

SBS Collection: Tape 13, A229
English Typescript: John Nxumalo, notebook 06
Ndwandwe History

Typescribed by: Nokuthula Vilakati for FHYA

Date: 15 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

[81]

we were given it by emaNgwane, do you hear what I'm saying

[D.D] Um

[N.B] He came here and stayed with Mgcoyiza of Khumalo

[D.D] Yes then

[N.B] Mgcoyiza is of Khumalo, he kept on sending him,

sending him, sending him, he sent him as a person,

he just sent him

[D.D] Um

[D.B] He sent him, he sent him, he sent him, and after

he had sent him, he sent him, he sent him

to KaHhohho, to Mswazi

[D.D] Um

[N.B] Mswati is a King, I sometimes hear you maNgwane
saying so

[D.D] E

[N.B] I do not know you

[82]

[D.D] I am listening Mnguni

[N.B] E it is of our place at KaHhohho ¹⁸¹

[D.D] Um

[N.B] Now then he sends them, there is a saying which
they say, I do not know whether they say Ngolotsheni
the knees, that and that, that and that, that and that,
I will search for the tape for you

[D.D] Um

[N.B] I will bring this tape to you because it is at
home, I have it at home

[D.D] Um

[N.D] Ehhe. When he came to those of Khumalo, then
Mgcoyiza said, I'm leaving that live, he is saying to
Mswati. I'm leaving that live, I leave it because my
children do not afford to hide there

[D.D] Um

[83]

[N.B] The impi of KaZulu is problematic, it is best that I leave it.

[D.D] Yes then um

[N.B] Mswati asks and says "you will leave it with who?"

[D.D] Um

[N.B] Awu, he says silosikhulu I will leave it with the son,

¹⁸¹ KaHhohho (variant – Hhohho): lit at Hhohho. It is northernmost part of the country (Swaziland); it can also refer to northern district out of the four administrative districts; Ngwane III and Mswati II had their royal residences at KaHhohho.

Lonkhokhelo, and people be pierced

[D.D] Um um um

[N.B] He means him Mnguni, he says----- Then Mswati say
hhawu we are explaining it----- then Mswazi say
hhawu men, what are you doing to me you Khumalo
can you leave the live with these

[D.D] Um

[N.B] Owu men what has happened, no but you must
one day come with him

[D.D] Yes then

[84]

[N.B] he came with him then

[D.D] Um

[N.B] He says go and [sit]ⁱ there Mnguni there is nothing
that is going to happen. Those of KaNgwane will help you
stay and do not be afraid, he is talking to Ngolotsheni

[D.D] Um

[N.B] Says Mswazi

[D.D] Um um um um

[N.B] Then Ngolotsheni went to fetch his brother, they
call him Shemane

[D.D] Ehhe

[N.B] They stayed with him

[D.D] Um

[NB.] As far as I know, as far as I know, I was
told by an old person

[D.D] Yes then after they had stayed, there is, also there,

[85]

I have heard about the arrival of these

[N.B] Um

[D.D] I have heard about those of Lwandle, I have not heard
about those of Nkambeni

[N.B] Oh

[D.D] at Bulandzeni, at Nkambeni, at Bulandzeni

[N.B] You Dlamini, ewu we do not know because even to say Buyanda, what it means, that is your siNgwane we, according to our we do not even know what it means

[D.D] Um

[N.B] But then let me explain to you what we were told, however, it is easy Dlamini

[D.D] Um um um

[N.B] I am working with ⁱⁱMagagula¹⁸² of there, he said

[86]

he will one day take me so that I may find an old person so that I can tape properly and get properly this speech about what we heard that this Madzanga was found by those of Magagula

[DD] Who is it, who is that one now?

[NB] It is Madzanga, it is those, it is the ones who are asking

[DD] This, it is Madzanga who came first there

[NB] Where now

[DD] Right there to those of Magagula

[NB] No it is Madzanga who came to those of Magagula, he was found by those of Magagula

[DD] Yes

[NB] They are still alive, those of Magagula, even now

[DD] Ehhe, let to continue to those of Mangweni

[NB] You want Gasa who is black

[DD] It is Gasa who is black of uncle

[87]

[3] You want the silomo¹⁸³

¹⁸² Magagula: a common clan praise in Swaziland

¹⁸³ silomo: is a prominent somebody; someone who is well known as something; very famous person.

