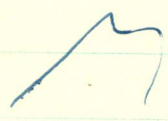


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M-TSHEBWE

 TSHREBWE

A. 58/18/12-16, 20-2

~~The other blacksmith who handed with my father was uNana ka Ntshiza ka Matonisi wa kwa Matonisi. my father lived Mangeni. He died ngo ku Dabuka kwa Goda.~~

Bongoza, the one who yengaid Boers, lived ka Mahlaba on ka Mzingati. 58/18/12-16

8.4.10

Mtshabane ka Magaye ka Dibandhlala ka Mkohele

ka Janga ka Sodi ka Ngumela ka Maganga ka —  
Ngeji ka Magaye also present <sup>his mother was ngeniyad ka Khetwapp.</sup>  
I know that Jigogo is spoken of as ka Tshabeni.

I find that Kumbuzo & Ndozi are also among our ancient ancestors.

I slamaid Songo who slamaid Magidigidi. I am a true son of Magaye.

Melapi is still living. I was born emohlazi when Dingana was reigning, but same year that Tshaka was assassinated. I never do not know my father.

The reason I was called Mtshabane was because when an infant I kambu to elapa me was celwid from a man of that name. My mother was a daughter of Mibanga <sup>wa Kwa</sup> ka Makanga. I am same age as Cetshwayo is Tulwana.

When we tula in a child crying we say Tula Ndozi! Tula Cele!  
Tula ~~ka~~ Kumbuzo!

Ng ingei says my mother was pregnant with me when the Boers fought Smith in 1843 - so I am about 66 years of age.

Cele tribe dabukaid ku Dabuka and Nyambose tribes.

I heard that Nyambose & Cele slamaid one another, Nyambose being the elder. There was no fighting but they agreed to separate so Cele came southward.

Our chiefs are principally buried this side of Tugela.

Kombiswayo ka Nikipipi was the man who first saw the Europeans who landed at Port Natal. 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 & tried to converse with the whites & afterward notified their arrival to Magaye who ~~was~~ reported to Tshaka.

Magaye was in sandle, muble. Tshaka said to Magaye "If I were to kill you it would be laughed at by the whole country, for they would say I had killed you because of your being handsome. Ngi ngabe ngi zi klabile ngi nga bulala wena. Even though it is said I am in the habit of killing people, never will I kill you. Weud to do so the various states & the Zulus would laugh at me. They would say I had killed you simply for being handsome &

because Sam iintkon to halo, ie with a prominent protruding forehead - ugly"

Magaye's regt. was Njanduna. He took a pang to this name, so he took the name as well as the men of that name.

Ishaka said to Magaye: "You must have no misgiving about my speaking of you as being handsome, + 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, + give you *ibukende* (ie. raise your courage) + reassure you). You kill + eat them for this purpose."

Mtshelwe says he formerly had tanga but got so ill that he lost his hearing. He has no ring at present, but Ngingci has one.

The tradition is that we formerly cut the <sup>first</sup> little joint of left little finger, just as Basutos do. I do not know in whose day this took place, but it was long ago. Nowadays should a child go on + on crying so as to kataraga people, the tip of the little (left) finger is cut a little so that blood flows. This blood is then caused to drop

ufuzo  
in inkobo  
upawu  
cup for

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 <sup>that</sup> ~~the~~ ufuzo or inkobo, ie the 'mark' or upawu in vogue in the tribe. This little joint is not practised anywhere here in our tribe now but the cutting of finger tip to make it bleed is common at the present day.

9.4.10

Magaye's mother was a Quabe girl. Her name was uliwate. I do not recollect her father's name. Magidigidi's <sup>mother</sup> was Mambanga. Her maiden name was Mjikielwa.

Magaye had 20-30 wives, cannot state exactly - Magidigidi's wives were <sup>twelve</sup> ~~eleven~~ in number viz

mytobi

1. Majihlathlo (mother of Mtshelwe)
2. Mampunzi
3. Manonzi
4. Mambaleni
5. Marvide
6. Masifengile
7. Mamsanga
8. Mamsunwana (Nomasaka)
9. Mambuwa
10. Manicoyiswana
11. Mamatkanda
12. Mamzoboshi

Mzoboshi, father of one of Mafidigidi's wives, was  
 wa kwa Ndelu. I do not know where Mzoboshi's  
 kraal site was. Mzoboshi originally came from Zulu-  
 land. He ran away, as he was afraid of being killed.  
 He is the one who associated with H. F. Lynn. Mafidi-  
 gidi's wife Manzoboski is dead. She was  
 taken to wife from Mtsongos kraal, wa kwa  
 Ndelu. When Mafidigidi married her Mzoboshi  
 was dead.

Entered magaze's zibongo. [Ka Mtshekwe] <sup>ka Dibandhla</sup>

(1) @ ukupe  
 stream, near  
 Tuzela or Mkhali

ulico a qizanga unyakamisile.  
 ukuphike no nsilaga qitete x  
 kwilwane zisilho bade, esahl' umabuyasegeni.  
 Itolq' z la kwela ngamandhla etqinjakwa  
 usicunga sa kwa Nombedu, esihlal' awa-  
 zingane amasakabuli.  
 umgugubaru buqubane njinj' olwandhluwe  
 kuzo kuse ulwandhle kuqibelana  
 Indosa z bonwe ngabavuki bo kusa <sup>(ya bonwe umnyati ka Siza)</sup>  
 Swanini.

