

THE XHOSA RIDDLE

by

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DECLARATION

I declare that the study entitled The Xhosa Riddle  
is my work both in conception and execution.

*CK Denga*  
-----  
C K DENGA

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## INTRODUCTION

### 1. WRITTEN SOURCES OF INFORMATION

Many authors have written articles on the African Riddle. Most of these articles appear in African Studies, which was formerly known as Bantu Studies. Some other articles are found in the following books :

- (i) Callaway, C. : (1968) Nursery Tales, Traditions and Histories of the Zulus
- (ii) Guma, S.M. : (1967) The Form, Content and Technique of Traditional Literature in Southern Sotho
- (iii) Finnegan, R. : (1970) Oral Literature in Africa
- (iv) Jordan, A.C. : (1973) Towards an African Literature
- (v) Junod, H.A. : (1913) The Life of a South African Tribe
- (vi) Junod, H.P. : (1936) The Wisdom of the Tonga Shangaan and Jacques, A.A. People
- (vii) Junod, H.P. : (1938) Bantu Heritage
- (viii) Lestrade, G.P. : (1959) Traditional Literature in Bantu Speaking Tribes of South Africa
- (ix) Tylor, E.B. : (1924) Primitive Culture

Although there are other books with articles on riddles, I have mentioned those which have been of particular importance in my study.

Although these authors studied different aspects, there is some

correlation or overlapping in their discussions. Some concentrated on the following aspects :

- (a) Origin of Riddles
- (b) Time of telling Riddles
- (c) Technique for the propounding of Riddles
- (d) Types and functions of Riddles, others laid emphasis on
- (e) Classification
- (f) Value of Riddles amongst the people of a particular tribe
- (g) The effect of Culture Contact.

Most of the people who have studied riddles are Whites.

Only very few Blacks have devoted themselves to this study.

We can mention the following :

- (i) Guma, S.M. : (1967) The Form, Content and Technique of Traditional Literature in Southern Sotho
- (ii) Hadebe, S.B. : (1967) A brief Survey of Zulu Riddles Limi 4
- (iii) Jordan, A.C. : (1973) Towards an African Literature
- (iv) Kotsane, S.J. : (1976) Discussion of Five Northern Sotho Riddles
- (v) Moloto, E.S. : (1968) Tswana Riddles
- (vi) Nakene, G. : (1943) Tlokwa Riddles
- (vii) Nkonki, G. : (1968) The Traditional Prose of Literature

Among the Whites Cole-Beuchat in her article Riddles in Bantu in African Studies discussed the origin and social setting of riddles amongst the following tribes :

- (a) Tsonga and Ronga
- (b) Shona
- (c) Tlokwa

- (d) Kgatla
- (e) Lamba
- (f) Mwera and Makua

L. Harries is one of the writers who has contributed largely in this field of study. In 1942 his two articles:

- (i) Makua Song Riddles from the Initiation Rites, and
- (ii) Some Riddles of the Makua People

were published in African Studies Vol. 1, No. 1 and Vol. 1, No. 4 respectively.

In 1947 his article bore the title "Some Riddles of the Mwerato People". Another interesting article is the Riddle in Africa, which appears in the Journal of American Folklore (1971 No. 84).

In his study in African Studies (1961 Vol. 20) J. Blacking wrote on the Social Value of Riddles Among the Venda. I Schapera can also be mentioned as one of the important writers in this field. In his article Kxatla Riddles and their Significance in African Studies Vol. 6 No. 3, he provided us with the "Classification of Riddles" which is used as a basis by many authors. He classifies riddles according to content and answer. He differs from Doke, who classifies them alphabetically, and Junod whose classification depends on whether the answer to the riddle is understandable, obscure or logical.

Although a lot has been done on African Riddles, little has been done on the Xhosa Riddle. The only worthwhile and

extensive collection of 382 Xhosa Riddles was done by R. Sobukhwe and was published in African Studies Vol. 30, (1971 pp. 117-150). His classification is based on content and answer.

D. F. **Gowlett** in his article "Common Bantu Riddles" (1975) quoted a few examples of Xhosa riddles. Since his examples of Xhosa riddles are identical to those of Sobukhwe, he might have obtained them from Sobukhwe's collection.

W. G. Bennie collected a few riddles in the Stewart Xhosa Readers. He did not say anything about the game of riddling and what happens when this form of verbal oral art is engaged in.

Another type of riddle is the problem or conundrum. Few conundrums have been recorded up to the present day. Smith and Dale in The Ila-speaking Peoples of Northern Rhodesia quote three found among the Ila, and Doke recorded one found in Lamba in Bantu Wisdom-lore (p. 119). Two found in Southern Sotho are mentioned by S. M. Guma in The Form, Content and Technique of Traditional Literature of Southern Sotho (pp. 62-63).

The purpose of this study is to attempt to put forward a new scheme for riddle description and analysis. This study will clarify points that have been left undeveloped by the earlier authors.

## 2. RESEARCH CONDUCTED

### CISKEI

I gathered most of the riddles from school children. In Alice I collected riddles from children of Ntselamanzi Lower Primary School and Lovedale Higher Primary School. I conducted this

research after school hours. I also tried to collect some riddles from old people, but only a few of them responded. Most of them were prepared to relate stories. In Ntselamanzi I also gathered information from two old women, Nelly Xoki, and Nontonitshi Nkalitshana, who told me how and when riddles were asked. At Lovedale Training College I collected riddles from a group of about five students. In Middledrift I obtained riddles from Kama High School in a Form III class. I conducted the research in class in the presence of their class teacher, Mr B Mkonto, who motivated them to give more riddles. Boys took more interest in this game than girls.

#### TRANSKEI

Mr M Ntozini of Blythswood Senior Secondary School, Ngqamakwe, helped me in riddle collection. He collected over 300 riddles in a Form V class. I also got riddles from a group of students of Ndamase and Holomisa Senior Secondary Schools. Rev. W P T Ndibongo of the Transkei furnished me with the information on the origin of riddles.

When I compared riddles collected from both the Transkei and Ciskei, I did not find too much difference in their riddles. Riddles which were common in the Ciskei were also common in the Transkei. It became clear to me that most of the children got these riddles from Books. The only great difference was in the story conundrums. For instance, I got two versions of the problem on 100 ducks and also two on the problem of men and beds. In the Transkei they had dishes instead of beds.

Some other people from whom I tried to gather information failed to co-operate.

CHAPTER I

(a) WHAT IS A RIDDLE IN XHOSA?

The common word for the riddle in Xhosa is iqhina.

Literally this noun means a knot on a string or tree, or a sharp or difficult ascent in a road or a mountain. Figuratively it means a difficulty, a hard problem. It is formed from the verb -qhina which means to fasten or bind. Therefore a riddle in Xhosa is a knot, an intellectual knot to be untied, a puzzle to be worked out or to be solved. It is a puzzling statement, question or description intended to make a person use his wits. D Ziervoegel (1973, p. 15) says:

The knot is concealed by obscure language, whoever has to untie it must grasp the associations and similarities.

In common everyday speech people refer to riddles as oqashi-qashi or iirayi-rayi. These nouns are formed from the introductory frame which is qashi-qashi (guess-guess) or rayi-rayi (guess). The word rayi-rayi is derived from the Afrikaans word "raai-raai". The noun in Afrikaans is "raaisel" which means riddle, enigma or conundrum.

From the above explanation it appears that the Xhosa riddle was meant as a game engaged in something hidden and has to be interpreted. In this game the propounder has to trick and puzzle the people who are partaking.

Unlike Xhosa, Zulu has many words for the riddle. The most common word nowadays is isiphicophicwano or isiphicwaphicwano which is formed from the verb -phica to trick, entrap, treat

craftily. The other word is imfumbe which means something hidden. The noun umqandelo meaning guess-work is rarely used nowadays. Doke - Vilakazi (1948, p. 60) explain the whole word as meaning riddle or literally -

What puzzles the old folk.

The word isiphicophicwano "trick" suggests you have tricks for disguising the answer to your riddle.

#### Other definitions of the Riddle

Different authors give varied definitions of the riddle.

C M Doke (1947, p. 117) says :

The riddle describes something in obscure metaphor and calls for exercise of intellectual skill in answering it.

To G Nakene (1943, p. 125) riddles are:

A variety of enigma or puzzling questions to be solved by guessing or a statement with a hidden meaning, which is discovered or guessed by the person to whom it is addressed.

He goes on to observe that in the lower cultures riddles propound real problems for solutions. They describe people or things in a metaphor and the answer must reveal the meaning.

S M Guma (1967, p. 39) defines riddles as :

A test of wit in which one member quizzes another or others by providing them with an obscure yet accurate clue in the form of description of the intended object with a view to getting them to guess and puzzle it out.

The weakness in the above definitions is that the authors attempted to define the riddle abstractly in terms of general literary structural and metaphorical characteristics without reference to the cultural form, cultural content and cultural acceptability of riddles. Though their definitions are applicable to riddles of certain culture groups they cannot be applied generally to all riddles.

Nakene, in spite of the firmness with which he emphasizes reasoning and guessing in the solution of the riddle, nonetheless admits later on that some of the riddles do not require any reasoning. Although Doke has stated that intellectual skill is required in the answering of riddles, he also adds that:

The answers to the riddles become known  
and the contest becomes one of memory  
rather than by wits.

Most of these authors seem to think that an essential part of the riddle is the metaphor or even straight-forward comparison. We find riddles in the form of direct questions without any figurative meaning of the words that form it. It is therefore better to say the question is usually expressed in the form of metaphor.

Simmons is the only author who provides us with the correct key to the appreciation of the riddle. To him a riddle is:

A form of folklore which poses one or  
more questions or statements whose answer  
or answers are culturally accepted as  
correct.

His definition is satisfactory because firstly, it assigns the riddle to folklore where it belongs and thereby gives a cultural setting. Secondly, it does not mention metaphors thus accommodating forms like the Xhosa riddles:

Problem : Nantsi! (Here it is!)

Answer : Ngumnwe xa wulathayo.  
(It is the finger when you point)

Problem : Tyhini phi!  
(Goodness gracious where is it?)

Answer : Yintankumba.  
(It is a flea).

Although these riddles contain no metaphor they have been accepted as riddles in Xhosa.

Thirdly, this definition links the answer to the problem regarding them as equal constituents of the riddle. It also states that the answer or answers are culturally accepted as correct.

C M Doke (1947, p. 117) states that:

In the riddles are often to be found words and phrases that baffle the understanding, sometimes unusual or archaic words are employed; sometimes mystifying words, which have no meaning and never seemingly had a meaning are employed.

Such riddles seem to be meaningless to the non-speakers of the language. This is why the Europeans according to Lindblom and Junod, fail to detect sense in some of the riddles of the African tribes among whom they have worked. The reason is that Europeans belong to a different cultural group.

Lindblom, as quoted by C M Doke (1947, p. 117), observes:

Even riddles that from a native viewpoint do not require to be known by heart, but can be solved by thinking, are not always solvable by a European.

And even when told the answer, he is at a complete loss to understand it. The riddle appears to him meaningless perhaps even stupid, which in reality is not the case.

Except for the mistaken notion contained in the statements of both Lindblom and Junod - that it is the European alone who finds difficulty in understanding the African riddles, their remarks bring out clearly the fact that something more than mere thought is required for the solution of riddles.

Cole-Beuchat (1957, p. 33) describes a riddle:

as something which combines recreational and educational features to an unusual degree.

She emphasizes the functions of the riddle in her definition.

Georges and Dundes (1963, p. 113) give a more structural definition of the riddle than the functional definition given by Cole-Beuchat.

They say:

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

Georges and Dundes say the riddle is a traditional verbal expression because it passes from one generation to another and

it is passed by word of mouth.

(b) THE UNIVERSALITY OF THE RIDDLES

Riddles are found all over the world. We find riddles amongst all the Bantu people living in the Republic of South Africa. The proof is that we find words for riddles in the languages of all the African people. I shall mention only a few examples.

Kgatla	-	Dithabalakane
Tswana	-	Dithamalakane
Southern Sotho	-	Dilotho
Northern Sotho	-	Dithai
Zulu	-	Iziphicophicwano
Angoni	-	Ndaji
Wayao	-	Ndawi
Tsonga	-	Switekatekana
Ronga	-	Switekatekisana
Lamba	-	ifipika kana

(c) WHO ASK RIDDLES, WHERE AND WHEN?

Asking riddles seems primarily to be a pastime for children among the Xhosas. One informant, Rev. W P T Ndibongo, said:

Abantwana bona bebuzana amaqhina ngeli xa  
bavuthiswa iimbiza zesidlo sangokuhlwa.  
Amakhwenkwe ayengenelela kulo mdlalo  
akugqiba ukuvalela.

Children used to ask one another riddles when waiting for the evening meal to be ready. Boys joined in this game, after closing the cattle up in the kraal.

In Eastern Pondoland and Thembuland, this game was assigned to children. Another informant, Lulama Matyolo, said:

Ukuqinisekisa ukuba ngenene oqashi-qashi  
aba yayingumdlalo wabantwana wawungasoze  
ubone umama kunye nabantwana bakhe bebuzana  
orayi-rayi. Ibidla ngokuba ngumakhulu  
umntu othatha inxaxheba kulo mdlalo.

To prove that riddles were a pastime for children, you would never see a mother together with her children asking one another riddles. It used to be the grandmother who took part in this game.

Among the Zulus S. B. Hadebe (1967, p. 27) says:

Among the Zulus riddles are engaged in by the young ones around the fireside. The old lady may teach the young ones the riddle.

Nakene (1943, p. 125) states quite categorically that among the Tlokwa the riddle is never used by old folk whose attitude is:

Ke dilo tha madebere.  
They are things of the uninitiated.

I schapera is not so categorical, observing that the riddle is "indulged in mainly by the children of both sexes".

But even among the tribes where the riddle is said to be a pastime engaged in by children only, adults do sometimes participate, even if it is only to demonstrate to them how it is done.

C. M. Doke (1947, p. 117) writes:

..... an indoor game commonly indulged around the fire at night particularly by the young folk of the village.

Among the Venda, riddle contests are generally held only by children and young people. Married women and men assist but they are never active in the contest.

Among the African tribes the evening is the more appropriate time for asking riddles. For instance, E Gray (1939, p. 253) says:

As in other Bantu tribes the recognised time for asking riddles is the evening.

Cole-Beuchat (1957, p. 135) supports this view when she writes:

..... it is clear that in most cases riddles are considered mainly as a form of entertainment and are indulged in, in the evening during the less busy months of the year.

Among many tribes, although the recognised time for asking riddles is the evening, there is no taboo attached to asking them by day. Among the Xhosa, stories are not told during the day because of the fear that if one did so one would grow horns. Riddles have no restrictions and as a result, none of the young people from whom I collected riddles hesitated to dictate them to me, even though it was broad daylight.

Among the Kgatla, however, I Schapera (1932, p. 215) writes:

To ask riddles by day is registered by adults as a breach of the good behaviour which is expected from children.

But children continue to ask one another riddles in broad daylight deliberately, and completely disregard the taboo.

Doke does not mention any restriction as to when riddles may be asked among the Lamba. He merely states that playing at riddles is a favourite pastime around the evening fire.

Concerning the Ila, Smith and Dale mention that riddles are asked in the evening but they do not mention seasonal taboos or details of participants.

Among the Tlokwa, riddles may be asked at any time of the year, but they are asked only in the evening and mainly indoors, and anyone asking riddles during the daytime is threatened with the fact that he will become a fool.

I asked two informants in Ntselamanzi location in Alice why they preferred evenings for asking riddles and telling stories.

They said:

We prefer to ask riddles in the evening because there are few extramural activities during this time. These riddles keep us as children who are occupied, and we remain indoors for the rest of the evening.

They also said that the riddles are told throughout the year but the most preferable season is winter because the nights are long, and cattle roam freely over the fields without any need for herdboys, and there is plenty of leisure.

After the evening meal the young and the old meet at the grandmother's indlu. It is here that the game of riddling is engaged in and after this stories are told. In the old type of umzi "homestead" the social indlu was the grandmother's indlu where the family met. Riddling may be started by one of the boys. Malcolm (1949, p. 33) says:

They are generally told at night after the evening meal, in the appropriate setting of smokefilled and flickering light.

From this brief survey it is clear that in most African societies riddles are propounded only in the evenings and essentially by children. R Finnegan (1970, p: 439) puts it as follows:

The occasions for the asking of simple riddles are strikingly similar throughout Africa.

(d) A TECHNIQUE FOR THE PROPOUNDING OF RIDDLES

C M Doke (1947, p. 117) says:

There is a technique for the propounding of the riddles and the rules for the game are singularly uniform throughout Bantu.

There are three stages observable in the playing of riddles.

- (i) A challenge is thrown out in a set phrase and is accepted in a stereotyped set way.
- (ii) The riddles are propounded and answered.
- (iii) There is an exchange of those riddles which have been brought by either side. When the challenge has been thrown out and accepted the riddle is then posed.

The introductory formulae in Xhosa are:

Rayi-rayi	-	Guess, and
Qashi-qashi	-	Guess-guess.

The reply is Yitsho (say it) or

Yiza nayo (Come with it).

In Southern Sotho and Zulu the challenge is extremely prosaic. In Sotho it is Kaulota (I puzzle you) to which the reply is Kang? (with what). In Zulu it is Ngiyakuphica or ngiyaniphica (I puzzle you/ye) and the reply is ngani? (with what).

In Ila the formula invariably is kako (here is one for you) and the reply is kakesa (Let it come). In Mwera the poser of the riddle and the response is ndakacile (let the riddle come).

The riddle is played either between individuals or by a group. When two individuals play, A poses a riddle and if B is unable to solve it he merely states that he is baffled. In Xhosa he says:

Andiyazi - (I don't know it)

and in Zulu

Iyangehlula - (It baffles me).

A then gives the answer to the riddle.

When a group is involved there is one interrogator and the participants try to beat each other to it, each wanting to be the first to provide the solution. When a riddle has been correctly solved, the interrogator does not stop automatically. He continues until he runs out of riddles and another one takes over.

Among the Lozi these riddle contests are considered to be useful in developing children's minds.

I agree with the above statement. It is quite true that most of these riddles and conundrums require the use of intellectual skill. One must consider the deep structure rather than the surface structure. For instance, let us have a look at the following problems:

PROBLEM : Kukho umthi wee-apile. Kulo  
mthi kukhwele inkawu. Ufuna ezi  
apile, ungathini ukuze uzifumane?

There is an apple tree, on top of which  
is a monkey. You want these apples.  
What can you do to get them?

SOLUTION: Gibisela inkawu ngelitye yona iza  
kugibisela nge-apile.

Throw a stone at the monkey and it will  
throw an apple at you.

If one uses one's intellect, the solution to the problem is  
very easy. You need not work hard in order to get the  
apples. Another example is:

PROBLEM : Uphupha kukho ingonyama phambi kwakho.  
iyindlovu ngasemva, ililiwa kwelinye  
icala, ingumlambokazi kwelinye.  
Ungathini ukuze usinde?

You are in a dream, there is a lion in front  
of you, there is an elephant behind.  
On one side is a steep rock and on the other  
a deep river. What can you do to save  
yourself?

SOLUTION: Ungavuka kuba ubuphupha.

You simply wake up because you are dreaming.

D F Gowlett (1966, p. 140) says among the Lozi :

Parents encourage children to participate in  
riddle contests and if they know a contest  
is taking place, will send their children to  
observe it.

Among most tribes, there are no side captains when the riddle

game is played between one side and another. However, the one side which knows the most riddles naturally leads its side to victory.

## CHAPTER 2

In this chapter attention is paid to the structure of Xhosa riddles. Emphasis is laid on the following:

1. GRAMMATICAL ANALYSIS
2. STRUCTURAL ANALYSIS
3. STYLISTIC ANALYSIS
4. RIDDLE VARIATIONS
5. ONE PROBLEM WITH DIFFERENT ANSWERS

### 1. GRAMMATICAL ANALYSIS

The frame of the Xhosa riddle consists of two parts which are:

(i) Introductory frame, which is Rayi-rayi i.e. Guess  
Qashi-qashi i.e. Guess-guess

(ii) Syntactical frame. The syntactical frame is the integral part of the problem. In some riddles it consists of:

Subject + conjunctive morpheme-na + noun + a possessive + predicative, e.g.

Ndinanto yam imka ilila ibuye ithule

(I have a thing of mine. It leaves crying and returns quiet).

### ANALYSIS OF THE XHOSA EXAMPLE

Ndi	-	Subject
na	-	conjunctive morpheme
nto	-	noun
yam	-	direct possessive
imka ilila, ibuye ithule	-	predicate.

In the majority of riddles, the syntactical frame is put in the indicative mood present tense, e.g.:

Ndinabantu bam bajinga eweni

We cannot say;

Ndandinabantu bam bejinga eweni

Ndiyakuba nabantu bam bajinga eweni or

Bendinabantu bam bejinga eweni

Another characteristic of the structure of the riddle in Xhosa is that the possessive in some cases is followed by a qualificative.

#### EXAMPLES

1. Ndinahlathi lam limnyama kakhulu kuhlala amathodlana am amnyama. Ziinwele.

I have a forest of mine, it is very dark, there live in it my small black calves. It is hair.

The word limnyama is a qualificative qualifying the noun ihlathi.

2. Ndinamahashe am mabini axakwa kukuqabela intaba. Ziindlebe.

I have horses of mine, they are two, they find it difficult to climb to the top of the mountain.

It is ears.

The word mabini is the adjective qualifying amahashe (horses).

Another feature of the grammatical structure of riddles is the use of the diminutive. The possessee is made a diminutive.

#### EXAMPLES

1. Ndinamakhwenkwana am mabini, aqinile andinceda kuyo yonke into endiyenzayo ngaphandle kwawo andingeze ndiphumelele. Ziingalo.

I have little boys of mine, there are two of them, they are strong, they help me in everything that I do, without them I can never succeed.

It is the arms.

2. Ndinantwana zam zimbini ziyashiyana ngokuya kufika.  
Ziinyawo namehlo.

I have little ones of mine, they are two, each wants to reach the object first.

It is the feet and the eyes.

The diminutives are:

1. Amakhwenkwana < amakhwenkwe
2. Iintwana < into

The use of the diminutive probably is a way of puzzling or misleading the audience.

## 2. STRUCTURAL ANALYSIS

### METAPHORICAL NON-OPPOSITIONAL RIDDLES

In these riddles the referent and the symbol of the descriptive element are different, e.g.:

1. /Ndinabantwana / bam / babini / ndibathuma ngoku / babuye ngoku / Ngamehlo.

/I have children / of mine / they are two / I send them now / and they return now/.

It is the eyes.

The symbol is children "abantwana" and the referent is the eyes "amehlo". The descriptive elements do not oppose each other in that the children who are sent now, return now.

SYMBOL	1ST ELEMENT	2ND ELEMENT	3RD ELEMENT
Abantwana	Babini	Ndibathuma ngoku	Babuye ngoku
Children	They are two	I send them now	They re- turn now

2. / Ndinamntu / wam / uhamba ubusuku nemini / akalali/  
Ngamanzi

/ I have a person / of mine / he walks night and day /  
he does not sleep./

The symbol here is "umntu" and the referent is "amanzi".

The descriptive elements do not oppose each other because if  
one walks day and night it is impossible for one to sleep.

SYMBOL	1st ELEMENT	2nd ELEMENT
Ndinamntu	uhamba ubusuku nemini	akalali
I have a person	he walks day and night	he does not sleep

3. / Ndinamntu / wam / ulihilihili / uthi akuthunywa / angabuyi/  
Lilitye.

/I have a person / of mine / he is vagrant / when he is sent /  
he does not return./

It is a stone.

The symbol is "umntu" and the referent is "lilitye".

The descriptive elements are not in opposition. We do not  
expect the vagrant to return when he is sent.

SYMBOL	1st ELEMENT	2nd ELEMENT	3rd ELEMENT
Ndinamntu	ulihilihili	uthi akuthunywa	angabuyi
I have a person	he is a vagrant	when he is sent	he does not return

4. / Ndinamntu / wam / akafuni kucoceka / uthanda ubumdaka/  
Yihagu

/ I have a person / of mine / he does not want to be neat /  
he loves dirt /

It is the pig.

"Umntu" is the symbol and "ihagu" is the referent. The pig does not want cleanliness, therefore it loves dirt. The descriptive elements are non-oppositional. Dirt goes with untidiness.

SYMBOL	1st ELEMENT	2nd ELEMENT
Ndinamntu	akafuni kucoceka	uthanda ubumdaka
I have a person	he does not want to be neat	he loves dirt

5. /Ndinamfazi / wam / ulihomba / uthi ehleli nje abe ezibuka esipilini /  
NguThekwane.

/I have a woman / of mine / She is very neat / she is always admiring herself in a mirror /  
It is a hammerhead.

The topic here is woman "umfazi" and the referent is hammerhead "uthekwane". The sound element does not oppose the 1st descriptive element. The reason why she is always admiring herself in a mirror is because she is very neat. If she was untidy, she would not bother herself to go to the mirror.

SYMBOL	1st ELEMENT	2nd ELEMENT
Ndinamfazi	ulihomba	uthi ehleli nje abe ezibuka esipilini.
I have a woman	she is very neat	she is always admiring herself in a mirror

6. /Ndinamakhwenkwana / am / mabini / aqinile. / andinceda kuyo yonke into endiyenzayo / ngaphandle kwawo andingeze ndiphumelele / Zingalo

/ I have little boys / of mine / they are two / they are strong / they help me in everything that I do / without them I cannot succeed/

It is the arms.

The symbol here is little boys "amakhwenkwana" and the referent is arms "iingalo".

The third and fourth descriptive elements do not oppose the second one. Since these little boys are strong, they are capable of helping me in everything that I do and because they help me in everything, I cannot do without them.

SYMBOL	1st ELEMENT	2nd ELEMENT	3rd ELEMENT	4th ELEMENT
Ndinama khwenkwana	mabini	aqinile	andinceda kuyo yonke into endiye- nzayo	ngaphandle kwawo andi- ngeze ndiphumelele
I have little boys	they are two	they are strong	they help me in everything I do	without them I cannot succeed

The following are the non-oppositional descriptive elements of the above cited examples

1. - thuma ngoku -----> -buya ngoku  
send now -----> return now
2. uhamba ubusuku nemini -----> akalali  
walks night and day -----> does not sleep
3. ulihilihili -----> uthi akuthunywa angabuyi  
vagrant -----> when sent, does not return
4. akafuni kucoceka -----> uthanda ubumdaka  
does not want to be -----> loves dirt  
neat

5. Ulihomba -----> uthi ehleli nje abe ezibuka  
esipilini
- very neat -----> always admiring herself in  
a mirror
6. aqinile -----> andinceda kuyo -----> ngaphandle  
yonke into kwawo  
andingeze  
ndiphumelele
- strong -----> help in every- -----> without them  
thing cannot  
succeed

### OPPOSITIONAL RIDDLES

#### 1. Antithetical contradictive opposition

In antithetical contradictive opposition one of the descriptive elements opposes the other element or elements by words or action.

#### EXAMPLES

1. / Ndinamntu / wam / isisu singemva / umqolo ungaphambili /  
Yimbande

I have a person of mine the stomach is at the back  
the backbone is in front.

It is the shin bone.

SYMBOL	1st ELEMENT	2nd ELEMENT
Ndinamntu	isisu singemva	umqolo ungaphambili
I have a person	the stomach is at the back	the backbone is in front

Here, the first element is opposed by the second element. The stomach is supposed to be in front and the backbone at the back but here it is vice versa.

isisu singemva : umqolo ungaphambili



2. / Ndinamfazi / wan / umnyama tshu / usilima / kuba imilenze  
mithathu / nobuxelegu unabo / kuba / uhlal'ahlale  
abenemtshithi / kodwa siyamthanda / kuba siphila ngaye  
sisonke nje/

Yimbiza

/ I have a woman / of mine / she is pitch black / and / is  
deformed as well / because / she has three legs / she  
is also slovenly / because she now and again has smudges  
on her but / we love her all the same / as all of us  
live through her/

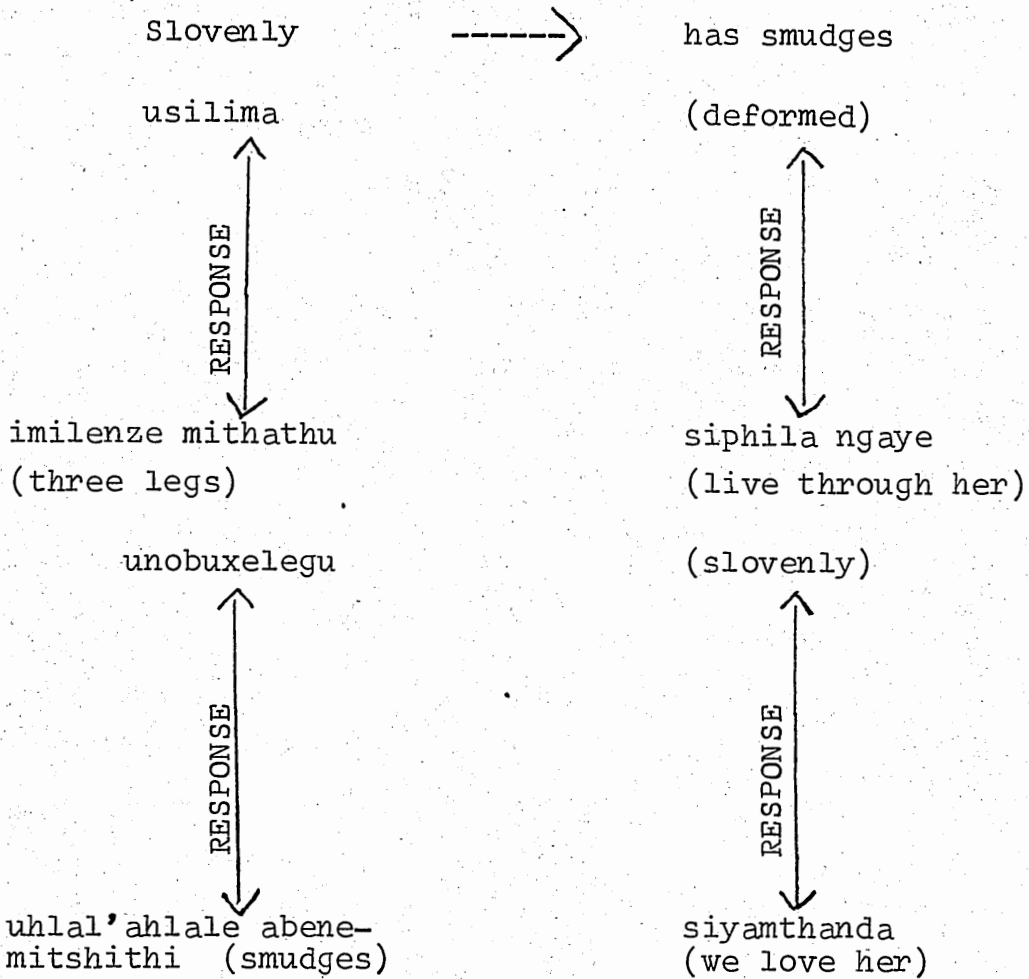
It is a pot.

SYMBOL	1st ELEMENT	2nd ELEMENT	3rd ELEMENT
Ndinamfazi	umnyama tshu	usilima	kuba imilenze mithathu
I have a woman	she is pitch black	and is de- formed as well	because she has three legs

4th ELEMENT	5th ELEMENT	6th ELEMENT	7th ELEMENT
nobuxelegu unabo	kuba uhlal' ahlale abene- mitshithi	siyamthanda	kuba siphila ngaye sonke
she is sloven- ly	because she now and again has smudges on her	we love her all the same	we all of us live through her.

1. The second element is opposed by the 7th element, i.e. she is deformed -----> we all of us live through her.
2. The 4th element is opposed by the 6th, i.e. she is slovenly -----> we love her.
3. The 2nd element responds to the 3rd one, i.e. she is deformed -----> she has three legs.

4. The 4th element responds to the 5th.



5. / Ndinanto / yam / imdaka / inokufa / kodwa / izityebi  
 ziyayigcina ziyilondoloze / amahlwempu wona ayayilahla/  
 Ngumkhunyu.

/ I have a thing / of mine / it is dirty / it is a disease  
 carrier / but the rich keep it, preserve it / the poor  
 throw it away/

It is nasal mucus.

SYMBOL	1st ELEMENT	2nd ELEMENT	3rd ELEMENT	4th ELEMENT
Ndinanto	imdaka	inokufa	izityebi ziya- yigcina ziyilondoloze	amahlwempu wona ayayilahla
I have a thing	it is dirty	it is a disease carrier	the rich keep it and pre- serve it	the poor throw it away

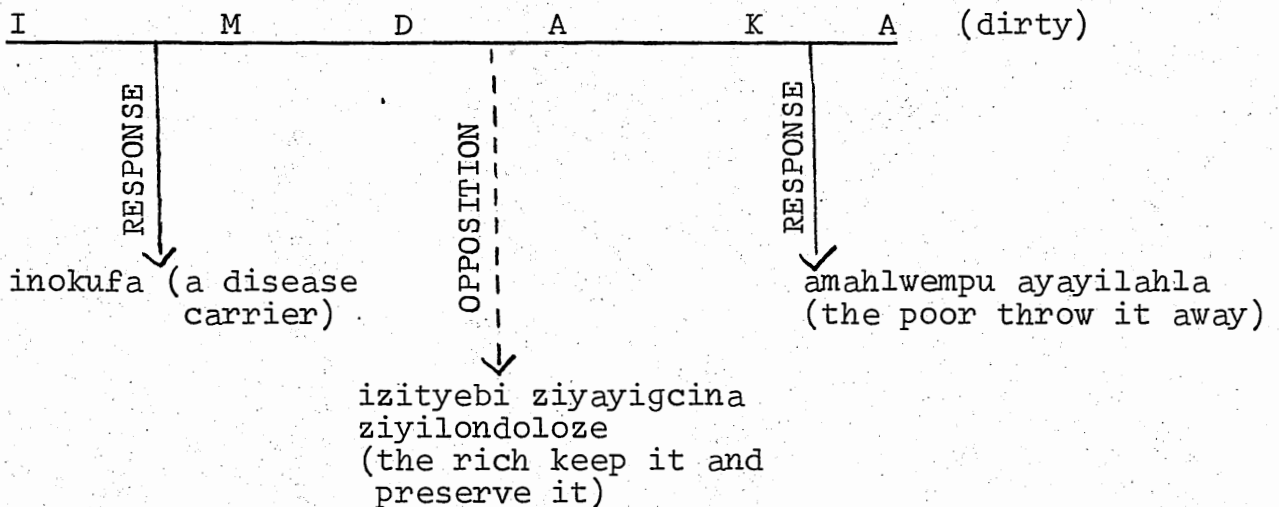
1. The first and second elements are opposed by the 3rd element.

imdaka -----> inokufa

2. The 2nd element responds to the 1st.

3. The 4th element responds to the 1st and 2nd elements.

imdaka, inokufa -----> amahlwempu wona ayayilahla



4. Ndinabantu / bam / indoda iyangxola / umfazi uyahleka / abantwana bayalila/

Indoda -----> Ziindudumo

Umfazi -----> Ngumbane

Abantwana -----> Yimvula

I have people of mine the man blusters in speaking  
the woman laughs the children cry.

