

11-6-1970

INFORMANT : Makobela GUMEDE (1 other)

AREA : eBULANDENI

REGIMENT :

INFORMATION RECEIVED FROM :

Starting from Moyeni's return, after he'd been ousted by the Swazi.

QUESTION A.

On returning from where he'd run away to, was MOYENI given (by the King) any special role to play for him?

Other Man.

I can't remember - but I know the NDWANDWES arrived about that time and were received by the MASELELAS i.e. MADZANGA NDWANDWE. His arrival was reported to the King and the King asked him to be brought before him. When the King discovered the MADZANGA came from his own mother's people he gave him a place to settle - BULANDENI, where we are now.

QUESTION B.

When MADZANGA arrived amongst the MASELELA People, where had he come from and why had he left that place?

* GUMEDE - reply.

The whole thing started with the quarrel between King ZWIDE and King SHAKA. They fought after ZWIDE had attacked and killed DINGISWAYO MPETWA. ZWIDE then wanted to attack SHAKA, after DINGISWAYO. Unfortunately Shaka heard about ZWIDE's intentions early enough to do something about the attack. SHAKA retreated from his area with all his army and cattle, burning all surplus grain as they retreated, until he had crossed the Tugela River. In the meantime ZWIDE's army came behind the Zulu, but they were soon starved and forced to turn back. Then the Zulu ~~turned~~ turned back on ZWIDE's starved army and chased them back. SHAKA had also in the meantime sent another army to go round and attack ZWIDE's kraals in the absence of ZWIDE's army. This army arrived at ZWIDE's kraal singing ZWIDE's song of triumph so that ZWIDE might think his army was returning home and had conquered Shaka. On realising that it was not his army ZWIDE escaped, and Shaka's army killed his wives and others in the kraals. Other Ndwandwes fled to various places MADZANGA somehow hid ~~g~~ himself in the area, but later escaped to the X Basuto peoples area, to return from there after quite some time. (1)

ZANGQIKA our grand-father ran away across the Tugela River, where the Zulus found him and killed all his men but himself. Then he escaped and followed THANDZILE who had married in Swaziland and was mother of MSWATI. (2) *factade*

ZANGQIKA and THANDZILE had a common birth in that both were ~~born~~ born of the NTSHALINTSHALI clan (this was their mother's side of the family).

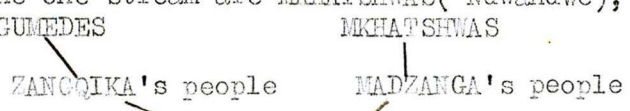
ZANGQIKA was THANDZILE's ~~uncle~~ *have great* uncle. THANDZILE kindly received her uncle and protected him at her own kraal - giving him a place. After some time, and when ZANGQIKA was leaving THANDZILE's place there came a messenger to this place (Bulandeni) who knew about MADZANGA just after he had arrived. ZANGQIKA went down with the messenger to MOYENI's ~~kraal~~ *homestead*. Here he found a young woman and fell in love with her. This woman also told ZANGQIKA about MADZANGA's presence at MOYENI's kraal. ~~MADZANGA had~~ *factade* been presented to MOYENI by the MASELELAS, among whom he had arrived. His job (Madzanga) at MOYENI's ~~kraal~~ *homestead* was to help MOYENI's sons keep off birds from corn-fields, and he was happy among them.

if necessary was best at Hhoho

- Q
- ① What was the relationship of the Magagula's & the Maselelas at this time & where were the Maselelas situated?
 - ② who was Swazi King when Madzanga arrived? where did Madzanga go back to after leaving Basuto land? why did he go to Maselelas first & not to the X

GUMEDE and others cont....

ZANGQIKA, on hearing about MADZNAGA, sent for him at the request of the Queen, THANDZILE whom ZANGQIKA had told about his relationship with MADZANGA. When MADZANGA arrived ZANGQIKA was told to look after him because they were ~~in~~ blood relatives; the one stream are MKHATSIWAS (Ndwandwe), while the other are GUMEDES.



But MKHATSIWA and GUMEDE were brothers and sons of the same father and mother.

Q. Which Zombode

MADZANGA then built his kraal under ZANGQIKA at TSHEDZE near ZOMBODE. On second thoughts however he decided to have his kraal near that of MOYENI. So he crossed the river and built nearer MOYENI in the MBULUZI area. From here he still shifted, until he was near enough. This was at BULANDENI. He now had many wives and children. Some of these stayed behind during some of these shifts. ZANGQIKA on the other hand moved to NDZINGENI and built his kraal near MASHOBANE River, where he died and was buried, leaving his son MAJOVANE. MADZANGA's son was NDLALUHLAZA.

