

Date of print out:21 4 2016

Title:'... how this *mliba*<sup>a</sup> came about' [p4]

'You will see by the rising of the smoke that the impfi is over'[p11]

Interviewed at:Mahagane<sup>i</sup>

Date:12 July 1983

Narrator:Mbali Hlophe<sup>ii</sup> (MH)

Hundred Hlophe (neè Lukhele)<sup>iii</sup> (HH)

Lena Hlophe<sup>iv</sup> (LH)

Lomboshwa Dlamini<sup>v</sup> (LD)

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

Transcriber:

\*\*

pp.29-32

(Q) *Gogo*, can you now tell us the *sinanatelo* of the Hlophe? \*\*

(HH) They are of Mabhengu<sup>vi</sup>,  
Those of Ndawande<sup>vii</sup>,  
Those of Lukhambule<sup>viii</sup>

\*\*

(HD) Doesn't it include Mkhonkosi<sup>ix</sup>?

(HH) Yes, it is said eMakhonkosi.

\*\*

(Q) Do you know anything about the people of Mndzebele<sup>x</sup>, *gogo*?

(HH) They go together as one.

(HD) Are they one with the Hlophe people?

(HH) They are one with the Hlophe people!

pp.32-35

(Q) Do the Hlophe people marry the Mndzebele people?

(HH) They do not marry them.

\*\*

(Q) Do you know the *sinanatelo* of the Mndzebele?

(HH) *Awu*<sup>xi</sup>, no, I do not know it. It goes 'Mndebele' - I heard my father saying 'Mndebele of Dube<sup>xiii</sup>,  
/but/ from here, I don't know it.

\*\*

---

<sup>a</sup> *umliba*: literally, spreading and branching of a gourd (pumpkin); similar to the branching of a family tree. {E}

(Q)Do these Hlophe people marry the Simelane?

(HH)Yes.

\*\*

(Q)Did you ever hear the word 'Embo', *gogo*?

(HH)Which says?

(HD)The one that says 'Embo'.

\*\*

(HH)I do not know where it is, whether there is a place somewhere that /is/ Embo.

(Q)What about Ntungwa? At Ntungwa? Thungwa, ntungwa?

(HH)The people of Mntungwa?

(HD)Yes.

pp.35-39

(HH)These are the people of Ndlangamandla<sup>xiii</sup>. \*\* It goes this way: 'Ndlangamandla, Mntungwa'.

\*\* She <Carolyn Hamilton> is taking <writing down> all the people, my God! \*\* *Awu*, she is taking us far away!

\*\*

(Q)Are the Hlophe people *bemdzabuko*<sup>xiv</sup>, *gogo*?

(HH)Yes, they are the people of *imvelo*<sup>xv</sup>.

(LD)As you can see, she was talking about where you came from.

\*\*

(HH)We came from Ngogweni<sup>xvi</sup>.

\*\*

(Q)Where is this Ngogweni?

(LD)The iNgogwe is this side.

(HD)At Ngogweni: up this side?

(LD)Yes.

\*\*

(Q)Is it kaZulu<sup>xvii</sup>?

(LH)I do not know because boundaries have been set up in the land. It is there, for sure, it is in

kwaZulu<sup>xviii</sup>.

\*\*

(HH)I have mentioned this thing, the *mntwanenkhosi*<sup>xix</sup> is asking if they /came/ from Lishobeni<sup>xx</sup>, and I said that we came from Ngogweni.

pp.39-41

(LH)We came from Ngogweni. I heard it from my father. He was of the Ndlavela<sup>xxi</sup>. \*\* This is a *libutfo* of my younger fathers<sup>xxii</sup>. As for me, I am born of an Mlondoloz<sup>xxiii</sup>. The Mlondoloz is followed by the Ndlavela.

\*\*

(HH)*Awu*, you will go, you will reach far away places, with us being written down in the notebook!

\*\*

(Q)When the Hlophe people came to Shiselweni<sup>xxiv</sup> who was the *inkhosi*?

\*\*

(HH) *Awu*, truly, I don't know. I have said I know nothing about whom they found when they came.

\*\*

(Q)What about you, do you know?

(LH)Do you think that I am far older than this one?

(HH)It is because you are a Hlophe, and these are of your descent<sup>xxv</sup>. As for me, I am *impumakude*<sup>xxvi</sup>. I do not know their *ukubheka*<sup>xxvii</sup>, that is: it started here, and how and how. As for me, I am of far away. I am from Zikhotheni<sup>xxviii</sup>. Yet as for you, you know them, their true self. If you do not know them, say so.

(LH)In fact, I do not know them. I will say that I have never seen them with my eyes. I used to hear that they found laZidze<sup>xxix</sup> here.

\*\*

pp.42-48

(Q)Where were /the Hlophe people/ from, when they found laZidze here?

\*\*

(LH)I have told you, I have said they came from Ngogweni. I used to hear it from my father that they came from Ngogweni. I heard it from my younger [father/uncle] who was Ndlavela. He came after my father by birth. He was the only one alive after my birth.