Man -----> Thunder

Woman -----> Lightning

Children -----> Rain

SYMBOL	1st ELEMENT	2nd ELEMENT	3rd ELEMENT
Ndinabantu	indoda iyangxola	umfazi uyahleka	abantwana bayalila
I have people	the man blusters in speaking	the woman laughs	children cry

- The first element here is opposed by the second element.  
indoda iyangxola -----> umfazi uyahleka
- The 3rd element responds to the 1st element.  
indoda iyangxola -----> abantwana bayalila

I N D O D A            I Y A N G X O L A

abantwana bayalila  
(children cry)

umfazi uyahleka  
(woman laughs)

PRIVATIONAL CONTRADICTIVE OPPOSITION

Georges and Dundes maintain that 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 to the first.

EXAMPLES

- / Ndinanto / yam / iyahamba / kodwa / ayishukumi /  
/ I have a thing / of mine / it walks / but it does  
not move /

SYMBOL	1st ELEMENT	2nd ELEMENT
Ndinanto	iyahamba	ayishukumi
I have a thing	it walks	it does not move

Answer : Yindlela (It is the road)

In this riddle, the second element opposes the first one in that "it walks" but "it does not move". The second element here does not prove an attribute to the first descriptive element. When one walks we expect to move. There is no walking without movement.

2. / Ndinamntu / wam / unamaphiko amabini / kodwa /  
akabhabhi ngawo /  
/ I have a person / of mine / he has two wings /  
he does not fly with them/

SYMBOL	1st ELEMENT	2nd ELEMENT
Ndinamntu	unamaphiko amabini	akabhabhi ngawo
I have a person	he has two wings	he does not fly with them

Answer : Yintloko neendlebe (Head and ear)

Naturally, we associate wings with flight but this particular person does not fly with his wings. The second element here is a denial of a natural attribute of the first.

3. / Ndinamntu / wam / unemilenze emine / nengalo /enye /  
imithwalo uyithwala ngeembambo /  
/ I have a person / of mine / he has four legs / and  
one arm / he carries his loads with his ribs /

SYMBOL	1st ELEMENT	2nd ELEMENT	3rd ELEMENT
Ndinamntu	unemilenze emine	nengalo enye	imithwalo uyithwala ngeembambo
I have a person	he has four legs	and one arm	he carries his load with his ribs

Answer : Yirostile (It is a gridiron)

In this example, the third element does not prove an attribute to the second descriptive element. We expect this person to use his arm to carry his loads but he prefers his ribs.

4. / Ndinanto / yam / ineenyawo ezintathu / kodwa ayikwazi ukuhamba /

/ I have a thing / of mine / it has three feet / but it cannot walk

SYMBOL	1st ELEMENT	2nd ELEMENT
Ndinanto	ineenyawo ezintathu	ayikwazi kuhamba
I have a thing	it has three feet	it cannot walk

Answer : Yiyadi yomqulu (It is a yard of cloth)

The 2nd element contradicts with the 1st descriptive element.

5. / Ndinamadodana / am /maninzi / ayakwazi / ukuzakhela izindlu / kodwa / akanazixhobo /

/ I have young man / of mine / they are many / they can build houses for themselves / but they have no tools /

SYMBOL	1st ELEMENT	2nd ELEMENT	3rd ELEMENT
Ndinamadodana	maninzi	ayakwazi uku-zakhela izindlu	akanazixhobo
I have young man	they are many	they can build houses for themselves	they have no tools

Answer : Ziintubi (It is termites)

The 3rd element is not an attribute of the 2nd descriptive element. When one builds a house, we expect to have tools but

this is not the case here. It is strange for one to build a house without tools.

6. / Ndinamajoni / am / mane / athwala umnqwazi omnye /  
/ I have soldiers / of mine / they are four / they put on one hat/

SYMBOL	1st ELEMENT	2nd ELEMENT
Ndinamajoni	mane	athwala umnqwazi omnye
I have soldiers	they are four	they put on one hat

Answer : Yimilenze yetafile (It is the legs of a table)

When there are four soldiers, the hats are supposed to be four. We cannot imagine four people putting on one hat at the same time as naturally or logically one man is entitled to one hat.

7. / Ndinamntu / wam / unamazinyo / kodwa akahlafuni ngawo /  
/ I have a fellow / of mine / he has teeth / but he does not chew with them/.

SYMBOL	1st ELEMENT	2nd ELEMENT
Ndinamntu	unamazinyo	akahlafuni ngawo
I have a fellow	he has teeth	he does not chew with them

Answer : Yinkcaza (It is a comb)

Teeth are used for chewing. We expect anyone who has teeth to chew with them. Here, the 2nd element is a denial of the natural attribute of the first.

8. / Ndinanto / yam / inamehlo amaninzi / kodwa ayiboni /  
/ I have a thing / it has many eyes / it does not see/.

SYMBOL	1st ELEMENT	2nd ELEMENT
Ndinanto	inamehlo amaninzi	ayiboni
I have a thing	it has many eyes	it does not see

Answer : Yitapile (It is a potato)

Naturally, animals, birds, human beings and other living creatures have two eyes (with possibly a few exceptions) but this thing, although it has many eyes, does not see.

9. / Ndinamntu / wam / unolwimi / kodwa akathethi /  
 /I have a person / of mine / he has a tongue / but he  
 does not speak /

SYMBOL	1st ELEMENT	2nd ELEMENT
Ndinamntu	unolwimi	akathethi
I have a person	he has a tongue	he does not speak

Answer : Sisihlangu (It is a shoe)

The 2nd element here is a denial of the natural attribute of the first.

10. / Ndinantsimi / yam / okukhona ndiyivunayo / kukhona  
 ichumayo /  
 / I have a field / of mine / the more I harvest it / the  
 more it yields /

SYMBOL	1st ELEMENT	2nd ELEMENT
Ndinantsimi	okukhona ndiyivunayo	kukhona ichumayo
I have a field	the more I harvest it	the more it yields

Answer : Ziinwele (It is hair)

The 1st element is opposed by the 2nd one. The 2nd element denies the natural attribute of the first. We do not expect a field to yield while it is harvested.

1. he walks (but) he does not move
2. he has two wings (but) he does not fly
3. he has one arm (but) carries loads with his ribs
4. it has three feet (but) it cannot walk
5. can build houses for themselves (but) have no tools
6. they (soldiers). are four (but) put on one hat
7. he has teeth (but) does not chew with them
8. it has many eyes (but) does not see
9. he has a tongue (but) does not speak
10. the more I harvest it, the more it yields.

#### CAUSAL CONTRADICTIVE OPPOSITION

The causal contradictive opposition riddle is a type of riddle in which the first descriptive element consists of an action performed by an object or upon an object. The 2nd descriptive element and others explicitly deny the expected or natural consequence of the action contained in the 1st descriptive element.

1. /Ndinasicaka / sam / sivana namanzi / kodwa ngunotshe/  
ukucoceka /

/I have a servant/ of mine / she is fond of water / but  
she is never tidy /

SYMBOL	1st ELEMENT	2nd ELEMENT
Ndinasicaka	sivana namanzi	ngunotshe ukucoceka
I have a servant	she is fond of water	she is never tidy

Answer : Yifadukhwe (It is a dish cloth)

We expect someone who is fond of water to be always neat and tidy, but this is not so with this servant "ngunotshe ukucoceka".

2. / Ndinamntu /wam; / soloko ndimnyathela / kodwa / akakhalazi nakanye /

/ I have a person / of mine; / I am always treading on him / but / he does not complain even once /

SYMBOL	1st ELEMENT	2nd ELEMENT
Ndinamntu	soloko ndimnyathela	akakhalazi nakanye
I have a person	I am always treading on him	he does not complain even once

Answer : Yindlu phantsi (It is the floor of a house)

Here, the 1st element is denied the natural consequence of complaining or crying when someone treads on him.

### 3. STYLISTIC RIDDLE ANALYSIS

If we analyse Xhosa riddles according to the stylistic pattern which has been mentioned by different authors, we find quite a number of outstanding features. The first one is the ideophone.

#### 1. IDEOPHONE

R Finnegan (1970, p. 64) says:

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

The use of the ideophone enriches the language of the riddle.

### EXAMPLES

- |                          |                                |
|--------------------------|--------------------------------|
| 1. Jikelele <u>ngqu</u>  | Round and round down           |
| Yinja                    | It is a dog                    |
| 2. Jikelele <u>tywaa</u> | Round round flat on the ground |
| Yinyoka                  | It is a snake                  |

The ideophone is a clue to the answer. Ngqu and tywaa here suggest the movement of the dog and the snake to the ground respectively when they are about to sleep.

3. Ndinanto yam ihamba ihambe ithi tyibilili  
 Kukutya emlonyeni  
 I have a thing of mine, it goes and goes and slips.  
 It is food in the mouth.

The ideophone tyibilili here suggests the slippery movement of food in the mouth.

### 2. DIRECT SPEECH

When one looks at the number of riddles one finds that there are words which are made to be actually spoken as direct speech. This form brings life to the riddles and thus makes the topic appear as if it is alive.

### EXAMPLES

1. Ndinabafo bam bakhulu omnye uthi "Sukundishiya".  
 Ziimpundu  
 I have fellows of mine, they are big, one says: "Do not leave me behind".  
 It is the buttocks.

2. Ngabantu bam babini bajinga eliweni bathi "sibambeni seyela".

Ziingalo kuba zifuna ukweyela lonke ixesha.

With people of mine, they are two, they hang from a cliff, they say: "Hold us lest we fall".

It is the arms because they look like sinking all the time.

3. Ndinabantu bam babini omnye uthi "ndiphambili" omnye uthi "ndiphambili".

Ziinyawo

I have people of mine, they are two. One says "I am in front" and the other says "I am in front".

It is the feet.

4. Ndinabantu bam baninzi omnye uthi "ndim phambili" omnye "ndim phambili".

Ziinyawo

I have people of mine, they are two, one says: "It is I in front" and the other says: "It is I in front". It is feet.

5. Ndinabantu babini bayahamba omnye akaboni uyabuza ukuba "Siyaphi"?

Ngamavili ebhayisekile.

I have people of mine, they are two, they are walking, one is blind. He asks: "Where are we going"? It is bicycle wheels

6. Nda ----- nda ----- ndaphuma!Buya!

Ngumkhunyu.

A-----w awt out I come! Go back!

It is nasal mucus.

This form of direct speech gives real life to the riddle and

makes it appear as a form of lively engagement in a process of riddling.

### REPETITION

Repetition is common in some problems and this shows that there is some poetic quality involved.

### EXAMPLES

1. Ngumntakamama, ngumntakatata kodwa akango Bhuti wam, akangosisi wam akanto kum kodwa ngumntakamama notata Ndim.

It is my mother's child, it is my father's child but it is not my brother, it is not my sister, it is no relation of mine, but it is my mother's child and my father's.

It is I.

Phrases and words repeated are :

Ngumntakamama	(2)
Ngumntakatata	(2)
Kodwa	(2)
wam	(2)

This problem could simply read as follows :

Ngumntakamama notata, akangobhuti nasisi wam, akanto kum kodwa ngokamama notata.

2. Ndinamntu wam utya atye athi "ngxe"

Yimela egotywayo.

I have a person of mine, he eats and eats and says "ngxe".

It is a clasp knife.

The verb -tya is repeated twice in this problem.

3. Ndinahashe lam liqubha liqubhe emanzini liphume  
libhityile.

Yisepha

I have a horse of mine, it swims and swims in the water  
and comes out lean.

It is soap.

4. Ndinanto yam ihamba ihambe ithi tyibilili.

Kukutya emlonyeni

I have a thing of mine, it goes and goes and slips..

It is food in the mouth.

The repetition of the verb creates a form of continuity in  
the action of the verb. It also brings about the emphasis  
of the action.

### SIMILES

Similes are also characteristic features of some Xhosa riddles.

### EXAMPLES

1. Ndinanto yam ingqukuva okwebhastile, inzulu okwekomityi kodwa  
ayinakuphakanyiswa.

Lichibi

I have a thing of mine, it is round as marble, it is  
deep as a cup but it cannot be lifted.

It is a lake.

Similes: (i) Ingqukuva okwebhastile  
Round as marble

(ii) Inzulu okwekomityi  
Deep as a cup

2. Iluhlaza ifana nengca, imhlophe ifana nekhephu,  
ibomvu ifana negazi.

Yivatala

It is green resembling grass, it is white resembling  
snow, it is red resembling blood.

Similes: Green as grass  
white as snow  
red as blood

It is a watermelon.

### LINKING

Linking is also common in Xhosa riddles, e.g.:

Owayenzayo wayithengisa, owayithengayo zange ayisebenzise,  
awayisebenzisayo zange ayibone.

Yibhokisi yomngcwabo.

He who made it, sold it, and the one who bought it did not  
use it and who used it didn't see it.

It is a coffin.

Owayenzayo		wayithengisa
Owayithengayo	zange	ayisebenzise
awayisebenzisayo	zange	ayibone

Handwritten annotations: A large oval encircles the first two lines. Arrows point from the end of the first line to the start of the second, and from the end of the second line to the start of the third.

OR

wayenza		wayithengisa	} Final linking
owayithengayo	zange	ayisebenzise	
owayisebenzisayo	zange	ayibone	

Handwritten annotations: Arrows point from the end of the first line to the start of the second, and from the end of the second line to the start of the third.

PUN

For example, Ilitye lilala njani emanzini lilala manzi.

How does a stone lie in water?

It lies wet.

There is a pun here (amanzi) which may mean "wet" or water.

We also notice the following features in Xhosa riddles:

1. Animate for inanimate objects

Here the trick is to give lifeless objects characteristics of a living object. The following will exemplify this :-

(i) Ndinahashe lam alinakuphala lingenamsila.

Yinaliti.

I have a horse of mine, it cannot gallop without a tail.

In the second and third it is the clasp knife which is given characteristics of a human being. In EXAMPLE 2. it is able to express annoyance and disgust and in EXAMPLE 3. it expresses satisfaction.

(ii) Ngomntu wam uthi akugqiba ukutya athi "nxa".

Yimela egotwayo.

With a person of mine, when he has finished eating he says "nxa" (an exclamation of annoyance/disgust).

It is a clasp knife.

(iii) Ndinamntu wam, uthi akugqiba ukutya athi "ngxe".

Yimela egotwayo.

I have a person of mine, when he has finished eating he says "ngxe" (an exclamation of satisfaction).

It is a clasp knife.

In the fourth example it is the grindstones that are given human attributes. The upper one is referred to as a naughty child and the lower one as the mother.

(iv) Umntwana osileyo ucinezela unina.

Lilitye neembokothwe.

A naughty child presses its mother down.

It is the grindstones (the upper and lower when one grinds)

(v) Ndinamfazi wam usebenza elila Lilitye lokusila.

I have a woman of mine, she works crying everyday.

It is the grindstone.

In this example the grindstone is referred to as a woman who works everyday crying.

In our last example a pair of scissors is referred to as fellows who cut down a forest in one day.

(vi) Ndinabafo bam babini bagawula ihlathi baligqibe  
ngemini enye.

Sisikere neenwele.

I have fellows of mine, they cut down a forest in one day.

It is a pair of scissors and the forest is the hair.

## 2. Inanimate for animate objects

Here, characteristics of lifeless objects are given to living objects :

(i) Ngenkatha yezala.

Yinja xa izisonge ezaleni.

With the head-pad of the heap.

It is a dog when it has folded himself up on the rubbish heap.

The "inkatha" is used by the Xhosas to carry loads on their heads.

(ii) Ndinatasi yam endigcina kuyo imbola.

Itasi - likhalane; imbola - ligazi.

I have a bag of mine in which I keep red ochre.

The bag is a tick and the ochre is blood which is not pure red.

The tick is given characteristics of a bag which is a lifeless object.

### 3. Opposite in size and magnitude

Here the tendency is to make a big object appear as a small object. The following will illustrate this :

(i) Ngengubo zam ziyalingana

Sisibhakabhaka nomhlaba.

With the blankets of mine, they are equal.

It is the sky and earth.

The sky and the earth are wider in comparison than two ordinary blankets.

(ii) Ndinantsimi yam inkulu ilinywa amazimba odwa ukhozo lombona lunye.

Intsimi - Sisibhakabhaka

Amazimba - Ziinkwenkwezi

Ukhozo lombona - Yinyanga.

I have a field of mine, it is big, it is planted with corn only, there is only one grain of maize.

Field	-	It is the sky
Corn	-	It is the stars
Grain	-	It is the moon

In the above example, the sky is compared to a mealie field and the stars are compared to corn. The moon is compared to one grain of maize.

In some riddles, objects are made to appear very large while they are small in actual fact. Here are the examples :

1. Ngama Xhosa am axhentsa esigingqini. Lugcado embizeni.

With Xhosas of mine, they dance in a hollow.

It is maize roasting in a pot.

2. Ndinamadoda am alishumi linane, alishumi linambini akha udonga amabini abethelela uphahla.

Yiwotshi.

I have men of mine, they are fourteen, twelve are building a wall and two are firing on the roof.

It is a watch or clock.

3. Ndinandlu yam imhlophe ayinamnyango ayinafestile.

Liqanda

I have a house of mine, it is white, it has no window.

It is an egg.

4. Ndinamajoni am mane athwala umnqwazi omnye.

Yimilenze yetafile.

I have soldiers of mine, they are four, they all carry one hat.

It is the legs of a table.

5. Ndinendlu eluhlaza udonga lwayo lumhlophe ngaphakathi ihleli inenekazi elipinki nabantwana balo abaninzi abamdaka.

Yivatala.

I have a house of mine, it is green, its wall is white, inside there stays in it a pink lady with her many children who are brown.

It is a watermelon.

When one puts forward the kind of problems such as those cited above, the audience can be misled and confused. For instance, if we consider the last example we will imagine a large object, whatever it is. We will first imagine a house and then try to relate it in size to another object. In this way the riddles have been successful in tricking the audience, because it will take people some time to get the right answer.

#### 4. Human for Personification

When riddling is engaged in there is a marked tendency amongst the riddlers to make non-humans appear like human beings.

#### EXAMPLES

1. Ndinamfundisi wam waseWesile.

Lihlungulu.

I have a priest (minister of religion) of mine of the Wesleyan Church.

It is the white necked raven.

2. Ndinabantu bam baphethe amagqudu bonke baya emdudweni.

I have people of mine, they are all carrying knobkerries.

They are going to a wedding dance.

It is ostriches.

3. Ndinanfazi wam ulihomba uthi ehleli nje abe ezibuka esipilini.

Ngu - Thekwane.

I have a woman of mine; she is very neat, she is always admiring herself in a mirror.

It is the hammerhead.

4. Ndinanfazi wam ubopha inyanda enye ngeentambo ezininzi. Sisigcawu.

I have a woman of mine, she ties one bundle with many ropes.

It is a spider.

The above examples can be cited as follows :

HUMAN		PERSONIFICATION
1.	Umfundisi (Priest)	Ihlungulu (White necked raven)
2.	Abantu (People)	Iinciniba (Ostriches)
3.	Umfazi (Woman)	uThekwane (Hammerhead)
4.	Umfazi (Woman)	Isigcawu (Spider)

The use of human objects for personification is another way of hiding the answer of the riddles. The audience must think carefully before giving the answer. For instance, if non-human objects were used to refer to non-humans and humans to humans, it would be very easy for one to get the answer, for example, when we refer to birds we say :

I have a bird of mine ----- the audience will not be entrapped or tricked.

## 5. Personification of plants

In another category plants are made to appear like human beings, as in the following examples :

1. Ndinabafazi bam bomthandazo, banxibe iiqhiya ezibomvu neebhatyi eziluhlaza neelokhwe ezimdaka.  
Ngamakhala xa adubulayo.

I have prayer-meeting women of mine, they wear red head-gear and green blouses and brown dresses.

It is the Cape aloes when they blossom.

2. Ndinaxhegwazana lam licula kunye nabantwana balo.  
Ngumthi namasebe.

I have an old woman of mine, she sings together with her children.

It is the tree with its branches.

3. Ndinabantu bam baninzi babetha intlombe phezu komlambo.  
Yimizi.

I have people of mine, they are many, they are dancing above the river.

It is rushes (reeds).

4. Ndinasana lwam ndithi ndakuluphulula ndilile iinyembezi.  
Litswele xa lichutywayo.

I have a baby of mine, when I stroke it I cry with tears.

It is an onion when it is peeled.

HUMAN	PLANTS
1. Abafazi (women)	Amakhala (Cape Aloes)
2. Ixhegwazana nabantwana (Old woman and children)	Umthi namasebe (Trees and branches)
3. Abantu (people)	Imizi (Reeds/Rushes)
4. Usana (baby)	Itswele (Onion)

Another interesting feature is:

6. Colour as giving clue to the riddle

Xhosas use the main colours, such as black, white, red, and green when riddling. They give the clue to the answer of the riddle, for example :

1. Ndinantombi yam inxibe ibhatyi emnyama nombhinqo omhlophe.  
Liliso.

I have a girl of mine, she is wearing a black jacket and a white girdle.

It is the eye.

The colours used in the above riddles are black and white and they are actually the colours of the eye.

2. Ndinendlu eluhlaza udonga lwayo lumhlophe ngaphakathi ihleli inenekazi elipinki nabantwana balo abaninzi abamdaka.  
Yivatala.

I have a house of mine, it is green, its wall is white, inside there stays in it a pink lady with her many children who are brown.

It is a watermelon.

The colours here are green, pink and brown. The green wall is the outer layer, the pink lady is the inner layer and the brown children are the seeds of the watermelon.

3. Ndinamntu wam ehlotyeni ujika abe bomvu ukuze ebusika abe luhlaza.

Likhala.

I have a person of mine, in summer he becomes red and in winter he becomes green.

It is the Cape Aloe.

The colours here are red and green. The Cape Aloe becomes red when it blossoms in summer and becomes green when it withers in winter.

4. Ndinankabi zam zimbini enye ibomvu enye imnyama. Le ibomvu ithi yakuhlaba le imnyama kuxukuzele emathunjini. Yimbiza nomlilo.

I have oxen of mine, they are two, one is red the other is black. The red one gores the black one until the intestines rumble.

It is a pot and fire.

Red stands for fire and black for the pot.

#### 4. RIDDLE VARIATIONS

There are variations of Xhosa riddles where an object is compared to different things.

1. Eyes are compared to the following :

(i) River: Ndinamlambo wam uzaliswa yinkungu kungananga mvula.

Ngamehlo aliliswa ngumsi.

I have a river of mine, it is covered with mist without any rain having fallen.

It is the eyes caused to smart by smoke.

(ii) Horses: Ndinamahashe am mabini abaleka kakhulu.

Ngomzuzu abaleka umgama omde kakhulu. Ndithi ndisawajongile abe eqabele kude.

I have horses of mine, they are two, they are very fast. In a minute they run a very long distance and while I am looking at them, they disappear faraway.

(iii) Thieves: Ndinabantu bam babini bangamasela bathunywa naphina babuye ngoku.

I have fellows of mine, they are two, they are thieves, they are sent anywhere and return now.

(iv) Children: Ndinabantwana bam babini ndibathuma ngoku babuye ngoku.

I have children of mine, they are two, I send them now and they return now.

(v) Vagabonds: Ndinamntwana wam ulihilihili uthi elapha abe ephaya.

I have a child of mine, he is a vagabond. It happens that while he is here, he is there.

(vi) People : Ndinabantu bam babini abayifuni into emdaka.

I have people of mine, they are two, they do not want (i.e. they loathe) a dirty thing.

(vii) Girl : Ndinantombi yam inxibe ibhatyi emnyama nombhinqo omhlope.

I have a girl of mine, she is wearing a black jacket and a white girdle.

## 2. The Head

(i) A person: Ndinamntu wam umaphiko mabini phofu akabhabhi.

I have a person of mine, he is two-winged but he does not fly with his wings.

(ii) Scotch cart: Ndinaskotshi sam sinamavili amabini.

I have a scotch cart of mine, it has two wheels.

(iii) Knobkerrie: Ndinagqudu lam lihlonywe phakathi  
kweentsika ezimbini.

I have a knobkerrie of mine, it is struck  
between two posts.

### 3. The Ears

(i) Horses: Ndinamahashe mabini axakwa kukuqabela intaba.  
I have horses, they are two, they find it  
difficult to climb to the top of the  
mountain.

(ii) Person: Ndinamntu wam uthi ukuba ndimphethe kakubi  
atyekeze.

I have a person of mine, it happens that when  
I treat him badly, he casts up milk.

(iii) People: Ndinabantu bam babini banyuka entabeni  
abazange baqabela.

I have people of mine, they are two, they  
climb a mountain, they never get to the top.

### 4. Hair

(i) Forest: Ndinahlathi lam limnyama kakhulu kuhlala  
amathodlana am amnyama.

I have a forest of mine, it is very dark,  
there live in it my small black calves.

(ii) Thing: Ndinanto yam izingcambu yonke.

I have a thing of mine, it is all roots.

(iii) Field: Ndinantsimi yam ekukhona ndiyivunayo kukhona  
ichumayo.

I have a field of mine, the more I harvest it,  
the more it yields.

## 5. The Feet

(i) People : Ndinabantu bam babini omnye uthi "ndiphambili"  
nomnye uthi "ndiphambili".

I have people of mine, they are two, one says:  
"I am in front" and the other says: "I am in  
front".

(ii) Little ones: Ndinantwana zam zimbini zishiyana ngokuya  
kufika.

I have little ones of mine, they are two, each  
wants to reach the object first.

(iii) Antbears: Ndinamahodi am mabini ahlala emingxunyeni  
efanayo elinganayo.

I have antbears of mine, they are two, they live  
in holes that are similar and equal in size.

## 6. The Teeth

(i) Men : Ndinamadoda am aganga owayo.

I have men of mine, they catch up someone who is  
falling.

(ii) Ornaments: Ndinazihombo zam ukuba andizihlambi ndizicokise  
ziyakundiqaqambela.

I have ornaments of mine, if I do not wash them  
carefully everyday they will cause me much pain.

(iii) People : Ndinabantu bam bajinga eweni abanye bemi ezantsi  
kodwa ngamaxesha athile bayadibana.

I have people of mine, they are suspended from a precipice, some are standing at the bottom but at certain times they are together.

(iv) Mill: Ndinalitye lam lokusila, imbokothwe ayisili.

I have a mill of mine, the understone grinds, the upperstone does not grind.

## 7. Bed Bug

(i) A thing: Ndinanto yam iphila ngegazi labantu nelezilwane.

I have a thing of mine, it lives on the blood of people and animals only.

(ii) A purse: Ndinaspaji sam segazi.

I have a purse of mine of blood.

(iii) A Beast: Ndinankomo yam ibomvu iyanditshutshisa

ndakuyityumz'intloko, ndakuyifumana dadethu.

I have a beast of mine, it is red, it persecutes me, I shall crush its head when I find it.

## 8. Lice

(i) Animals: Ndinanyamakazi zam ziliwaka zihlala ehlathini

linye.

I have animals of mine, they are thousands, they live in one forest.

(ii) Cattle: Ndinankomo zam aziphumi ehlathini ngaphandle

kokuba uye kuzifuna.

I have cattle of mine, they do not leave the forest unless you go and look for them.

9. Cape Aloe

- (i) Person : Ndinamntu wam ehlotyeni ujika abebomvu ukuze ebusika abeluhlaza.  
I have a person of mine, in summer he becomes red and in winter he becomes green.
- (ii) Fellow : Ndinamfo wam womelele ude acace ngexa lobusika.  
I have a fellow of mine, he is strong and clearly so in winter.
- (iii) Young man: Ndinamfana wam usoloko enxibe ibhulukhwe yekaki nebhatyi eluhlaza ukuze ngamaxesha athile athwale isitshaba esibomvu.  
I have a young man of mine, he is always dressed in a khaki pair of trousers, a green jacket and sometimes he wears a red crown.
- (iv) Prayer-meeting women: Ndinabafazi bam bomthandazo banxibe iiqhiya ezibomvu neebhatyi eziluhlaza neelokhwe ezimdaka.  
I have prayer-meeting women of mine, they wear red headgear and green blouses and brown dresses.

10. The Sea

- (i) Ropes: Ndinantambo zam zininzi zihamba zidibane entanjeni enye zonke zenze umzi omkhulu.  
I have ropes of mine, they go and meet in one rope and there make a huge village.

(ii) A thing : Ndinanto ingathi yinyoka ijikeleze ilizwe lonke.

I have a thing which is like a snake, it encircles the whole world.

(iii) A Person: Ndinamntu wam ugquma ubusuku nemini.

I have a person of mine, he roars night and day.

#### 11. Day and Night

(i) Twins : Ndinamawele am mabini, elikhulu limhlophe elincinane limnyama.

I have twins of mine, they are two, the elder is white and the younger is black.

(ii) Young Men : Ndinamadoda am mabini ayaleqana, enye imhlophe, enye imnyama ibe semva maxa wambi ishiywe kude le imnyama maxa wambi icuthe. I have young men of mine, they are two, they chase each other. One is white and the other is black. The white one is in front and the black one is behind. Sometimes the black one is left far behind; at other times he closes the gap.

#### 12. A Watch

(i) A Thing : Ndinanto yam ndiyishiya apha ndifike ikwenye indawo.

I have a thing of mine, I leave it here and find it in some other place.

- (ii) A Person : Ndinamntu wam uthi akulamba afe, akuhlutha avuke.  
I have a person of mine, when he is hungry he dies and when he is full with food, he wakes up.
- (iii) Men : Ndinamadoda alishumi linane, alishumi nambini akha udonga amabini abethelelela uphahla.  
I have men of mine, they are fourteen, twelve are building a wall and two are fixing up the roof.
- (iv) A Horse : Ndinahashe lam lithi lihleli nje abe amathumbu ekhala.  
I have a horse of mine, its bowels rumble all the time.
- (v) A Witch : Ndinagqwirha lam lihamba abantu belele.  
I have a witch of mine, she moves while the people are sleeping.

### 13. Baked Bread

- (i) A Bullock : Ndinankomo yam ingena ebuhlanti ingenasikhumba iphume inaso.  
I have a bullock of mine, it goes into the kraal without having a hide, but when it comes out it has one.
- (ii) A Horse : Ndinahashe lam ndilifaka esitalini limhlophe libuye libomvu.  
I have a horse of mine, I put it into the stable white and it comes out red.

(iii) A Person: Ndinamntu wam ndimthuma emhlophe abuye entsundu.

I have a person of mine, when I send him, he is white but when he returns he is brown.

14. An Egg

(i) A Thing : Ndinanto yam ndiyiphosa phezulu imhlophe ithi yakuwa phantsi ibe mthubi.

I have a thing of mine, I throw it up white and when it falls it becomes yellow.

(ii) A House : Ndinandlu yam imhlophe ayinamnyango ayinafestile.

I have a house of mine, it is white, it has no door, it has no window.

15. Shoes

(i) A Person : Ndinamntu wam unolwimi kodwa akathethi.

I have a person of mine, he has a tongue but he does not speak.

(ii) Fellows : Ndinabafo bam babini emini batya inyama ebusuku bakhamisile.

I have fellows of mine, they are two during the day, they eat meat; during the night they are open-mouthed.

16. A Pot

(i) A Person : Ndinamntu wam unesiqu nemilenze emithathu isandla sinye sishwabene sigobile.

I have a person of mine, he is stout and has three legs, he has one hand, it is withered and bent.

(1) A Person continued :

(ii) Ndinamntu wam uneenyawo ezintathu.

I have a person of mine, he has three feet.

(ii) A Thing: Ndinanto yam ikho kuyo yonke imizi ithandwa ngamavila.

I have a thing of mine, it is present in every house, it is loved even by lazy people.

(iii) A Woman: Ndinamfazi wam umnyama tshu usilima kanjalo kuba imilenze mithathu, nobuxelegu unabo kuba uhlal'hlale abenemitshithi kodwa siyamthanda noko kuba siphila ngaye.

I have a woman of mine, she is pitch black and is deformed as well because she has three legs; she is also slovenly because she now and again has smudges on her, but we love her all the same because we all of us live through her.

17. A Broom(i) An old Woman: Ndinaxhegwazana lam lifa libhinqile.

I have an old woman of mine, she dies with her loins girdled.

(ii) Daughter-in-law: Umakoti wezindlu zonke.

The daughter-in-law of every home.

18. Soap(i) A Horse: (i) Ndinahashe lam liqubha liqubhe emanzini liphume libhityile.

I have a horse of mine, it swims and swims in the water and comes out lean.

