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CHAKA THE ZULU



Thomas Mofolo

Oxford University Press



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PREFACE

CHAKA was written by Thomas Mofolo, of Basutoland, in his own language, Sesuto. The English translation of F. H. Dutton has been shortened and slightly simplified for this present edition, with the permission of the author and the International African Institute.

Thomas Mofolo, who died in September, 1948, was born in 1873 at Khojane, Basutoland. Like all Basuto youngsters, he looked after the cattle until he went to school. He was a silent observant boy, who used to climb to the top of a hill to do his home-work. From this spot he could look out over the country and admire its rich valleys and noble mountains.

When he left school, Mofolo became a teacher. Later he joined the Sesuto Book Depot and started to write. *Chaka* was his third book to be published. After completing *Chaka* Mofolo became first a trader and then a farmer.

At the beginning of the nineteenth century there were many tribes living in Kaffirland. Chaka was the chief of the Ifenilenja. Through a series of terrible wars he built a great empire for himself, but only by bringing misery to all the tribes of southern Africa.

This book *Chaka* is not a history of the great Zulu chief, for it does not attempt to give all the known facts of his life. But Mofolo uses fact as a basis for his story of human greed and unchecked ambition, an ambition that masters its victim and leads to his downfall and to terrible punishment.

CHAPTER I

NANDI CHOOSES SENZANGAKONA AS HER LOVER

In South Africa the tribes along the western coast are Bushmen and Hottentots ; the midland tribes are the Basuto and the Bechuana, and the eastern tribes are the Kaffirs and the Matabele.

Our story is concerned with the eastern tribes, the Kaffirs, and before we begin it we must describe the state of these tribes in the early days. The greater part of Kaffirland lies between the mountains and the sea, and it is covered with thick bush ; hard frosts are unknown because it is near the sea. It is a green country with good grass, and the crops are large. The soil is rich clay : this tells us that the rivers are many : this tells us that there is plenty of rain. It is a land of mists which only clear when the sun is high : this tells us that the water remains long in the ground.

In the early days there was no part so thickly peopled as Kaffirland. The first Kaffir tribe that a man meets when he comes down from the north, going towards Delagoa Bay, is the Swazi. On the other side of the Black Umfolosi River are the Undwana, formerly ruled by Zwide. Between the Black and the White Umfolosi lived the Abatetwa, ruled by Jobe and, later, by his son Dingiswayo, who was more famous than his father. Between

these two rivers, but a little higher up, there was a small, weak tribe, the Ifenilenja, who also came under Jobe. This was the tribe that in later times became so famous that all the tribes in Kaffirland were called by its name (Zulu). When people first lived in this land, the Amazulu were the weakest of all the tribes which lived in that region.

The Ifenilenja and Senzangakona, their chief

In those days the little tribe of the Ifenilenja was ruled by Senzangakona. He was still quite a young man and had three or four wives, but in all his huts there was not one male child : there were only girls. This made him unhappy and his heart was heavy, for it is particularly sad for a chief to have no son. If a chief has no son, who will take over his possessions and his high office ? Who will rule his country and his people after him ?

Senzangakona therefore decided to marry another wife. Accordingly he caused a great feast and dance to be held, and during it he looked about secretly for an attractive young girl. The one who pleased him most was Nandi ('the pleasant one').

Nandi was a great performer at songs and dances, skilled at clapping hands as the boys danced and at joining in when they sang.

When the dancing and the games were over, beer was produced ; and while people were drinking, a party of boys went over to the girls and asked them to play 'Kana.' 'Kana' is a

game of 'Choose-the-one-you-like-the-best', but in some ways it is more like choosing a lover. When Senzangakona saw them, he hurried to join in the game. Nandi noticed that he wanted her to choose him for her 'Kana'. Nandi was already in love with Senzangakona and so she chose him. Senzangakona was very glad to be chosen by the one he loved.

When the feast was over and the men and women had gone to their homes, the young people spent the night in games and left early in the morning of the next day. Senzangakona told the girls from Nandi's village to wait for him in the fields below his village. Then he tried his best to make Nandi do that which is wrong, until Nandi went away and left him alone in the fields. She was very sad when she found that the man whom she had chosen as her 'Kana' did not love her with a pure love.

In those days in Kaffirland an unmarried girl who bore a child was put to death, and her boy and girl companions who slept in the same huts were put to death as well. So the other girls were very sad when they heard of Senzangakona's desires ; but they could not say anything, for a chief was above the law. Justice demands that such a thing should be made known at once, so that the young man is prevented before any one else suffers. But Senzangakona deceived them with his talk and promises that he would marry Nandi. However, in the end he took her by force.

The birth of Chaka

When Nandi found that she was going to bear a child she told Senzangakona, and he made haste to marry her for fear of the shame. He gave her parents fifty-five head of cattle and he took her to his village quickly before people could notice her condition. When Nandi gave birth to a boy child Senzangakona's joy was full and overflowing.

The messenger who brought the news to Senzangakona said, 'A boy child is born to you, an ox to feed the vultures.' And indeed, there never was a boy to whom these words could have been applied more truly. He was indeed a man child, in every sense an ox to feed the vultures, as the reader will see later.

That day Senzangakona sent a message to Jobe, his chief, to inform him that Senzangakona now had a son who would follow him as chief of the Ifenilenja. We shall see later what came of these words. When he had heard the message, Jobe said: 'Go, tell your master that I rejoice with him. May the child grow strong and become a man indeed.' To his son Dingiswayo, Jobe said, 'This child will fight your battles, not mine, for I am old.' Thus Jobe showed by his words that he knew what the child would become in the world, and he judged rightly in handing the matter over to his son.

CHAPTER II

SENZANGAKONA SENDS NANDI AWAY

Senzangakona named his son Chaka. As a baby, Chaka was a fine little fellow, with fat cheeks. He never cried even when he fell down. Even when he was beaten, he did not often cry ; he might cry for a moment and then be quiet. Chaka was a well-behaved little boy who gave his mother no trouble. Those who knew him as a child say that anyone who looked him in the face and talked with him would see that he was of royal blood.

There was a woman witch-doctor at Pokane who was very famous for bringing good luck, such as would make a chief loved by his people and by other chiefs. She was called in to see Chaka, and when she came she said that Chaka was still very young and not yet ready for the powerful medicines made for chiefs. So she only gave him the medicines for bringing good luck, so that he might be fortunate at all times.

She gave Nandi some medicines and said : ' Whenever the moon is at its last stage, bathe this child in the river when it is yet early, before the sun has risen. When he has been bathed he must come up from the river quickly and go home. And when the first rays of the sun shine on the village where he lives you must take this medicine

and rub it on his head. You must do all this before he has taken food. You must bathe him in a big river and not in a small stream.

‘When the child is grown up and is able to bathe himself, leave him when he goes into the water and hide near-by. Do not go to him unless he calls you ; and if he calls, let him not shout but only whistle. If, when he is in the water, he sees anything to frighten him, do not let him run away, whatever happens. And you must not at any time ask him what he saw there. He may tell you, if he wishes, but in that case it must be a secret between you two. When this child becomes a man and goes to bathe in this way, he must never go with another man ; he must go either by himself or with a woman.’

When Chaka was beginning to walk, one of his father’s earlier wives bore a boy child which was called Mfokazana. About a year later another boy child was born of another of the great wives, and he was called Dingana.

And now ill-luck followed Chaka and his mother. The wives gave all their attention to these new babies and said that Mfokazana was the heir and that next to him came Dingana. When Senzangakona again became the father of a son, Mhlangana, no one was willing to support Nandi and her son.

As Senzangakona still loved Chaka and his mother dearly, the other wives became very angry and said that Senzangakona should declare

publicly in what order his sons should follow him, so that they and the tribe might know it ; but Senzangakona refused. The wives discussed the question for a long time among themselves, and at last told the councillors to advise the chief, Jobe, to settle this matter. However, when the councillors spoke of it to Senzangakona, he became very angry and told them to leave his private life alone : their duty was a public one only.

Nandi's parting from Senzangakona

Nandi returned to her home to have her second child, and as soon as she had gone the wives appeared before Senzangakona and with bitter feelings declared that Nandi must never return. Senzangakona tried to refuse them, but the women said : ' Think well before you speak : our patience is gone. We will not suffer ourselves to be shamed by a dog like Nandi who came to you already with child, while we were married to you without spot or stain. We have borne you children and have filled your huts. The cattle will come here in great numbers and the kraals¹ will soon be full. If there had been no sons of ours, then we could understand. To-day we will tell the story of you and Nandi to the whole tribe and will bring the matter before the great chief, Jobe.'

When Senzangakona heard this he was very frightened. He trembled, because he saw that his shame and Nandi's would now become known.

¹ *kraal* : a place with a high fence round it where cattle and sheep may be safe from wild animals.

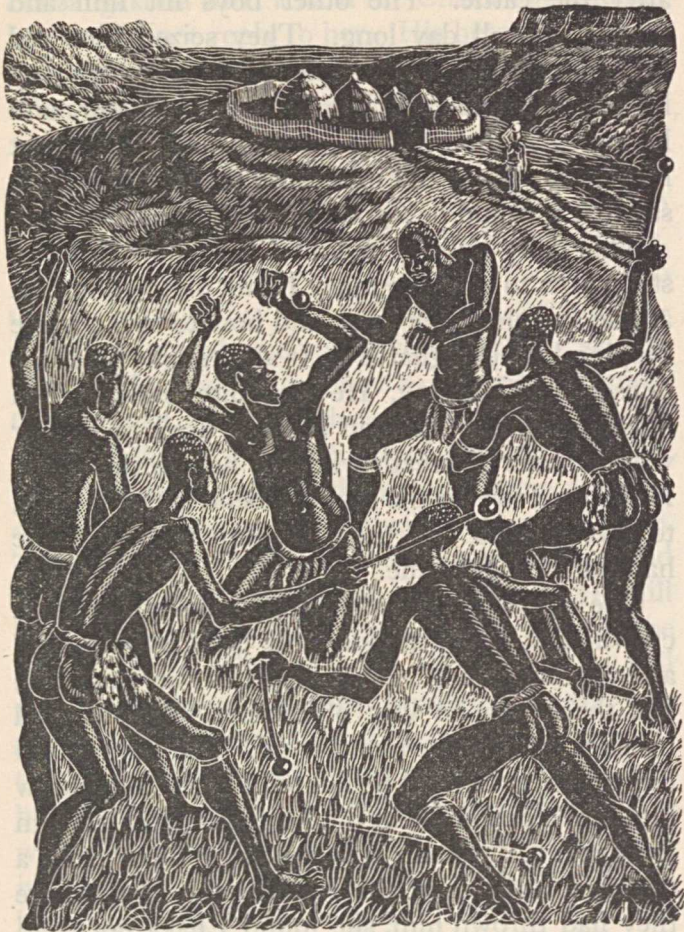
Nandi and her companions would be put to death, and he also, for although he was the chief he had set the people a bad example. He therefore begged his wives to say no more about it. He told them that Mfokazana and not Chaka would follow him as chief. The wives said that, to satisfy them, Nandi and her child Chaka must be driven away to her own home. This also was done, but Senzangakona afterwards persuaded his wives to allow them to return to a village near-by. But the wives in their foolishness did not make sure that Senzangakona would tell Jobe which of his sons was to follow him as chief. Therefore Jobe still regarded Chaka alone as the next chief of the Ifenilenja.

We cannot describe the sadness which Senzangakona felt at having to send away his son Chaka and his wife Nandi, for he loved them dearly. But he did not wish people to hear a single whisper about his affair with Nandi. So he closed his eyes, accepted his fate, and gave up his wife and her boy child.

There is no doubt that people had got to know about Senzangakona's love affair with Nandi. As soon as men heard of it, they hated Chaka and Nandi, and agreed with the wives that Mfokazana should come after Senzangakona. They wanted Chaka to be killed because he was a child of sin.

The ill-treatment of Chaka

Chaka was very badly treated when looking



The boys seized him and beat him till he fainted. Then they threw him into a deep hole in the long grass and left him for dead.

after the cattle. The other boys hit him and fought him all day long. They seized him and beat him till they were tired. He tried to ask why he was being beaten, but he got no answer, and he saw that the question merely made them beat him more. They did it because they heard people say that it would be a good thing if they killed him.

This daily fighting taught Chaka how to use a stick, how to stop the many blows directed at him at one and the same time, and how to strike while keeping his head guarded. It also taught him how to escape by running. He was quite fearless when fighting, because he had become used to it, nor was he short of breath when he had to run away. He learned to stop the blow, to bend and side-step, to give ground and then to jump up and strike hard at the right time.

One day when he was sitting resting he saw a crowd of boys appear suddenly quite close to him and all round him. He looked this way and that, but there was no way of escape. Worst of all his stick was lying some way off. The boys seized him and beat him till he fainted. Then they threw him into a deep hole in the long grass and left him for dead. A woman was watching them from a distance, and when she reached the spot where they had thrown him, she found Chaka not dead but unconscious. She poured water over him and placed him in the shade where it was cool, and Chaka soon got better.

This was too much for Nandi, and she told

Senzangakona what a hard life Chaka was leading, but he did not reply to her. His heart was heavy about it, but he knew that if he spoke he gave other people the chance to speak also.

Chaka goes to the witch-doctor

When Chaka became older, Nandi took him to her witch-doctor to be treated with medicines, which would protect him from people who wished to take his life. The witch-doctor prepared some medicine and gave it to them, saying, 'When the moon is about to go into darkness Chaka must get up early and go to the river as before. When he has finished bathing he must take this medicine and then come home and put on his head the medicine that I gave you before. The result will be that even if people surround him they will not be able to hold him in. He will scatter them with ease. He will kill, but not be killed. And I tell you again that this child will receive blessings without number. Have you seen anything at the river when you were bathing?' Chaka said he had not. Then the woman took him by the hand and said: 'The happenings which will take place in the life of this child are of great importance. I must go away now but I will hurry back, and if it is possible I shall be with you here on the tenth day from now. If the tenth day passes by, you will know that my work delays me, and I will send someone to find out for me how things are, since I know that Chaka

goes to the river to-morrow, for that is his day.'

The witch-doctor sent Chaka further supplies of medicine so that he might become brave and warlike, that he might be of great heart and without fear. This medicine was made of the liver of a lion, the liver of a leopard and the liver of a man who had been a great fighter in his lifetime.

Chaka becomes a great fighter

From that time Chaka had a wonderful love of fighting. When he slept at night he dreamt of it, and in the day while awake he thought of it. He dreamt that tribe after tribe was attacking him, and he saw himself scattering them single-handed. The only talk he enjoyed was about fighting. Before this he had never been the one to attack, but now he went out to the field to meet his enemies.

He gave the boys such terrible wounds that they ran away from him. Very soon they were glad to leave him alone, and in the end he became their leader. At the pools, his cattle drank first and the best grass was given to them. Chaka soon noticed that he did not tire even when he was fighting for a long time. He only felt tired when he had finished with his enemies. During the fight his stick struck with such force that his enemies were laid flat on the ground; but their sticks touched him lightly as if they were made of grass.

CHAPTER III

CHAKA KILLS A LION

One day when Chaka was still a youth he took the cattle out at daybreak. During the night a lion had entered one of the kraals in the village and carried off a cow. It ate what it wanted and, when day broke, lay down on the spot, for the grass was very thick there. Chaka went on with his cattle, not knowing that he was coming upon this terrible animal. Suddenly the cattle turned and raced straight back to the village.

As it was now sunrise, the people in the village saw Chaka's cattle scattering and realized that they must have seen the lion that everyone was talking about. Chaka arrived as the men were making plans to hunt it, so he went with them. They made a large circle, walking close together, so that the lion would be in doubt which to attack. They advanced, they cheered one another, saying that they must keep together, and that no one must be a coward when the lion attacked.

Suddenly they heard the lion roar not far off. At once they scattered in all directions, and the man who was cheering them on most was the first to run away. As the lion sprang it caught one man, brought him to the ground and lay upon him.

Chaka, who had been on the outside, ran in

towards the lion. As he did so, he tried to stop one of the men from running away, but it was useless. Although the lion still roared, Chaka ran on shouting, hoping to stop it from killing the wounded man. Again the lion roared until the earth trembled, and this time it sprang at Chaka.

As Chaka was entirely without fear, he simply waited for it and let it jump, but while it was still in the air he moved slightly to one side. The lion, not being a bird, could not change its course in the air. Just before it reached the ground, Chaka struck it behind the shoulder with his spear, so that when it reached the ground it fell—a mighty fall. While it was dying its roars were terrible to hear. Chaka looked at it without fear. Then he went to see the man whom the lion had attacked, but he was already dead. The lion had broken his neck when it leaped on him.

