

C We are at Dan Kendo today, Friday 18th July, interviewing Bongani Nkumalo

I would first like you to intro yourself, your name, ^{the} who your family are, where they fit in . . .

B That's right

C In other words who your grandfather was & so on . . .

B My name ^{is} Bongani Mkatshwa, if you ~~want~~ want you can use Nkumalo

? Then my father's name is MGAWU,

? my grand " " " Ngwayi,

Ngwayi is the brother of Khanyane,

Their father is Naweve. That's where I fit in.

C Now if you could just tell us where you learnt about Ndwandwe history

B First of all I learnt the history, that was 1957, from the ~~old~~ old man who was working in His Majesty's building in Jhb. He was an Ndwandwe man from Kwa-Nongame. ~~Bas~~

6

Interview

Bongani Nathan Nxumalo AT: DAN HANDS

ON: 15th July 1983

B - Bongani

C - Caroline

H - Henry.

✓ C Okay if we can from the point where Soshangane went to lake Sibaya

B Right, Soshangane now, he went down to lake Sibaya and he was given everything as I have told you that all the privacy of our ^{the} treasures was taken with him.

✗

C And also temporary.

B That's right given to be these temporary called kwaNgaba. That temporary place is called kwaNgaba, Ngaba. Ngaba means something difficult to get

C Okay

B In Ngaba, he in that place and he build there so

when he was there. Then Shaka decided to follow us very strongly, everybody must be out noone must be here because ~~no~~ why I am saying Soshangane should _____ and take the place of Kwazulu please all of you must go away, so everybody went out and we find the people there, the descendants of Ngunuza

C Right

B These are the people who have said _____ now we tracked the ^{late} name of Shaka.

C What was the name of those people of Ngunuza

B Ngunuza

C They are called.

B Ngunuza they are Torgas, the

C Didn't you tell me about the

name what was the name that you gave me. eh

B These Tembes

C Munn

B Tembe is their surname.

C But something else but anyway go ahead.

B Ya Tembe is their surname their Tonga, their national is Tonga, ematfwonga, he is a Tonga really. so now when he come there and then Shata follow us, and then he said alright, now we cut the tree, the tree I was telling you about that it cries. it says me-e here they call it umdlebe.

H Umdlebe.

B So ^{now they} ~~to~~ trapped that umdlebe so everybody died there

C Mhm

B And only few went back and while he was following us they kill him also.

there

C Right Right.

B Now we stayed there and then we walk off further down, we started to move on. we were, until we reached a place where we call it now ka Madolo baka Madolo, we find people there kwa Madolo now ~~the~~ these Madolos were the people that were ruling part of that land of Mozambique. so when we were there we didn't fight them as I was telling you we were just like "sigola sikho nyane." means like we are just catching the locusts ~~but~~ because there was no

hope to fight them. To us they were just women, we were just beating them like children ^{school} like children. So we went on and went on until we build a kraal which is called Magudu II now.

C Which is at this place that we wrote down

B That's right

C _____

B Ntshayitshayi, now if you go there, you pass Ntshayintshayi you go to ezeGudu, MaGudu you go kwa Gasa, because there is a kwa Gasa that side

C Mhm

B So now, then, that time now is when Thandile has been married to Soukhlo,

C Right

B The son of Thandile was
Mswati

CAH Tebo, Mh.

B this was his son, so the
(she) → son was crying, so wayetkukisa
umntwana, in other ^{words} he was
singing, the baby was crying
and then he said "siyamidu now
this is very delicate you can
not sing it siyamndundagela
umntwana, #, so the induna
by the name of Mfundza, Mfundza
Gwidza, he heard the song
Mfundza Gwidza so he was
interested, he said what is
all about, He said no, you
know my father by this time
is on the mawala ceremony
what is that, He said well
you will never be a king
without mawala ceremony, #
He said is that so. He said

yes, so now how can we
get inawala ceremony, you
go out I will get people
to go to my place and try,
and find out if they can get
inawala, so he sent people
back to where we were and
find that we are no longer
there we have gone down
now, ——— they up to
ema'udu, when they come
to ema'udu they found
Soshangane. They come with
cattles and everything. They
said now we are, Sthathile
is asking if you can't give
him, can't he also learn
how to do the inawala
ceremony. He said oh by
the way Thandile is named
to ku lo kwe Mankengane, amatsya
he said yes, He said and

would be pleased to do that
so he gave them people,
the N_xumelas their name is
Lu Dume,

C Mu-

B his son was e-e e.

C Nkamane

B ~~B~~ Nkamane, they come here
they were given a place
we call now Ngwane Park
I don't know what it was
~~It~~ called before but he
couldn't see the sea properly
until they were moved to the
mountain now these Swazis they
called it, they said eLwandla
no its Basa not eLwandla
Baka Basa because they are
from our place, they are one
of the people from us, so as
we call our place its Basa
so now when these people came

here they start doing anything to Mswali, but he was young by then, doing everything to Mswali until Mswati grew up.

C Mh... ~

B He grew up and then He is the first Swazi king to have the incwala ceremony. In the proper sense of the Nguni tradition Sobhuza was the ~~first~~ ^{fourth} one ^{from you}.

C ————— very important & I didn't ~~know~~ ^{know} at all.

