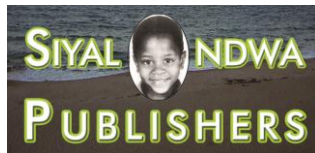


**AUTHENTIC NGUNI  
PEOPLE'S HISTORY**  
(THE LEGACY OUR FOREFATHERS LEFT US.)

**K. E. HLONGWANE**



## **Words from the author**

**Just as Professor Sibusiso L. Nyembezi and Dr Thamsanqa Sithole had done; the former compiling Praise Songs for Zulu kings and the latter Zulu Clan Praises, both tapping information from our native old illiterate people who had kept it in their minds having received it through oral tradition from their elders; I have also not done something different. Even James Stuart who served as a magistrate in different regions of our country collected his 258 praise songs for Zulu kings, chiefs, headmen and ordinary people directly from our native praise singers.**

**I started my research in 1979, when assuming duty as a teacher at Mboza Primary School under Ubombo Circuit for the first time. I finished it in 2008 by then I had been the Head Master at Mlingo High School under Ingwavuma Circuit for 18 years.**

**Initially the primary intention of my research was to find out how the Ndwandwe people, of whom all black people in Natal always say: ‘... were once Swazis,’ left Swaziland. Many people from different parts of Natal shared with me what they knew. I had to collate all information I had received so as to use the most common from these unrelated sources from different places of KwaZulu-Natal. Having successfully collected and collated information on the Ndwandwe people, I then continued prying for unwritten history on the Dlamini who are rulers of Swaziland, the Dlamini of Natal, and the Tsembes of KwaNdwandwe. I had to dig deep for the most convincing answer as to why Zwelonde son of Langa who was the king of the Ndwandwe tribe killed his brother-in-law King Dingiswayo of the Mthethwas. I had also to find out why King Dingane repaid the Boers; who had brought him cattle Sigonyela the ruler of the Sothos had stolen from him; in such a vile appalling manner. My curiosity developed, causing me to find out more about surnames, clan praises and traditional cultural customs. Eighty five percent of information in this book is straight from the mouths of the illiterate elders of our land. It is very**

much disappointing to note that almost all information I got from our learned people from different institutions was what white people had already written which our erudite get very much emotional defending it as the most reliable.

The history of our native people prior the arrival of white people in our country, is unfortunately not in archives of public libraries or in history books written by white people, but it is in the heads of those grandparents who were interested enough to listen to it told to them by their parents then committed it to memory. It is most unfortunate that only a few of these elders are among us these days. Had I been three decades late to tap for this information from them, it would have been lost forever.

It is an undeniable fact that history written for us by white people about the natives of our land is only about white people and the encounters they had with them. This had consequently left out rich native history which had taken place before their arrival. Nowadays those trying to write it, unless informed by our illiterate or semi-illiterate native elders, do so relying mostly on their guess work, speculation, or getting it from unreliable sources. Test for reliability of a source is for it to be to the point. When talking about King Dingane, there should be no mention of European kings, European heroes and European prophets to beef it up in a quest for making it credible. It should solely be about King Dingane and what he encountered. Furthermore lineage of native kings has to have an element of truth. It must not be longer than what a common person's mind could recall. For unlike Praise Songs for kings, lineage of kings was never recited in public. Praise Songs of kings were sung wherever and whenever the king or traditional leader was among his people.

It is amazing that elders who still have information of kings of Swaziland who ruled from the time of Ndvungunya back to his father Ngwadi back to Ngwane The Great were not from Swaziland or KaNgwane which is now Mpumalanga, but were from Mbazwana the land of the Zikhali people, Mngobokazi the

land of the Ngwane people, Mangwaneni on top of Nomtshilwane Mountain near Bulwer and Mangwaneni from the Drakensberg Mountains near Bergville. The most remarkable thing about them all is that they bear one and the same historical information of the Ngwane people. In Chapter 1.4 page 60, read **HOW THE NGWANE DESCENDANTS WHO HAD BEEN RULERS OF SWAZILAND LEFT THEIR COUNTRY, SWAZILAND, FOR EVER.**

The elders of the Zulu nation tell of only sixteen Zulu rulers. Eight of them never met white people, and eight of them met with white people. Ngwane elders tell of only seven Ngwane rulers who ruled prior the arrival of white people in Swaziland. The last of these rulers is Ndvungunya. Ngwane elders say a regent from the Kunene clan was appointed after Ndvungunya's death. Most Ngwane elders are in accord in saying Tshani and Masumpa ruled a nomadic Ngwane clan which was autonomous. They all tell the same historical events of Matiwane, the son of Masumpa, that he fought against King Shaka and fled to the Drakensberg Mountains where his Ngwane people to this day are. Their land is known as Mangwaneni which means the land of the Ngwane people.

