

58

MAKEWU

MAKEWU

A. 73/91-3

8.10.99. Sunday.

Stanger, Natal, per Makevu, chief, with 6 followers two of who appeared to be over 75 years old. ^{one of these is Maruyig ka Sonyanga and belongs to Isangu regt + come from the Mtetana people.} Ishaka built his principal Natal kraal at ^{where Stanger now stands} and called it Dukuza, the reason for the name is that when at Gibeze kraal in Zululand he was stabbed by Mtintintika Nkobe the assegai, ^(Drew out and) which he recognized ^{(He had afraid them this kind of assegai) (it)} as belonging to Sipezi where his brothers lived, struck him high up the arm (right, I fancy) above the elbow ^{it perpetrated the assegai + just touched the side} and there ^{prevented from entering his person or} side - it Dukuza's. After this incident he left Zululand and lived at Dukuza until he was assassinated by his inekha Mbopa who was avenging his mother's death at the hands of or by direction of Ishaka. The kraal at Dukuza was a very large one and called Fasimba at its nether part and Dukuza in front. The magistracy stands on the very spot where the sigodhlo was and on the rear side of the house Mr wheelwright used to occupy when magistrate here is the spot at which the kraal stood in which Ishaka was assassinated. The grave is close to the same place and has a thorn tree growing about or on it. Ishaka had several kraals in Natal one was called Kangela, across the Umgeni although his recognized boundary was the Umgeni. The people who occupied land in the neighbourhood of what was afterwards called Dukuza were the Amalala there are none of these now in this part but have all removed across the Umgeni. They are to be found at Mahlongwa and near Isipingo. They had their own amakosi.

Ishaka is said to have ~~cut~~ cut open a woman with child so that he could see the position occupied by such child in the womb, this had to be done whilst the woman was alive, ^{a man too would be stoned so that he might be gen ox, woman + man would die,} if vultures hovered over the kraal he used to cause people to be killed and given to them as they ^{were hungry + they} too had come to attend the bandhla or council; he used to cause a person's eyes to be taken out of his head in order that it may be observed how he managed to walk and adapt himself to the new circumstances, ^{was} if a man showed a wound in his back, Ishaka would say it was plain ^{he} the man had been running away + then order him to be pricked with an assegai ^{so as to feel what it was like and} then to be stabbed to death and thrown away, ^{people who had been sent to kill others were themselves killed in order to know what death was,} he would prevent men, even old men, from marrying, and caused headrings to be cut from men who would then ^{one more} zeza, his argument being that they therefore would be saved the evils attendant on married life, such as death of their children + having to wash themselves after such death with ^{going astray} ~~by~~ ^{which is not the} ~~the~~ way desired one.

⊙ Empaka according to Sijewane v.p. 42 for interview

dirt water, in fact by preventing ^{their} marriage he urged he was placing them under an obligation
 to him ^(fake swapezi) & they ought to be thankful; if one of his breasts was taken & eaten by an alligator
 or crocodile the order would be that such ~~all~~ crocodile must be caught by hand and
^{carried} brought to him; hlobonga was not permitted as also marriage. Maruyi is not
 certain as to whether hlobonga arose out of the restrictions placed by Tshaka on
 marriage or whether it was an old custom that existed prior to Tshaka's day. He
 is however of opinion that the custom did not originate with Tshaka as it pre-
 -vailed amongst the Mtetwa people where Tshaka grew up ^{+ to which + among which people Maruyi belongs + lived early} (under Dingiswayo).
 In this connection Mr. C. Barter's statement re Tshaka's initiating hlobonga should
 not be overlooked vide Native Affairs Blue Book of about 1893 or 1894 I think.
 Sotobe was sent by Tshaka over the sea to go and find out what the English people's
 home was like. He went but returned after ^(see p. 49 - Sigwana) Tshaka's assassination. - Tshaka liked
 Europeans who were first reported to him as people ^{white in colour} who had come out of the
 water and whose hair was like inkosa yombila. He was very much taken with the
 gun; he put up a shield, fired at it, examined the bullet mark on it and then shot
 at a beast as at a target & killed it. - ^{He called the abelungu abakweta.} The Dukuzi kraal existed for some
 period under ten years. After being assaulted Tshaka did not care to live in
 Zululand. His brother Dingana was against him. There was ^{much} opposition when
 Mhlangana (by mlobokazi wa kwabo) ^{was put into} ^(engaged to himself) ^{proposed as Tshaka's successor} ^(He was put to death)
 Tshaka gave over a girl ^{+ a specially built kraal} with a large number of cattle, to Mpande asking him to
 raise up seed to him as he was afraid of doing so himself because he might have
 been killed. Mpande accordingly married the girl and she bore Mbuyazi who
 afterwards fought Cetshwayo at Nondakusuka. Mbuyazi ^{was} therefore regarded
 as Tshaka's successor. Maruyi fought for Mbuyazi & so belongs to the izigqoya.
 It seems that Tshaka felt very unsettled towards the end and would have been
 glad to make terms with the Europeans. - Tshaka killed his eldest brother
 Sigujana. ^{+ umqunqanqa} Mbelebele ^{are} the names of ~~another~~ of Tshaka's kraals; these ^{two were} ~~was~~ in
 Zululand. He was grey when assassinated & had a headdress. The boundary of
 Tshaka's dominions was the Uingeni extending up to Emtohezi (Estcourt) & to
 this day almost Zulus only are to be found living this side of Uingeni. (Zulu was present
 during conversation.) -
 9.10.09. ^{same continued} assisted by Zulu who was present at the interview yesterday.
 When at Dukuzi Tshaka sent off a body of troops to zaikaleni se Nyoka in the
 Masezoza country beyond the Pondoos to build him a kraal there among the Inkongana
 ka Yisa - a Xosa regiment. The forces went, proceeded as far as the Pondoos, whom Tshaka
 has specially directed them not to touch, and looted a large number of cattle belonging