= solo, igofu  
 = solo

Imbaba z rala abantu ngo maga.  
 usihlwatika, si nga kamba ngendhla,  
 kwala kwonakela.

X This does not mean he personally did not wash, for he was unono. It  
 may mean that members of his kraal were not inclined to wash.

amaswizisel' umande ngo sibumbha  
 Kwaze kwaz' untond' ugaganbha <sup>ugaganbha</sup>  
 usiqubudu zsimantungwa lonzinta, <sup>nepele to i i tshu i i</sup>  
 Ongasaziyo a nga si balekela.

Entered Mafidigidi's zibongo. <sup>ka magaze</sup>

(Kwala  
 ka mazi)

usid' hlokodhlo, z si nga mafu z zulu  
 uzul' eli dum' etqalwena, kanti li  
 duma nje li dum' izinkanyezi  
 li zis' olwandhluwe.  
 umanz' emzimaye, amanz' a yenyeka  
 amanz' aya donsa,  
 a njeng' o donsa, inkosi yase madungeni.

(2) stream  
 near Mpanaba-  
 nyini stream

X lived  
 at or near  
 Mzintu

(Lahl' uNgwenwa wa ka mazi,  
 Lahl' utqinandaka ka mtwana)

Uduku beza pula bezi lahl' z Wangu.

10.4.10  
Sunday

58/18/20-2

Note. Mtshebwe and Ngingci were both photographed about 12.15 pm today by Mr. Allerton of Stanthorpe and Allerton.

Mtshebwe & Ngingci continue:-

Old customs are fast falling into desuetude & 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 sokaing, that a commoner soked first and the Chief afterwards. I do not know why the custom was discontinued. Magaye did not soka. Melapi, says Mtshebwe, never soked.

Death of Magaye. He was killed by Dingana on ground he had besaid with Tshaka. He was killed stafeni lika mpetschaya (a member of our tribe). He was stabbed there. He was sent for by Dingana who was apparently at Dukusa, to come & keta stock belonging to him from cattle that had been seized by Dingana from the Cele people. Magaye went, but an

He was eaten by  
soas for he  
did stafeni

impisi 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 & to break it up. Nsunjwani, one of his indunas, afterwards took away & buried the body. Malahlana was Magaye's principal induna (ka moivinyeki ka gwazaka Bendele of amaahloko tribe).

The amaahloko tribe Dabuka is in Basutoland. They ekhla' from Basutoland <sup>as a tribe</sup> and became people of Dibandhela's or former Chiefs.

Malahlana and his ancestors were always indunas in our tribe.

Mtshebwe & Mtshebe has no induna.

Malahlana has many amadodana. The chief one is Ntengo (used to be imprisoned - has been <sup>long</sup> lost night of). Nyama is a younger brother of Ntengo's.

Magaye's kraals: - uNkhazi, uMangala, uSoka, uDaba, uKodi, uHlati, uMikela,

His regiments: - Njanduna (the only one known of - name appropriated by Tshaka).

11.4.10

Note. Mtshebwe and Ngingci left me last night to catch the 2.40 am train today to Durban. Mtshebwe stands about 5.9½. He is slight in build and brown in colour.

Has no hearing, having lost it when ill some years ago. Has oval face. Neither he nor Napingei are well informed in tribal affairs, this is <sup>probably</sup> owing to their never having lived where tribe formerly did, at any rate not for upwards of 50 years. Mntshelwe has pleasing <sup>and manner</sup> impression. He must be about 80 years old.

Both were directed yesterday, by Arthur Shepstone to ask Mntshelwe to send up 2 picked members of tribe who can give information as to old affairs of tribe.

Sunday 8.5.10.

Mkashabasha ka Bahade ka Mandhlesilo ka Nyanda ka Lubangu, was a Langeni.

I am Sgt in Natal Police & am induna at Central Gaol, Durban. I am same age as Embokodwe bonwe, but was never butwad.

Mhlongo our former tribal king used to plant ukova, umoba, potatoes and other things, but after his death <sup>the people</sup> discontinued doing this. I do not know where he learnt this. I have never been able to ascertain. Mhlongo lived where Harry Osborn has his farm on the Umhlaturze.

Mhlongo must have lived before Senzangakona, and Di. giswalo and therefore could not have learnt from Di. giswalo how to cultivate these things.

~~Handwritten scribbles~~

One day Tshaka called all the Langeni people together to a certain umkhondo tree at some hill. Finding they were not all assembled, he sent and directed that even the very old men should come. They came, ~~when~~ believing that he had it in mind to make them presents of cattle, as his mother was a ~~past~~ member of their tribe. When as many as possible had congregated, he ~~began~~ <sup>proceeded</sup> to call to mind the way in which they had kulisid his when a boy, how they had given him an inkomana emnyamana with horns as indicated, saying he was to eat that, how they used to send him out herding cattle and, ~~and~~ during his absence, dig umsho and on his getting back say kipa nansi inyoni yako mntami lap' emgodini, he ~~was~~ then put his hand in to find nothing but ~~poes~~ buried there, how they would ask uya laz' iganda le njelana and on his saying no, they would say there it is, take it out, when he attempted to do so he would find nothing but ~~tuvi~~ there, how they would pour masi in such quantities in his hands for him to eat that it would run down both arms to the elbows and

~~Handwritten scribble~~

uya laz' iganda le njelana