

MAGEZA KA KWEFUNGA

18.2.1905

File 61, nbk. 46, pp. 16-20.

Also present: Magongo

- 16 Per Mageza and Magongo, who arrive today. [See further on for their fathers etc.]

The Cele came from the Mtetwa. The Cele chiefs are [compare with page 3]:¹

- 1 Mshweshwe
- 2 Magidigidi
- 3 Magaye
- 4 Dibandhlela
- 5 Mkokeleli
- 6 Langa
- 7 Sodi
- 8 Nqumela
- 9 Maganga
- 10 Lugogo
- 11 Cele - his *clan-name* was Ndosi
- 12 Mlomo Mtetwa²
- 13 Nyambose

(We say), 'Here is Cele ka Mlomo!', when we perform a show dance, when a girl has the wedding ceremony celebrated for her in our tribe and many have gathered together. Cele was a person, no doubt of this. Ndosi is very probably an *isibongo* of the man Cele.³

- 17 The Cele tribe *originated at the Mfolozi*, between the Black and the White, where Cetshwayo was caught.⁴

Mkokeleli was the one who came across into Natal. He had a temper. He saw that his *umuzi* was great. When he got into Natal he was *always fighting*. Langa was buried between the two Mfolozi rivers. The Celes at that time were very numerous. Cele himself was buried between the Mfolozis.

I do not know where the Mtetwa originally came from. I (Mageza) have heard Tongas say, 'We all belong to the Mtetwa tribe and originally sprang from it.' The Mtetwa sprang up originally in the lands they at present occupy. The Tongas came from them, not they from the Tongas. There is no tradition as far as I know of the Mtetwa having come where they are from somewhere else.⁵

- 18 When Mkokeleli left the Mtetwa for the south of the Tukela, a number of Celes were left behind. These also left the Mtetwa and

went northwards to Tongaland. There they remained until Magaye's day, when they left to join him in Natal, having in the meantime been so much affected by their residence in Tongaland as to speak the Tonga dialect as if they were Tongas.⁶

There is no tradition of the Mtetwa having come from the north or anywhere but where they now are.

The Mzila (Ngungunyana) people originally came from the Mtetwa of Nyambose⁷ - so says Magongo, who has spoken to men from there.

19 The reason why Mkokeleli left the Mtetwa was because his following⁸ had grown. He felt he had become an independent chief, to be saluted with respect. There was no quarrel with the Mtetwa. The tribe had however been independent for a long time before, as shown by the chief. What the hot-tempered Mkokeleli wanted was a more complete independence, and not to be in any way amenable to the stronger parent tribe. He crossed the Tukela because the Qwabe had occupied the territory between the Mhlatuze and Tukela.

.... <Praises of Mkokeleli omitted - eds.>

Mkokeleli was dark brown in colour; he was not short. The name of his principal kraal was uTshokovu; (it was) at the Mvoti (north) near Stanger.⁹ His grave is there.

20 When Mkokeleli came across the Tukela he found the amaNdhlovu tribe, the amaNgati, amaNganga, amaMbili, amaTshange, amaNxamalala, amaNhloko, amaSomi, amaNdelu, amaHlongwa, and others. When he (M.) came all these tribes konza'd him. He fought with these tribes. In those days there was no fighting as we understand it nowadays. If one man was killed there would be a cessation of hostilities. The commonest plan was to surrender.

The Cele arrived south of the Tukela before the Makanya and amaGwabalanda (from the Qwabe tribe) did.¹⁰

The Tuli tribe lived at the Bluff.¹¹ They konza'd to the Cele. Mnini grew up among us.¹² The Tulis were in occupation of the lands about the Bluff when Mkokeleli arrived in Natal. Mkokeleli took to wife a girl of the Tuli tribe. Her name was Masivuba (her father being Sivuba). Mnini, when she died, came to call for her inhloko beast,¹³ so she must be a daughter of Mnini's own ancestor Sivuba, a chief of the Tuli tribe. Masivuba was Dibandhlela's mother.

19.2.1905, morning.

File 61, nbk. 46, pp. 20-1.

