

S.O.H.P. NDWANDEWA HISTORY : Bongani Nxumalo 1/1

father of Mawewe. So he had two sons. That was Mawewe and Mzila. When Mawewe and Mzila were down there Mawewe had Infuzya which is a a regiment libuthwa. Ya Infuzya so Mzila had Izindlovu because though Mzila was supposed to ~~be~~ so now Mzila become greedy

C Can you stop there, it seems that the's ^{in the} Ndwandwe history, it seem that the it often happens that the one brother is king but the one brother is strong

B Mhm

C Soshangane, now we have Mawewe and 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 so Mzila had a regiment which was called izindlovu so now they start, they want to fight one another they wanted to fight one another. Infact according to what I said

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

C Mhm

B

other people say ^{it come} toilet its
not true it comes
here back here. It can't
go down but it comes back
~~it indicate~~ ^{it indicate} ~~please~~ x now you are gone
so now when it indicates
Soshanyane went back
again to Jozini, we'll talk
about to Jozini, its where
he was buried at to Jozini
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, eNtshaneeni they

call it Ntshaneeni Myeni,
eNtshaneeni. Bhala.

C Give me a piece of paper
afterwards.

B Oh ya, I'll give you

☹

☹ ☹

B, eNtshaneeni near Jozini, if
you can ask these people
there 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 ^{grave} do they know
about the ~~surname~~ ^{of} Soshanyane
though we, he was not buried
because he was put into —
so they would — about
it, then Soshanyane is the

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 th - u

B Ngolotsheni also came by himself, He was staying with Ngqoyika, 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 lo Nkhonkheni,

C Right

B So Ngolotsheni stayed with them,

C So can we say

B ~~Kotkh~~uthato of

Ngolotsheni of lo Nkhonkheni, the son of Mgumi,

C And Mgumi was the brother

B Mgumi was a brother of Laido, Yes, ya, so now he came and stayed with the Khumalo, until the Khumalo introduce him to Mseweli. Now 1842 where I have said you

1842 then Mawewe came to Swaziland, now before we come to that I want to tell ^{what happened} about Soshangane, Now when Soshangane 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

C But now there are lot of Nxumalo in Swaziland

B It's just a long time ago. 18th Century.

C So you think they just naturally increase

B Yes, in fact I'll tell you why as you ask why there is plenty of Nxumalo. just you hold on like that, now lets talk about the coming of Dladlame 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 inwala ceremony

C Right

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

— then follow the others the others which are called, the one that I've said they are ~~not~~ ~~#~~ ~~are~~ not using the Mkhatswana one

C Oh yes, yes

B Now, this one, he came by himself as one man only, and he was young, I don't know whether 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 Aholiho — 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

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

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

C Do you know what happened to
the other Nxumalo

B The other: ————— some of
them are here near Piet Kotie
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
Kotie. ~~some~~ ^{as for} ~~are~~ as I have
known them. Some of them

are around Piet Kotie, some are
around somewhere I don't know

☞ 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 Dladlume.

C Did he come with people

B No, ~~to~~

C I see.

B Now you wanted to know
about Dladlume.

C Yes, did he come with people

B ~~to~~ 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

would be pleased to do that
so he gave them people,
the Nxumalos their name is
Dhulume.

C Mh...

B his son was e-e e

C Nkamane

Q B Nkamane, they come here
they were given a place
we call now Ngwane Park
I don't know what it was
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
Bata 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 started anything to
Mswati, but he was young by
then, doing everything to Mswati
until Mswati grew up

C Mh...

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

C ——— very important ^{from you} I
didn't ^{know} at all.

B "e" 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 Dhulume 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 Zwede's side

B The son of Thandile was
Mawati

C4H Tebo, Mh.

B This was his son, so the
(she) → son was crying, so wayethulisa
umntwana, in other, he was
singing, the baby was crying
and then he said "siyamidu non
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
He said is that so. He said

yes, so now how can we
get mawala ceremony, you
go out I will get people
to go to my place and try,
and find out if they can get
mawala, 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
amaSudu, when they come
to amaSudu they found
Sashangane. They came with
cattle and everything. They
said now we are, Sthandile
is asking if you can't give
him, can't he also learn
how to do the mawala
ceremony. He said oh by
the way Thandile is named
to kulo kwe Mankengane, amaTaya
he said yes, He said and

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 kaMadolo bakamadolo, we find people there kwamadolo now ~~the~~ these Madolos were the people that were on the front 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 treating them like children. So we went on and went on until we build a kraal which is called MaguduTi now.