\*\*

(Q)What was the name of the Hlophe person who was /leading/ at Ngogweni?

(LH)We do not know that from the elders, my children. We found /thing/ this way after our birth.

\*\*

(Q)When the Hlophe came here, /what was the name of the *umuti* of the *inkhosi*?

\*\*

(LH)It was Shiselweni.

(Q)Was it Somhlolo's place?

(LH)It /was/ Somhlolo's place.

\*\*

(Q)Did all of the Hlophe people, when they came here, settle here? Did all of the Hlophe people come to Shiselweni?

(LD)All of the Hlophe people first came to Shiselweni.

(LH)We don't know about others [to whom does this 'others' apply to?], according to places, we just mean there was an [pp.48-54] *umuti* of the *inkhosi* here at Shiselweni. There are its ashes. There, next to the road. I saw it with my eyes. There, there, where the *inkhosi* had built his *umuti*.

\*\* The fields were looked after by my sisters and I, when we were children.

\*\*

(Q)What do you know about Mahagane<sup>xxx</sup>?

(HH)I cannot follow. I am left behind.

(LH)Now we do not know because we are relatively young. \*\* We know nothing about the whereabouts of this Mahagane, here at Somhlolo.

(LD)Mahagane first *butseka'd*<sup>xxxii</sup> from Mahlokohla<sup>xxxiii</sup>, the father of Sobhuza<sup>xxxiii</sup>. Sobhuza was installed after this Mahlokohla had died. By this time, Mahagane was a *lijaha*<sup>xxxiv</sup>. When he was installed, Mahagane had already *butseka'd*.

\*\*

(Q)/Was there a Mahagane who was present during the time of Somhlolo?/

\*\*

(LD)There was no Mahagane \*\* who was present during Somhlolo's /time/.

\*\*

(Q)The people of Mndzebele<sup>xxxv</sup> and the people of Hlophe; it seems that they are together. Why is this so?

(HH)They are one.

pp.54-69

(LH)They do not marry one another.

\*\*

(Q)Why? What is the reason?

(HH)It was due to birth; from where they left. We do not know \*\* how this *mliba*<sup>xxxvi</sup> came about because they do not marry each other. It is said that \*\* the people of Hlophe used Mndebeli in their *sinanatelo*.

(Q)Did the Hlophe people attend *incwala* with the Ngwane people at the place of the *inkhosi*? \*\* Did the Hlophe people go to the *incwala*?

\*\*

(HH)They used to go.

\*\*

(MH)I am Mbali, of Hlophe, \*\* born Lotayiya. \*\* We left Ngagweni for Shoba<sup>xxxvii</sup>.

(Q)Which was this *inkhosi*? Was it Ngwane?

(MH)Ngwane.

(Q)Where is Shoba, *babe*?

(MH)It is this side [of the Phongolo>]. \*\* It was from Magudu<sup>xxxviii</sup> because the *inkhosi* came round the Lubombo<sup>xxxix</sup>. [I find this sentence very unclear, one of these cases where a bit of editing will both clarify but also force, the meaning. Should one make it clear that Mbali saying that they went to Shoba after having paused (*kanekusa'ing*) at Magudu. Ie. the Ngwane (and Hlophe) came around the Lubombo (skirting), picked up trouble in the south (with the Ndwandwe), briefly resisted at Magudu and then moved to Sishelweni]

(Q)What were they doing at Magudu?

pp.69-73

(MH)We do not know when the *inkhosi* skirting round the Lubombo, retreating, coming here, *kanekisa'ing*<sup>vi</sup> at Magudu for a while, about to cross, coming this side.

\*\*

(Q)Where did they come from before they came to Magudu?

(MH)They were from the Lubombo, \*\* at Golela<sup>vii</sup>.

\*\*

(Q)What do they say the reason for moving /was/?

(MH)I don't know what made the *inkhosi* move, at that time, when he was skirting around the Lubombo, retreating. Concerning why he was doing this, I don't know.

\* \*

(Q)When they left the Lubombo for Magudu, which *sive*<sup>xiii</sup> did they find?

(MH)They found the Zulu people.

\* \*

(Q)Who was the senior<sup>a</sup> amongst the Zulu people?

(MH)I do not know the *tinkhosi* of the Zulu - whether it was Shaka or, \* \* it must be Shaka.

\* \*

(Q)Then they left kaZulu<sup>xiii</sup>, why did they leave?

(MH)They were attacked by the Zulu. The Swazis then came this side.

pp.73-76

\* \*

(Q)Why were they fighting?

(MH)You may never know. *Emakhosi* in earlier times used to fight. They were quarrelling over land.

\* \*

(Q)When the Hlophe people came here, to kaNgwane<sup>xiv</sup>, did they *khonta* here, in kaNgwane?

(MH)Then the Hlophe people were taken by the *inkhosi*.

