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MAKUSA

KA

MOMOTO

MAKUSA

A 59 / 37 / 28-43

(~~SECRET~~)

5. 3. 21

Makura ka Mkomoyi wa kwa Cebekulu.

ka <sup>to Poloko</sup> Siguda ka Lunda ka Ceba (kutuwa Cebekulu)

I am Mbonambi regt. Born just after death of Dingana, & after Mawaa flight into Natal (1843). Makura was, I think, born about 1847 or 1848.

Cetshwayo collected various regiments ~~and~~ <sup>Nhlambethla, etc</sup> and placed them into his Undi kraals, of which, at first there were two viz Undi olumnyama, and Undi ole bomve, the former was situate at oNgoye, the latter ~~at Shonoe~~ at the mlalazi. Ekwafeni kraal was at Shonoe. Cetshwayo did his best to collect as many troops as he could into his new kraals, but <sup>Zulus</sup> those living in the northern parts of Zululand would not ~~comply~~ obey his orders. Upon this, C [it was after the Nondakusuka] remonstrated with Mpande, asking how it was he did not cause the upper districts to comply. ~~to the (C)~~ (C) said he was acting in the best interests of the country, & that Mpande was <sup>not</sup> ~~fighting~~ doing so. He accused him of having gata'd him + Mbuyazi to fight, by saying U ya del' umakasane o wake wa bon' izingama zake zi kahlelana, e se kona. [When Mpande said this zanke izinkulu ya kwa Zulu exclaimed Wayi gata na!! Did you not promise ~~the~~ the Boers not again to bring about blood shed? Mpande said: "I won my kingship by force of arms" so must others <sup>likewise</sup> do ~~so~~. Hence he justified his above remark by what had been habitual in Zululand]. Cetshwayo pointed out to his father that he gata'd the two, although he <sup>(C)</sup> had had a snip or piece taken out of his ~~eye~~ eye by the Boers ~~also~~ on the occasion of Mpande declaring to the Boers ~~that~~ that C. was his son & heir.

station of Cetshwayo was of Zulu people. Usatimike? = That's the very thing what more to these take said?

# when the son & heir was appointed he would sit on a mat because of his rank.

Cetshwayo Mpande accused C. of onazing (spoiling) the country, & that if he would not follow his (M's) advice, he should go & be advised by his mother, & if unwilling to be guided by her, he must refer to amadod' amanye i.e. to the British Govt., whose protection Mpande ~~had~~ <sup>had</sup> asked for. C. said 'Tula lel' ikafula, <sup>ingani</sup> sa qatwa uwe ~~na~~ at dundabuka na? Wati: Owa kit' umuzi & uwe bekewang' zcanisini, wa bakelwa ukugwaza nge siraye (umkonto) - Wati: uya del' umaka. Sana te (see p. 28).

C. spoke as above when Shepstone came ~~over~~ <sup>on a visit</sup> on a visit. This took place kwa Nadwenge, Mpande's head kraal. Shepstone reproved C. for speaking in these terms to his father, for he (C) being father, was in position of Mkuhukulu to him. Among ~~us~~, all respected & obeyed their fathers. C. however, regarded Shepstone as owa perizweni & as not having had anything to do with the Nondakusuka <sup>by which C's status was established</sup> affair, ~~ie~~ with the circumstances immediately antecedent thereto.

John Dunn at this time was C's adviser. & C. had great confidence in him. Hence Mpande advised Shepstone to go & get in touch with J. Dunn as the <sup>best</sup> way of approach to Cetshwayo. Dunn advised Shepstone to admonish Cetshwayo in general terms without bringing in his duty to his father & c, for of course C. was deeply incensed against his father because of the bad <sup>action of Mpande</sup> ~~advice~~ <sup>advice</sup> in causing them to fight one another. Shepstone, at the coronation, followed this course, & matters <sup>for a time</sup> ~~seemed~~ <sup>seemed</sup> to go well.





that reason to return. Then the Kings' stick must have been of itself <sup>but</sup> that <sup>would</sup> of course sink.

The reed raft made by Natives to cross rivers is called isihlengela <sup>(or izihlenga)</sup>. Zulus do not get on to it, as a rule, before they cross-examine and confess themselves (ukuzitsho). This cross-examination is called ukuzi-bula, ukuzitsho.

U ya takata? = do you ~~go~~ <sup>secretly</sup> go about trying to kill or injure others?

U yi sela? = are you a thief?

U no mrau? = are you <sup>jealous</sup> ~~covetous~~?

U dabukel' abantu na? = are you covetous?

U ya puzisa? = Do you commit adultery?

