

S. O. H. P. NSIBANDZE HISTORY, W. No 1 bandze 5/6

pp. 31-37

M.N. I don't know this bilawu of Hhohho. I know Shiselweni⁴⁸. xx
 The inkhosi built lishiselu⁴⁷. The lishiselu was under
 Tigadvo⁴⁸. xx It was not for Sombolo. I am misleading
 you, it is for Nguane.

xx
 Q When Nguane was inkhosi was there a sigadlo at Zombadze?

M.N. Yes, the incwala was dlala'd⁴⁹ here.

xx
 Q Where was the sigodo⁵⁰ coming from?

M.N. This sigodo? There were men who had their residences
 here because this Tigadvo. //far see, it is like// the residences
 of the inkhosi were built by them?

H.D. Oh, like here at eZitheni⁵¹.

M.N. This Tigadvo, they are the same with this indruna of Zombadze
 xx They are more or less the same as you see at
 eZitheni

xx
 Q Are there any girls given to the sigadlo by the Nsibandze
 people?

xx
 M.N. No, kabe⁵². Silele⁵³ married a girl from Tigadvo.

xx
 H.D. Didn't the Nsibandze people ndzisela⁵⁴ //a girl of Nguane?//

xx
 M.N. I don't know.

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Q Was the Zombadze umphakatsi built right here? Where was it built?

M.N. It was not here.

xx

Q Where was it then?

M.N. It started when Somhlolo started reigning. xx. It was built in this area xx coming from... Because Somhlolo started xx at Nfongeni yaNgwane, then it left Nfongeni yaNgwane for Shiselweni.³⁷

C.H. What's that?

H.D. The first kraal which Somhlolo built is there where Shongwe³⁸ pointed to a hill far away, that was intonga yaNgwane.

xx

M.N. Then Ndrungunye bore Somhlolo.

Q When Masenjana had come, was the umuti already here?

xx

M.N. Yes, it was already here. xx. They were running away. They started off being at Mhlosheni⁴¹, next to the old site of my father's⁴⁰ home. Then he went to Helehele⁴¹, then to kaMfishane⁴² xx. Then Zombadze was built at Nsanguini⁴³. Then Zombadze was built at kaHhayini⁴⁴ xx. Then Zombadze was built at Mncitsini⁴⁵.

xx

Q Have you heard of a Bilawu called Hlohlo near Mhlosheni?⁴⁶

H.D. At Dalada, at Dalada's home.

M.N. These are the bantwabentori yes! xx It is Melusi.

H.D. This daughter of Melusi?

M.N. Yes.

H.D. This Melusi is from Sifuba's family?

M.N. Yes.

H.D. Who is it or who is called daughter of Melusi? We know that this is LaNsibandze daughter of Nsibandze.

M.N. Yes.

xx

M.N. My grandmother is born of Mswati. xx In fact, Masenjana married my grandmother xx He married La Melusi

xx

Was Masenjana indrana at Zambodze?

M.N. Yes.

Can you tell us something, some of the history of Masenjana?

xx

M.N. In fact, Masenjana is born of the one of whom I have spoken, Lohiya.

xx

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M.N. No, I would be telling lies [if I said the umutsi was for the emabulfo]

xx

Q Who was the mother of Ngwane?

M.N. The mother of Ngwane? I don't know. Is there anyone who can remind me?

H.D. 'a Melusi²⁹?

M.N. Oh, 'a Melusi, of here.

H.D. At Zambadze?

M.N. At Zambadze. Yes, it was Nyatsi³⁰ at that time, it was Masenyana¹⁹ - during the time of my grandmother.

H.D. Was 'a Melusi an indlovukazi?³¹

M.N. She was an umntjwanentloso³²; married to an induna.

H.D. She was in'khosikati³³ to who?

M.N. For Silera. xx She is the later one.

H.D. OO, 'a Melusi married Nisicandze, the head induna.

Q^{xx} Who was she the daughter of?

M.N. He/she³⁴ was Sifuba.³⁵

H.D. Dalada³⁶? Was she the daughter of Dalada?

M.N. It is there where Sifuba is born.

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|| This Lohhiya went there, he took the induna-ship.
It was seen that this man was clever.

Q This Lohhiya?

M.N. This Lohhiya! The work which concerned the inkhosi was the ^{responsibility} of Lohhiya, and he left it at his mother's home, at Nkhanta.

xx

Q Was this for Somhlolo or for Nguwane? //

M.N. It was Nguwane xx because Somhlolo was here. He was not there xx. This umutsi²⁷, the Nkhanyane people do not know this umutsi. The Nsibandze people replaced the Nkhanyane people and it was seen that they then installed the Nsibandze people xx. The umutsi was given there, to the Nkhanyane people.

xx

Q What kind of umutsi did the tinyanga of the inkhosi produce. oo Was it for the imphi or what?

M.N. It was just the work of treating the inkhosi.

xx

Q For the incwala or for fighting?

M.N. Yes, for the incwala, xx or even to go encwala²⁸, that is, being summoned where they then work on something related to the incwala.

xx

Q What about umutsi for the emabutfo? xx For fighting?

xx

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timvab. The big induna then was Lothiya.

xx

Q Do you know the tinanatele of the Nkhonyane people xx?

M.N. In fact, they are Mdluli^{21 26} people.

xx

Q What is the sinanatele²⁵ of the Nsibandze people?

xx

M.N. Nkhonyane, Mdluli, these are sinanatele²².

xx

Q What about, 'Madlanyoka'²³?

M.N. They are of Nsibandze: Madlanyoka.

xx

Q What about, 'lgoji'²⁴?

M.N. lgoji! [apparently agreeing]

xx

Q Could the Nsibandze be those of 'Mntungwa'³⁰?

●

M.N. No.

xx

Q Are they bemdzabuko?³¹

M.N. My people are bemdzabuko.

xx

Q Did the Nsibandze people become tinyanga²⁵ of the thinkhosi?
"Were they, the doctors of amhlolo or else of Ngwane?"

M.N. The Nsibandze people became tinyanga because their work was being handled by the Mkanta²⁶ people. When

xx
Q Did the Nsibandze people have their own chief at that time?

M.N. No, they did not. Their chief¹⁴ was installed at the time when my grandfather came in.

Q "Was that Masenjara¹⁵?"

M.N. Masenjara^{xx} is the new generation, the one who came first, "was," Lohhiya^{xx} there, there ...

Q. Silivu¹⁶ and others . ?

M.N. There you are! xx. "Lohhiya was the first chief¹⁷."

xx
Q Who came after Lohhiya?

M.N. You see, Lohhiya found the Nkhonyane¹⁸ people - "the ones who are the mduna's - at the inkhosi's place .

Q To Nguane?

M.N. Correct! It was seen that the Nkhonyane people could treat the inkhosi. Then when Lohhiya came, he treated the inkhosi well.

xx
Q How are the Nkhonyane people related to the Nsibandze people?

M.N. The Nkhonyane people are related because they became timvalo¹⁹, basebayatile²⁰. They are the ones who became

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M.N. Ngwane was not there. xx He had gone.

Q He had gone to kaNgwane¹⁰?

M.N. xx It was at the stone where Ngwane used to stay, the stone of Nguine¹¹.

