

SBS Collection: Tape 10, A229
English Typescript: Bongani Mkhathshwa, notebook 1
Ndwandwa

Typescribed by: Nokuthula Vilakati for FHYA

Date: 10 May 2023

Key to FHYA typescriber's conventions:

- 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] INFORMANT: Bongani Mnguni (BM)
[2] INTERVIEWER: Dumisa Dlamini (DD)

[DD] E [um] you bekunene¹ ke², it being today nje³,
here in etindlini⁴ for broadcasting, we have had
a big luck, for I [have managed to be] with a lijaha⁵ by
the way what am I to say you are who, mntfana⁶ of Mnguni?
[BM] I am Bongani, myself, I am of Mkhathshwa [surname]

¹ bekunene
² ke
³ nje
⁴ etindlini
⁵ lijaha
⁶ Mntfana

[DD] get closer, Bongani, Mnguni⁷, I want your hand to be on the table.

[BM] Yes, cousin.

[DD] E- [um], you bekunene, there are many ways which argue about the history of eMaSwati: we argue about the history of eMaSwati, argue about the history of surnames, argue about the history of this and that. Being today ke, we are going to argue with umntfanemnguni here, but then we shall start by saying [that] here, KaNgwane⁸, when you go to eNkambeni⁹, you hear that there are Ndwandwa [people there], e [um] [people] of Zwide; you go to eZikhotheni¹⁰, you hear that there are Ndwandwa [people there], of Zwide; you go to Mozambique, today as we talk njena there is [now] a place, iNgwavuma¹¹, where the Ndwandwa people, they are said to be of Zwide they are there as well. I once arrived there bekunene and found one who was a member of Parliament in Zululand; he was a Zwide. I don't know whether he was a chief there or not. When you pass KaNgwane, on your way to Maputo, e-[um] in Mozambique, you find those of Zwide there; you pass on till you arrive down there, in Zimbabwe am I making a mistake, Mnguni?

[BM] It's the truth.

[DD] you, again find those of Zwide. When you go to this place, this side, where the Boers

⁷ Mnguni

⁸ KaNgwane

⁹ eNkhambeni

¹⁰ eZikhotheni

¹¹ iNgwavuma

today say it's KaNgwane, across, that side,
Mabuza's [land], which he has held back
for himself, you again find the Mkhathshwa
they are also of Zwide. I would request you;
mntfanemnguni, to explain to me at length
about this sive ¹²of Zwide, before we pass on
to other histories about which we are going to
argue. Let me explain to you, you bekunene.
This does not mean that this is making a law
that this is what we know, or it is the truth, but we
are putting [forward] what we heard-I hope, Mnguni, the
that is what I [should] say, Isn't it?

[BM] that is the truth _____

[DD] e-[um], as well as what we think, etc, everyone
is free to say what he/she thinks about
this history which we are going to hear
today njena. As for today, we start by the Zwide
people. Please narrate for me about the sive

of Zwide, mntfanemnguni.

[BM] Wo¹³--!, Myself, I am Bongani Mkhathshwa.

When you hear nje them talk, saying there
KaGasa¹⁴, you [people] are now saying: "Awu¹⁵
or she says/said it's Ga____," I am of Gasa myself; I

[DD] it's him, black Gasa of Manukuza¹⁶.

[BM] I am of Mawewe of Soshangane nje myself.

[DD] He is the one who sat on the path, trusting a fist

[BM] E¹⁷- [yes] I am his [descendent], myself; I am of Ma

¹² sive

¹³ Wo

¹⁴ KaGasa

¹⁵ awu

¹⁶ Manukuza

¹⁷ E

of SoShangane. The hero got out ngenhla kwemuzi¹⁸ without having told his father, Langa. SoShangane has shakazisa'd¹⁹ imizi²⁰ of men. I am his myself. The praise singer for us of Gasa, where bonga²¹, he says: "Get out, moon so that we can bask in you [for long the short [people] have been basking in you by [?]ⁱ they have been basking by flank, that is when he bonga's, escorting us to the mountain. I am his myself. At Sendzeni, you Dlamini.

[DD] You go to the mountain, you [people]?

[BM] E- - [yes] we are lahlwa²² on the mountain.

[DD] It is alright, mntfanemnguni, we will continue with that later, [now] let us continue.

[BM] Let me explain to you [something]. You see here people, you begin[it] in the middle, ye²³ Dlamini, when you begin it with Zwide of Yanga, it does not begin with Zwide, it [the history] begins with Ndwandwa, then it's Sikhova, then it's Mkhonto, then it's Yanga. Yanga umyambiya²⁴ the umaphuma²⁵ [so that] we can bask in you, for long, the short have been basking in you by [?]ⁱⁱ; basking in you by flank. Enhhe²⁶, Yanga umyamemyabiya²⁷, get out [so that] we can bask.

