

SBS Collection: Tape 12, A229
English Typescript: John Nxumalo, notebook 1
Ndwanwe History

Typescribed by: Nokuthula Vilakati for FHYA

Date: 28 June 2023

Key to FHYA typescriber's conventions:

- 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?]
- Where word/s are illegible, the illegible word is replaced with square brackets and a question mark. [?]
- Endnotes appear in grey, within square brackets on the last page of the document. They comprise the typescriber's notes regarding their editorial interventions.

[INTERVIEWED AT:

[DATE: 27/5/83 or 27/5/89?]ⁱ

[1] INFORMANT: John Nxumalo

[2] Interviewer: Dumisa Dlamini

Zwide GENERATION IN SWAZILAND

[P1]

[D.D] Tinkhundla¹! Nine bekunene, even today

Dumisa Dlamini, is welcoming you, where

we say: "of Tinkhundla!" This, bekunene² is

a programme of talks, where we talk

¹Tinkhundla: singular inkhundla a new system, which was introduced just after the second World War into Swaziland, whereby at regional level there are centres which are responsible for electing men who, in its amended and modified form, become members of the National Electoral College, which elects members of Parliament. In its modified form Tinkhundla 'constituents' started functioning in 1978, following the dissolution of the Westminster Constitution by King Sobhuza II, in 1973.

² bekunene: nine bekunene also wekunene, is an address phase commonly used in Swaziland in which the addresser shows politeness towards the addressee or addressees. The literal meaning of this is: " You of the right hand." Nine is you [people] wekunene: we- one you [person].

with different people about many topics which touch upon life, as well as the inhlalo³ of the sive⁴ of the Swazi [people]. You bekunene, in the [recent] past times, I once [cameⁱⁱ] across a problem, concerning the history of the Ndwandwe people; or shall we say, people who are descendants of Zwide. As for today, we find them there at eZikhotheni⁵. We also find them there, in the area called eLwandle⁶; we also find them at eBulandzeni⁷ as well as at eNkambeni⁸; we also came across them there, at the place called eMangweni⁹,

[P2]

yet we, again, come across them in two places, where both places are called Magudu¹⁰. And, at the same time, when we are east of the Transvaal, we, again, come across them there. One of them, the Nguni, who is called Doctor John Nxumalo, [whose homestead is now found built] there, next to Lugongolweni¹¹, just a little bit outside the Siteki town, had an opportunity to give

³ inhlalo: literally, “the manner or way of sitting.” It refers to the salient characteristics of a people’s way of life, constituting their custom.

⁴ sive, live variants isizwe, izwe or ilizwe: see glossary

⁵ eZikhotheni also iZikhotha as well as eYikhotheni: name of a place situated in South Central Swaziland, about 14km northward, from the Southern border of Swaziland.

⁶ eLwandle or oLwandle: name of a place where a section of the Ndwandwe people, those responsible for incwala rituals, are found. It is situated about 6km South of Manzini.

⁷ eBulandzeni variant eBulandeni: name of a place where a section of Ndwandwe people are found. It is situated about 43km of Manzini.

⁸ eNkambeni: name of a place which is situated about 40km North-East of Manzini where some Ndwandwe people are found.

⁹ eMangweni:

¹⁰ Magudu: a mountaneous country situated South of the Pongola River in Zululand, from which the Ndwandwe people are said to have come.

¹¹ Lugongolweni: name of a place, which is situated at about 8km North of Siteki town, on the Lubombo

me, or to be given by the Lilanga¹² of the earth, before it [Lilanga] set, the task of researching as well as keeping in book form, in the open, the coming together of the Nguni¹³ and the emaLangeni¹⁴, as well as the entire Swazi nation. In two programmes, as this one is the first, I have asked him

[P3]

to give us head[lines]ⁱⁱⁱ, concerning the research of his, concerning the relationship, as well as, the presence of the Nguni in this KaNgwane¹⁵ country, as I have explained their [Nguni] sections. You bekunene, you will pardon [me/him] because [this] Nguni has arisen from illness; he has been a person who has been in a bad condition, when narrating [this] to me. Mnguni [J.N] Dlamini of Kunene! [You] child, I have heard what your sikhalo¹⁶ is. To us, Benguni, who are here, in KaNgwane, as well as those who are outside KaNgwane, [but] more especially those who are here in KaNgwane you have counted [them]; you counted iZikhotha, and then counted the [people]^{iv} of eLwandle, and then counted those of eNkambeni

¹² Lilanga: literally, "the sun." This word is used to refer to a King of Swaziland.

