

**Synopsis (RE)**

(B4) Maphumulo Nsibandze

King Ngwane I left (the first) Zombodze being chased by the 'Zulu' and went to 'the rock of Ngwane'. He found the Nsibandze *in situ* and they built a residence together. Lohiya Nsibandze became an *indvuna* for Ngwane by usurping the Nkonyane family's position of royal *inyanga* for the *incwala* with a candidate under his patronage – Mkhonta (a relative on his mother's side). From this time onward the Nsibandze established a tradition of governorship of the royal *lilawu*. During the reign of Ngwane some Nkhosi people left to go to kaZulu.

Ndvungunye died while Somhlolo was still in the womb, and Somhlolo was protected by LaSimelane. In the reign of Somhlolo, Masenja Nsibandze was the governor of Somhlolo's *lilawu*, called Zombodze. During Somhlolo's flight north the Nsibandze remained behind and blocked the Zulu approach at Zombodze, close to the Mdzimba mountains. On the return of Somhlolo from the north, and on his marriage to LaZidze the followers of Tsekwane left.

Through a marriage between Silele Nsibandze, the son of Masenja to the daughter of Tigodvo, the old governor of Shiselweni in the reign of Ngwane, the Nsibandze's strengthened their hold on the governorship of the royal *lilawu*. Silele also married *umntfwanenkhosi* LaMelusi, daughter of Sifuba and granddaughter of Dalada – descendants of Mswati.

## INTERVIEW I

Title: When Lohiya went there, he took the *indvuna*-ship. It was seen that this man is clever.  
[ALL THE OTHER TITLES DO NOT CAPTURE THE ESSENCE OF NARRATIVE

They are the children of the king p45;

They collect them and put them under the armpit of the king;

They went on their own, these of Tsekwane;

It was LaSimelane who was protecting him because he appeared through the tsangula before he dlala'd incwala. ]

Date: 8 July 1983

Interviewed at: Zombodze<sup>ii</sup>

Narrator: Maphumulo Nsibandze<sup>iii</sup> (MN)

Information heard

from: Maphumulo's brother

Elders of the eMagavi, Ddlavela and Giba *emabutfo*<sup>iv</sup>.

Interviewers: Carolyn Hamilton (CH)  
Henry 'Hlahlamehlo' Dlamini (HD)

Transcriber and

Translator: P. Khumalo.

\*\* [pp1,2]

(HD) Did the Nsibandze<sup>v</sup> people come with Ngwane?

(MN) Ngwane built this royal residence \*\*.

\*\*

The king<sup>vi</sup> was here to hear that Ngwane, \*\* is begotten by Ndvungunye — <this is> before Somhlolo.

<There is> the rock of Ngwane<sup>vii</sup> then Somhlolo. \*\* [p3] No, Ndvungunye begot Somhlolo \*\*.

(HD) Were the Nsibandze people already there?

(MN) *Awu*, the Nsibandze people were already there \*\*. They remained and the school is called Ngwane<sup>viii</sup>.

\*\*

It is said that because the residence went, the Zombodze one went during the Zulu war<sup>ix</sup>, and left this Zombodze.

(HD) Was this Ngwane?

(MN) Ngwane was not there \*\*. He had gone.

\*\* [p4]

(HD) He had gone to *kaNgwane*.

(MN) \*\* It was at the rock where Ngwane used to stay, that is the rock of Ngwane.

\*\* [p5]

(HD) \*\* When Ngwane arrived, did he find the Nsibandze people already resident here?

(MN)The Nsibandze people built with him<sup>a</sup>.

\*\*

(HD) \*\* Did Ngwane find the Nsibandze people here, or were the Nsibandze people also coming from/to this side?

(MN)[p6] They found the Nsibandze people here.

\*\*

(HD) \*\* Before Ngwane came here, who was here?

(MN)The king was here \*\*. Ngwane came here being chased by/chasing the Zulu people here. Ngwane stayed at *entfongen<sup>b</sup> yaNgwane<sup>x</sup>*.

(HD)[p7] Coming from where?

(MN)Coming from *kaZulu<sup>si</sup>*. Because it is the Zulu people who were pushing the Swazi.

\*\*

(HD)Did the Nsibandze people *khonta* when Ngwane came?

(MN)They are his people, indeed.

(HD)[p8] Did the Nsibandze have their own chief who ruled them at that time?

(MN)No, they did not. Their chief was installed at the time when my grandfather come in.

(HD)<Was that> Masenjana<sup>si</sup>?

(MN)Masenjana is the new generation, the one who came first was Lohiya<sup>si</sup>7 \*\* there, there ...

(HD)Silevu<sup>xiv</sup> and others?

(MN)[p9] There you are!

\*\*

<Lohiya> was the first chief.

\*\*

(HD)Who came after Lohiya?

(MN)You see, Lohiya found the Nkhonyane<sup>xv</sup> people – the ones who are the *tindvuna* – at the king's place.

(HD)To Ngwane?

(MN)Correct! [p10] It was seen that the Nkhonyane people could treat<sup>c</sup> the king. Then, when Lohiya came, he treated the king well.

\*\*

(HD)[p11] How are the Nkonyane people related to the Nsibandze people?

(MN)The Nkonyane people are related because they became *timvalo<sup>a</sup>*, *basebayatile<sup>b</sup>*. They are ones who became *timvalo*. The big *induna* then was Lohiya.

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<sup>a</sup>him' meaning the king.

<sup>b</sup> *intfonga (intonga)*: staff, carrying stick, walking stick or species of plant used for making lightning charms (Doke & Vilakazi, *Dict.*, p.801). *Intfunga*: wattle, lath (Ziervogel, *Swazi texts*, pp.14,20). A persons belongings; rods carried by men when leaving their residence. [re; what is ref?]

<sup>c</sup>Original has: *phatsa*.

<sup>a</sup>*timvalo*: the meaning of this term is not clear. The word can be used to refer to the muscles of the chest, the pericardium, the cartilage at the lower end of the breast-bone, the pit of the stomach, chronic heart palpitations, or

\*\* [pp12,13]

(HD)Do you know the *tinanatelo* of the Nkhonyane people?

(MN)In fact, they are Mdluli<sup>vi</sup> people.

\*\* [p14]

(HD)What is the *sinanatelo* of the Nsibandze people?

(MN)Nkhonyane, Mdluli, these are the *sinanatelo*.