to Pondos which they then brought back to Tshaka without having established the desired kraal. Tshaka was angry at this having been done.

An impi was sent Obalule to Sotshangana. Tshaka's order was that every soul should go 'kukulela ngoqo' i.e. take every one even ungoqo, a man who never hunts or attends hunting parties or assists in building king's kraals etc, one who is never seen at the king's kraal. It was in this expedition that Maruyi's father Songyanga was killed. Tshaka was at Dukuzi when this impi went and it was during its absence that Tshaka was assassinated by Mbopa, acting in concert with Mhlanguana, T's brother, who really instigated the murder. It seems Tshaka went into the cattle kraal to see his cattle, whilst there Mbopa began driving about and beating the cattle Tshaka said "Why are you beating the cattle?" and as he turned his back to Mbopa, Mbopa threw an assegai at him which struck him. He pulled the assegai ~~out~~ as he ran out of the kraal but at the gate of the kraal ^{another} man lay in wait (banda), this man snatched the assegai T. carried and stabbed him dead on the spot. The impi from Babule returned to find him dead.

Tshaka used to be very fond of going about visiting ^{places} ~~travelling~~. He sat very little indoors. He frequently went to sit by and look at the sea and when it was sun-set he used to start off home at a run and his inekus were obliged to keep up the running which was not ~~dis~~ stopped until Dukuzi was reached. 9.10.99.

~~P. M. Burg, Imperial Hotel, 5. 8. 00. Had talk with Rupert Shepstone who said that he had heard his father say that, prior to Tshaka's time, the Zulu people were industrious and energetic, they worked; but when Tshaka organized them into regiments and caused each man to carry one assegai only (a stabbing or ^{face to face} ~~hand to hand~~ weapon) people, the whole country over, became lazy. The military system destroyed the spirit of private energy and enterprise. I pointed out the existence of the heading ^{custom} ~~as~~ and probably older than Tshaka's time ^{if older} and as proving that the men must have been lazy ~~and~~ before inauguration of the new military system. I might have added that it is common talk Tshaka ^{prohibited} ~~refused~~ to allow men ^{from} ~~to~~ kehlai and take wives until they were well on in years. This shows that Tshaka made men more manly. - Rupert said, again on his father's authority, that Dingiswayo fled to the Cape, wandered as far as that as a refugee. He ultimately returned with a white horse. ~~As~~ This horse's tail was said to possess the property of stinging people. At the Cape Dingiswayo saw European regiments and it was there that he got the idea of keeping about his kraal large bodies of trained men which idea Tshaka afterwards copied and got the credit of initiating. Mr. J. W. Shepstone has never recorded at any length his impressions of past historical events in connection with Zulu people, ^{and} ~~nor did~~ Sir J. Shepstone ^{did not} do much better.~~