

Hlatshwako Synopsis [re: for both A8 and A82]

The Hlatshwako people stemmed originally from the royal line, being descended from Ngwanya, the son of Ngwane *wāDlamini*. Ngwanya's mother was the *sesula msiti*^a of Ngwane, and he, as her first son, was precluded by custom from assuming the kingship. Ngwane built his first wife a residence at Lucolweni, but this was subsequently moved across the Phongola to Manyenge at the Ntuvane River in present-day South Africa. Ngwanya may at some time have come into conflict with Ndvungunye, Ngwane's heir (also known as Zigodo), as Ngwanya's praises read,

He beat Mshengu of Thabalala
Zigode of Ngwane.

It is also possible that the move to Manyenge represents a split from Ndvungunye.

Ngwanya died at Manyenye, close to the Ntuvane River. Ngwanya nominated Masobodze as heir, but this was challenged by other in his kingdom and Siyenzana was installed. The precise sequence of events there-after is unclear, but it may have been at this time that Masobodze was 'called back' to kaNgwane by Somhlolo who had by this time been installed as king [re: I think Masobodze though he had to go and install Somhlolo, Masobodze being the son of the *lusokanchanti house*]. On arriving at Somhlolo's residence, Masobodze complained to Somhlolo that he had been deprived of his cattle and Somhlolo ordered regiments to recover them. The cattle (400 of them) were in the care of boys of the Vilakati clan, 8 days distance away and they were driven or ran back to Masobodze who was at Nombotjwala at that point. [re: the Vilakati did not steal the cattle, the cattle were under their *inhlonhla* care, but by calling Masobodze to kaNgwane M. loses his cattle, or so he claims. There was some shennaginism going on here. Did Masobodze somehow lie about his cattle, see [p10]. I think that M. gave his (*lisokanchanti*) support to the rule of Somhlolo, in return for the *libutfo* of Somhlolo retrieving/?raiding the inhlonhla cattle under the Vilakati and giving it to him. To the Vilakati he claims he doesn't know why the Ngwane *libutfo* is raiding them]

Sometime after, this section of the Hlatshwako had re-established themselves at Mhlosheni in kaNgwane, the young Somhlolo visited them when *sibhimbi*^b was being *gidza'd*. There he was attracted to LaMlalati, a daughter of Ngwanya. To the chagrin of Masobodze's followers who started fighting Somhlolo's regiments, Somhlolo took her away from their home by force. A meeting was called at the royal capital Shiselweni to reconcile the parties. To comfort Masobodze's chieftdom for the loss of their royal status^c, a bride wealth of 100 cattle was collected from the nation. This large figure suggested to Masobodze that LaMlalati would bear the next king. This was not to be, as Somhlolo took LaZidze, the daughter of Zwide, the king of the neighbouring

^a*sesula msiti*: derived from *ukwesula*: to wipe away; *msiti*: darkness, charred medicines, thus literally, to wipe away the darkness. The first and second wives of the Swazi king are both known as *sesulamsiti*. They fulfill specialist ritual roles, and are normally drawn from the Matsebula and Motsa people.

^b*sibhimbi*: ceremony, species of song (Rycroft, *Dict.*, p.4).

^cThe marriage of a king to his own family and the subsequent hiving off of this section of the family into an independent *sibongo*, is a familiar theme in the origin traditions of clans of south east Africa (see also Hamilton, *Ideology, oral traditions and struggle for power in the early Zulu Kingdom*, unpublished MA dissertation, University of the Witwatersrand, Chapter 4, 1986).

Ndwandwe state as his chief wife. LaMlalati subsequently bore the prince Lembelele, and both were later placed at Luyengo in central Swaziland.

Somhlolo whose name Sobhuza, was taken from his character as, 'a dreamer of dreams', was somewhat later driven out of Shiselweni. Generally, Swazi tradition regards Zwide, the Ndwanwe king as being responsible for this. These testimonies holds the son of LaNgwenya as being responsible for dethroning Somhlolo, an event commemorated in the words of the *incwala* ceremony sung by Fakudze and Fakudzana. Numbers of Somhlolo's followers joined him in his flight north, including two sons of Masobodze named, Mhlwati and Jojo. The latter caught up with him at Ngcoseni, at Mgomfelweni, in present-day Mankaiane [re: spelling??] district. From that point on they acted as pathway clearers for Somhlolo and carried his calabashes on their heads. Somhlolo's path eventually reached, Mkhize of Mabokho in the north west of present-day Swaziland. From there he was brought back by Mamba (who is depicted in this testimony as the son of Ndvungunye). The combined forces of Somhlolo and Mamba seemed to have headed due south to the headwaters of the Phongolo, and to have attacked the usurper unexpectedly from the west. He fled to the Basutho in the north west[, where they called him Mkwenal. Mhlwati and Jojo were rewarded with a cattle post at Ngcoseni.

[re: •the area first belonging to Fokoti (son of Dlovunga) and then being given to Mshengu (an *insila*) of Mswati. The combined *emabutfo* of Mshengu and Mshengu's envoy, Mahubhule (father of Ndlolondlolo) captured the area. The *emabutfo* was commanded by Ndlela and Ndlolondlolo.

- Mahubhule was experienced trouble from Mbiya Fakudze at Ngcosheni and went to seek refuge at Mswati. Instead of aligning himself with *umntfivanenkho* Ndwandwa, he obtained Mswati's 'acceptance' through the interceding of Mshengu.
- Ngwane begets Sobhuza
- installed *umtfw*. LaNgwenya, chased by *beSutfu*]

Title: "You are now changing us; whereas we are one".

Interviewed at: Gegeⁱ

Date: 21 June 1987

Narrator: Velamuva Hlatjwakoⁱⁱⁱ (VH)

Interviewer: Nkonzo Hlatjwako^{iv} (NH)

Transcriber
and translator: Johnson Sithole

[p1]

(NH) Can you explain as to whom was the first Hlatjwako^v chief?^{vi} **

**

(VH) This Ngwanya^{vi}, ** is a brother of^b Ngwane. Ngwanya is of Ngwane, the very Ngwane who begets Sobhuza, the dreamer of dreams.

**

** Actually, the name Sobhuza is being covered up, he used to dream dreams and he dreamt the truth. Our place is there at Shiselweni^{vii}, at Lucolweni^{viii}.

** [p2]

He was *dzatjulwa*^d ** there.

**

Over this side at *kaNgwane*^{ix}, at Shiselweni.

**

The reason why it is <called> Shiselweni: it is named after the residence which was burnt ...

**

... at Lucolweni.

[p3] **

This forefather^a is *lisokanchanti*^b of Ngwane, his residence was then *dzatjulwa*^d and it was put at Lucolweni.

**

It was *dzatjulwa*^d by Ngwanya. When he came of age, he then had a *libutfo*

^aOriginal has: *sikhulu*.

^bOriginal has: *umfowabo* (form of *umnakabo*), brother of; male parallel cousin of; kinsman of (Rycroft, *Dict.*, p.63), but in the rest of the interview Ngwanya is discussed as if though he is a son of Ngwane. [re: PB says lets check this]

^c*dzatjulwa*: passive form of verb (*uku*)*dzabuka*, to originate; get torn, crack, split.

^aOriginal has: *babemkhulu*.

^b*lisokanchanti*: the first circumcised, ie. the first son of the first wife even when the son is born after the children of other wives. Kuper notes that the first circumcised is the father's confidant, is told how the property should be distributed, and who the father thinks the heir should be. The first circumcised is an influential member of the council that selects the heir, and in turn becomes the heir's advisor (*African Aristocracy*, p.92).

