

(B7) Josefa Dlamini SYNOPSIS (consolidated PB, edited CH)

Problems:

PB gives Sonyezane as placed in chieftom on the eSinceni hills.? Re don't see that.

RE was the royal village started for LaMndzebele (wife of Ndvungunye)?

RE we have to say something about the construction of Sikhaleni

RE we have to say something of the people of Cibo -who are they exactly? Cibo son of Sonyezane

House of Liba

This interview was conducted at Ludzakeni (10km south of Hlatikulu and north of the Ngwavuma River) with a section of the Dlamini who are closely related to, but trace a slightly different genealogy from, the present royal Ngwane. An important part of this interview is devoted to discussion seeking to establish the circumstances around the establishment of Ludzakeni.

When the royal residence was brought down from the Lubombo mountains to Golela (near the present-day Swazi – South African border post of that name), Ngwane was already at the rock of Ngwane – hiding at Godlwako from the Tembe people. The area was occupied by *beSutfu* people. The *inkhosikatsi* of Ngwane was LaMelusi. At that point, Liba, son of Ngwane, and other Dlamini royalty entered into the area looking for caves; they advanced towards the eSinceni hills. They moved to and through in the area and were at certain stages at Zombodze (southern Swaziland), the rock of Ngwane and the area that later became KwaZulu-Natal.

Liba begot Bhukwane who also crossed the Phongolo River in southern Swaziland and settled in the Lucolweni hills, southern Swaziland. The eldest son of Liba was called Vesi; he could not succeed his father as ruler since he was mentally weak. Subsequently, probably in the reign of Somhlolo, the Ngwane *bantfwabenkhozi* and the king fled north to the Mdzimba mountains in central Swaziland; while they were in the north Vesi died at a battle that ensued at Mgabhi. Bhukwane now had the special duty conferred on him of guarding the south. Under the auspices of a Nsibandze leader (called Silele by the narrator) a new royal residence was now placed close to the residence of Bhukwane. In fact, it was placed so close that the mud (*ludzaka*) of the royal village flowed onto Bhukwane's residence; as a result of this either Bhukwane's village or the royal residence was now called Ludzakeni. Ndvungunye's *inkhosikatsi* was LaMndzebele and Bhukwane's senior *inkhosikatsi* was LaMcumbela. LaMcumbela died during a war with Zulu forces and is buried in the Lucolweni mountains.

Mtimletje Shongwe of Nzameya and the Simelane joined forces to do battle with the Zulu. According to Josefa Dlamini, Shaka initiated the Zulu attacks and that there is a mountain called Shaka on which he used to rest under a euphorbia tree. This is close by Mbulungwane

mountain on the Hlatikulu – Mhlosheni road. The constant Zulu threat eventually culminated in a big battle at the small Mhlatuzana River, and a number of *bantfwanbenkhosi* died in that battle (eg. *mntfwanenkhosi* Sonyezane who was closely related to Liba and Bhukwane, indeed, according to some other sources, he is given as the son of Bhukwane and is said to have died at the battle of Lubuya). Their graves are at Mtfombotsini. After these times of upheaval, the Zulu people send out Sitsambi (or, according to other sources, his father Masiphula Ntshangase) as a commander of the Zulu forces in the southern Phongolo area. Bhukwane functioned in a similar manner for Swazi.

The Dlamini people of Ludzakeni are related to the house of Sinceni through Liba; they are also related to the Cibo people through Ndvungunye. Jubindzaba of Mziyako was an *indvuna* of Mahagane.

'Title:Then the mud, the dung flowed^a to the residence of Bhukwane [p5]

Date: 8 May 1970

Interviewed at: Ludzakeniⁱⁱ (Lucolweni)

Narrators: Josefa Ndungamuzi Dlaminiⁱⁱⁱ (JD)
(*libutfo: emaSotsha^{iv}*)
Mother of Josefa Dlamini^v (w)

Interviewers: Philip Bonner
?Dlamini^{vi} (?D)
(*libutfo: Mgadlela*)

Transcriber and
Translator: Johnson Sithole

(JD)[p1] There is Liba^{vii} then begetting Bhukwane^{viii}. I am mentioning the *inhloko*^b of him, Liba, the one <*inhloko*> which ruled this land^c in which I am. There he is, after having begotten Bhukwane, crossing, looking for caves here in kaNgwane^x, at the time of[re: ch have changed original translation to 'at the time of', but we have taken decision to avoid english expressions that have 'time' in them - unless expressedly so in *siSwati*] *timphi*^d. There was Bhukwane crossing to build *etulu*^e at Lucolweni^x. Having build at Lucolweni he then begot the *bobabe* who begot us.^f He begot Mzwakumba^{xi}, * * Mzwakumba then begot Nyatsi^{xii}, the iNyatsi[re: variant version of Nyatsi iNyatsi - I reflect just what is in text, see editorial box for explanation] of Mswati. This iNyatsi of Mswati then is followed in birth^g, by an iNdlavele^{xiii}. This iNdlavele then [p2] is the one which begot this *babe* who begot me. They follow each other in birth, these two people. * * I was born right here at Lucolweni, where my *inkhaba*^h is, in kuLiba waNgwane at Ludzakeni^{xiv}. It is called Ludzakeni because the mudⁱ of the king flowed^j down; that residence of the king which came from kaNgwane to build at kaZombodze^{xv}. [re: ch wants to delete ka, but decision

^aOriginal has: *yehlela*. [check with african languages]

^b*inhloko*: literally, head. This word also carries the figurative connotation of first-born son, or daughter. Also a leader of a place.

^cOriginal has: *umhlaba*.

^dOriginal has: *kwakusalwa timphi*.

^e*etulu*: up; up-country; on top of.

^f'the *bobabemkhulu*' [re: ch asked me to move this section of the sentence, to where? or perhaps you mean delete it and indicate it with * * ??]

^gOriginal has: *yelanywa*, to have some-one follow one in terms of birth.

^h*inkhaba*: literally, navel cord. This word also carries the figurative connotation of home.

ⁱOriginal has: *ludzaka*.

^j*hlela*: to arrange, adjust or to level off; liquid or semi-liquid thing flowing down.

to keep to, at, from *kaPlace*; delete to, at *ePlace* | It^a was being brought here to Bhukwane. It was seen then, *nine bekunene*, that, "Awu, here is a person who expands^b. He still begets^c the *bantfwanenkho*si, this Bhukwane. * * Bhukwane then begot Mahagane^{xvi} and others, Mahagane begot Mlotjwa^{xvii} and others. I mean to say Tfolo^{xviii}. Tfolo then begot Mlotjwa and others, the *bobabe*. [p3] These Mlotjwa and others then begot us. I, for instance, was begotten by —

The one who dreams men
One who is like a man^d,

— the *umnakabo*^e Mlotjwa.

* *

You entered with a flaming torch^f,
Mlangeni^{xix} at *kaLobamba*^{xx}.
You are an *ingebe*^g,

here they are],

They have hit you.
You are a *dum-dum*^h,
Like the bullets of *kaMalinda*^{xxi}.
You are bullets that sounded badⁱ.
In that <place> of Ngudeni^{xxii}.

They say you are a *sijad'* that has red *emacondo*^{b, c} [re: ch says that two footnotes

next to each other doesn't work. Need to make a decision; I don't know what to do]

^aIt' in this context seems to refer to the residence.

^bOriginal has: *yandza* literally, expands. This word also carries the figurative connotation of multiplying one's offspring or generation.

^cOriginal has: *tsfundza* literally, to urinate. This word also carries the figurative connotation to continue to beget children.

^dThe informant is giving the praises of his the person that begot him.

^e*umnakabo*: brother (of Mlotjwa). Could be a sibling or brother from an extended family.

^f*sidlwane*: flaming torch.

^g*ingebe*: children's sickness causing unsteadiness of neck; a breach-loading gun (Doke & Vilakazi, *Dict.*, p.74).

^h*dum-dum*: soft nosed bullet that expands and inflicts serious damage on impact. Could also be sound of gun.

ⁱOriginal has: *khala'd kabi*.

^a*sijada*: possibly *sijadu*.

^b*emacondo*: this word is not clear on the original tape recording. Possibly *emancondo*, legs.

^c[re: there was an original agreement that CH will do the praises - re cannot see the siSwati problems; tried to]

Bhumadod',

Onjengendoda,

umnakabo — Mlotjwa.

* *

Ungene ngesidlwane,

Mlangeni kaLobamba.

Uyingebe,

naba bakushayile.

Udumdum

He is the one who installed^d the one we have today here at in the soil^e of kaNgwane. The mothers *balatelwa*^f because of him, the king^g of here at kaLiba. I cannot finish Liba, Nkhosi and others^h, because he droveⁱ forward, advancing towards Sinceni^{xxiii}. It is still Liba. There [p4] he drove forwards advancing towards kaZulu^{xxiv} right there at the 'Rock of Ngwane'^{xxv}, where Ngwane grew up. He was crossing heading across to Cembeni^{xxvi}. It is still full of *bantfwabenkhozi*. I am surprised when I reach there and it is said: "Here it is at kaLiba, here it is at kaLiba." The *indlunkhulu*^j then of these people, it is this one of here at Ludzakeni. This residence it is called Ludzakeni, it is <Ludzakeni> because of the residence of the king which move off^k, coming from there after they—the *bantfwabenkhozi*—had crossed to go to Mdzimba^{xxvii}. Then^l it was taken, this Silele^{xxviii}, and was given to the *emakhosikati* and it was said: "*Nhinhhi*, that *umntfwanenkhosi* will be surprised there *emuva*^m". It was being said to this Bhukwane because they were [p5][ch query exact page reference english or siswati text. re: there has been no strict rule - it was just used as a rough guide after I realised that referencing in chunks of 10 pages is not good enough - see how difficult it is in original editing texts like F10 Magagula. this was introduced after i worked on the Phuhlaphi Nsibandze texts] still fighting *timphi*. Indeed he came and built here above the residence of Bhukwane. Then the mudⁿ, the dung^b flowed^c to the residence of Bhukwane^{dxix}. The dung accumulated on the open spaces^e at the home, the one <dung> [re: ch wants <dung> inserted here, re:this causes a problem with the english, people do not speak like this. we have discussed this before without conclusion: either one should say - 'the <dung>' or indicate dung as a footnote explanation ie. the one^f] which had *ehla* from that of the one of the king on

kwenhlavu zakaMalinda,

unhlavu zikhale kabi.

kwelaseNgudeni.

Bathi ngusijad' esimacond abovu.

^dOriginal has: *beka*.

^e*emhlabeni*: in the soil.

^f*balatelwa*: derived from verb *ukutela*, to be sleepy, drowsy. This also carries the figurative connotation of no sexual intercourse and therefore no conception being possible.

^gOriginal has: *emakhosi*.

^hOriginal has: *boNkhosi*, phrase used as a title to address Swazi people, usually in a gathering or for a group of Swazi people.

ⁱOriginal has: *hlohlohloti*, could mean to find one's way aggressively, forcefully.

^j*indlunkhulu*: principal hut; main administrative establishment.

^kOriginal has: *suka*.

^l[re: ch wants to delete translation query. re still thinks this is a problematic passage - just the insertion of commas changes meaning]
[check translation of it with swazi translator]

^m*emuva*: literally, at the back. In this context appears to refer to the place from which they came.

^aOriginal has: *ludzaka*.

^bOriginal has: *umcuba*.

^cOriginal has: *hlela*, to arrange, adjust or to level off.[re: ch wants second part of explanation deleted here, but not at previous occurrence]

^dat this point of the conversation there is laughter.

^eOriginal has: *emabaleneni*, cleared open space or yard of a home.

^f<dung>

the upper side. Then he moved and came and built here at Sikhaleniseligundwane^{xxx}

* *
.

