

## TSHONKWENI ka MNTUNGWANA

30.8.1899

File 73, pp. 83-4.

- 83 I bought 8 *izindondo* about 4 days ago (Saturday) from Tshonkweni, chief, whose mother was Dumisa's daughter and therefore sister to Saoti, Ramncana and Sakayedwa.<sup>1</sup> His mother wore *izindondo* at the time of her marriage. Tshonkweni is age of Ngobamakosi so just about 40 years old.<sup>2</sup> Tshonkweni is in habit of lending his *izindondo* to people about to be married and these are worn until the bride becomes pregnant, when they are returned and a goat paid for their use. Showed me 16 for
- 84 which he wanted about £4 or £5 but I bought only 8 which were obtained at a lower rate. Says *izindondo* were not, as far as he knows, used for *lobola* purposes. Another point is this. Tshonkweni says that Tshaka, when consolidating his kingdom, used to send messengers with *izindondo* to the various chiefs; those who gave their allegiance signified such fact by accepting the *izindondo* and those who refused to submit signified such refusal by not accepting the *izindondo*.

4.2.1905

File 61, nbk. 46, pp. 10-15.

Also present: Maquza kaGawushane, Mkhaliphi, Norman Nembula.

- 10 Per Tshonkweni, Maquza present, also Mkalipi, Norman Nembula.<sup>3</sup> Dibandhlela's great kraal was eNyenyezeni.<sup>4</sup> I do not know where this was. Elwasini, eMdakeni, oBubeni, ka Mabola (not kwa, due to Cele dialect), eNgcausheni, eNkohliseni, oMinzeni, oSwazini.<sup>5</sup> Isoga (Isokamlilo), Njanduna, Rodi, are among Magaye's regiments.<sup>6</sup> Mankaiya was another of Zwide's regiments.<sup>7</sup>
- 11 Mande and Magaye fought at Dibandhlela's instigation.<sup>8</sup> Dibandhlela died an old man. Magaye was hidden at *kwo ninalume* (mother's home). Mande was older than Magaye. He *ruled*. Dibandhlela collected men and visited Mande. Mande exclaimed, saying there was no food and mealies were not ripe at Emvoti. D. said, '*Hau, impahla yam' ingaka na?* Why, as there is so much food belonging to me here, do you *refuse* me *mealies*? What makes you talk to me of mealies?' On this, D. *dropped*

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(*dinsileka'd*) to the ground, squatting down; he from that day took the *isibongo* Mdinsilwa.<sup>9</sup> A fight took place at once; many were killed. D. said, 'As he is behaving in this way, *I shall appoint the little bull which is emaqokodwana*' (horns short, pointing forwards). He then sent messengers to where Magaye was staying. He gave them a stick to measure him with. He was duly measured, the stick being cut. In  
 12 another year's time they went and measured him again. He eventually grew up and D. saw by the stick that he must be grown up. Upon this the *dispute (umbango)* arose. The *dispute* began before Magaye came back. Doctors were sent off stealthily to go and *treat (elapa)* M. at his *mother's home*. When he was *fetched* to come back, he was brought by an *inyanga*. He went to Mande at eMfeni. He came *into the shade of an umtombo tree* where he found Mande seated near kraal. He took hold of the tree with his right hand. He then went on to his own home, oNikela. When Magaye got back Mande had occasion to go once more to the shady tree but he there fell ill. The *dispute* then began, for doctors were consulted as to Mande's illness and they said it was due to Magaye having taken hold of the tree. The others then exclaimed, '*So they are takataing!*' The fighting then arose.

Magaye now *built his amakanda*, during his father's lifetime. One day he went  
 13 out to wash in the Mhlali stream; the stream was full; he was there bitten by a snake (*indhlonkhlo*).<sup>10</sup> They *held a smelling-out (bula'd)* to find out if this was a form of retaliation by Mande. The doctors said Magaye was to have a hut built for him on the spot where he had got hut <sic>. He remained there. People visited him. The doctors afterwards declared that no evil had been intended him and that a *dhlozi* had bitten him and not so deadly poisonous snake as *indhlonkhlo*. Seeing this, Dibandhlela remarked that it was odd people should go and see their chief in this way without seeing him with cattle. Everyone thereupon *picked out cattle* and went to *see the chief*. The cattle *had a large umuzi built for them*. D. asked the Cele people if they knew the name of the kraal; they said no. D. replied, '*Don't you see that these cattle were picked out because of a great matter (indaba)? Its name is oDabeni.*' Mgawuli was then appointed *induna* of Dabeni kraal. Fohla was also appointed there. My  
 14 father Mntungwana was still a child, for he never *suckled (ncela'd)*; he was given to Fohla to look after. I therefore belong to the Dabeni kraal.