(HD)<What about> 'Madlanyoka<sup>viii</sup>'?

(MN)They are of Nsibandze, Madlanyoka.

\*\*

(HD)<What about> 'Goje<sup>viii</sup>'?

(MN)Goje!<sup>f</sup>

\*\* [p15]

(HD)Could the Nsibandze be those of 'Mntungwa<sup>xiv</sup>'?

(MN)No.

\*\*

(HD)Are they *bemdzabuko*?

(MN)They are *bemdzabuko*!

\*\* [p16]

(HD)Did the Nsibandze people become *tinyanga* of the king. Were they the doctors<sup>d</sup> of Somhlolo, or else of Ngwane?

(MN)The Nsibandze people became *tinyanga*, their work was being handled by the Mkhonta<sup>xx</sup> people. When this Lohhiya went there, he took the *indvuna*-ship. It was seen that this man is clever.

(HD)This Lohiya?

(MN)This Lohiya! The work which the king gave, was *kuLohiya*, and he left it at his mother's home, at Mkhonta.

\*\* [p17]

(HD)Was this for Somhlolo or for Ngwane?

(MN)It was Ngwane.

\*\*

Because Somhlolo was here, he was not there.

\*\*

This *umutsi*, the Nkhonyane people do not know this *umutsi*. The Nsibandze people replaced the Nkhonyane people and it was seen that they then installed the Nsibandze people.

\*\* [p18]

The *umutsi* was given there, to the Nkhonyane people.

\*\*

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feelings of guilt, anxiety or apprehension (Doke & Vilakazi, *Dict.*, p.829). Here the word appears to be being used figuratively.

<sup>b</sup>*basebayatile*: they were abstaining for various reasons.

<sup>c</sup>This was said in a tone of agreement.

<sup>d</sup>Original has: *bodokotela*.

(HD)What kind of *umutsi* did the *tinyanga* of the king produce? Was it just for the *imphi* or what?

(MN)It was just the work of treating the king.

\* \*

(HD)[p19] For the *incwala* or for fighting?

(MN)Yes, for the *incwala*

\* \*

Or even to go to the *incwala*, that is, being summoned where they then work on something related to the *incwala*.

\* \*

(HD)What about *umutsi* for the *emabutfo*?

\* \*

(MN)No, I would be telling lies <if I said the *umuti* was for the *emabutfo*>.

\* \* [p20]

(HD)Who was the mother of Ngwane?

(MN)The mother of Ngwane? I do not know. Is there anyone who can remind me?

(HD)LaMelusi<sup>xxi</sup>?

(MN)Oh, LaMelusi of here.

(HD)Of Zombodze?

(MN)Of Zombodze. Yes, it was Nyatsi<sup>xxii</sup> at that time, it was Masenjana...

\* \*

... during the time of my grandmother.

(HD)Was LaMelusi an *indlovukazi*?

(MN)She was an *umntfwanenkhosi*, married to an *indvuna*.

(HD)Wo<sup>a</sup>, she was being *inkhosikati* to whom?

(MN)[p21] For Silevu.

\* \*

She is the later one.

\* \*

(HD)Whom was she the daughter of?

(MN)He<sup>b</sup> was Sifuba<sup>xxiii</sup>.

(HD)Dalada<sup>xxiv</sup>? Was she the daughter of Dalada?

(MN)It is <there> where Sifuba is born.

(HD)[p22] At Dalada, at Dalada's home<sup>a</sup>.

(MN)Those are the *bantfwanbenkhosi*. Yes!

\* \*

It is Melusi.

(HD)This daughter of Melusi?

(MN)Yes.

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<sup>a</sup>Wo: expression of agreement.

<sup>b</sup>The original *siSwati* pronoun is not gender specific, but the implication is that the speaker are referring to the father of LaMelusi.

<sup>a</sup>Original has: *ekhabo*.

\*\*

(HD) Oh, Melusi, this Melusi, who is called the daughter of Melusi. We know that this is LaNsibandze<sup>b</sup>.

(MN) Yes.

\*\* [pp23,24]

My grandmother is born of Mswati.

\*\*

[p25] In fact, Masenjana married my grandmother.

\*\*

He married LaMelusi.

\*\*

(HD) Was Masenjana *indvuna* at Zombodze?

(MN) Yes.

\*\* [p26]

(HD) Can you tell us something, Goje<sup>c</sup>

(MN) What is historical about Masenjana?

(HD) Yes.

(MN) In fact, Masenjana is born of the one whom I have spoken, Lohiya.

\*\* [p27]

(HD) Was the Zombodze *umphakatsi* built right here? Where was it built?

(MN) It was not here.

\*\* [p28]

(HD) Where was it then?

(MN) It started when Somhlolo started reigning.

\*\*

It was built in this area<sup>d</sup>.

\*\*

Coming from... Because Somhlolo residence started at *ntfongeni yaNgwane*<sup>xv</sup>, then it left *ntfongeni yaNgwane* for Shiselweni<sup>xvii</sup>.

(CH)<sup>a</sup> What is that?

(HD) The first kraal which Somhlolo built is there where \*\* Shongwe<sup>xviii</sup> pointed to a hill far away, that is *intfonga yaNgwane*. \*\*

\*\* [p29]

When Masenjana had come, was the residence already here?

\*\* [p30]

(MN) Yes, it was here. \*\* They were running away. They started off being at Mhlosheni<sup>xxviii</sup>, next to the old site<sup>b</sup> of my father's residence. Then he went to Helehele<sup>xxix</sup>, then Zombodze went

<sup>b</sup>LaNsibandze: literally, daughter of Nsibandze.

<sup>c</sup>At this point in the conversation (HD) is addressing the narrator (MN) by his *sinatelo* Goje.

<sup>d</sup>Original has: *indzawo*.

<sup>a</sup>The following interchange was in English.

<sup>b</sup>Original has: *tindzaleni*.

to kaMfishane<sup>xxx</sup>, as there are stones which <mark the site>. Then Zombodze was built at Nsangwini<sup>xxxi</sup>. Then Zombodze was built at kaHhayini<sup>xxxii</sup>, yes, at kaHhayini, across there.  
\* \*

[p31] Then Zombodze was built at Mncitsini<sup>xxxiii</sup>.

\* \*

(HD)At the time of Ngwane, there was a *lilawu*<sup>f</sup> called Hhohho<sup>xxxiv</sup>, here near Mhlosheni? Where was it?

