

26. Oct. 1913.
34 Oct. 1913.

Sacaratscha speaks.

Mantingwana ka Ndingiyana, wa kura Hope told me the following: He never knew his father, owing to ~~the~~ Tshaka's impi vimbizelaine & killing them off. His father was killed but mother succeeded in escaping with him. She was taken in a certain tribe and a given kraal. The inmates of the kraal decided to go & look for amabele. His mother accompanied them & proceeded to the very kraal from which she had fled. When there, impi came & killed her & those with her. Those who escaped returned to kraal at which M had taken refuge to ^{save} ~~save~~ impi was following them up. The impi came up, killed some but M escaped. He ^{afterwards} accidentally parted with those he had run away with. He went on & on walking ^{wandering} about, he afterwards came upon Izizendane zi ka Tshaka. (Izizendane had not tungile, zi ~~pote~~ pote uniyeko, njing' izangoma) i.e. pote hair & huga ngomsiyi amangama).

They then called on M. to twala their hoes (anageja)
which they had paid impini. I don't know
how many. He put them on his head & walked
on. They directed him what path to take.
You'll go on & on & tohona lapaya! They
then sat down & idhlaid impako yabo
yokudhla. M. was given nothing to eat.
He went forward, & kept looking back to
see them, ~~the~~ still seated. He went on.
When he got to where he was to tohona, he
looked back & found them still seated.
As soon as he got out of sight, he put the
hoes in the pathway & immediately ran
off as hard as he could so he escaped &
hid himself. When he saw that they
did not know where he had got to
he passed on to other places. All of a
sudden he came upon a very large
kraal. There he stood at the outside gate
of the kraal. A makoti puma'd to
draw water. She passed ^{on} to the stream

without having said anything to him. ^{They} When the
~~man~~ woman returned from stream &
 entered huts. Presently izinsijwa belong
 to the kraal (Mteli's wakwa Qwabe)
 came out to the boy, finding his mouth
 quite white with hunger. They said to
~~the~~ ^{Qom} 'uqihlo wako! Before he had
 yoma'd, the owner of the kraal came
 through the gate. On coming up ^{he} to the kraal
 head snatched his arm & said
 "Woya lapa, amuntu wamni." The
 kraal head had heard from Makoti.
 He was then given food. ^{There} he hlalal'd
 & alusaid with other boys. He jwaglad
 here. After a short while ~~there~~ an
 impi arrived. It killed people off at
 the kraal, including Mteli. The lad
 was then pang'd ~~to~~ ^{an} by inekuka
 Tshaka. The man who used to
 bring izinkomo yonlomo (ezidhlwa
 at Tshaka). On the inekuka getting back to

Ishaka's kraal Dukuza he asked the boy's
 name. ~~M. said~~ M. replied 'Mantingwane'.
 The meeku then ^{to another name,} gamba'd him & lay p.
 He then directed the people to call him by
 his new name, so that he would go
 quite astray from his relatives & they would
 not be able to find him. The king's
 cattle had now to be hlatshuway, &
 skinned. He called the lad to help to
 catch hold of the beast whilst being
 hlungid. He paid imbiza yoken
 Kelel'izingazi ze ukono (ububende).
 Ushaka wage u to hangane, &
 tshanga yonk' indwe, so he entered
 the kraal. T. then said like bani! to
 the meeku. Jomfana o ka bani? O
 wami nkosi! M ~~toko~~ tatepi na?
 Ngi m to lile, rimpini kuwa Quabe.
 The king then turned to the boy & said
 "Ubani isama lako mfana? U
 seti ngi u Mantingwane. T. then

gadding about

said to inekhu he was to treat the boy
 well as he was ^{yellowish in colour} a good looking. You
 must look out a nice beast for him
 to tdez' ubisi, nying' abany' abafama.
 When inekhu got to the hut into which
 the meat had been tutad, he said
 look here, men, cease calling the lad by
 the name I gave him, but go on
 calling him by his real name, for
 the King heard that name & not the
 one I had given. Now some months
 passed.

The amampondo impi pemad &
 returned to Ezakato (Delappa
 Bay).

