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MAGEZA

KA

KWERUNGA

MAGEZA  
KA KWEFUNGA

A. 61/46/16-24

B. 61/52/1-24

61/46/16-24

16  
18.2.05.  
chiefs are.

Per Mageza and Magongo, who arrive today -  
(see further on for their fathers etc) The Cele  
came from Mtetwa. The Cele

1. Mshweshwe
2. Magidigidi.
3. Magaye.
4. Dibandhlela.
5. Mko'keleli
6. Langa.
7. Sodi.
8. Ngumela.
9. Maganga
10. Juggo
11. ~~Mlomo~~ Cele (his sibongo Ndosu)
12. Mlomo
13. Nyambose

compare with p. 3

Nangu Cele ka Mlomo! when we  
ketela amany'amabandhla - when a  
girl is gcagisiwaid s' in our tribe & many have  
gathered together.

Cele was a person, no doubt of this. Ndosu  
is a very probably a sibongo of <sup>the man</sup> Cele.

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The Cele tribe dabuka'd empfolozi <sup>between</sup> black & white,  
where Cetshwayo was caught.

Mkokeleli was the one who came across into  
Natal. He had a temper. He saw that his umuzo  
was great. When he got into Natal he blow'd  
ama lang' onke (always fought). Langa was  
buried between the two mpfolozi rivers

The Celles at that time was very numerous.  
Cele himself was buried between the mpfolozi.

I do not know where Mtetwa originally  
came from. I (Mageza) have heard Tongas  
say "we all belong to the Mtetwas tribe &  
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 Mtetwa having come where they are from  
somewhere else.

When Mkokeleli left Mtetwa for south  
of Tsekela, a number of Celles were left behind.

18 amacele = (Magogo's uses this word)

these also left Mtetwa and went northward to Tongaland there they remained until Magogo'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 speaking the Tonga dialect as if they were Tongas.

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

The Mzila (Ngungungana) people originally came from Mtetwa ka Nyambose - so says Magongo who has spoken to men from there.

The reason why Mkokeleli left Mtetwa was because his umuzi wa kwabo had grown. He felt he had become an independent chief, kulekad to there was no quarrel with Mtetwa. ~~How~~ 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 Tsekela because Qwabe had akaid the territory between Mhlaluzi & Tsekela.

Mkokeleli's izibongo -  
Entered

u Juma wa kw<sup>o</sup> Nombedu!  
Ot' ejamile a be jamel' izibaya zabatakati  
Inyoni <sup>gese</sup> ehlalanga manzi so Tsekela  
<sup>Isicungu (= isiquya)</sup> Isiquya <sup>sa</sup> esihle ~~ka~~ kw<sup>o</sup> Nombedu  
Ehe si nga hlalwa izinyoni.  
Si hlalu' amazinyane amabakabuli.

name of Mkokeleli's sister who was sworn by (probably)

Mkokeleli waye neundu, not short. Name of his principal kraal uTshokover at the Moot <sup>(north)</sup> near Stanger. His grave is there.

When Mkokeleli came across Tsekela he found the amathlweni tribe amathgati, amathganga, <sup>amathshenge</sup> amathshenge, <sup>amathcamafafas</sup> amathcamafafas, <sup>amathdelu, amathlongwa,</sup> amathdelu, amathlongwa, <sup>amathsoni,</sup> amathsoni, & others. When he (M) came all these tribes konyid 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 ~~the~~ commonest plan was to bek'isandhla. enkosini - surrender.

Cele arrived south of Tsekela before Makanya & Amagwabalanda (from Awabe tribe) did.

The Tuli tribe lived esi bubulungu - They konza'd Cele. Mnini kulala'd kiti. The Tuli's were in occupation of the lands about the Whuff when M'Kokelili arrived in Natal -

M'Kokelili took to wife a girl of the Tuli tribe. Her name was Umasivuba (father Sivuba) -

Mnini when she died came to biza inhloko yake, so she must be daughter of Mnini's own ancestor Sivuba (a chief of Tuli tribe). Umasivuba is Dibandhela's mother.