\* \*

(MN)I do not know this *lilawu* of Hhohho. I know Shiselweni. The king built *Lishiselo*<sup>d</sup>. This *Lishiselo* was under<sup>e</sup> Tigodvo<sup>xxxv</sup>.

\* \* [p32]

It<sup>f</sup> was not for Somhlolo. I am misleading you, it is for Ngwane.

\* \*

(HD)When Ngwane was king, was there a *sigodlo*<sup>g</sup> at Zombodze?

(MN)Yes, the *incwala* was *dlala*<sup>d</sup> there.

\* \* [p33]

(HD)Where was the *sigodlo* coming from?

(MN)This *sigodo*? There were men who had their residences here because this Tigodvo ... You see, it is like this, the residences of the king were built by them.

(HD)Oh, like here at Zitheni<sup>xxxvi</sup>.

(MN)This Tigodvo, they are the same as this *indvuna* of Zombodze.

\* \* [p34]

They are more or less the same as you see at Zitheni.

\* \* [pp35,36]

(HD)Are there any girls given to the *sigodlo* by the Nsibandze people?

\* \*

(MN)No, *babe*. Silele<sup>xxxvii</sup> married a girl from Tigodvo<sup>a</sup>.

\* \* [p37]

(HD)Did the Nsibandze not *ndzisela*<sup>b</sup> a girl of Ngwane?

\* \*

(MN)[p37a] I do not know.

\* \*

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<sup>c</sup>*lilawu*: bachelors quarters; according to Kuper, a royal *lilawu* was the establishment built by a young king, which became an administrative, but not a ritual center.

<sup>d</sup>*Lishiselo*: form of Shiselweni.

<sup>e</sup>Original has: *phetfwe*.

<sup>f</sup>It<sup>f</sup>, meaning the *lishiselo*.

<sup>g</sup>*sigodlo*: king's private enclosure with residences for queens and children.

<sup>a</sup>Original has: *kaTigodvo*.

<sup>b</sup>*ndzisela* (derived from *kwenzina*): a form of marriage where the woman is forced by her parents to marry a man, usually in circumstances where the man's family is wealthy. It is a form of marriage used to create alliances between families. A man unsuccessful in courting would resort to this form of marriage.

(HD)Can you remember the number of wives that Ngwane had? That it was so and so.

(MN)I do not know Ngwane's. I know about those of Somhlolo's father, \* \* Ndvungunye. I know that Ndvungunye died when Somhlolo was still in the womb.

\* \*

It was LaSimelane who was protecting him because he appeared through the *tsangala*<sup>xxxviii</sup> before he *dlala'd incwala*.

\* \*

(HD)Are the Nsibandze's the ones coming from 'embo<sup>xxxix</sup>'?

\* \*

(MN)I would not know because our elder people are there, there at Lombuwako<sup>xl</sup>.

(HD)At the front of there?

(MN)We then took<sup>d</sup> and went past these.

(HD)----

\* \*

(HD)Who are those who are standing in front of you?

(MN)[p39] The Nsibandze people.

\* \*

(HD)When Somhlolo was going up<sup>e</sup>, coming from there, going to Ndimba<sup>f</sup>, the Nsibandze's they remained behind, here at Zombodze?

(MN)They then remained because an *imphi* was pushing them ... the kings.

\* \*

They then left the *tindvuna*.

\* \* [p40]

(HD)Were the Nsibandze people left with *emabutfo*?

(MN)It is us who prevented the Zulu!<sup>xi</sup>

\* \*

(HD)«Which *emabutfo*?»

(MN)I would not know what kind of *emabutfo*, because for us to know the *emabutfo*, we should...  
 . No, we had the Ndlavele, like Ngulube – [p41] these are the *emabutfo* of my fathers, those who begot me. The residence was there.

(HD)At Zombodze?

(MN)At Zombodze.

(HD)Yes, below Mdzimba<sup>xiii</sup>.

(MN)In fact, the residence started with Ngwane.

(HD)At Mdzimba, at Zombodze?

(MN)There across.

(HD)At Mdzimba.

<sup>e</sup>*umtsangala* ((z) *umthangala*): stone wall commonly surrounding a cattle byre, enclosure made of stones (see also endnote xxxviii).

<sup>d</sup>Original has: *tsatsa*.

<sup>e</sup>In the original the meaning is clearly one that Somhlolo was 'proceeding' and not of 'invading'.

<sup>f</sup>Ndimba: variant pronunciation of Mdzimba mountains.



(MN)At so and so.

(HD)At Zombodze?

(MN)Across at Zombodze, there.

(HD)Yes, there it is at Mampodweni<sup>xliii</sup> [re: not typo].

\* \*

At Nkhomazi<sup>xliv</sup>?

(MN)Where there is the husband to the Mavuso<sup>xlv</sup> [p42] girl.

(HD)Where there is Mdziniso<sup>xlvi</sup>?

(MN)Yes.

(HD)Wo, Titiza<sup>xlvii</sup>.

(MN)Yes.

(HD)I see that one there, at Mbekelweni<sup>xlviii</sup>.

(MN)Yes, it is there where the Ndlavela<sup>xlix</sup> had *butseka*<sup>ad</sup>d.

\* \*

(HD)Were they fighting with the Zulus?

(MN)The *imphi* they fought is that of Mshadza<sup>li</sup>.

\* \*

[p43] The Ndlavela fought with the *beSutfu*<sup>lii</sup>.

\* \*

(HD)\* \* When Somhlolo was going to Mdzimba, where did the Mamba<sup>liii</sup> people remain here?

(MN)Yes, they remained. \* \*

\* \*

Yes, they remained, they did not go.

\* \*

(HD)Were they ruling over the Nsibandze people?

\* \*

(MN)No, they did not rule <over> them.

\* \*

(HD)[p44] \* \* Is there a brother of Somhlolo's called Ngwekazi?<sup>liv</sup>

(MN)It is bad to talk lies! We do not know.

\* \*

(HD)What about Magwegwe<sup>lv</sup>?

(MN)Even him, I cannot describe. It is bad to speak lies!

\* \*

(HD)[p45] When the Nsibandze people came to Ngwane \* \*, does it mean they *khonta*, or did they *etfula*<sup>lv</sup>?