Q xx When Ngwane arrived, did he find the Nsibandze people already resident here?

M.N. The Nsibandze people built with him [the inkhosi].

Q xx Did Ngwane find the Nsibandze people here, or were the Nsibandze people also coming [from or to] this side?

M.N. They found the Nsibandze people here.

Q xx Before Ngwane came here, who was here?

M.N. The king was here xx Ngwane came here, being chased by the Zulus. xx Ngwane xx stayed at entfongeni ya Ngwane¹².

Q Coming from where?

M.N. Coming from kaTulu¹³ xx It was the Zulu people who were pushing the Swazis.

Q xx Did the Nsibandze people khonta when Ngwane came?

M.N. They are his people.

Nsibandze
Interview One

Hamilton Series

informant: Maphumulo Nsibandze⁽¹⁾ (M.N)

interviewees: Carolyn Hamilton (C.H)
Henry 'Hlahlamehlo' Dlamini (H.D.) } (2)

interviewed at: Zombodze²

date: 8.07.83

information heard from: Maphumulo's brother,
elders of the eMagani⁴, Ndhlavela⁵ and Giba⁶ emabutfo⁷.

Q Did the Nsibandze⁷ people come with Ngwane?

M.N. Ngwane built this royal residence xx The inkosi⁸ was here to hear that Ngwane xx is born of Ndrungunye. xx Ndrungunye was the father of Somlolo. xx

Q Where the Nsibandze people already there?

M.N. Yes, the Nsibandze people were already there xx They remained so and the school is called Ngwane xx It is said that because the umuti went, the Zombadze one went during the Zulu war, and left this Zombadze.

Q Was this Ngwane?

He says he cannot define what is done
inside the area they get

c The Mubandze people do not know
the ¹³⁹ Khomyare people?

He No, we don't

c Are there any other people that you
do not know, any other ¹³⁹ Mubandze?

He Yes, only those, because we are brothers
and sisters. ¹³⁹ Induna is not allowed to
know chief's son because
they are just good as one.

He Mubandze-ke?

What is the saying?

He She is saying now, is there any
Mubandze lowatoka to Khomyare, Mubandze-ke
Mubandze who married a Khomyare, we
don't
are now saying no.

(1) useful : ritual ground used in the incubation ceremony

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(1) useful : ritual ground used in the incubation ceremony

Mr I cannot define.

Mr Mtu en pella lemti lya astuizwa
She is saying, what were there
ngula lobhiza lepha, yayingeyani noma
imuti⁽¹²⁾ for which were left by lobhiza
yayingeyani inira fukhoi yim.
Here, was they for strengthening the king.

Mr Yayingeyani dha lantia lisho.

It was for making the king eat luchwa⁽¹²⁾
Mr It was for the melwa, during
indwala⁽¹⁴⁾

C Oh, during indwala⁽¹⁴⁾

Mr Ngobe yayi, lantje ngobe pupka
Because the indwala⁽¹⁴⁾ comes he
indwala lantwa yena nye aye le
is the one who is called to the
ukhuni
king.

Mr When the indwala⁽¹⁴⁾ is going to be
present, he call for Nkhonza⁽¹⁸⁾ to come
to the king first.

Mr Ngobe sijati
We would know - - -

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H.M. What happened when he arrived here, which made him not return home?

M.N. In fact he then went to the place of the inkhosi. xx
He then left his tasks here to his cousin, Ndzata.

H.N. He was taken by the king, and left all his witchcraft to his cousin. All the 'chemicals'. xx with the Mkhontas. The 'chemicals' were not for the Mkhontas - the one that they use in the royal king's place. It belongs to the Nsiband es. And the Nsiband es took it and gave it to "that" guy.

C.H. Why?

H.N. Because he couldn't take it with him to the king.

C.H. When he was going to visit?

H.N. He was taken to stay with the king.

C.H. Why did the king take him?

xx
M.N. He was taken because of his job.

xx
H.N. He was taken so that he could work in the sigodlo.

xx
C.H. As a 'doctor'?

H.N. Yes.

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C.H. From Thongaland?

H.N. Yes.

C.H. I see, where in Thongaland?

H.N. At Ngcage.

M.N. We went to the Subombo 105

xx

C.H. I see xx so they left there. Why did they leave xx the
? Subombo?

H.N. He came for a visit to his cousin

C.H. Mkhonta?

H.N. Mkhonta, xx Ndzata, xx the very one that I have
been talking about, the one that was an inyanga for the
king.

C.H. Ndzata was himself an inyanga for the king?

H.N. Yes.

C.H. I see. He came for a visit?

H.N. Yes, for a visit.

C.H. Then what happened?

M.N. He was going to his cousin.

H.N. Ndzata was a cousin of my grandfather's.

xx

C.H. Was "this" Lohhuya, xx your great-grandfather?

H.N. Yes.

● C.A. What was the name of your grandfather?

H.N. My grand-father was Masenyana.

xx

M.N. Masenyana "was" born of Lohhuya.

xx

C.H. And your father was?

H.N. Silele, xx born of Masenyana.

xx

● Q. Who "was" the father of Lohhuya?

M.N. It "was" an iNyatsi, because our grandparent "was" iNyatsi.

H.N. xx The iNyatsi was buffwa'd by Mswati.

M.N. Yes, the iNyatsi was buffwa'd by Mswati.

xx.

C.H. So Lohhuya came here?

H.N. Yes, he was a foreigner xx from Thangaland. ¹⁰⁴

Nsibandze
Interview Two

Hamilton Series

informants: Maphumulo Nsibandze (M.N.)
Harry Nsibandze⁹ (H.N.) } (a)
interviewers: Carolyn Hamilton (C.H.)
Henry 'Hahlamehlo' Dlamini (H.D.)

interviewed at: Zombodze

date: 13.07.83.

(also present: S. Simelane, induna of the inkundla at Zombodze).

pp. 67-70

C.H. Today is Wednesday, the 13th. We are at Zombodze. We are going to interview Maphumulo Nsibandze again, together with his brother Heli.³³ Maphumulo is about 86, having been a small child during the Anglo-Boer War. xx
Heli is 56

xx

M.N. Ndzata¹⁰⁰ came,, Mkhonta¹⁰¹.

xx

● H.N. «Sokhuya went to Ndzata Mkhonta».

M.N. Yes.

H.N. Where did he come from?

M.N. He was from our place, elokwaneni,¹⁰² eNgcagca.¹⁰³

xx

CH What did he say about Mkhonta?

H.N. xx grandfather's father came to Ndzata Mkhonta.

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*Q «What the tibongo⁸⁶ of the Nsibandzeo? //

M.N. When they bonga? xx When they praise the inkhosi?

H.D. Yes

M.N. I wouldn't know because one wouldn't know the tibongo of the inkhosi when one is young. I only know those of Mbandzeni because my father went to praise Mbandzeni¹⁰² when he had butseka'd. xx Yes, he praised him, saying //
You, - the one who washes on the Mountain;
One who guyas⁸⁷ at Ndabas⁸⁸;
Who sold the cattle to buy
The men are recalcitrant.

Long Spear,

ndlon
Ancestor who comes quickly when he is called,
He was called by Isengula⁸⁹ of Mzikazi⁹⁰;

He is saying the Ndlavela should be equipped with long⁹¹
pointed poles for the inkhambelo;

Rhino which will wipe away the tears.