C Which is at this place that we wrote down

B That's right

C

B Ntshayintshayi, now if you go there, you pass Ntshayintshayi, you go to ereSudu, MaSudu you go kwaGasa, because there is a kwaGasa that side

C Mhm

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

C Right

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 Kwaduku please all of you must go away, so everybody went out and we find the people there, the descendants of Nwanaza

C Right

B These are the people who have said _____ how we trapped the ^{late} name of Shaka

C What was the name of those people of Nwanaza.

B Nwanaza

C They are called

B Nwanaza they are Tongas, the

C Didn't you tell me about the

name what was the name that you gave me. eh

B These Tembes

C Mhm

B Tembe is their surname.

C But something else but anyway go ahead.

B Ya Tembe is their surname that Tonga, their national is Tonga, ematfonga, He is a Tonga really. so now when he come there and then Shaka 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 + umdlebe.

H Umdlebe.

D So ~~the~~ ^{now they} trapped that umdlebe so everybody died there

6

Interview

Bongani Nathan Nxumalo AT: DAN HANDE

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 treasure was taken with him.

C And also temporary.

B That's right ~~where~~ to be there temporary called kwaNgaba. That temporary place is called kwaNgaba, Ngaba. Ngaba means something difficult to get

C Okay

B Ta Ngaba, he in that place and he build there



Section One

Ndwandwe History

Hamilton series

15.07.83

Bongani Nxumalo

married to Sombhlo

B That's right

C Mm - right

C I've got here that Sile's home was embidlimbidlini

B embidlimbidlini

C's that correct

B That's right, its correct

C Which is near Mantayan

B That's right, embidlimbidlini

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

B Bani

C Xaba

B of Ndwandwes

C Ya

B From who, just maybe

C In the ~~time~~ - like ~~total~~ (anga) 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 Bonga Libalele, there, there at Escort emtshenzi. You know what Escort is

C Ya with the Hlubis

B Eh

C Do you know anything about the Hlubis

B The Hlubis, ematHubi ngkhluba
oh yes

know this

C Ya, Ya

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

C Mh

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

B So now you have got the
really history of Masuda
about the Nxunkalos

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

B Okay.

C . em. hazidze
was married to Souhlolo
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
zizweni.

C Vele zizweni

H Ya, ~~Velezizweni~~, thabo Sifu
ba

B Ya ~~velezizweni~~ khabo Sifuba.
the one of Velezizweni this
were supposed, you know if
they bear a son these were
the people supposed to be a boy

C But they didn't

B They didn't because it was a girl

C Ah ha, I see, Sile was also

prime minister - Matabandla.

C Ya, ya

B His father, Mauxibane, if you can go to him and ask him nicely. Have you ever seen Igwadi 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 Magudulele his mother is Mxumalo from our place is the sister of Mawese

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 Mauxibane 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 Mh, 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 together with king Sobhuza

C Mh -

B But he was older than king Sobhuza.

C Mh -

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

Ngwadi came back, Ngwadi
is my grandfather. Before
my father was born he
came back he got a
girl here by Mtshalintshali

C Mhm.

B The surname of the girl is
Lantshalintshali.

C Mhm mhm

B He got her back.

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

C Mhm.

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 it was
that was the day it was
the end of the kingdom of
the Gaza, of the Ndwendwe
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 print out because
I want you to know very well
You know the - our brother

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 emakosi, 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 piece is Muntu - write it down here please this is very important - Muntu

C Okay

B. He said but now change his

name now, it 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 Nyetwa, Mangolwandle He said now the imbozi says Mangolwandle eyingoge ngawanatha nima mfitazi

ngokubaba rangolushuguka

kanti abengabababeli, kwaku

bakela ingazi zamadoda. He

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

at Lobamba Loungala. When
he came they said they
Hhangana is here now, He
said what, they said Hhangana
is here now, getting quickly
in the Kraal and
Hhangana came in and said
they man - things are not
going well. He said what ~~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 "thambo loungala
alibeli." Is that true. Mbandze
said cousin it is true don't
fight them. They are here
to stay, please don't, thambo
loungala alibeli. He said Oh
my cousin you are a

coward.