4

**

He was then *dzatjulwa'd* and sent to there at Ntuvati^x <river> to Manyenye^{xi}, there where it is today; where I <recently> went to.

**

Because we people, we Hlatjwako people, ...

[p4] **

... we are one with the *Langeni*^{xii}, we are *Langeni*, we are of Ngwane.

**

They used to come and play here where it is referred to as Shiselweni today.

**

When they played, they were boys, and this dreamer of dreams, this <person who> is Sobhuza whereas it is being covered up that it is Sobhuza. [re: changed english]

**

This boy used to dream dreams, this Sobhuza.

**

** When he was in the *inhlambelo*^c, he then saw these ** the white people, these whose hair are like the bushy part of a tail.

**

They were emerging from the waters.

[p5] **

They were holding back *umculu*^d.

**

** They were carrying *indilinga*^e.

**

This *indilinga* is shining; here is money!

**

I was once present, I am this very one, this Ngwanya. I came back and was begotten again^a. A person is re-born. We are the seed of here - here.

**

It then appeared that, when I was *dzatjulwa'd* <by> this Ngwana^b, Ngwane.

[p6] **

He is then going there, to Manye^{xiii} - at Ntuvana^{xiv}, it is given there.

**

Where it is still our place^c there are Hlatjwako people there, where we have gone, the one who is now *inkhosana*^d there.

^c*inhlambelo*: so-called 'washing enclosure' or sanctuary in the cattle byre in which key rituals of the *incwala* ceremony are performed. Upper end of royal village, where king is doctored with special medicines (Kuper, *African Aristocracy*, p.42)

^d*umculu*: bundle, scroll; bible; batch, consignment; good quantity, plenty (Rycroft, *Dict.*, p.14).

^e*indilinga*: circular or spherical object, ball, coin etc., circle.

^aAt this point in the conversation, the narrator laughed.

^bNgwana: after pronouncing the word as 'Ngwana' Hlatshwako corrects his pronunciation to Ngwane.

^cOriginal has: *kitsi*. [re: deleted brackets <> around 'our place', since we do not normally use them]

* *

In order for me to come back here at kaNgwane, I am an *umtukulu*^e of Masobodze^{sv} who was then *dzatjulwa*^d by Ngwanya.

* *

When he was installing him they said, "*Hhayi*, his mother is *sesulamsiti*^f ...

* *

... he is not supposed to be king". He then *dzabula*^g him and brought him back here at kaNgwane.

We gave him [p7] forty herds [re: herd or heads] of cattle.

* *

He gave him boys^h of the Vilakati^{vi} people * * there were four of them.

* *

This Ngwanya had *inhlonhla*ⁱ there at l'Phongolo^{vii} * * it was under the Vilakati people <in> four residences.

* *

There is a hundred here, another one, it was a hundred, a hundred, <at> all of these residences <together, it totaled> four hundred <cattle>.

* *

He then said he should come back here in our place^j, [p8] to kaNgwane, to the king of kaNgwane. Indeed then, he said he should, on arrival, say to the king – to Sobhuza – that they are depriving him of his cattle.

* * [re: I am not so sure that translators gave good attention to singular 'he/him' or plural 'them' also tense]

So that the Sobhuza armed *libutfo*. He then armed *libutfo* and tells him [re: them] that he [re: they?] must travel eight days. He will expect him [re: them] on the ninth <day>.

* *

He^a <should say> he will call the cattle <and> kindle fire for them at the river, * * at Nombotjwala^{viii}.

* *

It's right there, there is the river Nombotjwala.

* * [p9]

It is there, * * I have been to the place. * * I even saw the residence as well.

* *

Of the one we had gone to install * * we were with Shabalala^{ix}.

* *

Then Sobhuza armed, the dreamer of dreams.

^d*inkhosana*: male heir, successor (Rycroft, *Dict.*, p.49).

^e*umtukulu*: grandchild.

^f*sesulamsiti*: literally, to wipe away the darkness. The first and second wives of the Swazi king are both known as *sesulamsiti*. They fulfill specialist ritual roles, and are normally drawn from the Matsebula and Motsa people.

^g*dzabula*: cleave, crack, split, tear, cut across.

^hOriginal has: *bafana*.

ⁱ*inhlonhla*: cattle post, cattle reserved for some purpose.

^jOriginal has: *kitsi*.

^a'He' in this context possibly refers to Masobodze.

**

The king then arms *libutfo*, having said to this *babemkhulu* Masobodze.

**

He will expect^b him ** he will travel so many days.

**

On arrival he should *gicita*^f himself before the king of kaNgwane.

** [\[p10\]](#)

They are depriving him of his cattle.

**

Whereas he was doing it because he - he was saying he thought he was installing him ** they said the mother is *sesulamsiti* ** he cannot be king. [re: ie. Masobodze, being from the *lisokanchanti* house had to install the next king]

**

As we are now here actually, we are now of Masobodze again.

**

Masobodze who begets Mhlwazi^{xx}.

**

Indeed the *imphi* then, having counted days for him. Ngwanya then called the cattle <and> went to kindle fire for them at the river like when they are going to the dipping tank.

**

They^a were driven by boys.

[\[p11\]](#) **

It puzzled the boys when they saw the *imphi* of kaNgwane *vumbu*^b!

**

It was white because of *emashobo*^c - red because of *emashobo* and the boys ran back home.^d

**

They said "Awu, here are cattle being eaten by, an *imphi* is emerging, an *imphi* of kaNgwane.

**

<The boys> fled to their respective homes.

** [\[p12\]](#)

They then went to report to Ngwanya because they ** could not go out ** as an *imphi*, without him having worked them^e.

**

He arrives himself and says, "Wait, wait so that I may put things in order".

^bOriginal has: *bheka*, look at, observe, face towards; look after.

^c*gicita* [?](*ku*)*chitha*: scatter, disperse, waste, throw away, spill, spread; destroy, abolish, expel, defeat, ravage (Doke & Vilakazi, *Dict.*, p.113).

^aThe noun class prefix in this instances indicates that 'They' refers to cattle.

^b*vumbuka*: literally, sprout ie. appear suddenly.

^c*emashobo*: bushy tail, bushy end of a tail; ornament made of bushy tails, worn on legs or arms; one of the cattle sent with a bride by her father on her wedding day (Doke & Vilakazi, *Dict.*, p.743).

^d[re: I think he is saying that the colours of the regiment was white and red because of white and red *emashobo* that they wore]

^eie. he has not done the necessary ritual preparations.

* *

Whereas he is deceiving them because this is him, * * it has been done by him.

* *

And when they were expecting that he would kindle the fire for them * *, the *inkhosikati* of there at *kaHhohho*^{xxi} then realised that, our^f residence is at Hhohho.

* *

She saw that "*Hhawu* - he is keeping us waiting <and> the cattle are <going>, she then said to the boy who used to look after them "Kindle the fire on the hearth, kindle the fire on the hearth!" He then asked - he [sharpened them - he is kindling the fire on the hearth.](#)

[p13] * *

After kindling the fire on the hearth, he then blew *impalampala*^g.

* *

The one which usually calls them and they hear through the body right where they are.^h

* *

It cried — 'trumpet' and they were <blowing> it.

[p14] * *

It was discovered that they were already here at Tjedze^{xxii}.

* *

There at Tjedze because * * at Mkhondvo^{xxiii} there at Mkhitsini^{xxiv} * * it is called today Mkhitsini, there at Tjedze.

* *

They were here by then, being driven by the *imphi*. <And> they <then> felt through their bodies that they are being wanted at home.

* *

They returned; *emajaha* were stabbing them, <they were> dying all the way and they trod upon one *lijaha* and they cause <the lijaha> to burst, killing it.

