

MAKUZA

59/37/28-43 A

(addeling)

59/37/ 5/3/1921 MAKUZA mikure ka Mkomoyo wa kwa Cebekulu - sud? am mbonambi negt. Bom said after death of Dingana, + after mawas ENK flight into Natel (1843). makura wis ) Think, born about 1847 or 1848\_ Sigudo Ka Tinda ka letonways collected various regements and Alamberthan 12 Ceba /kutiwa Cebeberler) and placed them into his Undi kreals, of which, at first there were two viz Unti olumnyame, and lindi ober bomber, the former was situate at orgone, the latter at the malaze. Igasfeni kraal was at shore . Cetchways did his best to collect as many troops ashe could into his new kralls, but the living in the northern parts of pululand would not could obry his orders. Upon This, C Tit was

after the Noondakaisuka Tremonstrated with Inpande, asking

how it washe did not cause the upper districts to comply hap the (C)

said he was acting in the best interest of the country, + that hpande

was finding to day so. He accased him of having gated him + Mbuyage

to fight, by saying U ya del'umakasane o wake wa bon' izingama zake zi kahlelana, e se kona. [ When Inpande

said this zonke igituder ja kun Jula Reclaimed Wayi gata na !!

Did you not promise not the Boers not again to bring about blook

must others do So. Hence he justified his above remark by what

had been habitual in Juliland - Cetshwags pointed out to highthe

that he geted the two, although he had had a mip or piece taken

out of his eggear by the boors is a the occasion of mpande

declaring to the Boers who that C. was his "Son I here.

Shed! Inpunde sid " I son my kingship by force of arms" so

Calching impande accured C. of one ing (sporting) the country, + that if he would not follow his (mis) advice, he should go she advised by her nother, & if unwill to be funded by they, he must reporto amadod'amange ie to the Portish yout, whose protection Mpande lasenpor asked for. C. said Jula let ikafula, angen Sa gativa neve na, Altononbakana! Wati: Own kit umuzi är von bekelwang "2 cansini, Fiva bakelwa he would sit on a mat because of his rank. ukugwara nge siraye (unkonto) - wat' uya sel'umaka Sana te (2016.29). C. Spoke as above when Shepstone came and the on a visit. This took place Kwa Nodwinger, Infande's hear krash Shepstone reproved C. for speaking in these terms to his father, for helps) being father, was in position of Wkadurakula to him among Tur, all respected to obeyed their fathers. C. however, regarded Sheptone as own perjer welm & as not having had anything to do with the Mondakusentha affair, is with the coreumstances mimediated antecedent Thereto. John Dunn of this time was is adviser & C. had great con fidence in him. Hence Mande advised Shepstone to go & get in touch with J. Dunn as the way of approach to letohways. Sun advind Thepetine to admonish Cetohwayo in general terms without bringing in his duty to his father to to, for of course C was deeply incensed against his father because of the bas advice from in carring them to fight one another. Thepstore, at the coronation, followed this course, + watters premes to fo well.

regongolo = inbame, ulumi . The first under to come to Valal was uttagakage Filma This may be Filipana, or, as I think, more probably Hagting Trent King-fol altiens olie petice later his petienzami? Hanti's hags atteste unkonto (isebance) - Saidly At rarties of futures wine) Tohaka then wanted the forgering above with this ukuni of them? Tohaka then wanted them to temponess on a butterney. The He Me purpour did soft didag thomas find, bang the course caused all round about مكن to fall on hand and knices. The bird was brought form wonderfull The Jule nation then pressed that ambandidors be pent to the makers of such weaponsy find out about them . Part of letshwayos praises upondela ku yalur Angani na ta novjise ta ya yalwa Angoba ushlule ku ponse, eku yala. Suteres Joho mathula ku somseiva alla yala Dk & i. 78 'watch' won pande wate: Kuze wa busa Li yo hanjiva ji nkonjane advice as to how Mostaka mfana ka nggumbayi lok uthlel usy ukuyalwa koku busa. a ku ye abe gazi likle, aka gazi libi ha ngayi. The advice given lythe men to Thaka as to who should go across the sea to visit King George it. The the state Smell out be experimen: a the provide the second se the second states of the states of the

