

KHUMALO, NXUMALO AF ESIKOTHE!!

38

42670.

- ① TITUS MTAKATI KHUMALO, (libutfo SIKONYANE)
info. heard from his grandfather, FOLIFOLI KHUMALO
(libutfo NYATSI) (K)
- ② DABULUHLANGA NXUMALO, (libutfo, LISOTSA)
info. heard from his grandmother NONDUMBE
SIMELANE (libutfo MBODZA) (N)

also present:

- ③ SIKHULU Mkokothwa Nxumalo (libutfo
MALINDANE)
- ④ THOMAS KOZA (libutfo BALONDLOZI)
- ⑤ SAM LOMANTYKOLOZA NXUMALO (libutfo
LINDIMPI) Note: this man arrived late in
the interview, + contributed some remarks
towards the end.

INTERVIEW AT UMPAKATSI NEAR MBILANENI,

ESIKOTHENI ON

CAROLYN (C)
HLAHLAMEHLO (#)

C. Can they just give us their names?

H. Ligama dabho?
(red pen) What are your names?

K. Titus Mtakati Khumalo.

C. And your regiment?

H. Libutfo?

K. Sikonyane

H. Sikonyane

C. Ligama Lakho?
What is your name? (red pen)

what is your name

ligama - can't be heard
- not sure

| Conversation not important
(about dogs)

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Large red scribble, possibly a signature or initials, extending diagonally across the page.

SIDE 1.
 from my grandmother

K. Saphuma kuye Mswati.
Angicala kumswati. We came
from Mswati. Let me start
with Mswati

Hi.

C. Can you just give us the

(a) Hi. names? Ligama ke?

K. Titus mthakathi khumalo

(b) C. Libutfo? Hi. Libutfo?
Your regiment?

K. Sikhonyane.
Is Sikhonyane.

C. Ligama lakho Babe?
Your name, father?

(c) Hi. Le

K. Dabuluhlanga Nxumalo.
My name is Dabuhlanga Nxumalo

C. Libutfo lini?
What is your regiment

N. Emasotjeni.

C. Where did Khumalo hear the
same history that he is going to
tell us. *Hi. Loku lotawusijela kona*

(d) *Khumalo wakufundziswa ngubani?*

K. Ngakufundziswa ngubabemkhulu.
I was taught by my
grandfather

C. What is his name?

(e) *Hi. Ligama lakhe kwakungubani?*

K. Felifoli Khumalo

1 He is Felifoli

C. Alibutfo lini?
what was his regiment.

K. Lunyatsi.

His regiment is Lunyatsi.

C. Wena ke Nxumalo wayitfola
kubani? And you Nxumalo
where did you get it?

(f) *Hi. Wena Nxumalo wayitfola kubani?*

N. Ngayitfola kugogo. I got it
from my grandmother

C. What was her name?

(g) *Hi. Ligama lakhe angubani?*

N. Kwakungu Nomdumbe Simelane
She was Nomdumbe Simelane

C. What was her libutfo?

(h) *Hi. Abelibutfo lini yena?*

N. Angilati libutfo lakhe ngoba
abegane babe mkhulu Mboza
I don't know her regiment because
she was married to

C. Mboza abelibutfo lini?

What was Mboza's regiment

(i) *Hi. Libutfo lakhe ke mbodze kwakungubani?*

N. Babemkhulu Ngolotjeni. (Imboza)
My grandfather Ngolotjeni
was Imboza.

(j) C. Can you just take down the
names of the other two men?

Hi. -can't be heard

(k) *Hi. Libutfo lakho wena babe?*

Sikhulu Mlokothwa
He is chief Mlokothwa

C. Libutfo lini?
His regiment?
Matindane

He was Matindane

(L) Hi. Wena ke babe ungubani?
And you father, what is your
name.

Kza. Ngingu Thomas Khoza
I am Thomas Khoza
Ngikubalondolozisi, I am
in Balondolozisi regiment.

C. Who is going to speak first?

(M) Hi. Locala ko ke?

Hi. Kutawucala khumalo.
Khumalo will start.

C. Speak a little bit and
break, so that Hlahlamehlo
can translate it.

K. Ntse bekunene, kokucala
sulapha ezikhotheni

Ngendzaba yemlandu wa-
ngototjeni naMgcoyiza. Mgcoyiza
abeyinduna yamswati, ngototjeni
wefika lapha kangwane
esuka e Godlwako. Wafike
wakhonta lapha kumgcoyiza.
Wasi uma akhontile wahlala
umnyaka naMgcoyiza. Wase
Mgcoyiza umtsatse ummikisa
ekhosini mswati. Uma efikile
ekhosini mswati wametfula
njengemfwanakhe lamkhontile.
Kutsi nangu umuntfu lengifika
naye wena wekunene, uphuma
kaZulu. Hayi ke bahlala
emalangana kwase kuyenteka
Mgcoyiza sowuhlala kakhulu
lenkhosini akasabuyi la embila-
ne. Yase iyabuta inkhosi itsi
wahlala kangaka Mgcoyiza
lapha akonakali yim temuva
embilaneni na? Wasi

Mgcoyiza, "cha wena waphakathi, ngishuye indvodza le embitaneni." "Ngubani lendvodza? kubuta inkhosi. Ngulngolotjeni wakuphi? Watsi Mgcoyiza, wakazulu. Inkhosi yabuta kutsi, pho ungashiyi umuntu le akanawakona yini?"

Mgcoyiza watsi cha, wena wekunene sengimtsembile uyindvodza. Sengimkhenle sielodlo ngamnika nemfati. Ngolotjeni kufika kwakhe la abengenaye umfati. Wefika nabonina Tababili. Lengimkhumbulako sibongo waka mafu kulabonina. Yase iyamemukela inkhosi. Kwase kuyenteka ngalinye lilanga uyabuya to Mgcoyiza uba lapha ekhaya embitaneni. Kwakunemuti wa Mgcoyiza

khona langenhla. Sowuyabuya la embitaneni uphuma lekaNgwane. Ngolotjeni wade uyambikela kutsi awungivile lapha kutsi imphe yakazulu iyeta. Watsi Mgcoyiza, cha ngiwahamba ngisayobika erkhosini ngitawubuye nemabutfo kutsi imphe itohlan ngana nalaba bakazulu. Manje ke ubosita Ngolotjeni ubase intfufu lapha entsabene ku Hlobane, khona ngokwati kutsi seyikile imphe. Bese uyeta nawe utokungibikela. Nempela Ngolotjeni yefika lemphi la Mgcoyiza angakabuyi. Wase uyahamba Ngolotjeni lilanga linye wayewafika kaNgwane. Wefike watfola kutsi Mgcoyiza uhleti le. Ufole