The Mthethwas with their rich history especially in the days of King Dingiswayo would only tell of four kings who ruled their tribe before the arrival of white people in Natal. Those are Xaba father to Madango whose son was Khayi. Khayi gave birth to Jobe who is the father of King Dingiswayo.

The Ndwandwe elders would tell of five patriarchs who ruled them prior the arrival of white people. Those are Langa father to Mavuso whose son is Ludonga. Ludonga gave birth to Xaba who is the father of another Langa. The last Langa is the father of Zwide, the famous king of the Ndwandwes, in whose time white people arrived in Natal. That the Ndwandwes were once ruled by Mavuso and Ludonga supports their claim that they were from Swaziland. Mavuso and Ludonga were the rulers of the

**Shabalala clan that was part of the Swazi nation in the days of Ndvungunya, Ngwadi, Ngwane and so on.**

**It is then worth mentioning that King Dingane's history has not been correctly written because Boers never knew what had caused Dingane to invite them to a feast only to brutally kill them all there. No one can blame them for deducing that Dingane was vile and diabolic. Yet the truth is even Shaka or any other ruler of that time would have done the same, for unbeknown to the Boers, they had been labeled sorcerers by the night watchers of King Dingane. Isiko, a traditional cultural custom, of that time dictated that those practicing sorcery had not to be spared but be brutally put to death. Read chapter 1.5 page 81 THE RELATIONSHIP BETWEEN THE WHITE AND THE BLACK PEOPLE ON THEIR FIRST ENCOUNTER IN NATAL.**

**Many people have been told that King Dingiswayo of the Mthethwas was bewitched by King Zwide who turned him into a zombie-like-being causing him to traverse on his own volition land teaming with dangerous wild animals to King Zwide's home where he was assassinated. Read chapter 1.3 page 52 THE REPURCUSIONS OF NGOMANE'S INCEST to find out what really caused King Dingiswayo to leave his army at Mpukunyoni and take only a few to Nongoma, King Zwide's homestead, to be killed. You will also find out why King Zwide killed him.**

**This book clarifies what isiko really is. Many Zulu people of South Africa have been made to believe that Christian Missionaries forced the natives to do away with their indigenous way of life, isiko. The truth is Zulu people stopped under no duress to follow their isiko. They had stopped the same way Zulu people of these days stop on their own to speak their Zulu language properly. Kindly read chapter 4. page 165: ZULU TRADITIONS, CUSTOMS AND CULTURE to find out more.**

**I then wish to express my indebtedness to Mr Maholwane Mthethwa from Phobobo near Mabhuyeni at Mpangeni, Inyanga Mkhuzeni Mbonambi from Makhongolo at Manzengwenya area near Lake Sibhayi, Mr Ngwane from Mnqobokazi, My father Rev**

**Caleb Mndeni Hlongwane, Mr Leonard Nkosi from Edendale, my brother Mr Melmoth S. Hlongwane, Mr Japhta J. Motaung from Edendale, Mr Thulani ‘Mahonovu’ Gina from Manzengwenya area and Mr Phathabonke G Mpande. What they shared with me is invaluable.**

**I also would like to thank Rev I.N. Nyembezi for his booklet UMLANDO KANZONDELELO that clearly puts: “How King Somhlolo brought Rev James Alison to Swaziland from Mparane Mission Station in Thaba Nchu and how King Mswati II burnt down Rev James Alison’s Mission Station at Mahamba in 1846.**