ungt igel' afala na? Ut 'n 30 ha net bulales - child she mined. When Ishaka, through being profoundly impressed with the power of bour a gun, wished to establish communication with the English people as the maken of each weapon, his first impulse was to go across the peas hinself. But when opatification of the impulse depended on what the seartel wished in respect of the person desiring to crossit . Hence arose the idea that sticks should be thrown into the sea in order to See what became of them, if carried away altogether, it would be clear that the owner of such thick would himself be carried away I not supered to return to be country; if the sea brought it lack it would president that the owner would return in safet to Jululand. Being at Isibubulunger with his regiments, Tshaka directed all the men to come to the sea- shore and one and all, including himself to fling their sticks into the sea to + see the result. The sticks were accordingly fire thrown, the men being standing along quite a considerable stretch of coast. The waves brought beek the vast majorit but that of the King failed to do go String Search for it was arlinged until nightfall, without pacces and There were other sticks that did not return name those of men who were known to have killed athers action and pland was had ( ignore states) and of those whose cheldren had been in the habit of dyng freek, as villes of three whose blood was bed (gaz' eliter). As the King had thus been naka'd by amazi it was out of the guestin for him to undertake the journey voyage. He according at asked for volunteers from his people as a whole, but no me would come forward, as they could not would not dare to cross the pea, as it and the Skipperned

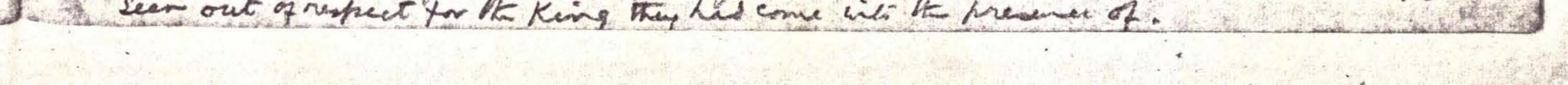
to be one and the same represall in the waters remotest from the 32 land. Thaka recentrally freed on Setabe to Apargala descussed the matter with his men. He said of I go wents go being he king They said a kuye aba gazi likle people in ingland words of parts in melbut as I can't fo, aba gazi libi having been nukaid by the water, someone else must be for the then bangayi. hought of sotobe ha mpangalele. Now Sotabes stick was among those which had been cast back on to the shore the there will Barton, Ro there was no objection on that score to his un firstaking the proyage. Sotobe & how purchas according were deputed to. go under the charge of Hlazakazi (Leint King) - They want a later returned, upon which cattle were killed as trank offering to the spirits for the ambassador's safe return, whilst he himself was made a present of cattle that gewalaid isigodo. X But the stricks thrown in whice the ordinary ones used by people. Se zi insula yabantu, pe ngoba ba ngadhl' inyama ba zigeobe bese be goob' us anginba yales \_ as the king's strik tid not return the doctors were consulted. They caused the other Shits ghin king as also of all those whose sticks had been returned by the water to be washed + treated with drugs and so poor ward off any harm that night be brought to the owners in consequences the inputer breaking out vident as indicated by the sticks set being returned. Theservice opsticks were all gezit with intelese so as to vimba izula, akerbang ti nga buyi li zo tata tina, uma selidenna, ngoba naz izmanta zabo zi tature ilevandale

Law in no doubt whatever asto this stick meident. Streally occurred. Egot the toy from my father Milcomoyi. He also Inquiries for the kings stick, for Lewas one of Tshaka's warriors, ani gi bonanga induku ye nkori na? Bati Ca asa ani gi bonanga induku ye nkori na? Cajari ziborge si yi bonanga one search was mede very thorough , but with not negative result. This kings thick was well known hyall, for it was the one the time Kombart with \_ The sticks represented the very persons of the respective owners, for this way reason that it is the enviral rule for the The capacition devised, nothing more dericit connecting to said the part of finder line being the part of the part because wident faring the power of election + discr sination it wis The river Enters the sear as therefor, all things automatically parify hemselves before for into the sea the sea toils is not on pure, but a twing thing the yer way The sea too Kutuin aller gela if anythey enters it by channer, gets pid of it, & casts it on Zitule 1 "Those automin regard to isihlengela (aid raft) 2 Vibrate a zo ku nuka, a ku late ussige Zeb 'zibuli The sillengela bears noting, but the water a contact with n bittelian it does the then weles. ratt The King's stick work not have muked had he confered conferred his mindeed, eg killig of firs who became prefnant by the the the Stark , Stark , failed for

