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Title: MANKWEMPE MAGAGULA<sup>i</sup>  
 "Lomunye insika yakhe loMagagula" [origin. has 'isika']  
 (The one pillar of Magagula)

Date: 23 June 1970

Interviewed at: eNdondakusuka<sup>ii</sup>, in the Madlangemphisi<sup>iii</sup> area [is eNdondakusuka in the Madlangemphisi area, or is this area actually the Nhlalangivule area?]

Narrators: Mankwempe Magagula<sup>iv</sup> (MM)(Mankw)  
 Mevane Magagula<sup>v</sup> (MevM)(Mev)  
 Mmemo Masilela<sup>vi</sup> (MmM)(Mm.Mas)  
 Mcedzave Magagula<sup>vii</sup> (McM)(Mc)

Interviewers: Philip Bonner (PB)  
 District Commissioner's officer<sup>viii</sup> (DCO)

pp.52-55

(MM) My name is King<sup>ix</sup> Magagula. Mankwempe, the known one<sup>x</sup>. My father is Nkhonyane<sup>xi</sup>. My father was begotten by Msweli<sup>xii</sup>. Msweli was begotten by Madleledlele<sup>xiii</sup>. My *libutfo* is Malindane<sup>xiv</sup>. The history that I am relating I heard from Mjibha Mtfumbatsi<sup>xv</sup>.

(MevM) My name is Mevane Magagula. I belong to the *libutfo* emaSotjeni<sup>xvi</sup>.

(DCO) Which area are you from?

(MevM) It is Nhlalangivule<sup>xvii</sup>, where I am at. The history that I am relating, I was told by my father, Madlangemphisi<sup>xviii</sup>, when we were *emajaha*<sup>xix</sup>. He told us about the history of here, of his home. I completed it from Mjibha Mtfumbatsi of the Mgadleleni<sup>xx</sup>. He is still alive, even today.

(MmM) I am Mmemo Masilela, my *libutfo* is that of the uMlondolozu.<sup>xxi</sup>

\* \*

I am of this area of Mandlangemphisi.

\* \*

I heard this from the elders.<sup>xxii</sup>

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\*\*

It was my fathers who told me this. I heard it from Lonkanka<sup>xxiii</sup>, the elder who is there at Dlangeni<sup>xxiv</sup>. He was narrating all of this.

(McM)I am Mcenzave Magagula. I am of Phepho<sup>xxv</sup>.

\*\*

I am in this area of Magagula /at Mandlangemphisi here/. I am of the emaSotjeni *libutfo*.

\*\*

The great thing I heard it from by grandmother, an old lady, the sister of Mjibha of the Mtfumbatsi, who bore my mother. I am a daughter's son of this area.

p.1

(MM)\*\* You have come here today for the history of here [*kitsi* trans. as our, as in 'our history of here' - i'm not sure about this], at Ndongakusuka, \*\* here at Nhlalangivile \*\* where we are <today>.

I got my knowledge of our history \*\* from Mjibha Mtfumbatsi, the old one, of the imiGadlela<sup>xxvi</sup> *libutfo*. He is still alive. I was with him yesterday. \*\*

pp.2-3

He begins with Nyandza<sup>xxvii</sup>, who was a king<sup>xxviii</sup> of the Magagula people. The Magagula people come into view/came out at/arrived at<sup>xxix</sup> eTsheni leMbube<sup>xxx</sup>. From there, they proceeded to Mdzimba.<sup>xxxi</sup> They went on until they arrived at Hhayihhayi<sup>xxxii</sup>. They continued until they arrived here, where we are, <today>.

<It is from> when they arrived here, that <Mjibha really> knows <the history>. He knows from Nyandza. This Nyandza bore Mlambo<sup>xxxiii</sup>, who became the second *inkhosi*, after Nyandza. Mdvuba<sup>xxxiv</sup> was then born of Mlambo. Mdvuba <in turn> bore Moyeni<sup>xxxv</sup>.

pp.3-4

<Mjibha> even remembered <the name of Mdvuba's> wife, laTfuse<sup>xxxvi</sup>. When the old one was telling me this history yesterday, he said that laTfuse bore Moyeni. \*\* LaMbukwane<sup>xxxvii</sup> was the wife of Moyeni. LaMbukwane bore Ndlondlo.<sup>xxxviii</sup> Ndlondlo bore Madlangemphisi. Madlangemphisi bore Peter<sup>xxxix</sup>, *lokutalwa* [I'm not sure how to translate this - the one who was born as?] Simangaliso<sup>xl</sup>, who built this *umuti* of Nhlalangivile, in which we are today. Then Simangaliso begot this *umfana*<sup>xli</sup> for us, /who was named Mtfwala<sup>xlii</sup> at birth/. In our meeting we named him after our grandfather, Mdvuba. We said 'No, this *umfana* should be Mdvuba II.' When he was handed the kingship<sup>xliii</sup> of the Magagula people, he was called 'Mdvuba'. <That is the extent of > what I know. We have the elders<sup>xliv</sup> here: Mmemo, and Ludziwo Magagula<sup>xlv</sup>. /Gabha<sup>xlvi</sup>/, the *umntfwanenkhosi losigcogcile* [who gathered us here for this discussion????????????] is present. He is just taking a nap. He ordered us to tell this story.

pp.5-6

\* \* The old one told me that he heard this from Msweli. This Msweli was born of Madlenkedleke.  
 \* \* Msweli was the grandparent of my father.<sup>xvii</sup> My father is Nkonyane. He begot me with the wife of his brother, Mbambene<sup>xviii</sup>. I am the *ngena*<sup>xlix</sup> child of Nkonyane, <and> \* \* my mother, laNtsambo!<sup>l</sup> \* \*

I did a good thing when I /got this history/ from the old one. I am not alone in giving this history: at the time when this country gained its freedom<sup>li</sup>, we were required to report all that we knew. I went with Mevane Magagula and Boy Dlamini <to report>.<sup>lii</sup>

pp.6-7The elders<sup>liii</sup> \* \* will make it clear that we know that \* \* Madlangemphisi, <his son> Peter, and his son Mdvuba II, really are kings.<sup>liv</sup> We are puzzled when we hear from the book[books?] that they are *tindvuna*. We do not know how they can be *tindvuna*. The old people can explain {I am not happy with this translation. The original has Sengilaba labadzala-ke labangachaza, p.7;chaza: Samuelson, p.72, Bry. p70, Dohne, p.47, all suggest it means to explicate or clarify, by separating the components out distinctly} But the truth is that we install [enthroned????] a king here at our place.<sup>lv</sup> *Sibhimbi*<sup>lvi</sup> is *gidvwa*'d.<sup>lvii</sup>

I know this Simangaliso well. I grew up under him. I even know his praises \* \* :

pp.7-9He is many blood vessels,  
 Who is ears uncovered,  
 The calf of ours at laMavuso<sup>lviii</sup> which roared,  
 The ox of the Thukela,  
 The lost one of ours who is like a needle,  
 Who is lost for our place of Mdvuba,  
 And it *dungalad*<sup>lix</sup> ,  
 [I?] *isilo*<sup>lx</sup> of Sibhovu because of *bhovaing*<sup>lxi</sup> [sp?] Labane,  
 Because the money is for the Englishmen, for the Portuguese,  
 They say they eat it, they put it in the the pocket/treasury<sup>lxii</sup> ,  
 His hand has got pounds. it has got shillings,  
 The one of ours who was lost like a needle,  
 Our country of Mduba<sup>lxiii</sup> who *dungalad*,  
 They are two, they are three,  
 The wizards<sup>lxiv</sup> are sympathising with each other,  
 Fence him with long poles, because Mthombeni<sup>lxv</sup> will jump over short ones.  
 He broke Shelangubo<sup>lxvi</sup> ,  
 The monkeys of there are looking at him indifferently.  
 When he was at Mlengeni [sp?], the maiden<sup>lxvii</sup> of there was looking at him indifferently,  
 You came to Bhabhutini [Barberton????????] and you shook hands with the *inkosazana*<sup>lxviii</sup> ,  
 They said you are as heavy as timber for whites,  
 You were heavy even to the train,  
 Magagula!

I stop here, *nine baMdvuba*.<sup>lxix</sup> I will now hand over to Masilela, who, as an elder<sup>lxx</sup>, will say something.

pp.9-12

(MmM)Everything is as he has explained. There is nothing more than what he has said. \*\*

(Interviewer - who is this?)You have said that you come from eTsheni leMbube. Whereabouts is eTsheni leMbube, and what is it?

(MmM)To my knowledge, Etsheni leMbube is there at Ntalasifane<sup>lxxi</sup>. /It is there on top, past Lohili<sup>lxxii</sup>./

\*\*

(MM)Beyond Mchalaveni<sup>lxxiii</sup>, at the top.  
(voice 5, who is this?)/<ETsheni leMbube> is at Hhayihhayi.