\* \*

(Q)Why did he say that they should be in it?

(MH)Then they became his *tindvuna*.

\* \*

(Q)Was this under Ngwane? [who are we referring to here, Ngwane III, grand father of Somhlolo or Ngwane IV ie. Somhlolo himself]

(MH)Under Ngwane.

\* \*

(Q)Where did they become *tindvuna*?

(MH)They became *tindvuna* here at Shiselweni. Here where Somhlolo built <his royal residence>.

\* \*

(Q)During Ngwane's time were the Hlophe people *tindvuna* themselves?

(MH)They had not yet become *tindvuna*.

\* \*

(Q)What were they?

pp.76-79

(MH)They were just people. They were taken by the *inkhosi* and they became the *bafana*<sup>xv</sup> of the *inkhosi*, until they became *izinduna*. Then Ngwane's *umuti* was separated, because Ngwane is of Zombodze<sup>xvi</sup>. Then they became *tindvuna* of Shiselweni \* \* of Somhlolo.

\* \*

(Q)According to you, Mabhengu<sup>xvii</sup>, what made Somhlolo like them so that they became *tindvuna*?

(MH)I don't know, *Nkhosi*<sup>xviii</sup>, \* \* Maybe /when/ they were his bafana they served him well. I do not know.

\* \*

---

<sup>a</sup>Original has *mkhulu*.

(Q)/Does this/ mean that when the Hlophe people came to Ngwane, they were put inside the *sigodlo*, to become children within the *sigodlo*?

(MH)Yes  
\*\*

(Q)What were they doing inside the *sigodlo*?

(MH)I do not know what they were doing, because *bafana* of the *inkhosi* are there to go <as messengers where the *inkhosi* sends them. I cannot exhaust the work of the *inkhosi*, for there are many things that you do when you are within.  
\*\*

(Q)Were they *tinceku*<sup>xlv</sup>?

pp.79-83

(MH)They were *tindvuna*.  
\*\*

(Q)Is there anything that you know about Ngwane?

(MH)I do not know much about Ngwane. What I know about Ngwane is that he arrived here, when he came here, and his pool<sup>i</sup> is here. \*\* And I also know about Godlwako<sup>ii</sup>, \*\* where, it is said, he played *emagwadla*<sup>iii</sup>. \*\* The pool is here at Matsambe<sup>iii</sup>.  
\*\*

(Q)Does it mean that the Hlophe people, are *umdzabuko*<sup>lv</sup>? By the way, did they come from kaZulu?

(MH)They came from Ngagweni [note spelling], far up there, in Ntsini<sup>iv</sup>.  
\*\*

(Q)What were they doing there, Hlophe?

(MH)I would not know what was done there, because it is where we *dzabuka*'d. It is said that we rolled by the *silulu*, we, the Hlophe people, when we were coming here. We came from Ngogweni.  
\*\*

(Q)What does that mean?

(MH)It means that we were inside the *silulu*<sup>vi</sup> rolling with it. I do not know what type of *silulu* it was. Rolling with it, then coming here.  
\*\*

pp.83-88

(Q)When you were at Ngagweni [spelling!], Hlophe, do you think that you were poor?  
\*\*

(MH)I don't know, because \*\* Hlophe /was/ the youngest, coming after Mndebele by birth.  
\*\*

(Q)Was there a Hlophe *inkhosi*, or a *sikhulu* who was a Hlophe?

(MH)No, there was no *sikhulu*. \*\* We became chiefs<sup>a</sup> at the *umuti* of the *inkhosi*.  
\*\*

(Q)Can you tell us about Mahagane who was alive during the time of Ndvungunye?

---

<sup>a</sup>Original has *emashifu*.

(MH)Yes - my father \*\* who died in the years I have been around in.

\*\*

(Q)/Was/ there anyone whom they called Mahagane before Ndvungunye's time?

\*\*

(MH)There /was/ none, \*\* because there wasn't anyone settled here. There was Manambaza<sup>hii</sup> at that time.

\*\*

(HD)During these days the *indvuna* was Mambaza.

(CH)Mambaza?

(MH)Manambaza.

pp.88-93

(HD)Manambaza who is the brother of Mahagane. I think that is where they made a mistake.

\*\*

(Q)I there anyone of the Hlophe you know who was an *indvuna* at Shiselweni?

(MH)There is no-one.

\*\*

(Q)Have you ever heard of Sokhukhuza Hlophe? \*\* In the time of Somhlolo.

(MH)I would not know because I heard of the name from my fathers when they were discussing.

\*\*

(Q)How come Mndzebele and Hlophe were together?

(MH)It seems these people were coming <by birth>, one after another. \*\* It seems that the older one /was/ Mndzebele, then came Hlophe. \*\* These are names. \*\* /Their father/ was Tigodo<sup>hiii</sup>. \*\* I don't know about /their/ splitting \*\* When they talk about it, they say it is far away, this side, - on the other side of the boundary wire. I do not know why they scattered. \*\* There are many Hlophe's now. \*\* We do not know what scattered them - whether they were scattered by war, because they used to attack one another long ago, here.