Also present: Magongo

21 Per Mageza ka Kwefunga ka Zwana ka Mkokeleli and Magongo ka Mxakaza ka Jubela ka Mkokeleli, Mkokeleli in each case being the chief of the tribe [see genealogical tree some pages back]. The former is equal to the Tlwana in age, the latter to that of the Ngobamakosi.¹⁴ They live under Tshonkwani¹⁵ and have been sent by him at my request. They seem to be reliable informants.

We are called amaLala; we are so called because we say 'Kutite' and not 'Kutile'.¹⁶

MAGEZA ka KWEFUNGA

'AmaCwabe' instead of 'amaQwabe' - Mageza so speaks.¹⁷

.... <Lala vocabulary omitted - eds.>

<19.2.1905>

File 61, nbk. 52, pp. 7-20.

7 Also present: Magongo

We do not *tefula* like the Mtetwa people.¹⁸

Existing Cele sections:

Pondoland - Zibula ka Magidigidi

Across the Mzimkulu - Mtshwetshwe ka Magidigidi

This side of the Mzimkulu - Mabojana ka Jojo ka Cabangwayo ka Dibandhlela

Up the Mzimkulu - Bekameva ka Cabatshe ka Mande ka Dibandhlela

At the Mpambanyoni - Tshonkweni ka Mntungwana ka Magaye ka Dibandhlela

At the Mlazi - Ndunge ka Cabatshe ka Mande etc.

- 8 These are the several independent sections of our tribe. Many members of the tribe are scattered about other tribes, viz. the Izi-
nkumbi, iZembe, Ensimbini, Dumisa, emaDungeni, Kwa Ndelu, amaGwaba-
landa, Tolane, Kwa Tomukane (*ibastela*),¹⁹ Somjoyise (*ibastela*),
Sintwangu (*in the Zulu country* under Cetshwayo). There are also mem-
bers at Ingele (near Harding), among Mnini's Tuli tribe, and other
places.

We were laughed at by the Zulus because of our dialect, '*You can hear he's a Lala.*' The Mtetwa would therefore have changed their language for fear of ridicule and because of their closer contact with the amaNtungwa,²⁰ viz. the Zulu and Qwabe. The Qwabe *tefula*.

19.2.1905, evening.

.... <Praises of Dibandhlela and Magaye omitted - eds.>

- 12 Magaye was *light in colour*, and tall. He had *put on the headring*.

Tshaka was older than Magaye, (who) was killed by Dingana. He was very handsome. Dingana killed him after Nqeto's revolt.²¹ Nqeto deserted, came to Magaye, and invited him to go with him to the Amampondo and be *given protection* by Faku. M. then *collected his people, told them what Nqeto had said*, and asked them to go with him and Nqeto. The tribe refused on the ground that they were not members of the Qwabe tribe. Nqeto first sent messengers to Magaye.

- 13 When he actually decided to go he came to Magaye in person.

Nqeto revolted when the Balule *impi* was returning from the north.²² Nqeto found Magaye unprepared to go off with him. Nqeto thereupon *attacked the Cele* in the absence of the men on the Balule *campaign* and ate up their cattle. The Zulu *army* followed Nqeto and came up to him at Ezimbokodweni²³ stream where a fight occurred. Nqeto's forces were not defeated. The Zulus were defeated, came back, and crossed the Mngeni into Magaye's territory, to Ensikinsiki, a plain near the Mhlali.²⁴ Runners were sent from here to Magaye summoning him. He was called to come and pick out cattle of his

- seized by Nqeto. He came accompanied by his girls. They then put him to death on the ground that he wanted to go off with Nqeto. The girls ran away. Magaye's dogs remained in charge of his corpse. This occurred at Nsikinsiki. The dogs ate him. Magaye's *people*, who had taken refuge in the forests because of Dingane's *attack*, came out and called on the girls to show them where Magaye had been killed. When they got there they found nothing but bones. They were then satisfied that he had been killed.