¹³ Nguni, also beNguni, singular MNguni: One of the principal ethnolinguistic groups of Bantu peoples in Southern Africa. They migrated South, from the area North of the Limpopo River in the fifteenth century along with the Sotho people. [Grotperter .J.J., in Historical Dictionary of Swaziland. p.16]

¹⁴ emalangeni singular Lilangeni also MLangeni: 1. Swazi currency. 2. those of the Dlamini clan 3. All those who trace their history to Langa, who is supposed to have lived in the Delagoa Bay region some centuries back. Mlangeni is an address of one; Malangeni is an address- name of many.

¹⁵ KaNgwane: 1. The area close to where Dlamini royalty is found. This area covers, roughly Lobamba and its vicinity, and is seen as distinct from distant regions, such as Lubombo, and Shiselweni. Ka is a possessive of Ngwane 2. A homeland in the Republic of South Africa which was declared independent, some years ago. It is largely occupied by people of Swaziland, who got cut off from Swaziland when the boundaries were erected. Ngwane was a 'Swazi King' whose people were then known as 'baKaNgwane' (people of Ngwane) and his land became known as KaNgwane. 3. This name is used to refer to Swaziland as a whole as well.

¹⁶ sikhalo variant isikhalo: 1. Literally a/your/his cry, which can be taken to mean a problem, request or worry. 2. Complaint.

and eBulandeni; you also touched upon these of

Mangweni, who are across the iNkomazi¹⁷, near Ngonini¹⁸

I will touch upon it, [you] Dlamini¹⁹. E—[um]

Those of Magudu, those [found] at Magudu

If, I shall say whose children they are, as

well as how [the name] eMagudu got created,

by who? When? Then, the first thing, Nkhosi²⁰

as well as hearing how we get involved in/with

emaLangeni; and when we first met the

emaLangeni, which led to us having a big

relationship with the emaLangeni here, KaNgwane.

MLangeni, let me say, Nkhosi, that e-[um] we

are going to get out [only] head[lines]^v; we are not going to

delve into the roots of it all

[D.D] It would be very nice, Mnguni.

[J.N] Because, as a person who is in transit, yourself

I myself [as you are talking] , am a person who is

[P4]

not very well. But then, Nkhosi, if, as time goes by

you will want to come back and talk with me

I will [at that time] get out for you the root

because I have a book.

[D.D] Mnguni!

[J.N] which I am producing. I was given an order by

the Lilanga before it..., while it was present; while it was still day-time.

[D.D] Mnguni!

[J.N] then, time came when God made it [Lilanga]

¹⁷ iNkomazi variant Komati: one of the big rivers of Swaziland. It flows across the Northern part of the country.

¹⁸ Ngonini: name of a place in Hhohho region, roughly 60km North-East of Mbabane.

¹⁹ Dlamini: a clan name or surname of members of the royal family. But in this context, it is used as an address-name, as the interviewer is of the Dlamini clan.

²⁰ Nkhosi variant Nkosi: an address name for the/of the Dlamini clan, as well as of other clans who trace their history to the ancestor(s) of the Dlamini people.

set. Therefore, I will give, even this book
is [still] to get out [from publishers]; I have sent
it to England for printing/publication.

[D.D] Mnguni!

[J.N] then, I will give you, Nkhosi, even the roots
for that [history]. Dlamini of Kunene, here, let
me throw [this] a little, [it seems best] that

[P5]

I start by saying that, people who got into
here, KaNgwane, between those of eYikhotheni
and those of eLwandle as to say who are those who entered into
KaNgwane first among these beNguni.

[D.D] [that] would be gratefully [received], Mnguni

[J.N] as well as [telling] when those of eMangweni
entered [Swaziland] among what I remember. Some of what
I don't remember, e -- [um] I will refer you to a
person, to whom you may go and get it.

[D.D] Mnguni!

[J.N] e-[um] then he will help you, [by] picking it up
and going forward with it. Let me first mention him right
now, that, among those of eMangweni, of who I still
remember [something], I will give it to you, but that which
I have forgotten, yet which is in the book, concerning
the story of their arrival, I will refer you to

[P6]

Bongane, [you] Dlamini, who is there at Dan Hands
Dan Hands, there, opposite Swazi Bank, of Mbabane.

[D.D] Bongani M [who] ?

[J.N] Nxumalo. You will, Nkhosi just go straight
to him, concerning those of eMangweni.

[D.D] Mnguni!

[J.N] He, himself, will give you very well. But as for

those of eZikhotheni, and those of eLwandle, as well as those of eNkambeni, I will give you what I got from Lilanga.

