

**SBS Collection: Tape 12, A229**  
**English Typescript: John Nxumalo, notebook 3**  
**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

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[J.N] Then it was said let us put together ours, which we brought with us from KaZulu, which came, e—[um] as this child got married to [the king] here, let us give, put down hands; let us leave it to these people, who have taken us, who are amakhosi; under whom we have arrived.

[D.D] Whom, too, had theirs, with which they had continued?

[J.N] yes, they, too, had their own, with which they had continued.

[D.D] Which was what, according to your hearing

[from people], as to say, it those times---

[J.N] was done?

[D.D] [yes], was done?

[J.N] this for here, of those of KaNgwane, as per my hearing, myself having got it from the lilanga, before It set, as a boy to whom it has been said:

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“Write down.” It is said, when the Lilanga talks, It said: “We have sibhimbi<sup>67</sup>, ourselves. In everything we did ourselves here, in this msimeto<sup>68</sup>, when we ourselves started off, from that side, [coming and eventually] arriving in this lizwe, we used to use sibhimbi; having ours, [which was] like this, like this, like this; which was related to this sibhimbi, which made that umsebenti<sup>69</sup>

[D.D] Mntfwanemnguni as well as that ceremony, have great enthusiasm Child of Mnguni.

[J.N] “This [thing] of yours, which you bring, which was brought by LaZwide<sup>70</sup> --- “

[D.D] Child of a Mnguni, we get cut at a nice place, just day before yesterday, a lijaha arrived here, coming from Nigeria, being a Nigerian, but coming from New York. It [He] said in New York, there has been built Africa

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House, where African customs shall be exhibited, [as well as showing] where they dzabuka'd. The KaNgwane [country] was given, e--- [um] the

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<sup>67</sup> sibhimbi: generally known to refer to a ceremony, which may or may not be purely ritual.

<sup>68</sup> [u]msimeto: taken to refer to a certain establishment (e.g. of a ritual), which may have acquired a procedural way of doing.

<sup>69</sup> umsebenti: refers to 1. a job (e.g. being a bank manager) 2. a duty (e.g. ringing a bell daily) 3. a task (e.g. doing research)

<sup>70</sup> LaZwide: variant LaZidze: La refers to wife of so-and-so, in this case, of Zwide.

Indlovukazi was given [the responsibility] of being the one who would take the seat, for two years, of showing customs. When I listened to that, I then [suddenly] heard that in Zambiya, there are the Nguni [there], as well. This, the sive which is said to be the Nguni, this sive, as well, has begun its own incwala, where it is said, there is an inkhosi of emakhosi. I like to understand very well, Mnguni, does it mean that this umkhosi <sup>71</sup>of incwala, among the sive which is said to be: "Nguni tribe," tive about which, when it's written, it's said "Nguni," was it always present, e-[um] may

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be you can disentangle this for me, that, [Did] the Indlovukazi bring some of what was done by this sive?

[J.N] The Indlovukazi, who was Thandile, brought to here KaNgwane, she met something else for KaNgwane, which was talked about and referred as sibhimbi, and other related detailed [aspects], because in Africa it used to be done.

Here then, Dlamini, there yonder, in Zambia, about which you are talking, is where Sikhunyana eventually arrived.

[D.D] There, you bekunene, you have been listening to Doctor John Nxumalo, who is of now, even though he is not well, he felt he could narrate at length, concerning the presence of the Nguni in this [country] KaNgwane. We will continue with this

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<sup>71</sup> umkhosi: refers to an occasion

talk, you bekunene in the next programme.

Let me, again, promise you that, we have put it in this programme of Tinkhundla, we are doing this, so that all Tinkhundla can also have these histories. If there could be other people, who could expose other truths, which are related to the building up of the sive of the Swazi, or who can disagree with what Doctor John Nxumalo has put, or who can add on it, we could be very thankful, so that Tinkhundla by Tinkhundla in the whole of KaNgwane, would be well off, would have knowledge. As for today, [Let] Dumisa Dlamini say: welcome the programme next week.