\*\*

(Q)Can you tell us the *sinanatelo* of the Hlophe/

(MH) Hlophe,

pp.93-98

Mabhengu,  
Lukhambule,  
Nabonkhosi,  
You of Ndawande.

\*\*

(Q)These Simelane<sup>lix</sup>, when they say 'Nabonkhosi', how do they come in? [need endnote to describe this]

\*\*

(MH)In fact I /do/ not know because *tibongo* meet somewhere. I do not know how they came in there. I cannot explain that one. \*\* *Tibongo* are like this. They meet. It is inside us. Then come others. These are of Mkhabela<sup>lx</sup>. Some of our children even want to marry each other. Them, these of Mndzebele -we are not supposed to marry each other because they are of Hlophe, this Mkhabela.

\*\*

(Q)Are there any <names> [*tibongo*] that are no longer used, which have become names of people, or what are they?

\*\*

(MH)You see, they are now *tibongo*, yet these are names of people. You see, we are now of Hlophe. \*\* Yet these are names of people. It seems they split, yet these people are together.

\*\*

(Q)Why is a *sinanatelo* kept?

\*\*

(MH)It is kept for the reason that you must be known that you are of such and such, your *sinanatelo*. Just like

pp.98-102 with you, the people of Nkhosi, it goes

'Nkhosi,

Dlamini,

*wena-wekunene*<sup>lxii</sup>

It is the *sinanatelo* that makes you happy. It is the one that makes you joyous.

\*\*

(Q)When the Hlophe people came here, to Shiselweni, were they left behind when Somhlolo left?

(MH)The Hlophe people remained here at Shiselweni - after the *inkhosi* attacked the BeSutfu<sup>lxii</sup>, after being attacked by the Zulu. They stayed behind here, at Shiselweni. \*\* They were hiding, hiding from the Zulu people. They got into the cave.

\*\*

(Q)Why did they \*\* hide? Why didn't they go with Somhlolo?

(MH)In fact, *imphi* scatters people. They hid and remained here.

\*\*

(Q)Did the Zulu people burn the *umuti* at Shiselweni?

(MH)Yes.

\*\*

(Q)Where did the Hlophe people go after the *umuti* at Shiselweni was burnt?

(MH)By then, they were hiding in the cave. \*\* /In the [pp102-107]caves/ this way, down at Mhlosheni<sup>lxiii</sup>. \*\* They stayed there for quite a long time, until the *imphi* was over.

\*\*

(Q)Before Somhlolo went to Mndzimba<sup>lxiv</sup>, \*\* did the Hlophe people ever *gidza incwala* with him?

(MH)What was *gidvwa'd* in those days were *tibhimbi*, for the *inkhosi* died here. The [tuppex] was left. The *indlovukazi* does not *gidza incwala*.

\*\*

(Q)The difference /between *tibhimbi* and *incwala*?/

\*\*



(MH)The difference is this, *wena wekunene*, that a male *inkhosi* eats the *luselwa*<sup>lxv</sup> when he *gidza*'s *incwala*, and a female does not eat it.

\*\*

(LH)Was Somhlolo dead?

(MH)Yes.

\*\*

(Q)Before /Somhlolo/ died, did he *gidza*?

(MH)I never heard <about that>. I used to hear that they *gidza*'d *sibhimbi*. It was said they *gidza*'d *sibhimbi*, yet it was this *incwala*, as I see it. \*\* They cannot celebrate *gidza incwala* [tautology to use celebrate and *gidza*] now, <now that Sobhuza II is dead>, because they cannot eat the *luselwa*.

\*\*

(Q)/Is there/ something else that you know about Hlophe [pp107-112] and Ngwane?

\*\*

(MH)Hlophe is the one who came from Ngwane, and was sent to Somhlolo's *umuti*.

\*\*

(Q)Were the Hlophe people present during the time of Ndvungunye?

(MH)In fact, Ndvungunye was born at Shiselweni.

\*\*

(Q)Who built at Shiselweni?

(MH)It was put out by Ngwane. He put out Somhlolo<sup>lxvi</sup>

\*\*

(Q)What about the *lilawu*?

(MH)The *lilawu* was moved out, and it became Lobamba<sup>lxvii</sup>, \*\* Lobamba left here to go where Sobhuza was to be born, there at *eSikhaleni segundwane*<sup>lxviii</sup>.

\*\*

(Q)During the time of Somhlolo and Ndvungunye, did the Hlophe people fight in the *emabutfo*? /Did they/ join in the Swazi's *emabutfo* in time of war?

(MH)Those of Giba<sup>lxix</sup> joined \*\* and iMigadlela<sup>lxx</sup>.

\*\*

(Q)During those days, where did they say they got food, *babe*?

pp112-116

(MH)Food: they ate hides.

\*\*

(Q)Where did they get the shields?