B He is the first according as far as I know, they can tell you the other thing but its as far as I know. that way

C when DluDlume Nxumalo came was he the first Nxumalo to join the Swazi king

B Yes, that is the first one

C These were never Nxumalo who came from Swazi's side

You know after Swire ^{died} ~~state~~
these people that were with him
where did they go

B Yes, yes, yes, you are right you
are asking genuine history but
this Deedlume was the first

C Do you know what happened to
the other Nxumalo

B The others _____ some of
them are here near Piet Retief
you can still find them
and some are there in
the Transvaal some went
that other side of which I
don't have their history but
some ~~went~~ went that other
side of the Transvaal I don't
know under who but some
went there, that is why you
find ~~that~~ ^{the} Nxumalo around Piet.
Retief. ~~some are~~ ^{as for} as I have
known them. Some of them

are around Piet Retief, some are
around somewhere I don't know
~~E~~ You see; but as far as I know
the one who was brought
here is, if you can imagine
the history because Mswati was
very young by then, prove enough
which means the first one
is DluDlume.

C Did he come with people

B No, ~~E~~

C I see.

B Now you wanted to know
about DluDlume.

C Yes, Did he come with people

B ~~E~~ Yes, No, he came with his
son only as far as I know. They
were two only, there was
no need for other people because
these are the people who know
everything

C But now there are lot of
N+umalo in Swaziland

B its quiet a long time ago.
18th Century.

C So you ~~do~~ think they just
naturally increase

B Yes, in fact I'll tell you why
as you ask why there is
plenty of Nyumalo, just you hold
on like that, now lets talk
about the coming of Dluhlume
here

C Ya

B So now Mswati grew up, he
grew up nicely because
he grew up with u ———
from the beginning from
childhood up to until he
start dancing the incwala ceremony

C Right

B That was Mswati, on that Dluhlume
now, then follow, meanwhile

_____ then follow the others
the others which are called,
the one that I've said they
are ~~don't~~ ~~use~~ not using the
Mthatshwa one

Q Oh yes, yes

B Now, this one, he came by himself
as one man only, and he
was young, I don't know where
was led by us or what has
happened I don't know. But he
was, he got to be, to be
the Magagula _____ down here
at Madlangempisi. They call
kholiho _____ they look
after him. we haven't got
the history for this

C Do you know what his
name is

B Yes, its Matsanga

C Matsanga Nxumalo

B Yes Matsanga but we haven't
got the history for him

we can't trace the history backwards, we can't trace the history anyway, Now I am telling you about now these are the second one. Then came another one his name is Ngolotsheni

C Eh - m

B Ngolotsheni also came by himself. He was staying with Mgqoyika, waka khumalo

C khumalo,

B Ya here at Shiselweni where you come from, he was just staying, just staying with them. Now don't forget Ngolotsheni is the son of ho Nkhonkheni,

C Right

B So Ngolotsheni stayed with them,

C So can we say

B ~~Kotkhuutkato~~ of

Nzolo tsheni of ho Vkhokhelo, the
son of Mguni,

C And Mguni was the brother

B Mguni was a brother of
Laidan, Yes, ya, so now
he came and stayed with
the Khevalo, until the Khevalo
introduce him to Msewati
Now 1842 where I have said
x you —

—————. 1842 then Mawewe
came to Swaziland, now before
we come ^{to that} ^{what happened} I want to
tell x about Isihangane, Now
when Isihangane was
down at Magudu.

C Magudu II

B Yes Magudu II now which
we call it Insongo yemakosi
which you will never understand
and I would like to go —
————— now the insongo yemakosi
goes out, if the insongo yemakosi

come out, it means that
it indicates that the king
is going now. The Isogo
yemakwisi stays here.

C Mun.

B

other people say ^{it come} toilet _____ its
not true _____ it comes
here back here. It can't
go down but it comes back
~~please~~ ^{it indicates} now you are gone
so now when it indicates
Soshangane went back
again eTozini, we'll talk
about eTozini, its where
he was buried at eTozini
if you can find the people
there called bakamyeni just
write it down. Myeni.

H Myeni

C How do you spell it. Myeni

B Ya Myeni, eTshanieni they

call it Ntshane ni Myeni
e Ntshane ni. Bhala.

C Give me a piece of paper
afterwards.

B Oh ya, I'll give you

⊖

⊖ #

B, e Ntshane ni near Jozini, If
you can ask these people
here ask them, the people
the surname of Myeni.

C keep the writing.

B If you can ask them
nicely, say can they direct
you what do they know
about the ^{grave} ~~surname~~ Soshangane
though we, he was not buried
because he was put into —
so they would — about
it, then Soshangane is the

C Sohangane, now we have Maweward Meika

B Yes, that's right.

C Is there anything special ~~about~~ to Ndwandwe that one brother is allowed to become strong like that

B No its not allowed to be like that but it happens, naturally even your brother could be clever than you, you may be ^{the} youngest one among the brothers but you become more clever. That's what happened to Alzila had a regiment which was called izindlovu so now they start, they want to fight one another they wanted to fight one another In fact according to what I found

out they fought. So Mlawewe
was ~~then~~ beaten by his
younger brother's regiment, so
he flew to Swaziland with
his own people, came to
Swaziland, He came this side
of _____ as you can
see this side.

C Ya, ya

B We got this people of Ngomane
I am sure you have heard
about Ngomane around the
the Komatipoort. These people
we grabbed them we came
with them here. So Mswati
heard that _____

_____ how
he said but what is all
about he said well my
my brother now is king
he said but ~~to~~ your brother is not
a king we all know

you are a king he said but
well but brother has just
taken over so what is the
idea now, No, me, I am
going back now, where, e-
kwanonyona its where I am
going. to do what I am
going to fight the _____
and take my land. Mswati
say no my uncle ^{that you,} ~~you~~ can't
do, why should you go on
away. No, he said but what
can I do. He said no, no, I
am going to see to it that
I give, a good thrashing to
Mzila. so the Swazi people gave
us - eneabuffwo - we went
back. O - I was told by the
king that he has even seen
the person who has given
me hiding to Mzila.

