

RCM 53184

Chapter 9

UBAXOXELE

(1)

Tshaka - His Birth

[These stories of Tshaka (a) His Birth (b) His Boyhood (c) At the Mtelwas were told to us by someone who was truly from Zululand, ^{born of the iKohlo} a son of the second wife of the King. His grandfather was Muddhli, son of Nkwelo, son of Ndaba. He heard them from his father and also from Muddhli. As for Muddhli, he had seen the events with his own eyes, and was a part of the story].

The birth of Tshaka, a man of the ^{Langa} Langa tribe, the son of Mbengi of the Nguiga kraal set out Mbengi ~~and~~ sent an elder man and a youth (andoda nenzizwa). The elder man had a boy to carry his things for him. They came upon Sengangakona herding cattle. He was in the wilderness herding in the company of many boys. They had killed heifers which were intended for bridal slaughter, steers with horns sticking up which when grasped were not firmly held. Sengangakona gave meat to those people from the Langas.

They ate and went to the place where they had been sent by their chief in order to eat meat. Then they came back again to that place, to the shrub again. Again they were given meat.

Then they went back home again. They came home and told their story to the girls and to Nandi.

They said, "We found a 'young lion' herding cattle. He gave us meat." She said, "Who is it?" He said, "It is Sengangakona." The girl said, "Happy the one who has seen him." The man said, "I could go and show him to you." Nandi said, "Go then, and show me." Nandi then collected some girls from her home, many of them. Then she went with the man, the youths and the boy who carried his (the man's) things for him.

They went and came to the boys. They came and sat by that shrub of the boys who were herding cattle and watched them sideways (ba ba buka ngankanye), while the others did not see them, but the girls saw them. The boys played them with branches, hitting each other. The man then showed him to the girl and said, "There is Sengangakona in person." Then they just sat.

Every day these girls and the man kept going there. Then the cattle started moving towards the girls. They said to the boys, "Go and intercept them." These boys of Sengangakona's said it. They found sleeping-places and saw meat-bones and beer. They realized that there was something that habitually stayed there. It was the girls. They were no longer there, but had gone home.

They (the boys) went and reported: While we are staying here, there are people staying over there. While we are sitting they are watching us sideways. They said, "What kind

of people are those?" The boys said it smells of perfume (the kind which girls anoint themselves with). They said, "We did not think they were men." We said they were girls because there was a smell of perfume. We also saw bones there. The places have become white under the tree."

Senzangakona and his gang went home to sleep. They came back in the morning to their shrub. When they arrived, the girls were also there. Then they said, "Go and have a look." Then some other boys went with those who had seen (the girls), four of them. Then they found the girls.

When they arrived, the man the youth and the boy went home, while the girls remained behind. Those who had been sent went back to Senzangakona and said, "We met them. There were many girls who came with that man to whom we gave meat. He has now gone."

He said, "Go and call them." They called them and they came. They asked them, "Where are you going?" They said, "We have come to see the King's child." They said, "Who is that?" They (the girls) said, "Senzangakona." "Do you know him?" "We have seen him but we do not know him. We have seen him from a distance."

They asked, "Who is he going to be seen by?" They said, "Here she is." They said, "Where do you come from?"

"We are from Nguza at the Langas."

"Whose are you at Nguza?"

"We are Mbenzi's of Nguza."

"Then who is the Mbenzi girl who has come to see Senzangakona?"

They said, "It is Nandi."

"For what purpose are you going to see him?"
Nandi said, "I want to see him because I love him."

They said, "Which one is he?"

Then they spread themselves out with a feeling of great pleasure. They said, "Point at him."

She pointed at him and said, "There he is."

Then Nandi got up and went to his (Senzangakona's) shelter where she had seen him keep going in.

She went in and there were mats spread out of different types of bulrushes (*incema nenduli na maceba ne buma*). They sat down. All these young men also took the girls they fancied. Nandi went in with her serving-maids who loved her and whom she loved, and who cooked food for her at home. They went into Senzangakona's shelter. Then they sat and drank beer and ate meat. Then the sun went down and they went home. The girl (Nandi) said, "Let four boys stay here in the shelter where they have been staying and not go home. She meant Senzangakona's boys. She said they should guard this shelter and sleep in it. They gave them blankets so they could stay and sleep. They also gave them food. Then the girls went home.

