

MAQUZA KA GAWUSHANE

2.2.1905

File 61, nbk. 46, pp. 1-2.

Also present: Tshonkweni, Mkalipi, Norman Nembula, and others

- 1 Maquza of the Cele tribe arrives with his chief Tshonkweni,¹ Mkalipi (Tshonkweni's *induna*), Norman Nembula,² and three or four others.

Maquza states that he is of the same age as the Ndabakadengi-zibona regiment (Dingana's).³ He is anything between 85 and 90. He was, I fancy, born about 1818-1820. He says he was present at Bulawayo when, during a dance, Tshaka was stabbed in the right upper arm with an assegai. This assegai T. himself extracted.⁴

- He remembers the death of Nandi. Tshaka himself killed her. He left Dukuza at a run and entered Nyakamubi (his mother's kraal), where he saw a child, which he concluded was his, outside his mother's hut. The child was three or four years old. He thereupon killed his mother without her telling him the child was his. He had previously given his mother medicine to bring about a miscarriage in a girl he had caused to be pregnant. The mother had instead allowed the girl to
2 bear the child.⁵

Tshaka mouthed his words, owing to an impediment in his speech, as if his tongue was too large. He was *light* in colour, tall, and had a heading.

Maquza is a proper or hereditary member of the Cele tribe. He says he was present at Bulawayo when T. was stabbed, but is unaware that Fynn was there and doctored T. He is apt to exaggerate as to his size in T.'s day.

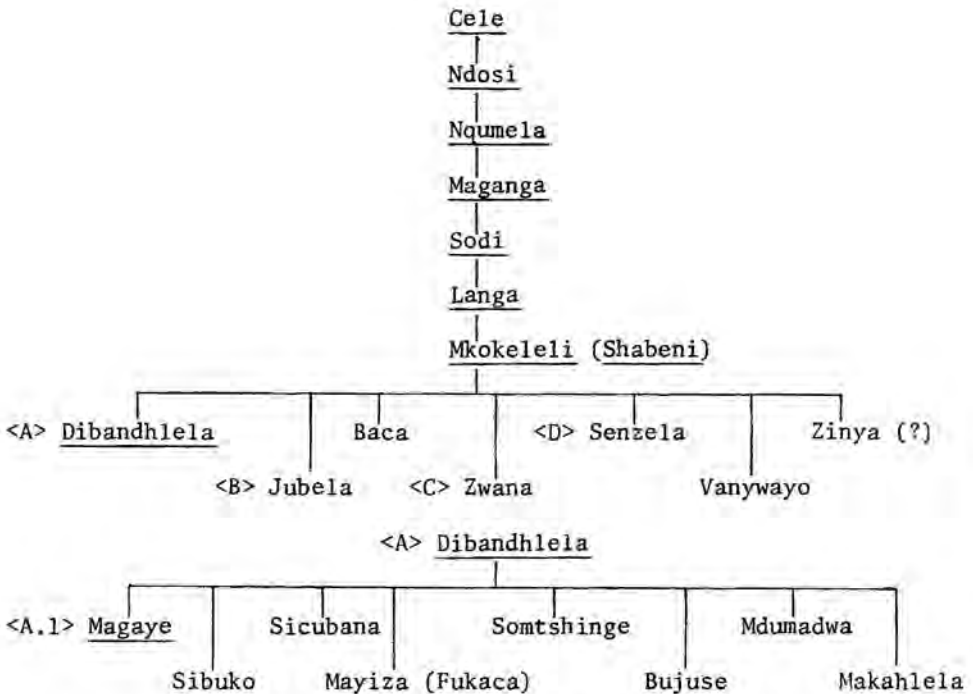
3.2.1905

File 61, nbk. 46, pp. 2-10.

