddle, puzzle, enigma, conundrum, problem". Doke-Vilakazi (1958, p.559) do not mention the fact that this word is derived from Afrikaans. The author thinks that Lotz inferred this because 'raai raai' appears somewhat similar to inggayinqqayi. But seeing that this word is known among the Zulus, we will not bother about Lotz's theory.

- 1.1.6 From these explanations it appears that the Zulu riddle was meant as a game, as it is suggested by these words inggayinqqayi which means "urging to compete". Thus the participants had to compete to show to each other who was good at the game. The word isiphicophicwano (trick) suggests that in this game you must have tricks of disguising the answer of the riddle. The

word imfumbe (anything hidden, a secret) tells us that when this game is engaged in, something is hidden or is secret. It has to be solved. It is common knowledge that the riddle is a puzzle, e.g. compare Zulu impicabadala (a puzzle). The nature of the Zulu riddle is to compete in this game, to trick, to hide and puzzle the participants.

1.2.1 OTHER DEFINITIONS OF THE RIDDLE

 Doke (1947, p.117) defines a riddle as an indoor game indulged in around the fire at night, describing something in obscure metaphor, and calls for the exercise of intellectual skill in answering it.

This is a general definition for Bantu riddles. Cole-Beuchat (1957, p.33) describes a riddle as something which combines recreational and educational features to an unusual degree. She emphasises the function of the riddle in her definition.

Georges and Dundes (1963, p.113) give a structural definition of the riddle and they say it is a

traditional verbal expression which contains one or more descriptive elements, a pair of which may be in opposition: the referent of the element is to be guessed.

They believe that the riddle has to be analysed in order to identify all its elements. They say a riddle is a traditional verbal expression because it passes from one generation to another. It is passed by word of mouth.

1.3.1 THE UNIVERSALITY OF THE RIDDLE

Riddles are found all over the world. We find riddles amongst all the Bantu speaking peoples in the Republic of South Africa. The proof of this is that we find words for riddles in the Bantu Languages. Outside the Republic of South Africa we find that riddles have been collected in Rhodesia, Central Africa, East Africa and West Africa. Riddles are found also in Europe, Asia and America. They are found even amongst the Red Indians of America.

1.4.1 THEME

The purpose of this work is to attempt to study Zulu riddles deeper than has been done and to collect a corpus of Zulu riddles which can be used as an easy reference by students of folklore for further analysis. The game of riddling is a pastime which is on the brink of passing away. There is a dire dearth of material on Zulu riddles.

- 1.4.2 Attention is given to the statement of the riddle or what Harries (1976, p.41) calls the precedent which is popularly known as the question of the riddle or as the descriptive element as Georges and Dundes (1963, p.41) prefer to call it. There is a discussion of the descriptive element and the referent which is the answer of the riddle. Harries (1976, p.41) calls the answer of the riddle a "sequent". This is when we deal with the technique of riddling. The referent gives to us the content of a riddle. The structural analysis helps us to classify riddles in a new way.
- It must be noted that from now on P. will be used in front of the riddle. P. stands for the

precedent which means the riddle, and then S. before the answer, means sequent which is the answer to the riddle.

1.4.3 A collection of Zulu riddles has been made and it is divided into two sections. We find riddles classified according to content and types i.e. simple, long and problem riddles.

1.5.1 METHODS USED

Most of the riddles collected here were the result of radio quizz programmes on Zulu riddles, namely, Iziphicophicwano and Iziko Nekhaya, a programme for the family at home. Listeners were asked to send their riddles to these programmes. From the riddles submitted, a selection was made at random as from 1968. A lot of riddles showed similarity. Then the best or the most interesting ones were jotted down and later when this work was embarked upon, they were classified according to type and content. These riddles come from everywhere where Zulus live.

1.5.2 Very few riddles were collected from books. Cele (1973, p.35) has written down 26 riddles, mainly about birds. He does not say anything about how the game of riddling is engaged in. Callaway (1868, pp.364-374) has listed 12 riddles. He mentions the introductory formula for the Zulu riddles. Vilakazi (1945, pp.262-266) has recorded ten riddles in Zulu. He just mentions two types; the short and the long riddles in Zulu. He does not give any further analysis. The only worthwhile and extensive collection of Zulu riddles is that done by Khumalo (1974, pp.206-225). This is a recent

contribution to the study of Zulu riddles. His aim is to explain some metaphors which are disguised in Zulu. Zondi (1944, pp.77-78) and Ndlovu-Nxumalo (1965, pp.12-13) have written down a few riddles.

- 1.5.3 A few riddles were collected during research. The main aim was to study the occasion, performance and action during the game of riddling. The area covered was divided into three sections: Southern Natal, Natal Interior and Northern Natal.
- 1.5.4 On the scientific approach a number of books and journals have been consulted. On analysing the works of different authors one can classify these authors into three groups. There are those who follow the functional school. These authors concentrate on the function of the riddles, how they are connected with the customs of the people, and their moral and educational value to the young.
- 1.5.5 Then there are those authors who concentrate on the occasion, performance and action involved during the game of riddling. They feel that other authors just deal with the riddle as such and never show what happens when this form of traditional oral art is engaged in.
- 1.5.6 Lastly, there is the group that wants to split the riddle into units or elements and go deeper to find out what those elements represent in the riddle. These scholars want to study these elements separately and find their relationship to each other.

CHAPTER TWO

HOW AND WHY RIDDLES ARE TOLD

2.1.1 INTRODUCTION

Zulu riddles can be introduced in different ways. During the game of riddling, certain actions can be observed. The game of riddling is engaged in during certain times of the day and certain values are attached to the game.

2.2.1 INTRODUCTORY FORMULAE TO RIDDLES

Callaway (1868, pp.364-374) begins his riddles by the word gandela¹⁾ which means "guess". It is also mentioned by Doke-Vilakazi (1958, p.668) and is also mentioned in the Bible (Abahluleli: 14:14).

2.2.2 Lotz (1955, p.30) says that:

'n raaisel kan ook ingelui word
met die opmerking ngqayi ngqayi
(kom wedywer met my).

Doke-Vilakazi (1958, p.559) also mention this, but do not say this is an introductory formula for riddles.

2.2.3 From these two types of introductions, one can conclude that originally when this game of riddling was engaged in, the participants were urged to compete. One makes out that it must have been a very interesting competition.

2.2.4 The common introduction to riddles is mentioned by Cele (1973, p.35). When he introduces his riddles, he says ngiyakuphica, ngikuphica (I riddle you, I riddle).

1) This is in the official orthography.

This form is the most commonly used one these days. The reason for this word being common is because it is used by radio announcers, and has become more or less standardised. Another reason is that Cele's book which uses this form has been prescribed in schools for a long time. What Cele does not mention, however, is the question which the audience asks and that is ngani? (by what?). What has been found is that the riddler says ngiyakuphica (I am riddling you), and the audience asks the question ngani? (by what?). Then the riddler goes on to the precedent by saying ngikuphica (I riddle you). Some may introduce their riddles by saying nginiphicaphica (I riddle you). as Norah Zondi from Empangeni did in her riddle.
 P: Nginiphicaphica ngezimbambo zezwe. S: Indlela.
 (P: I riddle you by the ribs of the earth.
 S: It is the path.)

Nginiphicaphica (I riddle you) has been used as an introduction to this riddle. Ndlovu-Nxumalo (1965, p.11) also use this form of introduction.

2.3.1 PERFORMANCE AND DRAMA IN THE PROCESS OF RIDDLING

Another aspect of the game of riddling is an active audience. The audience does not passively accept the answer of the riddle as correct if it does not feel satisfied.

Finnegan (1970, p.101) puts it this way:

A further essential factor is the audience, which, as is not the case with written forms, is often directly involved in the actualization and creation of oral literature.

During the riddling session the importance of the audience became evident. This was well

observed at Nongoma where Mr Dlamini and Mr Zondi would confront each other over the correctness of the answer to the riddle. This example of the riddle by Dlamini from Nongoma will show this:

DLAMINI: Ngianiphica ngehashi lami eligijima kakhulu. Manje liyagijima kakhulu linomsila omude. Uma uke wangamuka lima nsi. Yini leyo?
ligijima kakhulu.

ZONDI: Inalidi.

DLAMINI: Lutho, awukafiki. Impendulo: Inalidi yomshini wokuthunga.

ZONDI: Hayi ngiyakuphikisa. Noma ungekho uhala iyaghubeka, nomshini unaghubeka nokuhamba. Usho muphi umshini wena?

DLAMINI: Lo, womane. Inalidi iyama.

ZONDI: Anginelisiwe yilempendulo yakho ngoba inalidi yomshini iyahamba noma uhala ungekho.

(DLAMINI: I riddle you by my horse which runs very fast. Now it runs very fast, it has a long tail. If it is cut, it stops. What is that? It runs very fast.

ZONDI: It is a needle.

DLAMINI: Never, you have not got there. (i.e. to the correct answer). The answer is the needle of the sewing machine.

ZONDI: Hai, I disagree with you. Even if there is no cotton, the needle continues to move and the machine can continue to move. Which machine do you mean?

DLAMINI: The one for women. The needle stops.

ZONDI: I am not satisfied with your answer because the needle of the sewing machine can move even if there is no cotton).

The argument between Dlamini, the riddler, and Zondi, the riddlee, shows that in the process of riddling the answers are not taken for granted. The one who presents them has to show clearly the reason for the answer.

2.3.2 Mention should be made that as the riddler is busy riddling the audience, and should the audience fail to answer correctly, the riddler says nehlulekile (you have failed.) If he likes, he may keep the answer of the riddle until the audience finds the answer on the next occasion. The same happened with Samson's riddle in the Bible (Abahluleli: 14:14.) The answer to the riddle in the Bible was provided after seven days. But if the riddler likes, he may give the answer during the process of riddling, and does not wait for the next occasion. During the sessions of riddling the author attended, he found that if the answer was not given, the riddler would wait for more than three to five minutes before giving it.

2.3.3 In the process of riddling it has been found that there is drama. When the process of riddling is at its highest pitch, the audience and the riddler get dramatically involved. When the answer is not satisfactory, objection is expressed by shaking the head in negation. The riddler has now to emphasise the correctness of the answer. The riddler can use different pitches of the voice, or wave the hand, or stamp the foot. Thereafter he provides the reason for the answer. If the solution of the riddle is not found, there is silence which takes from three to five minutes. During the silence the riddler says: Cabangani! (Think!). After a long pause one of the members of the audience

would say ngabe yini? (What could it be?). The riddler would, if he liked, say ngeke nginitshele (I will not tell you). When he likes, he may give the answer, after which there is a lot of laughter. One or all the members of the audience would say "Awu! sehlulwa yinto elula kangaka!" (Awu! We are beaten by such a simple thing!). You can see the riddlees dropping their heads and opening their mouths in amazement or exclaiming Hawu!

2.4.1 WHERE AND WHEN RIDDLES ARE TOLD

Mention should be made of the occasion for the asking of riddles. Even among the Zulus it is found that the riddles are asked on specific occasions which Finnegan (1970, p.439) puts better in her words:

The occasions for the asking of simple riddles are strikingly similar throughout Africa. The asking of riddles is often a prelude to story telling especially by children and grandmothers. It often takes place in the evening.

Mamane Jali, an informant, says the game of riddling is engaged in by young children, but the older people especially women, do help. She says when men are engaged in riddling they usually provide difficult riddles.

2.4.2

After the evening meal the young and the old meet at the grandmother's indlu (hut). It is here that the game of riddling is engaged in. After the game, tales are told by the grandmother. In the old type of umuzi (homestead) the centre of social life is the grandmother's indlu where the family meets. The boys sit on the right

side of the indlu, and the girls sit on the left side. One of the boys starts the riddling. When his riddle has been answered, the one who has answered it will present the next one. In the modern house which is divided into rooms, the game of riddling may be engaged in, in the dining room or sitting room. The participants will sit on the chairs round the table. There is no specific pattern of sitting. At Umlazi, where the author was doing research we used to sit in the dining room.

- 2.4.3 The game of riddling is engaged in at night. Malcolm (1949, p.33) confirms this by saying:

They (riddles) are generally told at night, after the evening meal, in the appropriate setting of smoke-filled atmosphere and flickering light.

When Zulus engage in the game of riddling, the indlu is usually filled with smoke, but nowadays, as coal is used for making fire, this is not common. This happens in some country places where coal is hard to get.

- 2.4.4 Certain people tell the riddle or engage in the game of riddling. Zondi (1944, p.77) says:

Iziphico zingumdlalo wabafana
namantombazane aKwaZulu. ✓

(Riddles are a game for boys and girls of Kwa-Zulu).

But adults do take part in teaching the young ones this particular pastime. The old women usually have simple riddles whilst the old men have difficult ones. Riddles are engaged in at certain places. Zondi says

{ ngesinye isikhathi ekwaluseni, ekuthezeni,
kuyokhiwa amanzi noma kuhleziwe kothiwa umlilo.

(At certain times when herding cattle, collecting fire-wood, fetching water or sitting round the fire).

According to Zondi riddles are also engaged in during the day or at night. And Ndlovu-Nxumalo (1965, p.11) agree with Zondi by saying

ukuphaphicaphicana khona kudlalwa noma
yinini, namoma yimaphi nje.

(Riddling is engaged in at anytime, anywhere).

With them riddling is a game that can be engaged in anytime and anywhere.

2.4.5 During the game of riddling Du Toit (1966, p.473) says that the riddler

occupies a particular status position which sets him off from the other persons who are present.

This does not happen in Zulu riddling. However, the riddler is looked upon at that moment as the leader of the game. He does not need to move to any particular position. The participants take turns in the game.

2.5.1 THE VALUE OF RIDDLES

Like all literature riddles have specific functions for the people. Riddles serve first and foremost as entertainment. Doke (1947, p.117) says that

Among the Bantu the propounding of riddles constitutes a form of entertainment, an indoor game, commonly indulged in around the fire at night, particularly the young folk of the village.

When people engage in riddling they spend most of their time enjoying the game. When the author was doing research he used to enjoy the riddling with the participants so much that they would not realise how much time they had spent. Gray (1939, p.251) also says that the main function and value of riddles is entertainment.

The laughter one hears during the game of riddling is a proof of this. One really enjoys listening to the argument of the correctness of the answer of the riddle.

- 2.5.2 Riddles² serve to stimulate and sharpen the intellect of the young people. By being competitive, riddles serve as an exercise of intellectual skill, as Blacking (1961, p.1) puts it. The mind of the young is taught to observe things around him, so that when the game is engaged in he will know how to answer the riddle. By hiding the characteristics of an object, the mind of the young is taught to look for the right answer which is hidden and in that way the intellect is sharpened.
- ✓ Riddles also serve to teach the young about the environment because in order to answer riddles correctly, they have to know the objects around them. We also find that the problem riddle which will be discussed in Chapter Four also serves to stimulate the intellect of a person because he has to solve the problem. We could say the problem riddle serves as the beginning of logic among the pre-literate people.

- 2.5.3 Riddles serve a moral function among the Zulus. Because the game of riddling takes place when all the members of the umndeni (circle of relatives) are present, the riddle serves to bring the people together as a social unit. Whilst engaging in the game of riddling the members of the umndeni learn the norms of the family and how to behave towards one another. This happens informally. When one member misbehaves, he is chided and told to behave properly. The fact that this game of riddling is usually followed by the telling of a story with a moral, means

that the young learn to differentiate between good and bad.

2.5.4 { It has long been accepted that ⁵riddles have a social and cultural significance. Since they aim at educating the young ones they are intermingled with the culture and customs of the people concerned.

Cole-Beuchat (1957, p.33) maintains that:

Riddles are part of the culture of the people and therefore are often surrounded with taboos.

Blacking (1961, p.1) says among the Venda:

Knowledge of riddles helps a Venda child to establish his identity as an individual and as a member of a junior social group.

{ Among the Zulus riddles have a social function too. They teach the child the customs of the Zulus in an indirect way. For instance the riddle about the eye (in appendix, the first riddle under 'Long riddle') is about a chief who is supposed to be dethroned because he does nothing. But the chief says the people can do what they want but there will be no person to help show them the way. So they will fall down into precipices. So the nation changes its mind and respects the chief. This then teaches the child the customs of the Zulu people to respect the chief.

2.5.5 ⁶ Riddles play a part in the moulding of the child's language and merging the child into the social and customary patterns of his people.

In the game of riddling the child begins to use a rich and beautiful language. The environment is interpreted for the young and presented in beautiful words. Take for example this riddle:

P: Ngento yami enekhanda elinsundu ethi ingagudla ubonda olunsundu ithi "ggamu lothololo".

S: Uthi lukamentshisi.

(P: By my thing which has a brown head, which when it rubs against a brown wall it bursts into flames and extinguishes itself immediately.

S: It is a match stick).

The use of the ideophones ggamu, lothololo is very descriptive.

- 2.5.6 Zondi (1944, p.77) wrote the following about riddles:

Zingabalusizo olukhulu ezikolweni zethu ngesikhathi sokufundisa ulimi lwesiZulu, lokhu zifundisa ukukhuluma sona esiphelele kanti futhi zinyakazisa ingqondo. Zicishe zifane nezibalo zekhanda, lokhu zingeze zaqajelwa.

(They (riddles) can be of great value in our schools during the time when Zulu is taught, because they teach the speaking of complete Zulu and they exercise the brain. They are nearly similar to mental arithmetic, because they cannot be guessed).

This fact was mentioned in the Native Teachers' Journal which was the official journal for the Natal Department of Education. One wonders why this was not implemented because it would have served a useful purpose not only to the students but also to the Zulu language as a whole.

- 2.5.7 Ndlovu-Nxumalo (1965, p.12) have also the same view about the function of riddles.

They say:

Ukuphicana ngezinto eziningi zomhlaba kusifundisa nakanjalo ukukhuluma ulimi lwesiZulu, kanti futhi kunjengezibalo zekhanda ezivula ingqondo yabafundi ukuthi basebenze bacabange izinto.

(Riddling on many things of the world teaches us to talk the Zulu language, and it is like mental arithmetic to students for it makes them think quickly).

- 2.5.8 Moloto (1968, p.54) summarises the function and value of riddles by saying:

Riddles represent the apprehension of daily experiences in its simple, complex, didactic, aesthetic, earnest and humorous subtleties. Being aesthetic they constitute art, very often the art of poetry. Being complex and didactic, they provide a valuable pastime for the youth and old. Being a pastime, they are a social institution, and therefore a cultural creation.

Moloto combines here almost all the functions of the riddles briefly and concisely. This also applies to Zulu riddles.

2.6.1 CONCLUSION

This chapter shows that the riddles are part of the people's life as we see what action is involved between the riddler and the audience. Riddles are not a separate entity, but they are part and parcel of the tradition of the people.

CHAPTER THREE
THE ANALYSIS OF RIDDLES

3.1.1 INTRODUCTION

From now on, attention will be paid to the structure of riddles from two approaches. Firstly, attention will be paid to the grammatical and structural analysis of riddles. Secondly, the linguistic style and technique will be dealt with.

3.2.1 GRAMMATICAL ANALYSIS

When riddling is engaged in, the riddler (the person who presents the riddle) says ngiyakuphica, ngikuphica nga (I am riddling you, I riddle you by). The audience (the people to whom the riddle is directed) asks the riddler ngani? (by what?). Then the riddle is put forth. In the collection of riddles in this work, the riddle itself is the starting point. The riddle begins with the adverbial formative nga- (by) for example, ngensizwa from nga + insizwa (by my young man). The person who presents the riddles may leave out the adverbial formative altogether, for example:

P: Ngiyakuphica: inkunzi ebomvu elele esibayeni sezingodo ezimhlophe.

S: Ulimi namazinyo.

(P: I riddle you: a red bull lying in a kraal of white poles.

S: The tongue and the teeth). This is no hard and fast rule because Chamane (1940, pp.2-3) does not follow it, for example:

P: Ngikuphica ngezimbambo zezwe.

S: Izindlela.

(P: I riddle you by the ribs of the earth.

S: They are the paths).

- 3.2.2 If the Zulu riddle is introduced by qandela (guess) the following noun does not undergo any morphophonemic process which has been mentioned in 3.2.1 above. Callaway (1868, pp.364-374) uses this form of introducing the riddle and the noun that follows is just an ordinary uninflected noun. He gives twelve examples of riddles all starting the same way.

For example:

P: Qandelani inkomo ehlatshelwa ezibayeni ezimbili:

S: Intwala.

(P: Guess, the cow which is slaughtered in two cattle pens.

S: It is a louse.

Here the riddle is in a form of a statement not a question. The noun inkomo (cow) is just an ordinary noun which has not undergone any change.

- 3.2.3 Yet Z Khuzwayo has his qandela followed by an adverbial formative of the noun. Apparently this word can be followed by two forms depending on the individual. Mr Khuzwayo gave the writer this example:

P: Qandela ngento yami emnyama elengela entweni emhlophe.

S: Isivalo segula.

(P: Guess about my thing which is black, which hangs on a white thing.

S: It is the stopper of a calabash).

Qandela in this case is followed by the instrumental ngento (about a thing).

3.2.4 Most riddles contain a possessive, usually the first person singular which is found after the initial noun of the riddle. The possessive in the riddle must be indicative of something in the life of the Zulu people. This might mean that every Zulu had some position in society or some status in an age-group and would refer to members of his age-group as bafana bami (my boys). In the riddle quoted last yami is the possessive.

3.2.5 Another characteristic of the structure of the riddle in Zulu is that in most cases this possessive is followed by the qualificative, usually an adjective or relative. The tendency is to describe the object of the riddle.

P: Qandela ngento yami emnyama
elengela entweni emhlophe.

"emnyama" (which is black) is a relative qualifying ngento.

Another example is:

P: Ngamadoda ami amabili aphenduka
kanye kanye phansi kwentaba.

(P: By my two men who turn at the same time under a mountain).

The word amabili is the adjective qualifying amadoda (men).

3.2.6 There is also a relative construction in most riddles but this will not be dealt with at any length, for example:

P: Ngomuntu wami esimnquma ikhanda
siphuze igazi lakhe.

S: Ibhodlela.

(P: By my person whose head we cut and then drink his blood.

S: It is a bottle).

Esimnquma ikhanda is a relative construction.

3.2.7 Another grammatical feature is the use of the diminutive. This is a method used to puzzle or mislead the audience, for example:

P: Ngabantwanyana abalishumi bahamba bebambisene, omunye uzibophe ngebhande.

S: Iminwe nendandatho.

(P: By ten little children who walk hand in hand but one has a belt.

S: They are fingers and a wedding ring).
Ngabantwanyana (little children) is a diminutive.

3.2.8 THE PHRASE TYPE

Whilst we deal with the grammatical analysis we also find that there are riddles which are phrase types. Here the riddle is presented tersely by just giving a brief description, which is often a possessive phrase, for example:

P: Izinyawo zenhlanzi

S: Amanzi.

(P: The feet of a fish.

S: It is water).

P: Umshado kayakayaka.

S: Isundu.

(P: A noisy wedding procession.

'Literally' the wedding of loose hanging leaves').

S: It is a wild date palm).

P: Izibheqe zezwe.

S: Amasimu.

(P: Patches of the earth.

S: They are cultivated fields).

All these descriptives are possessive phrases.

3.2.9 THE CONCISE STATEMENT TYPE

Here the statement of the riddle is expressed in a concise manner so that the meaning of the

metaphor of the riddle is of a hidden nature. A metaphor is put in a short expression, for example:

P: Umfundisi wami odla amaqanda.

