

SBS Collection: Tape 10, A229
English Typescript: Bongani Mkhathwa, notebook 2
Ndwandwa [Zwide History]

Typescribed by: Nokuthula Vilakati for FHYA

Date: 15 May 2023

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- Where the typescriber edits/amends the original text, the edited/amended text appears in grey.
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INTERVIEWED AT: SBS, Mbabane
DATE: N/D
[1] INFORMANT: Bongani Mnguni (BM)
[2] INTERVIEWER: Dumisa Dlamini (DD)

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

[BM] Enhhe

[D.D] Was it existing from time immemorial?

[B.M] 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 is

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 iMambane⁴² 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 praise Soshangane saying: "Soshangane by kuShakazisa men's imizi the hero that got out ngenhla kwemuzi without having told his father Langa. They say so because of that. His father then built an umuzi for him and named it KwaMandlakazi⁴³.

[D.D] Who built his [umuti]?

[B.M] 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

[D.D] I almost see this place there at-----

[B.M] Do you know KwaMandlakazi?

[D.D] I almost see this place, I saw it during an umgidvo⁴⁴, when we were going to gidzisa umntfanenkhosi⁴⁵ there, yonder, in Zululand.

[B.M] They would not show you properly

[D.D] It was said it was KaMandlakazi

[B.M] Yes, they would not show you properly

[D.D] There is, again, another place, because it seems as if this Usuthu, it is said there is uSuthu.

⁴² iMambane: a colloquial word for a person.

⁴³ Mandlakazi: literally means 'great power.'

⁴⁴ umgidvo: see gidza, kugidza in glossary

⁴⁵ umntfanenkhosi: see glossary

[B.M] Enhhe.

[D.D] then there are those of Mandlakazi

[B.M] I nje, we nje are of Mandlakazi. An umuzi was named; Zwide's place is called eMthonjaneni. Don't you hear when they say Dingane's praises, saying "The cow which cried at Mthonjaneni, all nations have heard its mourning: it has been heard by Dinguza of Yengweni; and heard by Magqengezi of kaKhaya. They say so because they, thems, selves belong to eMthonjaneni; myself, am of Mandlakazi. E Mandlakazi, means great power.

[It was] where ligule stayed. Ligule used to stay at Soshangane's place. Do you see these, boSiganda⁴⁶?

[D.D] Yes

[B.M] Enhhe, they are of Mkhathswa these; they were the ones who were in charge of ligula⁴⁷, till today, as you can see them, they are in charge of this ligula for us at home. We are in charge of it for Zwide of Yanga. Ligula did not stay with an ordinary person: it stayed with us, we the owners of the house when the king was to bathe and he was to chitha uselwa Soshangane and Mkhathswa got out to wash the king, Zwide of Yanga

[D.D] This Zwide, was he their father or what?

[B.M] This Zwide is really our king, after Langa died, Zwide of Yanga then took over, he was then the one to take the king[ship]

⁴⁶ bo: pronoun concord, forming quantitative pronouns, e.g. bobane (all four of them). Bobabe- 1. my father and his company 2. my 'fathers'

⁴⁷ ligula: calabash or milk vessel

[D.D] This Soshangane is begot by who, then

[B.M] Soshangane is begot by Yanga, it's his brother and heir for them of ikhohlwa.

[D.D] Wo, indeed.

[B.M] enhhe.

[D.D] There was no [fear] that they would kill him or what?

[B.M] no, for what would they kill him?

[D.D] Because kingship was respected in those times

enhhe, there was respect, his brother nje

respected him [as] his brother. This was because

it did not give his brother a special feature,

by the way, I wanted to explain to you very

thoroughly about the umuzi which is said

this umuzi is said, that it became Kwa

Mandlakazi nje, it's called KwaMandlakazi.

He then built this umuzi called KaMandla-

kazi. It is said: "The hero who got out ngenhla

kwemuzi, without having told his father nje,

they say so because, he [Soshangane] used to hlasela⁴⁸

even during the lifetime of his father, without telling his father.

[D.D] He would go out to hlasela without reporting to his father,

yes, without reporting to him, as they say "the

hero who got out ngenhla without reporting to

his father Langa"- he wouldn't even report that

he was going to hlasela. These bo-Siganda, say

so; it's them who convey rumours, and say "so-

and-so said this to Zwide, so-and-so says this

to Zwide." Even when those of Majozi were killed,

they [boSiganda] said: "Those of Majozi have

⁴⁸ hlasela: go out to war; invade; any particular locality, or come, the purpose of fighting, attack, as any particular person or tribe.

insulted your brother, have you heard?”. Soshangane said: “Hawu, they have insulted him [brother]?”

“yes, they have insulted him.” He [Siganda] said, “Awu! my God, wemadoda⁴⁹. what is happening, what befalls me?” He said. “Oh! we have had something befalling us, your brother has been insulted.” They found him at home and asked Zwide, saying “Zwide they have insulted him these of Mathonsi.” He said what are they saying brother? He said they say “you cannot rule it?”

“They say really?” Zwide got very angry; he trusted the young one, [Soshangane]

[D.D] Yes

[B.M] He was fought for, by the young one.