(?D)[re: ch indicated that re interpolation of speakers wrong. re: yes there are no speakers indicated in the jotters, but quite clearly somebody else is speaking at the moment, and since there is only one person that are doing the questioning, it seems likely that it is ?D - it seems that the transcriber made a mistake. I'd suggest we listen to the tapes to solve this problem]

But *make*, who was the *umntfwanenkhosi* whom they were with? Who was there? When they moved * * from there at 'the rock of Ngwane' it is said it is at *kaZombodze*.^g Can you remember where? They were with whom?

(JD)[re: see above comment: although the mother of JD is addressed *make* is it her that answers? she only speaks once in this interview]

I will tell you, they were with Ndvungunye when they [p6] built here at Sikhalemi^{xxxi} as they were not *lahlawa*^h there at kaNgwane, they are there at Mbilaneni^{xxxii} where they were buried those *bantfwabenkhosi*, here at our placeⁱ before^j. This also makes me happy because I know about the *utsambo*^k [check tape for correct transcription, SiSwati and english differ] of mine where I came from and where I was born. I do not hear it in the stories. * * It was Liba because of Ngwane^l. Then this Liba begot^m these, Bhukwane and others. *Nine bekunene*.

(?D)Was your^a arrival here during the time^b when Somhlolo was at Zombodze or it was during the time^c when he was still at Shiselweni^{xxxiii}?

(JD)He was there, there at Zombodze.

(?D)[p7] Do you have information which you can tell us about Ngwane?

(JD)*Awu*, the stories^d of Ngwane who begot^e all the kings of here in kaNgwane. I have little information which I was told by the iNdlavela – the one which bore^f *bobabe* – that when it [re: who is this it] brought down the residence of kaNgwane from Lubonjeni^{xxxiv} to

^gat this point in the conversation some-one is whispering in the back ground.

^h*lahlawa* from verb (*ku*)*lahla*: to throw away, discard; bury; abandon, reject; lose, waste; condemn, find guilty. The transcriber notes that this word is used as a euphemistic term for burying.

ⁱOriginal has: *kitsi*.

^jOriginal has: *emuva*, literally, behind.

^kIt seem likely to be *umtsambo*: literally, a vein. The real essence (of a matter).

^lOriginal has: *ngaNgwane*.

^mOriginal has: *sfundza*, literally, to urinate. This word also carries the figurative connotation to continue to beget children.

^aOriginal has plural form of you.

^bOriginal has: *ngulesikhatsi*

^cOriginal has: *ngulesikhatsi*. [re: ch wants me to delete this; but it is an indication of time in the *sikhatsi* sense ie. thus not ordinary way of talking about the past]

^dOriginal has: *indzaba*.

^eOriginal has: *tsfundza* literally, to urinate. This word also carries the figurative connotation to continue to beget children.

^fOriginal has: *leyitala*.

build at Golela^{xxxv}, Ngwane was already there. After the coming down^e of Ngwane, after they had come down^h to Golela, he did not settle, that *umntfwana* there, he was taken to be concealed there in Godlwako^{xxxvi} where it is called the 'Rock of Ngwane'ⁱ. He was being concealed because of the *imphi* of these <people> of our place^j who were [p8] chasing us from behind, who were Tembe people^{xxxvii}, the Tfonga^{xxxviii}, because they could come and kill him. The beginning was, as I got it, when he took^k the kingship here, in kaNgwane, he took <it> when the residence was moved here at Shiselweni at the 'Rock of Ngwane'^l where they found the *umntfwana*^m having grown up and even able to run away by himself, to notice danger when it approaches.

(?D)Do you remember still the names of any of the sons of Ngwane?

(JD)The sons of Ngwane: I can tell you about them. I took itⁿ when the iNdlavele spoke. I even put it on paper <so> that maybe [p9] any descendent would one day check that. * * *Awu*, here are the *bobabemkhulu*, and here are the *bobabe*, and here are the *bomkhulu* * *. The sons of Ngwane are: the first one, I will say is Ndvungunye, the ones who were the *tinhloko*^o of the land^p, the *tinhloko* of the *bantfwabenkhosi* here in kaNgwane. Next is Somhlolo, followed by Mswati, followed by Mbandzeni, followed by Mahlokohla, followed by the one which we have right now^a. It is still the *umtfombo*^b of Ngwane all that. I trust that they are the pillars of our <people>. The one we have, for instance, is the seventh pillar. * *

(?D)[p10] Can you tell us about other sons of Ngwane other than Ndvungunye and Liba?

(JD)*Awu*, the sons of Ngwane are many. * * because he has also begot^d this person.

(?D)Are there some whose names you know?

* *

(JD) * * Some of them I have forgotten, even in this head of mine despite <the fact> that the iNdlavele told <it> to me when we had kindled a fire there at the *sangweni*^e, [p11] when we were seated there in the *sangweni*, roasting dry maize.

^gOriginal has: *kwehla*

^hOriginal has: *yehla*.

ⁱOriginal has: *eTjeni LaNgwane*.

^jOriginal has: *bakitsi*.

^kOriginal has: *tsatsa*.

^lOriginal has: *eTjeni LaNgwane*.

^m*uMntfwana*: literally, child, but also carries the figurative connotation of the 'heir to throne'.

ⁿ'it' in this context appears to refer to 'information'.

^o*tinhloko*: literally, heads. This word also carries the figurative connotation of, first-born sons or daughters. Also leaders of a place.

^pOriginal has: *umhlaba*.

^a'the one which we have right now' ie. king Sobhuza II.

^b*umtfombo*: fountain.

^cOriginal has: *kitsi*.

^dOriginal has: *tsfundza* literally, to urinate. This word also carries the figurative connotation to continue to beget children.

^e*sangweni* locative form of the front gate of a cattle byre, a place where the men meet around a fire in the early morning and evening.

(?D)Do you still remember then about the governorship^f of Bhukwane. Was there anything which was important and well-known, which you can talk about concerning him, *wena wekunene*?^g

(JD)*Awu, wena wekunene*, I can tell you a little about the governorship of Bhukwane. It is not Bhukwane who was supposed to govern^h here at *kaLiba*. The person who was supposed to govern^h is *Vezi*^{xxxx}. This *Vezi* then is the eldest. He is followed in birth by this Bhukwane. The *bantfwabekhosi* and the kingship of the landⁱ took Bhukwane and [p12] brought him here *emuva*^j to govern and to be in charge of this *live* here that it should not be captured by these Zulu peoplest. It happened because this *Vezi* person was a person who was like * * some-one who laughs at nothing^k, so much so that this residence of our people^l has many people who are like that. They would, as we are sitting * * *giya*, and *giya* and *giya* and you would watch< saying: "*Awu*, this person who, when people are seated, would *giya*, do you think he can *phatsa* people?" He used to *giya* for nothing. It was seen then by the king of *kaNgwane*, as I get <the information>, that when it CH check with swazi translators] was being brought, the younger one here [CH problem with the sense here check with Swazi translators][p13] *emuva*, he was taken and he went with the *imphi*, this *Vezi*, the brother of Bhukwane. He went with the *imphi* which had been sent out to go to *kaMgabhi*ⁿⁱ. He died there, this *khokho* of mine. And our people^a, we swear by him, saying, "*Vezi kaMgabhi*". He died there at *kaMgabhi*, in the *imphi*, the one who is followed in birth by Bhukwane. He was the *umntfwanekhosi* who was supposed to be brought here to Shiselweni, to be in charge of this *live* among the *bantfwabekhosi* after they had crossed to Mdzimba coming from here at Shiselweni. *Wena weluhlanga*^b.

(?D)Where they borne^c by one *inkhosikati*, *wena wekunene*?
* *

(JD)[p14] *Nhenhe*, Nkhosi, they say so, the *bantfwabekhosi*. They say the mother was one for[ch:of ?] these *bantfwana*. They followed one another in birth.

(?D)The great^d *inkhosikati* of Bhukwane, the one who bore the king who took over from him^e, do you still remember her? * *

^fOriginal has: *kuphatsa*, practice of governing; way of governing; administration.

^gOriginal has: *phatsa*, govern; administer; be in charge of; be in control.

^hOriginal has: *phatsa*, govern; administer; be in charge of; be in control.

ⁱoriginal has: *emhlaba*.

^j*emuva*: literally, behind, in this context appears to refer to a place that was inhabited earlier.

^kie. possibly simple minded; or without concentration on matters of importance.

^lOriginal has: *kitsi*.

^aOriginal has: *natsi*.

^b*wena weluhlanga*: 'You of the reed', phrase used in the same way as *wena wekunene*.

^cOriginal has: *talwa*.

^dOriginal has: *inkhulu*.

^e'him' refers to Bhukwane.

(JD) *Awu, wena wekunene*, these *labadzala* told me that the <great> *inkhosikati*, when he <Bhukwane>, died, was LaMcumbela^{shii}.

(?D) Were they people who were taken to be great people, or were they just people?
* *

[p15] I mean was it already a great *sive*, one that was respected, or were they just commoners^f?

(JD) *Wena wekunene*, had we been commoners these *iniphakatsi* would have been dead.

(JD) Where were they staying then, * * in which area^g, these *bekunene*, during the time^h of LaMcumbela?

(JD) *Awu*, they were here, Nkhosi, at Lucolweni, where it is called at Ludzakeni, at Lucolweni. It is a mountain, this Lucoloⁱ. The residence is called Ludzakeni. * * The Lucolo begins right here and it stretches until [p16] it reaches to the vicinity of^f Hholomi^{shii} * *.

(?D) Are you^k still there, are they still there, even now?

(JD) Even now, here is the *umphakatsi* having built at Ludzakeni at kaLiba, the *bantfwana* who have now taken charge * *. We are on the graves of them, the *bobabe*. And Bhukwane here is his grave down over there, facing at Lusitini^{shv}, where he was *lahlwa*^{ad}. * *

(?D) * * Who was the chief^b who had taken charge of you at that time^c?

(JD) It^d was Bhukwane who took charge. Bhukwane died; [p17] it was Mahagane who took charge. Mahagane died; it was Tfolo who took charge. Tfolo died. It was Mlotjwa who took charge, Mlotjwa died. It is Vezi who took charge now, my brother. He has also got lost^e, this orphan which had been left amongst these kings which I count for you. We stay with folded arms^f, *nine bekunene*.

(?D) Is there anything that you can tell us about the attack by the Zulu people^{shv} in this area^g?

(JD)^h *Awu, wena wekunene*, I used to hear [p18] about that too. That * * the *bantfwabenkhozi* got scatteredⁱ all over the landⁱ. There are some *bantfwabenkhozi*, Sonyezane^{shv} and

^fOriginal has: *bafokatana*.

^gOriginal has: *indzawo*.

^hOriginal has: *ngesikhatsi*.

ⁱLucolo: variant pronunciation of Lucolweni.

^jOriginal has: *kuHholomi*.

^kOriginal has plural form of 'you', ie. people of the house of Liba.

^a*lahlawa* from verb (*ku*)*lahla*: to throw away, discard; bury; abandon, reject; lose, waste; condemn, find guilty. This word is used as a euphemism for burying.

^bOriginal has: *shifu*.

^cOriginal has: *sikhatsi*.

^d[check translation with african languages of 'it' from kuphatse; it from kwaphatsa]

^e'got lost': this is used a euphemism for having died.

^fOriginal has: *Sesihleli nje sisonge tandla*. This figurative expression closest english translation would be 'we have now been left stranded'.

^goriginal has: *indzawo*.

^hthe informant started his answer by laughing.