The other men raced home, so they saw nothing of what happened. But the women saw clearly, for they had watched from a distance and did not run away. When they saw that Chaka had killed the lion they called to the men in the huts to come out and help him carry it in. But the men were afraid to come. Chaka waited and waited, and when they did not come he shouted to them that the lion was dead. Then the men began to believe it was really dead, but only some of them went to help. The others were overcome with shame that this great beast should have been killed by a youth who had never been to war. The lion was

carried, without being skinned, to Senzangakona and he sent it on to Dingiswayo, who was his chief now that Jobe was dead. This was according to the law. Senzangakona said that the animal had been killed by his son Chaka, without any help, when all the men had run away. He did not know that in saying this he was winning favour for Chaka with the chief.

The young men are jealous of Chaka

This affair of the lion caused a good deal of jealousy in the village. The young men and warriors felt ashamed when everyone pointed out Chaka. The girls made songs which said that of all the young men only one, the son of Senzangakona, was not a coward, and they sang these songs whenever many people were gathered together.

The songs put a bad spirit into the young men, who saw that the girls would go with Chaka and not look at them. For in those days women were not attracted by a man if he was a coward. The aim of every woman was to find a husband who was a real fighting man. In a way we cannot blame them for this, for those were rough days, and a woman who wanted to be protected had to choose a man who was feared by others and was a great fighter.

This evil spirit spread and reached Mfokazana and his friends, and they all planned to murder Chaka at some time when he might be attending a

great feast. The wives of Senzangakona, except of course Nandi, were very angry with the girls for making these songs. When things were in this state a messenger from Dingiswayo came to Senzangakona and said : ' Dingiswayo greets you and says it is now long since you sent news to Jobe, his father, that there was a man-child in your house. When will you send the child to him that he may see and know him ? He gives you thanks for the lion you sent him and requests you to send Chaka, that he may return to you with the cow which Dingiswayo, my master, will give you as an offering of thanks.'

These words cooled the anger of the men and the women, for they all saw clearly that if Chaka died Dingiswayo would hold them responsible. Chaka too heard of this message and hoped that his father would speak to him about it. But his father remained silent. At that time Chaka still loved his father and believed that the day would come when he would help him. But the day never came and the course of his life was to shape itself with no help from Senzangakona.

CHAPTER IV

CHAKA IS VISITED BY THE LORD OF THE DEEP WATERS

The day for Chaka to rise early and go to the river came again, and he went there very early. His mother went with him, for she had noticed

among the people a growing feeling of hatred towards Chaka. No one else knew that Chaka's time for going to the river had come.

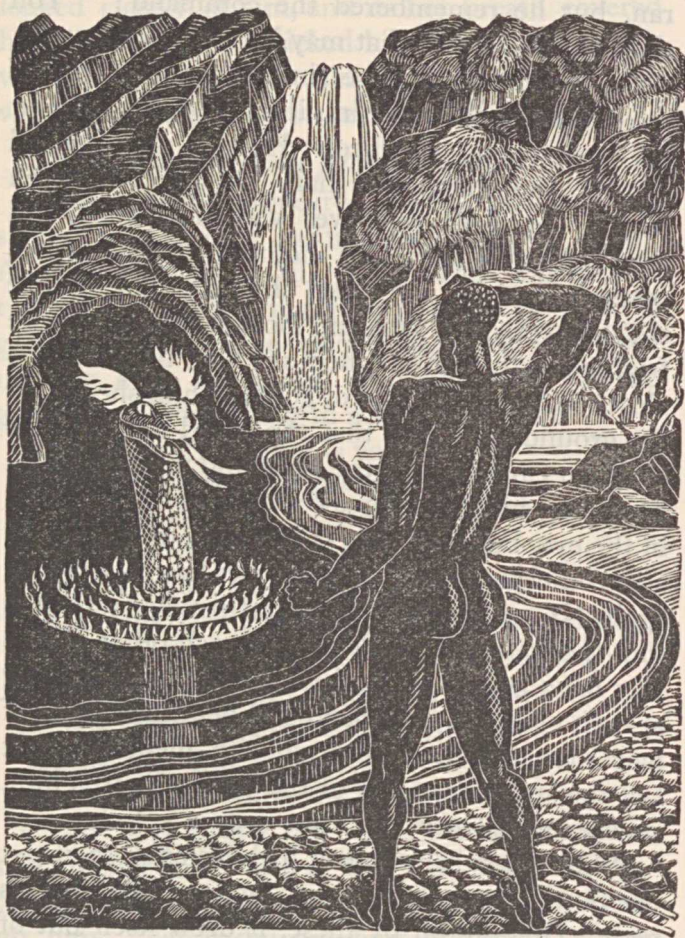
When they reached the river his mother hid herself near to where her son was bathing. When Chaka had nearly finished washing himself, his hair trembled and the skin beneath it grew hot. It was very early, long, long before sunrise, and the place where he was bathing was a dangerous and fearful spot. Above him there was a great waterfall, which had hollowed out the rock, to form a deep green pool in which he washed. In the middle of the pool the water was as dark as night. Opposite him on the other side there was a great cave, a dark black hollow that seemed endless. It was so terrible a place that even in the daytime no man would bathe there alone. It was a place fit only for the 'tikoloshi' (water-devil). Chaka used to bathe there alone, but that was because he was Chaka.

Chaka splashed the water again with his hand, and at once the broad river rose and fell in the pool, making waves in all directions. It rose and swelled until he saw it would drown him, so he made his way out. When he had come out a strong and hot wind blew. The grass on the banks blew about violently, and then was suddenly still and stood up straight again, as if no wind had ever blown. The water went down and the wind fell and the deep, green pool moved slightly, as if some great thing was passing through it.

Chaka sees the great snake

Nandi saw all this and trembled with fear. She wished to go to Chaka, but she feared the command, 'Do not go to him, unless he calls you.' Her heart ached for Chaka to call her. While Chaka was looking deep into the pool, he saw the huge head of a great snake come out of the water very close to where he was. It had long ears and its eyes were like green stones and its whole appearance was terrible beyond imagination.

It came out of the water towards Chaka as far as its shoulders. Fearless as he was, Chaka felt his body shaking as the snake moved towards him. His first idea was to seize his stick and his spear and defend himself, but he remembered the question he had been asked twice by his witch-doctor, 'Have you seen anything at the river when you have been bathing?' So he gave up that idea, thinking that perhaps the snake had been attracted by the medicines on his body, and that this was the very thing he had been questioned about. He stood quite still, frozen with fear, and looked it squarely in the eyes. But what a fearful sight it was! When it came near him it put out its two long tongues and pointed them at him, as if it were going to draw him into its mouth, for its jaws were big enough to swallow him easily. When Chaka saw the tongues coming towards him he was full of fear. This was the first time that he ever felt fear of this kind—a coward's fear. He was so frightened that he almost turned and



Because of his fear he shut his eyes so that, if the snake should kill him, it might do so without his eyes seeing its face. He put up his hand slowly and held his hair as he had been told to do if he was ever very frightened.

ran, but he remembered the command: 'You shall not fly, come what may.'

Because of his fear he shut his eyes so that, if the snake should kill him, it might do so without his eyes seeing its face. He put up his hand slowly and held his hair as he had been told to do if he was ever very frightened, and whistled softly to call his mother. Nandi too had covered her face, but when she heard the whistle she uncovered her face and looked. She was more frightened than ever when she saw the snake so close to Chaka. Instead of going to him she fell on the ground, so afraid that she could not cry out.

When Chaka found the snake did not touch him he opened his eyes. He saw it looking him squarely in the eye, but there was only a little of it showing above the water, and the tongues were drawn in again. It was clear that it was returning backwards into the water. They looked at each other in this way for a long time, and while they were looking at each other Chaka's hand still held the bunch of hair that had been covered with medicine. At last the snake came out of the water towards him, slowly and silently, without even a splash.

When it was as near as it had been before, it put out its tongues, right round each side of Chaka's neck. Holding on by these, it drew itself out of the water and wound itself all about his body. Then it licked him with its tongues from the top of his head to his feet. When this was done, it raised its head to the level of Chaka's eyes and

looked closely at him, and its hot breath covered him like steam. It licked his eyes again and his whole face and then went backwards into the water, still keeping its eyes fixed upon him.

Chaka hears the voice from the grasses

When it had disappeared at last, the water was stirred in a fearful manner and rose up again. A cold wind blew till the grasses waved and twisted and a thick mist rose from the pool like a great cloud and enveloped Chaka. He could see nothing even of things near him, and in the grasses something sang in a very soft voice :

‘Ahe, ahe. The world is yours,
child of my own people,
You will rule the nations
and their chiefs and kings,
You will rule all the nations of men,
You will rule the winds and the storms of the sea
And the deep pools of the mighty rivers,
And all things will obey your word,
They shall fall down before your feet.
E, oi, oi. But take care
that you follow the right path.’

Chaka only heard the voice. Because of the mist which surrounded him he saw nothing. But as the voice ended its song the mist lifted and left him. Nandi did not hear the voice, which shows that it was meant for Chaka alone. After these wonders Chaka dressed and came up from the river, and as they reached home the first rays of the sun lit up the village, and his mother put

the medicine upon him in the appointed way.

The same day Nandi sent a message to the witch-doctor, telling her all about this. When the messenger returned he said that the witch-doctor promised to come to them by the end of that month. Time passed but she did not come, and they were preparing to go to her when a messenger arrived with sad news. The witch-doctor was dead. When the messenger saw how disappointed they were at this news he said: 'Your witch-doctor told me to tell you not to worry when you heard this news. As soon as she felt that her death was near, she sent far away to fetch the doctor who taught her, and asked him to finish giving the medicine to Chaka, as she herself could not. Clearly, if this doctor taught your doctor, he is likely to know all she knew and more. This man is not a witch-doctor only, but he can see events which are to come. Do not look for him. He will come by himself, for he will know where you are. He will see danger far off, so that you will have time to avoid it. Your witch-doctor said: "Be patient and don't be afraid. All will go well."'

About this time Chaka was given a very bad name among the people because so many were jealous of him. Some said he had been doctored by a 'tikoloshi', and others said that he was the child of a 'tikoloshi'. The story went about that he was not like other men. In saying these things they were all trying to find some way to kill Chaka

so that Dingiswayo would not know how he had been killed, but would think that his death was due to disease or some wild animal. For Dingiswayo, knowing of Chaka's courage, was filled with a great desire to see him and to have him as one of his fighting men.

CHAPTER V

CHAKA FLIES FROM HOME

In those days of long ago people were much troubled by wild beasts. In the evening, when they were sitting together or had gone to their huts, a hyena sometimes entered the village and seized a man and carried him away. No one would go to rescue him. And the man, as he was being carried off, would cry out in the darkness, 'It is carrying me off. It has put me down. It is carrying me off again. Now it is going to eat me.' These cries were to help the man's friends to find him and save him. But while shouting he would be eaten, and none would come to rescue him.

Often people who had none to care for them would be put near the door of the hut so that they would be taken and the others escape. It was so with Chaka. He was made to stay near the door of the hut. But danger always passed him by. The hyena passed him and took someone from

the centre of the hut. Two or three times Chaka's hands were tied, and he was made to sleep outside the circle and near the entrance, bound in this way, so that the hyena might see him as soon as it came in. But on those nights the hyena ate goats and not human beings. Truly the childhood of Chaka was full of troubles.

Chaka rescues a girl from a hyena

Once a hyena entered a hut where Mfokazana was with his young men. They were almost dead with fright, for hyenas were feared more than we can possibly imagine, and even brave men were afraid of them. The beast entered, smelled one man and passed on ; smelled another and passed on ; smelled the third, a girl, and seized her and carried her off. Now the one that was taken was a lover of Mfokazana's. All the others pretended to be dead and kept quite still, and even Mfokazana did so out of fear, though he knew quite well who had been taken.

When the hyena was outside the hut the girl gave heart-breaking cries which woke all the people in the village : ' It is carrying me off. It has put me down.' Then she was silent. That night Chaka was sleeping in a separate hut with a few others. He had left his companions because they were so cruel to him. He heard the girl's cries in his sleep and the second time he heard them plainly and recognized her voice. He jumped up, shouting : ' Quick ! Get up everybody, the

hyena has taken a girl.' Then he rushed out of the hut.

Because of the girl's weight, for she was fully grown, the hyena had to rest very often, and so it had not yet left the village with her.

Outside the hut Chaka stood and listened to hear from what direction the voice came, and as he stood there it rang out clearly, 'It has put me down.' Then the brave boy followed, going on tiptoe so as not to make a noise, and when the young girl cried a second time, 'It is carrying me off,' he saw the hyena with the girl in its mouth. Then he ran fast, so that he might reach the hyena before it rested again. He knew that it would not hear his footsteps, for its ears lay flat and closed because of the weight it was carrying. He reached it and struck it while its short ears were still laid flat. His strong hand struck it under the shoulder, and the spear sank in and came out the other side, and threw the hyena to the ground and pinned it there. The animal sank to the ground and let the girl go. It lay flat and gave two or three kicks before it died. Now it was dead, silent and still : it gave no cry at all. Chaka spoke one word only, 'Nantso,' and then was silent. He slowly drew forth his spear as a man does when he has killed a wild animal.

The girl's eyes were clouded. She could not see clearly and did not even know where the hyena was taking her. When it sank to the ground she thought that it was resting, but as she was no

longer held she jumped up and looked around. The first thing she saw was a very tall man standing between her and the hyena, but her sight was weak, and she thought that perhaps this was the master of the hyena, and now she was going to be eaten. She cried, 'Help, help,' a far more terrible cry than any she had yet made, the cry of a dying woman when all hope of escape has passed and death looks her in the face close at hand. At this cry the people trembled in their huts, the young men were dead with fear, and the most useless of all was Mfokazana.

The girl fell to the ground in fright. Chaka took her by the hand and raised her up and said : ' Stop crying, and be thankful that you are safe. There is the hyena, it is dead. Get up and see it. It is I, Chaka.' The girl heard his words without understanding them. Chaka repeated them, and this time she understood and recognized his voice. She looked him in the eyes and saw that it was Chaka himself. She looked at the hyena and saw that it was lying quietly on the ground, dead. She looked in every direction and, now her sight was clear, she saw the huts of her village. And Chaka again told her to have courage, for she had escaped.

Her senses now came back to her. The fear of death was past ; she felt again the joy of life, the blessing and happiness of being alive. She cried out and put her arms round Chaka and held him close and kissed him again and again, saying :

'I knew there was no one but you, Chaka, who could rescue the dead, who have no hope.' Then she rushed away from him and ran through the village, shouting out for all the people to awake, to come and see the wonder that Chaka had done in saving her from death out of the jaws of the hyena.

The people were full of joy, but it was mixed with shame. They asked themselves what the end of Chaka would be. Where would his courage and skill lead him? The young men also asked themselves this question in sorrow and in shame. Where would the shame brought upon them by Chaka end? It was becoming worse and worse. Two days before, he had killed a lion and they had run away, and now he had killed a hyena that had taken one of their number, and no one else had gone to the rescue.

Mfokazana's great jealousy of Chaka

As soon as Mfokazana heard what had happened he came out of his hut and started on the road to his father's home. But he saw it was of no use, for the villagers would hear the news before daybreak and they would think still less of him, saying that shame had made him run away. So he decided at once to murder Chaka to spite those who praised him, and to make them change their song to sadness.

Men were already running to Senzangakona as quickly as possible with the news, and when Mfokazana reached the place where the hyena

had been killed, many people were already gathered there. Chaka was seated on the animal, softly wiping the blood from the handle of his spear and not saying a word. And now the girl was really crying, for she had just begun to see how terrible was the death she had escaped.

When Mfokazana arrived he struck Chaka on the head so that he fell forward on his face. Chaka got up, seized his spear and stick, pushed his way out of the crowd and then turned round. And as he turned he met Mfokazana who had been following him.

At once the fight started, and Chaka struck Mfokazana on the head so that he fell. Mfokazana's friends and companions arrived, but Chaka fought like a man. With his stick he struck mighty blows at his enemies, defending himself against them at the same time. He hit at their heads and faces with such force that one by one his enemies fell to the ground, until at last only one was left. This man crept round behind Chaka, and now struck his back ; but Chaka stepped aside to make the man miss his aim and lose his balance. Once more Chaka's stick crashed down—and the last of his enemies lay bleeding on the ground. Then Chaka had a chance to take breath, and seated himself again on the wild beast he had killed. And Mfokazana wandered about like a sheep that has had its throat cut ; it did not seem he could live.

When Dingana arrived and heard the news and

saw Mfokazana on the ground, he at once attacked Chaka, for he thought that he must be tired. He knew that great glory would come to him if he killed Chaka, the bravest of the brave, and above all he realized that he would become chief after Senzangakona if both Chaka and Mfokazana were to be killed. A few men supported Chaka and the fight began again. After a while the brother of the girl who had been carried off by the hyena gave Dingana a severe wound which caused him much loss of blood, so that he became weak and sank to the ground. At that moment the night came to an end and it was day, and Senzangakona arrived with his wives.