19.2.05 (morning)

Per Magaza ka Kwefunga ka Zwana ka M'Kokelili and Magongo ka Masakaza ka Jubela ka M'Kokelili

Amacwabe instead of amagwabe - (Maseja so<sup>21</sup> speaks)

inkokelili in each case being the chief of the tribe - see genealogical trees, some pp. back. Former equal to Tuluwana age, latter to that of Ngobamakosi. They live under Thonkweni & have been sent by him at my request - Seena to be reliable informant.

We are called amapla, ~~are~~ so called because we say kuiti te and not kuitile.

Inja = imbwa

iyomo = inkomo.

imbuti = imbuzi

iyomane = inkonyane

~~id~~ ihuti = inkunzi

(i)likadi = ibodwe (lo kupaka)

~~indhlala~~ = indhlala.

irela, ereleni  
inombatana = intombazana

ufwana = mifana

isalukati = salukazi

(i)hiseqa = iseqa

inyoni = iinyoni (same word here)

lifene = imifene

suta = suza

We do not tefula like mtshwa people -

ukuhlēka = ukhlehka

ukukala = ukukala

Kad'eye ngapi } = u be ye ngapi  
u be ye pi }

ngi ngumela luti lolu<sup>ncane</sup> = ngi ngumel' ut' olu<sup>ncane</sup>

ngi funa libwe elincane = ngi fun' itsh' elincane

i yi pi iyuku o to ngi } = { i yi pi mituku o zo ngi  
nika yona? } { nika yona na? }

ukekat' endhlini = upakati' endhlini

inyoni ti ndize tahamba = inyoni zi ndize zahamba

uti obolile uyawa = amuti obolile uyawa

mina ni ya ngi bona na? = mina u ~~ni~~ ya ngi bona na

Existing Cele sections.

Pondoland. Zibulo ka Majidigidi

across myinkulu. Mtshwetsshwe ka Majidigidi

This side of do. Mabojana ka Jojo ka Cabangwayo <sup>ka Dibandhela</sup>

Enhla no' myinkulu. Bekameva ka Cabatshe <sup>ka Dibandhela</sup>

Empambanyoni. Tshonkwani ka Mntungwana <sup>ka Mandi</sup>

Emlarji. Ndunge ka Cabatshe ka Mandi <sup>ka Dibandhela</sup>

These are the several independent sections of

our tribe. Many members of the tribe are scattered about other tribes viz izinkumbi, izembe, <sup>enzimbini</sup> Duniisa, emadungeni, kwa Ndele, amagwa-landa, Tolane, kwa Tomutane (ibastela), Sonjoyise (ibastela), Sintwanga (kwa Zulu) - under Cotsuiways. There are also members at Ingele (near Harding), among Minnie's Tuli tribe + other places.

We were laughed at by the Zulus because of our dialect - le zwakal' ifala. The mtetiva would therefore have changed their language for fear of ridicule and because of their closer contact with amantungwa viz Zulu + Owabe. Owabe tefula's.

19.2.05  
winning

per magera

Entero Dibandhlela zibongo

Mzizima o ngu kuhlwa.  
 UBejane o beji sandhla wa bej' umboma,  
 Ngo kwe pur' <sup>qin</sup> kgazi kamada da.  
 Usona ngoku basa imancubunisi.

(Uwa dada nga mad' amatafa)  
 Ingeitigciti esimatang' a butelezi

<sup>per magera</sup> Usoyinqwase, iguzu eli magatsha made abahleze be li' guzula ukwedeleka uziko za bal' emtini zede za goba, ngoba za bal' empandhleni ka Kamwayo.

