

14.3.70

INFORMANT - JAMES NXUMALO AND (CHIEF WIFE (GRANDAUGHTER OF MBANDZENI)

AGE: 74

nr. Masundwini

Question A

Can you tell us about the Nggunis of Ezikhotheni?

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(M) Abenguni laba beZikhotheni njenqokwazi

The Abenguni of Ezikhotheni, as far as I know

kwami besuka eNkayeneni, lapho indabuka

they came from Nkayeneni, that is where

yabo ikhona nxa ngizwa abadala kunami

their origin was, when I get it from the old people.

bexoxa. Bese beya eMaguda befike be Gudu

Then they went to Magudu,; when they got to Magudu

bahlale khona. Sebeyesukake eku chithekene

they got settled. They then left at the destruction of

kwenkosi umbuso wayo uZwide, uZwide

the kingdom of Zwide. Zwide

ezahwa yinkosi uyise ngu Yanga (1)

was the son of Yanga

uYangake lowo abeyinkhosinjena abezalwa

Yanga was their chief who was the son of

Mngguni kadani impela.

Mngguni long ago.

Kwase kuthi dukudukuke umNgguni

Then subsequently Mngguni gave

sewuzala indodana yakhe eyayibizwa ngegama nkuthi ngu Nonkokhela.

gave birth to his son who was called Nonkokhela.

(1) i.e. Langa. Langa is the Swazi form of the Zulu word Yanga.

Question B.

Was Lonkhokhela the son of Zwide or Mngguni?

Uzalwa ngu-Zwide uNkhokhela. Unkhokhelake lowo uzezala uNgulutjeni, 423
uNgolotjeni usezala

He was the son of Zwide. Nonkhokhela was the son of Ngolotjeni (1)-
Ngolotjeni's son,

Umlokothwa, uMlokothwa usezala uSilwane, Lokhona. 486
was Mlokothwa; then Mlokothwa gave birth to Silwane, the present one.

Question C.

Who came with the Nggunis into Ngwaneland when they left Maguda?

(M) O, befika na Ngolotjeni. Yebo. 500
O, they came with Ngolotjeni. Yes.

(W) Lonkakhela akafelanga lapha wafela le
Lonkakhela did not die here, he died

emuva.. befika lapha nakuchitshekwa umbuso
behind (2) They came here at the destruction of the kingdom

KaZulu njengobe nyababona laba be Bulandzeni
by the Zulus, as you can see those at Bulandzeni

bashaya lephansi babese bayakukhonta le
they came up to pay allegiance

KuHanyane labake sebayasala ngala basebeta
to Hanyane. These (3) remained and came

ngalapha nabo, behlukane ekhatshik, (M) Kwasala.
here, they separated (M) We were left behind

thina nakukhapheka laba baka Madanga. 521
when the others of Madanga went forward.

Question D

Some say there were two men, one Shemane, the other Sikhunyane.

- (1) They correct themselves here.
- (2) i.e. in Zululand.
- (3) i.e. the Ezikhoteni.

Some say there were two men, one Shemane, the other Sikhunyane.

- (1) They correct themselves here.

(W) Shemane wabuyela Ezikhotheni wasala (M) Sikhunyane we
 (W) Shemane returned to Ezikhotheni . (M) Skhunyane remained because

suku KaZulu weza KaShoshangane wefikake
 he left Zuluand with the purpose of going to Soshangane . He got there.

wazala lona abathi Ndwandwe Mahlongeni
 He gave birth to one called Ndwandwe Mahlongeni

wanala uShoshangane igama lakhe, ehe.
 He gave birth to one Shoshangane by name.

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Question E

Sikhunyane followed that one (Soshangane) ?

(M) E,nguyena Sikhunyane lowo

(M) Yes that was Sikhunyane.

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Question F

Tell me about Shemane, because the people of Enkambeni say he went
 astray?

(W) Akalahlekanga Shemane, Kwalahleka
 He did not go astray. The onethat got lost

Msitsi, (M) E, nguMsitsi owalahleka (W) Losolo Bankhomba lekaZulu,nguMsitsi.
 was Msitsi (M) Yes, it was Msitsi that got lost. (W) He is said to
 be in Zululand.

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~~XXXX~~ Question G

Where is Shemane's present place?

(W) Ukho na le Ezikhotheni, ne batakulu bakhe
 His present place is at Ezikhotheni with his descendants.

bakhona le Ezikhotheni.
 They are there at Ezikhotheni.

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Question H

Continue to tell us how Shemane was treated by Ngolotjeni.

(W) Kute lo kwaba hlupha bahlushwa kufanje kwabo (B) (M) babetha
 There was nothing difficult death which was their trouble. (1)

Question H

Continue to tell us how Shemane was treated by Ngolotjeni.

