

SBS Collection: Tape 10, A229
English Typescript: Bongani Mkhathshwa, notebook 6
Ndwandwa [Zwide History]

Typescribed by: Nokuthula Vilakati for FHYA

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<u>INTERVIEWED AT:</u>	SBS, Mbabane
<u>DATE:</u>	N/D
<u>[1] INFORMANT:</u>	Bongani Mnguni (BM)
[2] Interviewer	Dumisa Dlamini (DD)

by Zwide; This Mawewe was begot by SoShangane.

By the way, SoShangane is Zwide of Yanga's brother

[D.D] I am listening

[B.M] enhhe --- This Thandile is Mawewe's
sister

[D.D] e [yes]

[B.M] This Mswati says uncle to SoShangane,
I mean, to Mawewe.

[D.D] It is me who is listening

[B.M] enhhe; we don't hear that it is his cousin. Whenever you try to work this thing out, it doesn't correspond; because it shouldn't happen ye-Dlamini, that when you do your thing it doesn't remain consistent; make your things correspond.

[D.D] I am listening mntfwane-Mnguni

[B.M] But then, it is still SoShangane. Oh no, "Hawu Thandiye decided to get married to this Thonga."

[D.D] Wo!

[B.M] He said; "yes, she got married to these Thonga." She bore (children for them). "Hawu, by the way what are we going to do, because Dludlume's father has grown up

[D.D] yes

[B.M] "Owu! Let Dludlume go out to wash Mswati the king of the Swazi, his name.

[D.D] This Dludlu – Dludlu----?

[B.M] Dludlume.

[D.D] Who is this Dludlume?

[B.M] These boSiganda

[D.D] Wo!

[B.M] enhhe. They are the ones of Dludlume, these.

[D.D] I have heard.

[B.M] In fact, those are the owners of ligula, those as I am telling you that they administer the ligula for us; those used to wash us; it's the house of ligula that one

[D.D] Let me once again get this story [?] well.

[B.M] enhhe

[D.D] e [um]. The kingship got out with SoShangane. When he arrived in Thongaland, the Thonga, again, gave him [some herbs] ?

[B.M] Yes, indeed.

[D.D] [the Thonga], having shared with him, and he built at Magudu at the place where he is.

[B.M] enhhe ---

[D.D] It is said beNguni of Gudu nje

[B.M] enhhe

[D.D] Yet there is, again, a relationship with the Swazi this side?

[B.M] Yes ke

[D.D] e [um] "I can't forsake the Swazi because they, too, armed me."

[B.M] Yes, indeed.

[D.D] "I, again, arm them."

[B.M] Yes, indeed.

[D.D] "with ingula."

[B.M] we are --, we are still arming each other

[D.D] I am listening Mnguni

[B.M] enhhe. Awu! indeed. "Owu! Thandiye has given birth to a Thonga? What is his/her name?

They said: "It's Mswati." Owu, it's Mswati, the king of the Thonga. Awu, he has grown up."

Then Dludlume Mkhathshwa was sent out.

[D.D] Who was to enter her?

[B.M] enhhe. It is said: "Mkhathshwa, Ndwandwe, Nxumalo, you of Gudunkomo, you who

guda'd¹⁰⁴ the cow without a calf, whereas others guda a cow which has a calf. "They say Mkhathshwa who has been khatshwa¹⁰⁵ by the tall ones and the short ones, who was never khatshwa'd, he was khatshwa'd by

¹⁰⁴ guda:

¹⁰⁵ khatshwa:

his own actions. "I don't know, myself, that his surname is different.

[D.D] Continue mntfanemnguni

[B.M] Let us leave that; it is people's insanity. They want to be installed, yet they don't know who they are. That is it. Then the ligula went up there, you bought it with cattle. It has been brought for Mswati, the Ngwane King, to wash

[D.D] He then stayed here.

[B.M] enhhe, as you see them there, it is the place which was given to them, here.

[D.D] They are still doing that job?

[B.M] Wo yes, there is no other job [for them]

[D.D] I am listening

[B.M] There it is, Dlamini. The thing which you gave us, which testifies that the king is about to die, got out.

[D.D] Wo! down there, yonder?

[B.M] enhhe. It got out from my grandfather, SoShangane. Awu, the imambane then went back; It doesn't happen that, as he gets out today, tomorrow he dies, no.

[D.D] e-e-e-e-e (showing interest in what is said)

[B.M] That is not the truth. The imambane, then went back. The imambane went back, leaving all the weapons, leaving them to his heir, Mawewe. Then the imambane went back. The history says, he then went back. He then went to his umuzi, which is called eJozini.

That is why we say we can swear by Soshangane at eJozini, we say so because of that reason.

[D.D] at eJozini he had umuti, even there

[B.M] but there, there are down there, about which

we have been talking, at KaNqaka.

[D.D] I am listening Mntfanemnguni

[B.M] enhhe, he died there; his grave is there

[D.D] at Thongaland?

[B.M] enhhe, it [the king] was buried by the Myeni. Then Mawewe remained behind.

There is another son of his, it's Mzila;

Mzila of SoShangane. They cut [something]

for each other]. Mzila is likhohlwa of Mawewe

[D.D] As I am listening mntfaneMnguni, the brain is still fighting, it is working.

[B.M] There there are, they are fighting now

[D.D] It is who and who that are fighting?

