

yisiranaxeto, ngoba abakwaNgwane bayehluleka  
 their Clan name, now because the Ngwane people can  
 ukuthi Newangwa, bathi Ngqwanqe, kanti  
 pronounce Newangwa, -they say Ngqwanqe, yet they shu  
 Newangwa. Laphak, nasibekelwa unntanoboo  
 say Newangwa. Here then, when the chief's son  
 uThekwane, ababa bona baze baba kuleli  
 Thekwane, was installed to rule over us, our father  
 lobalavumisa, okuthiwa kuselungweni,  
 came to the land of Lavumisa, which is known as ekuGwinye  
 kobha, komuntakasiboni, okuthiwa kuloGwagaza.  
 kobha, at Muntakasiboni, which is called IcoGwagaza.

Uma ~~acesibithe~~, lingapha kweSithe, ngapha  
 If you are at Sithethe, it is this side of Sithethe, toward  
 ngasentlale, kulapho, lomphakathi  
 the north. That was where these people  
 bewelapho, lapho kuthiwa kukomuntakasiboni  
 settled, which was known as at Muntakasiboni,

Sewaphelake ngoba abadala sebalubhake  
 They are no longer there because the settlers  
 kusaphela. Lomuzi wathonake lapho IcoGwagaza  
 have now perished. This kusal here at Gwagaza  
 wabe sewaphelake, seungwinye ke ntabso  
 came to an end, and was taken under  
 omkhulu, nxa esefile uThekwane, selathala

the wing of the Chief. When Thekwane died his  
 indodana kuthekwane yibokole <sup>okuthiwa ke</sup> ngilwaziyo  
 son took over. This is what I know about  
 kusabakithi. Na sehelaphake ababa, elantweni  
 our people, when my ancestors were ahead  
 kwempi, le yababul, esingenne ngabelungu  
 here, the battles in Zululand continued

kwasekungene naba Qulusi, le ngakubekungu, bakoBha, <sup>from koBha</sup> the battle was also joined by the aba Qulusi on the Europeans.

Ngogole ozala ubaba wathungwa kaluyompi yaseBaqulusi. My grandmother who was my father's mother was captured in the battle of the

Ubabake akhuphule, aye kumfowabo, le eMbilaneni aba Qulusi; and my father fled to his brother's place at Mbilaneni, the

le engalenake kufane, angithi nyayibona. The place near to Lane, you understand what I mean. It was the

lapho, kufikele lomunye ubaba, lakhalane that he settled, and then my other father arrived and he and my

ngogogo, abesithike lomunye ubaba, gha mfomethu grandmother consoled each other, and then my other father said: "well, my

Sengimuzinde umama laphi' ekhona, use-brother, I have now discovered where our mother is, she is with

Baqulusini, kufaneke inkomo, yokuyalambulanga, the Abaqulusi people, a cow and its heifer is required for her

enithole, bibesebengambele bababisi, bayakumbhony release." And together they went with grandmother to

ngogo, babuya naye. Semakhalake le <sup>mythake</sup> ~~ayakhalake~~ <sub>to</sub> <sup>seeker</sup> her release and returned with her. Then she stayed, and

ubaba nya le eMkhumini. Na efikele le, semfiba my father went to eMkhumini, and on his arrival there,

nthatha lomkake, lobaba, sewoya le, eMbilaneni he took his wife, did this father, and went to Mbilaneni

le, ka kuthiwa kuseBhatata khona, sebakhake at a place known as Bhatata, and that's where

lapho. Na esalke lapho ke nansi-ke inkolo, they settled. And when they had settled, Christianity caught

kuyadunyazelwa, sewoyatholwabe ubaba, up with them, and my father was converted and became

efondweni lamaheseli, awayephithe a member of the Wesleyan church. The minister

intohumanyelo ngalesosikhathi, kwakungumfundisi  
in charge then was the Rev. Daniel