\*\*

Because that is where the Magagula people arrived. They say they found it while they were there.  
We don't know because no-one remembers, and the elder<sup>lxxiv</sup> from whom we get these stories says he knows his history: that they came from eTsheni leMbube.  
They were really kings<sup>lxxv</sup> when they arrived here.

(Interviewer)What <caused them> to remove from eTsheni leMbube, and where did they go to?

(MM)They say that they were just travelling on - eating wild animals - because they found nothing.  
They moved to this side when they found wild animals. <The animals> were the food on which they subsisted.

\*\*

pp.12-13

(Inter)Come up and say where they went to <next>, where they stopped \*\*, mention their stations after eTsheni leMbube. Who was ruling at that time?

(MM)I do not remember who was ruling, but the history says that when they left eTsheni leMbube, they came to Mbabane. When they left Mbabane, they went to Mdzimba. From Mdzimba, they went to Hhayihhayi. From Hhayihhayi, they came to Mancebo<sup>lxxvi</sup>.

\*\*

p.13-14

Here at Mahulwane<sup>lxxvii</sup>, where Moyeni died. \* \* Moyeni was buried at Mahulwane. Moyeni is the only one who we, the present generation, know well his history.

When Moyeni came here he found the Masilela people<sup>lxxviii</sup>. \* \* The Masilela people did not fight. They stayed friendly with <the Magagula>. Moyeni came here as a king<sup>lxxix</sup> and stayed with the Masilela people.

pp.15-16

The mother of *umntfwana*<sup>lxxx</sup> Moyeni was laThfusi. It was his younger father<sup>lxxxi</sup> /Ngwanga Magagula<sup>lxxxii</sup> / \* \* who was responsible for installing this Moyeni. Ngwanga came forth after the death of Mdvuba. He remained at home, as the one looking after things. Ngwanga being here in the meeting<sup>lxxxiii</sup>, the Besutfu<sup>lxxxiv</sup> [I am unhappy with the translation here, p.15] realised that Ngwanga did not want the *umntfwana* and that they had differences. Then they took the *umntfwana* and hid him amongst the BeSutfu. They dug a grave. When Ngwanga arrived home, they all mourned. They cried, '*Hawi*<sup>lxxxv</sup>', the grave is buried.[I am very unhappy with the translation here] The *umntfwana* is dead. *Awu*<sup>lxxxvi</sup>, the *umntfwana* is dead'.

The *libandla*<sup>lxxxvii</sup> said, 'We wonder why you do not report to us [report us/]. When he said "Why are you crying?!", they said '\* \* The *umntfwana* is dead,' meaning Moyeni. 'Moyeni was buried.' <But [can I really add this?] > Moyeni was with the BeSutfu. When Ngwanga was on the seat [was the incumbent?] he saw Moyeni arriving. '*Thfu*<sup>lxxxviii</sup>', Moyeni is not dead.'

pp.16-18

Moyeni came back and took the seat of his kingship, and ruled. When the emaLangeni[orthography?] arrived, Moyeni fought them at Mkhutsali<sup>lxxxix</sup>, that mountain near the school. \* \* The people of Ngwane found him there ruling fully as a king.<sup>xc</sup> He really fought with the emaLangeni. It is said that the *imphi* <of the emaLangeni> surrounded a large rock < in which Moyeni had taken refuge>. The rock < had the property> of expanding to become a mountain. \* \* While the *imphi* was asleep at night, Moyeni would come down to a spring/fountain/well called Siphambosi<sup>xcii</sup> to fetch water. Then he would return up again to the rock. When the *imphi* rose in the morning it could find no way of climbing up the rock. There is a *sihhehle*<sup>xciii</sup> on the top of Mkhutsali. There on top, where the mountain is flat, there are walls of stone where they used to live.<sup>xciii</sup>

pp.18-19

Our ancestors<sup>xciv</sup> were fighting there. As the days passed, <Moyeni> realised that the *imphi* of the Ngwane was still coming/advancing [try for a smoother translation here] and that it would defeat him. So he came down and left with his son, Mlingo<sup>xcv</sup>. [note here that the Bonner translation has 'Malingo'] When the army[check, should be in imphi form for consistency] awoke the next morning it realised from his trail that he had

not returned up the mountain, that he had gone down forever. Because the land is flat and <the way> clear, when they looked, they saw them crossing ahead. The *imphi* of the Ngwane followed them.

p.20

When <Moyeni> realised that the *imphi* was close behind, he said to his son, Mlingo, 'You see, my child, you must not come behind me. Travel in front of me all the time.' Then the child broke<sup>xvi</sup> his trail [translation? compare here with the Bonner transcript] because he was afraid of the *imphi*. Then <Moyeni> disappeared and it was said: 'The *sigoloza singannguphane*<sup>xvii</sup>, who moled down like *imfukwane*<sup>xviii</sup>, Until he came up at the place of Mandvolo<sup>xix</sup>'. [perhaps Madolo:check tape] <These were> the *tibongo* of Moyeni when he was fighting the emaLangeni.

pp.20-22

<Moyeni> then disappeared before their eyes, <but> they saw the child and stabbed him. /This Mlingo, the son born of Moyeni/ was killed by the *imphi* of the Ngwane.

<Moyeni> then went over that side, to the Lubombo mountains near Siteki<sup>c</sup>. Then he went to seek refuge at the place of the king.<sup>ci</sup> \* \* He went down to Mandvolo<sup>c</sup> and then went up to *khonta*<sup>cii</sup> at kaNgwane<sup>ciii</sup>. When the *imphi* <which was chasing him> returned <to kaNgwane> /it came proudly, saying that they had stabbed Moyeni/, and found Moyeni already there, having *khonta*<sup>d</sup>.

\* \* The emaLangeni sent him back to his place to stay. Moyeni returned and built his *umuti* where he had built it [before?], at Bulandzeni.<sup>civ</sup>

pp.22-23

When telling me the story, the old one<sup>cv</sup> said that while Moyeni was living there, there arrived Khambi<sup>cvi</sup> of the Sikhondze. (As it is said today, seemingly Moyeni, we are not a king, we are an *indvuna*)<sup>cvi</sup> [I am not sure what to make of this]

Khambi came and said, 'Awn! This *umuti* is smoking, day and night, because the beNguni<sup>cviii</sup> have come.' I said that the old one should narrate <the circumstances of> the arrival of the beNguni, the Ndwandwe people<sup>cix</sup>, at Moyeni.

Having *khonta*<sup>d</sup> at kaNgwane, they went on to Bulandzeni. /They found Moyeni ruling, as a king.<sup>cx</sup>/

\* \*

p.24-26

The Ndwandwe people arrived before Khambi. They were found<sup>cxii</sup> by Matshekwane Masilela<sup>cxii</sup>. /It was Madzanga<sup>cxiii</sup>, travelling with Mkhonzaphi Qwabe<sup>cxiv</sup>, who was found by Matshekwane Masilela./ After Matshekwane found<sup>cxv</sup> them, he reported them to Moyeni. \* \* Moyeni kept them with him, watching them. Then the spies went to

report at kaNngwane /to Tsandziwe<sup>cxvi</sup>/ that there are people who were taken in<sup>cxvii</sup> by the Magagula people. /I do not know who <the spies> were./ Then Moyeni heard that a *lijaha*<sup>cxviii</sup> had been sent to call these people. Moyeni refused to let them go off with him. [p.25 I am not sure of the interpretation here. See ref. below to the *lijaha* Was the *lijaha* someone sent by the emaLangeni, or is he one of the Ndwandwe?] Then Moyeni went with him [presumably the *lijaha*] to there [presumably kaNngwane]. When he arrived, the emaLangeni asked him why he refused <to let the people whom he had taken in go with the *lijaha*>. Moyeni said, 'I have been staying with this *lijaha*, and watching him. There was nothing wrong.'

'Why did you not come and report', <asked the emaLangeni.> /The king at that time was Mswati./ I was still going to come. It was found that I was still watching him, staying with him.<sup>cxix</sup>  
'Oh, no, Magagula, let things be.<sup>cx</sup> Leave him, he is *umlandza*<sup>cxxi</sup> of the king.

pp.26-27

Then Madzanga remained at kaNngwane. They say he was given a place by Sigombeni<sup>cxiii</sup> to build there. But Madzanga went to ask King Mswati if he could return to Moyeni's. 'I was used to Moyeni. I like his place. I saw that it is good/beautiful??.