U lala na bantu? = Do you have criminal intercourse with <sup>women?</sup>

These questions are put in connection with the raft, with the object that the water, which is in touch or contact with the raft, shall hear the confession and so abstain from injuring or drowning the individual in question.

The Isihlengela

6.3.21

Wo, ~~lala~~ ngi tando' ukungena kuwe, wena isihlengela, wen' a hamb' amangini. Nant' umful' u gwele. Umfula u ya ngi <sup>tiya</sup> ~~tiya~~, njengo kuba, naku ngi ngu-muntu ngi gil' ukuba. Itsho Kutch' isihlengela - sit' itsho, uba u gila ukuba muni? Ukuba Uma ungaz' utande ukungena kumina ngi ku

Angaze wa vuma ~~ukuba~~ umuntu a  
 ngene kuwe ezi fihlile; umdedele a wel'  
 emanzi. Lokin ke kutsheiso umenzi waso,  
 o si betelayo, ~~so~~ osalukayo - utsh'ebetela  
 aluka. U selapile ku lok' aluka ngako.

These remarks are addressed by the maker of the  
 raft whilst he is in the act of hammering or tying it  
 up with things that have already been medically treated

The Defeat of Pakatwayo by Quabe Tshaka.

Tshaka proposed to Pakatwayo that they should <sup>ungu kwela, ngani, mfanaka Senzangakhona?</sup> sinlani  
 ijadu. Pakatwayo said he would not <sup>umucwane o nga klangan' eptenyeni</sup> sina with a man  
 whose forces were not numerous enough to go round one's  
 neck, nor with <sup>ubwab's ngayo qd' izwe lokhe putwako</sup> intungwane la senhla, ehintond' obeke  
 pezulu. He (P) had a vast tribe, covering a large part of the  
 earth. His kraal was <sup>X</sup> Intandeni. <sup>The</sup> <sup>accordingly</sup> a dance was  
 arranged, so Tshaka went to Intandeni with his warriors.  
 He <sup>took</sup> ~~came~~ his <sup>with him, but</sup> assegais, these were hidden in the river &  
 he came to the kraal <sup>with his men</sup> in dancing costume, <sup>Q but</sup> unarmed. He  
<sup>one's beast</sup> was ~~had~~ killed for him & next day the dance was  
 held, Tshaka's men being the first to perform. They danced  
 well. Then the Quabes followed, very much more numerous  
 & imposing than Tshaka's men. When the Quabes  
 had danced & had reached the chivias, Pakatwayo

This reference is  
 to a head necklace  
 i.e. whereas  
 uQuabe is

X sup. 39

Q Their costume was of amatsoba, thin iggle so to speak that their bodies could not be  
 seen out of respect for the King they had come into the presence of.

ini a z atsho  
Kebili ukut  
si ucwana  
o le ngqhlang  
aw intanyeni  
a be seti  
ya yi hlaba  
na?

to go  
here

shouted "Ya yi hlaba!" meaning that Tshaka's part  
had been defeated <sup>that Pakatwayo was more powerful</sup> & Tshaka, hearing this, got incensed  
The dance concluded. Pakatwayo then said "I killed <sup>a beast</sup> ~~you~~  
for you yesterday, son of Senyagakona, & want do so today  
so you may as well return home. Tshaka took the hint &  
left. He noticed that as the festivities were over all the  
Ovabes ~~went~~ dispersed to their respective homes. He  
saw then that the opportunity of getting the better of Pakat-  
wayo had arrived. He ~~took~~ got to the river where his  
assegais were hidden by sunset. He then made all his  
men arm & when it was quite dark, <sup>they</sup> marched back  
to Mtandeni kraal. <sup>he left when he left, Kant' u yalwa ng?</sup> Instead of attacking the kraal here  
and there, he went with his force straight to the upper  
end, and <sup>sought out</sup> ~~made~~ for the king's <sup>sleeping</sup> hut. Now, it was not the  
custom for the king's hut to be shut up tight of a night,  
because to do so caused the place to become too stuffy. Only  
an irau would be set across the doorway. Hence as soon as  
Tshaka's men got to the hut they went straight in, found  
Pakatwayo and ~~stabbed~~ stabbed him to death. The alarm was  
then given, but only <sup>presently</sup> ~~then~~ that their king had been  
killed.

↳ This is the version <sup>that was</sup> given me by my father Mkomoyi  
and another of my fathers Buhlungee, both the sons  
of Pobo ka Sigudo ka Jinda - (see p. 28). My father  
was older than Buhlungee <sup>the latter</sup>, also of Izimpohlo rept.