Whilst seated in his hut Mantip was
 was called by inkosi uTshaka. On
 coming up M. sat ^{in unguba} near to on lower
 side of Tshaka He found T. talking to
 an mpando kehla. M. sat like a
 girl - inkosi ayi hlalelwa ngoku gotshane

but bottom is right on ground. Mbopa
 then Jamuka's edge via intaba. He
 proceeded to tshaz, 'impondo ngendukh.
 Hamba lel' inkensana! Mbopa
 apot' ipande le mikhonto. And these
 very assepa's he carried belonged to
 Tshaka himself. T. ^{was} ~~became~~ surprised
 Haa! Mbopa wake wakwenga
 nini loko? Ub'ufika ngi kuluma
 no munta u be pumtshaya nge
 ndukhe. But Mbopa ~~do~~ paid no
 attention to T. he made as if he ~~had~~
 passed by him behind. Waze se wa
 fak' emahlombe, wa m~~nt~~ gaxutsha
 ngawo, e wa cibai wa u yekelela.
 As soon as this took place, M. ~~Sho~~
 was startled, but in same moment
 a batch of ipin sigwa zi ka Senganga
 kona (brothers of Tshaka) had come
 into isibaya, each of them carrying
 a ^{handful} bunch of assepa's. There were many

of them. No further questions were asked.
 Mhlanguana gwaqad him + Dringana.
 As soon as stabled T turned + seeing
 his brothers said "Ni ngigwaza
 nye ba ntabaka baba, ngenzeni?
 Se beti hlabani uhlanga lewa kuwa
 Mletwa, ~~le gijiseni~~, o lu bulal'
 izive, le gijiseni". T. ran towards
 the gate of the kraal, as he did so, he
 fell to the ground, with the cattle
 kraal. All this time M. remained
 seated there. T. had not even told
 him what he wanted him for.
~~When~~ Dringana turned and ~~as~~
^{saw} Mantingwane seated. He said
 "Mina lapamfana! Gijima u
 land' in kabi kwezaka nyakamubi
 umngana. Uya pik' u Mantingwane
 se beyi gwaqa, ^{ya} gwa, se beyi
 bobaza, beyi gaga esifubeni
 be bekis' & beleni. Se be kips' &

nigotigo, se be dabul' umswani
~~ow~~ oswini. Se be yi tela & kon'
 umswanini ingongo. Se be sondela
 kona bonk' abantu, be hlambi
 izandla, be cinsa ngo swani
 (be mamata umswani, be cinsa
 ngawo). Se be te wo! uk' zo kwenziwa
 yini utshaka? Mhlango
~~After~~ ^{wa ti} said ka nedule, ayo ponsu
 esizibeni imbozama, a chive
 yingwenya. Uyo' al' udingana, uti
 Inqati utshaka lo, u ntaka baba,
 uyinkosi yo hlanga! Uyo lahlewa
 ngo/bukosi bo hlanga, ying'ama
 kos' onke fa kuwa Zulu. A nga
 lahliw' of kwopunt. Ka goko
 go we yonk' uipahla yake, onk'
 amakanda, izi lapa. Wenta,
 Mantingwana, bizi izinceku
 yake, izi lapa zi zinkamul'
 inkonto. ^{Kwethula} ~~He~~ izinceku ^{ma zi} ~~were~~ tld to

and not Enakosini, for there were none
to carry him - impi away & then people
were ordered not to mourn for him.

His impihla came from all the
amakanda. The grave was dug for
him by his ejinceku. Some ejinceku
were killed to indhlalela him
ie be his cause. Some of the ejinceku
that remained put him into the
grave. These were thereupon killed
to umbesa him ngaphezulu. Dingane
then proclaimed that all who
had hidden in the bushes ^{on account of his impi} also all
ejingeli ^{were to emerge} & come to him. He then
Maba'd ejinkomo ^{for them} & butas them
calling them uHlomen'dhlini, the
elders he called uHlomen'dhlini on
klope & the ejinjizwa uHlomen'dhlini.
He then ginisa'd them by killing them
to cattle. He had them all armed, so
that when Thakaka's warriors returned

11

they would not make inquiries into or
demand at the killing of T. for D. would
be ready to defend himself.

