

Royal Collection Series: Tape 1
English Typescript: Simbimba Ndlela, notebook 2

Ndlela History

Typescribed by: Nokuthula Vilakati for FHYA

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[INTERVIEWED AT:

[DATE: N/D

[1] Interviewer:

[SN] [KEY INFORMANT: Simbimba Ndlela

[Other Informant: [2]

[Other informant: [3]

Also present:

Heard from: Gedlembane Ndlela

[37]

[2] And your veins be full⁶⁴

[SN] yes

[1] ___ then you start

[SN] She is LaKubheka, she is LaMelusi

⁶⁴ This expression means to be confident of what one is saying. Literally it can be translated 'and your blood veins become full.'

This is Lomvimbi's father,
the ndlovukazi of Zombodze that I know
which gave birth to Ndvungunye. The rock
where Ndvungunye played is his and it
is called Ndvungunye, It is called Ngwane.
Now, that is what I
know bekunene
about Ndvungunye, Ndvungunye is a
child of LaKubheka, his father
is Dlamini who is at Lubombo

[38]

at Hlatsikhulu⁶⁵ where he was
buried. Now, that is what I
know bonkhosi.
We will talk it over, I will talk over
this as I have said this.
I am now going to talk about his rock
I am going back now, to the rock of Ndvungunye
Where he grew up being a boy
Playing magwadla until he
Became king. He stopped to look after live-
stock when he started to reign. He then
sent a man to ask for him an
intfombi⁶⁶ from Sibandze⁶⁷. The man
went to Sibandze
Simelane⁶⁸ at Nkalaneni⁶⁹, now

[39]

⁶⁵ Hlatsikhulu: (variant Hlathikhulu) A town in southern western part of the country. (The name means Big forest). It is located near the scenic 'Grand valley' of the Mkhondo river. (Grotpeter, p51). This may refer to another Hlathikhulu elsewhere

⁶⁶ intfombi: Is a post-adolescent young unmarried woman. But in the case of royalty, she may be evn younger. This is also an age or condition of a fully-grown up girl.

⁶⁷ Sibandze: Clan name, surname. But in this case is a person's name (see note 24a)

⁶⁸ Simelane: Clan name; (see note 17)

⁶⁹ Nkalaneni: name of an area. Present-day Malmoth in Zululand.

when they came to Sibandze, Sibandze
gave them his intfombatane⁷⁰
whose name is Sinjalo⁷¹. When she came
became a Liphovela⁷² until at once
she became inkhosikati⁷³. When shw was an
inkhosikati, she miscarried after getting
pregnant. She miscarried whilst it was
an embryo. When this passed, she
again got pregnant and gave birth to
Somhlolo. Why is Somhlolo of
Kunene, it is because it was found that here,
It is hard, all over here, here on
Top (scalp) it is jelly-like. Goats were then
slaughtered and a pierce from
the stomach [digestive part] was sometimes
cut and placed

[40]

Here. His head was not o'right
Until he learned to run
but he was clever by appearance
clever and healthy like other children.
His head became like a head of
Everybody when he was a grown up
That is how he got the name (was
named) Somhlolo. He is Somhlolo.
Now, he is born, he is grown up,
when he was a grown up, his father
died and was installed and stayed

⁷⁰ intfombatane: (1) young girl (from infancy to puberty). (2) unamarried girl

⁷¹ Sinjalo: name of a person. It can be translated as "we are like that." Possibly another form of Somnjalose, the common name of Somhlolo's mother

⁷² Liphovela: is an intombi (girl friend) of the king

⁷³ inkhosikati

at Lobamba. His mother was mekeza⁷⁴-d at Zombodze
and she became an Inkhosikati there
Lobamba⁷⁵ was erected
After the death of Ngwane. Somhlolo

[41]

gidza'd incwala at Lobamba.
Then his mother became
Sick and she died. She was buried
at Zulwini⁷⁶. It was on that day that
the residence where Somhlolo's mother
lived was (named) set, put at
Zulwini. Back there at Ngudzeni⁷⁷, they
(fetched) dranked water from Lubhuku⁷⁸ river.
When Somhlolo moved, it moved from there, He
Took Lizulu⁷⁹ and came with it here. And
Lobamba began to be at Nokwane⁸⁰
He took it, he took
Sigombe and it was put at Sigombeni⁸¹.
He took inyaka and put it at Nyakeni.
He took Lushikishi⁸²

[42]

of Motsa⁸³ to Lushikishini.