Magaye ka Dibandhlela is our great Cele chief. Magaye ka Dibandhlela ka Mkokeleli ka Langa ka Sodi ka Maganga ka Nqumela ka Ndosi -- ka Cele <sic>. Magaye's sons are Magidigidi, Mntungwane.⁶

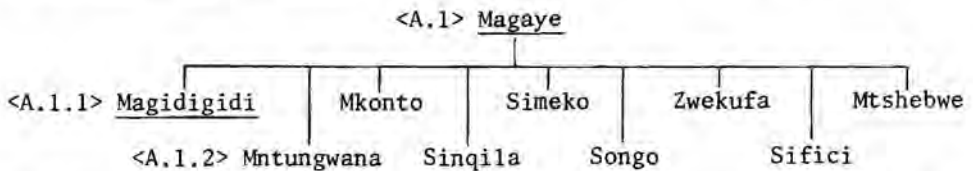
- 3, 4 <The Cele genealogy that follows, as given by Maquza, appears in the original on the same page as genealogies and lists of Cele chiefs provided to Stuart by three other informants. These accompanying genealogies and lists are given in Appendix 2. In the genealogy given by Maquza, certain of the relationships which Stuart indicated by means of descent lines are here indicated by the symbols A, A.1, A.1.1, B, etc. We retain Stuart's underlining of names of figures in the main chiefly line - eds.>

MAQUZA



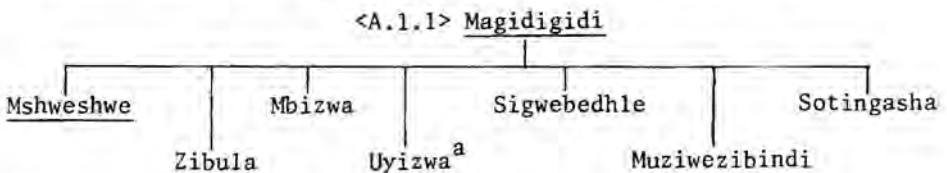
<The names in the paragraph that follows are those of other sons of Dibandlela. They are given here as listed in the original - eds.>

Gajana, Tandwayo, Mlungisi, Mziboneli, Sofahla, Cabangwayo, Penywayo, Dumiswayo, Mpalazi, Sokanjiswa, Mfunzana, Madokodo, Mande, Mfaniswa, Ngovu, Sonjomisa, Majubane, Matunja, <A.2> Mantshangule, Ngconeni, <A.3> Sobandeka, Mandiza.



<The names in the paragraph that follows are those of other sons of Magaye. They are given here as listed in the original - eds.>

Mangwazi, Xogi, Jojopenge, Melapi, Ngcupe, Gongoloza, Beje.



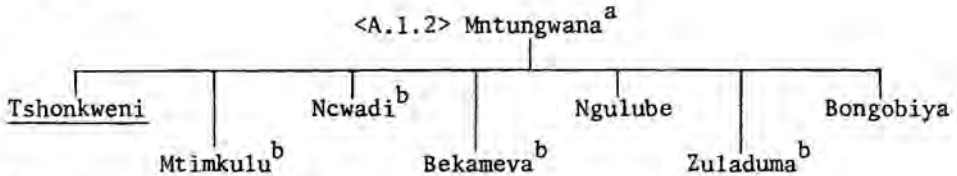
^aDeceased.

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<The names in the paragraph that follows are those of other sons of Magidigidi. They are given here as listed in the original - eds.>

Nzobolo,^a Ntwana, Mbodiya,^a Ngele,^a Zanaye, Mvinjelwa, Sanyeli, Mbali, Zikoteni,^a Nsukumbili,^a Matshana, Nondwayi, Maduna, Bangizwe, Magcekeni, Mdinwa,^a Magwegwana, Titi.

^aDeceased.



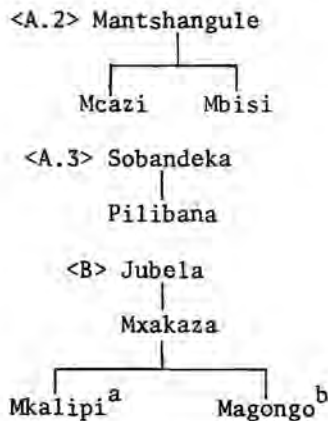
^aWas older than his brother Magidigidi.