ⁱOriginal has: *sakaka*.

others, they ultimately finished^k them off there at Mhlatfute^{xvii} of the king. When you hear that there is the Mhlatfute of the kings, there, for instance, are the graves of *bobabe* and those of *bantfwabenkhosi* of *bobabemkhulu* there at * * Mtfombotsini^{xviii}. * * You cross the bridge, the one which it is said is of the Mhlatfute, go up by it, and you will find where * * the *bantfwabenkhosi* were finished^l. They were being finished^m off by them, these about whom you ask me, the Zulu people.
* * [p19]

At Mhlatfute, *wena wekunene*, as we are here, we are at the source of the great Mhlatfute, * *. There is also the small Mhlatfute^{xix} which begins here at Mayhhuku¹. It is the one which stretches down right to the point where you go straight to the *emphakatsini* of *kaNtamo*ⁱ when you come from this side at Sitfobelweniⁱⁱ, you cross it, this Mhlatfute, just before you reach there at the place of the chiefⁿ Ntamo. That [p20] is the Mhlatfute of the *emakhosi* * *. The one which you cross when you come from *Maloma*ⁱⁱⁱ, it is the great Mhlatfute. * * The small one, that of the *makhosi*. It is below the *Since*^{iv}. It begins here at [ch: at the place of] *kaMahawukela*^v and stretches down by the *Since* heading further downwards to that of the *Ngcamphalala*^{vi}. That it is the one of the *emakhosi* which I am referring to where our *bokhokho* got finished^b. They were being finished^f by the Zulu people.
* *

[p19] It was under [check translation of under]Mswati * *. Because that *imphi* had been led by the *iNdlavele* and the *iNyatsi* of Mswati.
* *

(?D)[p20] At *kaZulu*, do you know who ruled^d at that time^e?

(JD) * * *Wena weluhlanga*, it seems as if it is this mad man; they say it is Shaka. We hear stories about him, that he had an ugly cruelty. [p21] He is the one who initiated the *imphi*. Even here, there is this mountain which is called *Shaka*^{vii}. It is where they say he used to stay, this mountain which is below.

(?D)--- Here at *Mbulungwane*^{viii} and the mountain which you say is Shaka, can you tell us briefly what you know about the names of these areas^f

(JD) * * *Nine bekunene*, I have told you what I have heard: that this is where Shaka rested * *. The grave of *LaMcumbela*, the *khokho* of mine of here at *kaLiba*, is [p22] *her*

^jOriginal has: *umhlaba*.

^kOriginal has: *cedzela*'d, finished, complete stop (Rycroft, p.10).

^lOriginal has: *kwaphela*, come to an end, finish (Rycroft, p.80).

^mOriginal has: *cedvwa*, finished, complete stop (Rycroft, p.10).

ⁿOriginal has: *shifu*.

^a*laka*Ngamphalala: [re: why 'laka-' and not the usual 'baka-']

^bOriginal has: *phelela*'d, come to an end, finish (Rycroft, p.80).

^cOriginal has: *cedvwa*'d, finished, complete stop (Rycroft, p.10).

^dOriginal has: *busa*.

^eOriginal has: *sikhatsi*.

^fOriginal has: *tindzawo*.

grave there in Mcumbela where it – this Shaka – ends. She was also killed by the *imphi* of *kaZulu*. She is below the rocks right there in Mcumbela in that rock which is big, which faces Tjedze^{ix}. It is where this Mcumbela is, where it had taken^e the *bantfwabekhosi* of the people of Liba. It is where Shaka rested, there is an *umhlonhlo*^h, for instance, which they point out saying: *Awu*, he used to rest under that *umhlonhlo*. It was a stationⁱ of his, here at Shaka^j. This Mbulungwane, it is just a mountain as you see that it is an *imbulungwane*^k. They just named it so saying it is an *imbulungwane*, it is shaped like a ball.

**

[p23] It is facing this Shaka^l. **

**

(?D)[p24] I understand that he Zulu people entered through this route when they came to attack here at *kaNgwane*. Is there any other route that you know through which they entered ** ?

(JD)[p25] *Awu*, I cannot, *wena wekunene*, explain this broadly to you. I just heard that the Zulu people come to this land^a of *kaNgwane*. When it became obvious to the *Ngwane* people they sent out this *umntfwane* Bhukwane, this *umntfwanenkhosi* Bhukwane, to come and keep watch, to be the eyes of the land^b of *kaNgwane* in this live of here, *emuva*^c. And the Zulu people also sent out those who are at *Mkhwakhweni*^k, *Sitsambi*^{ki} and others, to come and end this conflict^d **. That ended the *imphi* here in *kaNgwane*, it was ended by that. Because it is found, when I get *tinhlavu*^f which have come from the place of the kingship^f, both of them. [CH confusion need to check translation RE changed sentence construction] And the kingship, [p26] this kingship, sent out its own person and the kingship of the Zulu also sent out its own person. That ended this conflict and quarrel. *Wena wekunene*.

^eOriginal has: *tsatsa*, take, receive, lay hold of, carry away; understand, get the point; marry a wife (Rycroft, p.102).

^h*umhlonhlo*: word used generally for trees of the *Euphorbia* genus (sometimes called candelabra trees or 'naboom'); spiny succulent trees with white, and generally poisonous, latex (Pooley, *Trees*, pp.232-238).

{RE}

ⁱOriginal has: *siteshi*.

^jie. the mountain named Shaka.

^k*mbulungwane*: the word suggests something that is dome shaped. Be sausage-shaped, move with a revolving motion (as a snake); be polished, smooth (Doke & Vilakazi, *Dict.*, p.91).

^l'it is facing this Shaka': ie. facing the mountain alongside it.

^aOriginal has: *umhlaba*.

^bOriginal has: *umhlaba*.

^c*emuva*: literally, at the back.

^dOriginal has: *umbange*.

^e*tinhlavu*: in Doke & Vilakazi *Dict.*, p.318: *tinhlamyu*: single seed, stone or pip of fruit; bullet, pellet; honey guide; bright shiny object. Swazi translator notes that it could mean words, talks, speeches.

^fOriginal has: *ebukhosini*.

(?D)These Dlamini people were they also sent out, these *bantfwabekhosi* to fight the *imphi*, to protect this area^g?

(JD)*Ewu*, do not touch on that^h, *wena wekunene*. They were the great championsⁱ who commanded the *imphi*. I will tell you, for instance, about these *bomkhulu* of mine who were finished^j off there at Mhlatfute, Sonyezane and others. They were *bantfwabekhosi*, all those. They *giya*'d first. How could you have remained behind with the Ndlavele, asking who had stayed behind [CH check translation with swazi speaker]. They said, even if [p27] we were seated there at *esangweni*^k— and me, I was still a boy who lit up[CH check translation] — you could see that: '*Awu*, they handled one another roughly there'. It was not just easy as we are seated. When the sun set down, you unexpectedly saw the residence being surrounded.

(?D)Which other king fought with the Zulu people, *wena wekunene*?

(JD)*Awu*, *wena wekunene*, I hear that, when these elders^a speak, after they were given expelled^b these *bokhokho* of mine, Bhukwane. And there at *kaZulu* when they had expelled^c these Sitsambi and others there was no other *imphi* which occurred there. It was just settled and they became one, these [p28] people.

(?D)Were there others of another *sibongo*, who were here in this *umango*^d, who fought with the Zulu people, they were the people of whom, *wena wekunene*?

* *

(JD)*Ewu*, there is a name of another about whom they often talk here, at our place^e at, *kaLiba*. They say there was Mtimletje of Shongwe^{hii} who had built in this place^f of Nzameya^{hiii}. It seems as if they too, fought with the Zulu people, that person. He was just of a *sibongo* which was not this of Nkhosi^{hiv}. [[p29] Because this Mtimletje it is understood that even amongst the *beSutfu*^{hvi}, it is he who once came to attack.

* *

(?D) * * Where was he staying, him, this Shongwe?

(JD)He was there in this <live> where it has built the Nzameya people, just here behind the Lucolo [[CH check translation].

* *

^gOriginal has: *indzawo*.

^hOriginal has: *unget'wayiphatsa*, an expression of the interest roused by the interviewer's question which made the informant respond in a way that can be equated to: 'do not touch that one (story)', do not say that one', do not talk about that one' and thus by implication that they played a great role.

ⁱOriginal has: *tilomo letikhulu*.

^jOriginal has: *phelela*'d.

^k*esangweni*: locative form of the front gate of a cattle byre; a place where men meet around a fire in the early morning and evening.

^aOriginal has: *badzala*.

^b*khishwa*: withdrawn, ordered, told to come back; sent out, release, instructed to go out.

^c*khishwa*: withdrawn, ordered, told to come back; sent out, release, instructed to go out.

^d*umango*: country and its rulers; also a steep ascent, an uphill route.

^eOriginal has: *kitsi*.

^fOriginal has: *lakaNzameya*.

Even these Simelane^{lxvi} people, they too are mentioned as having taken part in this *imphi*.

(?D)Do you know of the Khumalo^{lxvii} people of whom it is said they are there next to Zikotheni^{lxviii}, *wena wekunene*, who were staying here in this area^g?

* *

(JD)[[p30] *Ho!* These Khumalo people, they had built there, across there in the farms, across there close to *umntfwanenkhosi Makhosini*^{lxix}. They are Mgcoyiza^{lxx}'s people. I understand that they were a *sigodzi*^h, these people, right across there, people of Mgcoyiza. They are mixed[[CH check translation of 'babhicene'] because they now say their *tibongo* and muddle them. Some say, "We are now those of Dlambula"^{lxxi}. I do not understand then, this Dlambula is of which people and this Mgcolisa of which people? I look at them, in the swearing <by their ancestors>, the one says, "I can swear by Dlambula", another says, "I can swear by Mgcoyiza". [re: variant spelling of Mgcoyisa in jotters]

[p31] * *

Yet, they are Khumalo people, all of these people.

* * *

(w)[p32] <The one> who arrived there is Mahlasela^{lxxii}, the one who came, Mtimledze^{lxxiii} of LoVuma^{lxxiv}, even to the *kubeSutfu* [RE translate 'kubé?'] where it^b was fighting.

(?D)Is there any reason why these Langeni were installed in this area^c or were they just offered this area^d so that they would be here?

(JD)*Awu, wena wekunene*, when I hear from the iNdlavela, these people of the Nkhosi people were a *sivalo*^e for the *timphi* all those that [p33] occurred which shook the land^f. When I hear the elders^g speaking^h.

(?D)Is there other people of other *tibongo* who when they came, these Dlamini people here had builtⁱ here[re check here], or who were just neighbours of other *tibongo* which differed from those of these Langeni, *wena wekunene*.

(JD)*Awu, wena wekunene*, it seems there was none in this areaⁱ. It just [*gcama*^h d] these Nkhosi people. The *tibongo* which I hear about that the Nkhosi people ultimately

^gOriginal has: *indzawo*.

^h*sigodzi*: community.

^aAt this point in the conversation there is a lengthy interchange and a number of voices is heard, urging a women to speak.

^bthe *imphi*.

^cOriginal has: *indzawo*.

^dOriginal has: *indzawo*.

^e*sivalo*: literally, a door. Could mean that they were instrumental in warding of the *timphi*, played a major role in warding off the *timphi*.

^fOriginal has: *umhlaba*.

^gOriginal has: *labadzala*.

^hOriginal has: *bacoca*.

ⁱOriginal has: *yakha*.

^jOriginal has: *indzawo*.

^k*gcama*: suddenly become popular, famous or well known; to dominate; come into being all of a sudden.

spread to reach Mdzimba, it was the *beSutfu*, the *sive* which was there. Where the Langeni came, the stone enclosure wall fell down^{lxv}. They pushed each other away^m as even the *khokho* of mine died in the *imphi* of *kaMgabhi*. Heⁿ died [p34] in that *imphi*. It^o was fighting against those *tibongo* which were not of the Langeni.

