

**SBS Collection: Tape 10, A229**  
**English Typescript: Bongani Mkhathwa, notebook 4**  
**Ndwandwa [Zwide History]**

**Typescribed by:** Nokuthula Vilakati for FHYA

**Date:** 25 May 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?]
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- Endnotes appear in grey, within square brackets on the last page of the document. They comprise the typescriber's notes regarding their editorial interventions. Endnote numbering is in Roman numerals.

**INTERVIEWED AT:** SBS, Mbabane  
**DATE:** N/D  
**[1] INFORMANT:** Bongani Mnguni (BM)  
**[2] INTERVIEWER:** Dumisa Dlamini (DD)

Because they then qilikela'd<sup>83</sup> you

[B.M] It is not buqili

[D.D] They saw that when you meet, when you meet by chests, [things] will be bad.

[B.M] Yes, it is not bucili

[D.D] Yes, then they said let us move away a bit, in order to dispower them

[B.M] No, it is not bucili

[D.D] I am listening, Mnguni

[B.M] Only if they did not burn the food, you Dlamini, we would be accepting it<sup>84</sup>. The time which make us not accept it is that this food was burnt. That is why we, sometimes, long for it, that they fight again

[D.D] You say so?

[B.M] Yes, [I wish to see] them killing each other, [I wish to see] them killing each other

[D.D] No, let us pass, Mnguni, let us continue

[B.M] yes let us pass, because it seems as if it [this story] can [feel me badly if you talk like that?]

[D.D] let us continue with it.

[B.M] They then burnt, they burnt the food ke, they burnt the food, burnt the food ke it was then found that we no long[er] had food they had burnt our food. That is where we disqualify them, saying, no you had fought it, but if there were a person who was a real hero, he/she can disqualify this thing, it doesn't work

[D.D] I am listening Mnguni

[B.M] It is something which doesn't work, because when we met them, we had no food, but the history says we fought with them for these days. [preferably using hands to demonstrate]

[D.D] Still locked [in a fight] ?

[B.M] yes, while we had no food.

[D.D] day and night?

[B.M] aku<sup>85</sup>! aku!

[D.D] they themselves [Zulu] were full [had eaten] ?

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<sup>84</sup> it: meaning, we wouldn't be complaining; we would be accepting defeat without grumbling whatsoever

<sup>85</sup> aku!: something like "that's it!" or "exactly"

[B.M] oh yes. The history says bodies [dead people] lay [down] on both sides. They were falling upon blood on both sides. Oh yes.

[D.D] They were really locked in the fight?

[B.M] Oh yes, they too know. You should sometimes ask them, Don't you ask them? You are afraid of them? What do you fear in them; You are afraid of a person? What's a person.

[D.D] There was a lot of sound (as spears clashed; ngadla<sup>86</sup>!)

[B.M] Oh yes!

[D.D] Saying; "ngadla!"

[B.M] Yes!

[D.D] "Ngadla!"

[B.M] Yes!

[D.D] "Ngadla!"

[B.M] they say, the history says, Shaka wished to meet Soshangane, but this desire was half-hearted He said; "Because I know that I will remain there, if I fight with inkunzemnyama<sup>87</sup>". We are of inkunzemnyama, ourselves.

[D.D] e- [um] mntfanemnguni, Shaka used to/counter strike, Shaka \_\_

[B.M] Yes he could/used to strike

[D.D] When striking, having reached a man, because Shaka did not just send, he used to get there in person

[B.M] But he never reached to Soshangane, yet he

[Shaka] was present in the libutfo<sup>88</sup>, he was afraid of him, [he never went]

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<sup>86</sup> ngadla: literally means: "I have eaten!" The Zulu people are said to cry "ngadla!" when stabbing a person, usually in war

<sup>87</sup> inkunzemnyama: black bull. Shaka is said to have said that he knew he would "remain" (die, be killed) if he confronted SoShangane

<sup>88</sup> ibutho (variant: libutfo): see glossary

[D.D] [laughing]

[B.M] go and ask them [the Zulu], you are afraid? Oh, we can ask for you, if you are afraid, yourself

[D.D] Hey! Do you [hear along with me] this story?