- Messengers from D. now arrived. D. said, '*It was not my order that Magaye should be killed. I do not want Magaye's tribe to become scattered. Magaye has been killed by wrong-doers. Magaye's son is to be sought out and instated as chief. The amaCele are to assemble and discuss my proposal.*' The Cele tribe thereupon appointed Mkonto, he being well on in years. So he took over the government of the tribe. D. said Mkonto ka Magaye was to *put on the headring*. He did so. When he was an *elderly man* and had *taken two wives*, he was called by Dingana, who ordered him to call together his tribe and go and build an *umuzi* for Dingana. Mkonto *called his people together*. The tribe accompanied Mkonto to Dingana carrying *axes*. They *cut timber for the umuzi* and built it under Sotobe's²⁵ superintendence. (I forget the name of it.) On the day this kraal - across the Tukela - was being finished (*the top of the fence was being trimmed*), an *alarm* was sounded to the effect that '*A lion is killing off the cattle of the king. Let the impi go forth to kill it, and the Celes must join it with their axes, which they are to use in destroying the animal.*' The *impi* went out, and went to where the lion was. After going a little way they found themselves suddenly surrounded on all sides, back and front, by Zulu forces, who thereupon proceeded to stab them to death. It was said that the *lion* was in a hollow and visible. The Cele were massacred on this occasion. Mkonto of course was among them and also came by his death. The Zulu regiments had orders not to *stab* members of the Njanduna kraal. Upon this the whole tribe became scattered, many *being given refuge by the izinduna of the Zulu country*, viz. Kokela ka Mncumbata who gave refuge to Mntungwana; Sondoda ka Mbelekwana who gave refuge to Magidigidi and others; Mpangazita ka Mncumbata who gave refuge to Kwefunga, Mdumadwa ka Dibandhlela, Mbopa of the emaSabaleni; Nombanga ka Ngedhli. Sintwangu was a prominent Cele man; he became the principal Cele chief in Zululand. He always remained in Zululand.

- A section of the Celes built at the drift of the Mngeni near Durban and on the south side. When they subsequently left the Mngeni they went to Pondoland. When they returned from Pondoland they went to live at the Mpambanyoni.²⁶ When they got there Magidigidi came back to them. Magidigidi crossed into Natal after Mpande's fight with Dingana at Maqongqo.²⁷ Magidigidi was installed as chief even though he had no *headring*. He then *ruled* and became *chief of the amaCele*.

- Mande was a son of Dibandhlela and older than Magaye. When he (*the eldest son*) came of age he heard that his father's heir was still quite young and was living among the Qwabe people, where he had been hidden. Mande got angry on hearing this. Dibandhlela, hearing of this, spoke to his son Mziboneli, asking him to espouse Magaye's cause by *taking his side* against Mande. Mziboneli collected forces and went off to fight Mande. Four battles occurred. On the

fifth occasion Mande's forces were got the better of. When this occurred Magaye came out of his hiding place. He then built a kraal at the Mhlali and called it eMhlazi. After a little, a rumour got about to the effect that an Mntungwa was descending from the north and that he wore as a penis-cover the shell of the fruit of the itongwane tree, such as are used for snuffboxes. Dibandhlela thereupon called up the whole of his tribe. He said this Mntungwa was not to have assegais thrown at him, for this man adopted terrible tactics in war, viz. he killed off not only the males but the females among his enemies and impaled them on posts, including children. This Mntungwa was Tshaka. He said he did not want to fight with T. Dibandhlela then disbanded his army and it went home. D. said those girls who had been prohibited by him from marrying were to marry, i.e. those who had been set apart for Magaye on his being nominated as chief. Dibandhlela now died. There was no fighting, only mourning.

After a time messengers from Tshaka arrived carrying brass beads strung on strings. These were all given to Magaye. Magaye gave praises to them. The reason for the beads being sent was to ascertain if Magaye wanted T. to attack him. Magaye then presented them with a beast. They then passed on to Mande, Magaye's enemy. Mande, however, refused to have anything to do with the beads. He said, 'Never will I come under the protection of an Mntungwa who wears the shell of the itongwane fruit as a penis-cover.' The Zulu messengers thereupon went away forthwith, hearing their king slandered in this fashion.