(?D) Now, the Langeni had settled^p here in this area^a, were there other people of other *tibongo* who came here or who became neighbours in this areaⁱ, *wena wekunene*.

(JD) * * After the Langeni's had settled here, the *tibongo* which appeared are those that appeared across the sea, the ones who became our neighbours. We stayed with them, those who came from Engeland, who to this day are still our neighbours. There is no quarrel with them. Our tongues joinedⁿ since [p35] then.

(?D) During the time^b then, *wena wekunene*, when you were here, other people of other *tibongo* who were here nearby, they were the people of whom? I mean that maybe they were Simelane and others? * * People of here in our place^c *kaNgwane*.

* *

(JD) * * We have settled^d with them, the arrivals^e, who – when it broke out the *ludvungunyane*^f of this *imphi* of the *emaSwati* and the Zulu people – ran [p36] away. They were captured by the Zulu people and they left. For example here are the Simelane people – when they are *bonga*'d it is said 'Mnguni'^{lxvii}. They are those that came from there, *kaZulu*, who came back and were one who were *khonta*^g on behalf of <by other people> later, at the place of the king. These *tibongo* are different from the Nkhosi people.

(?D) The other chiefs then there at the place of Mfishane^{lxviii} and others and these who are near here, they were installed at the same time or did you arrive first? Did they come after you had come or what? *Wena wekunene*. [re: can't see any *sikhatsi* in *siswati* - ie. what got translated as time]

^lOriginal has: *bhidlika imitsangala*,
bhidlika: the falling of rocks that have been heaped together,
imitsangala: wall or enclosure built of stones that have been heaped together.

[Is this a well known figurative expression, or not?]

^mOriginal has: *dyudvulana*, the chasing away of each other such as when pushing a very heavy thing.

ⁿ'he' ie. *Vezi*.

^othe *timpi*.

^pOriginal has: *hlahla*.

^qOriginal has: *indzawo*.

^rOriginal has: *indzawo*.

^aOriginal has: *lulwimi lwetfu lwahlangana*, literally, the language/tongue of us met. It also carries the figurative connotation of understanding each other, establishment of good relationship/friendship.

^bOriginal has: *ngalesikhatsi*.

^cOriginal has: *kitsi*.

^dOriginal has: *hlala*.

^eOriginal has: *imichamuki*.

^f*ludvungunyane*: a word which seems to suggest a terrible thing that causes unrest.

^g*khontelwa*: had some-one to ask on their behalf to be made subjects of the Swazi authorities. [CH give explanation of the passive form of the verb]

(JD) *Awu, wena wekunene*, briefly I will tell you that the house^h of Sinceni is of here at our home. When there is something [p37] which has to be done, we let each other know. That is still Liba that one. Beginning from here until Sinceni, that is still Liba. There is nothing that we do without having to report there and they too do nothing without having to report here. We are of one bullⁱ.

**

(?D) Can you tell us about these Cibo^{lxviii} people, how did they *dzabuka, wena wekunene*?

(JD) They are also the Langeni, *wena wekunene*. [p38] Because we are one with them. It only differed the houses^j. Like the one whom I touched on, that *mkhulu, Sonyezane*, who died there at Mhlatfute in the *imphi*. They differ in that house^k, ** these Cibo and others. This Sonyezane is closely <related> to Bhukwane, to Liba and Bhukwane.

(?D) Who was Cibo born of, *wena wekunene*.

(JD) ** *Wena wekunene*, the *labdzala^a* say Cibo diverged^b there in Sonyezane's. **

(w) ** [p39] He was born of Ndvungunye right here [CH check 'konapha'] in amongst the fathers of Cibo.

(?D) It is thought of^c as though there are others who are the Langeni, but they become one's brothers^d. ** Can you tell us about the *indzabuko* of theirs **, how did it happen that they became ** children of another one by diverging^e from one another, *wena wekunene*.

(JD) *Wena weluhlanga*, that diverged^f there in the roots, from the bull^g **. For example, as I am alive ** having these wives of mine here at my home [p40] and these children of mine, each one will go out with his mother ** despite the fact that they were all begotten by me. It is like this here: the Langeni, beginning from here it starts from the *uMntfwanenkhozi Makhosini* and comes to the *uMntfwanenkhozi Vezi* who is in charge^h of the Langeni of here, the *tibongo* of the Nkhosi. Then from here it goes to the place of *babemkhulu Ndabazewe^{lxix}* where it is the *uMntfwanenkhozi Tsekwane^{lxxx}* who rulesⁱ. Here are still Langeni all of them. ** They are not begotten by one bull^j. It differs the bulls^k, house by house and their mothers ** from there, it

^hOriginal has: *indlu*.

ⁱOriginal has: *inkunzi*, literally, bull, but could also mean father.

^jOriginal has: *tindlu*.

^kOriginal has: *indlu*.

^a*labadzala: dzala*, old, aged, ancient; *ba-* prefix indicating plural of noun class 1 (people class); *la-* these.

^bOriginal has: *yehluka*.

^cOriginal has: *vakala*.

^dOriginal has: *bomnakabo*.

^eOriginal has: *ahluka*.

^fOriginal has: *hluke*.

^gOriginal has: *inkunzi*, literally, bull, but could also mean father.

^hOriginal has: *phatsa*.

ⁱOriginal has: *phatsa*.

^jOriginal has: *inkuzi*.

^kOriginal has: *tinkunzi*.

goes to here, to our place¹ at Sinceni, in the place of the *Mntfwanenkhozi* [p41] *Hhanteleka*^{lxxxi}. And from there it goes to *kaNtamo*. It has diverged in that way, *wena wekunene*.

(?D) Do you know why the king, Sobhuza left Shiselweni and then went up in this direction to Hhohho^{lxxxii}?

(JD) *Awu, wena weluhlanga*, the king Sobhuza never left Shiselweni. It was his fathers^m who left, our *bobabe*, our *bomkhulu*. Then he was born. When he was born they had already left ** Shiselweni. He came here to Shiselweni when he was to be delivered, when the *inkhosikati* who was coming to her family, was returning, then he was delivered there. [re: are they talking about the modern day Sobhuza?]

(?D) Did you ever hear about Ngwekazi^{lxxxiii}, the [p42] son of Somhlolo, *wena wekunene*?

(JD) *Awu*, I never heard, *wena wekunene*. These of Ngwekazi, of the Nkhosi people are many here in *kaNgwane*.

(?D) What about the Magwegwe^{lxxxiv} and others? *** Do you know him, the son of the *inkhosi* Somhlolo, *wena wekunene*? Is there anything you know about Malambule^{lxxxv}, *wena wekunene*.

(JD) *Wena wekunene*, in the house of *babemkhulu*, Malambule, it starts from Bhadeni^{lxxxvi}, it is still Malambule. They^b extend to here to the chief^f Magubulundvu^{lxxxvii}. It is still [p43] Malambule. It *yenhla*^d coming here ** at Mbabala^{lxxxviii}, in the *indlu* Malambule. The *kwehla*^e as you go down^f there in the bushveld you go to Mbilini^{lxxxix}s. It is still the house^g of Malambule. There are others at Sihlahleni^{xc} across the *iNgovuma*^{xi}, that is still the house of Malambule. We stay with them here in *kaLiba*, those people.

(?D) What do you know about Mbilini, *wena wekunene*?

(JD) *Awu, wena wekunene*, by both, Mbilini is my grandfather^h. Mbilini of Mswati, you mean?

**

He is my grandfatherⁱ. This one who has died whom you hear is *uMntfwanenkhozi Phufela*^{xci}. [p44] I say '*babe*' to him^j, the one who is of that house of Mbilini. All these when I

¹Original has: *kitsi*.

^mOriginal has: *boyisa*.

^aAt this point in the conversation a voice in the background is saying, "...What about those *bantfwabenkhozi* who are that side?"

^b'they', meaning the houses.

^cOriginal has: *shifu*.

^d*yenhla*: slope downwards. [CH discuss with african languages][RE note spatial description]

^e*kwehla*: practice of going down or descending from a slope.

^fOriginal has: *hlandze*.

^gOriginal has: *indlu*.

^hOriginal has: *ngumkhulu*.

ⁱOriginal has: *mkhulu*.

^jOriginal has: *ngitsi babe mine kuye*, literally, 'I say father, me to him'. He could be addressing his biological father or his classificatory father (ie. his father's brother); or it could be that he is indicating that he is politely addressing an older man.

hear * * that they are the heroes of the king who fought with the Zulu people here in kaNgwane.

(?D)Do you know about Ndwandwa^{xviii} who *bamba*^kd when the king was still young? He was of a *libutfo* in the place of the kingship, *wena wekunene*.

(JD)Awu, I cannot explain about that *wena wekunene*. * * It was a thing that was known by these *bobabe* who stayed there at *kaNgwane*.

(?D)What do you know about * * the *uMntfwanekhosi* Malunge^{xvix} who was the [p45] brother of king Somhlolo, *wena wekunene*.

(JD) *Wena wehlanga*. We know that Malunge is the brother of the king Somhlolo. That residence at Nyakeni^{xv} is of him – the *umntfwanekhosi* Malunge.

(?D)Is there anything * * which you can tell us about Ndvungunye, *wena wekunene*.

(JD) *Wena wekunene*, as I have narrated that this Ngvungunye; they are the ones * * who were with Liba there, the homestead it seems had built one after the other^a. The other for Liba was on the lower side^b, the one for Ndvungunye was on the upper side^c. I also hear that the *inkhosikati* of his was LaMndzebele^{xvxi}.

(?D)[p46] Is there anything, *wena wekunene*, which you can tell us about these Mndzebele people^{xvii}, Nkhosi?

(JD)Awu, *wena wekunene*, the Mndzebele people: here is another one whom we live with there at *kaHlatsi*^{xviii}, at chief^l Cetjwayo^{xvix}. He is of the Mndzebele. * * They are the ones who are in charge^c at Mkhitsini^c, these Mndzebele people.

(?D)Is there anything which you know of, which is important which was done by Mahagane, during his time^f, *wena wekunene*.

(JD)Awu, *wena wekunene*, that he did what? * * I cannot explain it, *wena wehlanga* * *.

(?D)[p47] Amongst these, *bekunene*, whom you have not mentioned, Mlangeni, is there anyone of them, the Mlangeni, about whom you can tell us, of his heroism or of his renown? [re: variant sp Mlangeni/Malangeneni in jotters]

(JD)Awu, *wena wekunene*, in this house^g of Bhukwane, is that what you mean? In the house^h of Bhukwane, the ones I have not told you about, there is his other residence at Lusitini. * * When you cross, for instance, at Ntjanini^l, you cross there at the areaⁱ of Lusitini.

(?D)Who was the *inkhosikati* of the king of Ngwane?

^k*bamba*: literally, gripped, but also carries the figurative connotation of 'ruling as a regent'.

^aOriginal has: *ilandzelana*, following each other; were built one after the other; were built in a way so as to form a line.

^bOriginal has: *entasi*.

^cOriginal has: *enhla*.

^dOriginal has: *shifu*.

^eOriginal has: *phatsa*.

^fOriginal has: *ngesikhatsi*.

^gOriginal has: *indlu*.

^hOriginal has: *indlu*.

ⁱOriginal has: *indzawo*.

(JD)[p48] *Wena wekunene*, ** the *bantfwabekhosi* who are old^j, they say it was LaMelusi.

(?D)Who was the indvuna of Mahagane, *wena wekunene*?

(JD) *Wena wehuhlanga*, I hear, *wena wekunene*, that it was Jubindzaba of the Mziyakoⁱⁱ *sibongo*. I am the one who is telling you about matters^k, my name in *situmbi*ⁱⁱⁱ is Josefa Dlamini, of here at Ludzakeni, *kaLiba* the brother of Vezi. My name at birth is Ndungamuziⁱⁱⁱⁱ who *dvunga*^m d the Malangeni because *imiti* flowedⁿ all over after I had been born. There are many conflicts and then it later ended. ** [p49] I am of *eMasotjeni* **.