(i) A Horse continued :

(ii) Ndinahashe lam lithi lakuphala  
lixhaphe amagwebu.

I have a horse of mine, when it  
gallops it foams.

(ii) A Thing : Ndinanto yam ndiya nayo emsebenzini ityebile  
ndibuye nayo ibhityile.

I have a thing of mine, when I go to work  
with it, it is fat and when I return with it,  
it is lean.

(iii) A Young Man: Ndinanfana wam utyebileyo uphuma kusasa aye  
kusebenza abuye emsebenzini ebhityile.

I have a young man of mine who is fat, he  
goes out to work in the morning and returns  
lean.

(iv) A Bullock : Ndinankomo yam itshon'apha e Nqweba ityebile,  
isele amanzi apho ibuye ibhityile.

I have a bullock of mine, it disappears over  
here towards the Sundays River being fat and  
it drinks water there but returns being lean.

19. A Clasp Knife

(i) A Person : (i) Ngomntu wam akugqiba ukudla athi "nxa".  
When a person of mine has finished  
eating he says: "Nxa" (an exclamation  
of annoyance/disgust).

(ii) Ndinamntu wam akugqiba ukutya uthi "ngxe".  
I have a person of mine, when he has  
finished eating he says "Ngxe" (an

exclamation of satisfaction).

- (ii) A Thing : (i) Ndinanto yam idla iye kulala emfuleni.  
I have a thing of mine, it eats and goes to lie in an open valley.
- (ii) Ndinanto yam ithi yakugqiba ukutya ijike ithi nxa kum.  
I have a thing of mine, which when I have given it food, turns and says: "Nxa" to me. (Nxa - an interjection signifying annoyance).

20. The Road

- (i) A Fellow : Ndinamfo wam uhl'enyuka akhweze kodwa akashukumi.  
I have a person of mine, he goes up and down (up and down and across) but he does not move.
- (ii) A Thing : (i) Ndinanto yam iyahamba kodwa ayishukumi.  
A thing of mine walks, but it does not move.
- (ii) Ndinanto yam isuka eMonti iye eBhayi ingakhange ishukume.  
I have a thing of mine, it leaves East London and goes to Port Elizabeth without having moved.

21. A Gun

- (i) A Person : Ndinamntu wam ndimthuma apha phambi kwam atsh'ube mnye, atsho lee!  
I have a person of mine, I send him here, in front of me, he takes a long jump and lands far away.

(ii) Mother and Child: Wasuz'unina, wakhal'umntwana.

The mother passed wind, the child cried.

(iii) A Fowl : Ndinankuku yam ililisela ngomsila.

I have a fowl of mine, it crackles through its tail.

(iv) Thunder : Ndinazulu lam lezandla.

I have thunder and lightning of hands.

(v) An Eye : Ndinaliso lam lithi xa ndibheka endle

lijonge ekhaya.

I have an eye of mine, when I go to the veld it goes home.

## 22. Beacon

(i) Ancestral spirit: Ndinasithunzela sam simi endle kusina kungani.

I have an ancestral spirit of mine, it stands in the open veld.

(ii) A Person : Ndinamntu wam uhleli kwaNti ethafeni akathethi namntu.

I have a person of mine, he is sitting in the veld, he talks to no one.

## 5. ONE PROBLEM WITH DIFFERENT ANSWERS

There are some Xhosa Riddles which have more than one answer to the problem. The following are found :-

(i) Ndinamfundisi wam wasetshetshi-Lihlungulu  
Yingwamza

I have a priest of mine of the Anglican Church.

It is the white necked raven.

It is the stork.

(ii) Ndinamntu wam ume yedwa ethafeni.

Yinkaba

Yibhakani.

I have a person of mine, he is standing alone in the veld.

It is the navel

It is a beacon.

(iii) Ndinamfundisi wam waseWesile.

Yingcungcu

Lihlungulu.

I have a priest of mine of the Methodist Church.

It is a sugar-bird.

It is a white necked raven.

(iv) Ndinamntu wam unemilenze emithathu.

Yimbiza

Yiyadi yomqulu.

I have a person of mine, he has three legs.

It is a pot.

It is a yard cloth.

(v) Ndinamntu wam unamaphiko kodwa akabhabhi ngawo.

Yinciniba.

Yintlanzi.

Yintloko.

Bubuso neendlebe.

I have a person of mine, he has wings but does not fly with them.

It is an ostrich.

It is a fish.

It is a head.

It is a face and ears.

(vi) Ndinamntu wam ulisela.

Yindlebe.

Liliso.

I have a person of mine, he is a thief.

It is the ear.

It is the eye.

(vii) Ndinabantu bam baxhentsa esigingqini.

Lugcado embizeni.

Ziinkobe embizeni.

Kukutya ekuphekwe embizeni.

I have fellows of mine, they dance in a hollow.

It is maize roasting in a pot.

It is cooked (white) maize.

It is food cooked in a pot.

(viii) Ndinamntu wam ndimthuma elila abuye ethule.

Yi-emele xa iyakukha amanzi, ibuye izele.

Lithunga xa kuya kusengwa libuye linobisi.

I have a person of mine, I send him crying and he comes back quiet.

It is a beaker; when water is fetched, it comes back full.

It is a milk pail; when it is taken off for the milking it comes back full of milk.

(ix) Ndinamntu wam akazange ahluthe.

Yinkumbi

Ngumhlaba

Kukufa.

I have a person of mine, he has never had enough to eat.

It is a locust.

It is earth.

It is death.

(x) Ngomntu wam akabonwa kodwa ukhahlela phantsi iingangalala ezinamandla.

Bubuthongo

Kukufa.

With a person of mine, he is not seen but he fells powerful men.

It is sleep.

It is death.

(xi) Ndinanto yam ihamba nendlu yayo lonke ixesha.

Yintonjane.

Yinkumba.

I have a thing of mine, it pulls its house along  
all the time.

It is the grass worm.

It is the locust.

## CHAPTER III

### TYPES OF RIDDLES

Cole-Beuchat classifies riddles according to the type of sentence which constitutes the statement or the question part of the riddle. Thus she finds those which have a simple statement, a compound statement, and those that have more than one statement.

#### EXAMPLES

(i) Simple Statement

Ndinagqudu lam lenyama - Linqindi.

I have a knobkerrie of mine of flesh - It is a fist.

Ndinasiziba sam sekhode - Lidolo.

I have a corduroy cloth of mine - It is a knee.

(ii) Compound Statement

Ndinabahlobo bam babini, baza kundisebenzela izinto ezingumangaliso ukuba ndibaseqeshe kakuhle. Zizandla.

I have friends of mine, they will do wonderful things for me if I have trained them well. It is the hands.

Ndinalitye lokusila lithi lakusila libe shushu.

Zizandla xa uqhwebayo zibashushu.

I have a millstone which when it grinds, becomes hot. It is the hands for when one claps they become hot.

(iii) Those that have more than one statement

Ndinanto yam imdaka inokufa kodwa izityebi ziyayigcina ziyilondoloze, amahlwempu wona ayayilahla.

Ngumkhunyu izityebi ziyawugcina emalaphini, amahlwempu awulahla ezindleleni.

I have a thing of mine, it is dirty, it is a disease carrier but the rich keep it and preserve it, the poor throw it away.

It is nasal mucus, the rich preserve it in handkerchiefs, the poor throw it away on the streets.

Ndinamahashe am mabini abaleka kakhulu. Ngomzuzu abaleka umgama omde kakhulu. Ndithi ndisawajongile abe eqabela kude.

Ngamehlo.

I have horses of mine, they are two, they are very fast. In a minute they run a very long distance and while I am looking at them, they are already far away.

It is the eyes.

C M Doke recognizes three main types of riddles in Bantu Languages and these are :

- (a) The Simple Riddle
- (b) The Problem Riddle
- (c) The Song Riddle

The simple riddles are short and consist of one word or one sentence as an answer. S B Hadebe (1967, p. 31) says :

The simple riddle states the problem without elaborating in metaphorical figures or language or without extending the metaphor.

For example Ndinasipani sam sibomvu - Bubugqwangu

I have a span of oxen of mine, it is red - It is red ants.

Jikelele tywaa - Yinyoka.

Round round flat on the ground - It is a snake.

Problem riddles are much rarer than the simple riddles. They differ from simple riddles because most of the problems are presented in a form of a story involving a puzzle, which is posed in the form of a question, for example :

Problem : Uphupha kukho ingonyama phambi kwakho, iyindlovu ngasemva, ililiwa kwelinye icala, ngumlambokazi kwelinye. Ungathini ukuze usinde?

You are in a dream, there is a lion in front of you, and an elephant behind. A steep rock is on one side and a big river on the other. What can you do to save yourself?

Solution : Ungavuka kuba ubuphupha.

You simply wake up because you were dreaming.

The song riddles differ in function from the ordinary spoken riddles. They are either action songs accompanying a dance or else have a didactic purpose. The meaning of the riddle is not always explained to the children in the rites, but in the case of the didactic riddles the explanation is generally provided with much exhortation from the adults.

In most Bantu Languages riddles may be divided into four types which are :

- |                   |                    |
|-------------------|--------------------|
| (a) Simple Riddle | (c) Problem Riddle |
| (b) Long Riddle   | (d) Song Riddle    |

In Xhosa they are divided mainly into three types, namely :

- (a) Short/Simple Riddle
- (b) Long Riddle
- (c) Problem Riddle or Conundrum.

(a) Short or Simple Riddles

These simple riddles may be further divided into two types, namely :

- (i) The phrase type, and
- (ii) the concise statement type.

1. The Phrase Type

Here the riddle is presented shortly by giving a brief description. All these types of riddles whose statement

consists of possessive phrases or words linked by a conjunctive formative can be classified under this sub-heading.

#### EXAMPLES

- |       |                                   |   |   |
|-------|-----------------------------------|---|---|
| (i)   | <u>Ngendlu yamavila</u>           | - | <u>Bubuhlanti benkomo</u>                                 |
|       | With a house of lazy people       | - | It is a cattle kraal                                      |
| (ii)  | <u>Umakoti wezindlu zonke</u>     | - | <u>Umtshayelo</u>   |
|       | The daughter-in-law of every home | - | It is a broom   |
| (iii) | <u>Ngexhego lomzi</u>             | - | <u>Lizala</u>   |
|       | With the old man of the home      | - | It is a rubbish heap                                      |
| (iv)  | <u>Ngenkatha yezala</u>           | - | <u>Yinja xa izisonga ezaleni</u>                          |
|       | With the head-pad of the heap     | - | It is a dog when it has folded itself on the rubbish heap |

#### 2. The Concise Statement Type

Here the statement of the riddle is expressed in a concise manner without explaining the metaphor of the riddle. The metaphor is put in a short expression.

- |       |  |   |                   |
|-------|--|---|-------------------|
| (i)   | <u>Ndinamfundisi wam waseWesile</u>  | - | <u>Lihlungulu</u> |
|       | I have a priest of mine of the Wesleyan Church.<br>It is the white necked raven. |   |                   |
| (ii)  | <u>Ndinamfo wam udla ekrokra</u>   | - | <u>Yihagu</u>     |
|       | I have a fellow of mine, he eats complaining all the while.<br>It is a pig.      |   |                   |
| (iii) | <u>Ndinasipaji sam segazi</u>  | - | <u>Yincukuthu</u> |
|       | I have a purse of mine of blood.<br>It is a bed bug.                             |   |                   |

C M Doke (1947, p. 117) writes :

Simple riddles occur in great numbers in all Bantu Languages. Some seem of universal

application. Others are of local individual or recent manufacture, some doubtless being made up by young children of exceptionally keen intellect.

(ii) Long Riddles

Under this heading will be found those riddles which describe the object which forms its answer, in such a way that it may be distinguished from other objects.

EXAMPLES

- (i) Ngumtakamama, ngumtakatata kodwa akangobhuti wam, akangosisi wam akanto kum kodwa ngokamama notata. Ndim.

It is my mother's child, it is my father's child, but it is not my brother, it is not my sister, it is no relation of mine, but it is my mother's child and my father's.

It is I.

- (ii) Ndinamadoda am mabini, ayaleqana, enye imhlophe, enye imnyama, le imhlophe iphambili ithi le imnyama ibe semva maxa wambi ishiywa kude le imnyama maxa wambi icuthe. Yimini nobusuku.

I have young men of mine, they are two, they chase each other. One is white and the other is black. The white one is in front and the black one is behind. Sometimes the black one is left far behind at other time it closes the gap.

It is day and night.

- (iii) Ndinamfazi wam umnyama tshu usilima kanjalo kuba imilenze mithathu, nobuxelegu unabo kuba uhlal'ahlale abenemi-tshithi, kodwa siyamthanda kuba siphila ngaye sisonke nje. Yimbiza.

I have a woman of mine, she is pitch black and is deformed as well, because she has three legs; she is also slovenly because she now and again has smudges on her but we love her all the same because we all live through her.

It is a pot.

The long riddle extends the metaphor and gives a further explanation of the riddle. There are many statements explaining the first one in order to clarify the position. For instance, if we look at our last example, we notice that there are five descriptive statements :

- |                             |                          |
|-----------------------------|--------------------------|
| (i) She is pitch black      | (iii) She has three legs |
| (ii) She is deformed        | (iv) She is slovenly     |
| (v) She has smudges on her. |                          |

The last statement, i.e. the sixth statement, explains our attitude towards her :

- (vi) We love her because we live through her.

The qualities under which the object operates are a key to the answer of the riddle.

### (iii) The Problem Riddle

The problem riddle was first referred to by McDonald as we find in Doke, as conundrums in 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 the answer.

Some people may classify conundrums as a type of folktale rather than a type of riddle. The reason is that the problem riddles or conundrums are told in the form of a story and in this respect they resemble the folktale. But, folktales are different from story conundrums, for although they may be an intellectual game, they require no solution. They require the appreciation of the moral lesson they illustrate.

The problem riddle must be solved on the basis of the data

presented in the tale. They require reasoning initially in order to be solved. And in order to get the solution quickly, one must consider the whole rather than parts of the problem. For example, let us look at the following :

Problem : Uphupha kukho ingonyama phambi kwakho, indlovu ngasemva, liliwa kwelinye icala, ingumlambokazi kwelinye. Ungathini ukuze usinde?

You are in a dream, there is a lion in front of you, an elephant behind, a steep rock on one side and a big river on the other. What can you do to save yourself?

Solution : Ungavuka kuba ubuphupha.

You simply wake up because you were dreaming.

The solution in the above problem lies in the introductory part "uphupha". One can fail to solve the problem by concentrating on the lion, elephant, a steep rock and the river and forget that this particular person was dreaming.

In some problems the answer has no relation to the story. It is based on the question. The story is there to confuse or trick you. Here is an example :

Problem : Kukho abantu basibhozo bakhwele kwinqwelontaka, suke itshe xa bephezulu. Ababini baphume ngefestile, abane bahle nayo ngoku ihlayo, ababini bahle ngesikhuseli. Ngobani abafika kuqala emhlabeni?

There are eight people in a helicopter. This helicopter burns while it is still in the air. Two people get out through the window, four get down as it falls, and two get out by parachute. Who were the first people to arrive on the earth?

Solution : NguAdam NoEva.  
It is Adam and Eve.

This problem can be related to the following English problem :

Problem : Do you know your name?  
Spell it.

Solution: I, T.

One may think of spelling one's name.

Most of the problem riddles are usually longer than the simple riddles and they involve no comparison between objects. But they both involve exercise of intellectual skill because they both pose problems that have to be solved.

There are few conundrums which have been recorded up to the present day. Smith and Dale recorded three for Ila, Doke one for Lamba and Weeks one in Congo.

I collected most of the conundrums from boys and girls aged between sixteen and eighteen. But boys took more interest in this game than girls. From their collection I obtained the following types of problems :

- |                           |  |
|---------------------------|--|
| (a) Arithmetical Problems | (c) Argumentative Problems             |
| (b) Simple Problems       | (d) Problem riddles of English origin. |

#### A. ARITHMETICAL PROBLEMS

Here you get a problem which has to be solved mathematically.

The examples follow :

Problem : Kwakukho amadada edada edamini elikhulu.  
Kwagqitha elinye idada lathi, "Molweni madada alikhulu". Athi "asilikhulu, ukuze sibelikhulu kufuneka wongeze isiqingatha sethu nawe ngaphezulu. Ayemangaphi la madada?

There were ducks swimming in a big dam. There passed one duck nearby and said: "Hullo, hundred ducks". They said in reply: "We are not a hundred; in order to be a hundred you must add a half of us

together with you".

How many ducks were there?

Solution: Ayengamashumi amathandathu anesithandathu.

They were sixty-six.

Others put the problem as follows :

Problem : Kwakukho amadada edada edamini elikhulu. Kwagqitha  
(i) elinye lathi "Molweni madada alikhulu". Athi  
"asilikhulu, ukuze sibelikhulu kufuneka abangangathi,  
isiqingathanga sethu, ikota yethu, nawe ngaphezulu".  
Ayemangaphi la madada?

There were ducks swimming in a big dam. There passed one duck nearby and said: "Hullo hundred ducks". They said in reply: "We are not a hundred, in order to be a hundred you must add other ducks which are equal to us in number, a half of us, then a quarter of us, and you".

How many ducks were there?

Solution: Ayengamashumi amathathu anesithandathu.

They were thirty-six.

Problem : Ndinamadoda amathathu, omnye ngunyana weyokuqala,  
(ii) omnye nguyise komnye, omnye ngunyana wale ndoda yesibini. Kufuneka la madoda elele. Iibhedi endinazo zine, wona mathathu. Ndingathini ukuze kungabikho bhedi ingenamntu?

I have three men, one is the son of the first man, another is the father, the third one is the son of the second man. These men must get to bed. I have four beds, but they are three. What can I do so that there can be no spare bed?

Solution: Utata wale ndoda yesibini ungambeka kwibhedi yokuqala, indoda yesibini iziziqu ezibini kuba ingunyana, kwaye ikwangu tata wale ndoda yesithathu ngoko ke uza kulala kwibhedi yesibini neyesithathu. Eyesine ibhedi iza kulala le ndoda yesithathu.

The father of the second man is going to occupy the first bed. The second man is the son and at the same time is the father of the third man, therefore he is going to occupy the second and third beds. The fourth bed is going to be occupied by the third man.

The solution is as follows :-

Man 1	Father of Man 2
Man 2	Father of Man 3, and son of Man 1
Man 3	Son of Man 2

Therefore :

Bed 1 :	Man 1 father of Man 2
Bed 2 :	Man 2 son of Man 1
Bed 3 :	Father of Man 3
Bed 4 :	Man 3 son of Man 2

This same problem can be posed as follows :

Instead of having three men and four beds, one can have three men and six beds. It can be solved as the above example.

Man 1 :	Father of Man 2 and grand-	= 1st man
	father of Man 3	= 2nd man
Man 2 :	Son of Man 1 and	= 3rd man
	father of Man 3	= 4th man
Man 3 :	Son of Man 2 and	= 5th man
	grandson of Man 1	= 6th man

There are 6 people

- (a) Two fathers
- (b) two sons
- (c) one grandfather, and
- (d) one grandson.

The problem following is related to the one above :

Problem : Kukho onyana ababini notata ababini, izinga  
(iii) zithathu, ibe ngulowo kufuneka atyele esityeni sakhe, ngaxesha nye. Ungenza njani?

There are two sons and two fathers, the dishes are three, each must eat in his own dish and all must eat at the same time. What can you do?

Solution: Ungenza ngolu hlobo. Aba bantu bathathu. uTatomkhulu wakho ngutata wokuqala, utata wakho ungunyana wokuqala katatomkhulu wakho. Wena ungunyana katata wakho, ungunyana wesibini, utata wakho ngutata wesibini. Onyana babini wena notata wakho, notata babini utata wakho, notatomkhulu wakho. Abantu bona bathathu, nezitya zithathu ingulowo uza kutyela esityeni sakhe.

You can do as follows : There are three people. Your grandfather is the first son, your father is the son of your grandfather and you are the son of your father, you are the second son, your father is the second father; there are also two fathers, your father and your grandfather. In reality, there are three people and the dishes are also three. Each is going to eat in his own dish.

The problem is solved as follows :

Dish 1	:	Man 1	(1st father)
Dish 2	:	Man 2	(1st son, 2nd father)
Dish 3	:	Man 3	(2nd son)

Problem : Ndinamthi wam wee-apile, nemizi emithathu,  
(iv) nemilambo emithathu. Indlela yam idlula kuqala emthini wee-apile. Kulo mthi kufuneka ndikhe iiapile eziya kwenela eluhambeni lwam. Xa ndiwela umlambo ziphindwa kabini oko kuthi xa bezine zibasibhozo. Ndiqala ndikhe iiapile ndiwele umlambo, ndifike emzini. Le mizi yahlulwe yimilambo. Kufuneka ndiyahlulele ezi apile ngokulinganayo. Akufuneki ziphele phakathi

ndingafikanga kumzi wokugqibela yaye akufuneki kubekho ezisalayo.

- (a) Kufuneka ndikhe zibengaphi emthini?
- (b) Kumzi wokuqala ndishiye zibengaphi?
- (c) Kumzi ngamnye ziyakuba ngaphi?

I have got an apple tree of mine, three houses and three rivers. My path passes near this apple tree. From the apple tree I must pick apples, which will be sufficient for my journey. When I cross the river they multiply by two, if they were four they become eight, and so on. I pick the apples first before I cross the river. The three houses are separated by three rivers. I must divide these apples equally among the three houses and they must not get finished before I reach the last house. There must be no left overs.

- (a) How many apples must I pick from the tree?
- (b) How many must I leave in the first house?
- (c) How many must I leave in each house.

Solution :

- (a) Emthini yiza nazo zibesixhenxe.
  - (b) Shiya zibesibhozo kumzi wokuqala.
  - (c) Shiya zibesibhozo kumzi ngamnye.
- (a) Bring seven apples from the tree.
  - (b) Leave eight in the first house.
  - (c) Leave eight in each house.

When he crossed the first river, the apples became fourteen, then he left eight in the first house and there remained six. He went on to the second river and they became twelve. He left eight in the second house and only four were left. Then he came to the third river and the apples increased to eight. These he left in the third house.

One gets most of these arithmetical problems from pupils who study mathematics at school. These problems demand a high intelligence and understanding. To present such a problem riddle demands involved reasoning, and it must be clearly shown how the problem is solved.

Our second type is :

#### B. THE SIMPLE PROBLEM RIDDLE

This is a type of riddle which demands no argument about the answer. There is no need at times for arguing but the audience must have a high sense of observation.

#### EXAMPLES

Problem : Ndinepikoko, le pikoko izalela kwammelwane wam, ,  
(i) itya kuye. Ingaba sakuthini xa sisenza isahlulo. Sakufumana ngokulinganayo na?

I have a peacock, this peacock hatches its eggs in my neighbour's house, it is fed by her. How are we going to divide the products? Are we going to get equal shares?

Solution: Ipikoko ayizaleli.

The peacock never hatches its eggs.

Problem : Kukho ibhulorho encinci, kwanele ukuba kungahamba imoto nemeyile qha, kungenakho ukuba kungahamba imoto, imeyile nomntwana wayo. Ngoku kuza imoto ngapha, kuphinde kuze imeyile ihamba nomntwana wayo. Kufuneka zihambe kunye apha ebhulorhweni Zingathini ukuze ziwele kuba imeyile ayinakwahlukana nomntwana wayo?

There is a bridge, it is small, only a car and a mule can cross it at the same time. Now there comes a car, a mule, and its foal. They must all cross the bridge at the same time. How can they

cross the bridge because the mule cannot leave its foal behind?

Solution : Ayikho lo nto imeyile ayinamntwana.

There is no such thing; a mule cannot have a foal.

Problem : Kwakukho umantshingilane, ogada iinkuku. Ngenye (iii) imini wasuka ekuseni wabaliselwa inkosi yakhe ukuba uphuphe ebethwa eza kuhlaselwa. Wagxothwa lo mantshingilane. Wayegxothelwa ni?

There was a watchman who looked after fowls. One day, early in the morning, he told his master that he had dreamed that he was beaten and that he (was sure) he would be attacked.

Why was he expelled?

Solution: Wayegxothelwa into yokuba wayelele kucaca into yokuba wayengagadanga ebusuku elele.

He was expelled because he slept while he was on duty. It is clear that he did not watch the fowls at night while he was asleep.

In the above examples the audience does not need to argue about the solution. In Example (i) we know that a peacock is a male bird and therefore it cannot hatch eggs. The same applies to Example (ii). A mule does not give birth to offspring. In Example (iii) we notice that this particular watchman fell asleep; this means he failed to do his duties as a watchman, and is the reason for his having been expelled.

The third type is :

### C. THE ARGUMENTATIVE PROBLEM RIDDLE

In this type there is much argument about how to solve the problem which is presented by the riddler. Let us take this problem riddle as our first example :

Problem : Indoda ethile yafika emlanjeni uzele. Yayihamba nengonyama nebhokhwe nekhaphetshu. Yayiza kuwela ngesikhethshana kodwa yayinokuwela nento enye qha ngexesha. Masiqonde okokuba ibhokhwe iyayitya ikhaphetshu, ingonyama iyayitya ibhokhwe.

(i)

A certain man came to a river which was in flood. He had with him a lion, a goat, and a cabbage. He was going to cross by boat but there was room in the boat for only one other beside himself. We must bear in mind that goats eat cabbage, and lions eat goats. How then was he to get these across the river?

The audience will now commence arguing. One will say: "I can take the lion first". No, the goat will eat the cabbage. Another will say: "I can take the cabbage first". But then the lion will eat the goat.

There is a particular order to be observed in the ferrying of these things. In order to solve this problem, the procedure should be:

1. Take the goat across first and leave it on the other side. The lion does not eat cabbage, so there is no harm in leaving the two together.
2. Return to this side and take the cabbage over, leaving the lion alone. But if the goat and the cabbage are left alone together the goat will eat the cabbage. So take the goat back where the lion is, leaving the cabbage alone on the other side of the stream.
3. When you have reached this side of the stream, leave the goat behind and take the lion across so that the lion and the cabbage are together again - but now on the other side.
4. Then come back for the goat.

If one attends an occasion where this riddle is posed, one can see how the audience argue with the riddler about the solution of the problem. Once the problem has been solved there is much merriment and laughter.

Another problem of this type which also involves the crossing of a stream is :

Problem : Kukho abantwana babini. Ubunzima babo bu-  
(ii) 50kg emnye. Utata nomama babunzima bu-100kg emnye. Bafuna ukuwela ngesikhethshana. Isikhethshana sithwala umthwalo oyi-100kg ngexesha. Banga wela njani?

There are two children. They weigh 50 kg each. The father and the mother weigh 100 kg each. They want to cross on a boat. The boat will only carry a load of 100 kg at a time. How will they cross?

Solution : Kuza kuqala kumke abantwana bobabini. Omnye aphinde ashiyeke kumke omnye kwaba banobunzima abuyi-100kg emnye. Xa efika kwela cala esi sikhethshana sibuye nala mntwana ebeshiyekile. Baphinde aba bantwana bawele kunye. Afike ashiyeke omnye wabo, omnye aphinde. Xa efika kwela cala uyashiyeka kuwele lo ubunzima buyi-100kg. Xa efika ngaphaya kukhwela la mntwana aphuthume omnye kwela cala babuye kunye.

This problem riddle is more complicated than the first one. One has to think carefully before giving the answer. The audience must also listen carefully to the one who solves it. The problem is solved in the following manner :

- (i) The children will cross the stream together.
- (ii) One child returns with the boat.

- (iii) One who weighs 100 kg crosses the stream.  
 (iv) When she is across, the child who was left on the other side, returns with the boat.

There is only one person who has crossed the stream so far, namely the mother.

- (v) The two children will cross the stream again for the second time.  
 (vi) One remains and the other returns.  
 (vii) When he arrives with the boat he is left and the father crosses.

There are three people across, father, mother and the child. The second child is still on the other side.

- (viii) The first child crosses the stream to the other side to fetch the second child. They return together.

The two children crossed the stream three times. Each returned to the other side twice. The father and the mother crossed once.

#### D. PROBLEM RIDDLES OF ENGLISH ORIGIN

These conundrums seem to have originated from English, but they are found in Xhosa today. The reason why I classify them as borrowed riddles is that if one gives the Xhosa interpretation only, one will fail to understand the solution.

#### EXAMPLES

Problem : Kukho umntu omnyama, ukhwele emotweni nabelungu ababini. Aba belungu bayamcaphukela lo mntu umnyama. Le moto ayinanombolo. Singathi ithini inombolo yayo?

A black man is driving in a car with two white men. These two hate this black man. The car has no number plate. What is its possible number?

Solution: 281 (Ababini bathiye omnye)

The solution can be interpreted as follows : There are two men who hate one man.

Therefore (TWO HATE ONE) i.e.  
2 8 1

Problem : Ithini inombolo yemfonomfono kaAdam noEva.  
(ii) What is the phone number of Adam and Eve?

Solution: 2 8 1 3  
Ababini batya umthi omnye.  
(Two ate from one tree)

This problem has a biblical origin. The solution is 2813 because Adam and Eve, while they were in the garden of Eden, ate the fruits of the tree which God commanded them not to eat.

Problem : Xa amadoda esiya eNode, eEast, eWest noseSude kuxa afuna ntoni?  
(iii)

When men go to the North, East, West and South, what do they want :

Solution: Afuna iindaba.  
They want news.

The problem is solved as follows :

N	North
E	East
W	West
S	South
<hr/>	
NEWS	
<hr/>	

Problem : Ukuba emotweni kukhwele abantu, omnye unxibe impahla zekhaki, omnye isuti emnyama, ngoku isitshixo silahlekile. Ngubani onokuvula.  
(iv)

If there are two people in a car, and one is wearing khaki clothes, and the other a black suit, who will

open the car if the keys get lost?

Solution: Ngulo unempahla zekhaki kuba car-imoto key-isitshixo.

It is the one who is wearing khaki clothes because khaki (car-key) means the keys of the car are with him.

Problem : Unesihlangu sinye qha. Uthi unesosihlangu  
(v) ukhonkothwe zizinja, enye ide ikutye. Wena into oyifunayo sisihlangu. Ungathini ukuze uzuze isihlangu sesibini?

You have got one shoe only. While still in possession of this shoe, dogs bark at you, one even going to the extent of biting you. What you want is a shoe. What can you do to get the second shoe?

Solution: Uza kuthi xa utyiwa yinja : Shu! (uShoe - sisihlangu) ufumane isihlangu unxibe.

When the dog bites you, you will say "Shoe!" You will then get the shoe and put it on.

## CONTENTS OF RIDDLES

Riddles draw their content from the elements of the culture to which they belong. They describe the everyday life and the knowledge of the people. It is worth noting that we find references to men and domestic animals more frequently in the problem than in the answer, for example :

(i)	Ndinamntu wam	-	I have a person of mine
(ii)	Ndinanfazi	-	I have a woman
(iii)	Ndinaxhego	-	I have an old man
(iv)	Ndinaxhegwazana	-	I have an old woman
(v)	Ndinahashe	-	I have a horse
(vi)	Ndinamabhaku	-	I have <u>tiny</u> dogs
(vii)	Ndinanyoka	-	I have a snake

EXAMPLES

1. Ndinabantwana bam babini ndibathuma ngoku babuye ngoku.

I have two children of mine. I send them now and they return now.

The answer to this riddle is the EYES, even although they have been referred to as CHILDREN in this problem.

2. Ndinazinja zam zine zisukela umvundla zingasoze ziwufumane.

Four dogs keep on the back of a hare without ever catching it.

The answer is the FOUR WHEELS of a wagon. But in the problem they have been referred to as FOUR DOGS.

According to Cole-Beuchat

riddles deal mainly with material surrounding the people.

It is quite true that riddles cover fields, such as the human body, human life, plants, animals, insects, vehicles, natural phenomena, eating utensils, writing materials, etc.

The subheadings under which the contents of Xhosa riddles are classified do not represent all the themes and more will emerge when the classification is considered. They are :

1. Riddles referring to nature.
2. Riddles referring to material objects in the culture of the people.
3. Riddles referring to the habits of the people in their daily life.
4. Riddles referring to man's faults as expressed in the problem only.
5. Riddles referring to plants and animals as well as their characteristics.
6. Riddles referring to the artistic sense of the people.

7. Riddles referring to the customs and beliefs of the people.
8. Riddles referring to geographical objects.
9. Riddles referring to wizards, witches and departed spirits.
1. Riddles referring to Nature

Riddles which describe nature refer to objects, such as the earth, the sky, the sun, waters, rivers, the wind, lightning, thunder, stars, the moon, etc.

- (a) HEAVEN : Ndinantsimi yam iluhlaza kuphel' iliso ingaphelanga yona.  
I have a field of mine, it is green; the eye gets finished before it (the field) gets finished (i.e. the eye cannot take it all in).
- (b) HEAVEN & EARTH : Ngabantu ababini badla yonke imihla kodwa abahluthi.  
With people of mine, they eat everyday but they do not have enough.
- (c) SKY & MOON: Ndinantsimi yam ichuma ngobusuku inethanga lineye.  
I have a field of mine, it flourishes by night, it has one pumpkin.
- (d) WATER : Ndinanto yam andinakuphila apha ebomini ngaphandle kwayo.  
I have a thing of mine, without it I cannot survive.
- (e) WIND : Ndinanto yam nokuba seyininzi ngeze uyibambe konke.  
What is it - that which you cannot ever catch, no matter how much there is of it?
- (f) THUNDER, LIGHTNING & RAIN  
Ndinabantu bam; indoda iyangxola - Iindudumo  
Umfazi uyahleka - Umbane  
abantwana bayalila - Imvula  
I have people of mine; the manblusters in speaking - Thunder

The woman laughs - Lightning  
 Children cry - Rain

2. Riddles referring to material objects in the culture of the people

These riddles may be divided into :

(i) Riddles describing objects which are of common use to women :

(a) BROOM : Ndinaxhegwazana lam lifa libhinqile.  
 I have an old woman of mine, she dies with her loins girdled.