Pobo

They did not tell me that Pakatwayo was caught at  
a sundu tree, jumped over by Tshaka, taken home, &  
died next day from fright.

As soon as the Ovabes began to arm <sup>on</sup> hearing the  
call to arms, they heard the king was already dead, upon  
which they said "Se si zolwela bani inkosi isi  
file?" Upon which they returned to their homes. Thus  
there was no fight <sup>at all</sup> between <sup>the</sup> Ovabes & Zulus.

goes in  
w.p. 37

X wa buzi ubojijisa wati Han! Inkosi ya kwabwabe  
loku tina pi amzalelwane awa kwa Zulu (ubenze  
ngakona). Wenzlani ukutsho njalo utuk' inkosi  
utuk' utshaka uti ucwana o bu ngqhlangan'  
intanyeni <sup>Kant' u yalwa ng?</sup> loku tina si amzalelwane, tina a  
silwina nawe ngoba ku bonakel' ukuti pi tando  
ukuba <sup>si</sup> ihlala. Wena ke u ye setuka  
kati ke Pakatwayo kulalo nje tsho nje ngoba  
ne nge ngakanani, Kepa ke so ku yoba ku sasa  
ku sinelwane. Itsho njal' int inkosi. "Ot' uza-ke u  
bu nga hlomile inkonto." U tsho loku ngob' ebona  
ukuti use hlabekile ila magam' amabih' okuti  
amabut' ake ka ngakanani, no kuti u lintungwana  
la senhla.



Tshaka, after killing Pakatwayo went to lake at some other branch of the tribe. Next morning when the Swabes were collecting & Tshaka was making off, Pakatwayo's induna Sikwayo remarked that as their King had been killed, & killed because he had tukaid Tshaka, there was no more necessity for fighting & the whole tribe would honor Tshaka - Tshaka then had all the cattle of the tribe collected & brought to him. He then became their King. The Swabes said ~~as for~~ the insult by their Chief that had now been expiated, & "se si ngaba ka Tshaka".

it is stated

The man who <sup>it is stated</sup> stabbed Tshaka in the arm is said to have been Sikwayo, the induna ka Pakatwayo - <sup>said inkosi</sup> "Kanti ukwayo wa ye ganfelwayo" - "wa ye swazwa abaka yise, odingana no mhlangu".

The capture of Dingiswayo by Zwede.

uzwede wa lumb' uDingiswayo, inkosi ya kwa Mtetwa. Wa mpahl' emanzini, e qesotshiw' umuti - e pipuzel' inqwaba. Wa m bon' emanzini. Wati "Nang' uDingiswayo, useza, kumina. ~~U~~ Isizwe sake usi tshiya sonke; u tshiy' impi yake. U za ne sigodhlo sake". Nombala, kanti u se lumba eburaku, nomdhlunkulu wake. Useti ke "a hlom' amapela", se kutshe' u Zwede. "U upumel' emzini wake. U se laps' ehlanzini

Kanye na banta bake, ngimbonil' emanzini" ~~U~~ A se puma k' amapela. U se wa tshengisa ukuti "yehlelani ngapans' ehlanzini" - kus' ezweni lake njal' uzwede lelo. A sehla-ke amapela. ~~U~~ Aset' amapela kwa manye, a si m boni, njeng' okutsho kwe nkosi. Aset' amanye" ukona, ku ruk' umutwa". Bala se be fika <sup>ku</sup> be twel' ukudhla - ~~ba~~ ba fika nxa kudhluwayo. ~~ba~~ Ba se be ~~be~~ kwetuk' abantabake bati "Ham! femp'i ivelasi?" U set' uDingiswayo "i vela ku Zwede, i zo tata mina. Ngi ~~u~~ uzwede ngi m bonil' lapa ngi bele, ukuti ngi zo za ~~ku~~ u tatawa. Ngi bizwe uy' uzwede. U se zo ngi tata". Se be fika ke se beti "Ip' inkosi? Sebeti abantabake nansiya laps' ihlezi kona, i sadhla". ~~Se~~ Se beti ~~u~~ ku Dingi. "Kupuka nkosi. Se si tunywe wena. Kutswa a si zo ku tata. Mus' ukuhlal' entabeni. Inkosi iti oza u zo kudhla, lok' upum' emuzini wako". So ku kala amantombazana nomkake, beti "Kanti, inkosi, a si <sup>sa</sup> buye si bone, ngoba nansi i zo tatawa". Se beti "Tulani, i zo piw' ukudhla - musani ukuyi kalela". So ku hanjwake. At' uDing' emzini igamu lamu, e nga puma ngalo, ngi kala. Emzini lelo. At' amabuto "Ca. musani ukuray' amafemu

oku kala. Amantombazana <sup>ati</sup> "A pi sa o baye  
 si yi bono inkosi"; be loku betsho njalo. A  
 ye ngab' amabuto, ati "ni yo ku yi bona. Iyo  
 nikw' ukudhla. Ihlatheswa. Dohl'inyama.  
 Dohl'utshwala".

