

112. ~~Journal~~ given 4/10/4/1916  
10. 4. 1916.

IN V. BAXTER, pp. 222-4. 70/112-15  
The Story of Sirayo ka Mapoloba, wa kwa Nyuswa.

On 9<sup>th</sup> and 10<sup>th</sup> April 16, Socwatsha gave the following information in regard to the Nyuswa tribe. The incidents referred to took place in the reign of Ishaka:

The great <sup>inkos' enkulu</sup> Nyuswa Chief <sup>ya kwa Nyuswa, u mapoloba</sup> Mapoloba became quite an old man before appointing his son and heir. Sirayo, Mgabi and other of his sons had become head-ringed men. "Ua ze wa gug' inkosana yeko u nga si tshela na?" Ku buzi' uMkenza (ka Ngcenge ka Mpipa), induna yaki' enkulu, zi kona fut' ezing' ezibuzayo. Ua ti: "A kwaziwa ini ukuti intombi i zo tatw' Embo, ko Gwabe, e zo zal' inkosi yenu nina maNyuswa na?" uMkenza wa <sup>wa</sup> tshel' amaNyuswa onke, + amadoda, ukuti inkos' itsho njalo, na bafowabo ba kaMaPoloba, ngoba ba be ba ning' abafowabo. A se se t' amadoda: "O! she! u si tshela kahle uMkenza, tina luzalo lonke la kwa Nyuswa; sonke be si nga yazi' inkosi yetu." So ku tonywa ku yo gonyiswa intombi Embo, e zalwa uGwabe, intomb' e nga dadawabo ka Zihlandhlo. [Angi l'azi igama ~~le~~ li ka MaGwabe]. Ya i si ze i zo gana. I si lotsholewa.

Ngo kulotsholew' intombi ye nkosi, kwa ku ngonywa izinkomo zi gwal' isigodi, isihlambe. I si ze i zo sina. Ukubekwa kwe ntombi, e suk' i zo zal' inkosi, i bek' i se kubo, i se lotsholewa. I zo sina nje so kwaziwa ukuti uMkenza nkosikazi. Ngob' izinkomo e zi yi lobolayo a zi kithwa inkosi yodwa, zi kithwa amadod' onke amakulu, la a izinsika zo mezi, izinduna, na banumzana a ba pet' infula (izirotoha) yaba. Intombi e zo bek' inkosikazi, iketo layo li hlom' izihlanga, li twal' imgele njengokuba kuyi' empini. I ti (intombi) lap' ihlal' igama lo kusina, i sine na bafowabo (a fike nabo), be se ku suk' indun' enkulu ya ko nkosi (lap' i gana kona) i si m nik' induku, no msila we sihlangu, umsil' u tendiwe njeng' o wa esihlangwini. I t' ub' i m nik' umsil' lowo kanye ne nduku, i si konjiswa abantu ba ka Mapoloba, se kutiwa: "Lab' abantu abako. Si ya ku nika lo mezi, innta ka Gwabe, si ti owako. Nansi' induku ya ku tshay' amabuto. Le mkumbi ka Mapoloba owako." [The stick and the umsil' are handed to the bride by the induna] I si ti ukub' i m nik' umsil' lowo ne nduku, i si m tata nge ngalo, i si m faka pakati kwa mabuto, nawo a se pondel' eduze. A sondele njalo, a se rub' irubo la kub' e li kulu, e li pezu kwa marub' onke. Be se ba ba pua a ba kwa Gwabe, se be muka naye. Se be ruba, be vir'

amaviyo. Se be ya nay' ekaya, ngoba ku pinelwa pandhle. Ba ntsheli ba ti: "Si ku nik' induku nje, si ti tshaya la maviyo (won' a wa kwa Nyuswa) ngoba awako". Bala-ke le nduk' a yi nikiweyo, na maviyo e pe vivile, eng' umzila, yena-ke, nga le nduku a yi nikiwe, u se tshay' amaviyweni, u tshay' ezihlangwini. A tshay' onk' umzila, onk' amaviyo, a tshaye pam-bili na s emuva. U tshayanjalo, ba ya ruba. Ba hlab' inkwelo lapa ku tshaya kon' umlobokazi. Inkwelo i hlatsywa ku yo yonk' indawo, i tshweke irubo ba nga li yekile. Se li ya buya fut' iketo lapa-ke, li buya naye, li z' esigcawini, lapa ku zo pinelwa kona. Umtimba u su buyele ngasenhla, njenge mtimba yonke. Iketo se li buyela ngezansi, li gubula. Se li hleliwe izinduna, lema nge zigaba zalo. Se ku suk' isik'ose pakati, kanye na macala. Intombi i si fakwa kon' esik'oseni. Ne nkosi i kon' esik'oseni. Nayo, i ya pina. Ngob' isik'ose e pe zinduna na banumzana bo ku zalwa na be zihl'otsha, a se be zinkululwana za kona. Intombi ka yimi, i neikane ne nkosi. Ba nganyulwa izikulu emkatini yabo.

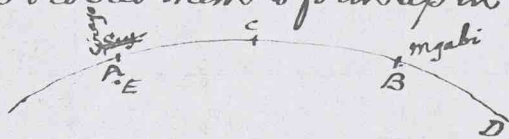
This is the practice with all amakos' ophlanga — done to prevent anything in the nature of an umbango later.

