

[This edit is still to be re-edited by CH, and change footnote/endnote notation to present form]

SECTION I "Kuqala kwekuvuleka kwemehle" (The beginning of the opening of our eyes)  
 (The bulk of Simbimba's evidence as given below comes from a tape from the Royal Collection, of an interview at Embo State House conducted by umntfwanenkhosi Mahlaba, together with Maboya Fakudze in 1982. In a number of places, we have inserted passages from two subsequent interviews with Simbimba, conducted by Carolyn Hamilton, together with Henry Hlahlamehlo Dlamini, at eTibondzeni, in 1983. - eds.)

Title: SECTION I The beginning of the opening of our eyes<sup>a</sup>

SECTION II Blood of men that made the Mhkuze murky<sup>b</sup>

1st Interviewed at: Embo State House<sup>1</sup>

Date: 1982<sup>2</sup>

Informant: Simbimba Ndlela<sup>3</sup> (SN)

Also present: Mlunjana Ndlela  
 Men of the libandla.<sup>4</sup>

Interviewers: umntfwanenkhosi Mahlaba<sup>5</sup>  
 Maboya Fakudze<sup>6</sup>  
 Isaac Dlamini<sup>7</sup>

Transcriber:

2nd Interviewed at: eTibondzeni

Date: 17 August 1983

Informants: Simbimba Ndlela  
indvuna Mamba  
 Ruth Ndlela

Interviewers: Carolyn Hamilton  
 Henry 'Hlahlamehlo' Dlamini

<sup>a</sup>Original has: "Kuqala kwekuvuleka kwemehle"

<sup>b</sup>Ingazi zamadoda zadungana emkhuze.

Transcriber:  
p.1

- (SN) I am Simbimba, born of Gedlembane \*\* Now I have heard the history through \*\* Gedlembane. We have talked. I have told the history.8 \*\*  
[Interviewed at: eTibondzeni9 Date: 27 July 1983. Informant: Simbimba Ndlela Also present: Senzenjani Ndlela10 (Sen N) Mrs Nxumalo Interviewers: Carolyn Hamilton Henry Hlahlamehlo Dlamini pp.2-10
- (SN) You see, in this history it is like this: we are born of Ludvonga at Nkhanini.11 \*\* Ludvonga [was] born of Mswati \*\* there at Ludzidzini.12 \*\* As for us, we separate here with \*\* Ludvonga who was the child of Mswati. \*\* then we split: Ludvonga begot Hlubi13 \*\* Hlubi begot Ndlela14 \*\* Ndlela begot Mshengu15 \*\* Mshengu begot Mkwekazi16 \*\* Now, Mkwekazi begot Mgwazephansi17 \*\* Mgwazephansi then begot Gedlembane. \*\* Gedlambane then begot me. \*\* [Tinanatelo] of the Ndlela: it is one with that of the emaLangeni18 \*\* We say: \*\* "Ndlela of Hlubi, Hlubi of Ludvonga Ludvonga of Mavuso,19 Mavuso of Ngwane,20 You who finished the Lubombo skirting21 ] [Interviewed at: eTibondzeni Date: 17 August 1983 Informant: Simbimba Ndlela Also present: Senzenjani Ndlela Mamba22 Ruth Ndlela23 Interviewers: Carolyn Hamilton Henry "Hlahlamehlo" Dlamini pp.199-203 The reason Mswati24 left kaBhaca25 was because he was told that he was going to be surrounded by a Zulu imphi which would catch him and force him to go and teach Yanga26 <sup>to go to gidza incwala</sup> \*\* the father of Zwide. Now a certain man from the Mkhatshwa27 people went to Mswati and said, "If you put up here to day, they will catch you. They want you to teach them about incwala and once you finish doing that, you will see what they will make you do." \*\* Now, you often hear about a place called kaBhaca. When Yanga's imphis asked about Mswati's whereabouts, Mswati's people said they didn't know where he had gone to. They were then called bakaBhaca.28 "You hid from your king when he left." \*\* ] [Embo State House, 1982. pp.22-23 \*\* You see, when Mswati left Mzimkhulu29 back there, warned by a man from kaZulu, he went away, and when the Zulus surrounded his residence, he was gone.\*\* They then captured the emaBhaca, saying "These are emaBhaca who hid from Mswati when they left." Mswati skirted the Lubombo,30 and he came down from the Lubombo and settled at Mavaneni.31 \*\* When he came to Mavaneni he settled down and gidza'd incwala. \*\* As I understand it, Mswati I was buried at etjeni likaNtunjambili ngwulele ngingene,32 down there. pp.90-92 \*\* Mswati died at Mavaneni long after his arrival. He was buried at etjeni likantunjambili ngwulele ngingene. Then his child Ludvonga was installed. He grew up, and when he was an adult he went to ask for a wife from Gobocwane.33 Gobocwane gave him LoMakhetfwa, the inkhosikati. \*\* Now, she came, and her inhlanti35 was Dzambile.36 \*\* \*\* Then Ludvonga became ill. It appeared that the king [had] umtimba.37 It

was then that they slaughtered [a beast] at home. That is why the bantfwabekhosi were out in the veld, out in the open country. Food would be sent to them there. It was then that LoMakhetfwa said to Dzambile: pp.92-94 "Take this food, which is tjwala<sup>38</sup> to the bantfwana in the veld. \*\*.

When [Dzambile returned to LoMakhetfwa, she said]: Awu,<sup>39</sup> \*\* I have been told [something] by another man there. He said \*\* we will be killed!"

"Wo,<sup>40</sup> what for? What have we done?" "We shall be killed because of Hlubi." "We shall be killed [because of Hlubi?] What has he done?" "Awu, the man said that if we can force Hlubi to hold a burning ember we will not be killed!" Then LoMakhetfwa said, "Awu, I cannot force my child to hold a burning coal. I would rather be killed! To burn him with my eyes open? To force him to hold an ember?" Then Dzambile cried. She cried because LoMakhetfwa said she [could] not force her child to hold a burning ember. After [it was seen that] she was crying, LoMakhetfwa said, "My sister, I am taking an earthenware pot \*\* down to the river. You can do it in my absence." Indeed, she took the earthenware pot and went to the river with LaMtsetfwa, the mother of Lozingili,<sup>41</sup> who also took her own earthenware pot, and they went together. When they returned from the river - just when they [appeared] - Hlubi ran to meet them, having been burnt. He said, "My little mother<sup>42</sup> has burnt my hand. She forced me to hold an ember." pp.103-111 [ eTibondzeni, 27 July 1983. [LoMakhetfwa] returned with the mother of Lozingili, LaMstetfwa. \*\* Hlubi ran to his mother and said, "My little mother has burnt my hand! How will I eat?" \*\* That was when the mother of Loyingili heard that she had forced him to hold an ember. \*\* When they returned home, [Dzambile] came out to meet them along the way. She said that the child fell into the fire. "He is lying [saying] that I forced him to hold an ember!" \*\* So then when the day came on which the child was needed, it was found that he was [left-handed].<sup>43</sup> Sen N. They argued, saying that the child was not left-handed. Now, the child [used] the wrong hand. They said, ["Let us take spears and go along the path."] They [wanted] to see which way he would pierce. And indeed he pierced the ground by throwing with the [left-hand]. \*\* Indeed, he [was] left-handed. That is where Ndlela's kingship was stolen! \*\* Because the inhlanti \*\* wanted to take the kingship!<sup>44</sup> ] [ Embo State House, 1982. pp.55-56

(SN)

Now when [the time came for] the king to be installed, it was seen that Dambuza, [the child ] of the inhlanti was chosen. [He was then named] Dlamini because of that, \*\* because he was not supposed to be the one. Hlubi was then given people and told to leave by way of the Lubombo. \*\* [The placing of the ember in Hlubi's right-hand caused the child to become left-handed.] They found that the child was left-handed. He was eating with his [left-hand] 'Oh, no! they said. They then took Dzambile's [child] and installed him. Yet, here, they knew that the thing was done by her. pp.95-95 Then Hlubi was given people and cattle. He was told to get out of the home.