(?D)Where did you get this matter^a?

END OF TAPE

^jOriginal has: *badzala*.

^kOriginal has: *tindzaba*.

^l*situmbi*: first name.

^m*dvunga*: literally, to dirty. This word also carries the figurative meaning of creating or causing confusion.

ⁿOriginal has: *sakaka*.

^aOriginal has: *indzaba*.

i. This interview is available on SWOHP archive Hamilton series cassettes number [**]; the interview starts at counter number [**]. The transcribed and translated versions of this interview comprises forty nine pages and is stored in a box labeled Dlamini.

ii. Ludzakeni: literally, place of mud;

i) a present-day residence of this name lies 5km south east of the turn-off to Maloma and the Hlatikulu — Mhlosheni road in the Lucolweni hill southern Swaziland, and could be a continuation of the name of the royal village described in this interview.

iii. Josefa Ndungamuzi Dlamini:

iv. *emaSotsha*: for more information on the *emaSotsha* see appendix on *emabutfo*.

v. Mother of Josefa Dlamini:

vi. ? Dlamini: Hlatikulu district officer in local government. He accompanied Philip Bonner on a number of oral history interviews in the area.

vii. Liba: according to Matsebula (*History* (new edition), chart opposite p.18), Liba was born of Ngwane and was a brother of Ndvungunye. Maboya Fakudze seems to indicate that Liba was a childhood contemporary of Somhlolo (SWOHP, Bonner series, May 1970). Maganeni Dlamini indicates that Ndzinisa was also a brother of Liba (SWOHP, Maganeni Dlamini series, 01-06-1977).

viii. Bhukwane: further on in this interview with Joseph Dlamini, it becomes clear that Bhukwane was a scion of the house of Liba. Joseph Dlamini claims that Vezi, an elder brother of Bhukwane, was the rightful heir, but fell in battle and was succeeded by Bhukwane; he further claims that Bhukwane was posted to Lucolweni as a sentinel against Zulu raids. Jones gives Bhukwane as a brother of Somhlolo and a son of Ndvungunye (*Biog.*, pp.249-266). It is possible that Jones has used 'brother' literally and is not sensitive that the possibility that the relationship one of classificatory brother. The testimony of Logwaja Mamba (SWOHP, 25-8-1983, original transcript [pp.92-97]) confirms Josefa Dlamini position that Somhlolo sent out *umntfwanenkhosi* Bhukwane to take charge of a section of the Mamba kingdom at Lucolweni. Phuhlaphi Nsibandze also refers to a Bhukwane as a narrator of Swazi history (SWOHP, Royal series, Phuhlaphi Nsibandze, 1968). {I} {E}

ix. *kaNgwane*: literally, the place of Ngwane. Ngwane was an early Swazi king. Today the original *siSwati* phrase, *kaNgwane*, means,

i) the whole of Swaziland;

ii) the inner 'heart' of Swaziland, around the principle residence of the reigning monarch;

iii) a Swazi 'homeland' within the Republic of South Africa, adjacent to Swaziland. {E}

x. Lucolweni: mountains about 12km due east of the Mbulongwane road junction in central southern Swaziland. Lucolweni is also reputed to be the name of Hlubi's capital (SWOHP, Logwaja Mamba, [re: can't find this ref in the PB typescripts, still to check CH jotters] {I,E}

xi.Mzwakumba: we have been unable to find further information about this person. {no I}

xii.Nyatsi: it is not clear whether the speaker referred to a *libutfo* of this name, or whether it was a *libutfo* to which the person in question belonged. The latter seems the most probable. For further information on the Nyatsi, see appendix on *emabutfo*.

xiii.Ndlavele: It is not clear whether the speaker referred to a *libutfo* of this name, or whether it was a *libutfo* to which the person on question belonged. The latter seems the most probable. For further information on the Ndlavele, see appendix on *emabutfo*.

xiv.Ludzakeni: literally, place of mud.

i) in this interview Josefa Dlamini describes that this name is derived from the fact that a royal village of Ngwane was built so close to the villa of Bhukwane that the mud (*ludzaka*) from the royal village flowed onto the village of Bhukwane. In another interview Simbimba Ndlela notes that Ludzakeni lies just north of Tibondzeni in the Lucolweni hills, about 15km south east of Hlatikulu (SWOHP, Hamilton series, 01-07-1987). Tigodvo Hlophe describes Ludzakeni as being "at Maphumzane's home, which is now situated near Hlatikulu" (SWOHP, Bonner series, 01-04-1970) (Maphumzane may refer to Maphumzane Ndluli, chief of the Mashobeni area around the Nzama royal graves in the far south of Swaziland).

ii) a present-day residence of this name lies 5km south east of the turn-off to Maloma and the Hlatikulu — Mhlosheni road in the Lucolweni hills southern Swaziland, and could be a continuation of the name of the royal village described above. {I}

xv.*kaZombodze* (*Zombodze Zombode*): has been the name of a number of Swazi royal residences at different times in history:

i) *Zombodze* was an early royal residence in southern Swaziland of Ngwane (*waDlamini*). The first of these early *Zombodzes* was build near Matsapha at the confluence of the Ncotshane and the Mzimvubu Rivers. Due to fever, this *Zombodze* was moved and is described as being about 10km south west of present-day Mhlosheni, close to Ngogweni and a place called Schurwekop as well as facing the Mzisangu River (SWOHP, Simelane Simelane, Bonner series, 06-05-1970).

ii) although the *Zombodze* of Ngwane (*waDlamini*) was burnt down by 'Zulu' forces, this residence was continued (and/or resurrected) by Somhlolo (SWOHP, Josefa Dlamini, 08-05-1995); and the governor was Matsafeni Nsibandze.

iii) under royal command, Lohiya Nsibandze built *Zombodze* for Mswati (*waSomhlolo*); *Zombodze* functioned as an *umphakatsi* (administrative head quarters) for Mswati and was build on the site of a previous *lilawu* (bachelor quarters) of Somhlolo called Hhohho (Hamilton series, Maphumulo Nsibandze, 08-07-1983).

iv) men of the Nsibandze *sibongo* have traditionally been the governors of the *Zombodze(s)* in the south, and at present there is a settlement in the area known as Silele (after Silele Nsibandze).

v) *Zombodze* was also the name of the capital of the late nineteenth-century Swazi king, Bhunu (*waMbandzeni*), located approximately 15km due east of present-day Lobamba in central Swaziland in the foothills of the Mdzimba mountains. This was the residence of LaBotsibeni (Gwamile) the queen-regent. {I} {E} {RE,PB}

xvi.Mahagane: he is to be distinguished from;

i) a nineteenth century Hlophe chief, the son of Tigodvo, who was an *indvuna* of one of Ndvungunye's residences (Jones gives Mahagane as the *indvuna* of the Mchinisweni residence, the *lilawu* of Ndvungunye (*Biog.*,p.280). Matsebula describes Mahagane as the governor of Ndvungunye administrative capital (*lilawu*), Shiselweni (*History* (new edition), p.12)). The Hlophe area, south of Ludzakeni, is known as Mahagane after the chief.

ii) Mahagane was also the name of a mid-twentieth century Hlophe chief at Shiselweni who died sometime in the 1970's.

{I,E}

xvii.Mlotjwa: we have been unable to find further information about this person. {no more I}

xviii.Tfolo: we have been unable to find further information about this person. {no more I}

xix.Mlangeni: literally, people of the sun. The king of Swaziland is known as the sun, and *Langeni* is considered to be a title with strong associations of royalty.

xx.*kaLobamba* (Lobamba): there are a number of places known as Lobamba;

i) according to Matsebula, Lobamba was the residence of LaMndzebele (the mother of Ndvungunye, wife of Ngwane), where the *incwala* was performed during the latter's reign (*History* (new edition), p.12).

ii) according to Msila Shiba, Ndvungunye had a residence called Lobamba, located north-east of Mhlosheni, in southern Swaziland, just near a Hlobane mountain (SWOHP, Hamilton series, 23-08-1983).

iii) according to Mbali Hlophe, Lobamba was a *lilawu*, which "left" Zombodze of Ngwane "to go where Sobhuza [Somhlolo] was to be born, there at Sikhaleni *seGundwane*" (SWOHP, Hamilton series, 12-07-1983). If the phrase "to be born" is read figuratively, she can be understood as saying that the first independent residence of Somhlolo was called Lobamba and is near Sikhaleni *seGundwane* in the south of Swaziland. According to Simbimba Ndlela this southern Lobamba was close to Lukhalweni (there is a Lukhalweni peak in the Sigwe hills approximately 4,5km south east of Ngudzeni mountains) (SWOHP, Simbimba Ndlela, Hamilton series, 27-07-1983). In about 1820 Somhlolo built [another] Lobamba near the Mdzimba mountains. It is now sometimes referred to as Old Lobamba (see for example Mandlenkosi Nxumalo, SWOHP, Bonner series, 23-04-1970). According to Maboya Fakudze, "old Lobamba" was built by Somhlolo at Nokwane; this is near the Manzini — Malkerns Road junction at the Lobamba market place (SWOHP, Bonner series, 23,31-05-1970).

iv) Lobamba was the name of the residence of the Queen Mother during the reign of Sobhuza II situated roughly midway between Mbabane and Manzini.

xxi.*kaMalinda*: possibly *kaMalindza* an area between Manzini and Siteki. {no I}[PB: probably something else re: Malindane: libutfo made up of men born c.1924-1929. For further information on the Malindane, see appendix on *emabutfo*.]

xxii.Ngudeni (Ngudzeni) this could be understood to refer to;

i) the present Mamba *umphakatsi* in the Ngudze hills, lying between the Mbulongwane - Maloma road junction and the Mhlathuze River, approximately 25km east of modern Hlatikulu in southern Swaziland or

ii) the heartland of the Mamba chiefdom, around the Ngudze mountains east of modern-day Hlatikulu and Maloma. {I}[ch: to be checked]

xxiii.Sinceni: range of hills about 17km north-west of Sitfobela in central-southern Swaziland, near the confluence of the *luSutfu* and Mkhondv Rivers. There is also a mountain called Sinqeni in the Phongolo River area about 20km south-west of the Rock of Ngwane. {I}{E} re: !!!ie. it could be seen as something of equal value to the rock of ngwane, another geographical feature, but it so happens that the house of Liba did not come to dominate]

xxiv.*kaZulu*: literally, place of the Zulu people. Used in a general sense by Swazi to refer to the whole area south of the Phongolo River, and sometimes, to the area to the south-east. {E}

xxv.Rock of Ngwane (*etjeni laNgwane*, also known as Rock of the Dove, *litshe lejuba*): lies about 35km outside the present-day town of Pongolani along the road to Piet Retief and just outside the Swaziland border. The rock of Ngwane is recognised as being of special significance to the Swazi kingship, and is a common feature in the oral traditions concerned with this period. Although located in South Africa it is cared for by a custodian appointed by the Swazi king. {I} {E}

xxvi.Cembeni: this could possibly refer to an area around or near Lucolweni. {noI}

xxvii.Mdzimba (Mdimba, Mtimba): mountain range in central Swaziland, located between the present-day towns of Mbabane and Manzini. This is the area that Somhlolo fled to during the disturbances in the earlier part of his reign. Stuart's informant, Mnkongoni Kunene noted that the name Mdzimba or 'Mtimba' was conferred on the mountains by Mhlangala Magagula (*J.S.A.*, vol.3, p.286). Phica Magagula gives 'Mdzimba' as an *umphakatsi* of the Magagula (SWOHP, Bonner series, 19-04-1970). {E} {I}

xxviii.Silele: the only Silele that we find reference to is Silele Nsibandze. It could be that Josefa Dlamini is referring to another person; or it could be that he is conflating the identity of the recent Silele Nsibandze with that of his progenitors — Matsafeni, son of Masenja, son of Lohhija — three of whom are reputed to have functioned as royal Ngwane governors. According to Jones, Silele Nsibandze was born in about 1868 and, like his father, Masenjana before him, became *indvuna* of the first Zombodze (Jones, *Biog.*, pp.462-463). He "married a girl from Tigodvo" (SWOHP, Maphumulo Nsibandze, Interview I, 08-07-1983 [p37]) and another wife was LaMelusi, a descendent of Mswati through Sifuba and Dalada (SWOHP, Maphumulo Nsibandze, Interview I, 08-07-1983 [p20]). In 1888 he was forced to flee because of complicity in a plot to overthrow Mbandzeni, but was allowed to return in 1889. Jones says that he assisted in the installation of Sobhuza II and died in about 1915 and was eventually succeeded by his son Phuhlaphi (Kuper, *Biog.*, p.12). {E}

xxix.Create cross ref to Simbimba Ndlela royal interview.