T. then sent a force against Mande. Fighting occurred for two days. Mande was defeated. Mande then left and went to the Ndwandwe country, for he escaped from being captured. After getting to the Ndwandwe he returned. He said, 'I shall not take refuge with aliens while a child of my father is ruling.' He came to Magaye. Magaye built him a kraal at the Mhlali. EMfeni was the name of the kraal. Cattle were thereupon presented by Magaye to Mande. Mande stayed there two months. At the end of that time Magaye suddenly heard that Mande's kraal was on fire. Magaye then sent a force to ascertain why this kraal had been burnt. The men arrived to find the whole place burnt to cinders and Mande dead, having been killed by Tshaka's impi. Magaye then went to Tshaka to inquire why Mande was killed off in this way. T. said, 'I, Magaye, know nothing of this matter. Today is the first I heard of it.' T. called up those who had made the attack on Mande's kraal. They were in their turn attacked on the ground that they were bandits who had come to steal cattle on their own account²⁸

20.2.1905

File 61, nbk. 52, pp. 20-4.

Also present: Magongo

(The names of) Mkokeleli's imizi that separated off can be given, but not those of Langa, showing that Mkokeleli must be the one who brought the Cele south of the Tukela. Mageza is in no doubt that this is the man who came south. Magongo agrees. They do not, however, (know) what Mtetwa king was reigning at the time, Dingiswayo, Jobe, or Kayi etc.

We do not know Langa's kraal. Yes, it must be eMbutweni, for Maquza ka Gawushana [my informant] comes from there.²⁹ Emkungweni is another of Langa's kraals. Mageza says: I do not know the kraals except for the fact that people are said to belong to them. I do not therefore know the main kraal. The eMbutweni section is so ancient that we, says Magongo, intermarry with them, as they have, on account of their antiquity, *become distinct from us*.³⁰ There are very few descendants of Emkungweni living. This does not apply to the Embutweni (people), who have a river of their own in Tshonkwani's tribe, Maquza being the oldest.

Mkokeleli's kraals: uTshokovu (the great kraal), oNikela, emaSwazini, eNgwazini (where I, Mageza, spring from), emaNakeni, emaCadini, Kwa Tshange.

- 22 Dibandhlela's kraals: oNikela, emaSwazini etc. The kraal Dibandhlela *left* with from Mkokeleli is oNikela. Others of Dibandhlela's kraals: Endungunyeni, ekuLomeni, enHlulweni, ekuBubeni, emKanzini, olwasini, eNgcausheni, eNyenyezeni, ekuMinzeni, and others.

Magaye *left* with the Mdhlazi (kraal) from Dibandhlela. His other kraals were Esokeni, ukuMangala, uNjanduna, Rodi, eHlatini, uDaba (Mntungwana's kraal), Emdhlela, and others. Emdhlazi is Magaye's main kraal.

Nyenyezeni was not Dibandhlela's main kraal. ONikela was, for it was from oNikela that Magaye *left* and *built* Mdhlazi, Magaye's great kraal.³¹ Emdhlazi was built *on a ridge* across the Tongati, between the Tongati and the Mhlali, this side of Nsikinsiki, i.e. the plain [Compensation flats?]. Emdhlazi kraal had two gates, and as big as Tshaka's kraals, for Magaye copied Tshaka.

We do not know anything at all (not even *praises*) concerning Langa, Sodi, Nqumela or those before him. Our fathers began with Mkokeleli and laid the greatest stress on Magaye with whom they lived.

- 23 My father Kwefunga, says Mageza, was of the Mdhlazi regiment. Mine, says Magongo, was of the Njanduna regiment. Others of Magaye's regiments were the Sokamlilo, Rodi, Njanduna and uDaba.

We Cele people are said to have *originated at the White and Black Mfolozis, from the reeds*. Whether that meant the reeds found at the river sides in hollows etc. I know not, says, Magongo, but we are spoken of as having originated with the Mtetwas at the spot named. There is absolutely no rumour as to our having descended from the north or indeed come from anywhere.