[NB] Awu no

[DD] E--e-

[NB] Listen and let me tell you

[DD] We are now going back to those of, because they are here, they are that side

[NB] Ehhe, listen then. After we had been there at Magudu, we are saying the Magudu II now do you hear what I am saying

[DD] Yes then

[NB] It is Soshangane now, do you hear, he

[DD] Um

[NB] Soshangane actually attacked until he got up

[DD] E

[88]

[NB] Because when you reach Malawi you will find

[DD] Um

[NB] When you reach Zimbabwe you will find them

[DD] Um

[NB] Um hhu, it is now going back, the hero which went out on the upper side of the umuzi, not having reported to the sun to his father. It went back, silomo, the you Dlamini, I am not going deep there as to what happened

[DD] Yes, continue, continue

[NB] according to custom

[DD] E

[NB] Ehhe, after it saw that hhayi no the head of kings, we do not know, I will say it is the head

[DD] E

[NB] It saw that the head has gone out, it then went

[89]

back the inkunzimalanga¹⁸⁴, it went back, its grave
is at Jozini

[DD] Um um

[NB] Ehhe if you can ask those of Myeni to show
you its grave, they can show you. It went
back to Jozini¹⁸⁵, at the back, Then its son
Mawewe of Soshangane remained

[DD] Um hhu

[NB] Then Mawewe of Soshangane was installed.
There is his brother here, they call him Mzila
of Soshangane

[DD] Yes then

[NB] Yes the ibutho of Mzila was called
the indlovu¹⁸⁶

[DD] I am listening, I am listening, it now wants to be nice

[90]

[NB] Yes

[DD] It now wants to be nice right there, critically explain
it because I want them as to how they came there
at this Bulandza

[NB] Awu listen

[3] Awu, you will get it all

[NB] You will get it from me, to me is where history
stays, you Dlamini

[DD] Um I hear Mnguni

[NB] Don't you hear that his ibutho is called,
you see I once heard a king, showing me a

¹⁸⁴ inkunzimalanga: lit inkunzi is bull-malanga days: this can probably mean a powerful somebody, person who is always / everyday powerful.

¹⁸⁵ Jozini: some place out of the southern borders of Swaziland.

¹⁸⁶ indlovu: lit elephant; was also Mzila's libutfo, also was Mswati's libutfo (1824-1827)

picture where it says inkunzelo¹⁸⁷, inkunzelo is our libutho, this nkunzelo, it is of Mawewe, this nkunzelo

[DD] O Yes

[NB] Yes the izindlovu are for Mzila, they eat fruits of the marula tree, they bite a little bit.

[91]

[DD] Um um um um

[NB] ho-ho now it will attack each other Dlamini

[DD] That of Mzila and that of Mawewe

[NB] Yes they are quarrelling over royalty now

[3] Of course

[DD] For today nine bekunene let me remind you that in this program where we follow those of Ndwandwe which is in that of Tinkhundla. We have been listening here [to] Bongani Ndwandwa who works there, right here at Mbabane at Dan Hands together with Solomon Nxumalo and he is of Zikhotheni. This Bongani is of Mangweni. Just for today nine bekunene we put it right there this program but then let us remind you that even next week we will also have these men but let me not forget to say that let us ask others who can also

[92]

greatly explain or who can add and add better to come to the broadcasting houses to solve this problem. In this program we have brought in this umlandvo because of the reason that people of KaNgwane should always know things which are related with their imilandvo so that they may know from the beginning, and all the duties of tinkhundla because these tinkhundla

¹⁸⁷ inkunzelo: Mawewe's ibutho

nine bekunene if you thoroughly look at them
unite nearly people who today they had
separated and they had not known each other
they are enemies. Then because of that reason, they
tend to look down upon each other, and the good jobs
which they would be doing do not progress in those tinkhundla.
Just for today, it is Dumisa Dlamini who says receive
the program even next week.

ⁱ Inserted the word [sit], because only the letter [s] is legible in the original transcript.

ⁱⁱ Magagula is a common clan name rather a praise name in Swaziland