A worn-out native broom retains its upper binding intact.

(b) BUCKET OF WATER: Ndinanto yam iya emlanjeni ilila ibuye ithule.  
 I have a thing of mine, it goes to the river crying and comes back quiet.

The cry here, refers to the noise caused by the basin inside the bucket while it is still empty,

(c) GRINDING STONE: Ndinamfazi wam usebenza elila.  
 I have a woman of mine, she works crying every day.

The cry of the woman is the sound made by the upper and lower grinding stones when she grinds, for example, maize.

(d) SIEVE : Ndinanto yam ivuza amanzi ngeembambo.  
 I have a thing of mine, water escapes through its ribs.

(e) KETTLE : Ndinanto yam itya ngesisu ithi yakuhlutha ikhuphe ngomlomo.

I have a thing of mine, it eats through the stomach and when full it vomits through the mouth.

(ii) Riddles describing objects commonly used by men :

- (a) WHEELBARROW: Ndinanto yam inenyawo ezintathu kodwa ihamba ngalo lunye.  
I have a thing of mine, it has three feet but it walks on one.
- (b) PIPE : Ndinamntu wam utya ngentloko aphefumle ngomsila.  
I have a person of mine, he eats with the head and breathes through the tail.
- (c) CLASP KNIFE: Ndinamntu wam uthi akugqiba ukutya athi "ngxe".  
I have a person of mine, when he has finished eating he says "ngxe".
- (d) SPEAR : Ngomntu wam apho anyathela khona kuphuma umthombo.  
With a person of mine, when he treads a fountain flows.
- (e) PLOUGH : Ndinamntu wam uhamba elele ngecala.  
I have a person of mine; he moves while lying on his side.

(iii) Riddles describing objects used commonly by all human beings :

- (a) COMB : Ndinamfo wam unamazinyo kodwa akahlafuni ngawo.  
I have a fellow of mine, he has teeth but he does not chew with them.
- (b) SOAP : Ndinanto yam iya emlanjeni ihluthi ibuye ilambile.  
I have a thing of mine, it goes to the river being full, and returns hungry.
- (c) SPOON : Ndinahashe lam lingena esitalini linesali liphume lingenasali.  
I have a horse of mine, it enters the stable with a saddle and leaves it without one.

- (d) WATCH : Ndinamntu wam uthi akulamba afe, athi akuhlutha avuke.

I have a person of mine, when he is hungry he dies and when he is full (with food) he wakes up.

3. Riddles referring to the habits of the people in their daily lives

- (a) Ndinentwala zam zivana namathang'am. Zinzipho zika-Makhulu xa andiswebayo.

I have lice of mine, they are fond of my thighs.  
It is grandmother's fingernails when she pinches me.  
Grandmothers like to pinch children, especially grandchildren who are naughty or when they are making a noise.

- (b) Ndinanto yam amahlwempu ayayilahla izityebi ziyayichola. Ngumkhunyu, amahlwempu afinyela phantsi kuba akanamali yokuthenga itshefu, izityebi ziyawuchola ngetshefu.

I have a thing of mine, the poor discard it, the rich pick it up.

It is nasal mucus; the poor blow their noses on the ground and the rich keep it in their handkerchiefs.

- (c) Ndinanto yam ithandwa ngumntu wonke ngokosana. Sisono.

I have a thing of mine, it is loved by everybody like a baby.

It is sin.

4. Riddles referring to man's faults as expressed in the problem only

Man is referred to here in the problem and the answer refers to something different.

- (a) Ndinamntu wam utya elele ngecala.

I have a person of mine, he eats lying on his side.  
It is the sickle.

(b) Ndinamntu wam uhamba elele ngecala.

I have a person of mine, he moves lying on his side.  
It is a plough.

(c) Ndinamntu wam ungcwatyiwe kodwa akafile, Ngumbona esiseleni.

I have a person of mine, he is buried but he is not dead.  
It is maize in the grain pot.

(d) Ndithenga ingxowa yomgubo ndize ndiwuchithe umgubo nditye ingxowa.

I buy a bag of meal, and then throw the meal away and eat the bag.  
It is tripe and its contents are spilled out before eating it.

5. Riddles referring to plants and animals as well as their characteristics

Plants and animals have given rise to some of the most beautiful riddles in the language.

(a) PLANTS

(i) Ndinendlu eluhlaza udonga lwayo lumhlophe ngaphakathi ihleli inenekazi elipinki nabantwana balo abaninzi abamdaka.

Yivatala.

I have a house of mine, it is green, its wall is white inside. There stays in it a pink lady with her many children who are brown.

It is a watermelon.

(ii) Ndinamfana wam, usoloko enxibe ibhulukhwe yekaki nebhatyi eluhlaza ukuze ngamaxesha athile athwale isitshaba esibomvu. Likhala xa lidubulayo.

I have a young man of mine. He is always dressed in a khaki pair of trousers, a green jacket and sometimes he wears a red crown.

It is the Cape Aloe when it blossoms.

(iii) Ndinabhokhwe zam zineempondo ezinde, ezimhlophe. Ngameva etolofiya.

I have goats of mine, they have horns which are long and white.

It is the thorns of the prickly pear.

(b) ANIMALS

(i) Ngamntu wam wakha indlu kodwa angalali kuyo.

Lihodi.

With a person of mine, he builds a house but he does not lie in it.

It is the antbear.

(ii) Ndinandoda yam incinci ngomzimba kodwa iyoyikwa. Ithi ukuba isuzile wonke umntu abaleke.

Liqaga.

I have a man of mine, he is slight of build but he is feared. When he passes wind everybody runs away.

It is a musk cat.

(iii) Ndinamntu wam uthi xa aleleyo angacimeli.

Ngumvundla.

I have a person of mine, he does not close his eyes when he sleeps.

It is the Cape hare.

(iv) Ndinahashe lam liyimbaleki alithandi kuhlala apho kukho umlilo khona.

Yile nja kuthiwa lingesi.

I have a horse of mine, it is a race-horse; it does not like to sit where there is a fire.

It is the grey-hound.

6. Riddles referring to artistic sense of people

The artistic sense of the people is found in those riddles which refer to the pot and fire.

(i) Ndinankabi zam zimbini, enye imbovu enye

imnyama. Le ibomvu ithi yakuhlaba le imnyama kuxuxuzele emathunjini.

Yimbiza nomlilo.

I have oxen of mine, they are two, one is red, the other

is black. The red one gores the black one until the intestines rumble.

It is a pot and fire.

- (ii) NdinamBomvana wam, ubeth'uMnyamana atsho uMnyamana axuxuzele amathumbu ngaphakathi.  
Ngumlilo utshis'imbiza kubil'into engaphakathi.

I have "Bomvana" of mine, he beats "Mnyamana" and Mnyamana's intestines start rumbling.

It is the fire, which burns the pot and something inside the pot begins to boil.

- (iii) Ndinankomo zam zithathu, enye ibomvu enye imhlophe, enye imnyama. Le ibomvu ihlaba le imnyama, emnyama ihlabe le imhlophe, le imhlophe ityhoboze iphume ebuhlanti.  
Le ibomvu ngumlilo, le imhlophe lubisi le imnyama yimbiza. Umlilo utshisa imbiza, imbiza itshise ubisi, ubisi luphuphumele phantsi.

I have beasts of mine, they are three, one is red, one is white and the other is black. The red beast hits the black beast and the black one hits the white one, and it in turn pushes out of the kraal.

The red beast is fire.

The white beast is milk.

The black beast is the pot.

The fire burns the pot which burns the milk inside and the milk boils and pours out of the pot.

## 7. Riddles referring to the customs of the People

The customs of the Xhosa feature in the revelation of their rules of etiquette and standards of values. The following example expresses respect of a chief.

1. Cwaka tu amadoda!  
Kuxa kusuz'inkosi.

Absolute silence among the men.

It is when the chief has passed wind.

In Xhosa the seriousness of a girl's loss of virginity or her

pregnancy is viewed as expressed in the following riddle :

2. Ndinamipu yam mihle, mibini, kuthi kwakuphuka omnye kulilwe ngumzi.

Ngamabele.

I have guns of mine, they are beautiful, there are two of them. When one breaks the family mourns.

It is the breasts of a young girl.

3. Ndinanto yam imdaka inokufa kodwa izityebi ziyayigcina ziyilondoloze, amahlwempu wona ayayilahla.

Ngumkhunyu, izityebi ziyawugcina emalaphini, amahlwempu awulahla ezindleleni.

I have a thing of mine, it is dirty. It is a disease carrier but the rich keep it and preserve it, the poor throw it away.

It is nasal mucus which the rich preserve in cloths, but the poor throw away on the roads.

It is not difficult to understand why there are riddles which depict archaic customs because Xhosa life touches both ends of the pyramid, with a tribal primitive base and a western progressive apex.

#### 8. Riddles referring to geographical objects

Geographical references, particularly those relating to local topography are quite a feature of riddles.

- (i) Ndinamithombo yam, mininzi kodwa iliso layo linye. Yimiqolomba yaseSpantowu.

I have fountains of mine, they are many but they have a fountain head.

It is the cave at Spandouskop (a system of subterranean passages).

- (ii) Ndinaskepe sam simi echwebeni. NguSpantowu xa evela ngase Aberdeen.

I have a ship of mine, it is standing in the dock.

It is Spandouskop, when you approach from Aberdeen.

There are riddles in which the place name which occurs in the riddle, varies from village to village, for example:

- (iii) Ndinamntu wam uthi elapha eRhafu abone izinto ezenzeka eBayi. Yintliziyo.  
I have a person of mine, while he is here in Graaf Reinet he sees things which happen in Port Elizabeth.  
It is the heart.
- (iv) Ndinamntu wam uyakwazi ukufika eKapa engakhange akhwele loliwe. Yintliziyo.  
I have a person of mine, he is able to get to Cape Town without having boarded a train.  
It is a heart.

Other examples of geographical references are:

- (v) Ndinankamo yam itshon'apha eNqweba ityebile, isele amanz'apho ibuye ibhityile. Yisepha.  
I have a bullock of mine, it disappears over here towards the Sundays River being fat; it drinks water there and returns being lean.
- (vi) Ndinanto yam isuka eMonti iye eBhayi ingakhange ishukume. Yindlela.  
I have a thing of mine, it leaves East London and goes to Port Elizabeth without having moved.  
It is the road.

## 9. Riddles referring to wizards, witches and departed spirits

In many African languages such riddles are common but there is very little of this in Xhosa. The departed spirits are being referred to in the problem and not in the answer.

- (i) Ndinasithunzela sami simi endle, kusina kungani. Yibhakani.  
I have an "isithunzela" of mine, it stands in the veld, come rain come fine weather.  
It is a beacon.

- (ii) Ndinamshologu wam uyakwazi ukukuxelela . xa uza kufa  
kodwa unyakunyangi.  
Yi-Thermometer.

I have an umshologu of mine, it can tell you when you are about to die but it does not cure you.  
 It is a thermometer.

From the above study it is clear that riddles touch every aspect of the people's life. They cover the community and its customs. In Southern Sotho S M Guma (1967, p. 54) writes:

They mirror the activities,  
 its material culture as well  
 as its abstract ideas.

CHAPTER IV  
THE VALUE OF RIDDLES

There is a general agreement among writers today that the riddle is primarily a source of entertainment or amusement. Among the Nyanja E Gray (1939, p. 251) writes :

The riddle is primarily a form of entertainment and is found at home amongst primitive peoples who have achieved a fairly high state of culture.

Regarding the Zulus, S B Hadebe (1967, p. 36) is of the opinion that :

The main and obvious function of riddles is entertainment.

S M Guma (1967, p. 40) says of the Southern Sotho :

Their main value and function in community is to provide entertainment especially to children.

Cole-Beuchat (1957, p. 135) agrees with the above authors and states:

The main function of the riddle is an entertainment and this is consciously recognized whereas other functions of riddles are often not recognized at all by the people.

Riddles have different values for the community they serve. Like all literature they have specific functions for the people but the first and foremost is entertainment.

Among the Xhosas the riddle also serves as a source of entertainment. One informant, Rev. W P T Ndibongo, said that the riddles were a source of entertainment to both adults

and children. About adults he said :

Ngexesha lethu amadoda ayebuzana la maqhina ezimbuthweni konwatyawe kusukwa izikhumba zenyamazana kungekho nto iyenye. Maxa wambi yayibayincoko yamadoda enkundleni komkhulu ngokusuka indoda ithi kwenye :

During our time men used to ask one another riddles in gatherings when enjoying themselves, dressing hides of animals. Sometimes it used to be a conversation amongst men at the great place. One man says to another :

Ye, sijaju mfondini akuzazi iintaka. Ath' uSijaju, ndiyazazi iintaka Dasoyi.

Dasoyi : Kuba usazi ntakani?

Sijaju : Ndazi inxanxadi.

Dasoyi : Ukuthini kwalo?

Sijaju : Ukuba lingumxhomi

Dasoyi : Kuba?

Sijaju : Kaloku libulala iintaka ezincinane lizixhome emeveni.

Dasoyi : Ndithe Sijaju mfondini akuzaz' iintaka.

Sijaju : Hayi Dasoyi mfondini ndiyazazi iintaka.

Dasoyi : Kuba usazi ntakani?

Sijaju : Ndiyayazi ingxangxosi.

Dasoyi : Ukuthini kwayo?

Sijaju : Kuba inguNobhala.

Dasoyi : Kuba?

Sijaju : Awuyiboni na soloko yafak' usiba endlebeni ibala inani le nyoka ezibuleleyo.

Sijaju : You don't know the birds.

Sijaju says "I know the birds Dasoyi".

Dasoyi : What bird do you know?

Sijaju : I know a butcherbird.

Dasoyi : What about him?

Sajaju : That he is a hanging bird.

Dasoyi : Why so?

Sijaju : Because it kills the small birds and impales them on thorn bushes.

- Dasoyi : I said Sijaju, you don't know the birds.  
 Sijaju : No Dasoyi I do know the birds.  
 Dasoyi : What bird do you know?  
 Sijaju : I know the Secretary bird.  
 Dasoyi : What about him?  
 Sijaju : That he is a clerk.  
 Dasoyi : Why so?  
 Sijaju : Can't you see that he always has a pen behind his ear counting the number of snakes he has killed.

This form of entertainment gives plenty of scope for wit and humour. A C Jordan (1973, p. 32) says :

But here the freshness of idea, wit and humour count more than just the number of birds named.

About children he says :

Abantwana bona babezuna amaqhina ngeli xa  
 bavuthiswa iimbiza zesidlo sangokuhlwa.  
 Babelibazisa ixesha ngoku kungeko phulwa.  
 Amakhwenkwe ayengenelela kulo mdlalo xa  
 agqiba ukuvalela.

Children used to ask one another riddles while they were waiting for the evening meal to be ready. Boys joined in this game after closing the cattle up in the kraal.

You'll hear one saying : "Qashi-qashi ndinanto yam, ijinga phezu kwesiziba".

I have a thing of mine, it dangles over the pool.

Any member of the group gives the answer :

Sisivingco seselwa.

It is the lid of a calabash.

I agree with the above informant that riddles are for entertainment. The laughter one hears during this game is proof

of this. One can listen to the argument over the correctness of the answer and one would enjoy the type of argument.

Some writers believe that riddles derive their educational value from the fact that they have a cultural content. Cole-Beuchat (1957, p. 33) maintains that:

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

Riddles often form the child's introduction to names of animals and plants, parts of the body, writing materials, eating utensils, natural phenomena, etc. They also teach the young about the environment because in order to answer correctly they have to know the objects around them. But this education provided by the riddle in the form of the transmission of culture from one generation to another is not the conscious aim of the participants. It is merely incidental.

The riddle has also an educational value since it requires the exercise of intellectual skill in its framing and answering. When one comes across any object mentioned in the riddle one's first reaction is to verify the accuracy with which it is described in the problem of the riddle. For instance, here is an example :

Ndamithi yam ilishumi elinambini. Emthini  
Ngamnye kukho iindlwane ezine, endlwaneni  
nganye kukho amaqanda asixhenxe.

Ngunyaka unenyanga ezilishumi elinambini,  
enyangeni nganye kukho iiveki ezine, kwiveki  
nganye kukho iintsuku ezisixhenxe.

I have trees of mine, they are twelve, in each tree there are four nests, in each nest there are seven eggs.

Here is accuracy in the above riddle :

12 trees -----> 12 months  
 4 nests in each tree -----> 4 weeks in each month.  
 7 eggs in each nest -----> 7 days in each week

J Blacking (1961, p. 7) writes :

By being competitive riddles serve as an exercise of intellectual skill.

By hiding the characteristics of an object the mind is taught to look for the right answer, which is hidden and in that way the intellect is sharpened.

But even this training in logical reasoning is not the primary purpose of the riddle because an individual solves the problem once when he hears it for the first time, and after that he relies on the memory for the answer. Therefore riddles test one's memory because most of the answers to the riddles cannot be learned by heart in order to be known.

Some of the problem riddles are more valuable than the simple or long riddles. If one poses a simple riddle it is easy for one to guess the answer. With problem riddles the case is different. One has to think hard before attempting to solve the problem. Therefore they serve to stimulate the intellect of the young so that as they grow up they have a sharp intellect.

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

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

Riddles play a part in the moulding of the child's language.

In this game, the child begins to know a rich and beautiful language. The environment is interpreted for the young and presented in a beautiful phraseology, for example :

1. Ndinabantu bam bangumtya nethunga ebusuku.  
Ngumntu nesithunzi sakhe.

I have people of mine, they are rope and the milk pail (i.e. they are close friends) at night.

It is a person and his shadow.

2. Ndinasiziba sam asisoze sitshe de itshoba lilal'umbethe.  
Ngumlomo namathe akuwo.

I have a pool of mine, it will not dry until the tail-brush is covered with dew, i.e. until death strikes.

It is the mouth and saliva in it.

In the above examples we notice the use of the beautiful expressions "umtya nethunga" and "itshoba lilal'umbethe."

The Xhosas use the riddle at times as a kind of ukuqhula (jesting or mocking). For instance, if a man's wife has left him and he remains alone at home, one who wishes to impart the information to others in the presence of the man affected may say:

"Qashi-qashi ndinanto yam igungquza emhadini."

Guess-Guess I have a thing of mine, it moves about in a cave.

Those with him will realise that this riddle coming as it does out of the blue will not require the conventional answer expected. So when the man tells them "NguNyawuza (it is Nyawuza) they will immediately see the implication that Nyawuza is finding his house too big for him. This riddle is also used to poke fun at someone whose clothes are too big for him. This is particularly so if it is his hat or his shoes which are too big.

S B Hadebe says that riddles help to unite the members of the family to understand each other's intelligence. The time of riddling gives entertainment to the members of the family, and simultaneously exercises the intelligence.

Riddles are also instructive because some mention geographical names or contain references to historical events, for example :

1. Ndinabafo bam bayaxhentsa, banamfo uxhentsa ngentloko.  
LiGqili kuba liya e Ntshonalanga ibe yonke eminye isiya eMpumalanga.

I have fellows of mine, they are dancing, they have a  
a fellow who dances on his head.

It is the Orange River because it flows to the West while  
all the other rivers flow to the East.

2. Ndinasikepe sam simi echwebeni.

I have a ship of mine, it is standing at the docks.

NguSpantowu xa avela ngaseAberdeen.

It is Spandouskop when one approaches from Aberdeen.

Moloto (1973, p. 54) combines almost all the functions of riddles briefly and concisely when he writes :

Riddles represent the apprehension of daily experience 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 are witticisms. Being humorous and often simple they provide a valuable pastime for young and old. Being a pastime they are a social institution and therefore a cultural creation.



gallops symbolise the stitches made by the needle on the cloth. The hand also, more or less bestrides the needle as the rider bestrides the horse.

In the second example, sewing is symbolised by running miles upon miles. When the tail of this particular horse gets finished this horse fails to gallop just like the needle which fails to sew if it is without a thread.

2. Ndinahashe lam libaleka iimayile ngeemayile kodwa wakuphela umsila walo liyema.

I have a horse of mine, it runs miles upon miles but when its tail gets finished it stands.

3. Ngehashe lam lingwevu limana litshona livela. Yinaliti kamashini xa uthungayo.

With a horse of mine, it is grey, it continually disappears and appears.

It is a needle in a sewing machine when you are sewing.

The grey colour of the horse symbolises the silver colour of the needle. The continual appearance and disappearance of the horse symbolises the up and down movement of the machine needle when sewing. The sound which one hears when the horse gallops can be related to the sound made by the machine when one sews.

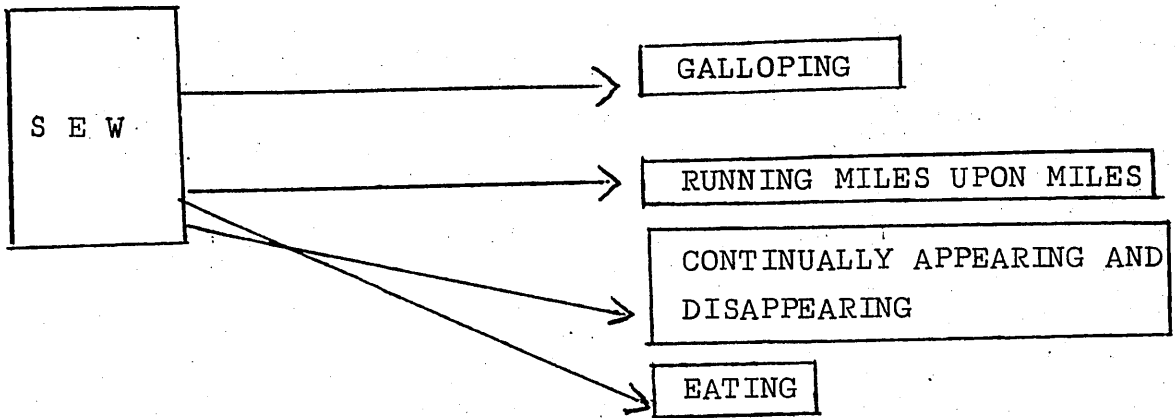
Compare the following Zulu riddle :

4. Ngahashi lam lihamba linomsila, lidle be libuya usuphelile.

By my horse which goes with a tail and eats and comes back with the tail finished.

Eating here, symbolises sewing.

In the above examples, different verbs which refer to sewing have been used.



2. HORSE -----> SOAP

1. Ndinahashe lam lithi lakuphala lixhapse amagwebu.

I have a horse of mine; when it gallops it foams. Galloping in this particular case symbolises washing. When the horse gallops it perspires just like the soap that foams when one washes with it.

2. Ndinahashe lam lityebile kodwa lithi ukuba ndilikhwele libhitye.

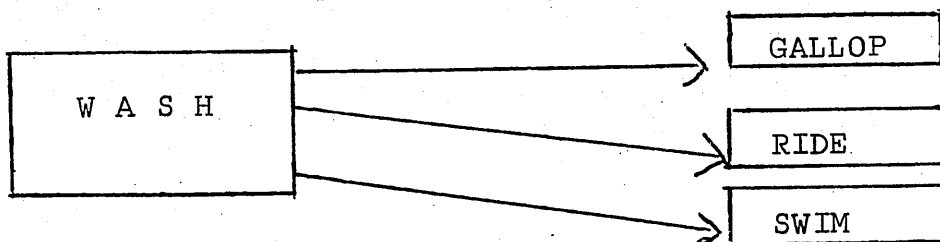
I have a horse of mine, it is fat, but when I have ridden it, it becomes lean.

Washing here is symbolised by riding. We all know that a piece of soap decreases in size when one washes with it.

3. Ndinahashe lam liqubha liqubhe emanzini liphume libhityile.

I have a horse of mine, it swims and swims in water and comes out lean.

If you leave a piece of soap in water, it becomes lean whether you wash with it or not. Washing is symbolised by the following verbs :



## 3. FIELD AND CORN -----&gt; SKY AND STARS

1. Ndinantsimi yam iluhlaza kuphel'iliso ingaphelanga yona.  
I have a field of mine, it is green; the eye gets finished without it having got finished (i.e. the eye cannot take it all in).
2. Ndinantsimi yam ilinywa amazimba adwa, ukhozo lombona lunye.  
Intsimi sisibhakabhaka amazimba ziinkwenkwezi, ukhozo lombona yinyanga.  
I have a field of mine, it is big, it is planted corn only, there is only one maize grain.

The field is the sky, the corn is the stars and the maize grain is the moon.

3. Ndinantsimi yam ichuma ngobusuku inethanga elinye.  
Intsimi sisibhakabhaka, ithanga yinyanga.  
I have a field of mine, it flourishes by night and has one pumpkin.

The field is the sky, the pumpkin is the moon.

Compare this with the following Sotho riddles :

4. Mpolêllê : ka anexa e e molalatsátsá lapeng ya re ke tsoxa ka seka ka o fithlêla.

Tell me, I spread out sprouted corn in my yard, when I woke up I could not find it.

Ke naledi.

It is the stars.

5. Mpolêllê: thsimo e nthso e mabêlê masweu.

Tell me, a garden with white corn.

Ke lexodimo le dinaledi.

It is the sky and the stars.

In the examples above, the field symbolises the sky. It is

related to the field because the sky is wide. In Example 4. and 5. Schapera refers to the sky as a "yard" and "garden" respectively. These words also symbolise the wideness of the sky. Since the stars are small in size but numerous, corn is the suitable crop with which they can be associated.

4. PRIESTS -----> BIRDS

1. Ndinamfundisi wam waseWesile.  
Lihlungulu.

I have a priest of mine of the Wesleyan Church.  
It is the white necked raven.

2. Ndinamfundisi wam waseTshetshi.  
Lihlungulu.

I have a priest of mine of the Anglican Church.  
It is the white necked raven.

3. Ndinamfundisi wam waseRhabe.  
Yingwamza.

I have a priest of mine of the Presbyterian Church.  
It is the stork.

The reason why birds are referred to as ministers of religion is because of their black bodies and white necks. The combination of colour looks similar to the collar of a priest. To prove this as true we have the white necked raven which is referred to as the priest of both Anglican and Methodist Churches.

5. BEAST                      AND                      KRAAL  
   ↓  
TONGUE                      AND                      TEETH

1. Isibaya sam sakhiwe ngamatye amhlophe sinenkomo enye enkulu ebomvu.

My kraal is made up of white stones with only one big red beast inside.

2. Ngenkomo yam ebomvu ehlala esibayeni esimhlophe.

With my red beast which stays in a white kraal.

Compare the following Sotho riddles :

3. Mpolêllê : kxomo tse thswaana tsee di pôô khunou.

Ke leleme le meno.

Tell me: the white cows with a red bull.

It is the tongue and the teeth.

4. Mpolêllê : Pôô e khunou ee phadisang tse dingwe ka xa bôpa.

Ke leleme.

Tell me: the red bull which surpasses the others in bellowing.

In the above riddles the tongue is referred to as a red beast or bull and teeth as a kraal. In examples 1. and 2. the teeth are referred to as the kraal because they protect the tongue. It is only in Example 3. that teeth are related to white cows, and it is because the teeth are very small in size as compared to the tongue.

In Example 2. the tongue is referred to as "a red bull that surpasses others in bellowing" because it plays a very important role in speech production. Therefore it is dominant over the teeth.

6. HOUSE -----> WATERMELON

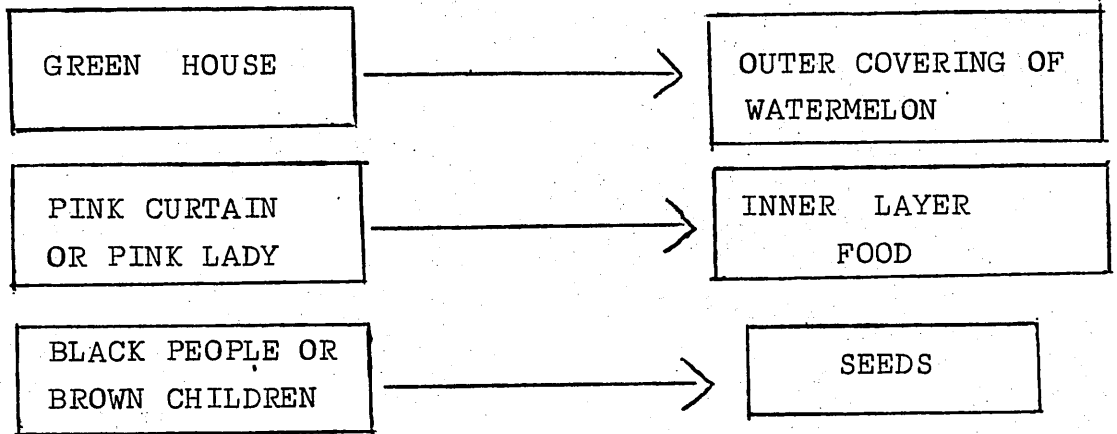
1. Ndinandlu yam iluhlaza inerhaladiya ezipinki nabantu abamnyama ngaphakathi.

I have a house of mine, it is green, it has pink curtains and black people inside.

2. Ndinendlu eluhlaza udonga lwayo lumhlophe ngaphakathi ihleli inenekazi elipinki nabantwana balo abaninzi abamdaka.

## 2. continued :-

I have a house of mine, it is green, its wall is white inside, there stays in it a pink lady with her brown children.



The outer covering of the watermelon is referred to as the house because it is hard and strong, just like the walls of a house. It also protects the contents of this plant. The pink lady or pink curtains symbolise the actual food inside the watermelon. The black people and brown children inside symbolise the inner seeds.

## 7. PARENT - CHILD RELATIONSHIP

There are few examples of Xhosa riddles which portray the parent-child relationship. The following were found :

## 1. Ndinanfazi wam ubeleke usana olune ntshebe.

I have a woman of mine who carries a bearded baby on her back.

It is the maize stalk, and maize cob covered with female filaments.

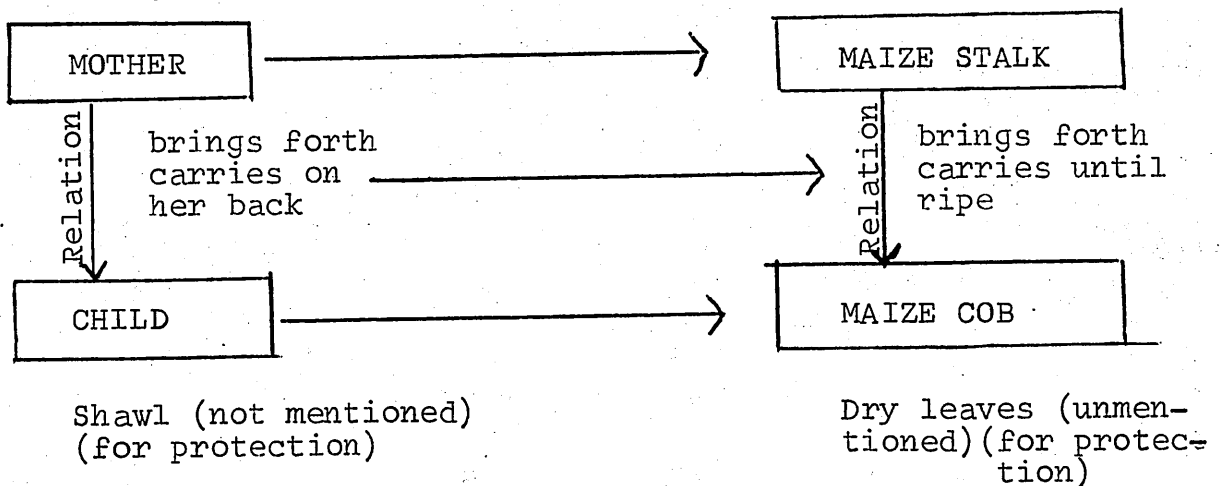
In the above example, the mother symbolises the maize stalk. It is a mother's duty to carry a baby on her back. The child carried on a mother's back symbolises the maize cob which is attached to the maize stalk.

Symbols in this riddle cannot be changed because the child cannot carry the mother, just as the maize cob cannot carry the maize stalk. But, there is something peculiar about this child - it is bearded. The beard in this particular case symbolises female filaments which cover the maize cob.

One may ask the following question : Why does the riddle refer to a mother rather than to a father? The answer is : The child is brought forth by a mother and there can be no child without a mother. The maize cob is also brought forth by the maize stalk. It cannot exist without a maize stalk and it must be attached to it until it is ripe.

Although the shawl is not mentioned in this riddle, we can say that it symbolises the dry leaves which cover the maize cob. The shawl protects the child against cold and the dry leaves protect the cob against insects, birds, wind, etc.

What I have explained in the above paragraphs can be presented in a diagram as follows :



SURPRISE

CHILD'S BEARD ----- FEMALE FILAMENTS

2. Ndinabantu bam:

Indoda iyangxola

Umfazi uyahleka

Abantwana bayalila.

I have people of mine :

The man blusters in speaking

The woman laughs

The children cry.

Man's blustering symbolises thunder.

Women's laughter symbolises lightning.

Children's crying symbolises rain.

The symbols here cannot be changed, because man's bluster portrays his authority over his household. For instance, if we say: The children bluster in speaking; the woman laughs, and the father cries, a real life situation will not be portrayed where the father is respected by his wife and feared by his children. Motshologane (1974, p. 22) says:

In this set up the father was the undisputed head of the family and household and was respected and feared by his children. He occupied a position of unquestionable authority in his family and was the upholder of discipline both in respect of his wife and children.

If the order may be reversed in this riddle, an actual life situation will not be portrayed. In real life the hierarchy is as follows :

Father



Mother



Child

The voice of the father here symbolises the noise made by

thunder. Lightning is symbolised by teeth (especially colour) because one's teeth show when one laughs. The tears which come out of children's eyes symbolise rain water. Crying is accompanied by sound or noise and that noise symbolises the sound of the rain when falling on the ground.

