

A M A M F E N G U

TITLE:

Re-thinking Fingoism/Fingoness: Contextualizing Hintsas approach, the 1835 "Fingo Vows" and its effect to the progressed socioeconomic development of the Eastern Cape in the 183 years, with a view to Mfengu identity (an act of who you are), and self-determination.

THESIS STATEMENT

Although some individuals believe that the name 'Mfengu' is an offense, associated with colonialization, abaMbo who came to Gcaleka should identify themselves as amaMfengu (siyamfenguza) and practice "fingoism, because Hintsas ka-Gcaleka embraced (welcome, named, settled) these clans: amaMfengu adopted Fingo Vows in 1835, which influenced their religion and culture with manifestation in socio-economic evolution, which preserved amaMfengu historiography and identity.

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Abstract

The purpose of this study is to explain the rationale for the term "Mfengu" to be adopted as legitimate identity for the abaMbo clans who came to Gcaleka in 1818.

These abaMbo together with Hintsa ka-Gcaleka founded Mfengu as a name. This name never advanced to a fully fledged identity, accepted by all and the Government.

The significance of this study is in the possibility for Mfengu to thrive as a tribe and fully practice its culture and religion. The exploration of the following topic: "Re-thinking Fingoism/Fingoness: Contextualizing Hintsa approach, the 1835 Fingo Vows and its effect to the progressed socioeconomic development of the Eastern Cape in the 183 years, with a view to Mfengu identity (an act of who you are), and self-determination", justified the "Mfengu" term argument, for, these clans were welcome, named and given land by the leader of a recognized Xhosa tribe, reshaped their path as a people through Fingo vows of 1835, transforming the Nation socioeconomically under the auspices of Mfengu name.

The problem is that Mfengu religion and culture cannot be practiced, and this tribe is being swallowed and naturalized by other tribes like Xhosa, Thembu, and others. And there is a potential for complete extinction.

This is a qualitative, descriptive study design from secondary theories (books, journals, papers), from the time abambo landed in Gcaleka 1818, inclusive is oral history as primary knowledge. A deduction is made that shows "Mfengu/fingo /amaMfengu is accurate as evident in the information.

Advancing Mfengu as a name will contribute to academic Fingo debate which has been incomplete since 1835 as well as make it possible that Mfengu practice fully of Fingoism/ Fingoness, reflecting on their assets and achievements.

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1.0. DEFINITION OF TERMS

- Identity is the "act of who-you-are."
- Culture is the idea, customs, and social behavior of a particular people or society (way of life).
- Tribe (identity + culture) = Ethnicity, a social division in a traditional society consisting of families or communities linked by social, economic, religious, or blood ties, with a common culture and dialect, typically having a recognized leader.
- A nation is a massive community united by common ancestor, history, culture, or language, who occupy a particular country or territory.

1.1. INTRODUCTION

"There goes your heritage, you cowards"! so says Professor Sizwe. C. Satyo, and Dr. W. B. Rubusana, both linguistic intellectuals, articulating English interpretation of the phrase "Zemnk'inkomo magwalandini," a Xhosa book (poetry, clan praises) authored in 1906.

Fingoism/Fingoness is endangered because of amaMfengu themselves who are indifferent, overlooking the notion of "who they are," a sense of ethnicity (identity+culture), a Nation that has history traced back from the era of "Mumbo-Abembi-Abambo" tribe of the 15th century in the Great Lakes, traversing and evolving to the current generation of the 21st century of amaMfengu. AbaMbo demonstrated their skills in mineral digging(abembi-ukomba), trade and warfare in the 16th century.

Ford, Geoffrey Eric (2010) quotes Lesley Woods, an indigenous Aborigine who had lost her heritage until she studied indigenous language, writes, "Finding out what my language was and then reconnecting back to it and studying it and working with it, I often describe it as a really healing process," so must be, for amaMfengu!

"Fingoness developed out of a lifestyle and world view that emphasized agriculture and trade and rejected established systems of Xhosa authority" (Fry, (2010, p.25-40), her emphasis is on social practice that was reliant on Xhosa chiefs which was modified and adapted by Mfengu as they compulsory participated in farming and trade. For survival and sustainability, the abaMbo/Mfengu who came to Gcaleka in the 1800s had to establish themselves, among other things, merging their culture with two different British and amaXhosa cultures. AmaMfengu, brilliantly grasped British economic perspectives for advancement.

Consequently, they were the first Bantu in South Africa to use a plough and plant wheat as was demonstrated to them by missionaries. The reality is that the 19th century was an era of intense socio-political turbulence, implicating African tribes, who were absorbed in rival perpetual conflicts, for the accomplishment of supremacy and territorial control. War and conflict provocations were complicated by the infiltration and invasion of colonial forces into the native territory. Various tribes were migrating, sometimes under duress, geographically scattered, settled and resettled in different Southern African terrains. According to Inskeep (cited by Schoeman (1987) "the history of the Southern lands was one of the continuous migration." Various tribes and their people were moving at different periods, away from their native lands and, it was during that era, that, a group of abaMbo clans, dominated by Zizi, Hlubi, Bhele, and Ntlangwini arrived in kwa Gcaleka in 1818.

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AmaMfengu is a legitimate group of people whose origin can be traced back to the Mfecane wars and have thus been referred to as the descendants of the refugees who survived the massive migrations of the Nguni communities during the uprising (Mfumane, 2017), he further says, amaMfengu signifies a group of people who moved and settled in amaXhosa land while fleeing from the Mfecane wars which happened during the first half of the nineteenth century. This citation demonstrates that the amaMfengu people have a history of their own and their roots could be traced. According to (Theal, 1910), the Fingo people had their traditional leaders, who were the chiefs bestowed with the responsibility of guiding their people, in the years of migration.

Currently, the encounter that needs undivided attention by all of us emanates from the fact that the tribes who came to Gcaleka as abaMbo, have no sense of identity (the act of who they are), and complicated by an element of confusion and ambiguity, Fingoism is disable henceforth. Although, Pieter G. Boon (2018), from the "Moravian, Encounters with refugees in South Africa: A Contribution to the Debate on the Origins of the Fingos" concludes that abaMbo who came to Gcaleka were individual clans, not a tribe. Boon might be

correct; however, one should take into account that, those clans progressively adapted and advanced their culture and religion to united Fingoness as argued by Poppy Fry. Should amaMfengu accept absorption and 'naturalization' to other tribes such as Mpondo, Xhosa and Thembu? The truth is that, as amaMfengu are barely concerned about their historical symbolism and distinctiveness, they will not evolve their heritage, and a precious past will fade. Peires, (1982, p. 3.) "The House of Pallo," envisages a situation in which, other non-Xhosa tribes who speak isiXhosa, like Thembu, Mpondo, Mpondomise, Bhele, Zizi, Hlubi, and Baca, who have a proud history of their own will be an emphasis in future.