S: Iqwababa.

(P: My minister who eats eggs.

S: It is a crow).

Here the comparison of the crow to the minister is based on the similarity in the white colour of the collar. This is expressed in a concise manner.

P: Ngentombi yami ezibopha ngexhama.

S: Umnyovu.

(P: By my maiden who fastens herself with a grass girdle.

S: It is a black wasp).

The shape of the black wasp is compared to that of the maiden who fastens herself with a grass girdle.

3.3.1 STRUCTURAL ANALYSIS

Georges and Dundes (1963, p.111) say Petsch (1899, p.49) distinguishes five elements in a riddle, viz.

1. Introductory frame element.
2. Denominative kernel element.
3. Descriptive kernel element.
4. Block element.
5. Concluding frame element.

The introductory frame element is the formula we use in introducing riddles. The denominative kernel element occurs when the audience asks the riddler what he (the riddler) is going to riddle about. The descriptive kernel element is the riddle itself, in other words, the sentence or sentences that make a riddle. Harries (1976, p.41) calls the riddle the precedent. The

block kernel element is regarded as that section of the riddle which as Taylor (1951, p.129) puts it, contains two descriptive elements, one positive and the other negative. However, he does not give us examples of this.

Petsch's system of structural analysis will now be applied to Zulu riddles.

1. Introductory frame element is:
Ngiyakuphica (I riddle you).
2. Denominative kernel element is:
ngani? (by what?).
3. Descriptive kernel element is:
ngezinyawo zenhlanzi (by the feet of the fish).
4. Block element: none.
5. Concluding frame element is:
yini leyo? (what is that?).

The whole frame element would look like this:

Ngiyakuphica. Ngani? Ngezinyawo
zenhlanzi. Yini leyo? (I riddle you.
About what? By the feet of the fish.
What is that?).

The riddler says ngiyakuphica (I riddle you). The audience asks ngani? Then the riddler continues with the descriptive kernel element ngezinyawo zenhlanzi. (By the feet of the fish). So the block element of Petsch's system does not appear in Zulu.

Although it is maintained that riddles are metaphorical, there are some which are literal.

For example:

- P: Yini ehlala emanzini?
S: Inhlanzi.
(P: What stays in water?).
S: It is a fish).

The topic of the descriptive element is similar to the referent or sequent i.e. the fish. There is no metaphor involved.

3.3.2 Georges and Dundes (1963, p.111) say:

Only two of Petsch's five elements are structural ones i.e. the descriptive kernel element and the block element. The opening and closing formulae are stylistic devices whose absence does not affect the overall structure of the genre. Also the denominative kernel element can be included here.

This is true of Zulu riddles because the introductory and the concluding elements as well as the denominative kernel elements do not usually appear in the process of riddling.

3.3.3 The descriptive element which, according to Petsch (1899, p.49) is the riddle, will be analysed structurally. Georges and Dundes (1963, p.113) say:

The descriptive element consists of both a topic and comment. The topic is the object or item which is allegedly described. The comment is an assertion about the topic, usually concerning the form, function and action of the topic.

For example:

P: Ngento embiwayo engatshalwa.

S: Usawoti.

(P: By a thing which is dug and is not planted.

S: It is the salt).

Ngento (by a thing) is the topic, the object which is allegedly described.

Embiwayo engatshalwa. (Which is dug and is not planted) is the comment which is the assertion about the topic.

- 3.3.4 The comment is divided into different elements, for example, embiwayo (which is dug) is the first element, engatshalwa (which is not planted) is the second element. In fact the topic and the comment are phrases into which the riddles can be analysed. In most cases the topic and comment may contain substantival and predicative phrases. We can analyse this riddle in the following way:

Topic	1st element	2nd element
<u>Ngento</u>	engatshalwa	embiwayo.
By a thing	which is dug	which is not planted.

COMMENT

Ngento, is a substantive phrase, whilst the first and the second element are predicative phrases.

- 3.3.5 To continue with this analysis of the riddle in Zulu, it is best to take the structural analysis definition of a riddle by Georges and Dundes (1963, p.111). They say:

A riddle is a traditional verbal expression which consists of one or more descriptive elements, a pair of which may be in opposition (or non-opposition, my own addition): the referent of the element is to be guessed.

Riddles which lack descriptive elements in opposition may be termed non-oppositional riddles. Those riddles with descriptive elements in opposition may be termed oppositional riddles. The term referent means an answer to the riddle. Harries (1976, p.41) says the answer of a riddle is a sequent.

3.3.6 NON-OPPOSITIONAL RIDDLES

Georges and Dundes (1964, p.117) say:

Non-oppositional riddles may
be literal or metaphorical.

¹In literal non-oppositional riddles the object of the riddle, i.e. the referent which means the answer and the topic of the descriptive element are similar or identical, for example:

P: Yini ehlala emanzini?

S: Inhlanzi.

(P: What stays in water?

S: It is a fish).

"What stays in water" is identical with fish. In other words the topic which is yini? (topic) and the descriptive element ehlala emanzini (stays in water) have similarities with the referent which is inhlanzi (fish).

Another example is:

P: Ngensala beyitha.

S: Inganekwane.

(P: About what they relate thereafter.

S: It is a tale).

Ngensala-beyitha (about what they relate thereafter) is identical with inganekwane (a tale). In other words the topic ngensala-beyitha, and the referent inganekwane are identical i.e. the relationship is literal. So these riddles can be regarded as literal non-oppositional riddles.

3.3.7 ~~★~~ In metaphorical non-oppositional riddles the riddle referent which is the answer to the riddle and the topic of the descriptive element are different, for example:

P: Ngenkomo yami ebomvu ehlala esibayeni esimhlophe.

S: Ulimi namazinyo.

(P: By my red cow which stays in a white kraal.

S: It is the tongue and the teeth).

3.3.8 OPPOSITIONAL RIDDLES

Georges and Dundes (1963, p.114) say oppositional riddles are characterised by the occurrence of an opposition between at least one pair of descriptive elements.

Other authors, for example Doke (1947, p.117) regard this as ambiguous metaphors. Georges and Dundes (1963, p.114) find three types of oppositional riddles i.e.:

- (1) Antithetical contradictive opposition;
- (2) Privational contradictive opposition; and
- (3) Casual contradictive opposition.

3.3.9 (1) ANTITHETICAL CONTRADICTIVE OPPOSITION

In antithetical contradictive opposition one of the descriptive elements opposes the other element or elements by words or action, for example:

Topic	1st element	2nd element
Ngomuntu wami	othi nxa umbiza	angalokothi asabele.
By my person	who when you call	never responds.

COMMENT

3rd element	4th element	5th element
Noma eseduze	noma esekudeni	kodwa eze kuwe.
Whether near	or far	but comes to you.

COMMENT

S: Inja (it is a dog).

In this riddle the second element opposes the first element in that when you call this person he never responds and the fourth element opposes the third element i.e. whether near or far, which is the real antithetical opposition in this riddle.

Another example would be:

Topic	1st element	2nd element
Ngomuntu	onesisu emhlane	oneqolo esiswini.
By a person	who has a stomach at the back	a back on the stomach.

COMMENT

S: Isitho (lower leg).

Here the second element opposes the first element.

- 3.3.10 (2) PRIVATIONAL CONTRADICTIVE OPPOSITION
Georges and Dundes (1963, p.115) maintained that the privational contradictive opposition riddle results when the second pair or any of the pairs of descriptive elements is a denial of a logical or natural attribute of the first.

Very often it is the principal function of an object which is denied, for example:

Topic	1st element	2nd element
Ngabantu bami	abakha indlu yodaka	ngaphandle kwamanzi.
By my people	who build a mud house	without water.

COMMENT

S: Umuhlwa nesiduli (it is a termites and an ant-heap).

In this example the second element does not prove an attribute to the first element. When one builds a mud house one is expected to use water, but this is not the case.

3.3.11 (3) CASUAL CONTRADICTIVE OPPOSITION

The casual contradictive opposition is the type of riddle in which the first descriptive element consists of an action performed by an object or upon an object. The second descriptive element and others explicitly deny the expected or natural consequence of the action contained in the first descriptive element. Georges and Dundes say that there is another type in which the second or third element contains an assertion which is contrary to the expected or natural consequence.

Topic	1st element	2nd element	Answer
Yini	edla inyama	ingakhuluphali	ummese.
What	eats meat	but it does not get fat	it is a knife.

COMMENT

In this example the action performed by the element "eats meat" denies the natural consequence of getting fat, which is what happens in the first example.

Here follows the tables:

TABLE 1
TABLE OF DESCRIPTIVE ELEMENTS

Topic	1st element	2nd element	3rd element	4th element	5th element	Answer
Ngento By the thing	ehlala emanzini. which stays in water.					Inhlanzi. It is a fish.
Ngento By the thing	embiwayo which is dug	engatshalwa. it is not planted.				Usawothi. It is salt.
Ngenkomo yami By my cow	ebomvu which is red	ehlala esibayeni esimhlophe. which stays in a white kraal.				Ulimi namazinyo. It is a tongu and teeth.
Ngomuntu wami By my person	othi nxa umbiza whom when you call	angalokothi asabele never responds	noma eseduze whether he is near	noma ekude or far	kodwa eze kuwe. but comes to you.	Inja. It is a dog.
Ngabantu bami By my people	abakha indlu yodaka who build a mud house	ngaphandle kwamanzi. without water.				Umuhlwa nesiduli. It is termit and an anthil
COMMENT						

TABLE 2

NON-OPPOSITIONAL ELEMENTS
(1) LITERAL NON-OPPOSITIONAL DESCRIPTIVE ELEMENTS

Topic	1st element	2nd element	Answer
Yini What	ehlala emanzini stays in water.		Inhlanzi. It is a fish.
Ngento By the thing	embiwayo which is dug	engatshalwa it is not planted.	Usawothi. It is salt.
COMMENT			

In this category there is no metaphor. It is just a literal explanation and an extension of the riddle.

(2) METAPHORICAL NON-OPPOSITIONAL DESCRIPTIVE ELEMENTS

Topic	1st element	2nd element	Answer
Ngenkomo yami By my cow	ebomvu which is red	ehlala esibayeni esimhlophe. which lives in a white kraal.	Ulimi namazinyo. It is the tongue and the teeth.
Ngenkosikazi By a woman	enebala elibomvu who has a red mark	ebusweni. on her face.	Idiye. It is a locust.
COMMENT			

In this category the descriptive elements merely explain and extend the metaphor but they do not oppose each other.

TABLE 3(a)
 OPPOSITIONAL CONTRADICTIVE DESCRIPTIVE ELEMENTS
 (1) ANTITHETICAL CONTRADICTIVE OPPOSITIONAL ELEMENTS

Topic	1st element	2nd element	3rd element	4th element	5th element	Answer
Ngomuntu wami By my person	othi nxa umbiza whom when you call	angalokothi asabele never responds	noma eseduze whether near	noma ekude or far	kodwa eze kuwe but comes to you.	Inja. It is a dog.
Ngomuntu wami By my person	onesisu emhlane with a stomach at the back	oneqolo esiswini. and a backbone on the stomach.				Isitho. It is the lower leg.
COMMENT						

In the first example "call and never responds" are in antithetical opposition and "far and near" are also in antithetical opposition, and in the second example, "stomach on the back" and "back on the stomach" are in antithetical opposition.

TABLE 3(b)
 (2) PRIVATIONAL CONTRADICTIVE OPPOSITIONAL ELEMENTS

Topic	1st element	2nd element	Answer
Ngabantu bami By my people	abakha indlu yodaka who build a mud house	ngaphandle kwamanzi. without water.	Imihlwa nesiduli. It is termites and an anthill.
Yini What	engangena emanzini can get into water	kodwa ingabi manzi. but does not get wet.	Isithunzi. It is a shadow.
COMMENT			

Here in the first example we expect the people to build a mud house with water, but this logical attribute is denied. When a thing gets into water the logical or natural attribute is that it will be wet, but this is not the case in the second example.

TABLE 3(c)
 (3) CASUAL CONTRADICTIVE OPPOSITIONAL ELEMENTS

Topic	1st element	2nd element	3rd element	Answer
Yini What	edla inyama eats meat	ingakhuluphali. but it does not get fat.		Ummese. It is a knife.
Into A thing	etshalwayo that is planted	ithi uma ivunwa but when it is reaped	ivunwe ngamehlo. it is reaped by eyes.	Incwadi. It is a letter.
COMMENT				

The action performed by the element "eats meat" denies the natural consequence of getting fat, which is what happens in the first example.

In the second example we see the third element is contrary to the expected natural consequence.

3.4.1 STYLISTIC ANALYSIS

If Zulu riddles are analysed according to the stylistic patterns which have been mentioned by different authors, one finds a number of outstanding features. The first and foremost is the ideophone. Finnegan (1970, p.64) says:

Ideophones convey a kind of
idea-in-sound to add emotion
or vividness to a description
or recitation. They are
onomatopoeic.

This use of the ideophone enriches the language of the riddle, and above all, it gives the clue to the answer, for example:

P: Ngomame wami othi: "nyelete nyelete
ngozalela kuphi?"

S: Ithanga.

(P: By my mother who moves stealthily (i.e. nyelete nyelete) and asks "where will I give birth"?)

S: It is a pumpkin).

The ideophone nyelete nyelete suggests the gliding movement of the pumpkin as it grows along the ground. The ideophone conveys the idea-in-sound.

P: Ngento enekhanda elinsundu ethi
uma iqudla ubonda olunsundu ithi
gqamu lothololo.

S: Ikhanda likamentshisi.

(P: By a thing with a brown head which when it rubs against a brown wall suddenly bursts into flames and dies gradually (i.e. gqamu lothololo).

S: It is the head of a match).

The ideophone gqamu lothololo suggests the action of flames when they suddenly burst into flames and gradually get extinguished.

3.4.2 In Zulu riddles we also find repetition of the verb. This repetition is very common in everyday speech and especially in folk-tales. The following examples will illustrate this:

P: Ngomuntu wami oqiya aqiye
abuye esangweni.

S: Umshanelo.

(P: By my person who dances and dances (oqiya aqiye) and returns at the gate.

S: It is a broom).

The word qiya has been repeated in this riddle.

P: Ngensizwa yami ethi uma ixoshwa
izitha ibaleke ibaleke, uma ibona
ukuthi seyizoficwa izitha ikhumule
ibheshu ililahle phansi.

S: Iqwalagwala.

(P: By my young man who when he is chased by enemies runs and runs and when he sees that the enemies are about to catch him, he drops his 'bheshu'.

S: It is the red lourie).

The verb that is repeated here is baleka. The repetition of the verb creates a form of continuity in the action of the verb. It also adds emphasis to the action.

3.4.3 When one looks at a number of riddles one finds that use is made of direct speech. This form makes the topic appear as if it is alive, for example:

P: Ngomuntu wami othi: "ngibambe
nginye".

S: Ikhala.

(P: By my person who says: "hold me so that I can relieve myself".

S: It is a nose).

P: Ngezinkomo zami ezingena ngesango
bese ziphuma ngentuba. Uma zike

zaphuma ngesango ezingene ngalo
kuyabatshazwa kuthiwe: "Awu!
Mkhulu umhlola ozovela ekhaya".

S: Ukudla kungena ngomlomo kuphume
ngomdidi.

(P: By my cattle which enter by the gate and go through a small gate. If it happens that they go through the gate they entered by, there is an exclamation and it is said:

"Au! A calamity is going to happen at home".

S: It is food that enters through the mouth and comes out through the anus).

3.4.4 RELATION BETWEEN RIDDLES AND PROVERBS AND IDIOMS

Under stylistic analysis of riddles we can mention the relationship between riddles and proverbs and idioms. These are always classified together under traditional literature as didactic literature. This is the common basis for the relation between them, as observed by all folklorists.

The first common characteristic that is found for the relation between riddles and proverbs is that both are traditional verbal expressions.

3.4.5 The second characteristic in common is the metaphor. The riddle, as Taylor (1951, p.129) puts it:

compares an object to another entirely different object.

In riddles we find that the things which are regarded as comparable are yoked together by certain techniques. In proverbs we compare two different objects, for example:

indlebe iyisifebe (the ear is a prostitute).

The ear and the prostitute are two different objects which for the sake of the proverb are compared. Abrahams (1963, p.189) maintains that:

like metaphors, the proverbs must state the relationship between referent and description so that it will be understood without the referent having to be designated.

Aristotle (Cope 1867, p.374) further maintains that a word is substituted for another on account of the resemblance or analogy between their significance. The test of a metaphor is that it must convey a direct comparison and the merit consists in the ingenuity of the comparison, when remote resemblances are brought together. For instance, the secretary bird is compared to a clerk wearing leggings. To the mind of Zulus this bird is compared to a clerk. He was regarded as an educated person and when he wore leggings he looked like a secretary bird. The riddle is:

P: Ngomabhalane wami ofaka imbilijisi.

S: Intinginono.

(P: By my clerk who wears leggings.

S: It is a secretary bird).

3.4.6 Riddles can lead to proverbs and idioms or vice versa. Take for example the riddle:

P: Yini ewela umfula ugwele.

S: Iso.

(P: What crosses a full river?

S: It is an eye).

The proverb from this riddle is iso liwela umfula ugwele (the eye crosses a full river). It is possible that riddles may have arisen from proverbs and idioms. Take for example, the riddle:

P: UHubhu kaBhejane.

S: Umuntu onamanga.

(P: Hubhu, son of Bhejane.

S: A liar).

The riddle comes from the Zulu saying uHubhu kaBhejane referring to a deceitful person.

Another example is the riddle:

P: Umuntu othatha ngozwane.

S: Isela.

(P: A person who takes something with his toe.

S: It is a thief).

The riddle is derived from the idiom ukuthatha ngozwane describing expertise in stealing.

3.5.1 TECHNIQUES OF RIDDLING

Most folklorists prefer to call this section "the art of riddling", but we feel that 'technique' gives a better meaning to this trick of riddling. Certain techniques in the process of riddling are used in order to mislead the audience. Techniques are devised to confuse or to hide the true referent of the riddle. Some of the tricks used in riddling will now be mentioned.

3.5.2 ANIMATE FOR INANIMATE OBJECTS

Here the trick is to give lifeless objects characteristics of a living object, as these examples will illustrate:

P: Ngehashi lami elingeke lihambe umsila ungekho.

S: Inalidi.

(P: By my horse which cannot go if there is no tail.

S: It is a needle).

The needle which is a lifeless object is given characteristics of a horse which is a living object.

P: Isilwane esithi singalamba siyeke umsebenzi waso.

S: Isibane sikaphalafini.

(P: An animal which stops working when it is hungry.

S: It is a paraffin lamp).

A paraffin lamp is compared to an animal which is a living object.

3.5.3 INANIMATE FOR ANIMATE OBJECTS

The characteristics of a lifeless object are given to a living object, for example:

P: Ngesitimela sami esimnyama esinamasondo ayisiqidi.

S: Ishongololo.

(P: By my train which is black and has a million wheels.

S: It is a millepede).

The millepede is given the characteristics of a lifeless though moving object which is the train.

P: Indlu yami emhlophe eyakhiwa entabeni ibe nensika.

S: Ikhowe.

(P: My white house which is built on a mountain, which (house) has a pillar.

S: It is a mushroom).

The mushroom a growing plant, is given the characteristics of a lifeless object, a house.

3.5.4 PERSONIFICATION

When riddling is engaged in there is a great tendency amongst the riddlers to personify objects. Even birds and animals are personified, for example:

P: Insizwa emabhanyaza ezondana nelanga.

S: Isikhova.

(P: A young man with big eyes who hates the sun.

S: It is an owl).

The owl, a bird is compared to a young man, a human being.

P: Ngendoda ehamba igxuma.

S: Ixoxo.

(P: By a man who walks by jumping.

S: It is a frog).

3.5.5 Even plants are personified, for example:

P: Ngomuntu wami onesigqoko esikhulu nomzimba omncane.

S: Ikhowe.

(P: By my person who has a big hat and a thin body.

S: It is a mushroom).

The mushroom is compared to a thin person wearing a big hat.

P: Ngesalukazi sami esibomvu esinezinwele ezinde eziluhlaza.

S: Isiqathi.

(P: By an old lady who is red with long green hairs.

S: It is a carrot).

The carrot is compared to a light complexioned old lady and the green leaves to the hair of an old lady.

3.5.6 Personification is achieved in different ways. Ntuli (1978, pp.202-206) uses the following ways, viz.

(a) HUMAN FEATURES

Here non-human beings or objects are given the characteristics of human beings and their features.

Compare:

P: Ngento yami ebomvu enezinwele ezinde eziluhlaza.
 (By my red thing with long green hairs.)
 S: Isiqathi.
 (A carrot.)

A carrot here is given the characteristics of a human being, i.e. of long hairs.

(b) HUMAN ACTIONS

Here non-human beings do things which are done by human beings.

P: Into yami ehlanza ngezembambo. (By my long thing which
 S: Ihluzo. vomits through ribs. S: A beer strainer)

The beer strainer here can do actions that are done by human beings.

(c) HUMAN EMOTIONS

The riddles here have the elements of emotion involved.

P: Ngento emabhanyaza ezondana nelanga.

S: Isikhova.

(P: By my thing which has big eyes which hates the sun.

S: It is an owl).

Here the owl, although a living object, is given the emotions of a human being; the emotions of hating.

3.5.7 ANIMALIZATION

In riddling there is a tendency to make objects, animals, which process we can call animalization just like personification.

Compare:

P: Inkunzi endiza emoyeni.

S: Ibhanoyi.

(P: By a bull which flies in the air.

S: It is an aeroplane).

Here the aeroplane is compared to an animal, the bull.

3.5.8 AUGMENTATIVE

In some riddles objects are made to appear very big whilst in reality they are small. The following will illustrate this:

P: Ngomuzi wami owakhe phezu kwegguma.

S: Inkaba.

(P: By my kraal (umuzi) built on top of a hill.

S: It is a navel).

The navel is compared to an 'umuzi' built on a hill which is the stomach.

P: Ngomakoti wami ozithanda kabi ngoba ushintsha kaningi ngosuku lulunye.

S: Unwabu.

(P: By my bride who loves herself very much because she changes (her clothes) many times a day.

S: It is a chameleon).

The chameleon is compared to a bride which is bigger than the chameleon. The chameleon changes its colour just like the bride who changes her clothes.

3.5.9 OBJECTS MADE DIMINUTIVE

The trick is to make a big object look like a small object. The following demonstrates this:

P: Ngedlelo lami eliluhlaza elinezimbali ezimhlophe.

S: Isibhakabhaka nezinkanyezi.

(P: By my veld which is blue and has white flowers.

S: It is the sky and stars).

A big thing like the sky is compared to a veld with white flowers.

P: Ngesikhukhukazi sami esinamatshwele amaningi, sihamba kusihlwa.

S: Inyanga nezinkanyezi.

(P: By my hen which has many chickens,
which moves at night.

S: It is the moon and the stars).

The moon which is a big object is compared to a small object like the hen, and the stars are compared to the chickens.

3.5.10 CLUES OF SOLVING A RIDDLE ✓

The technique of riddling also gives hints of solving a riddle. Khumalo (1974, p.194) says:

In order to understand the metaphor employed in the riddles, one must understand how the Zulus disguise movement, shape, sound, colour, size and words themselves which form the answers to certain riddles.

In other words there are words which by their connotation suggest the answer to the riddle. In Zulu there are words which suggest movement and from which one could guess the answer to the riddle. There are words like dla (eat) and giya (dance). Khumalo (1974, p.196) says:

To understand metaphors based on movement, one must know that a few verbal radicals are commonly used to describe movement.