H Mhu

B Yes he had seen him with
his naked eyes. ———
we give him the hiding
up to Namupula, you
know where Namupula is
if you can read that, you
know the boundary of
Rhodesia and Mosambique

C Mhm

B Its where the grave of
Mzila is from today.
He is, that one is the
father of Ngungunyane.

H Mhm

B So we came back

C Mhm.

B So Mzila, Mawewe was happy
so he thought that Mzila is
killed, they said but we couldn't
kill him, ^{you brother} just ~~like~~ like ^{that} ~~that~~ you
know his grandfathers was

killed by ~~an~~ ^{the} ordinary man, just
a commoner and that commoner
was killed you know, \$ _____
_____ this way, _____

C Not yet

B _____ Now exactly the
same as what happened
to _____ here. So he was
not supposed to be killed
because is a brother of Mawewe
you can't kill the brother
of his Majesty, you can't kill
the brother of Makhoetive you
can't do that. Even how wrong
he can do, you can't an
ordinary person can't. you got
to live him like that you can't
do anything because he is a
brother of otherwise if you ^{can} kill
which means, so Mawewe
said but why didn't you

Kill him. They said but how
could we kill your brother
because it would be as good
^{we are} as killing you. He said
^x alright, okay so he left
him. So Mawewe still insisted
to Mswati, He said but how
can I stay here, I am the king
I can't stay with you, you
are a king ^{here} and I am a king
so I cannot stay with. But

_____ said don't worry much
I'll give you the land.
You look to the east I look
to the north. Nothing that I
will take from you and nothing
that you will take from me. So
we swear we said now on
our own we swear where
Mswati would die is where
we will die. That's what Mawewe
said. He said I will die where

Mswali would die, so that's why whenever you touch the Dlamini's you are touching us.

C Mhm mhm

B Obviously then you want a war with us, then we give you a war if you want a war so now that is an agreement

I ~~am~~ ^{am} pleased if you file it out from me because it is there. Even if you go to England you find it is there

C No - no

B Mawewe is the king -

C That book I have told you about that I have, I don't have it with me though its still at Mhlosheni.

B Written by who

C It's Bain - professor Barnand at Wits University

B Yes, maybe I might get it. I'd

love to get it. yes. So now
Mawewe then he settled
here where I am. He had
one son. His son was
Hhanyana.

C Alright

B The one that he bought
here okay then he went
to Mdlulis Matsafeni. As you
_____ they can show
you eMatsafeni. Its a name
of person is Mdluli, that
was induna of Nswati.
We bought a girl there by
the name Thengase Mdluli.
Thengase Mdluli ^{B. Osho} He bore my
grandfather Ngwazi. Ngwazi
bore my ~~father~~ father Ngawa.
Ngawa bore ~~me~~ ^{Bongane} Me Bongani
the young one.

B You see now, so that what it

is, I am trying to tell you exactly
the _____ what happened
so now the sister of
Ngywa is Nkomoyisizwe, the
sister of Ngywanyane is
Mthonjwase.

C Right

B ~~is~~ alright, now Mawewe died
then Hhanyane took over. When
Hhanyane took over. Mswati
also, Mswati died first, Mawewe
died thereafter. Then after that
then Mawewe took, Hhanyane
took over and Mbandzeni
took over, now during the
time of Mbandzeni, now is
when you hear uVovolwenkulu
yaseNkwezumlilo, when that old
man I am telling you is late
he used to say. uVovolwenkuzi
yaseNkwezumlilo. kathanyane siwubhe
bhezela

C Say it slowly

B Uvava lwe nkunzi yase Nkwezi
^{uvava a bull of Nkwezi}
umilo ka Hhanyane okwasa
^{the fire of Hhanyane until morning}
kwadla siwubhebhezela, wawu
^{old we blow it. It was blown}
bhebhezela ngamaNdwandwe
^{by the Ndwandwes. It was}
wawubhebhezela ngamaNxumalo
blown by the Nxumalos

ubogezu ukhuphuke mntaka Ndaba
You must wash and come up mntaka
nabu ubukhosi bonakele rebukhosi

Ndaba the royalty is spoilt. There is
sebi mpokunzethu. That's all they
^{conclusion in the royal family}
used to say about my grandfather
now

C Mh... nku

B Yes, I was told by Gathane
Mpiba who use to look
after Hhanyane. That's the man
I was tell ^(told) the history. ~~the~~
said boy I know your
grandfather I can tell, tell you
anything.

And then after that you look after my own grandfather which was Ngwadi before my father was born. Then there was a ~~man~~ ^{grand} with Ahaanyane, he couldn't ~~talk~~ ^{talk} understand one another, please put me right.

C Mhm

B He was ignorant _____ but put it right _____ put it straight _____ unfortunate. but I don't like it. But happened ~~was~~ is that when the people the _____ the _____ the nationalist of the Afrikaaner government. In fact before _____ is the Afrikaaner government, they wanted him to pay the tax. So he didn't know the ideology of the tax. He said but why tax, what for, they said but we want you to pay tax, He

no = _____ I can't pay
tax, No I don't understand
why, I can't pay tax
so he resisted to pay
tax. And then he sent
people to go and report to
Mbandzeni that there are
people from Barbeton that
say he must pay tax
no, I am not going to
pay tax. So the people
reported to Mbandzeni, they
go and tell my cousin
~~the~~ please the bone of a
white man will never
ever ~~and not~~. I wonder
if you ~~can~~ understand
what is the meaning

C They are here to stay

B Ye they are here to stay
they will never get away
they are here to stay

at Lobamba Londzala. When
he came they said they
Hhanyana is here now, He
said what, they said Hhanyana
is here now, getting quickly
get~~ten~~ in the kraal and
Hhanyana came in and said
Hey man ~~things~~ are not,
going well. He said what ~~is~~^{is}
~~you~~ all about; He said I
am telling you, I have been
reporting all the time that the
are just here, the whites are
here and they say my people
must pay tax, and they said
you said iThambo lomlungu
aliboli." Is that true. Mbandze
said cousin it is true don't
fight them. They are here
to stay, please don't, iThambo
lomlungu aliboli. He said Oh
My cousin you are a

oward.

