

Royal Collection: Tape I
English Typescript: Simbimba Ndlela, notebook 1
Ndlela History

Typescribed by: Nokuthula Vilakati for FHYA

Date: 29 November 2023

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- Where the typescriber edits/amends the original text, the edited/amended text appears in grey.
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- The page numbers of the original text appear in square brackets, justified Right, and pertain to the text below them.
- The footnotes which appear on the left-facing page of the original text have been added at the bottom of each typed page. The numbering of the original notes has been retained.
- Where the typescriber is unsure of a word, the word is placed within square brackets and a question mark. [word?]
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- Endnotes appear in grey, within square brackets on the last page of the document. They comprise the typescriber's notes regarding their editorial interventions.

[INTERVIEWED AT:

[DATE:

[1] Interviewers:

[SN] [KEY INFORMANT: Simbimba Ndlela

[Other Informant: [2]

[Other informant: [3]

Also present:

Heard from: Gedlembane Ndlela

[1]

[SN] I am Simbimba¹ of Gedlembane²

[1] You then start talking (telling)
about the history of Ngwane³
place

[SN] I am born of Gedlembane⁴.

¹ Simbimba: person's name

² Gedlembane: person's name

³ Ngwane: (249) According to Matsebula (chart opposite p.4), Ngwane III, was the son of Dlamini III, and the father of Ndvungunye, who ruled in the later eighteenth century

⁴ Gedlembane: person's name

Now, I heard history through him,
Gedlembane. Now we have talked,
I have (talked) told the history that is of,
we started from Ndvungunye that is he
is so and so. I said she is LaMelusi⁵
She is LaKubheka⁶ (which is) another name,
they are two of the inkhosikati⁷: her name
is Lomvimbi⁸.

[1] Are these two (names) of royalty?

[2]

[SN] They are of her father.

[1] Wo: they are of her father.

[SN] They are of her father.

[1] Lomvimbi?

[SN] This is indlovukazi⁹, her name, from her
family, it is of her father.

Now, I know that she is
an inkhosikati ¹⁰of here in Zombodze¹¹.
She is the indlovukazi of Zombodze emuva
the father of
Ngwane is Dlamini

[1] Whilst you are still mentioning LaKubheka, the
one we have heard about, just today. Where

⁵ LaMelusi: daughter of Melusi (the word Melusi is translated Shepherd)

⁶ LaKubheka: According to Matsebula (p.6), the mother of Ndvungunye was known as LaKubheka, being the daughter of Kubheka Mndzebele. Her residence was Lobamba.

⁷ iNkhosikati: see glossary

⁸ Lomvimbi: A person's name

⁹ Indlovukazi: see glossary

¹⁰ iNkhosikati: see glossary

¹¹ Zombodze: Ngwane's national headquarters in the vicinity of modern Dwaleni, (Bamer, p.14). The name of the tribal capital founded by King Ngwane III in the mid 18th Century. The Ncwala ceremony was held there during his reign. King Bhunu's capital was also called Zombodze and is located 5 miles due east of the present capital of Lobamba (Grotpeter, p190). Ngwane's royal residence at a small hill covered with trees North-West across the Phongola under Masenjane Nsibande (indvuna) (Matsebula, p6). (247) Zombodze emuva: lit: Zombodze at the back/behind. The phrase is commonly used to refer to Zombodze in northern Swaziland, i.e. in the sense of Zombodze down there. However, it could also be used to refer to Zombodze back in time, i.e. on earlier establishment called Zombodze.

is she, this LaKubheka?

[SN] Unfortunately, I do not know where
her grave is but

[3]

I know that she died here when the royal
residence had been erected at
Zombodze, facing (the river) Mzisangu¹².

[1] Which means, you say this LaKubheka,
this LaMelusi is an indlovukazi of
Zombodze

[SN] Yes

[1] Who was king who
gidza'd¹³ the incwala here in Zombodze emuva?

[SM] It is Ngwane. Another name of his is Ndvungunye¹⁴.

[1] Is Ndvungunye also called
Ngwane?

[SN] Ya

[1] Is it like that (my) uncle?

