

SOME SESUTO RIDDLES WITH THEIR TRANSLATIONS.

BY

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1. PHate lia lekana (the spread out hides are equal): Heaven and earth.

2. Ka se jala, sa ea mela khololong (I sowed; the seed grew in a cave): The echo of a whip's report.

3. Ea re ke koakhomo ts'eso, moloi a feta (when I kraaled our cattle, a wizard passed): A mouse.

4. Monnana ea tsohellang lekhalong e sa le hosasa (the little man which goes up the neck at dawn): Ts'cha—native stert-riem drawn up through the groin on rising.

5. Majoan'a mabeli, mabetsabetsa hole (two little stones far-cast): Eyes.

6. Nthithi a bina, moholo a dutse (the little one sings, the big one stays still): Whispering branches on steady trunks.

7. Ts'oele moraheng (the sheen of the kraal puddle): Milk.

8. Khoiti ea mohlaka (the mole of the meadow): A bull, from its tossing up the ground.

9. Ntho e khorang mots'chare, bosiu o lape (what is full by day and empty by night): The peg on which blankets are hung.

10. Banna ba basueu ba lehaheng le lefubelu (the white men in the red cave): The teeth.

11. 'Me o sekoti, ntate o khopo, banabeso ba bararo (the mother is hollow, the father crooked, the brethren three): A pot with a handle and three legs.

12. Thele, thele, lilomo (bit by bit, it goes over the edge of the lower grinding stone): Mealie meal being ground with the *ts'ilo* on the *leloala*.

13. Monna ea selitahlong (the man with the mess on his head): The lesokoana or porridge-stirrer.

14. 'Mae sepenya, ngoanana sepenya, ka khutla ka kokota monyako sa motinyane (the mother and daughter both blink; I came back and knocked like a pecking bird): The winking eyes. The Motinyane (grass warbler) appears to refer to some legend.

15. Senyaka 'mele (micturiens per corpus totum): A beer-strainer (woven of grass-mothlho).

16. *Mosi e kubellang lerakoaneng* (smoke rising from a round wall): Smoking pipe.

17. *Piella, piella Rankoko*, a tsade (sweep for R. to bring forth his child): Divining bones cast out of the diviner's bag upon a swept floor, like children at birth.

18. *Sere se ea koa, e ke se tla koano* (that which is going yonder, yet seems to be coming hither): A wagon in the distance, so that the direction in which it is going is uncertain.

19. *Ka monna eo e reng ha a qeta ho ja a re nxe* (like a man who makes a click when he has finished his meal): The snap of a knife when the meal is done.

20. *Ka re ka tila-tila mangoane ha ke'mone* (I tried in vain to see my mother's sister, that is, fellow wife): The back of my head.

21. *Soko se metsi, se a nka kae?* (S. is full of water; where does it go?): The water melon.

22. *Lephuts'e le har'a mohlaka* (the pumpkin in the meadow): The moon in the sky. Green and blue are not distinguished in Suto.

23. *Me, nts'oare ke nye* (Mater, tene me; volo mieturire): Said in sneezing.

24. *Tserre khomo li ea matsipa; rea falla* (Grrrh! the cattle are going to the d — ! We're off!): Clouds promising rain which clear away to another part, which we accordingly seek.

25. *Hlanya le tlola meutloeng* (the madman dances in the thorns): Mealies, etc., in the pot, cf. Pr. Bk. Psalter: "Or ever your pots be made hot with thorns, so let indignation vex him, even as a thing that is raw."

26. *MaTelile o lla lehlakeng, e re sechaba se tlo 'mona* (Mother of Wan-hope weeps in the reeds, and says the people must come and see her): Kaffir-beer.

27. *Ihloana la petsana ea leoaile* (the eyelet of the little horse from the sea): A needle, as imported from the coast by people with horses.

28. *Khomo ea ka, eo ereng ha ke e blaba, mali a eona a e'o shapa leoaile* (my cow whose blood, when I pierce it, goes and falls on the sea): A letter, whose ink, when it is stabbed with a pen, can tell its story, even at the coast or beyond.

29. *Tsirri! Ka RaPhakoe kea ea!* The locust flying with a rustle says, "By the hawk's father, I'm off!"

30. *Ntho e busang sechaba?* (what rules the people?): Sleep.

31. *Ntja RaKote, ha kea lala, ke fuahane; ke letse, ke finne mangole* (I, dog of the mouse's father, have not slept; I lie, with knees drawn up): Riems out of work, tied in a perpetual knot.

32. *Mosali ea ratelang mangopeng* (the woman that likes to stand in the dongas): The hammerkop.

