

**Bonner Series: Tape B6, A229**  
**English Typescript: James Nxumalo, notebook 1**  
**Ndwandwa**

**Typescribed by:** Nokuthula Vilakati for FHYA

**Date:** 24 June 2023

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- Where the typescriber edits/amends the original text, the edited/amended text appears in grey.
- The audio-tape counter numbers from the original text appear in square brackets, justified Left, and pertain to the text below them.
- The page numbers of the original text appear in square brackets, justified Right, and pertain to the text below them.
- The footnotes which appear on the left-facing page of the original text have been added at the bottom of each typed page. The numbering of the original notes has been retained.
- Where the typescriber is unsure of a word, the word is placed within square brackets and a question mark. [word?]
- Where word/s are illegible, the illegible word is replaced with square brackets and a question mark. [?]
- Endnotes appear in grey, within square brackets on the last page of the document. They comprise the typescriber's notes regarding their editorial interventions.

[INTERVIEWED AT: SBS, Mbabane]  
[DATE: N/D]  
[1] [KEY INFORMANT: James Nxumalo (JN) [1]  
[Other Informant: [2]  
[Other informant: [3] Inkhosikati]  
[Other informant: [4]  
[Other informant: [5]  
[2] Interviewer: Dumisa Dlamini (DD)]

[1] Can you tell us Mnguni<sup>1</sup> about kudzabuka<sup>2</sup>  
of Benguni of yours of Zikhotheni.

[2] The Benguni of Yikhotheni according to  
my knowledge came from Enkalaneni  
where their indabuko [Zulu form]  
is according to what I heard

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<sup>1</sup>Mnguni: It is a clan praise for the Ndwandwa people in this context.

<sup>2</sup> kudzabuka: see glossary

from people who are older than me saying at Emagudu. They came to Emagudu and settled there.

Then they left---

[1] At the dispersion of the reign of Zwide they moved---

[2] At the dispersion of the King, his reign of Zwide. Zwide who begets the King his father is Wanga Wanga being a King was born of [Mnguni]. Oh long time ago really. Then after a moment of time Mnguni begot his son who was named Nonkokhela.

[1] Is Nonkokhela not the father of Zwide

[2] Oh yes he is born of Zwide this Nonkokhela. Nonkokhela then begot Ngolotsheni.

Ngolotsheni begot Mlokothwa.

Mlokothwa begot Silwane, this

Mlokothwa

[1] Who brought the Benguni here at KaNgwane from Magudu amongst the children of Zwide or who he is

[3] came with them here

[1] Oh they came with Ngolotsheni

[3] -----

[4] --- Say that again

[1] Repeat Nkosikati<sup>3</sup> there [on the point you are making]

---

<sup>3</sup> Nkosikati: see glossary

[3] I say Nonkokhela didn't die here  
he dies there [Ka-Zulu]

[1] Here in KaNgwane

[3] died there

[1] behind there

[3] Nothing more to say I am  
reminding this one

[1] yes Nkosikati

[3] The imphi<sup>4</sup> of KaZulu dispersed them

[4]

Because you see those of Bulandzeni  
went down this way to khonta<sup>5</sup> there

[1] The Bulandzeni ones

[3] yes the LoMasha one

all the---

to Hhanyandza

[1] yes

[3] yes these [remained<sup>ii</sup>?] that side

[1] yes

[3] They separated apart

[2] We remained when the [Madanga<sup>iii</sup>?]  
people splits

[5]

children

[1] There are if I am not making a mistake  
amongst the Benguni during the arrival  
of Madzanga, some people say there was Shemane,  
and Sikhunyana, we want the story  
of Shemane

[3] Shemane remained there at

---

<sup>4</sup> imphi: In SiSwati this word means both army and war

<sup>5</sup> khonta: see glossary

Ezikhotheni, he remained

[1] Because it

[2] Sikhunyane didn't come with impi

of Ka-Zulu, he came to KwaSoshangane

Then he borne this home called

Ndwandwe

Mashanganeni born Soshangane

and his name

[6]

yes

[1] Sikhunyana followed that one

[5] Sikhunyana who begot Soshangane

[2] yes, it is this Sikhunyane that one

[3] This, what you say, is it here

so good that--- hi-hi<sup>6</sup>

[1] This Shemane just tell me about this

Shemane because those of Nkambeni

say he was lost [his whereabouts not known]

[3] Shemane was not lost [only<sup>iv</sup>?] Mfifi was

lost

[2] Is it Mfifi who was lost

[3] They always said he is at Ka-Zulu, we don't

know that---- It is Mfifi

who was lost

[1] This Shemane came and

[7]

where did he settle

[3] He is at Ezikhotheni

[1] Ezikhotheni

[3] yes---

[1] And his generation is present

---

<sup>6</sup> hi-hi: exclamation

[3] yes

[2] And his great-grand children are  
at Ezikhotheni even to-day

[1] No, continue Mnguni  
that they came and how they settled  
that how well they settled and how  
they were troubled under Ngolotsheni

[3] Nothing troubled them, they were only  
troubled by their rate of death  
only

[2] They were nicely settled those Shemanes

[8]

and Ngolotsheni, they liked each other, a rare  
thing, the children of a man, so nice and  
there was no dispute because they were  
sharing the same boundary, one ruling  
the people this side and the other one that side

[1] yes

[2] They were so friendly eating from one wooden  
dish.