,Mswati> allowed Madzanga to return to Moyeni. He called Moyeni and said, 'Take this *umlandza* of the king. He says that he wants to live with you, Magagula.' Then Moyeni took Madzanga and gave him a section of the area called Bulandzeni /across the Komanzi<sup>cxviii</sup>/, because he /the *umlandza*/ moved and settled there.

pp.28-29

\* \* Once settled at Bulandzeni of the king<sup>cxv</sup>, Madzanga was found there by an *inceku*<sup>cxvi</sup> of the king, /Khambi of the Sikhondze/, who had come from /kaHhohho<sup>cxvii</sup>/. \* \* He [not clear if 'he' is Madzanga or Khambi, see p.26] had built a *lilawu*<sup>cxviii</sup>. This Madzanga had one wife. But they did not tell us her *sibongo*. \* \* Madzanga settled down. <His people> were eating. They say that the *umuti* was well-built and big. There were *umbuthfo* [why this form?] and there were *emajaha* in homes [check the translation here] surrounding the *umuti*.

pp.29-30

<Khambi> said, 'There is smoke day and night here.' He said he would come and fight the *umlandza* of the king. This is what Khambi planned when he arrived at his place, there at kaNngwane.[check translation here] Moyeni was called and went to kaNngwane. When he arrived at kaNngwane, it was said \* \* 'We have summoned you to tell you that Moyeni should be killed.'

'*Awu!* Kill my *babe*<sup>cxviii</sup>! What has happened?' For Madzanga knew of no troubles with Moyeni. 'He is just staying abiding there. Can my *babe* be killed? Why?'

'Oh, you refuse, with your *babe*. All right then, you are going to rule over him, because he might do what he did before, fight with the Nngwane people. Watch him!'

pp.30-31

That is why this word came back to say, you Magagula people, submit yourselves *etulu*<sup>cxix</sup>. For they came back, having agreed that \* \* the *emalawu* of the *umbuthfo* of Moyeni must be

removed , \* \* and taken to build at the *umuti* of Madzanga, the *umlandza* of the king. To stop[check this translation] the *imphi*<sup>cxv</sup> if it wants to eat up something of the *umlandza* of the king. \* \*

pp.31-33

Madzanga died, knowing that <Moyeni was his> *babe*. Moyeni died, and *umnthfwanenkhozi* Ndlondlo<sup>cxvi</sup> ruled until they[presumably the Ndwandwe?] crossed to here, and they asked there at eMphelisamandla<sup>cxvii</sup>. They call the place Nkindane<sup>cxviii</sup>. They requested from the Magagula people, from their fathers<sup>cxix</sup>, not from the place of their *tindvuna*. When it becomes painful is when it is said that we are *tindvuna*. We are surprised: how and why are we *tindvuna*?

They have their *tindvuna*, the Gumedze<sup>cxv</sup> [original has taka Gumedze, what significance the 'taka', here and elsewhere in this para?], the *tindvuna* of Myaba<sup>cxvi</sup>, the *tindvuna* of Tsabedze<sup>cxvii</sup>. What are we then in the air[translation screwy here, I can't sort it out]?

\* \* When the Ndwandwe arrived here and began to build their *imuti*, Madzanga did this by requesting from his father<sup>cxviii</sup>. It will be done for him by his father<sup>cxix</sup>, happily, and will be given peacefully. We are still settled with the Masilela people whom we found here. No dust from them. [trans. missing here] They arrived, they settled at the place of the king<sup>cx</sup> of the Masilela people. As I have said before, that which has not been well explained is <events from the time of the> Ndwandwe up until today.

[End of RSM's transcription translation; begin of ??????????'s]  
Tape B?, side ?.

File ??

pp.1-2

\* \*

(MmM)/This Madzanga /and these Ndwandwe/ were found there, at the Nkhomazi<sup>cxii</sup>, with Mkhodzaphi[sp?] Qwabe. They became people of here, in fact, they were found there, kaNgwane.<sup>cxiii</sup>

\* \* They get kingship<sup>cxiiii</sup> because of their relationship, because Mswati was a nephew of this Madzanga.

\* \*

This Madzanga was not the heir of Zwide. It was Sishimane<sup>cxiv</sup> who was the heir of Zwide. He died at Lukhahlamba<sup>cxv</sup>. He just went astray. I can say that this is all that I heard, all that I heard being talked of.

\* \*

pp.2-5



(MM)I ended saying that I do not no why \*\* it is heard from the books that we are *tindvuna*. We do not know how we can be *tindvuna* since we still have our kingship, we install our kingship<sup>cxvi</sup>. We do it ourselves. I am at the point where we get lost. \*\* Because, when Khambi *cel'd*<sup>cxvii</sup>, the homesteads were removed from ema....[incomplete in transcript; check tape again], at Denda. From Moyeni's homesteads they chose *emajaha*<sup>cxviii</sup> to be built for.<sup>cxix</sup> They were meant to stay here with this Madzanga. We continued to have our kingship, yet we lost the 'programme'.<sup>cl</sup> \*\* We always here that we are *tindvuna*. We do not know what happened there, because from the elders it was restored [check translation here]. It was said that we reacted fast by agreeing that some *emajaha* be taken to be built for up there. As there are some this side, / they crossed/ because they *cel'd*, /because these old people<sup>cli</sup> were staying in peace. They understand and respect each other/. Their area is that of Bulandzeni.

\*\*

which was given to them by Moyeni. When the king said "Go and look after the *umlandzi* of the king', the place was called 'Bulandzeni'.

pp.5-6

(MevM)Then Madzanga married laNgwane, there at kaNgwane. He then built a homestead at Bafati<sup>clii</sup>. After this Madzanga had built his homestead there at Bafati, and he had *buts'd*<sup>cliii</sup> the *umbutfo*<sup>cliv</sup>, the *umntfwanenkhozi*, laNgwane, died at Bafati. Madzanga became very angry. He went to Moyeni and asked for land to ease his heart after the death of his wife. Moyeni, whose *umuti* was here at Siti<sup>clv</sup>, then gave him <land>, and he built at Siti. They were neighbours, facing each other, this Madzanga and Moyeni.

After Madzanga had built, he stayed. Then *umntfwanenkhozi* Sobajikazi<sup>clvi</sup> came. She was the one who built the *umuti* at Chitsamandla<sup>clvii</sup>. \*\* Dinani<sup>clviii</sup> was installed at Kubhajikazi[<sup>clviii</sup>note? orthog?], at his grandmother's. Here he bore Ndlaluhlaza<sup>clix</sup>. Then Ndlaluhlaza was installed and he *cel'd* to build up the hill, at Nkambeni<sup>clx</sup>. They agreed with each other [translation ??] and he cut<sup>clxi</sup> with Latjalandza<sup>clxii</sup>. [translation: what about sikela as imitation?? p.6]

pp.6-8

These mountains of Chitsamandla \*\* were burned by Madlangemphisi. All this area belongs to Madlangemphisi. He cut for him with Latjalandza[laTjalandza??] Also that side of Nkambeni is the area of Madlangemphisi. That is where Madlangemphisi's brothers built. This *umuti* of Nkambeni was not there. That is all, *bekunene*.<sup>clxiii</sup>

After the BaNguni had built, they bore this Ndlaluhlata; then Ndlaluhlata expanded. He was with Mncayi<sup>clxiv</sup>. Then it became the *live*<sup>clxv</sup> of the Ndwandwe. Today, this land is for the Ndwandwe. This wants to cause unnecessary talks. Madzanga's land, which was given to him, is Bulandzeni. It cut with Mzimunene<sup>clxvi</sup>, going to Nkomazi. It bends at Gunana<sup>clxvii</sup>, and meets at Mashobane<sup>clxviii</sup>. This *live*<sup>clxix</sup> is Madzanga's. It is his and there is no-one who can fight over it. King Mswati cut it for him, asking for it from Moyeni.

(MM)It is Ngisana Magagula<sup>chx</sup> who is speaking this.

\* \*

pp.8-11

(Interviewer?)Where is eTjeni leMbube? \* \*

(MM)/It is in the Transvaal, yet we know that area as for eSwatini./ There is a /police/ camp<sup>chxi</sup> there.

\* \*

ETjeni leMbube police station.

\* \*

(Interviewer)Where is it under? Is it under Goleni<sup>chxii</sup>, or Bhiliti<sup>chxiii</sup>, or is it under Ermelo<sup>chxiv</sup>?

(MM)Aww, I do not know. It must be Bhiliti, because \* \* if you look, it is in a line,

\* \*

it is in a great line for buses.

(Interviewer)When you came down from eTjeni leMbube, to here at Mdzimba, whom did you find here? What *sive*<sup>chxv</sup> was there?

(MM)There was no-one.[last word on tape here should be checked 'kwa????']

\* \*

We came from eTjeni leMbube together with the Mncina's [mncina people????]<sup>chxvi</sup>. We are beSutfu, we originated from there.

(Interviewer)What made you move from Mdzimba, and come down here?

pp.11-15

(MM)[check on tape that this Mankwempe, transcript has no name] \* \* We left Mdzimba because there was *livungane*<sup>chxvii</sup>. We were looking for a *live* where we could rum away to. At kaZulu, this side, there was *livungu*<sup>chxviii</sup> of the Zulu. We were frightened, and we moved leaving behind our *tindvuna*, the Maseko people.