(W) Kute lo kwaba hlupha bahlushwa kufanje kwabo (B) (M) babetha

ndana isimanga abantabendoda kukuhle kunge
as people of one father. All was good.

kho mbango ngoba babe dabulelene izwe
There was no conflict because they shared the same land.

Phakathi . Omunye apethe labantu^{ab} nomunye apethe labantu^{ab}. 572
One was of one section of people and the other one of another
section of people.

Badla ngalunye ngqoko (lugwembe)
They ate from the same wooden dish (1).

Question I

Were all these people under Shemane or did each clan have its own head ?

(B) Babese baye hlukana bavele laba baka Shemane baba nebu
Then they separated. Those of Shemane had their own
khosi nalaba baka Ngolotjeni baba nebu
chief, and those of Ngolotjeni their own chief -

khosi bab@ khona laphe ka Ngolotjeni kodvwa
in the same area of Ngolotjeni but

bakhelene kodvwa batshandzana (M) Yikp bathi
sharing, and loving each other. (M) That is why

kazilho ezizondana ko eZikhotheni ezibomvu
there are no sections hating each other at Ezikhotheni. The red

nezimnyama zikhothana zodwa. Ngoba laba
and the black lick at each other because those

baka Shemane baya khanya, laba baka Nonkokhela
of Shemane are light in complexion, and those of Nonkokhela ,

uyise kaNgolotjeni bamnyama njengobe sinjalo
the father of Ngolotjeni, are dark as

nathi thina banamuhla izizukulwane nezizuku 598
we are today, we the followers

lwan@ zabo, Phoke indulu yinye nokuhlala
and descendants of them. But the family is the same and they live

(1) Swazi expression meaning that they lived together harmonously.

kwaba kunye kusikelana imincele (W) Njenge 603
together with only the division of land (W) Like

tivandzi tilinyiwe (B) kube khona umncele
Like cultivated land (B) where there is a division

phakathi, ngulo kubamnyamake nokuba homvu 606
in between - this refers to black and red

kodwa ngabamuntu munye.
but being the same people.

Question J

From which family do we get the Queen mother of the present King?

(W) Yaka Ngolotjeni (B) ngumntfhwane Ngolotjeni (M) ~~Kzakwa~~
(W) It is that of Ngolotjeni (B) She was Ngolotjeni's daughter

(M) Uzalwa ngu Ngolotjeni. (W) Ngumntfhwane em nakabonjé yena. 621
(M) Ngolotjeni's daughter (W) The Queen Mother ^(L) was daughter of
Shemane's brother.

Question K

What was the meaning of the Queen mother's name? Did it have any
meaning?

(B) Ngulomawa, usho wena kutshi lalisho kutshi

It was Lomawa. Do you mean to say that

lowazalelwa emaweni Yibizonje lodwane 629
she was born in a cave (2). It's just a name,

(W) ngobe phela uyati kutshi kadzeni nani hambe

(W) because you know that in the past people used to

nitilahle maweni kutshiwe nansi inge -ne. 633
hide in crevasses when there was an announcement that an enemy
was approaching,

(M) Ngobe kwakusabale kelwa izimpi zokuvi

(M) Because people used to run away from their enemies who

(1) i.e. Lomawa

(2) referring to a word Liwa, meaning a very precipitous crevasse
i.e. she was born in a place like that.

mbezela kulezonsuku (W) Naye abelandzela
came to beseige in those days. (W) He (1) was following

lo La Zidze, u Thandile (B)
Zidze or Thandile . (i.e. when he came into the country).

Question L

What can you tell us about their incwala ceremony? 645

(W) Abegidz incwala naye LoZize
Zidze celebrated incwala also

njengalenkhosi yaka Ngwane le Maguda, nala - 650
like the King of Ngwane, but at Maguda. Even

muhla naloku batshi siyilo sendlunkhulu yakhona
today they say the floor of the main hut of Maguda is

solo siyamanya kasigagabuleki, laphehlatshini
still shining, it does not break up. In that forest

ngulapha bekwakhe umuti khona ungatshi
it is where the royal kraal was. It looks as if,

nawutako sitiba kantshi siyilo. 654
when you come close , it is a pool of water , and yet
it is a floor.

Question M

Where is that?

(W) Emaguda, e Maguda etulu, naloli

(W) At Maguda: on top of Maguda (2). There you can see

hlatshinje lente Sigugudla lapho batshi ngu Ka^ALongoma
a forest which looks like a black spot. It is where Longoma (3) is.

Question N.

Can we see the spot ~~fx~~ when we stand at Shiselweni?

