

67/

MAQUZA
KA
GAWUSHANE

MAQUZA

A. 61/46/1-10

B. 68/10

2.2.05

Magura of Cele tribe, arrives with his chief Tshotikweni, Inkalipi (Tshantkweni's Induna, ~~and~~ Norman Nembula and 3 or 4 others.

Magura states he is same age as the Ndabakadenqizibona regt (Dingana's). He is anything between 85 and 90. Was I fancy born about 1818¹⁸²⁰. 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.

Remembers the death of Nandi. Tshaka himself killed her. He left Dukuya at a run & entered Nyakamubi (his mother's kraal) where he ~~saw~~^{saw} a child he concluded was his, outside his mother's hut. The child was 3 or 4 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 bear the

1828
1829
1830
1831

#

child.

Ishaka mouthed his words, owing to an impediment in his speech - ~~was~~ as if tongue too large. Was impofer in colour - Tall. Had heading -

Maguza is a proper or hereditary member of the Cele tribe.

Says was present at Bulawayo when J. was stabbed but is unaware that Dr. Fynn was there and doctored J. Is apt to exaggerate as to his size in J's day.

3.2.05

Magaye ka Dibandhlala is our great Cele chief -

Magaye ka Dibandhlala ka M'k'k'elili
ka Langa ka Sodi ka Maganga ka
Ngumela ka N'osi — ka Cele

Magaye's sons are Magidigidi,
Mntunfwane,

Magidigidi

Mshweshwe Libula Mbiya Uyizwa Sigwebehle Muziwazibindi Sotingasha
Maboto, Ntwana, Mbotiya, Ngole, Lanaye, Mwinjelwa, Sanyeli, Mbali
Likoteni, Nsukumbili Matshana, Nondwazi, Maduna, Bangizwe,
Magcekani, Mdirwa, Magwekwana, Titi.

(those marked ✓ = living, thus ✕ = deceased.)

Mntungwana - was older than his brother Magidigidi.

Ishonkwani Mtimkulu Ncwadi Bekameva Ngulube Zuladuma Bongobiya
Dhlozi, Jabataba, ~~Sog~~ Grelufulu, Mntyzedwa, Novuya, Citumuzi,
Nkunzana, Fulebe, Nkutshilizela, Siyavuma, Landa, Mbotshwa.

✕ = ~~deceased~~, ✓ = living -

mpipi - across Tongati
ka ngata

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Maqusa ka Gawushane, ka Zinya, ka ~~Tshabeni~~ ^{Shabeni}

Europeans came first to mpipi who lived just across Tongati. Mpipi was son of Ngata. He took Europeans to his Chief Magaye who lived on the Mhlali in his kraal Emohlazi. Magaye then said they must go on to the nkosenkulu Tshaka. He sent them on by Uhasazi, Mpipi's son. These Europeans were Sifile (Mbuyazwe) + Febana, ~~John~~ Jam Kingi, Pobana, Nhlamba (native interpreter). The Europeans that came to mpipi arrived from Durban. Tshaka asked where they had come from. "From the sea" they replied in an umkumbi though this word was not known then. In those days natives thought the sea was an icibi. Tshaka told the messenger to return with the white man + there was satisfaction. At this time Tshaka was living at Dulawayo. I know Mpipi + Hasazi -

I have seen Zebana, Mbuyazi & Pobana -
 moreover, my brother, was my guardian when
 white people came. I was living with him
 then across Tongati.

Whenever white people went to Tshaka they
 on passing through Magaye's land would put
 up at Mkhlela - Magaye's kraal -

Sotobe was sent to the Cape with Europeans.
 He returned bringing a whiteish box with him
 containing two cats, one male other female.
 These were intended for Tshaka as Europeans
 had observed that ~~rats~~ mice (mpukku) were
 eating the regiment's shields. Mice also nibbled
 at one's feet & 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 surprised. Tshaka was grateful
 that he was given the cats. ~~but~~ But at first

~~until~~ until explanation was given as to the purpose
 they were to satisfy, he was alarmed at the
~~meo~~ mewing of the cats in the evening. The cats
 were left behind not killed. But when Tshaka
 left Zululand to go to Dukuza he left the cats
 behind him & called Zululand *ela se mpaka*
Tshaka's regiments.

Fasimba, Sibabanye, Dhlangezwa, Mkanthle,
 Mqumanga, Dibimlangu, Mpeyake, Npindama,
 Ndabenkulu, Bekanya (I think this was a division
 of izinyosi), Ntontela, Poko, Hlontane, Jubingqungu
 is a ~~division~~ division (isigaba) of izinyosi, Mborambi,
 Lipezi, Nondazana (telwa'd ekandem)

Dingana's regts.

Izinyosi (ingcobinga under Tshaka), Dhlambekh,
 Dinkulutohane, Ndabakadingizibona, Dhlaba

Magaye's kraals were :-

Emdhlazi, Ekumangaleni, Odabeni,
 (above Mkhleli station)
Magaye's main kraal.

(north of Tongati)

Esokeni, Mdhlala, Onikela, Esitshiveni, and others.

Maguza assisted by Tshonkwini, Mkalipi + N. Nembula.

The Cele tribe. This tribe dabuka'd kwa mtetwa in Zululand. We are not related to the Dube tribe. I do not know the ^{mtetwa} chief we join with. We parted quite amicably with Mtetwa, just as Tshonkwini's has separated from Matumbo's section, simply because they fancied other land. Our boundary was from Nonoti to Mdhloti.