Hlubi went out. He then grew up on the Lubombo at Vuma,<sup>45</sup> ka Myeni.<sup>46</sup> \*\* ] pp. 32-35 [ e Tibandzeni, 27 July 1983. \*\* Mamba<sup>47</sup> was instructed to go up the Lusutfu river. \*\* He crossed over the Phongolo, and went up the Lusutfu river. \*\* Now, all of these were born of Ludvanga. \*\* Then it was said to Hlubi that he should go back and hide.] [ Tibandzeni, 17 August 1983 pp.106-108 [Hlubi was told to go to the place where his great-grandfather Mswati was.] To return to the Mkhemaru \*\* There at kaBhaca, because the people who are called emaBhaca are Swazis. \*\* [Hlubi] was prevented from going there by the Zulu people, the people of Mkhathswa, who fought him. They put him off-course, and he arrived here. \*\* ] [ eTibendzeni, 27 July 1983. \*\* Mamba was given people, and he went. Hlubi was given people and he went. \*\* Now, when he was up here on the Lubombo at Vuma's place, \*\* then [it was that] Ndlela was born \*\*. When Ndlela was born, at their departure there, \*\* they crossed over to Mkhuze. \*\* (Simbimba's account of Hlubi settling in southern Swaziland which follows on here can be found on pp. - - Eds.) pp.75-80 They gidza'd [incwala in the time of Dlamini and Hlubi] \*\* Dlamini \*\* gidza'd incwala. \*\* That is it. That is when Lozingili and Dlamini quarrelled over the incwala. \*\* There at Dlamini's, whilst it was gidvwa'd there, it was there that the dispute erupted. \*\* [It was gidvwa'd there] at Mavanini \*\* [Hlubi gidvwa'd incwala here] ] [ Embo State House, 1982 pp. 56-60

(SN)

After Mamba and Hlubi departed, they returned and [swore] at him saying "You cannot reign here. You have raken by stealth the umuti of Hlubi. You are but [the child of an inhlanti, and yet you think that you can be the one to rule over us here. As for us, we are not the offspring of tinhlanti!] Then Lozingili, who was born of LaMtsetfwa<sup>48</sup> went to his mother's people at Manguza<sup>49</sup> and said there "Let us take up arms." He then incited them to arm themselves against Dlamini. He also took those who [were] here. It swept Dlamini from here. It swept him with that libutfo that was with him. It swept him as far as ntungwa.<sup>50</sup> He then sent some people on to Mamba, and some on to Hlubi. The Mamba people were at Gucuka<sup>51</sup> and Hlubi was at eTibamdzemo,<sup>52</sup> where he had built a residence. When [Hlubi]<sup>53</sup> arrived he said let [the imphi] take up arms. After this it went down along the Ngwavuma<sup>54</sup> river until it crossed the Lubombo through the Ngwavuma breach.<sup>55</sup> It proceeded straight to Mangwaneni,<sup>56</sup> crossing the Phongolo<sup>57</sup> [river]. When it reached Mangwaneni it found no-one there. The women said "Awu, the imhi went that way! They followed in its footsteps. They followed in the footsteps of the Mamba people. The Mamba people were ahead. [They came upon it engaged in battle] \*\* It was there that it took Dlamini. After they took him, they did not bring him back to Mangwaneni. They went up with him, and put him on the Lubombo, kaNyawo.<sup>58</sup> \*\* When they arrived with Dlamini, they built a residence for him, and he settled down there, on the Lubombo. He married LaMndzebele, [also known as LaMelusi.<sup>59</sup>] She was

the wife of Dlamini who bore Ngwane. That is [the story as I know it!] pp.3-4 Dlamini gidza'd upon the Lubombo where he died. \*\* I know that the residence [was] \*\* called Nkhanini, there at Dlamini's place, [the residence which gave birth to Zambadze.]

(MN)

This means the beginning of the opening of our eyes! [The thing to remember about where our kingship originated] is that we start from Nkhanini! [ eTibandzeni, 27 July 1983 pp.42-45 [While Hlubi was settling along the Phongolo] they then attacked Dlamini back there [where he had been left] \*\* He was attacked by Lozingili. Lozingili went to his mother's place, kaMtsetfwa, at Manguzu's. \*\* [Dlamini sent people to report to his brother that he was being attacked.] \*\* This Dlamini the one who was down there at Mavaneni \*\* on the other side [of the Lubombo]. Now Hlubi [instructed his imphi] to take up arms. ] [ Embo State House, 1982. pp.98-99 [Hlubi's imphi] came down \*\* along the Ngwavuma. It came through the Ngwavuma pass heading for Mangwaneni. It crossed the Phongolo at the spot where it meets the Ngwavuma. When they arrived there at Mangwaneni, it appeared that there was no-one at Nkhanini. There was not one person. They then followed in the footsteps [of the Mamba imphi, which had come up along the Lusutfu river60 \*\* through the Lusutfu61 breach, and had gone past, on to Ntungwa]. Now, when they arrived at Ntungwa, they found \*\* [fighting]. Lozingili's imphi dropped out, when they arrived. Then they got Dlamini out of the mess at Ntungwa. They went back home to Nkhanini with him. ] [ eTimbondzeni, 27 July 1983 pp.45-51 Even Mamba came fully armed, since they had also sent him. Mamba \*\* also sent out an imphi. It found him at Butunywa,62 where [he was surrounded.] \*\* This Dlamini was surrounded by his brother Lozingili. \*\* When they arrived [the imphi of the Hlubi's found that Mamba's imphi] had already gone ahead.] \*\* They arrived and destroyed the others. After Hlubi's [imphi] had arrived. \*\* Then they took Dlamini and went with him to Mavaneni. \*\* After they had taken him back, he said "Awu, my brothers, you cannot leave me here because \*\* [I will be attacked again.] \*\* They then took Dlamini and put him up on the Lubombo, kaNyawo. \*\* That is where he died. \*\* He is in the forest called Hlathikhulu.63 [That is] where he was buried. \*\* He died, having borne Ngwane. Ngwane is of LaMndzebele. ] [ eTibondzeni 17 august 1983. pp.127-9 [Lozingili] is, in fact, still there. Even today, his descendants are there \*\* at Mavaneni. \*\* From Madvudvwini64 to Mavaneni, and still further to Mhlaba uyalingana65. \*\* In fact, when you walk there, the sand goes 'Bushu, bushu'. \*\* People living in that area make sandals out of cow-skin and use them so that they don't sink into the sand. \*\* pp.9-10 [Tibongo of Mswati] \*\* Mswati who is black among the light in colour, Vuso66 who ate a person in the womb, Then the one who was outside escaped by fleeing This Dungandaba of Mbelevelenu,67 Even today you have befouled the story. Mswati. Bayede!68 \*\* [Tibongo of Ludvonga] "Ludvonga of Mavuso Who

went to the north, returning repeatedly".<sup>69</sup> [These are the tibongo of] of Ludvonga, the one who bore Hlubi.

NOTES 1. Embo State House: western-style Swazi royal residence built in 1968 for the reception of diplomats attending the Independence celebrations. It is situated a few kilometers east of present-day Lobamba in central Swaziland. According to Isaac Dlamini, who taped the interview, it took place at Embo State House (SWOHP, Hamilton series, 8.02.86). According to Simbimba Ndlela, however, he recounted the history twice: once at Embo State House, when Isaac was not present, and a second time when Isaac was present, and when the interview was recorded at Mantenga, where it was "quieter" (SWOHP, Hamilton series, 01.07.87).

2. According to Simbimba Ndlela, the interview was recorded in 1982, just prior to the death of Sobhuza II on 22 August 1982 (SWOHP, Hamilton series, 01.07.87).

3. information about Simbimba Ndlela see Appendix B.

4. Mlunjana Ndlela: according to Isaac Dlamini, a then chief of the Ndlela and a brother of Simbimba's, was also present at the interview (SWOHP, Hamilton series 8.02.86) Simbimba Ndlela asserts that Mlunjana Ndlela, a leading Ndlela clansman from Zombodze in central Swaziland, was also the other Ndlela present (SWOHP, Hamilton series, 01.07.87), and this seems to be born out by information provided by Mlunjana. Mlunjana notes that King Sobhuza II made fairly extensive enquiries about the history of the Ndlela people. Mlunjana recalled going to Lobamba and having the story of Hlubi and the burning ember recorded on tape (SWOHP, Hamilton series, 14.10.83). Simbimba Ndlela claims that men of the king's advisory council, the libandla, were also present. He asserts that the interview was one of many that occurred as a result of the Ingwavuma land deal and the disputation over Swazi claims to land east of the Lubombo mountains in South Africa. Simbimba remembers that his father Gedlembane had encouraged Sobhuza, when the latter was still quite young, to write down the Ndlela history, which Sobhuza did. The book was subsequently lost, and this led to Simbimba being summoned to recount the history. The book was later recovered (SWOHP, Hamilton series, 01.07.87). According to Isaac Dlamini this interview was conducted at the behest of Sobhuza II, and followed an earlier conversation between the King and Simbimba (SWOHP, Hamilton series, 08.02.86).