\* \*

The Maseko are still *tindvuna* /of the Magagula/ <today>.

\* \*

The Mncina people were *tikhulu* \* \* here kaMagagula. The Mncina people were *tikhulu* on their own.<sup>chxix</sup>

\* \*

The <Mncina and the Magagula> marry each other.

pp.15-18

(Interviewer)The Mnisi people<sup>chxx</sup>, the people of Manyovu, how do you connect with them? Who came first? Who was under whom?

(MM)There was one kingship here. \* \* Only that of Magagula. He was the kingship ruling all the other beSutfu whom he came with /from eTjeni leMbube/.

(Interviewer)You mean that even the Mnisi people are beSutfu.[check voice tone here to see if this is a question]

(MM)The Mnisi people are beSutfu.

(Interviewer)Which is the area, state it straight, which was under the Magagula people at the time when they were at Mdzimba, its' name?

\* \*

(MM)When Ngwane came<sup>chxxi</sup>, he took over all of the Magagula's area, because the Magagula were defeated.

\* \*

<At that time the Magagula> were not at Mdzimba, they were shut up[vimbela] in a mountain fortress at Mkhatsama<sup>chxxii</sup>. \* \* Then an *imphi* of kaNgwane came down to stop/shut in [vimbela] Moyeni. He had built here at eBulandzeni. They stopped[vimbela] him there at Mkhutsani [sp?] They surrounded him there. He was on top of the mountain. He came down while the *imphi* of kaNgwane was asleep. He came down while it was asleep.

These beSutfu said '*Khonta*, Magagula'. He said, 'I cannot *khonta*. I will run away.'

He came down while the people of Ngwane were asleep, and he went to Madvolo.<sup>clxxxiii</sup> The *imphi* stopped him there, this Moyeni.

(Interviewer) \* \* Was this during the reign of Somhlolo?

pp.19-21

(MM) It was Somhlolo who was king of the emaNgwane

\* \*

in that war.

(Interviewer) \* \* You said that when you moved from there, you heard that it was thundering<sup>clxxxiv</sup> at kaZulu, that they might attack you, was it the Zulu people or the Swazi people?

(MM) No, when we moved from Mdzimba, the Swazi people had not yet come. However, there was a threat from the Zulu.[orig. has 'yaZulu', check this]

(Interviewer) As you found the Masilela people here, what were they doing, what were the conditions that underlay their coming to a stop <here>, whom were they under?

(MM) /This Masilela/ had just built here - it was his land - when my grandfather, Moyeni, arrived. He found that they had built

\* \*

there at the Nkhomazi

\* \*

at Mashasha<sup>clxxxv</sup>, where we are today./ They had built in their area, they were staying<sup>clxxxvi</sup>, they were not of the kingship, they were of the kingship themselves.[check original on tape cos of contradiction] / <Moyeni found that they had built and they became men[original has 'emadvodza'] with whom he could stay in this area. This grandfather, Moyeni, asked for<sup>clxxxvii</sup> this fortress, because it <was in the area> under the Masilela people. Moyeni asked for the fortress in which the *imphi* <subsequently> besieged<sup>clxxxviii</sup> him.

pp.21-30

(Interviewer) Were there Sifundza people<sup>clxxxix</sup> whom you were with?

(MmM) The Sifundza people are our relatives. We do not marry them.

\* \*

The Masilela came first <before the Sifundza>.

\* \*

They *dzabuka'd*<sup>clxx</sup> [transcript has *ndzabuka*]

\* \*

there, at the place of the beSutfu.

(Interviewer)Does this mean that the Masilela people, the Magagula people and the Sifundza people were[?] different *tikhulu*?

(MmM)No, their *sikhulu* is one.

\* \*

It was the one of the Masilela.

(Interviewer)How did it come about that you split?

(MmM)It <came about as a result of> this travelling which there is in the land as some move from below and others are there.

\* \*

<The Sifundza people> moved away a long time ago, in the time of our ancestors<sup>cxci</sup>[or shld it be elders?] \* \* Many of /these Sifundza people/ moved away from the elders<sup>cxvii</sup>. The elders were present. We had found the Mpunzi people<sup>cxviii</sup>.

(Interviewer)Who appointed the Sifundza people as *tikhulu*?

(MmM)They are not.

\* \*

They are <ordinary> men<sup>cxv</sup>

\* \*

They are there at Shewula<sup>cxvi</sup>.

\* \*

That is where they *dzabuka* from (ndzabuka????????)

(Mank)They are kings.

(MmM)They are kings there at Gilazi<sup>cxvii</sup>.

\* \*

*Awu!* It was a long time ago that this happened.

\* \*

(Interviewer)Did this happen before or after the arrival of the Magagula people?

(mm.Mas)The Magagula people found the Sifundza people here. They are no longer here. There are a few of them here, in fact the Sifundza people had built here.

(Interviewer) \* \* What was the relationship between Mnjoli<sup>cxviii</sup> and Moyeni?

(MM) \* \* What may confuse us here is that there are two Mnjolis. The Mnjoli we know is the one begotten of[or did he beget the house. Check translation] the house<sup>cxviii</sup> of Dvokolwako<sup>cxix</sup>. He was a brother of Moyeni's. He bore [was born of-check translation] the house<sup>c</sup> of Dvokolwako. He is a brother of Moyeni's. Mnjoli bore

the house of Dvokolwako. This Mnjoli is an *umntfwanenkho*si from the family<sup>cei</sup> of Moyeni.

\* \*

This Mnjoli went and built *entansi*<sup>cei</sup>. When he moved from there, being sent by [translation says 'by the king of kaNgwane, but the transcription reads 'sebatfunywa nguleyakaNgwane' p.27 ??????], he went across to that side of the Mbuluzi. That is where /Mnjoli/ stayed. They are still one today. They are still one. They never separated.

(MmM)What we can say further is that although we are not fully clear on this point, we know that they never quarreled with the people of Dvokolwako. They were under them. There was a lot of land. Then they were separated by staying<sup>ceii</sup>, because <the people of> this Dvokolwako were of an *inhlanti*<sup>ceiv</sup>. \* \* They were from different mothers, but one father. The younger one left, and crossed the Nkhomazi for they were still alone. This Moyeni stayed on the other side because their land was vast. This Dvokolwako, the present one, goes as far as Mliba<sup>cev</sup>, but it crosses the Mbuluzi<sup>cevi</sup>, coming this side. They were dividing it amongst themselves because they were alone. There was no quarrel. They were saying "You stay here, and I will stay there, like brothers.

(McM)Then Gomane<sup>cevi</sup> left. He was from the *inhlanti* of Dvokolwako. Gomane was there because the area was theirs. \* \* Once someone was born, they *dzabuka*'d. People *dzabuka*.

(Interviewer)When the people of Ngwane came, what did Mnjoli do?

(MM)Nothing. Then the iNyakeni<sup>cevi</sup> entered. Then it was he who *khonta*'d first to the people of Ngwane. He did not fight with them, because they had divided the kingship amongst themselves. He then entered to the people of Jokavu<sup>ceix</sup> at iNyakeni. They then *khonta*'d for him at the place of the king. That is where Moyeni stayed behind, saying he would not simply join, without fighting these *emajaha*.

(Interviewer)Who was Ngomane?

\* \*

(MM)He was a brother of Dvokolwako

\* \*

He was begotten by Mdvuba, I think<sup>cev</sup>.

(MmM)He is supposed to have been born of Mnjoli, because these people of Dvokolwako are children of Mnjoli.

pp.30-36

(MM)They are from the *inhlanti* here.

\* \*

I know that they are the people of the *inhlanti* of Dvokolwako. However, I have not got it clear who they were born of. Perhaps my brothers remember this.

(McM)Nothing. In fact, we do not know them well.

\* \*

(MM)/These people of Dvokolwako/ came<sup>ccxi</sup> here [check the stress in the voice on tape in case it is 'over yponder'] from Moyeni.

\* \*

Moyeni's brother is this Mnjoli.

\* \*

Even now, whatever they are doing comes here. They say it is the place of their grandmother, just here at Moyeni's place.

\* \*

(Interviewer)These people of Dvokolwako, are they begotten of Moyeni, or are they begotten of Mnjoli?

(MM)Descendants of Mnjoli.

(Interviewer)Do you know how it happened that the people of Phica<sup>ccxii</sup> and the people of Dvokolwako split? The people of Pita.

(MM)We do not know.

(MmM)It is not known, the moving of Phica to them, to eMafutsemi.<sup>ccxiii</sup>

(Interviewer)He was from this side. [check voice tone for interrogative]

(MM)Yes, because this Phica's father was Bhudla<sup>ccxiv</sup>.

\* \*

He named him there, this kingship moves from there, from Bhudla, to enter at Phica's place. [check translation here]

(Interviewer)Are you close to those people there at eNyakatfo<sup>ccv</sup>, and in what way?