Entero <sup>per magera</sup> Magaye (zibongo)

Izigu' budu z'om' tungwa o nzima!  
 Ozo zi bona u zo zi bafekela  
 uti tiva mohlazi a si late pansi  
 si kulekel' iingonyana.  
 Uvico ka geranga, ugez' izandhla zodwa za ye zomel' ibandhla  
 umadhladhlamela ka Moryanda oshladhlamel' izigci no' cayiso  
 uVdosi, umabukuwa ngaba vuki bo kusa.



Indaba eNgudwini ba i<sup>u</sup>coyisa, ba i  
 fak' izimnyongo njeng' abayeni.  
 Okab' iwaso, umntu ka dibandhlala.  
 Izinkomo za bayeka, za bangazeka  
 a bantu ba bayeka bam kyanziya.  
 Inkomo zya i kaba, e ya i cubutsha.  
 Uteku lwaba fazi betekula be  
 hlezi eNgomezulu <sup>hill + mhlali near (sea) - where magaye kuzala</sup>  
 Bet' utico kapa i kubusa, ka sa i  
 kuba nkosi.

Utico omuhle wa kwo Nozigeje  
 Oma bala a zingqi a ngat' a bekuwe.  
 Umaswezisela, wa kwo Nozigeje  
 Owa swezisela' u mande nge sibumbu.  
 Kwaz' kwasa untond' igangateka  
 uGway' obonwowa wase <sup>inkhazeni (where space catches)</sup>  
~~awani~~ <sup>is i ngobu bene gede wa ngat' i yuyisa</sup>  
 Esadhl' u mabi wase <sup>ngeni</sup> ~~Ngole~~  
 Samadhl' u mscokozeli wa semnyembe  
 Esadhl' u mangamand, obe zalwa  
 u Soboyise. <sup>wadhl' a mnyati ka sijwa so Swanini</sup>

~~Entered~~ Magaye (Zibongo) <sup>gunya si gunya ke njalo"</sup>  
 per magongo.

Utico ka gezanga, unyakamisile,  
 uBubuye ne nsiya emfufeni.  
 Wati ikona ezo geza nge gazi  
 umadhladhlamela ka Nonyanda  
 adhladhlanel' <sup>muji ka mande</sup> zigci no <sup>muji ka mande</sup> cayiso <sup>ku hlatshiswana</sup>  
 utdaba ya se Ngudwini, bam<sup>u</sup>coyisa,  
 bam telangezi nnyongo, njeng' abayeni.  
 Isitole z si ka bewatibe wa s' emkiti  
 ebeniyo siswa ~~ku~~ ku Ngombi was'  
 emanhlokweni,  
 o wehla ngo Mbiza, wehla ngo Hlongwa  
 wella ngo Ngudwini, kwat' abafazi  
 aba ne zisu ba <sup>puuzo</sup> kubuza <sup>puuzo</sup>  
 Imhlan' emihle, nge ya madoda  
 Kay' ngenq' zya bafazi  
 zya ba fazi ibelet' abantwana  
 umuti o piyenge o se <sup>grows thus</sup> itabeni <sup>ie leaves fall back + drop</sup>  
 o wadhl' u swige ekufeni usku <sup>(near)</sup> Ngatsha  
 wadhl' u mabi was' eNgeni <sup>(same as ngole)</sup>  
 melapi gwen' ekt' b'

Wadhl' u Zircawuncawn i Ngenti  
 usatsha i Nsangwini, i insangu emahlazaiya  
 i Koyotsho i zo yabayabeya  
 i Inhlani emihle nge ye zintombi  
 i Inhlani

(may be name of section of tribe)

*Magaye* i Zatscha yensangu emahlazaiya  
 i Zin Koyotsha i zo yabayabeya <sup>to tamba</sup>  
 i Obas' amaphetso ba a sa kangeyene <sup>(betene)</sup>