Nandi said they should go and dig yellow colouring (*incombo*) and put it in the water. This man then built a house at home. He weaves a door. He cuts everything including a cross-pole. He finishes everything completely. Then Nandi comes home - She tells this man to find people, young men, to carry it over there to the shrub. The girls carried the matting which had been woven

during all these days to thatch the hut.

Then they hauled it to the place. They took that framework away and the hut was planted into the ground and a furrow dug for it. It was put in, it was buried and encircled. It was thatched on the day it arrived, and the floor was hardened. Then all the boys sleep there. The framework is repaired which was Senzangakona's before. It is made presentable and becomes the place to cook his meat. Also, the beer-containers are stored there. The food is also cooked there while he is staying in his hut.

Senzangakona then spends time there with his girl. Several days passed by and the time came for the boys and Senzangakona to return to Zululand. They moved away with their people's cattle which they had been herding. Accordingly they left and Nandi went home with her party, back to the Langas where they first sat.

At the Langas, Nandi becomes sick. First they said it was a disease, then they went to Zululand to Nondungo's, to Senzangakona's home. They found Mudhli to whom they had come and whom they were going to ask about this.

When he heard what they had to say he called Senzangakona and when he came he said, "Do you know these people?" He said, "No, I do not know them." He (Mudhli) said, "They are from Langas. Is there no one at Langas whom you know?" He said, "Well, I know some girls from there." He (Mudhli) said, "Whom do you know?" He (S.) said, "I know Nandi." (Mudhli) said,

"Where do you know her from?" He (S) said, "I know her from where I herd cattle." He (M) said, "Well, I understand." They have come to report about her. They say they have come to tell you so you do not wonder where she is since she is not here today. She is sick." Senzangakona gets up and leaves.

A further while passed by and Nandi bore a child. That child was given the name of Tshaka (because his mother was said to have "tshati" - a disease which some called "itshaka" and others "itshaka.") The Langa people came again to tell Mudhli. "Dear Me!" he said, "What is it, you Langa people?" They said, "We have come about the same as we reported to you before concerning the girl." He said, "How is it?" They said, "She has borne a child."

"What kind of child?"

They said, "It is a boy."

"Is that so?"

"Yes."

"Well, that is good. Now go, and do not dare to talk about it to anyone else. Let it be your own secret. I also will not say a word to anyone here about it, because here with us we do not say that the King begets children. It will be my own secret alone. I will not tell the grandmother till I see that he is someone (ukuphi ku numentu)." So they went home.

Things stayed like that, without anyone knowing. Finally Mudhli whispered in the ear of the grandmother, the mother of Senzangakona. He whispered when Senzangakona was being married.

He said, "Mother, do you know the thing which is at the Langa's?" She said, "What thing?" Muddhli said, "The boy child." The grandmother said, "Is that so?" He said, "Yes."

"How big is he?"

"I do not know because when they told me I said, 'Hide it.'"

"Which girl had it?"

"It was the Langa girl Nandi."

"Is that so?"

"Yes."

"Will you please go and investigate it for me?"

Muddhli went.

He found him with his grandmother (the mother's mother); a sturdy child, having grown. Senzangakona's mother then pulled out some "umuzi" - grass and twisted it into a string.

Then she said, "Will you please go back and girdle his waist with this string, and when you see where it comes, tie a knot. Then you put it round the chest, and again when you see the size, tie a knot. Then you place it upright and see where it comes on him and tie a knot. Then bring it back and show it to me." He went then and did that and brought it back. She saw everything about his size, that this knot was round the waist, this round the chest and this one when he was standing up ended at his head. That was his height. She was pleased and she waited.

As she waited, time went on. She sent him again and said, "Go and see for me how big he is today. So he goes back to have a look

He finds him having grown as big as the children at home, the boys. He goes back and tells her, "He is as big as this So-and-so." She says, "Well, couldn't you steal him for me? so that I may see him at night?"

Mudhli said, "Well, it could be done, Mother." "Well, how could it be done, my child? How can I get to see it?"