[1] These Shemane people were under those of  
Ngolotsheni or these two houses had  
to separate, each one has to  
reign?

[2] yes, they separated  
of one person

[9]

[3] and the Shemane people had their Kingdom  
and the same thing happened  
to those of Ngolotsheni  
they had their own Kingdom but  
they were neighbours and loved

each other

[2] That is why it is said Yiyikhotha<sup>7</sup>

It is Eyikhotheni, licking

alone, and the red ones, and the

Black ones because

[1] Oh this word means that

[2] yes tiger, because the Shemane people are

bright in complexion

[1] yes they are bright

[2] Those of Nonkokhela, the father of

Ngolotsheni are dark in complexion

[10]

as [we<sup>v</sup>?] are even to-day

and the generation of the generation

of that. But they are one family and their

settlement is one, the boundaries

like fields.

this one is for so and so and this one

is for so and so and there is always

a boundary, it is the dark and

bright complexion, but still one

person.

[1] Let me say Mnguni the inkosikati

who became the Queen of KaNgwane

who is the Mother of the King, from which

house is she born

[3] From the Ngolotsheni, of Ngudzadze

the child of

[11]

Ngolotsheni

---

<sup>7</sup> Yiyikhotha: The word comes from lick, it is believed that Shemane and Ngolotsheni loved each other as though they were licking each other like cows

[1] There is this  
 [2] Born of Ngolotsheni  
 [1] yes, the name of that nkhosikati  
 what did it mean, may be it was just a  
 name, or had a special meaning  
 which  
 [3] It is Lomawa  
 [2] Nothing else may be she was born in  
 [cliffs<sup>vi</sup>], just a name for her  
 [3] May be in the ancient time, you were  
 throwing yourselves in the [cliffs<sup>vii</sup>], because of  
 the emergency announcement of army.  
 [2] Because people use to run away from izimphi

[12]

[3] and he was also following LaZidze  
 [1] yes  
 [3] hi  
 [1] Thandile  
 [2] She is Thandile  
 [1] Because it is always good when we  
 know  
 [1] Ceremony of incwala, lets put that one in  
 [4] yes  
 [1] just talk  
 [3] I say he gidza<sup>8</sup>-ed incwala also  
 this Zwide like the King of here in  
 KaNgwane, there at Magudvu, even  
 to-day they say the Siyilo<sup>9</sup> of Ndlunkhulu<sup>10</sup>  
 is still shining

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<sup>8</sup> gidza: see glossary

<sup>9</sup> Siyilo: It means a smooth polished surface as of a floor more especially in traditional houses before we had cement in African countries

<sup>10</sup> Ndlunkhulu: see glossary

[13]

very difficult to tear it up

[1] at Magudvu

[3] yes there in the forest, is where the home  
was built this forest

as you see it, when you come you could  
say it is a pond, yet it is a siyilo

[1] Where is that Nkhosikati?

[3] EMagudvu, EMagudvu, up.

[5] Across the Lumphongolo

[3] yes there is a forest protruding upwards  
there, they say it is Ka-Longoma there.

[1] Can you see it from here at Shiselweni

[3] yes there at Sihlutse you can see  
Magudvu because it is [higher up?<sup>viii</sup>]

[14]

because the other places around it are flat  
it is lowveld below and then the hill  
the forest is higher up

[1] It is below the hill

[3] up

[1] oh it is up

[3] yes

[2] on the hillock on top of the  
Ntaba hill

[1] It was Magudvu

[3] Ndlunkhulu

[1] Ndlunkhulu of the place where the  
incwala was gidvwa and at  
Zwide's home

[3] yes, they say still the siyilo is

[15]



shining

[1] It is Ka-Zulu at that place

Magudvu

[3] yes, it is Ka-Zulu because when you  
cross Luphongo

[2] It is KaZulu

[5] Long time ago it was Ka-Zulu because  
the KaNgwane place ends with

Luphongolo

[1] yes even long time ago it was

[2] yes

[1] Zwide, tells us about Zwide  
Zwide and Somhlolo that they became  
friendly and Thandile was taken  
to be at KaNgwane

[16]

where did their friendship started

[3] It started that there is a King  
at Shiselweni he gidza incwala  
there is a King of KaNgwane.

Then the Zidze people, go to see this  
King, how he is. They came carrying  
snuff boxes. They came with a man  
and two girls and one young  
girl. They came here and a great  
thing was done for them, a beast was  
slaughtered for them because they  
came from the King Zwide.

The beast was slaughtered for them and  
they saw the King and the girls saw  
the King, they they went back

The nkhosatana<sup>11</sup> which was prepared to be  
given to the King came here

[1] yes

[3] She said to his father she said oh  
there is no Kingdom, what king so ugly  
one wonders when they say Bayethe<sup>12</sup>  
that what Bayethe for, oh---

[Cut

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<sup>i</sup> Corrected an error in the transcript

<sup>ii</sup> Unsure of the word, then used contextual clue

<sup>iii</sup> Unsure of the word

<sup>iv</sup> Unsure of the word

<sup>v</sup> Unsure of the word

<sup>vi</sup> Corrected the spelling of word misspelled in the original transcript

<sup>vii</sup> Corrected the spelling of word misspelled in the original transcript

<sup>viii</sup> Unsure of the phrase, then used contextual clue

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<sup>11</sup> nkhosatana: see glossary

<sup>12</sup> Bayethe: salutation