^bDeceased.

<The names in the paragraph that follows are those of other sons of Mntungwana. They are given here as listed in the original - eds.>

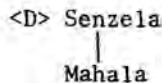
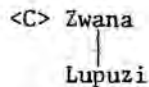
Dhlozi, Tabataba, Gulugulu, Mntuyedwa, Novuya,^a Citumuzi, Nkunzana, Fulebe, Nkutshilizela, Siyavuma, Landa, Mbotshwa.

^aDeceased.



^aOne of my informants, aet. 57, Tshonkweni's *induna*.

^bOne of my informants, aet. 45 (Ngobamakosi).



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5 Maquza ka Gawashane ka Zinya ka Shabeni.

Europeans came first to Mpipi, who lived just across the Tongati.⁷ Mpipi was the son of Ngata. He took the Europeans to his chief, Magaye, who lived on the Mhlali in his kraal Emdhlazi. Magaye then said that they must go on to the *king*, Tshaka. He sent them on by Hasazi, Mpipi's son. These Europeans were Sifile (Mbuyazwe) and Febana, Jani Kingi, Pobana, Nhlamba (native interpreter).⁸ The Europeans that came to Mpipi arrived from Durban. Tshaka asked where they had come from. 'From the sea,' they replied, 'in an *umkumbu*,'⁹ though this word was not known then. In those days natives thought the sea was a *lake*. Tshaka told the messenger to return with the white man, and there was satisfaction. At this time Tshaka was living at Bulawayo. I know Mpipi and Hasazi.

6 I have seen Febana, Mbuyazi, and Pobana. Mvemve, my brother, was my guardian when white people came. I was living with him then across the Tongati.

Whenever white people went to Tshaka they, on passing through Magaye's land, would put up at Mdhlela, Magaye's kraal.

Sotobe was sent to the Cape with Europeans.¹⁰ He returned, bringing a whitish box with him containing two cats, one male, the other female. These were intended for Tshaka, as the Europeans had observed that mice were eating the regiments' shields. Mice also nibbled at one's feet and ears. The box was closed down when it reached Tshaka. He caused it to be broken open with an axe, as it was locked down. The two cats came out alive. He was much surprized. Tshaka was grateful that he was given the cats. But at first, until explanation was given as to the purpose they were to satisfy, he was alarmed at the mewling of the cats in the evening. The cats were not killed. But when Tshaka left Zululand to go to Dukuza,¹¹ he left the cats behind and called Zululand '*the country of cats*'.¹²

Tshaka's regiments: Fasimba, Gibabanye, Dhlangezwa, Mkandhlu, Mgumanqa, Dibinhlangu, Mpiyake, Njanduna, Ndabenkulu, Bekenya (I think this was a division of Izinyosi), Ntontela, Poko, Hlontane, Jubingwanga (a division of Izinyosi), Mbonambi, Sipezi, Nomdayana (*incorporated into the ikanda*).

Dingana's regiments: Izinyosi (Ingcobinga under Tshaka), Dhlambedhlu, Imikulutshane, Ndabakadengizibona, Ihlaba.

8 Magaye's kraals were: Emdhlazi (above Mhlali station, Magaye's main kraal), Ekumangaleni, Odabeni, Esokeni, Emdhlela (north of the Tongati), Onikela, Esitshweni, and others.

Maquza assisted by Tshonkweni, Mkalipi, and N. Nembula.

The Cele tribe. This tribe *originated in the Mtetwa country* in Zululand. We are not related to the Dube tribe. I do not know the Mtetwa chief we join with. We parted quite amicably from the Mtetwa, just as Tshonkweni's (section) has separated from Matambo's section, simply because they fancied other land. Our boundary was from the Nonoti to the Mdhloti.

Dibandhlela was buried at Nyanganye (on Natal Col.¹³ land, near Essery's house) - per N. Nembula and Mkalipi.