[B.M] He was afraid of them; he, having arrived to where Soshangane was, wished only in his heart. The history says he desired only in his heart, but he never wanted to see him [Soshangane], because he knew that if he [Shaka] were to see him [Soshanga [ne], he would have remained there. He knew that.

[D.D] e-[um] the kukhula<sup>89</sup> of Soshangane ---

[B.M] Hha<sup>90</sup>!, this man had moved from the earth, yet he did not have a well-built body, but they say he used to catch a black bull alone.

That is why they say; “ Black bull” [singing], we are of a black bull, ourselves, at Mandlakazi’s, a black bull at Mandlakazi’s place, it is us.<sup>91</sup>

[D.D] He could catch a black bull alone?

[B.M] Yes! yes! He would lift it up alone, like this ..... We are of a black bull, ourselves, a black bull; if you want a blackbull, you go and ask which ones are of inkunzemnyama, they will tell you saying, Nkunze mnyama of SoShangane; those of a black dog for Zwide’s place, [Zwide] of Yanga; they are of a black dog.

[D.D] You are arousing my heroic feelings, mntfane-mnguni if you talk like this

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<sup>89</sup> kukhula: literally means growth: It could also mean physique- height, fatness, thinness, etc.

<sup>90</sup> Hha: interjection of amazement

<sup>91</sup> earth: probably means, SoShangane was very tall.

[B.M] let us narrate it well, because this story  
deserves to be looked into, by elder people.

[D.D] let us continue

[B.M] let us talk it well.

[D.D] you will arouse my heroic feelings

[B.M] Now then, that having happened, yes

this impi, it became obvious that it was  
winning over us, why? Because we had  
no food by then; we were just humans, no food.

[D.D] Shaka has come back by now?

[B.M] Yes, he is present hhawu, he has arrived. We  
also saw that awu no --

[D.D] He never sent someone, he --

[B.M] He had been there from the start; we were stampeding  
with him; he had been there from the start; he was  
amongst the libutho. We once stabbed him; he died  
having had a scar from us. He never had a scar  
of a stab wound from other people, but he died having had ours.  
You should ask them.

[D.D] Shaka has a scar of Zwide?

[B.M] Yes he has: you ask them sometime, whether  
or not Shaka had a scar made by us he has  
ours [stab wound that healed]; he died having it.

Be quiet Dlamini, and just be a Ngwane, so that I can tell  
you well, because you Ngwanes are people who take things [gentle?]

[D.D] I am listening mntfwanemnguni

[B.M] Now then, it [impi] began. After it pushed us,  
the impi took us [beat]. Then the libutho got  
out. They say it was only a few, it wasn't  
a few [people]; Soshangane took the whole

libutho which was there; he also took Zwide's child, who is said to be Somaphunga, and fled with him towards the South. The stick of Zwide of Yanga was also taken and it was given to Soshangane. Even this Zwide of Yanga said, they say the Zulu [people] have returned. In fact they were singing the songs which they sang to us

[D.D] e [um] those [songs] which they heard from [you?]

[B.M] yes, now they say they would attack him unexpectedly – they were determined to kill him. Zwide became suspicious that: “No! No! These voices are not mine,” he got out --

[D.D] Wo! let me, again, hear you thoroughly; let us not run away from each other. As they were locked in the fight, Zwide had remained at home;

[B.M] Zwide was at home.

[D.D] He had fukama<sup>92</sup>'d?

[B.M] He had fukama'd. It [imphi] had got out with his younger brother

[D.D] e [um] they have got locked in the fight, when Soshangane felt that it was quite hard to win, he decided not to return home.

[B.M] He decided not to return home.

[D.D] He then tore apart his libutfo?

[B.M] enhhe, but he took the children of Zwide of Langa; he took this

[D.D] he said “These brothers of mine, I will not leave them behind.”

