

SBS Collection: Tape 13, A229
English Typescript: [Bongani]ⁱ Nxumalo, notebook 4
Ndwandwe History

Typescribed by: Nokuthula Vilakati for FHYA

Date: 19 July 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.
- 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

[1] [INFORMANT: Bongani Nxumalo

[2] Interviewer: Dumisa Dlamini

[3] Key Informant: Solomon Nxumalo

Zwide GENERATION IN SWAZILAND

[49]

you say you are of grandparent, do you really hear
this vumelana of Senzangakhona, ho-ho do you still
want to eat food. They sit with their backs facing
each other. Zide is inside and Soshangane is outside

[DD] Both of them are ruling

[NB] No they are not rulers, only that that is his ikhohlwa
they cannot face each other. The young one is outside

[DD] E

[NB] Soshangane is the young one and Zide the old one

[DD] Oh

[NB] Ihhi he is talking with him from outside, they are not facing each other, this one is inside and that one outside. Do you hear the livumelana of Senzangakhona, ho-ho¹³⁴ do you still want food.

[DD] Why is one outside and the other, outside of

[50]

what

[NB] Oh wait then, outside the kraal

[DD] Oh yes

[NB] It explains to you Dlamini. In fact I have told you that kingship I suspect will be taken by the ikhohlwa

[DD] Oh yes

[NB] It actually explained itself that this kingship will end up being taken by this ikhohlwa. We attack each other you Dlamini, Zwide is fighting with Shaka

[DD] Um um um

[NB] Yes, the black bull, we had consent it there that the black bull, the black bull of-----
If you say I am a black bull, they say I am a black

[51]

bull, am I Soshangane's. The black bull, the black bull! Soshangane used to get hold of it on his own, the one of the gourds, he got hold of it on his own taking it from the floor, that is why they say----- the black bull[

[DD] Um

[NB] The black bull of Soshangane, yes they so say because of that then

[DD] Um

[NB] Now, when this impi attacked each other the umlando

¹³⁴ ho-ho: a way of laughing

says, I have this thing I'm talking about down, it is this thing I'm having down. This umlando says they fought for four days, even then if the impi just as we complain I have heard you asking that the BeNguni are complaining and saying it did not hit with chests. Indeed we are complaining even today, we are still complaining why, because our fighting yes, we fought, but we complain because

[52]

food was burnt, that is where we complain

[DD] It is like that Mnguni it is like that-----

[NB] It is just like that Mlangeni because even if we were at KaZulu there was a time when-----

[DD] Um

[3] When we are talking to the king of KaZulu talking about where and where the impi got hold of each other, Doctor Nxumalo said to the King of KaZulu awu but then we are complaining because if only you did not burn food this live would be ours

[DD] Oh yes

[NB] Yes its food was burnt. Do you know as to who sent out and who controlled it

[DD] E

[53]

[NB] Soshangane was in control of that impi

[DD] Oh it is the one which was controlled by Soshangane

[NB] E this is the one, there is none other which was not controlled by him, it is him that is the field-marshal of Ndwandwe, there is no other that sider, we do not hear it, we have heard nothing, I, even if you are staying with them, I have not heard anything.

[DD] It fought and fought for so many days

[NB] For so many days, still not having eaten, it had not eaten anything that of Ndwandwe, it has nothing in the stomach

[DD] Um

[NB] It becomes the bukhwili¹³⁵, it beats with nothing in the stomach

[DD] Um Um Um Um

[NB] He says they attacked each other, they say corpses lay one on top on the other, both side. You must ask about it

You Dlamini if you want to find out about this

[54]

story, you must go back and search to see whether we are telling the truth or not.

[DD] I am listening Mnguni, I am listening

[NB] Because I, I Dlamini was staying with them. This umlando says corpses lay down both sides, the umlando says so

[DD] Um

[NB] After it was seen now that awu indeed if it defeats us, just as I have once heard you here saying the songs which they sang and we actually, just as you see those of Ndwandwe, they soon become grey on the heads, I wonder if you see that they soon get the izimvu¹³⁶

[DD] Um yes then

[NB] Then those of Ndwandwe got nqutheka¹³⁷

[55]

[3] Actually

[NB] There is a long umlando of there which we cannot enter into because blood can be shed Dlamini

¹³⁵ bukhwili: probably means something dry and strong

¹³⁶ izimvu: lit. sheep; but can also refer to grey hair

¹³⁷ nqutheka: comes from the verb nqutha which mean pluck (out); but I think it also mean to be defeated or conquered