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After Tshaka's death Dingana attacked the Celes on the ground that they had regretted the death of Tshaka. They then went south and settled at the Mtente and Gozo in Pondoland under Henry F. Fynn (Mbuyazi). They afterwards came back.

I was born at the Mhlali. After Tshaka's death Dingana attempted to drive those living south of the Tugela into Zululand. Many broke
9 away south, including a large section of Celes. I was among those who went to Zululand. We settled near the Matikulu below Magula hill¹⁴ and near where Mncinci, the Qwabe chief, was buried. We lived under Nkunga ka Sitayi.¹⁵ Sitayi was also father of Mbopa, Tshaka's *inceku*.

I cannot say when the Cele settled between the Nonoti and Mdhloti. I know it is very ancient, for the old people have long said that they are accustomed to living in level country as opposed to hilly, and that they object to going to (live) in hilly lands if pressed to do so.

There is no doubt that the Cele *originated* at the Mfolozi, Black or White or conjoined.¹⁶

'Baba Ndosi, Mfoloz' *emhlope*':¹⁷ this was said by Mkalipi's grandmothers to his fathers when he gave them snuff, which tends to show that the White Mfolozi is our place of origin.

We have always been on very good terms with the Qwabe people. *There was a great deal of intermarrying.*

Mdandaza. Melapi ka Magaye. *Among the Izinkumbi.*¹⁸

10 [My informants gave me the impression, after an hour's discussion, that the tribe must have lived between the Nonoti and Mdhloti for at least 150 years. They cannot say how they came to part with the Mtetwa, why they crossed the Tugela, or why they left the Mtetwa so far behind. It is possible they have lived in the region stated for 200 or more years. At the same time it is strange that they cannot give the graves of Mkokeleli, Langa, Sodi, etc. Cele appears to them to be the name of a person. He is said to be the son of Nyambose, (which is also) the great Mtetwa *isibongo*, though this seems a mere guess. Magaye was on very good terms with Tshaka. Maquza, though an old and intelligent man, is not a first-class informant - not up to the present.]

4.2.1905

File 68, item 10, pp. 1-2.

Also present: Tshonkweni, others?

1 Tshaka's coming to Magaye etc.

T. came at breakfast to Mdhlahi. *He sat on the hill above the homestead, at the track made by the cattle.* He had many people. Magaye then gathered his men to perform a dance for the chief Tshaka. He assembled the Njanduna. *They danced for a long time.* T. then came to the Mdhlahi kraal. He entered the cattle enclosure, and went up to Magaye's *isigodhlo*. T. asked, 'Are these your men?' M. said, 'Yes.' T. said, '*They are handsome; they have long legs. They must become my regiment.*' M. agreed, not having anything to say. T. thereupon took the regiment which M. had assembled. T. *built* them a kraal up the Mdhloti in their own country. He did not take them to Zululand.

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T. then went to Zihlandhlo and took the Mpiyake, *Zihlandhlo's* regiment. These (men) went and built in Zululand. Zihlandhlo ka Gcwabe of the Embo tribe.

T. only came once to see Magaye. When T. came to Dukuza he ordered M. to bring his own hut and build it *inside Dukuza*. This was his *hut for konzaing*. T. came to Magaye when he had come to Dukuza.

I do not know what regiment my father belonged to.

2 Engwazini was, Tshonkweni says, I think, one of Mkokeleli's kraals.

I, Maquza, *crossed* into Natal with Mpande (*igoda*).¹⁹ Mpande *halted*²⁰ at the Tongati. I did not again go back.

Mpangazita ka Mncumbata of the Ndwandwe tribe was killed by Mpande at the Tongati.²¹ He said, 'At Mgungundhlovu, when we spoke, a matter was at an end; here too it must be the same.' Mpande's followers objected to this assumption of authority, and started mauling him about with their hands, pushing him from one to another. He had a *piece of blue cotton cloth* on, which fluttered as he was pushed about. He died of this treatment, not having been struck in any way. Mpande too did not order his death.

