

KWILI KA SITSHIDI

<16.4.1916>

File 58, nbk. 24, p. 46.

Also present: Socwatsha

- 46 Kwili ka Sitshidi says he, an Embo man, calls himself of the Mkize people.¹ Even at this day he would not sleep among Mafahleni's Nxamalala people,² for they fought with the Abambo, and this occurred nearly 100 years ago. The Abambo had set many traps³ for *duiker* along the Tugela (ka Myimbana - name of certain extensive flats by river side). When the Embos fought and chased them, many got caught in these traps and were stabbed *without resistance* when unable to get away. This is what caused so great a hatred to exist between the two peoples.

'*Indaba ya makosi a i banjelwa umlandu.*'⁴ Kwili once accompanied a girl to get married beyond Impendhle. They came to the Nxamalala district. The man of the kraal, (which) he and the party he was with (came to), spoke as above and gave them food, though with evident reluctance.

Socwatsha observes that members of the Mandhlakazi going to Osutu deceive those there by saying they come from some other tribe.⁵

Kwili says if he had occasion to traverse Mafahleni's district (i.e. the Nxamalalas'), he would not reveal the fact that he is a member of the Embo tribe, for they, even nowadays, bear the Embos malice for what they did nearly 100 years ago.

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File 58, nbk. 24, pp. 54-6.

- 54 Story illustrating origin of ill-feeling between tribes, by Kwili ka Sitshidi - chief: Mqolombeni.⁶

*Zihlandhlo*⁷ attacked the Nxamalala. He called out the Isimahla warriors and placed them on the left wing. He called out the Mngenela and put them on the right wing. The Isimahla came up first to the enemy, stabbed them, and drove them back. It was the Nxamalala who were stabbed. The next day he sent out the Mngenela, switching them over to the left wing. They came at one another. They stabbed the enemy impi and drove it back. They drove it into the ripe grain on the Myimbana (the flats along the Tugela). The enemy were caught in rope snares set for buck. The Nxamalala themselves had set the snares there. They were caught in the snares which they had set.

- 55 Sambela's⁸ people stabbed them without resistance. That is how they defeated them. The Nxamalala were routed. That is the reason why there is still a grudge among the Nxamalala. They say we stabbed

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them and drove them into the Tukela.

Because of this grudge, one of our people, the father of Bukwini, Tokozwayo, died of hunger among the Nxamalala, where he had gone to seek food. They let him die because of that grudge brought with them from the Zulu country.

Further instance. A large party of us once went from the Embo country near the Mkomazi to accompany a girl. She had chosen a husband among us. We went along with her under the Drakensberg, passing to the east of Mpendhle. We came to a kraal in the afternoon; we did not know whose it was. We saw a light-skinned man. He said, 'Where do you come from?' 'We come from Embo country.' He said, 'You are the people who treated us in that way. O! Give them food, my people! The grudges of chiefs are not perpetuated.'⁹ He said, 'These people killed many of us, for they drove us into snares.' We saw that these people had a grudge; they were talking of matters of days gone by. We went on, indeed, and left their territory. We did not sleep there. That is how it was.

We of the Embo have no grudge against them. We did not know that the snares existed. The armies simply attacked each other. In the old days people were poor and destitute; they hunted buck.

Dumisa got his chieftainship through hunting buck.¹⁰

Notes

¹Mkhize is the address-name (*isithakazelo*) of the Mbo people.

²Mafahleni was a chief living in the Mpendle division at the time of Stuart's interview with Khwili.

³In his evidence of the following day, Khwili makes clear that it was the Nxamalala, not the Abambo, who had set the traps.

⁴A proverb interpreted as meaning: 'Against the doings of chiefs no grudge is retained; i.e. it is useless to kick against the goad'. (Doke and Vilakazi, *Dictionary*, p. 448.)

⁵The Mandlakazi and Suthu were Zulu factions whose enmity dated back to the rivalry between Zibhebhu and Cetshwayo. Osuthu was one of Dinuzulu's *imizis*. It continued as a principal royal residence after his death in 1913.

⁶Mbo chief in the Richmond district. He died in 1920. (Bryant, *Olden Times*, p. 406.)

⁷A chief of the Mbo in the time of Shaka. (Bryant, *Olden Times*, p. 406.)

⁸Sambela was a brother of Zihlandlo.

⁹The original reads '*Umlandu wa makosi a wu banjwa*'. See also note 4 above.

¹⁰Dumisa, of the Duma people, had learned the arts of hunting from a group of Bushmen. He co-operated with the early white traders and hunters at Port Natal, and acquired an independent following in the Mzinto area. (Bryant, *Olden Times*, p. 531.)