When they arrived the fighting had ended and they saw Chaka sitting on the hyena and Mfokazana and Dingana and others lying face downwards on the ground and blood everywhere. They demanded angrily that Chaka should be killed and Senzangakona gave orders to all his men, saying, 'Kill him.' And now we see, if we have not seen it before, that Chaka was the lonely one, for all who saw him attacked him without any reason at all.

A few young men gave themselves up to die with Chaka. Once more the fight began. A desire to kill sprang up in Chaka when he heard his father order him to be murdered, without even asking where the blame should be placed. † Up till then he had been fighting with his stick only, but now he began to use his spear, and to strike

more fiercely than ever, attacking mercilessly all who came near him.

Chaka's flight to the bush

In the fight the spear broke, and, soon after, his stick broke also. He leaped to one side to find fresh weapons, and saw now that he was quite alone—all who were on his side were lying on the ground. As he leaped aside, his enemies rushed at him in a body. Filled with despair because of his father's behaviour, Chaka now turned and ran off into the veld¹, giving up the unequal battle. He reached the bush² and hid there.

When Dingiswayo heard of this event he ordered Senzangakona to give up some cattle, saying that he was teaching his fighting men to be cowards. He told him to find Chaka quickly and send him back alive, and not dead.

CHAPTER VI

CHAKA MEETS ISANUSI

All that day Chaka remained in the bush. He lay hidden in the long grass on a hill not far off, watching the people in the village. He heard sounds of confusion and sorrow from the village; people wailing for the dead, animals screaming for the food their owners had forgotten to give

¹ *veld* : open country with grass and bushes but few trees.

² *bush* : (here) wild country.

them, and lost children crying for their families. Everything was upside down, as when the chief of a great tribe dies.

And Chaka thought to himself: 'All this has happened because of me, and I am only small and weak. What will it be when I am a man and have the power of a chief? I will have my revenge when my day comes.'

Chaka decides to live by might

In his mind he went over all his life since his childhood, and he found that it was evil and terrible. He thought of how the boys attacked him in the fields, of his killing of the lion and the hyena, and he saw that on earth man lives by might and not by right. He saw that on earth the wise man and the strong man, the man who is admired and respected, is the man who knows how to use his spear, and, when people try to hinder him, settles the matter with his club. He decided that from that time on he would do as he liked.

Chaka was always a man of fixed purpose, and was never in the habit of abandoning anything until he had brought it to an end according to his wishes, however difficult it was. But until now his purpose had been good. From now on he had only one purpose—to do as he liked, even if it was wrong, and to pay back his enemies in a way that only he could imagine.

When evening came he left the bush and wandered over the country, not knowing where he

was going. On he went, unthinking and careless of his direction, and forgot Dingiswayo, the chief who loved him. A few days later at midday, when a man's shadow begins to grow short, he felt tired with the heat of the sun and began to look for shade.

As he was looking around he saw in front of him a tree with broad branches, standing alone and far from the others, and he went up to it. At the foot of the tree was a spring of cool refreshing water.

Chaka was worn out when he reached it : his strength had gone after all the fighting and travelling. His thoughts were confused and his head ached with much thinking. He drank at the spring and then ate a little of the meat which had been given him in the villages he had passed through, and washed it down with the spring water. He was so tired he nearly dropped asleep, but he rose to his feet and looked carefully in all directions. Then he threw a stone up into the tree. When he saw there was nothing about anywhere, he rested against the tree and fell asleep.

The meeting between Chaka and the witch-doctor

He woke when the shadows were long and saw a witch-doctor standing by his side. Chaka, the man of action, immediately became wide awake : he seized his spear, jumped back and stood away from the witch-doctor, for he was afraid that this

stranger had been about to kill him. But he soon realized that the man must have been there some time before he woke, and could have killed him then had he wished. When sleep first left Chaka and his eyes fell on the man, he seemed to see a man far more evil than any witch-doctor, more cruel by far than any murderer. Chaka's body trembled. When he looked again he found the man's face full of pity and love and very sorrowful. When he looked deep into his eyes he saw there a perfect kindness and the truest love. The first expression had gone entirely.

He was a man of middle age, beginning to turn grey, and Chaka saw at once by the medicine bags and the animal skin he wore that he was a witch-doctor. While Chaka stood on guard the witch-doctor put down his bundle, sat down, took out his nose-spoon, cleaned his nose, and then put the spoon back ; took out of his bag his snuff¹, shook out a little and put it into his nose, and then spoke in a voice sweetened with the delicate flavour of the snuff, saying : ' Good morning to you of the chief's village. Come here and let us have a talk.' His voice came forth with a satisfying sound. There could be no doubt but that it was the voice of an honest man.

Chaka drew near to him, saying : ' Good morning to you too, but I come not from the chief's village, I come from a little village.' The witch-doctor laughed softly and said, ' It would

¹ *snuff* : powdered tobacco.

be strange if you were not of the chief's village, for your appearance and your voice tell me that you are. Also, you are not a man of these parts. I can see that by many things. I can see by your feet that you have travelled a long way. I can see from your face that for many days you have not slept soundly, and that you go on your way with a heart full of sorrow. Your tired eyes tell me that for days you have not had enough food. Tell the truth. Is it not so ?'

Chaka answered, 'All that you say is indeed so. Where have you come from and where are you going ? Where is your home and how do you know my story ?'

'The way in which you speak tells me that not only are you of the chief's village, but you are the son of a chief.' And the witch-doctor went on, 'Look me full in the eyes while I speak with you.' They looked each other in the eyes. 'The thing that drove you here happened at night. You fought with a wild beast and killed it and the wild beast was a hyena. Some of its hair is on your blanket. Some days before that you killed another wild beast. You have been driven away by your father, who is afraid of his women. You have escaped from a great danger, for you were marked for death.'

Again Chaka asked the question he had asked before, and the witch-doctor said, 'It is human for you to think I have heard your story from another, but it is not so. But to satisfy you I will

tell you a small matter that is known to you alone. On your hair there has been medicine, and it is to bring good luck and the chieftainship. I, the wise man, can see you have been visited by the great chief coming from the dead. When the chief was with you, you were greatly afraid, so that you kept your hand on the hair where the medicine had been put, as you had been commanded by the woman witch-doctor who is dead.'

At this point Chaka jumped in the air for joy and was like a man who dreams. He knew that this man must be the witch-doctor of whom he had been told, and that now his future would change. Then he again asked the question which he had asked twice before, and said, 'I asked you a question, but I see that perhaps you do not wish to answer it. From where do you come and where are you going?'

The witch-doctor took his stick and pointed to the sky above and said, 'I come from far away.' Chaka said, 'What do you mean by pointing up there? Do you come from the clouds?' 'By pointing upwards I would show to you the distance I have come.' Chaka's face lit up, for he remembered it had been said that a witch-doctor would come from far, far away.

'Listen, Chaka,' — and in using his name the witch-doctor showed Chaka that he knew him completely — 'I have not time to speak to you of little matters, for there are many lands in front of me, and broad spaces over which I must travel.

Many chiefs wait for me to arrive and give them help, and I wish soon to return to my home and my home is far away.' And then he said, 'If you do not yet recognize me, or if your thoughts have changed, you must tell me, so that I may pass on and go to those that wait for me.'

When Chaka heard those words he was nearly mad with joy, and said, 'Are you he who is to end my . . . ' His voice trembled and he could not speak for excitement. When the witch-doctor saw his state he said, 'Doubt no more. I am here.' His manner of saying it showed that he had the power to do as he had promised. Chaka was persuaded and all his doubts left him.

The witch-doctor's advice to Chaka

Then the witch-doctor said, 'First, before we go further in the matter, I would ask you if you will bind yourself to observe all my commands fully? I ask it because there is nothing I can do unless you bind yourself in this way.'

Chaka replied, 'I bind myself to obey whatever commands you may give.'

'My commands and my laws are hard, but since you desire the chieftainship, which is a hard thing, it is clear that the gaining of it must be hard and difficult.' Again Chaka swore that if any man could obey them he would, however difficult they might be. Then the witch-doctor said: 'It is well. I have told you that you should be of good courage, for I am here. And

now I say that all your troubles are past, and the good fortune you were promised will begin from to-day. Now tell me the desires of your heart.'

'I have not many desires, but my heart longs for the chieftainship to which I was born. I tell you, work upon me, so that I may once again be heir to the chieftainship.'

'I understand. You desire only the chieftainship of your father; beyond that you want nothing. A chieftainship greater than that of your father you do not desire. Is that your request?'

'That is what I desire. But if you can make me a mighty and independent chief, one to whom the smaller chiefs will bow down, I shall be grateful indeed. Tell me truly what you can do.'

'Trust in me and I will not deceive you. From to-day you must put away from you all mercy and pity, for he who shows these qualities is lost. I will not stay long with you. I will work upon you and go my way, and you must remain and win for yourself the chieftainship you desire.'

CHAPTER VII

ISANUSI DOCTORS CHAKA

When Chaka had given his full permission the witch-doctor began his work. He rubbed medicine upon Chaka's chest, saying this was a true medicine to bring good luck. Then he cut into the

skin on his head where the hair begins and put under it the medicine of chieftainship. After that the witch-doctor said he had not the other medicine with him, but could quickly prepare some ; it was the one that caused fighting and murder. ' It is very wicked, but of great power. Choose whether you desire it.' Then he stood to one side, so that Chaka might do as he wished.

' I desire it,' said Chaka. And now the decision had been made : of his own free will Chaka had chosen death in place of life.

When Chaka spoke the witch-doctor looked at him in silence, and then said, ' So let it be. Let us go and search for it.'

There was a certain tree in those days in Kaffirland standing alone on the veld, deserted. Some said that if a man struck it, it cried out like a young animal. Before a man could cut it, he had to be stripped, without clothes. If a man put a branch of the tree beside a house at the side from which the wind blew, all the people in the house died.

With the medicine from this tree, mixed with other medicine and snake poison, the witch-doctor rubbed Chaka's right hand. For this he made cuts in the hand, but in the left hand he only pretended to make cuts and rubbed in the medicine. The pain of it was so great that Chaka was in tears.

Last of all the witch-doctor found a tree far away on the sea-shore and cut two branches from



When Chaka had given his full permission the witch-doctor began his work. He rubbed medicine upon Chaka's chest, saying this was a true medicine to bring good luck.

it. With the first he made a club for Chaka, making a hole at the end and putting in bad medicine. With the second he made a spear with a short handle so that it could not be thrown, again putting some of that bad medicine into a hole at the end. And then he made a fire. When the fire was glowing red, he placed the spear in its hottest part, until it was black and hard and almost unbreakable.

Isanusi makes a promise to Chaka

When all was done they went on their way to Dingiswayo's village, and as they went the witch-doctor urged Chaka to obey Dingiswayo and to work for him with joy, for it was through him that he would win the chieftainship he sought. He also said that he would not come often to Chaka, for he had much else to do. 'But if anything should happen and you need me at once, on the day when you go to the river to bathe use the medicine I have given you and then enter the water, and I shall know that you want me. But if you wish me to hasten to you, go at any time to the river. I will hear, and I will know that I am needed at once. When you call me, you must say "Isanusi" (which means One who sees the Future).'

'How many days will you take to come, Isanusi, after I have called you?'

'If I am close at hand I will come quickly, but if I am far away it is clear that I shall take some

time. If I am delayed I shall send one of my companions, and when you have become chief, it is my intention that one of them shall be with you always.'

'Will your companions know where I am?'

'They will.'

'How?'

'How was it that I knew? In the way I knew, they will know. I wish you to understand this clearly: the great chief who visited you in the river is a man of war. The medicine I have given you is a medicine of blood, and if you do not spill much blood it will turn against you and kill you. Your work is to kill without mercy, making yourself a road to your great chieftainship.'

'You need have no fear for me. If only my spear had not broken when they fought against me at my home I should have won glory. Chaka's name would have been the only name to be remembered in the years to come and the young men would have been told to fight "like Chaka".'

'I see that you do not desire the chieftainship alone. You wish also for glory stretching to the ends of the earth.'

'Yes, glory is sweet. I would not be content if I were a great chief but without glory. And the glory I desire is that which is won in war.'

'Chaka, I tell you that there is nothing that can overcome a man. If you are a man you will learn how to use your spear, and all will be as you desire. My last command is to work like a man

with your spear, so that when we meet again you may tell me the great things you have done and whether Dingiswayo favours you.'

When they came near to Dingiswayo's village they parted, for Isanusi said he did not wish to meet with Dingiswayo as they hated one another.

CHAPTER VIII

CHAKA COMES TO DINGISWAYO

When the sun went down Chaka entered the village. He greeted the chief's guard, saying that he came from far away in the south, and that he desired to see Dingiswayo and to speak with him. And Dingiswayo came to Chaka and said: 'Where is your home and what is your name?'

'My lord, I come to you to beg protection. My home is in the village of Senzangakona, and my name is Chaka.' Then all the men stood up and surrounded him with cries of joy when they heard that he was Chaka, the man whom their chief had long desired to see.

Dingiswayo, instead of answering Chaka, sent to the hut to call Nandi, Chaka's mother. And when Nandi came, he again questioned Chaka, saying, 'Young man, from where do you say you come? And where are you going? Where is your home and what is your name?' 'My lord, I am wandering over the land' — Nandi's ears were eager to hear, and she looked into the

darkness to see who spoke — ‘ I come to you to beg protection ’ — Nandi cried, ‘ Oh, oh ’ and fell to the ground in a faint. So it was that Chaka was recognized by his mother.

Chaka kills a madman

Now there was a madman on the veld in the bush, living in the caves near the Umfolosi, who caused loss to the people by eating their cattle. When people followed him to get back what they had lost he used to kill them, so he was greatly feared. The day after Chaka arrived this madman did great damage among Dingiswayo's herds. When the boys came to Dingiswayo at midday and told him the news he was very sad, for only a few days before the madman had killed a fine ox. Dingiswayo did not know what to do, as none of his fighters had enough courage to face a madman.

Chaka heard the boys' story, and when he saw that no one would go he rose up and went himself. And Dingiswayo followed him with a large number of men, giving strict orders that none should run away. But as soon as they saw the madman come out of his cave waving his spears and shouting, they all ran away. Chaka hesitated for a while but at last he too ran. He paused when he got out of the bush, and looked round ; then he saw the men running in a long line, and the madman killing them with his spears as they ran.

When the madman came near him, Chaka pretended to run away, and so his enemy had no

thought of defending himself. He threw his spear, but Chaka jumped lightly to one side and before the madman could get his spear out of the ground Chaka killed him with the short spear Isanusi had given him.

And all the people were astonished at Chaka's courage and skill, and so they honoured him.

The war against Zwide's country

Soon after Chaka's arrival Dingiswayo left his village with his fighting men to go and meet Zwide who had been attacking his land. Chaka went with them as a common soldier. He was delighted at this chance. He went to war joyfully, not with the fear of death in his heart.

When the two forces drew near, one of Zwide's men jumped forward and repeated his chief's praises again and again. When he had ended, the battle began and Zwide's men advanced at a run. Chaka's company was sent forward first and when the fight grew hot all but Chaka ran away, leaving him surrounded by the enemy. When Dingiswayo saw this he sent up more men so that Chaka might not be killed. Farther and farther into the thick of the fight went Chaka, and Dingiswayo could only see the black shield of the son of Senzangakona getting blacker and blacker in the middle of the fight where mighty men were falling, and his brown spear becoming red with the blood of his enemies.

At noon Zwide's army broke and ran in all

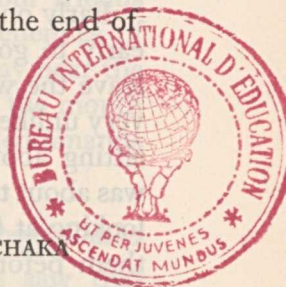
directions and Chaka scattered them with his spear as they ran. Then he was surrounded by ten of the enemy at once and they pressed upon him till he fell. In his fear Chaka called upon the name that he loved, 'Isanusi', and drew up his legs and kicked with both feet at the man standing over him, so that he fell. The second man brought down his huge club on his companion's head and broke it open. At the same moment Chaka caught hold of that man and threw him to the ground and took away his spear and club.

Zwide's men ran away, one of them with Chaka's shield. He ran so fast that Chaka could not catch him. Now it is better for a man to suffer death than to return from battle without his shield, so again Chaka called 'Isanusi'. Immediately the man tripped and fell, and as he rose Chaka was upon him and struck him, and this time he rose no more. Such was the end of the battle.