emabutfo angekho ekkhosini
ngolotjeni wase uyadlayulla
loko labamnika kona ngalelo-
langa. waphidze futsi wanca-
ndzeka ngalelolanga wata-
wufika la ekhaya. Uma
efika la khaya wafuca
siwalo salapho alala khona
(wanchonchotsa) bamvulela
lababangekhatsi. akakwata-
nga kugebondzela ngoba
seyemile lemisiyha yakhe
ngekuhamba kakhulu
Baphuma labasendlini bam-
bamba bangoba kutsi akwati
kungena endlini ngoba lendu
kwakungulendu yesihfu
yemnyango lomfishane.
Wangena ngaphakatsi endlini
watela, watela kwaze
kwaba semini, ngabo 10^o dock
Bamtjoba ngemanti kutsi

mtlawumbe lemisiyha
bamqobisa ngemafutsa.
Watsi mgcoyisa ngitawufika
nami ekhaya embilaneni.
wase uyefika ngemuva
kwesikhatsi. wakhandza
kutsi nempela ifikile yaba-
bula bantwana bakhe
mgcoyisa bonkhe nebafi.
babafaka kunatuya ludvonga
lolubitwa ngekutsi Ludvonga
peti lwetiphingi. Wase uyamshiya
sekusata lo ngolotjeni la.
Watsi ke mgcoyisa, ngolotjeni,
ngisahamba. Wahambake ne-
makhosikati ekkhosi labeku
lomuti wenkhosi lowawula.
wase uwaywa tekwenelzeni
lengase mkhonduo. Uma
asawafikisile laphe wase
uyahamba uyawubika
ekkhosini kutsi emakhosikati

senguwabeke la. wase
utsi salake ngolotjeni la.
ugadza lambulani kungo-
nakala. Uma kukhona utfo
lephazamisile, ute lekimi
eMkhondvo, mine ngwaya-
wufihla emehlo ngalabantf-
wana bama labafile. Awu
ngutsi ake nginciphe lapho
bekunene.

C. Sibongo samgcoyiza sakabani?
What is mgcoyiza's surname?

K. sakaKhumalo
It is Khumalo.

C. And ngolotjeni?

K. Nxumalo.
He is Nxumalo.

C. When ngolotjeni came from
Godlwato why did he move
(n) Hl. here? *Uma efika ngolotjeni aphuma
eGodlwato wabese unambelani la?*
K. Kuphi ke?
- Where?

(n) Hl. La. Here?

K. Akahambanga la, waze
wafela la. He didn't move
until he died here.

C. Why did he leave Zululand?

(p) Hl. Wabe usukelani yena kaZulu?

K. Wasuswa yumphu yashaka
leyayibula nje bonkhe bantfu
ngwo naboyise. He ~~no~~ left
because of shaka's was which
was killing everybody even
his fathers

C. Do you know any story
about that? *kukhona yini?*

a Hl. longawhile *ukusho lowo*
~~ukhona~~ *khona lapho?*

K. akukho lokunengi ngingasho
nje kutsi loShaka wabutala
loZwide kuze kuhlanga-
kateke lomuti loZwide
kwakuyiNkhosi yaLeba
baNxumalo, lababonNgolo-
tjeni. Lengingatsi ngaleny'e
indlela bomkhulu walonNgolo-
tjeni laba boZwide. There
isn't more, I can only say that
this Shaka killed Zwide which
made a separation among them
because Zwide was the king
of the Nxumalos (ie Ngolotjeni's
family. In other way I can
say they are grandparents of
Ngolotjeni these Zwides.

C. Can you banga Ngolotjeni?
Can you praise Ngolotjeni?

(2) HI. Uyise?

K. Angukwati
I don't know.

C. Do you know who his father
was?

(5) HI. Uyise?

K. Nguyamati nguloNkhokhele
I know him, he is Lonkhokhe-
lela.

C. And you ^{know} who his mother was?

(t) HI. Unina ke yena kwakungubani?

K. Angimati I don't know
his mother

C. When he khonta Mgcoyiza
where did he buy his
place. *Lapha nakasakhonta kuMgco-*

(u) HI. yiza wabese wakha kuphi?

K. LonNgolotjeni? This Ngolotjeni?

H. Yebo. yebo.

K. wakha lanceleni kwaye
lentantsaba lapha.

He built his homestead right next to this mountain

C. Next to Mbilaneni?

K. Yebo, lithuna lakhe likhona lapho. Yes, his grave is right there.

C. At Mbilane or near Mbilaneni

K. & H. ^{nganeno} Or, no yes this side
(not important)

C. On the east of Mbilaneni.

C. Did he come with a lot of people or with just the two mothers?

HI. Yena weta nebantfu yini noma wamane wafika nalabonina lababili?

K. Wefika nalabonina lababili
He arrived with his two mothers

K. Bantfu bamlandzela ngemuva asentiwe sikhulu. Five people followed him, after he became a chief.

C. Was Mgcoyiza in this place because he was guiding the graves Mbilaneni?

HI. Mgcoyiza abelapha ngekutsi abephetse tendzawo yem yembilaneni?

K. Awu ngingatsi, ngitawulingini sa Mamini kutsi utofola kahle. Ngingatsi abefana namandanda, abengamele yonkhe indzawo. Oh, I don't know, I'll compare Mamini, so that you can understand well, he was like Mandanda, he was an authorised person for the whole place.

C. Who was especially guiding the graves at that time

not sure

Q) HI. kuleso sikhatsi lendeawo yayigadwa ngubani?

K. Base babalekile lababayiga-dza. Kwakubakalngwenya. They were the Ngwenya people, but they had already left at that time.

C. Does he know the name of who was in charge of the Ngwenyas. Lona ~~ap~~ abephetse bona uyamati yini?

K. Kwakungu Ngwanjana. He was Ngwanjana.

C. What happened to him?

Q) HI. Wentanjani?

K. Kwatsi uma kufika imphi yaka Zulu la, wabaleka waya le Sidvokodvo. He ran away while the Zulu war arrived, and went ~~he ran a~~ to Sidvokodvo.

