

MAKEWU

8.10.1899, Sunday.

File 73, pp. 91-2.

Also present: Mahuyi, Zulu, and others

91 Stanger, Natal, per Makewu, chief,¹ with six followers, two of whom appeared to be over 75 years old. One of these is Maruyi ka Sonyanga who belongs to the Isangqu regiment and comes from the Mtetwa people.²

Tshaka built his principal Natal kraal where Stanger now stands and called it Dukuza. The reason for the name is that when he was at Gibixegu kraal³ in Zululand he was stabbed by Ntintinti ka Nkobe. The assegai, which he drew out, he recognised as belonging to Sipezi⁴ where his brothers lived (he had *distributed* to them this kind of assegai). It struck him high up the arm (right, I fancy) above the elbow and therefore penetrated the arm and just touched the side. It was prevented by his arm from entering his person or side - i.e. it *dukuza'd*.⁵ [Dukuza means, going astray, going by the way which is not the desired one.] After this incident he left Zululand, calling it Empakeni [Empaka, according to Sijewane: *vide* pp. 48, 49 for interview],⁶ and lived at Dukuza until he was assassinated by his *inceku* Mbopa, who was avenging his mother's death at the hands of, or by direction of, Tshaka.

The kraal at Dukuza was a very large one, and was called Fasimba at its nether part and Dukuza in front.⁷ The magistracy stands on the very spot where the *isigodhlo* was; and on the near side of the house which Mr Wheelwright⁸ used to occupy when magistrate here is the spot at which the kraal stood in which Tshaka was assassinated.⁹ The grave is close to the same place and has a thorn tree growing about or on it. Tshaka had several kraals in Natal. One was called Kanelia;¹⁰ it was 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.¹¹ There are none of these now in this part; (they) have all removed across the Umgeni. They are to be found at Mahlongwa and near Isipingo.¹² They had their own *chiefs*.

Tshaka is said to have had 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 *castrated* so that he might be an ox. Woman and 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 and they too had come to attend the *ibandhla* 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. If a man showed a wound in his back, Tshaka would say it was plain he had been running away, and 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 met when returning and 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 *kleza* once more, his argument being that they therefore would be saved the evils attendant on married life, such as death of their children and having to wash themselves after such death with dirty water. In fact by preventing their marriage he urged that he was placing them under an obligation to him and they ought to be thankful. If one of his beasts was taken and eaten by an alligator or crocodile, the order would be that such crocodile must be caught by hand and carried and brought to him. *Ukuhlobonga* was not permitted, as also marriage.

92

Maruyi is not certain as to whether *ukuhlobonga* 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 prevailed amongst the Mtetwa people where Tshaka grew up (under Dingiswayo), to which and among which people Maruyi belongs and lived as a boy. [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.]¹³

Sotobe was sent by Tshaka over the sea to go and find out what the English people's home was like.¹⁴ He went but returned after Tshaka's assassination¹⁵ [see p. 49 : Sijewane]. 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 *maize tassles*. 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 and killed it. He called the *white people abakwetu*.¹⁶

The Dukuza 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 (born of, a junior wife of their house)¹⁷ was proposed as Tshaka's successor. He was put to death.¹⁸

Tshaka gave over a girl (engaged to himself) with a large number of cattle and a specially-built kraal 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 Ndondakusuka.¹⁹ Mbuyazi was therefore regarded as Tshaka's successor. [Maruyi fought for Mbuyazi and so belongs to the *iziGqoza*.²⁰] 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.²¹ Mbelebele and Umgumanqa are the names of others of Tshaka's kraals; these two were in Zululand. He was grey when assassinated and had a headring. The boundary of Tshaka's dominions was the Umgeni extending up to Emtshezi (Estcourt), and to this day almost Zulus only are to

MAKEWU

be found living this side of the Umgeni. [Zulu was present during the conversation.]²²

9.10.1899

File 73, pp. 92-3.

Also present: Zulu

Same continued, assisted by Zulu, who was present at the interview yesterday.