⁷⁴ **Mekeza: Deflower a lady in the case of consummating a marriage.** [Kumekeza describes the mourning of the bride in leaving her family and her girlhood behind. Kumekeza occurs in the groom's family cattle-byre, where the bride is accompanied by her girls. She mekeza while simply wearing her loin skirt from home. (Kuper, H. 1945. The Marriage of a Swazi Princess. Journal of the International African Institute, Vol. 15, No. 3 (Jul., 1945), pp. 145-155]

⁷⁵ Lobamba

⁷⁶ (e)Zulwini/lizulu- place: According to Matsebula, p.10, the residency of Somhlolo's biological mother, Somnjalose Simelane was eZulwini, sometimes between the Lusushwane and Mbabane rivers in central Swaziland.

⁷⁷ Ngudzeni

⁷⁸ Lubhuku: place

⁷⁹ Lizulu

⁸⁰ Nokwane: place in present-day Swaziland, located between Mahlanya and the Mbabane-Manzini main road.

⁸¹ Sigombeni/eSigombeni: a place in present day Swaziland, 10 km due north of the University of Swaziland

⁸² Lushikishi: place in present-day Swaziland, about 25 km south-west of present-day Mankayane

⁸³ Motsa: clan name. The origins of the Motsa people are debated by Swazi scholars. According to Bonner, Mhlaba Motsa was placed in charge of a previously autonomous chiefdom by Mswati, (p.89). In Kuper's 1952

He took the residence of Solugi,
Solugi is an indvuna⁸⁴ of
Mtsetfwa⁸⁵ and his tomb is this side.
The brother of Solugi is Gwababa⁸⁶
Mtsetfwa. Now, these are the residences
that he went with. The only residence
that was left behind is that of Neno⁸⁷ Mtsetfwa, even
today it is still there. Now
bekunene that is what I know which I
heard from the elders. That of Kufanini⁸⁸
Kufanini back there, was collected by
Mswati and it was erected at Meletho⁸⁹.
This is towards KaMncina⁹⁰, this
is towards Nkomazi⁹¹.

[43]

He again moved it from
Meletho and built it at Mbuluzi⁹².
From Mbuluzi it was
collected (moved) after Mswati had
died and Ludvonga⁹³ had been installed

Ethnographic Survey of the Swazi and of Swazi chiefs, the Motsa chief Nhlanje is listed as being chief of the Lushikishini area, (p.68)

⁸⁴ Indvuna: see glossary

⁸⁵ Mtsetfwa: clan name. According to Matsebula (p.22), the Mtsetfwa are emafikamuva who khonta'd to Mswati and are considered by Kuper (p. 233) to be of Nguni stock.

⁸⁶ Gwababa: person's name

⁸⁷ Neno: person's name

⁸⁸ Kufanini: place

⁸⁹ Meletho: place

⁹⁰ KaMncina: place of the Mncinas. According to Bonner, (map opposite p.1), the Mncina chiefdom c.1820 lay on the Black Mbuluzi river (map reads Mfolozi in error) but fled to the Nkomati river area from Somhlolo- finally to come under the control there of Nyamayenja Dlamini.

⁹¹ Nkomazi: name of a river and the area around the river which rises west of Swaziland, entering the country about 15 km south of Havelock. It flows in a roughly north-easterly direction across northern Swaziland, exiting the country near Border gate

⁹² Mbuluzi: name of a river and the area around it which drains much of north-central Swaziland by means of its two main branches, the Black Mbuluzi and the White Mbuluzi (Mbuluzana), breaching the Lubombo to enter the sea.

⁹³ Ludvonga: name of Mswati's heir, who died within four years of his father.

Ludvonga collected (moved) it and
It was built this side of the
present day residence of Zombodze
(on top of) next to Ndlela⁹⁴.

There is a stream there called Tigojwana
tomdlebe⁹⁵. Now, Ludvonga died
having godza'd incwala for only once. He
had married the daughter of Langalibalele⁹⁶.
This Ludvonga is of my father's age and
with Mbandzeni⁹⁷ and with

[44]

Logcogco⁹⁸ who is coming after them.
Logcogco does not come after them immediately
by age and with Mvelaphansi⁹⁹ and with
Ngengemane¹⁰⁰ who comes after Mvelaphansi.
Ngengemane is the last of all
these and with the Ngculwini¹⁰¹
umntfwanenkhosi. That is what I know that
which I heard is that from the
elders and it is a lot.
Relative of my sibongo¹⁰² comes from
Nkhanini. We are born of, this Hlubi¹⁰³

⁹⁴ Ndlela: clan name. This may refer to the residence of Mlunjana Ndlela, situated alongside Zombodze school in central Swaziland.