About this time there arrived the NGABHI people who were being attacked by the SHANGANS. MADZANGA received them kindly, protected them, giving them a tankful of sorghum for their food. I don't know what mischief they did which led to their leaving this place; it's either that they stole some of the sorghum or they received reports that there was no more fighting where they had come from. They escaped and returned to where they had come from. MADZANGA sent warriors to get them back, but these warriors killed them instead. The King thereupon charged MADZANGA with the murder of these people, especially as they were strangers coming to look for protection. The King at the time was MSWATI and he sent Prince MBIMBI to lay the charge on MADZANGA. MADZANGA was fined 10 head of cattle.

was this before Moyeni's deposition of after?

When he paid this fine MADZNAGA also bid the King farewell because he said he might die before seeing his king again. He asked the King to look after his son MAHLAVU, i.e. NDLALUHLAZA, who was a youngster then. MADZANGA asked his King to fetch his uncle's son from Hhohho (the narrator's grandfather) to look after NDLALUHLAZA and protect him from usurers. Shortly after leaving the King's kraal, MADZANGA contracted smallpox at his kraal and died.

ZANGQIKA now felt that his role had come to an end because the King had brought him here because of MADZANGA. On returning home Zangqika also died after Madzanga. MAJOVANE now lived with NDLALUHLAZA and looked after him. (MAJOVANE had arrived before the death of MADZANGA). MAJOVANE was so hurt at the death of MADZANGA that he committed suicide with a gun.

NDLALUHLAZA - now left alone, begot DINANE, DINGIZWE, PHAPHU and another one whose name I have forgotten - only four sons however. NDLALUHLAZA later felt that this place had too much common cold and so moved to White River i.e. NKAMBENI near the River NKAMBO near NELSPRIUT, near the Sabi Game Park, a country side he had seen when he was recruited to the army. He reported to the King that he was going to this land (this was MBANDZENI). MBANDZENI warned NDLALUHLAZA against going away because he said that if he left his place and built a new kraal somewhere else the other clans who were under him such as the SENGWAYO, would follow him wherever he went. This would make the Swazi feel that NDLALUHLAZA was trying to make himself a King - more so because his kraal was now very big and the other people under him had increased in number. The Swazi will kill you for this. MBANDZENI suggested he must stay on but merely shift his kraal to a near-by

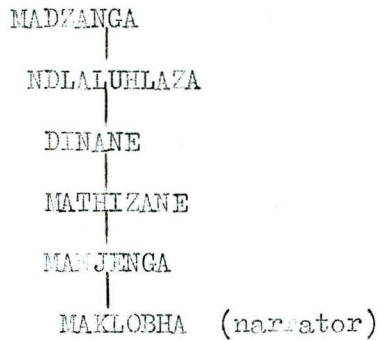
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GUMEDE and others cont....

place within sight of the King.

Reluctantly NDLALUHLAZA shifted his ~~kraal~~ ^{homestead} at the King's counsel to NCUBANE hill and settled there. Because he had intended going to NKAMBENI in the Republic he gave this name "NKAMBENI" to his new kraal near NCUBANE Hill. They also named a river in this area "NKAMBO River". To this place he shifted the following of his father's ^{u-lead} kraals: MPHEYI SAMANDLA and KUSOLENI.

NDLALUHLAZA became ill while at LOBAMBA and died on the way back home. His son DINANE took over. DINANE also died (not ruling long) and after him was installed the next man MATHIZANE (i.e. ZWIDE II) who died very shortly. MANJENGA, my brother, was installed after MATHIZANE, but he also died shortly afterwards, and I was installed after him. My name is MAKLOBHA. After me will be installed NDABENKULU.



QUESTION C.

Did Somhlolo ever visit Zwide?

Yes, this was when Somhlolo ~~saw~~ saw and fell in love with Zwide's daughter.

QUESTION D.

Do you know anything about LAVUMISA?

No.

QUESTION E.

Did Zwide ever attack Somhlolo?

No.

QUESTION F.

Was there any relationship or friendship between Somhlolo and Zwide before Zwide ran away from the Zulus?

Yes, the relationship was that Zwide's daughter had married Somhlolo.

QUESTION G.

Tell us about other chiefs in this area or round about.

MADLANGAMPISI MAGAGULA and MPHONGA MAGAGULA.