He mentions that radicals like dl- (eat) and giy- (dance a war dance) are used in this respect.

P: Ngomuntu odla ngomsila.

S: Inalithi.

(P: By a person who eats by the tail.

S: It is a needle).

The radical -dl- refers to the movement of a sewing needle, when it is used in sewing as it moves up and down to pierce through the cloth.

P: Ngomuntu ogiya aze abuye phezu kwewa.

S: Iphini.

(P: About a person who dances and turns back on the edge of a precipice.

S: It is a stirring-stick (for porridge). The radical -giy- suggests the upward and downward movement of the stirring-stick for porridge.

3.5.11 There are words which suggest similarity in form and function. These two examples can illustrate this:

P: Ngomuntu oshayelega kude.

S: Isundu.

(P: By my person who stretches far in order to sweep.

S: It is a wild date palm).

The branches of the wild date palm are like a broom, and the trunk is compared to a person holding the broom. The shape and action of the person sweeping is suggested by the wild date palm moving in the wind.

P: Inkatha yezala.

S: Inja.

(P: A grass coil on the ash-heap.

S: It is a dog).

The inkatha is a grass coil used by the Zulus to carry a load on their heads. During olden times dogs used to sleep on the ash-heap which is where the ash was thrown just outside the ixhiba (kitchen). When it is sleeping on that ash-heap, the dog is shaped like a grass coil.

3.5.12 Riddles sometimes use sound as a form of disguise. Take the following:

P: Umama uyasuzo, ingane iyabaleka.

S: Isibhamu nenhlamvu.

(P: Mother farts, the child flees.

S: It is a gun and a bullet).

The sound made by the gun when it is triggered is compared to the sound made when one farts.

Baleka (flees) is movement, and this is disguised to mean the shooting of a bullet from the gun.

P: Izimbambo zezwe, hege.

S: Uthayela.

(P: The ribs of the land, sound of metal on metal 'hege').

S: It is corrugated iron).

The sound of the ideophone 'hege' suggests the sound made by the corrugated iron. There are also words which by their sound suggest the answer to the riddle. Let us take this one:

P: Uzamtseketseke.

S: Itsheketshe.

(P: Ts ... ts ... imitation of a sound.

S: A red ant).

The word suggests the sound made by red ants when moving.

- 3.5.13 Colour is also used as a hint to the clue of solving a riddle although Zulus were not accurate about the colours around them. When riddling, they would use the main colours like black, white, blue and red.

P: Indlu emhlophe eyakhiwa entabeni ibe nensika.

S: Ikhowe.

(P: A white house built on a mountain, which (house) has a pillar.

S: It is a mushroom).

The palish colour of the mushroom gives the clue to the answer of the riddle.

P: Abantu bami abamhlophe abalala endlini ebomvu.

S: Amasi.

(P: By my white people who sleep in a red house.

S: It is sour milk).

The red colour refers to the brownish colour of the calabash, and sour milk is made to appear white instead of being creamy white.

3.5.14 THE METAPHOR IN RIDDLES

The metaphor is well described by Aristotle (Cope 1867, p.374) as follows:

A metaphor is the imposition of a foreign name (a name that does not properly belong to the thing), a transfer either from genus to species, or from species to genus or from species to species or proportionally i.e. resemblance.

Here Aristotle refers especially to poetry. He gives examples as follows:

genus for species as when we say a vessel for the ship; species for genus as when we say lilies of the veld when we talk of flowers in general. According to him the prime notion of a metaphor is a mere transfer of a word from one sense to another. In riddles for example, when we regard a mushroom as a person we have transferred the sense of a mushroom to that of a person.

Another aspect is that in riddles we deal with qualities that are compared to a sequent i.e. the answer. In the riddle, the precedent, we compare the qualities of the sequence in terms of resemblance or analogy. When the riddle is presented and the answer is found, we must be satisfied that the resemblance is appropriate. In Zulu the resemblance has been shown above (3.5.7 to 3.5.13) on many aspects viz., movement (3.5.10), shape (3.5.11), sound (3.5.12), colour (3.5.13), size, and also

words themselves. For size, words such as inkunzi (bull), inkosi (chief) are some of the words which are used to refer to big or great things, for example:

P: Inkunzi endiza emoyeni.

S: Ibhanoyi.

(P: A bull which flies in the air.

S: It is an aeroplane).

The word inkunzi (bull) suggests the bigness of the aeroplane.

- 3.5.15 Untermeyer (1968, p.225) says a metaphor makes an instant comparison and an imaginative fusion of two objects without the use of explanatory prepositions.

Riddles use metaphors as a form of disguise and at the same time give a clue to the solution of riddles. Metaphors in riddles appear in different forms.

Heese and Lawton (1975, p.63) have this to say about the metaphor:

This too is a comparison but is not made explicitly. The effect of a metaphor depends on seeing a point (or several points) of similarity in two otherwise dissimilar things.

Riddles make use of this e.g.

P: Ngento yami efake ukhololo omhlophe.

S: Igwababa.

(P: By my thing which wears a white collar.

S: It is a crow).

Here the comparison of a thing wearing a white collar to a minister is implied.

Kreuzer (1955, p.87) speaks of

Metaphors which have lost their initial power to produce comparison, however indirect or implied, are called dead

metaphors. They are usually understood almost literally rather than figuratively and hence have no function as metaphors.

P: Ngezinyoni zami ezixosha umakoti ekhaya.

S: Izinsingizi.

(P: By my birds which chase the bride from home.

S: They are ground hornbills).

The birds that chase the bride from home are known literally from the cultural point of view of the people.

Kreuzer (1955, pp.90-91) speaks of different types of metaphors e.g. the simple, complex, extended and highly developed metaphors.

Richards (Shipley 1972, p.268) analyses metaphors into the tenor (idea) and the vehicle (image): together these constitute the figure, their interaction provides the meaning.

A simple metaphor is that in which there is but one point of resemblance, often called the focus of the figure between tenor (idea) and the vehicle (image).

P: Ngento yami eyisambulela sentaba.

S: Ikhowe.

(P: By my thing which is the umbrella of the mountain.

S: It is a mushroom).

This is referred to by Ntuli (1978, p.192) as the copulative construction whilst

Brooke-Rose (1958, p.24) deals with this in one of her main types of noun metaphors.

He calls it the copula which is

a direct statement that A is B,
which is authoritative in tone
and even didactic.

Ntuli (1978, p.195) discusses also the metaphor as a form of a possessive construction.

He says

in the metaphor which involves the possessive construction the possessee is usually a metaphorical attribute of the possessor.

e.g.

P: Inkatha yezala.

S: Inja.

(P: A grass coil of the ash-heap.

S: It is a dog).

Here the construction of the riddle is based on possessive construction, yezala (of the ash-heap). The grass coil of the ash-heap is a possessive construction. The grass coil suggests the shape and the structure.

Another aspect Ntuli (1978, p.197) mentions is that of the verbal base which has the

effect of inanimating animate objects or animating the inanimate object.

In Zulu riddles we find that the latter is more common.

Compare:

P: Ngento yami engeke ihambe umsila ungekho.

S: Inalidi.

(P: By my thing which cannot walk without a tail.

S: It is a needle).

The verb ihambe (walks) animates an inanimate object, a thing.

Brooke-Rose (1958, p.206) says this about these metaphors:

the chief difference between the noun metaphor and the verb metaphor is one of explicitness. With the noun metaphor A is called B, more or less clearly according to the link. But the verb metaphor changes one noun into another by implication.

In fact the verb changes the subject into another or object into another.

Grace (1965, p.248) mentions a mixed metaphor.

A mixed metaphor which implies a combination of two metaphors which on the literal level, contradict one another.

Here the metaphor contradicts the expected norms.

In the riddle

P: Ngento edla ilume ngomsila.

S: Indlovu.

(P: By a thing that eats and bites by the tail.

S: It is an elephant).

What is normally expected of eating is to eat by the mouth but in this case the eating is by the tail.

It can be seen that the metaphor can be effected in various ways.

3.6.1 VERSIONS IN RIDDLES

Riddles have versions. Evans-Pritchard (1967, p.33) expresses this point by referring to narrators of tales by saying every narrator has

his own particular style, his mode of emphasis, intonation sentence construction and choice of words and expressions.

The same applies to riddlers. This is the reason why we have versions in riddles. Each riddler may use his own style or types of objects (topics) for riddling and the way he clothes his objects. It is the extemporaneous nature of the riddler that brings about versions of riddles. This puts aside the idea that riddles have to be learnt by heart and repeated the same way everytime the game of riddling is engaged in.

3.6.2 Evans-Pritchard (1967, p.33) rightly puts it when he says:

We cannot speak of the variations of the tales, because there is no original to vary from; there are only different versions.

The same can be said about riddles. There is no original riddle from which we can say this one varies from.

Example:

VERSIONS OF THE LOWER LEG

(a) P: Ngomuntu wami onesisu ngemuva, waseba nomgogodla ngaphambili.

S: Isitho.

(P: By my person with a stomach at the back, and the back in front.

S: It is the lower leg).

(b) P: Ngomuntu onesisu emhlane, oneqolo esiswini.

S: Isitho.

(P: By a person who has a stomach at the back, and a back on the stomach.

S: It is the lower leg).

VERSIONS OF THE GRINDING STONE

(a) P: Umuntu odla qede alale phezu kwengane yakhe.

S: Itshe lokugaya.

(P: A person who eats and then sleeps on his child.

S: It is a grinding stone).

(b) P: Ngomfazi odla alale phezu komntanakhe.

S: Itshe lokugaya.

(P: By a woman who eats and sleeps on top of her child.

S: It is a grinding stone).

In the first two riddles on the lower leg the variations of the versions are about the back and the front for the backbone and the stomach. In the riddles on the grinding stone the variations in the versions is about the person and the woman.

3.6.3 DIFFERENT RIDDLES FOR THE SAME REFERENT

It is also found that in Zulu a certain referent can have different riddles. The sun, for instance, is compared to a person, a ball and a kraal. The stars are compared to children, cows, dregs of beer. (Cf riddles on the sun and stars in the appendix).

The following examples show different riddles for one referent.

Example:

(1) THE SUN IS COMPARED TO THE FOLLOWING OBJECTS

(a) A person:

P: Ngomuntu wami omuhle,
uhamba emoyeni, ukwazi, ukundiza
njengenyoni, uyanyamalala akabonwa
nje, aye ngale afike khona asho ukuthi
kunjani ngale, nixoxe izindaba, athi
nakhu okuhle nokubi.

S: Ilanga.

(P: By a handsome person who walks in the air, he knows how to fly like a bird, he disappears and is not seen, and goes to the other side and he says what the other side is like, you discuss stories and he tells you that this is good and that is bad.

S: It is the sun).

(b) A ball:

P: Ngebhola lami elithi uma
liqhamuka kusuke konke endleleni.

S: Ilanga.

(P: By my ball which when it appears
everything moves away from its path.

S: It is the sun).

(c) A kraal:

P: Ngomuzi wami omkhulu owakhe
enkangala kungekho sihlahla.

S: Ilanga.

(P: By my kraal which is big, built
in a wilderness, where there are no
trees.

S: It is the sun).

(2) THE STARS ARE COMPARED TO THE FOLLOWING OBJECTS

(a) Children:

P: Ngezingane zami okunele kuqhamuke
uyise zibaleke, kodwa zihlale kahle
nonina.

S: Izinkanyezi.

(P: By my children who when their
father appears they disappear, but
stay comfortably with their mother.

S: They are the stars).

(b) Cows:

P: Ngezinkomo zami ezalahlekayo
kodwa angikwazi ukuzilanda ngoba
zisezweni elikude.

S: Izinkanyezi.

(P: By my cows which got lost
but I cannot fetch them because
they are in a land which is far
away.

S: They are the stars).

(3) THE MOON IS COMPARED TO THE FOLLOWING OBJECTS

(a) A Lady:

P: Ngentokazi yami engithi uma
ngiphuma ebusuku ngiyifice imhlophe
ithe bha, kodwa ngeshwa kuyothi uma
kuphuma ilanga inyamalale.

S: Inyanga.

(P: By my lady who when I go out at night I find her very white, but by bad luck when the sun rises she disappears.

S: It is the moon).

(b) A cow:

P: Ngenkomo yami ethi uma izelwe
ibe nezimpondo, uma isindala
ziphele, kanti isizokufa ziphinde
zivele futhi okwesibili.

S: Inyanga.

(P: By my cow which when it is born has horns, when it grows old they disappear, yet when it is about to die they appear the second time.

S: It is the moon).

3.7.1 CONCLUSION

The riddles can thus lend themselves to different types of analysis. This shows that they deserve to be studied closely. The way of hiding the answer to the riddles is something that Harries (1976, p.41) regards as the semantic fit i.e. the relation between the precedent and the sequent.

CHAPTER FOUR

CLASSIFICATION OF RIDDLES

4.1.1 INTRODUCTION

Having analysed riddles according to different methods it is possible to classify them according to their contents and types.

4.2.1 CLASSIFICATION ACCORDING TO THE STRUCTURAL FORM

Riddles can be classified according to their structural form. This has been discussed in 3.3.1 to 3.3.11 above.

4.3.1 CONTENTS OF RIDDLES

As far as contents are concerned Doke (1947, p.11) says riddles may be classified alphabetically. Taylor (1951, p.3) maintains that the older alphabetical classification according to answer or initial words wrenches apart texts and is wholly unsatisfactory. Probably Taylor here means that this system breaks up the whole corpus of riddles.

The writer feels that this is a cumbersome method seeing one would not know which letter is to be used, whether that of the initial vowel or of the stem.

4.3.2 Another method followed by Taylor (1951, p.3) is that of comparisons. Here the answers of riddles are disregarded. The fundamental concept underlying the enigmatical comparison made, determines the place of the riddle. He classifies the riddles according to:

- (1) Something living,
- (2) an animal,
- (3) several animals,
- (4) a person,
- (5) several persons,
- (6) a plant,
- (7) a thing.

These may be accepted from one point of approach, but it would limit the contents of riddles in that different categories would be separated. For example, a riddle on the sky would be divided into different categories because the sky can be compared to a number of things like the dish, the veld, etc.

In other words the riddles on the sky would be divided into a number of objects we compare it to. So this method will not be followed here.

- 4.3.3 But Doke (1947, p.112) goes further and says that another method of classifying contents of riddles is according to the subject or situation dealt with.

This, the writer agrees with because it is easy to do.

- 4.3.4 Schapera (1932, pp.218-231) divides the content of riddles according to the subject matter of the answer. Cole-Beuchat (1957, pp.145-147) says riddles include:

- (a) Natural phenomena.
- (b) Animals, plants and occupations related to these.
- (c) Their own bodies which has given rise to numerous riddles.

Gray (1939, pp.254-291) also classifies the content of riddles according to whether they have to do with the natural environment, vegetable matter, animal world, crops and foods, parts of the body, domestic life, utensils and objects showing the influence of other cultures.

Harries (1957, pp.275-291) also follows the same method.

Blacking (1961, pp.11-32), Sobukwe (1971, pp.119-149) and Nakene (1943, pp.128-138) also follow the method used by Cole-Beuchat, but the

different authors use sub-headings for these contents. The writer will follow these methods for Zulu riddles.

4.3.5 In this study the contents of the Zulu riddles will be divided in this manner:

- (a) Natural phenomenon,
- (b) animal world,
- (c) vegetable world,
- (d) human being,
- (e) human life, which is further subdivided as follows:
 - (i) Domestic utensils.
 - (ii) Farming and hunting implements.
 - (iii) Writing and reading.
 - (iv) Telegraphic and electrical appliances.
 - (v) Clothes and ornaments.
 - (vi) Musical instruments.
 - (vii) Food and drinks, pipes and tobacco.
 - (viii) Transport.
 - (ix) Miscellaneous.

4.3.6 (a) NATURAL PHENOMENON

Under this heading there are riddles dealing with the sky, the sun, the moon, the stars, thunder, lightning, wind, rivers, ocean, dew, fire and mixed natural phenomenon. The last mentioned is a section which combines different items of nature.

Examples:

- (1) P: Nqedlelo lami eliluhlaza.
- S: Isibhakabhaka.
- (P: By my blue veld.
- S: It is the sky).

- (2) P: Ngebhola lami elithi uma liqhamuka kusuke konke endleleni.
 S: Yilanga.
 (P: By my ball which when it appears, everything on the path gives way.
 S: It is the sun).
- (3) P: Ngesikhukhukazi sami esinamatshwele amaningi sihamba kusihlwa.
 S: Yinyanga.
 (P: By my hen which has many chickens, it travels at night.
 S: It is the moon).
- (4) P: Ngomame wami oneka izinsipho ebusuku, abuye aziqoqe kusempondozankomo. Yini izinsipho?
 S: Izinkanyezi.
 (P: By my woman who spreads out dregs of beer at night, and in the early hours of dawn she collects them. What are the dregs of beer?
 S: It is the stars).

Under natural phenomenon we could well place riddles about time, for example:

P: Isikhukhukazi esizalela amaqanda angamashumi amabili nane, amanye azalelwa emini, amanye azalelwa ebusuku.

S: Usuku; Imini, nobusuku.

(P: By my hen which lays twenty four eggs, some are laid during the day, others are laid at night.

S: It is a day, i.e. daytime and the night).

4.3.7 (b) ANIMAL WORLD

This section contains riddles dealing with the following:

(1) WILD ANIMALS

P: Ngento yami edla ilume ngomsila.

S: Indlovu.

(P: By my thing which eats and bites by the tail.

S: It is an elephant.

(2) DOMESTICATED ANIMALS

P: Ngomajama ehlungwini.

S: Ingulube.

(P: By a stern looking fellow in the burnt veld.

S: It is a pig).

(3) INSECTS

P: Ngenkosikazi enebala ebusweni.

S: Yidiye.

(P: By a woman who has a dot on her face.

S: It is a locust).

(4) REPTILES

P: Ngomakoti wami ozithanda kabi, ushintsha kaninqi ngosuku.

S: Unwabu.

(P: By my bride who loves herself very much because she changes her clothes many times a day.

S: It is a chameleon).

(5) AMPHIBIANS

P: Ngosigi sinye, umuntu wami othi uma ehamba athi qi qi.

S: Ixoxo.

(P: By my Mr One-Step who walks with a qi qi sound.

S: It is a frog).

(6) RODENTS

P: Ngento yami enele yeqe umgwaqo, bese iyafa.

S: Ungozi.

(P: By my thing which when it crosses the road, it dies.

S: It is a shrew-mouse).

(7) BIRDS

P: Ngomuntu wami ombethe ezimhlophe.

S: Ilanda.

(P: By my person who is wearing a white dress.

S: It is a white heron).

4.3.8 (c) VEGETABLE WORLD

There are two types of riddles under this heading. There are riddles dealing with wild vegetables and fruits and those dealing with garden vegetables and orchard fruits.

(1) WILD VEGETABLES AND FRUITS

P: Ngensizwa yami evunula ngamasudi amane. Iqala ibelesele ngemhlophe, iyajika ifaka eluhlaza, iyaphinda ingena kwebomvu, igcine isifake usukasambe onsundu, ethi uma isiwudlile nje ubone kumamatheka noma ubani oyibonayo. Iyiphi leyonsizwa na?

S: Ijikijolo.

(P: By a young man who wears four suits. He starts with a white one, and then changes to a green one, from this he changes to a red one, and ends up with a special brown suit which when he wears it, everyone who sees him smiles. Who is this young man?

S: It is a brown berry).

P: Ngesambulela sentaba.

S: Ikhowe.

(P: By the umbrella of the mountain.

S: It is a mushroom).

(2) GARDEN VEGETABLES

P: Ngensizwa othi uma uyishaya uyingqimuza ikhanda ikhale nawe ukhale.

S: Uanyanisi.

(P: By a young man whom when you hit him on the head, he cries, and then you cry too.

S: It is an onion).

4.3.9 (d) HUMAN BEING

The riddles in this section can be divided into two sub-sections viz:

(1) Persons and

(2) Human body.

(1) A PERSON

P: Ngesiqxobo sami esima ngezimbaxa ezimbili, kodwa sigobhoza amanzi phakathi, sinamaphayiphi.

S: Umuntu nemilenze nezingalo.

(P: By my pole which stands on two prongs, but flows water inside, it has pipes.

S: It is a person, legs and hands).

P: UHubhu kaBhejane.

S: Umuntu onamanga.

(P: Hubhu son of Bhejane. .

S: A liar).

P: Umuntu othatha ngozwane.

S: Isela.

(P: A person who takes something with his toe.

S: It is a thief).

(2) THE HUMAN BODY (PARTS OF THE BODY)

P: Umuntu owela umfula ugcwele.

S: Iso.

(P: A person who crosses a full river.

S: It is an eye).

P: Ngezinto zami ezingilethela izindaba zisekude.

S: Izindlebe.

(P: By my things which bring me news from afar.

S: They are the ears).

P: Utshani obumnyama, obuphezu kwentaba.

S: Izinwele.

(P: Black grass on a mountain.

S: It is the hair).

P: Umuntu wami othi: "Hamba nami kade sengihambile".

S: Izinyawo.

(P: My person who says: "Go now, I have had my turn".

S: They are the feet).

4.3.10 (e) HUMAN LIFE

It must be noted that there are a number of sub-headings in this section. They are the following:

(i) DOMESTIC UTENSILS

P: Ngezinsizwa ezintathu ezithwele idlokolo.

S: Ibhodwe.

(P: By three young men who carry a head plume.

S: It is a pot).

P: Umuntu ongena esizibeni aphume esethwele izimpahla.

S: Ukhezo.

(P: A person who gets into the river pond and comes out carrying articles.

S: It is a spoon).

P: Ngehashi lami elihamba linomsila, lidle, bese libuya usuphelile.

S: Inalidi.

(P: By my horse which has a tail when it goes, it eats, and returns with the tail finished.

S: It is a needle).

P: Ngomuntu ohamba ekuseni abuye ntambama.

S: Ingeje.

(P: By a person who leaves in the morning and returns in the evening.

S: It is a chamber pot).¹⁾

P: Ngehashi lami elihamba liyophuza amanzi likhuluphele libuye lizacile.

S: Insipho.

(P: By my horse which goes to drink water being fat and comes back lean.

S: It is soap).

P: Ngehashi lami elithi uma liphuza amanzi lihlanze amathumbu libuye futhi liwabuyisele esiswini uma seliphuzile.

S: Umgamelo.

(P: By my horse which when it drinks water, it vomits its intestines, and then returns them to the stomach again after drinking.

S: It is a pillow case).

1) In olden times the chamber pot was kept outside during the day. In modern times it is kept inside the house.

(ii) FARMING AND HUNTING IMPLEMENTS

P: Ngenkosikazi ethi uma ikhala kuphume umntwana.

S: Isibhamu.

(P: By the woman who when she cries, the child comes out.

S: It is a gun).

P: Ngenja yami ethi uma izingela, izingele ngeqatha lenyama emlonyeni ukuze ibambe.

S: Udobo.

(P: By my dog which when it hunts, it hunts with a piece of meat in its mouth in order to catch.

S: It is a fish hook).

(iii) WRITING AND READING MATERIALS

P: Ngensizwa yami ekhuluma ngoba idakiwe.

S: Usiba lokubhala.

(P: By my young man who speaks when he is drunk.

S: It is a writing pen).

P: Ngensimu yami etshalwa ngesandla ivunwe ngamehlo.

S: Incwadi.

