

MASUKU KA MADUBANA

6.5.1914

File 49, item 32 (k), pp. 1-2.

- 1 Per Masuku ka Madubana. Chief: Mafahleni.¹ [Baleni ka Silwana generally concurs in this story after hearing it. He knows of Matshongwe having had his eyes extracted. 13.5.1914.]²

Matshongwe and Nhlanganiso were once sent by Tshaka to spy up-country, in the Transvaal above Swaziland. They went, and on getting to that country they found many bucks. *On seeing the buck they supposed them to be cattle. They returned, and told the king, 'We have seen the cattle; there are great numbers of them up-country.'* An impi went out, and travelled a great distance searching for the cattle. *The impi asked, 'Where are the cattle?' Seeing a number of buck in the distance they pointed and said, 'There they are.'* The impi went forward, came up to the buck, and discovered what they were. *There were no cattle to be seen. 'O! Where are the cattle?' 'O! We thought these were cattle; we saw them at a distance.' 'Weu! So the cattle are nothing but buck?'*

The impi then halted there. The decision was made that it should return to the king to report that the animals which Matshongwe had seen were not cattle. The impi returned, and told the king, 'It was not cattle that Matshongwe saw; it was buck.' The king ordered them to be summoned before him. *'These cattle which you saw, where did you see them?' 'O, Nkosi, we thought they were cattle because we did not come close to them.'* The king became angry, and cried, *'Weu! I did not send you out to find buck and mistake them for cattle. This is the fault of you people, Matshongwe. You failed because you did not go close enough to see properly. This is the end for you. Seize them and take out their eyes. Let every man of the Zulu country who is sent out to spy learn that the same will be done to him if he does not speak the truth.'* Upon this both of them had their eyes taken out. *They were then released, and went off, falling into dongas, each going his own way. That was the end of it.*

It was my father and other elderly men who told me this story. My father was of the Impohlo regiment. He lived at Emgungundhlovu (Dingana's). My father was of the Dibinhlangu section of the Izi-mpohlo.³ My father knew Tshaka by sight.

Notes

¹Mafahleni kaLugaju was chief of the Nxamalala people in the Impendhle, Lion's River, Umgeni, and New Hanover districts. For his

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position in the Nxamalala chiefly genealogy see Bryant, Olden Times, p. 522.

²Baleni's evidence appears in volume 1 of the Stuart Archive. On Matshongwe's having his eyes taken out see also Baleka kaMpitikazi's evidence in Stuart Archive, vol. 1, p. 7.

³'IziMpohlo' seems to have been used as a composite term for a number of *amabutho*, one of which was the Dibinhlangu or Dubinhlangu, formed early in Shaka's reign.