3. Ndinabantu bam:

umama uyabasa  
 utata uyalayita  
 umntwana uyachama

I have people of mine:  
 The mother makes fire  
 The father kindles it, and  
 the child urinates.

It is thunder, lightning and rain.

In real life the making of fire is a duty assigned to women. Generally fathers do not involve themselves in fire making. They are concerned with ploughing and cultivating their fields. But, in this riddle, the father assists the wife in fire making. His help establishes the bond of relationship between father and mother. If the duties can be exchanged, say :

the father makes fire and  
 the mother kindles it

we would be surprised and like to know why the father performs such duties in his riddle. Although he partakes in fire making here, we do not query it because he performs a minor duty. He gives his wife help - a symbol of love.

The making of fire symbolises thunder. The sound one hears when one arranges wood on the fire place is compared to the sound made by thunder. Kindling of the fire symbolises lightning and urine is related to rain water.

The reason why mother, father and child are used as symbols in this riddle is that they are closely related, just like thunder, lightning and rain. Lightning and thunder actually bring forth rain, even if only a few drops. The child is brought forth by the relationship between the father and mother. The only difference then is that there can be rain without thunder and lightning.

4. Umntwana osileyo ucinezela unina.

A naughty child presses its mother down.

It is the grindstones (the upper and lower when one grinds).

The child symbolises the upper grindstone and the mother symbolises the lower grindstone. We can say that here symbolism is based on size. The lower grindstone is referred to as a mother because it is big and the upper grindstone "imbokothwe" is very small as compared to the lower and it is referred to, therefore, as a child. One reason may be that since the upper grindstone rests on the lower, it reminds us of a baby carried on a mother's back.

The child and the mother are both human beings just as the grindstones are of the same class of things. They are made of the same substance. One question may arise: Why is the grindstone associated with the mother? The answer is that grinding is a duty to be performed by women.

The last reason for these grindstones being referred to as mother and child is that they are always together, and neither can function in the absence of the other. The child also is always close to the mother and it is very difficult to separate the two.

5. Nkonyana wam waluphala kunye noyise.

With my son, he ages together with his father.

Zindevu nenwele zentloko.

It is the beard and the hair of the head.

In this riddle the son symbolises the beard and the father the hair of the head. Why do we refer to the beard as son and not vice versa? Firstly, if we consider the size of the beard we find that it is smaller than the hair of the head. Secondly, the beard comes out at a later stage than ordinary hair does. The second question may be: What does it mean by "aging together"? It refers, of course, to the fact that when a man is old and the hairs of the head become grey, so does the beard turn grey.

The father and son have been used as symbols rather than mother and daughter because the beard belongs to men. The beard and the hair of the head are made of the same substance, just like father and son who are both human beings.

#### HUMOUR IN XHOSA RIDDLES

In studying Xhosa riddles I discovered that there are riddles which are full of humour. F Z Lucas (1951, p. 151) defines humour as follows :

By humour we seem generally to mean no more than a gift for seeing comic in situations or persons, even when it is not obvious or masked by inhibiting causes particularly in those situations where it is hardest to see comedy.

This only means that humour is what you make out of a situation. What causes one to laugh may not be laughable to another person.

For instance, I organised a group of school children and asked them to dictate to me those riddles which they regarded as humorous but they differed in their opinions with some similarities in certain cases. After considering the information given to me by these children I discovered that humour in Xhosa riddles can be achieved in the following ways:

1. Queerness of action or unusual things
2. Stupid or foolish action
3. Observation of the obvious
4. Sudden transformation of strained expectation into nothing.

1. Queerness of action or unusual things

Here are the examples :

1. Ndinabafo bam emini balele ngokuhlwa bavukile.  
Yimivalo.

I have fellows of mine, they sleep during the day and wake up at night.

It is the crossbars of the cattlefold.

Humour in this particular case is not obvious. It consists of an unusual action. It is strange for men to sleep during the day and wake up at night.

2. Ndinasana lwam luyingxaki luthand' iinkobe ludel'ubisi.  
Lixhego xa lithanda intombazana.

I have an infant of mine, he is a problem, he likes whole cooked mealies and refuses milk.

It is an old man loving a young girl.

The actions of the infant in the above example are really queer. It is unusual for an infant to refuse milk and demand whole cooked mealies.

3. Ndinamntu wam unamehlo makhulu kunabanye abantu kodwa

akaboni ubonelwa ngomnye umntu.  
Sisithuthi.

I have a person of mine, he has bigger eyes than other people but he does not see, somebody else sees for him.  
It is a vehicle.

## 2. Stupid or foolish action

In the Encyclopaedia Britannica humour is defined as "anything that makes us laugh". About laughter J J Eneck (1960, p.16) writes :

Man is the only animal that laughs and weeps  
for he is the only animal that is struck with  
the difference between what things are or what  
they ought to be.

For instance, we have this riddle :

1. Ndinamntu wam ulahla izikhali alwe-ngesisu.  
Sisigu.

I have a person of mine who throws away weapons and  
fights with the stomach.  
It is a trap.

Other examples are :

2. Ndinandoda yam incinci ngomzimba kodwa iyoyikwa ithi ukuba  
isuzile wonke umntu abaleke.  
I have a man of mine, he is slight of build but he is feared,  
When he passes wind everybody runs away.  
It is a musk cat.

The foolish action in this example is expressed in the following statement :

When he passes wind everybody runs away

The victims here appear to be very stupid when they run away from somebody who has passed wind. They prove to be more stupid when we consider the build of this man "mncinci ngomzimba" who causes a crowd of people to run.

3. Ndinamntu wam akafuni ukucoceka uthanda ubumdaka.

Yihagu

I have a person of mine, he does not want to be neat, he loves dirt.

It is the pig.

3. Observation of the obvious

Here are the examples :

1. Ndinamfo wam unempundu ezimnyama uthi akutsiba iindonga zivaleke.

Yinaliti enomsonto omnyama.

I have a young man of mine, he has black buttocks, when he jumps over the dongas they close up.

It is the needle with a black thread.

Of course buttocks are always the darkest part of the body.

There is some exaggeration in this riddle because it is really impossible for the dongas to close up when a man jumps over them. J J Eneck (1960, p. 48) says:

For exaggeration to be comic it must not appear as an aim but rather as a means that the artist is using to make manifest in our eyes the distortions which he sees in embryo.

Other examples are:

2. Ndinantaba zam zimbini, phakathi kwazo kuyaduduma.

Zimpundu xa usuza.

I have mountains of mine, they are two, it thunders in between them.

It is the buttocks when one passes wind.

What causes us to laugh first is the fact that buttocks are related to mountains. Secondly, it is the passing of wind which is symbolised by thundering.

3. Wasuz'unina wakhal'umntwana.

Ngumpu.

The mother passed wind (and) the child cried.

It is a gun.

The sound "suza" arouses humour and it is compared to the sound made by the gun when it is triggered.

4. Ndinabafa bam bakhulu, uthi omnye "Sukundishiya".

I have fellows of mine, they are big, one says: "Do not leave me behind".

Zimpundu ngakumbi xa uhamba.

It is the buttocks especially when one walks.

The movements of the body are laughable in the above riddle.

4. Sudden transformation of strained expectation into nothing

J J Eneck (1960, p. 16) again writes:

We laugh at what disappoints our expectations -----

For example :

1. Ndinankosi yam ndakucela isonka ifaka isandla ingandiniki nto.

Lufudo.

I have a chief of mine, when I ask for bread he pockets it himself and gives me nothing.

It is the tortoise.

2, Ndinamntu wam unobubele, uyathandwa kakhulu ngabantu, kodwa uthi akumwola umntu amenzakalise ambulale.

Ngumlilo.

I have a person of mine, he is kind, he is greatly loved by people but when he embraces a person he injures him and may even kill him.

It is fire.

CHAPTER VCLASSIFICATION OF XHOSA RIDDLES

There are different ways of classifying the contents of riddles. Doke (1947, p. 111) says that riddles may be classified according to the alphabet. But Taylor feels that it would be a cumbersome way. One would not know whether to begin with the initial vowel or the vowel or consonant of the stem.

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 because it is easy to classify the contents according to the subject we are dealing with.

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

- A. Human life
- B. Animal world
- C. Vegetable world
- D. Natural phenomena
- E. Utensils and domestic life which is further subdivided into
  - (i) Needles, knives, spoons, cooking materials, cupboards, brooms, tables, etc.
  - (ii) Toilet and sleeping materials
  - (iii) Farming and hunting implements
  - (iv) Writing and reading materials
  - (v) Telegraphic and electrical appliances, lamps and matches
  - (vi) Clothes, ornaments and footwear

(vii) Musical instruments

(viii) Food and drinks, pipes and tobacco

F. Modern instruments and means of communal transport

G. Locative ideas

H. Time watches and clocks

A. HUMAN LIFE

Under this heading will be found riddles dealing with human persons and different parts of the body.

1. Human life

1. Ndinamntu wam undim.

Ngumfanekiso wam.

I have a person of mine; He is I.

It is my picture.

2. Ndinamntu wam uzidla ngobuxoki.

Ligqirha elivumisayo.

I have a person of mine; he prides himself on being a liar.

It is a diviner (witchdoctor).

3. Ndinamntu wam uye athethe, athi nguzipeqe kanti akamazi.

Ligqirha elivumisayo.

I have a person of mine, he is wont to speak and say a person is this and that and yet he does not know him.

It is a witchdoctor when he divines.

4. Ngumntakamama, ngumntakatata kodwa akangoBhuti wam akangoSisi wam, akanto kum kodwa ngumntakaMa notata.

Ndim.

It is my mother's child, it is my father's child but it is not my brother, it is not my sister, it is no relation of mine, but it is my mother's child and my father's.

It is I.

5. Ndinabantu bam bangumtya nethunga ebusuku.

Ngumntu nesithunzi sakhe.

I have people of mine, they are rope and the milk pail  
(i.e. they are very close friends at night).  
It is a person and his shadow.

6. Ndinasana lwam luyingxaki luthand'iinkobe ludel'ubisi.  
Lixhego lithanda intombazana.

I have an infant of mine; he is a problem, he likes whole  
cooked mealies and refuses milk.  
It is an old man loving a young girl.

7. Ndinamntu wam kusasa uhamba ngeenyawo ezine, emini uhamba  
ngezimbini ngokuhlwa ahambe ngezintathu.  
Ngumntu xa alusana ekhasa, xa akhulileyo naxa alupheleyo  
esimelela.

I have a person of mine; in the morning he walks on four  
legs, during the day he walks on two, in the evening he  
walks on three.

It is a person when he is an infant crawling, when he is  
grown up and when he is old leaning on a staff.

8. Ndinamntu wam uhamba ngemilenze emithathu kodwa uyaphefumla  
kwaye uyathetha.  
Lixhego elikhokhobayo.

I have a person of mine, he walks on three legs yet he  
breathes and talks.  
It is an old man leaning on a staff.

9. Ndinamntu wam unemilenze emithathu xa ehamba kodwa xa  
ehleli mibini.  
Lixhegwazana elisimelelayo.

I have a person of mine, he has three legs when he walks  
but when seated he has two.  
It is an old woman leaning.

10. Ndinanto yam ithi kusasa ihlale phantsi emini iyavuka  
ihamba ngemilenze emine emva kwemini ihambe ngemilenze  
emithathu. Ize iphinde ihambe ngemilenze emibini  
matshona. Ngorhatya ihambe ngemilenze emithathu futhi.  
Iphinde ngokuhlwa ihlale phantsi. Ebusuku iphelelwe.

I have a thing of mine, in the morning it sits down, during  
the day it wakes up and walks on four legs. At noon it

walks on three. And again in the afternoon it walks on two. In the evening it walks on three again. It sits down again and at night it is tired.

Ngumntu ngokuya akhulayo ukusuka ebuntwaneni de kuse ekufeni.

It is a person as he grows up from infancy until he dies.

11. Ndinanto yam ithi xa ilanga liphuma ihambe ngenyawo ezine, xa kusemini ihambe ngenyawo ezimbini, xa litshona ihambe ngenyawo ezintathu.

Ngumntwana xa egaqa, aphinde ahambe aze akhokhobe asimelele.

I have a thing of mine, when the sun rises it walks on four feet, during the day it walks on two and when the sun sets it walks on three.

It is the child when he crawls, and then walks and again leans when he is old.

## 2. Parts of the body

### (a) Head and hair

12. Ndinanto yam inamaphiko amabini kodwa ayibhabhi ngawo. Yintloko.

I have a thing of mine, it has two wings but it does not fly with them.

It is the head.

13. Ndinagqudu lam lihlonywe phakathi kweentsika ezimbini. Yintloko.

I have a knobkerrie of mine, it is stuck between two posts. It is the head.

14. Ndinahlathi lam lihlala lihlale ligawulwe. Ziinwele.

I have a forest of mine, sometimes it is chopped down. It is the hair.

15. Ndinahlathi lam ndiligeca kushiyeke izikhondo. Ziinwele.

I have a forest of mine. I cut it down and leave stumps only.

It is the hair.

16. Ndinahlathi lam ndiyaligawula lihlume ngaphandle kwemvula.  
Ziinwele.

I have a forest of mine. I cut it down and it germinates without rain.

It is the hair.

17. Ndinahlathi lam lishinyene yaye linezithunzela.  
Ziinwele.

I have a forest of mine, it is thick and it has ghosts and spirits of departed persons.

It is the hair.

18. Ndinahlathi lam limnyama kakhulu kuhlala amathodlana am amnyama.  
Ziinwele.

I have a forest of mine, it is very dark, there live in it my small black calves.

It is hair.

19. Ndinanto yam izingcambu yonke.  
Ziinwele.

I have a thing of mine, it is all roots.

It is hair.

20. Ndinamawele am eme ekupheleni kwentaba enehlathi axhase ihlathi ukuze lingawi.  
Ziindlebe, intloko, neenwele.

I have twins standing on either side of the edge of a mountain forest, supporting the forest in case it tumbles down.

It is the ears, head and hair.

(b) Face

(i) The Eyes

21. Ndinamakhwenkwe am mabini andisondezela into isekude kufuneka ndiwalondolozela kuba axabiseke imbali.

I have little boys of mine, they are two, they bring nearer something which is still far away. I must keep them safe because they are precious.

22. Ndinanto yam ifika endaweni ndingekafiki.  
I have a thing of mine, it arrives at a destination before I do.
23. Ndinamlambo wam uthi wakungena into uphuphume.  
I have a river of mine, when something enters into it, it overflows.
24. Ndinangqeqana zam zimbini ngamasela.  
I have little dogs of mine, they are thieves.
25. Ndinanto yam ithi ndilapha ibe iphaya.  
I have a thing of mine, when I am here, it is already there.
26. Ndinanto yam ifika kuqala endaweni.  
I have a thing of mine, it arrives first at a destination.
27. Ndinanthombo wam uthi wakungena into ulile.  
I have a fountain of mine, when something enters into it, it cries.
28. Ndinanto yam ithi yakusikwa kushiyeke umthombo.  
I have a thing of mine, when it is cut, there remains a fountain.
29. Ndinamntu wam uthi akundwendwelwa alile.  
I have a person of mine, he cries when he is visited.
30. Ndinadanyana lam lizele ngamanzi ukuba ngaba uthatha ilitye ugibisele, amanzi achitheke ngaphandle kodwa lishiyeke lisazele.  
Ngamehlo xa uphandliwe.  
I have a small dam of mine, it is full of water, if you take a stone and throw it in the dam, water will overflow but it will remain full.  
It is the eye when entered by a small object.
31. Ndinabantu bam babini abashiyani ukuba baya endaweni.  
I have people of mine, they are two, they don't leave each other when going on an errand.

32. Ndinamadoda am ahamba omabini kodwa into esimanga akakwazi kujongana xa ancokolayo.

I have men of mine, they always walk together but what surprises us is that they are unable to look at each other when conversing.

33. Ndinazinto zam ziwela umlambo ndingekawuweli.

I have things of mine, they cross the river before I cross it.

34. Ndinamntu wam ulisela.

I have a person of mine, he is a thief.

35. Ndinamlambo wam uzaliswa yinkungu kungananga mvula.

I have a river of mine, it is covered with mist without any rain having fallen.

It is the eyes caused to smart by smoke.

36. Ndinamahashe am mabini abaleka kakhulu. Ngomzuzu abaleka umgama omde kakhulu. Ndithi ndisawajongile abe eqabela kude.

I have horses of mine, they are two, they are fast. In a minute they run a very long distance and while I am looking at them they are already far away.

37. Ndinabantu bam babini bangamasela, bathunywa naphina babuye ngoku.

I have fellows of mine, they are two, they are thieves, they are sent anywhere and return now.

38. Ndinabantwana bam babini ndibathuma ngoku babuye ngoku.

I have children of mine, they are two. I send them now and they return now.

39. Ndinamntwana wam ulihili-hili uthi elapha abe ephaya.

I have a child of mine, he is a vagabond; it happens that while he is here, he is there.

40. Ndinamqolomba wam zange wahlala bani uthi wakungena into uphume umthombo.

I have a cave of mine; nobody ever stayed there. When something enters it a fountain arises.

41. Ndinabafo bam babini bawela nokuba umlambo sowuzele kangakanani.

I have fellows of mine, they are two, they cross no matter how full the river is.

42. Ndinabantu bam babini abayifuni into emdaka.

I have people of mine, they are two, they do not want (i.e. they loathe) a dirty thing.

43. Ndinantombi yam inxibe umbhinqo omhlophe, nebhatyi emnyama.

I have a girl of mine, she is wearing a white girdle and a black jacket.

44. Ndinamthombo wam awuzange utshe amanzi awo akaselwa kodwa athi akumpompoza neminye imithombo ithande ukuphuphuma.

I have a fountain of mine, it has never run dry. Its water is not drunk but when it flows freely, the other fountains too are tempted to overflow.

(b) Nose/nostrils

45. Imizi emibini ime phezu komlambokazi.

Two houses are standing on top of a big river.

46. Ngesikhova esongamele iliwa.

With an owl overhanging a cliff.

47. Ndinanto yam iyintunja ayisoze ivaleke.

I have a thing of mine, it is an opening, it will never close.

48. Ndibambe ndithafe.

Yimpumlo xa uza kufinya.

Hold me so that I defalcate.

It is the nose when one is about to blow it.

49. Ndinamagumbi am asoloko evulekile yonk'imihla nasebusuku.

I have rooms of mine, they are two, they are always open every day and night.

50. Ndinamfo wam wenyuka intaba kodwa akade ayiqabele.

I have a fellow of mine, he climbs up a mountain but he never reaches the top.

(c) Ears

51. Ndinabantu bam banyuka entabeni kodwa zange badibane.

I have people of mine, they climb up a mountain but they never meet each other.

52. Ndinazinto zam zihleli zindiqokelela iindaba zelizwe.

I have things of mine, they always collect world news.

53. Ndinamntu wam ulisela.

I have a person of mine, he is a thief.

54. Ndinabantu bam babini bagade ihlathi.

Zindlebe zigade intloko.

I have people of mine, they are two, they are looking after a forest.

It is the ears looking after the head.

55. Ndinanto zam zimbini zisebenza zingathunywanga.

I have things of mine, they are two, they work without being sent.

56. Ndinabantwana bam bandiphathela iindaba.

I have children of mine, they bring me news.

57. Ndinabantu bam banyuka iqhina abangayikuze baliqabele.

I have people of mine, they are going up a steep place but they will never reach the top.

58. Ndinamashe mabini axakwa kukuqabela intaba.

I have horses of mine, they are two, they find it difficult to climb to the top of the mountain.

59. Ndinamntu wam uthi ukuba ndimphethe kakubi atyekeze.

I have a person of mine, it happens that if I treat him badly he casts up milk.

60. Ngomcephe wamashiqa.

Yindlebe kuba yasoloko yangcola ngaphakathi.

With a ladle full of the dregs of Kaffir beer.  
It is the ear because it is always dirty inside.

(d) Mouth

61. Ndinanxeba lam libi linzulu. Ndiyalihlamba ndibe ndilingcolise kodwa asinto ndikhe ndiyicinge ukulibeka isiziba.

I have a wound of mine, it is ugly, it is deep. I wash it and dirty it again, but I never think of putting a cloth over it.

(e) Teeth

62. Ndinabantu bam baninzi badwele ndaweninye babhinqe iidukhwe ezibomvu.

I have people of mine, they are many, they are standing together with red head cloths on.

63. Ndinazihombo zam ukuba andizihlambi ndizicokise imihla yonke zakundiqaqambela.

I have fine ornaments of mine, if I do not wash them carefully every day, they will cause me much pain.

64. Ndinazinja zilumayo zimhlophe ziliqela.

I have biting dogs, they are white, they are many.

65. Ndinabantu bam bajinga eweni.

I have people of mine, they dangle on the precipice.

66. Ndinamntu wam unxibe iskirt esibomvu neskipper esimhlophe.

I have a person of mine, she has a red skirt and a white skipper.

67. Ndinalitye lam lokusila, kusila ilitye imbokotho ayisili.

I have a mill of mine; it is the lower stone that grinds; the upper stone does not grind.

68. Ndinabantu bam bajinga eweni kodwa abade bawa.

I have people of mine, they dangle on the precipice but they do not fall.

69. Ndinabantu bam benze isangqa bathule abathethi namntu.  
I have people of mine, they are white, they have made a circle but they are quiet and talk to nobody.
70. Ndinabantu bam baluludwe bamile.  
I have people of mine, they stand in a line.
71. Ndinabantu bam baninzi bashiyana ngobude bamhlophe bajinga eliweni abanye bachophile.  
I have people of mine, they are many, they differ in length, they are white; some dangle on the precipice and others are seated.
72. Ndinamadoda am ndithi ndakugqiba ukuwasebenzisa ndiwahlambe.  
I have men of mine, after I've finished using them I wash them.
73. Ndinogqirha abaninzi bahleli esofeni ebomvu enkulu.  
I have doctors, they are many, they are sitting on a big red couch.  
Ngamazinyo angezantsi ezintsinini.  
It is the lower teeth on the gums.
74. Ndinabantu bam baninzi, bakuthanda bayalwa.  
I have people of mine, they are many; whenever they wish to do so they fight.
75. Ndinamadoda am aganga owayo.  
I have men of mine, they catch someone who is falling.
76. Ndinabantu bam bajinga eweni abanye bemi ezantsi kodwa ngamaxesha athile bayadibana.  
I have people of mine, they are suspended from a precipice, some are standing at the bottom but at certain times they are together.
77. Ndinamadoda am anxibe ibhulukhwe ezimhlophe nehempe ezibomvu.  
I have men of mine; they are wearing white pairs of trousers and red shirts.  
It is the teeth and gums.

(f) Gums

78. Ndinaliwa lam lixhaswe ngabantu abamhlophe.

I have a cliff of mine, it is supported by white people.

(g) Tongue

79. Ndinanto yam igungquza phakathi emhadini.

I have a thing of mine, it knocks about inside a deep pit.

80. Ndinankomo yam ibomvu ebuhlantini obumhlophe.

I have a beast of mine, it is red in a white kraal.

81. Ndinanto yam isoloko isemngxunyeni.

I have a thing of mine, it is always in a hole.

82. Ndinamntu wam uhleli exakekile egungqungquza.

I have a person of mine, he is always busy fidgeting.

83. Isibaya sam sakhiwe ngamatye amhlophe sinenkomo enye enkulu ebomvu.

My kraal is built up of white stones with only one big red beast inside.

84. Ndinasithatha sam somlilo siphahlwe ngamasoja avathe ezimhlophe.

Lulwimi luphahlwe ngamazinyo.

I have a lake of burning fire, it is encircled by soldiers wearing white clothes.

It is the tongue encircled by teeth.

85. Ndinamntu wam akazange eve ngqele nanini na.

I have a person of mine, he never catches cold.

86. Ndinanto yam iyonakalisa iphinde ilungise.

I have a thing of mine, it causes damage and then repairs it again.

87. Ndinamntu wam ukhuthela akaphumli.

I have a person of mine, he is industrious, he does not rest.

88. Ndinahashe lam lithi lakuphuma ndingalibambanga lindifake ezinkathazweni.

I have a horse of mine, it happens that if it goes out (of a stable) and I do not hold it, it puts me into a lot of trouble.

(h) Breasts

89. Ndinambokothwe zam zijinga eliweni.

I have upper grindstones of mine, they dangle on the precipice.

90. Ndinamipu yam mibini mihle kuthi kwakuphuka omnye kulilwe ngumzi.

I have guns of mine, they are beautiful, there are two of them, when one breaks the family mourns.

91. Ndinaziduli zam zitsitsa amanzi.  
Ngamabele xa ehlisileyo.

I have termite heaps of mine, there are two of them. Water oozes out of them.

It is the woman's breasts when full of milk.

(i) Heart

92. Ndinanto yam indikhathaza ubusuku nemini.

I have a thing of mine, it troubles me night and day.

93. Ndinamntu wam uthe qho ukundisebenzela emini nasebusuku.

I have a person of mine, he works for me day and night.

94. Ndinamntu wam usebenza emini nasebusuku akaphumli.

I have a person of mine, he works day and night, he does not rest.

95. Ndinamntu wam uthi elapha eRhafu abone izinto ezenzeka eBhayi.

I have a person of mine, while he is here in Graaff Reinet he sees things which happen in Port Elizabeth.

96. Ndinamntu wam uyakwazi ukufika eKapa engakhange akhwele lolive.

I have a person of mine, he is able to get to Cape Town without having boarded a train.

97. Ndinamntu wam uxhentsa ubusuku nemini.

I have a person of mine, he dances night and day.

98. Ndinamntu wam uxhentsa imini nobusuku.

Yintliziyo xa ikhupha igazi, kuba ayiphumli.

I have a person of mine, he dances day and night.

It is the heart when pumping blood; it does not rest.

99. Ndinamntu wam uqandula yonke imihla.

I have a person of mine, he stamps every day.

(j) Stomach

100. Ndinakhithakazi lam akukho mini lingafumani kumunda kusiliweyo.

I have an old woman of mine, there is not a day that she does not get food that has been ground.

101. Ndinanto yam ithi xa ilambile ikhale.

I have a thing of mine, when hungry it cries.

102. Ndinabala lam limi ibhakana.

I have an open space of mine, there stands a beacon.

103. Ndinaziduli zam zibini, kukho ithafa elikhulu ekupheleni kwazo, elinenduli esizikithini.

Ngamabele, isisu kunye nenkaba.

I have hills of mine, they are two, as they end there is an open space in the middle of which there is another hill.

It is the breasts, the stomach and the navel.

104. Ndinangxowa yam izele ebusuku, kuse ingenanto.

I have a bag of mine, at night it is full but when you wake up it is empty.

(k) Navel

105. Ndinamntu wam umi yedwa akathethi namntu.

I have a person of mine, he stands alone and does not talk to any one.

106. Ndinaghosha lam lejoni.

I have a button of mine, it belongs to a soldier.

(1) Arms

107. Ngabantu bam babini bajinga eliweni bathi "sibambeni seyela".

With people of mine, they are two, they hang from a cliff, they say: "Hold us lest we sink".

108. Ndinamakhwenkwana am aqinile mabini andinceda kuyo yonke into endiyenzayo ngaphandle kwawo andingeze ndiphumelele.

I have little boys of mine, they are strong, there are two of them, they help me in everything I do; without them I can never succeed.

109. Ndinagqudu lam lenyama.

Linqindi.

I have a knobkerrie of mine of flesh.

It is a fist.

(m) Fingers and Nails

110. Ndinabafazi bam balishumi, phakathi kwabo kukho onxibe ilokhwe ekhazimlayo.

Yiminwe elishumi omnye ufakwe umsesane.

I have women of mine, they are ten, among them there is one who is wearing a shining dress.

It is the ten fingers. One has a ring on it.

111. Ndinabantu bam bakhula kunye kodwa soze balingane.

I have people of mine, they grow up together but they will never be equal.

112. Ndinabantu bam balishumi balwa nabantu kodwa intonga yabo inye kodwa bona balishumi.

Abantu abalishumi yiminwe, intonga yimbokothwe, abantu abaninzi ngumbona xa umntu asilayo.

I have people of mine, they are ten, they fight against many people but they have one stick only but the people are ten.

The ten people are the fingers, the stick is the upper stone, the many people are mealies when one grinds.

113. Ndinabantu bam bagrumba amangcwaba.

I have people of mine, they dig up graves.

114. Ndinentwala zam zivana namathang'am. Zinzipho zikaMakhulu xa andiswebayo.

I have lice of mine, they are fond of my thighs.  
It is grandmother's finger nails when she pinches me.

115. Ndinabantu bam babini bazingel'ehlathini elimnyama, bathi bakufuman'inyamakazi bayityel'apho. Ngoobhontsi.

I have people of mine, they are two, they hunt in a dark forest; when they find some game they eat it there.

It is the thumbs.

116. Ndinabafo bam baxhela benikene imiva. Ngoobhontsi xa utyoba.

I have fellows of mine, when they slaughter they give each other their backs.

It is the thumbs when killing a bug.

(n) Hands

117. Ndinalitye lam lokusila lithi lakusila libe shushu. Zizandla xa uqhwebayo zibashushu.

I have a millstone which when it grinds becomes hot.  
It is the hands; when one claps the hands become hot.

118. Ndinabahlobo babini baza kundisebenzela izinto ezingumangaliso ukuba ndibaqeqeshe kakuhle.

I have friends of mine, they will do wonderful things for me if I have trained them well.

(o) Lungs

119. Ndinabahlobo bam bandixhasayo phofu abaphili ukuba ubavimbe impepho eyiyo.

I have friends of mine, they support me but they do not survive without fresh air.

120. Ndinabantu bam bathe qho ukundisebenzela emini nasebusuku abaphumli.

I have people of mine, they are always working for me day and night; they do not rest.

(p) Uvula

121. Ndinanto yam imi esibhakabhakeni.

I have a thing of mine, it stands on the sky.

122. Ndinasicithi sam simi endleleni sithi kwakuza inqwelo silale sithi yakugqitha sivuke.

I have a tuft of long grass of mine, it stands on the road; when a wagon approaches it lies flat and when it has passed it rises.

123. Ndinamthi wam nokuba sekusiza amanzikazi awunakumka.

I have a tree of mine, even if a strong current comes, it cannot sweep it away.

(q) Buttocks

124. Ndinantaba zam zimbini phakathi kwazo kuyaduduma.

I have mountains of mine, they are two, in between them it thunders.

125. Ndinatiki zam xa zithanda zidudume.

I have "tikis" of mine, they thunder if they like.

126. Ndinabafo bam bakhulu uthi omnye "Sukundishiya".

I have fellows of mine, they are big; one says "Don't leave me behind".

(r) Calf of the legs

127. Ndinanto yam ngumqolo ngaphambili sisisu ngemva.

I have a thing of mine, it is the back in front, it is the stomach behind.

128. Ndinabantu bam babini izisu zingasemva.

I have people of mine, they are two, the stomachs are at the back.

129. Ndinamntu wam osisu singemva, umqolo ungaphambili.

I have a person of mine, whose stomach is at the back and the back is in front.

(s) The feet

130. Ndinanto yam ithi "ndiphambili ndisemva, ndiphambili ndisemva".

I have a thing of mine which says: "I am in front, I am at the back, I am in front, I am at the back".

131. Ndinabantu bam bayaphikisana omnye uthi "ndiphambili" nomnye uthi "ndiphambili".

I have people of mine, they are arguing with each other, one says: "I am in front" and the other says: "I am in front too".

132. Ndinabafazi bam balwa ngesihlalo esingaphambili.

I have women of mine, they are both fighting for the front seat.

133. Ndinabantu bam omnye uthi "ndim phambili", nomnye uthi "ndim phambili".

I have people of mine, each says: "It is I in front".

134. Ndinabantu bam babini omnye uthi "ndimphambili" nomnye uthi "ndiphambili".

I have people of mine, they are two, one says: "I am in front", and the other also says: "I am in front".

135. Ndinantwana zam zimbini zishiyana ngokuya kufika. Zinyawo namehlo.

I have little ones of mine, they are two, each wants to reach the object first.

It is the feet and eyes.

136. Ndinamahodi am mabini ahlala emingxunyeni efanayo elinganayo.

Amahodi zinyawo, imingxuma zizihlangu.

I have antbears of mine, they are two, they live in holes that are similar and equal in size.

The antbears are feet; the holes are shoes.

137. Ndinasiziba sam sekhode.

Lidolo.

I have a corduroy cloth of mine.

It is a knee.

138. Blood vessels

Ndinabantu bam bangabathuthi beendaba.

I have people of mine, they are news carriers.

139. Heels

Ndinabantu bam bathi ndisiya phambili babe bejonge emva.

I have people of mine, as I go forward, they look backward.

Other riddles which refer to the parts of the human body are:-

140. Head and Ears

Ndinasikotshi sam sinamavili amabini.

I have a scotch cart of mine, it has two wheels.

141 Face and Ears

Ndinamntu wam unamaphiko mabini kodwa akabhabhi ngawo.

I have a person of mine, he has two wings but he does not fly with them.

142. Beard and Hair of the Head

Ngonyana wam waluphala kunye noyise.

With a son of mine he ages together with his father.

14 . Back

Ndinanto yam ndihamba nayo kodwa andiyiboni.

I have a thing of mine, I always go with it but I don't see it.

14 . Eyes

Ndinaziziba zam zibini zahlulwa yindlela, ezi ziziba azifuni kukhiwe amanzi kuba aphumela ngaphandle.

I have pools of mine, they are two, they are separated by a road, these pools do not want water to be fetched from them because it overflows.