Magaye was mprofu tall had tungad  
 Tshaka was older than Magaye. He was killed by Dingana. He was very handsome. Dingana killed him after Ngeto's revolt. Ngeto deserted & came to Magaye & invited him to go with him to the Dumanzondo and be tolerated by Faka. M. then buted his izwe & wa ba vika lelo lizwe li ka Ngeto & asked them to go with him & Ngeto. The tribe refused on the ground that they were not members of Swabe tribe. Ngeto then first sent to a messengers to Magaye

When he actually decided to go he came to Magaye in person. ~~When~~ Ngeto revolted when the Dalule impi was returning from the North. Ngeto found Magaye unprepared to go off with him. Ngeto thereupon blaselad kwa Cele in the absence of the men on the Dalule impi & ate up their cattle. The Zulu impi followed Ngeto & came up to him i Zumboko-dweni stream where a fight occurred. Ngeto's forces were not defeated. The Zulus were defeated & came back & crossed i Mngeni into Magaye's territory <sup>to insikinsiki plain near Mngeni</sup>. Messengers were sent from here to Magaye summoning him. He was called to come & pick out cattle of his seized by Ngeto. He came accompanied by his girls. They then put him to death on the ground that he ~~would~~ wanted to go off with Ngeto. The girls ran away. Magaye's <sup>dogs</sup> remained in charge of his corpse. This occurred at insikinsiki. The dogs ate him. Magaye's izwe which had taken refuge in the forests because of Dingana's

impri 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. ~~Di~~ Messengers from D. now arrived. D. said "Be ku ngezwi lami lelo do kuti u Magaye a bulawe. I do not want Magaye's tribe to become scattered. Magaye has been killed by amats hinga. Magaye's son is to be sought out & installed as Chief. The amalele are to assemble and discuss my proposal." The Cele tribe thereupon appointed Mkonto - he being well on in years, so he took over the fort of the tribe. D. said Mkonto (ka Magaye) was to lunge. He did so. When a kehla & had zekaid abalobokazi ababili he was called by Dingana who ordered him to call together his tribe & to build umuzi for Dingana. Mkonto menaid isizwe, the tribe accompanied Mkonto to Dingana carrying amazembe.

They ~~now~~ built the muzi & built it under Sotobe's superintendence. (Forget name of it). On the day this kraal - across Dukela - was being finished (ngunywa pazulu - ie the tops of utango ~~low~~ muzi), umkosi was khatshwad to the effect "za pel' izinkomo ze nkosi bubesi let the impi go forth to kill it and the Cele must join it with their axes which they are to use in destroying the animal". The impi punaid & went to where the lion was. After going a little way they found themselves <sup>suddenly</sup> surrounded on all sides, back & front by Zulu forces who thereupon proceeded to stab them to death. It was said the bubesi was in a hollow & visible. Cele was massacred on this occasion. Mkonto of course was among them & ~~was~~ also came by his death. The Zulu rept had orders not to quaza members of Njandana kraal. Upon this the whole tribe became scattered many being tolwad by izinduna zakwa

Zulu viz Kokela ka Mncumbata (letolai  
~~magidigidi~~ Mntungwana). Sondoda  
ka Mbelekwana tola's magidigidi & others;  
mpangazita ka Mncumbata tola's Kwifunga  
mdumadwa ka Dibandhlela, mbopa ka wa  
s'amasabaleni; Nombanga ka Ngechli;  
Suitwangu ~~ka~~ 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 drift of Mngeni  
 - to near Durban & ~~near~~ on south side. When they  
 subsequently left Mngeni they went to Pondoland.  
 When they returned from Pondoland they went  
 to live mpambanyoni. When they got there  
magidigidi came back to them. magidigidi  
 crossed into Natal after mpande's fight with  
Dingana & magongo - magidigidi was  
 installed as chief even though he had no  
 sicoes. He then busaid & became inkosi  
yamacele.

