

## MTSHEBWE KA MAGAYE

8.4.1910

File 58, nbk. 18, pp. 12-15.

Also present: Ngingci

- 12 Mtshebwe ka Magaye ka Dibandhlela ka Mkokeleli ka Langa ka Sodi ka Nqumela ka Maganga ka -- <sic>.<sup>1</sup> Ngingci ka Magaye also present. His mother was *ngenwa'd* by Ketwayo.<sup>2</sup> I know that Lugogo is spoken of as *the son of Tshabeni*.<sup>3</sup> I find that Kumbuza and Ndosi are also among our ancient ancestors.<sup>4</sup>

I was *younger than* Songo, who was *younger than* Magidigidi. I am a true son of Magaye. Melapi is still living.<sup>5</sup> I was born at eMdhilazi when Dingana was reigning, but the same year that Shaka was assassinated.<sup>6</sup> I do not know my father. The reason I was called Mtshebwe was because when I was an infant the *medicine to treat me was asked for* from a man of that name. My mother was a daughter of Mbanga of the *Makanya people*. I am the same age as Cetshwayo, i.e. the Tulwana.<sup>7</sup>

When we *quieten* a child crying, we say, '*Hush, Ndosi! Hush, Cele! Hush, Kumbuza!*'

- 13 Ngingci says: My mother was pregnant with me when the Boers fought Smith in 1843, so I am about 66 years of age.<sup>8</sup>

The Cele tribe *separated off from* the Mtetwa and Nyambose tribes.<sup>9</sup> I heard that Nyambose and Cele *were next to each other in age*, Nyambose being the elder. There was no fighting, but they agreed to separate, so Cele came southwards. Our chiefs are principally buried this side of the Tugela.

Kombiswayo ka Mpipi was the man who first saw the Europeans who landed at Port Natal.<sup>10</sup> He was a member of the Cele tribe. Kombiswayo's kraal was on the seashore. It seems his wives were the first to see the white people on the sands. These reported to the men who, being less afraid, came and tried to converse with the whites, and afterwards notified their arrival to Magaye, who reported to Tshaka.

Magaye was *dark brown (insundu), and good-looking*. Tshaka said to Magaye, 'If I were to kill you, I would be laughed at by the whole country, for they would say I had killed you because of your being handsome. *I would be doing myself harm if I were to kill you*. Even though it is said I am in the habit of killing people, never will I kill you. Were I to do so, the various states and the Zulus would laugh at me. They would say I had killed you simply for being hand-

- 14 some, and because I am *isinkontshela*,' i.e. with a prominent, protru-

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ding forehead, and ugly.<sup>11</sup>

Magaye's regiment was the Njanduna. He took a fancy to this name, so he took the name as well as the men of that name.<sup>12</sup>

Tshaka said to Magaye, 'You must have no misgiving about my speaking of you as being handsome, and fear that in speaking thus I have it in mind to kill you. Such is in no way my intention. I accordingly make this present of cattle to you to take away, and to raise your courage and reassure you. You kill and eat them for this purpose.'

Mtshabwe says he formerly had *put on the head-ring*, but got so ill that he lost his headring. He has no ring at present, but Ngingci has one.

15 The tradition is that we formerly cut the first joint of the left little finger, just as the Bomvus do. I do not know in whose day this took place, but it was long ago. Nowadays, should a child go on and on crying so as to *tire* people, the tip of the little (left) finger is cut a little so that blood flows. This blood is then caused to drop into one or both of the infant's eyes. This is done so as to cure its tendency to cry. When it cries incessantly, it is said to be wanting the *ufuzo* or *inkobo*, i.e. the 'mark' or *upawu* in vogue in the tribe. The (cutting of) the little joint is not practised anywhere in our tribe now, but the cutting of the finger tip to make it bleed etc. is common at the present day.

9.4.1910

File 58, nbk. 18, pp. 15-16.

Also present: Ngingci?

Magaye's mother was a Qwabe girl. Her name was Siwetu. I do not recollect her father's name. Magidigidi's and my mother was Mambanga. Her maiden name was Mjikijelwa.

Magaye had 20 to 30 wives - I cannot state exactly. Magidigidi's wives were twelve in number, viz.

- 1 Mazihlandhlo (mother of Mtshwetshe)<sup>13</sup>
- 2 Mampunzi
- 3 Manongisize
- 4 Mambaleni
- 5 Mazwide
- 6 Masifengile
- 7 Mamsanga
- 8 Mansunjwana (Nomasaka)
- 9 Mambuywa
- 10 Mamcoyiswana
- 11 Mamakanda
- 12 Mamzoboshi

16 Mzoboshi, father of one of Magidigidi's wives, was of the *Ndelu* people. I do not know where Mzoboshi's kraal site was. Mzoboshi originally came from Zululand. He ran away as he was afraid of being killed. He is the one who associated with H.F. Fynn.<sup>14</sup> Magidigidi's wife, Mamzoboshi, is dead. She was taken to wife from Mtshongo's kraal, of the *Ndelu* people. When Magidigidi married her, Mzoboshi was dead.

... <Praises of Magaye kaDibandlela and Magidigidi kaMagaye

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omitted - eds.>

10.4.1910, Sunday.

File 58, nbk. 18, pp. 20-1.

Also present: Ngingci

- 20 Note: Mtshebwe and Ngingci were both photographed about 12.15 p.m. today by Mr Allerston of Stantial and Allerston.

Mtshebwe and Ngingci continue.

Old customs are fast falling into desuetude, and even those who wish to revive them are afraid of so doing, having no encouragement.

