

Royal Collection Series: Tape 1 & 2 (Equalized copy)

English Typescript: Simbimba Ndlela, notebook 3

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]

[73]

[3] Ngwane is in Senzenjani at Mashobeni

[SN] No; no

[3] Awu. What is Ndlela saying, you of
My family. There is Ngwane here, are
not you referring in/to Maphungwane.

[SN] nhinhi (agreeing)

[3] The first king who [was buried] is here
in Ngwane.

[SN] Even with

Hot discussion and argument
between informant and interviewer
over the name of the king who
was buried at Mbilaneni.
Unfortunately, one cannot follow easily.

[SN] let me say Nkhosi, you see
the big Mbilaneni is this one
which is in the custody of
the Ngwenya people, where

[74]

Ngwane is in [buried]. You can
even hear the ox which is called
Ngwane when they [cattle] enter at the
Makhosini. When they are about to
come out with it to the top you
can hear, [the ox] it can be heard
bellowing before they enter the kraal where
they will dance. There at Makhosi,
there are these many [informant was probably
indicating with his hand] It is Ngwane, his child is Sobhuza

[5] Awu, Ndlela, Ndlela

[3] As the impi

[SN] listen mtfwanenkhosi, here is
Senzenjani, [there is] it is Mswati

[5] The first one?

[75]

[SN] Mswati who is of

[5] I mean that one who was
the first to be buried in that Mbilaneni

[SN] yes: the first one to be buried in that
Mbilaneni is the child of Mswati; Mahloko hla who is Mbandzeni's child

is [was buried at] at Dlangeni
[5] let us say, you of Ndlela, you
mean that Mswati is
the only king which is here [was buried here]?

[SN] yes. There are children of the king [princes]

[3] what about Somhlolo?

[SN] because Hlubi is there in here,
In the Mbilane, that is Mashobeni.
The father of Hlubi, I mean Hluti

[76]

No, I mean Ndlela. It is Ndlela
who is here [was buried], in the in
Mbilaneni at Mashobeni. Hlubi is
In Mswati [where he was buried] Senzenjani's
Place, how many kings are there [were buried there]?

[SN] It is only one. It is only Mswati.

[5] In which is Somhlolo?

[SN] He is in that one [Mbilaneni]

[5] which one?

[SN] The one [Mbilaneni] which is in Zikhotheni.

[3] Let me tell you the story uncle,
Mkhulu, as for me, I heard the story
that says in Senzenjani, in Maphumzane
there is [Ngwane was buried there] Ngwane,
This is the Ngwane who
Begets Ndvungunye whom you

[77]

You say he is Ngwane
This Ndvungunye whom you say he
is Ngwane is at [was buried at]
Mhlosheni. He is [was buried] in the place
of the Ngwenya people. Then the child of

Ndvungunye, that is Sobhuza, this Somhlolo,
again went back [was buried] here in
Senzenjani. He is in [buried in] Mbilaneni

[SN] What about Bhuza [Sobhuza]?

[3] this [you mean] Somhlolo?

[SN] In fact Somhlolo is the first
Bhuza [Bhuza I]

[3] He was then followed by
Mswati. They are in [were buried in]
Here, in Maphumzane, all three

[78]

hear this, this Ndvungunye whom
you say he is Ngwane yet I
was going to lie and say he
is Zikodze, this Ndvungunye.

[SN] These are all Ndvungunye's names
Here

[3] The reason why he went [was buried at] to
Ngwenya's place. No, he went to Mhlosheni,
is because he was killed by lightning.
It was to be a disgrace
That he could go [be buried] here in
Makhosini. So they resorted to erecting
A residence [burial cave] for him alone.

[1&5] He has [died] gone the wrong way.

[3] Then princes can go there
[can be buried there]

[79]

Who will pass time with him. [Kings
are there] There are kings

[SN] Which are then the great
Kings?

[3] There are not great kings
Kings are equal.

[SN] In fact kings, child of
lutalo, [prince] child of the king,
great kings are those who
are in Ngwenya's place, which are in me.