\* \* [re: explain in endnote the difference in dependence between *khonta* and *etfula*]

To Ngwane.

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<sup>a</sup>*butseka*: an extended form of tendering allegiances to the king (see also endnote l).

<sup>a</sup>*etfula*: to give tribute in the form of a young woman; to give the first female child of a marriage to the patron who supplied the *lobolo* for the marriage.

\* \*

(MN)Is it to Somhlolo?

\* \*

Yes, they were under Somhlolo.

\* \*

They are the children of the king, because he left them there, because they were under him. This Zombodze was the one under the king.

\* \*

(HD)[p46] What were the *emabutfo* eating during the time that they were here? Where did they get food from?

(MN)They were tilling the soil.

\* \*

The *emabutfo* were tilling the soil, because when the king has built his residence, he is with the *emabutfo*.

\* \*

(HD)[p47] They were brewing at home?

(MN)They could not stay without that, because the luxury of the people is brewing.

\* \*

(HD)What kind of people were the *tigcili*<sup>b</sup> at that time?(MN)*Tigcili* are people who have been captured.

(HD)The needy?

(MN)[p48] Yes, *tigcili* are the people who have been captured.

\* \*

(HD)<sup>a</sup>*Tigcili: they are the people who were found stranded - like young boys. They \* \* collect them and put them under the armpit of the king, so that they must not be killed. So they belong to the house.*

\* \*

*Of the king.*

(CH)Did they then become royal themselves? Did they become like a Dlamini<sup>hi</sup>?

(HD)Yes. In the meantime, they are not grown up because they are being called Dlamini.

\* \* [p49]

(MN)I am saying that *tigcili* are people who have been captured, those of the *ndlunkhulu*<sup>b</sup> - as it is not said they are *tigcili*.(HD)It is the *ndlunkhulu* at home.(MN)[p50] Like children at home!

\* \*

(HD)[p51] What do you know about Hlubi, *gogo*?

\* \*

<sup>b</sup>*tigcili*: captured or enforced dependents.

<sup>a</sup>The following exchange was in English.

<sup>b</sup>*ndlunkhulu*: hut of a king's or a chief's principal wife; the group of huts attached to it; the family attached to it.

(MN)No, I do not know. I know the story of the Nkhosi<sup>hi</sup> people who left when Ngwane was installed.

\*\*

(HD)Where did they go?

(MN)[p52] They went to kaZulu.

\*\*

They thought LaZidze<sup>hii</sup> was going to appear.

(HD)They then came when LaZwide had died? [re: variant pronunciation, not typo]

(MN)They came when these had left, these Nkhosi people.

(HD)Tsekwane<sup>ix</sup>?

(MN)Tsekwane: these are those who left when Somhlolo appeared, marrying this LaZwide.

\*\* [p53]

They ran away.

\*\*

The Nkhosi people left at that time.

\*\*

They came back and the kings were not there because they did not do anything wrong.

\*\*

They went on their own, these of Tsekwane, and said, [p54]"Let us run for ourselves because we have just/first come".

\*\*

(HD)<And> those of Ngcamphalala<sup>ix</sup>, <did they also stay>?

\*\*

(MN)They are far away from us.

\*\*

(HD)[p55] When Ngwane was coming towards here, did he find the Nsibandze people?

(MN)Yes.

\*\*

(HD)Who were the neighbours of the Nsibandze people there? \*\*

(MN)There were no residences of the king.

\*\*

The residences were scattered, there were not many people.

\*\* [p56]

\*\* One could come and find a place<sup>a</sup> to build.

\*\*

(HD)What were the *sibongo* of your neighbours, *gogo*?

\*\*

(MN)There were many residences which were here, \*\* ... .

\*\*

It was them, the Nkhonyane people.

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<sup>a</sup>Original has: *indzawo*.

\*\* [p57]

(HD)These people whose *tibongo* are 'Lala<sup>ksii</sup>', who were they? Where did they come from?

(MN)I do not know them, Nkhosi?

\*\*

(CH)What about the Nkhonyane <story>?

\*\*b

(MN)Lohiya is the boy of the king.

\*\* [p58]

Lohiya is the one who surpassed the Nkhonyane.

\*\*

Then he was the leading one.

\*\*

But the king did say that he was dismissing Lohiya. He remained there.[re: some crucial info here]

(HD)There are also the Nhleko<sup>ksii</sup> people in kaNgwane, have you heard of <them>.

(MN)[p59] The Nhleko people are here, they are our neighbours.

\*\*

(HD)You, Nsibandze, where did you get <this information>? Did you get it from the older people?

(MN)I got it from the older people.

\*\*

I am still young because my brother of the Gavini<sup>ksiii</sup> used to look after things [p60], but death took him quickly. I am Mlondoloz<sup>ksiv</sup>. \*\*

(HD)Can you remember the old ones <of the > *Libutfo*. [re: change sentence structure]

\*\*

The ones of those who were telling the stories, the ones you listened to.

(MN)It is those of the Ndlavela and the Giba<sup>ksv</sup>. These are our fathers.

\*\*

Yes, my father is Ndlavela. He belongs to the chief you wanted to visit – Giba.

\*\*

(HD)[p61] \*\* How do the Nsibandze *bonga* themselves?

(MN)When they *bonga*?

\*\*

When they praise the king?

(HD)Yes.

(MN)I would not know, because I wouldn't know the *tibongo* of the king when one is young. I only know those of Mbandzeni because my father went to praise king Mbandzeni there where he had *butseka*'d.

\*\* [p62]

Yes, he praised him, and said, [re: Ch please check this praise, I can't]

You, the one who washes on the mountain;

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<sup>b</sup>The translation of the above question is inaudible on the original tape recording. [ch check]

One who *giya's* at Ndaba<sup>lxvii</sup> s<sup>a</sup>  
 Who sold the cattle to buy  
*Emajaha*, the men are recalcitrant.  
 Long spear,  
 Ancestor who comes quickly when he is called,  
 He was called by Lobengula<sup>lxviii</sup> of Mzilikazi<sup>lxviii</sup>;  
 He says the Ndlavela should be equipped with long pointed poles for the *enhlambelo*<sup>b</sup>  
 Rhinoceros which wipes away the tears.  
 You are lying, say Gama<sup>lxix</sup> who will cut your ears for you;  
*Lici* is *songa*<sup>ld</sup>,  
 It appears, he *songa*'d with Mdzindzi<sup>lxx</sup> and with Njojela<sup>lxxi</sup>.  
 The swamp which is at Mhlosheni,  
 Nobody drinks at it, except Dlungase<sup>lxxii</sup>.  
 It is not being drunk by a herd of cattle and game,  
 Black bird which flies over the mountains,  
 Came down and they whispered about light ...  
 I have forgotten them, this is because of old age, Dlamini and my brain is now quite small.  
 \* \*

\* \* I began to *tfwala*<sup>a</sup> at the death of the *umntfwanenkhosi*.