Mudhli said, "Well, Mother, leave it to me. I will find a plan for you to see it." He left and waited and waited.

Then the mother said, "My child, you said you were going to find a plan, but you did not do so. Is the heart not still willing?" Mudhli replied, "Well Mother, say that you are sick, that your bones are aching and a witchdoctor for "bad body" will be found. Let him cook large pots for you as you say you are sick. This is in order that I may bring this (boy) to you and so that no adult may come into your hut, as there will be pots cooking." Accordingly it is reported that the queen is ill.

A doctor is sent for to cook large pots. She asks some girls to weave a large mat for her out of bulrushes which will screen the medicine pots. She asks the boys to find some stalks of dry climbing mimosa and hardwood so that she may drink her medicine and light up at night with them. Accordingly they did that.

Mudhli duly fetched the child and placed him on the far side behind the mat for him to sit there. She gazed at him alone

both day and night, no adult person coming in, for fear they might spoil the witchdoctor's pots. Both of them, she and Muddhli gazed at him. Tshaka is here at this kraal and seen only by the two of them.

After some days the information leaks out that "there is something hidden by your mother here." She has hidden her "cat" here." Muddhli who takes care of this cat keeps hearing, "They have admired it. Now they are getting the better of me." Then he sets off at a run to take "it" out by a side exit at night. Then they kept quiet and listened to the suggestion (izamu): "When it is dark, go and surround "it" and go and kill "it" as well as the old woman who is my mother."

The mntabanyis, the sisters, heard that "there was something hidden by your mother." It was reported to the King that, "There is a certain "cat" that your mother plays with every day. Now he is to be killed." Then the girls go to the mother in the hut. They go with the ones who are to do the killing. They simply obstruct the doorway. The Julius gathered together right then during the night. They simply sat outside, surrounding the hut. They kept up large glowing fires all night. When dawn came, the girls were still sitting in the doorway.

At dawn the girls said, "Come out, Mother," and the mother came out of the hut. They went in and rolled up the mat that had been put up as a screen. The girls said, "Take out that mat and bring your "cat" so that we can see it with our eyes." The mother was then standing with the girls outside in the yard, at the door. They took out the mat and gave

it to the girls. They received the mat and spread it out on the ground.

Then they said, "Now bring mother's 'cat'." Bring it here and let us see it. They said there was nothing. They said, "Bring out that medicine." They brought it out. Then they said, "Go in, chiefs, and bring out mother's 'cat' for which you are about to kill her." They said, "It is not there." The girls said, "Why is it not there? Why is Mother dying then?" They weep. They set up a lament and weep and head towards their brother.

They say to him, "As Mother is being killed, what has she done?" They wept. "Isn't there anything?" "No!" The girls said, "We told them to place Mother's 'cat' here before your eyes." He said, "Oh, are they telling falsehoods about Mother? Where is that thing, chiefs?" One chief says, "It is not here." He says, "Then what is the cause of all this? Mr. Liar, son of a Rhinoceros, you are lying. You babble away with your mouth but there is nothing."

The King then says, "Go and kill them all, clear the place of its dogs and wipe out everything. Not a single one from there must survive." When Senzangakona spoke these words he was referring to the Bagulisi kraal of the Njemfes. These were the people who were killed because they said there was a 'cat' in the house, meaning Tobaka. The order was given for him to be killed, but they found him gone, having been abducted back to the Langas.

Accordingly they were all killed - wiped out. Then this that kept surviving (ku hamba kusala) entered Mkabayi's kraal and was hidden by him. This was

The people of Bagulusi. It was said "They are finished,"
and life went on (So ke hlaliso-ke).

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[Faint, mostly illegible handwritten text follows, appearing to be a continuation of the notes on the top flap.]

Tshaka's Boyhood

They sat and sat. Then later word came out to the effect that "That for which a kraal was destroyed is alive." "Really? Where is it?" "Oh, it is at Langa's," they ask, "Could you see it?" They replied, "Could we forget a child of our kin?" Cattle are driven to the Langas to pay a bride-price.

They arrive at the Langas. The cattle are out grazing. They bring those from our Zululand home (nezakiti kwa Zulu) and cram them into the cattle kraal so that they fill the place. Then the "indunas" go and pay their respects since they have come to pay bride-price so that they may fetch the woman Nandi.