You are lying, say Yama⁹² who will cut your ears for you;
Lici⁹³ is sanga'd,

It is seen, he sanga'd with Mdzundzi⁹⁵ and with Njoyela⁹⁶.

The swamp which is at Mhobeni,
Nobody drinks at it except Dlunga⁹⁷.

It is not being drunk by a herd of cattle or of game,

Black bird which flies over the mountains,

Came down and they whispered about light...

I have forgotten them.

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Where did they come from?

M.N. I do not know them, nkhozi⁸¹.

xx

Q. What about the Nkholonyane story?

M.N. Lohhiya was the umjanzu⁸² of the inkosi xx Lohhiya was the one who surpassed the Nkholonyane xx Then he was the leading one xx But the inkosi did say that he was dismissing Lohhiya. He remained there.

H.D. There are also the Nhleko⁸³ people in kaNgwane, have you heard of that one?

M.N. The Nhleko people are here, they are our neighbours. [possibly: in those days]

xx

Q. You, Nsibandze, where did you get it? Did you get it from the older people? [his information]

M.N. I got it from the older people xx I am still young because my brother of the gairini⁸⁴ used to look after things but death took him quickly. I am Mlandozo.⁸⁵

H.D. Libutfo, can you remember these old ones? xx the ones of those who were telling the stories, the ones you listened to. //

M.N. It is those of the Ndlawela and the gika. These are our fathers. xx My father is Ndlawela xx.

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H.D. Tsekware ?⁷⁷

M.N. Tsekware: these are those who left when dembele appeared marrying that dziriki xx They ran away xx The Nkholi people left at that time. xx They came back and the kings were not there because they didn't do anything wrong. xx They went on their own, and said let us run for ourselves because we have just come, those of Tsekware.

Q Those of Ngcamphalala ?⁷⁸

M.N. They are far from us xx far away from us.

Q When Ngwane came towards here, he found the Nsibandze people?

M.N. Yes.

Q Who were the neighbours of the Nsibandze people there ?

M.N. There were no dziriki xx dziriki were scattered, there were not many people xx because one could come and find a place to build.

Q What were the tibango of your neighbours, gogo ?

M.N. There were many residences which were here, ... xx It was them, the Nkholi people.

Q These people whose tibango are 'Laka',³⁰ who were they?

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1. 75 the spirit of the inkosi, so that they must not be killed. So they belong to the house xx of the inkhosi.

C.H. Did they then become royal themselves? Did they become like a lamane ⁷²

H.D. Yes. In the meantime, they are not given up because they are being called lamane.

xx

M.N. I am saying that figili are people who have been captured, those of the ndunikhulu ⁷³. as it is not said they are figili.

H.D. It is ndunikhulu at home

M.N. Like children at home!

xx

Q What do you know about Hube, gogo. ⁷⁴

xx

M.N. I don't know. I know the story of the Nkosi ⁷⁵ people who left when Nguane was installed.

xx

Q Where did they go?

M.N. They went to Kazulu xx They thought LaZidze ⁷⁶ was going to appear.

H.D. They came when LaZidze had died?

M.N. They came when these had left, those Nkosi people.

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xx

Q. When the Nsibandze people⁷⁰ came to Ngwane xx did they khonta, or did they etfula xx to Ngwane?

M.N. Is it not to Sambhlo? xx Yes, they were under Sambhlo. xx They are the children of the inkhosi, because he left them here, because they were under him. This Zombadze was the one under the inkhosi.

xx

Q. What were the emabutfo eating during the time that they were here? Where did they get food from?

M.N. They were tilling the soil. xx The emabutfo were tilling the soil because when the inkhosi built his residence, he was within the emabutfo.

xx

H.D. They were brewing at home.

M.N. They couldn't stay without that because the luxury of the people is brewing.

xx

Q. What kind of people were the tigcili⁷¹ at that time?

M.N. Tigcili are people who have been captured.

H.D. The needy.

M.N. Yes, tigcili are people who have been captured.

H.D. Tigcili: they are the people who were found stranded - like young boys. They always collect them and put them

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H.D. Oh, Titiza? ⁶³

M.N. Yes.

H.D. I see, that one there at Mbekeleweni. ⁶⁴M.N. Yes, it's there where the Ndlovu had butseka'd ⁶⁵
xx

Q Were they fighting with the Zulus?

M.N. The imphe they fought is that of Mkhadza. ⁶⁶ xx The Ndlovu
fought with the Basotho.

xx

Q When Somhlolo went to Ndzumba, where did the
Mamba ⁶⁷ people remain, here?

M.N. Yes, they remained, they did not go.

xx

Q Were they then ruling over the Nsikandze people?

M.N. No, they did not rule over them

xx

Q Was there a brother of Somhlolo called Ngwekazi? ⁶⁸

M.N. It is bad to talk lies! We do not know.

Q: What about Magwekazi? ⁶⁹M.N. Even him, I cannot describe. It is bad to speak
lies!

pp. 40-42

to know the emabuto, we should... No, Ndhlawela, like Ngulube⁵⁸ - these are the emabuto of my father, those who begot me. The umute was there.

H.D. At Zombodze?

M.N. At Zombodze.

H.D. Yes, below Mdzumba.

M.N. In fact, the umute started with Ngwane.

H.D. At Mdzumba, at Zombodze?

M.N. There across.

H.D. At Mdzumba.

M.N. At so and so.

H.D. At Zombodze?

M.N. Across ^{at} Zombodze there.

H.D. Yes, there it is at Olampodweni⁵⁹ or at Nkhomazi⁶⁰?

M.N. Where there is the husband to ^{the} Njavuso⁶¹ girl.

H.D. Where there is Mdzeniso⁶²?

M.N. Yes.

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xx

H.D. Can you remember the number of wives that Igwane had? xx

M.N. I do not know Igwane's. I know about those of Semhlo's father xx Ndvungunye. I know that xx Ndvungunye died when Semhlo was still in the womb. xx It was Lachimelane who was protecting him because he appeared through the enclosure made of stones before he dlalad incwala.

xx

Q Are the Nsibandze's the ones coming from 'embo'? xx

xx

M.N. I would not know because our elderly people are there, these at Lombuwako.

xx

Q. When Semhlo was coming from there, going to Ndimba⁵⁷, the Nsibandze's, they remained ^{behind, here} at Zombadze?

M.N. They then remained because an imphi was pushing them... xx. They then left the hondvuna.

xx

Q. Were the Nsibandze people left with emabutfo?

M.N. It is us who prevented the Zulus!

xx

Q. Which emabutfo? //

M.N. I would not know what kind of emabutfo, because for us

C.H. Did he come alone, or did he come with people, Ntjanganse?
xx

M.N. He came alone.

xx

C.H. Did he khonta to the Swazi king?

xx

M.N. At kaNgwane, he was, in fact, requested by the inkhosi.

H.N. He didn't khonta, he was requested?

M.N. He was requested by the inkhosi and he was given this place.

xx

C.H. So a message was sent to him in Zululand: 'Come here and we will look after you, and you can spy for us!'

H.N. Yes.