Mande was a son of Dibandhlela & older  
 than magaze. When he <sup>(isokangani)</sup> came of age ~~to~~ he heard  
 that his father's heir was still quite young &  
~~had~~ was being among the Owabe people where  
 he had been hidden. Mande <sup>(get angry)</sup> kukuma ~~alah~~  
 on hearing this. Dibandhlela hearing of  
 this spoke to his son Mziboneli asking  
 him to espouse magaze's cause by bringing  
 for him with mande Mziboneli collected  
 forces & went off to fight mande. Four  
 battles occurred, on the fifth occasion mande's  
 forces were got the better of. When this occurred  
magaze came out of his hiding place. He  
 then built a kraal & Mhlali & called it  
emdlazi. After a little a rumour got about  
 to the effect that an mntungwa was  
 descending from the North & that he  
 newedaid with itorwane (to gwayi).  
Dibandhlela thereupon called up the whole  
 of his tribes. He said this mntungwa was

not to be ponswa'd ie have assegais thrown at him for this man adopted terrible tactics in war viz killed off ~~not~~ not only the males but females of among his enemies & impaled them on posts including children. This umkhungwa was Dshaka. He said he did not want to fight with J. Dibandhlala then said impi ya poduka. J. said those girls who had been prohibited by him from marrying were to marry (ie. those who had been set apart for magaze on his being ~~instab~~ nominated as chief). Dibandhlala now died. There was no fighting only mourning. After a time messengers from Dshaka arrived carrying izindondo zi ujingi (ie strungon <sup>pieces of</sup> a string). These were all given to magaze. magaze bouga'd them. The reason for the izindondo being sent was to ascertain if magaze wanted J. to hlalala him. magaze then hlalisa'd them a beast.

They then passed on to mande, magaze's enemy. Mande, however, refused to have anything to do with the izindondo. He said Ngeze nga to hwa umkhungwa & nceda nge tongwane. The Zulu messengers thereupon went away forthwith leaving their king slandered in this fashion. J. then sent a force against mande. Fighting occurred for 2 days. Mande was defeated. Mande then mukad & went Kwa Ndwardwe for he escaped from being captured. After getting to Ndwardwe he returned. He said Ngi nge to hwa' eziqweni oka bab' ebasa. He came to magaze - magaze built him a kraal emkhlahi - emfeni (name of kraal). Cattle were thereupon presented by magaze to mande. Mande stayed there 2 months. At the end of that time magaze suddenly heard that mande's kraal was on fire.

Magage then sent a force to ascertain why this kraal had been burnt. The men arrived to find the whole place burnt to ~~a~~ cinders & Mande dead having been killed by ~~Dinjanas~~ Ishaka's impi. Magage then went to Ishaka to enquire why Mande was killed off in his way. I. said "I, Magage, know nothing of this matter, today is the first I heard of it." I. called up those who had vimbeyelad M's kraal. They were in their turn vimbeyelwad on the ground that they were izigwelegwele who had come to steal cattle on their own account.

20.2.05

Mkokeleli's impi that dabuka'd - founded can be given but not those of Langa - showing that Mkokeleli must be the one who brought Cele south of Tsekela. Magage is in no doubt that this is the man who came south. Mapungo agrees. They do not, however,

pendulwa's

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what Mtetwa King was reigning at the time, Dingcwayo, Jobe or Kayi &c.

We do not know Langa's kraal. Yes, it must be Embutweni for (Maguza ka Sawushana - my informant) comes from there. Emkungweni is another of Langa's kraals. Mageza says I do not know the kraals except from 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 Masongo, intermarry with them, as they have on account of their antiquity, been pendulwa's.

There are very few descendants of Emkungweni living. This does not apply to Embutweni who have a river of their own in Ishorokweni's tribe, Maguza being the oldest.

Mkokeleli's kraals: Ishokoveni <sup>(great kraal)</sup>, Nikela, Maswazini, Ngwazini (where I, Mageza, spring from) Manakeni, Macadini, Kwa Shange, Dibanhlela's kraals: Nikela, Maswazini &c.  
The kraal Dibanhlela sumaid with from Mkokeleli.