[2] It is a name of there, in your

[4]

[1] family Nkhosi¹⁵
[someone whispered to informant
no I unfortunately it is not clear
what this person was saying]

This Ngwane begat this Ndvungunye
because as we are here today,

¹² Mzisangu: name of a river in the far south of Swaziland which rises south of the Mhlosheni hills and flows into the Spek boom river, ultimately to join the Phongola River in the Republic of South Africa.

¹³ gidza'd: see glossary

¹⁴ Ndvungunye: A Swazi king who ruled in the early nineteenth century- the father of Somhlolo. (250)
According to Matsebula (chart opposite p.4) Ndvungunye was also known as Zikodze. Ndvungunye was the son of Ngwane and the father of Somhlolo.

¹⁵ Nkhosi: literally it means king, but in this case it is a praise for the Dlamini people. It can also be used for addressing other people.

we are still in Ngwane who is of your family Nkhosi.” Ehhe are other names of his.

[1] Ndlela, it seems (that) the name of Ndvungunye is Zikodze?

[SN] Is he Zikodze?

[1] Yes

[SN] I don't know maybe it is a name (that was used at his) of childhood.

[1] As for you, you know that he is Ngwane.

[5]

this Ndvungunye

[S.N] Yes because there is a rock outcrop there, he looked after stock there

[1] Wo _ _ _

[SN] There is a rock called, it is at Ndvungunye's rock and it is also called, it is at Ngwane (rock), this rock but it is one rock (the same rock)

[2] It is like that, you of Nkhosi

[3] hawu¹⁶: the man is powerful, hawu-wu! this Ndvungunye is (still) Ngwane but, as we use to say Ndvungunye is of Ngwane, did he also become (called) Ngwane him to this Ndvungunye

[6]

[2] It is like that

[SN] It is like that, again when we were talking with the Silo¹⁷. I said

¹⁶ hawu: an exclamation

¹⁷ Silo: variant: Silwane- wild beast, ferocious animal; i.e. the lion, the king

Awu,¹⁸ when talking with the Silo that
this Ndvungunye is he not the one
who was a king? I said
Awu. As for me I know that because
Ndvungunye is Ngwane because
one comes and say it is at Ndvungunye
and another comes and say it is at Ngwane
and I also said there are four
royal residences of incwala¹⁹ [where incwala was danced]

[1] Awu: count them

[SN] I say, as it was at Zombodze
Emuva; it had
moved from Nkhanini

[7]

[1] At Zombodze emuva who gidvwa'd
incwala there?

[SN] It is Ngwane

[1] Or he is Ndvungunye

[SN] Yes

[1] Who gidvwa'd it at Nkhanini²⁰?

[SN] It was gidvwa'd by Dlamini

[1] Is it Dlamini?

[2] Nhinhi yes, it is Dlamini

[SN] Mnh, where he is, he was here
at Nyawo's²¹ place up on the Lubombo²²

¹⁸ Awu: exclamation

¹⁹ Incwala: see glossary

²⁰ Nkhanini: (248) According to Matsebula (p.25) Nkhanini was built shortly after the death of Mswati (1868) as the residence of the new indlovukati, Sisile Khumalo (mother of the heir, Ludvonga). It was situated at the junction of the road to the Lobamba king's house and the Mbabane-Manzini road.

²¹ Nyawo's: (253) a Swazi sibongo. The Nyawo people have historically occupied a chiefdom along the Lubombo mountains between the Phongola and Ngwavuma rivers

²² Lubombo mountains: (254) form Swaziland's easternmost border

by then Ngwane was [Umntfwana]ⁱ [a child]²³, after
[kulahla tintsambo]ⁱⁱ [his ropes were thrown away]²⁴, then the
royal family went down to settle
at Matsapha²⁵ between the Ncotjane²⁶

[8]

and Mzimvubu²⁷ where he became
a child who was seen that
he could run now, it [is]ⁱⁱⁱ then that the
residence at Zombodze (was) moved
and settled up here where
the Mzisana's source is

[3] Wo²⁸. ooo this Zombodze was there
at the source of Mzisangu

[SN] Yes

[3] Wooo o-o-h

[SN] The third (royal) residence where incwala
was danced (celebrated) this Zombodze gave
birth to Lobamba²⁹ at Somhlolo's
of LaSimelane, a name of the indlovukazi

²³ Umntfwana: is translated as child. It can also be used to refer to a prince. However, in this case it refers to a child.