He ~~þ~~ said please my
cousen don't. so he said alright
now; He went back, He when
he was there he couldn't
take the pressure. Couldn't take
the pressure and then he forget
after fighting. Took the money
away, the money that he
was collecting, he took it
and ran away with the
money back to Mozambique
back to Mozambique,
back to Mozambique, He had
his head of cattle and
then ran away to Mozamb
while he was back to Mozamb.
then the white new
Portuguese government called, they
took him, they put him I think
what you call island, I don't
where island of what but they

him on the island?

C Yaka.

B Yes, I think its Yaka, they put him in the island so now my grandfather Ngwaza and the others they went to go and see him there. While he was down there, then he saw emakho, again comes up again then he said this is the end of me now, He tell his brother _____ that this is the end of me, Do me a favour please, take everything Take this stick everything now, you are going to crown my crown price is Muntun - write it down there please this is very important - Muntun

C Okay

B. He said but now change his

name ~~now~~, is no longer Muntu
is Mangolwandle. water of a
sea because I am dying
here in the sea.

H Mangolwandle

B Mangolwandle he is the
brother of Myetwa, Mangolwandle
He said now, the imbongi
says Mangolwandle egingoge
ngawawatha nina mfoqazi

ngokubaba nahgolushuguta

kanti abengabababeli, kwaku

babela ingazi zamadoda. He

said its the sea ~~the~~ water
that I cannot drink because
its very bitter. When they say
his son now Mangolwandle
So now he came back

Ngwadi came back. Ngwadi is my grandfather. Before my father was born he came back he got a girl there by Ntshali ntshali

C Mm.

B The surname of the girl is Ntshali ntshali.

C Mm mh.

B He got her back.

B Then my father was born alright now when he come back. Now there was a bloody query now. Mkhoywase is the brother of Thanyana.

C Mm.

B Like we can easily say if the King Sobhuza had his own sister in the same mother. And then the sister starting a query saying

no that brother yours cannot
hold that, I must hold it
Now Mkhoywase said no-no
no- I will take the responsibility
of _____, Then its when
that was the day it was
the end of the kingdom of
the Gaza, of the Ndzandwes
Mkhoywase took over the
power and says _____
got annoyed he said he
leaves everything, The secret
stone, everything, everything
he left and say hell with
it I am going to leave it
till today as it there today
till today its there. We have
never heard ~~of~~ about it anymore.
So Mkhoywase took the control
I am sure I'll point out because
I want you to know very well
You know the — our brother

prime minister - Matabandla.

C Ya, ya

B His father, Mawxibane, if you can go to him and ask him nicely. Have you ever seen Ngwadi with your eyes, my grandfather. He will tell yes they used to go there, my grandfather, He grew up under my grandfather's care because his father Magudulela his mother is Mxumalo from our place is the sister of Mawxise

C Mh.

B Very much related with them very much close related so I am telling you the the proper if you can go to Mawxibane now he can tell exactly what I am telling you now. So there

was a confusion, that confusion
was boiled out to something to
destroy our kingdom.

C Mu - I see

B Till today, so now come
Ma - Ma - Magolwandle.
Magolwandle was not powerful
at all to tell you the honest
fact. Not at all, he wasn't
so powerful. Came out and
then things didn't go well
well for him. He died early
He was to-gether with king
Sobhuza

C Mu -

B But he was older than king
Sobhuza.

C Mu -

B And then he had his son
Sogasa. Sogasa then pull out
with a little bit and then the
Bantustan started and as you

know this _____

C Ya, Ya

B and everything like that
Sogasa, he was not so very
much good because he was
a man that wasn't doing so
very much well ^{looking} after ~~the~~ out
administration as such. I am
talking about the finish up
of everything as you can see!

C Mh

B Then he had his son, he
pointed out now. Mandunda
then we are trying to make
a fire of him _____

B So now you have got the
really history of ~~Maguda~~
about the Nxumalos

C Right, now I am going to
ask some few questions again

B Okay.

C. _____ . ^{zan} . ha Zidze
was married to Souhlole
who was Sile

B Sile, the ~~one~~ Sile, that
one that was, he also
came from our place the
one that bear what, they
call what, that the what
name, they called Daka Vele
zigweni.

C Vele zigweni

H Ya, ~~Ve~~zigweni, - khabo Sifu
ba

B Ya ~~Ve~~zigweni. khabo Sifuba
the one of Ve zigweni these
were supposed, you know if
they bear a son these were
the people supposed to be a king

C But they didn't

B. They didn't because it was a girl

C Ah ha, I see, Sile was also

married to Sombalolo

B That's right

C Um - right.

C I've got here that Gile's home was Embidlimbidlini

B Embidlimbidlini

C Is that correct

B That's right, it's correct

C Which is near Mantayan

B That's right, Embidlimbidlini

C Um - - that something. now did you ever about the Ndwandwe king called Xaba

B. Bari

C Xaba

B of Ndwandwes

C Ya

B From who?, just maybe

C In the ~~time~~ - like ~~that~~

(Langa) time of somewhere

around. You have never heard of that

B No never

C Okay, Ngwane.

B Wait a minute you said Xaba.

C Ya

B Ah, ah, you are mixing, the Xaba that you are talking about they are together with Baka Langalibalele.