xxx.Sikhaleniseligundvwane: literally, at the mouse's pass/porch. According to Mbali Hlophe, the *lilawu* of Lobamba left Zombodze and moved to Sikhaleniseligundvwane, where Somhlolo was born. At present there is a place located about 5km east of Mhlosheni in southern Swaziland that is called Sikhaleniseligundvwane.

xxxi.Sikhaleni: probably short form of Sikhaleniseligundvwane.

xxxii.Mbilaneni: there are two hills of this name, both of which are site of royal graves;
i) about 8km south-east of modern Nhlanguano in southern Swaziland (also known as the Nzama royal graves), and
ii) located 3km east of Mhlosheni in southern Swaziland (also known as the Mlokothwa royal graves). {E} {I}

xxxiii. Shiselweni (*liShiselo*): literally, the place of ashes. This is the name given to the Zombodze *lilawu* of Ngwane after it was burnt by 'Zulu forces (this *lilawu* was near Mhlosheni). In time, the name came to connote the area in southern Swaziland surrounding this old *lilawu*. This area was occupied by early Swazi kings, Ngwane (*waDlamini*) and Ndvungunye (*waNgwane*), and by Somhlolo in the earliest phase of his reign [re-check on this, especially with regard to Josefa Dlamini, also Shiselweni named after residence which was burnt at Lucolweni (A8)].

i) in an interview on the 08-07-1983, Maphumulo Nsibandze says that Lishiselo of Ngwane (*waDlamini*) was under [the governorship of] Tigodvo (SWOHP, Hamilton series, Maphumulo Nsibandze, 13-07-1983).

ii) according to Matsebula this was the name of a residence of Ndvungunye (*waNgwane*) (*History* (new edition), p.7).

iii) Josefa Dlamini, in discussing Somhlolo's residences, mentions that Somhlolo never stayed at Shiselweni and that his father's had left there before the time he was born (SWOHP, Bonner series, 08-05-1970).

iv) Masenjane Nsibandze (*waLohiya*) built a *lilawu* for Mswati at a site associated with Ngwane, *Nifongeni*Ngwane; later on this *lilawu* moved Shiselweni (SWOHP, Hamilton series, 13-07-1983).

v) at present, Shiselweni is the name of an administrative district in southern Swaziland. {RE,PB}

xxxiv. Lubonjeni (locative form of Lubombo): mountain range forming the eastern border of Swaziland, and along which the early Ngwane people were supposed to have traversed before entering present-day Swaziland. {E}

xxxv. Golela (Gollel): name of the South African side of the LaVumisa border post in the far south eastern corner of Swaziland. According to Lugg, Golela was one of Sambane's kraals [sic] and favourite hunting resort (*Historic Natal*, p.163) (Sambane was a son of Nhlungalualo and a late nineteenth and early twentieth century Nyawo chief). According to Bulpin, Golele means 'gathering place of animals' and was used as a hunting ground by Sambane (*Natal and the Zulu country*, p.396).

xxxvi. Godlwako: a craggy mountain about 5km south of the Swazi border, approximately 29km outside of the present-day town of Pongola, along the road to Piet Retief; said to contain caves in which the Swazi king took refuge. {E}

xxxvii. Tembe people: ie. the people living in the area east of the Lubombo mountains between present-day Maputo and Lake Sibaya. In the mid-eighteenth century the lowland between the Umbelusi and Maputo area was controlled by the Tembe king Mangobe. By the end of the eighteenth century various factions of the Tembe controlled an area, two hundred miles inland from Delagoa Bay (present-day Maputo) and a hundred miles along the coast (Hedges, pp.134-137). {I} {E}

xxxviii. Tfonga: generic term for the inhabitants of the area east of the Lubombo mountains and south of present-day Maputo. {E,I}

xxxix. Vezi: the only other reference we could find to a Vezi Dlamini is by Nyanza Nhlabatsi who states that Vezi was a neighbouring chief of the Nhlabatsi people. [re: i find this unclear] {I} [ch need a SWOHP crossref] [re: pronunciation as given by informant in SWOHP interview, Hamilton series, 03-10-70, [p2] ie. NOT Nyandza or Nyanda]

xl.'Zulu people': as the prefatory essay makes clear, the major pressure on this area in the early years of Somhlolo's reign was from the Ndwandwe kingdom centered on Magudu. There appears to be a tendency for Swazi narrators to designate all powerful southern neighbours as 'Zulu'.

xli.*kaMgabhi*: literally, at the place of Mgabhi.

i) in present-day Swaziland *kaMgabhi* lies just west of Bhunya in central Swaziland.

ii) Makhwili Simelane notes that the Mgabhi people are also Ngwane people and that they and the Ngwane people fought over the kingship near Maweni (SWOHP, Hamilton series, 05-10-1985). Simbimba Ndlela indicates that a son of Dlamini (*waLudvonga*) was called Mgabhi (SWOHP Royal series, 1982); Maganeni Dlamini lists him as a brother of Ngwane (*waDlamini*) (SWOHP, Dlamini series, 1977, [p10]).

iii) James Stuart notes that Mgabhi is the 'head of the Langeni people from which Nandi [mother of Shaka] came' and adds that he was buried near the Mhlathuze River (*J.S.A.*, vol.4, p.213).

iv) according to Maboya Fakudze a person with this name was with Sisile Khumalo's *emabutfo* when they fled from, and later fought with, Mbandzeni's *timphi* in 1881 (SWOHP, Bonner series, 23, 26, 31,-05-1970).

iv) in this interview a reference is made to a battle with this name was fought between the Ngwane and *beSutfu*.

xlii.LaMcumbela: we have been unable to find further information about this person. {no I,E}

xliii.Hholomi: this could possibly be the area located between Sidvokodvo and Siphofaneni. {No I; transcriber info}

xliv.Lusitini: we have been unable to find further information about this place.

xlv.'attacked by the Zulu people': the major pressure on this area in the early years of Somhlolo's reign was from the Ndwandwe kingdom centered on Magudu. There appears to be a tendency for Swazi narrators to designate all powerful southern neighbours as 'Zulu'. [ch: comment illegible]

xlvi.Sonyezane: son of Bhukwane (regent of Mswati). Sonyezane was an important military commander of the Hubhulu *libutfo*. He was placed in charge of the southern tip of the Sinceni hills by Somhlolo, and was responsible for killing Dingane in the Nyawo territory (*Kings*, pp.33,44). He was killed in a skirmish with the Zulu in the aftermath of the battle of Lubuya in 1839 (Jones, *Biog.*, p.184).

xlvii.Mhlatfute (Mhlathuze): this river rises in south-central Swaziland and flows north-eastward, past Ngudzeni, to join the *luSutfu* River about 15km west of Big Bend.

xlviii.Mtfombotsini: we have been unable to find further information about this person. [re: or place]

xlix.small Mhlatfute small: [re see map, not the same as Mhlatfute]

i.Mayhhuku: we have been unable to find further information about this place.

ii.*ka*Ntamo: we have been unable to find further information about this person. {no I}[re: illegible ch comment]

iii.Sitfobelweni (locative form of Sitfobela): an area about 12km east of Kubutsa in central-southern Swaziland. {I}

liii.Maloma: town in south-eastern Swaziland found at about 6km south of the Mhlathuze River within the present-day Mamba chiefdom. {I}

liv.Since: Sinceni (see endnote xxiii).

lv.*ka*Mahawukelwa: literally, at the place of Mahawukelwa. [re: note that in another interview one of the narrators is Sam Mhawukelwa Mkhonta (B2)]

lvi.Ngcamphalala: a *sibongo* found in Swaziland. According to Bonner (*Kings*, p.27), the Ngcamphalala together with the Mamba, Khumalo, and others, remained at Shiselweni when Somhlolo retreated northwards. Kuper (*African Aristocracy*, p.233) notes the Ngcamphalala as being *bomdzabuko* 'those that broke off' so-called 'true Swazi', related to the Shongwe, Motsa, Kunene and Gamedze, while Matsebula (*History* (new edition), p.22) says that they were an original 'Mbo' group who crossed the Lubombo after the original Ngwane nucleus. Their present-day chiefdom lies between the Mngometulu and Mamba chiefdoms in south-eastern Swaziland. {I}[re: there is a note by Ch on edit saying not to use stander - edit away the stuff that is superfluous]

lvii.Shaka mountain: Simbimba Ndlela also mentions a mountain by this name in the south of Swaziland (SWOHP, Royal series, 1982). {E}

lviii.Mbulungwane (Mbulongwane): a hill about 15km south east of Hlatikulu. It lies on a road junction between the Hlatikulu — Mhlosheni — Maloma road. This hill is also reputed to have been an residence of Somhlolo after he had left Shiselweni. {I} [re: those road instruction doesn't make sense]

lix.Tjedze: a mountain about 13km north west of Hlatikulu (Shiselweni district). {no I}

lx.Mkhwakhweni (Makwakweni): mountain 40km due west of the LaVumisa/Golela border post and south of the present-day town of Hluti. It just inside the South African border on the southern border of Swaziland. {I, but also other places on I}

lxi.Sitsambi probably Sithambe Ntshangase: according to Bonner, Sithambe, acting under orders from the Zulu king Cetshwayo, was sent to shore up Zulu influence in the Phongolo, Mkwakweni area in the 1860's (*Kings*, p.133). According to Jones, this was done in collaboration with

his brother Mabhoko. Sithambe Ntshangase was the son of Masiphula Ntshangase — and *induna* of the Zulu king Mpande and a powerful political figure in Zululand (Jones, *Biog.*, p.464). By family ancestry Sithambe is of the *emGazini* section of the ruling Zulu clan. According to the testimony of Ndukwana *kaMbengwana* (*J.S.A.*, vol.4, p.315), "Masipula drove the Swazi's back and planted his kraal at Mkwakweni. (To this day Sitambi *kaMasipula* lives there)." {E}

lxii.Mtimletje Shongwe: Mtimletje {no I}

Shongwe: a *sibongo* commonly found in Swaziland. The Shongwe submitted to Somhlolo without resistance, and the chief, Tikhuni, married a daughter of Somhlolo. Shongwe chiefs tend to marry alternately amongst the Mamba and the Ngwenya for their chief wives. The present-day Shongwe chiefdoms are directly south of Siphofaneni on the *luSutfu* River, and west of Siteki. Another Shongwe chiefdom lies in the northernmost part of Swaziland, on the border with South Africa. {E} {I}

lxiii.Nzameya: a place located near the Lucolo hills in south-central Swaziland, and an alternative name for the Nhlabatsi chiefdom (Nzameya was the name of an Nhlabatsi ancestor). {I}

lxiv.Nkhosi: original *sibongo* of the Ngwane royal house, shared by its numerous branches. It can now be used as a *sibongo* itself, or one of the *tinanatelo* of the royal related clans. Kuper lists the Ginidza, Dvu, Magutfula and Magongo as all sharing the 'Nkhosi' appellation (Kuper, *African Aristocracy*, p.233). In some cases this word is used as a respectful form of address, and in such cases, its use derives from its significance as one of the *sinanatelo* of the ruling Dlamini.