Daniel Moimango, uJoel Moimango indodana  
Moimango. Joel Moimango was the son of  
uDaniel, uBaba wakholwa kwesondaniel, mina  
Daniel. My father was converted <sup>during</sup> at the time of Daniel, and  
nje ngaphelileka uJoel, ngizimuncane, esontweni  
I was baptised by Joel whilst I was young in the  
Lama Weseli, eMakhosini, eMbilaneni. Ke  
Wesleyan Church, in the district of Makhosini, at Mbilaneni.  
ngesikhathi sempa, yamaNgisi namakhosini, sase-  
Now during the Anglo-Boer War, my father took  
sikhaleke ke, uBaba myathutha, ithanda ukuya  
no away and moved because he wanted to settle  
kuleli lasekhazeni. Sedluleka kuleli laseBetheni,  
in bush country. We then left the country of the Betheni  
elakhelwe ngonondela, mizikihono, soya ke

and we went  
ngezansi. Nxa elaphoke uBaba kwase kuba  
further downstream. When my father settled here, it was now  
sekudeni ke, eMakhosini, kuya kusontweni kuba  
too far away to attend church at Makhosini. The  
uLamaWeseli alikahilho, waseyancelake ke  
Wesleyan Mission had not yet been established here,  
kuba bamuncane ukuba asak esontweni ke -  
and then he sought permission from his church to attend  
kuba, American Board, bamuncelake ke waseontweni  
the American Board church, and he was granted the  
khona. Waba umshumayeli wakholwa. Sebenthemelake  
permission. He became a lay preacher. And in  
nentshathake, njengontshathake mevangeli, ukuba azoshumayeli  
accordance with church practice then sent him to

la Inkabane, nansi ndaba, abakhombe abantu  
 preach at Mahone, to tell the people of the existence of  
 kubhona umdala, eshunyayela luphela ubaba useba  
 a Creator. Whilst preaching here, my father then  
 resorted khona, kuthiwa kusePatimonti, wasengala nanti  
 established his own church, it was called, Patimonti, and the  
 lapha, eJesiro, lendle eberingalungo, yibrontha yakhe  
 he started another at Jesiro, the structure over there, was his  
 yotungala, kuldi elingaphesheya kweNgwavuma kuthiwa  
 first branch in this country across the Ngwavuma. This  
 kuseBethlehem yibrontha kababa yisithathu. alomse  
 third branch was called Bethlehem. It was now  
 benzi isakhe, ubaba, kwasekulchanyale kuthi  
 evident that my father's work was expanding,  
 semukhulu, ngobe indlela endala, yotungala,  
 yet he was already old, because he belonged to the regiment  
 egegede, okuthiwa ngobukabanyathathu, iNgobamakhosike  
 of egegede, known as the Sukabanyathathu, the Ngobama  
 le luko kZulu. Belamama kathathu kusina  
 khosi back in Zululand. He was one of three sons begotten  
 kumfazi mnye bayingobamakhosi bobathathu,  
 by one mother and all three belonged to the Ngobamakhos  
 faka ngomakhosi ngumbongowengwe, laba ngungoba  
 regiment, namely, the Umbongowengwe Ngobamakhosi, the  
 makhosi engamazwayi, laba ingobamakhosi  
 amazwayi Ngobamakhosi, and the Mthulisazwe  
 engumthulisazwe, ukuthiwa kwezwe, kithule  
 Ngobamakhosi (sub-divisions of Ngobamakhosi regiments) so name  
 namsindo kithule ukulwa, labuthisa ngulethwayo  
 by Cetshwayo in the hope that peace and quiet would follow  
 ke uma sekujoloke, ubaba sekukhanya kuthi  
 in the land. And at this stage, it was now clear that my

cezwakhile, Wasetse <sup>um</sup> othatha <sup>imiseke</sup> yomabe lomabenzi  
 father had reached manhood, And then I took over this work  
~~kwakubantu~~, Kwantle mina sengizobanjwabe wumoya  
 of God. But then I came under the influence of the devil  
~~kwakubantu~~, Nginqomesontole mina lakusotoli  
 Spirit of God. I am now a member of the Separatist  
~~elaliphethume abalngale walapha kithi eSnoziini~~  
 Apostolic Church which was first led in Swaziland  
 in S.A. Gasta Titos Dlamini eGege njengoba  
 by Gasta Titos Dlamini at Gege who was  
 ngonyaka odhile kwakubantu eAbram Mhlanga ojena  
 succeeded <sup>after his death</sup> by Abram Mhlanga ~~who died last year~~, he is the  
 othatha esandleni kTitosi, njengoba eAbram Mhlanga  
 one who succeeded Titos, and Abram Mhlanga left me  
 eshaye mina esikhundleni saku nangq nje sinaye  
 in his position, and he is present with us  
 lapha. Wasuke eMbabane, njengoba umbona nje  
 here. He has come all the way from Mbabane,  
 nangq, ngangiraye eMbabane, efaki Sonto  
 here he is. I was with him at Mbabane when he led  
 Apostoliki ~~W~~ ~~W~~ ~~W~~ Church in God. Sasiyolifalaka  
 the Apostolic Word World Churches in God. We had  
 kwakubantu kwaba kabasejose sekufika  
 gone to lead those who had been expelled after a feud  
 umbango, laselibuyela kwakubantu wabale kwawamile  
 had started, and then it was reestablished at Gege, at  
 lapho kudakka khona kubo Titosi, lasiwa  
 the place <sup>of</sup> Gwamile, the home of Titos, and so it  
 kwawamile. Ngizadlulale lapho. Nampo ke  
 placed at Gwamile's district, I now proceed. That is how  
~~umkholo~~ <sup>we</sup>  
 we got established.