⁹⁵ Tigojwana tomdlebe: name of a river

⁹⁶ Langalibalele: person's name. It can be translated as sunny day. Probably the chief of the Hlubi people who acceded c.1837, and died in 1889, who contracted a number of marriage alliances between his family and the Swazi royal family (see Wright and Manson, *The Hlubi Chieftdom*, 1983, p.50)

⁹⁷ Mbandzeni: the Swazi king who succeeded Ludvonga

⁹⁸ Logcogco: a son of Mswati

⁹⁹ Mvelaphansi: Matsebula (chart opposite p.9) gives him as the son of Mswati while Kuper (*Ethnographic Survey*, p.55) gives him as a son of Mbandzeni

¹⁰⁰ Ngengemane: Matsebula makes no mention of him but Kuper (*Ethnographic Survey*, p.55) lists him as a son of Mbandzeni

¹⁰¹ eNgculwini; umphakatsi in the Manzini district (towards Siphofaneni) of mntwanenkosi Mgebiseli Nkosi, now succeeded by his son Bhizeni

¹⁰² Sibongo: see glossary

¹⁰³ Hlubi: name of an early ancestor of the Ngwane chiefly line

Is born of Ludvonga.
Ludvonga is born of Mswati.
Mswati who left Mkhomazi¹⁰⁴
At Bhaca, in Mzimkhulu.

[45]

He was worried by a certain man,
the man is called Yanga. They intended
to capture him so that they deprive
him of incwala, then the man
came and said on such and such
a day be on your guard, you will be captured

[1] Then it was Hlubi's impi
It was then that certain people from
Dlamini came saying Dlamini is attacked
By Loziyingili¹⁰⁵. The reason Loziyingili gives is
that Dlamini cannot claim to rule over
us, because his mother burnt Hlubi's hand,
and we are also born of Ludvonga, and
your mother is inhlanti¹⁰⁶. It was then that
Hlubi says let's arm ourselves, so they
equipped themselves and went down

[46]

through the Ngwavuma breach. The Mamba¹⁰⁷
impi was ahead because they say he
was in Gucuka¹⁰⁸ after he went through
the Mhlume breach. When it arrived at
Mavanini, no one there.

¹⁰⁴ Mkhomazi: name of a place

¹⁰⁵ Loziyingili: person's name

¹⁰⁶ Inhlanti: Is a second wife which is a sister to a previous wife. The in-laws of the husband may give another daughter to their son-in-law on the following conditions: 1) first and foremost the son-in-law must have lobola'd satisfactorily 2) If the previous daughter is barren 3) In the case of a king to assist in caring for the children of her sister and ultimately to become a wife of the king herself.

¹⁰⁷ Mamba: person's name; a Swazi sibongo

¹⁰⁸ Gucuka: name of a place in the Mamba chiefdom about 10km north of modern Sithobela.

(cassette 1; Side B; counter 1034. RE 0/12/95)

They moved, far, far, far,
far, far to Ntungwa¹⁰⁹ where they
found the Mamba fighting, in
the battle. They ended the war
when they arrived. Then they took
Hlubi. After taking Hlubi, they went
up with him and placed him
at the Lubombo of Nyawo.
He stayed on the Lubombo
of Nyawo until he

[47]

died then they burned
him in the forest, in Hlatsikhulu
of Nyawo's place. After the mourning
process for Dlamini was over, they
came down, they came down and settled
at Mzimvubu. This side, there in Ncotjane
and on this side is Mzimvubu. The area
is called Matsapha. Now, from Matsapha
they (moved to) were at Zombodze
here. As I am repeating it again
and again, my fellow Swazis.

[1] Are you through?

[SN] I am through.

[1] Now, today, he has concluded
Maybe we need to come back

¹⁰⁹ Ntungwa: name of a place; see glossary

266 Ngwavuma breach, Ngwavumapoort, the point where the Ngwavuma river breaches the Lubombo mountains about 25 km south of Big Bend

267 Mhlume breach: the Mhlumeni river rises in the Lubombo mountains, about 13 km south of the Mbuluzi river.

[48]

on Saturday to find out about whose are
these of Ndlela¹¹⁰, you of Kunene

[3] you see, for sure, my mind was not here.