(MH)I wouldn't know because it was the game of the day to attack each other. Shields are utilized in attack, because you cannot attack an *imphi* empty-handed. \*\* By the time an *imphi* comes, it finds you already in possession of a shield. By the time it comes, you just take your shield.

\*\*

(Q)Have you ever heard a story that at the time when an *imphi* was hungry, they took these shields of theirs, and put them in water. After they became soft they then ate them?

\*\*

(MH)I mean that. That is to say, they ate the shields. I heard that matter.

\*\*

(Q)Maybe you can clarify /this/ for us: \*\* whose time was this? Was it Ndvungunye's or Somhlolo's.

(MH)*Ewu*<sup>lxxi</sup>, \*\* I would think it was Somhlolo's.

\*\*

(Q)Are the Hlophe people 'Mntungwa' people?

(MH)The 'Mntungwa' people are the Ndlangamandle people.

\*\*

[Who are the Mntungwa and the Ndlangamandle, and why is it important]

(Q)Have you ever heard of the story of 'Embo'?

pp116-119

\*\*

(MH)They used to sing; we heard the elders saying 'Give him his cattle, you <(pl)> of Embo'. We do not know who /these people/ of Embo were.

\*\*

(Q)Can you sing the song?

\*\*

(MH)<singing>You <(pl)> of Embo,

Please give him his cattle and let him leave;

You <(pl)> of Embo,

Give him his beast that he may leave,

You <(pl)> of Embo.

I have heard it said that way.

\*\*

(Q)Why do they sing it, Hlophe?

(MH)We heard it when it was the time of threshing *emabele*<sup>lxxii</sup>, as the elders sang. Even if they would be starting to thresh them <the crops> at this time, <even if> they are of this house in size, in quantity. They would thresh until the until the next day.

\*\*

(Q)Is there anything <special> that the Hlophe people were performing, *bunyanga*<sup>lxxiii</sup> or doing special duties like those connected to *imphi*, at the *inkhosi's* place.

(MH)*Awu*, there were none, *wena wekunene*, because they did not make attacks without the company of the *inkhosi*. the *inkhosi* used to go with them when attacking.

pp119-125

\*\*

(Q)Were they heroes?

(MH)Yes, \*\* I remember, these Zulu people continued to attack consistently. Then Tigodvo<sup>lxxiv</sup> went back to talk with them, saying "Whom are you attacking here, you are attacking woman here?".

\*\*

(Q)After /the death of/ Somhlolo? \*\* As you /heard it/, how did the Zulu people reply, Hlophe?

(MH)Tigodvo was seen returning from there. It was then that the *imphi* was to end. \*\* When Tigodvo came back, they praised him, saying

You *hlabela'd*<sup>lxxv</sup> two *emakhosi*,

Because you *hlabela'd* Zwide<sup>lxxvi</sup> kaLanga'

\*\* I am saying, *wena wekunene*, that is when the *imphi* ended, and it was then that the Hlophe people came out of the cave. The Zulu people said "You will see by the rising of smoke that the *imphi* is over".

\*\*

(Q)Did Tigodvo see that?

(MH)He saw it. \*\* I cannot exhaust all that is <know> about Tigodvo. He was well known. \*\* I am also young \*\* . I may not know what the elders were doing. I will leave /something/ and skip other things. \*\* Tigodvo was sent by the *indlovukazi* to kaZulu, to ask who is being attacked.

pp126-128 \*\*

(LH)Start with <the praises> of Tigodvo, *babe*.

(MH)'Chopped large log<sup>lxxvii</sup>

Chopped for years,

What can you chop if you can get finished;

.....<sup>a</sup> where can I throw him?

I will throw him up,

From what will he be when he comes back?

*Amabele* will be red when he comes back.

The wife of *ncede*<sup>lxxviii</sup>,

The wife of Matikitela<sup>lxxix</sup>

You of the log of Mzilazembe<sup>lxxx</sup>;

A person is not popular while he is alive,

He will be popular when he is dead;

You *hlabela'd* two kings,

Until you *hlabela'd* <it for> Zwide kaLanga!

*Awu*, I have finished, *wena wekunene*.

\*\*

---

<sup>a</sup>Word blurred on the original recording.

Mahagane:

'Hey, black Mahaga<sup>lxxxi</sup>,

You will die in the waters;

A spot of that of his *umuti* at Lanqabane<sup>lxxxii</sup>

Seed like *umasholosholo*<sup>lxxxiii</sup>,

He is *gwamanda*<sup>lxxxiv</sup>, who tackles things on his own;

Black <Ma>*haga*,

You will die in the waters;

One in charge who marked by digging,

<While the *live* consented>

A spot of his *umuti* at Lanqabane<sup>b</sup>

pp128-130.....<sup>c</sup> giving it to outsiders,

I mean, you, heavy one, of Sigodvo<sup>lxxxv</sup>!