(MM)It is our grandmother's place, in the same way that the people of Dvokolwako say that it is their grandmother's place here. It is our grandmother's place at eNyakatfo. We *dzabuka'd* there. This kingship, this Moyeni *dzabuka'd* there. It is his grandmother's place.

(Interviewer)\* \* When you say that eNyakatfo is the head of here at eMadlangemphisi, <that> is of Moyeni, and you say that Moyeni came from there, coming alone, and that there were no people <here., and he settled here, <it seems to imply that> across there, there is another head, i.e. a head over Moyeni.

\* \*

(MM)These Magagula people came as a homestead of eNyakatfo. \* \* It was said 'We are of[?] e?Nyakatfo'. [forms here will depend on the vowel coalescence in the original, p.34] It is called iNyakatfo because liShiselo<sup>ccvii</sup> there gave birth to Zombodze<sup>ccvii</sup>. We came as 'we are of? eNyakatfo'. [as the ones of eNyakatfo -siyiNyakatfo]? The kingship is begotten there at our grandmother's place, at eNyakatfo. Then the kingship came [original has 'lobusha'; I can't see how the translator gets 'came'. burn/ new?]? Then this Moyeni built the Ndundakusuka [sp. check on tape] one. He had gone out from his grandmother's place at eNyakatfo.

(Interviewer)I do not understand you clearly. You said that the people of Moyeni left Mdzimba and came here. Now you say that Moyeni is from there, iNyakatfo.

\* \*

Who was the grandfather who arrived at eNyakatfo? Where was he from?

(MevM)These people came as one. \* \* On arrival this house of iNyakatfo *dzabuka*d. It was at our father's place. His name was Magondvonga<sup>ccviii</sup>. At first, it was this iNyakatfo which left from Magondvonga. They are of the house of Magondvonga [check trans. here]. It was still one. [trans. hopeless.....p36] Then all the branches came out. That is where the split occurred. \* \* There is one pillar of Magagula. But because we mean/say that in the leaving for eTjenileMbube, he moved to here, leaving from there, the homesteads[houses - original has tindlu] remained behind, one after the other. [check translation] There is no other Magagula who came through another gate.

\* \*

pp.37-40

(Mank)The kingship was still [there?] at eNyakatfo. Then the kingship left. It? left the old homestead of Nyakatfo. Then the king, this Moyeni came out and stayed over yonder. He left that on of his grandmother, that of iNyakatfo. [check translation] Still, all of these homesteads were Moyeni's, and the one of iNyakatfo.

(Interviewer)Now it is clear that those who are across [check translation], are ruling themselves. Truly, they are not under Moyeni. How did <things> stand there? What is the separation between you there?

(MM)It was caused by staying there, because they are staying in their area alone. They end up not being called to pay tribute here. They are ruling themselves like the people of Dvokolwako. Here at the place of *dzabuka*<sup>ccix</sup> they are one. \* \* their kingship is one, it is Moyeni.

(Interviewer)This is what we want to find out. You say that /those who are across/, they ruled themselves. \* \* Did they rule themselves during Moyeni's time. <Did [check tape here for interrogative tone] they stand up on their own and rule themselves before the emaSwati arrived <here>, at kaNgwane?



(MM)No, those who are across ruled themselves because Mswati arrived and placed his homestead in the middle of them. They were then under Mswati's homestead. Moyeni never entered there at eSidwashini<sup>ccxx</sup>. They were then under Mswati's homestead.. Like these ones, because they are under the Nyakeni homestead. They rule themselves just because they were under Mswati's homestead at eSidwashini.

(Interviewer)Do you know Mhlangala<sup>ccxxi</sup>? Who was he? Where was he? What was he?

\* \*

He was also a Magagula.

\* \*

A senior person here.

\* \*

(Mank)We do not remember where it is seen that he is present, because there is something we do not know, which we lost from our father, Mandlangemphisi, when he said that he was the eighth king. \* \* We tried to find out who the others were, but we failed to find their names. The elders who told us this, in our opinion do not remember it. That is where we lose the traces. However, we hear that this Simangaliso who is begotten by Mandlangemphisi was the ninth king. Now the one that we have installed is the tenth king. But we do not get the names of these two, as to who they are.

pp.41-46

(Interviewer)The one who was carrying the magic<sup>ccxxii</sup>, this <thing> of water<sup>ccxxiii</sup>, was it Moyeni, or was it Mnjoli from amongst the Magagula people?

(MM) *Wo!* This <thing> of water<sup>ccxxiv</sup>, it was like this: it was Moyeni, it was of[kwa??] the king Moyeni. Now the kings were doing like this: the senior king did not carry the water. It was given to the younger brother to carry.

\* \*

The one of the *inhlanti*, this Mnjoli takes it because by their *kudzabuka* was carried by this king. It was carried by the young one.

(Interviewer)Still, *bekunene*, you see that this is a gift from Nkhulunkhulu<sup>ccxxv</sup>. How did the Magagula get this gift? \* \*

(MM)No-one knows.

\* \*

He was born with it. \* \* We found that when they want water [when water is wanted?] like rain [original has 'njengelitulu' which i think shld translate as from the heavens.] they really came to the place of the Magagula.

(Interviewer)But is it true that the Magagula people [got?] this *ligcolo*<sup>ccxxvi</sup> of this water from the Mngometulu people<sup>ccxxvii</sup>?

\* \*

(MM) We do not know. They said that this *ligcolo* was even there where we *dzabuka* from, there at the place of the beSuthfu. We regard them as having come with it.

\* \*

(Interviewer) What was done with the *ligcolo* of the Magagula, when the *umkhosi*<sup>ccxxviii</sup> was *gidwa'd*<sup>ccxxix</sup>, there at eNdlunkhulu [original has eNdlukhulu]<sup>ccxxx</sup>?

\* \*

(MM) WE do not know because we have not seen it. What I used to see, my brother, is what I used to see here. I used to see that when the soil is dry, they collect this Magagula and go to the king. At the *incwala*, I do not know. \* \*

(Interviewer) Can you repeat the reasons for attacking the Magagula people?. What was the cause of what happened?

(MM) The reason for the attack was fighting over land. It was fought over with a spear. Those who had strength attacked and *khontisa'd* the people, and they became his. It was not that there was some-one else.

(MmM) Another king.

(MM) You see, they were always attacking each other, fighting over this land. If a person could, that person would crush you and take the people and all your belongings. They would then fall under him. That does not mean that they were hiding something. It was a jealousy that there should not be some one above, and not that they were hiding something. [check translation]

pp.46-

(Interviewer) Where did you say this *inqaba*<sup>ccxxxi</sup> is \* \* ?

(MM) It is Mkhutsali

\* \*

The /small/ hill next to the school. It is there, outside the fence of Manandi<sup>ccxxxii</sup> [check tape for name] next to the church of Hynd.<sup>ccxxxiii</sup>

(Interviewer) This Khambi, whom you say was the *inceku* who reported the Magagula people to Mswati, was he the one who was killed by Mswati?

(MM) He is the one. He is the Khambi who was killed by Mswati. He was his *inceku*.

(Interviewer)Can you say anything more as to why the king turned against his *inceku* and killed him?

(MmM)No, we cannot do that.

(MM)I just heard *umoya*<sup>ccxxxiv</sup> that one day this Khambi was busy reporting people <to the king>. He was busy reporting people, reporting people, until the king objected that this was finishing off his people. They were being killed by the king. He had built a *sigodlo*<sup>ccxxxv</sup> because it was said that there were *emajaha* who feared this Khambi and they had *honca'd*<sup>ccxxxvi</sup> his *lilawu*. This is what caused his death, because he used to spy on other people. That is what happened to him.

(Interviewer)Do you know anything about how Mswati saw Moyeni becoming greater<sup>ccxxxvii</sup>

(MM)We do not know anything about that. It seems that he reported a homestead. He saw him become prosperous, eating up. [translation]

(Interviewer)Whom?

(MM)This Khambi. There was a lot of food at Moyeni's place. Like, as you are here, they would be slaughtering beasts and eating meat and drinking *tjwala*<sup>ccxxxviii</sup>. He was then jealous at seeing such things. <He thought that> this person is going to take people away from the king. When people came to my grandfather, food was never short. They were not starving there.

(Interviewer)What I am going to ask is something which was there before. It has nothing to do with present things. Moyeni went as far as where by ruling. <You mentioned> going[original has liyoshona] as far as eNyakatfo. Where did he arrive? \* \*

(MM)Really, *babe*, we do not remember well, for there were no people. It means that we can say of his authority that they arrived here, they built, and was *umphakatsi*<sup>ccxxxix</sup> with his clan<sup>ccxl</sup>. That is where he was ruling, because even travelling was not a common thing before . People were scared of travelling because of wild animals. There were buffalo/elephant/ and hyena in this area /previously/.