[D.D] Mnguni, let us get into it.

[J.N] here it is, Nkhosi, which I got from the Lilanga

Firstly, is the arrival of those of eBulandeni

because, those of eNkambeni dabuka'd ²¹from eBulandeni.

Those of eNkambeni dabuka'd from Dlaluhlaza;

Dlaluhlaza, who was Madanga's child. Madanga

himself, was of Bulandeni – he was the one who

[P7]

arrived here in KaNgwane, first. When arriving here

KaNgwane, he arrived [in and settled among] the

Masilela people, [he] having come from KwaZulu²².

Those of Masilela were under those of Magagula

of Moyeni. E-[um] he had fled from KaZulu, during

the time when Shaka ²³was fighting against those people of Ndwandwa

[D.D] against Zwide²⁴?

[J.N] yes, fighting against Zwide. Now, this Madanga

was Sikhunyana's brother; [and] Somaphunga's

brother. These, Somaphunga, Sikhunyana and this

Madanga were children of Zwide.

[D.D] I am listening, child of Mnguni.

[J.N] Madanga it is said, was the boy who was

where the cattle were [grazing]; it's said "the king is

among calves." He [Madanga] was his [Zwide's]

²¹ dabuka'd variant dzabuka; see glossary

²² KwaZulu variant KaZulu: place, land or country of the Zulu ethnic group, together with those under their jurisdiction.

²³ Shaka: a great Zulu king, who died in 1828. Shaka's campaigns are said to have led to the destruction of some chiefdoms, as well as to the creation of some kingdom.

²⁴ Zwide variant Zidze or Zide: a 19th century Ndwandwe king, whose strength seemed to have been almost as enormous as Shaka's. He was defeated by Shaka's forces around 1822 – an event which led to a marked split of Ndwandwe people.

intfonga²⁵, according to the knowledge I have got
I got it from the Lilanga, and got from

[P8]

[D.D] Child of Mnguni!

[J.N] When I was doing the thing, which is called
“research” in English, into the isizwe of
Ndwandwe, as well as the isizwe of eMaLangeni
where emaLangeni and the Ndwandwe. It is said
Madanga, this one, arrived, [as he was] fleeing
from KaZulu, after his father, Zwide, had fled
from eMfakuceba²⁶; he got out and went towards a
place called oKhahlamba²⁷, when chased by Shaka.

[D.D] at Lukhahlamba; isn't at Langalibalele's place?

[J.N] it is, up there, in the direction of Vryheid.

E-[um] there is a mountain there, which is called Okhahlamba.

[D.D] Continue, child of Mnguni

[J.N] this Madanga, got out, being sent out by men,
through samagundwane²⁸, beind the homestead.

[P9]

[D.D] as [he] was a child, was he taken out by libutfo²⁹

[J.N] He was taken out by old men, because the
libutho had by then gone with his father, Zwide
together with his [Madanga's] brothers – these
Sikhunyana and Somaphunga. He himself, had
remained, as a boy, it was said: “He is among calves.”
Then, he heard that eh! He was an ibhobhodlelana³⁰

²⁵ intfonga variant intonga: also referred to induku or indvuku. This is a stick which man carry with them. 2. In this context, it seems to refer to ‘a person whom Zwide bore, who was to be Zwide's heir.’

²⁶ eMfakuceba: one of Zwide's homestead or umphakatsi

²⁷ oKhahlamba variant Lukhahlamba: appears to be the Drakensburg mountain .ie. a Zulu name for it.

²⁸ samagundwane [isikhala] literally means ‘by mice's holes’ This phrase is often used to convey the meaning it was a narrow escape.

²⁹ libutfo variant ibutho: see glossary

³⁰ ibhobhodlelana variant libhobhodlelana: a fully grown up boy, perhaps approaching manhood.

it [ibhobhodlelana] lelithe qwaku!³¹, a handsome man this, a handsome boy, he was a libhungu³². Then these said

[D.D] The elders knew that he ---

[J.N] he was known by some elders, but not by others.

[D.D] I am listening Mnguni.

[J.N] then these old men got him out of an umuti³³

They say, they bhodloza'd³⁴ a hut, where they had hidden him, in these houses/huts of old siZulu³⁵.

[P10]

They then bhodloza'd a hut/house, and took him out through there, helping him escape, and he was sent to the wilderness. He then scouted the wilderness, crossing rivers on his way to Swaziland. He then arrived in Swaziland

[D.D] These rivers, among those that you can remember which ones?

[J.N] it's the Phongolo³⁶, one of them; it's the Phongolo e--[um] Black and White Mfolozi, are some of these rivers. I can count those.