Kwa Zulu (ie. in the Zulu tribe) inkosi ya i zi beka ngamandhla (njenge Tshaka no Dingana no Cetshwayo). Ba be lobola nge fa labo, la mandhl'abo uSenzangakona wa ye beke uSiqujwana. I don't know if Siqujwana's mother was lobola'd by the whole Zulu tribe. It is, I know, the practice of the amaZulu people for all the tribe to contribute to the lobolo of the inkosikazi.

Although, when he married his chief wife, Mapoloba was already a very old man, the woman conceived and bore a son of the name of Miswayo. Mapoloba then died, but shortly afterwards, Miswayo died too, so there was no heir after all. Sirayo and Mgabi now began to banga ie. contended as to which of them should succeed. Mapoloba's principal induna Ikhenza summoned them to Mapoloba's chief kraal Ngazingani (= How should I know) for the purpose of adjudicating in the matter. The followers of Mgabi now made a plot to put Sirayo to death, and decided that the best way of doing so, and so putting an end to the dispute, was to assassinate him when at the induna's kraal. The most expert thrower of an assegai, one who when a buck came in sight never failed to strike it, was accordingly sought for among them and found, ~~one~~ <sup>a man</sup> named Sihlane. The two parties, fully armed, carrying

their large <sup>war-</sup>shields proceeded to the rendezvous as arranged. Sirayo sat down with his followers, he and they placing their shields with the hair-side on the ground, so as to be ready for immediate use in case of necessity. Near by sat Mgabi and his party. The proceedings had barely started in the presence of the induna, when Sihlane, assegai in hand, quickly ~~but~~ stood up and, in <sup>an instant</sup> ~~a moment~~, threw ~~his~~ the spear at Sirayo. But it missed ~~him~~ and pierced the shield that lay at his side on the ground. The assembly <sup>immediately</sup> broke up, in an instant, the two parties forthwith engaging in a deadly struggle. It was not until many had been killed on both sides that Sirayo's warriors succeeded in chasing the others. Sihlane himself escaped.

As the parties could not be reconciled, Tshaka, hearing of what had occurred — <sup>for</sup> the dispute went on for a long time — directed them to appear before him, each to be fully attired in war-dress, namely what they guba'd in before Mapoloba. Both parties <sup>accordingly</sup> proceeded to Bulawayo, where Tshaka ordered them to form up in a single semicircle (umkumbi) thus:



Sirayo stood in the centre of his party at A, Mgabi at B, the two lots joining at C. Whilst so standing, the King had his dog, a particular one with a name <sup>inja</sup> ~~nya~~ <sup>yo</sup> ~~ku~~ <sup>be</sup> ~~k~~ <sup>amakosi</sup>, brought to the spot. ~~which, it was arranged should be~~ The dog moved to the end of the line at D and began smelling. It ~~was~~ walked along the line sniffing at the men, and when it got to Mgabi, it sniffed him too and <sup>went</sup> ~~passed~~ on doing likewise past C until it got to Sirayo. It did ~~not~~ <sup>however</sup> sniff ~~at~~ Sirayo nor go beyond him; ~~but~~ <sup>it</sup> lay down at once on the ground in front of him at E. Now all this took place in the presence of the King. "Sirayo wa ye vunule nge gwalagwala, uMgabi z vunule nge ndhlazi. E si z ti uTshaka 'I kon' inkos' z k' i vunule nge ndhlazi na? Inkosi nans' z vunule nge gwalagwala,' ngob' inkosi ya i te ma ba vunule nge mpahla yabo yo inkosi. Bala ke ba vunula ngayo."

The King, basing his judgment on the dog's having refrained from smelling Sirayo and on the fact that he wore the gwalagwala whilst the other had the indhlazi, decided in favour of Sirayo. ~~and~~ No sooner had he done so, than he said that Mgabi would have to be put to death. Sirayo <sup>at once</sup> interceded for his brother's life, saying "He is my father's son; ~~they were~~ <sup>he was</sup> only disputing with me, hence I would not like him to be killed." Mgabi was therefore allowed to live. After this, Tshaka appointed Sirayo induna over <sup>of</sup> ~~one of~~ <sup>Badanani, (in Nyusawa district)</sup> ~~the~~ kraals and directed him to make up a parcel of tobacco from time to time and bring it to <sup>him</sup> (the King); ~~for~~ the tobacco that grew about the Mamba was famous

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~~ <sup>far</sup> 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~~ <sup>forced so to</sup> swearing, they must be extremely <sup>incensed</sup> ~~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~~ <sup>by brute force or sheer</sup> ~~shoving~~ them along by weight of numbers.

### Story of Ndengeri.

Ndengeri 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~~ <sup>the</sup> attack Tshaka contemplated making on the Ndwandwe tribe, then under Sikeunyana. The army went forth. Ndengeri got his opportunity and used it. He hlabanela'd 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. Ndengezi<sup>in</sup> 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~~<sup>on</sup> the journey. He is believed to have gone to tender his allegiance to one of the Basuto chiefs ~~in~~<sup>to</sup> 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

70/116-17

Another version of the above. - Weli, who is a ~~dis~~<sup>the</sup> relation of Ndengezi in question told me <sup>when</sup> 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