C.H. xx In those days, when Lohhuya was an induna, did the Nsibandze people fight in the emabutfo of the Swazi king?

xx

M.N. In the emabutfo of the inkhosi?

H.N. Yes.

M.N. ¹³⁸Awil, the mphu, truly, because there is one which went out to capture - that is why there are emandzame
¹³⁹

H.D. Did the Nsibandze people ever fight with the Zulu people?

H.N. They never fought.

M.N. xx Inkhosi Sankhlo¹³⁴ requested from the place of the Inkhosi of the Zulu, requested a person to sound an alarm when an impi of the Zulus came. Because my own people are cowards, and there were no people. Sithambe¹³⁵ was requested by Inkhosi Mswati, no, I mean Sankhlo. The Inkhosi of the Zulu gave him this.
xx

H.N. "A man" called Sithambe Njangase "came and built his home at Mkhwa¹³⁶ where he was
xx a spy.

xx
C.H. Where did Njangase come from?

H.N. Zululand.

C.H. Himself, he was a Zulu?

H.N. Yes. xx

M.N. That one came after the indvuna.

H.N. He came after the one who "was an indvuna in Zululand, Masiphula."¹³⁷

pp. 102 - 103.

H.N. Mdzumba!

C.H. Did the Nsibandze people also go to Mdzumba?

H.N. No. That is why they remained. The king himself moved and the induna remained here.

M.N. Yes. The induna remained here.

C.H. Did the Nsibandze people fight against the Zulus?

H.N. They didn't!

C.H. They didn't?

H.N. They ¹⁴⁰ wanted to kill the king and take the place. If the king was not killed, they couldn't take the place, because the king has moved.

M.N. They were followed by the Zulu people, they were chasing us, these Zulu people.

xx

C.H. And the Zulus were pushing, coming this side?

H.N. The Zulus were still coming in.

C.H. What happened with the Nsibandze people and the Zulus?

M.N. Tigodvo |xx just as the inkhosi had built at Lobamba¹³⁰ there was an umuti of the inkhosi which was under construction at xx ezitheni. xx They "were" like that there, Mahagane and my father. Mahagane¹³¹ was at the lilawu, this shilele was at the umphakatsi, this Zombadze.

xx

H.N. He is making an example : ezitheni, Dzitsha and Lobamba, is the junior and the senior.

xx

Q. Did the Nsibandze gidza incwala?

M.N. No.

xx

H.N. They never. They were dancing the incwala with the king. When the king was doing it, they were present.

● C.H. With Mswati?

H.N. Yes. They were chased by the Zulu¹³² people. I mean the king, from this place.

C.H. From Zombadze?

H.N. Yes. xx They made them go as far as where they are now?

C.H. Mdzimba?

it exactly here, or where was it? That old Zombadze.

xx

H.N. "The umuti", which was rebuilt by Masenyais, xx
"or Lohhiya?"

M.N. The one rebuilt by Lohhiya, I wouldn't know, because even the emakhosi, I wouldn't know where they built, where they went. The place that I know is at eNtongeni of Ngwane. It is at the stone of Ngwane because the inkhosi started there, at the place of the stone, I mean at the eNtongeni of Ngwane. xx Then he left for the stone of Ngwane. His lilawu was transferred to eMloteni.¹²⁸ I think maybe here at Mloteni or, it was here a Shiselweni.

H.N. eMloteni is there, at Shiselweni?

M.N. Yes, it is at eMloteni, xx here at Shiselweni. xx
Oh yes, xx it is Shiselweni because it is burnt, and lishisel¹²⁹ was built

H.N. xx "When the king went from that side, when that place, the local, was burnt, then it was called the "Ashes".

xx

M.N. xx It is clear that this lishisel; this great-grand father, he was together with "that one who begot, Mahagane.

H.N. Tigadwo.

H.N. At . eMchinsweni 125

M.N. At eMchinsweni, at Shiselweni.

xx

H.N. No, "Lohhiya" never stayed with the king. He returned here xx
by the permit of the king, Mswati, to rebuild.

CH. Zambadze?

H.N. His father's Hlohlo 126

CH. I see, was he the first Nsibandze?

H.N. Yes.

CH. To be indvuna of Zambadze?

H.N. Yes, he was the first.

xx

M.N. He was not an indvuna for there, he was an
indvuna for this sikhalo 127

H.N. He was not an indvuna for the isigodlo. He was
indvuna for this Zambodze.

CH. xx Who was Masenyana Nsibandze?

xx

H.N. He was the son of Lohhiya.

xx

CH. I see. When Lohhiya built Zambadze "was"

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overtook them //

CH. Do you know any Nkhonyane people whom we can go to, to ask questions, today, tomorrow?

HN. There is no-one¹²³ around. All dead! Who is alive amongst the Nkhonyane people?

M.N. Aww, there is no-one

H.N. Nothing. One, the last one who was old, died in October.

M.N. It is I who am in trouble, because I am around.

xx

“Lohhuya did not stay¹²⁴ with the inkhosi // xx As Lohhuya was an indvuna, how could he have stayed at the place of the inkhosi? For it was Samhlob's umuti.

HN Oh, Lohhuya could not stay with the king. He came back here “to” Zambodze, where Samhlob, the king, built this home. xx “Nsuti rebuilt the house of Samhlob xx at Zambodze //”
xx

M.N. We started from the store of Nguane. xx No, from Nfanganeni, then we went to the store of Nguane.

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C.H. And they don't marry the Vlakazi?

H.N. Yes. They don't.

C.H. What are the signs of the Nsibandze?

H.N. Nsibandze,

Ipje,¹¹⁷
Malanyoka : 118

That of Vundla Nvila,¹¹⁹

That of Silo Sokhala,¹²⁰ it has been damaged.

Ngcagca,¹²¹

Zayema¹²² which is white.

M.N. [laughing] Do you understand? "It is as I have been telling you". It is said 'Ngcagca'. That is where we came from, here at Ngcagca.

xx

C.H. And Ngcagcas are people?

H.N. No, "a place".

xx

C.H. Where did the Nkhonyane people come from? Do you know?

xx

M.N. I wouldn't know.

H.N. He cannot tell you the truth "about the 'Nkhonyanes' because they were the inyinduna for the king. And we are the foreigners. We came from outside and

know "about" when we are older [i. in a past]. They can do "it" because they are trying to make friendship. xx The Nkhonyane are the very people who go in and out of the Nsibandze families. They are all handling the home. I mean, like at Zombadze, the induna is Nkhonyane.

MN. However, he¹¹² was not rejected by the inkhosi, he still remained

xx
 CH. Do the Nsibandze people marry the Dilakazi?

H.N. Yes, we do. xx

CH. What are the tinanetelo of the Nkhonyane people?

xx
 MN. It is: Mdululi,¹¹³
 Nkhonyane,
 Mdululi,
 Mphephetse,¹¹⁴
 One who crosses Vgwedze¹¹⁵ and Nguavuma¹¹⁶

xx
 Yes, they are Mphephetse people

H.N. They are all Mphephetse: Dilakazi, Nkhonyane, Mphephetse.
 xx They don't marry the Dilakazi..

CH. And they don't marry the Nsibandzes?

H.N. The Nkhonyane don't marry the Nsibandzes?

people used to slaughter for the inkhosi there.

