

SBS Collection: Tape 12, A229
English Typescript: John Nxumalo, notebook 2
Ndwanwe History

Typescribed by: Nokuthula Vilakati for FHYA

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[INTERVIEWED AT:

[DATE: 27/5/83]

[1] INFORMANT: John Nxumalo

[2] Interviewer: Dumisa Dlamini

Zwide GENERATION IN SWAZILAND

[P16]

[J.N] ya, he yeyeza'd, he was not zunda'ing, he was yeyeza'ing, as we yeyeza. And, he was also Zide's child; it is where you distinguish Zwide's child; they [Zwide's children] yeyeza even those who remained behind, yeyeza.

[D.D] Continue, child of Mnguni

[J.N] You can find them at this place, at Mtubatuba, they are many there who yeyeza. Even here, at our place, they yeyeza. They

then saw, and heard that he [Madanga]
was a person who spoke an language which was
not theirs. They then kept him, told to stay in fields

[D.D] Why was he made to stay in the fields?

[J.N] He was watching birds.

[D.D] Was he still a boy?

[J.N] He was a boy indeed. They were of many

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colours, these birds.

[D.D] there, in the lowveld, when birds of this veld
flew passed [over one's head], there used to be a buzzing
sound, z-z-z- ---

[J.N] Kuphelake⁴³, Dlamini

[D.D] Child of a Mnguni

[J.N] Kuphelake. It was that, he stayed, watching
out for birds, stayed, watching out for birds.

[D.D] In short, he was in hiding, in SiSwati,
because he was not known?

[J.N] He was hid by the Moyeni⁴⁴, because he was
not known. Then it happened: some people from
KaNgwane visted KaMoyeni. When they visted
KaMoyeni, as emajaha⁴⁵, they cadged, on
their way, and they were being everything [as they, journeyed].
Then a certain person identified the boy.

[Coincidentally] among those people the one who identified

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the boy had a connection with the Indlovukazi⁴⁶. This
person was of Gumede [clan].

⁴³ Kuphelake: 'that's alone' or 'that only' This is a SiSwati phrase which expresses agreement with what is being said. It can be taken to be the equivalent of 'that's it!'

⁴⁴ KaMoyeni also KaMagagula: place where the Magagula people are found, and were found, in the past. Moyeni and Magagula were possibly their ancestors.

⁴⁵ emajaha singular lijaha: see glossary

⁴⁶ Indlovukazi variant Indlovukati: see glossary

[D.D] Let me do this a little bit, Mnguni, the Indlovukazi of the Swazis, at that time, this mother of the nation, when coming here, she didn't come alone.

[J.N] She came in the company of men.

[D.D] She came in the company of men. Some of them, it could be that some of them were of Gumedze [clan], because this Gumedze sibongo⁴⁷ does cross over to KaZulu; I don't mean Gamedze, I mean Gumedze

[J.N] they, indeed, came from KaZulu, and came, as you say, Nkhosi, they came with the inkhosikati⁴⁸, they came as a person whom they escorting, those of Gumedze.

[D.D] this Iijaha of Gumedze [clan] says---

[J.N] here KaMoyeni "Hhawu"⁴⁹. This person, I suspect him, this. He is what, this person? "Owu"⁵⁰, when he [the Iijaha] tried to spy from the people when

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[D.D] [you mean] from emajaha?

[J.N] [yes] from emajaha, of that place, some [people] said, whispering, that "this person is new here, he is not known, as to say he comes from KaZulu, under these circumstance." He [Iijaha] kept quiet- du!⁵¹, and went back.

[D.D] He never spoke to him [Madanga]?

[J.N] No! In fact he [Madanga] was a person who never really came out in the open, and he himself, was also afraid; in English we can say he was a refugee.

⁴⁷ sibongo: see glossary

⁴⁸ Inkhosikati variant Inkosikazi: see glossary

⁴⁹ Hhawu also Hawu: interjection. 1. Of strong disapproval, regretful surprise e.g. Don't! You mustn't! 2. Of great surprise, wonder.

⁵⁰ Owu variant awu: 1. (interjection) of sudden surprise. 2. Of surprised interrogation 3. In some contexts this morpheme is non-influencing in a sentence.

⁵¹ du! variant dvu!: of quietness

[D.D] his being a refugee, [made him] not trust every person?

[J.N] [yes] not trust a person, because, he was in hiding [there].

[D.D] Continue, child of a Mnguni

[J.N] Having gone this lijaha of Gumedze [clan]

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he then went back. When he arrived, he reported this matter to the Indlovukazi: “Hawu! Muhlekazi⁵², there, KaMoyeni, I came across a boy who is like this, as I walked about. When I asked, I was told this. I suspect that this person belongs here, at home; he belongs to INdlovukazi’s people, because he resembles Indlovukazi

[D.D] This lijaha had a right, as a person who [was among those] who escorted inkhosatana⁵³ [the right] to enter and talk with the Indlovukazi, because they are, in fact, the ones who guard her, here?

