

for its excellent properties. Sirayo complied with the order about tobacco for some years, but eventually Nomazowana ka Ndela and Ngabi, still bearing malice in their hearts, otaid or conspired together against Sirayo. Nomazowana and Ngabi went and spoke thus to Tshaka: "u Sirayo u gal' a gezele ku wona lo gwayi inkos' e ya ti ma i letele wona, kand' ukuba a wu bopeke, a wu lete kuwena." In those days Chiefs foolishly gave credence to ex parte statements. "Ni qinisile", said Tshaka, "ku ya bonakala. u Sirayo u ne tunz' eli kulu. Lap' e gamukayo, ngi gal' uku m bona e za ne bandhla lake inga m bekela lona, be se ngi tshaywa uvalo. Nga m' bek' induna yami ya s oBadaneni. [site ~~on~~ to left of road going from Fort Yolland to Mtenjambili, and close to Nondondwana drift on the Tugela]. Abantu a ba petwe u yena, ba s oBadaneni, ba wahlul' onk' amabandhl' ami, ba ya tukutela, ba ne sibindi. A balwi na sigaba, ba ya tshisa a ba petwe u yena. U linganis' ukwenzani? A ku hlom' impi i yo m bulala". Ya i si hloma ke impi, i yo m bulala. Ya o vimbezela, ya m zuma. Ngoba bazi ukuti ba ya tukutela, ba na mandhl' abantu a ba petwe u Sirayo. The impi accordingly went, fought and, by their ~~much~~ ^{far} greater numbers, overpowered and chased Sirayo and his men to the Tugela, where they ponsa'd Sirayo and his men esizibeni aTugela. The pool is called kwa Nabane. To this day, the Nguni people funga: "Ngi fung' inkosi i s aTugela!" or "Ngi fung' inkosi i kwa Nabane!" and, when ~~so~~ ^{forced so to} swearing, they must be extremely ^{incensed} ~~angry~~.

Tshaka's impi was a large one. A desperate struggle took place at the pool, but Ts impi ya ba tel' esizibeni nge dudu i.e. by simply pushing ~~on~~ ^{by brute force or sheer} ~~shoving~~ them along by weight of numbers.

Story of Ndengerzi.

Ndengerzi ka Kuzwayo, wa kwa Mdhlalose, was one of Tshaka's amagawe. Tshaka promised to give him as many cattle as would fill isigodi if he hlabanela's, i.e. the first to get in among the enemy when the battle started. This was probably apropos of ~~an~~ ^{the} attack Tshaka contemplated making on the Ndwandwe tribe, then under Sikeunyana. The army went forth. Ndengerzi got his opportunity and used it. He hlabanela's and succeeded in chasing off those immediately opposed to him. Later on when the troops got back to Bulawayo he claimed his reward. Tshaka gave him a lot of cattle but not as many as could fill the isigodi. Being dissatisfied with

the gift, he distributed the cattle among his immediate followers. As soon as Tshaka heard of this, he sent for Ndengezi and asked him what he meant by doling out to others cattle he had himself been presented with by Tshaka. Ndengeziⁱⁿ reply, admitted it was a fact that he had given the cattle away but this was owing to the fact that when he hlabanela'd he had trodden on many thorns; these had stuck into his feet and it had been necessary to get the men ~~he~~ 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 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 belongings 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~~^{to} 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!

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

Ndengezi ka Kuzwayo hlabana'd ngo mhlanganiso ka Ntwandwe, 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 kwelakw' induku pezu emhlane, i ngawu zi hamba." When Tshaka afterwards xotshisa'd him izinkomo he remarked it was the promised reward (xoma). Ndengezi ~~replied~~ 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