C. Did Mgcoyiza stay behind?

Q) HI. Mgcoyiza ke?

K. Mgcoyiza wasala, kwakunguyena angeke ahambe ngoba abebheke yonkhe lendeawo. Yes, Mgcoyiza stayed behind, because he was in charge of the whole place.

C. How did Mgcoyiza come to be with the kings? Mgcoyiza wangena njani lapha ebukhosini?

K. A, Mgcoyiza nguyena enta noma ngubona bakha lelive laka Ngwane kuze libe khona, befika nenkhosi yakucala kusukela kuDlamini, Dlamini asale eLubonjeni. Mgcoyiza is the one who exist this land Swaziland. He arrived with the first king,

† from the history of staying
of behind of Ilamini at
Lubombo.

C. From where?

(not important)

K. Babesuka labebakhekona
kutsiwa kuse ngothje. Lapho
bukhosi baka Ilamini babukhona
yonkhe lendzawo yakusi-
hlelwane They were coming from
where they were originated, at
ngothje. Where the Ilamini
kingship was, in all the place
of Sihlelwane.

(3) Hl. kusuka bani ke?
Who moved?

K. kusuka laba ^{ka} bakhosi
bonkhenje nalababomngcoyiza

naboyise waMngcoyiza
The Ilamini family and Mngco-
yiza's father and all the
family including Mngcoyiza.

(4) Hl. Besukaphi?

Where did they move from?

K. Besuka lengase Ngothje.
They moved near Ngothje.

C. Where is Ngothje?

(5) Hl. Ikuphi Ingotje?

K. Wu, ingale ngaka Zulu ngale
ngesheya It over there
in ~~Makana~~ Zululand

C. Who is the father of
Mngcoyiza? Uyise wakhe ke

(6) Hl. Mngcoyiza kwakungubani?

K. Ngitawucala kuyisemkhulu,
Ngitawubabala bonkhe,

Kwakungu Donda wekucala
kulandzele uSonyewe
kulandzele Mkhwatsa,
lomkhwatsa ke nguyise
walomgcoyiza, sekuba nguye
ke, bese kuba ngulaba
taba taka labeta muva.

I will count them all, starting
with his grandfather. The first
one was Donda, followed by Sonyewe
then ~~Akhe~~ Mkhwatsa, and
this Mkhwatsa was the father
of Mgcoyiza, then him and
the rest who come after
him.

C. Wasn't Mkhwatsa the one
who joined the Swazi
kings? Mkhwatsa ke yena

Hl. wabese ujoyina enkhesini?

K. Yebo, ngabo laba bekucala
labo kusena Dlamini.

Yes, they were the first
people during the Dlamini's
time.

C. Before they join the Ngwane
people, were the Khumalo
people part of the Ndwand-
we? Ngalesikhatsi bangena lapha

18) HL. bomgcoyiza enkhesini laba bakixumalo
bebakuphi?

K. Bebase boduwa babesenebu-
khesi babo nje they were
separate, they had their own
kingship at that time

C. Not Nxumalo, Khumalo

HL. Khumalo, Khumalo, sorry.

K. Laba bakitsi babe nebuKhesi
babo wase uyafake ke
loDonda My family had their
own kingships, then Donde
died.

K. Base bahlenganyela nalaba bakadlamini. They were together with the Dlaminis.

C. Why?

HL. *kanjani?*

K. Ngoba babefuna kuba bantfu labanengi nabo bakwati kungoba titsa uma tifika kubo. They wanted to be a big group so that they can also be able to defeat the enemies if they arrive.

C. Are the Khumalo people of Mgooyiza related to the Khumalo people of Mzilikazi?

HL.

K. Ngulo ngiyo leyo ndlela they are one family

(12) HL. Wake wova yini ngabheje khumalo? Have you ever heard of Bheje Khumalo.

K. Bheje ngumuphi ngoba ngeti kancane lapha ku Mashobane, Uyise wamzilakazi besuka ku Donda bonke labo, bese kuba ngulobhengulake, ngesikhatsi ke yena ale lapha kutsiwa ku se Rhodesia

Who is Bheje because I know a little bit about Mashobane, the father of Mzilikazi. They are all from Donda. Then Lobhengula, by the time while he was at Rhodesia.

C. Does he ever hear of Mlotja khumalo?

(13) HL. Mlotja khumalo ke z-yena?

K. Angumati. I don't know him.

C. Where is the king's place that Mgcoyiza moved?

(14) HI. *Wawukuphi umuti wenkxosi lapha hana? Mgcoyiza atsatsa lamakhosikati ka*

K. Kulapha esikheleni seliGunduwane. It is at esikheleni seliGunduwane

(15) HI. Ngisho Indzawo I mean the place.

K. Indzawo kutsiwa kusesi kheleni seliGunduwane, lomuti kwakutsiwa kuka Lobamba the place is esikheleni seliGunduwane, the kraal was called Lobamba

C. The old Lobamba — (can't be heard)?

C. Can you give us the tinanatelo of the Khumalo people. Can you give us the praise names of the Khumalo people.

(16) HI. Ungasentela yini tinanatelo takakhumalo.

K. Ngingatenta koduwa angutati kahle tonkhe, ngutawukusho leti lengwetati. I can give you, although I don't know them ~~well~~ all well. I will say these that I still remember or know them.

K. Kutsiwa Khumalo, Kuhlase, Mntungwa, Lukhambule, Wasiwela, sengiguna koduwa kunengi kona. They are Khumalo, Kuhlase, Mntungwa, Lukhambule, Wasiwela. I am stopping, yet ~~that~~ ^{there} ~~there~~ are still more that I don't remember.

C. Did the Khumalo people say that they were originated in the West in the silulu

(17) HI. *Bakakhumalo bayasho yini kutsi bachamuke le enshonalanga beta bagicika ngesilulu.*

K. Angati ke lapho kungaba ngutabadzala labati loko, koduwa abazange

bangitjela. That's where I don't know maybe the elders know, but they did not tell me.

C. Who are the Khumalo people related to? *Laba*

(18) HI. *bakakhumalo batihlobo nabaphi?*

K. Batihlobo nebaka ndlangamandla, Angutsi nye into yunye nebaka ndlangamandla ngesikhatsi kusabusa Donda kwakute ndlangamandla

They are related to the ndlangamandla people. I can say one ^{thing} that, by the reign of Donda, there was ~~not~~ no ndlangamandla.