* * [p15] [The <cattle> ran away, *Invoni kaviphumuli*^a, their name is *Invoni kaviphumuli*.](#)

* *

These which are of *mphakatsini*.

* *

Because it was *emphakatsini* he - having built another residence. They ran away and went back home.

* *

There were found some other oxen dying along the way, * * dying on the way but the whole herd was back, only a few were left behind and these were of <other> residences.

* *

^fOriginal has: *kitsi*.

^g*impalampala*: signal horn, originally made from the horn of the sable antelope, though occasionally from that of the kudu.

^hAt this point in the conversation (VH) imitated the sound of the signalling horn, and there was general laughter.

^a[invoni kaviphumuli](#):

Our coming here at *kaNgwane* was like that then.

**

** I Velamuva, after being born for the second time whereas I am that very Ngwanya. I am now begotten of [\[p16\] Masobodze, that is Mhlwazi.](#)

**

Mhlwazi of iNgcoza^{xv}.

**

This Mhlwazi is the very one who begets this Mahubhulu^{xvi}.

**

Mahubhulu who begets this Velamuva.

**

I am Velamuva actually because I am the last born *ngci*^a. That is how the *mlandvo*^b of the

Hlatjwako people is. We are of Ngwane together with this Sobhuza.

(NH) ** How did they then separate, Hlatjwako, so that they could <no longer> be of Nkhosi?

(VH) ** He then invited *sibhimbi* there.

**

After he had invited the *sibhimbi*, *Babemkhulu* ...

[\[p17\]](#) **

... he was *gidza*'ing *sibhimbi*.

**

** *Sibhimbi* is not *incwala*.

**

Then this *mnakabo*^d,

**

– the dreamer of dreams, Sobhuza – went to watch the *sibhimbi*, he used to go and watch the *sibhimbi* when it was being *gidvwa*'d.

**

When he^e was still his^f *mnakabo*.^g

**

[\[p18\]](#)

When they had gone to *gidza* this *sibhimbi*; then the *mnakabo* then desired the young woman^h.

**

[re: check my delete in aid of clarity] ** We are one actuallyⁱ, even though we actually marry one another.

[re: english!!!]

^a*ngci*: of final action, completion.

^b(*imi*)*landvo*: narrative, relation of an affair; history (Doke & Vilakazi, *Dict.*, p.448).

^c*sibhimbi*: ceremony; type of song.

^d*mnakabo*: brother of; male parallel cousin of; kinsman of (Rycroft, *Dict.*, p.63).

^e'he' in this context appears to refer to Somhlolo.

^f'his' in this context appears to refer to Masobodze.

^gThis sentence refers to the claim of shared ancestry with the royal Dlamini.

^hOriginal has: (*in*)*tfombi*.

ⁱ'we are actually one': ie. we are family. Reference to the claim of shared ancestry with the royal Dlamini.

* *

* * The young woman is LaMlalati^{xxvii}.

* *

Then he entered - *libutfo* then caused him to enter inside the *ntsanga*^j of the young woman.

* *

* * He is catching her then,

* *

Then these people of Ngwanya got angry.

* *

[p19]

This Hlatjwako is not a *sibongo*, it is maHlatjwa^a * * it eventually became a *sibongo*

* *

They got angry <and they started> fighting with his *libutfo*.

* *

This Sobhuza.

* *

They are pouring^b out * * the *libutfo*. They are respecting^c there at the *intsanga*^d where he himself had entered.

* *

They convened a meeting.

* *

That * *, they should go and console them * * there at Shiselweni. * * The whole *live* contributed cattle.

[p20] * *

There were a hundred herd[re: herd or head??] of cattle.

* *

They then took the king away. * * They removed^e him. It was said "No, come out, *mnaketfu*^f, come out"

* *

^j*intsanga* (zulu (*in*)*tanga*): age grade; person of the same age grade, one of the same age, ability or attainments; man's private hut (Doke & Vilakazi, *Dict.*, p.602).

^a*maHlatjwa*: the one that is pierced/stabbed, from *hlatsha*, passive form of verb (*ku*)*hlaba*, to pierce; see also C.A. Hamilton, *Ideology, oral traditions and struggle for power in the early Zulu Kingdom*, unpublished MA dissertation, University of the Witwatersrand, Chapter 6, 1986.

^bOriginal has: *chitsa*, throw away, discard; deport, eject evict; scatter, spread; waste, spill; defeat (Rycroft, *Dict.*, p.11).

(zulu *chita*), scatter, disperse, waste, throw away, spill spread; destroy, abolish, expel, defeat, ravage (Doke & Vilakazi, *Dict.*, p.113).

^cOriginal has: *hlonipha*.

^d*intsanga* (zulu (*in*)*tanga*): age grade; person of the same age grade, one of the same age, ability or attainments; man's private hut (Doke & Vilakazi, *Dict.*, p.602).

^eOriginal has: *kipha*.

^f*mnaketfu*: at, to, from our mother's home.

To be comforted because we have been angered by them changing us.[check african languages]

**

You are now changing us whereas we are one.^{xxviii}

**

Then they went, ** there, to Shiselweni to console <the Hlatjwako people> and they brought back the king without having done anything to him.

**

[p21]

This Sobhuza.

**

They returned him to there.

**

They arrived, these people of Ngwane thanked them.

**

The story ends then.

**

“There, they are still saying, "*Nkhosi! Hlatjwako!*"

**

We, here, ** we no longer say "*Nkhosi*"

**

There even when they are speaking to you they say, "*Yebo, Nkhosi!*"^b

**

[p22]

(NH)What is the name of the one who is reigning right there Hlatjwako?

**

The one of Hlatjwako?

**

(VH)Actually, it is the son^c of Mhleba^{xxix}, this one.

**

** I just forget what his name is, unfortunately.

**

The people of Ngwane know him.

**

Because he was brought here.

**

[p23] **

(NH)Were there ** no other *tibongo* in existence here, Hlatjwako, in this area^d /here at Gege\?

^aAt this point in the conversation narrator (VH) laughed.

^bAt this point in the conversation narrator (VH) laughed.

^cOriginal has: *umsa*, son of.

^dOriginal has: *ndzawo*.

* *

Before the arrival of the Hlatjwako people?

* *

(VH)This area was * * ruled by ...

* *

... * * Fokoti^{xxx}, *umntfwanenkhosi* [[p24](#)] of Dlovunga^{xxxi} . * *

* *

* * Fokoti ...

* *

... who begets this Makhahleleka^{xxxii} .

* *

Beginning from there at Tichelwini^{xxxiii} .

* *

It was Fokoti, and it was then given to Mshengu^{xxxiv} . * * Then it was given to *babe* because *babe* too, had his own *libutfo*.

* *

[[p25](#)]

And Mshengu had *libutfo* too.

* *

That is why *sekubutseke*^a - Mswati * * attacked * * Fokoti, because Fokoti * * was attracted by the light which is preaching. [re: reference to white/missionary interference in Fokoti rebellion. PB: suggest p51 Kings, re: nothing there about this issue]

* *

There is now a church service.

* *

* * Because of Sobhuza's dream; it was brought in by Mswati^{xxxv} .

* *

* * It is out of courtesy that he is called Sobhuza.

* *

They are avoiding, * * it would be an insult to say "*Ye Mabhudza*"^b

* *

[[p26](#)]

* * He is Sobhuza.

(NH) * * It is said

(VH)He was a dreamer of dreams, while we were still boys.

* *

He used to say "Mother, I am dreaming of a wild animal, it is red, it is coming in here at home * * they are killing it." At dawn "Here is a wild animal!" Indeed it is red and they are killing it.

