

**SBS Collection: Tape 10, A229**  
**English Typescript: Bongani Mkhathshwa, notebook 8**  
**Ndwandwa**

**Typescribed by:** Nokuthula Vilakati for FHYA

**Date:** 12 June 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.
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**INTERVIEWED AT:** SBS, Mbabane  
**DATE:** N/D  
**[1] INFORMANT:** Bongani Mnguni (BM)  
**[2] Interviewer** Dumisa Dlamini (DD)

Sometimes they [the Ndwandwe] are not people who are careful. The thing got lost; it was lost by a girl, Hhanyane's sister. Where did you see something like this, that a thing can be taken by her sister [the king's sister] ? What does such a thing mean? She then lost it, losing this stick.<sup>117</sup> This stick was supposed to be taken by Manzelwandle.<sup>118</sup> This Manzelwandle begot Sogasa,

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<sup>117</sup> stick: seems to refer to medicine connected with the strength of kingship.

<sup>118</sup> Manzelwandle: literally means sea-water but it's a name of a person

I think Sogasa, you once heard something about Sogasa?

[D.D] yes I keep on hearing.

[B.M] enhhe. It's about whom you asked, those who are that side you said in the Transvaal.

[D.D] yes

[B.M] It is our place, there; it is not in the

Transvaal. The governor is for us, we got separated by the wire; it divided us in the middle. In fact, I keep on telling you this, the wire cut us in the middle. We are not of the Transvaal: It's just that we have been governed by the one who has been governing us, a white person; there is nothing we could do. But our great governor is that side, as I am talking now. Now the ruling person is Manzebakufa's son; this Manzebakufa was begot by Sogasa; Sogasa was begot by Manzalwandle, I can't drink it me, an ordinary person, it's our father and \_\_\_\_\_ blood of men. This Manzelwandle ke was begot by uvava<sup>119</sup> of the bull of the water of eNkezi. Fire of Hhanyane

which, for long, we have been persistently blowing up the flame, it was blown up by the Mandwe it was being blown up by the Nxumalo [people] You, when skirting, must skirt and ascend [D.D] Ndaba's child; here this kingship has become bad, it is now very bad. E – [um]

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<sup>119</sup> uvava:

mntfanemnguni, I go back to my word, which I once touched, which says all the Nguni with whom I have met; whom I stayed with. I used to stay with the red grinding stone. Who begot Stephen, an old man, up on the top of the Ubombo [mountain]. He died without having gone to a hospital; he died with his spears next to him; he had a broken leg. When they took him to the hospital, he would say: "I will stab you just now with this

spear!" He said he wasn't going to the hospital, he didn't want to be touched by a white person. I realised that Wo! these people are stubborn [B.M] Hey! ye-Dlamini, this is imfumbe,<sup>120</sup> as you, the Ngwane say; "it is imfumbe

[D.D] it is imfumbe

[B.M] I can't explain this word; I usually hear you [people], saying imfumbe and wonder what the Ngwane mean when saying imfumbe

[D.D] Didn't you put that seed [stubbornness] to the iNdlovukati,<sup>121</sup> whom when the bantfabenkhosi were harsh on her, she said: "I will carry him [Sobhuza II] on my back and go with him to school."

[B.M] No, yes: it [stubbornness] was never too much, ye-Dlamini, let us explain thoroughly so that it may be clear. [We] never had too

much of stubbornness among the Ndwandwe.

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<sup>120</sup> imfumbe: something that is a mystery; mysterious.

<sup>121</sup> indlovukati: literally a "she elephant." This name is used to refer to the queen mother in Swaziland. In this context, the interviewer seems to refer to Gwamile, Sobhuza II's grandmother.

It was too much among the Mdluli; they were the ones in charge of the matter of the present iNgwenyama .

[D.D] It never happened too much?

[B.M] Yes, not too much. This side among the Nguni

[D.D] I hear you mntanem---

[B.M] The Nguni, we can say that they---

[D.D] they [only] breast-fed, themselves?

[B.M] yes, they had no power, if you see [properly]

a person would be drawing it near [ when he/ she relates the king's early days with Lomawa].

Yes she was our aunt, indeed; but the person who was in charge of the matter of the Ngwenyama till it was like this, as is today, were the Mdluli [people]

[D.D] Let us close our programme, mntfanemnguni

[B.M] yes, close it, Dlamini

[D.D] e- - [um] close it [but just before that] say/ sing their [king's king's] praises, just a little bit

[B.M] No, No, Dlamini; we will do this on another day that thing of praising them, because this praising is troublesome. it is not good [something]

It doesn't leave me okay. When I sing the praises, I then wonder that a person is sitting here, nje, You see, today, as you don't know history; what I am going to close with, myself, is this Dlamini: Not knowing history is troublesome ye-Dlamini you should know this history, because if a person doesn't know history, he/she keeps on disputing fields which are not his/hers; [thus] a person would say we were once across the Phongola River. I can't

remember what we would be doing across Phongola River. Phongola belongs to the Ngwane. We crossed the Phongola together [D.D] even Dingane<sup>122</sup> crossed the Phongola River and entered the country of eMaSwati.

[B.M] No, by the way, I don't talk about another person [the Zulu]; when I mention those of Mageba, I mean these [the Zulu]. They crossed Phongola and entered the country of eMaSwati?

[B.M] they ran away for their safety; they were running away for their safety. Would you tell me now that, as Soshangane's grave is there at eJozini, in your country; are you now telling me that that land belongs to the Ndwandwa? I am asking, we are just asking each other [now] Let these people be brought [here], so that we can talk, there are things which I don't under

stand here. These people don't know history! They keep on guessing. That is what I close with Learn this history, and don't go around disputing "I am the king! I am the king!" Because indeed you will go around saying you are the king because you don't know who you are. If you ask you that: "Who is your parent?" You won't explain. HHa! <sup>123</sup>Let us leave it there Mlangeni who doesn't eat mutton

[D.D] I am thankful; Mntfanemnguni; I am thankful for you being able to come here to explain to us. You of Kunene, we have not been making a law; we have not been arguing with any

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<sup>122</sup> Dingane: the Zulu King who took over kingship after the assassination of Shaka in Zululand.

<sup>123</sup> HHa!: interjection, expressing surprise or bewilderment.

person, we have been putting [forward] what we hear, as well as what we know. If there is someone who has better knowledge than this, we would be thankful if he/she can bring us history.