²⁴ Kulahla tintsambo: literally it can be translated as 'throwing the ropes.' However, it is an expression that is of undressing the mourning gown signifying the end of the mourning period for a late husband.

²⁵ Matsapha: Name of a place. This is not the present day Matsapha area. Its location is between the present town of Pongola and Salitje border post

²⁶ Ncotjane: (255) river in southern Swaziland which rises south of Hluti and flows southwards into the Republic of South Africa.

²⁷ Mzimvubu: river which rises in southern Swaziland and flows south to become a tributary of the Phongola

²⁸ Wo

²⁹ Lobamba: (256) According to Matsebula (pp. 6-7) Lobamba was the residence of Ndvungunye's mother, LaMndzebele, and was where the incwala was celebrated at that time. Grotpeter (p.75) gives Lobamba as Ngwane's first village in south-eastern Swaziland. This Lobamba should not be confused with present-day Lobamba, the capital of the nation, situated in central Swaziland. Somhlolo's headquarters near Mdzimba, built c1820 also called Lobamba.

LaSimelane³⁰ she is LaSibande³¹ her

[9]

father is Sibande³²

[1] Is Sibande a name, it is not
sibongo³³?

[SN] It is not a sibongo. It is a name as
those. Who were to restore the name
of this Sibandze of Ntjingila is this one
who died , he is of Ncabaphi³⁴, a child. They were
restoring the name of the first one, the
father of Bhozongo³⁵. Now, these are they
after Somhlolo has gidza'd
incwala at Lobamba. Lobamba
gave birth to Ludzidzi³⁶. Which is of Mswati,
at LaZidze³⁷ (where he was born)
now, how many are they (residences)
Nkhosi?

[10]

[1] No: indeed it is the four.

[3] this, this one, this Dlamini³⁸
where did he gidza incwala?

[SM] Dlamini gidza'd up on

³⁰ LaSimelane: daughter of a man of the Simelane clan. According to Bonner, the Simelane people fled from Zwide to Ndvungunye (p.26), although Dalisu Simelane notes that some Simelanes left Zululand somewhat later to settle in Swaziland (See Killie Campbell Africana Library, Zulu tribal essay competition, the Simelanes, by Dalisu Simelane). According to Matsebula (p.9) the Simelane are known as bemdzabu, and LaSimelane was Somnjalose Simelane, the mother of Somhlolo (p.8)

³¹ LaSibande: daughter of Sibande

³² Sibande: is a person's name; Sibande was the son of Ntjingila, see note 34

³³ Sibongo: see glossary

³⁴ Ncabaphi: Sencabaphi was the wife of Ntjingila and the mother of his heir Sibandze Sencabaphi was the daughter of Mbandzeni.

³⁵ Bhozongo: person's name; According to Simelane informant, Bhozongo was the first Simelane chief to settle in Swaziland, who was the father of Ntshingila.

³⁶ Ludzidzi: Royal residence of Thandile, mother of Mswati, situated in central Swaziland at Ludzeludze, halfway between the Zombodze and Matsapha schools (matsebula pp.14, 17 also see Grotper, p.18).

³⁷ LaZidze: daughter of Zidze; i.e. Thandile

³⁸ Dlamini

the Lubombo where he died

[3] You do not know the (royal) umuti³⁹ of there?

[SM] The (royal) residence of there?

[3] Yes: where he gidza'd

[SM] I don't know it, I know that the residence
in fact is called Nkhanini here in Dlamini's
home, who gave birth to Zombodze.
Zombodze gave birth to Lobamba.

[2] Remember again, my brother.

[SM] this Lobamba gave birth to Ludzidzi
then they become four, Nkhosi

[11]

[1] It means that here at [this] Nkhanini
it is up there on the Lubombo?