\* \*

They were moving from place to place because of the [?? see p.51] Once they had finished here, they proceeded to another place. Mswati came here while there were still buffalo and elephants. There was no-one who was free to go anywhere, because there were no people.

(Interviewer)You found the Masilela people here. Whom did the Masilele people find?

(MmM)There were no people before, those that they found.

(Interviewer)Who married there at the *esigodlweni*? Was it Moyeni or could it have been Mnjoli?

(MmM)Who married an *umntwfanenkho*?[check that the tape tone is interrogative]

(Interviewer)Yes.

(MM)Here at Magagula?[check tape tone as interog]

(Interviewer)Yes.

\* \*

(MM)There is no-one. Mandlangemphisi married there.

(MevM)And Madvubane<sup>ccxli</sup>.

(Interviewer)Between the people of Mnjoli and the people of Phinca, who is below/junior[original has bangephansi], who just says our *indlukhulu*<sup>ccxlii</sup> is there.

(MM)It is Phinca who is below/junior (original has 'lonngephasi'(sic)]

(Interviewer)That he is Dlomodlomo<sup>ccxliii</sup> wakitsi[of my family], who is not equal? [I do not know what is going on here]

I know a short thing, that  
he is Dlomodlomo of my family, who is not equal to the mountains of Mawulwane<sup>ccxliv</sup> [set out as a  
praise?]

*Awu*, I end there. I do not know others.

(MM)I know the *tibongo* of Mdvuba:

uMdvuba[shld this be part of the line, or is it an initial address, check tape], how big he is,

He can sit on the palm of a hand,

Even on the shaft[?] of a spear he can sit,

u...., the one who cut people like pumpkins.

The harvest of people, like *emabele*<sup>ccxlv</sup>, at Mdvuba's place,

They did not close with a door, the closed with the heads of men.

\* \*

That is Mdvuba.

Madlanegmphisi's *tibongo*:

It is *dubaduba*<sup>ccxlv</sup> farms of the Boers and feet,

It was said .....

It was said he is Mcalandlovu<sup>ccxlvii</sup> whose ticks are white.

Those are the *tibongo* of Maadlangemphisi.  
You of the *inkemba*<sup>cxlviii</sup> of a *lijozi*<sup>cxlix</sup>,  
It is a *lijozi* which lights in the darkness,  
It is *lojobhozo*<sup>cxl</sup> in his own ways,  
Leopard which will spear in the ribs,  
It is *gucu*<sup>cxli</sup> who is like that of emaKhangala<sup>cxlii</sup>

i. SWOHP, Bonner series, Tape B3, side B (interview begins at counter marker 303 on side B ); original typescript prepared by D. Simelane; SWOHP transcript (Magagula box) by John Dlamini. Interview continued on Tape B29, side A; original typescript by D. Simelane; SWOHP transcript (Magagula box) by

ii. Ndongakusuka:

iii. Madlangemphisi (variant: Madlangamphisi): area just south of the Nkhomati river in northern Swaziland, close to the Mliba-Komatipoort road. Note that there is a mountain range with this name about 35 kilometers south west of Piet Retief in South Africa. [check to see if this is close to the Zulu Ndongakusuka]. Also see below, note 0, where Madlangemphisi is described as the father of one of the informants, Mevane Magagula. For more genealogical information about Madlangemphisi Magagula see p. The only other reference to this name that we have been able to trace is to Madlangemphisi, son of Ndawonde Shabalala, who lived in the time of Mswati II. (Matsebula, *History* (new edition), p.47) [is there any other Shabalala link in the testimony? Is the Piet Retief mountain range in historic Shabalala territory?]

iv. Mankwempe Magagula: became chief in 19 . [Note that he is not on Kuper's list of 1952 chiefs]. Need more biographical material here.

v. Mevane Magagula: need biographical material here.

vi. Mmemo Masilela: need biographical information here.

vii. Mcedzave Magagula: need biographical information here.

viii. This interview was arranged through the Department of Local Administration. It was set up on a prior visit to the area by Bonner and a representative (name no longer known) from the District Commissioner's office. It was thus a formal interview, for which the Magauyla informants as well as the interviewers prepared themselves beforehand. Bonner briefed the officer as to what questions he wanted asked at the interview. The officer then carried out the interview in siSwati with Bonner present, providing limited translations into English for Bonner, with the latter only intervening occasionally to add further questions.

ix. Original has 'King'. Elsewhere in the interview, Mankwempe Magagula uses the English form 'King' amidst his siSwati text to describe himself. (p.1 of the SWOHP transcript).

x. Original has 'leletayekile'. (Also see p.52 of the original transcript.) [RSM translated it as 'the common one'. Check this.]

xi. Nkhonyane (Magagula):

xii. Msweli (Magagula):

xiii. Madleledlele:

xiv. Malindane: libutfo made up of men born c.1924-1929.

xv. Mjibha Mtfumbatsi (variants: Mthumbatsi, Thumbatsi)[which one should I be using?]: described as 'the oldest man in the country (SWOHP transcript p. ). Mjibha Mthumbatsi belonged to the imiGadlela libutfo (for more on the imiGadlela, see below, note 10) and was still alive at the time of the interview. (SWOHP transcript pp. 1, 53)

xvi. emaSotjeni (variants: emaSotsha, Masotsha, Masotsheni): libutfo made up of men born c.1906-1913 (Kuper; but my dates are 1914-1919)

xvii. Nhlalangivile: see below p.4 where Nhlalangivile is described as an umuti built by Simangaliso (Magagula). Phica Magagula gives 'Hlangayavuka' as 'downward at Lomasha'. (SWOHP transcript, p.41)

xviii. Madlangemphisi (Magagula): father of one of the informants, Mevane Magagula, and a member of the imiGadlela??????? libutfo. (See p. ) For more on the imiGadlela see note . For more on Madlangemphisi see p. . Another of Bonner's informants, Magida Magagula, was also a son of Madlangemphisi. Magida gave the following genealogy for Madlangemphisi: Madlangemphisi born of Ndlondlo (see below note 00), born of Moyeni (see below note ). (SWOHP, box and file ref. if we do not publish Magida] Another of Bonner's informants, Phica Magagula (see below note ) related that Madlangemphisi was the Magagula chief in the time of Mbandzeni and seems to suggest that Madlangemphisi was given a wife by Mbandzeni. (SWOHP box and file no. if we do not publish Phica) The only other reference to a person of this name that we have been able to trace is to Madlangemphisi, son of Ndawonde Shabalala, who lived in the time of Mswati II. (See Matsebula, *History* (new edition), p.47) [ is there any other Shabalala link in the testimony?]

xix. emajaha (sing. lijaha): young, unmarried men.

xx.Mgadleleni: presumably the imiGadlela, see note above.

xxi. uMlondolozu (variant plural: Balondolozu): libutfo made up of men born c.1899-1906. [Kuper.

xxii.Original has 'labadzala'.

xxiii.Lonkanka: we have been unable to find any further information about this person.

xxiv.Dlangeni: royal grave site [check] area 10 kilometers north east of Mbabane.

xxv.Phepho (Magagula): we have been unable to find any further information about this person.

xxvi.ImiGadlela: there were two emabutfo of this name. The first was butha'd by Mswati II, of men born c.1856-66. The second was the last of Mbandzeni's emabutfo, made of men born c.1866-73 [Kuper's dates, making them one of Mba. first]. It seems that at least some men were added to this unit after Mbandzeni's death.

xxvii. Nyandza (variant: Nyanda) (Magagula): we have been unable to locate any additional information about this figure. Note that Nyandza Dlamini was the father of Mekemeke, who married Mswati II, and whose sibongo was changed, in consequence, to Magongo.

xxviii.Original has 'abeyinkhosi'.

xxix.Original has chamukela. [check if this has a connotation of originate, and also meaning of the -ela suffix]

xxx.(e)Tsheni leMbube: literally at the 'rock of the lion'.

xxxi.Mdzimba (variants: Mdimba, Mtimba): mountain range in central Swaziland, located between the present-day towns of Mbabane and Manzini. Stuart's informant, Mnkankoni [surname] noted that the name Mdzimba or 'Mtimba'[check] was conferred on the mountains by Mhlangala Magagula. (JSA, vol. 3, p.286) For more on Mhlangala, see note below. Phica Magagula gives 'Mdzimba' as an umpakatsi of the Magagula. (SWOHP transcript, p.9)

xxxii.Hhayihhayi:

xxxiii. Mlambo: we have been unable to find any further information on this figure.

xxxiv.Mdvuba: we have been unable to find any further information about this person.

xxxv.Moyeni (Magagula): Stuart's informant, Mnkonkoni Kunene? gives Moyeni Magagula as an elder? brother of Mhlangala who defeated Sobhuza I. Miller, however, describes him as a son and successor of Mhlangala. (History, p. ) Also see note .

xxxvi. LaTfuse: literally, the daughter of Tfuse. We have been unable to trace a person of this name.