5. Mahlaba: a son of Sobhuza's and a well-known imbongi. Simbimba Ndlela claims that after he recounted the history, the king allocated him an envelope with money, but that Mahlaba removed some of the money before giving it to Simbimba (SWOHP, Hamilton series, 01.07.87). According to Isaac Dlamini umntfwanenkhosi Mahlaba was often used by the king to carry out such interviews. The interview questions seem to have been supplied by the king (SWOHP, Hamilton series, 8.02.86).

6. Maboya Fakudze: a leading Swazi statesman who was for a long time governor of the Nkhanini royal residence near modern Lobamba, and a renowned authority on the history of Swaziland.

7. Isaac Dlamini: the official royal tape-recordist and a long-serving royal retainer, based at

Nkhanini in central Swaziland.

8. This may be a reference to his having related the history on a previous occasion. See note 1.

9. (e)Tibondzeni: area about 5 km north-east of present-day Mhlosheni, southern Swaziland, in the modern Ndlela chiefdom.

10. Senzenjani Ndlela: present chief of the Ndlela, installed on 11.10.81. 11. Nkhanini: there are a number of sites of this name in Swaziland: (i) According to Matsebula, the royal residence of this name was built shortly after the death of Mswati II in 1868, as the seat of the indlovukati, Sisile Khumalo, and her son Ludvonga. It was situated at the junction of the Mbabane-Manzini road, and the Lobamba road (History, p.25); (ii) According to Sam Mkhonta and Tigodvo Hlophe, Nkhanini was the name of a residence of Somhlolo's, situated near the Mdzimba mountains (SWOHP, Hamilton series, 04.07.83; Bonner series, 01.04.70); (iii) Bonner claims that Nkhanini was consequently a royal residence of Mswati II, Ludvonga and Mbandzeni (Kings pp.127, 151). In this instance, Nkhanini seems to refer to an earlier king Ludvonga, and an earlier Nkhanini, somewhere on the Lubombo mountains (see note 56). The informants Giba and Mnkonkoni give "Ludonga" as a son of Mavuso, and the father of Hlubi and grandfather of Dlamini III, who had a residence at "Engolelweni" "still on Ingovuma, at the place of the people of Maconda (induna)" (J.S.A., vol. 1, Appendix 2).

12. Ludzidzini (variants: (e)Ludzidzi, (e)Didini, (e)Ludidini): there are a number of sites of this name in Swaziland. (i) According to Matsebula, Ludzidzini was the name of Mswati II's umphakatsi, and the residence of his mother Tsandile. This Ludzidzini was situated at Ludzeludze, half-way between Zombodze and Matsapha schools in central Swaziland (History, p.20); (ii) Ludzidzini is also the name of the residence of the present king of Swaziland, Mswati III; (iii) According to Sam Mkhonta, "Ludzidzi" was also a residence of Ndvungunye (SWOHP, Hamilton series, 04.07.83), while the informants Giba and Mnkonkoni list "Didini" as a residence of Somhlolo and of Mbandzeni (J.S.A., vol. 1, Appendix 2. See also Appendix 1, and evidence of Giba). This reference appears, however, to refer to a still earlier Ludzidzini.

13. Hlubi: later in his testimony Simbimba Ndlela makes it clear that Hlubi was the ancestor from whom the Ndlela section of the royal Ngwane trace their origins, and that this Hlubi lived before the nineteenth century. 14. Ndlela: the son of Hlubi from whom the Ndlela people take their name. Simbimba claims that Ndlela was born at Nkhanini on the Lubombo, before Hlubi descended into the Phongolo valley (see p.x), while Mlunjana Ndlela notes that Ndlela was born at kaTembe, when the residence at the Rock of Ngwane was to be built (SWOHP, Hamilton series 14.10.83). Elsewhere in this interview (eTibondzeni, 27.07.83) Simbimba notes that Ndlela left eTibondzeni after the death of Hlubi and went and settled at eTicokweni, in south-western Swaziland. The informant John Gama lists Ndlela as a son of Hlubi and a brother of Dlamini who lost the chieftainship because of the automatic disqualification of having two younger brothers (J.S.A., vol. 1,



p.133)

15. Mshengu: we have been unable to obtain any further information about Mshengu.

16. Mkhwekazi: according to Mlunjana Ndlela, Mkhwekazi was of the Nyatsi, one of Mswati II's emabutfo (SWOHP, Hamilton series, 14.10.83). 17. Mgwazephansi: we have been unable to obtain any further information about Mgwazephansi. 18. emaLangeni: a respectful term of address for the royal Ngwane. 19. Mavuso: the name of an early Swazi king. According to Matsebula, Mavuso was the grandfather of Dlamini III (History, chart opposite p.4). According to the informants Giba and Mnkonkeni, Mavuso was the great-grandfather of Dlamini III (J.S.A., vol. 1, Appendix 1; Appendix 2 and evidence of Giba). Mavuso was also another name of Mswati II and his residence is given as "Engolelweni - still on Ingovuma, at the place of the people of Maconda" (J.S.A., vol. 1, Appendix 2). 20. This would appear to be a reference to Ngwane I. 21. A famous Dlamini praise, referring to the migration of the royal Ngwane from kaTembe into the interior. The Lubombo mountains stretch along Swaziland's eastern border. Mlunjana Ndlela gives a different version of the Ndlela tinanatelo: "Ndlela, Ndlela of Hlubi, V Samuketi, W Singambova of Melangeni" (SWOHP, Hamilton series, 14.10.83). Samuketi and Singambova are names which appear on early Ngwane kinglists (J.S.A., vol. 1, evidence of Gama, p.133; Appendices 1 and 2). 22. Mamba: indvuna at eTibondzeni. 23. Ruth Ndlela: a student teacher at the Franson Christian High School, at Mhlosheni, who introduced the interviewers to Simbimba Ndlela. 24. Mswati: in the interviews in 1982, Simbimba makes it clear the he is referring to Mswati I, a very early Ngwane king (SWOHP, Royal collection). According to Honey, Mswati was the son of the Swazi founding ancestor Matalatala, who quarrelled with his brothers Msutu and Mtonga, reached the Lubombo and settled just south of the Phongolo River. This Mswati apparently built Zombodze 25 km due east of Mahamba in southern Swaziland. (Sw.N.A., R.C.S. 115/14, 'History' by Honey; see also Matsebula, History, chart opposite p.4). The informant John Gama lists "Mswazi" as a remote royal ancestor who "came from the house of the fathers of Mtonga ... Mswazi fathered the Swazi people of Sobhuza. It is said that he was a person of great energy. It was he who began to make people wise. Warfare also began with him." In Gama's testimony Mswati's name appears between those of "Sikulamaloyi" (his father?) and "Misimude" (his son?). (J.S.A., vol. 1, p.133). Shepstone and Miller also list Mswati as an early Swazi king (J.S.A., vol. 1, Appendix 1), as do the informants Giba and Mnkonkoni (J.S.A., vol. 1, Appendix 1). 25. kaBhaca: lit: at the place of the hideaways; "Bhaca" is often used as a name for groups of fugitives or refugees. Two groups of Bhaca people are identifiable in south-east Africa: the first group seem to have had some sort of an historical connection with the Swazis and to have lived somewhere east of the Lubombo (SWOHP, Royal collection, no date, interview with Phuhlaphi Nsibandze). The second group were an accumulation of fugitives largely from the clans of southern Natal who settled south of the Mzimkhulu river amongst the Mpondo people, sometime during the reign of the Zulu king Shaka. 26. Yanga (variant: Langa): eighteenth-century chief of the Ndwandwe people resident between the Mfolozi and the Phongolo rivers in south-east Africa. 27. Mkatshwa (variant: Mkatjwa) a sibongo associated with the Ndwandwe. In another interview,