(P: By my field which is planted by hand, but is reaped by eyes.

S: It is a letter).

(iv) TELEGRAPHIC AND ELECTRONIC APPLIANCES

P: Ngomuntu onezindandatho ezilishumi kodwa akanaminwe.

S: Isiqubhu sikathelefone.

(P: By a person who has ten wedding rings but has no fingers.

S: It is a telephone box).

P: Ngenyoka yami oyithinta emsileni, ikhanda liguquke libe bomvu, kanti umthetho walo limhlophe.

S: Ugesi neglobhu.

(P: By my snake which you touch at the tail, the head turns red yet in fact it is white.

S: It is an electric cord and a globe).

(v) CLOTHES AND ORNAMENTS

Riddles dealing with traditional and modern dresses as well as ornaments will fall under this sub-heading:

P: Ngesithebe esimboza amagguma amabili.

S: Ibheshu.

(P: By a grinding mat covering two hillocks.

S: It is a skin covering the buttocks).

P: Ngento yami ethi: "Hamba sohlangana phambili".

S: Ixhama.

(P: By my thing which says: "Go, we will meet in front".

S: It is a belt).

P: Ngento yami eyindilinga elenga phansi komuzi oseweni.

S: Icici.

(P: By my thing which is round and hangs under a kraal on the kloof.

S: It is an ear-ring).

(vi) MUSICAL INSTRUMENTS

We shall deal specifically with those used by the Zulus.

P: Ngento yami othi uma uyishaya ikhale ngamaphimbo ayisithupha.

S: Isiginxi.

(P: By my thing which when you hit it, it cries by six voices.

S: It is a guitar).

P: Ngezimbambo zikaSathane.

S: Inkositini.

(P: By the ribs of Satan.

S: It is a concertina).

(vii) FOOD AND DRINKS, PIPES AND TOBACCO

P: Ngehashi lami elimhlophe engilifake esibayeni laphuma selinsundu.

S: Isinkwa.

(P: By my horse which is white, which I put in the kraal and it came out brown.

S: It is bread).

P: Ngentombi yami abathi uma beyibongela bathi: "ucwayicwayiza kahlana nje bayakuzonda eZiyoni" imhlophe inhle lentombi.

S: Utshwala besiZulu.

(P: By my lady who when they see her, they praise her and say: "you wink so beautifully they hate you in the Zionist Church"; this lady is beautiful and white in complexion.

S: It is Zulu beer).

P: Ngomuntu wami engithi uma ngimdonsa ngomsila abe bomvu phambili.

S: Usikilidi noma ipipi.

(P: By my person who when I pull by the tail becomes red in front.

S: It is a cigarette or a pipe).

(viii) TRANSPORT

P: Ngomfazi ozala ngezimbambo.

S: Isitimela.

(P: By a woman who gives birth by her ribs.

S: It is a train).

P: Ngento yami ende engenakulinganiswa muntu.

S: Umgwago.

(P: By my thing which is long and it cannot be measured by a person.

S: It is a road).

P: Ngamawele amabili, lapho eya khona awashiyani.

S: Amasondo ebhayisikili.

(P: By my twins, wherever they go, they do not leave each other.

S: It is the wheels of a bicycle).

(ix) MISCELLANEOUS

Under this category will be found riddles which cannot be classified under any specific category. The reason is that they combine a number of objects which do not fall under any specific category. Some riddles have two answers which belong to different categories so that it is better to classify them under this section.

P: Ngenkunzi yami ebomvu, ehlaba emnyama ihlabe emhlophe, emhlophe yeqe isibaya.

S: Umlilo nebhodwe nobisi.

(P: By my bull which is red, which stabs a black one, the black one stabs a white one, the white one jumps over the kraal.

S: It is a fire, a pot, and milk).

4.4.1 GRAMMATICAL TYPES OF RIDDLES

Riddles can also be classified according to their grammatical types. Cole-Beuchat (1957, pp.137-142) classifies riddles according to the type of sentence which makes the statement or the question part of the riddle or the precedent. Thus she finds riddles which have a simple statement, those which have a compound statement and those which consist of more than one statement. It is difficult to evaluate her classification since there are no examples to support her assertion, but it is clear that this is a morphological one.

4.4.2 Doke (1947, pp.117-120) finds three types of riddles in Bantu languages; i.e.:

- (1) The simple riddle.
- (2) The problem riddle.
- (3) The song riddle.

In Doke we have the same problem in that he does not give us examples of what he talks about, thus making it difficult to evaluate it.

Vilakazi (1945, p.262) finds two types of riddles in Zulu; i.e.:

- (1) The short riddle.
- (2) The long riddle.

Vilakazi gives us only a few examples of Zulu riddles. He does not give us a clear picture of why he classifies Zulu riddles into two types.

4.4.3 For the purpose of this work Zulu riddles will be differentiated into three types of categories. Thus the following will be found:

- (1) The simple riddle.
- (2) The long riddle.
- (3) The problem riddle.

4.4.4 The simple riddle has two sub-divisions viz., the phrase type and the concise statement type. These types have already been discussed in 3.2.8 and 3.2.9 above.

4.4.5 THE LONG RIDDLE

Under this section will be found those riddles which describe the object of the problem in a number of circumstances in which it operates or occurs or is involved in order not to confuse it with other objects.

The long riddle is an extended metaphor and gives a further detailed hint about the sequent of the riddle. There are many hints referring to the sequent in order to clarify it. The circumstances under which it operates are a key to the answer of the riddle. For example:

P: Qandelani, indoda engamazami noma izulu livunguza kakhulu, imi nje ithe phuhle, umoya uwise imithi nezindlu konakale okuningi kepha yona kunjengokungathi licwebile nje, ayizamazami nakancane.

S: Indlebe.

(P: Guess, a man who does not shake even when the weather is very windy, he stands upright (phuhle), the wind causes trees and houses to fall, causes havoc, but he does not shake a bit, as if the weather is clear.

S: It is an ear).

Structurally, this riddle is a metaphorical oppositional one because there is opposition between elements, that is, that of a man who does not shake even when it is very windy. It is metaphorical because the topic of the riddle is different from the sequent. The ear is compared to a man.

- 4.4.6 We find in the long riddles that the answer can also explain the circumstances in which the object operates, for example:

P: Qandelani amadoda amaningi enze uhla, ayasina ijadu; avunule ngamashoba amhlophe.

S: Amadoda amaningi amazinyo, ayasina uma ehlafuna, avunule ngamashoba amhlophe ngoba amazinyo amhlophe.

(P: Guess, many men standing in a line, dancing a wedding dance, dressed in white bushy tails.

S: Many men are teeth, they dance when they chew, they are dressed in white bushy tails because teeth are white).

Here the basis for comparison is colour and movement. Teeth are also compared to men. Dancing is the movement which is noticeable when one is chewing, and the colour of the teeth is hinted at by white bushy tails. This is a metaphorical non-oppositional riddle, because there are no elements which oppose each other.

- 4.4.7 The best example of a long riddle in Zulu is the following one:

P: Qandelani umuntu ozenza inkosi, ongasebenzi, ohlala nje, kusebenza abantu bakhe bodwa, yena akenzi lutho; uyabatshengisa lokho abakuthandayo, kodwa yena akakwenzi: ababoni abantu bakhe, babonelwa uye, bona bayizimpumpethe, isizwe sonke sakhe, uyena yedwa obonayo. Bayazi ukuba noma bengaboni bona, ngaye bayabona; ngokuba abalambi, konke abakusweleyo, uyabathatha ngezandla abayise lapha kukhona khona ukudla, babuye nakho; kodwa yena kaphathi lutho, ngokuba uzenza inkosi; usaze waba inkosi

ngokuba abantu bakhe baphila ngaye.
Kugala kwakukhona umbango ngokuthi:
"Ungebuse thina, ungenzi lutho;
singawaboni amandla akho obukhosi
bakho". Wabaphendula ngokuthi:
"Lokhu nithi anginkosi, ngizawuhlala-ke,
ngithule nje ngibheke phansi.
Ngalokho-ke niyawubona ukuba nembala
ngiyinkosi, ngokuba ngokubheka kwami
phansi izwe lizakufa; nizakuwela
emaweni nasemigedeni; nidliwe nayizilo,
ningaziboni; nife indlala. Ukudla
ningakutholi; loku nibanga nami".
Nembala babona ukuba uyinkosi, bathi:
"Akuvunywe obala, asibuse size siphile.
Uma sifa indlala, lobo bukhosi bethu
buyakuphela. Singamakhosi ngokuphila".
Wavunywa-ke wabusa-ke izwe lathula.
Kepha umuntu ongagezi nakanye; uhlala
nje. Kepha kuthi mhla egula isifwana
esincane nje, isizwe sonke sihlupheke,
kufiwe indlala, abantu besabe ukuphuma
ezindlini ngokuba baya kuwela emaweni,
baphuke, kufiswe ukuba ngayesinda
masishane, kuthokozwe lapho esesindile.
 S: Iso.

(P: Guess a person who makes himself a king, who does not work, who just sits, only his people work, he does nothing; he shows them what they like, but he does not do the work, his people do not see, he sees for them, they are blind, his whole nation, he is the only one who sees. They know that even if they do not see, by him they see; for they hunger not, for all they need he takes them by hand, he takes them to where there is food, they come back with it,

but he does not carry anything, for he makes himself a king; he has been made a king; for his people live by him. At first there was a feud, they (the people) said: "You cannot rule us, doing nothing; not seeing your strength of chieftainship". He answered them thus: "As you say I am not king, I will sit down, just keep quiet, and look down. By that you will see indeed that I am king, for by my looking down, the earth will perish; you will fall down the cliffs and into holes, you will die of hunger, you will not find food: for you are quarreling with me". Indeed they saw that he is the king, and said: "Let it be admitted openly that he rules us, so that we may live. If we die of hunger, that chieftainship of ours will perish. We are chiefs by living". He was accepted and he ruled; the land had peace. But he is a person who does not wash even once; he just stays. But when he is suffering from a small illness the whole tribe suffers, they die of hunger; people fear to get out of their houses, for they will fall down the cliffs and get injured. It is desired that he recovers quickly; there is rejoicing when he has recovered.

S: It is an eye).

This riddle may be regarded as a metaphorical non-oppositional riddle. Here we compare the eye to a king, but the elements that make up the riddle do not oppose each other.

Another aspect that can be looked into this type of long riddle is that it has certain motifs. Marivate (1973, p.80) says:

A motifeme is a morphological unit

in a story. A morphological unit in a story is a single action in a narrative; a dynamic movement of the plot of the story.

This long riddle shows about four motifemes which can be analysed as follows:

The movement of the plot from the equilibrium to disequilibrium and back to equilibrium.

The first pattern is that of equilibrium. The person rules and the people are satisfied.

This gives us the motifeme in this particular case. The second motifeme is a lack of something which is that there is something wrong. There is a feud, people are not satisfied with the king. They say he is too lazy.

The third is interdiction, a sort of a command, though less in strength. The king says he will do nothing and the people will fall down the cliffs, they will be eaten by leopards and they will die of hunger.

The fourth is attempted escape. The people realise that they are in danger and they must escape this by accepting him as the king.

But this pattern of motifemes does not end here. The king can cause a disaster any time if he is ill. The people fear and they always wish that he is well and there is rejoicing once he is well.

- 4.4.8 From the long riddles one sees the beginning of the art of telling a story. The amount of observation put into the telling of the long riddle shows that with the presentation of the long riddle the young ones are beginning to form ideas for telling a story. From the analysis given above, we can see that this long riddle has the characteristics of a story.

4.4.9 THE PROBLEM RIDDLE

The next type of riddle in Zulu is the problem riddle. This riddle was first referred to by McDonald as we find in Doke (1947, p.119) as conundrums in a story form. Doke (1947, p.119) says that by this is meant that the riddle is really a problem or poses a problem which has to be solved ingeniously, without just giving the answer.

In other words it must be shown how it is solved.

4.4.10 For the purpose of this work two types of problem riddles will be discussed. There are few problem riddles, probably because they demand more reasoning. Even the riddler has to think deeply to formulate this type of riddle.

There is a simple problem riddle where the audience just answers the problem riddle without arguing about it.

The other is the argumentative problem riddle where the audience argues about the answer or about how to solve the problem riddle.

4.4.11 THE SIMPLE PROBLEM RIDDLE

This is the type of riddle which demands an answer without elaborating on it. There is no need for arguing, but the audience must show a high sense of reasoning. An example of this is the following:

P: Kuyiqiniso yini ukuthi uma imbila uyibambe ngomsila aphuma onke amazinyo ayo?

S: Ayinawo umsila imbila.

(P: Is it true that if you catch a rock-rabbit by the tail, then all its teeth fall out?

S: The rock-rabbit has no tail).

The problem is put forth in a form of a puzzle. If the audience is not aware of the catch, it can fall into a trap. In this form of riddle the audience does not need to argue, but it must know the animal tales of the people. This riddle, from a structural point of view, is a literal non-oppositional type, because there is nothing that opposes anything. It is just a problem presented in a tricky way. Thus most of the riddles can be termed simple problem riddles.

4.4.12 THE ARGUMENTATIVE PROBLEM RIDDLE

In this type there is much argument about how to solve the problem riddle that is presented by the riddler. The riddler and his audience argue for a long time about how to solve the problem. If the riddler does not want to help, it could take a long time before the riddle is solved. Cole-Beuchat (1957, p.148) says:

Another type of riddle exists, which is usually much longer in form than the riddles referred to so far, and in which no comparison between objects or situations is drawn. In these longer riddles, a set of data is presented, and from these data the person must work out the solution to the problem.

These have been called problems or conundrums by students of folklore.

In this riddle the riddler and the audience argue about how to solve the problem.

P: Nginebhubesi nembuzi nesaka lamabele. Ngingakuweza kanjani ngakunye lokhu emfuleni?

S: (Audience) Ngingathatha ibhubesi.

(Riddler) Qha, imbuzi izodla amabele.

(a) Ngingathatha amabele.

(r) Qha, ibhubesi lizodla imbuzi.¹⁾

(a) Pho, ngingenzenjani?

(r) Indlela yokuweza lezizinto inje.

Uthatha imbuzi uyiweze, bese ubuya
uthatha ibhubesi uliweze, ubuye nembuzi
ufike uyishiye ngapha, uthathe amabele
uwaweze, ubuye uzolanda imbuzi. Uziweza
kanjalo lezi zinto.

(P: I have a lion, a goat, and a bag of sorghum. How can I ferry each of these across the river?

S: (Audience) I can take the lion.

(Riddler) No, the goat will eat the sorghum.

(a) I can take the sorghum.

(r) No, the lion will eat the goat.

(a) So, what can I do?

(r) The way to ferry across these things is to take the goat and ferry it across, and then come back and fetch the lion, and ferry it across and come back with the goat, and leave it on the other side, and ferry the sorghum across, and come back and fetch the goat. That is the way to ferry these things across).

This type of riddle can also be regarded as a literal non-oppositional riddle because there is no comparison involved in it. It is just a solution to the problem. The argumentative problem riddle differs from the last riddle in the argument which is allowed.

1) (r) stands for the riddler and

(a) stands for any member of the audience.

4.4.13 The problem riddle must have served as a basis for the people's logic and the philosophy they had of life. It must have helped in stimulating the thinking of the young ones. To formulate a problem riddle, it must have taken the riddler some time and a lot of thinking.

4.5.1 CONCLUSION

This classification of riddles according to contents and their types may not be an exhaustive system but for the present it seems to suffice. There may be other classifications which may prove to cover all riddles, but the riddles collected so far, fit into these types.

CHAPTER FIVE

RIDDLES AS LIVING FOLKLORE

5.1.1 INTRODUCTION

We can assume that riddles are as old as the people who propagate them. We cannot say that they are a monopoly of the non-literate peoples. Herskovits (1960, p.422) supports this by saying that:

These forms;myth, tale, riddle
and proverbs are not by any means
to be thought of as a monopoly of
non-literate peoples. All societies
have their lore.

5.1.2 Riddles existed only orally before the comparatively recent recording.

Lestrade (1959, p.297) says:

Much of it, even the new kind, is
found only in oral form at even the
present day, and some of it
has disappeared before being
written down.

Much of the traditional literature has been handed down orally. In fact, in South Africa there is no organisation which has set up itself to record any form of traditional literature.

5.1.3 As mentioned in 5.1.1 above, it is possible that riddles are constantly being created. The game of riddling is not so prevalent these days. In radio programmes new riddles are given by listeners. So it is not possible to state conclusively that riddles may die out. It is just that there is no channel for their

expression. It can then be realised that riddles relate to people's thinking as Adams (1973, p.2) maintains that

The way in which language relates to thinking has long been of interest to philosophers, linguists, anthropologists and psychologists. For these thinkers, language was the essential instrument determining the content and perhaps even the structure of thought.

5.1.4 Is it possible to find riddles which can be regarded as old riddles? Yes, one can say that certain riddles are old or have a long history. Other riddles can be seen as new riddles from the fact that they deal with articles and goods which are relatively new to Zulu culture.

5.1.5 Gowlett (1975, p.80) talks of proto-riddles or common riddles. These are riddles which he regards as the common origin of a particular type of riddle. These riddles are taken from different Bantu languages which deal with one and the same object (sequent). From this he tried to deduce a common riddle. Harries (1976, p.40) has reservations about this type of hypothesis on the grounds that the riddles which Gowlett brings together as the same riddle are structurally not the same. Harries supports rather the hypothesis of polygenesis i.e. origin of a thing from different independent proto-types. This really fits with the work of Gowlett, but it is the opposite of what Gowlett maintains. He says certain riddles may have a proto-form. Harries says that there may be different sources for related riddles.

5.1.6 In Zulu it would be difficult to postulate a proto riddle from a group of related riddles. In the appendix of this work, there are riddles which deal with the same object (sequent) although these riddles are not the same structurally.

5.1.7 Zulu riddles can thus be classified into periods viz.:

- (1) The pre-European period which was the period before the arrival of the European culture.
- (2) The modern period when the European had arrived with his material cultural objects and we find riddles dealing with these objects and new objects we come across.

5.2.1 THE PRE-EUROPEAN PERIOD

These riddles deal with the things which were found before the advent of the White man. They were recorded just when the White man arrived. Take, for example, the riddles recorded by Callaway (1868, pp.364-374). These riddles too can be divided into different categories:

- (a) Those dealing with the Zulu beliefs.
- (b) Those dealing with traditional articles.

5.2.2 (a) Those dealing with Zulu beliefs:

P: Izinyoni ezikhipha umfazi ekhaya.

S: Izinsingizi.

(P: Birds which cause a married woman to leave her home.

S: They are ground hornbills).

Zulus believe that when a woman hears a hornbill call, it is a sure sign that her husband is going to expell her from their common home.

P: Imfakabili.

S: Umkhovu.

(P: One who dies twice.

S: A wizard's agent).

Zulus believe that wizards can cast their spells on people and make them seem to be dead and when they are buried, the wizard would exhume them and instil life into the corpse. Thus after dying as umkhovu he would have died twice.

P: Umuntu wami ongabonwa, uthi angabonwa aphelekezelwe yimvula noma yinhlanhla.

S: Inkambaphansi.

(P: My person who is not usually seen, when he is seen he is followed by rain or good luck.

S: A blind-worm).

This blind-worm seldom comes to the surface of the ground; when someone does see it surface, it is believed that it will rain, or that he will have good luck.

Some riddles have a relation with proverbs and idioms. (cf. 3.4.4).

(b) Those dealing with traditional Zulu articles:

P: Ngomuntu wami ohlanza ngezimbambo.

S: Ihluzo.

(P: By my person who vomits through the ribs.

S: It is a beer strainer).

This is a traditional instrument used during the process of brewing Zulu beer.

P: Ngesithebe esimboze amagquma amabili.

S: Ibheshu.

(P: By a grinding mat covering two hills.

S: It is the skin buttock-covering).

This is a traditional covering of the buttocks worn by men.

5.3.1 THE MODERN PERIOD

These riddles deal with the materials which arrived with the Western culture. They form a period when there was contact between the Zulus and the Western culture. This aspect shows that Zulu riddles are a living form of traditional art as riddles are created dealing with the new material culture the Zulus come across.

P: Ngehashi lami elihamba linomsila lidle bese libuya usuphelile.

S: Inalithi.

(P: By my horse which leaves with a tail, it eats and then comes back with the tail finished.

S: It is a needle).

This type of instrument came with the arrival of the Western culture although the Zulus had their own type of needle.

P: Ugogo ohlala esiceshini nobhoko lwakhe.

S: Inkomishi nesosi nethisipuni.

(P: A grandmother sitting on a grass mat with her walking stick.

S: A cup, saucer and teaspoon).

P: Ngomuntu othi: "Hamba ngizokubhekela ekhaya".

S: Ingidi.

(P: By a person who says: "Go I will look after the home for you".

S: It is a padlock).

P: Ngomuntu wami osuza kubaleke ingane.

S: Isibhamu.

(P: By my person who farts and the child runs away.

S: It is a gun).

P: Ngomuntu wami osebenza aze aphele.

S: Ishoki.

(P: By my person who works till he is used up.

S: It is chalk).

5.3.2 ✓ Certain riddles have references to modern ideas, or things which show that they are of recent origin. Although the sequent may not suggest that it is a modern riddle, the elements which make the precedent are of recent origin.

P: Ngebhanoyi lami elindiza, lindize likhathale, bese lihlala bese likhumula izimpiko.

S: Inhlwa.

(P: By my aeroplane which flies and flies and gets tired, and then lands on earth, and it removes its wings.

S: It is a flying termite).

The idea of comparing the flying termite to an aeroplane makes the riddle as such fairly modern.

P: Ngebhasi lentaba.

S: Ufudu.

(P: By the bus of the mountain.

S: It is a tortoise).

The idea of a bus makes the riddle a modern one.

P: Nginiphica ngomfazi omeme ingane.

Lengane iphethe iwolintshi. Lomfazi uphethe igeja. Lomfazi uwela umfudlana.

Uma egxuma kuwe iwolintshi lengane
liwele emfuleni. Lomfazi
uzokwenzenjani ukuze athole iwolintshi
lengane na?

S: Umfazi uzovula umsele ngaleligeja
ukuze kuphume lamanzi angene emseleni,
iwolintshi lize namanzi abe elithatha
njalo alinike ingane.

(P: I riddle you by a woman who is carrying a child on her back. This child is carrying an orange. This woman is carrying a hoe. This woman is going to cross a brook. As she crosses the child's orange falls into the stream. What will this woman do to get the child's orange?

S: The woman will open a furrow with the hoe so that the water flows into the furrow and the orange comes along with the water and she fetches it and gives it to the child).

This riddle has an object which makes it modern. The orange is relatively new to the Zulus. This is also true of the irrigation furrow.

P: Ngengola yami edonswa abantu
abayisithupha baye nayo olwandle
bafike bayishiye khona babuye bodwa.

S: Ibhokisi lomngcwabo.

(P: By my wagon which is pulled by six people to the ocean, and they drop it in the ocean and come back alone.

S: It is a coffin).

Although death is common to all peoples the use of a coffin amongst the Zulus is very recent. At certain places in KwaZulu even now it is not yet used. The idea of the wagon too, makes this a modern riddle.

5.4.1 CONCLUSION

It can be seen that riddles can develop from anything that the people come across. By this they show that they (riddles) are a living form of traditional folk literature.

