

SBS Collection: Tape 13, A229
English Typescript: [Bongani]ⁱ Nxumalo, notebook 05
Ndwanwe History

Typescribed by: Nokuthula Vilakati for FHYA

Date: 12 July 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: N/D

[1] [KEY INFORMANT: Bongani Nxumalo [NB]

[2] Interviewer: Dumisa Dlamini [DD]

[3] Other informant: Solomon Nxumalo [3]

Zwide GENERATION IN SWAZILAND

[65]

if you have never been to Mozambique, you won't know

[D.D] no no I have not gone to that far

[N.B] Yes it is written Ntshayintshayi

[D.D] Which Magudu are you talking about?

[N.B] The second ones now

[D.D] Those are the second now

[D.D] Oh

[N.B] Because the first, the first actually are of Mnguni. Mnguni in fact is this one I am going with this Solomon, he says he is Solomon Mkhathshwa,

those are Mnguni's children. Mnguni begat
Lonkhokhelo¹⁶¹, Lonkhokhelo begat Ngolotsheni

[D.D] Yes

[N.D] Ngolotsheni begot Lomawa and begot Mlokothwa

[66]

Mlokothwa is the uncle of the king, if you want this
umlando I will bring it to you, it is there at home
I got it from the female uncle of the king who
was married to Mlokothwa, I will put it for you
and you take it and stay with it----- I was told by
an old person, the uncle, the uncle of the king

[D.D] Um-----

[N.B] The uncle of King Sobhuza

[D.D] Um um

[N.B] Ihhi, she was telling it to me. I mean that this
one are the ones who put on the lijivamphisi¹⁶², they are
those who remained in the umuzi of Ndwandwe

[D.D] Those of Zikhotheni

[N.B] Yes indeed they are of Mnguni

[D.D] Um

[N.B] They are of Mnguni, here they are, here is mntwanaMnguni

[67]

This is the mntfwaneMnguni, he is

[D.D] What do you mean when you say they put on lijiva?

[N.B] lijiva, I mean that when this one was born, just
as I have said that seemingly sovereignty will be
taken by an ikhohlwa. Yanga said you will help
me my brother because this Mnguni is a
brother of Yanga

¹⁶¹ Lonkhokhelo: parent of Ngolotsheni and he was begat by Mnguni

¹⁶² lijivamphisi: lijiva refers to a bangle or bracelet; imphisi refers to a wolf; lijivamphisi probably is something that can be tied around the neck or wrist that is made out of a wolf's skin.

[D.D] Um

[N.B] He said you will help me my brother by arbitrating
Zwide and Soshangane when they quarrel

[D.D] Oh

[N.B] Enhhe he was then appointed, they were then
appointed

[D.D] Um

[N.B] They were then appointed and they became

[68]

emakhosana¹⁶³, the three of them, they are indeed of
kraal-owner

[D.D] Um

[N.B] They are of kraal-owner which is responsible for arbitrating
these two children.

[D.D] I hear about Soshangane, there he is going to Magudu

[N.B] Yes and he arrives at Magudu and they built an
umuzi

[D.D] E Yes

[N.B] It is called Magudu then

[D.D] Um

[N.B] That is it, where the delegate, where, I want to
tell you quite clearly, I'm sorry for making to work in
the night. That is where I want to clearly tell you
about the incwala. Awu I hear you man,
you mustn't talk about this thing

[69]

[D.D] Yes

[N.B] You know that you are a liNgwane¹⁶⁴, you go to incwala

[D.D] Can you continue right there, you say this

¹⁶³ emakhosana (singular – inkhosana) : lit. small kings; but refers to the eldest son of the chief wife

¹⁶⁴ liNgwane (plural – emaNgwane) : any person of KaNgwane (who keeps and observes the customs and culture of KaNgwane)

incwala, can you just explain it properly

[N.B] Wait then, wait then I want to explain it properly

[D.D] Um um um

[N.B] You must not mix it Dlamini, this incwala which I will explain to you Mswati is after Soshangane

[D.D] Um

[N.B] But Mswati was born while Soshangane was still alive, do you hear what I am saying

[D.D] Yes then

[N.B] Ehhe just as it is explained here that this person was bringing up his child,

[D.D] Um

[70]

[N.B] This Thandile. Then those of KaNgwane asked that why is this thing

[D.D] Yes then

[N.B] What kind of a thing is that

[D.D] Um

[N.B] He says, 'Oh at my place the king spills out uselwa¹⁶⁵, we spill uselwa at my place

[D.D] Yes then

[N.B] Oh now what can you do, oh no, it can be alright that I search for these people for you, not that they came with Thandile. Listen carefully man

[D.D] Um

[N.B] It would not happen that a female somebody would come with you. If you look carefully what can a female person know, can you explain properly

¹⁶⁵ uselwa: probably ritual and herbal medicine which is used during the incwala ceremonies for ritual purposes.