CHAPTER IX

NDLEBE AND MALUNGA COME TO CHAKA

After this war with Zwide, Dingiswayo fought many other wars with the surrounding tribes and continued to defeat them, and then he stopped in order to give his fighters rest. When Zwide saw this he thought Dingiswayo must be short of men,



so he made up his mind to attack at once. This was his plan. He would go forward to meet Dingiswayo, and when the battle began he was to turn and run. He would run and then attack, again and again, until he drew Dingiswayo into a narrow valley where a large number of fresh men were hidden in the bush along the slopes ; for on this occasion Zwide had invited the help of another chief. These reserve fighters were to come round behind Dingiswayo, and at that moment Zwide would return to the attack and Dingiswayo would be surrounded on all sides.

It was while Zwide was planning this war that an event took place of great importance to Dingiswayo and his people, although they knew nothing of it at the time.

Chaka meets two strange young men

Early on the morning of his day, Chaka rose up early to go to the river. When he was about to leave the water he saw two young men who were very unlike one another in appearance. They were sitting above the bank of the river where Chaka was about to pass. They were silent, and both were looking at Chaka. He had never seen anyone like them before : they were of an entirely different race of men. One of them was quite clearly a fighter with experience of war, quick and strong. He came from a tribe far, far away, a tribe of mighty men. And yet even among such a tribe Chaka saw that this young man would be able

to scatter the people with his spear and throw them to the ground, and bring terror to a whole village.

The second young man had a loose mouth and the largest ears ever seen, ears to receive the wind or rather the talk of men. His eyes were watery, full of deceit, and they could not meet another's eyes ; for they were weak. His hair was curled and hung down his neck, which made him look still more wicked and like a fool. His hands were long and broad but thin. The appearance of his legs showed that he was a wonderfully fast runner.

Chaka saw clearly that these were not men he might fight, so he went back into the water and called upon Isanusi. And when he called upon Isanusi the fool stood up, looked this way and that, stretched his neck and then sat down again. And the other said, ' Chaka, we are your friends and not your enemies. We are the enemies of your enemies. Come up so that you may hear the news.' It was clear that he spoke with the mouth of a leader, one who was used to giving commands and to being obeyed.

Ndlebe and Malunga promise to watch over Chaka

Chaka came up joyfully, when he saw that these strange men had come to him, sent by Isanusi to be his friends. He greeted them, and at once asked their news.

' What news of Isanusi ? Is Isanusi well ? How did you know that I was here at the river ?

And where do you come from so early in the morning ?'

'Our news : we have been sent by Isanusi to live with you. He is still well. We knew you would be here because it is your day. We came from the veld near-by.'

As soon as they began to speak to one another the fool stood up and went behind the other and sat with his back to him, watching. Chaka asked what he was doing and one of them said :

'Always when we speak of things that are secret we act thus, so that one may watch from behind and the other from in front, and none may come upon us silently and hear our secrets.'

'What is your name ?' Chaka asked the fool.

'Ndlebe.'

'Ndlebe. What does it mean ? Or is it because your ears are large ?'

'It is because I hear well.'

'What do you hear ?'

'All that ears can hear.'

'You also were sent to me ?'

'Yes.'

'What will you do ?'

'I will listen to news and secrets for you, so that no one may make plans against you. I will watch over you.'

Chaka was doubtful of this fool who spoke to him while bending to the ground and who refused to look him in the eyes. But it would not be long before Chaka found that he was no boaster, but

one who could do all that he promised, and more.

‘Who are you?’ Chaka asked the other.

‘Men call me Malunga.’

‘What do you call yourself, since you say others call you Malunga?’

‘I do not call myself by any name, for a man does not take a name for himself. He is given it by others.’

‘With what news have you come?’

‘I thought we had already answered that question. We have come to live with you and watch over you and be near you in war, for a mighty war is near in which you will win greater glory than you have already won. We will stand by you in these wars. Ndlebe will be your ears and I will be your right hand and will fight for you. But we will both be present when the battle begins and the fight is thick.’

‘In times of peace I shall live with you, and we shall take council together so that all you wish may come to pass. Ndlebe will live in the home of the chief and sit in his presence, and men will speak freely while he is there, for he seems but half a man. But I tell you he is altogether a man, a man indeed. The time is at hand when you must go home and win your chieftainship. These are the reasons that made Isanusi think it was good that we should be with you.’

When Chaka heard that the time for him to win his chieftainship was at hand, he could not speak for joy. He thought in his heart how fine it would

be to sit in his father's seat and what his revenge would then be upon his enemies.

They went homewards, and Chaka asked them about the war that was at hand, and because they were the companions of Isanusi he believed all they told him about it.

CHAPTER X

CHAKA CAPTURES ZWIDE

As was right, Chaka caused Ndlebe and Malunga to appear before Dingiswayo so that he might know them, and said : ' Chief, ever since I came here I have been alone, but to-day there have come from my home two young men who are my subjects. One carries my blanket : he is a fool. The other is my friend and has come to see me. I have brought them now.' They were called and came forward. And as soon as they appeared Dingiswayo trembled and rose from the ground in fear. When they had gone, he said, ' Chaka, do you say these men come from your home ?'

' Yes, Chief.'

' Did you know them in your youth, or have you met them only lately ?'

' I was brought up with them, chief.'

' I ask it because one is a fool, no doubt, and not fit even to carry your blanket. The second I do not like, for he seems a guilty man, a deceiver.

Did you say you knew him also in your youth ? ’

‘ Yes, Chief. ’

This was the first lie Chaka told. Before that, he had always been truthful. And now to Dingiswayo he was telling direct lies.

‘ Take care of yourself, Chaka. This friend of yours has some secret power and will harm you. I wonder you knew him in your youth, for his looks and his eyes show clearly he is not a man from this part of the world. He is a stranger, coming from where we do not know. ’

In the evening Malunga said to Chaka, ‘ I have seen it ; your chief does not like me. Therefore I will not remain where my life will be a hard one, but I will return to my home. Trust in Ndlebe who will win for you all that you want. He is a man of truth and can be trusted. ’

Soon afterwards the warriors left the village to meet Zwide at the border of the land, and they hastened that they might arrive before he could poison the paths with medicines. Dingiswayo, as was his custom, did not send forward all his men at once, but kept certain companies to be a support to whichever part was weak. Chaka was sent forward at the very beginning.

Zwide tries to lead Dingiswayo's men into a trap

The fight was long. Zwide was steadily retreating, drawing Dingiswayo's men towards the narrow gap between the cliffs. At noon Dingiswayo sent forward all the men he still had with

him to drive Zwide's men over the cliffs. At this moment Ndlebe reached Chaka, covered with mud like a dog that had been running. 'My master, there is danger in the bush. Watch and take care. Zwide has hidden many companies in the bush, and he is not flying away but only leading you on into the bush, so that you may all be surrounded and killed. Draw your men back as if to rest them, and do not advance again until I come to you.'

Ndlebe went into the bush and pushed his way through till he came out at the other side, and set light to the grass there. There was much of it and it was dry. The wind drove the burning grass towards the fighters. Zwide's own men were nearly opposite the place where their friends were hidden when suddenly they were astonished to see bright red flames rushing towards them. The hidden men rushed from the bush, for they feared they would be burned where they were. So they had to enter the fight and try to drive Dingiswayo's men back, if they could find a way. But this was difficult, for Dingiswayo's men were on higher ground. And then the fight was fierce. Zwide's men saw the danger of defeat very near. And in a short time many more were killed than all who had fallen in the earlier fighting.

When the fight was at its fiercest, Ndlebe came to Chaka and said, 'Do not delay; advance.' When Chaka's company appeared Zwide's men thought that Dingiswayo also had a plan like

theirs, and that he was now sending forward his best fighters ; and they scattered in fear. By now the fire had increased, and its heat could be felt even from a distance. Some jumped from the cliffs and others ran through the flaming grass and were burned. Zwide himself ran to a small cave in the bush and hid there with some of his men.

But Ndlebe told Chaka where Zwide was. And Chaka commanded some of his men to force Zwide out from behind, so that he would have to pass Chaka as he escaped. And Chaka and Ndlebe hid themselves by the side of the path. As soon as Chaka's men entered the cave Zwide and his men came out and ran along the path that led to Chaka. When Chaka heard them coming he seized his spear in readiness, and looking round, saw Ndlebe on his left with his club ready raised, waiting for them to appear. Ndlebe was filled with fury ; he was no more the fool he had appeared before, and his body was greater.

Chaka looked to the right, and wondered greatly when he saw Malunga at his side, silent, with his short spear ready and his eyes, red like blood, fixed on the narrow path along which Zwide must come. He had the appearance of an animal waiting to spring. But there was no time to ask from where he came.

The capture of Zwide

When Zwide and his men appeared they were so close together that some of them could not

move, and because of the thickness of the bush they did not see Chaka at once. The thick bush also prevented them from either escaping or defending themselves. And then Chaka was upon them. Swiftly he killed them where they stood crowded together. Ndlebe struck at them with his club without ceasing. Malunga's arm was as deadly as Chaka's but he killed more men, for the thickness of the bush did not seem to hinder him at all. Chaka's men at the back forced the enemy forward with their spears, and Chaka and his two companions held the narrow gap. Zwide was taken alive and brought to Dingiswayo, who did not permit a chief to be killed.

At last the companies were gathered together and led to their chief, and they found Zwide already there, bound, captured. Ndlebe was lying on the ground like a tired dog ; he seemed once more as stupid as ever. Dingiswayo and his fighters were full of wonder at Chaka's skill in command and in the fight, for all that Ndlebe did was said to have been done by Chaka ; none knew of Ndlebe's part. The cries of the women when the soldiers returned were wonderful to hear. Chaka was their song and in his honour it was sung.

Dingiswayo held his prisoner for a few days and sent him home in peace as if he had paid a friendly visit and had never been a prisoner. And he placed Chaka in command of all his soldiers, and in the many wars Chaka always went with them while his chief remained at home.

CHAPTER XI

THE DEATH OF SENZANGAKONA

All the time Dingiswayo was scattering the tribes, Senzangakona felt very uneasy about his own position, for he more than anyone had annoyed Dingiswayo during his youth, and had even gone about trying to kill him. And now when he saw Dingiswayo and his own son Chaka defeating the tribes, he was in great fear, for he thought Dingiswayo would attack him and take his revenge.

Chaka remained where he was with Dingiswayo, thinking over his past life : and now his doubts were no more. He saw clearly that the chieftainship of his father would indeed be his, for everything that Isanusi had prophesied had happened and Chaka had full faith in him. Ndlebe was resting near-by, lying at his ease with his mouth open.

All at once Chaka saw Ndlebe's ears stand up like a dog's. Then Ndlebe ran off and disappeared towards the west. The sunset and night came and went. The sun rose again and set, and still Ndlebe was not there. When the sun rose a third time he came, and signed to Chaka with his eyes. And when they were alone he said, ' I have brought you sad news to-day, but I think you

should be glad. Your father Senzangakona is dead.' Chaka was greatly surprised and became afraid, for his father had been a young man, 'far from the grave' as people so foolishly suppose. He told the news to Dingiswayo as soon as he had received it.

'I hear it,' said Dingiswayo, 'and I am sorrowful at the death of your father, my subject, but because I have not heard it by any messenger sent by the chief or his sons, I can do nothing. Have patience. Let us wait. News will come.'

Mfokazana becomes Chief of the Ifenilenja

The sons of Senzangakona only informed Dingiswayo of the death of their father after they had buried the body. When the time of burial and sorrowing had ended—it was greatly shortened because the sons were eager to share their father's possessions—the elders gathered together the people and presented Mfokazana to them: 'This is the son of your chief. Take and guard him. He has two younger brothers. These too you must guard. And you two, children of the chief, you must obey your older brother and honour him.' And all the people said, 'Hail, chief of the many oxen. Guard us. We are your people. May there be rain.' At that gathering none spoke of Chaka. He was not given even an inch of his father's ground.

All this was told to Dingiswayo by Chaka, and Dingiswayo said, 'This causes me sorrow. At

present I shall say nothing, for I know nothing : I have not been told. I shall speak when they inform me. But prepare yourself to-day, and I will send you home to win your chieftainship. But make no haste : you must wait here six months with me, so that you do not dishonour your dead father by going to war for his chieftainship while his body is still warm in the grave.'

Dingiswayo then gave Chaka a band of men to serve him, and said, ' In addition, you must find yourself a wife, and I will provide the marriage cattle, for I am now your father.'

CHAPTER XII

NOLIWE

Among Dingiswayo's sisters was one that he loved beyond all the others. Her name was Noliwe, and not only was she of extraordinary beauty, but she had a generous nature, full of sweetness and kindness. All who knew her said that Nkulunkulu¹ had made her to be an example to men, that her wonderful beauty and her gentle loving eyes might teach his children of the beauty and the endless love of their Maker. In Noliwe they could see the perfect woman without spot or stain, and thus might see something of the perfection of Nkulunkulu. Maybe hers was the beauty that gave rise to the story among the

¹ *Nkulunkulu* : the God of the Zulus.

Basuto of the girl who could not leave her hut because of her beauty. Whenever she went abroad none would go to the fields to his work ; even the boys left the herds, and all the people ran to feast their eyes on her.

Noliwe tells of her love for Chaka

Noliwe had a great love for Chaka, which was discovered by Ndlebe in the following way.

One day Ndlebe entered the court when there were many young girls about, among them Noliwe. She asked if he was hungry, for she was sorry for the poor fool, and as he ate she asked him, 'Where is your master ?'

'Who is my master ?'

'Is not your master Chaka ?'

'If he is my master, he is my master. He is there at Dingiswayo's hut ; the coward, who was driven out by his brothers.'

'Do you mean that, or do you speak in fun ? If Chaka is not brave, who is there who is brave ?'

Ndlebe continued to pour scorn upon Chaka before all the young girls and presently he turned the talk upon other young men. Then at last he said, 'What did you mean, you young girls, when you sang to Chaka, the dead dog who is just like I am, and did not lift your voices in praise of those who are men and mighty chiefs ?'

'To be a chief or the son of a chief is nothing, but the man in whose honour songs are sung is known and admired as the bravest of the brave.'



One day Ndlebe entered the court when there were many young girls about, among them Noliwe. She asked if he was hungry, for she was sorry for the poor fool.

'Among all the soldiers and companies of Dingiswayo and his chiefs you look first upon Chaka. Is it not so?' And the maidens answered at once, 'Of course we do.' And Noliwe went further and said that no one would consider herself married unless it was to one as brave as Chaka. And Ndlebe said, 'Is it so that you, the daughter of a great chief, Jobe, would rejoice to be married to a common man like Chaka, only because he is a killer of men?' Noliwe said she would rejoice to be so married: 'Further, Chaka is not a common man, but the son of a chief. He is also beautiful, with a face as smooth and rounded as a clay pot.'

Ndlebe and Noliwe were now speaking only to each other.

'Do you mean that, or do you speak in fun? Do you really love him, or is it only mere talk?'

'I do not merely love him: I am on fire with love. And I am afraid, for I have tried by every means to show my love, but it seems he has no eyes to see. . .'

On the evening of that same day Ndlebe entered another of the chief's courts and found the game of 'Choose-the-one-you-love-the-best' going on. Some one said to Noliwe, 'Choose,' and Noliwe said, 'Guess.' One name after another was guessed and each time Noliwe said, 'Wrong.' Then someone said, 'It is Chaka,' and Noliwe's face lit up and she laughed and looked at Dingiswayo and said, 'I am dying for love of him.'

I cannot describe how I am wasting away with love.' She said this so that Dingiswayo might know that she was indeed dying of love for Chaka.

Ndlebe tells Chaka of Noliwe's love

The next day Ndlebe said to Chaka : ' Perhaps you have noticed and perhaps you have not that the maidens of this village wonder at you, for you do not sleep in the common hut with the other young men, you do not join in the songs and dances or in playing " kana ".'

' Their wonder is no gain to me. I do not care if they wonder.'

Ndlebe continued as if he had not heard what Chaka had said : ' Have you noticed that the young girls are restless because of you ? '

' I don't care for any of them. My work is with the spear alone in this village : it is to fight the wars of Dingiswayo. I have no time to think of these girls of yours.'

' You do not speak the truth, Chaka. Pray, listen. It is not true that you do not care for *any* of them, for there is one for whom you have very great love, and you fear her.'

' Why did you call me ? To speak childishly ? '

' I called you on a great matter that is paining you, it is as dear to you as the chieftainship.'

' Did you indeed call me for this childish reason ? '

' You are mistaken. It is not childish.'

Now Chaka dearly loved Noliwe, but he did

not see how a wanderer like himself, without a home, could marry a chief's daughter who was also beloved by Dingiswayo. So he had given up thoughts of her. And although Ndlebe spoke in this way, Chaka did not think for a moment that Noliwe was among the number dying for love of him.