[DD] Um

[NB] Ihhi

[DD] Because where I want to go to you mntfwaneMnguni
I want from you, I want us to detach these
sections of those of Zikhotheni

[NB] Hhawu¹³⁸ we will detach

[DD] Those of Lwandle

[NB] We will detach then Dlamini

[DD] E those of Bulandzeni

[NB] We will detach

[DD] Those of Mangweni

[NB] E those of Gasa¹³⁹

[DD] E

[56]

[NB] Ehhe the emaGasa¹⁴⁰

[DD] That will be the end of our way because I
want to find the emaGudu¹⁴¹ these and again
the emaGudu there

[NB] awu

[3] That is thing we-----

[NB] You Dlamini but we know just as we are here

[DD] Let us continue and you come with it because I
want their arrival here at KaNgwane

[NB] Ehhe listen then. After that this impi defeated
us you Dlamini, Soshangane went out, he
came out with libutfo

[DD] Um

[NB] When Soshangane went out now, he went out

¹³⁸ Hhawu: according to Doke & Vilakazi it is an interjection of strong disapproval, regretful surprise e.g. 1) Don't, You mustn't 2) of great surprise, wonder

¹³⁹ Gasa: the originator of one of the Ndwandwe branch (Bryant pg 446-447)

¹⁴⁰ emaGasa: people of Gasa

¹⁴¹ emaGudu: probably people who lived on the Magudu Hills

with all those of, of, of Dludlume¹⁴² because

I say they are of Dludlume

[57]

[DD] Who are those of Dludlume

[NB] Those of Dludlume are those of, those of Lwandle
who handle the calabash

[DD] Oh

[NB] Oh yes! hha hhayikhona¹⁴³, be careful there

[DD] I am listening Mnguni, I am listening

[NB] hha you, hha those, hha, they handle the
calabash

[DD] I am listening

[NB] He went out, he went out with them, Soshangane
and he is running away

[DD] um

[NB] As Soshangane was running away they took the stick of
Zwide and it was given to this younger one and the
sea was commanded, that is why when you arrived at

[58]

which younger one?

[NB] Soshangane, I have told you before

[DD] Oh

[NB] and said he is younger than Zide

[DD] Oh oh oh when Zidze ran away during his escape

[NB] All was then, was then ta----- this also came
through the younger one

[DD] I hear then

[NB] That is why sovereignty will be taken by an ikhohlwa
just as you, listen ehhe

[DD] Yes then, oh oh

¹⁴² Dludlume: Probably one of the Ndwandwe leaders who lived at eLwandle

¹⁴³ hhayikhona/hhayi: a term used when one shows some disagreement; stands for 'oh no'

[NB] You had come to us

[DD] Continue MntfwaneMnguni

[NB] I have told you that here at our place, I said that here is at kwaQhuza¹⁴⁴ I said, our king arrived and we commanded the sea saying Bayethe¹⁴⁵, were you present

[59]

[DD] E

[NB] Ehhe and we also told you why we say Bayethe

[DD] Continue mntfwaneMnguni

[NB] Ehhe we commanded the sea and to Soshangane it is said Bayethe. Soshangane went out and went further down. He then arrived down at the pool there where stories are now told, which stories we will not enter into

[DD] Yes then

[NB] Just as you hear people saying it is the izwe of KaZulu that is not true Dlamini, we do not want to speak [thatⁱⁱ] which is a lie.

[DD] Um um

[NB] Wen he arrived there, we found children of Ngwanaza¹⁴⁶

[60]

not those of of Ngwane, those of Ngwane were already here because Somhlolo¹⁴⁷ was ruling during that time

[DD] Um

[NB] Ehhe when we found these children of Ngwanaza we arrived and built there, that is where they say it

¹⁴⁴ kwaQhuza: probably a place in Natal

¹⁴⁵ Bayethe: A Swazi Royal salute; a word used in a variety of contexts, but always as a way of addressing with honour the king. Roughly translated as 'Hail.' (Grotperter p10)

¹⁴⁶ Ngwanaza (variants: Ngwanazi, Ngwanasi): J.S.A., vol p. 150- gives him as the son of Noziyingili

¹⁴⁷ Somhlolo: another name for King Sobhuza I; the son of Ndvungunye and Somnjalose Simelane. He got married to Zwide's daughter called Tsandzile or Thandile and they begot Mswati.