* *

^a*sekubutseke*: [[check this form of butseka](#)]

^b*bhudza*: literally, dream, but in the personified form indicating somebody who is disturbed.

"Mother, I am dreaming of people carrying something on their heads, ** they are females and they have formed themselves into a line and they are carrying something on their heads".
And they are here.

**

"*Ye Mabhudza! Ye Mabhudza!*" It then became a name.

**

** They used to play with Mabhudza here.

**

<When> they /grandfathers^a played, he would come back bleeding.

[p27] **

Having been pierced^b, his skin was too soft <and> he was white^c!

**

He would come back bleeding, "*Ye Mahlatjwa! Ye - Ye Mahlatjwa! Ye Hlatjwako! Ye Hlatjwa!*"

**

That is how the *sibongo dzabuka*^d then.

**

Because all people's *tibongo* are names of their fathers^e.

**

I did speak about this in the *sibaya* at Lobamba. [re: reference to having been interviewed by Sobhuza??]

**

I said "Our *sibongo* is one, *nine bekunene*",

**

"These *tibongo* are names of *bobabe*".

[p28] **

The whole *live* asked me, and said "It is of who?" ** I said, **

**

** "listen then". It is said "*Matseni, Bumbeni, Wena Waphu'emhlabeni, Loyaw'ts'angafa abuyele khona, kantsi kakafi uhlanyelwe, Uyan'buy'atalwe.*"

**

I myself am that very Ngwanya.

**

I was once born and was in existence.

**

[p29]

I have come back to life. [re: note that transcriber says he is now talking about children] ** I have now ended.

^aOriginal has: *babemkhulu*.

^bOriginal has: *hlatsha*, passive form of verb (*ku*)*hlaba*, to pierce; see also C.A. Hamilton, *Ideology, oral traditions and struggle for power in the early Zulu Kingdom*, unpublished MA dissertation, University of the Witwatersrand, Chapter 6, 1986.

^cOriginal has: *mhlophe*, ie. pale in complexion.

^dAt this point in the conversation, there was laughter.

^eOriginal has: *aboyise*.

(NH) ** Was there any famous person among these Hlatjwako people? If there is such a one, what are the reasons which caused him to be famous, Hlatjwako?

**

(VH) ** If there is such a one, it is this very Ngwanya.

**

[p30]

They are now *libutfo* of the king ** there used to be some stabbers^a.

**

(NH) ** Who do these Hlatjwako people not take <in marriage>?

**

(VH) ** It is no longer recall-able. ** They marry each other now. [[re: check my change in english](#)]
[pp31-32] **

** This LaSibiya^{xxxvi} ** was the wife of Makhubu^{xxxvii} ** she used to go together with your *mnakeni*^b,
the son of the king.

**

They are Makhubu people.

**

Those of Luyengweni^{xxxviii}. ** It is called Luyengweni because of this sister of ours, LaMlalati who
was *conywa*^c by Sobhuza.

**

He said he is *lobola*'ing her with a hundred herd [re:herd or head] of cattle. He deceived her, that **
she will be king because he *lobola*'d her with a hundred herd of cattle.

[p33] **

** He then went to pick LaZidze^{xxxix}.

**

From Zidze^{xl} of Yanga^{xli}...

**

... of the Nxumalo^{xlii} <*sibongo*>.

**

These men, having been sent, ...

**

... saw a beautiful young woman, <born> of Zidze...

**

... who could be *inkhosikati*.

**

Betrothed girls^a were brought out and they stood in a line, and young woman^b, full grown
unmarried woman^c and teen-age girls^d which were already [[p34](#)] <*grown up*>, and

^aOriginal has: *tigwadla*.

^b*umnaka*: brother of; male parallel cousin of; kinsman (Rycroft, *Dict.*, p.63).

^c*conywa* ((*ku*)*condza*): decided upon.

^a*inkhehli*: betrothed girls who have adopted the hairstyle of an engaged woman.

^bOriginal has: *tinfombi*.

teenage girls^c which followed these; they were made to stand. Then the envoys^f of kaNgwane then looked at them at to whom ...

* *

... they could decide upon to be the *inkhosikati*.

* *

* * They looked at the betrothed girls, at the full grown unmarried women and at the teenagers.
And they found her among the teenagers.

* *

Inkhosikati LaZidze.

* *

She had a body of beautiful parts. * *

* *

They then gave <her> the *mgobo*^g which they wore [p35] carrying with them to indicate that this is she.

* *

They then *khuta*^hd sea waterⁱ <and said> "*Bayethe!*"

* * [re: I have deleted repeat sentence]

They then *coma*^hd her. She was then given four young girls^l <as> ...

* *

... ^mher *tinhlanti*.

* *

(NH)Did this LaMlalati get any children, Hlatjwako?

(VH) * * She bore Hhodlo^{xliii} and company.

* * [p36]

* * She bore the *umntfwanenkhozi* who begets Hhodlo and company of Luyengweni. * *

* * Her *tinhlanti* ...

* *

... bear Ndwandwa^{xliv} of Sobhuza.

* *

[p37] * *

^cOriginal has: *emachikiza*.

^dOriginal has: *ematjitji*.

^eOriginal has: *ematjitjana*, ie. second group of even younger teenage girls, born after the elder group.

^fOriginal has: *emancusa*.

^g*umgobo*: stick; defensive fighting stick (Rycroft, *Dict.*, p.32). [re: known custom at wedding ceremonies that men hand small sticks (to do what with?) to the women that they like - the women then have to give it back, and so relationships start. But it is a small stick]

^h*khuta*: we are unable to translate this word.

ⁱOriginal has: *lwandle*.

^j*Bayethe!*: a royal salute.

^k*coma*: basket; zulu (*uku*)*choma*: impale. This word can also be used in idiomatic expressions that indicate 'having set yourself up for trouble'.

^lOriginal has: *tidzandzane*, young girls of between six to eight years.

^mAt this point in the conversation, there is laughter.

They bear Hhobohhobo^{shv} ...

**

... the son^a of Sicunusa^{shvi}.

**

She bears Ndzabambi^{shvii},

**

The child of Ndvunyana^{shviii}, she bears [[he begets](#)] [Tsekwane](#)^{shix}.

**

There were four^{**}

**

** *tinhlanti* of this one,

**

this LaMlalati. [re: whose tinhlanti are we discussing here, Tsandile or LaMlalati]

[[p38](#)]

(NH)Hlatjwako. What does the *sinanatelo* of the Hlatjwako people then say?

(VH)It says "Hlatjwako, Mhayiseⁱ, Ngwanya, Mabhengetaⁱⁱ, Matsintsana^{liii}".

**

"You who touched your equal^b
and poured^c ** him into *emhlabeni*^d,
you said the feet of our king are spoiled,
they have trodden upon *impheph*-----^e
Ngwanya eat *imfe*^a,
leave me alone to eat *lugaba*^b.
Because you realise Ngwanya

that the *emalungu*^f have been finished through distribution.

**

With what have I been seen,

I have been seen by Mabhengeta.

**

^aOriginal has: *umsa*.

^bOriginal has: *intsanga* (zulu (*in*)*tanga*): age grade; person of the same age grade, one of the same age, ability or attainments; man's private hut (Doke & Vilakazi, *Dict.*, p.602).

^cOriginal has: *wayitsela*, pour, pour into or out; bear, yield; apply (by sprinkling, scattering etc.); pay tax; give in, submit, surrender; get oneself into trouble (Rycroft, *Dict.*, p.102).

^dThis word is not clear on the original recording. In an interview of the 30-08-1983 the narrator used the word *eMfabeni* at this point in the praise (SWOHP, Hamilton series, Velamuva Hlatjwako, [p33]).

