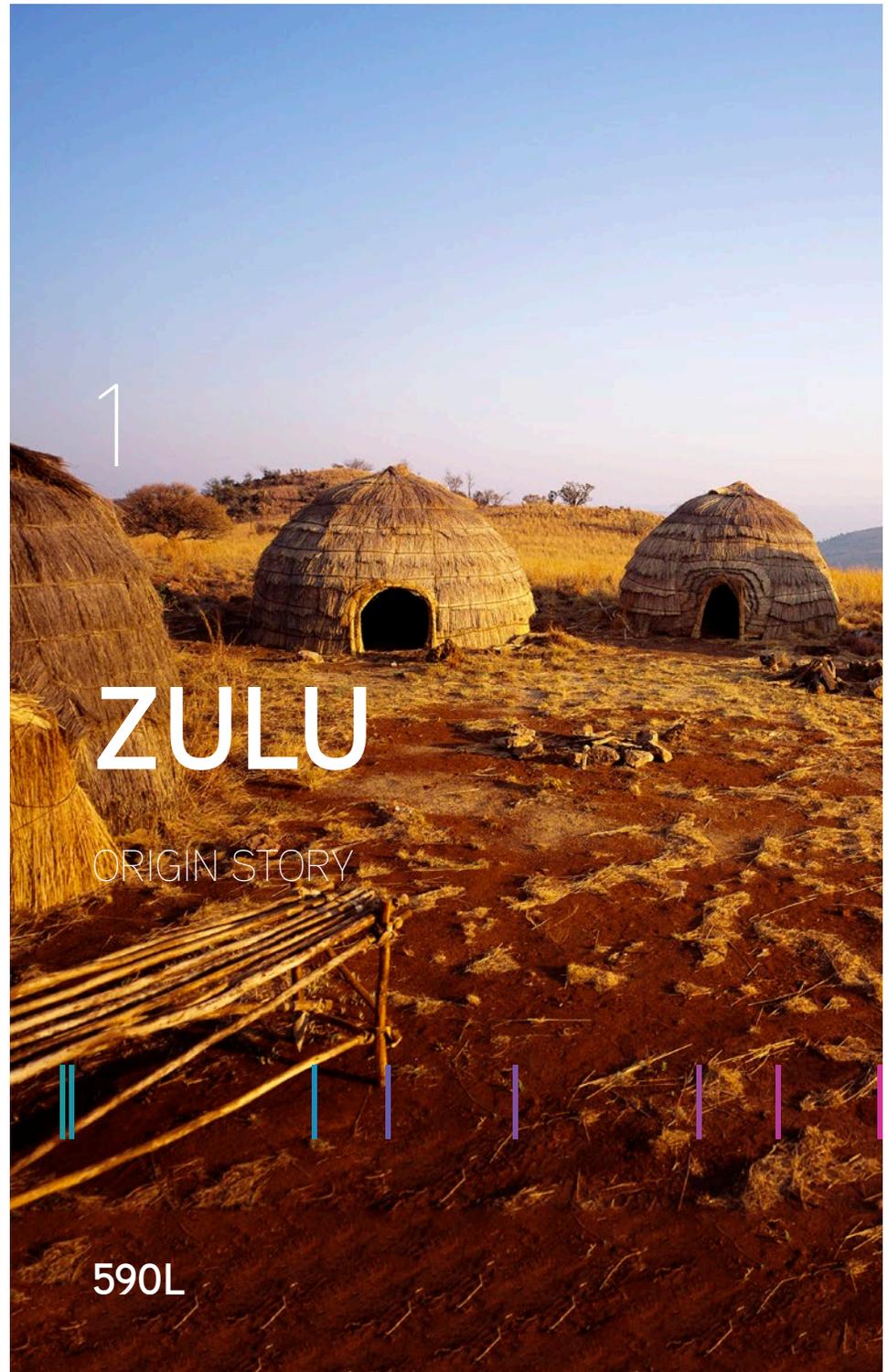




BIG HISTORY PROJECT



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ZULU

ORIGIN STORY

590L

ZULU

UNKULUNKULU:
THE GREAT ONE

Compiled by David Baker, compiled by Newsela

There are different versions of the origin story from the Zulu people. Yet all share this theme: Life has one common ancestor.

The Zulu are a proud African people. They're famous throughout history for their fierceness. They've bravely fought off invaders many times. Archaeologists tell us they came from huge lake regions in the north. Then many centuries ago, they traveled to south-eastern Africa. The lands there are deeply green. Today, the Zulu are the largest group in South Africa. Their creation story has passed down from generation to generation. Elders have told it to the young. The story tells of how the ancestors of all plants, animals, and humans began from a single source.

At first, there was nothing but darkness. Earth was a lifeless rock. But in that darkness lived a god, Umvelinqangi. His voice was like thunder. When he became angry, he would shake the world with earthquakes. Umvelinqangi created a single tiny seed and sent it to Earth. This seed was the very first life. All other life is descended from it. The seed landed in the soil and sprouted into a long reed. The reed dropped more seeds, which fell off and grew into even more reeds. This continued until they covered a massive swamp to the north, the land called Uthlanga.

At the end of one reed, there grew a man. His name was Unkulunkulu. He was known as "the first ancestor" and "the Great One." He was very small at first. Yet he grew so large and heavy that he snapped off the end of the reed. Soon he walked across the land of Uthlanga. He noticed men and women were sprouting at the ends of the other reeds. He picked them from the reeds. These people were the first humans. They were the ancestors of all nations, and they spread across the Earth. It was from Uthlanga that the ancestors of the Zulu journeyed south to the fertile lands. These are the lands where they still live today.

The Great One continued to walk among the reeds. He saw many forms of life growing at the end of them. He gathered the fish and flung them into the rivers. Fields and forests began to grow. Then he harvested birds and antelope, and they darted off into the wild. He picked cattle so they could be used by humans. He plucked off a ball of fire and a round glowing stone, and flung them into the sky. These were the Sun and Moon. Light came into the world.

The Great One also plucked lions and other fierce beasts from the reeds. These animals would travel the lands hunting prey. He also harvested magical creatures. Some were good and some bad. One was the snake-like goddess of the rivers called Mamlambo. Legend said she would drown people, eat their faces, and suck out their brains. Another goddess was Mbaba Mwana Waresa. She was a beautiful woman who created rain and rainbows. She also invented farming and gave the Zulu the gift of beer.

One of the final acts of the Great One was the most tragic. He plucked the first chameleon off a reed. Then he sent the chameleon to give humans the following message: "Men must not die." By the words of the Great One, humans would become immortal. Unfortunately, the chameleon was slow in his journey. The Great One grew impatient. He picked a different lizard from a reed.

This lizard was fast. He quickly arrived to give word to the humans. But the lizard did not bring the same instructions. Instead the lizard said the words, "Men must die." And so from that day, humans became mortal. It is said that this event made chameleons change color. They were so ashamed their ancestor was not fast enough to spare humankind the invention of death.

The Great One was powerful in all he created. Many Zulu suspect he sent the seed to Earth in the first place. They think that he used it to transform himself into flesh and blood. But Zulu histories have different versions of the story. All of the Zulu are sure of one thing though. The Zulu are certain that all life has one common ancestor, including humankind.

Sources

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