This paper and the debate is an attempt to do just that, an idea that is in harmony with Pokwana (2015) who, in his book "AMAZIZI", mentions the significance of motivating humankind to write stories about their social life, heroes and heroines, as a knowledge that will benefit future generations; hence, I proclaim that the Mfengu woman and man of the current generation should treasure Fingoism. This complexity and confusion in the Mfengu identity ensue from some of the present Hlubi, Bhele, Zizi clans themselves. They do not commit to defining themselves, notwithstanding, that writers, historians, scholars and the existing tribes such as Xhosa, Thembu, Mpondo, refer to them as amaMfengu, as Pokwana concurs, he quotes from Sir Walter Stanford book 1962, who passed through Thembu land and visited chief Menziwa, "a chief of the Zizi tribe of so-called Fingos at his kraal in Mbashe Valley"

The current amaMfengu do not practice their social life (fingoism/Fingoness) entirely, independently and progressively. Hence this conscious approach to dissect the following topic, Re-thinking Fingoism/Fingoness: Contextualizing Hintska's approach, the 1835 "Fingo Vows" and its effects to the progressed socioeconomic development of the Eastern Cape in the 183 years, with a view to Mfengu identity (an act of who you are), and self-determination. If amaMfengu do not adopt and purify their identity as a tribe, their history, culture, and religion will be mystified. Poppy Fry (2007) believes "There has been a little investigation into the development and reproduction of a distinctive Fingo identity," and amaMfengu could consequently be absorbed and naturalized by other tribes, with potential extinction.

Moreover, our forebears who had strived for our existence and survival at difficult times in the African history since 1818, would be aggrieved by the negligence of the current Mfengu generation, and could potentially curse them. This paper should give impetus to Fingo debate to converge scholarly philosophies, which, sometimes are contradictory. Significantly, this study should well-define the identity of a Mfengu tribe for self-appreciation as well as government recognition in statutes. That undertaking would prevent a potential extinction of a Mfengu tribe and its history. This debate should also attempt to remind South Africans, particularly amaMfengu of a contribution to African civilization, and nation-building that could have relevance in a democratic South Africa.

Hintska ka-Gcaleka, one of the recognized leaders of large Xhosa tribe in Southern Africa, embraced and named strangers "amaMfengu" in the 19 century.

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1.2. Migratory patterns of u "NTU."

In the following table "A," in an attempt to make sense, I synthesized and reconciled, some slight contradictory information concerning migration, and the names of tribes, while they were moving down South of Africa from the supposedly, early human origins, and the evolution with time. As you would see, one's interest focuses on the tribes who came towards Natal and finally and permanently settled in the present Eastern Cape. The ultimate goal is to show how Early Human (4.5Mil yrs.) evolved to Mumbo (+-1300) to Abambo (+-1400), and t amaMfengu (+-1800)

Citations/source: Iballi-Lamamfengu-Kawa (1930); The AmaXhosa Life and Customs - Soga (1931); History of Angoni-Rangeley (2009); History of abaMbo-Ayliff; (1912), amaZizi-Pokwana (2009); Zemnk'inkomo-Magwalandini-Rubusana (1906); Out of Africa's Eden: the peopling of the world--Oppenheimer (2003); below:

Although various indigenous tribes of Africa presently are scattered in different regions with diversity in religion and culture, there is evidence of common ancestry as indicated in the following names:

South Africa--abaMbo, Mozambique--Vambe, Angola--Ambo, Kenya--Embu, Ethiopia--Ambo, Egypt --Ombos, Zimbabwe--Mumbo, Namibia --Ovambo.

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	Tribe	Kings / Chiefs	Country / Region	Year	Tribe	Kings / Chiefs
4,5 Milli on years	Early human ↓ mumbo ↓ abambo	Early human ↓	Great lake / Ethopia ↓ Lake Malawi ↓ Kenya ↓ Tanzania ↓ Zambia ↓		Early human ↓ Zimba ↓ Kalanga ↓ Nguni ↓ Xhosa, Thembu, Zulu, Ndebele, Shangaan	Early human ↓ Souza- Zimba ↓ Nguni, Xhosa, Mbulali/Tembu, Ndebele, Shangaan
14 00	Dlamini / Zizi, Hlubi, Bhele, Ntlangwini, Mpondomise, Mpondo, Baca, Bomvame, Xesibe	Dlamini I, Sibakhulu, Zizi, Bhele./Diwu, Hlubi, Mpondo, Mpondomise, Swati, Xesibe, Bomvana	All cross Zambezi River			
	All crossed, Dlamini,	Swati, Lamyeli, Hlubi, Diwu, Mhumhu,				

2.0. Hintska's nation-building Strategy and siyamfenguza

When abaMbo were welcome, named "amaMfengu," and offered land by Hintska ka-Gcaleka, they were bonded and ennobled as 'a people.' Welcoming, naming and granting land to people who were rather desperate and terrified of a possible demise, was philanthropic. Hintska was imbued with an element of Ubuntu, giving hope to those clans so that they could establish themselves as a community.

2.0.1. Welcome by Hintska

Hintska, the son of Khawuta from the Great House, born 1789, took the reign in 1809. He was the chief during the arrival of abaMbo 1818, in Kwa-Gcaleka. He embraced the Abambo in Zizi, Hlubi, Bhele, Ntlangwini clans who were refugees. Peires version is: Hintska had arrived in his place from the battle of Amalinde in 1818(Ngqika versus Ndlambe), and he was informed by one of his people that, there are strangers who had

entered in Gcaleka land, they look hungry and destitute. Samuel. Edward. Krune. Nqhayi-Ityala-Lamawele also supports this history.

Hintsa ordered that amaMfengu should be offered food, shelter, and clothing, he said, "ngabam nabo" (they are my people also). Zibele Mtumane (2017) in his article, the practice of Ubuntu concerning amaMfengu among amaXhosa as depicted in S.E. K Mqhayi "Ityala Lamawele" talks about "the practice of Ubuntu by the traditional amaXhosa towards amaMfengu who came to them as strangers and refugees during the 19th century". Furthermore, Mvenene, claims "King Hintsa was known for maintaining "perfect security of life and property without even condemning any person to death. "This Kindness confirms that amaXhosa embraced and assimilated amaMfengu into the nation. It took a leader of Hintsa's caliber to be so sympathetic and generous, as a result of his "ubuntu" as shown by Peires and Mtumane. Hintsa could have ordered for the extermination of those strangers, especially that it was a period in which the imperialist forces were devoted to asserting their supremacy in the area. In hindsight, Hintsa might have viewed amaMfengu as possible allies which would increase his army because he was also under political duress, he, nonetheless, received amaMfengu.