Simbimba states that the king behind the plot was an Mkatshwa (SWOHP, Royal collection, 1982). 28. baka Bhaca: lit: the people of kaBhaca; ema Bhaca: Bhaca people. See note 25. 29. Mzimkhulu: lit: big residence (although there is an etymological debate on this name. See A. Koopman, 'Zulu place-names in the Drakensberg' in A.J.L. Sinclair (ed.), G.S. Nienaber - ε Huldeblyk, Univ. of the Western Cape, 1983, pp.303-4). Mzimkhulu is also the name of the river which forms the southernmost border of Natal. Simbimba calls attention to a song gidza'd by the Swazi in which it is said "We are umuzinkhulu". 30. Elsewhere in this interview Simbimba comments "When the Zulus surrounded his umuti, they found that Mswati had gone. That is why it was said 'You skirted the Lubombo'". Also see note 21. 31. Mavaneni: (variant: Mavanini) in an interview on 01.07.87 Simbimba Ndlela describes Mavaneni as being east of the Ingwavuma "court", across the Phongolo river in the region of "Manguza". He describes the umuti of the Tembe chief Mhlupeki (son of Ngwanase), called Mbundwini (variant: Mpundwini) as being at Mavaneni (SWOHP, Hamilton series). In the interview on 17.08.83, Simbimba describes Mavaneni as being in through "the land of Vuma, at the Lubombo of Vuma" (Vuma was a nineteenth-century Myeni chief resident on the Lubombo, Bryant Olden Times, p.338). Simbimba indicates that Mavaneni was east of the Lubombo in, or past, the area where the Mkhuze and Phongolo rivers meet, at a place where there is a swamp, but no river (SWOHP, Hamilton series). In another interview on 27.07.83, Simbimba describes Mavaneni as being at eMadvwudwini, a place now called Masimini, where Mpolontsingile, Mahlangu and the umntfwanenkhozi Lozinduku are to be found (SWOHP, Hamilton series). We have been unable to find further information on these names. In yet another interview in 1982, Simbimba claimed that Mswati skirted the Lubombo and then went down to Mavaneni (SWOHP, Royal collection). The only other mention of Mavaneni that we have been able to locate is in a newspaper article by the historian J.J. Nquku who states that "Mavanini" was the residence of the early leader of the "Swazi-Ndwandwe", Sidwbasiluthuli alias Ngwane II (of "Nyaka kraal"), erected at Hlathikhulu on the Lubombo ("The Swazis", The Times of Swaziland, 01.07.43). 32. etjeni likantunjambili ngivulele ngingene: lit. rock of two apertures, open for me that I may enter; a common feature in a number of Swazi folk-tales. There is also a rocky mountain called kwaNtunjambili located just south of the Thukela river, about 90 km inland from the coast. In another interview on 27.07.83, Simbimba describes etjeni kantunjambili as being south of Nongoma, in kwaZulu (SWOHP, Hamilton series). 33. Gobocwane: in an interview on 27.07.83 Simbimba notes that Gobocwane was a man of the Shiba people at Matubatuba (SWOHP, Hamilton series). Also see SWOHP, Hamilton series, interview with Msila Shiba, 23.08.83). 34. LoMakhetfwa: (variant: Lomaketfo): in another interview on 27.07.83 Simbimba notes that LoMakhetfwa, alias LaMkhwanazi, was the mother of Hlubi (SWOHP, Hamilton series), and this is confirmed by Msila Shiba (SWOHP, Hamilton series, 23.08.83) "Mkhwanazi" is a sinanatelo of the Shiba people. 35. inhlanti (pl. tinhlanti): a junior co-wife; usually the sister of her fellow-wife; in the case of royalty the junior co-wife is usually given in marriage to the king to assist in caring for the first wife's children. 36. Dzambile: in another interview on 27.07.83, Simbimba noted that Dzambile was the mother of Dambuza, alias Dlamini (SWOHP, Hamilton series). 37. umtimba (lit: body): a person with umtimba is one who is a colussus. In this context it may mean elephantitus. 38. tjwala: an alcoholic beverage usually

brewed from grain. 39. Awu: a non-influencing interjective. 40. Wo: an exclamation of surprize. 41. Lozingili (variants: Loziyingili, Nozingili, Nozililo (?)): in another interview Simbimba makes it clear that Lozingili was also a son of Ludvonga and LaMtsetfwa from "Manguza" (SWOHP, Royal collection 1982). Noziyingili is a name associated with the Tsonga peoples east of the Lubombo. The most famous Tsonga chief of this name was a chief of the Mapuju branch who reigned in the second half of the nineteenth century. (J.S.A., vol., 1, p.153, note 5; Bryant, Olden Times, pp.306-7). 42. Little mother: a literal translation of a term used for the younger sisters of one's mother, or the wives of one's father's younger brothers. 43. Senzenjani Ndlela explains elsewhere in this interview that a left-handed person is excluded from the succession. The informant John Gama records a different version of this story. He lists Hlubi as a brother of Magudulela the rightful heir, whose right-hand was burnt after his mother scalded his hand in hot porridge, because, she claimed, the chieftainship brought nothing but troubles. Hlubi then took Magudulela's place as the heir. Gama records cases of brothers by co-wives succeeding to the chiefship amongst the early Ngwane kings (J.S.A., vol. 1, pp.133, 135). 44. Mlunjana Ndlela claims that the inhlanti burnt Hlubi's right-hand out of jealousy. (SWOHP, Hamilton series, 14.10.83). 45. Vuma: nineteenth-century Myeni chief who lived first at the Ngwavuma river on the Lubombo, and later, having given allegiance to the Zulu king Mpande, near eTsheni mountain, on both sides of the Mkhuze (Bryant, Olden Times, p.338; SWOHP, Hamilton series, interview with Simbimba Ndlela, 17.08.83; SWOHP, Hamilton series, interview with David Myeni, 21.03.86). 46. kaMyeni: at the Myeni place. See note 45. 47. Mamba: in the interviews Simbimba Ndlela indicates that Mamba was Ludvonga's lisokanchanti (first-born son) and a brother of Lozingili, Hlubi and Dlamini (SWOHP, Hamilton series, 27.07.83; SWOHP, Royal collection, 1982). 48. LaMtsetfwa (variant: LaMthethwa) lit: the daughter of Mtsetfwa. In an interview on 17.08.83, Simbimba notes that the mother of Lozingili was Loziga, of the Mtsetfwa (SWOHP, Hamilton series). 49. Manguza: probably Manguzi, an area in the Ingwavuma district just west of Kosi Bay. 50. Ntungwa: a generic term for the inhabitants of upland Zululand. Elsewhere in this interview, Simbimba describes ntungwa as being across the Ncotjane river, but in kaNgwane. The Ncotjane river rises south of present-day Hluthi in southern Swaziland and flows southwards into South Africa. In another interview Simbimba states that "BuNtungwa" was a fortress (SWOHP, Hamilton Series, 27.07.83). 51. Gucuka: an area about 10 km north of present-day Sitfobela in central south-eastern Swaziland within the modern Mamba chiefdom. There is another place of this name in Swaziland about 13 km south of Piggs Peak. 52 (e)Tibondzeni: see Note 9.53. The original has "he". 54. Ngwavuma river: rises north of Nhlangano and flows due east across much of southern Swaziland. 55. The Ngwavuma river breaches the Lubombo mountains about 35 km south of the present-day town of Big Bend. 56. Mangwaneni: elsewhere in this interview (see p. ) Mangwaneni is associated with the Nkhanini residence (see note 11) of Dlamini, while in yet another place in the interview, Simbimba says that the imphi found no-one at Mavaneni (see note 31). These pointers suggest that Mangwaneni is an area in the vicinity of Nkhanini and Mavaneni, east of the Phongolo river in the Ingwavuma area. 57. Phongolo river: rises in the Drakensberg mountains south of present-day Piet Retief and flows eastwards almost parallel to the southern border of Swaziland. It flows through the Lubombo mountains and curves northwards to join the Lusutfu river to form the Maputo

river. 58. kaNyawe: lit: at the place of the Nyawo. The Nyawo chiefdom swaddles the southern end of Lubombo between Swaziland and South Africa. 59. LaMudzebele alias Lamelusi (variant: LaMndebele): according to Matsebula, LaMndzebele was also known as LaKubeka, being the daughter of Kubeka Mudzebele. She married Ngwane and bore Ndvungunye. (History p.6. This is confirmed by Simbimba, in the Royal collection, 1982. Also see SWOHP, Bonner series, interview with Joseph Dlamini, 08.05.70). According to Maphumule Nsibandze, the mother of Ngwane was LaMeluse at Zombadze. Maphumulo goes on to claim that LaMelusi was born of Mswati and married Masenjana Nsibandze (SWOHP, Hamilton series, 08.07.83). 60. Lusutfu river (variant: Usuthu): this river traverses much of central Swaziland flowing eastwards to join the Phongolo river east of the Lubombo. 61. The Lusutfu river breaches the Lubombo mountains near Big Bend. Elsewhere in this interview Simbimba mentions that an imphi (possibly Mamba's proceeded via the Mhlume breach. 62. Butunywa: possibly this should be "ntungwa". 63. Hlathikhulu (variants: Hlatsikhulu, kaHlatsi) lit: big forest. A forest on the southern tip of the Lubombo mountains in the Nyawo chiefdom. 64. Madvudvwini (variant: Matfutuhvini, Madvulini): see note 31. 65. Nmhlobo uyalingana: 66. Vuso: possibly Mavuso, see note 19. 67. Mbelebeleni: according to Logwaja Memba, Mbeleveleni was the umuti of the early nineteenth century Mamba chief Maloyi (SWOHP, Hamilton series, 25,08.83). According to Bonner, Mbelebeleni was located on the edge of the middleveld near Ngudyeni in the Mamba chiefdom, south-east of the Mhlathuze river (Kings, map, p.16). 68. Bayede (variant: Bayethe) a royal salute reserved for the king. 69. The informant John Gama records the praise "Ludonga who went against the Embo and returned the same day", and comments that Ludvonga was praised for his prowess as warrior. He called out his imphi, attacked, killed, and returned home all on the same day, notes Gama (J.S.A. vol, 1, p.133).