CHAPTER SIX

CONCLUSION

- 6.1.1 From this study of Zulu riddles it has been shown that riddles have certain patterns and characteristics in their structure. Different conclusions have been drawn regarding this genre of Zulu literature. Different names of riddles have been given in the beginning.
- 6.1.2 The outstanding point about riddles is that they show that there is action and drama when they are presented. There is a close relationship between the riddle and the audience. In fact, they form a close unit in the process of riddling. Much has to be learnt about the relationship between the riddle (precedent) and the answer (sequent) which is regarded by Harries (1976, p.41) as the semantic unit.
- 6.1.3 It has been seen that the audience is not passive. In fact, that is what makes the game of riddling more interesting than could be imagined. When this game is engaged in, the audience shows approval when the riddle has been rightly answered, whilst the audience also shows disapproval if the riddle is answered wrongly. When the riddle is simple it is answered immediately whilst if it is difficult it takes time to be answered. There are periods of silence before the answer is found.
- 6.1.4 It has been found that riddles are told mainly by the boys and girls although older people help in teaching the young riddler. Riddles are told mainly at night but Zondi (1944, p.77) mentions

the fact that even during the herding of cattle, fetching water and wood, riddling is engaged in.

- 6.1.5 Under the structure of riddles it has been noted that the introductory formulae and the closing formulae were ignored by many authors, and these have been mentioned here.
- 6.1.6 Riddles also have versions which show that one person may just shift the topic to something similar to it. Versions were used because we cannot say they have variants as we do not know the original riddle. Another point was that there are different riddles for the same sequent. It was found that riddles have some relation with proverbs and idioms. Certain techniques are used to mislead the audience in discovering the answer.
- 6.1.7 Although many tricks are used in misleading the audience in finding the answer there are certain hints which indicate the answer. These have been found during the study of this work. At the same time these hints provide the most beautiful language in Zulu. This is the most valuable aspect of riddles as far as the language is concerned.
- 6.1.8 Riddles as a literary form deal with almost every aspect of life. They range from the natural phenomena to ordinary human life. For literary purposes this is very important as riddles are regarded as a form of traditional literature. Literature deals with everything that surrounds the human being and so do riddles in Zulu. The contents of Zulu riddles point this out.

- 6.1.9 It is generally accepted that riddles are repeated as they have been told over and over again. But the different types of riddles on a particular sequent (answer) show that they need not be repeated word for word. If that was the case there would have been only a few riddles for a particular sequent.
- 6.1.10 Riddles can be short, or simple, or long. Long riddles are few, although they show very well that riddling is one of the beginnings of story telling. From the chapter on classification of riddles it was found that the nature of riddles lends itself to some form of flexibility, that is, they can be short, simple or long.
- 6.1.11 Riddles still occupy a special position in the social life of the Zulu people, but it should be admitted that the position is not the same as it was long ago. As a result of contact with other cultures the place of the riddle has changed immensely. During research it could be seen that in rural areas the game of riddling was dwindling and in urban areas it was almost dead where it was incidentally engaged in by people who came from the rural areas.
- 6.1.12 It should also be mentioned that the Zulu Service of the South African Broadcasting Corporation has done a marvellous job in preserving and reviving this genre amongst the Zulus, otherwise we would talk of a genre that is now almost extinct. It did this by having a number of programmes on riddles. The Zulus, by listening to these programmes, have become aware of the importance of Zulu riddles. Even people in urban areas have begun to learn much about riddles. We owe the Service our gratitude.

- 6.1.13 The value of riddles cannot be underestimated. In terms of the Zulu language they serve a very important function in maintaining the high standard of the spoken language. Many authors have mentioned this fact, but the most important remark is that of Zondi (1944, p.77) who says

zingabalusizo olukhulu ezikolweni
zethu ngesikhathi sokufundisa ulimi
lwesiZulu, lokhu zifundisa ukukhuluma
sona esiphelele.

(They (riddles) can be of great value in our schools during the teaching of Zulu, because they teach the speaking of complete Zulu).

The style used in the riddles is of utmost importance to Zulu literature. Riddles have been neglected in school, and by this neglect a disservice is done to traditional literature.

- 6.1.14 It would be suggested that this type of literature should be encouraged in schools. In fact the authorities would have done a service by having riddles in the school syllabus as an internal game to be engaged in by school children at certain periods of the week. This should go hand in hand with story telling. This literary form would then be developed.

IZIPHICOPHICWANO NGESIZULU

(A Collection of Zulu Riddles)

(Appendix)

This appendix is presented in two sections. The first is the contents of riddles, the second deals with types of riddles. The Orthography used in this appendix is that of the Department of Bantu Education found in the Zulu Terminology and Orthography No 3 published by the Government Printers, Pretoria, 1973.

There are two abbreviations which need an explanation here:

P: represents the precedent which is the riddle, and

S: represents the sequent which is the answer to the riddle.

P: and S: are found before the riddle and the answer respectively.

As far as possible the translations of Zulu riddles is the literal one, but where it would make no sense, a better translation is also given. Some words are difficult to translate and such words are recorded as such or another translation is used.

A CONTENT OF RIDDLES

1 NATURAL PHENOMENA

THE SKY

(1) P: Ngedlelo lami eliluhlaza.

S: Isibhakabhaka.

(P: By my veld which is blue.

S: It is the sky).

(2) P: Ngento yami oyibuka iyinhle isemanzini acwebileyo.

S: Isibhakabhaka.

(P: By my thing which you look at and it is beautiful in clear water.

S: It is the sky).

THE SUN

(3) P: Ngomuzi wami omkhulu owakhe enkangala kungekho zihlahla.

S: Yilanga.

(P: By my big home built in the veld where there are no trees.

S: It is the sun).

(4) P: Ngebhola lami elithi uma liqhamuka kusuke konke endleleni.

S: Yilanga.

(P: By my ball which when it appears everything gets off the path.

S: It is the sun).

(5) P: Ngomuntu wami othi angaphuma endlini aqonde endle ayosithela kodwa uma esebuya, uqhamuka lapho endlini aphume kuyo ungambonanga engena.

S: Yilanga.

(P: By my person who when he gets out of the house, goes straight to the veld and disappears, but when he comes back, he will appear from that house he came out from when you did not see him enter.

S: It is the sun).

- (6) P: Ngendoda engasitheli bengakhulumi ngayo.
S: Yilanga.
(P: By a man who does not disappear having not been spoken about.
S: It is the sun).
- (7) P: Ngendoda eselokhu yabakhona iyasebenza, isebenza umsebenzi yodwa.
S: Yilanga.
(P: By a man who, ever since he was there, is working, he is working alone.
S: It is the sun).
- (8) P: Ngenkosi ethi uma iqhamuka amabutho abaleke angabe esabonwa.
S: Yilanga.
(P: By a king who, when he appears, the soldiers run away and are never seen again.
S: It is the sun).
- (9) P: Inkosi yezwe.
S: Yilanga.
(P: The king of the land.
S: It is the sun).
- (10) P: Umuntu ongafi emhlabeni jikelele.
S: Yilanga.
(P: A person who does not die in the whole wide world.
S: It is the sun).
- (11) P: Ngomuntu wami abamthanda bonke akekho ongamthandiyo.
S: Yilanga.
(P: By my person who is loved by all, there is no one who does not love him.
S: It is the sun).

THE MOON

- (12) P: Ngentokazi yami engithi uma ngiphuma ebusuku ngiyifice imhlophe ithe bha, kodwa ngeshwa kuyothi uma kuphume ilanga inyamalale.
 S: Inyanga.
 (P: By my lady who, when I get out at night I find her very white, but unfortunately when the sun rises, she disappears.
 S: It is the moon).
- (13) P: Ngenkomo yami ethi uma izelwe ibe nezimpondo, uma isindala ziphele, kanti uma isizokufa ziphinde zivele futhi.
 S: Inyanga.
 (P: By my cow which, when it is born, has horns, when it is old they disappear, and when it is about to die they appear again.
 S: It is the moon).
- (14) P: Ngesikhukhukazi sami esinamatshwele amaningi, sihamba kusihlwa.
 S: Inyanga.
 (P: By my hen which has many chickens, it moves at night.
 S: It is the moon).
- (15) P: Isikhwebu esisodwa ensimini.
 S: Inyanga.
 (P: A mealie-cob which is alone in the field.
 S: It is the moon).

- (16) P: Ibhola lami elimhlophe elingaphathwa ngezandla.
 S: Inyanqa.
 (P: My white ball which is not handled by hands.
 S: It is the moon).

THE STARS

- (17) P: Ngezinkomo zami eziphuma la kuthi swalala, zibuye la kusa.
 S: Izinkanyezi.
 (P: By my cows which leave for grazing at dusk, and come back at dawn.
 S: They are the stars).
- (18) P: Ngezingane zami okunele kuphume uyise zibaleke kodwa zihlale kahle nonina.
 S: Izinkanyezi.
 (P: By my children who, as soon as their father appears, run away, but live well with the mother.
 S: They are the stars).
- (19) P: Ngezinkomo zami ezalahleka kodwa angikwazi ukuzilanda ngoba zisezweni elikude.
 S: Izinkanyezi.
 (P: By my lost cattle, but I cannot fetch them because they are in a country far away.
 S: It is the stars).
- (20) P: Ngezinkomo zami eziluka ebusuku kuthi entathakusa zinyamalale.
 S: Izinkanyezi.
 (P: By my cattle which graze at night by dawn they disappear.
 S: It is the stars).

- (21) P: Ngesibalo esihlula othisha.
 S: Izinkanyezi.
 (P: By the sun that beats teachers.
 S: It is the stars).
- (22) P: Imithombo enekwa ebusuku.
 S: Izinkanyezi.
 (P: Sprouted corn which is spread
 out at night.
 S: It is the stars).
- (23) P: Qhu, bhaga.
 S: Izinkanyezi.
 (P: Qhu, bhaga i.e. descriptive of
 appearing and lighting up.
 S: It is the stars).

THUNDER AND LIGHTNING

- (24) P: Ngensizwa yami engathukutheliyo
kodwa kuthi ingathukuthela
kusosobale noma ubani.
 S: Ukuduma kwezulu.
 (P: By my young man who does not
 become angry but once he becomes
 angry everybody sits huddled up.
 S: It is thunder).
- (25) P: Ngesilwane esithi uma sibhonga
kuxwaye izilwane nabantu,
kuthithibale ngisho ugesi imbala.
 S: Izulu.
 (P: By the animal which when it
 roars animals and people are startled,
 it makes electricity helpless.
 S: It is thunder).
- (26) P: Ngendoda ethetha kwesabe konke,
ikhanyise bafise ubumnyama.
 S: Izulu nombani.
 (P: By a man who, when he scolds,
 everything fears, he lights up and

they wish for darkness.

S: It is thunder and lightning).

(27) P: Ngomakoti okikiza kugiye wonke umuntu.

S: Izulu.

(P: By the bride who ululates and everybody dances.

S: It is thunder).

(28) P: Inkomo yami ibhonsa lapha ize iyobhonsa eThekwini.

S: Izulu.

(P: A cow which bellows here until it bellows in Durban.

S: It is thunder).

(29) P: Inkunzi yami ebhonga bese isengwa.

S: Izulu.

(P: My bull which roars and then it is milked.

S: It is thunder).

(30) P: Isalukazi esithukuthela sokhele umentshisi bese sikhala.

S: Izulu.

(P: An old woman who gets angry and lights up matches and then cries.

S: It is thunder).

WIND

(31) P: Ngendoda engavinjwa noma ikanjani, kodwa yona ayibonwa, inamandla amakhulu.

S: Umoya.

(P: By a man who is not stopped, no matter what, but he is not seen, and has great power.

S: It is wind).

- (32) P: Ngendoda yami ethi uma iqhamuka kuvoshe amabutho.
 S: Umoya.
 (P: By my man who when he appears the soldiers kneel down.
 S: It is wind).
- (33) P: Umuntu osifuqa kodwa singamboni.
 S: Umoya.
 (P: A person who pushes us but we do not see him.
 S: It is wind).
- (34) P: Unyelele ezweni.
 S: Umoya.
 (P: One moving gently over the earth.
 S: It is wind).

RIVERS

- (35) P: Ngenyoka ehamba ebusuku nasemini.
 S: Umfula.
 (P: By a snake that moves at night and during the day.
 S: It is a river).
- (36) P: Umuntu wami omfica edla, kodwa angakuniki uze uzithathele.
 S: Umfula.
 (P: My person whom you find eating, but he does not give you food, until you take it yourself.
 S: It is a river).
- (37) Umuntu wami ongami selokhu kwathi qheke.
 S: Umfula.
 (P: My person who does not stop since things began.
 S: It is a river).

OCEAN

- (38) P: Ngamanzi ahlala ebila nsuku zonke.
 S: Ulwandle.
 (P: By the waters which are always boiling.
 S: It is the ocean).
- (39) P: Ngethafa eliluhlaza elidlela izinkomo.
 S: Ulwandle.
 (P: By a blue veld where cattle graze.
 S: It is the ocean).
- (40) P: Ngomuntu wami oqida njalo, ongadinwa.
 S: Ulwandle.
 (P: By my person who is always dancing, and always eating and does not get tired.
 S: It is the ocean).
- (41) P: Ngothango lwezwe.
 S: Ulwandle.
 (P: By the fence of the world.
 S: It is the ocean).
- (42) P: Ukhokho wemimango.
 S: Ulwandle.
 (P: Ancestor of the steep inclines.
 S: It is the ocean).
- (43) P: Umuntu wami ohlala ethetha.
 S: Ulwandle.
 (P: My person who is always scolding.
 S: It is the ocean).

DEW

- (44) P: Ngamasotsha ahleli phezu kwezihlahla, kuthi kungaqhamuka inkosi yawo ehle.
 S: Amazolo.

(P: By my soldiers who are sitting on top of trees, when their king appears they climb down.

S: It is dew).

(45) P: Imbewu etshalwa entathakusa.

S: Amazolo.

(P: The seed that is planted at early dawn.

S: It is dew).

FIRE

(46) P: Ngokudla kwami okungahlali mpukane.

S: Umlilo.

(P: By my food on which no fly sits.

S: It is fire).

(47) P: Ngenkosi yami enolaka engahlalwa mpukane.

S: Umlilo.

(P: By my fierce king on whom no fly sits.

S: It is fire).

(48) P: Ngesiziba esibomvu esingahlalwa mpukane.

S: Umlilo.

(P: By a red river pond on which no fly sits.

S: It is fire).

(49) P: Ngenja yami ebomvu enomsila omnyama.

S: Umlilo, nehlungu.

(P: By my red dog with a black tail.

S: It is fire and the burnt out veld).

(50) P: Ngedede elingahlalwa mpukane.

S: Umlilo.

(P: By the soft excreta where no fly sits.

S: It is fire).

- (51) P: Umuntu osuka phansi ebomvu abuye esemhlophe.
 S: Inhlansi.
 (P: A person who leaves the ground being red and returns being white.
 S: It is a spark of fire).

SHADOW, EARTH AND OTHERS

- (52) P: Ngomngane ongafuni ukusala noma wenzani.
 S: Isithunzi.
 (P: By a friend who does not want to remain no matter what you are doing.
 S: It is a shadow).
- (53) P: Ngomuntu wami ongilandelayo, ngibasathe ngiya le, angilande.
 S: Isithunzi.
 (P: By my person who follows me, wherever I go, he follows me.
 S: It is a shadow).
- (54) P: Ngensizwa yami ephuma emanzini yomile, noma ingena emlilweni ayishi, iphuma iphila saka.
 S: Isithunzi.
 (P: By my young man who goes out of the water dry, even if he gets into the fire he does not burn, he comes out very much alive.
 S: It is a shadow).
- (55) P: Ngomuntu wami othi uma ehamba azale izinqane eziningi.
 S: Igabade.
 (P: By my person who, when he goes, gives birth to many children.
 S: It is a clod).

- (56) P: Ngomuntu wami, akakwazi ukwakha indlu yakhe, wakhelwa ngabanye.
Yini indlu?
 S: Umgodi.
 (P: By my person, who cannot build his house, it is built for him by others. What is the house?
 S: It is a hole).

DEATH

- (57) P: Ngesoka elihamba lishada noma ubani, kalikhethi ngisho nengane.
 S: Ukufa.
 (P: By a girl's man who goes marrying anyone, he does not choose, he even marries a child.
 S: It is death).
- (58) P: Isiqhwaga esehlula ezinye.
 S: Ukufa.
 (P: A giant who defeats others.
 S: It is death).
- (59) P: Isiphephelo esinzima.
 S: Ukufa.
 (P: A terrible refuge.
 S: It is death).
- (60) P: Inja yami enomkhondo owedlula ezinye.
 S: Ukufa.
 (P: My dog which has the greatest ability to follow the trail.
 S: It is death).

MIXED NATURAL PHENOMENA

- (61) P: Ngamapuleti ami amabili acishe ukuhlangana, elinye lingaphezulu, elinye lingaphansi.
 S: Izulu nomhlaba.

(P: By my two plates that are almost together, one is above, the other below.

S: It is the sky and the earth).

(62) P: Abantu abanemiqhele emhlophe uma inkosi yabo iqhamuka bayithulele iziggoko.

S: Izinkanyezi nelanga.

(P: People with white crowns who, when their king appears, remove their hats.

S: It is the stars and the sun).

(63) P: Ngomuntu wami omhlophe olokhu ajahana nobomvu.

S: Ilanga nenyanga.

(P: By my white person who always chases the red one.

S: It is the sun and the moon).

(64) P: Ngedayimane lami negolide nesiliva.

S: Izinkanyezi, ilanga nenyanga.

(P: By my diamond, gold and silver.

S: It is the stars, the sun and the moon).

(65) P: Abantu ababili abesabanayo, bahlala becingana bengatholani.

S: Ilanga nesithunzi.

(P: Two people who fear each other, they are always looking for each other, but they do not find each other.

S: It is the sun and the shadow).

(66) P: Inkosi yasebusuku nesizwe sayo.

S: Inyanga nezinkanyezi.

(P: The king of the night and his tribe.

S: It is the moon and the stars).

BURIAL

- (67) P: Ngento yami, oyakhayo uyayazi,
oyithengayo uyayazi, kodwa
oyisebenzisayo akayiboni.
 S: Ibhokisi lomngcwabo.
 (P: By my thing, the one who builds
 it knows it, the one who buys it
 knows it, but the one who uses it
 does not see it.
 S: It is a coffin).
- (68) P: Ngenqola yami ethwalwa abantu
abayisithupha, bathi uma befika
olwandle bayishiye khona babuye
bodwa.
 S: Ibhokisi lomngcwabo.
 (P: By my wagon which is carried
 by six people, when they get to
 the sea, they leave it there and
 come back alone.
 S: It is a coffin).
- (69) P: Ngomuzana ongathandwa muntu,
kanti nalona ongena kuwo akatsheli
muntu uma eseya kuwo.
 S: Ingcwaba.
 (P: By my small kraal which is not
 liked by anybody, and even the one
 who enters it does not tell anybody
 when he goes to it.
 S: It is a grave).
- (70) P: Ngomuzi wami owedlula ushaywe
uvalo.
 S: Ithuna.
 (P: By my kraal which when you pass
 you are struck by fear.
 S: It is a grave).

2 ANIMAL WORLD

WILD ANIMALS

- (71) P: Ngento edla ilume ngomsila.
 S: Indlovu.
 (P: By a thing that eats and bites by its tail.
 S: It is an elephant).
- (72) P: Ngento yami esebenza ngomsila, yonke into iyenza ngomsila.
 S: Indlovu.
 (P: By my thing that works by the tail, and does everything by the tail.
 S: It is an elephant).
- (73) P: Ngensizwa yami enentamo ende kunazonke.
 S: Indlulamithi.
 (P: By my young man with the longest neck of them all.
 S: It is a giraffe).
- (74) P: Ngomaganga mpophoyo.
 S: Inkawu.
 (P: By my naughty person.
 S: It is a monkey).
- (75) P: Ngomuntu wami onezigobhe, mhloshana ufuna ukuba nsundu.
 S: Inkawu.
 (P: By my person with deep seated eyes, he is whitish and brownish.
 S: It is a monkey).
- (76) P: Ngomuntu owakha indlu, othi uma esediniwe wukwakha angene nyova endlini.
 S: Inqungumbane.

(P: By a person who builds a house who, when he is tired of building, goes into the house backwards.

S: It is a porcupine).

(77) P: Ngendoda yami efela emanzini noma ikanjani.

S: Umuziki.

(P: By my man who dies in water no matter what.

S: It is a reed buck).

DOMESTICATED ANIMALS

(78) P: Ngomuntu wami othi nxa umbiza angalokothi asabele noma eseduze noma ekude, kodwa eze kuwe.

S: Inja.

(P: By my person who, when you call, never responds whether he is near or far, but comes to you.

S: It is a dog).

(79) P: Ngenkatha yezala.

S: Inja.

(P: By the grass coil of the ash heap.

S: It is a dog).

(80) P: Ngomuntu wami ongazinaki noma ungamupha into enhle ujika ayenze ifane naye ngaso leso sikhathi umupha yona.

S: Ingulube.

(P: By my person who does not care about himself, even if you give him a nice thing he changes it and makes it look like him the time you give him.

S: It is a pig).

- (81) P: Ngomajama ehlungwini.
 S: Ingulube.
 (P: By a stern looking fellow in the burnt veld.
 S: It is a pig).
- (82) P: Ngomuntu wami ozalwa enophawu olufanayo endaweni eyodwa.
 S: Imbongolo.
 (P: By my person who is born with the same mark at the same place.
 S: It is a donkey).
- (83) P: Ngempande yamaZulu.
 S: Inkomo.
 (P: By the root of the Zulus.
 S: It is a cow).
- (84) P: Ngomuntu wami othanda inyama.
 S: Ikati.
 (P: By my person who loves meat.
 S: It is a cat).

INSECTS

- (85) P: Ngezinsizwa zami eziphatha amahawu abomvu.
 S: Amaphela.
 (P: By my young men who carry red shields.
 S: They are cockroaches).
- (86) P: Ngabantu bami abaningi ababonwa ehlobo belungisa ukudla belandelana kodwa bese kuthi ebusika abasabonwa.
 S: Izintuthwane.
 (P: By my many people who are seen in summer preparing food, following one another and in winter they are not seen.
 S: They are ants).

- (87) P: Ngenkosikazi enebala ebusweni.
 S: Yidiye.
 (P: By a woman with a mark on her face.
 S: It is a locust).
- (88) P: Ngesitimela esimnyama bhuge esinamasondo ayisiqidi.
 S: Ishongololo.
 (P: By a train which is pitch black which has a million wheels.
 S: It is a millepede).
- (89) P: Ngendoda ehlala ehlathini.
 S: Intwala.
 (P: By a man who stays in the forest.
 S: It is a louse).
- (90) P: Inyoni ezalela evungwini.
 S: Intwala.
 (P: A bird which lays its eggs in an area of dry grass.
 S: It is a louse).
- (91) P: Ngezinkomo ezidlela ehlathini elimnyama.
 S: Izintwala.
 (P: By cattle which graze in a black forest.
 S: They are lice).
- (92) P: Ngenkomo yami emnyama ehlala ehlathini elimnyama futhi edla ehlathini elimnyama.
 S: Intwala.
 (P: By my black cow which stays in a black forest and eats in the same forest.
 S: It is a louse).