**Last but not least is my brother, English people would call ‘my cousin’, Mr Mankunzini Samuel Hlongwane, the eldest son of Mr Mbuso Hlongwane who is the eldest brother to my father, for keeping on reciting to us our family tree. He would be heard saying our grandfather is Nkwenkwezi who is the son of Nyonini. Nyonini is the son of Ncomazi. Ncomazi is the son of Godide. Godide is the son of Manona. Nyonini lived in the days of these kings; King Dingane, Mpande and Cetshwayo. Ncomazi lived in the days of Mpande, Dingane and Shaka as well as of his clan leader Matiwane. Godide lived in the days of Masumpa and Manona in the days of Tshanibudebukansele the son of King Ndvungunya of Swaziland who was saved by the elders of Swaziland from being killed by Kunene who was King Ndvungunya’s regent.**

**I also wish to thank many other people I could not mention in this book, people I met in taxis, in shopping centers and malls, whose names I did not take who had shared with me information they have on historical events which took place in our land prior the arrival of white people.**

*K.E. Hlongwane 2013*

# CONTENTS

<b>Chapter</b>		<b>Page</b>
<b>1</b>	<b>What Our Forefathers Told Us.</b>	<b>1</b>
<b>1.1</b>	Nguni People Where They Really Came From.	<b>1</b>
<b>A.</b>	White people's hypothesis on the origin of Nguni people.	<b>1</b>
<b>B.</b>	Sans, Khoekhoes and Ngunis are the natives of South Africa.	<b>2</b>
<b>C.</b>	Linguistic evidence that the Khoikhois, the Sans and the Ngunis were related.	<b>6</b>
<b>D.</b>	Sichwe or Muthwa, Lawu and Mnguni were agnate brothers.	<b>8</b>
<b>E.</b>	Click sounds found in Zulu language.	<b>19</b>
<b>F.</b>	More information on some isiZulu words.	<b>28</b>
<b>G.</b>	Common values Nguni people and Khoikhoi people held.	<b>29</b>
<b>H.</b>	African people moved from place to place.	<b>30</b>
<b>1.2</b>	The Positive Contribution King Shaka Made In The Spread Of Christianity Among The Zulu People.	<b>35</b>
<b>1.3</b>	The Repercussions Of Ngomane's Incest.	<b>52</b>
<b>1.4</b>	How The Ngwane Descendants Who Had Been Rulers Of Swaziland Left Their Country, Swaziland, For Ever.	<b>60</b>
<b>1.4.1</b>	Two different lineage of kings of Swaziland	<b>79</b>
<b>1.4.2</b>	The list of Ngwane kings who ruled in the	

	land of the Swazi people before the arrival of white people, as well as the list of those who led a nomadic Ngwane clan.	81
1.5	The Relationship Between The White People And The Zulu People On Their First Meeting In Natal.	82
1.5.1	The list of Zulu kings as they always be	95
1.6	The Dlaminis, Descendants of Lusibalukhulu.	96
1.7	The Arrival Of The Tembe People In KwaZulu-Natal	100
1.8	How The Natives Got Converted To Christianity in KwaZulu-Natal	104
1.9	People Who Were Killed By The South African Government For Their Peaceful Demonstration Against The Pass Laws at Richmond KwaZulu-Natal	117
1.10	How White Missionaries Helped Our Forefathers Coin Zulu Language Words They Never Had?	124
2.	<b>Zulu Clan Praises: Izithakazelo</b>	130
2.1	What Zulu Clan Praises Really Are?	130
2.2	When Are Clan Praises Chanted?	130
2.3	Some Historic Clan Events And Habits Which Form Part Of Clan Praises.	131
2.4	The Difference Between Clan Praises And Ancestral Spirits' Incantation	133
2.5	What Causes Some Clans To Share Similar Praises Here And There?	134
2.6	Why Was There No Namesake In The Olden Days?	135