We no longer visit those in Zululand. We live under Tshonkwani, at the Mpambanyoni river, also the amaHlongwa river - between the two.

Mageza was born at the Mhlali. He was herding when Piti (Piet Retief) was killed by Dingana at Mgungundhlovu. Magongo was born at the Mpambanyoni.

- 24 Mkwebi ka Dibandhlela went to the Ndwandwe tribe with Mande [see previous pages]. The Ndwandwe were attacked by the Zulu and defeated, whereupon Mkwebi and a large section of followers refused to come back to his old tribal lands because afraid of being put to death by Tshaka. He thereupon parted with Mande and went north as far as Mzilikazi, whom he *konz*'d. He there became Mzilikazi's *war doctor*. He had gone off (with) the drugs etc. belonging to Mande. As often as Mzilikazi's *impi* returned successful from a campaign, Mzilikazi

would make him a present of cattle. Mkwebi's cattle were, however, seized by the Boers, whereupon he set forth to Emmguni, where he died. Emmguni is the Xosa territory near Port Elizabeth.

Later on Sidinane, son of Mkwebi, came to Mntungwana. He heard there were amaCele in the south, so he came along looking about for them. He was mounted with some followers. Previously to this, Mkwebi sent three horses by messengers to Natal to ascertain if Mande had an heir. Those horses were for the heir as a present. The horses however did not reach their destination; only the messengers did. Sidinane came to Pondoland and asked Mcikela (Mqikela)³² where the Celes were. M. said, 'Yes, I have a daughter of Magidigidi here.' S. thereby found a clue as to where his tribesmen were. S. then went on to Magidigidi, Mqikela giving him two messengers. Magidigidi killed a beast for him and gave him men to take him on to Xabashe where his own people were.³³ X. gathered his people to listen to S.'s remarks. S. spoke, saying, 'I am the son of Mkwebi who followed Mande in age.' X. then called up a dancing festival, and S. was danced for. S. was on a visit only. He returned to his people in the country of the Nguni. He was quite grey, says Mageza. Magongo saw him; this was before 1873 (Langalibalele's war).

<The following notes appear on a loose sheet of paper annexed to the back cover of nbk. 52, File 61 - eds.>

20.2.1905. Magongo.

*I swear by the chief who was eaten by dogs.*³⁴

I swear by the chief who was eaten by dogs.

*I swear by the chief when he is at Mvuleni.*³⁵

I swear by the chief of Mpetsheya (the name of the place where he was killed).

[Mpetsheya, Dinya says, was a member of the Cele tribe of the Tshange section. The place got named after him.]³⁶

Uvelemizini was the name of Magaye's dog which guarded him. We killed the dog. It remained with him, and that is how the bones were found. There were a number of other dogs.

The Cele separated from the Mtetwa very long before Mkokeleli, but M. was the first to cross the Tukela.

Notes

¹The reference is to page 3 of notebook 46, File 61, where Stuart has recorded a Cele chiefly genealogy given by Maquza kaGawushane on 3.2.1905, and a list of Cele chiefs given by Mvawkwendlu Siveshe on 13.2.1905. Maquza's evidence is given in full in the present volume; Siveshe's list, together with information subsequently given by another informant, Dinya, on 18.4.1905, appears in Appendix 2. Cf. also the Cele genealogy recorded by Bryant in Olden Times, p. 544.

²The positioning of this name in the original seems to suggest that Stuart wished to record Mtetwa as a brother of Mlomo and a son of Nyambose. The names are given in order of ascent, not descent.

³Bryant, Olden Times, p. 544, gives Ndosi as a figure in the Cele

chiefly line.