- (93) P: Ngomthakathi wami ohamba emoyeni, ongazinakekeli impilo yakhe, kunjalo nje udela ngokuzithintithela yena uqobo.
 S: Impukane.
 (P: By my wizard who moves in the air, who does not care about his life, on top of that he is satisfied by shaking himself.
 S: It is a fly).
- (94) P: Ngenyamazane ehlinzelwa ezithebeni ezimbili.
 S: Izenze.
 (P: By the game that is skinned on two eating mats.
 S: It is a flea).
- (95) P: Ngonangu ubelapha.
 S: Izenze.
 (P: By so and so who was here.
 S: It is a flea).
- (96) P: Ngebhanoyi lami elindiza lindize likhathale, bese lihlala phansi, likhumule amaphiko.
 S: Inhlwa.
 (P: By my aeroplane which flies and flies, gets tired, and then lands on earth, and it removes its wings.
 S: It is a flying termite).
- (97) P: Amabutho ami ehla eqqumeni nenkosi yawo.
 S: Umuhlwa.
 (P: My soldiers which descend from a hill with their king.
 S: They are termites).

- (98) P: Ngomuntu wami othi uma umi phambi kwakhe angakuboni, kodwa uma uqhamuka ngemuva kwakhe ukubona masinyane.
 S: Yintethe.
 (P: By my person who when you stand in front of him does not see you, but when you appear from behind, he sees you immediately.
 S: It is a grasshopper).
- (99) P: Uzamtseketshe.
 S: Itsheketshe.
 (P: Zamtseketshe. (It makes the sound ts - ts - ts).
 S: It is a red ant).
- (100) P: Umuntu wami othi, "Uma ngike ngambamba, ngcono ngifele kuye".
 S: Isibonkolo.
 (P: By my person who says, "If I once catch him, I had better die on him".
 S: It is a fierce brown ant).

REPTILES

- (101) P: Ngomakoti wami ozithanda kabi ngoba ushintsha kaningi ngosuku.
 S: Unwabu.
 (P: By my bride who loves herself very much because she changes (attire) many times a day.
 S: It is a chameleon).
- (102) P: Ngomuntu wami ozalela amaqanda esihlabathini aze achamusele khona esihlabathini engazange afukanyelwe.
 S: Inqwenya.

- (P: By my person who lays eggs in sand until they hatch in sand without her brooding them.
S: It is a crocodile).
- (103) P: Ngomuntu wami othi uma esefika ebangeni lokuthola abantwana afe.
S: Ibululu.
(P: By my person who, when she reaches the bearing stage, dies.
S: It is a puffadder).
- (104) P: Ngenkatha yendlela.
S: Ishongololo.
(P: By the grass coil of the path.
S: It is a millepede).
- (105) P: Ibhasi lentaba.
S: Ufudu.
(P: The bus of the mountain.
S: It is a tortoise).
- (106) P: Ngento yami edla ngomsila.
S: Uxamu.
(P: By my thing which eats by the tail.
S: It is a monitor lizard).
- (107) P: Usiqubhu mantansolo.
S: Ixoxo.
(P: A goard with a huge belly and prominent buttocks.
S: It is a frog).
- (108) P: Umuntu othi uma ehamba agxume.
S: Ixoxo.
(P: A person who jumps when walking.
S: It is a frog).
- (109) P: Abantu abahlala ekuqandeni nasekushiseni.
S: Amaxoxo.

(P: People who stay in coldness and in heat.

S: They are frogs).

- (110) P: Ngesikhukhukuzi sami esinyawo ezine, ongeke nje usibonele amaqanda aso ungasahlalanga wasibulala noma sibulale wena.

S: Idwi.

(P: By my hen with four feet whose eggs you will never see, if you do not sit down and kill it, or else it will kill you.

S: It is a toad).

RODENTS

- (111) P: Umuntu ofake ijazi elinsundu, akabonwa, usebenza ngaphansi komhlaba, kubonakale nje kuphela ngezindunduma.

S: Imvukuzane.

(P: A person who wears a brown overcoat, he is not seen, he works underneath the ground, all that is seen are mounds.

S: It is a mole).

- (112) P: Ngento yami enele yeqe indlela bese iyafa.

S: Ungozi.

(P: By my thing which when it crosses the road, then it dies.

S: It is a shrew).

- (113) P: Ngomuntu wami othanda ummbila kabi.

S: Igundane.

(P: By my person who likes maize very much.

S: It is a mouse).

- (114) P: Ngento yami ethanda kabi
ukudla ummbila.
 S: Igundane.
 (P: By my thing which likes very
 much to eat maize.
 S: It is a mouse).

BIRDS

- (115) P: Ngomfundisi wami ofake ukhololo
omhlophe.
 S: Ihwabayi.
 (P: By my minister who wears a white
 collar.
 S: It is a crow).
- (116) P: Ngomuntu wami ombethe izingubo
ezimhlophe.
 S: Ilanda.
 (P: By my person who wears white
 clothing.
 S: It is a white heron).
- (117) P: Ngensizwa yami ehlala iphethe
ipiki.
 S: Uthekwane.
 (P: By my young man who always
 carries a pick.
 S: It is a hammer-head bird).
- (118) P: Ngabafundisi bami abanothayi
ababomvu abazondana nenyoka, kanti
uma bengayithola bayidlela emoyeni.
 S: Izinsingizi.
 (P: By my ministers with red ties
 who hate a snake, but when they get
 it, they eat it in the air.
 S: It is ground hornbills).
- (119) P: Ngabantu bami ababili abathi:
"Hamba kade usho".
 S: Izingududu.

- (P: By my two people who say:
"Go, you have long been saying so".
S: They are ground hornbills).
- (120) P: Ngentombi yami eqqoka kahle
kodwa isitha sayo izulu noma
umbani.
S: Ipigogo.
(P: By my lady who dresses very well
but her enemy is thunder or lightning.
S: It is a peacock).
- (121) P: Ngenkosikazi yami ethi
ingachamusela ithuthe kuleyondawo
abantwana bagcwale ukhalo.
S: Impangele noma isigwaca.
(P: By my woman who, when she has
hatched her eggs moves away from
that place, the children wander over
the ridge.
S: It is a crowned guinea-fowl or
a common quail).
- (122) P: Ngezintombi ezakhele izindlwana
zazo zibheke phansi zizalela khona
futhi.
S: Amahloko.
(P: By ladies who build their little
houses and they (houses) face down
and they (ladies) lay eggs there.
S: They are yellow weaver birds).
- (123) P: Ngenja edla ezinye.
S: Iqola.
(P: By the dog that eats others.
S: It is a butcher bird).
- (124) P: Ngensizwa yami okuthi uma
kushona ilanga ijabule, uma
liphuma idumale.
S: Isikhova.

(P: By my young man who when the sun sets becomes happy, when it rises, he gets disappointed.

S: It is an owl).

- (125) P: Ngomuntu wami othi uma ejahwa yizitha, abaleke, uma esebona ukuthi ziyamfica izitha akhumule ibheshu.

S: Igwalaqwala.

(P: By my person who when he is chased by enemies, runs away, when he sees that the enemies are catching up with him, he takes off the skin buttock covering.

S: It is a green lorry).

- (126) P: Ngensizwa yami efaka isiphika esibomvu kuthi uma kungena ubusika isitshinge phansi.

S: Isiqwe.

(P: By my young man who wears a red cape, when winter comes in, he drops it down.

S: It is a red bishop bird).

- (127) P: Umuntu obaleka ebusika, abuye ehlobo.

S: Inkonjane.

(P: A person who runs away in winter and comes back in summer.

S: It is a swallow).

- (128) P: Umuntu odla izinyoka.

S: Unogolantethe.

(P: A person who eats snakes.

S: It is a locust bird).

- (129) P: Into yami ethi ingabheka ilanga ife.

S: Igwinsi.

- (P: My thing which, when it looks at the sun, dies.
S: It is a green starling).
- (130) P: Insizwa yami egqoka imbilijisi.
S: Intinginono.
(P: A young man who wears leggings.
S: It is a secretary bird).
- (131) P: Umntu wami onemicondo emikhulu.
S: Umbangaqwa.
(P: My person with extraordinarily thin legs.
S: It is a dikkop bird).
- (132) P: Ngenkosikazi yami egeza ngomhlabathi noma ngothuli.
S: Inkukhu.
(P: By my woman who washes with the soil or dust.
S: It is a fowl).
- (133) P: Obani laba ababili abaphikisana njalo ekuseni? Owesifazane athi: "Badakwa badakwe, badakelwe kithina. Izingane ziphelile". Owesilisa athi; "Silukhuni ngoba asipheli".
S: Izinkukhu.
(P: Who are these two people who always dispute in the morning? The female says: "They get drunk, get drunk, and get drunk upon us. Our children are finished". The male says: "We are hard because we do not get finished".
S: They are fowls).

3 PLANTS

WILD PLANTS

- (134) P: Umshado kayakayaka.
 S: Isundu.
 (P: A noisy wedding procession.
 S: It is a wild date palm).
- (135) P: Ngensizwa evunula ngamasudi amane, iqale ibelesele ngelimhlophe, iyajika lapho ifaka eliluhlaza, iyaphinda ingena kwelibomvu, igcine isifake usukasambe onsundu, ethi uma isiyishayile ubone kumamatheka noma ubani. Iyiphi leyonsizwa?
 S: Ijikijolo.
 (P: By a young man who wears four suits, he starts with the white one, then he wears a green one, then he wears a red one, then he ends up with a beautiful brown suit, which while he is wearing, everybody smiles.
 S: It is a brown berry).
- (136) P: Ngensizwa yami eqqoka isudi eliluhlaza nesigqoko esiluhlaza.
 S: Utshani.
 (P: By my young man who wears a green suit and a green hat.
 S: It is grass).
- (137) P: Ngezinsizwa zami eziba luhlaza, ngelinye ilanga zibe bomvu, ngelinye ilanga zibe mnyama.
 S: Izindoni.
 (P: By my young men who become green, one day they are red, the other day they are black.
 S: They are umdoni berries).

- (138) P: Ngesambulela sentaba.
 S: Ikhowe.
 (P: By the umbrella of the mountain.
 S: It is a mushroom).
- (139) P: Abantu bami abade, abangalingani namuntu.
 S: Izihlahla.
 (P: By my tall people, who are taller than anyone.
 S: They are trees).
- (140) P: Abantu bami abaggoke izingubo eziluhlaza neziggoko ezinsundu.
 S: Ohalibhoma.
 (P: My people who wear green clothes and brown hats.
 S: They are agaves).
- (141) P: Umuntu oquge ngezansi.
 S: Inhlaba.
 (P: A person who is old lower down.
 S: It is a small species of aloe).
- (142) P: Stobhu, mana lapho.
 S: Iva.
 (P: Stop, there.
 S: It is a thorn).

CULTIVATED PLANTS

- (143) P: Ngomuntu wami oggoke isudi elinsundu, kanti uma eya komkhulu abanjwe yizinsizwa eziyishumi, zimkhumulise, bese zimfaka esangweni lakomkhulu esefake isudi elimhlophe.
 S: Idumbe.
 (P: By my person who wears a brown suit, when he goes to the royal family he is held by ten young men who undress him, then put him into

the royal entrance wearing a white suit.

S: It is a dumbe tuber).

(144) P: Ngomuntu wami othi nyele nyele
"Ngozalela kuphi?"

S: Uthanga.

(P: By my person who glides and asks "Where will I give birth?"

S: It is a pumpkin plant).

(145) P: Ngesalukazi sami esibomvu
esinezinwele ezinde.

S: Isiqathi.

(P: By my old woman with long hair.

S: It is a carrot).

(146) P: Ngenkomo oyihlinza ukhale
izinyembezi.

S: Uanyanisi.

(P: By a cow you skin and you cry tears.

S: It is an onion).

(147) P: Ngomame wami ombona ngezinwele
uma esezobeletha.

S: Umbila.

(P: By my woman you see by the hair when she is going to give birth.

S: It is a maize plant).

HUMAN BEING

A PERSON

(148) P: Inkilikiqi indaba isesangweni.

S: Ikhehla.

(P: A puzzle, the problem is at the gate.

S: It is an old man).

(149) P: Ngento yami ethi uma iphuma
ibanjwe ngazo zombili.

S: Ingane uma izalwa.

(P: By my thing which, when it comes out, it is handled by both hands.

S: It is a baby when it is born).

(150) P: Ngesiqxobo esinamakhasi amabili.

S: Umuntu nezingalo zakhe.

(P: By my pole with two leaves.

S: It is a person and his hands).

(151) P: Ngesilwane esithi ekuseni sihambe ngezinyawo ezine, emini ngezinyawo ezimbili, kuthi ntambama sihambe ngezintathu.

S: Umuntu uthi eseyingane akhase, lapho esekhulile ahambe ngazo zombili, kuthi esequgile adondolozele ngobhoko.

(P: By an animal which walks on four feet in the morning, during the day on two, in the afternoon it walks on three feet.

S: It is a person who when he is an infant crawls on four feet, when an adult he walks on two feet, when old he uses a walking stick).

(152) P: Umuntu othatha ngozwane.

S: Isela.

(P: A person who takes by the toe.

S: It is a thief).

(153) P: Ngezinyamazane zami ezithi uma zinezinye zihlale zinamabhande entanyeni, ziphunyuzwe ukulala.

S: Abefundisi nokhololo.

(P: By my buck which when they are together with others, stay with belts around the neck; they only rest when they sleep.

S: They are ministers of religion and their collars).

(154) P: UHubhu kaBhejane.

S: Umuntu onamanga.

(P: Hubhu, son of Bhejane.

S: A person who is a liar).

PARTS OF THE BODY: THE HEAD AND ITS PARTS

(155) P: Intaba enamacembe amabili, elilodwa ngapha, elinye ngale.

S: Ikhanda nezindlebe.

(P: A mountain with two leaves, one is this side, the other one on the other side.

S: It is the head and the ears).

(156) P: Ngomuntu wami onamaphiko amabili, kodwa akandizi ngawo.

S: Ikhanda nezindlebe.

(P: By my person with two wings but does not fly by them.

S: It is the head and the ears).

(157) P: Intatshana enemigede eyisikhombisa.

S: Ikhanda namehlo namakhala, nezindlebe nomlomo.

(P: A hillock with seven caves.

S: It is the head, the eyes, the nostrils, the ears and the mouth).

(158) P: Ngewisa lami elibethelwe ngezipikili ezimnyama bhuge.

S: Ikhanda nezinwele.

(P: By my kerrie nailed with black nails.

S: It is the head and the hair).

(159) P: Intaba enehlathi elimnyama.

S: Ikhanda nezinwele.

(P: The mountain with a black forest.

S: It is the head and the hair).

(160) P: Ngehlathi lami elimnyama, elinezinkomo ezimnyama, ezidla kulona, zidla utshani obubomvu kulelihlathi.

S: Izinwele, izintwala negazi.

(P: By my black forest, with black cows, which graze there, they eat grass which is red in this forest.

S: It is hair, lice and blood).

EYES

(161) P: Umuntu owela umfula ugcwele.

S: Iso.

(P: A person who crosses a full river.

S: It is an eye).

(162) P: Amadojeyana amabili aphenduka kanye kanye ngaphansi kwentaba ehambayo.

S: Amehlo.

(P: By my two little men who turn at the same time under a hill that moves.

S: They are the eyes).

(163) P: Ngomuntu wami ohlala endlini ebomvu, uhlala elengela eweni.

S: Iso.

(P: By my person who stays in a red house, he stays hanging on a cliff.

S: It is an eye).

(164) P: Ngezinsizwa zami ezigqoke izingubo ezimhlophe ezithi uma zivakasha zivakashe kanye kanye.

S: Amehlo.

(P: By my young men who wear white clothes who when they visit, visit at the same time.

S: They are the eyes).

(165) P: Ngezinsizwa zami ezingamawele ezenza yonke into ngokubonisana kodwa azikaze zibonane.

S: Amehlo.

(P: By my young men who are twins who do everything by consultation but they have never seen each other.

S: They are the eyes).

(166) P: Amasimu eqqumeni.

S: Amehlo.

(P: Fields on a hillock.

S: They are the eyes).

(167) P: Abantu bami abangeke bashiywe muntu.

S: Amehlo.

(P: My people who can never be left by anyone.

S: They are the eyes).

(168) P: Isiziba esimanzi amiyo agobhoza uma uphose itshe.

S: Iso.

(P: A pool of still waters, which flows when you throw a stone.

S: It is an eye).

(169) P: Umuntu ozodayo uma ethintiwe.

S: Iso.

(P: A person who feels pain when touched.

S: It is an eye).

(170) P: Ngabantu bami ababili abasebenza emini, baphumule ebusuku.

S: Amehlo.

(P: By my two people who work during the day, and rest at night.

S: They are the eyes).

(171) P: Ngezintombi zami ezilokhu
zazalwa zifaka amabhantshi
amhlophe neziketi ezimnyama.

S: Amehlo ngoba amhlophe anokumnyama.

(P: By my girls who since birth, wear white blouses and black skirts.

S: They are eyes because they are white and have a black colour).

(172) P: Ngezibane eziphahle intaba.

S: Amehlo.

(P: By lamps which are on either side of a mountain.

S: They are the eyes).

(173) P: Ngeziziba zami ezimbili
eziphahle ugado.

S: Amehlo.

(P: By my two ponds which stand on either side of the pole.

S: They are the eyes).

THE EAR

(174) P: Ngezinto zami ezingilethela
izindaba zisekude.

S: Izindlebe.

(P: By my things which bring me news from afar.

S: They are the ears).

(175) P: Ngabantu bami ababili, bahlala
entabeni yinye kodwa ababonani.

S: Izindlebe.

(P: By my two people, who stay on the same mountain, but they do not see each other.

S: They are the ears).

- (176) P: Ngabafana ababili abagibela intaba bathi: "Hamba sohlangana phezulu". Omunye ugibela ngala, nomunye ngale, kodwa bangaphindi babonane.

S: Izindlebe.

(P: By my two boys who climb a mountain saying: "Go we will meet on top". The one climbs this side, the other one on the other side, but they never see each other.

S: They are the ears).

- (177) P: Abantu abakhe phansi kwehlathi.

S: Izindlebe.

(P: People who have built below a forest.

S: They are the ears).

THE NOSE

- (178) P: Ngomuntu wami othi "ngibambe nginye".

S: Ikhala.

(P: By my person who says: "Hold me, so that I can relieve myself".

S: It is the nose).

- (179) P: Izimbobo ezimile entabeni.

S: Amakhala.

(P: Holes growing on the mountain.

S: They are nostrils).

- (180) P: Izimbobo zamanzi.

S: Amakhala.

(P: Water holes.

S: They are the nostrils).

THE MOUTH AND OTHER ORGANS

- (181) P: Ngomklayekana entabeni.
 S: Umlomo.
 (P: By a slit on a mountain.
 S: It is the mouth).
- (182) P: Ngamabutho ami asina
aphelezelane.
 S: Amazinyo.
 (P: By my warriors who dance and
 accompany each other.
 S: They are the teeth).
- (183) P: Ngezinkomo ezimhlophe ezihlala
esibayeni esibomvu.
 S: Amazinyo nolimi.
 (P: By my white cattle which stay
 in a red kraal.
 S: They are the teeth and the tongue).
- (184) P: Ngesibaya esimhlophe esinenkomo
eyodwa phakathi ebomvu.
 S: Amazinyo nolimi.
 (P: By a white kraal with one red
 cow inside.
 S: They are the teeth and the tongue).
- (185) P: Ngabafana bami abamhlophe abelusa
inkomo ebomvu, ithi ishona ngapha
bayivimbe, ithi ishona ngapha
bayivimbe futhi.
 S: Amazinyo nolimi.
 (P: By my white boys who herd a red cow,
 when it goes this way they block it,
 when it goes the other way, they block it.
 S: They are the teeth and the tongue).
- (186) P: Ngezintombi ezimbili ezigqoke
izikethi zetherelini emhlophe,
ziyavela zibuye zicashe.

S: Ulimi nezinsini.

(P: By two ladies wearing white terylene skirts, they appear and disappear.

S: They are the teeth and the gums).

(187) P: Ngehashi lami elihamba kakhulu, uma ngingalibambi, liyongifaka engozini.

S: Ulimi.

(P: By my horse that moves fast, if I do not hold it, it will put me in danger.

S: It is the tongue).

(188) P: Ngenyoka ebomvu ebhukusha esizibeni kodwa umsila awuphumi.

S: Ulimi.

(P: By a red snake which swims in the pool but the tail cannot come out.

S: It is the tongue).

(189) P: Ngomuntu wami ohlala esizibeni.

S: Ulimi.

(P: By my person who stays in a river pond.

S: It is the tongue).

(190) P: Ngesotsha lami elibomvu elihlala esizibeni esibomvu, izindonga zaso zikekelezewelwe amasotsha amhlophe amele ukulwa nezitha ezingadingeki ukuba zingene kulesisiziba.

S: Ulimi namazinyo.

(P: By my soldier who is red, who stays in a red pool, it has walls which are surrounded by white soldiers, ready to fight unnecessary enemies so that they do not enter the pool.

S: It is the tongue and the teeth).

- (191) P: Ngomfana ohlala nabathakathi,
abamenzi lutho.
S: Ulimi namazinyo.
(P: By a boy who lives with wizards
but they do nothing to him.
S: It is the tongue and the teeth).
- (192) P: Nginesiphethu sami esingashi
esihlala insizwa ebomvu.
S: Amathe nolimi.
(P: I have a fountain which does
not dry up, there stays a red
young man.
S: It is the saliva and the tongue).

HANDS AND FINGERS

- (193) P: Ngamakhosi amabili enye nenye
inamabutho alinganayo.
S: Izandla neminwe.
(P: By my two chiefs, each has
equal warriors.
S: It is the hands and the fingers).
- (194) P: Ngamadoda amabili asebenza zonke
izinsuku, kodwa athi angahola imali
ayinike omunye.
S: Izandla.
(P: By two men who work everyday,
but when they earn money they give
it to somebody else.
S: They are the hands).
- (195) P: Ngezinsizwa eziphuma ekhaya
ziyokhonga kodwa uma zifika
kubontombi kungena ezine kuphela.
S: Iminwe uma uphalaza.
(P: By young men who go out to
make marriage negotiations, but
when they arrive at the lady's
place, only four enter.

- S: They are the fingers put in the mouth when vomiting to cleanse the stomach).
- (196) P: Ngezinsizwa zami ezinhlanu ezihamba ziyoshela zibuye nentombi ziyifake ekhaya.
S: Iminwe nokudla.
(P: By my five young men who go to court a girl and come back with the girl and put her in the home.
S: They are the fingers and the food).
- (197) P: Ngabantu bami abalishumi abadonswa abane babase koyedwa.
S: Iminwe uma kusengwa.
(P: By my ten people who are pulled by four people to one person.
S: They are the fingers when milking).
- (198) P: Ngabantu ababili abanabangane abahlanu emunye.
S: Izandla neminwe.
(P: By two people who have five friends each.
S: They are the hands and the fingers).
- (199) P: Abantu bami abahlanu abangehlukani.
S: Iminwe.
(P: By my five people who do not part.
S: They are the fingers).
- (200) P: Abantu abazalwa kanye kanye kodwa abalingani.
S: Iminwe.
(P: People who are born at the same time but are not equal.
S: They are the fingers).

(201) P: Abantu ababili abafanayo kodwa abangasebenzi ngokufana.

S: Izandla.

(P: Two people who are the same but who do not work the same way.

S: They are the hands).

THE HEART

(202) P: Ngewashi elingaphakathi kumuntu asiliboni esandleni kodwa liyahamba.

S: Inhliziyo.

(P: By a watch inside a person, we do not see it on the wrist but it moves.

