

178

WELI

KA

NSANGWANA

vol. 6 Index

WELI

70/117 f 4-1-1914

MTHONDO

BHAZA

WELI

MTHONDO

BH42A

Tshaka. Ndengezi, in reply, admitted it was a fact that he had given the cattle away but this was owing to the fact that when he klabanela'd he had trodden on many thorns; these had stuck into his feet and it had been necessary to get the men ~~be~~ 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 actions. 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 dhlwe intaba" i.e. he was banished. Ndengezi 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 belonging as they and his matbearers could carry, including cattle for consumption ~~along~~ ^{on} the journey. He is believed to have gone to tender his allegiance to one of the Basuto chiefs in the north of Zululand, Mshweshwe, Maboko or Ingombana where he prospered and succeeded in building up a small tribe.

Ndengezi was bonga'd as Ndengezi-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 Ndengezi-magolo!

14-1-1914

STET

70/116-17

Another version of the above. + Weli, who is a ~~dis~~ ^{the} relation of Ndengezi in question, ^{when} told me, at Dhlayangubo on 4 Jan, 1914 as follows:

Ndengezi ka Kuzwayo klabanela'd ngo ^{he followed the track (unlike) of the} umhlanganiso ka Ndwandwe; wa gom' umzila we mpi. He went forward along his own route (in his own fashion) towards the enemy and cita'd those opposed to him there.

Tshaka had said: "O yo gwaz' umhlanganiso, u yo xotshisw' izinkomo, zi ya kwelekw' induku pezu emplane, i ngawi zi hamba." When Tshaka afterwards ^{whoever fight with} xotshisa'd him ^{will be rewarded with cattle, so many} izinkomo he remarked it was the

promised ^{that a stick placed across the path will not fall till you are off.} reward (xoma). Ndengezi ^{allocate} ~~replied~~ ^{with cattle!} said: "Is this my reward, zi ya ye zi fike nje ekaya zi yi pet' induku na?" Tshaka replied: "Ka ngi

tandi na ku kubulala, mnta ka Kuzwayo, lo kade u ligawe lami, u ^{since you are not of my great} ^{was killed, and have fought well for me.}

go into the wilderness) Indeed he went off, and that was the end; he went off to
ngi hlabanela. (Dhliwa intaba) Bala-ke, u se hamba ke, ukapela-ke, & 3
tshona le ku mzilikazi ka Matshobana, where he died.

There is an isisele (depression - swampy) on the old Bulawayo site (Kwa
Dhlayangubo) where Tshaka used to give out his presents of cattle. This very
isisele was pointed out to me by Muti ka Mtondo ka Baza ka Makisi-
reme, wa sefangeni - deputed by Mkungu to accompany me - on 14 Jan 1914.