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<sup>92</sup> fukama: 1. sit at a place (e.g. where dead person's body was placed) as a sign of respect for that person, as well as of mourning. Just as a hen sits on eggs.

[B.M] Yes, those, yes; he took the children of Zwide of Yanga.

[D.D] there he goes with them down.

[B.M] yes, his brother's children

[D.D] I am listening, continue with it.

[B.M] They are not his broth ---they are not his brother; they are children of his brother.

[D.D] Continue with it.

[B.M] He then took them: he took this Somaphunga and went with him. Having taken him, the king of the Mageza people also got out. It never bothered them, these boZwide, that the kingship had been taken by his brother; it never

bothered him even in his heart. Even today it doesn't bother them, ye Dlamini. I don't understand where you got this that it bothers them; it doesn't bother them! They themselves, the king whom they appointed, they know that the kingship was then taken by Soshangane, because it feinted him; he was the almost-installed [as a king or chief]. It does bother them in their hearts, even when they are sleeping wherever they are sleeping. Zwide walala<sup>93</sup> in peace, there is nothing which troubled him. The only thing which he did, was to swear, he said; "Verily, verily, I say the people of Ndwandwa will never get finished; they will be like these stones."

[D.D] I'm still coming, mntfanemnguni, there [is]

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<sup>93</sup> walala: Literally means 'he/she slept.' 1. Sleep- being asleep. 2. Polite, respectful way of saying: "He/she died and was buried.

somewhere, it [story?] chokes me now. Here these,  
Soshangane moved away.

[B.M] Enhhe.

[D.D] He ran away

[B.M] Enhhe

[D.D] I then heard you say libutfo of Shaka then came

[B.M] enhhe

[D.D] It [libutfo] came singing victory songs, with  
intention to besiege those

[B.M] Yes ke

[D.D] I don't know if I were hearing you well?

[B.M] Yes ke yes ke

[D.D] Continue with it just there.

[B.M] Inded, there Zwide of Yanga, got out then;  
they never caught Zwide to kill him. they  
never killed him. He ran away, they

never killed him. He was never killed; he ran  
away; he got out for himself, Zwide ran away  
His getting lost never bothered him. This one  
[Soshangane] then took his [Zwide's] children and  
went with them. His getting lost never bothered  
him.

[D.D] You say ke he went to that one [live]  
which one did he go to?

[B.M] Hha! he got out, hha! Soshangane got  
out.

[D.D] He got out to which [country] ?

[B.M] He got out and went up north, we are [now] going  
to your place, in Thongaland, because you are  
a Thonga, Dlamini; we got out and went up



North, to your place. I'm wondering myself, just sit down ye Dlamini, so that I may tell you this because I can see that you want to know.

[D.D] I am listening.

[B.M] If you you want to know ke, keep quiet and I will tell you. I myself, wonder, when you hear they saying across Phongola [river] is lizwe of Zululand, where were we getting that lizwe; it is lizwe of the aMathonga. We were never Thonga ourselves. The Thonga are a kingship which was erected by God [and it is] on its own, we don't meet with them anywhere, something like that they are part of people who split from us, we don't have that; we don't have that in our history.

[D.D] You don't meet with the Thonga?

[B.M] No...

[D.D] I am talking about these of Zwide, I am not talking about the Zulu.

[B.M] Yes

[D.D] When I talk about the Zulu, I'm talking about Senzangakhona's descendants.

[B.M] enhhe, it is not even my surname.

[D.D] When I am talking about those of Zwide, I'm talking about Zwide's descendants.

[B.M] [that] of Ndwandwa

[D.D] [that] of Ndwandwa

[B.M] Yes

[D.D] You don't meet with the Thonga<sup>94</sup>?

[B.M] No, even those of Mageba \_\_

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<sup>94</sup> Thonga: This line means: "you are not related to the Thonga [people]"

[D.D] but when you ran away, you ran away  
to Thongaland

[B.M] We ran away to

[D.D] Who was governing that live, Thongaland?

[B.M] When we arrived in Thongaland, we found it  
under these [people] of Ngwanaza, not