lxv.*beSutfu*: a term used in a generic sense in Swaziland for people distinguished by their origins in the interior of the country, and their dialect and custom differences from the early Swazi immigrants (Ngwane) who originated east of the Lubombo mountains or south of the Phongolo River.

lxvi.Simelane: a *sibongo* commonly found in Swaziland. The Simelane chiefdom, known as *kaNtjingila*, lies just south of Hlatikulu, in central-southern Swaziland. According to Bonner, the Simelane people fled from the Ndwandwe ruler Zwide to Ndvungunye (*Kings*, p.26). {e}

lxvii.Khumalo: a *sibongo* found in Swaziland. Originally the Khumalo were inhabitants of northern KwaZulu-Natal, south of Magudu. Today the Khumalo chiefdom is located just north of Hlatikulu. According to Bonner, the Khumalo were defeated in their original home by the Ndwandwe people. They were defeated in the early nineteenth century at more or less the same time as the Ngwane, Matiwane and Mthethwa lost their autonomy (*Kings*, pp.10,23). {I}

lxviii.Zikotheni: area just south-east of present-day Mhlosheni in the center of southern Swaziland. LoMawa, the mother of Sobhuza II, came from this area. A section of the Ndwandwe people, the Nxumalo, presently have a chiefdom in this area. {I}

lxix.Makhosini (*umntfwanenkhozi*): according to Matsebula he was the leader of the Imbokodvo National Movement in the past (for further information see *History*, p.195). {I}

lxx.Mgcoyiza (Khumalo): he fled in face of Zulu attack into southern Swaziland during time of Mswati (*waSomhlolo*). His daughter married Ngolotsheni Msane. According to Josefa Dlamini the people who settled next to the Zikotheni area are Khumalo (ie. Ndwandwe), and some of them claim Mgcoyisa as an ancestor (SWOHP, Bonner series, this interview). Boner states that he lived in the south of Swaziland long before the Zulu army attacked. [re: pb can't find this in index] {I,E}

lxxi.Dlambula: [re: could this be]

Dambuza: there are two people known by this name

i) according to Simbimba Ndlela, Dambuza was the son of Dzambile (a royal *inhlanti*) and the brother of Hlubi. Dambuza was chosen as the king and became known as Dlamini.

ii) according to Nyanza Nhlabatsi, Dambuza is a *umntfwanekehosi* and a war-hero in the time of Somhlolo (SWOHP, Hamilton series, 03-10-1983)[re: not mentioned in PB typescripts, so by logical deduction must be in CH interview]; and according to Ndambi Mkhonta, Dambuza was a notable Swazi warrior who fought and died in the Battle of Lubuya (SWOHP, Bonner series, 15-05-1970). He was the chief of the Lukhele people at the time of this battle. According to an interview with a Lukhele person in 1970, Dambuza is given as the son of Nhlangotsi, son of Mongo, son of Tigodvini (SWOHP, Bonner series, no date). {I}

lxxii.Mahlasela: we have been unable to find further information about this person. {no more I}

lxxiii.Mtimledze: we have been unable to find further information about this person. {no I}

lxxiv.LoVuma: literally, daughter of Vuma. Vuma was a nineteenth-century Myeni chief who lived first at the Ngwavuma river on the Lubomoti and later, having given allegiance to the Zulu king Mpande, near Tsheni mountain, on both sides of the Mkhuze (Bryant, *Olden Times*, p.338; SWOHP, Hamilton series, interview with Simbimba Ndlela, 17-08-1983; SWOHP, Hamilton series, interview with David Myeni, 21-03-1986). {E,I}

lxxv.'stone enclosure wall fall down': this could be a reference to the dispersal of *beSutfu* lifestyle and culture in the wake of the Ngwane migration. *BeSutfu* domestic architecture is more associated with stone walling, and Ngwane (Swazi) domestic architecture is more associated with grass huts and mats. Another reference to stone walling is in Kuper, *African Aristocracy* (pp.72-73) where she notes that after the death of a king, the hut of his main wife — the future queen mother — is carried to a new site nearby and further huts and a cattle byre, are built around it. The new unit is known as *umstangala* (*sic*). Kuper notes that the cattle byre is surrounded by stones and not the usual palisade of branches, and suggests that this is of 'possibly Sotho influence'. The *umstangala* is occupied for a three year mourning period.

lxxvi.Mnguni: a polite form of address, using the *sinanatelo* of the Simelane, Ndwandwe and Gamudze *tibongo*. {E}

lxxvii.Mfishane: a site of this name in present-day Swaziland is to be found approximately 16km north-east of Hlatikulu, between the Lubuya and Sibhowe Rivers. Mfishane (Mfipha) was a son of Somhlolo (SWOHP, Bonner series, Makhosini Dlamini, ?1970). {I} {E}

lxxviii.Cibo: {no I}

lxxix.Ndabazewe (Ndabazizwe): according to Matsebula (*History* (new edition), chart opposite p.18) he was the son of Tsekwane, and thus grandson of Somhlolo. Tigodvo Hlophe also describes him as an *mntfwanenkhosi* (SWOHP, Bonner series, 01-04-1979). It is also the name of place 22km east of Hluti, and about 15km north west of LaVumisa is south-eastern Swaziland. {I} {E}

lxxx.Tsekwane (Thekwane): a son of Somhlolo and LaVumisa (daughter of Vumisa, brother of Zwide, and *inhlanti* of Tsandile)(Simbimba Ndelela, Royal series, 1982; Bonner series, Mandlenkosi[re: spelling from jotters] Nxumalo, 23-04-1970). Bonner (*kings*, p.48) mentions that Tsekwane (like Fokothi) was supposed to have been nominated as an heir by Somhlolo, but that this was resisted by Somhlolo's council. Together with his brother Malambule and (possibly another brother) Sidvubelo, he took part in the Fokoti rebellion against Mswati in 1847 but, after the easy defeat at Mahamba hill, fled to Zululand. In 1893 Tsekwane returned to Swaziland and settled in the area now known as LaVumisa (Golel (Jones, *Biog.*, p.443). {I, RE add }

lxxxi.Hhanteleka: Hhanteleka is the name of a Dlamini chief in central Swaziland [re: a present chief in other words?]. Historically, Hhanteleka could also refer to a person and/or people of *beSutfu* origin (Tigodvo Hlophe, 01-04-1970; Maphoyisa Manana, 24-04-1970). {I}

lxxxii.Hhohho, *kaHhohho*: there are, and have been in the past, a number of places with this name;

i) according to Matsebula, Hhohho in the southern parts of Swaziland, was the *lilawu* of Ngwane (*History* (new edition), p.11). Henry 'Hlahlamehlo' Dlamini also refers to the Hhohho of Ngwane (SWOHP, Maphumulo Nsibandze, Hamilton series, 08-07-1983).

ii) it was also the name of Somhlolo's administrative capital in southern Swaziland, near present day Mhlosheni. In an interview with Msila Shi (SWOHP, Hamilton series, 28-03-1983) it is noted that the Shiba people had a close connection to this Hhohho; two Shiba ancestors Mkhiza and Fakuza were *indvuna* at Hhohho. In the interview with Msila Shi the exact location of this Hhohho is also discussed.

iii) probably through the above association, the area presently inhabited by the Shiba people, just north-east of Mhlosheni is also known as Hhohho.

iv) Hhohho was also the name of Mswati's residence on the north bank of the Nkomati River in northern Swaziland; it is from this settlement of Mswati's, that the modern northern administrative district (Hhohho) derives its name (Kuper, *Sobhuza II*, p.XIII). {PB, RE}

lxxxiii.Ngwekazi: according to Kuper, Ngwekazi was a son of Somhlolo (*Survey*, p.54). Matsebula lists him as a brother of Somhlolo (*History* (new edition), chart opposite p.18). Forbes talks of a brother of Somhlolo, Ngwekazi, assuming control of the Shiselweni area (FC, vol.37, no.4 Forbes, *History*). Bonner, drawing on Forbes suggests that Ngwekazi mounted a challenge to Somhlolo at the time of his accession to power (*Kings*, p.28) or in the later rule of Somhlolo, assuming control of the south of Swaziland after Somhlolo withdrawal to the north (*Kings*, p.44). Logwaja Mamba also indicates that he was installed when Somhlolo left (SWOHP, Hamilton series, 25-09-1983).{I}

lxxxiv.Magwegwe: according to Bonner, (*Kings*, p.28) drawing on Bryant and Honey, Magwegwe was a brother of Somhlolo who usurped the latter's position in southern Swaziland, when the king retreated northwards. This was at the period when the early Ngwane state was smashed by Zidze. Magwegwe was not recognised by the Mamba chief Maloyi who sent a force to bring Somhlolo back, and Magwegwe was swept from power. {I}

lxxxv. Malambule: son of Somhlolo and LaVumisa (LaVumisa was a daughter of Vumisa, who was a brother of Zwide)(Simbimba Ndlela, Roy series, 1982; Mandlenkosi Nxumalo, Bonner series, 23-04-1979). Malambule was nominated as Somhlolo's heir. When this was resisted by Somhlolo's councillors, he was appointed Mswati's regent instead. During the time of the minority of Mswati II, Malambule was accused of plotting to kill Mswati and a major power struggle ensued (Bonner, *Kings*, pp.47,55). At one point he was at Mahamba mission station with Allison; Mpande involvement; after skirmish with Mswati forces he fled into territory of Nyamainja, Magonondo and Mhlangampisi. After Malambule's (*waSomhlolo*) failed rebellion against Mswati, Malambule temporarily fled to the missionary Allison who had a mission station close to Mahamba (*Kings*, pp.25,55). {some info tracked through I}

lxxxvi. Bhadeni: a number of places carry this the name;

i) Bhunu's residence near the Ngwempisi River in central-western Swaziland.

ii) according to Kuper, Bhadzeni, in the Mankayane area was the *umphakatsi* of the late chief, *mntfwanekhosi* Mnduze (Kuper, *Survey*, pp.66-77).

iii) according to Matsebula, once a king dies, his senior wife, LaMatsebula, leaves the national headquarters to establish a new village, known as Bhadzeni (*History*, (new edition), p.44).

iv) Badzeni is a place about 35km south-west of the Rock of Ngwane and 25km east of the present-day Paulpietersburg town, in South Africa.

v) there is also a place called Bhadeni 10km south-east of the Ngome forest in KwaZulu. {I}

[re: isn't this another name for Badplaas as well?] [RE this note is not very clear - is the Bhadzeni from Bhunu's time the precedent for all the other Bhadzenis ???](a1)

lxxxvii. Magubulundvu: according to Tigodvo Hlophe, Magubulundvu was related to *umntfwanekhosi* Ndabazizwe, and was installed as a King during the nineteenth century (SWOHP, Tigodvo Hlophe, 01-04-1970). {I}

lxxxviii. Mbabala: we have been unable to find further information about this place. {no more I}

lxxxix. Mbilini: the eldest son of Mswati (*waSomhlolo*) (born of laMakhasiso Dvuba). Mbilini was a contender for the throne on Mswati's death. He attempted to use his popularity amongst the *iNyatsi libutfo* to take the throne, but failed and had to flee to the Transvaal (c. 1866). From there he went to Zululand, where (under the protection of Cetshwayo) he made frequent raids into Swazi territory. In 1879 he was shot dead by a British soldier at Ncaka (Phongolo)(Matsebula, *History* (new edition), pp.62-64). {I}

xc. Sihlahleni: could be a name of a village in that area, or just a tree. [re: not info from index]

xc. *iNgovuma* river: rises north of present-day Nhlngano in the western part of southern Swaziland, and flows due east across much of southern Swaziland. It breaches the Lubombo mountains near Big Bend and enters Natal where it joins the Phongolo River. It flows eastwards to the Indian Ocean, lending its name to much of the area between the Lubombo and the sea. The *ngwaVuma* drains much of southern Swaziland. {E}

xcii. Phufela: we have been unable to find further information about this person. {no I}

xciii.Ndwardwa: there is more than one person known by this name;

