

SBS Collection: Tape 10, A229
English Typescript: Bongani Mkhathshwa, notebook 7
Ndwandwa [Zwide History]

Typescribed by: Nokuthula Vilakati for FHYA

Date: 7 June 2023

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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)

[D.D] Wo!

[B.M] "I will rule and go to the east; I will rule and go to the west. I will give you a place."

That is why our place begins at MNhlonhlweni till it reaches Mozambique, in the sea, straight there! We were given by the Ngwane, this area belongs to the Ngwane, ye-Dlamini. That is why we eat it [the area] only above, we don't dig it. we don't have permission for

digging a mine: if we want to dig a mine
we can go to you to ask for permission; saying:
“Mlangeni, can we dig a mine here?” Then after
Lobamba has said: “No, you can---

[D.D] You eat the fruits

[B.M] Yes, it belongs to Mswati’s [people]. We
don’t have a country here, ourselves; we were
given. But it belongs to Mswati’s people.

But we can do other things [on the lands], there
is nothing you can do to us; you can’t make
a law for us; you gave it to us. We respect
you only. Once the eMaLangeni appear, awu
no. Even if cattle were to be confiscated- we
don’t confiscate cattle from you, it is not done

[D.D] You have a cow slaughtered for you [by us]

[B.M] Oh! If we can take a cow from your
place and go with it to our place, all our
people can die. Even you, if you could take
a cow there at KaGasa and bring it here at
Lobamba, all the people here at Lobamba would die

[D.D] I didn’t know [it]

[B.M] Yes, if you don’t know it, Dlamini, I am
telling you today; Stay informed; put it on
your mind, even to your children’s.

It is never done. Nothing is taken from KaGasa
to KaNgwane; something from KaNgwane does not
go to kaGasa by force. The Ngwane people
will give you, themselves, saying: “we give you”

[D.D] it [cow] would be pointed at and they would say there it is

[B.M] yes, they would give you from a willing,

heart; not that you can take their thing by force.

Even if their money drops here, you can't say you will take it by force, no. You can take it, but stay knowing that you will all perish.

[D.D] you have made a mistake [and that is it].

[B.M] you have sinned to God and to the spirits

Even us, don't take what belongs to eMaLangeni

even if it is very beautiful. We just wonder

that Oh! hawu! hawu! hawu! hawu!

It is never done, really, it is never done.

Even if you can go to the Ngonyama and

ask him, saying: "There is this boy who talks

like this, like this "he will tell you that "yes he

is speaking the truth." It is never gone there it is respected

[D.D] It is being African/Swazi [to respect like this]

[B.M] Yes!

[D.D] It is being Swazi, it is being kingship.

[B.M] Yes! It is being respectful.

[D.D] I am listening, mntfanemnguni

[B.M] You see, if a person has touched you,

Dlamini [people] hey! It is better, Dlamini,

if they are a hundred and I am one; it

is better for me to eat poison and die, because

I don't see what I would be living for, because

[someone who touches you] he/she would have

touched---, I will tell you Mawewe's swearing,

He then said: "Hey you my nephew; it means that

I, myself, will die where you die yourself. Where

you die---"

[D.D] "I will die where you will die"

[B.M] “where the emaLangeni will die, is where we will all die.” That is what baba¹¹² said to me when he was about to die. He said: “Come here, you, so that I may tell you.” My father’s eldest brother; I wasn’t begot by him, myself, he is of Hhanyane, himself. This Mawewe begot Hhanyane; his child, his son is one, only it’s Hhanyane, whom he begot in Mozambique. When he arrived in [this country called] KaNgwane he was, when arriving in KaNgwane, he was given a maid as a wife. He was given Matsafeni’s child, her name is said to have

been Thengase; he begot my grandfather, they call him Ngwadi. Wo! go to the Prime Minister’s father, he will tell you at length.

[D.D] To uMntfanekhosi Mancibane?

[B.M] Oh yes! he knows him very well , indeed he will tell you: “Hhawu, hhawu, don’t! don’t! you talk about who, my mother’s people? These [people] are mine, these: they are of Gasa these.

[D.D] yes

[B.M] Now then, he begot this Ngwadi, as well as this Hhanyane. This babe Myekwa, as well as this Manzelwandle are of Hhanyane I am of Ngwadi. Ngwadi begot Ngawu, Ngawu begot me

[D.D] Mswati sent it [army] out, saying: “My uncle you should go and die far away.”

¹¹² ubaba/baba, variant: babe: see glossary.

[B.M] enhhe _ _ _

[D.D] "I want both of us to eat this land."

[B.M] "Both of us to eat."

[D.D] "What is for us is also for you."

[B.M] Yes, Dlamini

[D.D] Here they are, we find them. Mswati has put
imiti; he has put them and they [imiti]

reach, those who describe them say they reach Lydenberg¹¹³

[B.M] Wo!

[D.D] We hear we find that there are Mkhathjwa
[people] there.

[B.M] don't ke-Dlamini, let me tell you.

[D.D] yes

[B.M] No, he never did that mistake; that was
the king who would respect us,

he is like the present one; they were never a
problem. Till today, there is no umuti of the
Dlamini [people] in our place, Ka-Gasa. It was
ours really. They never do it; they respect, till
this day. They don't put an umuzi there, it's not done

[D.D] let me---

[B.M] there yonder, where you mention, is not
our [land] that one.

