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WELI

KA

NSANGWANA

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MTHONDO

BH421

WELI

MTHONDO

BH42A

1900 or early 1901

space

①

Vezi - Nonyanda (and Mgababli) ^(name-name) _{(Tsothakgo).} ①

Sufenulwenja - 'Zulu tribe'. Sufenulwenja, Msunywana - one father?²
 Msunywana sent by father to Ebagubisini. He refused. Then
 Sufenulwenja was sent who returned with the cattle. Oxen were
 (slaughtered); father then (sent out an impi) to (surround) Msunywana.
 The (impi) went. Msunywana escaped and (crossed) the Tukela.
 The (impi) followed to Tukela and that is where the (name-name) of the
 Baca people arrived here. They were not clothed, neither men nor
 women. They went hiding themselves (wearing) ^{WITH LEAVES OF THE MIMOSA} _{(Kwibekwadi).} ('They
 have hidden themselves; leave them alone; they are amabaca.') Are Zulu
 people. ②

Bacas came (afterwards to the Umgeni).

Bensela, father of Bennett's boy, from eFafa, (xogo division,
 (of the emakuvini people) - a fairly good authority.

Magepula (dead) - authority of Baca affairs.

Sowatsha (of Ngobo people); chif: Ngoma.³

[Notes probably made at Ladysmith - in 1900 or early 1901.]

Tshaka. Ndengerzi, in reply, admitted it was a fact that he had given the cattle away but this was owing to the fact that when he laboured he had trodden on many thorns; these had stuck into his feet and it had been necessary to get the men who accompanied him to pull them out. They assisted him to pull out the thorns, hence he felt he ought to reward them. When Tshaka heard this he was angry. "I see you did this because you were dissatisfied with my action. Owing to this you ought to be put to death, but I bear in mind that you are one of my gawes, and therefore will not put you to death. My sentence is "Hamb' u dhluwe intaba" i.e. he was banished. Ndengerzi went back to his kraal, killed cattle, wa z'enz' igabe i.e. cooked the meat on the same day that the beasts had been slaughtered, and selecting two or three of his younger women went off with them and such belongings as they and his matbearers could carry, including cattle for consumption along the journey. He is believed to have gone to tender his allegiance to one of the Basuto chiefs ^{to} the north of Tluland, Mshweshwe, Maboko or Ingombana where he prospered and succeeded in building up a small tribe.

Ndengerzi was bonga'd as Ndengerzi-mashumi, but this epithet does not belong to this man, it is common to all men of that name. One of the same name, no doubt sick of being given praises common to many, insisted on being bonga'd Ndengerzi-magolo!

14-1-1914

STOP

70/116-17

- Another version of the above. + Weli, who is a relation of Ndengerzi in question, told me, at Dhlaganqubo on 4 Jan 1914 as follows:

Ndengerzi ka Kuzwayo labana'd ngo umhlanganiso ka Ntandwe; he followed the trail (with) ^{forgot in the first engagement with the} ^{will be rewarded with cattle, so many} wa qom' umzila we npi. He went forward along his own route (in his own fashion) towards the enemy and cut'd those opposed to him there. Tshaka had said: "O yo gwaz' umhlanganiso, u yo xotsishiso' izinkomo, zi ya kweleku' induku pezu emplane, i ngawi zi hamba." When Tshaka afterwards xotsishiso'd him izinkomo he remarked it was the promised ^{kloma} reward (^{will they really} xoma). Ndengerzi ~~replied~~ ^{arrive at my home still carrying a stick?} said: "Is this my reward, zi ya ye zi fike nje & kaya zi yi ket' induku na?" Tshaka replied: "Ka ngi tandi na ku kubulala mnta ka Kuzwayo, lo kade u ligave lami, u ^{since you are my great} ^{ancestor, and have fought well for me.}

~~go with wilderness~~ looked he went off, and that was the end; he went off
ngi hlabanela. (Dhlivo intaba). Bala-ke, u se hamba ke, ukupela-ke, &
tshona le ka mzilikazi ka matshobana, where he died.

[There is an isicelle (depression - swamp) on the old Bulawayo site (kwa
Dhlayangubo) where Shaka used to give out his presents of cattle. This very
isicelle was pointed out to me by Muti ka Mtondo ka Baza ka makisi-
sene, wa serfanganini - deputed by Mkunge to accompany me - on 14 Jan'y 1914.]