- i) Phuhlaphi Nsibandze appears to indicate that a person named Ndwardwe was an early ancestor, connected to the royal Ngwane (SWOHP, Royal Interview, 11-11-1968).
- ii) Mafutha Mazibuko also mentions a person by the name of Ndwardwe who was begotten by Yanga (SWOHP, Bonner series, 11-06-1970).
- iii) the son of Somhlolo and File, an *inhlanti* of Tsandile. He was a powerful figure in the Swazi polity and was appointed regent during the minority of Ludvonga. At the death of Ludvonga he was the primary suspect, and under the direction of Tsandile and other *bantfwanenkhosi*; between 1 500 and 3 000 of his followers were killed but his heir, Mbosizwa, escaped and fled to Amsterdam (Jones, *Biog.*, p.69). Later Ndwardwa's descendants (Mbosizwa waNdwardwa, Dlalada waMbosizwa, Sifuba waDlalada) returned and now called their royal residence of Mbidlimbidlini, Velezizweni which means "returned from a foreign land" (SWOHP, Maboya Fakudze, 23-05-1970).

xciv.Malunge: there are a two prominent figures with this name;

- i) a brother of Somhlolo's who was assigned a chiefdom in the Nyakeni area in the closing years of Somhlolo's reign (Bonner, *Kings*, p.33; SWOHP, Bonner series, Josefa Dlamini, this interview; see Matsebula for his genealogical position and descendants *History* (new edition), cha opposite p.18). This person was appointed as one of the regents during the minority of Mswati (*Kings*, p.51). Malunge (*waNdvungunye*) is described by Bonner as one of Swaziland's veteran elder statesmen during the reign of Mbandzeni (*Kings*, p.127); Maboya Fakudze (describing him as an 'uncle' of Somhlolo[re: can't find this]) indicates that he was instrumental in the choice of Mbandzeni as successor to Ludvonga (SWOHP Bonner series, 23, 26, 31-05-1970). He died c.1874-75 (*Kings*, p.160). Ngiyase Dlamini describes this person as a son of Somhlolo (SWOHP, Bonner series, Ngiyase Dlamini, not dated).
- ii) there is also a Malunge (*waMbandzeni*), brother of Bhunu (Matsebula (*History* (new edition) table opposite p.18). During the regency of LaBotsibeni this Malunge was very active in positioning against the land concessions in the early twentieth century. He led a deputation to London in 1907 to protest against the partition of Swaziland (Matsebula, *History* (new edition), pp.156-157). {RE}[re: check]

xcv.Nyakeni: chiefdom of Malunge. Name possibly derived from *nyaka*, meaning i) season, year pancreas; ii) sweetbread iii) ruffled, disturbed object (Doke and Vilakazi, *Dict.*, p.617); or *inyakeni*: spoon bag (Bryant, *Dict.*, p.462); or *i(li)Nyaka (amaNyikwe)*: a thoroughly, lazy indolent person (Bryant, *Dict*, pp.762,469).

According to a number of James Stuart's informants, Nyakeni was an insulting epithet applied to the speakers of a particular dialect (*tekela*) aki to that of *siSwati* who were resident in southern Natal. (*J.S.A.*, vol.1, p.18, evidence of Dinya; vol.2, p.5, evidence of Madikane; vol.3, p.227, evidence of Mkotana).

The places are known by this name:

- i) Simbimba Ndlela mentions Nyakeni as one of the residences of Ngwane (*waDlamini*) (SWOHP, Royal interview, 1982).
 - ii) Somhlolo put Inyaka at Nyakeni and *gidza'd incwala* close by (SWOHP, Simbimba Ndlela, Royal interview, 1982).
 - iii) it is also an area in the Mbuluzana valley, north of Manzini. This area was given to Malunge *waNdvungunye* by Somhlolo and has been settled by his descendants (Jokovo *waMalunge*; Shoshangane *waMalunge*) ever since. They have the special duty of looking after the *udlambe* cattle of the king (SWOHP, Bonner series, Ngiyase Dlamini, no date; see also Jones, *Biog.*, p.106)
 - iv) an area about 6km north west of Nhlanganano in southern Swaziland. {I}
- it is the name of a royal residence on the south bank of the White Mbuluzi River about 13km north of Manzini, built by Bhunu.[re: ?? can't find a ref to Bhunu building this residence- checked Matsebula, Bonner, Jones, all our interviews -]
- {I}

xcvi.LaMndzebele: according to Matsebula, LaMndzebele was also known as LaMelusi and LaKubeka LaMndzebele, being the daughter of Kubeka Mndzebele. She married Ngwane and bore Ndvungunye (*History*, (new edition), p.13). In an interview (SWOHP, Royal series, 1982) Simbimba Ndlela states that LaMelusi was also known as LaKhubeka. According to Maphumulo Nsibandze the mother of Ngwane was LaMel at Zombodze. This person (wife of Ngwane, mother of Ndvungunye must not be confused with i) another women called LaMelusi who was boi

of Mswati and who married Masenjana Nsibandze (SWOHP, Hamilton Series, Maphumulo Nsibandze, 08-07-1983), or ii) LaMndzebele wife of Bhunu and mother of his daughter, Sengcabaphi (Kuper, *Sobhuza II*, p.31).

xcvii. Mndzebele people: a *sibongo* commonly found in Swaziland. Kuper describes the Mndzebele as *bomdzabuko*, which means that they arrived in the south of Swaziland at more or less the same time as the royal Ngwane (Kuper, *African Aristocracy*, p.233). She adds that they are related to the Hlopho people. The present-day Mndzebele chiefdom lies near Hlatikulu in south-western Swaziland. {I}

xcviii. *kaHlatsi*: literally, the place of the forest.

i) a town in central south-western Swaziland.

ii) there is also a forest by this name on the southern tip of the Lubombo mountains, just south of the Ngwavuma breach in the present-day Nyawo chiefdom.

According to Lugg, Hlatikulu forest overlooks the Golela railway station (*Historical Natal*, p.163), whilst Bulpin gives Hlatikulu as some 10 miles south of the present magistracy of Ngwavuma (*Natal and the Zulu country*, p.121) and thus seems to be referring to the forest described in ii). {E}

xcix. Cetjwayo Mndzebele: we have been unable to find further information about this person. [re: except that PB had an interview with him at Mkhitsini, d unknown 'Velamafu Malinga refers to a neighbouring chief of the Mabuza people as Cetshwayo'.]

c. Mkhitsini: Velamafu Hlatshwayo describes Mkhitsini as being close to Tjedze. [re: pb had an interview at this place, ask him about location]

ci. Ntjanini (Ntshaneni): area about 12km south of Ngudzeni in the present-day Mamba chiefdom (central-southern Swaziland). {I} {E}

cii. Jubindzaba of the Mziyako: we have been unable to find further information about this person. {no more I}

ciii. Ndungamuzi: literally, ... [re: confusion in the house]

SYNOPSIS PB

B7 Josefa Dlamini

The origins of the House of Liba are not entirely clear from this account. Its progenitor, Liba, is either the son of Ngwane or the son of Ndvungunye. His brother was Sonyezane, who was placed in a chieftom on the eSinceni hills, near Hlatikhulu. Ngwane (Liba's grandfather or father) was married to LaMelusi.

Ngwane was taken to be hidden at Godlwako (eTjeni LaNgwane – the rock of Ngwane) because an imphi was chasing them from the Tembe area. Ngwane assumed the kingship here, when the residence was at the rock of Ngwane when he was grown up. Ndvungunye's chief wife was LaMndzebele.

Liba, after begetting Bhukwane, crossed looking for caves in kaNgwane. Liba Nkhosi and others drove forward, advancing towards kaZulu, there at the rock of Ngwane. An residence was built for Ndvungunye on the upper and for Liba on the lower side. Hence the name eLudzakeni, 'it flowed down the mud of the king'. When they moved from the rock of Ngwane at Zombodze they were with Ndvungunye. They constructed eSikhaleni.

Bhukwane, Liba's son built at eLucolweni. It should have been Vezi, his elder brother who did this, not Bhukwane. But Vezi was not reliable, and the king wanted someone to protect the area from the Zulu. Vezi was instructed to go on an imphi to kaMgabhi where he died. They were born of the same mother LaMcumbela was the senior wife. She was killed by a zulu imphi.

Shaka initiated Zulu attacks. There is even this mountain which is called Shaka. He used to rest on this mountain under a euphorbia tree on this mountain which is here in kuMbulungwane. Others who fought against the Zulu were Sonyezane and Mtjemeletje of Shongwe.

Jotter CH1 PB read CH2 RE editedit edit edit
 3 no yes 20/4/94

• **WHY** is this interview chopped-up like this?. The section on the house of Liba ought to be earlier and is chronologically also told earlier by narrators??decision: PB&CH&RE indeed two interviews in the published section only publish House of Liba section of Josefa Dlamini, Maboya Fakudze section can be kept at back of volume one - relates mostly to Mswati.

22 3 1996 re: but the section that relates to the house of Liba is not complete - why was it decided to edit only up to [p20]???, jotters continue up to [p49]

• *kodvwa* hardly translates as 'by the way' rather say 'nevertheless', 'however' or some such expression

• note that there are many *tive* in the land of kaNgwane

• get original of 'time of Dlamini'. re: esikati

• check that it is Josefa telling both sections of story. re: he isn't - why are these two section together at all?

-look for all *emuve*, *etula*, *dzabuka*, etc. and standardise use

-Do we keep prefixes in front of *libutfo*?

-Do we want to indicate when other voices are heard in the background, but not fully participating in the conversation

-Who is Cebisa of Ngwane? (foetus). he is the brother of Ngwane, ie. where is Ndvungunye in geneology?

but on [p52] talks about that one born on Ndvungunye as somhlolo

-who is 'child of Khala'?

Date of print -out:19 4 2016

• they refer to the phutekezi defeating Ndungunye!!![p70]

• prestige of Ndwandwe *incwala*

• Mswati resurrects (*vusa*) *lilawo* of *lakaNgwane*.

• *kuMzila kaYanga* translated as at Mzila *kaYanga*'s. ie 's indicator of locative

• *mntfw. gidza* first in *incwala* ceremonies

• narrative devices of *wena wekunene* and 'that is all' end cycles of contained narrraive

• re: 22 3 1996 12:43 we never reached a decision about prefixes of *emabutfo*; it was too complicated and we put it off fro a later descision - eg. issue around Balondolozu where prefix is absolutely part of name as opposed to *iNyatsi* where it is clearly a prefix. I reflect what is used in text.

• Where the Langeni came, the stone enclosure wall fell down^a [p34]

• still to figure out system where footnoting only occurs once per page. Can't do it know of because of way the pages break and shift

• need to standardise refs to Maboya Fakudze

^aOriginal has: *bhidlika imitsangala*,

bhidlika: the falling of rocks that have been heaped together,

imitsangala: wall or enclosure built of stones that have been heaped together.

[Is this a well known figurative expression, or not?]

- note [p34] how *khokho* can refer to male ancestors
- Sikhaleniseligundwana - the place of the opening /tunnels of the mouse/rat

experimental draft