C — Langalibalele.

B Ya Baka Libalele, there, there at EScot eMtshezi. You know what EScot is

C Ya with the Hlubis

B Esh.

C Do you know anything about the Hlubis

B Me Hlubis, emaHlubis ngokuhluba
oh yes

utatazela bamashiya zabuya
C Slowly, go slowly for the
tape recorder.

B You mean tatazela kamashiya
ezabuya sasengwa, Amalulubi

ngokuhluba iija odidini

ngozipho. I know them very
well.

C What do you know about
them.

B Yes I was taught the history
about the Hlubi.

C Tell me.

B You know the Hlubi. one of
the people of certain things
which have happen. Like for
instance now I have told
you about the history of
Mawwe.

C Ya.

B I'll go back and tell you the history of Mzila what has happened. Okay Ngunyane okay.

C Mm

B Now the Matlubi of Langalibalele when Langalibalele was caught because Langalibalele once fought for the land.

C Ya, ya

B When they were caught, that's why we believe really, it's a certain belief. Some people really believe that things cannot happen - things happen. When m- - - - - Langalibalele was caught by the whites when he was caught it was ten-o'clock they said it was ten-o'clock the sun set ~~at~~ on ten-o'clock until tomorrow morning. That's why they said Langalibalele

c ~~to~~ light

B utangahibale, utatazela zamashinga
ezabuya zasengwa. When
They said Zabuya zabuya;
they mean that the boys
had to bring the cattle
back and even lets milk
them because the sun is
set already.

H Mh.

B ~~to~~ Such a strange thing, we only
read the Bible about Jesus
Christ ~~to~~ where the sun is
set but we have never
heard of a human, but they
they use to say, Umkhulu
velinganyi kodwa awunganga

Bhungane \Rightarrow God you are big

but you are not as big as
Bhungane

C Bhungase. I see, do you know anything about Bhungane.

B Bhungane is also emattubi

C Ya

B Yes,

C Did you ever hear any other praise of Bhungane B

B I have heard so many praise of Bhungane but unfortunately I didn't follow, I just wanted to follow it thoroughly now

C Uh-

B Uh - now the emattubi

if they are going to be buried you know what they used to do. emattubi. If they bring their king to be buried, ^{these} things happen. they say the stone, the hole had to crack in the middle then they put him in.

today it's sounds strange
but if you can follow
the history steadily everything
can be strange. ~~As~~ as you
can hear that Jesus Christ
the sun is set and what not

C | Do you know anything
about Izinyane.

B Who is that.

C Izinyane is supposed to be,
you know sometimes you see
these people ^{1.0.0.0} ~~there~~ their hair
like this, and then stretch their
hair and put something like clay
and —

B Du siyendle.

C —————

B ~~Oh~~ ~~so~~ Ya siyendle - oh
siyendle, ya siyendle, ~~so~~
siyendle is some a thing that
e - when somebody has got

that spirit

this, emadoloti ~~each~~ - ~~the~~

C Ya, ya

B then he put siyende now
this siyende in fact you
know he put something as
it is reddish something.

C Ya, ya.

B Now I'll tell you where it
come from. This is not a thing
that it comes from a Ngunis
because I always talk about
the Ngunis or Ngunis or the
Swazis or any thing like that
you never get this. # This thing
it comes from Bandaue, Ndaues

C Ndaues

B Yes, these people they are
these as you pass - e -
—— Mosambique you go as
far as places Bhizawe its
where you get Bandaue, when
they talk about Ndzawe, very

very, very bad people surely because if you kill unndawe if you kill them, you happen to kill them, that's why we are suffering today. If, its there in the Bible, if you open your Bible you find it if you kill them then you find that some people fall under this siyendle. You are going to hit something they start singing a certain song and everything like that they start putting a cloth with some certain colours and something like that and then put that something like that ludvumane, we call it ludvumane -

C Ludvumane -

B Ya. Now these ~~people~~ is siyendle but the siyendle

is always in the bandzawe
the one with ludvumane is
bandzawe that one. When he is
a nguini he doesn't have to
have that reddish thing.

A Ahw.

B No, no, the nguini do not have
that

C I see, did you ever hear
about Hlubi people having this

B Yes, they used to have but
not with the

C red

B Yes

C Mm I see, Ahm so the
iKholo branch of the Ndwandwe
is Sosh-

B iKholwa

C iKholwa

B iKholwa

C Kholwa, Soshangane is, Soshanga
indlunkulu's side was Zwide

B Zwide,

C I see, what, did you ever hear that, somebody else told me that there was a third branch of Ndwandwe.

B Who was he.

C Somthondose, Ka——, some of Mkhafwa, some of Mkhinyane some of Majelo.

B I've had of Somthondosi but I don't know who is the son of what.

C Malusi

B Mkhafwa or it should, its very far now, very far

C What about this word MaNgel. (spell it)

B MaNgel of what

C Its just a word that they say with Ndwandwe.

C ~~Ma~~ ^{ngwa} Engwangeneni, emantwanyanen have you ever heard of

that

B From where

C I just got it from a very old woman.

B Mm

C It may be confused you know
— ahm

B We haven't got all the history of our story now, we were supposed to take the history of Somaphunga what happened to Somaphunga the son of Zwide

C Okay.

B The son of Zwide, the son of Zwide he went back now to KwaZulu you know that, he had to go back to KwaZulu. ~~Now~~

C Ya, ya

B Now that's why

C and he brought to the Zulu king

B He brought to the Zulu king

now he khouza to them
Now Somaphunga his ~~sons~~
son is Mgojana,

C Mgojana

B Yes Mgojana

C Ya, Ya

B And the another one is
~~called~~ Mangunyana, the
other son of Dwide was
Sikhunyana, y

C Ya, ya

B Ya you have heard about
Sikhunyana.