[D.D] It belongs to the emaSwati

[B.M] yes

[D.D] It belongs to the Tfonga [people]

[B.M] yes. Where you gave us, you never
put any umuzi till this day, on the
side, that was given to us. It [umuti] is not
there, we can go with you now, you can't

¹¹³ Lydenberg: a town situated about 80km from Swaziland North-Westwards in the Republic of South Africa.

find it. There is respect, till this day, but

a person doesn't know why it is done that
an umuzi is not put there, yet the Ngwane know.

[D.D] I am trying to explain that, because we had
reached the point where I get rumours.

When I grew up, I grew up [with information
got from] my father, about armies which
got out and went to Mhuluhulu, etc,
whereas today I hear that the tive which
are there, are not eMaswati; they [tive] never
paid tribute to eMaswati, yet there, there
are the Nguni, there are the Mkhathjwa
[people] there.

[B.M] Oh! don't, who are those?

[D.D] The Mkhathshwa [people], I know that we
and them ---

[D.D] I just hear nje being said ---

[B.M] in Which place are they found?

[D.D] I found them [stories] in the papers [newspaper]

[B.M] in Which place are they found? You mean
KaMhuluhulu?

those who are there, towards KaMhuluhulu

[D.D] I am still talking about KaMhuluhulu.

[B.M] Habe! ¹¹⁴Don't, Dlamini! Those are the ones
of Ngungunyane; Ngungunya women and
men! In fact those who are here are his
children, they followed us. Which land were
you supposed to give them? For what,

¹¹⁴ Habe! : (with the last syllable prolonged) an interjection, used to express reproving surprise, as in order to check, etc, and equivalent to English "What Next! "What are you doing! Where are you going to there!

because you had already given [land]
to their king? Which one were you supposed
to give them? Those people belong to our
place here! here! here! here! under us,
they are under us, here – dark or red, they

too, know that. Even if you can go and fetch
them, I can tell them. Wo! they say this because
the land was taken by white people; we would
show you that those people are under us, they don't have their land. Land is for the Ngwane

[D.D] let us come to [those] at eNkambeni. There at
eNkambeni, the imiti of eNkambeni and of
eBulandzeni, I am still not clear, because in
my mind mntfanemnguni, when we started
the talk, I found that I got choked when
I heard at eNkambeni, at Bulandzeni, and
heard about eLwandle. About eLwandle, you have
explained. I then heard about eZikhotheni; about eZikhotheni

[B.M] Wo!

[D.D] The king grew up there [eZikhotheni] ; he was
carried on someone's back and crossed many rivers,
until he grew up at his grandmother's place

[B.M] you want [the story] of eZikhotheni?

[D.D] I want you to get things to hang together for [?]
I will explain about that of eZikhotheni, because
I have its history.

[D.D] Mntfanemnguni

[B.M] enhhe. That of eZikhotheni, they are of
Mnguni, I thought I was explaining for you

[D.D] Wo

[B.M] Mnguni begot LoNkokhelo, LoNkokhelo begot

Ngolotsheni; Ngolotsheni begot the mother
of the present king, the king of Africa,
this one, there is no other one. He is the last
king of Africa to rule. Yes, she/he begot this
one; he [king] was begot by us pure, no what
what. Whatever a person may say, he
[the king] comes from us. Oh yes! Now,

this [story] is of LoNkokhelo. LoNkokhelo is/was the
Parliament of ours. It is these who say
SoShangane, it is like this; SoShangane it is
like this. They can bring me down at anytime
these, when they want to. They are Yanga's
folks, I think you still remember when I told you the
[D.D] You narrated there, mntfanemnguni.

[B.M] enhhe, Those are present

[D.D] what?

[B.M] Now, this LoNkokhelo is/was Langa's sibling
it's him/her who begot Ngolotsheni and
Ngolotsheni then begot the mother of the
Ngwenyama. I used to be told by an old
woman- the present king's maternal aunt; I have a
tape about/on this. if you want I can take
it and put it for you [play it].

[D.D] Mntfanemnguni

[B.M] yes ke

[D.D] e[um] We are watching [this] for tomorrow
before we end our talk. Here at BeNgunini,
it's our bomake ¹¹⁵we suck from them.

¹¹⁵ bomake: see glossary.

[B.M] Nkosi¹¹⁶

[D.D] e [um] we, in fact, don't get severed, when we are; where we are, we never get severed
Could that be caused by these ways [customs] those [blood] vessel which started there, long ago?

[B.M] Awu, indeed, it seems as if once a person has touched you [people], Dlamini, the [trouble] then gets worse. I, myself don't understand how it happens. The trouble becomes so bad that, you--, you can't even

eat food, such that, for days you may not eat until people wonder what's wrong. I can say ye-Dlamini that you and us is one thing. E- [um]. The meeting point, when the customs are merged with ours, because your customs, there are some which we sliced out from yours, about which I can't tell you, because you will ask more [questions]

[D.D] e[Um] _____

[B.M] But then, it later got lost Dlamini, because the stick of Zwide of Yanga got lost just yesterday from us.

[D.D] I am listening.

[B.M] It got lost just here. We have already been here, and even then, it got lost through carelessness about Ndwandwe things.

¹¹⁶ Nkosi: a respectful way of indicating to a king or an important person, such as a prince that one follows what that person says, or one agrees to it; one doesn't have any objection. In a general sense, Nkosi in this context could be the equivalent of: "that's it! Your honour.