[SM] Indeed. Nkhosi

[1] It means that the beginning of the
opening of our eyes, is to remember
because we are pointed far, since our
kingship dzabuka'd⁴⁰ to remember,
we start from Nkhanini

[SM] We, our true self

[1] It starts from Ndvungunye

[2] You need to start down here,
my brother. Like saying down there
at Tembe⁴¹ because he went up

[12]

when they were coming here to the place of
Ngwane, they first arrived here at Macetjeni⁴²

[SM] In fact the one who went up to Tembe

³⁹ umuti: see glossary

⁴⁰ dzabuka'd: get torn, break-off and to originate. See glossary

⁴¹ Tembe: Area near the sea, south of Delagoa Bay named after the Tembe river which flows in that area.

⁴² Macetjeni: place

coming up on the Lubombo is Dlamini
 who came and died here. I know that
 the king who left there at Bhaca⁴³ such
 that it was said they are Bhacas (people) these
 are Swazis. They hid away from Mswati
 on the day when Mswati was warned
 by a (certain) man from Zulu (land) who said they
 want to deprive him of the incwala. When the
 Zulus surrounded (Mswati's royal residence)
 they found Mswati had gone, that is why
 it was said, you skirted the Lubombo,
 on your [hlehleletela ngeLubombo]^{iv} skirting⁴⁴, you had
 left the Bhaca place.

[13]

- [1] I do not remember
 [SM] She is LoMvimbi ?
 [3] She is LoMvimbi
 [1] Is her name, a name of birth?
 [SM] It is hers of birth?
 [1] What are these two for?
 [SM] They are of her father.
 [1] Is not understood.
 [3] We cannot write it Nkhosi because
 [1] It is not clear (understood) because he says
 by birth (names) of birth are still
 of her father (a name) of birth is of her father

⁴³ Bhaca: is to hide. It is used here invariably as a name for a people or a name of an area or place. Bhaca appears to be a nickname for groups of fugitives or refugees. The existence of two separate groups of Bhaca people can be identified. The first group seems to be connected to the Swazis, to have fled from a 'Zulu' attack, and to have lived somewhere east of Lubombo. The second group of Baca, described by Bryant, (Older Times, p.154) were an accumulation of fugitives from most of the southern clans of Natal who settled south of the Mzimkhulu river amongst the Mpondo people sometime around the reign of Shaka.

⁴⁴ hlehleletela ngeLubombo: is a praise of an early Swazi king (according to Matsebula, it is the praise of Dlamini I and the full praise is 'Lowacedza Lubombo ngekuhlehleletela etfwele umfunti,' which Matsebula mistranslates as 'the one who scoured [should be skirted] the Lubombo range carrying his little bundle of medicines' (p.5))

it is of royalty. She has one of royalty

[SM] In fact this Melusi is her father, this
indlovukazi

[14]

I am pointing out that he is her
father, now there are two names of her father

[2] who begets the ndlovukazi

[1] Woo-o-o (I see)

[SM] The Ndlovukazi LaKubheka
she is LaMelusi, but the person is
one and the same person

[1] Woo-o-o

[SM] Who begets this Lomvimbi who is ndlovukazi

[1] A standing name is Lomvimbi
this LaMelusi [he]^y is her father

[3] and this LaKubheka is still her father

[SM] Ya: is her father

[1] He is Kubheka there

[SM] Ya

[15]

[3] We did not know the other one (name)

[1] What is his sibongo?

[SM] He is of Mndzebele, these of
Mndzebele, as you hear Nkhosi it
is said Nabonkhosi⁴⁵ it is said
because of that

[4] It is so, by the time we were with
Mahhova⁴⁶ and I was as old as I am now, I
heard it that way, that is he is of

⁴⁵ Nabonkhosi: It could be translated 'with the king and others' and it could also refer to mother of the king. In this case, it [literally] refers to mother of the king, [which is now part of the clan praise names for the Mndzebele.]