When Magaye had left for his other *amakanda*, Fohla was killed by a *leopard*. D. then *buta'd* amaCele and said, 'Mande's whole kraal (Emfeni) will die off entirely on account of what he has done, it will be revived *by a person o nga qondiwe* - of no importance.' True enough the kraal died out, leaving Xabashe alone, and he, a man of no importance, re-built it all and so has come to *rule* independently of Magaye.<sup>11</sup>

Cuba was *induna* of Mdhlazi kraal. Nhlasiyana was *induna* of Mfeni.

Usiwetu ka Kondhlo (Qwabe chief) was mother of Magaye. UMasivuba is mother of Dibandhlela, Sivuba being of Tuli tribe.

Magaye - uVico (alias name).<sup>12</sup>

15 Magongo - good Cele *imbongi*. This is a younger brother of Mkalipi.<sup>13</sup>  
 Mageza ka Kwefunga ka Dibandhlela.<sup>14</sup>

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... <Praises of Dibandlela omitted – eds.>

Cele sections.

Tshonkweni (Mzinto); Mabojana ka Jojo ka Cabangwayo ka Dibandhlela (Port Shepstone); Mshweshwe (Port Shepstone); Zibula ka Magidigidi (Pondoland); Bekameva ka Xabashe ka Mande ka Dibandhlela (Ixopo); Ndunge ka Xabashe etc. (Mlazi); Matambo ka Fulela ka Mkokeleli (Stanger); Mzwangedwa ka Fulela etc. (Greytown); Sintwangu (deceased) ka Ntenjana ka Langa ka Sodi etc. - this lot is in Zululand; Sintwangu's successor not known.

## Notes

<sup>1</sup> Bryant, *Dictionary*, pp. 115-16, gives *indondo* (pl. *izindondo*) as 'Solid brass ball, about an inch thick, and having a hole through the middle, for wearing round the neck as an ornament ...'. Shonkweni (Tshonkweni) of the Cele people was a chief in the Alexandra Division. Dumisa kaMvenya of the abakwaDumisa people was chief of a miscellaneous group of adherents in the mid-nineteenth century. His son Sawoti was a chief in the Alexandra Division in the late nineteenth century.

<sup>2</sup> The inGobamakhosi was a Zulu *ibutho* established by Cetshwayo in the early 1870s.

<sup>3</sup> Maquza kaGawushane was one of Shonkweni's adherents, and another of Stuart's informants: his evidence appears in *Stuart Archive*, vol. 2. He and Shonkweni travelled together to be interviewed by Stuart: their respective testimonies should be read in conjunction. Mkhalihi was Shonkweni's *induna*. Norman Nembula was another of Stuart's informants: his evidence appears in *Stuart Archive*, vol. 5.

<sup>4</sup> Dibandlela kaMkhokheleli was chief of the Cele in the Mvoti-Mdloti region in the coastlands south of the Thukela in the late eighteenth and early nineteenth centuries.

<sup>5</sup> The names in this sentence are those of Cele chiefly *imizi* in the time of Dibandlela and his father Mkhokheleli. KaMabola is the equivalent of isiZulu kwaMabola.

<sup>6</sup> Magaye was a son of Dibandlela, and chief of a section of the Cele.

<sup>7</sup> Zwide kaLanga was ruler of the Ndwandwe kingdom in the late eighteenth and early nineteenth centuries.

<sup>8</sup> Mande was a son of Dibandlela.

<sup>9</sup> Mdinselwa means the one who has been thrown to the ground.

<sup>10</sup> Bryant, *Dictionary*, p.103, gives *indhlonkhlo* (*indlondlo*) as 'Large dark-coloured variety of cerastes or horned viper ..., of a very venomous nature, and regarded by the Natives as the most dreaded of snakes ...'.

<sup>11</sup> Xabashe was a son of Mande. In the late nineteenth century he was a chief with adherents in the Ixopo and Ipoela divisions.

<sup>12</sup> In the original the words in this passage appear as an insertion in the top margin of the page.

<sup>13</sup> In the original the notes in this and the following paragraph appear as insertions in the top margin of the page. Stuart seems here to be listing potential informants on Cele *izibongo* and history.

<sup>14</sup> Mageza kaKwefunga was another of Stuart's informants. His evidence appears in *Stuart Archive*, vol.2. See also Appendix 2 to vol. 2.