xxxvii.LaMbukwane: literally, the daughter of Mbukwane. The only person with the name Mbukwane that we have been able to trace is an uncle of Msawti II's. It is not clear from the reference whether he was a maternal or paternal uncle. The occurrence of the reference to Mbukwane as part of a delegation together with Mswati's mother, Tsandile, of the Ndwandwe (see note below), suggests that he may have been a maternal uncle, of the Ndwandwe. (Matsebula, p. ) On the connections between the Magagula and the Ndwandwe see below, pp.....[re: this must be a ref to bhukwane, but can't find this]

xxxviii.Ndlondlo: Magida Magagula confirms that Ndlondlo was a son of Moyeni's, and the father of Madlangemphisi. (original typescript, p. )

xxxix.Peter (Magagula):

xl.Simangaliso (Magagula): we have been unable to find any further information about this person.

xli.umfana: literally boy.

xlii.Mtfwala (Magagula): we have been unable to find any further information about this person.

xliii.Original has 'nase anikwa lobukhosi'.

xliv.Original has 'labadzala'.



xlvi.Ludziwo Magagula:

xlvi.Gabha:

xlvi.Original has 'ngugogo wababe loMsweli'.

xlvi.Mbambene:

xlix.Ngena: literally to enter. Term used to refer to the leviritic practice of a man fathering children for his deceased brother's widow.

i.LaNtsambo: literally, the daughter of Ntsambo.

ii.Presumbaly a reference to Independence, in 1968.

iii.Presumably a reference to Sobhuza II's collection of oral history which began in//////////. See note 4 above on Mevane Magagula. We have been unable to find any further information about Boy Dlamini.

iv.Original has 'labadzala'.

v.Original has 'makhosi'.

vi.Original has 'Kodywa liciniso lakhona sibheka inkhosi tsine lakitsi'.

vii.Sibhimbi: a special ceremony when a child is 'shown' to the community in order to celebrate hi/her coming of age.

viii.gidvwa'd: (variant: gidza) literally to dance. Used in this sense to mean 'celebrate'.

ix.LaMavuso: literally daughter of Mavuso. Bryant gives 'Mavuso' as an early name in his Swazi and Ndwandwe genealogies. (Olden Times, pp 314, 161). Mavuso is also a common Swazi surname.

lix.dungala'd: to be confused, or to make murky.

lx.isilo: literally a wild beast. The term is also used as an address name for the Swazi king.

lxi.bhova'ing: Bryant gives ukubova as akin to ukubeva, to be fierce, like a dog. (Dictionary, p. ). Sibhova means 1. a fierce man, 2. a bulldog, or of the ideophone bhovu, meaning roaring or growling.

lxii.Original has 'emikhwamini'.

lxiii.Mduba: presumbaly a variant of Mdvuba, see note .

lxiv.Original has '

lxv.Mthombeni:

lxvi.Shelangubo:

lxvii.Original has 'igcugce', literally a woman ready for marriage.

lxviii.inkosazana: 1. term of respect for an unmarried lady. Also 2. title for the eldest daughter of a chief, 3. term used for a young white woman.

lxix.nine baMdvuba: literally 'you of Mdvuba', an address name of respect for the Magagula people.

lxx.Original has 'lomdzala'.

lxxi.Ntalasifane:

lxxii.Lohili:

lxxiii.Machalaveni:

lxxiv.Original has 'lomdzala'.

lxxv.Original has 'makhosi'.

lxxvi.Mancebo: possibly Macebo on the northern bank of the Nkhomati river, 11 kilometers south west of Balegane.

lxxvii.Mahulwane:

lxxviii.Masilela people:

lxxix.Original has 'inkhosi'.

lxxx.umntfwana: literally child, used in this sense to mean the heir.

lxxxi.Original has 'uyise lomncane', i.e. a younger brother of his father.

lxxxii.Ngwanga (Magagula):

lxxxiii.Original has "bahlangene'.

lxxxiv.BeSuthfu:

lxxxv.Hawu:

lxxxvi.Awu:

lxxxvii.libandla: council or assembly of elders.

lxxxviii.Thfu:

lxxxix.Mkhutsali:

xc.Original has '...bamkhandza ayinkhosi vele abusa kunguye makhandza nje vele lolawula konke.'

xc. Siphambosi:

xcii.Sihhehle: a stony outcrop or kopje; a heap of stones; a shelter. Note that there is a place with this name about 2 kilometers south of the northern Swaziland border.

xciii.A fourth voice (unidentified) added that at the time of the interview the stone walls were still in situ.

xciv.Original has 'labadzala'. [check this pp.18-19]

xcv.Mlingo (Magagula):

xcvi.Original has 'ajuba lomkhondvo'.

xcvii.Sigoloza singamnguphane: the meaning of the phrase is obscure. Sigoloza is a person with staring eyes, or a hot, baking stare. In this instance it may mean a person who is golozela'd, i.e. stared at or waited for. [check original tape to see if it shouldn't be mngQuphane, meaning brown with white above the eyes.] R.S. gives umnguphane as a kind of bird (not eaten by the Simelane). Samuelson, Dictionary, p.315 (also see Gqupane p.149) and Doke and Vilakazi Dictionary p.563, give umNgquphane as a red-winged bush-shrike (Telophanus Senegalus), but both as well as Bryant (Dictionary, p. 209) and Colenso (Dictionary, p.395) note that the term is also used for a simpleton.

xcviii.Imfukwane: special herd of royal cattle. Kuper (African Aristocracy, p 151) notes that the 'most sacred herd is the mfukwane, which numbers a couple hundred head and may not be used for ploughing or other mundane purposes.'

xcix.Mandvolo:

c.Siteki (variant: Stegi):

ci.Original has 'enkhosini'.

cii.khonta:

ciii.kaNgwane:

civ.Bulandzeni: area about 12 kilometers west of Balegane and just north of the Balegane-Piggs Peak road.

cv.Original has 'lomdzala'.

cvi.Khambi (Sikhondze): described by        as an inceku of the Swazi king. See below, p.

cvii.Original has 'kuze kutsiwe nje namhla sekungatsi Moyeni asasiyo inkhosi seyindvuna'.

cviii.beNguni:

cix.Ndwanwe people:

cx.Original has 'Moyeni abusa ayinkhosi'.

cxi.Original has 'bathfolwa'.

cxii.Matshekwane (Masilela):

cxiii.Madzanga: Bryant (Olden Times, p. ) gives 'Madanga' as a younger half-brother of Sikhunyane, son of the Ndwnadwe king, Zwide.

cxiv.Mkhonzaphi Qwabe:

cxv.Original has 'uthfolwa'.

cxvi.Tsandziwe (variants: Tsandzile, Thandile): daughter of Zwide, the Ndwandwe king. Tsandziwe married Sobhuza I and bore Mswati II.

cxvii.Original has 'lesebathfoliwe'.

cxviii.lijaha:

cxix.Stuart's informant, Mnkankoni , noted that Moyeni fought with Sobhuza I, the cause of the dispute being 'the people of Zwide'. (JSA, vol. 3, p.286)

cxx.Original has 'kulungile'.

cxxi.Original has 'mshiye ngumlandza wenkhosi'. Umlandza means brother-in-law on the wife's side. This is a reference to the fact that Tsandile, the wife of Sobhuza, was of the Ndwandwe people.

cxxii.Sigombeni: area about 10 kilometers north of Manzini.

cxxiii.Komanzi: presumably the Nkomati river?

cxxiv.Original has 'eBulandzeni benkhosi'.

cxxv.inceku:

cxxvi.kaHhohho:

cxxvii.lilawu:

cxxviii.babe: literally father, polite term of address for senior men or patrons.

cxxix.etulu: the meaning of this is not clear. Possibly it means to/at the heavens, meaning that the should submit themselves to the kingship. ?????????????? It is more likely, however, that it is the siSwati form of Zulu, meaning at the place of the Zulu, a reference to the Ndwandwe, who, as speakers of a siNguni or siZulu dialect, and as immigrants from the south, were referred to as Zulu.

cxxx.Original has 'avalo imphi'.

cxxxi.Ndlondlo:

cxxxii.eMphelisamandla:

cxxxiii.Nkindane:

cxxxiv.Original has 'kuboyise babo'.

cxxxv.Gumedze:

cxxxvi.Myaba:

cxxxvii.Tsabedze:

cxxxviii.Original has 'kuyise'.

cxxxix.Original has 'kuyise'.

cxl.Original has 'enkhosini'.

cxli.Nkhomazi:

cxlii.Original has 'baba bantfu balapha, phela loka sebatfolakala lekaNgwane.'

cxliii.Original has 'bukhosi'.

cxliv.Sishimane: check tape here } presumably Shemane. Bryant (Olden Times, pp.161, 175, 212) describes Shemane as Zwide's son and heir. (See Olden Times, p. 594 for more on the career of Shemane.)