(HD)Malunge<sup>lxxiii</sup> ?

(MN)Malunge \* \*

\* \* [pp64,65]

<sup>a</sup>The narrator could be correcting what he said in the first line.

<sup>b</sup>*enhlambelo*: washing enclosure of the king built during the *incwala* by men of the *emabutfo* from wooden sticks.

<sup>c</sup>*Lici*: the meaning of this word is not clear. In this context, it probably means a combination formed against a person for excluding him or her from their company; it could also mean a concerted plan arranged amongst a number of people (Bryant, *Dict.*, p.??); it could be a shortened form to fit the rhythm of the *tibongo* of *licici*, the *siSwati* word for earring; it could also be an adapted form of *sici*, the *siSwati* word for a fault, misdemeanor or blemish.

<sup>d</sup>(*ku*)*songa*: literally, to roll, fold or wrap up; also to take revenge, threaten; to 'shut up' a person with an unanswerable argument. According to Bryant it also has the meaning of 'to begin to form the foetus in the womb, as a cow ...; show signs, by a twisting of the sheath-leaves, of putting on the ear, as Kaffir-corn, or the flower-tuft, as mealies' (*Dict.*, p.597).

<sup>a</sup>*tfwala*: show signs of spirit possession.

i. This interview is available on SWOHP archive Hamilton collection cassettes \*\*; the interview starts at \*\*\*. The transcribed and translated version of this interview comprises sixty five pages (A4) and is stored in a box labelled Nsibandze.

ii. Zombode (Zombodze): 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 built 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 built 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}

iii. Maphumulo Nsibandze: at the time of this interview he is about 86 years old; he was a small child during the Anglo-Boer War. Maphumulo Nsibandze got his information from the elders, members of the Ndlavela and Giba *emabutfo*. He is of the Balondolozu *libutfo*. [ch: nsibandze brother?]

iv. For more information on these *emabutfo*, see appendix on *emabutfo*.

v. Nsibandze (Sibande, Sibandze, Nsibandze): a *sibongo* commonly found in Swaziland. According to Matsebula (*History* (new edition), p.11) the Nsibandze have held office of *indvuna*-in-charge of southern Zombodze establishment since the time of the later eighteenth-century Swazi king, Ngwane (*waDlamini*). According to Kuper the Nsibandze are *labafik'emuva* ('late-comers', incorporated into the nation) to the kingdom. The present-day chiefdom lies to the south of the Nhlabatsi and Motsa chiefdoms. It occupies an area centered on the Zombodze royal residence, close to the present-day border between Swaziland and South Africa. {I}

vi. Probably a reference to King Sobhuza II and his collection of Oral Histories during the [re: ??When]

vii. Rock of Ngwane (*etjeni laNgwane*, also known as Rock of the Dove (*litshe lejuba*): lies about 35km outside the present-day town of Pongola, 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.

viii.Ngwane High School: located next to the capital of Bhunu (*waMbandzeni*), about 15km from present-day Lobamba. {e}

ix.As our 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'. [ch: we should try to work out which Zulu war]

x.*entfongeni yaNgwane*: the interviewers had visited the rock of Ngwane some days previously. Further on in the interview, when this visit is discussed, it becomes clear that *entfongeni yaNgwane* is close to the rock of Ngwane. Note that Matsebula (*History* (new edition), p.11) claims that Langa described the Nkambule people living just north of the Phongolo River as Ngwane's *intonga*, ie. his fighting stick. {E}

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

xii.Masenjana Nsibandze: *indvuna* of the royal residence, *Zombodze emuva*, in the time of Ndvungunye/Ngwane (*J.S.A.*, vol.1, p.34). Matsebula gives Masenjana as the *indvuna*-in charge of the first Zombodze under Ngwane (Matsebula, *History* (new edition), pp.11-12). According to Jones (*Biography*, p.271), he was the son of Mkuzanto Nsibandze. Masenjana is also the name of the present Nsibandze chief. [CH we have dozens of cross references] {E}

xiii.Lohiya (Lohhiya): a renowned *inyanga*, and the first chief of the Nsibandze to acknowledge the hegemony of the Swazi royal house. Under his rule the Nsibandze settled in southern Swaziland.

xiv.Silevu: we have been unable to find further information about this name. [re: is this not a form of Silele: according to Jones, Silele Nsibandze was born in about 1868 and, like his father, Masenjana before him, also became *indvuna* of the first Zombodze (Jones, *Biog.*, p.462-463). He "married a girl from Tigodvo" (SWOHP, Maphumulo Nsibandze, Interview I, 08-07-1983 [p37]) and a another wife was called 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, *Sobhuza II*, p.12)]

xv.Nkhonyane (Nkonyane) people: a *sibongo* commonly found in Swaziland. A significant portion of the Nkonyane people live amongst the Nsibandze in southern Swaziland, around Zombodze. According to Matsebula

(*History* (new edition), p.21), the Nkonyane were conquered and absorbed by Ngwane at the time of his settlement at Zombodze. Kuper notes that the Nkonyane were *bomdzabuko* ('those that broke off' so-called 'true Swazi'), and related to the Mdluli and Lukhele people (*African Aristocracy*, p.233). {I}

xvi.Mdluli: a *sibongo* found in Swaziland. According to Kuper the Mdluli people are related to the Nkonyane and the Lukhele peoples, and are also known as *bomdzabuko* 'those that broke off', so-called 'true Swazi' (*African Aristocracy*, p.233). Their present-day chiefdom lies north-west of Mhlosheni, near Mahamba in south-western Swaziland. {I}

xvii.Madlanyoka: literally, the one who eats snakes. From the context in which this word is used it seems to one of the *tinanatelo* of the Nsibandze. {I, RE}

xviii.Goje: we have been unable to find further information about this word. From the context in which this word is used it seems to one of the *tinanatelo* of the Nsibandze. {I}

xix.Mntungwa: personalisation of *intungwa*, a generic term for the inhabitants of upland Zululand. For more information see C.A. Hamilton, *Ideology, oral traditions and struggle for power in the early Zulu Kingdom*, unpublished MA dissertation, University of the Witwatersrand 1986.