C Ya

B Yes, I don't know what
happened to the ~~for~~ history of
Sikhunyana but anyway his
son was Sikhunyana, ^{but} the
people are pointing out somewhere
in _____ there are people
descendants of Sikhunyana. They
are there in _____

but eventually to come to end
to conclude everybody if you
go to kwazulu now then
Nxumalo you ask him but
why some they say you are
shangaan. He could tell you
that yes I am shangaan
Have you ever heard that.

C Ya, ya.

B Yes have you heard it

C Ya.

B Yes whoever in kwazulu
that is Nxumalo will tell you that
I am shangaan. If you ask
him he would say our king
is there up there our king
Soshangane. All over as far as I
know because then there is
_____ everything has to
come under Soshangane. like
the people of kwazulu _____ after
shaka then came the brother.

Dingane then after Dingane
then came another brother
again.

C Ulu.

B Can you see brother to
brother that's what was
happened, to us it has
come only once from a
brother to this one.

C Yes, ya.

B Now, let me come back,
I hope you will let me
finish up with ~~the~~ Mzila
Kaloshangane.

C Ulu.

B Mzila Kaloshangane ~~had~~ ^{after} that
then had a son, his son
was Ngungunyane. 'Sorgungunya
ungungunya ab afazi namadoda

C Ulu.

B Tsitahla esingalalwa uyoni

ngoba ingaze ihlale iinyoni

izawate nehlo. Umganu wakheni

emini kaBaudakazi kwathi ntaba

wahlaloka. That is Ngunyane

now. Ngunyane in fact was

a chief. Chief ——— However

he was chief for his side

so now Ngunyane was

there then he was a

problem with the Portuguese

in fact he was not fighting

the Portuguese, he was fight

the ba — — what are these

people ——— the Nyempales

the people called Nyempales

Nyempale means a house in fact

its a wrong word we call them

Nyempalas but when they say

Nyumbale they mean the house

Nyumpale - come Nyumpale they mean come into the house so we call them Nyumpale so Soshayane was fighting them - I mean Nyungunyane was fighting these people. — the people, they were so smart in going to report, so they went and report to the Portuguese. Some, this man want to fight you; they said what, you want to fight ~~us~~, they said yes so they invited them in. Say come and help me let us fight him. Is when the war started. Songunyane was fighting them until ^{to} the people who are called Tjopis of Modlane. I am sure you have heard of Edward Modlane.

C Oh ya, ya. [~~He is a Tjopi~~

B He is a Tjopi

C Ah, m

B So they were fighting, there was a fight. So he were beating them left and right Ngungunyare was beating them. So after beating them, Now the Portuguese coming, they got hold, they wanted to help the people there, now when they were helping so, you know the whites were shooting with the gun so we have got what we call myoni, have you ever seen an mwala ceremony. Have you seen the picture of his Majesty

C Yes, yes, yes

B So now they were shooting on top of, when they shoot on top then every body fall down when the whites come nearer then they wake up and start killing everybody

8 Now the Portuguese said
I don't know what they say but
there is a saying of it. The
Portuguese said Eyi this is
difficult to fight these people
because they have two
heads. You shoot them
tomorrow they come up, so
this Nyanpane said ~~if~~
No they haven't got two
heads they have one head.
You mustn't shoot the one
on top shoot the one under-
neath. And they went like
so the Portuguese started shooting
like that, so now Ngunyane
was captured and arrested
and then he had the induna
is Khoza is Magizwane. So
Magizwane fought like a
bustard after Ngunyane
was arrested. Take Ngunyane

- Louwler

They took him to send him overseas. Mungunguane is the one that has married the aunt of this one which is called what is the name of your aunt anyway

A Mueywas

B Eh not Mueywas — mei
— — Myingili.

H Myingili

B uho Zingili, Myingili' got married to kwaGasa. We paid lobola from the morning until the sun set

C Ya

B Giving hundreds, hundreds, even the late king Sobhuza asked what kind of lobola can you give. ~~lobola~~ we have never seen lobola. Lobola was only seen for kwaGasa. That all. The people who paid hundreds

and hundreds and it has
never happened in the world
since. So Mijinjili, so after
Ngunyane was captured
she came back, she died
here, so Ngunyane is
s_____ he said pawé
the tree grows up. The
tree that is said if you
cut it today - tomorrow
you find it. Yes they say
that

B He ~~the~~ said I swear you
Spelanyane, Spelanyane is
one of Mondlane. He said
you spelanyane to your
children of children there will
be one of your children will
be born who will bring my land
back, you fight the white man

so the land to come out. So
until Edward Moudlae came
out, that was ~~the~~ ^{his} sight.
propesied. And then, em.

② — remain now, this
magiswan. he fought, he fought
he had magics he would
turn to anything

C the

B He would be turned into a
cow everything. fighting like
hell. So the soldiers had to
go to one place. Oh pity
man if you can go to
Mozambique — have you
seen this woman carrying
something its a statue but
carrying something its a woman.
have you seen it, its there
today even today its there,
dont know the name of the
woman is Johana something

there is a snake near to
that woman - e - this is
the story. So while the
indiana was fighting the
soldiers had to go somewhere
its only one place not
somewhere else. So they
had these magic snake
here which would hit
all the soldiers just like
that dying like. So I
woman said No I can
kill the snake. ~~They~~ ^② She
said yes I am going to do
it. ^① They said how are you
going to do it, so she said
she would do something. She
went near ~~my~~ staff is there
she start cooking there soft
porridge, cook the soft porridge
when it was still very hot
she took something and put

the pot there and then she
went on under the tree and
saw the snake went - Xh -
comes in that pot, then they
kill it, that woman won that
war. Was won by a woman