is at eSibayeni¹⁴⁸. Have you ever come to this place right there

[DD] Awu I have not, I have not but I am going there

[NB] Ehhe there are children of, there are children of

Bhukwane¹⁴⁹ there, they are of Ndwandwe those, they are eMadlangala¹⁵⁰, they are of Soshangane these emadlangala

[DD] Um

[NB] Ihhi

[3] The chief of there has just been installed

[NB] Ihhi

[3] I think this----- last year

[DD] Um

[61]

[NB] That's right

[DD] Um

[3] Some of those Ndwandwe our brothers went there

[NB] Yes then

[DD] Yes then

[NB] They are of Bhukwana, they are of our-----

[DD] They found, they found people here

[NB] We found people here, we found you indeed, those of your place. They are of your place, I

[DD] They have built

[NB] Yes I came to your place, where you come from, I came in person at your place

[DD] Um um um

[NB] Ehhe, I came. Awu it is no problem Dlamini. I walk with my feet, I do not hear it from any

[62]

person telling it to me, I then go and touch the

¹⁴⁸ eSibayeni: lit. at the kraal; probably a place at KaZulu

¹⁴⁹ Bhukwane: probably a Ndwandwe person

¹⁵⁰ eMadlangala: can refer to temporary shelters erected by travellers

thing to find out whether it is

[DD] I am listening Mnguni

[NB] I was taught by Henry Nxumalo¹⁵¹ who had written a post who said hey you will perish, you must handle it with your hand. Awu I have, they arrived and built this umuti. As they were building the umuzi they built emadlangala actually, as they were building the emadlangala, Soshangane continued. Do you know Madolo¹⁵², Madolo who is a senior police of our place at KaNgwane

[DD] Very much

[NB] Do you know Madolo?

[DD] Very much

[NB] Awu Nkosi yami¹⁵³ men, do you know the teacher of the umntwanenkosi Masithela¹⁵⁴, Madolo who was a teacher who came and was at Matsapha¹⁵⁵

[63]

[DD] E I don't remember him

[NB] Yes he knows the umntfwanenkhosi

[ND] I don't remember him indeed but I do remember about him

[NB] Ihhi he took me and showed me the island where Soshangane came and stayed. Those of Madolo and all the other khonta¹⁵⁶ d for themselves. They found it good to khonta and he did not kill them, they just came and thela¹⁵⁷, and thela and thela and they put

¹⁵¹ Henry Nxumalo: probably one of the Nxumalo writers

¹⁵² Madolo: a surname

¹⁵³ Nkosi yami: lit. my king; but can also be used as an expression to show pity; or sympathy

¹⁵⁴ Masithela (variant- Masitsela): the umntfwanenkhosi born of King Sobhuza II

¹⁵⁵ Matsapha (variant- Matsapa): according to Grotpeter p93 it "a town four miles west of Manzini on the highway to Mbabane, it is a site of the major commercial and industrial center of the country. It has the country's only airport, and is linked by rail with the port of Mozambique."

¹⁵⁶ khonta: see glossary

¹⁵⁷ thela (variant tsela): can have different meanings; can mean to pour; to bear (fruit); to apply (by scattering); to pay tax; and to give in, submit, surrender.

the shield down as a, and said the king is you, saying it to Soshangane

[DD] Um

[NB] This father of Mawewe, Mawewe actually is the one who was begot there at the back, he is begot there before Mzila¹⁵⁸ of Soshangane was born because you want these Magudus you will find it from Mzila of Soshangane as

[64]

how it goes

[DD] Um

[NB] Bo Mzila of Soshangane was born

[DD] Um

[NB] Uhhu. Hey no there it is. He arrives then, they built, they built

[DD] I am listening Mnguni

[NB] As they were building, they built these eMagudu which are wanted by you

[DD] Right down there

[NB] Right down there, just when you reach Mozambique¹⁵⁹ if you had once been to Mozambique

[DD] Um

[NB] Ehhe when you arrive there you then see as it is written on the left, it is written Ntshayintshayi¹⁶⁰. Have you ever seen where it is written Ntshayintshayi, awu

ⁱ An error in the original transcript about the key informant identified as John Nxumalo on the second page, after the cover page

ⁱⁱ Inserted word for the phrase to make sense

¹⁵⁸ Mzila: The son of Soshangane and a brother of Mawewe; was the father of Ngungunyane and Mafamane.

¹⁵⁹ Mozambique: sometimes referred to Portuguese East Africa, located about 60 miles away from Swaziland's eastern border.

¹⁶⁰ Ntshayintshayi: probably a place found west of Mozambique