[3] Yes indeed listen, why I say
that. In fact [the Ngwenya people]
they of Ngwenya are custodians of
all the kings [Royal burial caves]
of the Ngwane place. Even
Maphimzane this side, he is a

[80]

a custodian on behalf of
the Ngwenya people. Also, them of
Dlangeni there, in [Mag[u]du]ⁱ are custodians
on behalf of these of Ngwenya. If there
is something that worries them, when
they suspect that things are not going
well, they go and report to the Ngwenya
people. Then, the Ngwenya people are
the ones who come and report to
the king we have. These are boys for the
Ngwenya people. We are surprised that the
people of Zikhotheni are worrying the
people of Ngwenya.

That is, is there a person who
is [stays] within the sigodlo who
is played with

[81]

is he not the king's boy
can you play with the king's boy.

If it is said that
He was linyelwa's and then they
get under the _____

[SN] No you see, I will explain
the problem to you that is why it
happen to them like that?
the Zulu impi of Mkhubonina

[3] That did no wrong what wrong
did their running away do because
of there is a fire outbreak
here in the house, can you continue to
stay inside, and you say, I was
said that I should stay inside
the house

[82]

a house burns

[SN] Child of the king [prince] then he...
Wait, let me tell the story because
that is a dispute. Are you going to
star inside, when a house is on fire
you run away (escape). Does not the spot
become yours after the house
is burnt? Do not come back
to rebuild it? What I know is that
you again [go to the forest] to cut [logs] and
they assist you. The house was on fire
so they could not
stay. Who could stay in the
event of an impi?

[SN] Ngolotjeni stayed.

[83]

[3] The stay did not bring anything

[SN] When Magadleleni was
killed

[3] Let us say when Ngolotjeni was
thrown out [expelled], you mean that
it is the Ndwandwa people who looked
after the kings. Are the
Ndwandwa people boys of the sigodlo?

[others] They are not.

[SN] No, It is this one who ran away, the
Boy of the owner. He then
Left his favourite boy.
The boy said I will die here,
You will see when I do not
Come, you will see [know] that

[84]

the Zulu impi killed me.

[3] Does Ndlela mean that it is
the Ndwandwe people who are
supposed to enter into the fortresses
[burial caves] and prepare the place.

[SN] Awu, I do not agree

[3] The Ndwandwes are of where?
Who installed them?

[SN] Awu, it is difficult to tell

[3] As it appears that you agree
with them, you say where did they remain?

[SN] A boer by the name of Mshini was
once caught. He went to saw
[to cut trees using a saw] at Makhosini

[1] Did he go away with that

[86]

the boer was freed and went

with his saw. He was resident
at the college, Nkhosi. After his
release, he was not sent away
[from the country], he just left

[5] Here in Ngwane's place

[SN] In the place of Ngwane, He caught
[a bus or a train, not clear] at Piet Retief.

He did not go with the boers who
Went after the death of the king

[3] he is true in what he is

Saying, Nkhosi. This happened, I think
two years ago. It is one or
two years ago, from
the white man

[87]

from America, this he is telling,
the whiteman was caught in the
forest. You say his name was?

[SN] He was Mshini

[3] Indeed, it is not there,

look. There it is at the real
Makhosini. He was caught here at
Mdzimba, this one , the one here-
he went because of obstinacy.
He said there is nothing which he
can fear. Can he fear something
that is dead. A Swazi person took
him into [the burial caves]. Then he
went and saw as the white man
tell it [the story]. He says, he then
heard that he had

[88]

boldness I kept
going on, meanwhile I had
boldness, hhayi! I saw what
I saw. He is telling on the
hard story of the Misimeto of Ngwane's place.
He is telling it, as it is,
that of Misimeto that is they keep him
[the dead body] and do like this to him.
That is the exact thing. The white man
Says, as I went on, I do not know
what happened. It suddenly
became dark. The white man says he
does not know what followed. Everything
went dark from that moment whilst
he was inside [the burial cave]. The
white man found himself waking up

[89]

gaining consciousness) at the hospital
you see it, being narrated by the
white man. He says I have believed that
one must not despise other people's customs.
I was referring to dead people like
in my own country thinking it is dead thing.
I now believe that this is another
land. I mean what has happened
to me. He said this after awakening
from the hospital concerning his
entering [of the burial caves], and after observation.
But this person would be doing
wrong by showing a foreigner
the secret thing.