SECTION II "INGAZI ZAMADODA ZADUNGANA eMKHUZE" (Blood of men that made the Mkhuzi murky) (The bulk of Simbimba's evidence as given below comes from a tape from the Royal collection, of an interview conducted by umntfwanenkhosai Mahlaba, together with Maboya Fakudze (1982). The full interview is not reproduced here. Parts of it occur in Section One: other parts, on topics concerning other historical periods, have been omitted. In a number of places we have inserted passages from two subsequent interviews with Simbimba, conducted by Carolyn Hamilton, together with Henry "Hlahlamehlo" Dlamini, at eTimbondzeni in 1983 - eds.) [Interviewed at: eTibondzeni.1 Date: 17 August 1983. Informant: Simbimba Ndlela<sup>2</sup> (SN)Mamba<sup>3</sup> Ruth Ndlela<sup>4</sup>Interviewers: Carolyn Hamilton Henry "Hlahlamehlo" Dlamini

pp.10-17

(SN) "The opener of all the ways,<sup>5</sup> You fought with them, the people of Zulu, when you were at Nkunuzana,<sup>6</sup> trapped by the Zulus, You came to Hohoba<sup>7</sup> at emaGudu,<sup>8</sup> Then you crossed to Godlwako."<sup>9</sup> "These are the tibongo of Hlubi. They were not bonga'ing him a great deal. That is why I can't finish them. \*\* . Tibongo of Ngwane: Tyrant who is cruel at home and abroad;<sup>10</sup> Eyes which looked directly at the umtsakatsi.<sup>11</sup> That's Ngwane.pp.106-110 [Hlubi was given people and told to go to the place where his great-grandfather Mswati<sup>12</sup> was] \*\*; to return to the Mkhomazi<sup>13</sup> \*\* there at kaBhaca<sup>14</sup> because the people who are called emaBhaca are Swazis. \*\* [Hlubi] was prevented from going there by the Zulu people, the people of Mphatshwa,<sup>15</sup> who fought him. They put him off-course and he arrived here.<sup>16</sup> \*\* As you heard when I bonga'd him, I said "The imphi surrounded him here, kaZulu,<sup>17</sup> of Mkhuzi;<sup>18</sup> Where the Mkhuzi and Nkunuzana meet." He went up to Ngoma.<sup>19</sup> Then they took him, and misled him. They made him go to emaGudu. He left emaGudu and entered eHohoba. That is where he eventually crossed over to the land of the Besutfu.<sup>20</sup> They had made him lose track of the path he was going along.<sup>21</sup> \*\* ] [Interviewed at: Embo State House <sup>22</sup> Date: 1982<sup>23</sup> Informant: Simbimba Ndlela Also present: Mlunjana Ndlela and men of the libandla<sup>24</sup> Interviewers: umntfwanenkhosi Mahlaba<sup>25</sup> Maboya Fakudze<sup>26</sup> Isaac Dlamini<sup>27</sup>pp.95-97

(SN) The Zulu people attacked him when he tried to cross the Mkhuzi [river]. When [they] fought, the Mkhuzi turned red [with blood]. It was then that they praised him \*\* [saying] "Blood of men that made the Mkhuzi murky". Now, he was taken from there and pushed to emaGudu, and the imphi went on like before. He left emaGudu and went to Hohoba. It was then that Hlubi's spies returned having crossed Phongolo,<sup>28</sup> having gone as far as Godlwako, having not been seen by the Besutfu. They crossed at night. After they had crossed, \*\* the moon appeared. It was rising late on this side. They came to Godlwako, and advanced into the area. When the Sukati<sup>29</sup> and the Mkhambule<sup>30</sup> people woke up, they found that an imphi [had occupied the area]. Then, they bowed,

and said, 'We are not going to fight against you' \*\*. These people were Besutfu. Now they arrived at Nkoneni,<sup>31</sup> they arrived at Ngwedze,<sup>32</sup> at Makhosini,<sup>33</sup> where it starts. Then they went past there, to Sitfhlokwane<sup>34</sup> where the inkhosi of the Vilakati<sup>35</sup> practiced circumcision. They call the Vilakati Sitfhokwane after the inkhosi of there, of the Vilakati people. \*\* After they crossed, they went on until they arrived at inkaba kuShaka.<sup>36</sup>  
[Interviewed at: eTimbondzeni Date: 27 July 1983 Informant: Simbimba Ndlela

(SN)

Also present: Senzenjani Ndlela<sup>37</sup> (SenN) Mrs. Nxumalo Interviewers: Carolyn Hamilton Henry "Hlahlamehlo" Dlamini<sup>41-43</sup> [After they found the Vilakati people, the spies] returned to Hlubi. Hlubi [was] at Nsikazi.<sup>38</sup> \*\*. [He then captured] this of Ntsekulane,<sup>39</sup> the whole of this. \*\* Then, all of them surrendered and khonta'd Hlubi, until Hlubi died. Others were the Maseko<sup>40</sup> people \*\* [and] the Duba<sup>41</sup> people \*\*. Now, when he had settled here, they then attacked this Dlamini back there. (For Simbimba's account of Lozingili's attack on Dlamini at Mavaneni, and the help rendered to Dlamini by his brothers Hlubi and Mamba, see pp. - eds.) [eTimbondzeni, 17 August 1983, p.33 Hlubi died here. \*\* Hlubi died at that fountain. He was going to wash. Just here, just nearby. \*\* The water comes from underground.<sup>42</sup>] pp.7-10 [Embo State House, 1982. [The incwala] was gidvwa'd by Dlamini.<sup>43</sup> \*\* He was here at Nyawo's<sup>44</sup> place up on the Lubombo. [At that time,] Ngwane<sup>45</sup> was [but] a child; his tintsamo<sup>46</sup> were thrown away. Then the royal family went down to settle at Matsapha<sup>47</sup> between the Ncotshane<sup>48</sup> and Mzimvubu<sup>49</sup>. [He grew up - a child able to run about now.] It was then that the umuti of Zombodze<sup>50</sup> [was] moved and settled up here, where the source of the Msisangu<sup>51</sup> is. \*\* The third umuti where incwala was performed was that [of Lobamba.<sup>52</sup>] This Zombodze gave birth to Somhlolo's Lobamba, [that of the] indlovukazi, LaSimelane;<sup>53</sup> she is LaSibande,<sup>54</sup> her father [was] Sibande \*\* [Sibande was] not a sibongo. It was the name \*\* Sibandze of Ntshingila.<sup>55</sup> [The latter, born of Sencabaphi,<sup>56</sup> was so-named so as to revive the name of] the father of Bhozongo.<sup>57</sup> After Somhlolo [had] gidza'd incwala at Lobamba, Lobamba gave birth to Ludzidzi,<sup>58</sup> [the umuti of LaZidze,<sup>59</sup> where Nswati<sup>60</sup> was born]. \*\* [The residence at Dlamini's place was called Nkhanini,<sup>61</sup> the one which] gave birth to Zombodze. Zombodze gave birth to Sobamba. \*\* This Lobamba gave birth to Ludzidzi. \*\* pp.23-28 At the Lubombo, it [was] the umuti that went down the Lubombo, after Ngwane was born. \*\* [the umuti] of Zombodze. \*\* Now, when it moved from here, [by] the Mzimvubu, he was an infant. He grew, and became a boy and began to care for the livestock when it was here at Mzisangu. They were drinking the water of the Mzinsangu at Zombodze. He looked after livestock at the rock of Ngwane,<sup>62</sup> [of] Ndvungunye. It has two names.<sup>63</sup> \*\* It was he [who was playing on top of the rock]. \*\* He was [still] a boy. He was installed as king whilst he was there, caring for livestock.