⁴⁶ Mahhova: person's name

Mndzebele⁴⁷. Unfortunately they were confusing it where they were asked about, of who is the other one

[1] Continue, babe⁴⁸

[SM] Now, it is in Mabhaceni⁴⁹, here in Bhaca. At Bhaca it was

[16]

Mswati who felt being chased (wanted) by a man from Zulu(land) who said there is a meeting whose agenda is to surround him, after he is captured, he must come and teach the Zulu king, after he has finished teaching it, then they deprive him of his kingship and become a common person. They said it is not a true kingship, you must one day go and observe this side in the country of the Swazis, that is

[2] this was said by those of Zulu(land)

[SM] It was said by these of Zulu (land) when initiating the idea of surrounding him

[5] do you remember the time, that is which is that king which was talking with him, of Zulu (land)

[17]

[SM] It was at Mkhatjwa⁵⁰

[5] It was of Ndwandwa⁵¹?

[SM] Yes

⁴⁷ Mndzebele: a Swazi sibongo. According to Kuper, p 233 the Mndzebele are bemdzabuko

⁴⁸ babe: father: see glossary

⁴⁹ Mabhaceni: place of the Bhaca, see n.43

⁵⁰ Mkhatjwa- (variant Mkhathswa) a sibongo originally of the Ndwandwe kingdom.

⁵¹ Ndwandwa: clan name; name of a kingdom, south of Swaziland which collapsed under Zulu attack in the 1820s

[1] Was Thandile⁵² not yet chosen?

[SM] Nhi

[1] Was Lazidze not yet chosen?

[SM] No

[2] LaZidze was then chosen because
LaZidze gave birth to Mswati

[SM] In fact the earlier Mswati, not this
One. This one is of late, this one
this, here

[3] the one of Ludzidzini

[SM] I mean the one who danced (gidza'd)
at Bhaca, at Mzimkhulu⁵³

[18]

and the Swazis gidza'd a song
saying we are a big residence.
Saying this while they were at Mzimkhulu

[3] at Bhaca

[SM] at Bhaca, they hid from Mswati
on that day when he was warned by
a Zulu man. The man said run away,
the impi⁵⁴ is coming to capture you,
capture you, after which you
will go and teach the Zulu king
this incwala and you be deprived of it.
Then Mswati came out (ran away) yet he
had told these, then they hid,
then they were called the Bhacas

⁵² Thandile: Daughter of Zwide who married Somhlolo and bore Mswati (alias LaZidze)

⁵³ Mzimkhulu: literally it is translated big residence; the Mzimkhulu river forms the southernmost boundary of Natal (see n.00) (263) According to Matsebula (chart opposite p.4), the son of Dlamini I the founding ancestor of the Swazi royal house, was Mswati I. The informant seems to be trying to distinguish between two Mswatis in the royal genealogy, an early Mswati and the later, better known Swati, son of Somhlolo * (On debate over the meaning of the river name see A. Kaapman, 'Zulu place-names in the Drakensberg,' in A.J.L. Sinclair, (Ed), G.S. Nienaber- 'n Huldeblyte, University of the Western Cape, 1983, pp.303-4)*

⁵⁴ impi: see glossary

their name, you see

[19]

this residence. this Mpondo⁵⁵ is a Swazi.

[5] Is an iMpondo a Swazi?

[SM] An iMpondo, at the place of Mpondos.

As over here in our side, those who are raised up, they are called a residence of Mpondos. The (royal) residence at the

[5] It is of Ngwane

[SM] Ya

[3] At the Mpondo's place

[SM] In there is like this

[5] He went past the place of the Bhacas, to the place of the Mpondos

[SM] no, it was all under his jurisdiction.

This residence is of here in Ngwane's place

[5] This one of the Mpondos?

[20]

[SM] This one of the Mpondo's place

[1] Whereabout was it?