^eThe rest of the phrase is not clear on the original recording. In an interview of the 30-08-1983 the narrator said '*inchomphazi of indangula ngumefini*' at this point in the praise (SWOHP, Hamilton series, Velamuva Hlatshwako, [p33]). [re: and , what does it mean??]

^a*imfe*: sweet-reed (Rycroft, *Dict.*, p.24).

^b*lugaba*; top section of sorghum or maize stalk (top section of sweet reed) (Doke & Vilakazi, *Dict.*, p.224).

^c*emalungu*: part or joint of the body (knuckle, knee, wrist etc.); member of organisation, councillor (Rycroft, *Dict.*, p.59).

Mabhengeta threshed the leopard
 to the awakening of Ingwenyama^d,
 Ngwanya lay flat with the hand until [\[p39\]he leaned.](#)
 Hand, it takes time to grab hold of,

amongst the Hlatjwako people it is like a chameleon's <hand>.
 It got hold of Siyangayangaⁱⁱⁱ of the Zikalala^{iv} people,
 Until it grabbed hold of Mathimlaze^{lv} of the Nhlabatsi^{hvi} people,
 Sondaba^{hvi} is lean while Ngwanya is not lean.

* *

Having been kicked about,
 in the stick of a spear,
 In the palm of a hand if I too were Ngwanya I could sit,

* *

Handsome Ngwanya, Poor Ngwanya,

* *

Who is handsome together with his feet,
 Mhayise among the big ones.^e

^dIngwenyama: literally, lion, a title reserved for the Swazi king.

^eWena watsints'intsangayakhe
 wayitsela emhlabeni.

Watsi tinyawo tenkhosi yakitsi tonakele.
 Tinyatse l'impheph-----

Ngwanya dlani imfe
 ngiyekela mine ngidle lugaba,
 Ngob'uyabona Ngwanya
 emalung'aphelile ngokwephulelane

* *

Ng'bonwe ngani
 ng'bonwe ngeMabhengeta

* *

UMabhengeta ubhulingwe kwavuk'iNgwenyama
 Ugwace ngesandla Ngwanya waze wabambelela [\[p39\]](#)

Sandla seyephuzuk'bamba
 kubaka Hlatjwako

Sinjengosonywabu

Sambamb' uGovu ezalwa kaHlatjwako

Sambamb' uSiyangayanga kubakaZikalala

Saye sabam' uMathimlaze kubakaNhlabatsi

Usondaba wondile uNgwany' engondile

* *

Ekhahlekil' othini lomkhonto

Entendeni yesandla nami benging' Ngwanya ng'ngahlala

* *

Ngwany' omuhle, Ngwany' omphofu

* *

Omuhle kanye nez'nyawo zakhe

* *

“Those are the *tibongo* of Ngwanya.

[p40] * *

This area actually * * was of Dlovunga ...

* *

... Fokoti.

* *

Lodlalovu^{lviii} of Mamba^{lix}.

* *

It was then given to Mshengu, ...

* *

... *insila* of Mswati.

* *

* * Here is *insila* of Mswati who was then given *babe* Mahubhulu in order to * * accompany him because ...

[p41] * *

... he is his *lincusa*^b,

* *

Mahubhulu. * * Mbiya^{lx} wanted to kill Mahubhulu whereas he was to be *sis*^cd there at Ngcoseni^{lxi}.

* *

Mbiya ...

* *

... of the Fakudze. * *

* *

Then he^a * * fled to the king.

* *

He then *singola*^bd through this Mshengu;

* *

insila of the king,

* * [p42]

Because they Mzizingi^{lxii} and company, and Somhlolo, they were of the Hlatjwako people those who were there at kaNgwane.

* *

They advised him and said he should not come in through the *umntfwanenkhosi* <because he initially> thought of coming in through Ndwandwa.

* *

mhayise kwalaba khulu. [re: checked 19 2 1996]

^aAt this point in the conversation narrator (VH) chuckled.

^b*lincusa*: chief's messenger; envoy, ambassador (Rycroft, *Dict.*, p.68).

^c*sis*: place out livestock among other families (Rycroft, *Dict.*, p.92).

^a'he' in this context appears to refer to Mahubhulu.

^b*singola*: this word was not clear on the original recording.

They said "*Hha!* Mswati does not want his *bomnakabo*^c, * * you will die".

* *

They then said he should enter in through Mshengu, advising him. <And>, indeed he went in through Mshengu.

* *

Then when Mshengu was being *dzatjulwa*^d and coming here, ...

* *

... he was then given this Mahubhulu.

* * [\[p43\]](#)

He said others will be required later, he was given Mahubhulu, let him go with Mahubhulu because Mahubhulu has *emabutfo*

* *

Indeed; their *libutfo* went past here where I have [built\[re: I don't see built\], right here.](#)

* *

Having come to inspect the area^e,

* *

They went, here where we are speaking about this story, just right here.

* *

All the way and disappeared on the ridge <on the > horizon there, and they stopped there on the ridge <on the> horizon.

* *

Having come to inspect the place with Mshengu. And Mahubhulu too had five squads of *emajaha*.

[\[p44\]](#) * *

I did ask my *mnaketfu*^a as to how many *emajaha* constituted one squad. He said they used to be twenty.

* *

Squads of twenty, * * squads of tens, tens, tens. And *babe* too had a hundred *emajaha*.

* *

And Mshengu had a hundred *emajaha* as well.

* *

Mshengu's *libutfo* was under Ndlela^{lxiii}'s control, Mahubhulu's *libutfo* is led by Ndlolondlolo^{lxiv}.

* *

* * of Mahubhulu * * the first <born>, who installed me at the *esangweni*^f.

* *

This Ndlolondlolo.

[\[p45\]](#) * *

^c*bomnakabo*: brother of; male parallel cousin of; kinsman of (Rycroft, *Dict.*, p.63).

^d*dzatjulwa*: passive form of verb (*uku*)*dzabuka*, to originate; get torn, crack, split; be sad.

^eOriginal has: *indzawo*.

^a*mnaketfu*: your brother.

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

That is how I know *umlandvo*^c because I found * * a *lijaha, umnaketfu*^d who installed me at
esangweni

* *

He was a *lijaha* when they immigrated from here at Ngcoseni.

* *

Across the other side.

* *

And Mshengu, * * built here, ...

* *

... at Lomazembe^{lxv} above

* *

Babe having built here when the residence of Velezizweni^{lxvi} * * has been built.

* * [p46]

There are three *tindzala*^e of my father actually

* *

There is <one> there at Velezizweni, and then it is here at Doda^{lxvii}.

* *

There are two of them here at *kaDoda*.

* *

From where he departed when they were coming here with Mshengu

* *

I have now related Hlatjwako. I am now tired, my child.

* * [p47]

Babe Mahubhulu was siChele^{lxviii} of Mswati. They were tiChele ...

* *

... who fought this *imphi* * * with the Thonga^{lxix}, there. [re: could he be referring to Mswati's help of Mawewe
against Mzila]

* *

From where they came back with these Nhleko people. I have actually told this Nhleko boy.

* *

Yes, *Babe* captured the mother of * * Mthabela^{lxx}.

* *

Mthabela among the beautiful ones,
Zimawumawu,
You do not bewitch,
head even when you do no wrong,
Bewitch beautiful ones. [p48]
Mkhon'wenzansimba.^a

^c*umlandvo*: narrative, history.

^d*umnaketfu*: your brother.

^e*tindzala*: abandoned residences.

^a*Mthabela kwabahle*

* *

Mkhonto^{lxxi} of being born at Ndabambi^{lxxii}. [re: check english]

* *

* * *Babe* said, he captured his mother.