The Langeni people said "But that person is dead." Those from Zululand said, "We do not know that. Why didn't you tell us?" The Langas said, "Was she married. You know we reported her sickness to you when she had a disease (itshati). She died. Our people stayed at the gate, all of them. They besieged the entrance so that they might watch Tshaka when the cattle came home, thinking they would see him among the boys when the cows came home.

Meanwhile Mubhli had informed the old woman who was his grandmother (Nandi's mother) that the arrival of visitors was in order to see Tshaka. The old lady then called Mbikwana the brother of Mbengi and others of the Langas by birth. She said to him, "Mbikwana, go and bring me from the wilderness that grandson of mine and take him towards the dust of the cattle, separate him from the boys and bring him

here through the side entrance. Then off went Mbikwana. He took the boy from the wilderness and said, "Let the cattle come home and kick up a dust." He went with him near the dust where visibility was poor when the dust had collected. He finally went in to his grandmother. She gave him some cold cooked meat, a large lump of meat. She then said to Mbikwana, "Go with him and take him to Mother at the Owabe's."

Accordingly he went with him, just at night and took him to Mbikwana's kraal. On arrival there, he killed for him a white castrated bullock with brown ears. He was given food then in the night. Then he took him and brought him to the Owabe's and stayed there with him at his great-grandmother's who bore Nandi's mother. Then he stayed at the Owabe's.

A wound then opened up like the one which chased him away from the Langas - gossip. Just as at the Langas tales were told on him, when they came to Zululand and said, "The one for whom a kraal was destroyed is here."

For he herded cattle with the eldest son of Langa. They used to make cattle out of stones, stone bulls which they put up to fight against each other. Tshaka's arm was strong and defeated the bull held by Mbengi's eldest son, and chased it away. They made another bull another day and again it chased it. Tshaka's bull was the stronger.

The Langa boy eventually had the skin grazed from his hand. Then they asked, "Why don't you squirt milk into your mouth from the cows? Tshaka does it." He said, "My hand is sore." They said, "What made it sore?" He said Tshaka stripped the

skin from it." "With what?" "With his stone bull." Then they expressed surprise and said, "Shall a thing that is being hidden injure our King's son? And he be killed by a Ntunwana that is to be hidden?"

Meanwhile Tshaka hears this. He hears it from those who are milking and talking about it. He would stop squirting milk into his mouth and keep quiet and listen. He would hear that the talk had indeed on top of him. Then they went to sleep. In the morning they (the cattle) would go out again to graze and they would go back to the wilderness where they herded the cattle. They started the bulls fighting. Tshaka would let his go purposely. Then the Langa boy would chase it. Then he took a stone and crushed it and broke it. He threw it away, and his bull came back bellowing.

Tshaka looks for another one just there. Then Tshaka's (bull) bellows in the kraal. Then the Langa one leaves its home over there and comes to fight over here, since it has already crushed one of Tshaka's bulls. They meet and they fight. Tshaka lets his go. He takes it and crushes it, it is taken by this Langa boy who has already broken one. Then he crushes it again.

Then Tshaka neglects to go and find another bull. He will find one in the morning. When the cattle come home, this Langa boy tells those who milk, "Well, when they were fighting, I defeated Tshaka's bull with ours. Then I took a stone and crushed it, and it was completely destroyed. Then they laughed, these Langas who were milking. Tshaka listened while he was telling the members of his family. Then they laughed because Tshaka's had been beaten and crushed.

Then these Langas said, "There you are!" speaking to the member of their family whose bull had beaten Tshaka's (when he had gone on to crush it with a stone and destroy it). Then they said, "Well, ^{is this} the Ntengwana whose bull is going to keep beating our bull?" Tshaka meanwhile is listening. He gets up early in the morning and they (the cattle) go out to graze.