[71]

Mlangeni, be wise Dlamini

Now those of KaNgwane sent out and said

[D.D] What does she say, Tsandzile says it is better that I fetch others for you

[N.B] It is better that I find this thing from my place, it is at home

[D.D] That of luselwa

[N.B] That one of luselwa

[D.D] Here at KaNgwane, was there no incwala

[N.B] Awu you Dlamini you can explain to me, it is you who can explain to me, I cannot explain that of your place.

I am explaining that of Ndwandwe, I do not want to get into your because that of your place I don't know

[D.D] I am listening Mnguni

[N.B] I will explain that of our place

[D.D] Yes then

[N.B] That of your place I do not know, you can explain to

[72]

me about that of your place

[D.D] Ehhe continue Mnguni

[N.B] Ehhe, I do not want to spoil your thing. Now listen then Dlamini, the incwala you know who spills out the uselwa now, it is spilt it by Soshangane, the incwala

[D.D] He has gone with those of Mkhathshwa

[N.B] Yes he has gone listen

[D.D] As he went out from there, did she go out with those of Mkhathshwa

[N.B] Yes he goes with them indeed

[D.D] Yes

[N.B] Even him is of Mkhathshwa indeed

[D.D] Yes I am listening

[N.B] Ihhi he goes with them indeed.

[D.D] Um

[N.B] Ihhi, the uselwa is spilled by him, when the uselwa is spilled, then came those of KaNgwane to the king to ask for this ligula¹⁶⁶, we call it ligula, we do not explain it in many ways.

[D.D] Yes then

[N.B] We call it ligula. When he arrived here to ask for this ligula

[D.D] In which umuti

[N.B] at Magudu

[D.D] Oh they are there at Magudu

[N.B] They are there at Magudu down there

[D.D] Ehhe

[N.B] You will then find out why I say this, if you really follow the umlando of the truth not saying that you are playing

[D.D] Ehhe

[N.B] You will then find thing thing, it will be clear actually

[73]

[D.D] Yes

[N.B] Uhhu. When they arrived there, do you know why we say that it is at KaGasa¹⁶⁷

[D.D] Um

[N.B] This Gasa in fact was a person, he is the one, these were with Gasa among themselves, and was of Ndwandwe, he is the one who was handling these things

[D.D] O-----

[N.B] We now take out Dludlume, Dludlume and his child whom they call Nkamane¹⁶⁸

[D.D] Um hhu

¹⁶⁶ ligula: probably some medical staff that is contained in a gourd or calabash

¹⁶⁷ KaGasa: lit. place of Gasa; probably father of Nkamane

¹⁶⁸ Nkamane: probably son of Dludlume

[N.B] He is taken out by Soshangane

[D.D] Um hhu

[N.B] That is why you say these who carry an imfene ¹⁶⁹(on their heads) who come here, those of encwaleni¹⁷⁰, you say

[74]

you usually say here are those of KaGasa

[D.D] Yes then

[N.B] You say it because of that

[D.D] a-hha¹⁷¹

[N.B] They are of Gasa indeed

[D.D] This Gasa is their grand parent who was handling

[N.B] Yes then, that is why even at our place, when we arrived then we said that here is at KaGasa

[D.D] Um um um um

[N.B] We were explaining that. Ihhi because the father of Dludlume we left, we refused him to come because they had grown old. Then we sent out this Dludlume.

[D.D] Um

[N.B] and brought him to you, you must go there, I have showed you, I have showed you one of my brothers here who is begat by my aunt, he is begat by

LaMagongo¹⁷², it is Raphael, even if you can ask them they will explain it just as I'm explaining. There is nothing else they can explain to you.