34 that reason to return then the Kings thek much have here of these that geourse, sinks The reed raft made by natives to cross rivers is called isihlengeda Zulus do not get on to it, as a rule, frefore they crocs- seamine and confess Themselves ( ukuzitaho). This cross- Exemination is called uku zi bula, ukuzitiho-i ya takata? Do you pe go about trying to kill or injure other? Uyjsela? = areyon a Thief? Unomrau? = are you contration? U dabakel abanto na? = are you covetons? Uya pinga? - Do you commit adulter? Ulala na banto? : Do you have criminal intercomme with This questions are put in connection with the raft, with the object that the water, which is in touch or contact with the safe it, shall hear the confession and so abstain from injuring or drowning the individual in question, The Lihlengela 6.3.2 Wo, bett ngi tand'ukungena kuwe, wena sihlengela, Wen's hamp' sinanging hanking unful "ngewele. Umfula u ya nji tinga, njengo kuba, raku ngi ngu. mente ngi git unkuba. Asko Kutch'esettinglagit it ho, who will mkuha muni? Alkuba Uma u ngazi utænde u kungena kumina agi ku



Ungazewa vuna to ukuba unentu o ngene kuwe egifihlile; undedele a wel Emanzimi. Joka ke kutshinis umenzi waso o si belelayo, 20 osalukayo - utah "ebelela alutia. U selapile ku lok aluta ngako. These remarks are addressed by the maken of the raft whilst he is in the act of harmering or lying it up with things that have already been medicall heater The Defeat of Pakatways by Qual Ishaka. Thaka proposed to Pakatwago that they should similar Hi reference is whose forces were not numerous anough to for round ones is abeas needelee subwall's again god' is we look the putwake of the peque. He (Phad a vact trube, covering a large part of the Earth His kraal was Emtandene How was a dance was X sup 39 arranged, so Ishaka went to Intandeni with his warrios. He can his acargais these were hidden in the river of became to the kraat in dancing colume, unarmed. He washad cattle killed for him & next day the dance was held tshaka's new being the first to perform - They danced young introje which nyelboniely - ni sincle . well . Then the Quales followed, very much more numer I unponing than Thatas men - When the Queples Thier costume was of amatshoba, the igele to to pothick that their bodies could not be the first out of respect for the King they had come into the presence of.



38 Shouted "Ya mihlaba" meaning that Tshaka's part Di atshe had been defeated northaka, hearing this, got incensed D The Jance concluded. Pakatways her Said "I killed cattle " for you yesterday, Son of Sengenjakona, + want do so today So you may as well return home Ishaka took the hint & desetwhite koowa readoka wet Hant ugalwa nami?" left. He which that as the fectivities were over all the toste Quales wenter dispersed to their respective homes. He Saw then that the opportunity of getting the better of Maka. tway had arrived. He to be got to the river where his assegsio were hitten by sunset. He then made all his goesin men arm & when it was guite dark A marched back to Intantene kroat prister of attacking the broadhere wp. 57 and there, he want with his force straight to the upper and, and we for the kings but how, it was not the custom for the king's but to be shut up tight of a night, because to do so caused the place to become too stuffy. Only an iran would be set across the doorway. Hence as baan as Tshakas men got to the but they went straight in found Pakativays and Stables him to death The alarm was? Then given, but only the car that their King had been in this had been Ito. This is the version fiver we by ning father Mikomany la senhla of tobo ka Sigudo ka finda - per p. 28) my father was also than Buhlunger, also of Szimpohlo regt Pobo