<b>3.</b>	<b>Zulu People's Surnames</b>	<b>136</b>
<b>3.1</b>	Did Our Ancestors Have Surnames?	<b>136</b>
<b>3.2</b>	How Did Our People Get Their Surnames?	<b>137</b>
<b>3.3</b>	The List Of Zulu People's Surnames With Some of Their Clan Praises	<b>138</b>
<b>4.</b>	<b>Zulu Traditional Cultural Customs</b>	<b>167</b>
<b>4.1</b>	Specifically For Children	<b>168</b>
<b>4.2</b>	For All People In General	<b>169</b>
<b>4.3</b>	For Courtship And Weddings	<b>170</b>
	a) Young women could not just fall in love.	<b>170</b>
	b) Married men took special medication to boost their libido.	<b>171</b>
	c) Wives of a polygamist had respect for one another.	<b>171</b>
	d) Facial beauty in a woman was trivial.	<b>171</b>
	e) An unmarried woman who had given birth and got gilty by her man was avoided by all men.	<b>172</b>
	f) Lobolo was not fixed.	<b>172</b>
	g) There was no divorce	<b>172</b>
	h) Husband and wife disputes were always resolved.	<b>173</b>
	i) Husbands held their in-laws in the highest esteem.	<b>174</b>
	j) If a man fired blanks.	<b>174</b>
	k) Things pregnant women dare not do.	<b>174</b>
	l) Ukungena (A brother's duty to a widow.)	<b>177</b>
	m) A wife who has been made pregnant by	

	someone else and not by her husband.	<b>178</b>
<b>n)</b>	Polygamy was a norm	<b>181</b>
	1. Advantages of polygamy	<b>181</b>
	2. A disadvantage of polygamy	<b>183</b>
<b>o)</b>	Courtship catchphrases and its song	<b>183</b>
<b>4.4</b>	For Burial, Spirits Of The Dead And Graves	<b>185</b>
<b>4.5a</b>	Traditional Cultural Customs In Regard With The Spirits Of The Dead In The Days Of Our Ancestors.	<b>188</b>
<b>4.5b</b>	Traditional Cultural Customs In Regard With The Spirits Of The Dead Nowadays.	<b>190</b>
<b>4.5c</b>	What Causes Sangomas Of Our Time Not To Lose Their Power After They Have Done What They Are Barred As Sangomas From Doing?	<b>192</b>
<b>4.6</b>	Concerning Nature Conservation	<b>193</b>
<b>4.7</b>	Traditional Cultural Customs That Are No Longer Observed.	<b>194</b>
<b>4.8</b>	Traditional Cultural Customs That Started To Be Observed Just Of Late.	<b>196</b>
<b>4.9</b>	A To Z Of That Which Never Occurred In The Days Of Our Forefathers In The Land Of The Zulu People.	<b>201</b>
<b>A.</b>	There were no grave-yards	<b>201</b>
<b>B.</b>	The dead were never exhumed from their graves.	<b>206</b>
<b>C.</b>	Someone who had died in an accident was never brought home.	<b>208</b>
<b>D.</b>	There was no divorce.	<b>208</b>
<b>E.</b>	There were no street-kids.	<b>209</b>
<b>F.</b>	There were neither lesbians nor gays.	<b>209</b>

	<b>G.</b>	There were no apparitions and ghosts.	<b>212</b>
	<b>H.</b>	There were no spirits of mandawus and mandikis.	<b>214</b>
	<b>I.</b>	Sangomas never ate pork, catfish etc.	<b>214</b>
	<b>J.</b>	There were no prostitutes.	<b>215</b>
	<b>K.</b>	No was would be involved in bestiality.	<b>217</b>
	<b>L.</b>	Incest never occurred.	<b>219</b>
	<b>M.</b>	There were no orphanages and homes for the aged.	<b>220</b>
	<b>N.</b>	A man would not carry a new born baby.	<b>220</b>
	<b>O.</b>	There would be no sexual activity until a baby has been weaned.	<b>221</b>
	<b>P.</b>	A woman menstruating would never enter a cattle kraal.	<b>221</b>
	<b>Q.</b>	Virgins were never raped.	<b>221</b>
	<b>R.</b>	A land never belongs to an individual.	<b>222</b>
	<b>S.</b>	There were no lawyers and advocates.	<b>222</b>
	<b>T.</b>	There was no sin and sinning.	<b>225</b>
	<b>U.</b>	Legs of an unmarried woman had not to be concealed from feet to thighs.	<b>225</b>
	<b>V.</b>	No young woman was ever escorted to her boyfriend's home to report pregnancy.	<b>226</b>
	<b>W.</b>	Young men and young women would Never be found drunk.	<b>227</b>
	<b>X.</b>	There were no fatherless children.	<b>227</b>
	<b>Y.</b>	There were no namesakes and surnames.	<b>227</b>
	<b>Z.</b>	Food cooked or served was never sniffed at.	<b>229</b>
<b>4.10</b>		That Which Rarely Took Place In The Land of The Zulu People In The Days Of Our Forefathers	<b>230</b>
<b>4.11</b>		What Caused Our People To Stop To Follow Traditional Cultural Customs?	<b>232</b>