Our other neighbours are the LOMAHASHA chiefs from whom we are now separated further by the sugar and other big estates. Other neighbours are DZELIWE DLAMINI of SIDWASHINI, HELEBA DLAMINI of NKAMAZI, GUCUKE DLAMINI, MDOKWANA SIMELANE. We and MDOKWANE SIMELANE arrived together here and these Simelanes were under us. They fought battles on our side etc., but a misunderstanding between them and my people came about when the regiments returned from battle and the Ndwandwes refused to give the Simelane people some of ~~the~~ the spoils, or they cheated them. Disgusted over this the Simelane asked the King for their own place away from the Ndwandwe.

Q What battle when who King

GUMEDE and other cont....

QUESTION H.
GUCUKA people?

The people of this area came later than us during MBANDZENI's reign.

QUESTION I.
NGUNGUNDLOVU people?

These also came later i.e. during MBANDZENI's reign and built kraals, but the area was under MSWATI (no kraal during his time). MSWATI's kraal was MEKEMEKE. This kraal gave authority to the now numerous kraals to establish themselves around it.

QUESTION J.
When did HELEBA DLAMINI arrive?

elaborate

These also came later than us; these and those at the foot of the MDIMBA mountains under SIGELE DLAMINI - ~~his~~ elder brother of HELEBA - all from NKAMAZI.

QUESTION K.
DZELIWE?

Also came later. The oldest people are the MAGAGULAS, and we found them also i.e. during MADIANGAMPISI's time. MOYENI is another MAGAGULA we found here.

QUESTION L.
What do you mean by saying that land concessionaires chased people away from their original places - did you sell land to white farmers or how did they acquire it when they arrived?

Q
was this after Adhalawana moved to Nkambeni - also did the Mag. retain the land here more

MOYENI's land suddenly came under the Whites, who started off by establishing a store in the area, and later put up fences to camp their cattle. When these cattle arrived for the first time they were left free all over and so ate all the crops because it was just before harvest time - and the local people were threatened with imprisonment if they interfered with the cattle. This is how they acquired the land - and by no authority whatsoever.

QUESTION M.
Can you give the names of the areas of land these white farmers took?

They took all NYOKANYOKA area as far as NKAMAZI. They took all the BULANDZENI area as far as the beacon separating it from MADIANGAMPISI MAGAGULA's land. They took all of BULANDZENI area as far as MAGODVONCO, then all of the land in the KOMATI area as far as MPHEVU area and down to SINCUPFHU area and GURWANE river. Around this river they sold some of the land to the Roman Catholic Mission, with the result that what was left of BULANDZENI is roughly 5 by 4 square miles. Of MOYENI's area the Whites acquired land from where he was buried as far as the Republic S.A. border and beyond, because MOYENI's land then stretched beyond the present S.African border. Even now the White man on this land is selling it and it is the very land stolen at that time. This land stretched beyond the S.A. border as far as those mountains and runs on their tops parallel to the border, and ends on those mountains; then stretched back along a line running across the S.African border towards MPHEVU, where MADIANGA'S graves are. MADIANGA's grave is on one side and MOYENI's on the other side of a river.

QUESTION N.
What role did the king give MADZANGA to play for him when he arrived?

Yes - this was connected with battles. MADZANGA would be told whenever the army went out to fight so that he might join too - this he did.

GUMEDE and others cont....

QUESTION O.

What about the Incwala ceremony and the NDWANDWE?

The Queen-mother felt that the Swazi were not carrying out this ceremony as they should, and that the charms used to doctor the king were not sufficiently strong - so she suggested that her own people be called to teach the Swazi how to do the Incwala and that her people ~~from~~ should do the doctoring of the king. The NDWANDWE people ~~from~~ ^{that} e-LWANDLE were appointed to play this role because they came from/houses of ZWIDE which specifically handled his his kingly charms.

QUESTION P.

Of the local people then who had charms for doctoring kings?

These were the MAGACULAS. The NDWANDWES had charms but these charms disappeared with the death of the old NDWANDWES. However, their charms were war charms ~~p~~ - they would stupefy everybody with them while sending an army to destroy them unawares. MAJOVANE actually carried these charms.

QUESTION Q.

Were any clans placed under you when you came, or later ?

These were the MAGACULA, and this happened when the king wanted to kill them. MADZANGA actually saved them, and when he had done so the king gave them (i.e. MOYENI's people) to him to look after (Mswati). I must say that conditions for MOYENI, who was friendly with Somhlolo, somewhat changed when MSWATI became king, not because they were less friendly but because MSWATI suspected MOYENI might rise up against him. The cause of this suspicion was that some people who were sent to the King's kraal to send beer from MOYENI's kraal refused to do so, and the King then was about to send warriors to kill MOYENI and these people. On hearing this MADZANGA took MOYENI to the king to plead for him, saying that MOYENI was his father (MADZANGA's) and good friend and shouldn't be killed. He saved him.