He said please my
cousin 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 fought
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 Mozambique
while he was back to Mozambique.
then the — white men
Portuguese ^{government} called, they
took him, they put him in
what you call island, I don't
know where island of what but they

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 ~~be~~. I wonder

if can you 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

C could you say that in isi-voti
B. Ithambo lemlungu kaliboli
yes, ithambo lemlungu aliboli
Angalmu nabo, He mustn't
fight them until three times

C +
B But the third time he said
awn, this is so strange
Do you mean to ^{come here to see} tell me my
cousin say that. they say
that's what your cousin is
saying. He said ~~that~~ ^{let me go and see} my
cousin. Their history said since
they were born it was its
first time for them to meet
and see one another.

C u
B It was ^{its} first time so he
took his horses and ^{everything} ~~say~~
and say let's go. So he find
Langalibomase Mbekeheni.
That's Mbandzeni. Langalibomase
Mbekeheni was there at

C Say it slowly

B U Vava ^{u vava} lwe nkunzi yase kwezi
a bull of Kwezi
umlilo ka Hhanyane okwasa
the fire of Hhanyane until morning
kwadla ^{siwile} bhebezela wawu
did we blow it. It was blown
bhebezela ngamaNdandwe
by the Ndandwe. It was
wawu bhebezela ^{ka} MaNxumal
blown by the Nxumal

ubogegu ukhuphuko mntate babu

You must wash and come up utara
rabu ubukhosi bonakela rebukhosi

Ndaba the royalty is spoilt. There is
sebumphumfethu. That's all they
confusing in the royal family
used to say about my grandfather
now

C Mhu - mhu

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

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

C Mhu.

B He was ignorant — but
put it right — put it straight
— unfortunate. but I
don't like it. But happened
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

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

C Alright

B The one that he bought
here okay, then he went
to Mdlulis Matsafeni. As you
_____ they can show
you Matsafeni. It's a name
of person is Mdluli, that
was induna of Mswati.
We bought a girl there by
the name Thengase Mdluli.
Thengase Mdluli ^{she} He bore my
grandfather Ngwazi. Ngwazi
bore my ~~father~~ father Ngawu.
Ngawu bore ~~me~~ ^{Bongane} Me Bongane
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
Ngwazi is Nkomoyesizwe, the
sister of Ngwanyane is
Mthonjwase.

C Right

B ~~It~~ 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 uVovolwentulu
yase nkwezumbilo, when that old
man I am telling you is late
he used to say. uVovolwentungji
yase nkwezumbilo ka Hhanyane siwubhe
shezela

Kill him. They said but how
could we kill your brother.
because it would be as good
as ^{we} killing you. He said
alright, stay 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 ^{king} and I am a king
so I cannot stay with. But

_____ said don't worry uncle
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

Mswati would die. So that's
why whenever you touch the
Dlamini you are touching us.

C Mhm mhm

B Obviously if 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
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 is ok I have told you
about that I have, I don't
have it with me though it's
still at Mhlosheni.

B Written by who

C It's Bain - professor Bainand
at Wits University

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

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

C Mhm

B It's where the grave of Mzila is from today. He is, that one is the father of Ngunqunyane.

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 ^{that} you know his grandpa was

killed by ~~a~~ ^{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 love 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

out they fought. So Hlawewe
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 get this people of Njomane
I am sure you have heard
about Njomane around the
the Komatipoort. these people
we grabbed them we came
with them here. So Hlawati
heard that _____

_____ now
he said but what is all
about he said well my
my brother now is king
he said but ~~be~~ 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-
kwakonyona its where I am
going. I do what I am
going to fight the _____
and take my land. Hlawati
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 ~~enabuthis~~ - we went
back. O- I was told by the
king that he has even seen
the person who has given
the hiding to Mzila.