- ⁴If this statement refers to the capture of Cetshwayo at the end of the Anglo-Zulu war of 1879, Mageza was misinformed, for the king was captured in the Ngome forest north of the Black Mfolozi.
- ⁵On the relationship between the Mthethwa and Tsonga peoples see Bryant, Olden Times, pp. 7, 108, 232-3, 280, History, pp. 127, 134; Marks, 'The traditions of the Natal "Nguni"', in Thompson, ed., African Societies, pp. 134-7.
- ⁶For Cele relationships with the Mthethwa and Tsonga peoples see Bryant, Olden Times, p. 538, History, pp. 84-5, 127, 134.
- ⁷Mzila was son and heir of Soshangane, founder of the Gasa kingdom in what is today south-central Mozambique. Soshangane had originally lived at Tshaneni mountain near the southern end of the Lubombo range in northern Zululand. Ngungunyana was son and heir of Mzila, whom he succeeded c.1884. See Bryant, Olden Times, ch. 43, History, pp. 9, 12.
- ⁸*Umuzi wa kwabo* in the original.
- ⁹A town on the Natal north coast.
- ¹⁰On the expansion of the Qwabe into the territories south of the Thukela see Bryant, Olden Times, pp. 187, 499, 537-8, 545. Cf. Bryant's History, p. 133.
- ¹¹Part of present-day Durban.
- ¹²For a brief biographical sketch of the Thuli chief Mmini see Lugg, Historic Natal and Zululand, pp. 13-14. See also Bryant, Olden Times, pp. 503 ff, History, pp. 90-2.
- ¹³The original has *biza inhloko yake*. The meaning of the phrase is obscure. Literally *inhloko* means head. When referring to cattle it may mean a beast from which others have been bred.
- ¹⁴The Thulwana age-group was formed in the early 1850s of youths born in the early 1830s. The Ngobamakhosi was formed c.1873 of youths born in the early 1850s.
- ¹⁵Another of Stuart's informants, who was chief of the Cele in the Alexandra division on the Natal south coast.
- ¹⁶For discussion of the Lala and their speech forms see Bryant, Olden Times, pp. 7, 233-5; Stuart Archive, vol. 1, index.
- ¹⁷This statement occurs in the original as a note in the top margin of the page.
- ¹⁸This statement occurs in the original as a note in the top margin of the page.
- ¹⁹I.e. 'bastard', or person of mixed descent.
- ²⁰For discussion of the term Ntungwa see Bryant, Olden Times, pp. 8, 233; Marks, 'The traditions of the Natal "Nguni"', in Thompson, ed., African Societies, ch. 6; Stuart Archive, vol. 1, index.
- ²¹Nqetho was a Qwabe chief who led a secession from the Zulu kingdom soon after Dingane's accession in 1828. For further information see Bryant, Olden Times, pp. 390 ff, History, pp. 133 ff; Stuart Archive, vol. 1, index under Qwabe.
- ²²The reference is to the ill-fated Zulu campaign against Soshangane in 1828. UBhalule is the Olifant's river.
- ²³I.e. Umbogintwini, south of Durban.
- ²⁴A river which flows into the sea north of Durban.
- ²⁵Sothobe kaMpangalala of the Sibiya people held high office under Shaka and Dingane. See Bryant, Olden Times, pp. 389, 495, 521, 546, 616 ff; Bryant, History, pp. 46, 78; Stuart Archive, vol. 1,

pp. 192-3.

²⁶A stream which flows into the sea near present-day Scottburgh on the Natal south coast.

²⁷In 1840.

²⁸For further information on Magaye and Mande see Bryant, Olden Times, pp. 538-41, History, pp. 85-6; Stuart Archive, vol. 1, index under Cele.

²⁹Maquza's evidence appears in the present volume.

³⁰The original has *pendulwa'd*, from the verb *ukuphendula*, to alter or change.

³¹For another account of segmentation among the Cele see Stuart Archive, vol. 1, pp. 119-20.

³²Son of Faku and chief of the Mpondo 1867-87.

³³Xabashe (Cabatshe) has already been identified as father of Bhekameva, who was chief of the section of Cele in the Ixopo district.

³⁴I.e. Magaye.

³⁵The original reads '*Ng'i fung' iyosi i ke mvuleni*', which literally means, 'I swear by the chief when he is in the rain', or alternatively, '... when he is at Mvuleni'.

³⁶This passage occurs in the original as an interlinear insertion. Dinya was another of Stuart's informants.