Kokela *follows Mpangazita in age*. He was Dingana's *induna* at Njanduna. The Njanduna *crossed* to Zululand to Ndulinde²² near the *White Hlomendhlini ikanda* in Dingana's day, but remained at the Mdhloti in Tshaka's.

The emaNhlokweni (scattered), amaTshange (scattered - not the same as Yamela's lot, of the Embo tribe), amaQadi (not the same as those of the Ngcobo - scattered), and amaNdelu (Sonsukwana - Umzinto) used to *shut up cattle* for us when the sun went down - *our heifer calves*.²

T. used to get on very well with Magaye, and called him '*my younge brother*'. The two were of the same age.

The Makanya people *were dispersed*, and *konza'd* Magaye. T. agreed to this.

Notes

¹Tshonkweni was chief of the Cele in the Alexandra division and another of Stuart's informants.

²Another of Stuart's informants.

³Formed c.1835; age-group born c.1815.

⁴Fynn, *Diary*, pp. 83 ff, has left an account of this incident, which occurred in mid-1824.

⁵Cf. the accounts of Nandi's death in Fynn, *Diary*, pp. 132 ff; Isaacs, *Travels and Adventures*, pp. 108 ff.

⁶Cf. the Cele chiefly genealogy given by Bryant, *Olden Times*, p. 544.

⁷For other accounts of the first meeting between subjects of Shaka and representatives of the traders who came to Port Natal in 1824 see Fynn, *Diary*, pp. 63 ff; evidence of Dinya, *Stuart Archive*, vol. 1, pp. 96-7.

⁸Sifile (Mbuyazwe) was Henry Francis Fynn; Febana was Francis Farewell; Jani Kingi was James Saunders King; Phobana was Frank Fynn.

The Nhlamba referred to was presumably Hlambamanzi (alias Jacob or Jacot), a man from the eastern Cape who, on the first arrival of whites in Shaka's court, was found to be in the king's service.

- ⁹ *Umkumbu* (*umkhumbi* in modern orthography) means any narrow, trough-like object, such as a Zulu meat-tray; by extension it has also come to mean 'ship'.
- ¹⁰ For accounts of Sotobe's mission to the Cape see Isaacs, Travels and Adventures, pp. 117 ff; Fynn, Diary, pp. 141, 154, 184; Bryant, Olden Times, pp. 616-21.
- ¹¹ One of Shaka's *imizis*, situated south of the Thukela on the site of present-day Stanger.
- ¹² The original reads '*ela se mpaka*'. For another variant of this tradition see Stuart Archive, vol. 1, p. 194.
- ¹³ This could be a reference either to Natal 'colonial', i.e. crown, land, or to land owned by the Natal Land and Colonization Company.
- ¹⁴ South of present-day Eshowe.
- ¹⁵ Of the eGazini people, who were closely related to the Zulu royal house.
- ¹⁶ Cf. Bryant, Olden Times, p. 538, who gives the Cele as originating further south between the Ngoye hills and the Mhlathuze river.
- ¹⁷ Literally, 'Father Ndosisi, White Mfolozi'.
- ¹⁸ The notes in this paragraph occur in the original as an insertion in the top margin of the page. Melaphi was another of Stuart's informants. *Izinkumbi* (locusts) was the name given by Henry Francis Fynn to the refugees who gathered under his protection in the 1820s and 1830s. The name continued in use among their descendants.
- ¹⁹ Literally, 'the rope'. 'The breaking of the rope' was an expression used to refer to Mpande's secession from the Zulu kingdom in 1839.
- ²⁰ The verb used in the original is *ukumisa*, which can also mean to set up a homestead.
- ²¹ On this incident see 'Report of the landdrost of Tugela', in Bird, ed., Annals, vol. 1, pp. 541-2; Krauss, Travel Journal, pp. 71-2; Delegorgue, Voyage, vol. 1, pp. 179-83; Stuart Archive, vol. 1, p. 102; Bryant, Olden Times, p. 278.
- ²² A hill 20 kilometres west of present-day Gingindlovu.
- ²³ On the Ndelu or Shinga people see Bryant, Olden Times, pp. 532-3.