I did not hear anything. I tried to
listen to the whole story but to
my surprise it is all new to me.

All that has entered into the
tape (here) today is new.

[1] No Nkhosi. The question is whose are
they, he has (said) revealed that Nkhosi
except when debating, because you would
also come with what you know and
as for us we would listen. He says he has finished

[5] indeed, the King was referring to this.

[3] He say them of Mamba, I heard him

[49]

talking about them of Mamba, that they
took the king and built him a
residence where after they have
taken out him, this one?

[5] Which is the king that they say
they went to deliver out of his difficulties?

[SN] It is Dlamini

[5] Which Dlamini?

[SN] It is Dlamini who is born of
Ludvonga, down in there.

[2] at Ngonini¹¹¹

[SN] Who is born of

[5] which is the Dlamini, you mean he

¹¹⁰ Ndlela

¹¹¹ Ngonini: place

is the one of Ngonini at Mangwaneni¹¹²?

[1] or it is Dlamini who is on
that other side.

[50]

[SN] He is the one of Mangwaneni, that
I was speaking about.

[3] The one of Mangwaneni is Dvwabasilutfuli¹¹³

[SN] This is another name for him

[3] I mean that he is not another
Dlamini on the other side.

[SN] He is born of Mswati, who moved from

I want these here, I heard him,

I did not follow when he was

saying, the women said

what, what, the child is burnt.

Tell about that, I missed from there

who is the sister of Msongelwa¹¹⁴?

[SN] They are children of Gobocwana¹¹⁵

this Lomakhetfwa¹¹⁶, King Ludvonga

went to ask for a

[51]

wife. He was given Lomakhetfwa

and her sister became inhlanti

this Dzambile. She is the one who

confuses you, this Lomakhetfwa, she was

the mother of Hlubi. Saying she must

burn Hlubi (in the) by hand. The mother of

¹¹² Mangwaneni: place or royal residence?

¹¹³ Dvwabasilutfuli: person's name. Dvwabasilutfuli is the name of an early putative ancestry of the Ngwane royal house

¹¹⁴ Msongelwa: person's name

¹¹⁵ Gobocwana: person's name

¹¹⁶ Lomakhetfwa: person's name, also known as LaMkhwanazi- meaning daughter of Mkhwanazi

Hlubi refused, this Lomakhetfwa. Dzambile¹¹⁷

began to cry. When realizing that
the other one said since you are
crying, no I cannot do that thing
to burn my child.

She took an earthenware pot for fetching
water and went to the river and
indeed, this one did it. She forced
the child to hold a ember
in his hand. When her mother came
from there (river).

[52]

[5] She did not put him in mhido¹¹⁸ mkhulu¹¹⁹?

[SN] No. She forced him to hold an ember in his hand.

[5] I also heard such a story

—
[SN] She forced him to hold an ember. Now, the
child was big¹²⁰ when she forced him to
hold the ember. He was of this size.
After seeing his mother coming from the
river, he ran to meet her. He came
crying and said my little mother¹²¹ has
burnt my hand mother. She has forced
me to hold an ember. It then happened that the
other makhosikati heard about it. This was
the mother of Loziyingili¹²² who had gone to the river together

¹¹⁷ Dzambile: person's name

¹¹⁸ mhido: preliminary soft porridge that is made of a mixture of crushed maize and crushed sorghuma. This is then used in the process of brewing the Swazi brew.

¹¹⁹ Mkhulu: grandfather

¹²⁰ Big: this can be literally translated as the child was big. However, this is not clear as concerning the exact age of the child was at the time. It could only be assumed he was a toddler by then because he could then run as it transpires from the conversation.

¹²¹ little mother: the sister of his biological mother, in this case, the inhlanti, referred to above

¹²² Loziyingili: person's name

[5] who is the one whom they
burnt his hand

[53]

[SN] It is Hlubi, who is born of the eldest,
LomakhETFwa who is the one Gobocwane
gave out (handed over) as he was burnt
by the one who came to be inhlanti

[3] She burnt him for what?