[SN] I know that the Zulu libandla

[90]

Was meeting, Mswati was then told
by a certain Zulu man that they
want to deprive him of this kingship_
which dance incwala. Now, it was
then that Mswati left Mzimkhulu
The residence of
It appeared that they too say they
do not know which way it had gone.
Now, he went skirting by the
Lubombo until he came down the
Lubombo and he arrived to Mavanini
and settled down. Mswati died at
Mavanini long after his
Arrival. He was buried at Tjeni
likaNtunja mbili ngivulele ngingene.

[91]

Now, his child Ludvonga was
Installed. Ludvonga also grew
up and when he was grown up
he went to ask for a wife from
Gobocwane. Gobocwane gave him
Lomakhetfwa the inkhosikati when they asked for
A wife from Gobocwane. Now,
She came and her inhlanti
Is Dzambile. Now, while
this happened, that is, until Ludvonga
got ill. Now, it appeared that
they say the king has umtimba. It
was then that they slaughtered [a beast] at
home, that is why the libandla, children of
the king were in the veld, out in the open

country. Food would be sent to

[92]

them there. It was then that Lomakhetfwa
said to Dzambile take this food, which
is tjwala to the bantfwana
in the veld. Now, it was then that
Dzambile came with the word
that when she returned, to
Lomakhetfwa and said awu: now
I have been informed by another man
there, he said now, we will be killed
wo: what for? What have we done? We
shall be killed because of Hlubi. We
shall be killed for Hlubi because he has
done what? Awu! The man said, if
we can force him to hold an ember,
we will not be killed. Then
Lomakhetfwa said awu! I

[93]

cannot force my child to hold
an ember. I would rather be
killed. To burn him with my eyes open,
force him to hold an ember. Then
Dzambile cried. She cried
Because Lomakhetfwa said she
Cannot force her child to hold an
Ember. After she was seen crying,
Lomakhetfwa said sister I am
Taking an earthenware to go to the
River, you can do that in my absence.
Indeed she took the earthenware pot
And went to the river with the daughter

of Mtsetfwa, the mother of Loziyingili,
who also took her own earthenware
pot and they went together. When they

[94]

returned from the river, just at their
appearing, Hlubi ran to meet them
having been burnt. He said little mother
has burnt my hand. She has
forced me to hold an ember, you mother.
Now, they stayed
without quarrelling. They did not
quarrel. Now, the children were
to be grown up. Then it was
then that Dzambile's [child] was
taken; that is Dambuza. Dambuza
was taken and he became Dlamini.
Then Hlubi was given
People and cattle. He was told
to get out of the Home, and

[95]

Hlubi did went out. He then
grew up on the Lubombo at
Vuma, at Mnyenye. When he arrived
there, it was then where Ndlela
was born. Now, the Zulu people
attacked him when he tried to
cross the Mkhuze [river]. When it [impi]
fought there, the Mkhuze river turned
red [because of the blood]. It was then that
they passed him with that Mkhuze.
They said blood of men that dungana'd
at Mkhuze. Now, it took him there until

it threw him [pushed him] to Magudvu
and the impi went on like before.
He came out of Magudvu and
Went into Hoba.

[96]

It was then that Hlubi's tinhloli
Came back after having crossed
the Lumphongolo and went as far as
Godlwako having not been seen
by the Sothos. They then crossed at
night. After they had crossed, the
moon was seen, it had appeared by then.
It was rising late on this side. Now,
they came to Godlwako and advanced
into the area. When the Sukati
people and the Nkhambule people
woke up they found that there was
an impi all over the area, then they
bowed and said we are not going to
fight against you people of such
and such. These people were Sothos

[97]

Now, they arrived in Nkoneni, they arrived
At Ngwedze at Makhosini where it
Starts. Then they went pass there,
To Sihhokwane where the Vilakati
King did his circumcision practice.
They call the mountain Sihhokwana
After the king of there, of the
Vilakati people

[3] Are they also Sothos?