\*\* He was playing with emagwadla<sup>64</sup> down below, at the bottom of the rock.  
 \*\* He separated them into groups of emabutfo. \*\* He became an adult. \*\*  
 He was then installed \*\* and became king. \*\* He gidza'd incwala at  
 Zombodze, \*\* emuva.<sup>65</sup> \*\* [Zombodze] was built at Matsapha, between the  
 Ncotshane and Mzimvubu rivers.pp.60-61 When the umuti was at Matsapha,  
 it was seen that it was an area of forest and [that] fever was high. [The umuti]  
 then went up to Zambodze. He grew up there.pp.28-38 [At Matsapha, the  
 child [Ngwane] was an infant of this size. Then the umuti moved to settle at  
 Mzisangu, and this Ngwane grew to be a boy. \*\* That is where he looked  
 after livestock and went to play on the rock. \*\* He was installed there \*\* at  
 Zombodze where his mother stayed. \*\* [The other umuti which] \*\* he erected  
 [was] that of Mampondweni<sup>66</sup> \*\* He set up these imiti, Mampondweni,  
 Ludzakeni<sup>67</sup> and Nyakeni.<sup>68</sup> \*\* The Zulus surrounded [Nyakeni], and they  
 found that the grass around the umuti was not burnt, so they fired it. Then the  
 umuti burnt down. \*\* That is how their shiselo<sup>69</sup> came about. \*\* That is  
 where [heroes] like Gawu and Msweli<sup>70</sup> died, on the day that they were  
 surrounded by the Zulus. \*\* The heroes remained holding the imphi. That is  
 where these heroes were fatally injured. \*\* There was LaKubheka [who was]  
 LaMelusi<sup>71</sup> - this is Lomvimbi's<sup>72</sup> father - the undlovukazi of Zombodze \*\*  
 [who] gave birth to Ndvungunye. The rock where Ndvungunye played is his,  
 and it is called Ndvungunye. It is [also] called Ngwane. Now, that is what I  
 know, bekunene, about Ndvungunye. Ndvungunye [was] the child of  
 LaKubheka. His father was Dlamini who was at Lubombo,<sup>73</sup> at Hlatsikhulu,<sup>74</sup>  
 where he was buried. Now, that is what I know, bonkhosi.<sup>75</sup>pp.38-41 \*\* I am  
 now going to talk about his rock. I am going back now, to the rock of  
 Ndvungunye. He grew up there, being a boy, and playing with emagwadla,  
 until he became king. He stopped looking after the livestock when he began to  
 reign. He sent a man to Sibandze, to ask him for a young girl. The man went  
 to Sibandze Simelane<sup>76</sup> at Nkalaneni<sup>77</sup>. When they [got there], Sibandze gave  
 them a girl named Sinjalo.<sup>78</sup> She [was betrothed to the king], until she became  
 an inkhosikati. [Once an inkhosikati] she became pregnant, [but miscarried].  
 She miscarried whilst [the foetus was still an] embryo. When this passed, she  
 again fell pregnant, and gave birth to Somhlolo. Why was he [called]  
 "Somhlolo"?<sup>79</sup> It was because it was found that [while most of his head was  
 hard], here on the very top, it was jelly-like. Goats were then slaughtered and  
 a part of the lufu<sup>80</sup> \*\* was cut and placed there. His head was not alright until  
 the time when he could run. But, in appearance, he was clever and healthy  
 like other children. His head became like the heads of others when he was  
 grown up. That is how he got the name Samhlolo. \*\* When his father died, he  
 was installed and stayed at Lobamba. His mother was mekeza'd at Zombodze,  
 and she became an inkhosikati there. Lobamba was erected after the death of  
 Ngwane. Samhlolo gidza'd incwala at Lobamba. Then his mother became sick  
 and died. She was buried at eZulwini.<sup>82</sup> It wasp.<sup>41</sup> on that day that the umuti  
 where Samhlolo's mother lived, was named eZulwini. Back there at

Ngudzeni,<sup>83</sup> they fetched and drank water from the Lubhuku<sup>84</sup> river. When Samhlolo moved, it moved from there. He took lizulu<sup>85</sup> and came with it here. pp.71-79 It is here<sup>86</sup> that Ngwane died. Then, Lobamba, as a result, was born. \*\* Lobamba was erected after the death of Ngwane. Ngwane's [remains] are in Mbilaneni \*\* [at Zikotheni]<sup>87</sup> \*\* The big Mbilaneni is this one which is in the custody of the Ngwenye<sup>88</sup> people, and that is where Ngwane's [remains] are. You can even hear the ox which is called Ngwane when [the cattle] enter at Makhosini. When they are about to come out with it to the top, you can hear [the ox] bellowing; before they enter the cattle byre where they will dance. There at Makhosini there are this many: it is Ngwane, his child is Sobhuza. \*\* Here at Senzenjani's<sup>89</sup> [lie the remains of] Mswati.<sup>90</sup> \*\* Mahlokohlo, the child of Mbandzeni [was buried at] Dlangeni.<sup>91</sup> \*\* Somhlolo is in the Mbilaneni \*\* at Zikotheni.

(MN) [Samhlolo] was followed by Mswati. [Their remains] are buried here, at Maphumzane.<sup>92</sup> \*\* The reason [Ndvungunye] went \*\* to Ngwenya's place \*\* to Mhlosheni<sup>93</sup> \*\* is because he was killed by lightening. It was to be a disgrace that he could [be buried] here in Makhosini. So they resorted to erecting a burial umuti for him alone. \*\* Then the bantfwabenkhosi could be buried there [passing time with him].

(SN) Great kings are those who are in Ngwenya's place. \*\*pp.67- Lobamba was set up after the Zombodze<sup>6</sup> king was dead. Then they installed Somhlolo. He then gidza'd incwala at Lobamba. Whilst there, the umuti eZulwini was created. It was erected at the Lubhuku. \*\* The Lubhuku starts at Ngudzeni. That is where Samhlolo's mother [was buried]. That is what I know. \*\*



NOTES 1. (e)Tibondzeni: area about 5km north-east of present-day Mhlosheni, southern Swaziland, in the modern Ndlela chiefdom.

2. For biographical information about Simbimba Ndlela see appendix B.

3. Mamba: indvuna at eTibondzeni.

4. Ruth Ndlela: a student teacher at the Franson Christian High School at Mhlosheni, who introduced the interviewers to Simbimba Ndlela. 5. The original has "Mruli wezindlela zonkana", punning on Hlubi as the ancestor from whom the Ndlela trace their descent. 6. Nkuzana: name of an area about 23 km south of emaGudu, from the Nkuzana river, a tributary of the Mkhuze river, which rises in the Ngome forest. Later in the same interview Simbimba indicates that Hlubi fought "the Zulus" where the Nkuzana and the Mkhuze rivers meet. 7. Hohoba: later in the same interview Simbimba describes Hohoba as being an area and/or a mountain in the Phongolo region, from which the Phongolo sugar cane irrigation furrows emanate. 8. emaGudu (variant: emaGudvu) hills about 25 km due south of the present-day town Pongolo. 9. Godlwako: craggy mountain about 5 km south of the southern Swaziland border, approximately 29 km outside the present-day town of Pongolo, out along the road to Piet Retief. 10. The original has "Silokane (lulakane?) nekhaya khanye netsafeni". 11. umtsakatsi: wizard. 12. Mswati: elsewhere in this interview, and in other interviews Simbimba makes it clear that he is referring to Mswati I, a very early king of the Ngwane people, the grandfather of Hlubi and Dlamini, and the great-grandfather of Ngwane (SWOHP, Hamilton series, 27.07.83; Royal collection, 1982). For further information about Mswati I see chapter 2, notes 24. 13. Mkhomazi: a river of this name rises in the Drakensberg Mountains and flows eastwards across the province of Natal to enter the sea about 50 km south of Durban. 14. kaBhaca: lit. the place of the hideaways. For more information about sites of this name see chapter 2 note 25. 15. Mkhathshwa (variant: Mkhathjwa) a sibongo associated with the Ndwanwe. In another interview, Simbimba states that the king behind the plot was an Mkatshwa (SWOHP, Royal collection, 1982). 16. "here": presumably the area in which the interview was taking place, (e) Tibondzeni. 17. kaZulu: lit. the place of the Zulu. A term used loosely to refer to the country lying south of Swaziland. 18. Mkhuze: this river rises in northern Natal in the slopes of the Hlobane mountain and flows eastwards and then southwards into Lake St. Lucia. 19. Ngoma: probably Ngome forest about 35 km south-west of emaGudu. 20. Besutfu: a term used in a generic sense in Swaziland for people distinguished by their origins in the interior of the country, and their dialect and custom differences from the people who originated east of the Lubombo mountains or south of the Phongolo river. 21. In another interview Simbimba claims that Hlubi was on his way to kaBhaca when he lost his way (SWOHP, Hamilton series, 27.07.83). 22. Embo State House: western-style Swazi royal residence situated a few kilometers east of present-day Lobamba in central Swaziland. For more information about the location of this interview see chapter 21, note 1. 23. According to Simbimba Ndlela, the interview was recorded in 1982, just prior to the death of Sobhuza II on 22.08.82. 24. Mlunjana Ndlela: a leading Ndlela clansman from Zombodze in central Swaziland. For more information about Mlunjana and his participation in this interview see chapter 2, note 4. 25. Mahlaba: a son of Sobhuza II, and a well-known imbongi. For more information about Mahlaba and his participation in this interview see chapter 2, note 5. 26. Maboya Fakudze: a leading Swazi statesman who was for a long time governor of the