[SN] She burnt him saying I heard from a certain
man of libandla¹²³, there, where the
princes are. As she had taken
tjwala¹²⁴ there, to the bantfwana benkhosi. She said,
I heard that we are going to be killed.
yet. Now, when Hlubi's mother heard
that she said what wrong have we done
that we will be killed for what have we done.
This one¹²⁵ said awu unless we make this one
hold an ember we will be killed.
She then saw her crying

[54]

It was then that she took an earthen-
Ware pot saying I will not be able to force
My child hold an ember. I would rather
die. That is what made her (the other one) to cry,
That of, I would rather die. If I die with
my child, it would be all
right. This one said I heard a certain man
saying if we force the child to hold

¹²³ libandla: Is an assembly of men for discussion especially grassroot political matters. In this meeting or assembly, everyone is given a hearing. Ebandla is the locative form.

¹²⁴ Tjwala: This term is used to refer to any alcoholic drink whether it is Swazi brew or liquor; traditionally made from sorghum, which had been made into umhido (see n, 117) and then allowed to ferment.

¹²⁵ This one: it refers to the other one

an ember we won't be killed. This one refused there and there. At once this one cries. This one said I would rather take an earthenware pot and go to the river and you remain doing it in my absence, not seeing him. The child ran to meet his mother. She had already forced him (the child) to hold the ember.

[55]

It was then that the makhosikati who were going with Hlubi's mother heard about it. Now, when the king was to be installed it was seen that, Dambuza of the nhlanti was taken. Then he became named Dlamini because of that. Because he was not supposed to be the one. Hlubi was then given people and was told to leave by way of the Lubombo of__ This one then ran to meet his Mother, the child. It was then that They saw that is the residence [people Living in the residence] and the makhosikati Who has gone with to the river. When this Hlubi was talking. Saying mother, here

[56]

I am burnt, my little mother burnt me. She forced me to hold an ember. She first took it and did like this then she put it here, in me then she held it. Now, when they wanted to do on him their own things, them

of Ngwane. They found that the child was left handed, he was using this hand¹²⁶. Wo no, they then took that of [child] Dzambile and installed him. Yet, here, they know that the thing was done by her. After Mamba and Hlubi had gone, they came back and swear at him saying you cannot reign here. You can take stealthily the

[57]

residence of Hlubi while you are an inhlanti and think you can be the one to rule over us here. As for us, we are not tinhlanti. Then Loziyingili who is born of LaMtsetfwa¹²⁷ went to his mother's people at Manguza¹²⁸ and said there, let us take up arms. The whole Manguza clan, where the Mtsetfwa people are a clan. He then incited them to take up arms. He also took those who are here. It swept him from here. It swept him with that libutfo¹²⁹ that was with him. It swept him to as far as Ntungwa. He then sent some to Mamba and some [persons] to Hlubi

¹²⁶ this hand: this is translated as he uses this one [meaning hand] when eating. The use of spoons when eating is a recent thing in Swazi custom. The bare hand was used when chewing food from the dish to the mouth. Customarily, the right hand is the hand that is supposed to be used.

¹²⁷ LaMtsetfwa: daughter of Mtsetfwa

¹²⁸ Manguza: not clear what this refers to. It could be a name of a person or a name of a place.

¹²⁹ libutfo; see glossary

The Mamba people were at Gucuka and
 Hlubi was at Tibondzeni¹³⁰ where had
 built [a residence]. When he arrived he
 said let it [impi] take up arms. After
 which it went down along the
 Ngwavuma [river] until it crossed the
 Lubombo through the Ngwavuma breach
 It went straight to Mangwaneni
 And crossed the Lumphongolo [river]. When
 it reached Mangwaneni it found
 no one. They heard from the females
 that awu the impi went this way.
 Then they followed in its footsteps.
 They followed on the footsteps of the
 Mamba people. The Mamba people were
 Ahead. When they arrived, they found
 it fighting. When they arrived, 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 at the
 Lubombo of Nyawo.

[5] him who is burnt?

[SN] No

[5] who is the one they came back with?

¹³⁰ Tibondzeni: name of a place; the name of the area at present occupied by the Ndelelas in southern Swaziland, on the Ngwedze river, about 4 km north-east of present day Mhlosheni.

[269] Ngwavuma river: rises north of Nhlangano and flows due east, draining much of southern Swaziland. It breaches the Lubombo, about 25 km south of Big Bend.