* *

And then Ndlabambi^{lxxiii} captured LoNgcwangu^{lxxiv}. [re: ndambi, ndlabambi: have checked jotters, not typo]

* *

Mngcwangu^{lxxv}'s box^b is still present <and> it is here, it carries *incwala*, * * which he gave to me,
Mngcwangu.

* *

I carry with it *incwala* * * it does not grow old.

* *

Its one of these which are strong, its not these which are now present.
(HN)Hlatjwako. Then what was this Ndlolondlolo's *libutfo* Hlatjwako?

[p49]

(VH) * * Its baLondolozi of Mswati.

* *

Ndlolondlolo was a m'Londolozi.

* *

They were the first to be <named> baLondolozi.

* *

The one who taught me everything. The one who installed me ...

* *

... its Ndlolondlolo.

* *

His son is Ziyanda^{lxxvi}, Ziyanda the father of Mbuli^{lxxvii}. Who remained behind to Ziyanda really got
hold of *indvuku*^a which was gotten hold of by Ndlolondlolo.

* *

[p50]

* *

I have * * narrated * * my child, it is enough.

Zimawumawu

Aw'tsakatsi nhloko nakhon'ungoni

Thakatha bahle

Mkhon'wenzansimba. [re: checked 19 2 1996]

^bOriginal has: *libhokisi*.

^a*indvuku*: (*uku*)*yuka* arise, wake up, rise; be alive, well, healthy (Rycroft, *Dict.*, p.106).

i. This interview is available on SWOHP archive ***[re: what is ist called] collection cassette [re: problem]**; the interview starts at counter number [re: problem] ***. The translated and transcribed version of this interview comprises 50 pages (A4 size) and is stored in a box labelled Hlatshwayo.

ii. Gege: present-day border post north west of the Mahamba border post in southern Swaziland.

iii. Velamuva Hlatshwako: chief of the Hlatshwako people; of the *liSotja libutfo*. He heard the information from Ndlolondlolo, the first born of Mahubhulu.

iv. This interview was conducted by Nkonzo Hlatshwako as a follow-up to the two Hamilton series interviews with Hlatshwako people. Nkonzo Hlatshwako transcribed and translated the initial Hamilton interviews; they were then re-transcribed and re-translated by Johnson Sithole.

v. Hlatjwako (Hlatshwako): a *sibongo* found in Swaziland. The Hlatshwako people originate in the area south of the Phongolo River and sought refuge in Swaziland under Mswati (*waSomhlolo*). According to Kuper, the 'Hlatshwako' people are known as *labafikamuva* (late-comers) to the Swazi kingdom (*African Aristocracy*, p.233). Presently they occupy a chiefdom in western Swaziland. {I}

vi. Ngwanya: on the genealogical table of Matsebula (*History* (new edition), chart opposite p.18) a 'Ngwenyama' is given as a brother of Ngwane (*waDlamini*). {E}

vii. Shiselweni (liShiselolo): 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].

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 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. {PB,RE}

viii.Lucolweni: mountains about 12km due east of the Mbulongwane road junction in central southern Swaziland. {I}

ix.*kaNgwane*: literally, place of Ngwane, an early Swazi king. Today the word refers to the whole of Swaziland; it is also used to refer to the 'heart' of Swaziland, around the principal residence of the reigning monarch; *kaNgwane* was also the name of the Swazi homeland (so-called native reserve) within the Republic of South Africa.

x.Ntuvati: {no I, no Jones} [pb: river]

xi.Manyenye: {no I}

xii.*emaLangeni*: 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. In this case it is used to suggest common origins with the Swazi royal house.

xiii.Manye: see endnote xi.

xiv.Ntuvana: see endnote x. [pb: river]

xv.Masobodze: {no I}

xvi.Vilakati (Vilakazi): a *sibongo* commonly found in Swaziland. Kuper describes the Vilakati as an Nguni group of *labafik'emuva* (those who came into Swaziland after the Ngwane) (*African Aristocracy*, p.234), whilst Simbimba Ndlela notes that the Vilakati are called *emakhandzambili* (the ones found *in situ* in Swaziland by the incoming Ngwane) (SWOHP, Hamilton series, 17-08-1983). The present-day Vilakati chiefdom is located in south-western Swaziland around Mahamba. {I}

xvii.*luPhongolo* river: this river rises in the Drakensberg mountains south and west of the present-day South African town of Piet Retief, and runs eastward almost parallel to the southern border of Swaziland. It flows through the Lubombo mountains to join the *luSutfu* river in forming the Maputo river that enters the Indian Ocean in the Bay of Maputo.

xviii.Nombotjwala: {no I}

xix. Shabalala: a *sibongo* found in Swaziland. Bonner gives Shabalala as a brother of Dlamini (*waDlovunga*) who led one of the early Ngwane groups off the Lubombo and into southern Swaziland c.1750-1770 (*Kings*, p.11); they were thus in southern Swaziland before the arrival of the royal Ngwane group. Magangeni Dlamini pointed out that Shabalala was a brother of Dlamini, Ginindza, and Mabuza. He appears to indicate that all four were born of Ludvongo (SWOHP, Bonner series, 01-06-1977). Matsebula states that the Shabalala people who lived south of the *luSutfu* River, were found by Somhlolo as he was travelling northwards (*History* (new edition), pp.21-22). {I}

xx. Mhlwazi: {no I}

xxi. 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 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.

ii) 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}

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

xxiii. Mkhondvo (Mkhondo): river and area around it, 25km south of Manzini. The Mkhondvo river rises about 30km west of Piet Retief in the Mphumalanga province and enters Swaziland north of Mahamba in the south-western part of the country. It flows in a north-easterly direction and joins the *luSutfu* river in the vicinity of Sidvokodvo. {E}

xxiv. Mkhitsini: possibly a place in the present-day Mndzebele chiefdom, near Hlatikulu. {I} [re: Cetjwayo Mndzebele interview done at Mkhitsini, PB ?]

xxv. iNgcoza: [\[not a siswati libutfo\]](#) {no I}

xxvi. Mahubhulu: according to the testimony of Nyanda Nhlabatsi, the Mahubhulu was a *libutfu* formed by the Ngwane king at Shiselweni. Their emblem, he states, was a white ox-tail. In this instance, however, Velamuva

Hlatshwako seems to refer to an envoy of Mshengu (an *insila* of Mswati *waSomhlolo*) who, together with Mshengu, occupied the area around Gege during and after the Fokoti rebellion. {RE}{I}

xxvii.LaMlalati: there is another person by this name. Based on van Warmelo, N.J. *A Preliminary Survey of the Bantu Tribes of South Africa*, Jones discusses the life of another LaMlalati; she was a daughter of Somhlolo and married Zikhali *waMatiwane* of the Ngwaneni (Jones, *Biog.*, p.173).

xxviii.The marriage of a king to his own family and the subsequent hiving off of this section of the family into an independent *sibongo*, is a familiar theme in the origin traditions of clans of south east Africa (see also Hamilton, *Ideology, oral traditions and struggle for power in the early Zulu Kingdom*, unpublished MA dissertation, University of the Witwatersrand, Chapter 4, 1986).

xxix.Mhleba: {no I, no Jones}

xxx.Fokoti (Fokota, possible alias Jojo): his exact genealogical position is not clear. He is sometimes described as a son of Somhlolo, and sometimes described as being a brother of Somhlolo (he is referred to as a brother of Malunge, who is himself a brother of Somholo)(Matsebula, *History* (new edition), chart opposite p.18). Fokoti rebelled against Mswati in the early part of his reign but was easily defeated by royal forces at Mahamba hill. {I}

xxxi.Dlovunga: there are two places known by this name,
 i) an *umphakatsi* located about 4km outside of the Mahamba mission in south-western Swaziland (Matsebula, *History* (new edition), p.35).
 ii) Bryant mentions *kwaDlovunga* (at *kwaMbuzi* hill and later moved to *eTokazi* hill) as a residence of Zwide (*Olden Times*, p.164).
 According to Msweli Mdluli, *kaDlovunga* was the place where the rebel prince Jokithi (alias Fokothi) went (SWOHP, Hamilton series, 18-08-1983).