Then suddenly the thought leaped into Chaka's mind from its far hiding place that perhaps it was Noliwe who was dying for love of him. And Chaka smiled and said nothing, but kept his eyes intently on Ndlebe. And Ndlebe said, 'Yes, do you not love her?'

'Love whom?'

'Her at thought of whom you smile.' And Chaka waited, laughing softly, as if she had already been promised to him. 'She has an even greater love for you than you have for her.' Chaka stood up and danced about the court for joy, laughing all the while to himself, and at that moment Noliwe entered the court and faced Chaka and their eyes spoke. She asked for Nandi, but they said she was not there, and then Noliwe went out, with her head on fire, asking herself what it was that had caused Chaka so much joy. And the only answer she could find was that without a doubt Ndlebe had told him of what had happened the day before. With a smile, she thought, 'Perhaps it is true that Chaka rejoices because he has heard that I love him.'

Chaka remained with Ndlebe in the court, his

mind rushing and speeding with thoughts, and they were thoughts of joy. But in the moment of his joy he suddenly became sorrowful. For Dingiswayo would never consent to give him Noliwe, and rather than give her he would drive Chaka from his home. And Ndlebe knew, and said, 'He whom you fear, he it is and no other who will help you to win Noliwe.' And Ndlebe was silent as his ears moved and stood up, and then he said, 'But this belongs to another day, for now I hear the footsteps of the messengers of Mfokazana, who come to tell Dingiswayo that their master has been made chief of his father's tribe. They are at hand. Go to the great court that you may hear for yourself.'

'And you, will you not come?'

'It is not I who desire the chieftainship, but you. In any case, I can hear the news from this very room.'

CHAPTER XIII

CHAKA AND ISANUSI AT THE GRAVE OF SENZANGAKONA

At noon the messengers came to Dingiswayo and told him their news, how that the tribe had made Mfokazana chief in his father's place. Dingiswayo was angry and said, 'Go, tell Mfokazana that I have heard, but that he has done wrong, and they too who made him chief have

done wrong, for it was not he who was chosen by his father to be chief after him. The son of Senzangakona is still alive, the son at whose birth Senzangakona sent word to my father that he had had a son who would be chief after him. I myself was present at that time, and the messengers who were sent are also alive and I know them. At no time did Senzangakona speak of Mfokazana, but only of Chaka.'

The messengers returned sorrowfully, afraid to meet their master who had sent them. When Mfokazana heard the reply, he sent them a second time, with the message that his father had afterwards found that Chaka and his mother were wicked witch-doctors. For that reason he had driven them out of the village.

Dingiswayo answered and said: 'Go, tell Mfokazana that to-day is the first time I have heard that Senzangakona changed his mind or ever said that Mfokazana was to be chief in his place. To whom did he tell it? Furthermore, it is the first time I have heard that Nandi is a witch. Against whom has she practised her magic? Tell Mfokazana that only lately, when Senzangakona sent me the lion that Chaka killed, Senzangakona again said that Chaka would be chief in his place.' When Mfokazana heard this he gathered together the tribe, and told them that Dingiswayo was taking the chieftainship from him and giving it to Chaka, and he said, 'To-day it will be seen who is on my father's side.'

His true sons have had their rights taken from them.'

Ever since Chaka saw what was in Noliwe's mind he had desired to meet with her and speak to her, and one day they met for a short time only. They did not say anything, but they exchanged their beads. And by this Chaka began to try the feelings of the people, and especially of Dingiswayo, for if Dingiswayo did not wish him to marry Noliwe he would be angry with her for what she had done.

Dingiswayo saw the beads, and knew that a beginning had been made. He saw that if Chaka were to marry Noliwe he would still be his follower and would always help him in all things, especially in his wars. And now he strengthened his decision that Chaka should become chief after him, not merely from a desire to please him but because he saw also that good luck was always with Chaka.

And he said : ' Men of my father's court, come to my help, in case I make a mistake in this matter through lack of knowledge. You know that for a long time I have been absent. Did Senzangakona during my absence send to say that he had changed his mind, and that it was Mfokazana who was now to be chief ?' The men of the court said, ' No,' and then Dingiswayo said : ' Chaka, if your courage supports you, take your company and one other and win the chieftainship from Mfokazana, and may whoever is defeated be satisfied !'

And in that war Mfokazana was defeated and killed. Although Dingana and Mhlangana his brothers did not take part in the war, Chaka would have killed them if Ndlebe had not begged that their lives might be spared. This is very strange, for it was always Ndlebe's custom to fan the flames. When Chaka came to his old home, he destroyed many, but for fear of Dingiswayo he would not take the full revenge that he wanted. When Noliwe heard how Chaka had overcome Mfokazana she sent him some beads, delicately strung, as a reward, so that they might remind him of her, and Chaka in turn sent her gifts to show his great love for her.

Chaka is satisfied with Isanusi's work

The day before the ceremonies by which he would be made chief, was Chaka's day. He rose early in the morning and went to the river. When he was returning he saw in the distance a man coming to meet him, followed by two others. It was Isanusi himself.

'Greetings, Chaka.'

'Greetings, my master, my father, my lord.'

'How are you? Is it well with you?'

'It is well. Even more than I had hoped for.'

'Does the good fortune I promised you come?'

'It comes in plenty.'

'Have your sufferings come to an end since I found you?'

'They have ended.'

'Does the spear I made for you do its work?'

‘ Ah, peace, speak not of it, be silent.’

‘ But what do you say of yourself ? ’

‘ Ah, be silent, speak not of it. Others may tell of it, not I.’

‘ What of the men I sent you ? ’

‘ They are even as you said, and more also.’

‘ In one word, are you satisfied with my work ? ’

‘ I am satisfied to the full. And in proof, to-morrow I am to be made chief in my father’s place.’

‘ It is well, Chaka, and I rejoice that you are satisfied with my work. And the future too will satisfy you, for what you have seen and what you have done is but a beginning ; greater things are yet to come. But you must think on the words that I spoke to you three times when we were last together, when I said that the spear I had made you must do its due work. If you wish for a chieftainship as great as that of Dingiswayo and a hundred times greater, if you long for the fame that you once longed for, your spear must be always wet with blood, new blood, fresh blood. Even to-day, if it seems to you that you have killed enough, that you have won your chieftainship and enough of glory, and you do not desire anything else, then you must tell me now at once, so that I may dull the power of the medicines in your blood, to prevent them from killing you.’

And Chaka answered and said : ‘ Isanusi, I, Chaka, when I have set my mind on a thing cannot turn back until the end is reached. I still hunger, I still search. Let the cow continue to

give milk, lord. I pray you use all your power and wisdom to win for me that glory and fame of which you speak.'

When they reached the village, Isanusi, Malunga and Ndlebe shut themselves in a hut away from the rest. For they did not wish to be seen by Dingiswayo, who was to be present when Chaka was made chief.

CHAPTER XIV

CHAKA IS MADE CHIEF, IN PLACE OF HIS FATHER

The day came when Chaka was to be made chief. After the time when the cattle go to the fields, Noliwe came with her companions. Dingiswayo was already there. When everyone was seated, Chaka came out from the hut. Dingiswayo set forth the business of the day, and in all his words spoke the truth from his heart without favour. The councillors also spoke, and lastly Chaka was given his opportunity to speak.

And he, son of Senzangakona, stood up—a mark for the eyes of all who saw him. And all the people, the tribe, looked upon him and saw that he was the son of a chief, born to riches and power above other men. Chaka held himself straight, a head taller than other men. His shoulders were broad, and though he was so heavy in appearance there was none to equal him in quickness in

running and jumping and twisting and turning.

Chaka stood up and the eyes of the company were fixed upon him. He looked this way and that and then spoke. He addressed but few words to his own people. They were to accept him without doubts, with a whole heart. The past was the past and could be forgotten. New paths lay before them. Chaka was afraid to speak at length in case he should open the wounds caused by the recent war.

He passed on to speak of Dingiswayo, and told them in full how he was rescued and preserved by Dingiswayo, and made a man. He offered his thanks to Dingiswayo, with a grateful heart. Next he spoke of the duty he owed in return, of how he would always love and honour Dingiswayo for the kindness he had shown him, and begged that the chief would continue to send him out with the army. Dingiswayo must give him any work he wished to have done ; that was Chaka's own desire, and if it were allowed it would show that the chief still trusted him.

As Chaka spoke the hearts of all who heard him were moved. His words satisfied them, so that even those who still had any dislike for him lost it and opened the doors of their hearts to him with joy. And Dingiswayo himself loved and trusted him more than ever when he heard Chaka, and listened to him telling the truth of their relationship as he himself knew it. To Nandi it was all as a dream in the night. Noliwe saw a wonderful

beauty in Chaka's face, such as was not upon earth, nor among the characters in stories : she saw him as the perfection of manhood. And all the people, when they heard him, said : ' May there be rain. We are yours, lord ; be you our guard.'

Chaka stays with his people

On the following day Dingiswayo returned home and left Chaka to rule in his father's place. Noliwe and her young companions remained for two more days, and it was then that she and Chaka came to a complete understanding about their love. Such was the return of Chaka to his home from which he had been driven out.

After this Dingiswayo fought several wars alone without calling upon Chaka. He wished that Chaka might become used to his people, so that when there was severe fighting they might not desert him and leave him to be killed, or join his enemies to kill him. He first called him for a war against Qwabe, and Chaka returned driving a very large herd of cattle. It was in this war that Chaka, son of Senzangakona, first fought in the presence of his people. It was the first time they saw him in the fight. When they reached the capital, Chaka did not pass on to his own home but stayed with Dingiswayo. He stayed, also, to be near Noliwe. And the whole of this time he spent with his fighting men, teaching them different kinds of exercises. And above all, he

taught them to obey ; everything must be done to the word of command, no one must be either too quick or too slow. These men Chaka led to battle when Dingiswayo made war on the Amangwana.

The day they were to meet the enemy Chaka spoke, and stirred the hearts of his fighting men so deeply that each man went forward determined to do better than his neighbour, and bring himself to the notice of Chaka and his chief. When he had made an end of speaking he went to his sleeping-place and there he found Ndlebe and Malunga, although he had not called them. Malunga said : ' I have come to you because of what Ndlebe will tell you. You will win in this war what you can only gain when Dingiswayo is dead.'

And then he asked Chaka if he had already spoken with his men. Chaka said he had spoken, and Malunga said : ' This is a pity ; I wished to meet you before you gave them your commands. But it is no matter ; you can return to them. I have brought you a medicine which you must eat before you speak again ; it has a wonderful power over men, for it is a medicine of persuasion.'

Ndlebe suddenly stood up and said : ' I hear the noise of a mighty war, but the fighting will not be long. The war is mighty because of its results, which I will tell you when we return.'

Malunga gives Chaka the medicine of persuasion

Malunga gave Chaka the medicine and he ate it and swallowed some water and then returned to

the soldiers. It was midnight, and he found that some of them were asleep. He wakened them and told them it was not time for sleep : it was a time to watch, for the enemy might fall upon them when they were sunk in sleep. And he said : ' My companions, I am much troubled. I cannot sleep or have any peace of heart. I have already told you that those you are going to meet are men and not children. And I repeat, you must know that you will be facing death. Whoever is afraid, let him return at once. I do not demand that you fight. But all who stay must understand that they may not turn back, whatever happens. They must die with their chief, or conquer with him. But they must not run. That is the most terrible sight in battle ; to see men running when the fight presses them hard, so that their chief is taken. Think of Zwide. Let all who are afraid stand up and go away.' None stood up, but all who heard him felt their hearts swell. The tears ran from their eyes in the darkness of the night and they wondered what this war would be, of which Chaka spoke so earnestly to them. And they said : ' Where we are commanded to go, we will go, even if it be to death.' Their courage rose and they watched for the morning with great eagerness to begin battle. They were determined to make it unnecessary for Chaka ever to speak to them in this way again.

At daybreak the battle began with terrible fierceness. The village of the enemy was on a hill,

and the women and old men stood outside to watch the fight. Ndlebe went by a path where they would not see him, and quickly set fire to the village, and then his swift feet speedily brought him back to the fight, unseen by friend or enemy.

In a short while the enemy heard heart-breaking cries from their homes, and when they turned their heads they saw smoke rising from their burning village. They saw also their wives and children crawling over the rocks above the village as they ran away. Some were flying to the bush, others to the hills. Then the enemy lost heart and their knees failed them, and they ran to rescue their children.

Dingiswayo talks with Chaka about Noliwe

Dingiswayo captured all the cattle of the enemy and also the small stock. And at night, when he was thanking Chaka for his clever trick, he also repeated his advice that Chaka should take a wife : he would provide the marriage cattle for him. And Chaka answered that he had no thought of marriage, for he loved one woman only, and it was impossible for him to win her.

‘How do you mean, “impossible”?’ said Dingiswayo.

‘I mean that she is the daughter of a mighty chief, before whom I, Chaka, am nothing.’

‘Where is her home? Whose child is she?’

‘Her home is— is— with—’ Chaka stammered.

‘ Why do you say “ is — is— ” ? Can you not speak ? Is she a sister of mine ? ’

‘ Yes, chief.’ Chaka’s face burned as he said it.

‘ Which ? ’

‘ Pardon me, chief. I fear to tell her name, for you love her so greatly.’

‘ Is it Noliwe ? ’

‘ Yes, chief.’

‘ Have you spoken with her ? I shall leave her to decide. It is you who must speak. If she agrees, let her agree. If she refuses, let her refuse. I wish her to do as her heart desires.’

‘ Truly, already we know each other’s will, chief.’

‘ I understand. You fear to ask me for her. It is well. But if you marry my sister, you and none other must provide the marriage cattle, for I cannot give the cattle together with my own sister.’

The reader can imagine for himself how great was Chaka’s joy. Dingiswayo was a chief who loved his own joke and he told all the fighting men that Noliwe was going to marry Chaka. They rejoiced greatly, for they saw now that Chaka would belong to them completely. ‘ For the marriage ox binds men together.’

But when they came to the capital Chaka heard that his mother was ill, and he hurried to her bed. He did not even stop to sleep, for his mother was very dear to him because of all she had done for him. When they reached his home Ndlebe said : ‘ I hear that Dingiswayo will not live more

than ten days. Be prepared. This is what I said I would tell you when we returned.'

CHAPTER XV

CHAKA IS MADE CHIEF IN PLACE OF DINGISWAYO

When Dingiswayo returned he allowed his fighting men to go to their homes to rest. And then Zwide, still angry with the shame of his defeat, led his men to battle without any warning. Not until Zwide was at the Umfolosi did Dingiswayo hear of it, and then he left the capital to meet him with the few men he had ready for war, in order to stop Zwide from advancing farther.

But all Dingiswayo's men were tired, and from the beginning the fight went against them, and Dingiswayo their chief was captured. Zwide, when he reached his home, killed Dingiswayo. He cut off his head, and sent it to Dingiswayo's village by night. And the people coming out from their huts were greatly afraid when they saw what had been done to their chief.

As soon as Chaka heard in his village that Dingiswayo had been captured he acted at once. He sent fast messengers to Zwide to persuade him to spare the chief's life in return for a large number of cattle.

But these messengers of his never reached Zwide, because Ndlebe and Malunga, who were

in the capital, quickly spread the report that Dingiswayo had been killed (though actually he was still alive at that time). So the messengers thought it would be useless for them to go. Chaka came with all his men in great haste, and when he reached the capital he heard the sad news of the death of Dingiswayo.

Chaka did not know what to do. As a result of the death of his chief, he found himself in great difficulty, for he had lost the one whom he had trusted, to whom he had gone in time of danger, under whom he had become a man. There were many who would now attack him. Above all, the chief's soldiers would no longer obey him and none would support him.

In his fear that the day of his death was now at hand, he went down to the river and called upon Isanusi. When he got back to the village Ndlebe came to him. He was covered with mud, but full of a wonderful joy. Before he could speak Malunga suddenly appeared. He too was full of joy, and he said : ' Chaka, son of a chief, I see you are sorrowful ; this is not a time for sorrow, but for joy—great joy. It is right for others to cry for their chief, but *you* should rejoice, for the new chief after Dingiswayo is — Chaka.'

Chaka becomes joyful again

Then Chaka lost his fear and became joyful because he knew that what the followers of Isanusi said became true. Malunga continued

and said : ' I gave you medicine to eat when you spoke to the fighting men. That was prepared against this very day. The hearts and minds of all the men who heard you are with you. They will not agree to be commanded by any other but you. Speak, Ndlebe, I have ended.'