S: It is the heart).

(203) P: Ngomuntu okugadile.

S: Inhliziyo.

(P: By a person who guards you.

S: It is the heart).

(204) P: Ngenkabi engaphumuli.

S: Inhliziyo.

(P: By an ox which does not rest.

S: It is the heart).

TESTICLES AND THE ANUS

(205) P: Ugubhuginxi.

S: Amasende.

(P: A gourd separated into two parts by a narrow neck.

S: They are the testicles).

(206) P: Isiketi somfincizo.

S: Ingquza.

(P: A pleated skirt.

S: It is the anus).

THE LOWER LEG

- (207) P: Ngomuntu wami onesisu ngemuva, waseba nomqogodla ngaphambili.
S: Isitho.
(P: By my person with a stomach at the back, and the back in front.
S: It is the lower leg).
- (208) P: Ngomuntu onesisu emhlane, onegolo esiswini.
S: Isitho.
(P: By a person who has a stomach at the back, and a back on the stomach.
S: It is the lower leg).
- (209) P: Ngamawele azalwa eyizidalwa, izisu amaqolo, amaqolo izisu.
S: Izitho.
(P: By twins born abnormal, with stomachs at the back, backs on the stomachs.
S: They are the lower legs).

THE FOOT

- (210) P: Ngabafana abaphikisanayo. Omunye uthi: "Nqiyinkosi" nomunye athi: "Nqiyinkosi".
S: Izinyawo.
(P: By boys who dispute with each other. The one says: "I am king" the other says: "I am king".
S: They are the feet).
- (211) P: Ngabantu bami ababili ilowo uthi phambili yimi.
S: Izinyawo.
(P: By my two people, each says I am in front.
S: They are the feet).

- (212) P: Ngezinsizwa zami ezimbili ezincinda odengezini zize ziphunyuzwe ukulala.
 S: Izinyawo.
 (P: By my two young men who suck from finger tips from a big pot-sherd, they only get rest when they sleep.
 S: They are the feet).

HUMAN LIFE

DOMESTIC UTENSILS AND ARTICLES

- (213) P: Ngezinsizwa ezintathu ezithwele isidlokolo.
 S: Ibhodwe.
 (P: By three young men who carry a plume of feathers.
 S: It is a pot).
- (214) P: Ngegula elingenambhotshozelwa.
 S: Ibhodwe.
 (P: By a calabash with no hole at the bottom.
 S: It is a pot).
- (215) P: Umuntu wami ongena esizibeni aphume esethwele izimpahla.
 S: Ukhezo.
 (P: By my person who enters a pool and comes out carrying articles.
 S: It is a spoon).
- (216) P: Ngomuntu wami obhukuda esizibeni esibilayo.
 S: Iphini.
 (P: By my person who swims in a boiling pool.
 S: It is a stirring stick).
- (217) P: Ngensizwa yami eqiya, igiye, ibuyele entabeni.

- S: Iphini.
(P: By my young man who dances and dances, and returns to the mountain.
S: It is a stirring stick).
- (218) P: Umkliriri uyangena kumklarara, kodwa umklarara akangeni kumkliriri.
S: Inkezo nokhamba.
(P: Mkliriri enters into mklarara, but mklarara does not enter into mkliriri.
S: A laddle and a beer pot).
- (219) P: Umuntu wami ophuma amanzi wonke umzimba.
S: Ivovo.
(P: My person who has water coming out all over the body.
S: It is a beer strainer).
- (220) P: Umuntu obhukuda esizibeni esibomvu.
S: Ivovo.
(P: A person who swims in a red pool.
S: It is a beer strainer).
- (221) P: Umuntu ozala ngezimbambo.
S: Ivovo.
(P: A person who gives birth through ribs.
S: It is a beer strainer).
- (222) P: Ngomuntu wami ohlanza ngezimbambo.
S: Ihluzo.
(P: By my person who vomits through ribs.
S: It is a beer strainer).
- (223) P: Ngomfazi ozala ngezimbambo.
S: Ivovo.
(P: By a woman who gives birth through the ribs.
S: It is a beer strainer).

- (224) P: Ngehashi lami elihamba linomsila lidle bese libuya usuphelile.
S: Inalithi.
(P: By my horse which goes with a tail, eats and then comes back with the tail finished.
S: It is a needle).
- (225) P: Inkomo eshintsha amashoba.
S: Inalithi.
(P: A cow which changes tails.
S: It is a needle).
- (226) P: Inkomo yami engadli ingenamsila.
S: Inalithi.
(P: A cow which does not eat without a tail.
S: It is a needle).
- (227) P: Umuntu wami oshona isigodi akhuphuke isigodi.
S: Inalithi.
(P: My person who goes up a valley and goes down a valley.
S: It is a needle).
- (228) P: Umuntu wami onele ege udonga, luvaleke.
S: Inalithi.
(P: A person who, as soon as he jumps a ravine, it is covered up.
S: It is a needle).
- (229) P: Umcondo kamesisi.
S: Inalithi.
(P: A white woman's thin leg.
S: It is a needle).
- (230) P: Umuntu ohudula amathumbu.
S: Inalithi.
(P: A person who pulls intestines.
S: It is a needle).

- (231) P: Umuntu odla qede alale phezu kwengane yakhe.
 S: Itshe lokugaya.
 (P: A person who eats and then sleeps on her child.
 S: It is a grinding stone).
- (232) P: Ngenkukhu yami efukamela iqanda linye iminyaka ngeminyaka, kodwa aliboli.
 S: Itshe lokugaya.
 (P: By my fowl which hatches one egg for years and years but the egg does not rot.
 S: It is a grinding stone).
- (233) P: Ngomfazi odla alale phezu komntanakhe.
 S: Itshe lokugaya lizibekele imbokodwe.
 (P: By a woman who eats and sleeps on top of her child.
 S: It is a grinding stone, which covers a round water stone i.e. upper grinding stone).
- (234) P: Ngomuntu wami othi uma elambile alale phansi, athi uma esuthi ame.
 S: Isaka.
 (P: By my person who, when he is hungry lies down, when he is satisfied, he stands.
 S: It is a sack).
- (235) P: Ngomuntu ongasebenzi ekhaya kubo noma eselotsholwe kodwa kuthi angagana asebenze.
 S: Isitofu.
 (P: By a person who does not work at home even when she has been

lobolaed but when she is married she works (lobolaed in this sense means - paid for, or compensated).
S: It is a stove).

(236) P: Nginomuntu ekhaya uma ngimupha kakhulu ukudla ulamba kakhulu.

S: Isitofu.

(P: I have a person at home whom, when I give him too much food, gets very hungry.

S: It is a stove).

✓ (237) P: Yini enamehlo amane kodwa ayikwazi ukubona?

S: Isitofu.

(P: What has four eyes but cannot see?

S: It is a stove).

(238) P: Ugogo ohleli esiceshini nobhoko lwakhe.

S: Inkomishi nesosi, nethisipuni.

(P: A grandmother, sitting on a grass mat with her walking stick.

S: It is a cup, a saucer and a teaspoon).

(239) P: Ngensizwa yami edla inyama njalo kodwa ayikhuluphali.

S: Ummese.

(P: By my young man who eats meat always, but does not get fat.

S: It is a knife).

(240) P: Umuntu othi uma edla abe mfushane aze aphele uma elokhu edla.

S: Ikhandlela.

(P: A person who, when he eats, becomes short until he is finished if he keeps on eating.

S: It is a candle).

- (241) P: Ngento ephakamayo uma lina.
 S: Isambulela.
 (P: By a thing that goes up when it rains.
 S: It is an umbrella).
- (242) P: Ngesalukazi sami esifa sibhincile.
 S: Umshanelo.
 (P: By my old lady who dies wearing traditional wear.
 S: It is a broom).
- (243) P: Ngenkomo yami edla, ize ibuye esangweni.
 S: Umshayelo.
 (P: By my cow which eats until it comes back at the gate.
 S: It is a broom).
- (244) P: Ngomuntu wami ohamba abuye esangweni.
 S: Umshanelo.
 (P: By my person who goes and comes back at the gate.
 S: It is a broom).
- (245) P: Ngomshayeli ongaboshelwa ijubane.
 S: Isikuludilayiva.
 (P: By a driver who is not arrested for speed.
 S: It is a screwdriver. 1)

1) Explanation:

This refers to modern screwdrivers powered by electricity.

- (246) P: Ngomuntu wami onemilenze emine kodwa akakwazi ukuhamba ngayo.
S: Itafula.
(P: By my person with four legs, but he cannot walk by these legs. S: It is a table).
- (247) P: Ngomuntu ohamba ngonyawo olulodwa kodwa ame ngezintathu.
S: Ibhala.
(P: By a person who walks on one leg, but stands on three. S: It is a wheelbarrow).
- (248) P: Ngenyoka yami eluma ngomsila.
S: Isitswebhu.
(P: By my snake which bites with the tail. S: It is a whip).
- (249) P: Ngomuntu oqona wonke umuntu omdala nomncane.
S: Isihlalo.
(P: By a person who embraces everybody old and young. S: It is a chair).
- (250) P: Ngento yami engaculi, ayikaze icule kodwa iyavungazela.
S: Isaha lezinkuni.
(P: By my thing which does not sing, it never sang, but it hums. S: It is a saw).
- (251) P: Ngesilwane sami esinekhala kodwa asikwazi ukunuka.
S: Itipoti.
(P: By my animal which has a nose but it cannot smell. S: It is a teapot).

- (252) P: Ngensizwa yami ehamba iya emsindweni igiye igiye ize ifele khona mhlawumbe ibuye izacile.
S: Insipho.
(P: By my young man who goes to a wedding and dances and dances until he dies or he comes back thin.
S: It is soap).
- (253) P: Ngomuntu wami ohamba ekuseni abuye kusihlwa.
S: Ingeje.
(P: By my person who goes in the morning and comes back in the evening.
S: It is a chamber pot).
- (254) P: Ngomuntu wami othi uma egeza agale ngokukhipha amathumbu.
S: Umqamelo.
(P: By my person who, when he washes, starts by taking out the intestines.
S: It is a pillow).
- (255) P: Ihala lensimu emnyama elidonswa yizinkabi ezinhlanu.
S: Ikamu.
(P: A harrow of a black field which is pulled by five oxen.
S: It is a comb).
- (256) P: Ngesilwane sami esinamazinyo kodwa asikwazi ukudla ngawo.
S: Ikamu.
(P: By my animal which has teeth but it cannot eat by them.
S: It is a comb).

- (257) P: Ngomuntu wami ongashumayeli engadlile.
 S: Isibani.
 (P: By my person who does not preach if he has not eaten.
 S: It is a lamp).
- (258) P: Umuntu othwele isidlokolo esibomvu ekhanda.
 S: Isibane.
 (P: A person who carries a red plume on the head.
 S: It is a lamp).
- (259) P: Umuntu odla igazi lakhe afe.
 S: Isibane.
 (P: A person who eats his own blood and dies.
 S: It is a lamp).
- (260) P: Abantu bami abaggoke izingubo ezimhlophe nezigqoko ezibomvu.
 S: Umentshisi.
 (P: My people who wear white clothes and red hats.
 S: It is matches).
- (261) P: Umbani wezandla.
 S: Umentshisi.
 (P: Lightning of the hands.
 S: It is matches).
- (262) P: Abantu bami abaningi, uma kuyoliwa impi, kudane kuya ngamunye.
 S: Umentshisi.
 (P: By my many people, when going to a battle, they go one at a time.
 S: It is matches).

- (263) P: Ngomakoti ogqoke izingubo ezimhlophe nesigqoko esimpofu.
S: Uthi lukamentshisi.
(P: By my bride who is wearing a white dress and a dun-coloured hat.
S: It is a match stick).
- (264) P: Umahlala ngekhandabanye behlala ngezinge.
S: Ithoshi.
(P: One who sits on his head while others sit on their buttocks.
S: It is a torch).

FARMING AND HUNTING IMPLEMENTS

- (265) P: Ngomfazi othi uma ezala ingane akhale.
S: Isibhamu.
(P: By a woman who, when she gives birth to a child, cries.
S: It is a gun).
- (266) P: Ngomuntu wami osuza kubaleke ingane.
S: Isibhamu.
(P: By my person who, when he breaks wind, the child runs away.
S: It is a gun).
- (267) P: Izulu lezandla.
S: Isibhamu.
(P: Thunder of the hands.
S: It is a gun).
- (268) P: Umlenze wenkukhu.
S: Ivolovolo.
(P: The leg of the fowl.
S: It is a revolver).

- (269) P: Ngenja yami ethi uma izingela izingele ngegatha lenyama ukuze ibambe.
 S: Udobo.
 (P: By my dog which when it hunts hunts by a piece of meat so that it can catch.
 S: It is a fish hook).

WRITING AND READING MATERIAL

- (270) P: Ngensizwa ekhuluma ngoba idakiwe.
 S: Usiba lokubhala.
 (P: By a young man who talks when he is drunk.
 S: It is a fountain pen).
- (271) P: Ngesibhamu esibanjwa amasotsha amahlanu, sidubule edwaleni elimhlophe.
 S: Ipeni.
 (P: By a gun that is held by five soldiers and it shoots on a white rock.
 S: It is a pen).
- (272) P: Umuntu osebenza aze aphele.
 S: Ushoki.
 (P: A person who works till he is finished.
 S: It is chalk).
- (273) P: Umuntu ongangobhaga, ozibhalayo.
 S: Ushoki.
 (P: A person who is as big as a stalk, who writes his own name down.
 S: It is chalk).
- (274) P: Ngamanzi amnyama ahlala eshungwini elimnyama.
 S: Uyinki ebhodleleni.

(P: By black water which stays in a black snuff box.

S: It is ink in a bottle).

(275) P: Abantu bami abahlanu baphethe isibhamu esisodwa, basifake esizibeni esiluhlaza, badubule okhalweni olumhlophe.

S: Ipeni, noyinki, nephepha.

(P: By my five people carrying one gun, which they put in a green river pond, and shoot it on a white veld.

S: It is a pen, ink and paper).

(276) P: Ngamanzi amnyama ahlala eshungwini.

S: Uyinki ebhodleleni.

(P: By black water which stays in a snuff box.

S: It is ink in a bottle).

(277) P: Ngento etshalwayo ithi uma ivunwa, ivunwe ngamehlo.

S: Incwadi.

(P: By a thing that is planted, when it is reaped, it is reaped by eyes.

S: It is a letter).

(278) P: Uvele bheqe, vele bheqe.

S: Incwadi.

(P: One patch appears, then another.

S: It is a book).

TELEGRAPHIC AND ELECTRICAL IMPLEMENTS

(279) P: Ngomuntu onezindandatho ezilishumi kodwa akanaminwe.

S: Isiqubhu sikathelefoni.

(P: By a person who has ten rings but has no fingers.
S: It is a telephone box).

(280) P: Ngezintombi ezithwele umbondo ngezingcazi ezimhlophe.

S: Izibonda zikathelefoni.

(P: By ladies carrying umbondo (gifts of appreciation for lobola) in white clay pots.

S: They are telephone poles).

(281) P: Ngomuntu wami ongakhuluma nawe kodwa wena akakuzwa uma ukhuluma naye, uvalwa umnikazi umlomo.

S: Iradiyo.

(P: By my person who can talk to you, but he does not hear you if you talk to him, the owner closes his mouth.

S: It is a radio).

CLOTHES AND ORNAMENTS

(282) P: Ngomuntu uyaphila, uswele imilenze nezingalo nekhanda kodwa ungamsiza ngalokhu usukuma azihambele.

S: Iloko.

(P: By a person who lives, has no legs, arms and head but if you help him with these, he stands up, and goes.

S: It is a dress).

(283) P: Ngento yami ethi: "Hamba ngale mina ngizoqhamuka ngala, Sihlangane phambili".

S: Ixhama.

(P: By my thing which says: "Go that side, I will come this side. We will meet at the front".

S: It is a belt).

- (284) P: Imbenge ehlala egqumeni noma lina noma libalele.
 S: Isiqqoko.
 (P: A grass dish which stays on a hill whether it rains or it is sunny.
 S: It is a hat).
- (285) P: Ngento enolimi kodwa engakhothi ngalo.
 S: Isicathulo.
 (P: By a thing with a tongue but it does not lick with it.
 S: It is a shoe).
- (286) P: Qhum! Khahla!
 S: Umutsha wendoda.
 (P: Qhum! Khahla! 'Hard articles knocking against each other'.
 S: It is a loin covering of skin for men).
- (287) P: Gqunsu! Cha, cha.
 S: Umutsha wesidwaba.
 (P: Snapping apart and crackling.
 S: A girl's loin covering of skin skirt).
- (288) P: Izintambo zegolide.
 S: Ubusenga.
 (P: Golden strings.
 S: They are twisted wire bangles).

MUSICAL INSTRUMENTS

- (289) P: Umuntu wami onamazinyo amhlophe namnyama othi uma umshaya akhale kamnandi.
 S: Upiyano.
 (P: My person who has white and black teeth who, when you hit, cries nicely.
 S: It is a piano).

- (290) P: Ngento yami othi uma uyishaya ikhale ngamaphimbo ayisithupha.
 S: Isiginci.
 (P: By my thing which, when you hit, cries in six voices.
 S: It is a guitar).
- (291) P: Ngezimbambo zikaSathane.
 S: Inkositini/isiginci.
 (P: By the ribs of Satan.
 S: It is a concertina/guitar).
- (292) P: Umkhono wembongolo.
 S: Isiginci.
 (P: A donkey's foreleg.
 S: It is a guitar).
- FOOD, DRINKS, PIPES AND TOBACCO
- (293) P: Indlu yomfundisi engavulwayo.
 S: Iqanda.
 (P: A priest's house which is never opened.
 S: It is an egg).
- (294) P: Indlu engenamnyango.
 S: Iqanda.
 (P: A house without a door.
 S: It is an egg).
- (295) P: Isijingi nephalishi kuphekwa ebhodweni elilodwa kanye kanye kungahlangani.
 S: Isikhupha nokumhlophe kweqanda.
 (P: Pumpkin porridge and ordinary porridge cooked in one pot at the same time but it does not mix.
 S: It is a yolk and the white part of an egg).
- (296) P: Ihashi elimhlophe elingena esitebeleni liphume linsundu.

- S: Isinkwa.
(P: A white horse which enters a stable and comes out brown.
S: It is bread).
- (297) P: Umqamelo wamaMpondo.
S: Isinkwa.
(P: The pillow of the Pondo people.
S: It is bread).
- (298) P: Ngehashi lami elimhlophe engilifake esibayeni laphuma selinsundu.
S: Isinkwa.
(P: By my white horse which I put in the kraal and it came out brown.
S: It is bread).
- (299) P: Inkungu ewela eweni.
S: Umcaba.
(P: The mist which falls over a cliff.
S: It is cooked maize which has been ground).
- (300) P: Ngensizwa yami eyisoka, okuthi mayifika emzini kukhale wena ngane kukhale wena xhegu.
S: Inyama.
(P: By my young man who is popular with women, who, when he comes to a kraal, the children and old men cry.
S: It is meat).
- (301) P: Ngomuntu wami esimnquma ikhanda siphuze iqazi lakhe.
S: Ibhodlela elivulwa kuphuzwe okuphakathi.
(P: By my person whom we cut his head and drink his blood.

- S: It is a bottle which is opened and you drink what is inside).
- (302) P: Ngentombi yami abathi uma beyibonga bathi: "ucwayiza kahlana nje, bayakuzonda eZiyoni". Imhlophe, inhle lentombi.
S: Utshwala.
(P: By my lady who when they see, they praise her and say: "you wink so nicely they hate you at the Zionist Church". She is white and beautiful.
S: It is Zulu beer).
- (303) P: Umcondo kamesisi.
S: Usikilidi.
(P: By the white woman's thin leg.
S: It is a cigarette).
- (304) P: Ngomuntu wami ngithi uma ngimdonsa ngomsila abe bomvu phambili.
S: Ipipi.
(P: By my person who, when I pull him by the tail, becomes red in front.
S: It is a pipe).
- (305) P: Ngebhojwana elipheka ngaphandle kwamanzi.
S: Ipipi.
(P: By the small pot which cooks without water.
S: It is a pipe).

TRANSPORT

- (306) P: Ngezalukazi ezimbili namaxhequ amabili, amaxhequ alokhu axosha izalukazi kodwa lutho ukuzibamba.
S: Amasondo engola.
(P: By two old women and two old men, the old men chase old women but do not catch them.

- S: They are wheels of a wagon).
- (307) P: Ngamawele amabili, lapho eya khona awashiyani.
S: Amasondo ebhayisikili.
(P: By twins, wherever they go they do not leave each other.
S: They are wheels of a bicycle).
- (308) P: Ngomuntu onamehlo kodwa ongakwazi ukuzihambela.
S: Imoto.
(P: By a person who has eyes but who cannot go by himself.
S: It is a car).
- (309) P: Umuntu ogijima edolobheni.
S: Imoto.
(P: A person who runs in town.
S: It is a motor car).
- (310) P: Ibhungane lendlela.
S: Imoto.
(P: A flying beetle of the road.
S: It is a motor car).
- (311) P: Inyoni ethwala abantu.
S: Ibhanoyi.
(P: A bird that carries people.
S: It is an aeroplane).
- (312) P: Inyoni yami okuthi uma indiza ingawashayi amaphiko.
S: Ibhanoyi.
(P: My bird which when it flies, does not flap its wings.
S: It is an aeroplane).
- (313) P: Ngezinyoka zami ezimbili ezihlangene ngezimbambo.
S: Ujantshi wesitimela.
(P: By my two snakes which are joined by ribs.

- S: It is a railway line).
- (314) P: Ngomkhwenyana othi uma esezofika ekhweni akhuze.
S: Isitimela.
(P: By my bridegroom who, when he is about to arrive at his in-laws shouts.
S: It is a train).
- (315) P: Ngenkosikazi okuthi uma isingena esangweni ikikize.
S: Isitimela.
(P: By a woman who when she enters the gate, ululates.
S: It is a train).
- (316) P: Isilwane esidla sihlanze ngomhlubulo.
S: Isitimela.
(P: An animal which eats and vomits through its side.
S: It is a train).
- (317) P: Umntu wami obasa umlilo unele uvuthe akhale abaleke.
S: Isitimela.
(P: A person who kindles a fire and as soon as it burns, cries and flees.
S: It is a train).
- (318) P: Inyoka yomgwaqo.
S: Isitimela.
(P: A snake of the road.
S: It is a train).
- (319) P: Umntu wami odla ehlanza.
S: Ibhasi.
(P: My person who eats while vomiting.
S: It is a bus).

- (320) P: Umuntu wami ohamba abuye elambile.
 S: Ibhasi.
 (P: My person who goes and comes back hungry.
 S: It is a bus).
- (321) P: Isitimela samanzi.
 S: Umkhumbi.
 (P: A water train.
 S: It is a ship).
- (322) P: Gqugqu, zasha mfana.
 S: Isithuthuthu.
 (P: A thumping, bumping sound, you are under arrest.
 S: It is a motor cycle).

MISCELLANEOUS

- (323) P: Ngenkunzi yami ebomvu, ehlabane emnyama, emnyama ihlabane emhlophe, emhlophe yege uthango.
 S: Umlilo, ibhodwe nobisi.
 (P: By my red bull which stabs the black one, the black one stabs the white one, the white one jumps the fence.
 S: It is a fire, a pot and milk).
- (324) P: Ngesaka lami lommbila okuthi uma sengidla ngichithe ummbila ngidle isaka.
 S: Umswane nosu.
 (P: By my bag of maize which when I eat I throw away the maize, and eat the bag.
 S: It is chyme and a cow's stomach).
- (325) P: Ngabantu bami abagqoke iziqqoko, kuthi uma kuqhamuka inkosi bathule iziqqoko.
 S: Utshani, amazolo nelanga.