H.N. Calves.

M.N. Calves, yes. That is why their real sibongo was changed.

H.N. "They were" "Vilakati" people?

M.N. xx "They were" "Vilakati" people! xx

H.N. The surname of the Nkhonyane's was "Vilakati" xx before.

xx

M.N. It was said they are the Nkhonyane people because they used to slaughter calves for the inkhosi.

CH. Where did your brother hear this story? How does he know this?

H.N. He know this xx from the junior people who were present before. xx We are related to the Nkhonyanes, I mean, as we are working together. The Nkhonyanes are our izinduna. Now they are so near for the King, they are ours, they are for the Nsibandze.

CH. When you say 'related' do you mean because you work together, or do you marry each other? Can an Nkhonyane girl marry an Nsibandze man?

H.N. No, for xx as we live now, they cannot do it. I don't

H.N. He was not an induna. What he did when he came there was find the people called the Nkhonyane - those who were staying with the king as izinduna at that time. When he came there, he had to make, to craft things, and the king was surprised to see somebody who could do what he did. Then he killed a buck, cooked it and put it in there, in that basin.

C.H. The basin that he had crafted?

H.N. And the king was surprised to see a clever person able to do that, and the Nkhonyanes were killing calves for the king, and so they were demoted by that, and given the surname xx Nkhonyane!

C.H. And that is why they are called 'Nkhonyanes', meaning the calves.

H.N. Ya.

C.H. I see, I see. This was all in the time of king Mswati?

H.N. Yes.

M.N. So xx their tibongo were changed. Don't you know the Ngwenya ^{or} sibongo? The Nkhonyane

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M.N. It was not he who worked. After he had shown that he was like that and that, his job had been left to his cousin, then Ndoyata was fetched.

H.N. "Sohuya" did not work. He himself did not do a thing to the king. He left all the ceremonies with the cousin because he couldn't take them to the king.

C.H. What did he do in the sigodlo?

H.N. He was just the induna.

C.H. Induna, not an inceku ^{oo}?

H.N. I don't know. Was he an inceku or was he an induna?

M.N. No. He came and found the Nkhonyane people. Don't you know that?

H.N. Oh, yes!

M.N. That Sohuya found the Nkhonyane people - they were the ones who were resident here. As you know, it was seen what the Nkhonyane people did to the inkhosi - they used to slaughter emankhonyane [calves] for him. That is how he ^{oo} outstripped them in front of the inkhosi. He crafted tingwembe ^{oo}, he crafted all sorts of things. He also killed game and brought to the place of the inkhosi.

- 10 kaNgwane: lit. the place of Ngwane. The phrase can be used either to refer to the whole of Swaziland, or to the very heart of Swaziland, the area around the king's principal residence.
- 11 'the stone of Ngwane' (litje laNgwane; variant: litshelaNgwane), also known as litje lejuka: a rocky outcrop ^{South} of the Swazi border, about 35 km. outside of the present-day town of Bongola, along the road to Piet Retief.
12. entfongeni yaNgwane: intfonga is a stick carried by by Swazi men; yaNgwane - of Ngwane. See note 38. for an indication as to the location of this site.
- 13 kaZulu: the place of the Zulu, i.e. present-day Northern Natal and Zululand.
- 14 chief: original hao 'shifu'.
- 15 Masenpina: son of the first indvuna of Zombadze, Lohhiya, and heir to his office.
- 16 Silevu: we have been unable to identify this person.
- 17 chief: original
- 18 Nkhonyane: a sibongo commonly found in Swaziland. The Nkhonyane people can be found in central southern Swaziland. According to Matsebula, the Nkhonyane people were conquered and absorbed by Ngwane at the time of his settlement at Zombadze. (History, 2nd edition, p. 6).

3. *Mphumulo* (Swazi) - may refer to

4. Magaru: libutfo ^{largely} made up of men born c. 1890-1899, formed by King Sobhuza II.

5. Ndavela: libutfo ^{largely} made up of men born c. 1856-1866 formed by King Mswati (some sources give Ndavela as a unit of Mbandzeni's).

6. Lyiba: libutfo ^{largely} made up of men born c. 1866-1871 formed by King Mswati.

7. Nsibandze (variants: Sibandze, Sibande, Nsibande): a Swazi sibango commonly found in Swaziland. The Nsibandze chiefdom is located in the far south of Swaziland, around Zombodzo.

*According to Matsebula (History, p. 6) the Nsibandze's have held the office of ndvuna - in-charge of the southern Zombodze establishment since the time of the late eighteenth century Swazi king, Ngwane.

8. inkhosi: this may refer to Sobhuza II.

9. Ngwane High School: located next to the site of the Swazi King Bhuni's capital, about 15 km east of present-day Lobamba.

NOTES.

1. Biographical note on Mphahlele
Apr. 19 1943

2. Zombodze has been the name of a number of Swazi royal residences at different times in history. In present-day Swaziland, there are two sites known as Zombodze: one lies east of present-day Sobamba in central Swaziland, in the foothills of the Mdzimba mountains; the other, being the place where this interview was conducted, is located in southern Swaziland, approx 10 km. south-west of Mhlosheni. According to Bonner (Kings, p. 14) Zombadze was originally the name of the 'national headquarters' of the late eighteenth century Swazi king Ngwenane. The precise location of this earlier Zombadze, somewhere in southern Swaziland, has not as yet been established with certainty. Zombadze is also the name of the capital of the late nineteenth century Swazi king, Bhunu, located approximately 15 km. due east of present-day Sobamba...

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42

CH ^{xx} The Nsikandye people do not marry the Nketonyane people?

HN. No, we don't.

C.H. Are there any other people who you do not marry, any other sibongo?

HN. No, only those, because we are brothers and notes Induna is not allowed to marry a chief's son, because they are just as good as one.

MN. I don't know. xx These were huvuna because there was no inkhosi.

H.N. xx The king was moved by the army at the death of Santlolo.

Q. xx Do you know the tibango of Lobhuya?

MN. No, I would not know. I cannot know.

Q. xx Are the Nsikandze people bemdzabuko? //

MN. Here?

H.N. Yes.

MN. They are not. They dzabuka'd at Ncage.

Q. xx What were the imitsi xx left by Lobhuya? xx Were they for strengthening the inkhosi.

MN. It was for making the inkhosi eat luselwa¹⁶⁵.

H.N. It was for the luselwa, during incwala.

MN. xx When the incwala comes, he is the one who is called to the place of the inkhosi,

H.N. When the incwala is going to be present, "Mkhanya is called to come to the king first. //

xx

C.H. Do you know anything else about Lohthuya?

M.N. They asked me once before and I said that I don't know.

xx

H.N. They used to take what the inkhosi used to spit. My auntie¹⁵⁸ made him spit out. She was married to landlana¹⁵⁹, because the inkhosi could not marry her because she was a twin. Nobody got married there.

xx

Q Did the Nibandze people ever speak a different language like the one of Ewandzeni¹⁶⁰ - yokhu¹⁶¹, yeyeza¹⁶², mayeye¹⁶³?

M.N. I wouldn't know. It [the knowledge] is with the old people.