They did not tell me that Pakaturago was caught ata sunder tree, jumper over by Tshadsa, taken home, + died next day from fright. call to arms, they heard the thing was alread, dead, upon which they sais . Se si zolevela bari introsi isi file " Upon which they returned to their homes - Thus there was no fight between Que aby & Jules X wa burg usopinisa wate Han! Whose yo kevalurale loka tina pi umplalwane ava kyda Juler Juley ngakona)-Wengelani ukutsha njalo utick 'inthe atuk utshaka uti ucwana o lu ngallangan satangeni kant ing si reins alelwane, tina a Silvinawe ngolia. Ku bonakel whether pitand " ukuba ka Shlalin. Wena ke u ye setuka. leseti ke takalways kulelo ngi tsho nje ngoba në nge ngekanani, Kepa ke So ku yoba ku Sasa her sinclevance Itsho njel but inkosi, Ot uza-ke u bunga plomile inkonto. Utsho loku ngob' stiona ukuti use hlebekile ila magan'amelih okuti amabut ake ka ngakanani, no kuti u hintangarana

Ishaka, after killing takalin ago went to lale at some other krashog this tribe. Nest morning when the Quales wer collecting & Tshaka was making off, Paka tways induina Sikways remarked that as thenking has been killed, + killed because he has tukad Tshaka, there was no more necessif for fighting & the whole tribe wails konzy Tshaka - Tshaka then had all the cattle of the tribe collected & brought to him. He then became their King. The Dwales Said after the insult by their Chief, that had now been expirated + "Se si ngaba ka Tshaka" The man who stabled Tshaka in the arm is said to have been Sitiwayo, the induna ka Paleatwayo- Butleinger "Kant: utitwayo wa ya ganjelway." Wa ye gwazwa aba ka yise, adingana no milangana. The capture of Dirgiowago by Juride. wwide we humb' whingioways, inkosi ya kwa Intelier. Wa mpehl? emanzini, 2 geotshiv umutispipulet inquebur Wan bon amangin. Water Mang' udmitiswayo, useza, kumina. It sizwe Sake use tshiya Sonke; a tshig' unper yoke Uza ne sigsthle sake. Nembala, kanti a se hamba Sburaka, nomthlunkula worken Usetike a hlom'amappla, se kutsh'n Jwide. up. upuniel' smr in wake. U se lap' shlangeni

Kange na banta bake ngimbonil'smanzini" 41 He a se puma-k'amakela U se wa tahengisa ukuti yehlelani ngapans' ehlanzini - kus! ezwemilake njøl ujwide helo. a sehla-ke a matela. He aset a makela kwa manye, a sim boni, njeng skutsho kwenkosi. Aset' awanye" ukona, ku nuk umutiva". Bala se be fika be twel 'which han the ba fika nea Kushlewayo, the Base be surelink abantahak bati Han! fempi i velapi !"Il set uprigiswayo i Vela Ku Zwide, i zo lita mina. Ago & uzwide ngi mbonil' lapa ngi tele, ukuti ngi za Za ku tatwa - Ngi bisieve ny 'ngwide thee? o ngi tata - De be fika ke Se bet 2/5' inkoni? Sebeti abantabake Nansiya lap' hliji Kona, isadhla" Selen Se bete Uder ku Ding. Kupaka nkozi. Se zi tunywe wena. Kulin a sizo ka tata. mus' ukuhlal' entabeni. Fukozi iti oza u zo kudhla, lok uperm' Emuzia wake" To kee kala amantombazana nomkake bet Kanti, inkoré, a si save buyesi bone, ngoba nansi i zo latwa - Se beti Iulande i yo piw whichla- musani ukuyi kalela" So ku hangwake - at " uping. Enzani igamu lami, enga kuma ngalo, ngi kala, inzani la". At'amabuto "Ca. musami u kuray amafamu