xxxii.Makhahleleka: a son of Fokoti and therefore possibly, a grandson of Somhlolo. He was the chief of the area between Mashobeni and Mahamba in south-western Swaziland. Phuhlaphi Nsibandze mentions that he comes from *kaDlovunga* near *kaMbilingo* (SWOHP, Royal series, 11-11-1968). {I, RE}

xxxiii.Ticelwini: {no I}

xxxiv.Mshengu: this is,
 i) a *sibongo* found in Swaziland; also part of the *tinanatelo* of the Malaza people (SWOHP, Thintitha Malaza, 13-06-1970).

ii) according to Velamuva Malinga, Mshengu Mdluli was the name of a chief sent by Mswati (*waSomhlolo*) to Mashobeni, to barricade Swaziland against Zulu attacks. Mshengu was also placed in charge of the Mabuza people, who were sent to Mashobeni for the same reasons (SWOHP, Bonner series, Velamuva Malinga, 29-05-1970). According to Simbimba Ndlela, Mshengu was a son of Ndlela, and a grandson of Hlubi (SWOHP, Hamilton series, 27-07-1983).

iii) a recent historical figure with this name is the brother and body-guard of King Sobhuza II.

xxxv. During the later stages of Somhlolo's reign (probably 1834) he sent some emissaries to Kuruman, requesting a missionary presence in his kingdom. But, it was only five years after his death (in 1834 and during the reign of Mswati *waSomhlolo*) that the first missionaries came to Swaziland (*Kings*, pp.44-45) (Matsebula, *History* (new edition), p.39).

xxxvi. LaSibiya: literally, daughter of Sibiya. {no I, no matsebul. no jones}

xxxvii. Makhubu: described by Bonner as a follower of Somhlolo (*Kings*, p.31, see also *Kings*, endnote 42, p.239).

xxxviii. Luyengweni: Lembelele, a son of Somhlolo, had a residence at Luyengweni [ch: reference re: note at b92]. He appears on the royal genealogy of Matsebula, where he is given as the father of Gebase, father of Ngakanani (*History* (new edition), chart opposite p.18). [PB: area/residenc near present-day University of Swaziland]

-re: oYengweni: name of the principal establishment of the Mthethwa king, Dingiswayo

xxxix. LaZidze (Thandiye, Thandile, Tsandzile, Tsandile, Tsandziwe, Nompethu): daughter of Ndwandwe ruler, Zidze (Zwide) 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 *umntfwanenkhosi* 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).

xl. Zidze the most famous of the Ndwandwe kings, who reigned in the late eighteenth and early nineteenth centuries; he is often given as the son of Langa. According to Bryant, at its height, the Ndwandwe kingdom stretched from the Phongolo River to the Black Mfolozi River and from the Ngome forests to St. Lucia. Zidze's attacks on the Ngwane proto-state (c.1816) nearly destroyed the power of Somhlolo and Somhlolo was only able to establish his power in the south after the defeat of the Ndwandwe by Shaka in 1819. As a diplomatic manoeuvre between two powerful polities, a marriage between Somhlolo and the daughter of Zidze, Tsandile, was contracted. The daughter of Zidze bore Somhlolo his heir, Mswati, and acted as regent of the Swazi state during the minority and later death of Mswati. {RE}{I}

xli.Yanga: Yanga is a variant form of the *siSwati* name, Langa. Matsebula gives Langa as the name of an early 'Bembo-Nguni' leader, ie. a remote ancestor (*History*, (old edition), p.5). The name Langa also appears in the Swazi royal genealogy (Bryant, *Olden Times*, chart opposite p.314). Bryant's genealogy reproduces the genealogy supplied by Miller in *A Short History of Swaziland (Times of Swaziland, 02-08-1897)* and unfortunately, a large part of information in the Miller article has been shown to be inaccurate (see also *J.S.A.*, vol.1, appendices 1 and 2). His name features widely in the royal genealogy of other clans (see, for example, Bryant *Olden Times*, p.40). According to Mafutha Mazibuko, Langa is the father of Mkhathshwa, Ndwandwe and Zikhove (SWOHP, Bonner series, 11-06-1970), but more often he is given as the father of Zwide and Soshangane (SWOHP, Bonner series, James Nxumalo, 14-03-1970). Phuhlaphi Nsibandze states that he is the father of Ngwane, who was in turn the father of Ndvungunye (SWOHP, Royal series, 11-11-1968). {I}

xlii.Nxumalo: a *sibongo* found in Swaziland, and closely associated with the Ndwandwe people. Kuper (*African Aristocracy*, p.233) lists the Nxumalo as *labafik'emuva*, or new-comers to the Swazi Kingdom. Bonner (*Kings*, p.10) labels the Nxumalo (along with the Ncwangeni and *Ikholo* peoples) as an Ndwandwe 'cadet lineage' of the past. Matsebula points out that the Mlokotfwa royal graves and surrounding area is in the custody of the Nxumalo people (Matsebula, *History* (old edition), p.13).[RE: PB could I get the old edition from you?] The Nxumalo presently have a chiefdom just east of Mhlosheni in south-central Swaziland. {I}

xliii.Hhodlo: {no I}

xliv.Ndwandwa: there is more than one person known by this name,
 i) Phuhlaphi Nsibandze appears to indicate that a person named Ndwandwe 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 Ndwandwe 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 he was executed and his residences destroyed (Jones, *Biog.*, p.169). [create xref to Sam Mkhontha, maphumulo Nsibandze, maboya Fakudze and Phuhlaphi Nsibandze (royal interview)]

xlv.Hhobohhobo: according to Matsebula (*History* (new edition), chart opposite p.18), Hhobohhobo was the child of Somhlolo and an *inhlanti* of Tsandile, Veya (Veya was the daughter of an *indvuna* of Zidze). Hhobohhobo was thus a half brother of Mswati *wa*Somhlolo and he was given an *liphakelo* at Mgazini in south- western Swaziland (Matsebula, *History* (new edition), p.25). Bonner notes that Hhobohhobo conspired against Mswati in the earlier part of his reign (*Kings*, pp.60, 248) and was executed. He was succeeded by his son Sicunusa (Jones, *Biog.*, p.105).