(P: By my people who are wearing hats, who when their king appears they take off their hats.

S: It is the grass, dew and the sun).

LONG RIDDLES

(326) P: Qandelani umuntu ozenza inkosi,
ongasebenzi, ohlala nje, kusebenza
abantu bakhe bodwa, yena akenzi lutho;
uyabatshengisa lokho abakuthandayo,
kodwa yena akakwenzi; ababoni abantu
bakhe, babonelwa uye, bona
bayizimpumputhe, isizwe sonke sakhe,
uyena yedwa obonayo.
Bayazi ukuba noma bengaboni bona,
ngaye bayabona, ngokuba abalambi,
konke abakuswelayo, uyabathatha
ngezandla, abayise lapha kukhona
khona ukudla, babuye nakho; kodwa
yena kaphathi lutho, ngokuba uzenza
inkosi, usaze waba inkosi, ngokuba
abantu bakhe baphila ngaye. Kugala
kwaba khona umbango ngokuthi:
"Ungebuse thina, ungenzi lutho,
singawaboni amandla obukhosi bakho".
Wabaphendula ngokuthi: "Lokhu nithi
anginkosi, ngizawuhlala-ke, ngithule
nje ngibheke phansi. Ngalokho-ke
niyawubona ukuthi nembala ngiyinkosi,
ngokuba ngokubheka kwami phansi, izwe
lizakufa; nizawuwela emaweni
nasemigodini, nidliwe nayizilo,
ningaboni, nife indlala, ukudla
ningakutholi; loku nibanga nami".
Nembala babona ukuba uyinkosi, bathi:
"Akuvunywe obala, asibuse size siphile.
Uma sifa indlala, lobo bukhosi bethu
buyophela. Singamakhosi ngokuphila".

Wavunywa-ke wabusa-ke, izwe lathula.
Kepha umuntu ongagezi nakanye; uhlala
nje. Kepha kuthi mhla egula isifwana
esincane nje, isizwe sonke sihlupheke,
kufiwe indlala; abantu besabe ukuphuma
ezindlini, ngokuba bayakuwela emaweni
bephuke. Kufiswe ukuba ngayesinda
masishane; kuthokozwe lapho esesindile.

S: Iso.

(P: Guess a person who makes himself a king, who does not work, who just sits, only his people work, he does not do anything; he shows them that which they like, but he does not do it: his people do not see, he sees for them, they are blind, his whole nation; he is the only one who sees. They know that even if they do not see, by him they see; for they hunger not, all they need, he takes them by hand, he takes them to where there is food, they come back with it; but he does not carry anything, for he makes himself a king, he has become a king, for his people live by him. Once there was a dispute where they said: "You cannot rule us, doing nothing, we do not see your strength of your chieftainship". He replied them by saying: "As you say I am not a king, I will just sit down, and keep quiet, and look down. By that you will see that I am king, for by my looking down, the earth will perish, you will fall into cliffs and holes. You will be eaten by leopards, you will not see them, you will die of hunger, you will not find food: for

you are contending with me".

Indeed they saw that he is chief and said: "It must be admitted openly, that he rules us, so that we may live. If we die of hunger, that chieftainship of ours will end. We are chiefs by living". He was accepted and he ruled, the land had peace. But he is a person who does not wash even once; he just stays. But when he is suffering from a small sickness, the whole tribe is troubled, they die of hunger, people fear to get out of houses, for they will fall into cliffs and get fractured. It is wished that he recovers quickly; there is rejoicing when he has recovered.

S: It is an eye.

- (327) P: Qandelani indoda engazamazami noma izulu livunquza kakhulu, imi nje ithe phuhle, umoya uwise imithi nezindlu, konakale okuningi, kepha yona kunjengokungathi licwebile nje, ayizamazami nakancane.

S: Indlebe.

(P: Guess a man who does not shake even when the weather is very windy, he stands upright, the wind causes trees and houses to fall, causes much havoc, but with him, it is as if it is clear, he does not shake a little.

S: It is an ear).

- (328) P: Qandela indoda okungathandeki ukuba ihleke kubantu ngokuba iyaziwa ukuthi ukuhleka kwayo kubi kakhulu kulandelwa yisililo, akuthokozwa. Kukhala abantu nemithi, notshani nakho konke

kuzwakale esizweni lapho ihleka khona,
ukuthi ihlekile indoda.

S: Ngumlilo.

(P: Guess a man who is not liked that he laughs at people for he is known that his laughter is very bad, it is followed by crying, there is no happiness. People and trees cry, and grass and everything, it is felt by the tribe when he laughs, that the man has laughed.

S: It is fire).

- (329) P: Ngensizwa evunula amasudi amane.
Iqale ibelesele ngemhlophe, iyajika
ifaka eluhlaza, iyaphinda ingena
kwebomvu, iqcine isifake usukasambe
onsundu ethi uma isiwudlile nje,
kumamatheke noma ubani oyibonayo.

S: Ijikijolo.

(P: By a young man who wears four suits. He starts by persisting by a white one, he changes and wears a green one, he turns thereafter and wears a red one, and lastly he wears a special brown suit, when he has worn that one you see everyone who sees him smiling.

S: It is a blackberry).

- (330) P: Ngensizwa engadinwa ukuchanasa
ngendlela eyodwa, kubuka noma ubani,
ilandelwa ipatshaza lentombi kuyo
leyondlela. Kodwa yona ayizwani
namehlo amaningi ikhetha amathuba
athile, kuthi mhla igunge isibindi,
ishaye ize idwale ubone nje ukuthi
wachiza ukotshi. Yiliphi lelobhunqu
kanye netshitshi?

S: Ilanga nenyanga.

(P: By my young man who does not get tired to strut about one way while everyone is looking on, he is followed by a young beautiful lady on that path. But she does not like many eyes (is shy), she chooses certain times when she decides to be brave and she struts as if not caring and you just see that she does not worry. Who is that young man and the lady?
S: It is the sun and the moon).

(331) P: Qandelani amadoda amaninqi enze uhla; ayasina ijadu: avunule ngamashoba amhlophe.

S: Amadoda amaninqi amazinyo; ayasina uma ehlafuna, avunule ngamashoba amhlophe ngoba emhlophe.

(P: Guess many men making a line, dancing a wedding dance; dressed in white bushy tails.

S: Many men are teeth, they dance when they chew, they are dressed in white bushy tails because they are white).

(332) P: Ngezinsizwa zami ezilishumi, ziphuma ziyozingela ehlatini elimnyama kuthi nxa sezibone inyamazane, kuphume ezimbili ziyibulale.

S: Izinsizwa ezilishumi iminwe, uma zizingela, iminwe isuke ifuna intwala, inyamazane yintwala, kuphume ezimbili ziyibulale, iminwe emibili echoba intwala.

(P: By my ten young men going out to hunt in the dense black forest, when they see a buck, two young men go out and kill it.

S: Ten men are fingers, when they hunt the fingers are looking for a louse, the buck is the louse, two go out to kill it; two fingers kill the louse).

- (333) P: Ngenkomo engalali phansi nakanye, kuthi ngamhla ilalayo ibese ilala umlalela wafuthi, ayisayikuphinde ivuke. Ukulala kwayo ukufa. Inkomo edumile kakhulu, insengwakazi, abantwana bayo bayalondeka njalo yiyo. Iba yinye njalo kumniniyo, kayisweli eyesibili, yiyo yodwa kuphela.

S: Sisho indlu eyinsengwakazi, ukusengwa kwayo kuwukuthokoza ngayo phansi kwayo. Mhla iwile ngeke ivuke.

(P: By a cow which never lies down, if it sleeps forever (it dies). It will never wake up. Its sleep is death. It is a famous cow, a heavy milking cow, its calves are always protected by it. It is always the only one with its owner, he does not need a second one, it is the only one.

S: We mean a house which is a heavy milking cow, its being milked is the happiness of the people who live in it. When it falls it never gets up.

- (334) P: Qandelani indoda ehlala ezitheni imihla ngemihla, lapha kuhlaselwa njalo, kepha inevuso kungaphuma impi, yazi ukuba konje namuhla ngisekufeni, ayinahlathi lokubalekela, ukusinda kwayo ukuba kuphele impi. Uma ike yathola imifino ibabaze ngokuthi: "Hawu! ngasinda namuhla. Ngibe ngingazi ukuba ngizakuphuma

empini". Ayinabantwana ngoba yakhe phakathi kwezitha. Yathi: "Qha, kuhle ukuba ngibe ngedwa khona kothi kusahlatshwa umkhosi, ngibe ngilunga.

S: Indoda ulimi, izitha zayo amazinyo, uma ephuma impi, asuke ehlafuna.

(P: Guess a man who stays with his enemies all his days, where they attack always, but he fears the army may come, knowing that by the way today I am to die, he has no forest to run away to, his salvation is for the war to end.

When he gets vegetables he exclaims:

"Hau! I escaped today. I did not know I would escape from the war". He has no children because he has dwelled amongst the enemies. And he said: "No, it is good to be alone so that when the alarm is raised, I can get ready".

S: The man is the tongue, his enemies are the teeth, when they go out to war, they are chewing).

- (335) P: Qandelani uphuzi, lulunye luneminyombo eminingi, kumbe mikhulu, luhlance izinkulungwane eziningi ngeminyombo yalo; uma uyilandela iminyombo yalo akukho lapho ungefumane phuzi: uyakuwafumana amaphuzi; ungeze wafa indlala; unqahamba ukha, udla; futhi unqephathe mphako ngokwesaba ukuthi, "ngiyakudlani phambili na?" Qha, unqadla ushiye wazi ukuthi ngihamba ngomnyombo ngizakufumana elinye ngaphambili njalo. Nembala kunjalo. Iminyombo yalo igede izwe lonke, kepha uphuzi lunye oluveza leminyombo eminingi. Kuba ilowo alande omunye alukhe uphuzi, bonke bayakha eminyombeni.

S: Umuzi uphuzi, nezindlela eziphuma kuwo iminyombo ehlanzayo ngokuba akukho ndlela engangeni muzi; zonke izindlela ziphuma ekhaya ziya emakhaya. Akukho ndlela ingayi ekhaya. Indlela sithi iminyombo ehlanzayo, ukuze imfumbe ibe mnandi ngobulukhuni. Amathanga imizi okuphuma kuyo izindlela.

(P: Guess a pumpkin, each has many shoots, they may be big, it bears many thousands by its shoots. When you follow its shoots there is nowhere where you cannot find a pumpkin, you will find pumpkins; you will not die of hunger; whilst you are going you can pluck and eat; and you will not carry provisions by fearing "What will I eat ahead?" No, you will eat and leave, knowing that you are going along the shoots. You will find another 'pumpkin' always ahead. Indeed it is so. Its shoots are all over the country, but there is one pumpkin plant which brings forth these shoots, which are many. Everyone calls another one, and plucks the pumpkin, all pluck from the shoots.

S: The pumpkin is a kraal 'umuzi', and the paths that come from it are shoots, which bear, because there is no path that does not enter a kraal, all the paths come from home, they go to homes. There is no path that does not go home.

EXPLANATION:

The path we say is the shoot which bears, so that the riddle may be good by its difficulty. The pumpkins are kraals 'imizi' from which the paths lead.

(336) P: Umuntu omuhle uhamba emoyeni,
ukwazi ukundiza njengenyoni,
anyamalale, akabonwabonwa nje,
aye ngale afike khona asho ukuthi
kunjani ngale, nixoxe izindaba
athi nakhu okuhle nokubi.

S: Ilanga.

(P: A beautiful person who walks in the air, he can fly like a bird, and he disappears; he is not easily seen, he goes to the other side and there he says how it is the other side, and you discuss stories and he says this is good and that is bad.

S: It is the sun).

THE PROBLEM RIDDLE

1 THE SIMPLE PROBLEM RIDDLE

(337) P: Kuyiqiniso yini ukuthi uma
imbila uyibamba ngomsila aphuma
wonke amazinyo ayo?

S: Ayinawo umsila imbila.

(P: Is it true that when you catch a rock rabbit by his tail then all its teeth fall out?

S: The rock rabbit has no tail).

2 THE ARGUMENTATIVE PROBLEM RIDDLE

(338) P: Nginebhubesi nembuzi nesaka
lamabele. Ngingakuweza kanjani
ngakunye lokhu?

S: Ngingathatha ibhubesi. Qha,
imbuzi izodla amabele. Indlela
yokuweza lezizinto yilena:

uthatha imbuzi uyiweze bese ubuya
uthatha ibhubesi uliweze, ubuye
nembuzi, ufike uyishiye ngapha,
uthathe amabele uwaweze, ubuye

uzolanda imbuzi. Uziweza kanjalo lezizinto.

(P: I have a lion and a goat, and a bag of sorghum. How can I ferry all these things across one by one?

S: I can take the lion. No, the goat will eat the sorghum. The way to ferry these things across is this: It is to ferry the goat and come back and fetch the lion, ferry it across, come back with the goat, and leave it the other side, and take the sorghum and ferry it across, and come back and fetch the goat. That is how to ferry these things across).

(339) P: Inja idla ikati, ikati lidla igundane. Uma ngiziweza ngazinye lezizinto ngingaziweza kanjani?

S: Uthatha ikati uliweze, ubuye uthatheinja uyiweze ubuye nekati uzothatha igundane, uliweze ulishiye ngale, bese ubuya uzothatha ikati. Uziweza kanjalo lezizinto.

(P: The dog eats the cat, the cat eats the mouse. If you ferry these things one by one across, how do you ferry them across?

S: You ferry the cat across, and come and fetch the dog and come back with the cat to fetch the mouse and ferry it across and leave it the other side and come back and ferry the cat across. That is how you ferry these things across).

(340) P: Uma uhamba nengane ubona isiziba. Esizibeni kukhona imfene isesihlahleni samawolintshi. Ingane ikhalela amawolintshi. Ungenzenjani?

S: Uthatha itshe ujikijele imfene, imfene izobuyisela ngokujikijela ngewolintshi. Ngalokho uthole iwolintshi.

(P: When you go with a child, you see a deep pool. At the pool there is a baboon on an orange tree. The child cries for oranges. What can you do?

S: You take a stone and throw it at the baboon, the baboon will retaliate by throwing an orange. In that way you get an orange).

(341) P: Enye indoda yayihlala nomkayo nomkhwekazi. Nsuku zonke bawele umfula beya ezivandeni zasekhaya. Isikejana esincane sasikwazi ukuthwala umuntu oyedwa. Ngalanga lithize besezivandeni kwaghamuka iziqebenqu zabahlasela. Babalekela emfuleni. Indoda yayinesikhathi sokuweza oyedwa. Yathatha muphi?

S: Hayi umkhwekazi. Umkakhe-ke? Angathola omunye. Angeke amthole omunye umame. Ngakho-ke wathatha unina.

(P: A certain man stayed with his wife, his mother and his mother-in-law. Daily they would cross the river to the family gardens. The little canoe could only carry one person. One day when they were in the garden gangsters set upon them. They fled to the river.

The man had a chance to take one across. Whom did he take?

S: Not his mother-in-law. What about his wife? He can get another. He cannot get another mother. So he took his mother).

(342) P: Nqiniphica ngomfazi omeme ingane. Lengane iphethethe iwolintshi. Lomfazi uphethethe igeja. Lomfazi uzowela umfudlana. Uma egxuma kuwe iwolintshi lengane liwele emfuleni. Lomfazi uzokwenzenjani ukuze athole iwolintshi lengane na?

S: Umfazi uzovula umsele ngaleligeja ukuze kuphume lamanzi angene emseleni, iwolintshi lize namanzi abe elithatha alinike ingane.

(P: I riddle you by a woman who is carrying a child on her back. The child is carrying an orange. This woman is carrying a hoe. This woman is going to cross a brook. When she crosses, the child's orange falls into the brook. What will this woman do to get the child's orange.

S: The woman will open a canal with the hoe so that the water flows into the canal and the orange comes along with the water and she fetches it and gives it to the child).

THE END

B I B L I O G R A P H Y

- 1 ABRAHAMS, R D 1963. The Literary Study of the Riddle. Journal of American Folklore.
- 2 ADAMS, P 1973. Language in Thinking. 2nd ed. Britain: Richard Clay Ltd.
- 3 BASCOW, W R 1949. Literary Style in Yoruba Riddles. Journal of American Folklore. Vol. 62, No. 243.
- 4 BASCOW, W R 1953. Folklore and Anthropology. Journal of American Folklore. Vol. 66, No. LXVI.
- 5 BASCOW, W R 1964. Folklore Research in Africa. Journal of American Folklore. Vol. 77, No. 303.
- 6 BLACKING, J 1961. The Social Value of Venda Riddles. African Studies. Vol. 20, No. 1.
- 7 BROOKE-ROSE, C 1958. A Grammar of Metaphor. London: Secker and Warburg.
- 8 BRYANT, A T 1929. Olden Times in Zululand and Natal. London: Longmans, Green and Co.

- 9 CALLAWAY, C 1868. Nursery Tales, Traditions and Histories of the Zulus in their own words. 1st ed. London: Trubner and Co.
- 10 CELE, J F 1973. Nasike IsiZulu. 2nd. ed. Pietermaritzburg: Shuter and Shooter.
- 11 CHAMANE, H P 1940. Ukuphicana. Native Teachers' Journal, No. 19.
- 12 COLE-BEUCHAT, P 1957. Riddles in Bantu. African Studies. (Formerly Bantu Studies), Vol. 16, No. 3.
- 13 COLEMAN, S T 1958. Zulu Life and Zulu Legend. Douglas: Folklore Academy.
- 14 COPE, E M 1867. An Introduction to Aristotle's Rhetoric. London: MacMillan and Co.
(ARISTOTLE, a translation).
- 15 COPE, T 1968. Izibongo: Zulu Praise Poems. London: Oxford University Press.
- 16 DOKE, C M 1947. Bantu Wisdom Lore. African Studies, Vol. 6, No. 3.
- 17 DOKE, C M 1949. Lamba Folklore. 1st. ed. New York: G E

- 18 DOKE, C M and
VILAKAZI, B W 1958. Zulu-English
Dictionary. 2nd ed.
Johannesburg: Witwatersrand
University Press.
- 19 DOMINUS 1971. Some Riddles from the
Eastern District. Nada,
Vol. 10, No. 11.
- 20 DU TOIT, B M 1966. Riddling Traditions
in an Isolated South African
Community. Journal of
American Folklore, Vol. 79.
- 21 EVANS-PRITCHARD,
E S 1967. The Zande Trickster.
1st ed. London: Oxford
University Press.
- 22 FINNEGAN, R 1970. Oral Literature in
Africa. 1st ed. London:
Oxford Press.
- 23 FORTUNE, S 1947-52. Some Zezuru and
Kalanga Riddles. Nada,
Vol. 10.
- 24 GEORGES, R A
and DUNDES, A 1963. Towards a Structural
Definition of the Riddle.
Journal of American Folklore,
Vol. 76.
- 25 GOLDSTEIN, K S 1963. Riddling Tradition in
Northern Scotland. Journal
of American Folklore, Vol. 76.
- 26 GOWLETT, D F 1975. Common Bantu Riddles.
African Studies, Vol. 33, No. 2.

- 27 GRACE, W 1965. Response to Literature.
New York: McGraw-Hill.
- 28 GRAY, E 1939. Some Riddles of the
Nyanja. Bantu Studies,
Vol. 13.
- 29 GUMA, S M 1967. The Form, Content and
Technique of Traditional
Literature in Southern Sotho.
Pretoria: Van Schaik.
- 30 HARRIES, L 1947. Some Riddles of the
Makua People. African Studies,
Vol. 1, No. 1.
- 31 HARRIES, L 1976. On the Deep Structure
of Riddles. Journal of
American Folklore.
- 32 HERSKOVITS, M J 1960. Man and his Works.
New York: Alfred A Knopf.
- 33 HEUSE, M and
LAWTON, R 1975. An Introduction to
Literary Criticism. Noson Ltd.
- 34 JUNOD, H A 1937. The Life of a South
African Tribe. Vol. 11.
London: MacMillan and Co.
- 35 KHUMALO, J S M 1974. Zulu Riddles. African
Studies, Vol. 33, No. 4.
- 36 KREUZER, J R 1955. Elements of Poetry.
New York: McMillan.

- 37 KRITZINGER,
M S B et al 1972. Groot Woordeboek:
Afrikaans-Engels. Pretoria:
L van Schaik Beperk.
- 38 LESTRADE, G P 1959. "Traditional Literature"
in Bantu Speaking Tribes of
South Africa. 6th ed.
Cape Town: Maskew Miller Ltd.
- 39 LOTZ, D J 1955. Die Verhaal by die
Zoeloe. Pretoria: U.P.M.A.
Verhandeling.
- 40 MALCOLM, Mc K D 1949. Unwritten Lore.
Africa, No. 19.
- 41 MARIVATE, C T D 1973. Tsonga Folktales:
Form, Content and Delivery.
Pretoria: Unisa. M.A.
dissertation.
- 42 MOFOKENG, S M 1951. A Study of Folklore
in Sotho. Wits University:
M.A. Dissertation.
- 43 MOLOTO, E S 1968. Tswana Riddles.
Limi, No. 12.
- 44 NAKENE, C 1943. Tlokwa Riddles.
African Studies, Vol. 17.
- 45 NDLOVU, R S and
NXUMALO, O E H 1965. Masihambisane, Ibanga 6.
Pietermaritzburg. Shuter and
Shooter.
- 46 NTULI, D B 1978. The Poetry of B W
Vilakazi. Unisa. Doctorate
thesis.

- 47 PROPP, V 1958. Morphology of the Folktale. (Translated by Scott) Bloomington.
- 48 SAMUELSON, L H 1974. Zululand: Its Traditions, Legends and Folklore. New ed. Durban: T W Griggs and Co.
- 49 SCHAPER, I 1932. Kxatla Riddles and their Significance. Bantu Studies, Vol. 6, No. 3.
- 50 SCHAPER, I 1949. Bantu Speaking Tribes of South Africa. 6th ed. Cape Town: Maskew Miller Ltd.
- 51 SHIPLEY, J T 1972. Dictionary of World Literature. Totowa: Littlefields, Adams and Co.
(RICHARD, A, a contribution).
- 52 SMITH, E W and 1920. The Ila-Speaking Peoples of Northern Rhodesia. Vol. 2. London: MacMillan.
DALE, A M
- 53 SOBUKWE, R M 1971. A Collection of Xhosa Riddles. African Studies, Vol. 3, No. 2.
- 54 STUART, J 1924. UBaxoxele. London: MacMillan.
- 55 TAYLOR, A 1951. English Riddles from Oral Tradition. Birkeley and Los Angeles: University of California Press.

- 56 TAYLOR, A 1966. The Riddle. Journal of American Folklore.
- 57 UNTERMAYER, L 1968. The Pursuit of Poetry. New York: Simon and Schuter.
- 58 VILAKAZI, B W 1945. Oral and Written Nguni Literature. Wits, Doctorate thesis.
- 59 ZONDI, E J D 1944. Iziphico, Native Teachers' Journal, Vol. No. 19.
- 60 1660. The Zulu Bible (IBhayibhele Elingwele). London: Hazel Watson and Viney Ltd.