C.H. "Could we be making a mistake here? Could the things which you have said happened in the time of Mswati, could they have occurred, as is claimed by the Hlopha, during the reign of Semhlobo?" //

xx

H.N. Semhlobo was the father of Mswati. xx Semhlobo is buried there, this side, where the king is buried. Mswati went as far as Basberton¹⁶⁴. xx The one who made the grave is Mswati.

xx

Q When Lohthuya was indvuna here at Zombadze, who were the chiefs of this area?

was given, the position of taking care of the king
 xx - Ndyata was given this by his junior brother...

C.H. What position, being an indvuna?

H.N. Of taking care of the king like, I mean, 'herbs'.

C.H. Oh, I see. xx Did the Nsibandze people ever do that for the king?

H.N. They never did that. The Nsibandze people left the 'herbs' with the cousins, xx the Mkhonta. And xx Mkhonta said 'I am too young to touch the king's body, so my brother can be able to do that because he is older than me', ¹⁵⁶ and he went for him.

M.N. xx I take these areas and look after them, because I am far away. When something goes wrong here, you will tell me. Minor things you will attend to, but major things you will bring to me. ¹⁵⁷ That's how they came. xx He was installed xx Different areas were like houses; he controlled xx different areas.

xx
 H.N. The Mkhonze xx are not big chiefs; they are junior chiefs

xx
 Q Is there an Nsibandze who once married the inkhosi?

M.N. One who was made an indvuna.

xx

who? Who is the one around now?

H.N. It is indeed Magolozza. xx Then there is Ndzata's brother. xx There were two brothers, but the junior brother came first, and he said he has to go for his older brother xx. The junior brother was Ndzata //.
xx

H.N. What about Mazubane ?^{ISS}

M.N. Mazubane is of Ethunzini.

H.N. I say truly, the one who came is of Ethunzini.

M.N. Mazubane is of Ethunzini, this Mazubane xx is the one who came. The indrana of Zombodze, my grandfather xx said take control of this area of Ethunzini

H.N. Yes, Mazubane came. Mazubane fetched Ndzata.

M.N. I related that, I said all that.

H.N. Ya, the junior is Mazubane, is of the Mkhantas //, and Mazubane went for his senior brother Ndzata.

CH. Where was Ndzata?

H.N. He was in Zululand xx at Masimba. xx // After Ndzata

M.N. You cannot leave your place when enjoying it.

C.H. Did they khonta to the Swazi king?

xx

M.N. It is clear that they khonta'd. They handle ¹⁵⁰ the inkhosi. They are known. They cannot just handle the inkhosi. In the past, a person would not build in an area, before being reported to the place of the inkhosi. xx Or the chief ¹⁵¹ would go with him to the place of the inkhosi. xx. The inkhosi would then accept him.

C.H. xx What were you going to say about the two brothers and Mkhonta?

H.N. There were two brothers the Mkhontas. xx Did you go to eThunzini? ¹⁵²

H.D. Yes. ¹⁵³

H.N. What did they say? Did they tell you? How did they talk?

xx

C.H. A lot, but I am trying to check it. xx But he didn't tell us about two brothers. xx

H.N. Ya, two brothers came. Ndzata and who? xx.

M.N. The one who came first was Ndzata. xx Then he came for Magoloza ¹⁵⁴ xx Magoloza is born of

xx

M.N. Am, the Mkhonta people came from kaMasimba¹⁴⁷

xx

H.N. From Masenyana?

M.N. No! From kuNyatsi¹⁴⁸, eNyatsini.

H.N. During the time of the Nyatsi, during the time of Mzilikazi. ¹⁴⁹ They came during the time of Mswati.

xx "kaMasimba" is in Zululand, this side. I can't say exactly where that place is.

xx

C.H. How did they come here?

H.N. One brother came here.

C.H. Do you know why?

xx

M.N. It was because they were being troubled.

H.N. Were they chased by an impi? xx It was the army that made them move, or leave the place, and come this side.

C.H. Which army? Zulu army?

H.N. Zulu army!

C.H. Pushed them?

H.N. Yes.

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C.H. Were they kings there?

H.N. There! Ordinary people.

M.N. They were emandvuna.

H.N. Incwala, they started during the time of Samhlobo.

C.H. Do you know anything about 'Emko'?

H.N. What did you say about the matter of 'Emko'.

M.N. There is nothing.

xx

C. Who came to Swaziland in a silulu? ¹⁴³

H.N. The sumelane ¹⁴⁴ people of KoNtjingila ¹⁴⁵

M.N. The sumelane people.

xx

H.N. Dlawzini ¹⁴⁶, the sumelane people can tell you about the silulu. We are only tindvuna of the inkhosi.

M.N. As I am telling you: we came from Ngeagee xx and we came gradually. Not that we came in a silulu.

H.N. We were visiting. We were visitors to our cousins.

C.H. xx what can you tell me about the Nikhonta?

xx
H.N. They fought during the time of the uMshadza¹⁴⁰.
xx

MN. Who was the one who sent it [imphi] out?

H.N. It was Mswati.

xx
MN. Is it not Mbandzeni?

H.N. No, it is Mswati.

M.N. Wo¹⁴¹, it is Mswati.

H.N. Yes, the Nyatsi "was" Mswati's.

MN. Ndlaavela?

H.N. The Ndlaavela was sent out. The Nyatsi was sent out, and the imigadlala¹⁴² were sent out.

xx
C.H. When the Nsibandze were at the Lubombo, did they dance incwala there?

H.N. The incwala was being gidza'd right here. xx She is saying, when they were down there, did these Nsibandze people gidza incwala? They never did that.

C.H. Did they have a sigodlo?

H.N. They never had a sigodlo.

- 58 Ngulube: libutfo largely made up of men born
c.1871-1886
- 59 Mampondweni: possibly at the place of the Mpando people
- 60 ^{land} Nkomari (variant Nkomati, Komati) river which traverses northern Swazi-
land
- 61 Mavuso: a sibongo commonly found in Swaziland
- 62 Mdzuniso: a sibongo commonly found in Swaziland
- 63 Titiza: the name of a person
- 64 Mbekelweni: Mbandzeni's capital establishment about 8 km
north of present-day Matsapha.
- 65 butseka: an extended form of fealty to the king. It seems
that an individual will take the decision to butseka,
and will proceed with that purpose to the royal
establishment. There he will make his decision known
to others who have so done, but not to the king directly.
After a few days, the new one to butseka is allowed to
wear a special form of beaded work known as sinohlwane,
reserved for those who had butseka'd. To butseka is
place oneself and one's services at the
king's disposal whenever called on.
- 66 Impi ya eMshadza: according to Matsebula (Izathulo
ZamaSwazi, p. 28) there were two wars known by this
name. The first was fought in 1869 against the Pedi,
and was lost. The second, ~~was~~ fought during the
reign of King Mbandzeni, saw the Swazis
successfully attack the Pedi on behalf of the British.
Matsebula claims that the name 'Mshadza' is derived
from a Pedi word, 'mosote', apparently meaning a
'king's council'. According to P. Delius 'mosate' is a Pedi word
meaning king's village. (pers. comm.)

between Nkhlangano and Hluti. The settlement may take its name from the nearby Nkhosheni hills.