B Now his son ——— follow
Mauwe now, now its 18,
its early 19. Now they are
coming last, they are coming
following us, they are running
following us. Now its no longer
good there where they are. Is
where they are now as you
hear them say them say
Gasankhulu, that's where they
are. Is where they are now.
they were following us until
where they are now. This is

where

They are now. This is
Ngungunyane now what has
happened. This is now
Mzila. Now I've given you
about Ngolotjeni Loukhonkhele
and Loukhonkhele, these are
the ones now that are
here at Zikhotheni. I have
given you something about
Basibwandle. The one that
I haven't got the proper history
is this one of eKhambeni
surely we haven't got the
history of those. uu

uu they don't appear
anywhere as far as I
know. They are just like
people because they were
just by themselves. The way
we follow the history ~~but~~ ^{they}
say from Zwide but when
we trace ^{from} Zwide we can't

get where do they connect.

C Do you know anybody there who we might go talk to to try

B Please try maybe you can get the proper history but not as far as I know because they ^{will} ~~can~~ never tell you what used to happen even backwards. We have try our best to ask them. Now if you go to Zimbabwe you will find the place called Gaza. Do you know that

C Ya I know

B Its there. These are the people of Mzila now. They went that side.

C _____

B Ya its bazaland.

if you can go to Xhosa's now, before the

Arrival of Jan van Riebeeck, 1652,
4th April. Still remembers the date 1652.
They asked whose ruling that part.

there, It is still existing there. It's called

~~unclear~~
~~Minimally~~
~~saying~~
has not sure
exactly where
it is

entembeni

C. St Magudu

I don't know where
There is a place called entembeni. anyway
The name

cannot just like a mushroom come.
It proves that there shld be somewhere
that it comes from. Okay?

Now, let's come to Langa now. Now I
can tell you.

C. No wait before you go to Langa,
can I just ask you a few questions

B ~~that~~ Okay

C Do you have any other info. about those
3 kings? About where they came from
before Magudu?

B That is . What I know is that
they came across C.T. as well. But I
don't know how they happened to come
down here. But, for the good information
to prove that if you go to

Luani's

So that Mbatshwa now, these are the people who had their own kraal which was called entembeni. That's why Ndlovu was given also a kraal called entembeni.

C. Now " " was a kraal, who was king at that time.

B. The king at that time was Mkhondo. Now if you can go back, I always refer you back, if you can go back to kwa-Zulu, + ask nicely, Please, is there any place called entembeni, surely they will ^{take} show you.

That is where he got the name from
Mkhandu. Now from Mkhandu now,
there it comes other people now,
like Gasa; ~~etc~~

~~not~~ asking me to write down.

We've got a Gasa, as you can hear
people saying now, ba la Gasa. They
mean us. Now I'll tell you much about
this Gasa. You just wait! Okay?

Now when we come to Gasa now, you hear
some of the people saying that when you call
Mkathura, I

we are not Mkathura, we are
also Nkenelo. This is wrong. Mkathura
^{actually it}
was a name, like everybody has
a name. - But actually Mkathura
~~it was~~ now it is a surname. If you
say Mkathura (surname)...

C. Is it ibongo, or is it unavalelo?

B.

show you Zwirde ~~stade~~ stadium.

This is v. important now. It's where you can get a clue of it now:-

~~My~~ ^{rephrase} to prove that what I am telling you is genuine. We mustn't write a history that is not existing, I don't like a history like that, so now this is what happened. ^{can} I ~~not~~ like to start from Ndumandwe for me, dwelling a -

Now Ndum, I understand his grave is round about Magudu, explaining where " is

? Then after Ndumandwe came Skotiskov ^a Skova. To prove that the name Sikova is existing; No wonder, the Danians that they had a prince that is called Sikova, the son of the late, ^{Henry agrees} his Majesty. Now he get the name from there. Now from Sikova, then come Mkhondo. That Mkhondo. We've got my brother's son at home who is Mkhondo.

repeto

+ about Nkumalo + the book.

No other books read.

B From Mavelonke I was asking how ~~do~~ we Nkumalós come to ~~be~~ ^{what it is now} ~~where we are now~~.

So someone was explaining to me.

He says "Do you know why we Nkumalo, that's why we are, my father was v. v. light complexion. You remember.

My father was v v light complexion. So I used to ask why. So they tell me, no, the

? point is this, they got mixed marriage with the Hottentots, that's where it come from. That's why the Damians you find them they are light, their mothers are Nkumalós.

repeto / complexion

If you go to C.T just ask about Langa Ecateri. If they show you Langa Ecateri + then you ask them if they can

So even at the border post here, they knew him very well. If you ask about him he used to cross without a passport, no problem.

By the way
Can you see it?

I know the people thoroughly. I used to remain with the old people. That's why I know his history perfectly, or because I used to be allowed to stay with the old people as well.

c. One more ques. Have you ever read any history? a book yourself?

b. Yes I have, the one that was written by J. S. M. ~~Marshall~~ Nkumalo

c. What was that called?

B. Myare Lonke.

c. What is it about?

B. This is all about the Nkumalos' also. But he started inside anyway. But it will lead you where I am telling you.

A. Oh, you think ~~they are~~ ^{he is} still alive?

B. I've just ~~just~~ ^{just} ~~lastly~~ seen him in '78. You take the road ^{that}, do it to go to Vryheid. There's a chap there, his name is M^Ntabhithi, of Mhlekwa. If you ask that man if he can show you a descendant of M^Ntabhithi, he can show you.

I want to give you some tips so you can know which people to find first.