[DD] You say it's who, who tala²⁸ Zwide of Yanga?

[BM] He is talwa by Yanga; Zwide nje was of Yanga

¹⁸ ngenhla kwemuzi

¹⁹ shakazisa'd

²⁰ imizi

²¹ bonga

²² lahlwa

²³ ye

²⁴ umyambiya

²⁵ umaphuma

²⁶ Enhhe

²⁷ umyamemyabiya

²⁸ tala

[DD] Wo, the saying that “Zwide of Yanga- -”

[BM] It’s his father this Yanga²⁹.

[DD] It means that it is Zwide, son of Langa.

[BM] Son of Yanga umyambiya.

[DD] Continue, in SiSwati we say it’s Langa.

[BM] Enhhe (yes). This Yanga e-[um], another child of his was SoShangane. Now, his son who was famous, we find [about] them in history. Ye Dlamini, I am not, myself saying that what I’m talking, is spoken by God, but I mean that munya’d³⁰ this Ndwandwe [history]. I was staying with them in Johannesburg in 1957.

[DD] You munya’d this thing.

[BM] I munya’d it. Hhawu³¹ you can say anything really. I am not afraid of any person. Because we will argue until you truly see that we are arguing now.

[DD] I am listening Mnguni.

[BM] Yes, and I would ask you, saying what about

[DD] I am truly listening

[BM] You would then fail

[DD] Yes

[BM] Now, anyway we are not arguing; we are just putting it forward, as to say what happened.

[DD] Mntfanemnguni

[BM] When he..., Yanga, when he was alive you Dlamini, my cousin, when he was alive this Yanga Zwide of Yanga, born of LaMkhwanazi, was taken and placed at his mother’s home. He was

²⁹ yanga

³⁰ munya’d

³¹ Hhawu

installed as an inkosana³²; he was his heir who was to take over the kingship.

[DD] Where was his mother's place?

[BM] His mother's place was KaMkhwanazi. enhhe- - -, it is not in Zululand there, hey you men! Let us put this story correctly; it's Kwa Nongoma, if you see those cars written NND, it says Nongoma Ndwandwe District go and ask for their books, they are there, if you disagree with me, go to Mgungundlovu, you will find what I am saying; I am not telling lies. Let us not tell lies, let us speak the truth, and stop [speaking] lies.

[DD] I am listening, mntfanemnguni

[BM] enhhe, it is not in Zululand there. I will tell you, also. When a Zulu person arrived.

Do you hear what I am saying?

[DD] I am listening Mnguni.

[BM] Even if a person can be annoyed; even if a person can like [what I say], even if I can die or what ever may happen, but myself I am Ndwandwe and I will never change. Even if a person can hate me, saying I have spoken badly about, I don't care

[DD] I am listening, Mnguni

[BM] enhhe, when they took him, they placed him at his mother's place; placing this Zwide of Yanga.

[DD] KaMkhwanazi³³?

[BM] KaMkhwanazi. We are with them even today even if you can go to my/our place, you will find the Mkhwanazi, and you will then see that things correspond.

³² inkosana

³³ KaMkhwanazi

Things correspond ye Dlamini; we do not just
insert things; they correspond.

[DD] Zwide grew up.

[BM] Awu Zwide grew up. When he became a big
not yet a man, then SoShangane was born.
Just before SoShangane was born, he himself
was born of LaZikode. We find that it was
LaZikode, what we find; [She was] an induna's
child; she was one of the children
of an induna.

[DD] This Zikodze, [was he one of] those who are
said to be of Mangweni?

[BM] enhhe, it's those Mangweni.

[DD] enhhe_(is it)?

[BM] enhhe (yes). Now, when she was pregnant,
now she was pregnant, this SoShangane's mother.
When King Yanga got out, black Yanga,
the 'get out you, so that we can bask in you'
he was filled with anxiety, while walking with izinduna
those [izinduna] of Sithole, because ___ here,
today, even if you can go to my/our place, you
will find there present there _____. Awu
he [the king] was filled with anxiety, that: "Hawu,
what is happening, I am frightened for this woman?
He called his izinduna, and said: "women, zinduna³⁴. I suspect
kingship will be taken by ikhohlwa³⁵
[DD] What was his basis for saying 'likhohlwa'?
[BM] The ikhohlwa, the heir of ikhohlwa. Enhhe
It means: 'the heir of ikhohlwa'; they stand/

[DD makes sounds to show that he is following]

³⁴ zinduna

³⁵ ikhohlwa

sit with backs against each other, when talking.

'the heir of the ikhohlwa', they face opposite directions when talking. SoShangane [was/]is ikhohlwa, the heir of ikhohlwa³⁶. Now he said: "I suspect, the kingship will be taken by ikhohlwa".

[DD] The kingship of the Ndwandwe is standing; even that of Zululand is alone?