[D.D] this Lumphongolo then, according to your knowledge, as revealed in your research, where did it belong to, in those days; was it in the hands of Swazis or Swazi hands were that side of Mkhuze?

[J.N] e-[um] in those time, the distinction had

[P11]

already been made, Swazis were on the other side across the river; the Ndwandwe were that side

³¹ lelithe qwaku! -

³² libhungu variant ibhungu: a male in the early stage of manhood.

³³ umuti variant umuzi: see glossary

³⁴ bhodloza'd: also bhoboza (or bhobosa), means 'to open up a hole'

³⁵ siZulu: is that of Zulu style or that which is similar to a Zulu one

³⁶ Phongolo variants Phongola or Pongola or Lumphongolo: found about 2km South of Swaziland

of the river, on the side of Magudu

[D.D] I am listening, child of Mnguni

[J.N] the Swazi had crossed; they were this side

[D.D] of the Luphongolo?

[J.N] of the Luphongolo

[D.D] continue child of Mnguni

[J.N] they had by then entered this side, on the Swazi side, at the time when Zwide was given by Somhlolo a girl to marry.

[D.D] let us leave that one, Mnguni, let us continue with this one, about those of eBulandzeni

[J.N] ya³⁷, I mean that, Nkhosi. There, He got out and crossed those rivers -this Luphongolo

[D.D] He was coming to whom, in Swaziland?

[J.N] I am coming there, indeed, Dlamini, when I touch [that topic] of arranged marriage. He was coming to his sister. This sister of his, was not alone. These sisters of his were two.

[D.D] Child of Mnguni, it seems to be getting nice.

[J.N] When he came this side, he had fled from KaZulu and was following Thandile. Thandile who got taken [to be a wife^{vi}] by the Swazi king; he took her and made her his chief [wife^{vii}] was to bear a king of the Swazis

[D.D] Here, he arrives Mnguni, when arriving here, he [Madonga] doesn't go ngqo³⁸! to his sister.

[J.N] because of ignorance of where his sister was.

[D.D] But he had heard that, just after I crossed Luphongolo, I arrived into Swaziland.

[J.N] Where his sister was made wife.

³⁷ ya: an Afrikaans equivalent of yes, which crept into Zulu and SiSwati

³⁸ ngqo: straight

[P12]

[D.D] Continue Mnguni.

[J.N] there he is, going up and down, going out and coming in, crossing Swazi rivers, until he arrived, because I hear that this country it is said, was once for the Sotho. As he was scouting, he eventually arrived to the Sotho who are called the Magagula, those of Moyeni. There, there were men, who [it^{viii}] seems, were izinduna³⁹ or people of authority elsewhere, who were under the Magagula; the Sotho of Moyeni, there yonder in the direction of Madlangampisi; there yonder near eNkambeni. He arrived there, among the people of the Masilela [clan]. The Masilela [people] found him, as they were people who were under those of Moyeni, the Magagula; it was then them who

[P13]

took him to where, to Moyeni's [people] and said "This person has arrived here, in our place."

[D.D] As per the ways of sintfu⁴⁰, e-[um] a Zulu, a Swazi, if a person had arrived at home, and it transpired that it was a stranger, he/she used to be reported. He would not be kept for many days before his presence was reported to those in charge of the area.

[J.N] Yes. it was that. They took him [Madanga] and reported him to the people of Moyeni, at the Magagula's place [by] those of Masilela [clan]. Those of Moyeni then kept him, themselves, the

³⁹ izinduna variant tindvuna: see glossary

⁴⁰ sintfu variant isintu: appears to have come to mean the ways in which Blacks, as human beings, do things.

Magagula. Then the word says, they used to keep
him in the veld, they asked him: “Where do you
belong?” He said he came from KaZulu, and he zunda’d⁴¹

[D.D] He yeyeza’d⁴²?

ⁱ Two dates are included in the original transcript

ⁱⁱ The inserted word was omitted in the original transcript.

ⁱⁱⁱ A correction of the direct or literal translation of the word *head* to *headline*

^{iv} Inserted the word that is cut off in the original transcript

^v See endnote ii

^{vi} The phrase is corrected, in order for it to be meaningful

^{vii} Inserted an omitted word

^{viii} Corrected an error made in the original transcript

⁴¹ zunda’d: to speak the Zulu language, or SiSwati with a Zulu slant.

⁴² yeyeza’d: is the way of speaking of the people of Ndwandwe descent, that of using ‘y’ quite often in their speech e.g. eZikhotheni becomes eYikhotheni in this dialect.