Others of Dibandhlela's kraals:-

Endungunyeni, ekulomeni, inkhulweni, is Onikela, ekufubeni, emkangini, owasini, engca, usheni, Nyenyenzi, ukumangeni, + others.

Magaye pumad with umohlazi ~~to~~ from Dibandhlela

His other kraals were: Esoka (Esokeni), ukumangala, uNjanduna, Rodi, ~~is~~ ihlati (ihlatini), udaba (mntungwana's kraal), emdhlela, <sup>ka Njanduna, ka Rodi</sup> + others. Umohlazi is magaye's main kraal.

Nyenyenzi was not Dibandhlela's main kraal - ~~Onikela~~ was for it was from Onikela. Magaye pumad + aka's emohlazi, magaye's great kraal.

Emohlazi was built ogqulweni <sup>(ukalo)</sup> across Jongati between Jongati and ihlati. This side of nsitinsitini is the plain (Compensation flats?). Emohlazi kraal had two gates, and as ~~as~~ big as Tshaka's kraals, for magaye copied Tshaka.

We do not know anything at all (not even isi-bongo) concerning Lunga, Sodi, Ngumela or those before him. Our fathers began with mkokeleli + laid the greatest stress on magaye with whom they lived.

My father Kwefunga, says magaza, was of the umohlazi regiment. Mine, says magongo, was

<sup>Kali</sup> Njanduna ~~nduna~~

usokamlilo 38

Ku cala = ku gala  $\frac{1}{2}$  (Cele draest)

of the Njanduna regt. <sup>regiments</sup> ~~of~~ Other of magaza's sokamlilo, Rodi, Njanduna, udaba

We, Cele, people are said to have dabuka's emfolozi, emklope no myana, ohlangeni whether that meant the roads found at river sides or 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 Tshonki wini - ~~um-pambanyoni river~~ also an attangya river <sup>between the two</sup> magaza was born emhlali. Was ~~a~~ <sup>herding</sup> when Piti (Pit-Pit) was killed by Dingana at Mgungu shloon. Magongo was born em-pambanyoni.

Mkwelibi ka Dibandhlela went to Ndwandwe tribe with Mandle (see previous pp). Ndwandwe was attacked by Julu + defeated whereupon Mkwelibi <sup>+ a large section of followers</sup> refused to come back to his old tribal lands because afraid of being put to death by Tshaka. Thereupon parted with Mandle + went north as



24  
X. then called up an umjaku & S. was ketelaid for. S. was on a visit  
only. He returned to his people, Ebu Nguni. He was quite gray. Says  
mdzeza - magongo says him - this was ~~about~~ before 1873 (Langalibalele's  
far as Mzilikazi whom he konza'd. He there became  
Mzilikazi's inyanga yempu. He had gone off the  
drugs & belonging to Mande. As often as Mzili-  
kazi's impi returned successful from a campaign  
Mzilikazi would make him a present of cattle.  
Mkwabi's cattle were, however, seized by the Boers  
whereupon he set forth to Emnguni where he  
died. Emnguni is the Xosa territory near Port  
Elizabeth.

Later on Sidinane, ~~son~~ son of Mkwabi, came to  
Mntungwana as 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 Mkwabi sent 3 horses by messenger  
to Natal to ascertain if Mande's heir 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 & asked Mzikela (Mqikela)  
if where Cele's were. M. said "Yes, I have a daughter of Mafidigidi  
here" S. thereby found a clue as to where his tribesmen were. S.  
was then ~~sent~~ went on to Mafidigidi, Mqikela giving him two messengers  
Mafidigidi killed a beast for him & gave him men to take him on to  
Xabasha where his own people were. X. but did not listen to S.'s remarks.  
S. spoke saying "I am the son of Mkwabi, o welam" in Mande.