xlvi.Sicunusa: according to Matsebula he was the child of Hhobohhobo (*History* (new edition), chart opposite p.18). It is also an area and place name in south-western Swaziland near the border with South Africa. Sicunusa lies between Gege and Mankanyane (about 25km south west of Mankanyane).{I}

xlvi.Ndzabambi: noted by Matsebula as son of Somhlolo and father of Masuku (*History* (new edition), chart opposite p.18. Jones (*Biog.* p.167) notes that he was given a *liphakelo* in the Ntondozi area south of the luSutfu River; that he was (important enough to be) present at a number of Royal agreements with the Concessionaires and that he had died by 1889. {RE}

lviii.Ndvunyana: {no I, no Jones}

xlix.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}

i.Mhayise:

ii.Mabhengeta: according to Makathi Mkhathswa, Mabhengeta Shongwe was found by a section of the Ndwandwe people on their arrival in Swaziland (SWOHP, Bonner series, 12-04-1970). {I}

iii.Matsintsana: {no I, no Jones}

liii.Siyangayanga: {no I, no Jones}

liv.Zikalala: a *sibongo* found in Swaziland. Kuper gives the Zikalala as *labafik'emuva*, of Nguni origin (*African Aristocracy*, p.233). {I}{E}

lv.Mathimlaze: {no I, no Jones}

lvi.Nhlabatsi: a *sibongo* found in Swaziland, literally, it means 'sand'. According to Maganeni Dlamini, Nhlabatsi was a son of an early Swazi king Nkhosi waDlamini and thus the brother of Mavuso waNkhosi (SWOHP, Maganeni Dlamini, 01-06-1977). He is also listed on the Matsebula royal genealogy (*History* (new edition), chart opposite p.18). The present-day Nhlabatsi chiefdom lies immediately west of that of the Mamba in central-southern Swaziland. {I,E}

lvii.Sondaba: we have been unable to find further information about this person. A person by the name of Sondabane is noted by Kuper as a son of Somhlolo (*Survey*, p.54). According to Jones (*Biog.*, p.184) Sondabane lived in the Lumphuyani area and he and his siblings were killed in the disastrous Pedi war of 1869. {no I, no recent Matsebula} {RE}

lviii.Lodlalovu: {no I, no Jones}

lix.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}

lx.Mbiya: {no I, no Jones}

lxi.Ngcoseni: listed as residence of Masiphula Fakudze (*indvuna* of Lobamba *lodzala* in Mbabane) at Ndlendeni Hill in Mankayane district (Jones, *Biog.* p.216, drawing on Swaziland National Archives, Papers relating to concessions and chiefs). {RE}

[OR, it could it be? Ncotjane (Ncotshane): a river in southern Swaziland which rises south of the present-day village of Hluti, and flows southwards into South Africa. In South Africa it is known as the Rietspruit and it flows into the Phongolo River 10km east of the town of Pongola.]

lxii.Mziziningi: {no I, no Jones}

lxiii.Ndlela:

lxiv.Ndlolondlolo: [re: could it be?

-Ndlondlo: according to Magida Magagula, Ndlondlo, son of Moyeni Magagula, was a chief of the Magagula people (SWOHP, Bonner Series, Mankwempi Magagula, no date)

-out of this interview's context: Ndlolondlolo, the first born of Mabhubhulu.]

lxv.LoMazembe:

[re: Zembe: son of Sidloko Mahlalela II. Zembe was decided against as heir of Mahlalela chiefdom and, after the regency of Gija Mahlalela, his brother Mahlokomane was installed. (A7)]

lxvi. Velezizweni: according to Maboye Fakudze, Velezizweni was the name given to the Mbidlimbidini royal residence. Ndwandwa, together with Tsandile he was regent during the minority of Ludvonga (*waMswati*). On the death of Ludvonga, Ndwandwa plotted to take over the kingship, this was taken as evidence for his involvement in the death of Ludvonga and he was executed on the orders of Tsandile and other *bantfwanenkhosi*; between 1 500 to 3 000 of his followers were killed but his heir, Mbosizwa, escaped and fled to Amsterdam (Jones, *Biog.*, p.69). Later Ndwandwa's descendants (Mbosizwa *waNdwandwa*, Dlalada *waMbosizwa*, Sifuba *waDlalada*) returned and now called the royal residence of Mbidlimbidini, Velezizweni which means "returned from a foreign land" (SWOHP, Maboya Fakudze, 23-05-1970). It is located 3km south east of Mankayane and about 2km north of the Ngwempisi river. This residence is also marked on maps of T. Baines 1875 (described as 12 miles from Derby and three miles south of the *luSutfu* River) and E. Stanford 1879 (Jones, *Biog.*, p.170).

lxvii. Doda, *kaDoda*: {no I}

lxviii. Chele (singular *siChele*, plural *tiChele*): name of *emabutfo* of Mswati and Somhlolo. For further information on the Chele, see appendix of *emabutfo*.

lxix. Thonga (Tfonga, Tsonga, Tonga): generic name of inhabitants of the area between present-day Maputo and Khosi Bay who speak the Tfonga language. In the Doke and Vilakazi, *Zulu-English Dictionary* (p.299) the word is described as 'a Thonga person; also used as a pejorative term meaning 'member of a subject race'. The word does not carry the same pejorative connotation in *siSwati*.

lxx. Mthabela: {no I, no Jones}

lxxi. Mkhonto: in an interview with Bongani Mkhathshwa, Mkhonto is described as an Ndwandwe ancestor — son of Sikhova and father of Yanga (SWOHP, 01-07-1982). [re:check my note]

lxxii. Ndabambi: see Ndzabambi, endnote **Error! Bookmark not defined..**

lxxiii. Ndlabambi: see Ndzabambi, endnote **Error! Bookmark not defined..**

lxxiv. LoNgcwangu: see endnote below.

lxxv.Mngcwangu: according to Mzakayise Nhleko (SWOHP, Hamilton series, 21-03-1986), 'Mncwangu' was the original *sibongo* of the Nhleko people. Mncwangu was the father of the Nhleko. {I}

lxxvi.Ziyanda: {no I, no Jones}

lxxvii.Mbuli: {no I, no Jones}

rejected

| | | | | | | | |
|---------|-----|----------|--------|------------|--------------|------|------|
| Jotters | CH1 | PB reads | CH2 | Jen enters | edit | edit | edit |
| 3 | no | | May 94 | July 94 | RE 1/8/94 | | |

date of print-out: 21 4 2016 9:47

- You are swimming in dangerous water [re: this title does not reflect the essence of this interview, but draws attention to a peripheral remark]
 - decision CH and RE: because of content, we will publish 1987 interview before 1983
 - do not reflect when narrator in conversation repeat 'he, he did so and so', or 'these people of - of so and so'
 - throughout this interview the interviewer affirms the interviewee by saying 'yes' or 'Hlatshwako', this is not an interruption but seems to be a device of polite conversation. It does fragment the conversation terribly, though.
 - why do certain interviewer talk about Somhlolo, and others call him Sobhuza? is there some people who can call Somhlolo Sobhuza, is it a specific prerogative of some people to use particular names?
 - this translation is very literal and it is good in that sense, it is however, difficult to read and the simplistic, 'baby-like' english does not do justice to narrator, if he was as comfortable in english as he is in *siswati*, he would not have spoken in english in this way.
 - impossibly difficult to interpret who all the his/him/he 's are. But quite crucial to correct understanding of information
 - notice how in this interview the information is just streaming out. All that the interviewer is doing is saying yes or Hlatshwako! at the appropriate spots and VH just continues to talk. Perhaps the closest to a pure narrative that we have
 - threat by Hlatshwayo therefore need to placate/ get alliance through marriage -head wife. Later on threat disappear/ greater threat from Ndwandwe marry Tsandile. notice how some of the sons of tinhlanti of LaMlalati took part in rebellion or is it the sons on the tinhlanti of tsandile?
 - note that in English one would say, when one wants to interrupt "hold it right there" ie. more distant from the speaker. When speaking in *siswati* about the past, these 'distancing' devices are not used eg. "here, where you are now, what happened/ who begot whom?"
 - Spoke to Eve Mothiba about Swazi orthography 19 2 1996
- ko is correct Swazi ending
 tj is strictly speaking the correct Swazi orthography for the SH sound,
 but sh can also be used (and is especially prevelant in Swazi spoken outside of Swaziland)
 since we have been saying Ngolotsheni etc. ie. using SH form, I decide to write it as
HLATSHWAKO
 Hlatshwako: way interviewees describe themselves
 Hlatshwayo: names in beginning of jotters - Zulu'ised?
 • spelchecked - 19 2 1996