

128

NHLE KELE

KA

MAKANA

127-132



N H L E K E L E

A 65/ item 4/7-19

TS to Joan Osborne

30/3



2.6.07 (Sunday) informant

Nhlekele <sup>ka</sup> Makana ka Sobasa  
ka Dawuzuye ka <sup>Sengaya</sup> Mataba  
ka Ngwaga ka Mataba

Nhlekele ka Makana ka Sobasa  
ka Sengaya ka Gotomba ka Dawu-  
zeye ka <sup>Sengaya</sup> Ngwaga ka <sup>Zaya</sup> Mataba wa  
sena lambini.

We dabuka kona kwa Intetwa -  
Sakwetshata ka Myandeya ka  
Mbiya ka Tshangane ka Kayi  
ka Kaba ka Madango ka Ngongo,  
wa kwa Intetwa -

The name <sup>Intetwa</sup> originated from a man  
who teta so that he was directed  
to pumi umuzi + build his own.

65/item 4/7-19



8 izitupotupana - <sup>unable to give a clear</sup>  
After doing this the ~~the~~ <sup>the</sup> clan was called  
Mtetwa. I do not know what tribe  
Mtetwa sprang from. Mgandeya  
ka Mbuya used to give me the old  
traditions of our tribe.

Dingiswayo's sons were:

Somvetji

Mondicof

Mgcoba

Mngoye (father of matshwile)

Noabayake

Hombe

<sup>Tshuqa</sup>  
Ngonqombana

and others I forget.

Somvetji is mika'd + want off to  
Sotshangana with a section of  
Mtetwa tribe.

It is not known where Dingiswayo  
was killed by Zwide. He was simply  
caught + carried off. After Dingiswayo's  
death, part of Mtetwa, Kongad  
Zwide, who then lived near Ndenwe  
+ Nonqoma + part went off

with Somveli. I

I do not know if Somveli is still  
living.

Tshaka after defeating Zwide took over  
the Mtetwa.

Somvetji had a son Sitemela who  
came here but we would not receive  
him as we know nothing of his birth.  
I do not know if he is dead or not.

Dingiswayo's kraals,

Oyengweni

Inyayazini

Izicweni

Icwebeni

Icifarzeneni

+ others.

Dingiswayo's regiments

Izicwe. (greatest)

Inyayeyo

Inyakeni

iCobo and others.



my father Makana was of Nwabamba  
regt kwa Zulu, and iziwe kwa  
Mtelwa. I heard that ~~Dingis~~ <sup>Dingis</sup> were Dingis-  
ways last regment, this was the  
regt that was fought against & was  
defeated by Zwide.

Ishaka <sup>was</sup> given over by ~~Ag~~ Dingisways  
to his Induna Ngomane ka  
Mgomboyo, <sup>(son of Mankhatho)</sup> was Mshletoheni.  
The emshletoheni people dabuka'd  
kwa Mtelwa.

Ntanimemidwa ka Msutshwana  
ka Mfusi ka Manyaya of the  
Mshletohe tube - offshoot of Mtelwa  
tube.

offshoots of Mtelwa tube.

- abakwa Sokulu
- " Mphukunyoni
- " Mbonamli (abantu ba Kona)
- " Mbokazi
- " Mbuteu

" Ncube

- " Msweyi <sup>Mpanzi</sup>
- " semalambini <sup>(clan to which Ncube belongs)</sup>
- " semshletoheni <sup>(same as Buyani)</sup>