And then I got it from another man, ^{whom} I think my cousin here, Olamini

? should know him, Dodi Dadlwaka.

That man was very old. He knew Khayane with his raked eyes + he knows, he has seen Mbandzeni himself as well.

C. Is he still alive?

B. No, he is late now. In fact, that Dodi he was a soldier of Habela. He was a white man from Barberton, I can't remember, but he was a soldier of Habela around here.

if you want the proper informats, you must get it from the original people.

B.C. Do you think that I will still find Ndwi. people at ^{Kwa-} Nangome?

B You can still find ~~the~~ them here, the descendent of Somaphunga;

? Nkotshane ka Somaphunga. We were staying with them at block 2, Block 4 Johannesburg. That is Jeppe Mens Hotel. I stayed there nearly 10 years. I stayed there solid 10 yrs. I've been in job 10 yrs. So that the was a descendent of Nkotshane ka Somaphunga.

Somaphunga ~~was~~ ^{is} a son of Zwide, who you're talking about now. So the third one ~~was~~ a descendent of Somaphunga. So that's 3 people that you heard from.

B Yes!

C. You don't remember his name? /

B. That one of Somaphunga? /
Men, I only knew that they are descendent of ^Nkotshane ka Somaphunga. But I know where they are now.

the history ^{that} I was told by the old man. Now he ~~started~~ to say "Look boy, I can tell you, I know it because I used to ~~serve~~ ^{look} ~~up~~ after your grandfather."

A. The 2 sisters are both late now?

B. They are all late. So I got the history there. The old man. He started giving me the history, he said, "I know the people thoroughly." He was staying with them, listening, i that kraal. The ryl kraal, the kraal which we call the ryl kraal, ^{or ryl kraal.} was a Mangweni. That Mangweni was the ryl kraal to thanyare. But it's right. Mangweni is for thanyare, - then entembeni, that's for Nguati now.

A. Who else did you hear the history from?

B. I was just hearing the history from different people, but, as far as I can tell you, who else who gave me the history. I got the history again to one of the Ndw. again from Kwa Nangema again. Because the good informant,

b. Right, so can you see now? The people
he was lighting for, they were saying
"father" to Maweme. And they were
grandchild of Soshangane. Now, he
started to tell me, "Now look, boy,
I served you to your grandfather, + I've
served to your father, now I am serving
to you, that what he used to tell me.
Now look, I'm serving you now,
" he used to ^{say} now I ~~used~~ ^{just} to
look after your grandfather who was
Shanyane. Shanyane is the son of
Maweme. After that + after he looked
after my grandfather who is Ngwadi, also
the son of Maweme. There were only
2 bros, Maweme only had 2 sons,
+ 2 gals. 1 daughter is Mkommesizwe
at Lomastoko there her had my
cousin who is called Sihloko. And
another was Nkonywase. There was only
4, 2 gals, two boys, according to

to, I don't know how can you call it,
I always see it in the bioscope. But
he used to have,

? we call it in siowati, ~~for my father~~ hipro paka
he used to light for my grandfather.
he first light for my " you know
when they are sitting around.

You will never understand that system

C. No you must explain it to me.

B. You know we take, we cut a certain
stick. We make it so thin, like
matches. And we put it to light. Meanwhile
the old people are sitting, just like that

C. Why is that done?

B. Well, because they didn't have paraffin
they didn't had gas.

C. Oh, for a light!

B. Yes, lighting. This old man saw, he
was lighting for my grandfather.

C. And your grandfather was?

B. Ah. I tell you. First of all,

C. Son of Naneewe?

Upepetha

So he was telling me what happened.
How the war has started.

He was telling me the war started from
Zwibe 18 centuries, exactly 18 centuries.
I can't remember ^{where} of it was "to or
5, but it is 18 ~~centuries~~ anyway.

Now I wouldn't like that we should start
with the war 18th. Preferably, I prefer
that we should start going out from

Ndumandwe.

C ~~One~~ ~~can~~ I agree, can I ask you one
another ques. Who else have you heard
history from.

B The 2nd Yes, the 2nd one was Mpika,
his surname was Mpika, we used
to call him. Katskhanu. This was his
name Katskhanu Mpika. I will tell you
why, I got it now said from him.
Katskhanu Mpika was a very old man,
he was about 100 + something. Yes, he
died in 1973-4. just now. We used

Abok + Zuide, they are brothers. Abokung was a general, army; in other words, he was a field-marshal, we can call it in English. So now he was telling me exactly what happened.

In fact he started to tell me from Ndwardue. Ndwardue was the founder; I can start from Ndwardue

C. Now I just ask one ques. before you begin. Did he tell you where he heard it from?

B. Yes. ^{He told me that he heard it because} He was from Nongoma. Because that's where we come from. We are from Nongoma. We are the descendants of Nongoma Zululand, where you've got Zululand today. That's where we come from.

C. So he heard it! When he was a child from old people?

B. He heard it when he was a child. He was a descendant of Abinaphungu. Abinaphungu is a son of Zuide

He asked me, who your surname, I told him, Nkumalo from Swaziland. He said, oh, I can see, you are a descendant of Doshangane. So I didn't know much about it so I ask him who Doshangane is. But he was about 70, between 65 + 70 yrs, I can't remember very well.

C. Do you remember his name.

B I can't remember his name, but I remember his brother's name, Ndabayezi. Ndabayezi was his brother.

" was a rickshaw puller.

I am sure you remember - jobs. When the rickshaws were pulling, yes, he was pulling one of the wagons.

C. His surname?

B Was also Ndwa, Nkumalo. His surname was also Nkumalo. So he was telling me about Doshangane. How did he happen to flee, going down to what is Mozambique.

And then he told me that Doshangane was a brother of Zwede.