We are told, says Ngingci, that in former days there used to be *circumcision*, that a commoner *would be circumcised* first and the chief afterwards. I do not know why the custom was discontinued. Magaye did not *undergo circumcision*.

Melapi, says Mtshebwe, never *was circumcised*.

Death of Magaye.<sup>15</sup> He was killed by Dingana on the ground that he had *ruled* with Tshaka. He was killed *on the flats at Mpetsheya's* (a member of our tribe). He was stabbed there. He was sent for by Dingana, who was apparently at Dukuza, to come and *sort out* stock belonging to him from cattle that had been seized by Dingana from the Cele people.<sup>16</sup>

- 21 Magaye went, but an *impi* lay in wait for him on the way. It got up and killed him. It thereafter proceeded to seize all the cattle from the tribe, and to break it up. He was eaten by dogs, for he died *out in the open*. Nsunjwana, one of Magaye's *indunas*, afterwards took away and buried the body.

Malahlana ka Mvivinyeki ka Gwaza ka Bendele of the amaNhloko tribe was Magaye's principal *induna*. The amaNhloko tribe *originated* in Basutoland. They *came down* from Basutoland as a tribe, and became people of Dibandhlela's or former chiefs. Malahlana and his ancestors were always *indunas* in our tribe.<sup>17</sup>

Mtshwetshwe has no *induna*.

Malahlana has many *sons*. The chief one is Ntengo (used to be imprisoned; has been long lost sight of). Nyama is a younger brother of Ntengo's.

Magaye's kraals: uMdhrazi, uMangala, Isoka, uDaba, uRodi, iHlati, uNikela.

His regiments: Njanduna - the only one I know of; name appropriated by Tshaka.

11.4.1910

File 58, nbk. 18, pp. 21-2.

- 22 Note. Mtshebwe and Ngingci left me last night to catch the 2.40 a.m. train today to Durban. Mtshwebwe stands about 5 foot 9½ inches. He is slight in build and brown in colour. He has no headring, having lost it when ill some years ago. Has oval face. Neither he nor Ngingci are well informed in tribal affairs; this is probably owing to their never having lived where the tribe formerly did, at any rate not for upwards of 50 years. Mtshebwe has a pleasing expression and manner.

He must be about 80 years old.

Both were directed yesterday by Arthur Shepstone to ask Mtshweshwe to send up two picked members of the tribe who can give information as to old affairs of the tribe.<sup>18</sup>

Notes

- <sup>1</sup>The informant is tracing his descent from the Cele line of chiefs. Cf. the Cele chiefly genealogies in Bryant, Olden Times, p. 544; Stuart Archive, vol. 2, pp. 68, 233, 309-10.
- <sup>2</sup>*Ukungena* means to take to wife the widow of a deceased male relative for the purpose of fathering children to continue his line. Melaphi kaMagaye, Stuart Archive, vol. 3, p. 76, gives Khethwayo as a son of Sozwela and grandson of Mkhokheleli. He would therefore have been Magaye's cousin.
- <sup>3</sup>Lugogo is given in some of the Cele chiefly genealogies as the son of Cele.
- <sup>4</sup>Khumbuza and Ndosi are Cele *izithakazelo*.
- <sup>5</sup>Magidigidi was a brother of the informant, Mtshebwe. Melaphi, another of Magaye's sons, was one of Stuart's informants. His evidence appears in volume 3 of the Stuart Archive.
- <sup>6</sup>Umdlazi was one of the principal *imzi* in the Cele country south of the lower Thukela. Shaka died in 1828.
- <sup>7</sup>The Thulwana *ibutho* was formed in the early 1850s of youths born some twenty years earlier.
- <sup>8</sup>In 1842 a British force under Capt. T.C. Smith was sent to occupy Port Natal, where it was besieged for a time by a force of Boers.
- <sup>9</sup>Cf. the traditions on Cele origins in Bryant, Olden Times, p. 538; Stuart Archive, vol. 2, pp. 55, 68-9, 116, 300, 302.
- <sup>10</sup>The reference is to the party of hunter-traders who arrived at Port Natal in 1824. Cf. the evidence of Maquza kaGawushane, Stuart Archive, vol. 2, p. 235.
- <sup>11</sup>Numerous traditions indicate that Magaye was specially favoured by Shaka. See Bryant, Olden Times, pp. 539-40; Stuart Archive, vol. 1, p. 117, vol. 2, pp. 192, 237.
- <sup>12</sup>The reference is to Shaka's incorporation of the Cele inJanduna *ibutho* into his own forces. See Stuart Archive, vol. 2, pp. 53, 236, 296-7.
- <sup>13</sup>Mshweshwe succeeded Magidigidi as chief of the Cele in the Alfred and Lower Umzimkulu divisions.
- <sup>14</sup>Cf. Bryant, Olden Times, pp. 532-3; Stuart Archive, vol. 1, p. 61, vol. 2, p. 295.
- <sup>15</sup>Cf. the accounts of Magaye's death in Stuart Archive, vol. 1, pp. 104-6, vol. 2, pp. 70-1, 272, 293.
- <sup>16</sup>KwaDukuza was an *umuzi* originally built by Shaka near what is now Stanger village.
- <sup>17</sup>In the evidence of Dinya kaZokozwayo, Stuart Archive, vol. 1, p. 96, Malahlana's father, Mvivinyeki, is given as another of Magaye's *izinduna*.
- <sup>18</sup>A.J. Shepstone, a son of Sir Theophilus, became Under-Secretary for Native Affairs in Natal in 1909.