Tshaka looks for a bull for himself and finds one and it bellows. It moves towards Tshaka's kraal. This Langa one comes out, the one that has destroyed two bulls, and it comes to the kraal. Tshaka's one comes outside to meet it. On meeting, Tshaka's one becomes strong. The other one jumps out of the hand of the Langa boy and goes and stands over there. He picks it up and brings it back to make them fight again. Then Tshaka slackens his hand and his (bull) jumps out. Then he (the Langa boy) runs, picks it up and crushes it with a stone, so that he has now destroyed three bulls of Tshaka's.

As he was crushing it, Tshaka jumped up, grasped at an assegai and went and stabbed one of the cows that had recently calved, walking by. The case had repercussions ^(a buy' icala). It went to Mbengi's kraal. The charge was, "He has killed one of our cows." Mbengi asked, "Who killed it?" They said, "It was killed by Tshaka." "What was happening when he killed it?" "Some bulls were fighting." "Then why did he kill a cow?" "He killed it because when it fought with his and was beaten he did not crush it with a stone, but the other one, when his ~~was~~ beaten by Tshaka's, he did crush it with a stone - always." Mbengi said, "Didn't he ever crush one?" "No!"

- Then he said "In that case he was quite justified in stabbing it" (the cow). This word made Tshaka move from the Langa's to the Owabe's, where the girl was born who married Mbengi. The Owabe girl was the daughter of a Mtetwa one.

At the Owabe's he spoiled his chances of staying there by means of clay, with clay bulls which Tshaka moulded. He would mould one for himself and then he would mould one for Kondhlo's eldest son Pakatwayo. Tshaka was the one who knew how to model. Then they made them (the bulls) fight. Tshaka's (clay bull) gored and wounded Pakatwayo's. Because it was dry, it had a dry horn and poked a "wound" in (the other one). Then Pakatwayo's gored Tshaka's. The horn broke, being still wet. Then Pakatwayo said, "Why does my bull's horn break so much?" And Tshaka said, "But it was you who said the bulls should fight while wet." Then he moulded some more and said, "Let us leave them to dry." Then they left them.

They would fight the following morning. In the morning when they fought Tshaka's bull's horn broke high up, while on (the) Owabe's bull, both horns were broken. The Owabe boy became annoyed and told the men at his home, "When I tried to make my bull fight with Tshaka's, both its horns broke, while on Tshaka's only one broke."

The men said, "Well, what is the cause of that? Is it the Ntimgwana? The "thing" to be hidden? Is it going to bother the chief's son?" Tshaka would hear that, and he would tell Mbikwana. He would say, "Grandfather, there is no room here. Please take me to the Mtetwa's. I am experiencing a repetition of

of what happened chased me away from the Langas.
 "Is that so?" "Yes, they say I am a Ntungwana,
 a little thing to be hidden away, to be mixed
 with sour milk and the dog hit it with its head.
 (inja kw yi tshaye ngakanda).

Accordingly he took him away from there
 to the Ntetwas, to Singiswayo.

James Stuart Papers
File 79Tshaka at the Mbetwas.

When Tshaka went to the Mbetwas he travelled to his mother Nandi and his sister Noncoba. He became the son of Singiswayo. Singiswayo gave them Dombi. (It was a great occasion when he gave him Ngomane son of Ngomboli).

Then instructions are given for them to have a wooden sour-milk container carved for them, their "wooden pot" from which they both ate. They were given two black cows with white patches under the belly. They had two containers woven for them for sour milk mixed with sorghum (umcaba). They were given two girls to grind the sorghum for them. Tshaka's container would be emptied and they would eat it all, and then that of Singiswayo's eldest son. They would both eat and then leave some to be licked up by the girls.

They would then go to the King's kraal at Yengweni and dance - always. It was there at Yengweni that Tshaka learned to know war. When they went out as an army they were told to hurl assegais at those enemies they were fighting against. They would fight, and the enemies would run away. Then they would be told to stop and come back because those others had

run away. The next day the two sides would come together again and fight. Then that one will die who did not die yesterday. Tshaka said, "This is a poor war, because when we have chased people we are forced to stop, and then they come back and kill us. Instead we ought to chase them for good and finish them off."

He said, "Let us not leave them," (to this Dingiswayo one). The Dingiswayo one agreed. When he had agreed they stabbed them persistently and did not leave them. They defeated that army. Then they made Dingiswayo king so that he would overcome other tribes. Then Dingiswayo asked, "Why when you had chased the enemy did you not leave them?" Will the people not perish and be reduced in number? The competing army which hurled spears was doing perfectly well.