Mantingwane died in Ndwedwe
Dist. at Umkhloti river - in about
1888 (Zululand Disturbances). Has
sons living Mtomboti, Lokoza, &
Papa Pama (same age as myself),
Sikova (in Zululand). The first three
are at Ndwedwe, also ^{another son} Masende. They
live in ground occupied by Tshevu
induna (headman) of Chi Lokotwazo
of Pine Town Officers.

It was said that mbopa would be given
by imizi, nezinkomo, nabantu, indicating
a kraal of Tshaka's, "we will give you
all this when you will be come as
great as Tshaka yourself & an inkosi.
No sooner had he done what they

wanted than they bobazad. Haul! uyya
bulal' cikosi yako, u ne sibindi.

Na ngo muso u zo pind' ukwenze
loke. Nati si ngo ba fo ke baka
Khaka nje be si ku buka wena
Mbopa nje si kuwe sabe. He was
then put to death, that day or the
next.

The question of succession was
referred to Mukabazi. She was summoned
either to Dukaga or Bulawayo. She
dressed as a man, ^{I came into my kingdom,} had on indwaba
not begehwa'd ngomsizi, like others,
but left reddish & simply covered with
scent. Over this she wore umgubula
wezinimba nezindimango. She also
had unjhezo ie amatshoba. When
dressed her identity could not be
detected. She had untini umgule
ibusweni, she had also amabege
in sinango. She had also unyakanga.

of womasakabuli, also long upape lewendwa.
 She had a white shield with black spots,
 assegais, also inhlendhla with which
 she dandolozela'd.

She began by banjanz amakosi a kwazulu
 - ie when all Zulu pebela'd inkunjin
 & repent, all Senzongakona's
 sons there. She said Yebo Zulu, ni
 Kulumani na? Lokw lu fil' uhlanga
 lwo kwa mtetwa na. Lwa ^{Lwa} he
 nge, nkosi, wenzanga mandhl'
 ake o bu hlanya wa bulal'
 ubigijwana, the real heir of Senzongakona.
 As Sigijwana is no longer ^{(referring to name (Dingana))}
 living, ukoni umntwanaka Meyeyya
 (see above) (Mpikase was Dingana's
 mother) She said that uZulu a
 nge busewa ngomkont' obomva.
 As soon as Dingana heard he
 had been ~~selected~~ chosen, he
 burst forth & sezid & then P ngena'd

ruhlabelweni (sibaga where
 inkosi qezela's). As he came out
 he was covered with coloured patches
 of different medicines used on him
 by the doctors, who were curing
 him.

The first thing he did was to bulal
 umhlampara, who claimed to be king,
 the promise that he had stabbed the
 tyrant Ishaka.

After this D. killed off all ~~as~~ Senza-
 ngkoma's sons except upande.
 He saw that if he did not kill them
 all off they would one day rise & kill him.

Burial of Kings.

The kings of Zululand are kept for 2 to
 4 months before being buried. This is the
 custom. The fact is hidden that the
 king is ill; ~~the~~ the information is hidden
 from izizwe who might otherwise

iklane = ~~eggs~~ ^{eggs} out of sight.

15

klazela. People are informed of the death only when burial is about to occur. For months the king is said to dunguzela i.e. gula. The word dunguzela is never used of anyone but inkosi. After the king is dead but before the information is made public, black oxen, izangando are slaughtered day by day. Only the oldest men are selected to watch the king's body. Bones & fat are burnt in the hut to prevent the smell of the corpse from being noticed.

In Swaziland the king was kept for a long time - until all remaining to be buried ~~were~~ ^{were} the bones.

Kigya.

Cetshwayo's ~~was~~ kept for body was kept for 2 mo. at Ishowe & taken off on the 3rd on the understanding that C. was to be buried at Kigaya the name of Dabulamany's kraal. ^{at the funeral} The corpse was put into a coffin & carried off in Ramba.

ngana's (Kolewa) wagon. On reaching
 Intamene the prince passed on at once
 to Mbandhla. Their object was evidently
 to get to a stronghold which they could hold
 against Zibebu's invasion where they
 could gradually collect a very large force
 to fight against amambuka &
 Hathi, Mbuze, Maovum, Nyupiza
 Nanzama, Ngotohwa, Yanela &c,
 after this to attack Zibebu. That
 was the plan. True enough many
 people joined them at Mbandhla &
 fighting occurred.