H Mhr

and hundreds and it has never happened in the world since. So Mijingili. So after Ngungunyane was captured she came back, she died here. So Ngungunyane is ~~s~~ he said *pwé* 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 its 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 Mondlane came out, that was ~~the~~ ^{the} fight. ~~d~~ propesied. And then, em. ~~—~~ remain now, this ~~they~~ magiswand. he fought, he fought that he had magics he would ~~an~~ turn to anything

C Mu

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~~ ^{is} 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

and hundreds and it has never happened in the world since. So Mijinjili. So after Ngungunyane was captured she came back, she died here. So Ngungunyane is — he said pwe 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 Mondlane came out, that was ~~the~~ ^{the} fight. d propesied. And then, em — remain now, this may magiswane. he fought, he fought that he had magics he would turn to anything

C Mr

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 its 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

B 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 Nyeupane said
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 Magigwane. So
Magigwane fought like a
bustard after Ngunyane
was arrested. Take Ngunyane

They took him to send him ^{down}
overseas. Ngunyane is the
one that has married the aunt
of this one which is called
what is the name of your
aunt anyway

H Mueywashe

B Eh not Mueywashe — nei
— — Myingili.

H Myingili

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

C Ya

B Giving hundreds, hundreds,
even the tall king Sobhuga
asked what kind of lobola
can you give. ~~Lobola~~ we have
never seen lobola. Lobola was
only seen for kwaSasa that
all. The people who paid hundreds

Nyumpale - come Nyumpale they mean come into the house so we call them Nyumpale so Isobayane 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 ~~me~~, 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 Nyungunyane 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 shouting with the gun so we have got what we call miyoni, 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 at top of, when they shoot on top the everybody fall down when the whites come nearer then they wake up and start killing everybody

Dingane then after Dingane
then came another brother
again.

C Uh.

B Can you see brother to
brother that's what was
happened, to us it has
come only once for 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 Uh.

B Mzila Kaloshangane ~~had~~ ^{after} that
then had a son, his son
was Ngungunyane. Songungunya e
ungungunya abafazi namadoda

C Uh.

B Isihlala esingahlalwa uyoni

ngoba ingaze ihlale uyoni

izawute mehlo. Umganu wakhe

emini kaBaudakazi kwathi ntomb

wahlaloka. That is Ngungunya

now. Ngungunyane, in fact was

a chief. Chief ——— However

he was chief for his side

so now Ngungunyane 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

it's a wrong word we call them

Nyempalas but when they say

Nyumbale they mean the house

now he khouza to them
Now Bomaphunga has ~~sons~~
son is Mgojana.

C Mgojana

B Yes Mgojana

C Ya, ya

B and the another one is
~~called~~ Mangunyama, 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 ~~the~~ history of
Sikhunyana but anyway his
son was Sikhunyana, ^{but} the
people are pointing out somewhere
in _____ these are people
descendants of Sikhunyana. They
are there in _____

but eventually to come to end
to conclude everybody if you
go to kwazulu now the
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.

now he khonza to them
Now Bomaphunga has ~~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 ~~the~~ 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.

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 Mthiyane
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 the word
MaNgqele. (spell it)
B MaNgqele of what
C Its just a word that they
say with Ndwandwe,
C ~~MaNgqele~~ ^{ngqela} wangeneni, emantwanyaweni
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 Somaphungo
what happened to Somaphungo
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. ~~to~~
C Ya, ya
B Now that's why
C and he thousanded to the
~~Zulu~~ king
B He thousanded to the Zulu king

very, very bad people surely because if you kill umndawe 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 hudumane, we call it ludumane.

C Ludumane.

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

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

C Ahu.

B No, no, the Nguinis 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 me

C red

B Yes

C Mu I see, Ahu so the iKhoto branch of the Ndwandwe is Sotho.

B iKhohlwa

C iKhohlwa

B iKhohlwa

C Khohlwa, Sothanyane is, Sashanya indhantulu's side was Zwide

today its 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 Izuyengane.

B Who is that.

C Izuyengane is supposed to be,
you know sometimes you see
these people ~~that~~ ^{wear} their hair
like this, and then stretch their
hair and put something like clay
and -

B Oh siyendle

C _____

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

that spirit

~~this~~ , emadloti echu - ~~the~~

C Ya, ya

B then he put siyendle ne
this siyendle 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 Bandawe, Ndawe

C Ndawes

B Yes, these people they are
these as you pass - e -

_____ Masambique you go as
far as places Bhizawe its
where you get Bandawe, when
they talk about Ndzawe, very

C Ya right

B utangahbale, utatazela zamashira
ozabuya 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 ~~to~~ God you are big

but you are not as big as
Bhungane

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

B Bhungane is also ematlubi

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 Mh.