2.0.2. Giving the "name"- Mfengu

Siyamfenguza" (we are destitute), so, they said, a group of abaMbo clans, such as Zizi, Bhele, Hlubi, and Ntlangwini, who came to Gcaleka in the 1800s. "The name amaMfengu meant wonderers and was applied by the Xhosa to the remnants of several tribes which had been broken and scattered by the armies of the Zulu king, Shaka, and a little later by Ngwane of Matiwane " (Hammond-Tooke, 35). When abaMbo arrived in kwa-Gcaleka, they accepted and adopted the name "Mfengu" as was given by amaXhosa led by Hintsa. According to Mtumane, amaMfengu is a term that was used to refer to people who came to the land of amaXhosa fleeing from attacks during the Mfecane wars in the 1800s. It was these attacks, wars, and conflicts during migration, passing through other tribes that led to the pathetic state of abaMbo. In the African context, "naming" is reserved for admired, renowned individuals from the family or the community. A particular name given is always influenced, among other things by socio-environmental, life experiences, scientific and biological exposures. A given name would result in correlation to the past, present, and future.

For a particular name, the controversy might be created by those who might have misconstrued, its source and reasoning behind. Soga, H. (1930), confirms this notion from his book "amaXhosa-life and customs." He writes, "Bantu tribal names through the use of several designations for one tribe, prove somewhat mystifying to persons unacquainted with the significance of, and reasons for them", hence this study is vital for possible demystification, with clarity, regard to Mfengu as a relevant name and identity for those who were called abaMbo.

From her thesis, "naming, identity and the African renaissance in South African context"; a linguistic, intellectual Machaba Mbali (2004), alludes to the significances of naming as a tool used among various African cultures to convey particular messages either to an individual, family member or a community. Whilst, (Kapa, (2017), in her Xhosa thesis, states, "KwaXhosa ukuthiywa kwegama kubalulekile, kuthiywa igama elinentsingiselo, nenjongo, maxawambi kusukela kwisizathu esithile," loosely translated as "in amaXhosa customs, giving a name that has a meaning and aspirations is significant, sometimes it is influenced by certain events", a typical establishment of a tribe.

Joane Nagel, (2014), from "Constructing Ethnicity: Creating and Recreating Ethnic Identity and culture " confirms, Ethnicity is the product of actions undertaken by ethnic groups as they shape and reshape their self-definition and culture; constructed by external social, economic, and political processes and actors as they shape and reshape ethnic categories and definitions. Ethnicity is a dynamic, constantly evolving property of both individual identity and group or organization. The inspiration in 1835 was a turning point concerning Mfengu concept that has been influenced(Kappa), by the then sociopolitical environment to convey messages(Machaba), of Christian culture. Charles Darwin (1809-1882), the father of biological evolution states that "all species of organisms arise and develop through the natural selection of small, inherited

variations that increase the individual's ability to compete, survive, and reproduce." Therefore, the development of amaMfengu who adopted means of survival to adapt and compete successfully with British and amaXhosa, grew exponentially, as seen in the validation of the term "Mfengu," which preserved the clans of amaZizi, amaHlubi, amaBhele and amaNtlangwini since 1818.

2.1.0. Recognized and respected names(clans) from historically adverse situations.

2.1.1. Meselaar and Kok as surnames:

In February 2019 a Griqua chief Meselaar from the Western Cape gave an oral recount, he told of a story of the origin of his surname "Messelaar," and a that of the Griqua leader, Adam Kok. He comments that Afrikaners coined the name Meselaar because his great-great-grandfather was an expert in "stone house building." Furthermore, Adam who was confined and incarcerated in the Cape Town, Castle, became an excellent cooker(Kok-Afrikaans). His name was changed to Kok and became Adam Kok, noted here is the recognition of these names in history and today.

2.1.2. Mngwevu and Mhlatyana clan names:

This is ama-Rhudulu, Tshangisa, Zulu, Mngwevu, Mhlatyana, the amaMpondomise clan, who assisted Tshawe to seize power and chieftainship(ubukhosi), from the Great House (Cira), the son of Malangana. The clan names of Mngwevu and Mhlatyana were not part of their genealogy before the coup d'etat.

These names came about as influenced by different factors. Oral history from Dr. Marhawu, (2019) of Rhudulu clan from Centane who is an English specialist, agrees with Peires in the fact that Tshawe who was a younger brother to Cira and Jwara, came to attack Cira, with the assistance of amaRhudulu. A combined army of Tshawe and Rhudulu conquered Cira who was assisted by his brother Jwara. Tshawe seized ubukhosi, in and around 1600, (Soga, 1931, Xhosa life and customs), when Xhosa entered Natal.

Marhawu claims that Cira said, "ndiphucwe ubukhosi nguTshawe ngenxa yala maNgwevana" (Tshawe defeated me due to these grey-haired young men, i.e., amaRhudulu), an argument also supported by Pokwana. The Further claim by Dr. Marhawu is that the clan name Mhlatyana came from the fact that, after the war between Cira and Tshawe, amaRhudulu/Ngwevu wanted to leave to Mpondomise land, but the Tshawe pleaded with them, not to go. Tshawe promised to give amaRhudulu a piece of land (mhlatyana) to settle within amaXhosa: amaRhudulu started being called "Mhlatyana" (small piece of land), until today.

2.1.3. Mzilikazi-Litebele/Ndebele

Mzilikazi ka-Mashobane, one of the Zulu warriors ran away from Natal during the Shaka wars. He went with his army to Zimbabwe via Lesotho. The period Mzilikazi was in Lesotho; King Mshoeshoe called him/them Letebele or Matebele (Sotho language for foreigner). His people in Zimbabwe share called amaNdebele (Matebele) ka Mashobane. Proudly so, (Rangeley, W. H. T.)

2.1.4. AmaGqunukwebe:

A tribe that is a product of witches(amagqwira-witches+khoi), (Xhosa life and customs, Soga.12) a name that was adopted when their leader Khwane was elevated to chieftainship and given land by Tshiwo, for his bravery as he aborted a quod'état by Ngqosini clan against Tshiwo. Peires. (1982.30-31), illustrates that for his bravery Khwane who later established amaGqunukwebe was rewarded by Tshiwo, appointing him a chief equal to amaTshawe in status. Chief Mgwebi of the Tshawe lineage in Willowvale confirmed the ascension

while presenting a "Tshiwo lecture" in Cape town in 2016. The name Gqunukwebe is recognized as a tribe in the Eastern Cape, even by the Government for its rich history, irrespective of the personal insult of "ubugqwira."