\* \*

Sigodvo remained here, at Shiselweni \* \* while the *inkhosi* attacked the Besuthu. After the *imphi* was over, then the Zulu people were seen *tingela*<sup>lxxxvi</sup>ing, until they reached here, Shiselweni. When they arrived here, at Shiselweni, it was said, "*Hawu*<sup>lxxxvii</sup>, the *induna* did not remain here at Shiselweni!"

It was said that Tigodvo remained. Then the *inkhosi* sent *emancusa*<sup>lxxxviii</sup>, *umntfwanenkhosi* Magucu<sup>lxxxix</sup>, and Bhulindlela<sup>xc</sup>, Madangamane<sup>xcii</sup>. They came to Tigodvo. After they had found Tigodvo, they took him to the people of Ntshangase<sup>xcii</sup>, to Ntabakayikhonjwa<sup>xciii</sup>. In those days, *tingela*ing was still done. When they came to Ntabakayikhonjwa, he <zulu emmissary>said, "I am thankful to him of Zwide for this man he has sent me. Tigodvo is a man of the *inkhosi*. The boundary is now at Mantambe, and when I go and *tingela*, I will tell Tigodvo [close quotation marks???]; these are of Ntshangase, of Ntabakayikhonjwa. These are those who came, after which the Zulu *imphi* broke through. The Zulu people sent a second person, Sithangu, an *indvuna* of Lukhandampevu, the one who conquered the *imphi* here, at kaNgwane. From then we were never pierced by an *imphi*."

(HD)Sithambe?

(MH)Sithangu.

(HD)Sithangu.

(MH)Yes. These are the ones who conquered the *imphi* of kwaZulu<sup>xciv</sup>. That is why we came out of the cave; we, the Hlophe. We once again got into power. \* \* We have authority. We are the *indvuna* of the *inkhosi*.

\* \*

<sup>b</sup>The original of the last three lines has:

'Mpathi owagala live likuvumela,

Khundla sinjalo semuti wakhe bane;

<sup>c</sup>Word blurred on the original recording.

i.Mahagane: area approximately mid-way between, but south of, Mhlosheni and Hluti in southern Swaziland.

ii.Mbali Hlophe:

iii.Hundred Hlophe (neè Lukhele):

iv.Lena Hlophe:

v.Lombosha Dlamini; a daughter of Mshengu, brother of Sobhuza II, and wife of the late Hlophe chief, [after comma no text??].

vi.Mabhengu:

vii.Ndawande:

viii.Lukhambule:

ix.Mkhonkosi:

x.Mndzebele: a *sibongo* commonly found in Swaziland.

xi.*Awu*: a non-influencing interjective.

xii.Dude:

xiii.Ndlangamandla: a *sibongo* commonly found in Swaziland. The Ndlangamandla chiefdom is located just east of the Hlophe chiefdom in the far south of Swaziland.

xiv.*bemdzabuko*: literally those who broke off; often translated as 'the original' (inhabitants); the term is used to refer to those *tibongo* who claim to have arrived in the Swaziland area together with the Dlamini's.

xv.*imvelo*: indigenous (habit or natural custom, of a group or individual); nature or natural state of a thing.

xvi.Ngogweni: reputedly somewhere near Piet Retief.

xvii.kaZulu: literally place of the Zulu. this term is used loosely in Swaziland to refer to all of the area to the immediate south of Swaziland.

xviii.kwaZulu: literally place of the Zulu. This term is used loosely in Swaziland to refer to all of the area to the immediate south of Swaziland.

xix.*mntwanenkhosi*: literally child of the king; a title generally reserved for princes/ princesses, but often applied to other members of the royal family. in this case it could refer to Lombosha Dlamini (see note v), or to the interviewer, Henry 'Hlahlamehlo' Dlamini (a descendent of Mswati II).

xx.Lishobeni:

xxi.(i)Ndlavela: a *libutfo* of Mswati's, largely made up of men born roughly between 1856 and 1866.

xxii.Younger father: original has '*bobabe bancane*'. The phrase refers to the younger brothers of the informant's father.

xxiii.Mlondolozu: a member of the Balondolozu, a *libutfo* largely made-up of men born roughly between 1901 and 1903.

xxiv.Shiselweni: name of the present-day southern administrative district of Swaziland, which takes its name from the base, in southern Swaziland, of the early Swazi kings (so called because of the frequent burning (*shisa*) of homesteads in the area by attackers from the south).

xxv.Hundred Hlophe, the informant, is drawing a distinction between herself (born Lukhele) and her daughter, born a Hlophe.

xxvi.*imphumakude*: literally one who comes out from (*kuphuma*) far away (kude). The suggestion is of being of another descent.

xxvii.*ukubheka* (verb zulu): to come about, to take a direction.

xxviii.Ezikhotheni: area about 3 km south-east of Mhlosheni in southern Swaziland.

xxix.laZidze (variant laZwide); literally daughter of Zidze (variant Zwide) (early nineteenth century Ndwandwe king), also known as Tsandzile (variant Thandile); wife of Somhlolo, and mother of heir, Mswati II.