The Sokulu people Kongat in  
Dingisways reign - ~~then~~ <sup>Jobe's</sup> the  
way they came to Mtelwa was this: The  
river they lived ~~on~~ near got in flood  
and carried away the ummango, together  
with the gardens they had planted thereon  
This hill was carried by the flood sea-  
wards ~~not~~ by the Usutu river. The  
sea, however, refused to admit the hill,  
whereupon it <sup>(the island)</sup> was cast back and the  
people on it managed to crawl ~~to~~ on their  
hands and knees on to the terra firma,  
from whence they came southwards,  
crossed the Uwfoloji and Kongat's  
Ding Jobe, King of Mtelwa. These  
people were then under Janga (or  
Yanga, as Nhlakhele calls him). The



present head of this tribe is Mazondo  
 ka Nonako ka Mazwika Yanga.  
 It was Yanga who came and Kongzi  
 in the way stated. He brought with  
 him imbewu yo moba (sugar cane)  
 also amadumbe + cultivated these  
 things, previous unknown in Zululand.  
 This umoba, <sup>(after poropofad & yonw)</sup> was twalwa to Dingis-  
 wayo to be eaten also to Tshaka.  
 Was extensively cultivated. Yanga  
 also brought umhlaza (like  
 batata) - not as big as batata - <sup>of</sup>  
 the district. I once saw Mazwi (Yanga's  
 son). [cf. Bryant. Olivenberg - 109.]  
 7.9.29.

These people give the impression they  
 came from the direction of Swaziland.  
Dingiswayo's izibongo (fugitives)  
 Umkonto usimuka no Ndugane -  
<sup>gaga - kanga - nozwele - of see the stat.</sup>  
 uNongaga wa bezungu; utuyisa  
 kuzwaba <sup>zweba, drinkison</sup>  
 uYagane ob oya bayety' abantoni

izibunjini - 13  
 oshl' uNdubaduba emaNkowaneni  
 oshl' uNgizani <sup>yekele?</sup> ngi ngumntwana.  
 (the person said this who was being killed)  
 The Mbonambi people <sup>are</sup> ~~were~~ not an  
 offshoot, but they Kongzi very many years  
 ago.  
 Ntoko Jam Sokwethata's <sup>chief</sup> Indana (I  
 think he <sup>(Nhlakhele)</sup> said of Mokenke regiment).  
 (Mpekungoni seemed not to be an  
 offshoot of Mletwa - see what was told  
 me at Hlabisa a few days ago by the late  
 Sonkeles men).  
 [Nhlakhele is about 55 yrs of age apparently  
 says Sokwethata is of Mxakhe regt.]

Today (2.6.07) am at Ekhowe - Beautiful  
 cool day. <sup>Sunday</sup> Mat of Chiefs arrived by 11 am.  
 Went to Saunders office + from there to  
 Church with Poast. At 12.35 Poast was  
 present when I addressed the large gathering.



of Chiefs from Empangeni (Lower Umfolozi),  
Mntungini (Umhlanga) and Eshowe  
Districts. His interview extended over  
20 mins or so. Boast said a few words  
after I had finished. Among Chiefs present  
were: Mbango, Jimema, Ngwenya, Nashi,  
Martin Luther, also representatives from  
Ingandeni, Mlungo, Bagibile, <sup>Mtonga,</sup> Khotwayo,  
Sokwethata and Mkonte.

Had lunch with Lady Saunders. Rawson &  
Sir J. Murray are staying at Residency. Camp-  
bell also came lunch.

Had to attend to killing of 2 beasts for  
natives and cutting up & distributing  
same.

Read part of "The fool hath said -" by  
author of "When it was light" (John Long);  
re New Theology, "New Theology" by Canon  
H.S. Holland.

Cold evening. Turned in early -

[14]

How were off-shoots of Mtetiva tribe formed? by  
debulain? Where did Dingiswayo go to?  
What men in Mtetiva tribe have ipimbo? Is there  
no imbongi? Sokwethata's son's name? Do  
Mtetiva ~~at~~ Nguni or Ntungwa or Lala or  
Embo, or Swazi or Tembe (Tonga)? The  
trade between Mtetiva and Tongaland. Who were  
the Natives? What other people speak the tefulu  
dialect? What are the most ancient tribes?  
Who is head of Dube tribe? How are Dunn's  
people made up? The story of Dingiswayo's  
quarrel with Jobe, his boy-name. Where was  
Jobe's kraal & its name? What was Di-  
like? Where did tanga custom begin, is it Lala,  
or Nguni or Ntungwa custom? What was the  
first lobola? Famines?

