

175

TSHONKWENI

KA  
MINTUNGWANA



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T S H O N K W E N I

A. 73/83-4

B. 61/46/10-15



## Manufactures.

83

17.8.99 I sent Geshle out today to try and get me some old curios. He went to Mapeka's kraal about 3 or 4 miles from here, <sup>(Mzint)</sup> and had the following conversation with him (for particulars about Mapeka vide p. 69). Zinkero, iziggobela, opepela, izindondo, amakuba (Flat iron) are no longer baza'd or futa in this part of the colony. Nor is there any of the old iron left. No native kanda's now. This failure of the natives to make their things dates from the coming of the white people to the country. Izindondo used to be made but are not often seen now. They are heavy iron rings and were and are still used at the marriage ceremony. They are affixed to the sidiya (sidiyeni) or long leathern skirt (of buk<sup>impunye</sup> skin) worn by the makoti; ~~the~~ the skirt is tied <sup>well</sup> above the loins & the izindondo affixed at the sides of the isidiya and at the bottom (in front). The isidiya is a kind of isidwaba. Geshle can give further particulars about isidiya & izindondo.

Imnaka, red or copper coloured "beads" <sup>ubukhale</sup> but of metal & similar in design to izindondo used to be made, also amatusi (rings or bracelets for the upper part of the arm - amasongo?) and amagija, piselwa's empinwoni and made in the shape of axes (izimbazo), also assegais - all these things, Mapeka says, are no longer manufactured; he cannot say where they are made. Geshle remarks that the holes in the izindondo are made by the iron when in a molten or soft (red hot) condition being beaten round or poured about a stick; this stick is afterwards removed, leaving a hole. Izindondo, G. says used to be used for lobola purposes.

18.8.99. Per Qalique. In conversation with Bangizwe, (p. 2). Q. saw an old inkhen-dhla, an assegai (barbed). Bangizwe said izindondo were to be obtained chiefly along the coast but as they are articles of value could not be purchased cheaply. Omakoti use these to cwaya or adorn themselves with. The reason B. thinks why so few old curios can be got now is because most of the old people are dead and each death necessitated old things being buried <sup>(balled)</sup> with deceased. The younger generation have taken to using European goods.

73/83-4

20.8.99 I bought 8 izindondo about 4 days ago (Sat.) from Ishonkwoni, Chief, whose mother was Dumisa's daughter & therefore sister to Saoti, Ramnana & Sakayedwa. His mother wore izindondo at the time of her marriage. Ishonkwoni is age of Ngobamakosi so just about 40 years old. Ishonkwoni is in habit of lending his izindondo to people about to be married ~~so~~ and these are worn until the bride becomes pregnant, when they are returned and a goat paid for their use. Showed me 16 for 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. Ishonkwini says that Tshaka when consolidating his kingdom used to send messengers with izindondo to the various chiefs, those who gave their allegiance <sup>signified such fact by accepting</sup> accepted the izindondo and those who refused to submit signified such refusal by not accepting the izindondo.

<sup>14.10.00</sup> Lady Smith (per Ndukuwana, at 2.30 P.M. on, I think, 30.9.00). Amalala = blacksmiths used to kanda amageja, imkonto, amabazo (amazembe), izingindi (a two-edged knife). Ubusenga was bought in Tongaland. Izinyanga za malala ezinkulu were Umlaba kwa Nsimbi (so called because iron was smelted and kanda'd there); Mlaba lived in hlanganweni ye Vuna ne Mfolozi emnyama, where Ndungunya son of Mlaba is now living. Ndungunya was isitunywa sa so Sutu. N. saw Ndukuwana went to Mlaba's many times. Amageja were bought there. N. saw Mlaba, but does not know what regiment he belonged to, ngoba waye nga sa konzi, e se libele lo msebenzi wake. Two assegais could be bought with a goat (mbuzi-kazi). Igeja la li tengwa nge zinkomo. N. never bought assegais. Bought 5 amageja with an isitole si zekiwe nje kodwa, not pisela's. Im'suka ya mageja were long, very long. If a hor were stuck in the ground, sufficiently to cause it to stand upright, it would be about 2 ft 8 in. in height - height exactly indicated by N. A single goat would buy a small geja, an imvu would buy a large one. No eating dishes or utensils were ever kanda'd. N. does not know about izindondo, when he was born they were not binca's much. When a girl gana'd ku'bekw' izindondo zi be inkabi yo mgano (umbeko) - v.p. 3. Izimbedu (for neck) and amasongo (bracelets), N. never saw these being made. Mahloko used to kanda ingxota; he is one of Mapita's people; he is dead but his children are living. Mahloko lived ezansi no kalo lu ka Nongoma and near Black Umfolozi. He used to use amasongo and izimbedu, both of <sup>the</sup> same metal, to make ingxota of. N. saw this done. N. saw Mahloko ehandel' eMahlabatini. Mahloko was also ibala (blacksmith). The ingxota was kanda'd and finished (after some days work) kwas mkuhla enkosini. The ingxota always had to be made at the royal kraal, the smith, when the king wanted ingxota, would be sent for by the king, on his arrival he would put up at the king's kraal, live there until he had ~~for~~ completed his job and would be rewarded by the king for his services. The ingxota was aba'd by the inkosi to men of high standing, but not as a reward for anything special. N. does not know what the king gave the smith. No order was ever issued, N. thinks, to smiths to make assegais. They used to arrive periodically at the king's kraal, carrying quantities of (bundles) of assegais and the king, as often as these bundles arrived would give them to izindonda