K. Kwatsi kube kufe lobonda kwabekuyahlukahlukeni.

There was separation after Donda's death.

C. Why?

(19) HI. *Kanjani?*

K. Angati kwentwa yini.

I don't know what makes it.

C. Who else are Khumalo people related to? *labanye bakakhu-*

(20) HI. *malo labatihlobo nabo ngubaphi?*

K. Angibati, ngati bona laba bakandlamandla. I don't

know, I only know the ndlangamandla.

(21) HI. *Baye banga, abatsatsa-?*

C. Who did they not marry?

K. Babengatsatsani kucala manje ke sekwehlukene

They did not marry before but now they are separated.

C. Does he know any sibongo ^{are} under Mgcoyiza here?

²²⁾ Hl. Lesibongo lesasikhona lapha ngesikhatsi samgcoyiza besisakabani?

C. Beside Nxumalo. Ngaphandle

²³⁾ Hl. Kwebaka Nxumalo?

K. Saka Mafu, nebaka Dlamini labayincenye yabo lantfwabe-
nkhozi, nebaka Mabuza, neba-
ka Maduma, ribongikhumbuto
labanye nebakutsi banengi
labantfu bebela, nebakatlophe.

The surnames are Mafu, Dlamini which were part of ^{the} king's children and Mabuza and Maduma, oh, remind me my ~~bro~~ friends, there were lot of people who were here, oh! and the Hlophe.

C. How did the mabuza people come to be under Mgcoyiza?
⁽²⁴⁾ Hl. Laba bakamabuza bangena njani lapha kuMgcoyiza?

K. Angati ngaba ngeva nje kutsi noma bakamba le-
ndlela yekuya le ka Tembe babenguloku babonkhe angati lokutsi bangena njani. I heard that even when they went to Tembe they were all together. I don't know how they came to be under Mgcoyiza.

C. Can you tell us anything about the Maduma people?
⁽²⁵⁾ Hl. Ungasijela yini ngalaba baka-Maduma.

K. Angati lutfo ngabo. I know ~~know~~ nothing about them.

C. These Hlophe people who are under Mgcoyiza?

K. Nabo angati lutfo ngabo
bebakhile nje khoma la.

I also know nothing about
them. Their kraal was right
here.

C. When the Khumalo people
say kuhlase where does

⁽²⁶⁾ HI. that come from? *lokutsi, kuhlase
kulaba bakakhumalo kusuka kuphi?*

K. Kula ekutalaneni kwalama-
duodza, kube nje wena
ungatsi bantfwabami
njengoba ngingu Titus
Mthakathi bese batsi
laba labanye tsine sibaka
Titus

Is from the birth of these ^{men}
~~as my children~~ like ~~am~~
like as I am Titus Mthakathi,
then part of my children
call themselves Titus.

C. So did there once a man

⁽²⁷⁾ HI. kuhlase? *kwakusho kutsi kwaku-
nemunhu angukuhlase?*

K. Angati

I don't know.

C. And mntungwa?

⁽²⁸⁾ HI. Lomntungwa ke?

K. Angati

I don't know.

C. And Lukhambule?

⁽²⁹⁾ HI. Lukhambule ~~ke~~ ke?

K. Naye kangati lutfongaye

r. I also don't know.

C. Does Khumalo know
anything about the people
of Embo? *labantfu basembo*

⁽³⁰⁾ HI. uyabati yini?

K. Lababebanke? who?

⁽³¹⁾ HI. Bantfu nje basembo
People of Embo

K. Embo lakathwane?

Embo here in Swaziland?

(32) HL. Embo!

C. That's all he knows?

HL. Yes.

C. But?

C. Who was Khumalo's grandmother?

Gogo wakhumalo

(33) HL. abengubani?

K. Kwakungulamzilika² waka-Dlamini. She was Lamzilikazi Dlamini

C. This Khumalo's grandmother?

HL. Yes.

K. Yebo gogo wami

Yes, my grandmother

C. Daughter of Mzilikazi?

K. Yes.

C. The sibongo?

The surname.

K. saka Dlamini.

Is Dlamini.

C. How can the daughter of Mzilikazi have the surname of Dlamini?

K. Loyise wagogo babembita libito lakhe Mzilikazi waka Dlamini not waka Khumalo. Lemunye nje my grandmother father was called Mzilikazi Dlamini not Khumalo

C. I think that's all covered all of that just held on a moment (not sure)

C. Has he ever heard of the
Khumalo people having
the sinanatele Ndabezitha

(34) HL. Bakakhumalo base babongwa yini,
ngandabezitha?

K. Bakhona lasebentjelo.
njengoba ngw'holo nye kutsi
letintfo tehlukana lamaga-
meni. There are who do
that, as I have said that
the separation is in
names.

C. Does he know a story about
Cecilia Khumalo?

(35) HL. Cecilia Khumalo ke?

K. Angumati.
I don't know her

C. Has he ever heard of the
Khumalo people saying they
are related to Mabaso
people? Wake wabe^uyini baka-

(36) HL. khumalo batsi batihlobo ne-
bake Mabaso?

K. Yebo, bakhona; koduwa
ngulabo laba lekaZulu.

Yes, there are, but these
are in Zululand.

C. Does he know how are
they related? Uyati yini kutsi

(37) HL. bahlangana njani?

K. Angati, koduwa nguyati
kutsi kukhona loko.

I don't know how, but I know
that there is something like that.

C. Donda, did they call him
Donda wesiziba??

K. Yebo, kutsiwa Donda wesiziba.
Yes, he is called
Donda wesiziba, they say it
even to me someone.

C. siyabonga
We thank you.

K. Kubongana mune, thank you

I also thank you.

C. Can Nxumalo tell us his story now?

N. Kuva kwami ngagogo ngeva kutsi lomkhulu wabuffola kanyani lobukhulu kutsi abesikhulu. My hearing from my grandmother was how my grandfather got to be the king.

(38) HL. *khuluma babe?*

N. Ngatfola kutsi kwafika imphi, kwaba kufika kwakhe ke lapha kumgcoyiza asuka lapha eGodtwane Manje maka la imphi uyeta la utsi kumgcoyiza uyawuhlaba umkhosi lenkhosini kutsi nansi imphi ita asiyihlangabete.