[SM] like this one, as here,

in Zombodze, Ngwane, it is in

Mpondo's place. It is in Mpondo's place

[2] Here at Lumphuyane⁵⁶

[SM] Here at Lumphuyane

[1] that first Ngwane where did he gidza

Incwala. It seems that first

⁵⁵ Mpondo: name of a group of people resident around the Mzimvubu river in present-day Transkei. Mampondweni- place of the Mpondo people (see n's 29 & 40) (264) See Bryant, Olden Times, chap 28 for a similar claim

Mpondo's place is for Ngwane

⁵⁶ Lumphuyane: Name of a place, or a person's name

Mswati

[SM] He gidza'd back there, it is him

[3] at the Mpondo's places

[SM] Yes. When he left Mampondweni⁵⁷
then he skirted around the Lubombo

[21]

then he went down to Mavanini⁵⁸

[1] Let us say that that first Mswati
gidza'd at Mampondweni
or at Bhaca

[SM] He gidza'd it at Bhaca in Mzimnkulu

[1] Who is it here at Mampondweni

[SM] Here in Mampondweni in fact it is
Ngwane's residence. Not this Ngwane
but the first one. As I am saying,
there are four residences of here in
Ngwane's place. I didn't hear anything about this one

[3] As for us, we understand as if it is this one

[1] No, let us say thank you

[22]

[5] Can babe proceed

[SM] You see, when Mswati left back there
at Mzimkhulu being chased (warned) by
this man from Zulu (land) he went
away and when the Zulus surrounded
his residence, Mswati was
gone by then. They then captured the
Bhacas saying these are Bhacas who has
hid from Mswati when they were going away.
Mswati went round the Lubombo and he

⁵⁷ Mampondweni: Mpondo's area or place

⁵⁸ Mavanini: [Name of a place]

came down from the Lubombo and settled at Mavanini

[5] When he arrived at Mavanini then what?

[SM] When he came to Mavanini he settled
down and he gidza'd incwala

[5] and he gidza'd it again?

[23]

[SM] Yes, when gidza'ing. As I understand
the first Mswati was buried
at Etjeni of ntunjambili
ngivulele ngingene⁵⁹ down there

[2] at Lubombo

[SM] and also his child, this one
who begets us this Lundvonga and him
is down there. This one who was born
of Ludvonga⁶⁰ this Dlamini is
here at Lubombo

[2] at the place of the Nyawo

[SM] at Nyawos place that is how I know it

[5] Who then left here
at Lubombo

[SM] at Lubombo it is the residence

[24]

that went down the Lubombo
after Ngwane was born

[2] this Zombodze

[SM] of Zombodze

[5] Continue Babe

[SM] Now, when it moved from here

⁵⁹ Etjeni of ntunjambili ngivulele ngingene: This is a name of a place, literally it could be translated as Open for me, that I may get in, rock (stone) of two two apertures or rather stone (rock) of two openings, open for me that I may get in

⁶⁰ Ludvonga: could mean Ludvonga (Again, see Matsebula, chart opposite p.4. for the existence of 2 Ludvongas on the Ngwane kinglist- one pre-nineteenth century, the other a nineteenth century king

between the Mzimvubu, he was by
then an infant, he grew and became a
boy and look after livestock when it
was here in Mzisangu. They were using water
from the Mzinsangu for consumption at Zombodze
He looked after livestock at the rock of Ngwane⁶¹
here in Ndvungunye also, it has got
two names

[5] Here in the rock of Ngwane is it him

[25]

who was playing with the rock up on top?

[SM] It is him

[1] How old was he?

[SM] He was a boy. He was installed

He was installed whilst he was there
still looking after livestock

[5] How did he climb the
rocks to play on top?

[SM] What?

[5] How did he climb the rocks?

[SM] It is one rock

[5] It is one but what did he
to play with on top of it?

[3] No, no, no

[SM] He was playing with Magwadlas⁶² below

[26]

or on the bottom of the rock, it is Magwadlas

[5] Are they below?

[SM] Yes. These are made into separated

⁶¹ rock of Ngwane- Also known as Itje leJuba, this rock is located 35 km outside the present-day town of Pongola along the road to Piet Retief and just south of the Swaziland border

⁶² Magwadla- It is a game where stones are used to represent cattle, and stones representing bulls mock-fight. (The name is an onomatopoeic rendition of the stones knocking each other)

groups like separated groups of eMabutfo's⁶³

[5] They are not on top but down on bottom?