And Ndlebe said : ' Zwide comes to battle. He is on the path. The number of his men is terrible. He means to kill every man, woman and child of the Abatetwa, so that the tribe may be entirely destroyed.' At that moment Isanusi suddenly appeared. As he entered he said : ' Chaka, go out and cry to the people, and tell them Zwide will attack at daybreak. The people must prepare themselves. Malunga, hasten and prepare the soldiers with medicines as you know how, with speed. Chaka, strip yourself so that I may make you ready.'

Isanusi worked upon him to prepare him for the mighty work ahead. And before he had finished, the warriors, hearing that Zwide was already marching to battle again, came rushing to find Chaka.

Chaka went out, and the warriors cried in one voice, saying : ' You are now Dingiswayo. We all give you his chieftainship and ask you to guard and protect us. We are your people. Thus do we give you the chieftainship of Dingiswayo. You have taught us. We obey you. Zwide comes at daybreak to destroy us, and our eyes look to you to lead the army. One small condition we make.

It is that you will indeed marry Noliwe, and thus our tribe will be one with yours.'

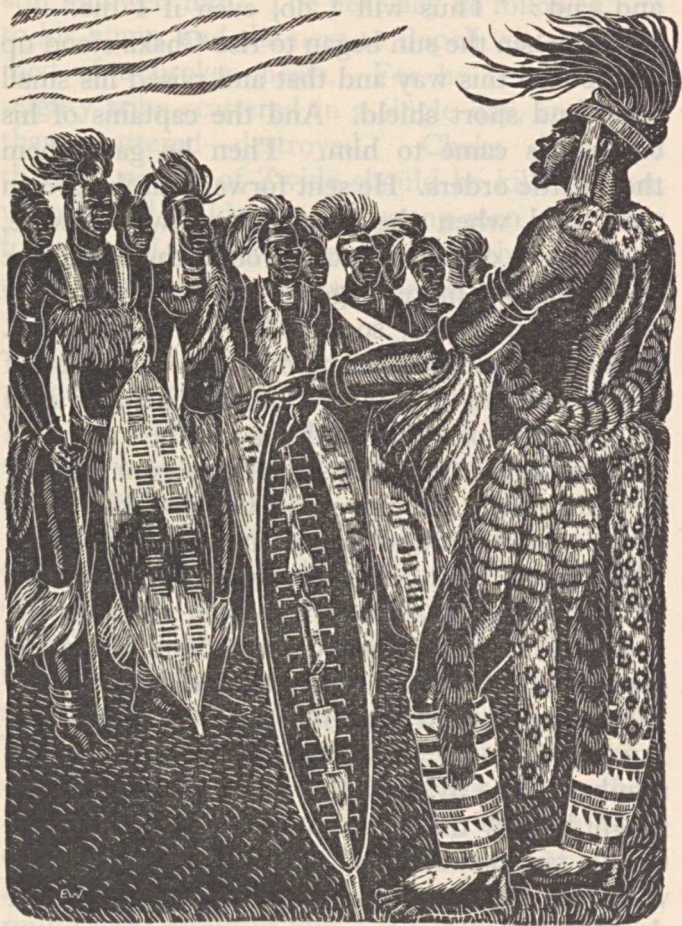
The reader can imagine for himself what were Chaka's thoughts that night—Chaka, whose one idea was the chieftainship. He spent the night in preparing his men for the next day. Zwide came on to battle, and the number of his men was terrible. Chaka took command of all the fighting men, leaving all the reserves behind. He saw that Zwide's army was greater in numbers than his, and therefore he commanded that the villages should be burned and the food destroyed. The old men and the women and children drove away the cattle.

The battle against Zwide's men

The battle began and Zwide was forced back over the river, and then Chaka's men followed along the path after their chief. They continued thus for three days, fighting all the while. Chaka's plan was to wear out Zwide's men by starvation, for in those days no army carried food for the march. And therefore Chaka had burnt the food, so that Zwide might have nothing to eat.

On the third day, when Zwide's men were worn out with hunger, Chaka prepared to give battle. That night he killed many cattle, both to give his soldiers meat and so that, if he were defeated, Zwide would not win the oxen.

When Chaka spoke to his men that night his voice demanded obedience, so that every fighting man decided in his heart to obey Chaka's will,



When Chaka spoke to his men that night his voice was one that demanded obedience, so that every fighting man decided in his heart to obey Chaka's will.

and said : ' Thus will I do, even if I die.'

And when the sun began to rise Chaka stood up and looked this way and that and raised his small spear and short shield. And the captains of his companies came to him. Then he gave them their battle orders. He sent forward all the grown men, and when they had joined with Zwide, he sent two companies to go round the hill to the right and two more to go to the left. And they met behind Zwide, so that he was surrounded.

For a time Chaka heard only the dull noise of spears entering the bodies of the enemy. And when he saw his own men dying and their numbers growing small, he said : ' There is your enemy, he who killed Dingiswayo. Go and kill him.' So he sent forward all his reserves, and remained with Isanusi alone. And the fight continued with terrible fierceness, for in less than an hour the bodies of the dead covered the ground ; and the companies retired and then returned to the attack. When they retired a second time the number of Zwide's men on the ground was equal to the number of the living. How Ndlebe and Malunga fought ! How the spear cut and killed ! At noon Chaka ran forward and entered the fight, and when his men saw him their courage rose and they fought still harder.

The fall of Zwide

Zwide escaped death in battle as though by a miracle. Chaka drove him across the river, and

still followed him. The next day he followed him to his home, and the next to Bopeli where Zwide died of a broken heart. For he had seen his mighty tribe scattered in a single day, and more than scattered—destroyed. Chaka demanded that the people of Zwide should be killed—men, women and children ; the young men only were to be spared. To them he sent word that he would place them in his army and not kill any of those who joined his warriors.

When the sun had risen that day there had been no tribe greater than Zwide's in power or numbers. When it set this mighty tribe had been entirely destroyed, the people scattered and their villages turned into empty ruins.

There was a change in Chaka also. A few evenings before, he had been afraid when he heard of the death of Dingiswayo, his protector. He feared that he would be killed. And then, the night before the battle he found that it was himself alone to whom the soldiers looked to lead them. The next day, he was in command of all the army, commanding it as his own, and not for another. And at sunset on the fourth day he was their chief, one who had conquered in war. At sunset he was a chief among chiefs, and the tribes all round were afraid of him. A sign that the tribes trembled and feared him was that when a neighbouring chief heard that Chaka had scattered Zwide's people, he fled in haste with his tribe, and ran off into the mountains.

CHAPTER XVI

THE NEW TRIBE-NAME

Isanusi and his companions were seated with Chaka, speaking of his past life and his future, and Isanusi said :

‘ I hear that you have taken Noliwe to you. Do you wish to marry her ? ’

‘ I love her with all my heart, and I will marry her. Besides, I have promised it to the soldiers. ’

‘ But if your promise did not make you, what would you do ? ’

‘ I would marry her because I love her. ’

‘ I, in your place, would not marry her. Marriage holds a chief back, and there is no unity in his house if he is married. Children fight against one another. It is better for a chief to be dying of old age when his children are becoming men. But the matter is for you alone to decide. We have no concern in it. We have only given you our advice. ’

Isanusi went on : ‘ Chaka, I myself will now go forward : I cannot stay for I have much work to do. But you will remain here with my companions. Before I go there is one question I would ask you : Are you satisfied now, or do you long for greater things ? ’

‘ Continue your work upon me, master. ’

'Do you desire still greater power than you already have?'

'Yes.'

'So let it be. I have heard. But you on your side must know that my price is ever increasing. For the chieftainship of your father it was the full fee of a witch-doctor. For the chieftainship you have to-day it is double, and for a greater chieftainship three times as much again. It is a great price, but to a chief it is nothing.'

'To me your price is nothing. I will spare nothing if you bring me where I would be.'

'I will leave my commands with my companions and they will put all in order for you. But I must tell you the whole truth. In some ways it is a difficult matter to win the chieftainship you desire, such a chieftainship that if a man were to leave this place in his youth and go to the boundaries of your land, he would be an old man before he returned. It is a difficult matter, for it is you who must provide the medicine, and not I. If you have not enough courage there is nothing I can do.'

'What kind of medicine is it that I, Chaka, should fear to give you, if I knew where it was?'

'I say once more it is a difficult matter. If you desire a chieftainship of this nature, before you go to battle the food of your fighting men must be mixed with medicines containing the blood of the one you love most dearly, with whom your thoughts live by day and by night. There is no

other means by which I know how to win this chieftainship.'

Chaka makes a terrible choice

Then Isanusi left Chaka and returned after a long while: 'Have you taken careful thought?' 'Yes,' said Chaka. 'Do you understand well what you are doing?' And then Isanusi said: 'Tell me, that I may learn what you have decided.'

'I, Chaka, have no need of deep thought. I have decided to take the chieftainship of which you have spoken. But I have no children, and I do not know whether the blood of my mother and my brothers will be enough. But if it is, I will give it you.'

'But you have not included the one you love with the love of which I spoke.'

'Apart from these, the one I love is Noliwe—'

'So let it be. Think well which you desire. The chieftainship you have, with Noliwe, or a greater chieftainship without Noliwe. I tell you clearly, that a greater chieftainship than this, the greatest of all, is possible for you, but you will not win it unless you kill Noliwe, you yourself, with your own hand.'

Isanusi smiled a strange smile and said that Chaka should think over it for a whole day and give his answer at nightfall.

And when Chaka was alone, thinking about Noliwe and the chieftainship of which he had been told, he saw that Noliwe's life was but a

little thing, and he comforted himself that later he would be able to obtain other women as beautiful or perhaps even far more beautiful than Noliwe. So he determined to sacrifice her for the sake of the medicines. And when Isanusi came in the evening, Chaka said: 'Truly, there is nothing on earth I love except only the chieftainship, war, and my army. And I will give you Noliwe so that all difficulties may be removed from my path to the chieftainship. I have thought and I have made an end. The medicines shall be made from the blood of Noliwe.'

Isanusi refused to begin the work immediately: Chaka had not thought for long enough. He gave him a full year, but Chaka so much wanted the time to be shortened that they agreed upon nine months.

Chaka chooses a new tribe-name

When Isanusi was about to depart he said: 'There is a small matter that I have forgotten. Your tribe-name is not a beautiful one. Why do you not choose for yourself a beautiful, fine-sounding name, fit for the great chief you are and the mighty tribe?'

'What manner of name?'

'You yourself must choose.'

And at that moment there was a noise of thunder from a cloud over towards the west, close to the mountains where the rain was already falling. And Chaka heard the thunder, and listened

carefully. Then Chaka looked upwards, smiling, and said: 'You were right, Isanusi. To-day I will find for myself a tribe-name that is well-sounding, such as none other has ever had.'

'What name?' asked Isanusi. Chaka laughed until the tears came into his eyes, though he was not a man who often laughed, and he said: 'Zulu, Amazulu' (Heaven and People of Heaven). Isanusi and his companions nearly died of laughter at such pride, and Isanusi asked: 'Why do you choose this name?'

'Amazulu. Because I am great, I am as this cloud that has thundered. I, too, look upon the tribes and they are in fear. If I fall upon any, they are as Zwide. Zulu, Amazulu.'

All the fighting men who had taken part in the war were still there, and Chaka told them the new tribe-name that he had made for them, the name of Amazulu. And all the men cheered, which showed that they rejoiced in this new name.

CHAPTER XVII

CHAKA PREPARES FOR MANY WARS

Before we go further in our account of the chieftainship of Chaka we must first tell of the state of the tribe of the Abatetwa when Dingiswayo became chief, and of its state when he died.

Dingiswayo became chief when his tribe was sunk in idleness. The men sat at home, doing

nothing. There was no way by which they could possess cattle. It was Dingiswayo who came and changed all that. He gathered together all those who knew how to make the skins of animals into clothes and those who could sew. He built them a village to work in, where the skins were sold, and this village soon looked like a large market for leather. He did the same for workers in wood, and urged them on in their work by giving prizes to those who did better than others.

And the tribe was filled with a desire for work and trade, and not work only, but good, creditable work. And the farmer, too, who reaped better crops than other men year by year received a prize for his farming. Dingiswayo also opened up the route to Delagoa Bay, where there was much trade. The women, too, worked hard to fashion beautiful well-made pots in order to get prizes. Further, he tried by every means in his power to bring a spirit of kindness into the tribe, so that people should not wrong each other without cause. But there he did not succeed. It became clear that there he was trying to teach them something that was too high for them, that was beyond them. But the land grew fat : there was peace and plenty under Dingiswayo. Such was the state of affairs when Chaka became chief.

Chaka gathered together the young men of Zwide's tribe who had been scattered, and said to them : ' To-day you have no chief, and you are no longer a tribe. You deserve death, because

you have killed my chief Dingiswayo, who treated you well in every way. But I will not kill you unless you wish it. I give you the choice of two things. If you will give up your tribe and language and join my armies and become Amazulu, you will live. If you refuse, then I will kill you all this very day, this very hour, when I have heard your answer.'

The men were not at all unwilling to enter the army of Chaka in order to save their lives. Chaka joined them with the Amazulu, his chief purpose being to make them Amazulu in heart and soul. Then he would have good fighting men and many ; for now Chaka's only desire was to make war, and gain yet more power.

He looked upon all the tribes of the north. He desired to rule over them. He looked upon the tribes on the coast towards the south, all living in peace, and he smiled to himself. He lifted up his eyes to the hills, and then he looked upon the west and saw tribe after tribe living in peace, untroubled by anything. Then he laughed and said to himself : ' I shall rule over them all. There shall be one chief instead of many and that chief, myself.' As he said this he was filled with a wonderful happiness ; then it was that he gave up his soul for his chieftainship ; then it was that he forgot Noliwe.

At the time we are writing about in the history of Chaka, it is certain that there was no chief on earth whose people loved him more. His soldiers

were so many that they could not all live in one place, so he built many villages for them.

Chaka teaches his new soldiers the art of war

He allowed the regiments of Dingiswayo to go, saying : ' I have taught you ; it is enough. Go and rest. I will call you when I go to war again.' All the others he took, and step by step taught them the art of war ; how to attack and defend and how to retire together and attack again. Above all, he taught them obedience. When they received an order they were not to answer back or ask the reason why, but simply do what they were ordered.

Every day he got up before sunrise and was with his soldiers, watching them march in front of him. Malunga also rose early and went to see the cattle being killed for the meals, and he doctored the meat so that those who ate should listen to their commander in a spirit of true loyalty. And then he added a medicine to make their hearts hard so that they should have no mercy.

Chaka made his army of two groups : young men who carried shields and fought, and boys who were being taught to fight. As soon as a young male child was strong enough he was put in the army to learn true manhood. Day after day the child never met his parents or any woman ; from morning to night he was with the same band of boys. Their talk, their songs, their games—

all were of war. Even their food was like the soldiers'; and everything they heard, saw, or did was connected with war.

Chaka's new rules for his army

Chaka did not allow his soldiers to marry; marriage was for those who were grown men. He said that when men were being killed in the heat of battle, the married man thought of his wife and children, so that he ran away. But the unmarried man fought to kill instead of being killed, and to conquer, so that he might enjoy the praises of the young women. In some cases, the best men were allowed to marry earlier as a reward. To set an example, Chaka never married to the end of his life.

Next, Chaka changed the weapons that were used. Each man was given one spear only, which had a broad blade and a short handle so that it could not be thrown. Strict orders were given that these spears should not be thrown at the enemy. All men were to return from battle with their spears, or not return at all. Further, they should bring back the spear of the man they had killed. Every new weapon passed through the hands of Malunga for him to doctor, so that it meant certain death to anyone struck by it.

Next, Chaka changed the clothes and ornaments of his men, because he wished for neatness. He made them all dress alike, but each company had its special markings. Shoes were worn in those

days, but Chaka did away with them because they prevented his men from moving quickly.

Everything that Chaka said or did or took pleasure in had one end only—war. And that was why the improvements begun by Dingiswayo came to nothing, because all the men were training for war and all the interest of the women was given to the army.

CHAPTER XVIII

THE DEATH OF NOLIWE

The months for thought appointed by Isanusi came to an end, and Chaka's decision was not changed ; he stood where he did before. At the same time Chaka continued to visit Noliwe and she became with child. And now she desired Chaka's love, and always wept if she could not see him.

And Chaka loved Noliwe in return ; she was the one person we could imagine Chaka as loving, if he loved any woman sincerely. All that is good, all that is beautiful, all that a true wife can give her husband, Chaka would have got from Noliwe if from anyone. And although he was planning to kill her, yet his conscience troubled him and gave him no rest, telling him always that he was becoming less than a man.

But it was clear that the methods used by Ndlebe and Malunga were without doubt leading

him to the chieftainship that he desired, and so he forgot his fears and hardened his heart.