[J.N] yes

[D.D] Continue, Mnguni

[J.N] When it transpired there, before, Indlovukazi, Thandile, Mswati’s mother, she said: “Wo!⁵⁴ go [you people] and examine him carefully, if it’s

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him, this one, whom I know, who is my brother, who left home and disappeared, you will found him.” They then went [to KaMoyeni] and called him – the Gumedze man was now accompanied by someone else. They called him and talked with him.

⁵² Muhlekazi: a royal title, also used as an address name for the queen mother in Swaziland

⁵³ inkhosatana variant inkosazana: see glossary

⁵⁴ Wo! also O!: 1.(interjection) Expressing amazement (whether of admiration or displeasure) regret, grief, etc, Hence. Oh! alas! etc. 2. In SiSwati it could also mean: ‘I see or I get it / I understand, and in this sense, it is usually a response to someone’s point.

[D.D] He yeyeza'd?

[J.N] He yeyeza'd, this boy. They said "Owu! It's him, really." When they returned back, they said:

"Awu Muhlekazi! Mnguni!

[D.D] They had found out, how he had come as well, ad how he left [home]; he had given them all the story. Even by speech, they understand each other, because even the Gumedze yeyeza'd?

[J.N] Yes. When they returned [home], they reported this to the king, to the INdlovukazi. The Indlovukazi said: "No, let him be fetched; it's him, the young brother of mine." They then went to KaMoyeni and told them: "This boy is now being wanted, this boy."

[D.D] Had that been reported to the King of the Swazi?

[J.N] It had been reported. It had been said; the Indlovukazi had then reported.

[D.D] that: "Here we have an issue, which is like this?"

[J.N] "We have an issue which is like this, like this, like this; there is this boy, who is my brother, here he is, here he is here he is."

Indeed then, it was said, let him be fetched. The King of the Swazi sad: "Let him be fetched."

He was then fetched [from the Magagula], indeed.

When the Indlovukazi arrived, she really pressed that: "Owu! It's him" Now, the king then got very angry: this one of the Swazi. "How can

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the Magagula people take a person this much [important] and hide him; and keep him in their own place, really?"

[D.D] "Without even reporting him?"

[J.N] "Without even reporting him, showing him to

us, what's happening?" It's then how Madanga arrived, [that is, concerning] those of eBulandeni. He was then given an area called Bulanda⁵⁵, because Bulanda for them [Ngwane's people] of Zwide, KaZulu of taking the INdlovukazi there, yonder, had by then, got finished, in KaZulu, because of the reason that Shaka coshana'd⁵⁶ with Zwide. They then took this boy and placed him there, at eBulandeni

[D.D] Child of Mnguni, in these years, about which we are talking, it [wouldn't?] happen that I, after arriving at your home, sleep and you would not report me to those in charge, yet [you] feel untroubled. If you had to stay with me, for days, without

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reporting [about my arrival] to those in charge of the area, that would be a [court] case, as far as those in charge of the area are concerned.

[J.N] Even to those of Magagula, in the talk, it is said, they, indeed, had a charge laid against them, for that deed; And, the taking of this [Madanga] and placing him there, across, at eBulandeni, he then gave him that lizwe that, he would now stay there. Then there was a thorn, which was facing the Magagula, as a result of their act, [places] by the [people] of KaNgwane

[D.D] Here, child of Mnguni let's not emphasize very strongly here, I just want to hear, hear that, when

⁵⁵ Bulanda variant Bulandza: it certainly has something to do with eBulandeni (or eBulandzeni) The meaning of Bulanda/Bulandza could be derived from the verb: 'landa/landza' (to go and fetch) which would then mean something like: 'The place where [a person was] fetched and placed at.'

⁵⁶ coshana'd: the verb 'cosha' means 1. to chase 2. to defeat/conquer 3. to pick up something (e.g. paper) The suffix na, that appears at the end of the word transforms the word into expressing the idea of reciprocation. Yet coshana the reciprocal could, in SiSwati context, still be used with intention to convey the idea that someone chased, defeated, conquered someone else. In such a context, the na would act as merely a connective morpheme, connecting two ideas spoken about.

the king did the Nhla⁵⁷ and it was seen
that: “Hawu, this is bukhosi⁵⁸ this here. E-
[um] bukhusi(s) do not look at each other, in the eyes.

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[J.N] Yes

[D.D] When they placed each other, and [the king]
saying Bulandza, if it was kingship, was
the nature of giving him [Madanga] this land, maybe
there is something you can get from elders, in that area?

[J.N] e [um] in that Nkhosi, when they, when
he [king] looked at him [Madanga] and realised that
it was bukhusi, this, he then suddenly felt that
as kingship, it should have its own place.