[Ishoku asesigcineke lapho. — — — — — Lalinitkue

[Yes, let us stop here. . . . . Was it yena. Lalinitkue yena toSeme? Et given ones to this Seme?]

Eh, njingoba sebhulula lapha nje, oMmemezi Yes, now that Mmemezi's group was conquered as bothi bajabe ukuhlala nampaya, kuleliya njingoba their intention was to settle here, off they went to yonder count<sup>land</sup> buthi hayi ukuqondwa kukuboMmemezi.

intending to settle there at Mmemezi's home.

[Naye wafike wahlala. Ikwane wabuya lapha

[He also came and settled. Ikwane returned to the wasuka khona, liphakelo lakakhe] Eh lababo. country he originally came from with his people] Yes.

[NaboMmezi liphakelo lakabo] Ehe [Sike vele

[And Mmemezi with his people] Yes [Even today, nanamuhla selo basekhona] Nje basekhona, Nangye they can still be found? Yes, they are still there

phela fela, sematsha kakhona. [Laba balca Here is Fela, he is still there [What about the

~~Sizo~~ Ndoumunga babamemezi?] Angibagondi children of Ndoumunga of Mmemezi?] Those I don't know

kahleke labo. [Oh, asichigcibe lapho. Sibuyele very well. [Oh, let us stop there, and go back

kuMbini. Na labuyaka laba bonnakaboYeni, to Mbini. When the brothers of Yeni returned, do

Jungu wasala?] Amen, wabuya, kasalanga, owu Jungu become suspicious? Oh, he returned, he did not

wabuya, wabuya naye ndawonye lapha remain, he returned together with Mmemezi,

noMmemezi. [Wabuya wacha, kanye naMmemezi?]

[Did he return and settle with Mmemezi?]

Wabuya wakha, Kanye noMmemezi. Kukhona  
 Yes, he returned and settled with Mmemezi. He does, however  
 nje, elinge iMhaya lakhe, iBrantsha lakhe, uMbilini  
 have another home, a sort of offshoot, Mbilini. It is in  
 hilapha ngasofakeni, kodwa yena ~~ple~~ kuMmemezi,  
 the vicinity of Lakeni, but he is with Mmemezi,  
 Eseluphithelake, uCetshwayo esebunjile, le, sokuthi

And then there was confusion after the return of Cetshwayo  
 selusuka umbango kalokulu, lapho uZigqabhu  
 and there followed a family feud, when Zigqabhu  
 engasafuni nje neze, ngoba bathi yena uyinkosi  
 became adamant, because he was recognised as chief.

Abashongo nokuthi uyisikhulu, bathi uyinkosi.  
 They people did not recognise him as just an elder, but a chief

Babuya ngalesosikhathike, [Nabantu babo?]

What was the time they returned. [With their people?]

Eh, babuya nabantu babo. [Kusho kuthi bonke

Yes, they returned with their people. [Does it mean that all

laba bathelwane, noMmemezi, noMbilini, babuya

of them, Thetwane, Mmemezi and Mbilini returne

hapha lakaNgwane?] A Ehe,

and died in the land of Ngwane? Yes.