xx.Mkhonta: a *sibongo* found in Swaziland. The Mkhonta claim to have been/ to be important royal *tinyanga* (SWOHP, Hamilton series, Magoloza Mkhonta, 31-08-1983). create cross reference to (B3) According to Kuper, the Mkhonta people provided the Swazi king with ritual specialist for the *incwala* (*African Aristocracy*, p.220). The present-day Mkhonta chiefdom is situated in southern Swaziland, north of present-day Zombodze. {I}

xxi.LaMelusi (LaMndzebeli LaKhubeka): Simbimba Ndlela states that LaMelusi was also known as LaKhubeka (SWOHP, Royal series, 1982). According to Matsebula, LaMelusi was LaKubheka LaMndzebele, being the daughter of Kubheka Mndzebele. She married Ngwane and bore Ndvungunye (*History*, (new edition), p.12; also see SWOHP, Bonner series, Josefa Dlamini, 08-05-1970). According to Maphumulo Nsibandze, the mother of Ngwane was LaMelusi at Zombodze (SWOHP, this interview). This person (wife of Ngwane, mother of Ndvungunye must not be confused with i) another women called LaMelusi who was born of Mswati and who married Masenjana Nsibandze (SWOHP, this interview), or ii) LaMndzebele wife of Bhunu and mother of his daughter, Sengcabaphi (Kuper, *Sobhuza II*, p.31). {E} {I}

xxii.Nyatsi: for further information on the Nyatsi, see appendix on *emabutfo*.



xxiii.Sifuba: the only person of this name that we have been able to trace is a descendant of Ndwandwa, son of Somhlolo (Matsebula, *History* (new edition), chart opposite p.18). {I}

xxiv.Dalada: the name literally means barbed wire. The only person whom we could find with this name is a descendant of Ndwandwa, son of Somhlolo (Matsebula, *History* (new edition), chart opposite p.18). {I}

xxv.*ntfongeni yaNgwane*: literally, the stick of Ngwane. The interviewers had visited the rock of Ngwane (*etsheni yaNgwane*) some days previously. Further on in the interview, when this visit is discussed, it becomes clear that *entfongeni yaNgwane* is close to the rock of Ngwane[re: check on this ]. The stick of Ngwane is close to the rock of Ngwane. Note that Matsebula (*History* (new edition), p.11) claims that Langa described the Nkambule people living just north of the Phongolo River as Ngwane's *intonga*, ie. his fighting stick. [re: also remember Simelane stories of the 'stick of rainfall' given by them to the Ngwane]

xxvi.Shiselweni (liShiselu): 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 Lishiselu 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 by 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, *NtfongeniNgwane*; later on this *lilawu* moved to Shiselweni (SWOHP, Hamilton series, 13-07-1983).

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

xxvii.Shongwe: a *sibongo* common 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. The interviewers had visited *itje laNgwane* some days previously and held discussions with a man of the *sibongo* Shongwe. {I}

xxviii.Mhlosheni: hills and present-day village near mission settlement in central southern Swaziland between Nhlngano and Hluti, near Zikotheni and 20km south east of Nhlngano. {I} {E}

xxix.Helehele (Hhelehhele): there are two sites in present-day Swaziland known as Helehele,

i) in central Swaziland, is the area around the Manzini - Siteki - Siphofaneni road junction, east of Manzini.  
 ii) the other place is located north of Pigg's Peak. According to Bonner (*Kings*, p.254, note 1) Helehele was one of a number of chiefdoms around Mswati's northern capital, Hhohho, placed under the rule of Mswati's brothers and wives. {I}

xxx.Mfishane, *ka*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}

xxxi.Nsangwini; an area between the Nkomati River and Pigg's Peak in northern Swaziland. According to Bonner (*Kings*, p.254, note 1), Nsangwini was a chiefdom established by Mswati (*wa*Somhlolo) near his Hhohho capital in northern Swaziland. {I}

xxxii.*ka*Hhayini: we have not been able to find further information about this place. {no more I}

xxxiii.Mncitsini (Mchinisweni): Jones gives the Mchinisweni residence as the *lilawu* of Ndvungunye (*Biog.*, p.280). James Stuart's informant Mnkankoni Kunene states that 'Emcinsweni' was one of Somhlolo's residences at the time of 'Zombode', 'Hoho' and 'Etishelweni' (*J.S.A.*, vol.3, p.286). {E}

xxxiv.Hhohho, *ka*Hhohho: 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 Shiba (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 Shiba 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}

xxxv.Tigodvo (Tigovo, *sing.* Sigodo, Sigodvo): literally, a log. according to Bonner, Tigodvo was the Hlophe chief incorporated under the early Swazi king Ngwane (*Kings*, p.12). Tigodvo was also the governor of Shiselweni under Ngwane (SWOHP, Maphumulo Nsibandze, 08-07-1995). Tigodvo was also the name of a more recent Hlophe chief who died sometime in the 1970's. {E}

xxxvi.Zitheni (Lozitha, Lozithelezi): area around the royal residence of Lozitha. Lozitha is a *sigodlo* housing Sobhuza II's wives and daughters, about 5km east of present-day Lobamba.

xxxvii.Silele: according to Jones, Silele Nsibandze was born in about 1868 and, like his father, Masenjana before him, also became *indvuna* of the first Zombodze (*Biography*, p. 462-463). He "married a girl from Tigodvo" (SWOHP, Maphumulo Nsibandze, Interview I, 08-07-1983 [p37]) and a another wife was called 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 (*Biog.*, pp.462-463). {E}

xxxviii.*umstangala*: Kuper notes that this term is used to distinguish the village inhabited by the main wife following the death of the King (*Sobhuza II*, p.32).

xxxix.embo/Mbo: [re: need standardised endnote with ref to portuguese embo] according to Sidlane Simelane eMbo is the place where all the *tive* originated/ came out from (SWOHP, Hamilton series, p.24).

xl.Lombuwako: in an interview on the 08-07-1983, Maphumulo Nsibandze locates the Nsibandze elders at Lombuwako. {no info I}

xli.See endnote ix.