They said, "Oh, No, we do not like that one any more when we keep chasing the enemy away and it comes back to kill us. We like one we will chase for good and finish off so that those people's army will no longer exist. Then we can start another one which will be invincible (i be ujona leyo). This made Dingiswayo a much feared king because his men were stronger than all those against whom they fought, because they defeated them. Even the Zulus ^{was} were nothing to Dingiswayo. He was afraid of him. It was not until Tshaka returned to us that we Zulus became real men.

When Tshaka came to us he said we should carry only one assegai, and not be cowards. He made the whole of our nation into heroes and not to be as before when their grandfathers were

struck by people on the head and told "We beat you." That all came to an end with the arrival of Tshaka. Being rapped came to an end.

He kept making them attack until he conquered the land. Then it became Zululand (Kwa Zulu), when Tshaka stiffened, when the land became tough. All the tribes paid homage to Tshaka because he went around killing their eldest sons and seizing their cattle. Then he plundered the people.

To the Mtelwas then came Senzangakona brought by the fact of searching to see if he (Tshaka) was there. Senzangakona gave out that he had come courting a wife when actually he was making an excuse for looking for Tshaka. He therefore went travelled with his people and royal household till they came to Yengweni.

He found Tshaka in the cattle kraal dancing a war dance, running one after the other in quick succession. Senzangakona did not realize that this was Tshaka. He thought they were just ordinary people. Meanwhile Tshaka and company were watching Senzangakona coming in at the entrance. There had been spread out trays and mats of bulrushes (amacansi e buma na we nduli) as far as the hut where Senzangakona was going in. Then in he went. Then the Mtelwa girls who sleep there for courting gathered together.

Tshaka's group then came out of the cattle-kraal. They will merely see people and the people will not know him. When Muddli saw him he spoke to Mbikwana. Dingiswayo called Tshaka and his (D's) son and said, "Come here, get up early in the morning and go to Mrodi to the pool and bathe." Thereupon he

There upon

gave them a charm and said, "Here is a charm. When you have bathed you must finish off with it. Bathe on the road by which Senzangakona will be going to bathe. When you have bathed, come back and eat, after which come here to me; when he is away bathing. Accordingly, when they had bathed and done all that he had told them, they came back to Dingiswayo.

After that he sent his people to bring out the two who were guarding the hut where Senzangakona had been sleeping. They said, "We are guarding this hut." These others said, "Oh? You are guarding it? When the King calls you, do you say you are guarding the hut? Respond to his call. We are here and will guard the hut." Accordingly they went to where they were being called on the other side of the kraal.

Next, Dingiswayo himself goes with Tshaka into the hut. He takes the mat on which Senzangakona had been sitting. He treats him (Tshaka) with charms and makes him wash on it (the mat?). He anoints him with the charms, rubbing in the fats of all tough animals, so that when he comes and sees him he will break his neck and Tshaka will survive. Senzangakona will succumb, break his neck and will not look at him again. He will fear him and be afraid.

When he had finished treating him he pulled out two assegais, entwined with hairs from an elephant's tail, from among those of Senzangakona. He treated Tshaka with that, whereupon he returned those assegais to the others. He then went out with him and brought back the ones whom he had sent out. When they return a message is sent, "Go and call

Senzangakona from the river, as the food is ready."

Senzangakona duly returns, the food is brought in they eat, and they finish. After they have eaten, Dingiswayo goes to Senzangakona and says, "O King, I pray. I ask on the behalf of the children who have asked me to come and greet the King." Senzangakona responds.

The men go out, and his chief and Muddli remain. Dingiswayo is also in the hut. His children come in as he praises them by their praise names. All those who come in, he praises. Eventually Senzangakona sees that his son's shadow will fall on him.