[B.M] It is Mzila and Mawewe, his brother now

They are disputing, disputing kingship.

[D.D] Wo! Mawewe is where, as Mawewe is there.

[B.M] No, indeed; he was not for here; he was [belonged to] still there, down.

[D.D] e ---

[B.M] They clashed for each other now, disputing between themselves. Owu! he has his own ibutho, [this] umntwanenkosi, ¹⁰⁶he had his own libutho.

[D.D] Wo! each one has his libutho?

[B.M] yes

[D.D] As we do, even in a group

[B.M] Yes, enhhe. They fought against each other. gidi! gidi! gidi!¹⁰⁷

[D.D] "My brother----"

[B.M] We, nje when we --- , we nje are the

¹⁰⁶ umntwanenkosi variant umntfanekhosi: see glossary.

¹⁰⁷ gidi! gidi! gidi! : probably a sound produced by the fight.

libayethe, ¹⁰⁸we are libayethe. It is likhuzwa¹⁰⁹

here at our place, KaGasa, even today. [?]

I am talking [about] something that is there.

[D.D] I am listening.

[B.M] We don't, ourselves, talk about trees, cutting trees and covering, and then say there is nothing inside, whereas there is something. We are talking about something that is present. Yes, you can cover nje Dlamini, if you if can cover, but even if you can cover it is like that.

[D.D] It's you who have said, at the beginning of our story, that the Nguni go to the mountain

[B.M] enhhe we are lahlwa on the mountain.

[D.D] I am listening, Mnguni

[B.M] Now then _ _ _

[D.D] When they fought?

[B.M] Awu, they fought and fought, and Mawewe was chithwa, he now returns. He ran to his nephew, Mswati. "Hawu. What is wrong my uncle?" "Awu my brother is giving me trouble; we are contending the kingship." "No, my sister's child, what I see myself is that I must go back home, where, I originated at Magudu."

[D.D] e- (yes)

[B.M] "Because there is nothing I can do." Hhawu Mswati said "HHawu, I don't understand what you say, my uncle."

[D.D] "You are not going."

[B.M] "You are not going, why?"

¹⁰⁸ libayethe:

¹⁰⁹ likhuzu:

[B.M] “No, it is because we are disputing with brother.” “Hawu! how can he dispute with you, who is the king?” “Awu he has already got rid of me, you need not be worried anymore, my nephew; he has already got rid of me; let me now go back.”

[D.D] Yes

[B.M] He [King Mswati] said “No! No! No! No! You won’t see that.”

[D.D] That was Mswati?

[B.M] Yes, he said; “you will never see that; you will never see that.” Hawu! Mswati sent out an army, in order to assist his uncle. “Go back.”

They went back: on arrival, they beat Mzila.

Hawu they never stabbed him; I used to be told by the present ingwenyama¹¹⁰

[D.D] yes, I am listening

[B.M] This present king, the king of Africa. Hhawu they then went for him [sound continues]

[D.D] They beat him

[B.M] Yes they _ _

[D.D] he was not stabbed.

[B.M] He was not stabbed; they said they wouldn’t stab him, because he was the king’s brother

[D.D] Yes, he was being taught, because he was misbehaving.

[B.M] He died on the border between Mozambique and Rodesia, which today is called Zimbabwe.

[D.D] Up there, yonder.

¹¹⁰ ingwenyama: also libhubesi, Siswati names for lion. In Swaziland “lion” is associated with the king.

[B.M] enhhe

[D.D] You would find the Nguni there

[B.M] Don't you see! He begot Ngungunyane. Who Ngungunya women and men. The Marula tree which grew at noon at our place, kaMandlakazi and in the afternoon the leaves fell off.

[D.D] Still the name Mandlakazi returns.

[B.M] It doesn't stay, it won't stay

[D.D] We find it in Shanganeland.

[B.M] enhhe

[D.D] We also find it --

[B.M] What are Shanganes, because Shangane are us.

[D.D] Continue I am listening

[B.M] Yes, a Shangane indeed, when you talk about a Shangane, you are talking about us, we the Mkhathshwa; Shangane It is us, even if it is dark.

[D.D] the Thonga is us?

[B.M] You are Thonga, you. We are Shangane. It doesn't give trouble and it is not a secret cousin. We are that thing.

[D.D] Yes

[B.M] A person who doesn't know what being a Thonga means, that person doesn't know; that is all. Being a Thonga, cousin, be the shining of the sun,

[D.D] Yes

[B.M] You belong to [the place of] shining of the sun, the east. That is why you are said to be "Thonga." That is why you say "Mlangeni" because you are of the east. It means light. That is being a Thonga. If you see it

being ugly, it means that, it is not an insult.

If I say you are Thonga, I am not insulting you; if you say I am a Shangane, you are not insulting me. Now then

[D.D] When the incwala ¹¹¹there, you hear being said let the Thonga go out.

[B.M] Don't, there, you are now going deep, don't go deep.

[D.D] Wo I now---

[B.M] Yes, let us scratch the surface.

[D.D] Yes---

[B.M] enhhe. Now, awu we then defeated the impi and they told Mawewe together with Mswati. Mawewe then asked. "HHawu cousin, how can I stay here, my sister's son, because you are a king here and I am a king, too?"

[D.D] Yes

[B.M] Mswati said: "No, well, my uncle, you will have your back facing me: we will face different directions.

¹¹¹ incwala: see glossary.