xlii.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, Mnkankoni 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}

xliii.Mapodweni (Mampondweni): there are a number of sites in Swaziland with this name.

i) in an interview Simbimba Ndlela noted that the residence at the place of the Mpondo people ("*emaMpondweni*") was Ngwane's (SWOHP, Royal series, 1982).

ii) later in the same interview (SWOHP, Royal series, 1982) Simbimba appears to be referring to yet another residence of Ngwane called Mampondweni in southern Swaziland, and in another interview Simbimba indicates that Mampondweni lay just west of Mhlosheni in southern Swaziland (SWOHP, Hamilton series, 01-07-1987).

iii) Loncayi Hlophe mentions a mountain called Mampondweni as being near Maphulandvuku, where Somhlolo was hiding from a Zulu attack under Dingane; Somhlolo died here (SWOHP, Bonner series, 24-05-1970).

iv) according to Kuper, Mampondweni was the name of one of Bhunu's residences in the mountains, (*Sobhuza II*, p.28). This is presumably a reference to the site Mampondweni on the eastern side of the Mdzimba mountains, about 10km north of the Lozitha royal establishment in central Swaziland.

v) in the *Survey* (p.65) Kuper gives Mampondweni as the name of a residence and the surrounding district, of chief Luphunyané Nkhosi, under Phuhlaphi Nsibandze of Zombodze in southern Swaziland.

vi) in this interview the narrator Maphumulo Nsibandze mentions the existence of Mampondweni on the Nkomati River (SWOHP, Hamilton series, 08-07-1983). He seems to refer to a mountain peak in the Lubombo mountains, 6km north-west of Lomahasha, east of the Nkomati River. {RE,PB}

xliv.Nkhomazi (Nkhomati, Nkhomazi, Nkomati): a river which arises near the present-day town of Carolina (Mphumalanga province, South Africa). It follows an erratic path before entering Swaziland about 15km south of Havelock mine. Flowing in a north-easterly direction across Swaziland, it exits the country near Border Gate in the north-east to enter the Indian Ocean just north of Maputo. {E}

xlv.Mavuso: name of an early Ngwane king, and one of the names of Mswati (Matsebula, *History*, chart opposite p. 4). It is also a common *sibongo* in Swaziland, related to the 'emaLangeni' (Bryant, *Olden Times*, p.312.). Kuper describes the Mavuso as being *bomdzabuko* 'those that broke off' so-called 'true Swazi' (*African Aristocracy*, p.233). {I}

xlvi.Mdziniso: *sibongo* found in Swaziland. [re: what is ref?]

xlvii.Titiza: {no info I}

xlviii.Mbekelweni: Mbandzeni (*waMswati*)'s capital establishment about 8km north of present-day Matsapha. Jones (*Biog.*, p.119) describes it as a *lilawu* of Mbandzeni. As the center of his administration, it was visited by a number of missionaries, concessionaires and British government officials. The *indvuna* of the Mbekelweni residence was Tikhuba Magongo (Jones, *Biog.*, p.94). According to Thorburn ([re: what is text]p.38) Mbandzeni had twenty two wives at Mbekelweni. {E}

xliv.Ndlavela: *libutfo* of Mswati I. For further information on the Ndlavela see appendix on *emabutfo*.

I.*butseka*: usually, an individual takes a decision to *butseka* which he then announces saying, "I have come to *butseka*", ie. declaring that he gives his complete loyalty to the king. This is not announced to the king but to elders and others who have *butseka'd* previously. After a few days the new one to *butseka* is allowed to wear a special type of beadwork called *simohlwane*. Only those who have *butseka'd* may wear it. Those who have *butseka'd* may be required to do service for the king at any time. {e}[re: what is ref for this]

li.Mshadza (Mshada): There is some debate both as to the origin of the name and the war(s) to which it refers. According to Matsebula, there were two wars against the Pedi known by this name. (J.M. Matsebula; *Izakhwo zamaSwati*, p.29).

i) The first was fought in 1869 against the Pedi, and was lost by the Swazi. Bonner, calling this war 'Ewulu' (*Kings*, p.115) describes it as being fought without the blessing of the regent Tsandile and leading to a decisive loss for the Swazi.

ii) A second war against the Pedi was fought during the reign of Mbandzeni and saw the Swazi successfully attack the Pedi on request, and with the help, of the British in 1879 (*Kings*, pp. 154-155). Delius (*The land belongs to us*, pp.243-246) gives a detailed description of this important battle. Matsebula claims that the name 'Mshada' is derived from the Pedi word *mosoto* meaning 'king's council' (J.M. Matsebula; *Izakhwo zamaSwati*, p.29). P. Delius translates *mosate* as 'king's village' (personal comment [re: check different spellings]). Other sources claim that the name Mshada derives from the Mshadza mountain to which the Pedi retreated in the second war. (B. Sikhondze, "The Mamba clan of Swaziland: An Oral History, in *Ngadla*, vol.1 (1976) p.19). This latter claim confirms Bonner position that confines the label 'Mshadza' to the 1879 Swazi-Pedi War. {I} {E}

lii.*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 people who originated east of the Lubombo mountains or south of the Phongolo River. {E}

liii.Mamba: a *sibongo* commonly found in Swaziland. The Mamba people claim a common origin with the Swazi royal house; Simbimba Ndlela states that Mamba was Ludvonga's *lisokanchanti* (first-born son) and a brother of Lozingili, Hlubi and Dlamini (SWOHP, Hamilton series, 27-07-1983); they entered Swaziland through the Ngwavuma breach in the southern Lubombo mountains. They derive their name from an early ruler of their own line, called 'Mamba'. According to Bonner (*Kings*, p.28) the Mamba were the natural heirs to Somhlolo's power after he left the southern region for the Mdzimba area. The Mamba people enjoy a special status among the peoples of Swaziland and are entitled to hold their own lesser version of the *incwala*. The present-day Mamba chiefdom lies west of Maloma in central southern Swaziland. {I}

liv.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, no4c, 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}

lv.Magwegwe: according to Bonner, (*Kings*, p28) 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}