[~~Hayi~~ Hayi kumbi ngobe <sup>tinga</sup> nanibaleka kuthi nibeke

[Was it perhaps because you were trying to insto

banibani, fana nokuthi nanibaleka nalaba

somebody else, as for instance, you were trying to g

ababuya lapha kuba ngakwakhosi?] Ehe, thina

away with those who sided with the chief? Yes, we

sahotendabuka le, babuya le sebelhonzime,

originally came from there. On their return, they already he

labantwa benkosi, sebenabantu babo ba le

subjects, did these children of the chief, they have the

kwulu, [Sebata nabo?] Ehe, Siza nako. Ehe.

even subjects from Zululand. [They came with them?] Yes, that is so.

[Babuye bemkhusa njani laba bantu basuka la

[And how were these people received in the land of Ngwan

kaNgwane ngokushushwa?] Kwakungumbango nje

as they had been chased away?] It originally started as a

khosi kodwabe ngesikhathi lebuya le, abasekho

family feud, but then, on their return, the people who

laba ababekanga nabo, sekungenye inkosi

had started - the feud had already died, a different chief

engingaqondi kalde noma ke kwakuyisikhathi

was ruling by this time, I am not sure whether it was

seKdlovukazi engubani noma nguSabuthibeni, noma

during the time of the Queen Mother Sabuthibeni or whether

Ngunabumadolomafisha, angazi, kwakhangya

it was Nabumadolomafisha, I am not certain, but it

ukhuthi sebabuyile abantabekosi, ekupheleni lokho,

was clear - that on the return of the children of the chief,

okukhulu kungesabekosi. [Baphi laba labaleka

all the feuding was over. [What happened to those who

ngesikhathi sampande, besuka le kwulu?] Noma

fled during the time of Mpande, coming from Zululand? Or

singathi ukubuya kwenu ngalapha, na nikhamba

shall we say, on your return here, did you accompany

nabantabekosi? ngasikhathi nasuka lapha

the children of the Chief?] When we left Zululand,

kwulu, sekunabonabano, Mpande nabungane

there was already this feud between Mpande & Dingane

Kuze bakulwela, cha kwakumkulu nje.

Their feud was over a trifling matter, not serious.

[Kukhona yini labanye, angithi njengoba

Are there perhaps others, like for instance



abakathakathi leeta nalabant'abenhosi, kwakukhona injini  
 those of the Phakathi<sup>the</sup> Clan came with the Chief's sons, were  
 lobanye, tibongo], Zabuleni, singene sikoleli la, mtshela  
 there any others? <sup>lobanye</sup> Zekuloni we ase being quilled, tell him  
 ayeke, ngisakhutuma nalya, Bakhona. AbakwaMathe  
 to forget these people, I am still speaking to this one. Yes, there were  
 izibongo sabo, ngabathona le luthi kwatula, bawela  
 for instance, those of the Mathe Clan came from Zululand, they  
 mthekwane, bawela ngalo leli laseMathe, izibulo,  
 came over with Mthekwane, they crossed over the Magudu ~~at~~ <sup>ford</sup>  
 kwehwa lapho kugijwa neno, khona lapha ektonga laph  
 on their way coming here, and passed through Ntonga  
 nina senithi kunamaGate, kwasha kwacima, sasimela Tayh  
 where you people say there are Border Gates, but that's where  
 thina kahle kalula, sizalapha kaNgwane sikhamba  
 we crossed easily coming to the land of Ngwane accomp  
 nothekwane, sasingelho lesigogqeni. [Leli ~~nduku~~ <sup>nduku</sup> luthini  
 anying Mthekwane. [What was this  
 kukuphi?] Nanti leli luthiniwa kusettonga, lapha  
 ford called?]. I refer to this called Ntonga, on the  
 oPhongolo, kugondeni nenaGudu. Njengokunjela na  
 Pongolo, forcing Magudu, like for instance, betwee  
 le, magondana <sup>neNtshalitsh</sup> ~~neNtshalitsh~~, kusemazi kunomuzi  
 here and there, facing Ntshalitsh, you find Mthekwane's  
 mthekwane, athi ndabazezwe yena Mthekwane, owakhisa  
 kraal, ~~of~~ which Ndabazezwe calls his own, it was  
 nythekwane, kuseMabhashini, igama lawo. Kulapho  
 built by Mthekwane, and its name is Mabhashini. That's when  
 kwawela khona abakwaMathe, kafikale bona  
 the Mathe Clan crossed over, and they settled near  
 bulha kulentaba, iNtshalitsh, iNtshalitsh yonke  
 this hill called Ntshalitsh, this district of

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