B Mh - now the ematlubi
if they are going to be
buried you know what they
used to do. ematlubi. If
they bring their king to be
buried, ~~these~~ things happen. they
lay the stone, the hole had to
crack in the middle then
they put him in.

utatazela kamashuza zabuya
C Slowly, go slowly for the
tape recorder
B You mean tatazela kamashuza
ezabuya sasenywa, Amalilubi

ngokuhluba iinja odidini

ngozipho. I know them very
well.

C What do you know about
them.

B Yes I was taught the history
about the Hlubis

C Tell me.

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

C Ya.

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

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, its a
certain belief some people
really believe that things cannot
happen - things happen. When
m --- on --- Langalibalele was
caught by the vultures 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 We are at Dan Stands today, Friday 8th July, interviewing Bongani Mkhumbane

I would first like you to intro yourself, your name, 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 Mkhumbane, if you want you can use Mkhumbane

? Then my father's name is NGAWU,

? my grand " " " Ngwayi, Ngwayi is the brother of Nanyane, their father is Nanyane. That's where I fit in now.

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 man who was working in His Majesty's building in Jhb. He was an Ndwandwe man from Kwa-Nongoma. ~~Yes~~

Sosh + Ziside, they are brothers. Soshang 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 Ndwandwe. Ndwandwe was the founder, I can start from Ndwandwe.

- C. I can 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 Zulu, 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 Samaphunga. Samaphunga is a son of Ziside.

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

- C. Do you remember his name?
- B. I can't remember " " " but I remember his brother's name, Ndalabayezulu. Ndalabayezulu was his brother.
- " was a rickshaw puller.

I am sure you remember jobs. ^{after the rickshaws were pulling, yes,} he was pulling one of the wagons.

C. His sango?

B. Was also Ndw, Nkumalo. He surname was also Nkumalo. So he was telling me about Soshangane. How did he happen to flee, going down to what is Mozambique. And then he told me that Soshangane was a brother of Ziside.

to, I don't know how can you call it,
I always see it in the bioscope. But
he used to have, ^{for my father}
we call it in siwati, hipro pa
he used to light for my grandfathers,
the 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 now, he
was lighting for my grandfathers.

C. And your grandfather was?

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

C. Son of Mawewe?

Jupitika

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

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

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

C. ~~One~~ 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 Katsharu. This was his
name Katsharu Mpika. I will tell you
why, I got it now said from him.
Katsharu Mpika was a very old man
he was about 100+ something. Ya, he
died in 1973-4. just now. He used

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

C. 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, in that kraal. The ryl kraal, the kraal which we call the ^{or ryl kraal} ryl kraal, was e Mangweni. That e Mangweni was the ryl kraal of Thanyane. But it's right. Mangweni is for Thanyane, - the entembeni, that's for Nguwati now.

C. 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 Ndu. again from kwa Nongema again. Because the good information,

to. Right, so can you see now? The people he was lighting for, they were saying "father" to Mawewe. 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} that I ^{just} ~~used~~ to look after your grandfather who was Thanyane. Thanyane is the son of Mawewe. After that after he looked after my grandfather who is Nguwati, also the son of Mawewe. There were only 2 boys, Mawewe only had 2 sons, + 2 girls. 1 daughter is Nkomamesizwe at Somastaka there her had my cousin who is called Sibhoko. And another was Nkonyase. There was only 4, 2 girls, two boys, according to

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

C. The 2 sisters are both late now?

*conclude
ques*
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, is that khaal. The ryl khaal, the khaal which we call the ^{as ryl khaal} ryl khaal, was e Mangweni. That e Mangweni was the ryl khaal to thanyare. But it's right. Mangweni is for thanyare, - then e temberu, that's for Ngwadi now.