2.1.5. Khoisan:

These are originally different tribes of Khoi(Hottentots) and San(Bushman), with prominent socio-biological differences; however, they are conveniently amalgamated as one tribe(Khoisan) by the democratic Government, whose "Khoisan Bill" has been accepted by parliament in 2018.

The Khoi and San objectively agree to the name combination, most probably, in acceptance of the current South African socio-political dynamics.

2.1.6. AmaKwayi:

According to Peires, the amaKwayi were established as a result, when Tshiwo married a daughter of Gando, supposedly his sister. Gando was a brother to Tshiwo's father, Ngconde. AmaKwayi is a name recognized as a people, irrespective of its connotation.

2.2.0. Settlement (1818 Mfengu)

Hintsawelcomes amaMbo and allocated them land to settle in Kwa-Gcaleka, Butterworth district. "They were allowed to settle among the Gcaleka", says, (Hammond-Tooke, 1956), as evident in the following areas, "amaZizi settled in Mgomanzi and Mpenduza, amaBhele in Cegcuwana, amaHlubi stayed with Sarhili, the son of Hintsaw"(Taiton Kawa. 45)," likewise, (Mndende (2010.62), shows amaZizi in Mgomanzi and Cerhu, amaBhele in Cegcuwana and eZolo, amaHlubi at Theko, others at Zingqayi and Bika. Allocating land was a noble gesture, not to any other tribe but amaMfengu by Hintsaw. According to Kawa (1928.45), the Hlubi tribe stayed with Sarhili, son of Hintsaw. Hintsaw said to Sarhili "aba ngabantwana benkosi ungaboze ubashiyele ukutya esityeni," translated as, "These are the children of God you must never give them food-left-overs." As indicated, during settlement, (Kawa) concludes that the amaHlubi chiefs shared food with Sarhili, which was an indication of acceptance of amaMfengu by the Hintsaw, the kindness shown by (Peires, 98) as he comments about Hintsaw asking his people to take good care of amaMfengu, as well as reforming his tribal court for equal treatment. Hintsaw encouraged amaMfengu to look after themselves finally.

Despite Hintsaw's moral high-ground towards Mfengu, it is imperative to recognize socio-political dynamics during the Xhosa/ Mfengu association that was blemished by accusations of oppression, by amaXhosa, (Ayliff and Whiteside, (1912). The Mfengu community who have been in Butterworth for about 17 years, exposed to hostile socio-political challenges, exerted by amaXhosa and British, resulted to amaMfengu crossing the Great Kei river to the west side.

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2.3.0. The 1835 Fingo Vows

In the year 1835, amaMfengu were compelled to confront the prevailing and challenging socio-political circumstances, between Xhosa, Mfengu, and British. They had to determine sustainable life that would be of enormous benefit to them. As a result, decisions pertinent to their envisaged future led to Peddie movement. Pledging of the oath by those Mfengu who moved from Butterworth to Peddie(Ngqushwa), became a turning point for socio-cultural revolution and lifelong impact to amaMfengu and amaXhosa. Fingo Vows began to be a guiding principle for an ensuing Fingo culture and a sense of identity whose manifestation as is observable in a modern society that is Christianized and educated. The settlement of amaMfengu in Peddie in 1835, had symbiotic bondage between Mfengu and British, a blessing in disguise, resulting in a societal progression that spill over all Mfengu/Xhosa communities.

There are everlasting socio-political and educational gains which are evident nowadays as argued by Ndletyana. The pledge of Fingo vows was on the 14/05/1835, in Peddie(Ngqushwa), (Ayliff 34). Fingo vows were to be continuously commemorated annually on the 14th of May.

- To be faithful to God.
- Educate their children.
- Support their missionaries.
- Respect the current British government.

These Fingo Vows, among other things, were due to persuasions by the British who were campaigning for the advancement of evangelization of the African people.

The amaMfengu became amenable to the idea, mainly because there were promises that they would source land for them, and recognition of all their chiefs will be a priority.

Amid Mfengu/Xhosa existence, there were also allegations of Mfengu enslavement and oppression by Xhosa, as some authors Ayliff and Whiteside (1912.19, Peires, 98, Stapleton, and Hammond-Tooke) argue. Ayliff and Whiteside (1912.19) write, "Fingo were liable to be robbed, reviled, or killed at the will of a Gcaleka chief." The alleged Xhosa heartlessness could have deterred the Mfengu who ultimately went to Peddie; hence, they possibly sided with British.

When amaMfengu joined the British, (Peires, 1982) regarded that as a form of Mfengu salvation, he concluded that "the old (Shaka and Gcaleka), had led them (Mfengu) to a life of wandering and misery, the new (British) one seemed to offer peace and prosperity." AmaMfengu, Rev Ayliff, and Sir Benjamin Durban crossed great Kei River to Peddie(Ngqushwa). Amamfengu left with their belongings, including livestock. In contrast to the claim authored by Mvenene, that amaMfengu drove cattle which belonged to amaXhosa, he, however, fails-to-note that amaMfengu have been in Butterworth for more than 15 years. During that period, they were very productive and, as a result, amaMfengu are acknowledged as naturally bright and diligent, as defined by Poppy Fry and Peires, both agree that Mfengu participated productively in farming, agriculture, and trade, therefore, cattle that Mfengu drove when they crossed Kei River in 1835 must have been a product of their sweat. Webster, D. J. (1986), in "The Journal of African Studies" - Cambridge.org, mention of a high economic activity in the 1870s that led to colossal production and sale of corn and wool crop by Fingoland, which supports the notion a hardworking community.

2.4.0. Fingo Vows as a culture, and socio-economical endeavors

2.4.1. AmaMfengu to be faithful to God:

When amaMfengu got to Peddie in 1835, pledging Fingo Vows was an epitome of a new belief system regarding God's understanding. Accepting Christianity by amaMfengu was the initiation of a new path in culture and evolution of religion, as well as modern human development. From time immemorial, the divinity of amaXhosa and amaMfengu gave credence to the fact that there is a supreme-being called God, despite ethnical variations in how 'God' is called. In the Cape Colony, the Native presumption before 1825, was that interrelation with God was through ancestors, in practicing African religion.

In his comment, (Shongwe, 1998) quoting the words by Young, 1986. 69-69, states "In the African Context God is approached through an intermediary, i.e., ancestors." The ancestors are appeased by ceremonies that with slaughtering as symbolic of spiritual communication. The first British to stir Native religious status quo was William Shaw in April 1825 who came to convince Hintsa of evangelistic advancement in April 1825, (Hammond-Tooke. 22), resulting in a "Butterworth mission" built in 1827, what today is called "kwa Ayllif" today. This development encouraged amaMfengu Christian conversion, and they became the most congregants of the church.