Wayese uyahlala kele. Swatini wangabe asabuyi wase uze uyeseuka lortgolo-tjeni. sawuchamba uya le: wefika lena ke wahlala. Lortgolatjeni wase uyahamba uyemfuna. wefike wamtfola. Wamtfola ahleti banatse tjwala nemakhosi utsi bakabonga emakhosi lapha batsi akamhlale ngoba lotulwini luyabehlula. Wamhlala, watsi mabuya ^{na} kwabatjela kutsi nguyolendudza lenguyohoko kutsi nguyohuye lekha ya wena wekunene. Batsi ke mbite. wase uyambita ke. wase uyeta utongena endlini. Bambingelela, base bamnatsisa tjwala. utsi ke nawu wase uhlala njalo khumalo na? kantsi imphi seyisedute. Waphe-

○ not sure

nduula watsi khumalo, "awu
nami pengibheke laba ngoba
emabutfo angwaboni. Wase
uyahamba ke Ngolotjeni
ngalo lelo langa ubuyela
emuva. Batsi akalate, watsi
yena awu bantwabarni
ngitabafola sebababulele.
Watsi uma efika ekhaya
wabafola kutsi sebelele
njengoba yena abehambe
ekuseni, wafike wanconcoza.
Bamvulela. akakwatanga
kugobondzela. Base bayaphuma
ke babita labanye, base
bayambamba bayamgoba
bamngenwa endlini, wase
uyalala. kwasa ngakusasa
bamphokela emanti okum-
thoba base bayangcobisa
ngemafutha. Wase uyalala
kwaze kwaba semini.

Is Mayamane
Wavuka emini wahlala keduwa
impi ayibange wachamuka.
Mqoyiza watsi emua akasei-
buyeli angamane aelive
tinyoni fasemkhondvo ngoba
akafuni kuyawuya kutemphe
yakaZulu

C. Chubeka babe!

Continue father!

D. Yase uyambita inkhosi
longolotjeni lakheya. Waya
ngolotjeni keduwa wahamba
aneluvalo ngoba angati kutsi
inkhosi umbitelani. Watsi
uma afika emkhosini, yatsi
"inkhosi" awu khumalo
ungesabi kutsi inkhosi
ikubitelani. inkhosi ikubitela
kukusikela lihawu. Lelwe
leyihlo wakho lowufikele
kuye ngilona ke lengkusikela
lona kutsi ubheke emakhosi

Kutsi bangawashisi baka
zulu. Kwaba kutfola kwakhe
lobukhuli. Ngiko loku
lengakuwa.

C. Nxumalo said that he was
his grandfather Ngolotjeni?

N. Yebo. Yes.

C. Can you explain to us
who was ^{to} his father's grand-
father, back, Ngolotjeni even
go back further?

N. Babe wa Ngolotjeni ngu-
Lonkokhela. Ngolotjeni's father
is Lonkokhela.

C. Does he know who is
the father of Lonkokhela?

N. Ngumnyamane

Is Mnyamane

C. And his father?

N. Uyise wa Mnyamane, Cha.
The father of Mnyamane, no.

C. Does Khumalo know?

K. Cha, angumati
No, I don't know him.

N. and K. Babe wakhe nguSihelala
His father is Sihelala.

C. Can they go back ^{not sure} (any) further

N. Ngumnguni.

Is Mnguni.

N. Angwaboni ngale ngaphambili.
I don't remember further ahead
(see) *

C. And then the son of Ngolotjeni
was — ?

N. NgumLokothwa

Is Mlokothwa

C. And the son of Mlokothwa?

N. Ngusilwane

Is silwane.

C. And that your father ~~O~~ not sure

N. Silwane wase uyafa kwase kubuya Mgqaniseli Silwane ~~and~~ died then Mgqaniseli ~~to~~ replaced him.

C. And then?

N. Mgqaniseli wase utala umtukulu nangumlokothwa nangulengunaye lamuhla inen Mgqaniseli gwe-birth to Mlokothwa the grandchild ~~or~~ that I am with today

C. Who is Nxumalo's father?

N. Ngumashwila

Is mashwila

C. And his father?

N. Umntfwana waNgolotjeni

The child of Ngolotjeni.

C. Can you tell us why Ngolotjeni leave - Godlwake?

N. Wacoshwa yumphu.

He was chased by the war.

C. What umphi? what war?

N. Watsi kuba kupholeliceba lapho imphi yayingwaze khona, nababe wakhe seyimbulele wase utalaku Mgcoyiza.

Wafike wakhonta. Mgcoyiza wase uyahamba uya eswafini ulanda imphi wangabe ababuya.

After his wound where he was stabbed healed up and his father was already killed he left Zululand

and move to Mgcoyiza
to ask for a place to build
his homestead. Then Mgcoyiza
went to Swaziland (Kantgwane)
and he ~~do~~ never turn back

C. whose amphi _____ (can't be
heard) whose war?

N. Leyamgwaza linceba ngeyato-
gwaza kaMtjekula kaSibiya
Is the war of Nogwaza
kaMtjekula kaSibiya.

C. Sibongo?
The surname?

N. sakaSibiya
Is Sibiya

C. Why did they fight?

N. angati, ngoba bantu bakudala
bebawazana nje. I don't
because ancient we^{re} fighting
and each other without

-any reason.

N. Bagwazane baphucane
netinkhomo.

They were killing each other
and take away all his
cattle.

C. Who is the Swazi king who
called Nxumalo to entkhosini?

N. This is one thing coming
from Swazi.

It is not important (ag argument)

What was Nxumalo going to

... thing, is only the names that
they use in praising.

SIDE 2.

C. It seems that Khumalo and
Mumalo or Ndwanelwe
(surname) Sibongo? Can they tell
us any other (surname) people—

(can't be heard)

M. Yuniye lentfo isuka kuzwide,
sebatane bayehlukahluke nje.
This is one thing coming
from zwide.

C.K.M. | not important (arguement)

C. What was khumalo going to
say.

K. Bengutsi banye sekwentla
lamagama ebantfu. lababese
batinanatela ngawe. I said is one
thing, is only the names that
they use in praising.

