

DATE :

INFORMANTS : (1) MBONI SOKO
REGIMENT : GAVINI
HEARD FROM: FATHER, ~~MBONZI~~ MAHLATSI OF NYATSI REGIMENT
(2) MGWBUKHA NGWENYA
REGIMENT : MASOTSHENI
HEARD FROM: FATHER, MMEMEZI OF LOMKHEHLE REGIMENT.
(3) BAYIBAZE (4) SHABALALA - NKHOSI FIHLIWE &
REGIMENT : LONDOLOZI OTHERS.
HEARD FROM : ELDERS

AREA : DWALILE

We Shabangu people seem to have been always here. Our migration as far as I ~~know~~ know is this (but also the Soko people are of Ludzidzini and so have had their own migration):- from Gunundiani to Mbhekelweni, from Mbhekelweni to Nkhanini, from ther to Buhlungu- all these are villages; from Buhlungu my father was taken by Mahlokhla to Mhlaba's village at LoMashobo, from whence he came to the Ngwenya and sought their favour to stay amongst ~~them~~ them.

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The Simelane are infesting the Kwalltshingila area in the south, but these that are here are a few of them who originated from there. There are other Simelane near Dwalile. The Ngwenya people here ~~have~~ have always been under the king's control in all respects. Some people were once brought here to be under the Ngwenya's control: Gundvane Nkambule, Madlatibi Nkosi, Mavela Nkhosi (chief). The Dwalile belongs to the same Ngwenya chieftainship. Mavela was under ~~their~~ their control, but he had his own subjects. Mavela was brought by the Queen Mother, the Regent Gwamile. The Ndzabukelwane ~~are~~ were the first to be brought here by the king Mahlokhla during the days of Sijamane. They were first settled at LoMgegedlane, but the conditions were not good there and so they went back to report to the king. The king told them to come and establish their homestead just below Sijomane's - which they did.

They (Ndzabukelwane) originated from Lazelweni at Ntfengula. They are the ~~first~~ Amakazimbele like ourselves. The king's village ~~is~~ in the area of the Ngwenya people is Bhadzeni village. Our neighbouring chief is Mhlaba ~~Nkhosi~~ Motsa - they came after us. Nkhundla Nkosi - ~~is~~ on the ~~other~~ other side are the Maseko people under Khuvonye, the father of Mvumeni Maseko. That side is the Republic. Our neighbour in the Republic is Dlodlephi Dladla, just near the border. He looks like one of the Amakazimbele. We fell under the Maseko people of Marolo because such people as Khabangumbi, Maphanga, Ngwiniji were living together. Our forefather was Ngwiniji, who stayed with the Maseko people, with Mlambo, too.

The first man to introduce farms in this area was Lobusen (Robinson), whose home was situated at Makhwati. The first to come was Makakeni who was Robinson's servant. Robinson grazed his ~~land~~ sheep around Lubunuve. Madaken and Basikan came through Robinson, who used to take ostrich feathers and hunting dogs to the king as presents during incwala celebrations. From there flocked many other Boers who used to offer horses to the king as rent. In fact they took vast land, because from here it is as far as the Usutu River, and was all Robinson's grazing land. These people had farms : Madakeni, Signqane, Mabheka, Nshwabane who got in through Somtsewu. Nshwabane was Somtsewu's servant who was also grazing sheep.

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Shabalala.

We came from Hhohho during the reign of Mswati. Infact the Swazi found us at ~~the~~ Hhohho, therefore we are Amakazimbele.

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Indeed they were found by the Swazi. Their forefather's came from Hhohho, and

DWALILE cont...

had been real natives of Hhohho. He (the forefather) came here under the instructions of the king. In fact he was the king's doctor (herbalist). He used to stay at the Royal kraal of Mswati. Then the king gave him this land over which he was to be chief. Thereafter he used to start from here and go to work at the Royal homestead. It was during one of his stays on a working day that he admired one of Mswati's wives, with whom he finally ~~xxx~~ eloped to the upper regions. It is where they got Mavela etiveni. Besides , the king warned him not to come back because the King's wife had offended, Then the king offered him land to establish a hime here. Then Maphokela was offered this place to be a chief and rule it. At Maphokela's death his sone Lofana succeeded him. Lofana is succeeded by the present chief Nkosifihliwe. In fact even the child Maveletiveni adopted the Dlamini surname because he was born of a royal wife, although he was actually a Shabalala as I have explained.

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In fact the Shabalala people are the Nkhosi or Dlamini people. Maphokela Shabalala who eloped with the King's wife had his other eight wives at home. Although he had eloped the king still valued him as a medicine man. As a result he sent his regiment to go and ~~x~~ retrieve him, which they did. On his return he was offered the land known as Velezizweni today to rule and continue his services as a medicine man of the king. Shortly after Maphokela was offered a noble lady from Nyakeni as his wife. She was born of Malunga. Her name was Mbikose. Then Mbikosi begot Lofana Shabalala who ~~xxxx~~ became chief at the death of Maphokela. After Lofana I, Nkhosi Fikliwe Shabalala was installed as chief in this area of Dwalile. In fact the Shabalala are Dlamini, who were deliberately changed in order to propogate the clan. The Mabuza and the Shabalala ~~xxx~~ originate from one ancestor. But many of the Mabuza clans went to the Republic. The Shabalala people are related to Mavuso Ginindza, Mabuza and they do not intermarry with them. The Shabalala ~~xxxx~~ people were also ruling the Nhlabatsi clan. If we can go back a bit - Mavela ~~xxx~~ in reality was a chief regent. The real chief was to be a Shabalal chief born of the royal maiden offered to Maphokela. It was Lofana, who in due course finally took over.