Nkhanini royal residence near modern Lobamba, and a renowned authority on the history of Swaziland. 27. Isaac Dlamini: the official royal tape-recordist and a long-serving royal retainer, based at Nkhanini in central Swaziland. 28. Phongolo river: rises in the Drakensberg mountains, south-west of Piet Retief and flows eastwards breaching the Lubombo mountains and flowing northwards to join the Lusutfu river. 29. Sukati: a common Swazi sibongo. According to Kuper the Sukati are considered to be bemdzabuko, that is, to have come into the Swaziland area with the royal house (An African Aristocracy, p.233). 30. Nkhambule: a common Swazi sibongo. Kuper lists the Nkhambule as a 'Sotho' group of the emafikamuva i.e. those who came later (An African Aristocracy, p.233) while Matsebula (History, p.22) claims that they khonta'd to Mswati II. 31. Nkoneni: a mountain about 15 km south-west of Mhlosheni, across the border in South Africa. According to Sam Mkhonta Nkoneni was near a residence of Ngwane II (SWOHP, Hamilton Series, 04.07.83). 32. Ngwedze: a tributary of the Ngwavuma river which flows northwards, north of the Mbilaneni near Mhlosheni. 33. Makhosini: lit. place of the kings. A term used to refer to a royal burial ground, in this case probably the Mlokothwa royal graves near the Ngwedze river. 34. Sitfhlokwane: in an interview at eTibondzeni, Simbimba refers to the hill where the Vilakati inkhosi used to circumcize people as "Sahhokwane", and pointed it out as being within view of the Ndlela umphakatsi at Tibondzeni, and alongside another mountain called Sibovana (SWOHP, Hamilton series, 17.08.83). 35. Vilakati (variant: Vilakazi): a common Swazi sibongo. The Vilakati chiefdom is located in south-western Swaziland around Mahamba. Simbimba's evidence contradicts Kuper, who describes the Vilakati as an Nguni group of laba fikamuva (those who came into Swaziland after the Ngwane) (African Aristocracy, p.234). In another interview, Simbimba notes that the Vilakati are called emakhandzambili (the ones found in situ in Swaziland by the incoming Ngwane) (SWOHP, Hamilton series, 17.08.83). 36. inkaba kuShaka: lit. belly button (residual umbilical cord) of Shaka. The informant Joseph Dlamini mentions the Shaka mountain range near Mbulongwane in central southern Swaziland (SWOHP, Bonner series, 08.05.70). 37. Senzenjani Ndlela: present chief of the Ndlela, installed on 11.0.81. 38. Nsikazi: we have been unable to locate this place. 39. Ntsekulane: we have been unable to find any further information about this name. 40. Maseko: a common Swazi sibongo. The Maseko chiefdoms lie in central-western Swaziland. According to Kuper, the Maseko are emakhandzambili, that is they were found in situ in Swaziland by the incoming Ngwane. (African Aristocracy, p.233. Matsebula notes that Samhlolo found the Maseko at Nqabaneni in the Lusutfu valley, under Cece, son of Khubonye and grandson of Magadlela, and that the Maseko submitted to Samhlolo without resistance (History, p.9). 41. Duba (variant: Dvuba): a common Swazi sibongo. One Dvuba chiefdom lies north-west of Mbabane; another lies south-west of Siteki on the plains below the Lubombo. Simbimba's evidence contradicts Kuper, who claims that the Dvuba were an "Nguni" group of lafikamuva (those who came into Swaziland after the Ngwane). (African Aristocracy, p.233). 42. In the same interview, Simbimba indicates that the fountain is to be found just north of Tibandyeni. In another interview Simbimba notes that Hlubi was buried in Mbilaneni, eZikotheni (SWOHP, Hamilton series, 27.07.83). 43. Elsewhere in this interview Simbimba makes it clear that Dlamini is the brother of Hlubi, and the son of Ludvonga, (See pp. for more information on Dlamini from Simbimba). 44. Nyawo: the Nyawo chiefdom lies outside the southern

Lubombo mountains partly within Swaziland and partly within South Africa (See pp. for more information from Simbimba on Dlamini's residence in the Lubombo mountains). 45. Elsewhere in this interview Simbimba makes it clear that Ngwane is the son of Dlamini and LaMudzebele (See p. ). 46. tintsambo: lit: ropes; mourning dress. 47. Matsapha: lit. the morning star. The best known site of this name is the modern industrial area outside of Manzini. In this instance, Simbimba is referring to another site of this name. According to Shiba, Matsapha lies just south of the Phongolo river, near Swaziland's Salitje border post and a store called kaMshayi (SWOHP, Hamilton series 01.07.87). 48. Ncotshane: (variant: Ncotjane) a river in southern Swaziland which rises south of the present-day village of Hluti and flows southwards into the Republic of South Africa. 49. Mzimvubu: a river which rises in southern Swaziland and flows south to become a tributary of the Phongolo river. 50. Zombodze: Ngwane's principal residence in southern Swaziland, the exact situation of which is as yet a matter of debate amongst historians. In modern Swaziland, there are two sites known as Zombodze: the one lies east of Lobamba in central Swaziland; the other is located in southern Swaziland, approx. 10 km south-west of Nhlosheni. 51. Mzisangu: a river in the far south of Swaziland which rises south of the Mhlosheni hills and flows into the Spekboom river, ultimately to join the Phongolo in the Republic of South Africa. 52. Lobamba: according to Matsebula, Lobamba was the residence of LaMndzebele, the mother of Ndvungunye, where the incwala was performed during the latter's reign (History, pp.6-7). 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, 23.08.83). According to Mbali Hlope, Lobamba was a lilawu, which "left" Zombodze, and "moved to go where Sobhuza was to be born, there at eSikhaleni segundwane." (SWOHP, Hamilton series, 12.07.83). According to Mandlenkosi Nxumalo Lobamba was a residence of Samhlolo's (SWOHP, Bonner series, 23.04.70). According to Maboya Fakudse, "old Lobamba" was built by Samhlolo at Nokwane (see note 74) (SWOHP, Bonner series, 23-31.05.70). 53. LaSimelane: lit. daughter of Simelane. According to Bonner, the Simelane people fled from the Ndwandwe ruler Zwide to Ndvungunye (Kings, p.26). Another source, Dalisu Simelane notes that a number of Simelanes left somewhat later to settle in Swaziland (Killie Campbell Africana Library, 'Zulu Tribal Essay Competition', essay entitled 'The Simelanes'). According to Matsebula, the Simelane are bemdzabuko ('pure' Swazis), and LaSimelane was the mother of Samhlolo, Somnjalose Simelane (History, p.8). 54. LaSibande: lit. a daughter of Sibande. Sibande (variant: Sibandze) Simelane was chief of the Simelane people living south of the Phongolo river, and the father of Samnjalose and Nojiba. Matsebula gives Samnyalose Simelane as the mother of Somhlolo (History, new edition p.15). According to Maboya Fakudze, Nojiba was the mother of Samhlolo (SWOHP, Bonner series, 23, 25, 31.05.70), while Phuhlophi Nsibandze gives Ngwane as "born of Sibandze" (SWOHP, Royal, no date). Elsewhere in the 1982 interview, Simbimba also calls Somnjalose "LaMdzimba". 55. Ntshingila (variant: Ntjingila) the name refers to the Simelane chiefdom just south of present-day Hlathikhulu. Ntshingila was a Simelane chief who died c. 1919. He was the son of Bhozongo. 56. Sencabaphi: according to Kuper, Sencabaphi was a half-sister of Sobhuza II, i.e. a daughter of Bhuna, who married Dinane, a chief of the Ndwandwe (Biography, p.9). Sencabaphi was also the name of a daughter of Mbandzeni who married Ntshingila and bore his heir,