At Mbandhla the body was kept
 for another two months. I was sent
 by Osborn on two occasions with
 Ngizitshina & found burial had
 not occurred. ^{It was ~~about~~ the very day of my second visit} The prince would not
 see us for they accused the white
 people of having killed C. They said
 John Shepstone had brought poison &

17

gave it to Sikotaka Mpande, who
handed to Malimade & he poisoned
C. with it.

The impi broke out at Wkandhla
they fought against Hathi, Yanela,
Sizangwa, Mavumengwana. ~~Many~~
20 or 30 of Hathi's men were killed.

The waggons were broken up & buried
or placed on the tomb. ~~It~~ all the
oxen belonging to Hambanama were
killed, all I believe for they ~~were~~ ^{had}
twolaid inkosi & killed for that reason
Hambanama was never paid for
this. Affinoud killed during 1888.

disturbances (amasende struck)
on from Dhe was ~~was~~ ^{man} from Natal
Case tried, men convicted. ^{murder of Tonge?} at same time
was present when 10-15 of C's

wives went to Sir M. Osborn's to kill
him. They went to say to him
widoda yetu, ibulewe ~~we~~ ^{we} uwe
ngomuti ka Misjaria. Waggwa

wam kip'ehlamin. & Mkanthla
 watu n zomondo loza. Sinikeke
 lap'umondo loze kana. As
 soon as they came, O. entered house.
 O's horse was saddled & taken
 to ^{side} ~~back~~ where women did not see
 it. Women entered by front door.
 They waited for O. to come that day but
 he passed out by side door. They were
 not armed - may have had something
 intended breaking his neck. Jack O
 was present. (Mxakaza).

They caught Nozithini & lifted
 him up - felt it very nice ^{he said,} women
 carrying him. They wanted to know
 of him where O. was. They dropped
 him at door as soon as ^{they saw} ~~seeing~~
 O. born.

Jack O. must have warned ~~was~~ of his
 father of the women coming. The Matendeka
 may also have been present.

Ishaka's funeral could not have taken place at once as his things had to be collected from various amakanda & that would take time.

Impandes ^{body was not buried for} ~~was~~ dead some months. He was said to dunguzela.

Nandi was buried ^{se} ~~in~~ mateko - of Ngi fung' uNandi ^{se} ~~in~~ mateko i.e. near Mpehlela & Magwakazi hills.

mateko is a tributary of Mhlaturu. Mpehlela is nearer than magwakazi.

Mhlaturu. She certainly died in Zululand. The site of Bulawazi kraal is ^{near Mpehlela hill} still pointed out by men in Zululand. It was of enormous size.

When Cetshwayo died, the princes Nwaboko, Mahanana, Jwedu Tshingana, & Mabela - ^{& other leading men} manzi asked if ^{European} troops could be sworn ~~to~~ to accompany corpse to Makhlabeni i. Makosini dist. This application could not be acceded to.

Dinuzulu's original name was Mareyana a.s' Ordini. He continued

for some years to go by this name, but men remarked that it ~~seemed~~ was sounded too much like that of a commoner, so it was changed to that of Dinezule, resembling such names as Mehlokazulu, Sekuzulu & sons of Sirazo.

Dinezule's mother was umlandwana his mother being a concubine.

Mphoklana ka Ntosi lives near Enatsho & Okgoye, where Nandi's grave is, also site of Bulawayo.

Sir M. Osborn suggested that C. should be buried at Eschore. The princes stoutly refused to do this on the ground that the place was one occupied by ^{an} umkwanyana. It so happened that Popoza, daughter of Mpande, and own sister of Sukani, had married Mfokazi ka Sikonyana. This Mfokazi had died and Popoza had been engaged by Ntshingwayo ka Sikonyana.

kaNgqungqulu - Ntshing was being the well known fat man. His reason about Inkwenyana was however, only a fictitious one, what the ~~people~~^{princes} wanted was to get to Makosini or at least Nkandhla and then bring on farther warfare.