(W) Yebo nakhopa ume esiHlutshenje uyabona eMaguda Kupha
Yes, even if you stand at Hluthi, Magudu is visible. It is

keme ngobe kuphakeme ngobe kutshi qekelele
high up because the place is high, because below

(1)i.e. Ngolotjeni- They have changed the subject here.

(2)i.e. It is a hill or mountain.

(3) Swazi for Nongoma.

lihlanze lapha ngaphansi lelihlatshi liaphoke
there is flat country. That is where this forest is.

Question 0

Is it on top of the hill?

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(B) Etulu ngaleke bathi kwatshi nce, kwaya le

(B) On top of the hill. On the other side it is open country - wife
open country.

Endlunkulu yakhona kabo Zidze butshi

In the main hut of Zwide's mother they say

solo kune siyilo siyamanya. Senguka Zulu ngobe
the floor is still shining. This is in Zululand, because

nakadzeni kwakysolo kungu kaZulu.
even in those days it was Zululand.

Question P

What relation was there between Somhlolo and Zwide? Why was Thandile
or Lazidze taken as the King's main wife?

(W) Kwesukela kutshi kunenkhosi le Eshiselweni

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(W) It started when it was said that there was a King at Eshiselweni,

Kugidwincwala, kunen khosi yaka Ngwane

- that incwala was being celebrated; there was a king of Ngwane.

kwatadusuka labake baka Zwide kwatshine

Then Zwide's people started saying

Osenihambe niyobona lenkhosi kutshi

"Let us send people to go and see this King and to report

injani, betake baphetshe tindlelo, betake

what he looks like. Then they went with snuff boxes in their hands. (1)

They went

nendvodza nemantfom batana lama bili

with a man and two/^{young} girls

nesidzandzane. Befikake lapha befikake

and a small girl. Then they came here and they were

(1) If you wanted to send a daughter to be married you sent
snuff boxes.

betelina lokukhulu bahlatjelwa phela
lavishly entertained. A beast was slaughtered because

bapphunae nkhosini KuZwide, bahlatjelwa 707
they were from the King Zwide. A beast was slaughtered.

ke bayibona inkhosi naletintfhombatana
They saw the king, these girls also ~~xxxxxxxxxxxx~~
tayibuna lenkhosi, kwabuyelwa emnvake, yefika
saw the King, then they returned to their country.

lenkhusatana leyayinguswe kutakwe ndzisa la
At their arrival the elder girl ~~XX~~(1) who accompanied the
younger ones who were sent for the purpose of marrying
utshi le kuyise an, bukhosi bani bona lobu,
reported to her father saying there is nothing to show that this
is a King.

mubi nekuba mubi uyamangala nakakutshi
he is also ugly; one is surprised why it is said

wa bayethe kutshi kutshiwa bayethe wani 716
bayethe to him; why bayethe should be said

aul sitshi lesidzandzane sithi au sifike
To the contrary, one of the young girls reported that we came

ebukhosini lowungabaŋi wena wekunene wena
to a kingdom that you have never seen, wena wekunene wena

wohlanga, Mnguni ongubonde kwezendlovu, angi
wohlanga,(2) - praise name follows - I

mange sengibubone, Sabusa! sabekwa
have never seen such a kingdom. We were made kings. We were put

(1) She accompanies the ones to be married.
(2) i.e. you of the reed.

etihlalweni letingatiwa. Utse lengqunqe
 in chairs that were unknown to us. Then the big girl (1)
 awu, phinde, Ifikile inceku itshe a, ~~yinx~~ ube
 reported that all is not true. Then the man who accompanied
 them said "Oh, if
 inkhosi simbite ete lapha ube angeta yini
 the king would allow us to call him to come here, if he would agree
 ingati bonela nayo sengatshi bukhusi
 our king would see for himself. It looks as if kingdoms
 buyengcana, ngifike ngakholwa kakhulu
 are not equal. When we go there I believed and was satisfied
 le. Au kutangatame keke kumenyetwe
 and then arrangements were made; warriors were
 embutfhoke letakwakha awabe, lakulindza
 summoned to come to build, some to look after
 Zwide, utakubulawa loya. Au, abitweke 143
 Zwide, because Sobuza was to be killed, and then Sohlolo was called
 Somhlolo ke acelwe kahle, eweleke, nemabutfho
 He was asked kindly ~~ix~~ and he agreed and crossed (2) with his warriors,
 akhe naye, ticatjweke tihonqo, lamadlokolo
 together with him, and building of huts was started (for)
 emabutfho nayeke abekhona lapho.
 himself and his warriors, together with him.

(1) i.e. of the two to be married
 (2) i.e. the Pongola.

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