[D.D] I am listening Mnguni

[N.B] If it happens to differ I can be glad also even the

[D.D] Um

¹⁶⁹ imfene: lit. baboon; but can also refer to a round belt which is made out of a baboon skin usually worn by special men chosen to remind people about the incwala during the times of incwala ceremonies

¹⁷⁰ encwaleni: loc. taken from the noun incwala

¹⁷¹ a-hha: used as a way of saying, Oh I see; Oh ya; Oh yes; now I understand

¹⁷² LaMagongo: 'la' means daughter of; therefore LaMagongo is a daughter of Magongo and Magongo is a surname

[N.B] Um hhu. Ee sent out Dludlume, as we sent out
Dludlume, Dludlume then went up
when they explained, they even showed me
the place and said they placed them where it is
today called Ngwane Park ¹⁷³

[D.D] Um hhu

[N.B] They said that would not be alright. We want
where the sun is. Just you see them right
here

[D.D] Oh

[N.B] You now call it at Lwandle because they fetch
water, but they are of Gasa

[D.D.] Um

[N.B] They do not enter into our umuzi, at our umuzi

[D.D] I have heard about those of Gasa and the coming

[N.B] Yes then

[D.D] Of this umsimeto ¹⁷⁴here

[N.B] Yes then

[D.D] Let us go back to you Mnguni. How are these
formed there

[N.B] There at Zikhotheni

[D.D] There at Zikhotheni

[N.D] These of Zikhotheni actually

[D.D] Um

[N.D] I do not know properly about this umlandvo. Who

[75]

really knows about this umlandvo is my brother

[D.D] Let him explain it, explain it Mnguni

[3] Because right now there is a lot which

¹⁷³ Ngwane Park: lit. the park of Ngwane; a park found in Manzini, located about 1km South of the Raleigh Fitkin Memorial Hospital

¹⁷⁴ umsimeto: can refer to an institution; to culture; and to custom

we know and that which we do not know

[D.D] Um

[N.B] But my brother ⁱⁱQhwanela ¹⁷⁵has even the books, he knows the thing.

[D.D] I have heard about the arrival of those of Lwandle, it's very clear and mhlophe bha ¹⁷⁶and I am not troubled there but I do not hear about the arrival of those of Zikhotheni

[N.B] wowu who who, you want the arrival of Ngolotsheni

[D.D] Um

[N.B] ha¹⁷⁷

[D.D] who came, it is Ngolotsheni who came first or someone else

[N.B] No the umlando that I have even though another one which came may come it is alright, but the umlando that I know, I know the umlando of Ngolotsheni

[D.D] Um

[N.B] Ngolotsheni is begat by Lonkhokhelo, Lonkhokhelo is begat by Mnguni, Mnguni is begat by Sikhova

[D.D] Um hhu

[N.B] That is what I know mani you Dlamini

[D.D] I hear you

[N.B] I am there, I

[D.D] Thank you Mnguni

[N.B] Hey if you tell that one, I can take, I am there man

[D.D] Yes

[N.B] You must not play about with me

¹⁷⁵ Qhwanela: probably is another name of [Bongani Nxumalo?]

¹⁷⁶ mhlophe bha: a phrase used to show clearness

¹⁷⁷ ha: interj. of pleasurable surprise; or of disappointment; or it is a way of laughing (as in this case)

[D.D] How did he come um um

[N.B] Do you hear what I'm saying Ngolotsheni arrives and as Ngolotsheni arrives, he stayed with Mgcoyiza¹⁷⁸ of Khumalo¹⁷⁹. These Zonke¹⁸⁰ and company who was a Deputy Prime Minister previously

[D.D] Oh dear father!

[N.B] He stays with them

[D.D] He finds them there

[N.B] He finds them there, that is a place of those of Khumalo it is not ours, I'm telling you the truth indeed

[D.D] I am listening Mnguni

[N.B] Ihhi we do not have izwe here, all the izwe we were given by the emaNgwane

[D.D] Um

[N.B] There is not even one of the Ndwandwe who has izwe

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

ⁱⁱ Not possible to be Bongani Nxumalo because he is the one who refers to a brother. Is it possible that perhaps he refers to John Nxumalo?

¹⁷⁸ Mgcoyiza: ancestor of the Khumalo people

¹⁷⁹ Khumalo: clan name of the people mostly found at eKwendzeni

¹⁸⁰ Zonke: lit. all of them; a Khumalo man who was once a Deputy Prime Minister during the time of King Sobhuza II. He left this office in 1978