To the extent that African and Christian religions are almost similar, they both advocate humane values and morality as can be attested in Shongwe 's definition of "mission"(Christianity), in which he says, it is serving humanity to impact into socio-economically and politically, promoting justice and reconciliation between God and his people a proof that, educated Africans contributed a broader role in the development of church and society.

One of those Africans would relevantly refer to the personality of Tiyo Soga whose reputation, is recognized by scholars such as Barney Pityana, Thabo Mbeki, including Dr. Mcebisi Ndletyana and Bishop Tutu, whom all give accolade to him. In his lecture "Lizalis'idingalakho and the legacy of Tiyo Soga," Professor Barney Pityana demonstrates that the hymn (lizalis'idingalakho) is sung everywhere, churches, political rallies, at times of sadness and joy." These scholars are showing how embraced is Christianity, across racial lines and creed, something which was accepted earlier by amaMfengu, before any other African tribe. Missions were built, which became a center for Western education.

This missions and churches played a vital role in morality and school/educational establishments for both Xhosa and Mfengu. Bukwana (1998) contends with that sentiment, in his confirmation of the significance of missionary schools which eradicated heathen practices among Xhosa. Changes are evident in the society today of both Mfengu and Xhosa; he further says the development of secondary education amongst the Xhosa in Ciskei during the period 1941--68. The global presence of Christianity is the largest religious group, totaling up to 2.2 billion (31%) in 2010 globally. In 2001 South African Christians summed up to 71.8% of the population, an endorsement of popularity.

2.4.2. To educate Mfengu children:

Before the advent of Missionaries, Xhosa and Mfengu tribes had on African indigenous education, whose curriculum focused on African social life. African education focused on traditions, culture, African values, norms, and war strategies. In the Cape Colony, the British were strategically committed to advance their influence through the evangelization of Natives.

Strayer, (1976) argues, mission expansion and evangelization accomplished native Christian teachers than the British. Missionary education took effect in which a good number of Africans, especially Mfengu becoming teachers, interpreters' evangelists and entrepreneurs. Bukwana, (1990) concludes, missionaries succeeded in influencing Africans, who later sent their children to missionary institutions and built their institutions.

Mfengu movement to Peddie was a blessing in disguise as shown by Bukwana, -"The penetration and final settlement in the territory the various racial groups also laid the foundation for educational provision and development in Ciskei." The minutes and reports of the then "Willowvale District Council" (1900), which was represented by Xhosa and Mfengu chiefs as well as British Magistrate confirm collective commitment to socio-political and educational establishments, (Archives-Cape Town). For the district of Willowvale.

Education became a focal point. Ndletyana (2008;2-3), from his "African intellectuals in the 19th and early 20th century South Africa, shows that Bantu youth who became interpreters, evangelists, and schoolmasters, among their people, were trained in missionary schools in which education secured colonial assistance in 1854. Despite being colonizers, the British contributed to modern enlightenment: first benefited by amaMfengu, who managed to spread that gospel. Dissemination of several educational institutions, such as those of Lovedale, Healdtown, and St Mathews to African Society, was empowered by these developments. Education that was first accepted by amaMfengu became a culture that changed, not only, tribes in the Cape but South Africa. The missionaries were the ones who brought the new culture (Christianity) which ushered in, effective, and productive beneficence, says (Maegan, N. (2012) from her Master's dissertation "The impact of missionary activities and the establishment of Victoria East 1824-1860. Progressively a large number of the Fingo were better-educated as compared to the rival communities. According to Hammond-Tooke other tribes were not interested in the missionary education but amaMfengu took advantage.

As better educated' and more European-oriented group, the amaMfengu naturally secured the bulk of elite positions as clerks, teachers, peasants, and traders that were available to Blacks in an electoral system based on merit and achievement. AmaMfengu viewed themselves as the bearers of a great universal Christian Civilization.

2.4.3. To support British missionaries:

Inter-relationship between Mfengu and British missionaries was symbiotic. The Mfengu fought to assist British soldiers in the Frontier battles at all cost, not as junior partners, but as allies in the cause of Christian Civilization and were reward tracks of land.

British were supported not only in the war but in spreading Christian gospel, building churches and missionary early-schooling.

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These missions and churches played a vital role in morality and school/educational establishments for both Xhosa and Mfengu. Bukwana (1998) contends with that sentiment, in his confirmation of the significance of missionary schools which eradicated heathen practices among Xhosa. Christian values became an embodiment of unity, peace, and progression among different tribes as is reflected with educated blacks. Intellectual and educational advancement is evident, currently in both amaMfengu and amaXhosa societies.

2.4.4. To respect the then British government.

The effects of social, political and environmental factors are what determines a particular response by a society or community. Fingo vows influenced progression from missionary schools of the 19th century to tertiary institutions such as Healdtown and Fort Hare, which produced sharp African minds in Soga, Jabavu, Mqhayi, Sobukhwe, Mandela, Mbeki, Biko, Mugabe. The Mfengu people accepted and embraced Christianity (African Studies Association, 1974, & Miller, 2009). In the years, the Mfengu complied to these vows, pursuing Christian religion and educating their children and working with the current government. It was this culture of education and Christianity which Mfengu carried on to influence other people.

To this day since 1835 amaMfengu continue to celebrate and commemorate Fingo emancipation on the 14th of May in what is called "isikhumbuzo samaMfengu," under the old historical Milkwood tree (umqhwasu). This ceremony had been usually held only in Peddie. However, now it is spread in the other areas which have

Mfengu populace. On the 14 May 2017 it was held in e Ntshatshongo-Fort Malan in the Marhanjana Bikitsha Great Place, this year 2019 it will be in Gcuwa, Feldtman Bikitsha Great Place.

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3.0. The 1865 Fingoland

The area between Bashee and the Great Kei Rivers, is currently and mainly inhabited, by three distinct tribes, the Gcalekaland/amaXhosa (a kingdom) situated in the lower terrain bordering Indian ocean, Western Thembuland/abaThembu Base-Rhoda (a kingdom) located in the upper Kei River, and Fingoland/amaMfengu (not yet a kingdom), located almost in the middle, between Xhosa and Thembu Kingdoms. Fingoland was geographically demarcated and established in 1865 by amaMfengu who crossed Kei river from Ciskei, simultaneously with the Western Thembu land (Tambookie Location), emigrant Thembuland which was established by Chiefs Mathanzima-Madiba, Gecelo-Gcina, Stokwe-Vundle, and Ndarhala-Ndungwane, (commission to determine Mathanzima and Dalindyebo Paramountcies).