[BM] It's not kingship, it was not kingship, that of the Zulu, to tell you accurately, even if they be present, let them be present and [we] talk, man; does bother [me, any] this thing. We are talking, we are putting right, the affair, the izwe of Africa now never had kingship, they were just people, chiefs as you have chiefs here, KaNgwane, it was like that

[DD] the king was the Nguni?

[BM] Yes, indeed, [those of] Mdabu³⁷, we are the kings of uselwa³⁸, we chitha ³⁹uselwa, we, ye Dlamini; we chitha uselwa. When you hear about the people who chitha uselwa, it's us, we of Mkhathswa, I belong there, myself: I'm not [who was] merely;

[DD] I am listening, Mnguni.

[BM] Now ke, there it is, he said: "I suspect, the kingship will be taken by ikhohlwa. They [then] asked that, "what is it that the king suspect?" "I suspect the kingship will be taken ikhohlwa." [Then] Soshangane wa born, SoShangane, having been born while growing up into a boy, when getting among cattle, cattle gave way for him.

[DD] what__?

³⁶ ikhohlwa

³⁷ Mdabu

³⁸ uselwa

³⁹ chitha

[BM] Hawu the king returned, and called izinduna and say: "What have I said to you?"

[DD] Was he [SoShangane] entering manhood or still a boy.

[BM] He was a little boy. [The king] said "What have I said to you? Truly, this thing. Verily, verily I sympathize with my child, Zwide KoYanga".

[DD] The cattle were doing something ominous?

[BM] The cattle were doing something ominous. They meant little kingship; they open up a space for him. He said: "Hhawu___, no"

[DD] Mntfanemnguni, cattle of the ancient times not this lukhonyane⁴⁰, there were violent cattle which, when coming together, resembled tingongoni⁴¹ when they came to you, being a boy, you would give them way.

[BM] enhhe

[DD] but you are telling me that those cattle of that type of cattle, which were like the which were [resisting] being tied, used to give way for a child; [they] opened a way for they opened up a space, and he walked amongst them.

[DD] I am listening mntfanemnguni.

[BM] He said; "Hawu, I suspect the kingship will be taken by ikhohlwa." He said: "No, no". He then went to fetch his [Yanga's] younger brother. This younger brother of his was said to be Mnguni.

[DD] This Mnguni was a name?

[BM] It's a person's name.

[DD] I am listening.

[BM] He then fetched this younger brother of his then

⁴⁰ lukhonyane

⁴¹ tingongoni

Mnguni was younger. He then appointed all the three, as little kings⁴²/heirs/successors and said: “ You see, you, Mnguni, you will mediate between SoShangane and Zwide of Yanga. But I suspect that the kings will be taken by ikhohlwa.” They are at Magudu them [people of Mnguni] till today. Their leader is at Magudu; till today, as we are talking.

[They are] those of eZikhotheni, about who you [have been] talking, you: they are of Mnguni, Yanga’s brother.

[DD] [Please] explain to me, again, Mnguni, here Ndwandwa, explain to me very well, here, about this kingship. This kingship, which we say, they say in Zulu is of Zwide.

[BM] enhhe

[DD] Was it existing from time immemorial?

[BM] It was existing since- -, it is of God, that of ours; this one for us, you Dlamini, is not of the sort, found through begging from someone, it’s not little kingship, that we took it by spears or what: it is natural [and] of God. The evidence of that, Dlamini, is kuchitha uselwa, you then see that it’s kingship of God. When this iMambane⁴³ grew up, now, after he had appointed this one that he [Mnguni] will mediate these [SoShangane and Zwide], these little kings were then installed. Their father then died. When they praised SoShangane saying: “SoShangane by kuShakazisa men’s imizi the hero that got out ngenhla kwemuzi without having told his father Langa; They say so

⁴² little kings

⁴³ Mambane

because of that. His father then built an umuzi for him and named it KwaMandlakazi⁴⁴.

[DD] Who built his [umuti]?

[BM] The one who built it was his father, Langa, while still alive, and named it KwaMandlakazi. I belong to KwaMandlakazi nje, myself we belong to KwaMandlakazi.

[DD] I almost see this place there at ____

[BM] Do you know KwaMandlakazi?

[DD] I almost see this place, I saw it during an umgidvo⁴⁵, when we were going to gidzisa leKaZulu.

umntfanenkhosi⁴⁶ there yonder, in Zululand.

[BM] They would not show you properly.

[ⁱ Illegible word and phrases]

[ⁱⁱ Illegible word and phrases]

[ⁱⁱⁱ. There are no definitions or meaning provided in the transcript for the key words/glossary items included as footnotes]

[^{iv}. Most end of line words are truncated and inserted by relying on contextual clues through translations]

⁴⁴ KwaMandlakazi

⁴⁵ umgidvo

⁴⁶ umntfanenkhosi