

DATE : 12.4.70

INFORMANT : MAKHATHI MKHATSHWA & OTHERS
MNKONKOLOTE MKHATSHWA

REGIMENT : MASOPSHENI

AREA : ELWANDLE

INFORMATION RECEIVED FROM:

What I know is this : We Ndwandwe clan of elwandle village originally settled at a place called Maguda, just about six miles ~~from~~ from Pongola bridge coming from the Lugor area at Ntonga to Natal. That was our original homeland. We were invited to come and settle here because of our medical skill in connection with the incwala ceremony. Our king Zwide was used to this type of life and these ceremonies. You may remember that the king is cleansed with waters of the great boundary rivers and sea waters, also the first fruit (Luselwa). All these mingled with other things, including Lusekwane form all that is required to strengthen the king. During the ~~days~~ days of King Mswati, with Queen Thandile, we were drawn to this end. Thandile is the mother of Mswati and so she was the Queen mother of them. The messenger who was sent to us and through whom we came here was Ntimbane Nkambule. We arrived at Shiselweni, that is our forefathers, and from there migrated to settle at Nzenga Rock (Etsheni lenzenga). As we worked with the sun and at that place we could not see the rising sun, our grandfather Dluhlume shifted and went to settle up the mountain, so as to see the rising sun. Later he separated from elwandle, and built another homestead just below the mountain and named it Bugeleni, which belonged to the Nkamane family. Later Dluhlume died ~~Nkamane~~ and Nkamane succeeded him and continued with the medical treatment of the king, and the manipulating of the incwala ceremony, as Dluhlume used to do. Later Nkamane died and Mvangane succeeded him - he also continued with the cleansing of the king and the manipulation of incwala ceremonies. Later he died and my brother, Mgwjezi, succeeded him - he also carried out the same duties for which the Ndwandwe were brought here by the Queen mother, Thandile. At his death his successor, the present chief, Siganda is also continuing with the same duties which were done by his ancestors since their arrival in Swaziland. Of course our first ancestor to be called to come here leading the Ndwandwe clan ~~from~~ from Maguda was Dluhlume - the lineage then followed as described already. In fact on our arrival here as you have noted our messenger ~~was~~ was a Nkambule. These were the people who governed the same area of Ngenga Rock at which we settled. So they are the first people amongst whom we settled the first time that we came into Swaziland.

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Here at elwandle we found the Mavusa clan - Vumbulukane Mavusa, Gungudze Nkosi LaNgwenya, Manganefane Shongwe, Mabhengeta Shongwe, Gqiza Shongwe, Mangqondweni Bhembe, Msutane Bhembe, Ntshonga Ndzinisa, Gwaza Ndinisa.

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Here we brought Mavusa clan, Gongodza and Shongwe people. They were brought by our grandfather Dluhlume from Shiselweni. At the time that Dluhlume built his house at Nzenga Rock he found Gwaza Ndzinisa who was here. Gwaza then shifted his homestead to give way to Dluhlume who was seizing control of the area. I am sure that besides Gwaza there was no-one else found here in this area where Dluhlume settled.

Prior to the arrival of the Mkhathshwa people to take up duties as cleansers of the king the Mkhonta and the Mabuza people used to perform this duty. The chief of the Mabuza was Ngqathu and Madlinkhomo. But the Queen mother LaZidze, who knew how the king should be cleansed and strengthened was not quite satisfied with the way in which the Mkhonta and Mabuza were cleansing

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the king. She suggested that they go for the Ndwandwe people whom she knew were able to do a thorough job in that respect. Her suggestion was accepted, and plans were made to go and draw the Ndwandwe from Maguda to Swaziland.

QUESTION A

Why did the Swazi king go for a wife from Zululand, at LaZwide. Why didn't he marry a Swazi lady?

It was because one of the previous Swazi kings was born of a Mkhathswa woman - that was Ngwane of Yaka Ngwane- he was the son of Dwabasukuthuli. Then to renew the relationship the Swazi went to ask for Thandile to come and give birth to a Swazi King. It was King Somhlolo who renewed that relationship by marrying LaZwide, who later begot Mswati as had been intended.

The other thing about the people who formerly cleansed the king is that those who were at ~~Nkondweni~~ Mafuteni were also in charge of a King's cattle ranch called Nkondweni, where the cream for smearing the king was kept.

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I wish to make one point clear here. He talked of the king's cleansers before the Mkhathswa people were ordered to do the job. He mentioned that the Mabuza and the Mkhonto people were responsible. But one should note well here: the Mabuza people have their part to play even today in the king's cleansing operation, and the Mkhonta people still have their part ~~at~~ to ~~play~~ play. Also the Nkambule, the original king's medicine men still have their part. All of them play their parts and are not interferred with. We Mkhathswa people are renowned for the incwala ceremony manipulation; both new season king cleansing and incwala medical treatment rest undisturbed as our responsibility. We were brought here solely for the incwala ceremony. None of the other mentioned people did anything that we do today at the incwala ceremony.

The Shongwe people have recently come to us to be our subjects. Gwaza Ndinisa is also our subject. The Mthethwas clan has just come to be in this area; they are also our people.

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The other thing the Mkhathswa were renowned for is their treatment of the mentally troubled patient.

Lavumisa and File were other mothers of Mswati. Had there been no Thandile LaVumisa would have been a Queen. LaVumisa was born of a brother of Zwide whose name was Vumisa. All these three women were wives of Sobhuza I.

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LaMgangeni was killed by King Mbandzeni after an internal quarrel, which was about a baby boy which was born of the late Ludonga's wife to be, who was then inherited by Mbandzeni. Then LaMgangeni suspected that Mbandzeni had poisoned the child because the whole village thought that since the wife to be of Ludvonga had had a baby boy it would follow that Mbandzeni's kingship would reverse back to Ludonga's family. That would mean that his child would no longer be a king. Even he himself would only be regent until this child grew up and assumed the kingship. Mbandzeni really understood this, and in his fury he quarrelled with LaMgangeni. Then the latter attempted to escape, but she was very slow and could not make appreciable progress. She was overtaken at Gobhoho near Mbabane, where she tried to hide with her followers. She was killed. Madolo Mafisha Sibati had inherited the Queen mothership, because the mother of Mbandzeni who was then king, had long been killed by the king (who was succeeded by Mbandzeni). Then Madolomafisha was the stepmother of Mbandzeni. Madolomafisha is the mother of Logcogco. At the death of Madolomafisha Gwamile took over. Gwamile was the mother of Mahlokohla, who was the king of the day.

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