Hammond-Tooke, (1956) confirms that the cattle-killing episode in 1857 resulted in depopulated large tracks of Gcaleka territory that was settled by the Cape Government and Fingo. In his paper "A social and economic history of the African people of Gcaleka land 1830 to 1913), (Mvenene, J. 2014 vol 59. pg 62.) regards amaMfengu of 1865 as "undesirable" Africans dumped from Kaffraria (Ciskei), still, in his biased mind he seems to be excluding the Western Thembuland from his unwarranted insult (undesirable Africans), despite the fact that, its establishment was similar to that of Fingoland. Furthermore, the British of that era, desperately desired amaMfengu of their military prowess and possible proliferation of the gospel as envisaged by British missionaries. Soga (1930) mentions about 40000 amaMfengu moved from Peddie to a territory

between upper Kei, (Peires, 1982), confirms, the fact that amaMfengu resided along the banks of Ciskei and Transkei. Fingoland which has no king yet seems to be conveniently under Xhosa kingdom, probably because there are amaMfengu populace in Gcalekaland (Willowvale/ Idutywa) areas which they occupied after the Ngcayechibi war of 1877.

The current geographic arrangement is that Fingoland and Gcalekaland have a total of seven Districts, with Fingo land (Butterworth, Tsomo, Ngqamakhwe), and Gcaleka land (Willowvale, Kentane, Idutywa, and Xhora). At least amaMfengu have land of their own in Fingoland, well established in all aspects of life, something that amaMfengu should treasure as Mfengu heritage, there is even Fingoland mall. It is too much a demand by anybody who envisages abandoning ubumfengu (fingoism, fioness), because, amaMfengu will lose their inheritance. The following are Fingoland Chiefs and their jurisdictions.

BUTTERWORTH DISTRICT

NO	SURNAME AND INITIALS	GENDER	DISTRICT	TRADITIONAL COUNCIL	ADMINISTRATIVE AREA
62	Bikitsha Pakade Xavier	Male	Butterworth	Amazizi Trad Council	
62.1	Bikitsha Mafu	Male	Butterworth	Amazizi Trad Council	Zazulwana A/A
62.2	Bulube Viwe Zukile Siseko	Male	Butterworth	Amazizi Trad Council	Tanga A/A
62.3	Nkata Baphathe	Male	Butterworth	Amazizi Trad Council	Zingqayi A/A
62.4	Tsipa Ophius Mlungisi	Male	Butterworth	Amazizi Trad Council	Mission A/A
62.5	Gcilitshana Zithulele	Male	Butterworth	Amazizi Trad Council	Mpenduza A/A
62.6	Nqenqa Lawrence M	Male	Butterworth	Amazizi Trad Council	Bawa A/A
62.7	Mqambeli Cokiswa	Female	Butterworth	Amazizi Trad Council	Lower Thongana A/A
62.8	Silinga Wilfys Tozama	Male	Butterworth	Amazizi Trad Council	Mgomanzi A/A
62.9	Nguza Patwa	Male	Butterworth	Amazizi Trad Council	Mgagasi A/A
62.1	Nyhila Nonkuthalo	Female	Butterworth	Amazizi Trad Council	Tobotshane A/A
62.11	Gcume Bangilizwe	Male	Butterworth	Amazizi Trad Council	Zagwityi A/A

BUTTERWORTH DISTRICT

NUMBER	SURNAME AND INITIALS	GENDER	DISTRICT	TRADITIONAL COUNCIL	ADMINISTRATIVE AREA
63	Luzipo Mzikabawo V	Male	Butterworth	Amahlubi Trad Council	
63.1	Mpuqa Bandile Welcome	Male	Butterworth	Amahlubi Trad Council	Cegcuwana A/A
63.2	Sojini Ntombethemba	Male	Butterworth	Amahlubi Trad Council	Ceru A/A
63.3	Luzipho Mbongeni Morris	Male	Butterworth	Amahlubi Trad Council	Toleni A/A
63.4	Ngwabeni Lindela	Male	Butterworth	Amahlubi Trad Council	Ndabakazi A/A
63.5	Mtintsilana Sitetelele Ennon	Male	Butterworth	Amahlubi Trad Council	Upper Togwana A/A
63.6	Nqambi Audrey Nomtshato	Female	Butterworth	Amahlubi Trad Council	Manqulo A/A
63.7	Fusa Mninawe	Male	Butterworth	Amahlubi Trad Council	Ngquthu A/A
63.8	Mahlangeni Wilberforce	Male	Butterworth	Amahlubi Trad Council	Qeqe A/A

BUTTERWORTH DISTRICT

NUMBER	SURNAME AND INITIALS	GENDER	DISTRICT	TRADITIONAL COUNCIL	ADMINISTRATIVE AREA
64	Vuso Nobandla Xoliswa	Female	Butterworth	Amabhele Trad Council	
64.1	Mtulu Zanele	Female	Butterworth	Amabhele Trad Council	Middle Tongana A/A
64.2	Nakanye Simcelile	Male	Butterworth	Amabhele Trad Council	Diya A/A
64.3	Dlephu Mzodumo	Male	Butterworth	Amabhele Trad Council	Zingxonderheni A/A
64.4	Vacant	vacant	Butterworth	Amabhele Trad Council	Kobodi A/A
64.5	Dyosini Nolonwabo	Female	Butterworth	Amabhele Trad Council	Xaxashimba A/A
64.6	Vuso Bernet Bedeshani	Male	Butterworth	Amabhele Trad Council	Zangwa A/A

NGQAMAKHWE DISTRICT

NUMBER	SURNAME AND INITIALS	GENDER	DISTRICT	TRADITIONAL COUNCIL	ADMINISTRATIVE AREA
65	Mkhatshane Pumzile M	Male	Ngqamakhwe	Amahlubi Trad Council	Mthwaku A/A
65.1	Nguza Mqokeleli	Male	Ngqamakhwe	Amahlubi Trad Council	Sihlabeni A/A
65.2	Magaqana Babalo	Male	Ngqamakhwe	Amahlubi Trad Council	Kotana A/A
65.3	Ndzimela Dumile	Male	Ngqamakhwe	Amahlubi Trad Council	Emgcwe A/A
65.4	Vacant	vacant	Ngqamakhwe	Amahlubi Trad Council	Mthwaku A/A
65.5	Mangqalaza Mphathi	Male	Ngqamakhwe	Amahlubi Trad Council	Ntwala A/A
65.6	Valela Zongezile	Male	Ngqamakhwe	Amahlubi Trad Council	Nomaheya A/A
65.7	Dudumashe Colonel	Male	Ngqamakhwe	Amahlubi Trad Council	Dudumashe A/A
65.8	Mzolwa Gibson	Male	Ngqamakhwe	Amahlubi Trad Council	Toboyi A/A
65.9	Mazamis Nomzi	Female	Ngqamakhwe	Amahlubi Trad Council	Hlobo A/A
65.10.	Binase Christian	Male	Ngqamakhwe	Amahlubi Trad Council	Ntseshe A/A
65.11	Qongo Mzuvukile	Male	Ngqamakhwe	Amahlubi Trad Council	Xilinx A/A
65.12	Mpahleni Qondile	Male	Ngqamakhwe	Amahlubi Trad Council	Mthwaku A/A