Dingiswayo calls his eldest son and he comes in. He causes his shadow to fall at the side of Senzangakona. Then Tshaka comes in. He praises him with his praise names thus:

"He thunders while he sits, son of Muzi
The hero who ^{surpasses} ~~exceeds~~ all other heroes"

On his entering, his shadow falls on his father, Senzangakona, who becomes afraid. He breaks his neck just there as it goes "snap". He stares with his eyes. When he (Tshaka) saw that it was broken, he said, "Would the King recognize a cow from his kraal?" Senzangakona said, "Well, yes, I would recognize it." He said, "What do you see?" He (S) said, "I see this beast." "Where do you see it belongs?" He says, "It belongs to us." "Does it belong at your place?" He says, "Yes, it is mine."

The children then greet Senzangakona and he responds. Tshaka then says "Father, give me an assegai." They bring the assegais and he says, "Choose the one you like." Tshaka pulls

One out. Senzangakona says, "That one belongs to Nomkwayimba." He pulls out another one, and he (5) says, "Yes, take that one." The young men go out and dance a war-dance at the cattle-kraal. He (7) also dances with the assegai he has been given by his father.

Dingiswayo remains behind and says, "Let us play with the King." They agree, whereupon Dingiswayo goes out of the hut. Mudhli then says, "Well, since the King is ailing, how can he play? Go and tell the King that since he is indisposed, he can play with me. Accordingly, they go and tell Dingiswayo. He agrees, and says, "It is good, because Mudhli says so." They go out to play below the kraal. They both play. They are now in the circle of Zulu and Dingiswayo. They both play within it, having dressed up for it. Mudhli was wearing his headgear of hyena-tails. The King (Dingiswayo) put on an ornamental heron-feather. It fell, stuck in the ground and wriggled about. His "indunas" tried to grab it, but he checked them and they left it. The game was spoiled and abandoned.

When they dispersed, those who had gone to see, said Dingiswayo had been beaten. He was beaten by Mudhli. Mudhli said they were going home and he went to bid the King farewell, on behalf of Senzangakona. Dingiswayo said, "I am thankful because I had a chance to see the King. Accordingly they departed but Dingiswayo then said to Mudhli, "Please do not go yet."

Senzangakona comes out with the company he was travelling with, and he says to Mudhli, "It is now quite in order. Here is your son. I am now returning him. Mudhli says, "Yes, Sir, that

is good. Will the King please refrain (i yeka) today? Dingiswayo says, "Why should I refrain?" He said, "Well, I am afraid of the Zulus." "What will the Zulus do?" asks Dingiswayo. He said, "Well, the Zulus will kill me." "Why will they do that?" He said, "The Zulus will say, 'Oh, you are going to carry two mice - Senzangakona and Tshaka?'" Dingiswayo kept quiet. Mudhli went away.

On his (M's) departure, Dingiswayo calls Tshaka and calls Nyomboli. He calls Mbikwana and the leaders of his people. "Do you hear the words of this man?" They said, "We hear them, Mletwa." "Well why does he do this seeing he is the one who nursed him until he came to me here, when it was he who brought him into existence. Now today why does he refuse to bring him back? It is clear that he is waiting for Nomkwayimba. Take him there then, men. I say he should go this very day and you fetch the father for him."

Sure enough, these men agree: "Yes, let him go." Then Tshaka says, "As you see this man you must kill him. You will not become King if you leave him. You saw him when I tried to play and my ornamental feather fell down. If you do not kill him you will not become King." He then followed them. In whatever kraal they slept, he would arrive the following morning. He would go on with them travelling in that way until they reached their homes.

On their arrival he went to Nodungas at the home of Mudhli and Senzangakona. He came and killed Mudhli there. Then he went on and killed Nomkwayimba and after that he went on to kill Normapikela son of Tasma. He came home and sent to Senzangakona to say that he had killed Mudhli, Nomkwayimba + Normapikela.

- Senzangakona asked by whom they had been killed and they said they were killed by the "Unstrikeable Sitshuka" (u Sitshuka si tshayeki), the Hero who surpasses all other heroes. Senzangakona was afraid and they arrived just as he was being given the report. Tshaka arrives to the Mtetwa song saying,

"There is a long history behind those cattle."

Senzangakona faints in the hut while the Mtetwa men with whom he came are praising him (Tshaka) outside - Ngomboli and company. Senzangakona dies and is buried. Tshaka then ascends the throne. He becomes King of the Zulus.