[D.D] Yes

[B.M] In fact, the truth is that he was fought for by the young one; it’s him who was fighting for this Zwide, even the libutho⁵⁰ used to respond well to the young one,

[D.D] Um

[B.M] Then they fought; they attacked the inkosi⁵¹ of KaMajozi, and killed him. When they were to thebula⁵², after Yanga died, Zwide was then installed. When Zwide was installed, they then went for the Mthethwa. I don’t know if it’s these [people] or not, but I think it is ___ these boVelaphi.

[D.D] These Mtsetfwa [people] by the way, were majestic on their own, they were there, having their own live, they were majestic on their own.

[B.M] enhhe. He then went for him; having gone for him---

⁴⁹ wemadoda: interjection, expressing amazement at something strange.

⁵⁰ libutho: see glossary

⁵¹ inkosi: see glossary

⁵² thebula, variant tsebula: use magic to hypnotize someone or something

[D.D] If we remember very well the history, if we read about Senzangakhona,

[B.M] enhhe

[D.D] Senzangakhona, there Shaka's mother ran away there she ran away and threw herself KaMtsetfwa

[B.M] enhhe

[D.D] Continue, I am listening.

[B.M] Now ke, they lumba'd⁵³ him. I don't know if you know this bird which [sings] saying; "tsho! tsherr...tsho, tsho, tsho! tsherr...

[D.D] What is this bird called?

[B.M] They say it's jekwa

[D.D] Yes, Mntfwanemnguni, the bird about which you are talking, if I hear it properly about its cry, by the way, how did you say it cries?

[B.M] tshe tshe! tshe! tsherr _ _ _ tsherr _ _ _ _

[D.D] No, in our place, at Ubombo [mountain], this bird we call it Santjintji

[B.M] Yes

[D.D] But then, Mntfanemnguni, I didn't hear properly, you were still explaining to me here, I want to hear very well: how does the relation between Zwide and the Mtsetfwa stand?

[B.M] No, their relationship, I also don't know how they are related, but then when this bird said so, Dingiswayo said: "My relative, Zwide, is calling me, he is calling me; he got out and went there [to Zwide].

[D.D] Um

⁵³ lumba'd- lumba 1. do wonders; perform conjuring tricks; make inventions 2. indulge in occult practices; practice withcraft.
lilumbo- plural: emalumbo: noun referring to the wonder or occult practices.

[B.M] Having arrived there, they then killed him.

[D.D] he was killed by Zwide?

[B.M] He was killed by him, Zwide; he killed this [one].

Then Shaka asked, saying “Hhawu, hhe ___ ! It is who? It’s Zwide of Yanga that one? Go and tell him that I have heard.” He says so [after] this Dingiswayo has died.

[D.D] e (um) he says “ I have heard?”

[B.M] e (yes), he says: “ I have heard,” Enhhe, no

[D.D] [just] before you pass here, [tell me] these malumbo here, were they used to lumba a person?

[B.M] It was a common-place thing. It was a common-place thing. We will get there ye-Dlamini, I will show you that things, it depends upon the knowledge of a person, that this one knows this, this one knows this- a person can’t know everything, that is not the truth. It was [lumba’ing] a common-place thing that.

[D.D] I am listening.

[B.M] enhhe. Now then, there it is. We won’t enter into other [things].

[D.D] Let us return to here, when he [Zwide] killed him and Shaka said: “I have heard.”

[B.M] e [um] he said: “I have heard.”

[D.D] You remember that Shaka was brought up by Dingiswayo?

[B.M] enhhe, I don’t want nje

[D.D] Shaka, having been brought up by Dingiswayo nje he takes him [Dingiswayo] as his [Shaka’s] father

[B.M] I don’t want nje, I don’t, I don’t know [things] concerning them, because I don’t belong there.

[D.D] let us not get into that one, too much, let

us continue with this one.

[B.M] Yes, I don't want to enter into something I don't know; I want to enter into that for us, which I know.

[D.D] I hear, Mntfanemnguni

[B.M] enhhe. Now then, having been like that, he said: "Wo, I have heard [in fact] when they landa⁵⁴. It [account] properly, they say Zwide of Langa, called his brother. This history says, they used to face opposite directions, ye Dlamini, [juben seated?]

[D.D] the ___ the ___

[B.M] Yes, they faced opposite directions -Zwide of Yanga, would sit with their back on each other with Soshangane. He said, " We ⁵⁵Soshangane." He [Soshangane] said "Wena wacomkhulu⁵⁶."he said "Have you heard?"

[D.D] One is facing this direction, the other that direction.

[B.M] Yes, one stands inside a cattle-byre, the other stands outside, they have come to sit with their backs on each other, the history says so. We don't know about others [people] who may not say this, but I, myself, am telling you, I was told by Somaphunga's children of Mgofana, of Somaphunga. I used to stay with them in Johannesburg at

⁵⁴ landa, variant: landza- 1. narrate, give an account, relate 2. Follow up, trace, pursue, trace descent.

⁵⁵ We: Hey! of calling, prefixed before a proper noun.

⁵⁶ Wena wacomkhulu: literally- 'you of the great [something]' , an expression used by people when calling on or called by a king; they respond thus. Another expression is 'wena waphakathi.'