xxx.Mahagane: according to Matsebula, Mahagane Hlophe was the *indvuna* of Ndvungunye's administrative headquarters, Shiselweni (*History* (old edition), p.7). Mahagane was also the name of a mid-twentieth century Hlophe chief at Shiselweni.

xxxi.*butseka* (kubutseka): an individual form of paying allegiance to the king by entering into the king's service, usually for life. One who has *butseka*'d is distinguished by the wearing of special beadwork (simohlwane).

xxxii.Mahlokohla: alias Bhunu or Ngwane V, the Swazi king who reigned 1890-1899.

xxxiii.Sobhuza: ie. Sobhuza II, born of Mahlokohla.

xxxiv.*lijaha*: post-adolescent, unmarried young man.

xxxv.Mndzebele: a sibongo commonly found in Swaziland.

xxxvi.*umliba*: literally spreading and branching of a gourd (pumpkin); similar to the branching of a family tree.

xxxvii.Shoba; probably Mashobeni - the area around the Mbilaneni royal graves under the Mdluli chief. Mashobeni is also the name of an Mdluli area north west of Nhlangane.

xxxviii.Magudu: the Magudu hills lie about 25km outside the Swazi border, due south of the present-day town of Pongola.

xxxix.Lubombo: mountains running along the eastern border of Swaziland.

xl.

xli.Golela: Gollel, name of the South African side of the laVumisa border post in the far South eastern corner of Swaziland.

xlii.*sive* ((s)sive tive; (z) isizwe izizwe): encompasses the English terms 'tribes', 'nation', 'clan' and 'state'.

xliii.kazulu: see note xvii.

xliv.kaNgwane: literally at the place of Ngwane. Ngwane was an early Swazi king. Today the phrase KaNgwane means: the whole of Swaziland; the inner 'heart' of Swaziland, around the principle residence of the reigning monarch; a Swaziland homeland within the Republic of South Africa, adjacent to Swaziland.

xlv.*bafana*: literally boys. In this context the term refers to men in the direct service of the king, usually in the *sigodlo* [quarters of the queens].

xlvi.Zombodze: Ngwane's principal residence, in southern Swaziland (the exact site is a matter of debate). In modern Swaziland there are two sites know as Zombodze: one lies about 10km south-west of Mhlosheni, in southern Swaziland: the other lies about 8 km east of Lobamba in central Swaziland.

xlvii.Mabhengu: the interviewer is addressing the informant using one of the Hlophe *tinanatelo*. See note vi.

xlviii.*nkhosi*: a polite form of address, derived from the Dlamini (and related groups') *tinanatelo*, widely applied to any person.

xlix.*tincku*: personal assistants in the king's domestic establishment.

l.the pool of Ngwane:

li.Godlwako: a craggy mountain about 5km south of the Swazi border, approximately 20km outside of the present day town of Pongola, along the road to Piet Retief; said to contain caves in which the Swazi king took refuge.

lii.*emagwadla*: children's game where stones representing cattle are used to stage mock battles.



lii.Matsambe: presumably Mantambe river which cuts through the Hlophe chiefdom in southern Swaziland, and flows in a north-easterly direction, joining the Ngwavuma river.

liv.*umdzabuko*: one who has dzabuka'd; (*ku*)*dzabuka* is to split off, tear or rent; often translated as 'to originate'. *Bemdzabuko* (ie the plural form) is the term used in Swaziland for those groups who claim to have entered the Swaziland area together with the Dlamini.

Iv.Ntsini: [we have been unable to locate this place]

Ivi.*silulu*: large [illegible] grain storage basket made of lightly woven grass, with a small neck, and a stopper made of dung.

Ivii.Manambaza: [we have been unable to trace this person]

Iviii.Tigodo (variant Tigodvo): early Hlophe chief. See also note lxxiv.

lix.Simelane: a *sibongo* commonly found in Swaziland. The Simelane chiefdom is located just south of Hlathikhulu, in central-southern Swaziland.

Ix.Mkhabela: a *sibongo* commonly found in Swaziland.

Ixi.*wena wekunene* (nina bekunene wena wekunene): literally you of the right-hand; a praise of the Dlamini, but also often applied as a polite form of address more widely.

Ixii.BeSutfu (variants Sotho, Besuthu): generic term for the inhabitants of central and northern Swaziland whose language, culture and origins differed from the early Swazi (Dlamini) immigrants.

Ixiii.Mhlosheni: the Mhlosheni hills are situated in southern Swaziland, about 20km south east of Nhlangano.

Ixiv.Mndzimba (variant Mdimba): mountains in central Swaziland lying between Mbabane and Manzini.