NGQAMAKHWE DISTRICT

NUMBER	SURNAME AND INITIALS	GENDER	DISTRICT	TRADITIONAL COUNCIL	ADMINISTRATIVE AREA
66	Magodla Tandiwe	Female	Ngqamakhwe	Amazizi Trad Council	Tyinira (B) A/A
66.1	Mtebele Luvuyo Thobo	Male	Ngqamakhwe	Amazizi Trad Council	Mtebele A/A
66.2	Mpeta Sonwabo	Male	Ngqamakhwe	Amazizi Trad Council	Mpetha A/A
66.3	Ncwaba Mzikayise	Male	Ngqamakhwe	Amazizi Trad Council	Ngcwazi A/A
66.4	Sokapase Vuyani	Male	Ngqamakhwe	Amazizi Trad Council	Sokapase A/A
66.5	Mkiva Sikumbuzo	Male	Ngqamakhwe	Amazizi Trad Council	Cegcuwana A/A
66.6	Tyekana Thandekile	Male	Ngqamakhwe	Amazizi Trad Council	Mantunzeleni A/A
66.7	Zazela Nolast Vivian	Female	Ngqamakhwe	Amazizi Trad Council	Tyinira (A) A/A
66.8	Magodla Masibonge	Male	Ngqamakhwe	Amazizi Trad Council	Tyinira (B) A/A
66.9	vacant	vacant	Ngqamakhwe	Amazizi Trad Council	Mpukane A/A
66.10.	vacant	vacant	Ngqamakhwe	Amazizi Trad Council	Ntandathu A/A
66.11	Vuba Rejoice Lamla	Male	Ngqamakhwe	Amazizi Trad Council	Mbiza A/A
66.12	Mzondo Jongikhaya	Male	Ngqamakhwe	Amazizi Trad Council	Nyidlana A/A
66.13	Ngxiya Noncedo	Female	Ngqamakhwe	Amazizi Trad Council	Bongitole A/A
66.14	Mavi Zantomteto	Male	Ngqamakhwe	Amazizi Trad Council	Matolweni A/A

NGQAMAKHWE DISTRICT

NUMBER	SURNAME AND INITIALS	GENDER	DISTRICT	TRADITIONAL COUNCIL	ADMINISTRATIVE AREA
67	Nobanda Vincent V	Male	Ngqamakhwe	Amabhele Trad Council	
67.1	vacant	vacant	Ngqamakhwe	Amabhele Trad Council	Hebehebe A/A
67.2	Mavuso Mthetheli D	Male	Ngqamakhwe	Amabhele Trad Council	Ndakana A/A
67.3	Nobanda Nombulelo	Female	Ngqamakhwe	Amabhele Trad Council	Upper Ngculu A/A
67.4	Nofotyolo Noluntu	Female	Ngqamakhwe	Amabhele Trad Council	Lower Ngculu A/A
67.5	Mbasa Velile Leon	Male	Ngqamakhwe	Amabhele Trad Council	Rwantsana A/A

67.6	Sobekwa Siyabulela	Male	Ngqamakhwe	Amabhele Trad Council	Ngcisininde A/A
67.7	Dingiswayo Eric N	Male	Ngqamakhwe	Amabhele Trad Council	Nyulula A/A
67.8	Vananda Gcinikhaya S	Male	Ngqamakhwe	Amabhele Trad Council	Ezolo Middle A/A
67.9	vacant	vacant	Ngqamakhwe	Amabhele Trad Council	Upper Ezolo A/A
67.1	Maduma Mvuyo Huguenot	Male	Ngqamakhwe	Amabhele Trad Council	Ezolo Lower A/A

TSOMO DISTRICT

NUMBER	SURNAME AND INITIALS	GENDER	DISTRICT	TRADITIONAL COUNCIL	ADMINISTRATIVE AREA
68	Nkwenkwezi Langaletu	Male	Tsomo	Amabhele Trad Council	Gqogqora A/A
68.1	Gcingca Gcobani B	Male	Tsomo	Amabhele Trad Council	Middle Mkhwinti A/A
68.2	Mngqibisa Mkhusele	Male	Tsomo	Amabhele Trad Council	Lower Mkhwinti A/A
68.3	Mathintela Mzwabantu	Male	Tsomo	Amabhele Trad Council	Lower Ngcongcolora A/A
68.4	Ntsume Sitembele	Male	Tsomo	Amabhele Trad Council	Upper Ntsume A/A
68.5	Tshwili Litha	Male	Tsomo	Amabhele Trad Council	Upper Ngcongcolora A/A
68.6	Njikelana Mlamli	Male	Tsomo	Amabhele Trad Council	Luthuli A/A
68.7	Mpothulo Lungile Cornelius	Male	Tsomo	Amabhele Trad Council	Qutsa A/A
68.8	vacant	vacant	Tsomo	Amabhele Trad Council	Mgwenyane A/A
68.9	Jobe Dalindyabo	Male	Tsomo	Amabhele Trad Council	Sigubudwini A/A
68.10.	Nkwenkwezi Mhlanguli	Male	Tsomo	Amabhele Trad Council	Gqogqora A/A
68.11	Sotondoshe David Mvo	Male	Tsomo	Amabhele Trad Council	Xume A/A

TSOMO DISTRICT

NUMBER	SURNAME AND INITIALS	GENDER	DISTRICT	TRADITIONAL COUNCIL	ADMINISTRATIVE AREA
69	Zulu Sizwe	Male	Tsomo	Amahlubi Trad Council	Tsojana A/A
69.1	Zulu Thandeka Elizabeth	Female	Tsomo	Amahlubi Trad Council	Ngonyama / Mtyamde A/A
69.2	Sijula Lumka	Female	Tsomo	Amahlubi Trad Council	Lower Qutsa A/A
69.3	Ndondo Zwelixelile F	Male	Tsomo	Amahlubi Trad Council	Mahlubini A/A
69.4	Ncwana Monwabisi	Male	Tsomo	Amahlubi Trad Council	Mhlahlane A/A
69.5	Mtshabe Pumza	Female	Tsomo	Amahlubi Trad Council	Mtshabe A/A
69.6	Mhluzi President M	Male	Tsomo	Amahlubi Trad Council	Mawushe A/A
69.7	Tshangana Lungisa Felix	Male	Tsomo	Amahlubi Trad Council	Qombolo A/A
69.8	Sofika Mzimasi	Male	Tsomo	Amahlubi Trad Council	Ngceza A/A
69.9	Sijula Weziwe O	Female	Tsomo	Amahlubi Trad Council	Bolana A/A
69.10.	Ntsume Duma	Male	Tsomo	Amahlubi Trad Council	Hange A/A
69.11	Kwebulana Pozisa C	Female	Tsomo	Amahlubi Trad Council	Kwebulana A/A
69.12	Ngudle Thembinkosi	Male	Tsomo	Amahlubi Trad Council	Ngudle A/A
69.13	Pukwana Zama	Male	Tsomo	Amahlubi Trad Council	Upper Mkwinti A/A