Other riddles which fall under human life are :

A. Nasal mucus

145. Ndinanto yam imdaka inokufa kodwa izityebi ziyayigcina ziyilondoloze amahlwempu wona ayayilahla.  
Ngumkhunyu, izityebi ziyawugcina emalaphini, amahlwempu awulahla ezindleleni.  
I have a thing of mine, it is a disease carrier but the rich keep it and preserve it, the poor throw it away.  
It is a nasal mucus, the rich preserve it in cloths, the poor throw it away on the roads.
146. Ndinanto yam amahlwempu ayayilahla izityebi ziyayicholachola.  
Ngumkhunyu, amahlwempu afinyela phantsi izityebi ziyawucholachola ngepotatshefu.  
I have a thing of mine, the poor discard it, the rich pick it up.  
It is nasal mucus, the poor blow their noses on the ground, the rich pick it up by blowing it into handkerchiefs.
147. Nda ..... nda ..... phuma! Buyal!  
A.....w awt out I come. Go back!
148. Ndinangqaka yam ilunguza eselweni.  
I have milk curds of mine, they peep in the calabash.
149. Ndinabelungu bam bakrobe efestileni.  
I have Europeans of mine, they are peeping through the window.
150. Ndinabelungu bam bavele kuloliwe.  
I have Europeans of mine, they are peeping through the train.
151. Ndinabafazi bam babaleka baye enkundleni baphinde babuye lingekathethwa ityala.  
I have women of mine, they run to court and come back again before their case is over.

B. Blood

152. Ndinamntu wam uhamba ngawo onke amaxesha akadinwa.

I have a person of mine who is ever on the move without tiring.

153. Ndinamlambo wam awutshi, amanzi awo abomvu anqabile kuba ndiphila ngawo.

I have a river of mine, it never runs dry, her waters are red and scarce because I live on them.

C. Shadow

154. Ndinanto yam yasoloko inxibe impahla enye.

I have a thing of mine, it is always dressed in the same clothes.

155. Ndinamntu wam kusasa mde aze emini abe mfutshane.

I have a person of mine, she is tall in the morning, but during the day she is short.

156. Ndinamntu wam nokuba sendibaleka kangakanani na andide ndimfumane.

Sisithunzi xa siphambili.

I have a person of mine, no matter how fast I run I do not catch up with him.

It is one's shadow when it is in front.

157. Ndinamntu wam udada emanzini kodwa aphume omile.

I have a person of mine, she swims in water but she comes out dry.

158. Mind of Man

Ndinamantu wam usebenza iintlobo-ntlobo kodwa akabonakali xa asebenzayo.

What is it that works at many kinds but does not appear when working?

159. Sin

Ndinanto yam ithandwa ngumntu wonke ngokosana.

I have a thing of mine, it is loved by everybody like a baby.

160. Dream

Ndinanto yam ithi ilapha ibe iphaya ibeseBhayi naseMonti, naseRhawutini ngabusuku bunye, kodwa kuse ilapha.

I have a thing of mine: it is here and there and in Port Elizabeth, East London and Johannesburg in all one night, but when morning dawns it is here.

161. Hunger

Ndinandoda yam egama linguPhango ibetha ingaphethe ntonga.

I have a man of mine, whose name is Phango (Hunger); he beats other men though he carries no stick.

162. Death/Sleep

Ngomntu wam akabonwa kodwa ukhahlela phantsi iingangalala ezinamandla.

With a person of mine, he is not seen but he fells powerful men.

163. Tears

Ndinamvula ithi xa isina kuwe amaqabaza amabini ngexesha elinye.

I have rain; when it rains only two drops fall at a time.

164. Excrement and Urine

Ndinamawele am mabini, elinye limhlophe elinye limdaka elinye lihlala ecaleni kwelinye; adla ngokuhamba kunye kodwa eli limhlophe liyathanda ukuhamba, kanti ke xa lihambayo eli limdaka ahamba omabini.

I have twins of mine, they are two, one is white and the other is dun-coloured. One stays next to the other. They usually go together but the white one is fond of travelling, yet when the dun-coloured one travels, they go together.

165. Sputum

Ngexhegwazana lendlela.

Sisikhohlela kuba sifunyanwa sisendleleni lonke ixesha.

With an old woman of the road.

It is sputum because it is found on the road all the time.

## B. THE ANIMAL WORLD

The animal world contains riddles dealing with the following :-

1. Wild animals, for example, the lion.
2. Domestic animals, for example, the pig.
3. Amphibians, for example, the frog.
4. Reptiles, for example, the chameleon.
5. Insects, for example, the locust.
6. Rodents, for example, the shrew-mouse.
7. Birds and chickens.

### 1. Wild Animals

166. Ndinanto yam itya ilila.

Yinkawu.

I have a thing of mine, it eats while it is crying.

It is a monkey.

167. Ndinanto yam ihlala emanzini yoyika nenja.

Lufudo.

I have a thing of mine, it stays in water and is afraid even of the dog.

It is a tortoise.

168. Ngomntu wam wakha indlu kodwa engalali kuyo.

Lihodi.

With a person of mine, he builds a house but does not lie in it.

It is the antbear.

169. Ndinanto yam ingawanqika onke amatye xa ibalekayo.

Yingqumeya.

I have a thing of mine, it can lift all the stones when it is running.

It is the springhaas.

170. Ndinandoda yam incinci ngomzimba kodwa iyoyikwa, ithi ukuba isuzile wonke umntu abaleke.  
Liqaqqa.

I have a man of mine, he is slight of build but he is feared. When he passes wind everybody runs away.  
It is the striped muskcat.

171. Ndinamntu wam xa aleleyo akacimeli.  
Ngumvundla.

I have a person of mine, when he is asleep he does not close his eyes.  
It is the Cape hare.

## 2. Domestic Animals

172. Ndinanto yam ibona nasebumnyameni.  
Yikati.

I have a thing of mine, it sees even in the dark.  
It is a cat.

173. Jikelelengqu.  
Yinja.

Round, round, down.  
It is a dog.

174. Ndinanto yam if'imile.

I have a thing of mine, it dies standing.  
It is a donkey.

175. Ndinamntu wam akafuni kuceceka uthanda ubumdaka.  
Yihagu.

I have a person of mine, he does not want to be neat, he loves dirt.  
It is a pig.

176. Ndinamntu wam udla ekrokra.  
Yihagu.

I have a fellow of mine, he eats complaining.  
It is a pig.

177. Ngaphambili yimfazwe, ngasemva lilaphu lasemfazweni.  
Yinja.

In front it is war, at the back it is a flag of war.  
It is a dog.

178. Yimfazwe ngaphambili, ngumnqayi phakathi, kuyalathwa ngasemva.

Yinja xa ikhonkothayo.

It is war in front, it is a stick in the middle which is painted at the back.

It is the dog when it barks.

179. Ngenkatha yezala.

Yinja xa izisonge ezaleni.

With a headpad of the heap.

It is a dog when it has folded himself on top of the rubbish heap.

180. Ndinahashe lam liyimbaleki, alithandi kuhlala apho kukho umlilo khona.

Yile nja kuthiwa lingesi.

I have a horse of mine, it is a race horse. It does not like to sit where there is fire.

It is the greyhound.

### 3. Amphibians

181. Ndinamntu wam othi xa ehamba athi "bhaxa" "bhaxa".

Lisele.

I have a person of mine who walks as if he is staggering.

It is a frog.

### 4. Reptiles

182. Ngomakoti wam azithanda kunene otshintsha kaninzi ngemini.

Unwabu.

With my bride who loves herself very much, she changes clothes many times per day.

It is the chameleon.

183. Jikelele tywaa.

Round and round flat on the ground.

It is a snake.

5. Insects

184. Ndinamfazi wam ubopha inyanda enye ngeentambo ezininzi.  
Sisigcawu.  
I have a woman of mine, she ties one bundle with many ropes.  
It is a spider.
185. Ndinasipani sam sibomvu.  
Bubugqwangu.  
I have a span of oxen of mine. It is red.  
It is red ants.
186. Ndinetasi yam endigcina kuyo imbola.  
Itasi likhalane, imbola ligazi elingebomvu krwe.  
I have a bag of mine in which I keep the red ochre.  
The bag is a tick, the red ochre is blood (it is blood which is not pure red).
187. Ndinabantu bam ababoni nanto, yonke into bayidlaphambi konyawo.  
Ziimbovane.  
I have people of mine, they do not see a thing, everything they eat in front of the feet.  
It is ants.
188. Ndinasipani sam seenkabi sijika ihotom.  
Ziimbovane.  
I have a span of oxen of mine, they plough a furrow round.  
It is ants.
189. Ngexhegwana lasebandla.  
Yimpukane kuba ayisweleki ebandla.  
With an old man of the Court.  
It is a fly for it is always to be found in court.
190. Ndinabandla lam lithi lakusuka eCaweni lithi "Amen".  
Zimpukane xa zisuka ngasese.  
I have a congregation of mine, when they leave Church they say "Amen".  
It is flies when leaving excrement.

191. Ndinanto yam iphila ngegazi labantu nelezilwane kuphela.  
Yincukuthu.

I have a thing of mine, it lives on the blood of people and animals only.

It is a bed-bug.

192. Ndinankomo yam ibomvu iyanditshutshisa, ndakuyityumza intloko ndakuyifumana dadethu.  
Yincukuthu.

I have a beast of mine, it is red, it persecutes me, I shall crush its head when I find it, by my sister I swear.

It is a bed-bug.

193. Ndinasipaji sam segazi.  
Yincukuthu.

I have a purse of mine of blood.

It is a bed-bug.

194. Ndinankomo yam ithi yakulamba iphale iye kwatshisa nyama ithi mayisikelwe entanyeni nokuba kusendlebeni.  
Yincukuthu.

I have a beast of mine which, when it is hungry, gallops and goes where cooked meat is sold and demands a piece from the neck or from the ear.

It is a bed-bug.

195. Ndinamntu wam uhamba engaboni.  
Yintuku.

I have a person of mine, she goes around but she does not see.

It is a mole.

196. Ndinamntu wam akanamehlo kodwa uhamba angakhubeki tu.  
Yintuku.

I have a person of mine, she has no eyes but she walks and does not stumble at all.

It is a mole.

197. Ndinabantu bam ziimfama ngokudalwa abarholwa mntu kodwa bayazenzela umsebenzi wabo.  
Ziintuku.

I have people of mine, they are blind by nature; nobody leads them by the hand but they do their work themselves.

It is moles.

198. Ndinamadoda am maninzi ayakwazi ukuzakhela izindlu kodwa akanazixhobo.  
Ziintubi.

I have young men of mine, they are many, they can build houses for themselves but they do not have tools.

It is termites.

199. Ndinamadoda am akha ngaphandle kwemihlakulo.  
Ziintubi.

I have young men of mine, they build without spades.

It is termites.

200. Ndinamntu wam uzimbambo wonke.  
Lisongololo.

I have a person of mine, she is all ribs.

It is a millipede.

201. Ndinanto yam ayiphali imizuzu emibini ingatyanga.  
Yimpukane.

I have a thing of mine, it hardly gallops for two seconds and then it requires a meal.

It is a fly.

202. Ndinanto yam inendlu engumgibe.  
Sisigcawu.

I have a thing of mine, it has a trap.

It is a spider.

203. Ndinankomo zam ziduka ebusuku nasemini.  
Ziintwala.

I have beasts of mine, they disappear night and day.

It is lice.

204. Ndinanyamakazi zam ziliwaka, zihlala ehlathini linye.  
Ziintwala.

I have animals of mine, they are a thousand, they live  
in one forest.  
It is lice.

205. Ndinankomo zam aziphumi ehlathini ngaphandle kokuba uye  
kuzifuna.  
Ziintwala.

I have cattle of mine, they do not leave the forest un-  
less you go to look for them.  
It is lice.

206. Ndinabantu bam bakha indlu bayishiye bagqithele kwenye.  
Ziintubi.

I have people of mine, they build a house and leave it  
and pass on to another.  
It is termites.

207. Tyhini phi?  
Yintakumba.

Goodness gracious, where is it?  
It is a flea.

208. Ndinamfazi wam usebenza ngomva.  
Yinkubabulongo.

I have a woman of mine, she works with her back.  
It is the large beetle which burrows and lives in manure.

209. Ndinanto yam ihamba nendlu yayo lonke ixesha.  
Yintonjane/Yinkumba.

I have a thing of mine, it moves round with its house  
all the time.  
It is the Intonjane, a larvae insect which encases it-  
self in a tube.

210. Ndinamntu wam akazange ahluthe.  
Yinkumbi/Ngumhlaba/Kukufa.

I have a person of mine, he has never had enough to eat.  
It is a locust/the earth/death.

211. Ndinamadoda am, nabafazi bam bahlala berhawule inkosi yabo, nokuba ubatshutshisa kangakanani na abemki ingemki yona.

Ziinyosi.

I have young men of mine and women of mine, they always surround their chief. No matter how much you persecute them, they do not leave before he does.

It is bees.

212. Ndinabantu bam bathi behamba nje babe becula. Abaphathwa mntu kuba yingozi.

Ziinyosi.

I have people of mine who, as they go along, sing; they are not touched by anybody because they are dangerous.

It is bees.

213. Ndinamadoda am akathi ngomso xa sekusiliwa kodwa ukutya akuphekayo ungavimb'unyoko-khulu esifa ngamehlo.

Ziinyosi.

I have young men of mine, they do not hesitate when a fight is on. (Lit. they do not say "tomorrow" when fighting goes on). But the food they cook! You could be stingy to your grandmother who is suffering from sore eyes.

It is bees.

## 6. Birds and Chickens

214. Ndinamfazi wam ulihomba uthi ehleli nje abe ezibuka esipilini.

NguThekwane.

I have a woman of mine, she is very neat. She is always admiring herself in a mirror.

It is the hammerhead.

215. Ndinamfo wam utsho ngesinxibo esimdaka.

NguThekwane.

I have a fellow of mine, he is dressed in dun-coloured clothes.

It is the hammerhead.

216. Ndinanto yam inomsila omde.  
NguJobela.

I have a thing of mine, it has a long tail.  
It is the male red-collared widowbird.

217. Ndinantaka yam ingumbhexeshi emasimini ekwindla.  
Ngunomyayi.

I have a bird of mine, it is the wagon driver in the  
fields in Autumn.  
It is the African rook.

218. Ndinamntu wam unamaphiko kodwa akabhabhi ngawo.  
Yinciniba/Yintlanski.

I have a person of mine, he has wings but he does not  
fly with them.  
It is an ostrich or a fish.

219. Ndinamfundisi wam waseWesile.  
Lihlungulu.

I have a priest of mine of the Wesleyan Church.  
It is a white-necked raven.

220. Ndinamfundisi wam waseTshetshi.  
Yingwamza/Lihlungulu.

I have a priest of mine of the Anglican Church.  
It is a stork/ a white-necked raven.

221. Ndinamfundisi wam waseRhabe.  
Yingcungcu.

I have a priest of mine of the Presbyterian Church.  
It is a sugar-bird.

222. Ndinamntu wam unxibe mnyama maxa wambi kuvela oonondrokh-  
we abamhlophe.  
Intsikizi xa ibhabhayo ivelisa iintsiba ezimhlophe phantsi  
kwamaphiko.

I have a person of mine, she is dressed in black, some-  
times white petticoats appear.  
It is the ground hornbill when it flies and reveals white  
feathers underneath.

223. Ngomntu wam wambethe ezimhlophe.  
Yilegoni.

By my person, who is wearing a white dress.  
It is the white heron.

224. Ndinamfundisi wam wambethe ezimnyama wanxiba ikhola  
emhlophe.  
Lihlungulu.

I have a priest of mine, he has black clothes on and  
wears a white collar.  
It is a white-necked raven.

The following riddles refer to the parts of the body of  
animals :

Parts of the body

225. Ndinanto yam iyinyama ngaphandle ufele lungaphakathi.  
Ligila.

I have a thing of mine, meat is on the outer layer and  
the skin inside.  
It is the gizzard of a chicken.

226. Ndinanto yam sisikhumba ngaphakathi yinyama ngaphandle.  
Ligila.

I have a thing of mine, the skin is inside and the  
meat is outside.  
It is a gizzard.

227. Ndinangxowa zam zombona ndizithenga evenkileni ndizivula  
ndizijongise ezantsi kodwa umbona awuchitheki.  
Yimibele yenkomo neegusha.

I have maize bags of mine, I buy them from the shop and  
when I open them I turn them upside down but maize does  
not pour out.  
It is the teats of cows and sheep.

228. Ndinamilenze yam mine ijing'etafileni.  
Yimibele yenkomo.

I have legs of mine, they are four, they hang from a  
table.  
It is the teats of cows.

229. Ndinabantu bam bane bahleli ezitulweni.  
Yimibele yenkomo.

I have people of mine, they are four, they sit on chairs.

It is the teats of cows.

230. Ndinamntu wam uthi akuvuya apitshopitshoze.  
Ngumsila wenja.

I have a person of mine who, when he is happy, wriggles about.

It is the tail of a dog.

231. Ndinagusha yam ndiyayixhela ndiyilahle inyama ndidle ufele.  
Sisandlwane.

I have a sheep of mine. I slaughter it, throw the meat away and eat the skin.

It is a pouch.

#### C. THE VEGETABLE WORLD

##### PLANTS, TREES AND OTHER GROWTHS

##### WILD PLANTS

#### 1. The Cape Aloe

232. Ndinabantu bam basoloko bexhobile.

I have people of mine, they are always armed.

233. Ndinamntu wam ehlotyeni ujika abe bomvu ukuze ebusika abeluhlaza.

I have a person of mine, in summer he becomes red and in winter he becomes green.

234. Ndinamfo wam womelele ude acace ngexa lobusika.

I have a fellow of mine, it is strong and clearly so in winter.

235. Ndinamfana wam, usoloko enxibe ibhulukhwe yekaki nebhatyi eluhlaza ukuze ngamaxesha athile athwale isitshaba esibomvu.

Likhala xa lidubulayo.

I have a young man of mine, he is always dressed in a

khaki pair of trousers, a green jacket and sometimes he wears a red crown.

It is the Cape Aloe when it blossoms.

236. Ndinabafazi bam bomthandazo banxibe iiqhiya ezibomvu, neebhatyi eziluhlaza nelokhwe ezimdaka. Ngamakhala xa adubulayo.

I have prayer-meeting women of mine, they wear red head-gear and green blouses and brown dresses.

It is the Cape Aloes when they blossom.

## 2. Prickly Pears

237. Ndinanto yam inoboya, uboya bukhula phezu kofele, ngaphaya kofele yinto emnandi.

I have a thing of mine, it has hair which grows on the skin; beyond the skin is something delicious.

238. Ndinantsimi yam iyachuma kodwa iyakhathaza xa ivunwayo. Yitolofiya iyahlaba iyaphandla.

I have a field of mine, it flourishes but it gives trouble when it is harvested.

It is the prickly pear which pricks, and hurts the eye by getting into it (i.e. its prickles).

## 3. Ordinary Tree

239. Ndinanto yam itya ngezantsi ikhuphe ngentla.

I have a thing of mine, it eats below and takes out above.

240. Ndinaxhegwazana lam licula nabantwana balo. Ngumthi namasebe.

I have an old woman of mine, she sings together with her children.

It is a tree with its branches.

241. Reeds/Rushes

Ndinabantu bam baninzi babetha intlombe phezu komlambo.

I have people of mine, they are many, they are dancing above the river.

242. Thorns of the Acacia

Ndinabhokhwe zam zineempondo ezinde ezimhlophe.

I have goats of mine, they have horns that are long and white.

## CULTIVATED PLANTS

1. Maize

243. Ndinanto yam ukuba utyhile isigqubuthela uyakufika kukho into emnandi.

I have a thing of mine, if you remove the veil you will find hair and beyond that is something delicious.

244. Ndinamntu wam unxibe ilokhwe phantsi kwelokhwe buboya, phantsi koboya yinto emnandi.  
Phantsi kwamakhasi bubulembu, phantsi kobulembu ngumbona omnandi.

I have a person of mine, he wears a dress under which is hair, and under the hair is something delicious.  
Under the unsheathing leaf are the filaments, and under these is delicious maize.

245. Ndinamntu wam ungcwatyiwe kodwa akafile.  
Ngumbona esiseleni.

I have a person of mine, he is buried but he is not dead.  
It is maize in the grainpot.

246. Ndinamajoni am angen'emfazweni enxibe iidyasi aphume engenazo.  
Ngumbona ongqushwayo.

I have soldiers of mine, they enter into battle with their coats on and they come out without them.  
It is mealies that are stamped.

247. Ndinamntu wam, uqhuba iigusha neebhokhwe uhamba phakathi kwazo, iibhokhwe zingaphambili, iigusha zingasemva.  
Iigusha ngumbona, umntu yimbokothwe iibhokhwe ngumgubo.  
I have a person of mine, he drives sheep and goats, he walks among them; the goats are in front and the sheep behind.

The sheep are maize, the person is a grindstone (upper) and the goats are meal.

## 2. Water-melon

248. Ndinandlu yam iluhlaza inerhaladiya ezipinki, nabantu abamnyama phakathi.

I have a house of mine, it is green, it has pink curtains and black people inside.

249. Ndinanto yam iluhlaza njengengca ibomvu njengegazi imnandi njenge nyobhanyobha.

I have a thing of mine, it is green as grass, as red as blood, and as nice as syrup.

250. Ndinendlu eluhlaza udonga lwayo lumhlophe ngaphakathi, ihleli inenekazi elipinki nabantwana balo abaninzi abamdaka.

I have a house of mine, it is green, its wall is white inside; there stays in it a pink lady with her many children who are brown.

251. Ndinento yam iluhlaza, ndakuyiphosa phezulu iluhlaza, kodwa yakuwa phantsi ibe bomvu.

I have a thing of mine, it is green; when I throw it up it is green but when it falls down it becomes red.

252. Ndinandlu yam iluhlaza ngaphandle, igwanqa ngaphakathi inamagumbi amaninzi, kuhlala umntu omnye egumbini ngalinye.

Ngumxoxozi neentanga.

I have a house of mine, it is green outside and light brown inside; it has many compartments and one person lives in each compartment.

It is the Kaffir water-melon.

## 3. The Tomato

253. Ndinamntu wam uthi xa emncinci anxibe impahla eziluhlaza aze athi xa emdala anxibe ezibomvu.

I have a person of mine, she is young and wears green clothes; when these are old she puts on red ones.

4. The Onion

254. Ndinasana lwam ndithi ndakuluphulula ndilile inyembezi.  
Litswele xa lichutywayo.

I have a baby of mine, when I shake it I cry with tears.

255. Ngomfana wam othi xa umgqumza intloko akhale, nawe  
ukhale.  
Litswele.

By my gentleman who cries when you hit him on the head  
and then you cry too!

5. The Potato

256. Ndinanto yam inamehlo amaninzi kodwa ayiboni.

I have a thing of mine, it has many eyes, but it does  
not see.

6. Maize, Stalk and Maize Cob

257. Ndinanfazi wam ubeleke usana olunentshebe.  
Ludiza lombona, isikhwebu sogqunywe bubulembu.

I have a woman of mine who carries a bearded baby on  
her back.

It is the maize stalk, maize cob covered with female  
filaments.

D. NATURAL PHENOMENA

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

The Heavens

258. Ngedlelo lam eliluhlaza.  
Sisibhakabhaka.

By my veld which is blue.

It is the sky.

259. Ndinantsimi yam iluhlaza kupheliliso ingaphelanga yona.  
Sisibhakabhaka.

I have a field of mine, it is green. The eye gets finished without it having got finished.  
It is the sky.

260. Ndinamntu wam akalili angakhange ambathe.  
Lizulu.

I have a person of mine, he does not cry without first covering his body.  
It is the sky.

261. Ndinamntu wam uqumba ngoku atyhileke ngoku.  
Lizulu xa lisibekele.

I have a person of mine, he is cross now and he is happy soon.  
It is the sky when cloudy.

262. Ndinamntu wam wambethe ingubo emnyama.  
Lizulu xa lisibekele.

I have a person of mine, he has a black blanket on.  
It is the sky when cloudy.

263. Ndinantsimi yam ayinamveliso ngaphandle kwethanga elinye elikhulu.  
Sisibhakabhaka emini.

I have a field of mine, it does not flourish except produce one big pumpkin.  
It is the sky during the day.

264. Ndinantsimi yam ichuma ngombona ithanga linye.  
Sisibhakabhaka ebusuku.

I have a field of mine, maize flourishes and there is just one pumpkin.  
It is the sky at night.

265. Ndinabantu bam babini badla yonke imihla kodwa abahluthi.  
Lizulu nomhlaba.

I have people of mine, they eat every day yet they do not get enough.  
It is heaven and earth.

266. Ndinantsimi yam ichuma ngobusuku inethanga elinye.  
Intsimi sisibhakabhaka ithanga yinyanga.

I have a field of mine, it flourishes by night and has one pumpkin.

The field is the sky, the pumpkin is the moon.

267. Ndinazithebe zam zibini esinye sigqume esinye.  
Lizulu nomhlaba.

I have mats of mine, they are two, one covers the other.  
It is heaven and earth.

268. Ngengubo zam ziyalingana.  
Sisibhakabhaka nomhlaba.

With blankets of mine, they are equal.  
It is the sky and the earth.

269. Ndinantsimi yam inkulu ilinywa amazimba odwa, ukhozo lomboma lunye.  
Intsimi sisibhakabhaka amazimba zinkwenkwezi, ukhozo lombona yinyanga.

I have a field of mine, it is big; it is planted with corn only and there is just one maize grain.  
The field is the sky, the corn is the stars and the maize grain is the moon.

270. Ndinamntu wam uthi xa ehleka amathe aphume emlonyeni wakhe enzakalise izinto ezininzi.  
Lizulu xa lizongoma, linemibane etshawuzayo.

I have a person of mine, when she laughs saliva comes out of her mouth which destroys many things.  
It is when the heavens are filled with thunder and lightning.

#### The Moon, the Stars and the Sun

271. Ndinasibane sam sikhanyisa ebusuku ilizwe lonke sijikelezwe zizibane ezincinci.  
Yinyanga ijikelezwe zinkwenkwezi.

I have a lamp of mine, it gives light at night to the whole world and it is surrounded by small lamps.  
It is the moon surrounded by the stars.

272. Ndinasikhukukazi sam sihamba newaka labantwana emnyameni.  
Yinyanga neenkwenkwezi.

I have a hen of mine, it goes with a thousand chickens  
in the darkness.

It is the moon and the stars.

273. Ngebhola yam ithi xa ithi gqi kusuke yonke into endleleni.  
Lilanga.

By my ball which, when it comes results in everything  
in the path getting away.

It is the sun.

### Rain, Thunder and Lightning

274. Ndinabantu bam;  
umama uyabasa - Iindudumo  
utata uyalayita - Imibane  
umntwana uyachama - Imvula

I have people of mine;

The mother makes fire	∩	Thunder
The father kindles it	-	Lightning
The child urinates	-	Rain.

275. Ndinabantu bam;  
Indoda iyangxola - Ukududuma  
Umfazi uyahleka - Ukubaneka  
Abantwana bayalila - Imvula

I have people of mine;

the man blusters in speaking	-	Thundering
the woman laughs	-	Lightning
the children cry	-	Rain

276. Ndinamthombo wam umpompoza amanzi kodwa akubonakali  
apho agqobhoka khona.  
Yimvula.

I have a fountain of mine, water gushes from it, but  
its head (that of the fountain) is not visible.

It is rain.

### The Earth, Sea, Rivers, Waters

277. Ndinamntu wam usela mhla kwana.

I have a person of mine, he drinks when it has rained  
Ngumhlaba.

It is the earth.

278. Ndinamlambo wam usoloko unamanzi awuze utshe.  
Lulwandle.

I have a river of mine, it is always with water, it  
never runs dry.  
It is the sea.

279. Ndinamlambo wam awunasiphelo.

I have a river of mine, it has no end.  
Lulwandle.  
It is the sea.

280. Ndinamntu wam ugquma ubusuku nemini.  
Lulwandle.

I have a person of mine, he roars night and day.  
It is the sea.

281. Ndinantambo zam zininzi zihamba zidibane entanjeni enye  
zonke zenze umzi omkhulu.  
Lulwandle.

I have ropes of mine, they are many, they go and meet  
in one rope and there make a huge village.  
It is the sea.

282. Ndinanto yam ingathi yinyoka ijikeleze ilizwe lonke.  
Lulwandle.

I have a thing of mine which is like a snake, it encircles  
the whole world.  
It is the river.

283. Ndinanyoka yam ayinantloko namsila kodwa irhubuluza  
ubusuku nemini ayilali ayityi soloko isendleleni.  
Ngumlambo.

I have a snake of mine, it has neither a head nor a tail,  
but it crawls night and day; it does not sleep, it is  
always on the road.  
It is a river.

284. Ndinamntu wam uhamba ubusuku nemini akalali.  
Ngamanzi.

I have a person of mine, he walks night and day, he does  
not sleep.  
It is water.

285. Ndinanto yam iyabaleka kodwa ayinanyawo.  
Ngamanzi.

I have a thing of mine, it runs but it has no feet.  
It is water.

286. Ndinanto yam andinakuphila apha ebomini ngaphandle  
kwayo.  
Ngamanzi.

I have a thing of mine, I cannot survive without it.  
It is water.

287. Ndinanto yam ingqukuva okwebhastile inzulu okwekomityi  
kodwa ayinakuphakanyiswa.  
Lichibi.

I have a thing of mine, it is round as a marble, as  
deep as a cup, but it cannot be lifted up.  
It is a pool.

288. Ndinabhokhwe zam zidla ethafeni eliluhlaza. Nto  
isisimanga kukuba zidla zisiza kodwa zijike zingekafiki  
elalini.  
Ngamaza olwandle.

I have goats of mine, they graze in a green plain.  
What is surprising is that they graze coming nearer, but  
they turn before they have reached the village.  
It is the waves of the sea.

#### Wind and Fire

289. Ndinanto yam nokuba seyininzi ngeze uyibambe konke.  
Ngumoya.

I have a thing of mine, no matter how much of it there  
is, you cannot catch it at all.  
It is the wind.

290. Ndinamntu wam unobubele, uyathandwa kakhulu ngabantu  
kodwa uthi akumwola umntu amenzakalise ade ambulale.  
Ngumlilo.

I have a person of mine, he is kind. He is greatly  
loved by the people but when he embraces a person, he  
injures him and may even kill him.  
It is the fire.

291. Ndinabafana bam bagiya bagiye babuye phezulu.  
Zintlantsi zomlilo.

I have fellows of mine, they dance and dance and return from above.

It is the sparks of a fire.

Mixed Natural Phenomena

292. NdinamBomvana wam ubeth'uMnyamana axuxuzele amathumbu ngaphakathi.

Ngumlilo utshis'imbiza kubil'into engaphakathi.

I have "Bomvana" of mine, he beats "Mnyamana" and Mnyamana's intestines start rumbling.

It is fire, it burns the pot and something inside the pot begins to boil.

293. NdinamBomvana wam ubeth'uMnyamana axuxuzele isisu.  
Ngumlilo xa utshisa imbiza.

I have "Bomvana" (red one) of mine, he beats Mnyamana (blackie) until the bowels rumble.

It is the fire when it heats the pot.

294. Ndinabantu bam babini, obomvu ubetha omnyama kutsho kuxuxuzele isisu.

Ngumlilo ubasela imbiza itsho ibile.

I have people of mine, they are two, the red one hits the black one until the bowels rumble.

It is the fire which heats the pot so that it boils.

295. Ndinankomo zam zintathu, enye ibomvu enye imhlophe enye imnyama. Le ibomvu ihlaba le imnyama, emnyama ihlabe le imhlophe, le imhlophe ityhoboze iphume ebuhlanti. Le ibomvu ngumlilo, le imhlophe lubisi le imnyama yimbiza. Umlilo utshisa imbiza, imbiza itshise ubisi, ubisi luphuphumele phantsi.

I have beasts of mine, they are three, one is red, one is white and the other is black. The red beast hits the black beast and the black one hits the white one and, it, in turn, pushes it out of the kraal.

The red beast is fire.

The white beast is milk.

The black beast is the pot.

The fire burns the pot which burns the milk inside,  
the milk boils and pours out of the pot.

296. Ndinabantu bam bahlanu omnye ukhwele phezu komnye.  
Ngumhlaba, nehashe nesali nomntu nomnqwazi.

I have people of mine, they are five, they are riding  
each other - each one on top of the other.  
It is the earth, a horse, a saddle, a person, and a hat.

297. Ndinamntu wam ulihili-hili uthi akuthunyuwa angabuyi.  
Lilitye xa lidityiselweyo.

I have a person of mine, he is a vagrant. When he is  
sent he does not return.  
It is a stone when it has been thrown.

298. Ndinamntu wam ndimthuma angabuyi.  
Lilitye.

I have a person of mine, he does not return when sent  
on an errand.  
It is a stone.

299. Ndinegusha zam zilele entlanjeni.  
Ziziduli.

I have sheep of mine, they lie in a valley.  
It is the hills.

300. Ndinamlambo undibiza ndikude ndafika utshile.  
Sisanga.

I have a river, it attracted me from afar and I found  
it dry.  
It is a mirage.

#### E UTENSILS AND DOMESTIC LIFE

This is further subdivided as follows :-

- (i) Needles, Scissors, Knives, Spoons, Cooking materials,  
Cupboards, Broom, etc.

301. Ndinahashe lam alinakuphala lingenamsila.  
Yinaliti ayinakuthunga ingenamsonto.

I have a horse of mine, it cannot gallop without a tail.  
It is a needle, it cannot sew without a thread.

302. Ndinahashe lam libaleka iimayile ngeemayile kodwa lithi  
ukuba umsila uphelile lime.  
Yinaliti.

I have a horse of mine, it runs miles upon miles, but when its tail gets finished, it stands.

It is a needle.

303. Ngehashe lam lingwevu, limana litshona livela.

Yinaliti kamashini xa uthungayo.

With a horse of mine, it is grey, it continually disappears and appears.

It is the needle of a sewing machine when you are sewing.