[SM] They are not on top; they [are]^{vi} on the bottom of the rock

[5] These who were telling saying
they are on top, he played with them
on top of the rock, they were telling us a lie?

[SM] He was telling you a lie. He can stay (play) on
top of the rock, how, how was the rock
I know that.

[3] How did he make the stones to play
the Magwadla?

[SM] He separated them into groups of
eMabutfos

[27]

[2] He was making mabutfo

[SM] Yes, making mabutfos

[2] Yes

[SM] Yes

[1] Are the stones small or it is
big stones?

[SM] No, they are small

[1] Of the size that a young child
could lift them

[SM] Yes

[5] Continue that is after he has
finished playing with the stones
where did he go?

[SM] Then he became a grown up

[1] He was then installed?

[28]

[SM] Yes. He was then installed then

⁶³ eMabutfo- see glossary

he was installed and he became a king

[5] Where did he then gidza incwala?

[SM] He gidza'd it at Zombodze

[5] Is it the Zombodze we know or it
is another one

[SM] The one emuva which you know

[3] Is there not another Zombodze besides
that one?

[SM] There is none

[1] Where was this Zombodze built?

[SM] It was built at Matsapha between
Ncotshane and Mzimvubu rivers

[1] What was the the residence called

[SM] The residence is this Zombodze

[29]

[5] Wo, it is this Zombodze

[SM] Yes

[5] Which is the one I have been looking
for, now the child
grew up there?

[SM] When the baby was then
an infant (young child) of this size,
then the residence moved to settle
at Mzisangu where he became a
boy, this Ngwane

[5] What then (happened) did he do?

[SM] Here it is where he looked after live
stock and went to play on the rock, as it
is called Ndvungunye. It is at Ndvungunye
It is at Ngwane

[30]

[5] Is the rock called that way?

[SM] Yes. It is called that way.

[5] Where were these stones he was playing with?

[SM] The stones, he was lining
Mabutfos, separated groups, separated groups,
separated groups

[5] They were not on top these stones?

[SM] No, they were not on top of the rock.

[5] They were at the bottom of the rock?

[SM] They were at the bottom of the rock
he played at

[5] What did he use for climbing to the top?

[SM] He climbed when he climbed

[5] He climbed how?

[SM] He climbed, he sat on the rock
to climb, if it could be climbed, he climbed

[31]

I have never come to the
rock itself. He was installed there
He was installed here at Home, the
residence was at Mzisangu. They fetched
water from the Mzisangu

[1] What was the name of the residence?

[SM] It was Zombodze

[5] Where did it move to?

[SM] It is still in those areas

[5] No: I mean at, there is another
residence that he erected

[SM] A residence that he erected as I know
is the one of Mampondweni
of Mampondweni?

[SM] Yes

[32]

- [5] Where was he installed (as king) for kingship? Where the child was installed for kingship, it is where?
- [SM] He was installed at (where his mother stayed) Zombodze at LaMndzebele's, his mother
- [5] Not down there, there next to the rock, was it at Zombodze by the way?
- [SM] In fact, he looked after livestock there in the rock. The residence was here near the source of Mzisangu
- [5] He was then installed at the residence?
- [SM] Yes
- [5] When he left there, where did he go to?
- [SM] He did not go any further.

[33]

except that he set up these residences, of Mampondweni, of Ludzakeni⁶⁴ of Nyakeni⁶⁵

- [5] At Nyakeni in there, not here?
- [SM] Not here in fact, it is his he is Ngwane, here where the Zulus surrounded and they found that the grass around the residence was not burnt, so they put

⁶⁴ Ludzakeni: derivative from Ludzaka which is translated mud. This word refers to the place of mud.