C. What other names, so we get Nxumalo, we get Khumalo.

N. Khumalo uyeduwa, Nxumalo munye naldwandwe.
Khumalo is separate, but Nxumalo and Ndwandwe is one thing.

C. Are there any other ones beside the Ndwandwe, who else?

N. Kute
There is none.

C. Can Nxumalo tell us the tinanatele of Nxumalo people?
(Praise names)

N. Nxumalo, Ndwandwe, Mkhathwa, wena wase Gudunkomo, (sengicdzile.) I have finished.

H. Awukacedzi. You have not finished.

N. Wena kazwide kalanga, wena kanonkokhela, Bantu, bahlatjwa emkhabeni banjengezinkomo, (sengisicenzile) I have finished

H. Laba labatsi nkabanhle ngulabanjani? ~~Those~~ those who are those who say nkabanhle.

C. What are you saying?

N. Angikasho kutsi nkabanhle? Didn't I say nkabanhle?

C. What about nkabanhle

N. Oh, ngitsi
Oh, I say.

N. Kutsi sieze kakhulu.
It is too long.

C. What does that mean?
(Nkabahlezombili)

N. Angumati Nkabantlezombili
ngati ^{nhle} Nkabantle. I don't know
Nkabantlezombili, I know
Nkabantle ~~ombili~~.

H. Labanye bayakusho kutsi
Nkabantlezombili, basho batsi
zikhotha ezibou nezimnyama
Some do that, say that
Nkabantlezombili zikhotha
ezibou nezimnyama.

N. Usho kutsi (zikhotha ezimbewu-
mbili ezimnyama nezibomua-
nyana?) You mean? (see in
brackets)

C. What did he say?

N. Lapho ke kusukwe kwehlukani-
swa tsine nalababaseNdiyaneni
Is where they make the difference
from us and those from ~~enteliani~~
enteliani.

C. When they say wena waseGudu-
nkoma, what does that mean?

N. Kusho lapho sadzabuka khona
emaGudu. It means where
^{were} we originated, at emaGudu.

C. What is this other one, wena
wakanonkokhela. What does
that mean? What does
that piece mean? (wena
wakanonkokhela, bantu bahlatywa
emkhabeni banjengezinkomo)

N. Kusho kutsi wayegwaza

bantfu lomkhulu uNenkokhela
abaqhushuta ngemkhonto
etiswini nabalwa. It means
that my grandmother Nenkokhela
were stabbing them on their
stomachs when killing people

C. Who do the Nxumelo people
not marry?

N. Ngibo bakubo.
The family.

C. No other sibongo?
No other surname?

N. Kute ngoba nebakamMasuku
sebayabatsatse, kantsi
kadzeni bebangatsatsani
nabo. There is none because
~~we~~ they even marry the Masuku
not now, yet they did not
long ago.

C. Why?

N. Kungatsi badzabuka ndza-
wonye kuZwide ngoba
loMasuku ligama Temuntfu.
Laba balapha eNgotje kutsiwa
Ndwandwe kubo. Kantsi
ngebakamMasuku. They all
originated in Zwide because
this Masuku is a name of
a person. To those which are
in Ngotje are called Ndwandwe
yet they are Masuku

C. Does he know anyone who
can tell us the Masuku
history?

N. Mangizwa kulaba baNgotje
batsi behluka kuZwide
eMagudu. When I heard from
Ngotje, I heard that they

were separated from Zwide.

C. Do the Ndwandwe and Nxumalo people say that they are Ntungwa?

N. Abasiwo eMantungwa. They are not eMantungwa.

C. Do the Nxumalo people say that they were originated in the western Zululand?

N. Baka Nxumalo? abitanga tsine bakaNxumalo ngesitulu. sachamuka leNkembeni. sase-maGudu. Saphuma eMagudu wase khokholuba lapho eGodlwake. The Nxumalos?

Lenkembeni praises

C. Before eNkembeni?

C. Where is that?

N. Phambili kwamaMahlabathi le kubheka emantubatuba.

Is ahead of Mahlathathi towards ~~Aantu~~ Matubatuba.

C. When khumalo ——— can't be heard.

H. Awu kulukhuni; ungasibongela Mgcoyiza.

Oh, it is difficult, thank for us Mgcoyiza.

K. Wu! angeke ngitibonge, ngingabonge bantwana bakhe. Angumati yena kahle.

I can't praise him, I can only praise his children. I don't know him well.

C. Can Nxumalo do any praise of these people we have been talking about?

"Ngolotjeni's Praises."
"Tibongo TaNgolotjeni."

N. Ngumbhlohlomayeli usigwaza
bakanellunganye. Abandlu
ngambili bayesabeka. Umjola-
ne wakithi wahambu'vunga-
ma, emva kwezithola. Iqhina,
lakithi lakulawuba elajingu
ngumabana wabuye wabonaka-
la. Imfukane yakithi eluhlaza,
ebovu ngesisu ngoba iphuzi
ingazi zamadoda.
Umnguni wakithi omuhle.

C. Can he praise Lonkokhela?

Can he praise Lonkokhela?

Lonkokhela praises
"Tibongo TaLonkokhela"

Ulonkokhela bantu bahlatywa
emkhabeni banjengezinkomo.
Umunzane wakithi ozihla-
banelayo, bonke abanumzane
besaba ukuhlatywa imikhaba

C. And father of Lonkokhela?

N. Angwamati yena.
I don't know him.

C. When the Nxumalo people
came ^{here}, and the Khumalo peo-
ple came here, they found
Lozielze here, is that right?

C. Thandile.

N. Cha! Angikwati.
No, I don't know it.

C. Can you just get the name
of the third man who arrived?

A. Umlokothwa angimbali not sure
angikambongi.
I haven't praised Mlokothwa

C. Who was Mlokothwa?
not sure

A. Umntfwana wa Ngolotjeni.
He is the child of Ngolotjeni.

H. Mgalele!
Praise him!

Tibongo Tamlokothwa

Mlokothwa's Praises.

A. Umhlanga uzosha, unyoni
golalaphi? ziyawulala ema-
gengeru. Uyubi'ndaba, onje-
ngowasendabeni. Uqaga eluma-
devu laseMnambithi; Umathensi
ezulu ayabandla ngoba aphuma
ezulwini.

Uyunjunga mphiwose!
Inkosi iygedwa

A. Sengumbongile
I have praised him.

C. Can I get the name of the
man — ? (can't be heard)

S. A. Ngingu Sam Nxumalo
I am Sam Nxumalo.

C. Has he got another name?

S.N. ngungu Lomanyenkoloza.

I am Lomanyenkoloza.

C and H. | not important (about spelling)

C. And his libutfo?

and his regiment?