304. Ndinanfana wam, uneempundu ezimnyama uthi akutsiba udonga luvaleke.

Yinaliti.

I have a young man of mine, he has black buttocks, it happens that when he jumps across dongas, the dongas close up.

It is a needle.

305. Ndinanto yam idibanisa iindonga ngephanyazo.

Yinaliti.

I have a thing of mine, it covers dongas up in the twinkling of an eye.

It is a needle.

306. Ndinanto yam itsiba kuvalek'iindonga.

Yinaliti.

I have a thing of mine; when it jumps the dongas close.

It is a needle.

307. Ngehashe lam elihamba linomsila litye libuye selingenawo.

Yinaliti.

By my horse, which goes with a tail and eats and comes back without it.

It is a needle.

308. Ndinanto yam inentloko nonyawo olunye oluhlabayo.

Ngunotaka.

I have a thing of mine, it has a head and a foot that pricks.

It is a pin.

309. Ndinabafo bam babini bagawula ihlathi baligqibe ngemini

enye.

Sisikere neenwele.

I have fellows of mine, they cut down a forest in one day.

It is a pair of scissors and the hair.

310. Ndinamntu wam uthi akugqiba ukutya athi "ngxe".  
Yimela engumgotywa.

I have a person of mine, when she has finished eating she says "Ngxe".

It is a clasp-knife.

311. Ndinamntu wam utya atye aye kuzifaka emfuleni.  
Yimela.

I have a person of mine, she eats and eats and throws herself in an open valley.

It is a knife.

312. Ndinamntu wam, uthi akugqiba ukutya athi "nxa".  
Yimela engumgotywa.

I have a person of mine, when he has finished eating he says "Nxa". (This is an exclamation of annoyance and disgust).

It is a clasp-knife.

313. Ndinamntu wam, ndithi ndakugqiba ukutya ndimvalele etyesini.  
Yimela engumgotywa.

I have a person of mine; when I have finished eating with him, I lock him up in a box.

It is a clasp-knife.

314. Ndinanto yam ethi yakugqiba ukutya ijike ithi "nxa" kum.  
Ngumgotywa.

I have a thing of mine which, when I have given it food, turns and says: "Nxa" to me.

It is a clasp-knife.

315. Ndinamntu wam ungena esizibeni engenanto aphume ethwele impahla.  
Licephe.

I have a person of mine; he enters the river pond having nothing and he comes out carrying articles. It is a spoon.

316. Ndinahashe lam lingena esitalini linesali liphume lingenasali.

Licephe xa utyayo.

I have a horse of mine, it enters the stable with a saddle on and leaves it without it.

It is a spoon when one eats.

317. Ndinamntu wam ungathi umthume emlanjeni elila athi ngokubuya athi tu.

Yi-emele.

I have a person of mine, when you send him he may go to the river crying, but on his return he will be absolutely quiet.

It is a bucket.

318. Ndinantombazana yam xa ndiyithuma emlanjeni iyalila kodwa ibuye ithe cwaka.

Yi-emela nesitya esiphakathi.

I have a little girl of mine; when I send her to the river, she cries but when she returns she is quiet.

It is the bucket and the basin inside.

319. Ndinanto yam iya emlanjeni ilila ibuye ithule.

Yi-emela.

I have a thing of mine, it goes to the river hungry and returns quiet.

It is a bucket.

320. Ndinanto yam iya emlanjeni ilambile ibuye ihluthi.

Yi-emela.

I have a thing of mine, it goes to the river hungry and returns quiet.

It is a bucket.

321. Ndinanto yam iyalila yakulamba.

Yi-emela.

I have a thing of mine, she cries when hungry.

It is a beaker.

322. Ndinamntu wam utswebhile emazantsi mkhulu ngasentla.  
Yi-emela.

I have a person of mine, her bottom is thin and her  
top is big.  
It is a bucket.

323. Ndinamntu wam unenyawo ezintathu.  
Yimbiza.

I have a person of mine, she has three feet.  
It is a pot.

324. Ndinamntu wam unemilenze emithathu kodwa akahambi ngayo.  
Yimbiza.

I have a person of mine, she has three legs but she does  
not walk on them.  
It is a pot.

325. Ngomntu wam uma ngemilenze emithathu.  
Yimbiza.

By my person she stands on three legs.  
It is a pot.

326. Ngabafana abathathu abathwele isidlokolo.  
Yimbiza.

By three gentlemen who carry head plumes.  
It is a pot.

327. Ndinamntu wam unesiqu nemilenze emithathu isandla sinye,  
sishwabane sigobile.  
Yimbiza.

I have a person of mine, he is stout and has three legs,  
he has one hand, it is withered and bent.  
It is a pot.

328. Ndinanto yam ikho kuyo yonke imizi ithandwa ngamavila.  
Yimbiza.

I have a thing of mine, it is present in every house,  
it is even loved by lazy people.  
It is a pot.

329. Ndinanto yam okoko yavelayo ifumana ubumnandi.  
Yimbiza ifumana ukutya.

I have a thing of mine, ever since it was born it receives nice things.

It is a pot, as it receives food.

330. Ndinanfazi wam umnyama tshu, usilima kanjalo kuba imilenze mithathu, nobuxelegu unabo kuba uhlal'ahlale abenemitshithi kodwa simthanda noko kuba siphila ngaye sisonke nje.

Yimbiza.

I have a woman of mine, she is pitch black and deformed as well because she has three legs; she is slovenly because she now and again has smudges on her but we love her all the same, because we all live through her.

It is a pot.

331. Ndinanto yam itya ngesisu ithi yakuhlutha ikhuphe ngomlomo.

Yiketile.

I have a thing of mine, it eats through the stomach and it is full; it vomits through the mouth.

It is a kettle.

332. Ndinaxhegwazana lam libiza abantwana xa liza kuchama. Yiketile xa iza kunkinkisha.

I have an old woman of mine, she calls her children when she is about to urinate.

It is a kettle when it is about to pour water.

333. Ndinanto yam inengalo enye nomlomo.

Yikani yomdoko.

I have a thing of mine, it has one arm and a mouth.

It is a can in which "amarhewu" is preserved.

334. Ndinasicaka sam sivana namanzi kodwa ngunotshe ukucoceka. Yifadukwe.

I have a servant of mine, she is fond of water but she is never tidy.

It is a dish cloth.

335. Ndinanto yam ivuza amanzi ngeembambo.

Yintluzo.

I have a thing of mine; water escapes through its ribs.

It is a sieve.

336. Ndinamntu wam ayavimba, ubandez'uchitywa engaliqabi.  
Yikhabhati ifihla ukutya ingakutyi.

I have a person of mine, she is stingy, she prevents others from getting red ochre from the pit and yet does not use it herself (i.e. she is a dog in the manger).  
It is a cupboard. It hides food though it does not eat

337. Ndinaxhegwazana lam lifa libhinqile.  
Ngumtshayelo.

I have an old woman of mine, she dies with her loins girdled.  
It is a broom.

338. Ndinanto yam ichitha ngeembambo.  
Yintluzo.

I have a thing of mine, it uses its ribs for excretion.  
It is a sieve.

339. Ndinahashe lam liphala liphale liphumle ebusuku.  
Ngumtshayelo kuba usebenza lonke ixesha kukho inkunkuma.

I have a horse of mine, it gallops and gallops and rests at night.  
It is a broom, it is used all the time when there is dirt.

340. Umakoti wezindlu zonke.  
Ngumtshayelo, akukho ndlu iswele umtshayelo.

The daughter-in-law of every home.  
It is a broom.  
There is no home that lacks a broom.

341. Ndinamfazi wam usebenza elila.  
Lilitye lokusila.

I have a woman of mine, she works crying everyday.  
It is a grindstone.

342. Umntwana osileyo ucinezela unina.  
Lilitye nembokothwe xa kusilwayo.  
A naughty child presses its mother down.

It is the grindstones (the upper and the lower) when one grinds.

343. Ndinamntu wam umi phezu kwesisiba.  
Sisivingco seselwa.

I have a person of mine, he is standing on a pool.  
It is the lid of the calabash.

344. Ndinamntu wam ujinga esizibeni esimhlophe:  
Sisivingco seselwa.

I have a person of mine, she dangles on a white pool.  
It is the lid of a calabash.

345. Ndinamntu wam unemilenze emine nengalo enye, imithwalo  
uyithwala ngeembambo.  
Yirostile.

I have a person of mine, he has four legs and one arm;  
he carries his loads with his ribs.  
It is a gridiron.

346. Ndinamajoni am, mane athwala umnqwazi omnye.  
Imilenze yetafile.

I have soldiers of mine, they are four, they carry one  
hat.  
It is the legs of the table.

347. Ndinamntu wam uhamba ezindongeni akukho ndawo angayiyo  
kuyo.  
Yinaliti xa uthunga.

I have a person of mine, he walks on the dongas, there  
is not a single place where he does not go.  
It is a needle when it sews.

348. Ndinamntu wam ungcib'iindonga.  
Yinaliti xa uthunga.

I have a person of mine, she mends the dongas.  
It is a needle when one sews.

349. Ndinamntu wam utya ekukhupha.  
Lilitye lokusila.

I have a person of mine, she eats and vomits at the same

time.

It is the grinding stone.

350. Ndinaxhegwazana lam lichamela komolokazana.  
Yiketile xa unkinkisha.

I have an old woman of mine, she urinates over her daughter-in-laws.

It is the kettle when pouring water.

(ii) Toilet and Sleeping Materials

351. Ndinahashe lam linemilenze emine kodwa alihambi, lihamba ebusuku qha.  
Yibhedi.

I have a horse of mine, it has four legs but it does not move, it is ridden at night only.

It is a bed.

352. Ndinahashe lam liqubha liqubhe emanzini liphume libhityile.  
Yisepha.

I have a horse of mine, it swims and swims in the water and comes out lean.

It is soap.

353. Ndinahashe lam lithi lakuphala lixhaphe amagwebu.  
Yisepha.

I have a person of mine, when it gallops it foams.

It is soap.

354. Ndinanto yam ndiya nayo emsebenzini ityebile ndibuye nayo ibhityile.  
Yisepha.

I have a thing of mine, when I go to work with it, it is fat and when I return with it it is lean.

It is soap.

355. Ndinamfana wam utyebile, uphuma kusasa aye kusebenza abuye emsebenzini ebhityile.  
Yisepha.

I have a young man of mine who is fat; he goes out in the morning to work and returns from work lean.

It is soap.

356. Ndinanto yam iya emlanjeni ihluthi ibuye ilambile.  
Yisepha.

I have a thing of mine, it goes to the river being full  
and returns hungry.

It is soap.

357. Ndinahashe lam lityebile kodwa lithi ukuba ndikhwele  
libhitye.  
Yisepha.

I have a horse of mine, it is fat but when I have ridden  
it, it becomes lean.

It is soap.

358. Ndinankomo yam itshon'apha eNqweba ityebile, isele amanzi  
apho ibuye ibhityile.  
Yisepha.

I have a bullock of mine, it disappears over here to-  
wards the Sundays River being fat; it drinks water  
there and returns being lean.

It is soap.

359. Ndiqabela esapha ndibuye ndibhityile.  
Yisepha.

I go over here and return lean.

It is soap.

360. Ndinamntu wam unamazinyo kodwa akahlafuni ngawo.  
Yinkcaza.

I have a fellow of mine, he has teeth but he does not  
chew with them.

It is a comb.

361. Ndinamntu wam uyafihlwa, uphuma xa kungekho bantu.  
Yipowu.

I have a person of mine, he is hidden, he comes out when  
there are no people about.

It is a bed chamber.

362. Ndinasiqholo sam somzimba, ixabiso laso yipeni.  
Yisoda.

I have body perfume of mine, its price is a penny.

It is bicarbonate of soda.

363. Ndinanto yam ihamba ihlala yenziwe ngeentambo.  
Lukhuko.  
I have a thing of mine, it sits anywhere and it is  
made of rope.  
It is a mat (A Xhosa mat made up of reeds).
364. Ndinahashe lam liphala liphale lijike laphuke phakathi.  
Yisepha xa iphelayo.  
I have a horse of mine, it gallops and gallops and  
breaks.  
It is soap when it is about to get finished.
365. Ndinandodana yam imi ngeenyawo ezintathu kodwa ihamba  
ngonyawo olunye.  
Yikiliva.  
I have a young man of mine, he stands on three feet but  
he walks on one foot.  
It is a wheelbarrow.
366. Ndinanto yam ineenyawo ezintathu kodwa isebenzisa unyawo  
olunye.  
Yikiliva.  
I have a thing of mine, it has three feet but it uses  
only one.  
It is a wheelbarrow.
367. Ndinasabhokhwe sam ubetha ngaso apha kodwa isithonga  
sivakale kude.  
Ngumpu.  
I have a sjambok of mine, you hit with it here but the  
sound is heard far away.  
It is a gun.
368. Wasuz'unina wakhal'umntwana.  
Unina ngumpu, umntwana yimbumbulu.  
The mother passed wind and the child cried.  
The mother is a gun, the child is a bullet.
369. Ndinamntu wam ndimthuma apha phambi kwam atsh'ube mnye,  
atsho lee!  
Ngumpu, kuba uwuthiya apha, imbumbulu ijube kude.

I have a person of mine; I send him here, in front of me, he takes a long jump and lands far away.  
It is a gun because you fire it here and the bullet lands far away.

370. Ndinankuku yam ililisela ngomsila.  
Ngumpu xa udubulayo.

I have a fowl of mine, it cackles through its tail.  
It is a gun when it shoots.

371. Ndinazulu lam lezandla.  
Ngumpu.

I have thunder and lightning of hands.  
It is a gun.

372. Ndinaliso lam lithi xa ndibheka endle lijonge ekhaya.  
Ngumpu.

I have an eye of mine, when I go to the veld, it goes home.  
It is a gun.

373. Ndinasongololo lam liluma ngomsila.  
Sisabhokhwe.

I have a millipede of mine, it bites with its tail.  
It is a sjambok.

374. Ndinamntu wam odla elele ngecala.  
Yirhenqa.

I have a fellow of mine, he who eats lying on his side.  
It is a sickle.

375. Ndinamntu wam uya esibayeni elila abuye ethe cwaka.  
Lithunga.

I have a person of mine, he goes to the cattle kraal crying, but when he returns he is quiet.  
It is the milk pail.

376. Ndinabafo bam bathi emini balale ngokuhlwa bavuke.  
Yimivalo.

I have fellows of mine, during the day they sleep and at night they wake up.

It is the wooden bars used for closing the cattle kraal (during the day they are lowered and at night they are put up).

377. Ngomntu wam oxhobileyo, athi xa sel'efunza isikhali zakhe azilande phaya, ze acinezele utshaba lwakhe ngesisu.  
Sisigu.

With a person of mine who is armed. It happens when he attacks he throws his weapons away, he holds the enemy down with his stomach.  
It is a trap.

378. Ndinamntu wam uhamba elele ngecala.  
Likhuba xa kulinywa ngalo.

I have a person of mine; he moves while lying on his side.

It is a plough when it is being used for ploughing.

379. Ndinabantu bam babini bayasukelana omnye ubaleka phantsi kwamanzi omnye ngaphezulu.  
Lo ubaleka phantsi kwamanzi ungasemva umana ukuvela abe atshone.  
Sisikali nevili lekhuba.

I have people of mine, they are two, they chase each other; one runs under the water, the other above. The one running under the water is behind, continually appearing (above the surface) and disappearing.

It is the ploughshare and the wheel of a plough.

380. Ngomntu wam apho anyathela khona kuphuma umthombo.  
Ngumkhonto xa ugwazile ngawo kuphuma igazi.

With a person of mine, when he treads a fountain flows.  
It is a spear; when you have stabbed with it blood flows.

381. Ngomfazi othi xa eyakusebenza angxole.  
Yinqwelo.

With a woman who scolds when he goes to work.  
It is a wagon.

382. Ndinamabhaku mabini ashiywa zingqeqe ezimbini.  
Amavili enqwelo.

I have two tiny dogs of mine which two pointers cannot reach.

It is the front wheels of a wagon.

383. Ndinandoda yam eyonqena kunene, itya itye ithi yakugqiba ilale.

Yimvubu.

I have a man of mine, he is very lazy, he eats and eats and when he has finished he sleeps.

It is a sjambok.

384. Ndinantaka yam inamaphiko kodwa ayikwazi kubhabha. Yisali yehashe.

I have a bird of mine, it has wings but it is unable to fly.

It is the saddle of a horse.

385. Ndinazinja zam zine zisukela umvundla zingasoze ziwufumane.

Amavili enqwelo asukela idesiboom.

Four dogs keep on the track of a hare without ever catching it.

These are the four wheels of a wagon which follow the shaft.

### Writing and Reading Materials

386. Ndinamntu wam uqengqwa sisikhuni somthi ucanda ithafa elimhlophe utshica amathe aluhlaza.

Yifountain pen xa ubhalayo.

I have a person of mine, he is rolled by a white stick; he crosses a white plain, and he spits blue saliva.

It is a fountain pen when one writes.

387. Ndinabafo bam bayathula iminqwazi xa baza kusebenza kuphela.

Lusiba lokubhala (Fountain pen).

I have fellows of mine, they remove their hats only when they are about to work.

It is a fountain pen.

388. Ndinanthi wam ndakuwugawula, amasebe awo ayakuwa kwenye

idolophu.

Yileta.

I have a person of mine, when I fell it its branches  
fall in another town.

It is a letter.

389. Ndinantsimi yam ndiyilima ngezandla, ndiyivune ngamehlo.  
Yincwadi yona uyibhala ngesandla uyifunde ngamehlo.

I have a field of mine, I plough it with the hands and  
reap it with the eyes.

It is a letter, for one writes it with the hands and  
reads it with the eyes.

390. Ngomfana wam uthetha kuba esele.  
Lusiba lokubhala.

By my gentleman who speaks because he has drunk.

It is the writing pen.

Telegraphic and Electrical Appliances, Lamps and Matches

391. Ngenyoka yam oyichukumisa emsileni intloko iguquke ibe  
bomvu kanti umthetho wayo imhlophe.  
Ngugesisi.

By my snake, which you touch at the tail, the head  
turns red while it is, in fact, white.

It is electricity.

392. Ngomntu onemisesane kodwa akanaminwe.  
Yibhokisi yemfonomfono.

By my person who has wedding rings, but has no fingers.

It is a telephone box.

393. Ndinabantu bam bavathe ezimhlophe bathwele iiqhiya"  
ezimnyama.

Yimicinga yematshisi.

I have people of mine, they are wearing white clothes  
with black head cloths on their heads.

These are matches.

394. Ndinabantu bam bathwele iitawuli ezinkulu.  
Yimicinga yematshisi.

I have people of mine, they have big towels on their heads.

It is matches.

395. Ndinamntu wam uthanda iskirt esimhlotshana neblouse ebumnyama.

Yimatshisi.

I have a person of mine, she likes a white skirt and a black blouse.

It is matches.

396. Ndinabakhwetha bam bambethe iingubo ezimhlophe baza bathwala iiqhiya ezimdaka.

Yimicinga yematshisi.

I have initiates of mine, they have white blankets and brown head cloths on.

It is matches.

397. Ndinanto yam inomnqwazi obomvu.

Ngumcinga wematshisi.

I have a thing of mine, it has a red hat.

It is a match.

398. Ndinamntu wam unamazinyo amhlophe nentsini ezimdaka.

Yimatshisi.

I have a person of mine, he has white teeth and brown gums.

It is matches.

399. Ndinabantu bam baneqhiya ezithekwane.

Yimatshisi.

I have people of mine, they have head cloths whose colour is like that of a hammer-head.

It is matches.

400. Ndinabantu bam bakhwele enqweleni bonke banxibe iiqhiya ezimdaka.

Yimatshisi.

I have people of mine, they are driving in a wagon, all of them have brown head cloths on.

They are matches.

401. Ndinabantwana bam abafanayo ngemizimba nangeentloko, akukho namnye wahlukileyo kubo.  
Yimatshisi.

I have children of mine, who are alike in their bodies; there is no one among them who is different from others. It is matches.

402. Ndinamntu wam ufakwa ebhokisini ehleli, kodwa akukhutshelwa ngaphandle uyafa.  
Ngumcinga wematshisi.

I have a person of mine, he is put in a box alive but when he is taken out he dies. It is a match.

403. Ndinamntu wam, intloko inkulu, akanangalo, akanamlenze yinto nje.  
Ngumcinga.

I have a person of mine, the head is big, he has no arms, he has no legs, he is a shapeless mess. It is a match.

404. Ndinabafo bam banciphile, iintloko zimnyama.  
Yimatshisi.

I have fellows of mine, they are lean, their heads are black. It is matches.

405. Ndinanto yam akugqithi ungayikhabanga.  
Liqokobhe lematshisi.

I have a thing of mine, you do not pass it without kicking it. It is a matchbox.

406. Ndinabantu bam banxibe ilokhwe ezimhlophe neminqwazi emdaka.  
Yimatshisi.

I have people of mine, they are dressed in white dresses and brown hats. They are matches.

407. Ndinabantu bam emini bayafa ngorhatya bavuke.  
Zizibane.

I have people of mine, during the day they die and  
at dusk they rise.  
It is lamps.

408. Ndinamntu wam uthi akulamba acimele athi akuhlutha  
ajonge.

Sisibane sithi sakungabinamafutha singavuthi, athi  
akufakwa sivuthe.

I have a person of mine, it happens that when he is  
hungry, he closes his eyes and when he is satisfied he  
looks.

It is a lamp; when it has no oil it does not burn, and  
when oil is put in it burns.

409. Ndinamntu wam othi angasebenzi xa kungekho nto esiswini.  
Sisibane separaffin.

I have a person of mine who does not work when his  
stomach is empty.

It is a paraffin lamp.

410. Ngento yam etya amathumbu ayo.  
Sisibane separaffin.

By a thing of mine who eats his own intestines.

It is a paraffin lamp.

411. Ndinabantu bam basebenza ebusuku kuba ababi namandla  
emini.

Zizibane kuba zikhanyisa ebusuku.

I have people of mine, they work at night because they  
do not have strength during the day.

It is lamps because they are lighted at night.

412. Ndinamntu wam umhlophe uthi akutshiswa alile.  
Likhandlela.

I have a person of mine, when he is burnt he cries.

It is a candle.

413. Ndinamntwana wam ndimbetha ade aphele tu.  
Likhandlela.

I have a child of mine; I beat him until he gets  
finished.

It is a candle.

414. Ndinamntwana wam ndakumbetha uphel' emehlweni.  
Likhandlela.

I have a child of mine; when I beat her she vanishes.  
It is a candle.

415. Ndinanto yam imnyama, xa isebenzayo ibomvu xa igqibileyo  
igwangqa.  
Ngamalahle kaloliwe.

I have a thing of mine, it is black when it is working  
it is red, and when it has finished it is grey.  
It is the coal of a train.

Clothes, Ornaments and Footwear

416. Ndinanto yam ineenyawo ezintathu kodwa ayikwazi kuhamba.  
Yiyadi.

I have a thing of mine, it has three feet but it cannot  
walk.

It is a yard of cloth.

417. Ndinagqhosha lam lexabiso kodwa akukho mntu oqhoboshayo  
ngalo.  
Licici.

I have a valuable button of mine, but nobody uses it for  
buttoning.

It is an ear-ring.

418. Ndinamntu wam unolwimi kodwa akathethi.  
Sisihlangu.

I have a person of mine, he has a tongue but he does  
not speak.

It is a shoe.

419. Ndinabafo bam babini emini batya inyama, ebusuku  
bakhamisile.  
Zizihlangu.

I have fellows of mine, they are two, during the day  
they eat meat but during the night they are open-mouthed.  
They are shoes.

420. Ngento yami ethi "hamba sohlangana ngaphambili".  
Libhanti.

By my thing that says: "Go, we will meet in front".  
It is a belt.

421. Ngento yam ingqukuva ijinga phantsi komzi oseliweni.  
Licici.

By my thing which is round and hangs under a kraal in  
the kloof.

It is an ear-ring.

#### Musical Instruments

422. Ngembambo zikaSathana.  
Yikostini.

By the ribs of Satan.

It is the concertina.

423. Ngento yam xa uyibetha ikhala ngamazwi amathandathu.  
Sisigingci.

By my thing which, when you hit it, cries in six voices.

It is the guitar.

#### Food and Drinks, Pipes and Tobacco

424. NgamaXhosa am axhentsa esigingqini.  
Lugcado embizeni.

With Xhosas of mine, they dance in a hollow.

It is maize roasting in a pot.

425. Ndinabakhwetha bam baxhentsa esigingqini.  
Ziinkobe zombona omhlophe.

I have initiates of mine, they dance in a hollow.

It is white mealies cooked whole.

426. Ndinamantombazana am enza unometryu ekoyini.  
Ziinkobe embizeni.

I have girls of mine, they are dancing in the grain store.

It is whole maize cooked in the pot.

427. Ndinabantu bam baxhentsa esizibeni.  
Ziinkobe.

I have people of mine, they are dancing in a pool.

It is cooked maize.

428. Ndinamntu wam ukhala engabethwanga.  
Zinkobe ezibilayo.

I have a person of mine, he cries without being beaten.  
It is maize boiling while it is being cooked.

429. Ndinabantu bam baxhentsa emhadini.  
Ngumbona xa kugeadwa.

I have people of mine, they dance in a hole.  
It is maize when roasted.

430. Ndinabantu bam babile bamanzi bayaxhentsa bafunyenwe  
zintshaba.

Ziinkobe xa zibila embizeni zifunyenwe ngumlilo.

I have people of mine, they are sweating heavily, they  
are dancing and are persecuted by the enemies.  
It is cooked maize boiling in a pot which is burnt by  
the fire.

431. Ndinamaqanda am axhuma-xhuma esigingqini.  
Ziinkobe xa zibila embizeni.

I have eggs of mine, they are jumping in a hollow.  
It is maize boiling in a pot.

432. Ndinankomo yam ingena ebuhlanti ingenasikhumba iphume  
inaso.

Sisonka esibhakiweyo.

I have a bullock of mine, it goes into the kraal without  
having a hide, but comes out with one.  
It is baked bread.

433. Ndinahashe lam ndilifaka esitalini limhlophe liphume  
libomvu.

Sisonka esibhakiweyo.

I have a horse of mine, I put it into the stable white,  
and it comes out red.

It is bread which has been baked.

434. Ndinamntu wam ndimthuma emhlophe abuye entsundu.  
Sisonka xa sibhakiweyo.

I have a person of mine, when I send him he is white but  
when he returns he is brown.

It is bread when baked.

435. Ndinagusha zam ndizifaka ediphini zibuye zinemivumbo.  
Zizonka kwirostile.

I have sheep of mine, I take them to the dipping tank,  
they come out with swollen marks.  
It is bread in a gridiron.

436. Ndinandlu yam ayinamnyango ayinafestile.  
Liqanda.

I have a house of mine, it is white, and has no door  
and no window.  
It is an egg.

437. Ndinanto yam ndiyiphosa phezulu imhlophe ithi yakuwa  
phantsi ibemthumbi.  
Liqanda.

I have a thing of mine, I throw it up white and when it  
falls, it becomes yellow.  
It is an egg.

438. Ndinamntu wam unamathambo ngaphandle, inyama ingaphakathi.  
Liqanda.

I have a person of mine, he has bones on the outside and  
flesh is inside.  
It is an egg.

439. Ndinanto yam ithambo ligqume inyama.  
Liqanda.

I have a thing of mine, the bone covers the meat.  
It is an egg.

440. Ndadl'ingxowa ndalahl'amanzimba.  
Lulusu.

I ate the bag and threw away the corn.  
It is tripe.

441. Ndithenga ingxowa yomgubo ndize ndiwuchithe umgubo nditye  
ingxowa.  
Lulusu lungekaqhaqhwa, kuze lakuqhaqhwa kuchithwe  
okuphakathi.

I buy a bag of meal and then throw meal away and eat the  
bag.

It is tripe before it has been opened and when it is  
opened the contents are spilt out.

442. Ndinambona wam ndiwuthenga evenkileni ndiwuchithe nditye ingxowa.

Lulusu.

I have maize of mine, I buy it from the shop, throw it away and then eat the bag.

It is tripe.

443. Ndinanqwelo yam imile kodwa isipani siyahamba. Inqwelo lithanga isipani ngumlibo.

I have a wagon of mine, it is standing but the team moves.

The wagon is a pumpkin, the team is the vine.

444. Ndinantsimi yam ndiyilima ngokwam ijike yenze abantu baxabane.

Yimithombo xa ifakwe etywaleni yenza abantu balwe.

I have a field of mine. I plough it myself and it turns and makes people quarrel.

It is "imithombo" which is added to beer and makes people fight.

445. Ndinamhlobo wam undomelezayo, ukuba andimcokisi ukumlungisa ndimcole wondibangela iintlungu. Kukutya.

I have a friend of mine who strengthens me; if I do not prepare him carefully and grind him fine, he causes me very much pain.

It is food.

446. Ndinanto yam ndiyithanda kakhulu kodwa emva kwethutyana iyandithukuthezela, ithi yakugqitha ndibe ndiyinqwenela.

I have a thing of mine, I love it very much but after a time it bores me, but when it has passed, I desire it again.

It is food when one is sated, and one does not want it, but when one becomes hungry, one desires it again.

447. Ndinanto yam ihamba ihambe ithi tyibilili. Kukutya emlonyeni.

I have a thing of mine, it goes and goes and slips.

It is food in the mouth.

448. Ndinabafo bam balwa idabi esigingqini.  
Kukutya okuphekwe embizeni.

I have fellows of mine, they are fighting a battle in  
the hollow.

It is food cooked in the pot.

449. Ndinamntu wam, utya ngentloko aphefumle ngomsila.  
Yinqawa.

I have a person of mine, he eats with the head and  
breathes through the tail.

It is a pipe.

F. MODERN INSTRUMENTS AND MEANS OF COMMUNAL TRANSPORT

450. Ndinanto yam ibaleka esibhakabhakeni.  
Yinqwelontaka.

I have a thing of mine, it runs on the sky.

It is an aeroplane.

451. Ndinamntu wam akanantloko, akanandlebe akanamlomo kodwa  
uyathetha, unamehlo kodwa akaboni.  
Ngunomathotholo.

I have a person of mine, he has no head, no ears, no  
mouth but he speaks; he has eyes but he is unable to  
see.

It is a radio.

452. Ndinasilo sam sivuka kowaso silambile sihambe siginya  
abantu endleleni sihambe ithutyana siginye abanye,  
abanye sibakhuphe.  
Yibhasi.

I have a wild beast of mine, it wakes up hungry, leaves  
home and swallows people on the way; it goes for a while  
and swallows some again, and vomits others.

It is a bus.

453. Ndinanto yam ithwala abantu ngeembambo.  
Nguloliwe.

I have a thing of mine, it carries people with its ribs.

It is a train.

454. Ndinamntu wam unamehlo kodwa akaboni ubonelwa ngomnye.  
Yimoto.

I have a person of mine, he has eyes but he cannot see  
and somebody sees for him.

It is a bus.

455. Ndinanyoka yam inde inkulu kuzo zonke ezilapha emhlabeni.  
Sisiporo sikaloliwe.

I have a snake of mine, it is the longest and biggest of  
all snakes in this world.

It is the railway line.

456. Ndinazim lam libonakala ngothuli lingekaveli.  
Yimoto.

I have a cannibal of mine, you see dust before it appears.

It is a car.

457. Ndinamntu wam unomkhitha ngokwenkabi yehashe.  
Nguloliwe.

I have a person of mine, he is as handsome as a horse.

It is a train.

458. Ndinanto yam ibona ngeliso elinye.  
Nguloliwe.

I have a thing of mine, it sees with only one eye.

It is a train.

459. Ndinanja yam iyavungama kodwa ndakuyibetha ihambe  
ayilumi.  
Yimoto.

I have a dog of mine, it roars but when I beat it it  
goes and does not bite.

It is a car.

460. Ndinaxhalanga lam liginya umntu liwele naye ulwandle.  
YiAeroplane.

I have a vulture of mine, it swallows a person and crosses  
the sea with him.

It is an aeroplane.

461. Ndinankosikazi yam iyakikizela yakufika emzini wayo.  
Sisitimela xa sifika esikhululweni.

I have a wife of mine, she cheers when she arrives at  
her house.

It is a boat when arriving at the harbour.

462. Ndinanto yam ingesuka eRhini iye eKapa ithwele abantu,  
kodwa ayinamgaqo.

YiAeroplane.

I have a thing of mine, it can leave Grahamstown and  
go to Cape Town carrying people, but it has no road.  
It is an aeroplane.

463. Ndinamntu wam uhleba nomntu angamboniyo.

Yimfonomfono.

I have a person of mine, she gossips with a person whom  
she does not see.

It is the telephone.

464. Ndinamntu wam ulixoki uthwal'iindaba azisis'eNgilani  
azizis'apha.

Ngunomathotholo.

I have a person of mine, he is a liar; he carries news  
from England and brings it here.

It is the radio.

465. Ndinasongololo lam lifile kodwa lihamba nam.

Nguloliwe.

I have a millipede of mine, it is dead but it goes with  
me.

It is a train.

466. Ndinantsikizi iyarhuluba.

Nguloliwe xa abaleka emgaqweni.

I have a ground hornbill, it crawls on its belly.

It is the train when it runs on its rails.

467. Ngomfazi wam okhazi lingafezwayo.

Nguloliwe.

With a woman of mine whose lobola cannot be completed.

It is a train. (You have to pay everytime you board it).

468. Ndinamntu wam akahambi engachukunyiswanga.

Ngumashini.

I have a person of mine, he does not move without being  
touched.

It is a machine.

469. Ndinamntu wam akacingi kuthetha engachukunyiswanga.  
Yimoto.

I have a person of mine, he will not speak unless he  
has been touched.

It is a motor-car.

470. Ndinandlu yam ihamba nam.  
Yimoto.

I have a house of mine, it goes with me.