[270] Phongola River: rises in the Drakensberg mountains south and west of Piet Retief and runs eastwards, almost parallel to the southern border of Swaziland. It flows through the Lubombo mountains to join the Usuthu river and to form the Maputo River.

[SN] They came back with this one of_____

[2] of the Nhlanti

[SN] of the Nhlanti

[2] The one who took his brother_____

He again sent out the impi to
assist him

[60]

[3] This Dlamini

[SN] This Dlamini and this Mamba

[5] When they arrived?

[SN] When they arrived with him, they
built him a residence, and he settled
down here, on the Lubombo. He had
married LaMndzebele. This LaMelusi
is a wife of Dlamini who begets
this Ngwane. That is how I know
it. The residence came down after
the process of taking of the mourning
dresses after the mourning period for
Dlamini. They came down and settled
Between Mzimvubu [river] and Ncotjane
[river] at Matsapha. When it was
At Matsapha, it was seen that it
was a forest.

[61]

and fever was very high.

It then went up to Zombodze,

At Mzisane¹³¹. Then it

Settled down [was built]. He then grew up

¹³¹ Mzisane: presumably the Mzinsangu river which rises in southern Swaziland and flows east and then southwards across the border to join the Phongola.

There since he had all along been
Small [young]. He then began to look after
Livestock and so he did this Magwadla
Here. He made it into mabutfo with stones
Below this rock. The one which is called
Ndvungunye and also called Ngwane.

[3] I am unfortunate, I did not get it
There which means I will keep on
Turning [the tape recorder] it on and on.
Can you open it [turn it on] for us.

[SN] I will stop here and start

[62]

afresh, from the [start] back

[3] That is how it is done

[SN] Ya! I again go
back and again, start it afresh
as before

[5] so that it [story] maybe tasty

[SN] Now, as we are here
on the rock now.

[1] As the umntfwana¹³²
is requesting you, start here, when the
impi followed the umntfwana
to fetch him [get him back]

[SN] yes

[1] Is that the burnt [the umntfwana]
Can you explain there?

[63]

[SN] We fetched him there. The Mamba

¹³² Umntfwana: literally, the term is translated as child. However in the case of the royal family this is a title that is given to the son of the king who is an heir to the throne. Prior to the designation of the heir, all the children of the king are called bantfwana. After the heir has been designated, the title of Umntfwana is reserved for him alone.

People arrived at Ntungwa where
Loziyingili had made it [impi] to take up
Arms and it fought with him. They
ran away with him towards the north
to Ntungwa. Now those who arrived
first found that it has surrounded
him. There, those were the Mamba people
We of Hlubi arrived later, we
found, it was then, at our
arrival that we swept them.
Then we took him. We did not take
Him back to Mavaneni. We then put
him up on the Lubombo. He stayed
on the Lubombo until he
died there, that is

[64]

Dlamini. After the process of undressing
the mourning dresses was over the
residence moved down to settle between
the Mzimvubu and Ncotjane [river].
What moved it here, is sick
of fever. Then it
went [moved] up
to Mzisane at Zombodze.

[3] wo, it moves from Matsapha
at Ncotjane

[5] at Mzimvubu

[SN] The rivers are like so, the area
is here, in between. It far down
enter the Phongolo.

[65]

[3] on the other side of the

- [SN] on this side
- [3] Where about is the Ncotjane and
the Mzimvubu?
- [SN] the Ncotjane starts here
- [5] Is not the Mzimvubu a river
in Zululand?
- [SN] the Ncotjane starts here at Betheni¹³³
- [1] Unfortunately it was not clear here.
The prince is the whereabouts
of the Ncotjane and the Mzimvubu
Are they this side¹³⁴?
- [SN] I say it is this side.
- [1] o----f?

[66]

- [SN] of the Lumphongolo
- [1] of the Lumphongolo or on the
other side of the Lumphongolo
- [SN] over this side of the Lumphongolo
- [3] of the Lumphongolo?
- [1] mnh (I see)
- [SN] you see, you cross the Ncotjane
When you have gone down via Londeli's¹³⁵
place at Matsapha. You cross the
Ncotjane and come over to Ntungwa.
- [3] Is the Ntungwa over this side?
- [1] where is Ntungwa? Is it over
this side in Ngwane's place?