Lo. ngingu Lindimpi.

I am Lindimpi.

C. Can either Khumalo or Nxumalo

tell any stories about Zwide,
not sure eLanga or anything like
that?

Lo. Asati ngenca yebuncane

betfu. singabe sesiyaklupta

Due to our youth we know
nothing.

C. And Khumalo?

K. Kufanele ngitsi yalakat

ngeba tapha ngati khona

akusiyo utfo lenguyitsand-
zako. ngiyacolisa.

I should say a little bit, because
what I know I don't like
it.

C. Is it possible if I can take
a photograph of Khumalo
and Nxumalo, but I don't
want them to move _____

can't be
heard.

K. and N. Angasitsatse!

She can take us.

C. I don't want them to move,
I just want _____?

K & N. Nisitsatse kahle!

Take us carefully.

K & N. | not important (laughing)

C. Siyabonga kakhulu
Thank you very much.

K. & M. Siyabonga natsi. Awu
beyingenakulunga lentfo
itolo ngeba bebadle
emahala lamantfu.

We also thank you. It would
~~not~~ have not be done
right this thing yesterday
because these people were
drunk.

"Mqcoyiza and Ngolotjeni's history"

You of the right!

First of all we are here at
eZukhotheni about Ngolotjeni and
Mqcoyiza's history.

Mqcoyiza was Mswati's induuna
(governor). Ngolotjeni arrived
here in Swaziland coming from
Godlwako. He asked for a place
to build his homestead from
Mqcoyiza. After Mqcoyiza had
given him a place to build
his homestead, he stayed for
one year with him. Then Mqcoyi-
za took him to king Mswati.
On their arrival to ~~the~~ king
~~Mswati~~ Mswati, Mqcoyiza introduced
him as his best child. Mqcoyiza
said to king, "here is this
^{person}~~man~~ which I am arriving with
you of the right, he is from

Zululand."

They stayed for some days and it happened that Mgcoyiza stayed for a long time without thinking of returning to Mbilanene. The king asked Mgcoyiza why is he ~~not~~ staying for a long time, are things not going wrong back at Mbilaneni? Mgcoyiza said, "no you of the ~~right~~ king (wena waphakatsi), I left a man at Mbilaneni." The king asked, who is this man? Mgcoyiza answered, "he is Ngolotjeni!" "Where is he from," asked the king. Mgcoyiza said, he is from Zululand. The king asked, "why did you leave this man back? is he not going to do things wrong?" Mgcoyiza said,

"no, you of the right I trust him, he is the man. I have already crowned him and given him a wife. When Ngolotjeni arrived, he had no wife. He arrived with his two mothers. One of ~~us~~ them whom I still remember from his mothers is Lamafu (Mafu is the surname). Then the king welcomed him.

One of the days it happened that Mgcoyiza returned home at Mbilaneni from Kallgwane. There was Mgcoyiza homestead right up there. He returned from Kallgwane to Mbilaneni. Ngolotjeni reported that he heard that the Zulu war is coming. Mgcoyiza said, okay I am going back to report that to the king.

I will come back with warriors to meet this Zulu war.

Mqcoyiza said to Ngolotjeni before he left. "Ngolotjeni, please you must make the smoke on that mountain called Hlobane, so that I will know that the war has arrived, and you must also come to tell me.

In fact, the war arrived before Mqcoyiza returned. Then Ngolotjeni went to Kallgwane. He spent one day on his journey. He found Mqcoyiza staying there because there were warriors were not at the Royal Kraal. Ngolotjeni ate a little bit of what he was given on that day. He returned back home on the the same day.

When he arrived at home, he knocked at the door.

The people which were inside, opened the door him. He could not bend because of tiredness. They came out of the house and help to him bend so that he can be able to enter. This was a Swazi house which has short door. He entered the house and sleep till day time at about 10 o'clock. They washed him with hot water and smeared him with oil.

Mqcoyiza promised that he will also come home. The later he arrived. He found that the war has really arrived and kill all his children and wives. They threw them in the

Donga called tiphungi (adulterers). Then Mgeoyiza left and leave Ngeotjeni. He said to Ngeotjeni, "I am going." He went with the king's wivies who were staying in the king residence which was here.

He took to ekwenzeni near Mkhondo. After their arrival there, he left them and went to report to the king that his wivies are here at ekwenzeni.

Mgeoyiza said to Ngeotjeni, you must stay here at Mbilaneni and watch area. If there is something disturbing, you must ~~must~~ contact me at Mkhondo. I am going to hide my head because of

the death of my children and wivies.

Oh, let me stop here you of the right.

By Khumalo.

"Mgeoyiza and Ngeotjeni's History"

I found that it was during the war ^{when} that he came to Mgeoyiza from A Godelwako.

On his arrival he told Mgeoyiza that he had come to ~~call~~ tell the king that there is ^a war coming.

Since then he decided to stay never turning back ~~war~~ until Ngeotjeni decided to go and search for him.

Ngolotjeni found him. He found him drinking beer with the kings. They couldn't communicate with them, so they decided to let Mqcoyiza talk with him. Mqcoyiza went to look for him and he eventually found him and he went to tell the king that he has found him. Mqcoyiza told them that this is the man he was talking about ^{that} which he ^{has} left him at home you of the right. Mqcoyiza called Ngolotjeni to come in the house. They greeted him and gave him beer.

Ngolotjeni asked khumalo why is he staying so long and not coming back? Because the war is near. khumalo

replied that he is still looking for warriors because the warriors are not there. Then Ngolotjeni returned on the same day. They ask him to sleep but he refused and said ~~said~~ that he might ^{find} found his children killed. When he arrived home, he found them asleep as he left in the morning. He knocked at the door and they woke up and open for him. He couldn't bend, so they called people for help and they bend him. He entered the house and slept. The next day they boiled him some water and washed him, and smeared him with oil. He slept till day time.

He woke up during the day and sit, but the ^{war} did not come.

Mqoyiza said, he is not going back, he will rather be eaten by the Mkhondo birds. He doesn't want to be killed by the Zulu war.

Then Ngolotjeni was called by the king the Zulu king. Ngolotjeni went to the king, but he was nervous because he didn't know why the king called him.

When he arrived to the king, the king said, Oh! Nxumalo don't be nervous of what I have called you for. I have called you to give you the share of the shield (or land)

The land which you have arrived in belongs to your father. So that is the land. I am giving it to you, to look after the kings, so that the Zulus can not burn them.