Isanusi advises Chaka to think well

One day Isanusi arrived and went to the hut, and when Chaka and he were alone, he put the question: 'How is it with you, Chaka? Have you decided to live with Noliwe as your wife, as was determined by Dingiswayo and his tribe and by you also, or have you decided to win the chieftainship?'

'I, Chaka, do not know how to make my tongue say different things, Isanusi. What I have said I have said.'

Isanusi remained silent for a long time with his eyes on the ground. At last he spoke to Malunga and Ndlebe, greeting them and inquiring about the work they had to do for Chaka. When he was satisfied, Isanusi asked Chaka the same question again, and, without hesitation, Chaka gave the same answer as before. Again Isanusi was silent for a long time, like a judge unwilling to condemn one he loved, yet bound to pass a hard sentence—against his will.

And then Isanusi said: 'Think well, Chaka. What has been done by my servants can be undone, but that which I will do through the blood of Noliwe, your woman, even I cannot undo. What will be done will be done for ever. So I will ask you yet again.

'Tell me the truth that is in your heart and

fear nothing. Which do you choose—Noliwe, or the chieftainship ? ’

And Chaka answered, ‘ The chieftainship.’

At once, all Isanusi’s sadness left him and gave place to joy, and he said : ‘ You have answered like a man after my own heart. I have no patience with one whose thoughts change. But you are a chief, and your answer is the answer of a chief. To-day I know what you are and I shall work with a heart even more joyful than before. You have known how to choose the path along which you will walk and the way in which you will live on earth, and when you die your kingdom will have no limits. And greatest of all—the splendour of your famous and glorious chieftainship will last for ever and ever.’ Isanusi then drew Chaka to him and they went outside, and Isanusi looked up at the sky and pointed to the stars : ‘ The number of your fighters will soon be greater than the number of the stars in the heavens. Among the tribes you will shine as does the sun when no clouds cover it. And before you the tribes will disappear, for the blood of Noliwe will bring you wealth beyond count.’

The reader can imagine Chaka’s feelings when he was told these things by Isanusi. But matters remained as they were for a few days and nothing was done ; they were waiting till near the time when Chaka should go down in the morning to the river.

On the evening before Chaka was to go down to

the pool he went to Noliwe, taking with him a long needle of the kind used for sewing grain baskets. He found her sitting alone with only her maid, and as soon as he entered the maid went out. There was a fire of wood burning and its dancing flames provided a bright light which lit up the hut.

Chaka murders Noliwe

Chaka approached her. He took her in his arms and kissed her and then asked what was wrong with her. Noliwe answered, 'Chaka, my lord, your face is sad and your voice sorrowful. What has disturbed you?' Chaka said that nothing had disturbed him except that he had been annoyed by some fool during the daily war exercises.

They continued thus, speaking happily and exchanging kisses, when suddenly Chaka pressed his strong hands upon Noliwe's mouth and pushed the needle into her body under the arm. Then he turned her on her side and raised up the part where the needle had gone in so that no blood might flow from the wound and be wasted on the ground.

When Noliwe was on the point of death her eyes looked into his and she said: 'Chaka, my loved one, you who are now my father, who are Jobe, who are Dingiswayo, who are . . .' At that moment her life went out, and her pure spirit joined Dingiswayo in the place of glory above. When Noliwe was quite dead, Chaka felt

within himself something like a heavy stone falling, falling, till it rested on his heart.

He ran outside, but he saw nothing, except only the face of Noliwe on the point of death. His ears were stopped and he heard nothing except Noliwe's last cry. When he recovered he found himself with Isanusi in the hut, and Isanusi was saying words of praise: 'Now your name has been written among the number of our chiefs, the great and the mighty.'

The poor girl who had been with Noliwe when Chaka entered was killed; it was said that she had not spoken when Noliwe was ill, so that Noliwe died and none knew of it. And Ndlebe spread the story that it was this girl who had bewitched Noliwe. Isanusi had now taken from Noliwe the thing he wanted to take (what it was we do not know), and he prepared it as he alone knew how, and the next morning he went with Chaka to the river, and Malunga and Ndlebe were there. And when they returned Isanusi made haste to go to his own home.

So died Noliwe, sister of Dingiswayo.

CHAPTER XIX

THE KILLING OF THE COWARDS

After the death of Noliwe a great change for the worse came over Chaka, both in his appearance and in his inner nature, in his purposes and his

acts. In the first place, all signs of kindness still left in him disappeared in the terrible blackness of his heart. He could no longer distinguish between war and murder; he regarded both in the same light. And secondly, his real self died completely, a spirit more animal than human took full possession of him. One who caused so many people to be killed for the sake of the chieftainship, who spilt the blood of a human being like Noliwe, must clearly have regarded the blood of men and of the animals that we kill as equally unimportant. The killing of Noliwe was worse than anything Chaka did when winning the chieftainship, and her blood left a mark upon him that could not be washed away.

Chaka goes on the war-path

After this great act of preparation Chaka went to war with the Butelezi and the people of Quabe, in order to try his strength and test the young men he had trained. And he went to war with twice as many soldiers as Dingiswayo had had. Through the whole of Kaffirland there was peace and plenty, the land was at rest and the tribes were quietly enjoying their happiness, and then Chaka went on the war-path to put an end to that peace upon earth.

It is quite clear that in these two wars some must have run away, some must have lost their weapons, some must have thrown them, and some returned without them. It is so in all tribes ; men

are killed and weapons lost. In these two wars Chaka used only his new soldiers and kept the old in reserve. Among these companies there was only one that stood its ground and fought on until Chaka came and saved it. Many others fell back and returned to the attack ; but this one never moved.

There was a young man in this company whom Chaka never lost sight of. His way of fighting was very like Chaka's had been. And his name was Umziligazi.

When Chaka reached home he ordered that the whole tribe that he ruled was to gather together outside the wall of the city. When they had collected he approached them, and behind him came the one new company that had fought well in these two wars. When Chaka had come within the circle, he raised on high his small spear and there was silence. Then he called all the companies with which he had gone to war, and commanded them to step forward. They did so, and he ordered every man to show his spear and the spear of the man he had killed. Those who had no second spear or had lost their own were placed on one side. After that he called for those who had run away in battle, and they were placed by themselves on one side. Those that had thrown their spears were called up, and they too were placed by themselves on one side.

Then Chaka raised his spear, the spear that had killed thousands, and there was silence. Then he

spoke : ' Let the companies Unkandle and Myozi come forward.' At once their commanders ran and brought them forward and they entered the circle, and Chaka lifted up his voice and said : 'All here, listen with your ears and hear, open your eyes and see the act I am about to do and the law I am about to make with regard to these men. Do you see these men ?' And the crowd answered : ' We see them, Chief.' And Chaka said : ' They are cowards who ran away in battle when I had strictly commanded them that there should be no shameful act among my men, because he who flies in battle puts to shame our name and the name of the Amazulu, which means "Those-who-cannot-be-overcome". And when these men turned in fear it was a sign that one day the Amazulu would be overcome. They are therefore worthy of death.'

Chaka kills the cowards

Here Malunga ran forward and spoke : ' The commands of the chief must be obeyed and honoured by all.' And Chaka turned his head in every direction and looked on all sides and the people were afraid, because when Chaka was angry he became nothing more than a wild animal. Slowly he raised his spear, and pointed with it at the group in the middle of the circle. At this command the fighting men fell upon the cowards, who died by thousands, there beside their own homes, food for the vultures. At last there was

silence. Then the chief's guard, the men chosen to give council, said : ' See the wisdom of the chief. Through this act there will be no more cowards among the Zulus.'

Once more Chaka raised his spear, and ordered the commanders to bring forward the companies Linare and Lilepe. Then the people saw the killing was not yet at an end, and they were more frightened than ever.

'These men you see are cowards like the others. They have lost their weapons, which I worked so hard to make strong with the powerful medicine of the Zulus, and they have not brought back any weapon of the enemy.' Then someone said, 'Clear it is, they lost their spears, they ran away.' Chaka walked up and down, then stood still and looked round. Then raising his spear he pointed at the men, never saying a word. And the vultures quickly flew away to one side, for the fighting men were bringing them food—and yet more food.

And the chief's guard said : ' See his wisdom. Never again shall the spears of the Zulus be lost, never again shall the Zulus return from battle without weapons of the enemy.'

Nandi begs Chaka to spare his soldiers

Yet again Chaka raised his spear and called and again two companies entered the circle, and the people were filled with fear. 'These are they who threw at the enemy the spears of the Zulus which

should never be thrown. Thus they took away the power of the medicines with which the spears were prepared.' As he was speaking, his mother, Nandi, came and threw herself at the feet of her son and said: 'Chief, hear me. I say to you, Zulu, let not your hands be heavy. It is the first time they have failed you, and they have seen the greatness of their fault. They will do better and fight your wars for you, lord.' Chaka was silent, and Nandi lay stretched on the ground. Then he said: 'For my mother's sake only, because she is my mother who gave me birth, I forgive you. Act not so again.'

Then Chaka shouted aloud: 'The condemnation of the fighting men is at an end. I commanded you to listen carefully so that you might hear, and to open your eyes so that you might see, and you have both heard and seen. All of you here to-day, and you boys also, now know that whoever does any act like to what has been done, his punishment is death. My laws must be obeyed from the heart, for whoever obeys my laws only because he is forced, him will I throw there.' (And he pointed to where the bodies were lying.) 'These are my last words.'

And the guard said: 'We praise you, we greet you, Zulu. Your judgements are excellent and without favour. Your eyes see into the hearts of men, where none other can see. Your ears hear the thoughts of men that they think within their souls. All your acts show that you are the Zulu,

the lord of us all.' And Chaka shouted for the last time: 'He that has seen has seen, and he that has heard has heard.'

Thus was cowardice brought to an end among the Zulus, and from that time the Zulu fighting men when they went to war clearly understood that they were not the children of their parents, but of the chief. They made up their minds to conquer or to die, rather than be killed like dogs at home before the eyes of the women. From that time one Zulu was equal to ten of the enemy.

Those who saw what happened on that day lay in a fever all night, for it was the first time that men had seen such things.

CHAPTER XX

UMZILIGAZI



After the killing of the cowards Chaka at once made war against the south. He killed the tribes without mercy and burnt the villages and the crops. Instead of going home, he took up his position where he was and remained some months. While he was there he did a great deal of damage, and swept men to death and kept on forcing the young men into his regiments.

The next time he went out he did not often have to fight. The people were now so afraid of him that as soon as his armies appeared they ran.

Later the sound of his name alone was enough for them, and as soon as it was reported that Chaka was near they immediately left their villages and ran away. His name became known everywhere, and even on the veld among the herd boys, the talk was of nothing but Chaka.

Chaka brings war and destruction to the country

And the tribes that fled before Chaka ate up the smaller tribes in their way. And the tribes farther on who had not yet heard of Chaka blocked their way, and fought against those who were flying from Chaka ; so those who were flying were attacked on every side. But as it was Chaka they had to fly from, they united together and formed one huge army, and swept over the tribes in their path. Often Chaka found the people with no strength left to fight and he simply came and finished the work of destruction. And in this way began the great wars and the time of confusion.

Wherever Chaka passed, there was to be seen the smoke of the villages he had burnt so that the people should have nowhere to live. There could be seen, too, the smoke of their crops which he had burnt so that even those who had escaped might die of hunger. If people hid away, Chaka killed their dogs in the villages so that they could not hunt, and so must die and come to a complete end and disappear from the earth.

Before the coming of Chaka's armies the country looked beautiful, with villages and farms

and cattle. But wherever those regiments had passed there were no villages, no farms and no cattle, only destruction and perhaps some wild animals. The earth became wasted and overgrown, and smelled of death to the sky above. What had been villages were now ruins—places fit to make men's hair stand on end.

Soon after these wars Chaka decided not to go to battle ; only his armies and his commanders went out, while he himself remained at home. Umziligazi was now at the head of all Chaka's commanders and was followed in rank by Manukuza. Every time Umzilagazi went out to war he brought back to Chaka all he captured, and though he received much of it from Chaka he was never satisfied. He did not like having anyone over him, and when he captured things he wanted them for himself. In addition to this, he was now fully grown and he longed for marriage, but the chief had not yet allowed him to have a wife. For these reasons he determined to win for himself a kingdom far away from Chaka.

Umziligazi persuades his men to desert Chaka

It happened that he was sent north to punish a certain sub-chief there and take away all his cattle. On the way Umziligazi found a good opportunity to speak to the men under his command. 'My men, what shall we gain by working honestly for Chaka and facing death for his sake? He will never make us chiefs, nor does he ever give us a

just share of the cattle. We have not even been allowed to marry. When we are, we shall no longer be men; even marriage will have no pleasure. Chaka is no god: what he does, we can do. What he has taught us about war is enough. To-day we can leave him and win a country of our own. What do you say?’

His men agreed with him because they were tired of the everlasting marching and the endless fighting which had for its result the destruction by disease, or by hunger, or by the spear, of the greater part of those who returned. But they said: ‘If Chaka hears what we intend to do we shall at once be merely food for hyenas. If we are to succeed we must go forward and never return to him again.’

But Umziligazi pointed out to them: ‘First of all we ought to have wives, Zulu wives: that is to say, we ought to go and fetch the girls of our own age from home, unless we are to marry the dogs that are the other tribes. They are women, grown women, longing to marry, and they will realize at once that we are giving them the opportunity of life. Think not of the anger of Chaka: remember rather that I command the greater part of his companies.’

Umziligazi carries off the young women

As Umziligazi approached Chaka he sent men secretly to speak to the girls and bring them away, and he also sent messengers to Chaka to inform

him that he was close at hand. Ndlebe told Chaka that his coming was a trick and Chaka in his anger sent many companies under Manukuza to go and kill Umziligazi and all who were with him. But Manukuza, instead of fighting against Umziligazi, followed his example and led his men far beyond the Zambesi, and won for himself the kingdom of Machakana.

The girls were full of joy when they heard the call from Umziligazi and cried: 'Long ago we said, "When will a brave man of this kind appear?" Under Chaka's rule we are miserable, we grow up and become old without knowing marriage.' The women of those days were strong and fast runners. And so Umziligazi went off with the young women, but only those who had no crying babies at their backs. He climbed the mountains by the path through Zwide's land, and found the tribes of the Basuto, the Bechuana, and the Mapeli living in peace with their spears not sharpened for war, and he struck at them. Great was the killing and many of the tribes were destroyed. And as he went he burned the villages and the crops so that between him and Chaka's following army there was not a thing left, neither man nor beast, not an ear of corn, nothing that could be eaten—only the remains of burnt grass. In this way the forces of Chaka that were following him were prevented by hunger from going far.

Chaka was very angry indeed when his regiments returned without having killed Umziligazi, and

when he heard that Manukuza too had fled with his men his fury was unbounded, and nothing would satisfy him but more bloodshed. The officers of the companies that had followed Umziligazi were burnt alive in a huge fire of wood. Chaka said that that was the death they deserved.

CHAPTER XXI

THE DEATH OF NANDI

Chaka was almost mad with anger when he saw how Umziligazi and Manukuza had shamed him, and from that time his spear destroyed both his enemies and the Mazulu themselves ; he killed without reason. Also never again did Chaka make any man commander-in-chief, but he used to give the work of leading his armies in battle first to one man and then to another. Chaka suspected everyone, and put many innocent men to death simply because he feared that they might imitate the two who had run away.

And now Chaka sent his armies to the north, far beyond St. Lucia Bay, to scatter the chiefs there and take their cattle. But these men met with a terrible end in that country. They died by thousands or returned without anything. Then he caused another army to go towards the south, where the Maphoto cut them off and killed large

numbers of them so that they returned empty-handed.

When that army returned, Chaka seized the commanders and burnt them alive. This was done in the presence of the army that had gone to war against the Maphoto. At once, on the very day that they arrived home, that same army was sent to the north. They began their march tired out, having had no rest, and therefore many of them died of the terrible diseases which are found in the forests and swamps of the countries of the north.

As soon as his army had departed, Chaka asked Malunga what it was that was causing the armies of the Mazulu to return empty-handed. Malunga said: 'I doubt not that the reason is that you who are Zulu are no longer used to killing with your own hand. You only hear the report of men's deaths. A man, in whose body cuts have been made for powerful medicines, dies from the power of these medicines if he does not continue killing.'

It was not likely that the matter would end there with a man like Chaka who loved to see blood. He gathered together all the women who had been won in war as well as those whose husbands had been wounded by disease or in battle, and put them to death.

In all this time, Chaka chose for himself among the tribes the most beautiful of the young women. But whenever a child was born, Ndlebe was

careful to see that it was killed, so that no child of Chaka should live.

Nandi had often urged Chaka to have a wife of his own who would bear him children. But Chaka refused and said he did not desire children. Because she longed for grandchildren Nandi stole one of Chaka's women and hid her afar off. When the child was born, the girl returned to Chaka and left the baby where it was.

