

was greatly astonished. But upon inquiring as to their origin and their many points of likeness to men, he was told that they were descended from men, being the remnant of a Jewish community which, notwithstanding all admonition, continued to break the Sabbath until Allah cursed them and turned them into apes.

Another Zulu legend hints, like the former, at the folly of idleness, by explaining how it came about that the monkey has such a long tail, while the rabbit has almost none at all. "Long ago," as the story goes, "a certain king sent for all the animals to come and receive their tails. Now the day on which these were to be distributed being cloudy and wet, the rabbit, not liking to go out in the rain, called to the monkey as he was passing by, and said, 'See here, my good neighbor; when you get your tail, will you please ask for mine and bring it to me?' The monkey said he would; but on his way home he managed to join the rabbit's tail to his own, saying, 'If he is too lazy to go himself for what he wants, I shall not encourage his idleness by waiting on him; he may go without his tail.' So the monkey has a long tail, and the rabbit scarcely any at all." Hence the common saying among the Zulus: "Remember the rabbit; and if you want anything done, and done well, do it yourself; and not trust to others."

Having noticed several Zulu legends concerning the origin of man, we close with one concerning his end, or why he dies. The sum of it is that "Unkulunkulu sent a chameleon, saying, 'Go and say, "Let not men die."' The chameleon went, went slowly, loitered by the way, and stopped to eat the fruit of the *Ukwebezane*, a kind of mulberry. Then at length the Great Being sent the quick-running lizard, saying, 'Go and say, "Let men die."' So the lizard ran; and when he had arrived he said, 'I have to come to say, "Let men die."' Then the chameleon came and said, 'I have come to say, "Let not men die."' But to this the people said, 'Oh, we have already received the lizard's word, by which it is settled that men must die!'" This tradition would seem to have had its origin in the scriptural account, to which Milton refers when he sings:

"Of man's first disobedience and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe."

And so it is that both of the above-named animals are looked upon by the Zulus much as the serpent is by many in Christian lands. Both are hated, hunted, and often killed; both are charged with having been the cause of men's dying—the one from having been so slow, the other from having been so quick.

But no complete idea of the Zulu's creed can be had without a brief notice of the object and mode of his worship. In his way the Zulu is one of the most religious of all people. He has, naturally, a broad, deep, religious susceptibility. The Great-great One, as we have seen, is his