That is how Ngolotjeni got to be the chief. That all I know.

By Nxumalo.

TRANSLATION OF THE QUESTIONS
By HANA HIAHLAMGHELO.

- (a) Your regiment? Your name?
- (b) Your regiment?
- (c)
- (d) ~~who~~ who taught you what you are going to ~~teach~~ tell

wo?

(e) What was his name?

f) And you Khumalo, where did you get it?

(g) What was his name?

(h) And what was his regiment?

(i) What was Mbedze's regiment?

(j) He said nothing.

(k) And your regiment father?

(l) The translation is there

(m) The first one?

(n) Same as yours.

(o) Translation is there.

(p) Same as yours.

(q) Is there anything you heard that you can say?

(r) And his father?

(s) His father?

(t) And who was his mother?

(u) Same as yours.

(v) Same as yours.

(w) Was Mgcoyiza here because

he was guiding the place?

(x) At that time who was guiding the place?

(y) ~~z~~ same as yours.

(z) same as yours.

1. And Mgcoyiza?

2. same as yours.

3. Translation is there?

4. Translation is there.

5. same as yours.

6. same as yours.

7. Did Mkhwatsa join the kings?

8. At the time when Mgcoyiza ~~you~~ come to the king, where were the Khumalo?

9. ~~z~~ Translation is there.

10. How?

11. Nothing he said.

12. Translation is there.

13. And Mlotja Khumalo?

14. same as yours.
15. translation is there.
16. same as yours.
17. same as yours.
18. same as yours.
19. How?
20. same as yours.
21. It looks the same as yours, yet it is incomplete.
22. What was this surname which was here during the Mgcoyiza's time?
23. same as yours.
24. same as yours.
25. same as yours.
26. same as yours.
27. same as yours.
28. "
29. "
30. "
31. Translation is there.
32. "

33. same as yours.
34. "
35. And Cecilia Khumalo?
36. same as yours.
37. "
38. speak father?

I only stop here sisi, because it seems to me that this thing is clear because, where the question was asked wrong you will note that from the response given. I didn't see any need of ~~Ham~~ Hlahlamehle's or questions translation.

$1\frac{1}{2}$ sides.

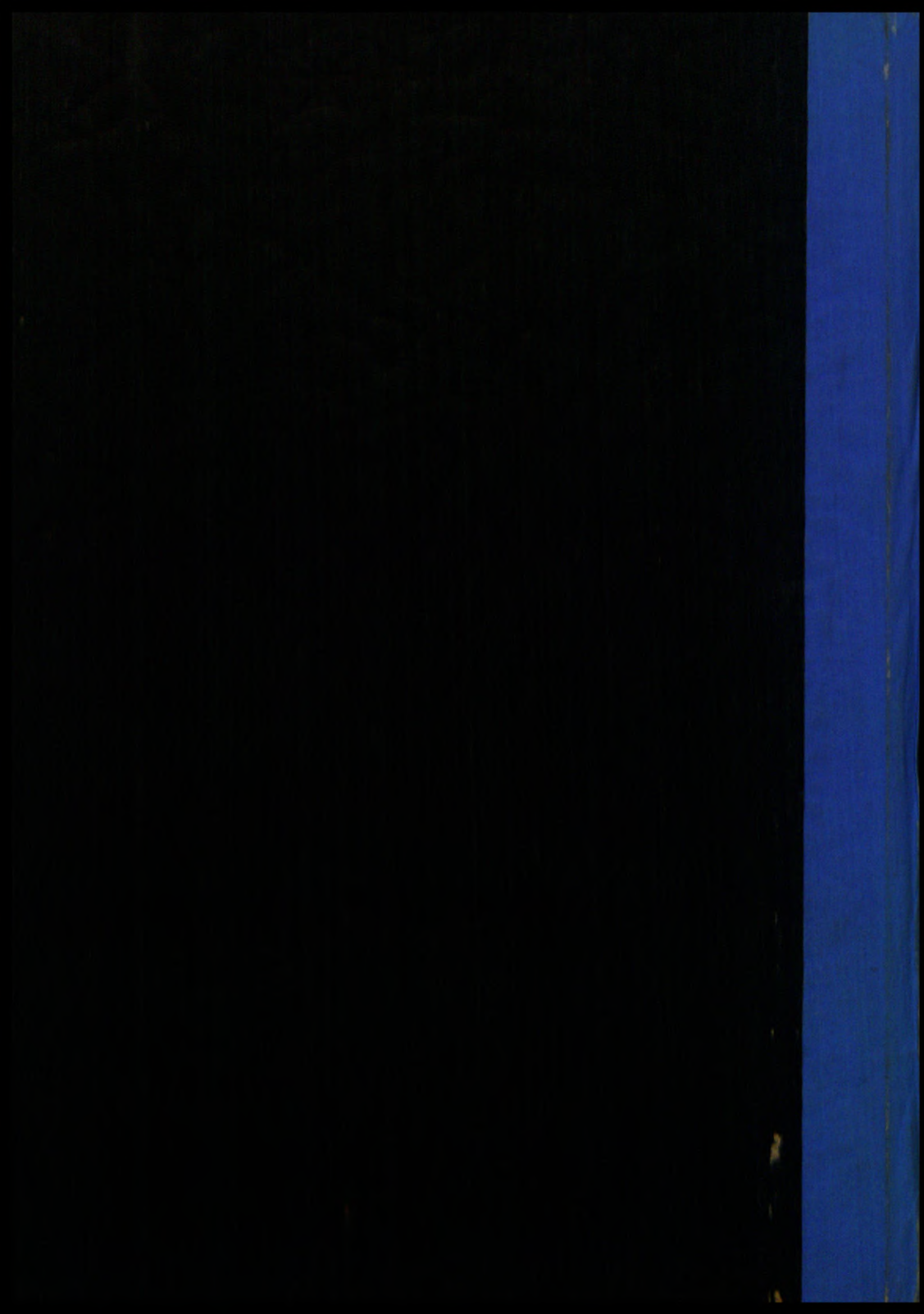
$$\begin{array}{r} 12-50 \\ 6-25 \\ \hline 18-75 \end{array}$$

2 sides 90 — R25

✓ 1 side 45 — 12-50

✓ 1 side $22\frac{1}{2}$ = 6-25

2:



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