40

- 41 Helehele: there are two sites in present-day Swaziland known as Helehele. The first, in central Swaziland, is the area around the Siteki - Siphofaneni road junction, east of Manzini. The second is located north of Pigg's Peak. According to Bonner (Kings, p. 254, note 1) Helehele was one of a number of chiefdoms around Mswati's northern capital, Hhohho, placed under the rule of Mswati's brothers and wives.
- 42 kaMfoshane: one site of kaMfoshane in present-day Swaziland is to be found about
- 43 Nsangwini: an area between the Komati R. and Pigg's Peak in Northern Swaziland. According to Bonner (Kings, p. 254, note 1) Nsangwini was chiefdom established by Mswati near his Hhohho capital in northern Swaziland.
- 44x kaThayini:
- 45 55 Mncuti i:

- 46 Hhohho: is the name of the northern administrative district of present-day Swaziland, deriving its name from Mswati's capital on the north bank of the Komati river. (Matsebula, History, old edition p. 18) It is also the name of a present-day area just north-east of Nkhosheni occupied by the Shika people. According to Bonner (Kings, p. 14) Hhohho was Sombhlo's 'administrative capital' near Nkhosheni.

Swaziland. Kuper gives the Mdluli a 'bemdzabuko' (the originals), related to the Lutebele and Nkhonyane peoples. (African Aristocracy, p. 233)

114 Nphephetsa:

115 Ngwedze: a tributary of the Ngwavuma river, flowing from the south, northwards, roughly parallel to the Mhlsheni - Mbulungwane road.

116 Ngwavuma: a river which rises north of Mhlangano and flows due east draining much of southern Swaziland.

117 Ljoje:

118 Mdlanyoka: lit: the one who eats snakes.

119 Dundla imvila: (ku) mundla: to skirt, avoid or by-pass; to go length-wise along the sloping side of thing, such as a hill; imvila - umvila is a trail or a track, stock path.

120 Silo Sokhala: Silo: a title reserved for the King meaning a wild beast; Sokhala: this could be the name of a person; so as a prefix can indicate 'the one who', while (ku) khala means to cry.

121 Ngcagca: the place of origin of the Nsibandze people, 'in Thong Zand'
see p. 20 - above

122 Zayema: possibly the name of a place or a person.

- ¹⁰⁵ Lubombo: mountain range running north-south along the eastern border of Swaziland.
- ¹⁰⁶ inceku: attendant in a king or chief's household responsible for the performance of certain domestic duties.
- ¹⁰⁷ 'he': appears to refer to Lohhuya.
- ¹⁰⁸ tingwembe: wooden spoons; umgwembe (pl. imgwembe) means wooden platter, usually for meat.
- ¹⁰⁹ Ngwenya: a sibongo commonly found in Swaziland. It is not clear why the informant mentions it, although it is known that the Ngwenya claim an early connection with the Swazi royalty, dating back to the time of Samkela's occupation of Shiselweni.
- ¹¹⁰ Dilakati (variant: Dilakazi): a sibongo commonly found in Swaziland. The Dilakati chiefdom is located in south-western Swaziland around Mahamba. Kuper describes the Dilakati as Ngum group of 'tabafik'emuva' (late comers) to Swaziland. (African Aristocracy, p. 234.)
- ¹¹¹ Swazi society is largely exogamous, and people do not marry others of a sibongo to which they are even remotely related.
- ¹¹² 'he': again appears to refer to Lohhuya.
- ¹¹³ Mdluli: a sibongo commonly found in Swaziland. The Mdluli chiefdoms are located in south-western

- 98 Harry Nsibandze: brother of Maphumulo Nsibandze and head cook at the Mthlsheni mission school. Harry introduced the interviewers, then resident at the mission, to his brother at Lombadze. Harry speaks English. The remarks which he addressed to C.H. were mostly in English, while those directed at M.N. were in isiSwati.
99. Heli: alias Harry Nsibandze. See note 105.
- 100 Ndzata: an Mkhonta inyanga who was introduced to Nguane by the Nsibandze, and who was thereafter responsible for the ritual treatment of the king. (SWOHP, Hamilton series, interview Magolozu Mkhonta et al, edit. p.3 ff.)
- 101 Mkhonta: a sibongo commonly found in Swaziland. The Mkhonta chiefdom is located just north of Lombadze in southern Swaziland. Kupes notes that the Mkhonta are the ritual specialist who treat the queen mother and other wives during the incwala (African Aristocracy, p.220).
- 102 elokwaneni: expression of doubt concerning a place; or of searching for a place-name, the Swati equivalent of 'whatsisname'.
- 103 (e) Ngeagca: we found it difficult to locate this place.
- 104 Thongaland: area south of Maputo and east of the Lubombo mountains.

it could also refer to a concerted plan arranged among a number of people; it could be a form of the siSwati word licici (earring) shortened to fit the poetic rhythm of the tibongo; it could be an adapted form of sici, the siSwati word for a fault, misdeed, narrow or blemish.

94 (ku)songa: lit. to roll, fold or wrap up; also to take revenge, threaten; to shut up a person with unreasonable arguments. According to Bryant, the verb also has the meanings of 'begin to form the foetus in the womb...; show the first signs, by a twisting of the sheath-leaves, of putting on the ear, as Kaffir-corn, or the flower tuft, as mielies'. (Dictionary, p. 597).

95 ndzindzi: the meaning of this word is not clear. It could be a derivation of the siSwati word sidzindzi, meaning an (uprooted) tuft of grass (with clodded roots); sidzindzi is also refers to a dull or stupid person.

96 njojela: the meaning of this word is not clear. It could mean a tall person with uneven eyes; a member of the libutfo; and, according to Doke and Vilakazi, it could be the name of a libutfo. (Dictionary p. 362)

97 Dlungase:

- the libutfo of the late King Sobhuza II.
- 86 tibongo: in this case, the word refers to praises rather than to clan-names, see glossary.
- 87 guya: a Zulu word meaning to perform a (meno) solo dance manoeuvre, usually a statement of identity and prayers.
- 88 The original has 'koNdaba' (kondaba?). In Zulu, indaba means an affair, a matter. In this case however, it seems more likely that is a proper noun.
89. Lobengula: son of Mzilikazi, who became King of the Ndebele in 1870
- 90 Mzilikazi: an officer ^{of the Khumalo chiefdom} in the Zulu army, who rebelled against Shaka in 1823, and from the Zulu kingdom into the Transvaal with a body of followers who later became known as the Ndebele.
- 91 inhlambelo: 'washing' enclosure of the king, built during the annual incwala from wooden sticks by the men of the emabutfo.
- 92 gama: a sibongo commonly found in Swaziland. The gama referred to here was probably John gama, a Swazi reared in Natal who became a retainer of the then Secretary of Native Affairs, Sir Theophilus Shepstone, and in that capacity came to reside at the court of Mbandzeni as an unofficial advisor to the king.
- 93 dici: the meaning of this word is not clear. In this context it probably means a combination formed against someone for the purpose of excluding that person from their company.