¹³³ Betheni: probably Florence Mission School, south-west of Hluti

¹³⁴ side: an expression that is in most times used by Swazi people when distinguishing the location of an area, a river or a mountain and any other phenomena whether it is within the boundary of Swaziland or without. Further, it distinguishes the location of a phenomenon in respect to another phenomenon. For example which side is it on. Usually on this side, when discussing places in the south means to the north of the phenomenon concerned.

¹³⁵ Londeli's: person's name

[SN] The Ntungwa is over this side in
Ngwane's place. The Lumphongolo is
on that side of Ngwane's place

[67]

Then it is here, as you are asking me
here. Mzimvubu, until
Manzayiwako¹³⁶ enters. This river
starts next to court at Hluti¹³⁷
now, that is called Manzayiwako.
The one which runs down [south]
Until when it is near Mahlabatsini¹³⁸
then it runs to the
Mzimvubu and then they
meet. It then empties into
the Mzimvubu. Another name for
Mzimvubu is Ntshalitje¹³⁹. They are this
Side, from this point we are. You
Can cross it when you are from
Nzazule¹⁴⁰ then you come to
Matsapha then you again

[68]

cross the Ncotjane when going
to Ntungwa

[1] Continue babe

[3] Then the residence moved from
between Ncotjane and Mzimvubu
as it was from there,
up on the Lubombo, this one

¹³⁶ Manzayiwako: a name of a river marked on the map as Manziwayo

¹³⁷ Hluti: name of a small town in southern Swaziland

¹³⁸ Mahlabatsini: name of a place

¹³⁹ Ntshalitje: name of a river

¹⁴⁰ Nzazule: name of a place

which was on the Lubombo had
a name. What was it called?

[SN] It is Nkhanini

[1] here, up on the Lubombo

[3] wo [exclamation]

[SN] yes it is Nkhanini [that is] up on
the Lubombo. Thiis is the one
[residence] which gave birth to
Zombodze [which] of LaMndzebele

[69]

[3] Is this Zombodze that was
erected here in Ncotjane and Mzimvubu.

[SN] yes

[3] here, when moving to

[SN] Mzisangu

[3] Mzisangu

[SN] yes

[3] Who went there?

[SN] It was the residence and it was moved
by fever

[3] wo¹⁴¹-----o

[SN] It went up to Nkha----

[3] who is moved up, [what is his name]?

[70]

[SN] It is him Ngwane, but
he was a (kid) young child.

[3] He is Ndvungunye?

[SN] Yes, he is Ndvungunye, he is still
a young child. Where he started to
look after livestock is at Mzisangu
here where he played on the rock.

¹⁴¹ Wo: an exclamation

He made separated groups of
mabutfo.

[5] Who arrived at Ngogweni?

[SN] Ngogweni is far up.

[3] Is there no one who comes to Ngogweni?

[SN] Awu¹⁴². It is Magubulundvu¹⁴³ who
Is at Ngogweni at Bhadzini¹⁴⁴.

[3] Is there no royalty that is
connected with

[71]

Ngogweni. It only ends
here at Mzisangu?

[SN] The land [area] is also this one
but the residence where incwala
[was] is danced is this one here.

[5] Is the Ngogweni¹⁴⁵?

[SN] It is here

[3] here in Mzisangu

[SN] yes

[3] here, where it is known as Zombodze?

[SN] yes: It is here where Ngwane
died. Then Lobamba as a result was born.

[5] Continue babe

[SN] That is how I know. Lobamba

[72]

erected after the death of Ngwane.

Ngwane is [was buried at] in Mbilaneni¹⁴⁶

¹⁴² Awu: an exclamation

¹⁴³ Magubulundvu: name of a person

¹⁴⁴ Bhadzini: name of a place

¹⁴⁵ Ngogweni: name of a place

¹⁴⁶ Mbilaneni- (variant: Mbilane) a hilly area in Southern Swaziland, site of the royal graves of Ngwane III, Sobhuza II

which is in Zikhotheni¹⁴⁷

[3] Is Ngwane the first one at Zikhotheni

[SN] He is the first one

[3] Is he in the Mbilaneni which is
at Zikhotheni, this Ngwane?

[SN] yes

[3] It is not like that, it is not like that
wo by the way you also call him
Ngwane. No, I am supposed to
to err because there are two
Ngwanes. It is the one who is at
Zikhotheni, you call him Ngwane. This
Ndvungunye is [also] Ngwane. The one whom we call

¹⁴⁷ Zikhotheni: area in the Shiselweni district, a few kilometres east of present day Mhlosheni