3.5.07 (Eshowe).

I will not deny what Mtangweni, Kamla &  
Nkomo say about Mfakunonyane tribe having  
come from Swazis.

[15]



I know that Mfukunyoni came to keta when  
Mnyandeya was married to Ndikidli alias  
Nongankhanga, Senzangakona's daughter.  
This took place before my day & whilst Mfukun-  
yoni still lived south of Mfolozi. (I do not  
know how Mfolozi came to be so named)  
The Mfukunyoni ~~was~~ <sup>may</sup> be from Swazis, but  
they have for very long been among Mntetwa.  
Before Mfukunyoni lived on north side  
of Mfolozi, that country was occupied by  
Mandeku ka Meyambo wa kwa  
Mswetji. Mandeku was an Indana under  
Dingiswayo, & he akelana'd with in Kosi  
ya sema Cambini (my tribe) viz Meyiba  
ka Ngwaga ka Taza ka Mataba.  
Mandeku's son heis was Dhlovunga, died  
leaving children. The Mswetji people  
gradually died off, <sup>but from disease</sup> not in warfare, so  
that now those remaining have no  
chief over them. I do not know who would  
be Dhlovunga's heis now. The tribe

(167)

died off when under Mfukunyoni tribe,  
in Mnyanda's time.

Mondiso busa'd for a short time after  
Dingiswayo's death. Mondiso was killed  
by Tshaka kwa Buzawayo for hayaing  
isigango ku gidewa (ie igama khabelala)  
say, by a man when going along alone). He  
had been men, wad by Tshaka to come and  
gida in order that Tshaka might look on.  
The Tshaka said he gambaid him (Tshaka),  
he was then caught and killed esigcawini.  
Many of Mondiso's followers, of the  
indhlabekulu, were killed at the same  
time, the ikohlo side under Tshangane  
escaped for they were not dancing.  
Those ~~other~~ followers of Mondiso that  
remained over ran off after Somoeyi  
(kwa Sotshangana) leaving Tshangane  
as heid of the such of the Mntetwa  
tribe as remained. Thus it is that

[17]



To Kingani's section came to rule. Mondiso's followers tried to induce them to go off to Isihangani but they refused on the ground that they had already. Konzali Tshaka. We Mtetwa people followed the practice of dabulali as our (Cambi) girls were taken by main section. I do not know who originally dabulali us.

Myondo ka Ndhlovu wase mabuyeni was dabulali by Dingiswayo - ingani Daga ba konzali dabukeni. They call themselves Mtetwa, now they are spoken of as Myondo + abase mabuyeni + there is endogamy now. Dingiswayo did not himself marry into these people, but his sons did so in Dingiswayo's life-time.

We ama Cambi originally belonged to the indlunkulu, <sup>Mondiso's</sup> now we belong to both sides of the tribe, springing as it does from Mondiso's kohlo. [18]

Mpanza is not a section of Mtetwa. They have long lived with us. They came from Zululand.

I do not know of Cele + Tuli being offshoots of Mtetwa.

Abasamanga, ba kwa Nsala are an offshoot of Mtetwa tribe, were dabulali by Dingiswayo.

Skwetshata's son + heir is Mhlama.

We, Mtetwa, are abaNguni + not Lala, Mtengwa, Imbo or Swazi.

11/7/1907  
Dunn  
Letter of 22/7 - Kaniya section Chief does not wish to bring his under control. majority of Ch. are absent - I do not approve of appointing a Chief of these Ch. any longer while being.

Today (3.6.07) the main event was our big meeting with the Chiefs of Isihangani, Mtetweni (Mlalazi) and Impangeni (Munfolazi Divisions). Over 500 Natives were present.