5. **Conduct or behaviour that was abhorrent  
To Nguni people (*Ihlazo or Ichilo*)** 235
6. **Ubungoma**  
A Condition Of Being Possessed Of  
The Powers Of The Ancestral Spirits 237



# **1. WHAT OUR FOREFATHERS TOLD US.**

## **1.1 Nguni people where they really came from.**

### **A. White people's hypothesis on the origin of Nguni people.**

**The common assumption is; all people who are generally referred to as Bantus, by white people, came from the Great Lakes in Central Africa at areas around Lake Chad.** J.D. Fage in his book, *A History of Africa* claims that the Bantus came from Sudan all by themselves with no livestock. He states: "It has already been suggested that, whatever may have been the situation in the Sudan from which they came, the Bantu pioneers would have been unlikely to have brought cattle with them through the forest." He continues that they got cattle from the Khoisan people. He then mentions cultigens these people had with them which he inferred reached Negro Africa via Madagascar. He also talks of Negro people living on fish. Fish, crocodiles, crabs and all kinds of crustacean had never been food to Nguni people. It then quickly becomes obvious that some white historians never knew animals Nguni people killed for food. The only aquatic animal Nguni people would hunt for food was a hippo. Fish, crabs in their diversity and tortoises had never been part of Nguni people's diet. Taking all what Fage says into consideration, one can quickly presume that the Negro people he writes about are not the Nguni people of the extreme south of Africa.

Other historians claim that some Black people of Africa reached the southern part of Africa a few decades before the arrival of the white people. There are also those who claim that both Nguni people and the white people arrived in South Africa more or less the same decade. The former arriving in the eastern side of South Africa and the latter in the western side. It is also purported that the so called Bantus are the descendants of Hamite and Negro people who had intermarried. Their assumption also has it that Ham, who is the

second son of Noah of the Bible, is the ancestor of the Egyptians. Negro, a Portuguese and a Spanish word for black, became Black people of Africa's ethnic name because of their brown to black pigmentation. The Portuguese and the Spaniards had borrowed the word, niger, from Latin. Niger in Latin means black.

However Fage has also come with the most correct conclusion when he states; "It was immediately apparent to Greenberg that there was no evidence that the Bantu languages were genetically related to Hamitic." However Joseph Greenberg noticed that Niger-Congo languages are somehow related to Bantu languages. When Fage uses Malcolm Guthrie's 28 test languages, he states that the Xhosa language was found to be containing 26 per cent of reflexes from the 500 roots common to Proto-Bantu as a whole. This means out of 500 common Proto-Bantu roots, Xhosa language has 130. Xhosa people are a branch of Nguni people who had made areas of the Eastern Cape in South Africa their permanent settlement.

It is generally accepted that Negro people gradually travelled south from the Great Lakes in their nomadic way of life. Splinter groups kept on deviating from the main stream and formed new groups. Eventually there were, according to Oosthuizen et al, Congo Bantus who settled in the west of Africa between Nigeria in the north and Zambezi River in the south; the Kitwara Bantus who settled in the east of Africa between Kenya and Zambezi River, and the last group the Zimbabwe Bantus, Nguni people are alleged to have been part of, who settled in the southern part of Africa. All this supposition is based only on belief as Oosthuizen et al put it in their history book.