Ixv.*luselwa*: a ritual gourd.

lxvi. The last two sentences are blurred on the original.

lxvii. Lobamba: there are a number of places known as Lobamba

i) according to Grotpeter, Lobamba was the name of Ngwane II [re: check 'II' or 'III']'s first village' in south-eastern Swaziland (*Dictionary*, p.75);

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

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

iv) likewise, Somhlolo called his headquarters Lobamba, when he built it in about 1820 near the Mdzimba mountains. It is now sometimes referred to as Old Lobamba. According to Mandlenkosi Nxumalo, Lobamba was a residence of Somhlolo's (SWOHP, Bonner series, 23-04-1970). According to Maboya Fakudze, "old Lobamba" was built by Somhlolo at Nokwane [re: where is this??] (SWOHP, Bonner series, 23,31-05-1970);

v) Lobamba is also the name of the residence of the Queen Mother during the reign of Sobhuza II, situated roughly midway between Mbabane and Manzini.

According to Mbali Hlope, Lobamba was a *lilawu*, which "left" Zombodze, and "to go where Sobhuza was to be born, there at Sikhaleni *seGundwane*" (SWOHP, Hamilton series, 12-07-1983). [re: which Sobhuza??]

lxviii. *esikhaleni segundwane*: literally the mouse hole. (See also interview with Josefa Dlamini).

lxix. Giba: a *libutfo* largely made up of men born between 1866 to 1871.

lxx. imiGadlela: a *libutfo* largely made up of men born between 1856 to 1866.

lxxi. *Ewu*: exclamation expressing doubt.

lxxii. *emabele* (variant *amabele*): sorghum; or more generally, edible grains.

lxxiii. *bunyanga*: the practice of an *inyanga* (a ritual specialist, herbalist).

lxxiv. Tigodvo (sing Sigodvo): the name of the early Hlophe chief; literally a log. See note lxxvii.

lxxv. *hlabela* (kuhlaba): to stab, slaughter or perform heroic deeds.

lxxvi. Zwide (kaLanga): Zwide son of Langa. See note xxix.

lxxvii.Original has *ugodo*, a play on the mane Tigodvo.

lxxviii.*ncede* (variant *ncedze*): fantail warbler bird.

lxxix.Matikitela: possibly a proper name or noun derived from (ku)*tikela*: to shake, to sink into mud; or from (uku)*tikela* ((uku)*tikitela*), zulu: to dilly-dally (for), to strive (for), to roof (for), to urge or pester, to leave in the lurch (Doke and Vilakazi, *Dictionary*, p.815); or from (uku)*tikiza*, zulu; to wake with a tremendous shaking as do very fat people (Bryant, *Dictionary*, p.627)

lxxx.Mzilazembe: literally, what shuns the axe; a species of the Mimosa (Thorn tree) family *Dichrostachy nyassana* (Sickle bush). It is an invasive pioneer plant with a widespread occurrence; the pods of this plant is highly nutritious and the wood is strong and often used for fence poles and fire wood. Pooley also notes that the tree is used for medicinal and magical purposes throughout Africa (*Trees*, p.142). {RE}

lxxxi.Mahaga: Shortened form of Mahagana, literally lung sickness.

lxxxii.Lanqabane: from *inqaba* (mountain fortress. According to Grotpeter, Lanqabane Mnisi was the name of a man, resident near the present site of Lozithelezi, at the foot of the Mdzimba mountains (central Swaziland) in the early nineteenth century. He was introduced to Somhlolo by members of the Maseko, and showed the king and his followers the famous Mdzimba caves, where they sheltered (*Dictionary*, p.69). See footnote b regarding the translation of this line.

lxxxiii.*umasholosholo*: possibly derived from *amasholosholo*, people of unsettled, inattentive, mentally preoccupied appearance; or of undecided shifty movements (Doke and Vilakazi, *Dictionary*, p.744).

lxxxiv.*gwamanda*: form (ku)*gwamanda*, to take by force; or from *umgwamanda*, a [illegible??] body assembled together (Bryant, *Dictionary*, p.212); or from (ku)*gwamandza*, to be stingy.

lxxxv.Sigodvo: singular form of Tigodvo. See note lxxiv.

lxxxvi.*tingela* (verb *kutingela*): to hunt, roam, chase.

lxxxvii.*Hawu*: exclamation of surprise.

lxxxviii.*emancusa*: representatives, witnesses.

lxxxix.Magucu: we have been unable to trace this person.

xc.Bhulindlela: we have been unable to trace this person.

xc.i.Madangamane: we have been unable to trace this person. [Madzanga (Ndwandwe) was a son of Zwide and half brother of Thandile, Mswati's mother. Madzanga settled under Mswati]]

xc.ii.Ntshangase (variant Ntjangase): a *sibongo* commonly found in Swaziland. The Ntshangane chiefdom lie south and east of the Hlophe chiefdom in the far south of Swaziland.

xc.iii.Ntabakayikhonjwa; according to Bonner, Ntabakayikhonjwa was sent by Cetshwayo to extend Zulu influence north of the Phongolo, but proved insufficiently forceful and was replaced by Sithambi (*Kings*, p.133)

xc.iv.See note xviii.

experimental draft