Later, Nandi wanted so much to see the child of Chaka's own blood that she sent for it. The child came and Nandi pretended that it was on a visit to its elders. Soon Ndlebe knew of it and told Chaka. One day Chaka came upon his mother suddenly when she was playing with the child, and asked her why she should care for it. Nandi said she had merely taken it in her arms for a moment. Chaka told his mother to put the child down on the ground, and then he drew near, and came and bent over the child and his shadow fell upon it. And as soon as that happened the child died. In this way Chaka knew that it was his child.

The death of Nandi

Chaka then became a flame of anger. In the evening he went to his mother's hut and asked her why she had saved one of his children when he did not desire it? And then he killed his mother in the same way that he had killed Noliwe. When Nandi was quite dead he seemed to feel

once more something eating at his heart, just as when he had killed Noliwe.

Early in the morning the report began to go round that Nandi was dead. Then Chaka poured dust on himself and cried: 'Alas, alas. My mother is dead, dead. Alas, alas. From other huts the smoke goes up, but no smoke from mine.'

After this Chaka became even more a wild animal. He sent Ndlebe round to see who were not crying with their chief. And Chaka said, if they were not crying, it was clear it was they who had bewitched his mother. Some people, for fear of being killed, poured dust in their eyes to make the tears come so that the spears would pass them by. Chaka took men and placed them on all the roads leading to the chief's hut to see who were coming at their ease and not crying. All such were placed in a certain valley.

Chaka kills without reason

Chaka commanded that all the women of Nandi's age be gathered together: and they too were taken to the valley. Chaka had once been struck with a spear during a feast. And now the tribe of the man who had struck him was gathered together and taken to the valley. The valley was now nearly full, but Chaka commanded that all the tribe of Umziligazi should be brought: and they too were taken to the valley.

And now he ordered his army to kill all in the valley so that the curse might depart from his

people. And as soon as the army appeared a cry went up, a terrible cry of men about to be killed. While the soldiers were at work Chaka came to the edge of the valley to watch, and the cries sounded pleasant to his ears.

This terrible deed upset the Mazulu and the regiments, for the spear was being turned against the men of their own country instead of against their enemies. No longer did men admire Chaka and there was great discontent among the commanders. He had shown indeed that he was a man unlike other men, nothing seemed too wicked to him.

A few days after this Isanusi came to Chaka. He was passing by, but he turned out of his way to come to him. Chaka told Isanusi how his power had grown and that he, Chaka, was the one and only chief remaining on earth. Isanusi said he was glad indeed to hear such news: Chaka should hold firm and go forward; and he further said: 'I have given you all the desires of your heart. Prepare yourself therefore so that when I return you may be able to give me the herds for my reward and the reward of my companions.' When Isanusi had departed Chaka chose from his cattle those he would give to Isanusi—a great number such as no witch-doctor had ever received before. He placed them on one side to be well guarded and to grow fat while waiting for their owner to come.

CHAPTER XXII

TERRIBLE THIRST

Chaka's whole life was filled with important happenings, which the ordinary person cannot understand. And now that we are near the end of our story, let us think back for a moment.

Chaka used the spear made for him by Isanusi to kill without mercy. He soon became famous, until at last he won his mighty chieftainship. With the armies belonging to him as a great chief he made war against the south, destroying everything and sparing none. But those who ran from him did even more harm. In the north too, and wherever Chaka fought, it was the same. When we take into account the number of people killed by Manukuza, by Umziligazi and by Chaka himself in his own country among the Mazulu, we find that the number killed is truly terrible. If we are to have a true idea of this, we must imagine a number three or four times as great as all the Basuto—men, women, and children—being collected together and then killed.

When the great chief Chaka had come to the middle of his days, at the time that a man's life is a happy one, when if he has worked he is beginning to enjoy the results of his work, with his herds and his children about him: then it was that

Chaka was visited with terrible worries and doubts. He got no pleasure from his power and his riches once he had obtained them. The great ones of the land crawled on their stomachs before him with their faces to the ground. Where he sat, one stood shading him with a shield. Where he sat, the wise men answered him with words of praise. But amidst all this ceremony he felt insecure and unsatisfied.

Now what was it that his heart longed for and desired so much? What was it that he thirsted for, yet could not find? In spite of everything his heart had no peace or happiness. The truth was that Chaka had been a fighter. As he grew up he had seen much blood spilt—by his own hand. And now he did not go forth to battle with his armies any more. He longed to see men die—killed by himself; he longed to kill.

Chaka dulls his pain by killing

In order to take away his terrible thirst he held a great feast, and while the feast was in progress he looked about to see whom he could remove from the earth. Some were killed at the feast itself for singing badly. Some people whose voices were not good were silent so that they might not be heard. But their silence brought about their death—they had not sung the songs at the feast of their chief. Old people used to cry when they heard the songs and watched the dances. They cried at memories of old days when they were

young. But Chaka said that their tears shamed him, he raised up his light spear and pointed to the sky and the people were killed. So now the people were at a loss to know how to please the chief.

In the middle of the night when all had gone to their huts, Chaka took his companies of fighters and killed most of the people who had come to the feast, saying that they were making a plan against him. And the lives of many hundreds of innocent people were taken from them that night, and they became as if they had never been. Now Chaka's heart began to rejoice, life for him began to seem pleasant once more. His food tasted good, his thirst was relieved, his pain was less and he became a man again. On several occasions he did similar acts in order to dull the pain in his heart. A feast became a means to easy killing, for all the people were gathered together.

CHAPTER XXIII

BAD DREAMS

And from that time on Chaka never again knew joy or any happiness as in the old days. Continually he had bad dreams, which frightened him and drove away his sleep, and often when he awoke all memory of them had gone from him. A few days after the feast he had this dream. He dreamed of his life from his boyhood to the

day he met Isanusi, and then he awoke: the dream was too painful. He slept again and his sleep became disturbed, and again he had the same dream, and when he came to the meeting with Isanusi he awoke a second time. Three times in one night he had the same dream, beginning at the same point and ending at the same point, and the strange part was that he always awoke when he came to the meeting with Isanusi, although at that time we do not know why he should have feared Isanusi after he had shown himself such a true friend.

When he awoke the third time he did not sleep again, but remained awake till morning. When the sun rose he felt worried and nothing pleased him. He was angry if people even spoke to him. The next night as soon as he lay down to rest he had the very same dream again ; then he awoke. Nothing helped him. He thought that witchcraft might be the cause, so he determined to leave his home and go into the veld and stay until Isanusi came and 'doctored' him and the village.

Chaka goes to find peace in the veld

Chaka left his home, taking with him two companies of soldiers, and went towards the south. In his own heart he knew what was troubling him day and night, giving him no peace. And so he went to find rest and peace in the veld far from men.

On the first night he had a dream worse than any before. He dreamed that he was asleep and

that a spear was struck into his heart. He woke in great pain, seized his spear and shield, sprang to his feet, and looked around : everywhere stillness, all peacefully sleeping. Again he lay down, and as soon as sleep came to him he saw a Zulu spear striking at his heart. He jumped up in terrible fear and stood there looking round : stillness, not a sound, except only the heavy breathing of sleeping men. He did not sleep again but wandered about to prevent sleep, afraid of his dreams.

Chaka was angry that others slept while he could not, and he killed nine of his own men that night ; he speared them as they lay sleeping on the ground.

We must tell the reader that Chaka was in the same neighbourhood as when he began his wars and killed so many people. Where once there had been large villages there were now waste lands, places fit to make men's hair stand up.

The loneliness of Chaka

As Chaka thought of his acts and listened to the cries in the night he was very frightened and he cried in loneliness. But the pain only grew worse and he continued to wander about though it was night. Something within him was driving him on and giving him no peace. And then at last Chaka slept. His sleep was short and deep and it caused his head to ache.

He awoke after sunrise and called for Malunga, for this time he could remember his dreams. But

Malunga was not there, and no one knew where he had gone. He called for Ndlebe, but neither was he there. And now for the first time Chaka saw his danger : people were going off as they wished, for no reason and without permission from him. He was full of anger : why had they disappeared just when he needed them most and required their help and advice ?

All day long he could not sit still. He was ill and weak and clearly in pain. He felt faint and troubled with devils, strange sights which he saw, but not clearly. The clearest thing he saw was blood. He went up and down continually, a pitiful sight.

When the sun had set he went out and took with him about ten men, truly brave fighters whom he trusted. He knew that these were men who would willingly die with him : their bodies would be found with his body. He took them and slept with them a short distance apart from the companies, so that he might be at peace, far from witchcraft.

Chaka's two brothers, Dingana and Mhlangana, had gone against Chaka's enemies to the north, but they turned back while on the march, saying that they were ill. They came to his hut soon after Chaka had left the village, so they sent to greet their chief and inform him of their return. When Chaka heard the news he sent a runner in haste to bring them, for he thought that if he saw his brothers perhaps he would find comfort and

the pain within him would become less. And as the sun set his eyes were fixed on the road and he tried to see into the far distance, looking for his brothers.

Dingana and Mhlangana had observed for some time that the tribe was tired of Chaka's rule, and while they were journeying north together it all became clear to them, and they saw that the fighting men no longer knew for certain what was their duty and what was not. So they returned, eager to kill Chaka, if the opportunity should come, and to seize the chieftainship for themselves. Meanwhile Chaka was waiting for them not knowing anything of this.

CHAPTER XXIV

UDONGA-LUKA-TATIYANA

The sun set and the shades of night began to fall and to stretch out, darkness came and men slept. And Chaka was heavy with sleep, for his head was tired. And when his sleep became lighter his bad dreams returned to him, coming like evil spirits worse than the tikoloshi. He dreamed, and that night his dream was long and unbroken. He dreamed that he saw his chief Dingiswayo and the noble acts he did when he tried to bring the spirit of kindness into the tribe, and he saw himself bringing these high hopes to

nothing. Then he awoke and wandered about to keep sleep away. Again and again he looked out on the road through the darkness, watching for his brothers. But his legs were tired, and he sat on the ground, and as he sat sleep came to him again and he dreamed.

Chaka sees his past deeds in a dream

In his dream he saw himself from the moment of his meeting with Isanusi to the time when he got the chieftainship. All his deeds passed slowly before his eyes, but he wished they had passed quickly. He saw all the wars he had fought even more clearly than when they had taken place, and all who had been killed—he saw them dying. He saw the tribes scattering before him, destroying each other as they went. He saw all the acts he had committed during his chieftainship. And when the dream reached the killing of his own women Chaka was wakened by the pain of it. He tried to stand, but he could not ; he tried to shout, but his mouth was stopped, something was holding him fast to the ground. At last the strength to rise came to him ; seizing his spear, he stood upon his feet. He looked round but all was still. And now Chaka saw that the time of his death was at hand and his only complaint was that he was on the veld far from men, where he could not die the death he desired.

When a man thinks of his evil deeds it is very painful for him, but when he has a dream that



Dingana saw that Chaka was still in a dream and that their hour had come. He approached Chaka and suddenly struck him, and the spear sank in and came out the other side. Mhlangana also struck him from behind.

they are being done a second time, a dream of himself as he was when he did them, and sees himself doing them again in exactly the same way, then indeed it is unimaginably painful. Thus we cannot imagine what terrible burning pains Chaka's dreams caused him when he saw himself again at the time of his evil deeds.

There was a little valley near the capital, full of deep ditches. A little above it and opposite the village was the spring from which the water was drawn. This was the valley where Chaka had killed the people and cast their dead bodies into the ditches ; this was where the vultures and hyenas had come to live. Here, too, the cowards had been put to death, and all whom Chaka had ever killed. Never again was water drawn from that spring before sunrise or after dark, because of the angry spirits there. Afterwards, as the killing increased, evil spirits prevented the flow of water. Even to-day none will pass by that valley when the sun has set. For there remain all the spirits which could not reach heaven, their home. It is called, together with its ditches, Udonga-luka-Tatiana, but we do not know what it was called before that ; this was the name it was given in Chaka's day.

We have said that Chaka sat down to rest his tired limbs and fell fast asleep and dreamed again. He saw himself at his hut, and the valley of Udonga-luka-Tatiana seemed to be spread out below him. He felt a strong wind blowing, which

was followed by a great noise of people crying out and at that moment he saw the valley. The people he had killed were there, some burning with fierce anger, but others merely looking at him in pity without saying a word. And Chaka saw, too, all the evil spirits gathered there, and his friend, the Lord of the Deep Waters, as well. And all men were looking towards Chaka.

Chaka dreams of Isanusi

And as Chaka watched them thus in his dreams, Isanusi came with his companions. The three of them remained quite silent, as if they were rejoicing over Chaka with a terrible joy, like the joy of a man who overcomes the enemy he has prepared himself to kill. It was the joy of those who see that their day has come. And Isanusi said : ' Chaka, to-day I have come to demand my reward. I told you that when I should pass here again you were to have all preparations made ; there was to be no delay ; you were to give me what is mine without argument. For I have worked well for you, and you have won the chieftainship and power and honour and riches and glory.'

Harmless as these words were, the pain they caused Chaka was terrible. He saw that Isanusi was counting up all the dead who had gone to fill Udonga-luka-Tatiana during the years of his chieftainship, for as Isanusi spoke he looked down into the valley. When Chaka heard these

words he seemed to leap up in his sleep and fall on one of Isanusi's companions and kill him. He awoke and looked this way and that, and all that he saw was that the night had gone. Beyond this there was nothing for him to see, except that he knew he had been dreaming.

The sun rose and with great difficulty Chaka found the courage to go out and speak with the soldiers, but the Chaka who spoke was no longer the Chaka they knew. He stood up like the royal lion of the Mazulu, like a wild beast without fear, but like a lion with its strength gone, unable even to raise its head. His fine body, his broad shoulders, could no longer carry out his commands.

Death, the mighty ox, had seized Chaka, but he did not see it; it had come to him and he could not run away or fight against it. Death came to him in the moment of his glory, in the hour of his boasting, when he said that the armies of the Mazulu had fought against storms and the winds and overcome them, had fought against death and overcome it and marched over it with their feet. At such a time death had come to him and there was no deliverance.

CHAPTER XXV

THE DEATH OF CHAKA

Day came, and the sun rose, and at the time when the cattle are resting in the feeding-grounds Dingana and Mhlangana arrived.

When Chaka's brothers appeared Chaka was full of joy, and leapt in the air, and it was as if he were seeing them for the first time and as if they were bringing him cold water to ease his pain. But soon the pain in his chest increased. All the acts of his life passed again before his eyes. Of all whom he had removed from the earth before their time, it was Noliwe whom he saw, just as she was in the hut. He heard her last words: 'Chaka, my loved one, you who are now my father, who are Jobe, who are Dingiswayo, who are' and when he heard those words and saw Noliwe again he felt faint and his whole body was damp with sweat. And he heard Isanusi say, more clearly than when the words were first spoken: 'To-day you have entered into the number of the chiefs of our land, the chiefs that are mighty.'

Noliwe disappeared and Nandi came in her place, and when Chaka first saw her he tried to cry out, but no sound came from his lips. Nandi was in the same position as when her son took

away her life, and all the time Noliwe's voice went on ringing in his ears.

After this Chaka saw the valley called Udongaluka-Tatiyana filled with the bodies of those whose lives he had taken, and Nandi was at one corner of it and Noliwe at the other. And as he looked at them Isanusi appeared far away in the distance with his companions. And Chaka heard a sound rising from among all the bodies of the dead: 'Chaka, murderer of your brothers. Murderer of your wife, the friend of your heart. Murderer of your children. Murderer of your mother who gave you birth.'

Dingana and Mhlangana kill Chaka

Dingana saw that Chaka was still in a dream and that their hour had come. He approached Chaka and suddenly struck him, and the spear sank in and came out the other side. Mhlangana also struck him from behind and the spear came out in front. Their spears met in his body and at that moment Isanusi came to Chaka to demand his reward.

When Chaka felt the spears enter his body he did not defend himself bravely as in past days, but turned slowly around and woke from his dreams. As soon as he turned, his pain left him and he regained his former appearance, and Dingana and Mhlangana saw him as he had always been, and ran away in fear. And then Chaka said: 'It is your hope that by killing me

you will become chiefs when I am dead. But your hopes are false, for Umlungu will come, and it is he who will rule, and you will be his slaves.'

Chaka died covered with wounds, far from his own home. Dingana ordered that the body should be buried deeply, so that it might not rise. And this was the last of Chaka, the son of Senzangakona.

Even to-day the Mazulu remember how they were men once, in the time of Chaka, and how the tribes in fear came to them for protection. And when they think of their lost empire the tears pour down their cheeks and they say, 'Empires rise and fall. Springs that once were mighty dry away.'



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