okukala" ancanton bazana a pi pa o baye si yi bonde mikori ; beloku betsho njalo. a ye ngab amabulo, ati ni yo ku yibona Lyo nike ukudhla Shlatshisiva, Lohl myama Johl'utshwalo" Bahamba-ke. Seley'alangake king! inkozin se be finganis' inkozi ihlægi, kusasa "ti pum' ilanga Se beya ney 'inkosi Kuran, intori. Se kutiva "Datateni bonke abanta ba Ka Dingizon ni bese ku leyanthlu - Sebengena ke. U se biza-ke u fivide ukuli ubani o ngang! aue Dingiswayo na? Uset uping: the Ca! Ka ngi se ngangawe, ngoba ngi tshiyi inzwe Sami sa nabuto Useti Poke, ngi ngalwa ini mina nawe Dang. hat U sets up "Cal nami angi. Satsho ukuti ngi ngalwa new?" " Swile u se m toky uding:, in se ya laparja. Useti lap'eya lapaza, use m gevergela, Emgwingela U se suka Ke u Jevide ukuba se re zo maga U se m egyte. Uset'ub' am & ege-ke, a se biz'izinceken zake- uti azi m tale zi zo yo m bek' Eva pehlela kona u Zwide u se bezingindunge Zorkezake Useti Zindune Zami ningayi bulal'inkosi, ni yi tshaye ngenduke, i si

file. Ni yi mbele kusa sa skuseni hi yi beke Kahle, ilale, kona ni ya ku yi labla kusasa bati Se sizwile, nkozi, a Si ku m tshayay ngoba atshay we never ub umege , by U set uguide Mino, ngi mbulele ngo muti wanin, 2 be se ngi wuthlike" Se z sizvile kakori Inkori ayi si Thele lapa si yo mbela kona Kus 2mahlabare hill of that have abanye bote bemba, a bange be be gaine izigscobe. Ni ya zi ged'izigocobo, pe ni bend betela, tom uma renze kona ku ngaze ku be hon 'omubio Sa a hling inkore kena, a go bulat inkore shambays- Se lit izeni ni yaukuza ke se ni ji lablike interi, na yi biyela na yiti de, ni zo kuluma nami, 20 unfringi yi nik! Kinkome, infri Ekad' isebenga" nebala ba fika:" hi ye lahle kahle na ?"" si yi lable kable." Ku zo fik abanti ke a ba zo. yaleler in withoms; Kazik' change - filal'enthe Inkoi i yo functer amangi spehle, ifuncto. myongo ye nkomo, ngola yeg' 2ng mkoi. Li geztigungo ya le nkori e re i yegile. he reference to Mombazi above: she is the one who insisted on Dingioways being put to death for Twide was inclined to release

## MAKUZA

Volume 59, notebook 37, pp. 37-

The defeat of Pakatwayo by Tshaka

Tshaka proposed to Pakatwayo that they should hold a dancing competition (young people). Pakatwayo said, "Ungi kwela ngani, mfana ka Senzangakhona ?" What are you bothering me with, son of Senzangakhona ? & that he would not dance with a man whose forces were not numerous enough to go round one's neck (the reference is to a bead necklace), whereas the wabe had finished off the whole country ukwaka, nor with the little Ntungwa from above with a penis pointing upwards. He (P) had a vast tribe, covering a large part of the earth. His kraal was elitandeni. (Continued on p. 39 as indicated: Sojiyisa asked, saying," "Maxw Hau. Chief of the wabe, since we belong to the same people as the Zulu (Senzangakhona), why do you say thus, using insulting and abusive language. You are insulting Tshaka in saying he is a necklace (?) that does not meet round the neck / that his forces are small. For is he fighting ? Since we are of the same peeple we do not fight with you. It is clear that we want to make merry. But now you insult us." Then Pakatwayo said, "To that I say ngoba ni nge ngakanani. But now, tomorrow there shall be dancing." The chief said thus, "Tell him to come then, /Say to him, Come then, you had not armed yourselves with assegais." He said this because he saw that he had been peirced by those two words, one asking how big his forces were, and the other saying he was a little ktungwa from above (the north). Revert to p. 37)

The dance was accordingly arranged, so Tshaka went to Atandeni with his warriors. He took his assegais with him, but these were hidden in the river & he came to the kraal with his men in dancing costume, but unarmed. Their costume was of bushy tails, otter skin, etc etc so thick that their bodies could not be seen out of respect for the king they had come into the presence of. He had one beast killed for hom & next day the dance was **wh** held, Tshaka's men being the first to perform. They danced well. The chief praised them, saying,"I have seen, you have danced."

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