The King's grave is of enormous proportions as big as igebhe is a hole for trapping elephants or hippopotami.

Assegais are not buried with the deceased, but new hafts are inserted after his death. New izihlanqa are not buried, though well-worn ones would be.

Hambanana was never paid for his services in conveying ~~the~~^{the corpse} to Nkandhla, nor compensated for loss of his weapon & oxen.

Two hlambos are sent out in connection with a royal death, viz shimnyana and shimbhlope.

latter of these expeditions, owing to political considerations, resolved themselves into hunts ^{on a} large scale. Sir T. Shepstone would not allow Swazis to be attacked.

It is morally certain that there is already a general belief among the Zulus that Dinuzulu has been poisoned or put to death by the Europeans.

Amahlambo.

The ihlambo shinyama is sent out first, whilst everything is still dark & sorrowful, but after the deceased has been buried. This hlambo, consisting of regiments, goes to gera umnyama. It did not go ^{that} any distance. The white hlambo ~~went to~~ meant a ^{more} determined ^{& elaborate} attack on another state, involves killing of people, seizing cattle. This hlambo was for "washing of the spears" with the blood of other people. When King is buried there is no loud lamentation of Maze! as in case of

ordinary people. What is done is to puba chants, war chants. This chanting goes on whilst the body is being conveyed to the grave & during actual interment. A man is buried facing gateway of kraal & not in such a way as to fulatela those in the kraal for then his dhlozi would fulatela them. There is no regulation about facing ~~the~~ sunrise, the custom depends simply on the direction in which the kraal is facing.

Kings are buried in kraals - their own. Burial takes place in left hand side of kraal, not right or kohl side - & the man is buried in the hut ^{on the left} next to the chief hut. Sometimes the ~~be~~ chief hut itself may be selected.

The kraal will not be vacated until some future date when it appears desirable to do so in the ordinary course. The grass will not be burnt. Trees will be planted viz msinsi, mhlankho, mumbe, i.e. trees

which grow from ~~so~~ sticks being stuck in ground?

There was no kraal where Cetshwayo was buried, but as soon as he was buried a kraal was built on the spot. This was for the regiment to live in & others whose duty it was 'to look after' the king.

In case of Dinizulu this would be done - if buried at Nobamba, he would go into a hut, if buried Emakosini, then a kraal would spring up there & be there for a couple of years or so until all ceremonies in connection with the funeral are over.

A toad is thrown into a grave in the case of one who having been in a trance has come to life again. The toad is put in in the hope that the person who was to have been buried there will recover, with the help of the idhlozi.

A toad is not thrown in with a corpse & buried with it.

Govt proposes to limit the ~~various~~ people

who may take part in the funeral to Dinezulu's
 own kraals, or those of ^{near} relatives only.

The trees are planted at the time the burial
 takes place, a zibonda ~~that~~ of trees that
 are likely to grow are planted. They are not
 planted merely when the kraal is being vacated.

Mombela, Nigela, Igazini & Lungazini
 are sections of Zulu tribe from which
^{men spoken of as} oyise or oyisemkulu might be chosen
 to bury Dinezulu. In old days these
 men would rather be put to death on the
 ground that they would idhlisa the heir
 with izandhl'ezibi, for they had handled
 his ~~dead~~ father when dead. They might be
 permitted to go to Kanza in some far off
 district. As many as 20 might be employed
 for the actual burial. The corpse is
 carefully propped up in the grave, formerly
 with dead bodies of izinceku, now with
 stones (these dead izinceku had their
 necks broken, they were not stabbed).

I have not heard of girls being buried ^{alive or otherwise} with Tshaka.

A man is never buried alive with a corpse, but killed by having his neck twisted.

Umganda

Umganda = ggiba or Cahla. This refers to izinceku that are killed & buried with the king also to the black oxen which are killed when the king is dead & when his funeral takes place.

Cetshwayo when dead had an inyongo of unibuzi stuck in his ^{hair on} right temple, yo ku mpelekezela, a hambekuhle. This done before being put in coffin. The coffin was tied up with ox hides. It burst. It was sekelwa'd ngomhlaba. The earth later was tutwadi & thrown into grave at Nkandhla.