- 75 Nkosi: a Swazi sibongo and a sinanatebo of the
— Flamini people
(variant: laZwide):
- 76 laidze a daughter of lwide, the early nineteenth century Ndwandwe
r chief, also Thandile, who named Somhlolo, as did a sister of
— hers, laVumisa?
- 77 Tsekwane (variant Thekwane): a son of Somhlolo and laVumisa
(a daughter of lwide) who took part in the 'Fokoti' rebellion
and fled to Zululand. He returned to Swaziland and
— settled in the area now known as laVumisa in 1893.
- 78 Ngcamphalala: a Swazi sibongo. According to Banner (Kings,
p.27) the Ngcamphalala, together with the Namba, Khumalo,
and others, remained at Thusekweni when Somhlolo
retreated northwards. Kuper (African Anotocracy, p.233)
notes the Ngcamphalala as being bemdzabuka, related to
the Thongwe, Natse, Kunene and lamedze, while Matsebula,
History, pp. 9-10, says that they were an original 'Mbo'
group who crossed the Zubambo after the original Nguwane
nucleus.
- 80 lala: a derogatory appellation given to a number of clans
resident in Natal during the reign of Shaka who were
supposed to have spoken a dialect close to that
of the Swazi clans, and to have had an origin in
— common with (some of) the Swazi clans.
- 81 nkhozi: a Swazi sibongo, and sinanatebo of the Flamini. — used
— in this context as an address-name.
- 82 umfuna lit a boy, term used for a king's personal servant.
- 83 Nhleko: a sibongo commonly found in Swaziland. The Nhleko people reside in the
Mambale Kingdom and around Dubeli in central and eastern Swaziland.
- 84 lavinu: malavuni libutfo, largely
— made up of men born c. 1896-1901.
of Sothuzati,
- 85 Mlandolazi: libutfo, largely made up of men born c. 1901-1903,

- 67 Mamba: a siBongo commonly found in Swaziland. The Mamba people inhabit a chiefdom in southern Swaziland north of the Ngwavuma R. and enjoy a special status amongst the other clans of Swaziland. Bonner describes the Mamba as the 'natural heirs to Sobhuza's power' after the latter left the southern region for the Mdzimba area. (Kings, p. 28).
- 68: Ngwekazi: Forbes speaks of a brother Samhlole of this name who assumed control of the south after Samhlole's withdrawal to the north (see the discussion in Bonner, Kings, p. 28).
- 69 Magweque: according to Bonner (Kings, p. 28) two sources, Bryant and Honey assert that the brother who assumed Samhlole's position in south was Magweque. (see Sw. N.A., R.C.S., 15/14, 'Notes on the History of Swaziland' by D. Honey, pp. 20-1, Bryant, Olden Times, p. 32).
- 70 thula: to give tribute in the form of a young woman; to give the first female child of a marriage to the patron who supplied the lobola for the marriage.
- 71 Figali: 'slaves'; captured or enforced dependents.
- 72 Dlamini: a Swazi siBongo, that of the royal house and its descendants.
- 73 ndhunkhulu: hut of a king's or a chief's principal wife; the group of huts attached to it; the family attached to it.
- 74 gogo: lit. granny. Can be used as a title for an elderly male relative on the ^{grand} mother's side of the family. A person of the same siBongo as a person's grandmother can be addressed as 'gogo'.

- 47 lishiselu: lit. the place where things are burnt; the site of Shiselweni.
- 48 Tigadvo: According to Bonner, Tigadvo was the Hlopho chief incorporated under the early Swazi king Ngwenane (Kings p 12). Tigadvo was also the name of a more recent Hlopho chief who died sometime in the 1970's.
- Yidlala: lit. to play; to celebrate.
- 50 sigado: + the sigadlo.
- 51 eZitheni: variant. sozitha: royal residence with a sigadlo, housing the king's wives and daughters, about 8 km south-east of present-day Dobamba.
- 52 babe: lit. father; a polite form of address for an older man.
- 53 dilele: Nsibandze chief before Phuhlaphi, i.e. c. 1900.
- 54 ndzisela: (derived from kwendzina) a form of marriage where the woman is forced by her parents to marry a man, usually in circumstances where the man's family is wealthy. It is a form of marriage used to create alliances between families. A man unsuccessful in courtship would resort to this form of marriage.
- 55 la Simelane: daughter of Simelane. Presumably this is a reference to Samyabhe Simelane, the mother of Simhlolo.
- 56 Lombuwako:
- 57 Ndumba (variant Mdzimba): mountains in central Swaziland lying mid-way between the present-day towns of Mbabane and Manzini.

- 29 laMelusi: the daughter of Melusi. According to Sumbumba Ndlela (SWOHP, Royal collection, interviewee), laMelusi was another name for laKhubeka, the daughter of Khubeka Mudzabeka the mother of Ndungunye.
- 30 Nyatsi a libutfo formed during the reign of Mswati largely of men born roughly between 1835 and 1840.
- 31 indlovukazi: lit. she-elephant, title of the reigning queen mother (cf. bantwabenkosi)
32. umntfwanenkosi: lit: child of the king. Title applied to the children of the king after the death of their father. (nearest English equivalent prince/princess).
- 33 inkhosikali: title applied to a woman married into the royal family or to an important person.
- 34 The original sidwate pronoun is not gender specific.
- 35 Chifuka; the only person of this name that we have managed to trace is a descendant of Ndwandwa, son of Somhlolo (see Matshekula, History, ^{old edition} Chart opposite p. 4)
- 36 Dalada: a descendant of Ndwandwa son of Somhlolo (see Matshekula, History, ^{old edition} Chart opposite p. 4) lit: the name means barbed wire.
- 37 Shiselweni: the name of ^{one of} the few administrative districts in present-day Swaziland, and the name of Somhlolo's ^{early southern Swaziland residence}
- 38 Shangwe: a Swazi sibongo. The man Shangwe referred to here resides near itje laNgwane (see ^{note 11}) and is charged with maintaining that historic site. The interviewee had visited itje laNgwane some days previously and held a discussion with Shangwe. The implication of this comment is that ngangeni yaNgwane is located somewhere near itje laNgwane.
- 39 Mhlosheni: a mission settlement in southern Swaziland

19. timvalo the meaning of this term is not clear. The word can be used to refer to the muscles of the chest, the pericardium, the cartilage at the lower end of the breast bone, the pit of the stomach, chronic heart palpitations, or feelings of guilt, anxiety or apprehension.
20. Basebayatile: they were abstaining for various reasons.
21. Mdluli: a sibongo ^{commonly found in Swaziland. The Mdluli chiefdoms are located in south-western Swaziland.} According to Kuper (African Aristocracy, p. 233) the Mdluli people are related to the Nkhonyane and Lukhele peoples, and are known as bemdzabuko.
22. The informant appears to be continuing to discuss Nkhonyane sinanateb.
23. Madlanyoka - lit. the one who eats snakes.
24. Ijes: we have been unable to find out the origin or meaning of this sinanateb.
25. inyanga (sing. nyanga): a ritual specialist, diviner and/or herbalist.
26. Mkhonta: a sibongo commonly found in Swaziland. The Mkhonta chiefdom is located in central southern Swaziland, just north of Lambadze. According to Kuper (African Aristocracy, p. 220) the Mkhonta people provided the Swazi king with a ritual specialist for the incwala (Also see SWOHP, Hamilton series, interview Magobza Mkhonta et al., cit. p. 4ff.)
27. umutzi: medicine, potion, decoction, cantrip.
28. incwala: the locative form of incwala.