Dahamba - ke. Se bey' ekaya ke kuzi  
 inkosi <sup>uZwide</sup> se be finyanis' inkosi ihlazi, kusasa  
 li pum' itanga. Se beya nay' inkosi kwany'  
 inkosi. Se kutuwa "Datatani bonke abanta ba  
 ka Dingiswayo ni bese ku leyandhla". Se be ngena  
 ke. U se biza ke uZwide ukuti "ubani o ngang'  
 aye Dingiswayo na?" Uset' uDung. uti "Ca! Ka  
 ngi se ngangawe, ngoba ngi tshiy' isizwe sami  
 sa mabuto. Useti "Pa ke, ngi ngalwa emi mina  
 nawe Dang. na?" Useti uD. "Ca! nami angu  
 satsho ukuti ngi ngalwa nawe." UZwide u se m  
 tshiy' uDung; u se ya lapaya. Useti lap'aya  
 lapaya, u se m qingela, imgwiyela. U se suk  
 ke uZwide ukuba se se zo maza. U se m  
 egi ke. Uset' ub' am egi ke, u se biz' izinceku  
 zake. uti a zi m tate zi zo m bek'  
 zisibuzeni sake, lap' egezela kona, lap' amanzi  
 ewa pehlala kona. uZwide u se bez' izinduna  
 zonke zake. Useti "Zinduna zamni ni ngayi  
 bulal' inkosi, ni yi tshaye nge nduku, i si

girl of  
that name

file. Ni yi mbala kusa sa ekuseni. Ni yi beke  
 Kahle, ilale, kona ni ya ku yi labla kusa sa  
 bati. Se sizwile, nkosi, a si ku m tshaya, ngoba  
 utshaywe uwe ub' umeqe. Useti uZwide  
 "Mina ngi mbulele ngo muti wami, e be se  
 ngi wuthlile." Se u sizwile inkosi. Inkosi ayi si  
 tshela lapa si yo mbala kona. "Kus' emahlabane  
 abanye boti bamba, abanye be be saul' izigcobo.  
 Ni ya zi ged' izigcobo, se ni be betela, kusa una  
 nenze kona ku ngaze ku be kon' omubi o  
 za u hling' inkosi bena, a yo bulal' inkosi  
 ekambayo. Se lit' izwi "Ni ya kuzake, se  
 ni yi lablile inkosi, na yi bigela nayiti  
 de, ni zo kuluma nami, u impi ngi yi nik'  
 izinkomo, impi e kad' isebenza". Nebala  
 ba fika: "Ni yi labla kahle na?" "Si yi  
 labla kahle". Ku zo fik' abantu ke a ba zo  
 yalchw' izinkomo; kazik' ekaya. zi lab' emhle.  
 Inkosi i yo funchw' amanzi iphle, ifunchw'  
 .inyongo ye nkomo, ngoba yeg' iny' inkosi.  
 Izi gez' igungo ya le nkosi e se i yegile.

No reference to Ntombazi above; she is the one who insisted on  
 Dingiswayo being put to death, for Zwide was inclined to release  
 him.

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 Qwabe 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 eMtandeni. (Continued on p. 39 as indicated: Sojiyisa asked, saying, "Hau. Chief of the Qwabe, 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 people 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 Ntungwa from above (the north). Revert to p. 37)

The dance was accordingly arranged, so Tshaka went to Mtandeni 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 h~~om~~ & next day the dance was ~~in~~ held, Tshaka's men being the first to perform. They danced well. The chief praised them, saying, "I have seen, you have danced." Then the Qwabes followed, very much more numerous and imposing than

Ishaka's men. When the wabes had danced & had reached the climax, Pakatwayo shouted, "Ya i niaba." (it has stabbed it) meaning that Ishaka's party had been defeated & that Pakatwayo was more powerful. Ishaka, hearing this, got incensed. "Why did he say twice that our forces were small, and then say, 'it has stabbed it'?" The dance concluded. Pakatwayo then said, "I killed a beast for you yesterday, son of Benzangakana, & wont do so today, ~~xx~~ so you may as well return home." Ishaka took the hint ~~xx~~ & left, now annoyed however because of this. He said, "So is he fighting with me?" He noticed that as the festivities were over all the wabes dispersed to their respective homes.