Sibandze (K. Simelane, pers. comm.). 57. Bhozongo: son of Mabonya Bhozongo was the first Simelane chief to settle in Swaziland and the father of Ntshingila (SWOHP, Bonner series, interview with Maboya Fakudze, 23, 25, 31.05.70; Hamilton series, interview with Sidlane Simelane, 9.07.83). 58. Ludzidzini: there are a number of sites of this name in Swaziland. See the detailed discussion in chapter 2, note 12. 59. LaZidze: lit. daughter of Zidze (variant: Zwide) the Ndwandwe ruler; also known as Thandile (variant: Tsandile). 60. Mswati: this is a reference to Mswati II, a nineteenth century Swazi king, the son of Samhlolo and LaZidze. 61. Nkhanini: there are a number of sites of this name in Swaziland. See the detailed discussion in chapter 2, note 11. 62. The rock of Ngwane: also known as "itshe lejuba", is a rocky outcrop about 35 km. outside of the present-day town of Pongola, along the road to Piet Retief, just south of Swaziland's border with South Africa. The rock of Ngwane is a common feature of oral traditions concerned with this period of history. 63. Elsewhere in this interview, and in other interviews Simbimba makes it clear that he considers Ndvungunye and Ngwane to be the same person, known by two names (SWOHP, Hamilton series, 27.07.83; Hamilton series, 17.08.83). 64. emagwadla: a favourite game of Swazi herdsboys in which small stones are used to represent cattle, and stones representing bulls are made to engage in mock-fights. The name of the game is an onomatopoeic rendition of the sound of the stones knocking each other in the course of play. 65. emuva: lit. behind, at the back. In this context it refers to Zombodze in the south of Swaziland (i.e. Zombodze "back there"). However, the phrase can also be used to refer to Zombodze "back in time". 66. Mampondweni: there are a number of sites in Swaziland with this name: (i) according to Kuper Mampondweni was the name of one of Bhunu's residences in the mountains, (Biography, p. 28). This is presumably a reference to the site Mampondweni on the eastern side of the Mdzimba mountains, about 10 km north of the Lozitha royal establishment in central Swaziland (ii) the informant Maphumulo Nsibandze mentions the existence of Mampondweni on the Nkomati river (SWOHP, Hamilton series, 08.07.83); (iii) Loncayi Hlophe mentions a mountain called Mampondweni as being near Maphulandvuku, where Somhlolo was wounded, by a prick from a sharp stick, whilst travelling northwards from Shiselweni (SWOHP, Bonner series, 24.05.70). We have been unable to locate these sites; (iv) in this case, however Simbimba appears to be referring to yet another site called Mampondweni in southern Swaziland. In the Ethnographic Survey (p.65) Kuper gives Mampondweni as the name of an umuti and the surrounding district, of chief Lumphunyane Nkhosi, under Phuhlaphi Nsibandze of Zombodze in southern Swaziland. In another interview Simbimba indicates that Mampondweni lay just west of Mhlosheni in southern Swaziland (SWOHP, Hamilton series, 01.07.87). Elsewhere in the 1982 interview Simbimba notes that the umuti at the place of the Mpondo people ("emampondweni") was Ngwane's. 67. Ludzakeni: lit. place of mud; according to Joseph Dlamini this name derives from the fact that it was situated below the king's cattle byre from which a lot of mud flowed. He states further that Ludzakeni was (or was near) a residence of Ngwane. A second residence, Liba was built afterwards, and it was to Liba that the mud flowed (SWOHP, Bonner series, 08.05.70). Tigodvo Hlophe describes Ludzakeni as being "at Maphumzane's home, which is now situated near Hlathikhulu" (SWOHP, Bonner series, 01.04.70) (Maphumzane may refer to Maphumzane Ndluli, chief of the Mashobeni area around the Nzama royal graves in the far south of Swaziland). In another interview Simbimba notes that Ludzakeni and Liba

lie just north of eTibondzeni in the Lucolweni hills, about 15 km south-east of Hlathikhulu (SWOHP, Hamilton series, 01.07.87). 68. Nyakeni: name possibly derived from nyaka, meaning i) season, year pancreas; ii) sweetbread iii) ruffled, disturbed object (Doke and Vilakazi, Dictionary, p.617); or inyakeni: spoon bag (Bryant, Dictionary, p.462); or i(li)Nyaka (amaNyikwe): a thoroughly, lazy indolent person (Bryant, Dictionary, pp. 762, 469). According to a number of James Stuart's informants, Nyakeni was an insulting epithet applied to the speakers of a particular dialect (tekela) akin to that of siSwati who were resident in southern Natal. (J-S.A. vol. 1, p.18, evidence of Dinyla; vol. 2, p.5, evidence of Madikane; vol. 3, p.227, evidence of Mkotana). There are two sites of this name in modern Swaziland: (i) area about 13 km north of present-day Manzini (ii) area about 3 km north of Nhlanguano in southern Swaziland. 69. shiselu: from "kushisa" (to burn; the origin of the name Shiselweni. 70. Gawu and Msweli: we have been unable to identify these names. 71. LaKubeka alias LaMelusi; also known as LaMndzebele. For further information about laKubeka, see chapter 2, note 59.72. Lomvimbi: we have been unable to identify this person. 73. Lubombo mountain range along Swaziland's eastern border with Mozambique in the north and South Africa in the south. 74. Hlatsikhulu (variant: Hlathikhulu): lit. big forest; a forest on the southern end of the Lubombo mountains overlooking Gollel (Lugg, Historic Natal, p.163). 75. bonkhosi: polite address form (plural) derived from a sinanatelo of the Dlamini. 76. See note 54. 77. Nkalaneni: according to Sidlane Simelane the Simelane people originated at Nkalaneni, near emaGudu (SWO, Hamilton series, 09.07.83). In another interview, Simbimba Ndlela states that Nkalaneni is near "Felite" (Felixton?; Vryheid?) (SWOHP, Hamilton series, 01.07.87). There is a present-day site called Nkalaneni in Zululand, about 50 km south east of emaGudu. 78. Sinjalo: probably Somnjalose. See note 54. 79. Somhlolo: lit. something strange or ominous; an omen. 80. lufu: the "first stomach" of a ruminant. 81. (ku)mekeza: to consummate a marriage or to "deflower". 82. (e)Zulwini: lit. place of the heavens; according to Matsebula, Somnjalose's residence was eZulwini, somewhere between the Lusushwana and Mbabane rivers in central Swaziland (History, p.10; also see, JSA., vol. 1, appendix 2). According to Sidlane Simelane, eZuluwini was also the name of an area near Ntshaneni in southern Swaziland given to the Simelane people by Samhlolo (SWOHP, Hamilton series, 09.07.83). 83. Ngudzeni: area within the Mamba chiefdom, around the Ngundze mountains east of modern Hlathikhulu. 84. Lubhuku: a tributary of the Pongolwane river (which joins the Mhlathuze). The Lubhuku rises in the Ngudze mountains. 85. Lizulu: lit. the heavens, i.e. eZulwini. 86. here: the original suggests that it is Zombodze that is referred to. 87. Mbilaneni (variant: Mbilane): also known as the Mlokothwa royal graves, Mbilaneni, eZikotheni is located about 3 km east of present-day Mhlosheni in central southern Swaziland. 88. Ngwenya: a common Swazi sibongo. According to Maphumulo Nsibandze the Ngwenya people joined Somhlolo at Shiselweni (SWOHP, Hamilton series, 13.07.83; see also Matsebula, History, p.9; According to Msila Shiba, the Ngwenya were made custodians of the Mlokothwa royal graves in the time of Somhlolo (SWOHP, Hamilton series, 23.08.83). 89. Senzenyani's: possibly Senzenjani Ndlela, chief of the eTibondzeni area near the Mlokothwa graves (see note 37), but more probably Senzenjani Mdluli, chief of the Mashabeni area near the Nzama royal graves who died c. 1950. 90. Mswati: i.e. Mswati II. 91. Dlangeni: royal grave area about 12 km east of Mbabane. 92. Maphumzane: present-day Mdluli chief of the Mashobeni

area near the Nzame royal graves. 93. Mhlosheni: present-day village in central southern Swaziland.