cxlv.Lukhahlamba:

cxlvi.Original has 'siyatibekela nebukhosi betfu'.

cxlvii.cela:Lit. to ask for something in a polite fashion, to petition. In this case it is taken to mean asking for land on which to settle. [have a look at old dictionaries on this]

cxlviii.emajaha: young men of an age ready to fight.

cxlix.Original has 'ayokwakhelwa', i.e. suggesting that they were to have regimental quarters built for them.

cl.Original has 'iprogramme'.

cli.Original has 'labadzala'.

clii.Bafati:

cliii.butsa'd: enroll or call up a regiment.

cliv.umbutfo: a royal gaurd.

clv.Siti:

clvi.Sobadjikazi:



clvii.Chitsamandla:

clviii.Dinani (variant: Dinane): area about 12 kilometers west of Balegane, and about 1 kilometer north of the Balegane-Piggs Peak road.

clix.Ndlaluhlaza

clx.Nkambeni: mountains about 6 kilometers east of Balegane.

clxi.OOriginal has 'umsikela'.

clxii.Latjalandza:

clxiii.bekunene: literally people of the right hand, a term of polite address.

clxiv.Mncayi:

clxv.live: land, country, territory, or the population thereof.

clxvi.Mzimunene: stream? that joins the Nkhomati river just north of Balegane.

clxvii.Gunana: possibly the Mgunwana river, which flows southwards to join the Nkhomati river about 12 kilometers west of Balegane.

clxviii.Mashobane:

clxix.live:

clxx.Ngisana Magagula:

clxxi.Original has 'inkambu'.

clxxii.Goleni:

clxxiii.Bhiliti:

clxxiv.Ermelo:

clxxv.sive:clan, nation, people.

clxxvi.Mncina [people//]: Matsebula notes that the Mncina lived near the Magagula, between the Black Mbuluzi and the Nkhomati rivers (*History* (new edition), p.21).

clxxvii.livungane: possibly derived from vunga, growling or rumbling, or from vungama, to grumble, murmur, growl.

clxxviii.livungu: in this form possibly derived from u(lu)vungu, a matter of importance, or from isivungu, a storm.[these would depend on the class relationships. check]

clxxix.Original has 'Batikhulu naba ngekwabo'.

clxxx.Mnisi people: Matsebula notes that Mnisi were beSutfu, and Lanqabane Mnisi who lived at the foot of Mdzimba showed Sobhuza I the mountain refuges there (*History* (new edition), p.21).

clxxxi.Original has 'loNgwane uvele wefika'.

clxxxii.Mkhatsama:

clxxxiii.Madvolo: (variant: Madolo)

clxxxiv.Original has 'tiyaduma'. This clarifies the meaning of livungu above. See notes ? and ?.

clxxxv.Mashasha: possibly Katshasa, area 10 kilometers north east of Balegane and about 5 kilometers east of the Nkhomati river.

clxxxvi.Original has ? see p.20.

clxxxvii.Original has 'sewucela'.

clxxxviii.Original has 'yavimbela'.

clxxxix.Sifundza people:

cxc.dzabuka:

cxci.Original has 'kulabandza'.{this looks like nonsense to me; sureley it shld be 'kulabadzala'. Check tape]

cxcii.Original has 'kulabandzala'.

cxciii.Mpunzi people:

cxniv.Original has 'emadvodza'.

cxcv.Shewula:

cxcvi.Gilazi:

cxcvii.Mnjoli (Magagula):

cxcviii.Original has 'indlu'.

cxcix.Dvokolwako:

cc.Original has 'indlu'.

cci.Original has 'ekhabo' or ekhaba'. I need to check this on the tape. Family would seem to be a bland translation if the word derives from 'inkhaba', i.e. navel, meaning of common ancestry being of the same umbilical cord.

ccii.entansi: down below, in the low country. Doke and Vilakazi (Dictionary, p.887) give 'i(li)zansi', and locatively 'ezansi' as coastal belt, low-country, or a person from down country. They note (p. 888) that 'umzansi' is a term applied to a person of inferior rank. Samuelson (p. ) gives 'i(li)zantsi' as coast or south country, and 'umzantsi' as a south-east wind, or a person from the south-east coast. Bryant (Dictionary, p. 722) adds 'ezantsi' as referring to down country.

cciii.Original has 'ngekuhlala'.

cciv.inhlanti: subordinate or subsidiary co-wife who may be related to the main wife (often a younger sister) but is not necessarily so.

ccv.Mliba: mountain between the Black and White Mbuluzi rivers, about kilometers north east of Manzini.

ccvi.Mbuluzi: in this case the reference is to the Black Mbuluzi river which rises in the Swazi highveld, and flows eastwards across northern Swaziland.

ccvii.Gomane (variant: Ngomane): appears to have been a son of laSingane (subordinate wife to laNqabane) and the Magagula chief, Mnjoli (see note ). (SWOHP, Bonner trans. Dvokolwako , Mbhudu et al, p.2)

ccviii.iNyakeni: name of a royal homestead? on the south bank of the White Mbuluzi about 13 kilometers north of Manzini, built by . Term used here to refer to the people of .

ccix.Jokovu: area south of the White Mbuluzi river and about 10 kilometers north of Manzini, presumably named after Jokovu, the son of Malunge (see note). (SWOHP, box Bonner trans. Mbhuduya et al ; Matsebula p.108) cre: whose son was he?]

ccx.Original has 'angati", literally, 'I do not know'.

ccxi.Original has 'bachamuka'.

ccxii.Phica (Magagula): leading Swazi councillor and Magagula chief under Sobhuza II. Phica was in charge of the king's gardens at Bhudla (see note ).(Kuper, 1952 )

ccxiii.eMafutseni: area about 12 kilometers outside Manzini, at the junction of the Balegane-Manzini/Siteki roads.

ccxiv.Bhudla: residence of the Magagula chief Phica (see note ), and site of royal gardens. (Kuper 1952).

ccxv.eNyakatfo: locative form of iNyakatfo; literally:  
[give dictionary meanings]

Name of one of the branches of the Magagula, reputedly originally the main house who, 'owing to their developing abnormal upper incisors they were kicked out and deemed a smaller great house.'(SWOHP, Bonner trans. Mbhuduya et al, p.4.

ccxvi.liShiselu: possibly a reference to the burning of Shiselweni.

ccxvii.Zombodze:

ccxviii.Magondvonga (variant: Magodongo): son of Ngwenyama, and father of the Magagula chief Mnjoli, in whose time the two sections of the Magsagula were reputed to have separated. (SWOHP, Booner trans. Mbhuduya et al, )

ccxix.Original has 'endzabukweni'.

ccxx.eSidwashini: area north of Balegane, at the confluence of the Mzimmene and Nkhomati rivers (see notes ).

ccxxi.Mhlangala:

ccxxii.Original has 'umlingo'.

ccxxiii.Original has 'kwemanti'.

ccxxiv.[water]

ccxxv.Nkhulukhulu:

ccxxvi.ligcolo: bark (of tree).

ccxxvii.Mngometulu people (variant: Mngomezulu):

ccxxviii.umkhosi:

ccxxix.gidwa:

ccxxx.eNdlunkhulu:

ccxxxi.inqaba:

ccxxxii.Manandi:

ccxxxiii.Hynd:

ccxxxiv.umoya: literally wind, breath.

ccxxxv.sigodlo:

ccxxxvi.honca: from sihonco - men's enclosure or barracks.

ccxxxvii.Original has 'uyakhula'.

ccxxxviii.tjwala:

ccxxxix.umphakatsi:

ccxli.Original has 'nalesive'.

ccxli.Madvubane (variant: Madubane): According to Bonner's informant, Phica Magagula (see note ), Madvubane was the son of Malamulela, who was in turn the son born of a marriage between the Magagula chief Mnjoli and a sister of Sobhuza I, Sigcawe. Phica describes Madvubane (and his father Malamulela) as 'Magagula generals', and notes that Mswati offered a wife to Madvubane.(SWOHP, Bonner trans., 1-3) This information was broadly confirmed in another Bonner interview with Magagula informants (Dvokolwako, Mbhuduya, p 1) although in that interview Malamulela is described as a son of Dvokolwako, who was in turn a son of Mnjoli. In that interview, Madvubane's son is given as Mtfonga who in turn bore Mnikwaphi, and Madvubane is given as having married 'aroyal maid', the sister of Malambo of Kutsimuleni..

ccxlii.indlukhulu check tape

ccxliii.Dlomodlomo:

ccxliv.Mawulwane:

ccxlv.emabele:

ccxlvii.dubaduba:

ccxlviii.Macalandlovu:

ccxlix.inkemba: sword, broad-bladed spear.

cccl.lijozi: broad-bladed spear.

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ccl.lojobhozo:

ccli.gucu:

ccli.emaKhangala: [highveld?]

experimental draft