Dibandhlala was buried at Nyanganye (on Natal Col. land, near Essery's House). ^{per N. Nembula + Mkalipi}

After Tshaka's death Dingana attacked the Cele on the ground that they regretted the death of Tshaka. They then went south + settled at Intente + ^{in Pondoland} Gogo, under Henry + Fynn (Mbugazi). They afterwards came back.

I was born Emhlali. After ~~the~~ Tshaka's death Dingana attempted to drive those living south of Tugla into Zululand - many broke away

Njandura name

~~mtetwa~~ mdandaza

melapi ka majaye ^(or Jikumbhini)
south including a large section of Cele. I was among those who went to Zululand. We settled near the Matikulu ^{below} + Magala ^{hill}, + near where Mncinci, the Owabe chief, was buried. We lived under Mkhanga ka Sitayi - & Sitayi was also father of mbopa ~~of the~~ (Tshaka's niece).

I cannot say when Cele settled between Nonoti and Mdhloti. I know it is very ancient - for the old people have long said they are accustomed to living in level country as opposed to hills + that they object to ~~living~~ ^{going to} in hills, lands if pressed to do so.

There is no doubt that Cele dabuka'd Emfolozi - Black or white or conjoined.

"Daba'ndosi, m'ploz' emhlope" this was said by Mkalipi's grand mother's to his fathers when he gave them snuff - which tends to show that the white Emfolozi is our place of origin.

We have always been on very good terms with Owabe people - kwa ku zekelwana ka kulu.

Ngoto cousin of
Magaye

My informants give me the impression, after an hour's discussion, that the tribe must have lived between Nonoti & Mdhloti for at least 150 years. They cannot say how they came to part with 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 they cannot give the graves of Mkokelele, Langa, Sodi etc. Cele appears to them the name of a person - He is ~~is~~ said to be the son of Nyambose, the great Mtetwa sibongo - though this seems a mere guess. Magaye was on very good terms with Shaka.

Magaya though an old and intelligent man is not a first class informant - not up to the present -

~~4.2.05 - Per Tshontweni, Magaya present also Mkalipi, Norman Nembula.~~

~~Dibandhlala's great kraal was EMyenyenzi -~~

~~I do not know where this was. Ewasini, Emdakeni, EBubeni,
not known (due to Cele dialect)
Ka Mabola, ENgcautsheni, EKohliseni, Ominzeni,
Eswazini.~~

Isoga (Isokambilo), Njandina, Rodi, are among
Magaya's regiments -
Mankaiya was another of ~~the~~ Zwede's regiments.

4. 2. 05
by Magsaya
see next page

I came at breakfast. In dhlazi -
M said T. hlala'nd en hla no
muyi entabeni em yiteni we yi
nkomo. He had many people
M. then buta'd his men to ketel'inkon
w'd. He buta'd Njanduna Keta'd
keta'd & gada. I. then came
to the indhlazi kraal. Entered
isibaya em yuka'd & went esi-
-godh loveni ni ka mafage. I.
asked 'are these your men? M
said "yes". I. said Nabile ba
ne m lung' & mide ba fanela
ukuba ba be ibuto lami.

M. agreed - not having anything to
say. I. thereupon took the rest
which M. had buta'd. I. aka'd
them a kraal. en hla nas'
em dhloti - in their own country
did not take them to Zululand.

I. then went to ~~the~~ Zihlandhlo
& ~~took~~ took Mpsiyake ibuto
lika Zihlandhlo. These went &
built it in Zululand. Zihlandhlo
ka Swabe - of Imbo tribe.

I. once came once to see Mafage.
When I. came to Dukuza he
ordered M. to bring his own hut
& build it in Dukuza ngasakali
This was his indhla yoku konza.

I. came to Mafage when he
had come to Dukuza.

I do not know what rest
my father belonged to.

Engwazini, was, I think: says, I think
one of Inkokelele's kraals.
I ^{Magaya} wela'd into Natal ~~in~~ with
mpande - (ifoda). Mpande imisa
Tongati. I did not again go back.

Mpangazita ka Mncumbata
Ndwandwe tribe was killed by
mpande of Tongati. He said at Ingun.
~~and~~ when we spoke a matter was at
an end here to it ~~will~~ must be the same.
M's followers objected to this assumption
of authority and started manly him
about with their hands, pushing him
~~throwing~~ from one to another. He
had a tshodo on, which fluttered
so he was pushed about. He ~~so~~ died
and of this treatment not having been
struck in any way. Mpande too did
not order his death.

Kokela slama's Mpangazita -
was Dingana's induna at Njanduna.
Njanduna wela'd to Zululand
- Ndulinde - near Blomendh ^{to} onhlope
in Dingana's day but remained at
Mdhloti in Shaka's.

EmaNhlokweni, ^(scattered) amaTshange ^(scattered) (not same
as Ywela's lot - of Inbo tribe), amaQadi
(not same as ^{Ngeoffe} ~~other~~) - scattered - amaNdlor ^(Sonsakwana)
used to walel' izinkomo for us when the ^{unzins}
sun ~~is~~ tohona'd - izitolwano za Kiti.
He J. used to get on very well with
M. & called him unawe wami. The two
were of same aff.

Makanya citeka'd + korza'd Magaye
agreed to this.