Concerning the name *Bantu*, Fage states that *-ntu* from Bantu is the common root for man in languages spoken by Negro Africans. He continues that *ba-* is a usual plural prefix for the class of nouns denoting persons. Of course in Nguni languages *bantu* (people) is the plural form of *mntu* (person), hence all human beings are referred to as *abantu*, the people. White people could not understand that they themselves are *bantus* as well. *Ubuntu* is humanity in general. Guthrie

is said never to have had cattle terms in his Proto-Bantu vocabulary of common roots. This then caused Fage to say: "...the Bantu acquired cattle from eastern African speakers of Afro-Asiatic, Cushitic languages, and that they may have done this through the mediation of Khoisan-speaking peoples..." Note; no African people spoke or speak a Khoisan language. Khoi-khoi people speak Khoi-khoi language, and San people speak San language. These two languages have never been merged. It is as gauche as saying, for instance, people speak Zulupedi language.

### **B. Sans, Khoekhoes and Ngunis are natives of South Africa.**

**Our forefathers insisted that South Africa is the indigenous land to San, Nguni and Khoikhoi people.** The Zulus call the Sans *abaThwa* or *iziChwe* and the Whites called them Bushmen. The Zulus call the Khoikhois *amaLawu* and the Whites called them the Hottentots. The Nam people of Namaqualand call themselves the Khoekhoes, I cite A. Bank. **Our forefathers' myth is; Black people came from the reed which burst its stem and cast them out.**

That Nguni and Khoekhoe people owned their unique breed of cattle makes our forefathers' assertion to be historically and anthropologically correct. The Natal Museum of Pietermaritzburg has a story about amaTola people from eMvuleni (The Bamboo Mountain) Stone. These people have rock paintings. The museum states that the amaTola were mixed Bushman, Khoi and Nguni speakers. Our forefathers have a story of three brothers; Muthwa, Nguni and Lawu which is in page eight (8) of this chapter. The existence of amaTola people then validates the story of the three brothers. Had our forefathers' story been a fabrication, the amaTolas would not have comprised the Bushmen, Khoi and Nguni speakers but would have been made up of Sothos, Ngunis, Vendas and so on.

The Natal Museum also states under The Iron Age section, that people introduced domestic animals into Africa from as early as 5 000 BC. The Museum has Portuguese records affirming that many



people living in the KwaZulu-Natal interior were seen by their early sea voyagers. These people, their records continue, spoke Nguni language and grew a variety of crops, and they also had many cattle. Their records also mention that Nguni speaking people lived in homesteads and were governed by chiefs (*amakhosi*). There are also very much old rock paintings of cattle in this Museum with the writing: "Iron Age farmers brought cattle into KwaZulu-Natal in about 1 450 years ago." All this information from the museum confirms that Nguni and Khoekhoe people owned cattle long time ago.

That Nguni and the Khoikhoi people could easily make their traditional attire, sleeping blankets and shields out of cattle hides is proof that they had owned cattle for thousands of years. They also milked their cattle and consumed most of their milk as *maas* (sour or curdled milk) with boiled millet that had been ground. The Whites referred to their cattle as Nguni breed. The Zulus and the Swazis who called a sheep *imvu* and many sheep *izimvu* were never interested in them for they could not thrive, but in goats which might have been introduced to them by the immigrant Swahili speaking people who became Ngunis. The Zulus and Swazis call a goat *mbuzi*, a word their forefathers might have borrowed from Swahili speaking people. Xhosa speaking people might have left the land of their birth before Swahili speaking people had arrived with goats hence they had to borrow an Afrikaans word 'bok,' and make it '*bhokhwe*' a completely isiXhosa word for goat. The Xhosa people continued rearing sheep in the Eastern Cape where they thrived. One sheep is *igutsha* and many sheep are *amagutsha* in isiXhosa.

Khoekhoen people not only owned Sanga breed of cattle but also sheep which were hairy fat tails, not woolly ones. The way Khoekhoes looked after their cattle differed drastically from the way Nguni people looked after theirs. Their cattle did more than only providing them with meat, milk and hides. They were their pack animals and their bulls guarded their homesteads and would chase away intruders.

After white people had arrived in South Africa they took all

## Thank You for previewing this eBook

You can read the full version of this eBook in different formats:

- HTML (Free /Available to everyone)
- PDF / TXT (Available to V.I.P. members. Free Standard members can access up to 5 PDF/TXT eBooks per month each month)
- Epub & Mobipocket (Exclusive to V.I.P. members)

To download this full book, simply select the format you desire below