When at Dukuza Tshaka sent off a body of troops to the *iNyoka* pass in the Amaxoza country beyond the Pondos to build him a kraal there among the Inkonyana ka Yisa - a Xoza regiment. The forces went, proceeded as far as the Pondos, whom Tshaka had specially directed them not to touch, and looted a large number of cattle belonging to the Pondos, which they then brought back to Tshaka without having established the desired kraal. Tshaka was angry at this having been done.

93 An *impi* was sent to Balule, to Sotshangana.²³ Tshaka's order was that every soul should go - '*kukulela ngoqo*', i.e. take every one, even *ungoqo*, a man who never *konzas* or attends hunting parties or assists in building king's kraals etc., one who is never seen at the king's kraal.²⁴ It was in this expedition that Maruyi's father Sonyangana was killed. Tshaka was at Dukuza when this *impi* went, and it was during its absence that Tshaka was assassinated by Mbopa, acting in concert with Mhlangana, 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. This man snatched the assegai T. carried and stabbed him dead on the spot. The *impi* from Balule returned to find him dead.

Tshaka used to be very fond of going about visiting places. He sat very little indoors. He frequently went to sit by, and look at, the sea, and when it was sunset he used to start off home at a run, and his *incekus* were obliged to keep up the running, which was not stopped until Dukuza was reached.

Notes

¹Makewu was chief of the Dube people in the Lower Tugela division.

²The *isAngqu ibutho* was formed in the early 1850s of youths born in the early 1830s.

³Bryant, Olden Times, p. 586, and Samuelson, Long, Long Ago, p. 247, give Gibixegu as an alternative name for the Bulawayo *umuzi*.

⁴Presumably the *ikhanda* where the *isiPhezi ibutho* was stationed.

⁵Henry Fynn has left an account of this incident, which occurred in mid-1824. See his Diary, pp. 83 ff.

⁶Sijewane was another of Stuart's informants. Bryant, Dictionary, p. 480, gives *impaka* (loc. *empakeni*) as 'cat possessed by an *um-takati* as a "familiar" and sent by him on villainous errands....'

MAKEWU

On the name eMpakeni as used by Shaka see also Stuart Archive, vol. 1, p. 194.

⁷Ufasimba was also the name of one of Shaka's *amabutho*.

⁸W.D. Wheelwright was resident magistrate in the Lower Tugela division, 1887-9.

⁹Bryant, Olden Times, p. 661, gives the name of this *umuzi* as kwaNyakamubi.

¹⁰Subsequently corrupted into Congella, the name of a Durban suburb.

¹¹On the Lala peoples see Bryant, Olden Times, pp. 7, 232 ff; Marks, 'The traditions of the Natal "Nguni"', in Thompson, ed., African Societies, ch. 6; Stuart Archive, vol. 1, index.

¹²I.e. along the Natal coast south of Durban.

¹³Charles Barter, author of Dorp and Veld and Stray Memories of Natal and Zululand, had a long and varied career in Natal politics and public affairs. From 1880 to 1896 he was magistrate for Pietermaritzburg City.

¹⁴This mission of Sothobe kaMpangalala to the Cape took place in 1828. Accounts are given in Bryant, Olden Times, pp. 616-21; and Isaacs, Travels and Adventures, pp. 117 ff.

¹⁵In September 1828.

¹⁶I.e. people of our house.

¹⁷Bryant, Olden Times, p. 52, gives Mhlangana's mother as Mzondwase, fifth wife of Senzangakhona.

¹⁸Mhlangana was killed on the orders of Dingane in a dispute over the succession after Shaka's assassination.

¹⁹In 1856.

²⁰The name by which Mbuzi's following was known.

²¹Sigujana succeeded his father as chief of the Zulu. His assassination opened the way for Shaka's succession.

²²The reference may be to another of Stuart's informants.

²³Soshangane was founder of the Gasa kingdom in what is today south-central Mozambique. UBhalule is the Olifant's river. The campaign referred to took place in 1828.

²⁴*Ukhukhulelangoqo*, literally a sweeping away of those who stay at home, derives from the verb *ukukhukhula*, to sweep away, and the noun *ungoqo*, a socially despised person who does not usually appear at the royal *umuzi*.