⁶⁵ Nyakeni: derivative from the word Nyaka which can be translated as year, season, pancreas sweetbread, fuffed dishevelled, disturbed object, disorder, rate and scold. (C.M. Doke and B.M. Vilakazi) (56.) eNyakeni cont: Bryant, Dictionary, p.462 gives Nyakeni as a spoon-bag. According to a number of Stuart's informants, Nyakeni was an insulting epithet applied to tekela speakers of Natal. (tekela being a dialect akin to siSwati) (see Webb & Wright, James Stuart Archive, vol. 1, p.118; vol.2, p.55; vol. 3 p. 227) Nyakeni is also the name of present-day village about 13 km south of Manzini. Also see Bonner interview with Ngiyase Dlamini at Nyakeni, where the informant asserted 'This is the house of Nyakeni... we are also Udlambedla [the name of a herd]- the king's herd from Nyakeni: According to this informant, the uDlambedla moved there following an Anglo-Boer war. The informant also notes that Malunge, a son of Somhlolo was placed in charge of the Nyakeni area and that the Nyakeni house is charged with installing new kings

a sikoza⁶⁶ then the residence was burnt
then that is how this Shiselo⁶⁷ came about

[5] That is the one I was all along
looking for. Proceed babe

[SM] That is how I know it

[1] It means that they are eMalawu⁶⁸
of Mswati

[34]

[SM] of Ngwane

[1] He is Ngwane?

[SM] Yes

[3] It means that it was at Lawini
here when incwala was gidza'd here
at Zombodze?

[SM] Yes

[5] as it is called a Shiselo

[SM] It is where people like Gawu and
Msweli died on the day when they
were surrounded by the Zulus

[5] What were they?

[SM] They were brave (heroes)

[5] What were they

[SM] They are men

[35]

[5] There one brave men of the king?

⁶⁶ Sikoza: intense burning heat, as felt in the immediate vicinity of a great fire or (metaphor) a hot locality, fame, great reputation. (Alfred T Bryant.)

⁶⁷ Shiselo: present day known as Shiselweni. This was a royal residence name. The area around the residence was and is called by this name. Further, today the word has been extended to the whole region known as Shiselweni district

⁶⁸ eMalawu: [the plural form of lilawu] One of the three basic structures in the traditional Swazi homesteads (see also Sibaya and indlunkulu). The lilawu housed unmarried men and male visitors, and was placed near the entrance to the homestead in order to guard it. When used in context with a young king, however, lilawu refers to the site of his new quarters as he lays the basis for a new capital away from that of his parents. As such, it becomes his administrative headquarters which he is king. (Grotper, p.73) see glossary

[SM] Brave men of this Ngwane
 [5] Did he at that time run away?
 [SM] He went out
 [5] He did not go out with his heroes
 [SM] The brave men remained holding the
 impi. It is where these brave men
 were fatally injured
 [5] Which was that libutfo?
 [SM] What
 [5] Which was that libutfo of his?
 [SM] I cannot say it because I missed
 the name from them the elders
 [5] You cannot remember just
 anything?

[36]

[SM] Awu: I can give you what I think it
 is. I would be spoiling the
 story
 [3] Maybe the Ndlelas of Hlubi⁶⁹
 can remember, whose were the
 Magogodvolo⁷⁰ and Tamaku⁷¹ eMabutfo?
 [2] It is this, as the elders say
 Ndlavela⁷²
 [SM] I cannot say it out, but it is
 like that, I cannot put it quite
 well that is I would be mixing (spoiling)
 the story, to talk what
 you think is not the right thing

⁶⁹ Hlubi: Swazi ancestor from whom the Ndlela's claim descent

⁷⁰ Magogodvolo: name of libutfo. It is translated as frog. (see Matsebula, of Somhlolo and Mswati, Izakhiwo, appendix b)

⁷¹ Tamaku: name of libutfo. It is translated as small dogs.

⁷² Ndlavela: libutfo made of men between 1856-1866, Same sources give it as a unit of Mswati's, other say of Mbandzeni

to do, you need to talk (say) what you
heard from the elders.

ⁱ [In the original transcript, the word is translated to child [direct transliteration]

ⁱⁱ [In the original transcript the phrase kulahla tintsambo is translated to [the ropes were thrown away], a direct transliteration]

ⁱⁱⁱ [Inserted missing word for readability]

^{iv} [In the original transcript the phrase hlehletela ngeLubombo means skirting the Lubombo range]

^v [Inserted for readability]

^{vi} [Inserted for readability]