33. Khomo e ts'oana e maoto a lekholo (the black cow with 100 feet): The centipede.

34. Tseke, tseke, seeling: Hoe-shine in the lands, as the hoes rise in unison.

35. Banna ba bangata ba hloho li nts'o (many men with black heads): Matches.

36. Lapanana la ha 'Ma-Sekokotela (the little reed-fence of the mother of Knock-knock): Teeth.

37. Mats'a a har'a mothotho (the pools amid the water-grass): Eyes looking out from their lashes.

38. Sehlaba se koro ka 'moho (the flat mountain top with the wheat on the side of it): The head and hair.

39. Thollo li tsoala tse boea (the round thing that brings forth fluffy things): An egg.

40. Bahlankana ba bane ba itlammong ka mabanta (four young men with belts): Wagon wheels with their fellows.

41. Hohlo-hohlo masapo e a nka kae? (where does lanky-horse get so many bones from?): The stars, as the white bones of the skeleton of some legendary horse.

42. Pota kamoo, ke pote ka mona, re ts'oare tsuanyana (you go that side, I go this side, let us catch a chicken): A reed fence, with its two screens meeting in the middle.

43. Pholo ea Ra-Marotoane, 'mele lehoete e ts'oana le pitsi le pulumo (the ox of the father of Sticks has a hairy body like a horse or gnu): Brown locust.

44. Bokalakatana ba pere matlaka a be ruthula, ha a be gete (the vultures tear at the skull of a horse, but cannot finish it): A store which the native buyers cannot exhaust.

45. Leshoniokho le hlaha Bopeli; marumo le ts'oere shoahla (the brown locust comes from the Pedi country—E. Tvl.—holding a bundle of spears): The sun's rays.

46. Banna ba bangata ba marume ba eang Loting (many armed men going to the mountains): Locusts, cf. Joel: "As a strong people set in battle array."

47. Ke na le pere tse ngata tse ts'oeu tse fulang lebahong (I have many white horses which feed in a cave): Teeth.

48. Ka monna ea mokhubelu ea loants'oang ke ba basoeu ba bangata (like a red man fought by many white men): The tongue.

49. Khubelu ea hlaba nts'o, nts'o ea hlaba ts'oeu, ts'oeu ea tlola lesaka (the red ox hits the black, the black the white, which leaps out of the kraal): Fire heats the pot, the pot the milk.

50. Ka pere e putsea e mathang e khaba, e mohatla o mosoeu (like the grey horse running smartly with a white tail): Needle and white thread.

51. Pere ea ka e ihlo le long (my horse with one eye): A needle.

52. Thutsoama e matha ka polokoe (the piece of stick which runs with a round ball): Head and neck.

53. Seliba se har'a thotanyana (the well in the middle of the little hill): The navel.

54. Khopo tsa ntja tsi (the ribs of a dog firmly joined): A door.

55. Petsana ea leatle (the little horse from the sea): Motor ("thuthu").

56. Sa hlala mona, so tsoalla mame (appears here, born yonder): A pumpkin, from its spreading.

57. Khomo ts'eso tse khubelu kaofela, tse ereng ha ke li panolla, ke se ke ke hlola ke tseba kamoo e ngoe e neng e pannoee kateng (our people's oxen all red, which when I outspan I can no longer know how each one spans in): Red ants.

58. Nts'onyana bata, khunong tlola! (black one beat, red one run): Red blood flows from the beaten black head.

59. Matloana a Baroa ha a buloe (Bushmen's huts are not opened—because doorless!): Nostrils.

60. Tali e kene ka setlatlelong seso (the mouse has gone into our big pot): The heart, sounding like the mouse in the pot.

61. Ka re, ke ea le mona, a potela le 'na (I tried to come here and he turned hither with me): My shadow.

62. Lefisoana le boreletsana (a little smooth vessel): A child.

63. Ts'oeu ka oela, nts'o ka hlabela, khunong ka tla ke lekaleka kamorao (white I fell back, black I peeped over, red I came running behind): The ground meal fallen over the edge of the *lower* grinding stone, the black smooth *ts'ile* is brought up to that edge, with the red millet grains yet unground behind it. Cp. no. 12.

64. Panya o patile bana ba ka (Mr. Wink has hidden my children—probably the "pupils" of the eye).

65. Maliba matata khome tsa baKhotu (the blue deep pools of the cattle of the Korannas): Whey, left when the mafi or thick milk is removed.

66. Molamu ea 'nake ea oela maholuopong (the young brother's or sister's stick fell into the rapids): ??

67. Pere ereng ha e tlola selitse se honyele (the unbroken horse put its tail between its legs—like thread through a needle's eye): cp. 56f.

68. Ntja tsa ka tse 'na tse rorelanang (my four dogs roaring to one another): Cart-wheels.