It is a motor-car.

471. Ndinambiza yam ivuthiswa kukubaleka.  
Yimoto.

I have a pot of mine, it is smade to cook by running.

It is a motor-car.

472. Ndinasidudu sam sidla intsimbi sizigqibe.  
YiPetrol.

I have a porridge of mine, it eats iron and finishes it.

It is petrol.

473. Ndinamoto yam yasoloko inyuka iqhina.  
YiPrimus Stove.

I have a car of mine, it is always climbing a steep  
place.

It is a primus stove.

474. Ndinabantu bam babini bayahamba omnye akaboni, uyabuza  
ukuba Siyaphi ngoku, Siyaphi?  
Ngamavili ebhayisekile.

I have people of mine, there are two of them, they are  
walking. One is blind and asks: "Where are we going  
now, where are we going"?

It is the wheels of a bicycle.

475. Ndinanto yam ayiyo yam ndendwa ilihilihili kodwa  
ayinazinyawo.  
Yimali.

I have a thing of mine, it is not mine alone, it is a  
vagabond but it has no feet.

It is money.

476. Ndinanto yam ibamba ngentloko imini yonke.  
Sisikhonkwane.

I have a thing of mine, it holds with its head the  
whole day.

It is a nail.

Roads, Bridges, Beacons, Bells, Coffins, etc.

477. Ndinamfo wam uhl'enyuka akhweze kodwa akashukumi.  
Yindlela.

I have a fellow of mine, he goes up and down and across  
but he does not move.

It is a road.

478. Ndinanto yam iyahamba kodwa ayishukumi.  
Yindlela.

I have a fellow of mine, it travels but it does not move.  
It is a road.

479. Ndinanto yam isuka eMonti iye eBhayi ingakhange ishukume.  
Yindlela.

I have a thing of mine, it leaves East London and goes  
to Port Elizabeth without having moved.

It is the road.

480. Ngomntu wam angathi elapha abe eseLusuthu.  
Yindlela.

With a person of mine, who, while here, can be in  
Lesotho as well.

It is a road.

481. Ndinanto yam imi kwanti.  
Yibhakani.

I have a thing of mine, it is standing in the veld.

It is a beacon.

482. Ndinamntu wam uhleli kwanti ethafeni akathethi namntu.  
Yibhakani.

I have a person of mine, he is sitting in the veld, he  
talks to no one.

It is a beacon.

483. Ndinamfazi wam ume ethafeni unxibe iqhiya emnyama.  
Yibhakani.

I have a woman of mine, she is standing in the veld with  
a black head cloth on.  
It is a beacon.

484. Ndinamntwana wam ume yedwa kwanti waluse inkomo ecaleni  
kwehlathikazi.  
Yibhakani.

I have a child of mine, he is standing alone in the  
forest, he is looking after cattle near a large forest.  
It is a beacon.

485. Ngomntu wam umi ethafeni uthwele iqhiya emnyama unxibe  
ilokhwe emhlophe.  
Yibhakani.

By my person, he is standing alone in the veld with a  
black head cloth and a white dress on.  
It is a beacon.

486. Ndinanto yam ikhala kuve nophi-phi-phi.  
Yintsimbi.

I have a thing of mine, when it cries it is heard by  
everybody even those who are far away.  
It is a bell.

487. Ndinagwala lam ndilibetha likhale kuve nophi-phi-phi.  
Yintsimbi.

I have a coward of mine, when I beat him he cries and  
is heard by everyone, even those who are far away.  
It is a bell.

488. Wayenza wayithengisa, owayenzayo zange ayisebenzise  
owayisebenzisayo zange ayibone.  
Yibhokisi yomngcwabo.

He made it and sold it; the one who made it did not use  
it, the one who used it did not see it.  
It is a coffin.

G. LOCATIVE IDEAS : PLACES, CHURCHES, SCHOOLS, HOUSES, ETC.

489. Ndinamntu wam unamathumbu athethayo.

Yindlu enabantu phakathi.

I have a person of mine, his intestines speak.  
It is a house with people inside.

490. Ndinanyoka yam iginya abantu mihla le iphinde ibakhuphe.  
Ligumbi lesikolo.

I have a snake of mine, it swallows people everyday  
and vomits them out again.

It is a classroom.

491. Ngendlu yamavila.

Bubuhlanti benkomo, ezitshayeli ekuseni namatshona.

With a house of lazy people.

It is the cattle kraal; they do not sweep in the  
morning and at sunset.

492. Ndinamntu wam abakhe abantwana ubagcina emathunjini  
nokuba sebengakanani na.

Yindlu egcina abantu phakathi.

I have a person of mine, his children he keeps in his  
intestines, no matter how many they are.

It is a house which keeps people in it.

493. Ndinamntu wam, soloko ndimnyathela kodwa akakhalazi  
nakanye.

Yindlu phantsi.

I have a person of mine, I am always treading on him but  
he does not complain even once.

It is the floor of a house.

494. Ndinakosikazi yam, ihlala yodwa iveki yonke, ihlangana  
nabantu kabini nakathathu ngeveki.

Yindlu yeCawa.

I have a woman of mine, she stays alone the whole week;  
she meets people twice or thrice a week.

It is a church building.

495. Ndinaziduli zam zimhlophe zikulo lonke elimiweyo.

Zizindlu zeCawa.

I have antheaps of mine, they are white they are all  
over the inhabited world.

They are church buildings.

496. Ndinanto yam ilanga likhanya-nje kanye kuyo lingabe  
likhanye.  
Lingcwaba.

I have a thing of mine, the sun just shines in it once  
and never shines again.

It is a grave.

497. Ngexhego lomzi.  
Lizala.

With the old man of the home.

It is the rubbish heap.

498. Ndinasiqithana sam ekudityanwa kuso ngokwesiko lesiXhosa.  
Yinkundla.

I have an open space of mine where gatherings are held  
according to Xhosa custom.

It is the "inkundla" (High Court).

499. Ndinanto yam ithanda ukubuthelwa ngabantu kodwa ithi  
yakugula ndiyicekise.  
Liziko xa libaswayo, abantu bayalithanda lakucima  
bangalinaki.

I have a thing of mine, people like to gather round it  
but when it is ill they loathe it.

It is a fire-place, when there is fire burning people  
like it, but when the fire is out they do not take any  
notice of it.

500. NdinaSikepe sam simi echwebeni.  
NguSpantowu xa uvela ngaseAberdeen.

I have a ship of mine, it is standing at the docks.

It is Spandouskop when you approach from Aberdeen.

501. Ndinabafo bam, bayaxhentsa, banamfo uxhentsa ngentloko.  
Ligqili.

I have fellows of mine, they are dancing, they have a  
fellow who dances on his head.

It is the Orange River, because it flows to the West  
while all the other rivers flow to the East.

H. TIME WATCHES AND CLOCKS

502. Ndinamntu wam wafa kudala kodwa uyaphila ngaphakathi. Yiwotshi.

I have a person of mine, he passed away long ago but he is alive inside.

It is a watch.

503. Ndinamntu wam akadinwa kukusebenza ubusuku nemini ngaphandle kokuba angafa ukuze angasebenzi. Yiwotshi.

I have a person of mine, he does not get tired of working, he works day and night, it is only death which can stop him from working.

It is a watch.

504. Ndinamthi wam unamasebe amane kuze kulo mthi kuphinde kubekho amasetyana alishumi nambini.

I have a tree of mine, it has four leaves, in this same tree there are again twelve leaflets.

Ngunyaka, iikota ezine kunye nenyanga ezilishumi elinesibini.

It is the year, its four quarters and twelve months.

505. Ndinamthi wam unamasebe alishumi elinambini. Kula masebe kukho izindlu zentaka ezine kwisebe ngalinye. Lo mthi wahlukene kane njengokuba unamasebe alishumi elinambini nje.

Lo mthi unamasebe ali-12- Ngunyaka. Ezi zindlu zine ziveki ezenza inyanga. Oku kwahlukana kane zikota ezenza unyaka.

I have a tree of mine, it has twelve leaves. There is a bird's nest in each leaf. This tree is divided into four apartments as it has twelve branches.

The tree with twelve leaves is the year.

The four bird nests are the weeks of a month.

The four apartments are the quarters of the year.

506. Ndinamithi yam ilishumi elinambini. Emthini ngamnye kukho indlwane ezine, endlwaneni nganye kukho amaqanda asixhenxe.

Ngunyaka unenyanga ezilishumi elinambini.  
 Kwinyanga nganye kukho iveki ezine.  
 Kwiveki nganye kukho iintsuku ezisixhenxe.

I have trees of mine, they are twelve, in each tree there  
 are four nests. In each nest there are seven eggs.  
 It is the year with twelve months.  
 In each month there are four weeks.  
 In each week there are seven days.

507. Ndinamntu wam unosizi gqitha, ngamanye amaxesha umva  
 selekhala kakhulu.  
 Yiwotshi.

I have a person of mine, he is too compassionate, some-  
 times you hear him crying very loudly.  
 It is a watch.

508. Ndinamawele am, mabini, elikhulu limhlophe elincinane  
 limnyama.  
 Yimini nobusuku.

I have twins of mine, the elder is white the younger is  
 black.  
 It is day and night.

509. Ndinamadoda am mabini ayaleqana. Enye imhlophe, enye  
 imnyama, le imhlophe iphambili, ithi le imnyama ibe  
 semva. Maxa wambi ishiywa kude le imnyama maxa wambi  
 icuthe.  
 Yimini nobusuku.

I have young men of mine, there are two of them, they  
 chase each other. One is white and the other is black.  
 The white one is in front and the black is behind.  
 Sometimes this black one is left far behind, while at  
 other times he closes the gap.  
 It is day and night.

510. Ndinamthi wam unamasebe alishumi nambini, anamagama onke.  
 Umthi ngunyaka, amasebe ziinyanga.

I have a tree of mine, it has twelve branches. All of  
 them have names.  
 The tree is the year, the branches are the months.

511. Ndinanto yam ndiyishiya apha, ndifike ikwenye indawo.  
Yiwotshi.

I have a thing of mine, I leave it here and find it in some other place.

It is a watch or clock.

512. Ndinamntu wam umzimba ufile amathumbu aphilile.  
Yiwotshi.

I have a person of mine, the body is dead, the intestines are living.

It is a watch.

513. Ndinamntu wam ukhuza ubusuku nemini.  
Lixesha (Yiwotshi).

I have a person of mine, he expresses sympathy night and day.

It is time (a watch/clock).

514. Ndinamadoda am alishumi linane, alishumi nambini akha udonga, amabini abethelela uphahla.  
Yiwotshi.

I have men of mine, there are fourteen of them, twelve are building a wall, two are fixing the roof.

It is a watch (clock).

515. Ndinahashe lam amathumbu alo akhala lonke ixesha.  
Yiwotshi.

I have a horse of mine, its bowels rumble all the time.  
It is a watch.

516. Ndinagqwirha lam lihamba abantu belele.  
Yiwotshi.

I have a witch of mine, she goes about while people are sleeping.

It is a watch/clock.

517. Ndinamntu wam uthi akulamba athi tu, athi akuhlutha aloqe yonke into ephantsi kwelanga.  
Yiwotshi ithi yakuphelelwa ingahambi, ithi yakuwayindishwa ihambe.

I have a person of mine, when he is hungry he keeps

quiet, when he is full he babbles about everything under the sun.

It is a clock or a watch when it is run down it does not move, but when it has been wound it ticks.

LIST OF STORY CONUNDRUMS

1. Usephupheni, kukho ingyama phambi kwakho, yindlovu ngasemva, liliwa kwelinye icala, ingumlambokazi kwelinye. Ungathini ukuze usinde?

You are in a dream, there is a lion in front of you, an elephant behind. A steep rock on one side and a big river on the other awaits you. What can you do to save yourself.

Ungavuka kuba ubuphupha.

You simply wake up because you were dreaming.

2. Kwakukho amadada edada edamini elikhulu. Kwagqitha elinye idada lathi, "Molweni madada alikhulu". Athi, "Asilikhulu ukuze sibelikhulu kufuneka wongeze isiqingatha sethu nawe ngaphezulu." Ayemangaphi la madada?

There were ducks swimming in a big dam. There passed one duck nearby and said: "Hullo, hundred ducks". They said in reply: "We are not hundred, in order to be a hundred you must add a half of us together with you.

How many ducks were there?

Ayengamashumi amathandathu anesithandathu.

There were sixty-six.

3. Kwakukho amadada edada edamini elikhulu. Kwagqitha elinye lathi "Molweni madada alikhulu". Athi, "asilikhulu, ukuze sibelikhulu kufuneka abangangathi, isiqingatha sethu ikota yethu, nawe ngaphezulu." Ayemangaphi la madada?

There were ducks swimming in a big dam. There passed one duck nearby and said: "Hullo, hundred ducks". They said in reply: "We are not a hundred, in order to be a hundred you must add other ducks which are equal to us in number, a half of us, a quarter of us, and you.

How many ducks were there?

Ayengamashumi amathathu anesithandathu.

There were thirty-six.

4. Ndinamadoda amathathu, omnye ngunyana weyokuqala, omnye nguyise komnye, omnye ngunyana wale ndoda yesibini. Kufuneka la madoda elele. Iibhedi endinazo zine, wona mathathu. Ndingathini ukuze kungabikho bhedi ingenamntu?

I have three men, one is the son of the first man, another is the father, the third one is the son of the second man. These men must get to bed. I have four beds, but they are three. What can I do so that there is no spare bed?

Utata wale ndoda yesibini ungambeka kwibhedi yokuqala, indoda yesibini iziziqu ezibini kuba ingunyana kwaye ikwanjutata wale ndoda yesithathu ngoko ke uza kulala kwibhedi yesibini neyesithathu. Eyesine ibhedi iza kulala le ndoda yesithathu.

The father of the second man is going to occupy the first bed. The second man is the son and at the same time is the father of the third man, therefore he is going to occupy the second and third beds. The fourth bed is going to be occupied by the third man.

5. Kukho onyana ababini notata ababini, izitya zithathu, ibe ngulowo kufuneka atyele esityeni sakhe ngaxesha nye. Ungenza njani?

There are two sons and two fathers, the dishes are three; one must eat in his own dish and they must all eat at the same time.

Ungenza ngolu hlobo: Aba bantu bathathu. Utatomkhulu wakho ngutata wokuqala; utata wakho ngunyana wakuqala katatomkhulu wakho. Wena ungunyana wesibini, utata wakho ngutata wesibini. Onyana babini wena notata wakho, notata babini utata wakho notatomkhulu wakho. Abantu bona bathathu, nezitya zithathu, ingulowo uza kutyela esityeni sakhe.

You can do as follows : There are three people. Your grandfather is the first father, your father is the first son, your father is the son of your grandfather and you are the son of your father; you are the second son, your father is the second father. There are two sons, you

and your father; there are also two fathers, your father and your grandfather. In reality, there are only three people and the dishes are also three. Each is going to eat from his own dish.

6. Ndinamthi wam wee-apile, nemizi emithathu, nemilambo emithathu. Indlela yam idlula kuqala emthini wee-apile. Kulo mthi kufuneka ndikhe iiapile eziya kwenela eluhambeni lwam. Xa ndiwela umlambo ziphindwa kabini oko kukuthi xa bezine zibasibhozo. Ndiqala ndikhe iiapile ndiwele umlambo, ndifike emzini. Le mizi yahlulwe yimilambo kufuneka ndiyahlulele ezi apile ngokulinganayo. Akufuneki ziphele phakathi ndingafikanga kumzi wokugqibela, yaye akufuneki kubekho ezisalayo.
- (a) Kufuneka ndikhe zibengaphi emthini?  
 (b) Kumzi wokuqala ndishiye zibengaphi?  
 (c) Kumzi ngamnye ziyakuba ngaphi?

I have got an apple tree of mine, three houses and three rivers. My path passes near this apple tree. From this apple tree I must pick apples which will be enough for my journey. When I cross the river they multiply by two, thus if they were four they become eight. I pick the apples first before I cross the river. These houses are separated by these three rivers. I must divide these apples equally among the three houses. They must not get finished before I reach the last house and there must then be no left overs.

- (a) How many apples must I pick from the tree?  
 (b) How many must I leave in the first house?  
 (c) How many must I leave in each house?

- (a) Emthini yiza nazo zibesixhenxe.  
 (b) Shiya zibasibhozo kumzi wokuqala.  
 (c) Shiya zibasibhozo kumzi ngamnye kule mibini.

- (a) Bring seven apples from the tree.  
 (b) Leave eight in the first house.  
 (c) Leave eight in each of the two houses.

7. Ndinepikoko, le pikoko izalela kwammelwane wam, itya kuye. Ingaba sakuthini xa sisenza isahlulo. Sakufumana ngokulinganayo na?

I have a peacock, this peacock hatches its eggs in my neighbour's house. It is fed by her. How are we going to divide the products? Are we going to get equal shares?

Ipikoko ayizaleli.

The peacock never hatches.

8. Kukho ibhulorho, encinci, kwanele ukuba kungahamba imoto nemeyile qha, kungenakho ukuba kungahamba imoto, imeyile nomntwana wayo. Ngoku kuza imoto ngapha, kuphinde kuze imeyile ihamba nomntwana wayo. Kufuneka zihambe kunye apha ebhulorhweni. Zingathini ukuze ziwele kuba imeyile ayinakwahlukana nomntwana wayo?

There is a bridge, it is small, only a car and a mule can cross it at the same time. Now, there comes a car, a mule and its foal. They must all cross the bridge at the same time. How can they cross, bearing in mind that the mule cannot leave its foal behind?

Ayikho lo nto, imeyile ayizaleli.

There is no such thing - a mule does not breed.

9. Kwakukho umantshingilane, ogada iinkuku. Ngenye imini wasuka ekuseni wabalise inkosi yakhe ukuba uphuphe ebethwa eza kuhlaselwa. Wagxothwa lo, mantshingilane. Wayegxothelwa ni?

There was a watchman who looked after fowls. One day, early in the morning, he told his master that he had dreamed that he was beaten and going to be attacked. The watchman was dismissed. Why was he dismissed?

Wayegxothelwa into yokuba wayelele kucaca into yokuba wayengaga danga ebusuku elele.

He was dismissed because he had slept while on duty. It is clear that he did not watch the fowls at night because he was asleep.

10. Indoda ethile yafika emlanjeni uzele. Yayihamba nengonyama nebhokhwe nekhaphetshu. Yayiza kuwela ngesikhethshana kodwa yayinokuwela nento enye qha ngexesha. Masiqonde okokuba ibhokhwe iyayitya ikhaphetshu, ingonyama

iyayitya ibhokhwe. Uza kuziweza njani ezi zinto.

A certain man came to a river that was in flood. He had a lion, a goat and a cabbage with him. He was going to cross by boat and there was room in the boat for only one thing besides himself. We must note that goats eat cabbages and lions eat goats. How was he going to get these things across?

- (i) Weza ibhokhwe kuqala, uyishiye kwela cala. Ingonyama ayiyityi ikhaphetshu. Ke ngoko akukho ngozi ekuzishiyeni zombini ezi zinto.
- (ii) Buyela kweli cala uweze ikhaphetshu uyishiye yodwa ingonyama. Kodwa ukuba ibhokhwe nekhaphetshu zishiyeke kunye, ibhokhwe iyakuzitya ikhaphetshu. Ngoko ke thatha ibhokhwe uphinde nayo kula ndawo inengonyama uyishiye yodwa ikhaphetshu.
- (iii) Xa ufike kwela cala, shiya ibhokhwe ngasemva uweze ingonyama, ikhaphetshu nengonyama ziphinde zakunye kodwa kwelinye icala.
- (iv) Buya uze kuthatha ibhokhwe.
- (i) Take the goat across first, and leave it on the other side. The lion will not eat the cabbage, so there is no harm in leaving the two together.
- (ii) Return to this side and take the cabbage over, leaving the lion alone. But if the goat and the cabbage are together, the goat will eat it. So take the goat back to where the lion is leaving the cabbage alone on the other side of the stream.
- (iii) When you have reached this side of the stream, leave the goat behind and take the lion across so that the lion and the cabbage are together again, but now on the other side.
- (iv) Then come back for the goat.

11. Kukho abantwana babini. Ubunzima babo bu-50kg emnye. uTata nomama babunzima bu-100kg emnye. Bafuna ukuwela ngesikhethshana. Isikhethshana sithwala umthwalo ayi-100kg ngexesha. Bangawela njani?

There are two children. They weigh 50 kg each. The father and the mother weigh 100 kg each. They want to cross the river by boat. The boat will carry a load which is 100 kg at a time. How will they cross?

Kuza kuqala kumke abantwana bobani. Omnye aphinde ashiyeke kumke omnye kwaba babunzima obuyi-100kg emnye. Xa efika kwela cala esi sikhethshana sibuye nala mntwana ebeshiyekile. Baphinde aba bantwana bawele kunye. Afike ashiyeke omnye wabo, omnye aphinde. Xa efika kwela cala uyashiyeka kuwele 10 ubunzima buyi-100kg. Xa efika ngaphaya kukhwela la mntwana aphuthume omnye kwela cala babuye kunye.

- (i) The children will cross the river together.
- (ii) One child returns with the boat.
- (iii) One who weighs 100 kg crosses the stream.
- (iv) When she has crossed, the child who was left on the other side returns with the boat.

There is only one person who has crossed the stream so far. It is the mother.

- (v) The two children will cross the river again for the second time.
- (vi) One remains and the other returns.
- (vii) When he arrives with the boat, he is left and the father crosses.

There are now three people across, viz., the father, the mother and the child. The second child is still on the other side.

- (viii) The first child crosses the river to the other side to fetch the second child. They return together.

12. Kukho umntu omnyama, ukhwele emotweni nabelungu ababini. Aba belungu bayamcaphukela lo mntu umnyama. Le moto ayinanombolo. Singathi ithini inombolo yale moto?

A black man is driving in a car with two white men. These two hate this black fellow. This car has no number-plate. What is its possible number?

281.

(Ababini	bathiye	omnye)
Two	hate	one

13. Ithini inombolo yemfonomfono kaAdamnoEva.

What is the phone number of Adam and Eve?

2813

(Ababini batya umthi omnye)

Two ate from one tree

14. Xa amadoda esiya eNode, e-East, eWest naseSude kuxa afuna ntoni?

When men go to the North, East, West and South what do they want?

Afuna iindaba.

They want news.

(N	-	North	
E	-	East	
W	-	West	N E W S
S	-	South)	

15. Ukuba emotweni kukhwele abantu, omnye unxibe impahla zekhaki, omnye isuti emnyama, ngoku isitshixo silahlekile. Ngubani onokuvula imoto?

If there are two people in a car, one is wearing khaki clothes and the other a black suit, and the car keys get lost, who will open the car?

Ngulo unempahla zekhaki.

The one wearing the khaki clothes will.

(Khaki = car-key)

16. Unesihlangu sinye qha. Uthi unesosihlangu ukhonkothwe zizinja, enye ide ikutye. Wena into oyifunayo sishlangu. Ungathini ukuze uzuze sisihlangu sesibini.

You have one shoe only. While still in possession of this shoe, dogs bark at you, one going to the extent of biting you. What you need is another shoe. What can you do to get the second shoe?

Uza kuthi xa utyiwa yinja, Shu! ((shoe) - sisihlangu) ufumane isihlangu unxibe.

When the dog bites you, you will say "Shoe"!, you then get the shoe and put it on.

17. Kukho umthi wee-apile. Kulo mthi kukhwele inkawu. Ufuna ezi apile. Ungathini ukuze uzifumane?

There is an apple tree on top of which is a monkey. You want these apples, what can you do to get them?

Gibisela inkawu ngelitye, yona iza kugibisela nge-apile.

Throw a stone at the monkey as it will, in turn, throw an apple at you.

18. Kukho imali igadwe yinyoka ngasemlanjeni, le nyoka inomntwana. Kukho nabantu beCawa neCawa ekwalapha. Kukho nehlati, eli hlathi ligadwe ngamapolisa. Le mali uyayifuna. Ungathini ukuze uyifumane?

There is money which is looked after by a snake near the river. The snake has an infant. There is a church and a church congregation around. There is also a large forest which is looked after by the police. What can you do in order to get the money?

Betha intsimbi yeCawa, abantu baza kubaleka baye eCaweni. Tshisa ihlati amapolisa aza kubaleka. Thatha ilitye ugibisele la mntwana wenyoka phaya emanzini. Unina uza kubaleka aye kukhangela ukuba umntwana wakhe ubethwa yintoni na. Ngalo mzuzu aye kujonga umntwana, uthatha imali, ubaleka nayo.

Ring the church bell, the congregation will run to church. Burn the forest, surely the police will run away. Then take a stone, throw it at the infant which is in water. The snake will suddenly go to her infant to see what is wrong. At that very moment, when she is still concentrating on the young one, take the money and run away.

19. Kukho itraffic cops ezimbini zisendleleni. Enye igade imoto ezivela ngasentla, enye igade ezivela ngasentla, enye igade ezivela ngasezantsi. Omnye uhleli kwelinye icala, nomnye kwelinye. Kodwa isimanga omnye uyambona omnye xa encuma. Bahleli njani?

There are two traffic cops on the road. One is watching cars coming from the North and the other is watching those coming from the South. One is sitting on one side and

the other on the other side. But what is surprising is that they see each other when smiling. How are they sitting?

Bajongene.

They are facing each other.

20. Ndinamntu wam uvalelwe endlwini endala engenazimpahla. Kule ndlu kukho ipiyano, ibhedi endala nekhalenda. Ukuba lo mntu unengqondo angaphuma kule ndlu ngoku itshixiweyo. Akulamba angatya, asele azuze nesitshixo. Aphume. Angazizuza njani ezi zinto?

I have a person of mine, he is locked up in an empty old room. In this room there is a piano, an old bed with a spring and a calendar. If this person is clever he can get out of this room, though it is locked. He can eat if he is hungry, drink water when thirsty and get the key and get out of the room. How can he get these things?

Akucula kwipiyano ufumana "ikey" atye "idates" kwikhalenda, asele amanzi kwiSpring.

When he sings from the piano, he gets the "key", he eats "dates" from the calendar and drinks water from the Spring.

21. Kukho inkomo ezimbini, enye ijonge eMpuma, enye eNtshona. Ufuna zityele esityeni esinye esilapha phakathi kwazo. Kufuneka ungazichukumisi ezi nkomo. Uzakwenza njani?

There are two beasts, one faces the East and the other the West. You want them to eat in one dish which is in the middle. You must not touch them. What must you do?

Zihleli zijongene ezi nkomo, akukho nto uza kuyenza.

These beasts are already facing each other, so you are going to do nothing.

22. Inkomo iya ngaseNtshona umsila wayo ujonge ngaphi?

A beast goes to the West; which direction does its tail face?

Ujonge ezantsi.

It faces downwards.

23. Unyuke ngeleli ukukhwela phezu kophahla lwendlu.  
Uthi xa uphezulu iwe ileli. Ngoku ufuna ukwehla,  
ungehla njani?

You climbed up a ladder to the roof of a house.  
When you are still on top the ladder falls. You want  
to climb down. How can you do this?

Ungahleka uthi Ha! Ha! Ha! Uthathe O-H ubadibanise  
wenze ileli.

You can laugh and say: "Ha! Ha! Ha!"

Then you take the H's and join them and make a ladder.

CHAPTER 6

(a) SIMILARITIES IN SOME RIDDLES

(b) HOW RESEARCH ON RIDDLES CAN BE CONDUCTED

This is a comparatively short chapter which deals specifically with similarities in riddles and how research on riddles may be conducted.

(a) SIMILARITIES IN RIDDLES

Some riddles which occur in Xhosa are also to be found in other African languages. Although they are not identical, there are structural similarities.

The similarities in form and content prove once more their universality. Riddles all cover the world and reflect the culture of the people from which they are drawn.

Let us consider the following examples :-

1. An Egg

In almost all the riddles the egg is referred to as a house that has neither door nor window.

Examples

(i) Ngoni

Ndamanga myumba yopanda khomo.  
Dzira.

I have built my house without a doorway.  
It is an egg.

(ii) Mwera

Cangali nnango.  
Liji.

It has no door.  
It is an egg.

(iii) Swahili

Nyumba yangu kubwa, haina mlango.  
Yayi.

My house is large, it has no door.  
It is an egg.

(iv) Kgatla

Mpolêllê dilô ompolêllê gore ntlo etshweu eesenang mojako keeng? Kelee.

Tell me something, tell me what is the white hut which has no door. It is an egg.

(v) Xhosa

Ndinandlu yam ayinamnyango ayinafestile.  
Liqanda.

I have a house of mine, it has no door and no window.  
It is an egg.

2. The needle

In Sotho the needle is referred to as a snake and in Xhosa as a horse. The thread is referred to as a tail in both examples.

(i) Sotho ? Tswana

Mpolêllê : noxa e ya reng xe e kxaoxile moxatla e seke e tsamae.

Ke nelete.

Tell me: a snake which, when its tail is removed, cannot walk.

(ii) Xhosa

Ndinahashe lam alinakuphala lingenamsila.  
Yinaliti ayinakuthunga ingenamsonto.

I have a horse of mine, it cannot gallop without a tail.  
It is a needle which cannot sew without a thread.

In the riddles above the functional aspect of the needle is emphasized.

3. Water(i) Nyanja

Kanthu kosagona tulo.  
Madzi.

Something which does not sleep.  
This is water.

(ii) Xhosa

Ndinamntu wam uhamba ubusuku nemini akalali.  
Ngamanzi.

I have a person of mine, he walks night and day and does not sleep.

It is water.

4. Teeth and Tongue(i) Zulu

Izinkomo ezimhlophe eziluswa yinkunzi ebomvu.  
Amazinyo nolimi.

The white cows which are looked after by a red bull.  
Teeth and tongue.

(ii) Tsonga

Ndzivonile murisi wopshwuka arisa tihomu tobasa-ntse.  
Iririmi nimatinyo.

I have seen a red shepherd herding white cattle.

(iii) Sotho

Mpolêllê: kxomo tse thswaana tse di pôô khunou.  
Ke leleme le mênô.

Tell me the white cows with a red bull.  
It is the teeth and tongue.

(iv) Xhosa

(a) Ndinankomo yam ibomvu ebuhlantini obumhlophe.  
Ngamazinyo nolwimi.

I have a beast of mine, it is red in a white kraal.  
It is the teeth and tongue.

(b) Isibaya sam sakhiwe ngamatye amhlophe sinenkomo enye enkulu  
ebomvu.  
Ngamazinyo nolwimi.

My kraal is built up of white stones with only one big red  
beast inside.

It is the teeth and tongue.

These riddles are based on the two colours, red and white, which are the colours of the teeth and tongue.

### 5. Grinding stone

#### (i) Nyanja

Mwana wamenya wamkuru.

Mwanamphero.

The child has struck the elder one.

The upper grinding stone.

#### (ii) Xhosa

Umntwana osileyo ucinezela unina.

Lilitye nembokothwe xa kusilwayo.

A naughty child presses its mother down.

It is the smaller stone used for crushing mealies against the larger flat stone.

These riddles are based on the size of the grindstones since the bigger grinding stone is referred to as the elder in example 1 and as the mother in example 2. The smaller grinding stone is referred to as a child in both examples.

### 6. Sky and Stars

In Xhosa the sky is the field and in Sotho it is the yard and a black garden. In both Xhosa and Sotho the stars are referred to as corn.

#### (i) Sotho

(a) Mpolêllê : ka anexa molalatsatsa lapeng, ya re ke tsoxa ka seka ka o fithle la.

Ke naleli.

Tell me: I spread sprouted corn in my yard, when I wake up I cannot find it.

It is the stars.

(b) Mpolêllê : thsimo e nthso e mabêlê masweu.

Ke lexodimo le dinaledi.

Tell me of a black garden with white corn.

It is the sky and stars.

(ii) Xhosa

Ndinantsimi yam inkulu ilinywa amazimba odwa, ukhozo lombona lunye.

I have a field of mine, it is big, it is planted with corn only; there is only one maize grain.

The field is the sky, corn is the stars and the maize grain is the moon.

7. Matches(i) Sotho *Tswana*

Mpolêllê: kxomo tse ditsweu tse dithloseo ndinthso.  
Ke dithlokwa tsa mollô.

Tell me the white cattle with black heads.

It is matches.

(ii) Xhosa

Ndinabantu bam bavathe ezimhlophe bathwele iiqhiya ezimnyama.  
Yimicinga yematshisi.

I have people of mine, they are wearing white clothes with black headgears on.

It is matches.

Although I am not certain about this fact, I feel that some of these similarities are due to borrowing. Borrowing enriches the language and culture of a people.

(b) HOW RESEARCH ON RIDDLES CAN BE CONDUCTED

There are no specific methods which are set for the collection of riddles. But since I have been working on this project I discovered that the best and easiest way of collecting riddles is to consult school children, aged between 10 and 18 years.

Teachers may ask pupils to write down these riddles every day. Each pupil or student is asked to bring five to ten riddles a week, and these are recorded by the teacher. The number of riddles will increase with the advance of time.

One can also conduct the research out of the classroom. The best method is to use a tape recorder. You can ask one

subject at a time and when he is through, you can then let him listen to his voice on the tape. This method will inspire children and each one of them will come up with his own riddles, doing his best not to repeat someone else's.

Since riddles are a pastime for children the young ones are always more willing than adults to provide the researcher with a list of them. Needless to say, the researcher will collect few riddles from adults.

### CONCLUSION

Amongst the Xhosas riddles are primarily for entertainment, although they do have an educational value. They are also intended to arouse curiosity and they demand the exercise of intellectual skill in answering them.

S. Kossick (1968, p. 43) says :

The demand which riddles make upon one's ingenuity is amply repaid by the insight which the poems afford into the objects they define. This is achieved by the poet's ability to extract the very essence of an object, or to fasten onto the paradox which makes it what it is.

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"THE REST IS LOST"

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