lvi.Dlamini: a putative ancestor of the Swazi royal house. In the Matsebula royal genealogy Dlamini and Hlubi are given as brothers. Although Hlubi was the eldest, Dlamini became the king (*A History of Swaziland* (new edition), chart opposite p.18). Matsebula lists Hlubi and Dlamini as the sons of Ludvonga (*waMavuso*), and gives Dlamini as the name of the rightful heir, as the one who gained the kingship. In yet another version of the royal genealogy (create cross reference testimony of Simbimba Ndlela) it is claimed that there were three brothers: Mamba, Hlubi and Dlamini. Hlubi, the rightful heir, was deprived of the kingship when his right-hand was deliberately burnt, and the royal line of Ngwane thus descended through Dlamini, the followers of Hlubi becoming the Nidela people. {some info from I}

lvii.Nkhosi: the 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 (*African Aristocracy*, p.233). {E}

lviii.LaZidze (Thandiye, Thandile, Tsandzile, Tsandile, Tsandziwe, Nompethu): daughter of Ndwandwe ruler, Zidze who married Somhlolo in the early nineteenth century and bore his heir, Mswati. After the death of Somhlolo c.1838 she acted as regent during the minority of Mswati until c.1844. After the accession of Mswati to the throne, she continued to play an important role in the ruling of the Swazi polity. After the death of Mswati, LaZidze, together with *umntfwanenkhozi* Ndwandwa, was again regent during the minority of Mswati's heir. Under her guidance the Ndwandwa rebellion was put down, and Mbandzeni installed (Jones, *Biog.*, pp.446,169). {I} {E}

lix.Tsekwane (Thekwane): a son of Somhlolo and LaVumisa (daughter of Vumisa, brother of Zwide, and *inhlanti* of Tsandile)(Simbimba Ndlela, Royal series, 1982; Bonner series, Mandlenkhosi 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 their easy defeat at Mahamba hill fled to Zululand. In 1893 Tsekwane returned to Swaziland and settled in the area now known as LaVumisa (Golela) (Jones, *Biog.*, p.443). {I, RE add }

lx.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), pp.9-10) 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}

lxi.Lala: a derogatory appellation given to a number of clans resident in Natal during the reign of Shaka, who were supposed to have spoken a dialect close to that of the Swazi clans, and to have had an origin in common with (some of) the Swazi clans. [re: For more information see C.A. Hamilton, *Ideology, oral traditions and struggle for power in the early Zulu Kingdom*, unpublished MA dissertation, University of the Witwatersrand 1986.] {I}

lxii.Nhleko: a *sibongo* found in Swaziland. The Nhleko people lived at Ntutfukati in the Lowveld and were virtually decimated by the Mamba ruler, Maloyi (see B. Sikhondze, 'The Mamba clan of Swaziland: an Oral History' in *Ngadla*, vol.I (1976), p.19). Those that survived either fled (mainly to Zululand) or remained under the chiefship of the Mamba. {I}

lxiii.Gavini: locative form of the *emaGavu libutfo*. For further information on the Gavu, see appendix on *emabutfo*.

lxiv.Mlondolozu: for further information on the Mlondolozu, see appendix on *emabutfo*.

lxv.*Giba: libutfo* in the time of ... . For more information on the Giba, see appendix on *emabutfo*.

lxvi.Ndaba (original has: *koNdaba*): according to Hluphekile Hlophe, Ndaba was the grandfather of Tigodvo, who was a Hlophe chief during the reign of Ngwane (*wa*[re: check on this]) (SWOHP, Hamilton series, Hluphekile Hlophe, 12-09-1983). According to Maganeni Dlamini, Ndaba was a chief of the Msetfwa, by which he probably means the Mthwethwa king Dingiswayo. In *isiZulu indaba* means an affair, a matter. In this case however, it seems more likely that it is a name of a person or place. {I, E}

lxvii.Lobengula: son of Mzilikazi, and king of the Zimbabwe Ndebele between 1868 and 1890's when he was 'conquered' by the forces of the British South Africa Company (Wilson and Thompson, *History of South Africa*, p.412). {I}

lxviii.Mzilikazi: son of Mashobana, and an *indyuna* in the Zulu army of Shaka. He subsequently became chief of the Khumalo section that broke away and formed the Ndebele, who left Zululand in the early 1820's. {E, based on I}

lxix.Gama: a *sibongo* found in Swaziland. Kuper describes the Gama as *emakhandzambili* 'those found ahead' by the royal Ngwane after their arrival in present-day Swaziland (*African Aristocracy* p.233). According to Matsebula, the Gama were found by Somhlolo and his followers in the Mdzimba mountains (along with the Magagula and the Mncina), as he was travelling northwards from Shiselweni (*History* (new edition) p.23). Bonner describes the Gama as a *beSutfu* group (*Kings*, p.30). The Gama referred to here was probably John Gama, a Swazi reared in Natal who became one of Theophilus Shepstone's retainers, and in that capacity came to reside at the court of Mbandzeni as an unofficial advisor to the king. The present-day Gama chiefdom lies east of Mbabane, and the Gama people are the custodians of the royal burial ground at Dlangeni in the Mdzimba mountains (Matsebula, *History* (new edition), p.62).(b4){I}

lxx.Mdzindzi: the name of a person which could be derived from *mndzindzi*, the meaning of which is not clear. It could be derived from the *siSwati* word for an uprooted tuft of grass (with clodded roots), *sidzindzi*; the word is also used to refer to a dull or stupid person. {no more I}

lxxi.Njojela: the name of a person. It could be derived from the word *njojela*, the meaning of which is not clear. It could mean a tall person with uneven eyes; a member of a *libutfo*; and, according to Doke and Vilakazi, *inJojela* was a 'regiment' (Doke & Vilakazi, *Dict.*, p.362). {no I}

lxxii.Dlungase: {no info I}

lxxiii.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, 08-05-1970; see Matsebula for his genealogical position and descendants *History* (new edition), chart 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]



Jotters	CH1	PB read	CH2	RE edit	edit	edit	edit
2	yes		yes	yes	CH 19/4 RE 25/5	15/3	

Date of print out: 28 4 2016

- because the past is in the present, what you say now 'determines' your past to some extent - that is why these stories are so important

- **IS** it correct to translate siswati sentence structure like -'They are of Nsibandze, Madlangyoka'. If english was the first language he would have said - The Madlangyoka are of Nsibandze' - not so?

- narrative device of 'there where you are' - means at the point at which your story is, at that time such and such happened as if though in space something happened next to it. See how narrative has very strong internal logic and also how time references are spatialised

rejected