[D.D] We shouldn't look at each other, you will be
at sun-rise, and I---

[J.N] you will be at sunrise and I will be at sun-set
Go and stay there, at the place where I
assign you. Bulanda; you are bukhusi

[D.D] [So] that is how the people of eBulandzeni came
about. Let us pass on to others

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[J.N] It went, Dlamini. [As for] the meeting of
those of Dlamini [clan] and those of Nxumalo [clan], I
will touch that for you, after I have collected all of them together.

[D.D] Mnguni

[J.N] From there, it then goes to the area which,
[in fact] It seems that I should touch there,
because, it will touch upon the second ones.

[D.D] Mnguni!

[J.N] As the INdlovukazi, Thandile, was bukhusi,

⁵⁷ Nhla: idea of glancing

⁵⁸ bukhusi variant ubukhusi also inkhosi/inkosi: see glossary

having come from ebukhosini⁵⁹.

[D.D] Coming carrying bukhusi herself, on her own?

[J.N] There it is. A stage came, Dlamini, as the inkhosi⁶⁰ later got a child called by the name Mswati⁶¹. Thandile, then showed out a point, by singing, [while] remembering at her parent's home at ebukhosini, that, which is

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normally done; what used to be done, when an inkosi had been born. She then sang behind the homestead, silencing a baby.

[D.D] the one which is [baby] here, at her back?

[J.N] the one which is [baby] here, at her back, Mswati.

She then worked the indaba⁶² for what, singing, the indaba of incwala⁶³. There is a word for incwala; which talks, which I can't touch, because it is valiwe⁶⁴, Nkhosi.

[D.D] nhn⁶⁵, nhn.

[J.N] She sang that song, and baKaNgwane (people)

asked her: "What is this thing that you are singing?"

this Thandiye. Awu I am singin---, by the way

at my parent's place, when an inkhosi is born, it goes like this: it's incwala

nhn. Child of a Mnguni, I will return a little,

When I was young, e-[um], when a

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baby is born, I don't know whether or not

⁵⁹ ebukhosini e____ni: see glossary concerning bukhusi ebukhosini e is a locative which goes with the suffix 'ni'

⁶⁰ inkhosi variant inkosi plural emakhosi: see glossary

⁶¹ Mswati: a 19th century Swazi King whose father was Sobhuza I

⁶² indaba variant indzaba: 1. a story 2. an affair or issue of a serious nature that needs to or can be discussed seriously.

⁶³ incwala: see glossary

⁶⁴ valiwe: from the verb 'vala' meaning 1. 'shut' or 'close' or 2.'forbid' 1. valiwe means 1. it/he/she has been shut or closed 2. if/he/she has been forbidden

⁶⁵ nhn: interjection 1. is that so? really? 2. yes! (I understand or agree).

this would be reported to an inyanga⁶⁶; [it] would be shown to an inyanga, it would be reported so that where ever a person is, she/he may know that someone has been born. I don't know whether this is related to this custom or not?

[J.N] Dlamini wekunene! that it is related to that custom, I don't know that; from the knowledge that I have in this.

[D.D] There are many customs which we have abandoned, we black sive

[J.N] yes, Nkhosi, I hear that.

[D.D] Which, it was seen, were talking

[J.N.] they were needed. yes, Nkhosi, that inyanga, it was one of the customs.

[D.D] the INdlovukazi got out with this custom,

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she was still talking about it----

[J.N] for her parent's place, [namely] that, when inkhosi is born, there are certain songs which are directly connected with bukhosi only, finish.

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

[J.N] It is said in the history, Thandile this one, used this. Then an indaba arrived:

it said: "Awu! This song which are singing,

is what?" She said: "It's an incwala." Then

there talk, which was secretive. That secretive

talk then, she, this Thandile, then arrived at

an area, where she explained thus: "Nhn, nhn, as

I have exposed this, for our home, the details

of all these remained behind.

⁶⁶ inyanga: is a traditional healer, who is known to rely more on herbs for healing, yet he/she may also be a diviner. An inyanga can also use his/her medicines for prophylactic purposes.

[D.D] Child of a Mnguni, [let us] return there,
where [we said that] a woman, after being

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made wife at home, when what she brings
with her from her [father's] place, is accepted,
that is where I don't understand there, child of a Mnguni

[J.N] This is a thing that which she, this Thandile, is
doing, as something she came from her
[father's] place with; this which I have been
talking [about], concerning this child. Then the
Ndwandwe people met and said: " Awu, we
have come here, where we swallowed, concerning
what we are there [in KaZulu], as we have fled. "
Who are meeting? It's those of Gumedze [clan], who
came with the INdlovukazi, together with who? With that
Madzanga, who had been found.

[D.D] Even him, he hadn't come alone; they were
then found, libutfo, split up, in the course of their travelling

[J.N] The libutfo was, that's it!

[D.D] Continue, child of a Mnguni.

[¹ The word is not legible]