TSOMO DISTRICT

NUMBER	SURNAME AND INITIALS	GENDER	DISTRICT	TRADITIONAL COUNCIL	ADMINISTRATIVE AREA
3	Ngcongolo Njongisizwe	Male	Tsomo	Amazizi Trad Council	Xolobe
3.1	Ndema Mzamo	Male	Tsomo	Amazizi Trad Council	Mfula A/A
3.2	Malghas Edison Edwin K	Male	Tsomo	Amazizi Trad Council	Caba A/A
3.3	Mkhehle Abner Velile	Male	Tsomo	Amazizi Trad Council	Gcibhala A/A
3.4	Ndima Mazizandile	Male	Tsomo	Amazizi Trad Council	Mbhulu A/A
3.5	Mashiya Mphumzi	Male	Tsomo	Amazizi Trad Council	Ntsitho A/A
3.6	Mnyila Vuyolwethu	Male	Tsomo	Amazizi Trad Council	Lower Xolobe A/A
3.7	Ntintili Mbhucwa	Male	Tsomo	Amazizi Trad Council	Mbulukweza A/A
3.8	Lugebu Gideon Mziwanele	Male	Tsomo	Amazizi Trad Council	Upper Xolobe A/A
3.9	Socshe Nkululeko Solomon	Male	Tsomo	Amazizi Trad Council	Nqolosa A/A
3.10.	Cuba Given Mpongolo Janya	Male	Tsomo	Amazizi Trad Council	Qwili-qwili A/A

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4.0. Recommendations (Social-cohesion)

"The concept mission in this study relates to the Christian Church and is used broadly and encompasses the following: Serving and relieving the plight of humanity; addressing social issues such as: diseases, economy, unemployment, poverty, homelessness, landlessness and environmental issues; in short, mission in this study refers to promoting the wellbeing of the whole being: physical, mental, spiritual, social and emotional; Influencing public policy in order to promote justice and equity; Being the agent of reconciliation between God and his people, and between man and man", (Bukwana).

In his book "Dlamini of Southern Africa" Pokwana ka Menziwa envisages, what he terms objectives for the "quest to reclaim our pride and dignity as amaZizi ka-Dlamini and as Africa."

To realize all the above, we should support the ideas and include the following.

Facilitate, and promote unity between Ciskei and Transkei Mfengu Royalty and communities

- Promote, family, education (learning culture), and Christian, as well as general Mfengu value systems, these are the assets which our forebears created since 1835.
- Revive, teach, record and document izinqulo, traditional ceremonies of amaMfengu(Pokwana)
- Establishment of a distinct culture, religion, and identity, in Music, dance, attire.
- Identify important Fingo historical sites and artifacts, shrines, symbols and ask the Department of Arts and culture for recognition, as National heritage. Such as:
- Milkwood(umqwashu) Tree-Peddie, Ngcayecibi war 1877-Gcuwa, Bawa Falls-Gcuwa, Ndlebemfengu Hills-Gcuwa, Ntabempethu hills- Centane, Blythwood institution-Ngqamakhwe, Ngqamakwe caves, Ludiza caves- Ntsatshongo-Willowvale.
- As African Royalty, we should assist the current democratic Government to remedy and improve health, reduce crime and poverty in the society.
- All Abambo, Mfengu, Xhosa, Mpondo, Thembu, Mpondomise, Xesibe, Baca, Bomvana unity be encouraged
- African Royalty and Government relationships- we must forge for Royal dignity so as to fulfill Pokwana's opinion that states " it infuriates us that many chieftainships were blatantly reduced to headman ship, Dlamini was a paramount chief and so were his descendants of the royal line, up until recently, he further claims, we want to restore the integrity of our chieftainship and ensure that our traditional leadership structure is effective and efficient in serving the needs of our people". This element of denigration is an unfortunate scenario from the six only recognized (Gcaleka, Rharabe, western Thembu, Dalindyabo Thembu, Ndamase Mpondo, Qawukeni Mpondo), kingdoms of the Eastern Cape and it is not only experienced by the Dlamini clan.
- To the extent that the amaMfengu of Gcaleka/Rharabe and amaXhosa traditionally and biologically are connected(intermarriages), a memorandum of understanding should be envisaged for the sake of peace, unity, and prosperity. There must be a conscious commitment to link with Abambo in the other provinces, Kingdoms, Chiefdoms, and the diaspora.

5.0. Conclusion

The abaMbo who arrived in the territory of Hintsá in 1800, should call themselves amaMfengu and adopt Fingoism to practice Fingoness, despite specific individuals who assume that "Mfengu" as an identity, is an offense because of being linked with starvation(ukumfenguza), and imperialism. The abaMbo who came to Gcaleka were identified, named "Mfengu" and settled in Butterworth by Hintsá, a respected leader of a Xhosa Nation, an undertaking which upheld the amaMfengu historiography and individuality, a reflection of Hintsá's kind-heartedness and the sense of ubuntu to amaMfengu of yesteryear.

The Mfengu (mfenguza) is a name that has a meaning which refers to abaMbo historical adversities.

Similarly, to other tribes and people who had been accorded names as a result of some hostile circumstance, yet they have preserved those names: makubenjalo-naku-maMfengu. The pledged vows of 1835 which inspired a new faith as well as Mfengu ethnicity, resulting in holistic societal innovations which became a ripple effect, far and wide and should be treasured, became a new identified culture of Christianity was adopted, that contributed to a transformed and informed Mfengu and Xhosa societies.

Adoption of the name Mfengu, therefore, becomes a validation of identity so that the amaMfengu could practice Fingoism and Fingoness, advancing on religion, education, and culture, a venture that would possibly avert a potential extinction of a unique tribe of amaMfengu which contributed to modern humanity, particularly in Xhosa and Mfengu. AmaMfengu should embrace Fingoism and Fingoness for self-determination.