C. 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 Nongoma again. Because the good information,

b. Right, so can you see now? The people he was fighting 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} ~~had~~ I ^{just} ~~used~~ to look after your grandfather who was thanyare. thanyare is the son of Maweme. After that + then he looked after my grandfather who is Ngwadi, also the son of Maweme. There were only 2 boys, Maweme only had 2 sons, + 2 girls. 1 daughter is Nkomawesizwe at Lomastoko there her had my ? cousin who is called Sihloko. And another was Nkonyose. There was only 4, 2 girls, + 2 boys, according to

C. Oh, you think ^{he is} they are still alive?
 B. ^{You find still alive} I've just lately seen him in '78. You take the road ^{that}, as if to go to Vryheid. There's a chap there, his name is M+abhi^Xshi^Xtoni, of Nkhleka. If you ask that man if he can show you a descendant of Nkothane ka Somaphunga, 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, Dlamini should know him, Doli Sadiwako. That man was very old. He knew Khayane with his naked eyes + he knows, he has seen Mbandzeni himself as well.
 C. Is he still alive?
 B. No, he is late now. In fact, that Doli 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 information, you must get it from the original people.
 C. Do you think that I will still find Ndw. people at Nongoma?
 B. You can still find Hela there, the descendant of Somaphunga;
 ? Nkothane ka Somaphunga. We were staying with them at block 2, Block 4 Phannenburg, that is Jeppe Mens Hotel. I stayed there nearly 10 years. I stayed there about 10 yrs. I've been in job 10 yrs. So that the was a descendant of Nkothane ka Somaphunga.
 Somaphunga ^{is} a son of Zwide.
 C. So the third one ^{who you were talking about was} was a descendant 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, I only know that they are descendant of ^{Nkothane} Somaphunga. But I know where they are now.

repetitive

about Nkumalo + the book.

No other books read.

B From Mzwe Lonke I was asking how where we Nkumalos 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 Nkumalos."

repetitive

complexion

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

repetitive

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.

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? or books yourself?
- B. Yes I have, the one that was written by J.M. ~~Makoto~~ Nkumalo
- C. What was that called?
- B. Mzwe Lonke.
- C. What is it about?
- B. This is all about the Nkumalos, a bit. But he started wide anyway. But it will lead you where I am telling you.

that is where he got the name from
Mkhondo. Now from Mkhondo now,
there it comes other people now,
like Gasa; ~~is~~
not asking me to write down.

We've got a Gasa, as you can hear
people saying now, Saka 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
Mkathwa, ~~is~~

we are not Mkathwa, we are
Nkamelo. This is wrong. Mkathwa
~~actually it~~ was a name, like everybody has
a name. - But actually Mkathwa
~~it was~~ now it is a surname. If you
say Mkathwa (dramant)...

c. Is it ubongo, or is it uravalelo?

? b.

show you Zurde ~~stade~~ stadium.
This is v. important now. It's where you
can get a clue of it now:

To ^{rephrase} 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 happens.
Part ~~it~~ ^{can} start from Ndwaadwe
me, dwelling a

Now Ndwa, I understood his grave is
round about Magudu,
explaining where " is

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

unclear
Nkwadjo
saying
it is
not sure
exactly where

there. It is still existing here Its called
en Tembeni

C. St Magudu

I don't know where

There is a place called en Tembeni. 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 Sanga now. Now I
can tell you.

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

B. What 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 had they happened to come
down here. But, for the good informati
to prove that if you go to

unclear

do that Mkatshwa now, these are the people
who had their own kraal which
was called en tembeni. That's why
Ndw. was given also a kraal called
en tembeni

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

B. The king at that time was Mkebo
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
en Tembeni, surely they will ^{take} you

^{was}
If you can go to Xhosas now, before the

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

where

They are now. This is Ngunyane now what has happened. This is now Nzila. Now I've given you about Ngolotjeni Louthoukhe and Louthoukhe, these are the ones now that are here at Zikhotheni. I have given you something about Baselwandle. The one that I haven't got the proper history is this one of Ekhambeni surely we haven't got the history of those.

the do not appear anywhere as far as I know. They are just like people because they were just by themselves. The way we follow the history ~~the~~ 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 Nzila now. They went that side.

C

B Ya its bazaland.

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 the
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 nearer - 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
then the snake went - the
comes in that pot, then they
kill it, that woman won that
war. Was won by a woman

Now his son - follow
Mauve 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 here where they are. ⁴
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



15/08/83

16/08/83

7 hrs.

1 hr