Right cousin of  
Magaye

My informants give me the impression, after an hour's discussion, that the tribe must have lived between Nonoti & Mchloti 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 Mkokeleli, 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 Ishaka.

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

4.2.05 - Pt. Tshonkwani, Magaye present also Mkalipi, Norma, Nambala  
Dibanahlala's great kraal was Ekymeyezeni.  
I do not know where this was. Ifwasini, Mdateni, Sibeni,  
<sup>not known (due to Cele's dialect)</sup>  
Ka Mabolos, Ekgausheni, Ekohliseni, Mmizeni,  
Swayini.

Isoga (Bokambilo), Njanduna, Rodi, are among  
Magaye's regiments.  
Mankaiya was another of ~~the~~ Zwides' regiments.

Mande + Magaye fought at Dibanahlala's instigation. Dibanahlala died an old man. Magaye was hidden kwa miralume (mother's home). Mande was older than Magaye. He braved. Dibanahlala collected men + visited Mande. Mande exclaimed saying there was no food + meaties were not ripe' emvoti. D. said Hoo, impalla yam' ingaka na? Why as there is so much food belonging to me here do you yabela me umbala na? (what makes you talk to me of meaties). On this D. divisilekaid pansi, squatting down - he from that day took the isibongo mdivisilewa. A fight took place <sup>at once</sup>, many were killed. D. said "As he is behaving in this way ngi go bekel' inkungu' emagokodwana (horns short pointing forward). He then sent 6 messengers to where Magaye was staying. He gave them a stick to measure him with. He was duly measured - the stick being cut. In another year's time they went + measured him again. He eventually



grew up & D. saw by the stick that he must be from  
 up. Upon this the mbango arose. The mbango  
 began before Mafaze came back. Doctors were  
 sent off stealthily to go and slapa M. at his  
 mind. When he was landed to come  
 back he was brought by an inyanga. He  
 went to Mande's camp. He came emtunzini  
 emtombeni (shade of mtombo 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 o' Nkela. When Mafaze got  
 back Mande had occasion to go once more to  
 the shady tree but he there fell ill. The mbango  
 then began for doctors were consulted as to Mande's  
 illness and they said it was due to Mafaze  
 having taken hold of the tree. The others then exclaimed  
 "Kanti va ya vakata!" The fighting then arose.  
 Mafaze now aka' amakand' ake. —  
 during his father's life time. — One day he  
 went out to wash in the Mhlali stream

the stream was full he was there bitten by a  
 snake (mohlondhlo). They bula' to find out if  
 this was a form of retaliation by Mande. The  
 doctors said Mafaze was to have a hut built  
 for him on the spot where he had got hurt.  
 He remained there. People visited him. ~~to~~ The  
 doctors afterwards declared that no evil had  
 been intended him & that a Dholozi had bitten  
 him & not <sup>really</sup> so poisonous snake as mohlondhlo.  
 Seeing this Diba Shlela remarked that it was  
 odd people should go & see their chief in this way  
 without ~~taking~~ seeing him with cattle. Everyone  
 thereupon tshayad izinkomo and went to bona  
 inkosi. The cattle zankelw' umuzi omkulu.  
 D. asked of the Cele people if they knew the name  
 of the kraal, they said no. D replied "Ani  
 boni lez' izinkomo zi tshaywe nge ndaba  
 na? kus' o Dabeni?" Mgawuli was  
 then appointed induna of Dabeni kraal.  
 Fohla was also appointed there. My father