[SN] They are also Sothos. After they crossed,

they went until they arrived to
Shaka's inkaba. After they had captured
the whole area, a notice came.
They had by then stayed for years. A
Report came which said awu
Dlamini back at home is

[98]

surrounded by Loziyingile. He
has fetched the people of his mother
at Mtsetfwa's place, at Manguza. Since
Mamba was near because Mamba
went up along the Usuthu river, he
came through the Usuthu breach from
the Lubombo. Them of Hlubi cam down,
it [impi] came down along the
Ngwavuma. It came through the
Ngwavuma pass heading for
Mangwaneni. It crossed the
Luphongolo where it meets with
the Ngwavuma. When they arrived
there, at Mangwaneni, it appeared
that there was no one at Nkhanini,
followed the footsteps.

[99]

It was said [they were told] that also
Them of Mamba went past here, they
Have gone to Ntungwa. Now, when
they arrived at Ntungwa, they
found it meeting together [fighting].
Loziyingile's impi dropped out when they
Arrived. Then they got Dlamini out of the mess
At Ntungwa. They came back home

at Nkhanini with him. A suggestion was made that is, awu! Our brother, what are we going to do, should we leave you here? In reply he said awu my brothers how can you leave me because the impi is armed and so when they hear that you are gone it will return to attack me as before. We will put you up on the Lubombo, where it will not be like here even if they try to follow you and indeed, they went up with him. When they arrived, they built it [residence] there on the Lubombo. When they built the residence, he came and stayed on the Lubombo which is settled by the people of Nyawo. At Nyawo's place. He stayed until his death there, that is Dlamini. When he was caught by death and after the day when the process of undressing the mourning dresses was over then the residence moved. The residence is then Zombodze.

[101]

It went down and settled between The Mzimvubu and Ncotjane in the Matsapha area. Whilst there, Settled, fever attacked them persistently. Fever now. This Ngwane of the daughter of Mndzebele of LaMelusi was then an Infant child.

Now, the residence moved
Here, to settle at the
Head [source] of the Mzisangu river at
Zombodze. When going to the
East, the Mhlosheni is on
the left hand side

[102]

[where sun comes from] Therefore, that is
Where Ngwane began to look
after livestock. The names of Ngwane,
another [name], he is Ndvungunye.
Now, he stayed at his
Rock, looking after livestock and did
Magwadla, separating into groups making
eMabutfo. He then grew up and
was installed and he became a king. After
his instalment as a king, he sent
men to ask for a wife from
Sibandze Simelane for him
At Nkalaneni.
Sibandze gave the men
Sinjalo when they came.

[103]

Unfortunately, I forgot to tell you
here where I mentioned the father
of LaMndzebeli. I forgot to tell you,
her name, that she is
Lomdzimba, this Ndlovukazi

[1] say it babe?

[SN] Now, this Sinjalo is a daughter
in law of LaMndzebeli. When they came,
Sibandze , truly gave them [his daughter].

When she had come, [she got pregnant]
And when that first pregnancy appeared
that awu! It is about to be a
person [foetus], it was then damaged [she
miscarried] it came out as an embryo.

[3] The inkhosikati is Sinjalo Simelane

[104]

After that, she
Again, after she had thrown
Away the ropes [completed the mourning period]
they again met [had sexual intercourse] with
the king and she conceived, now, after
she had conceived, she gave birth. Unfortunately,
the baby was deformed. His heads was
jelly-like. It did like this up on here.
Now, here it was hard. In appearance
he was clever, like other children. Then
a goat was killed and then a piece
from the stomach (Digestive part), equal to
here was cut and put here [on the head].
When it started getting spoiled,
another goat was killed and its
stomach piece was used to replace the
spoiled one. This was done up until

[105]

he grew up to when he learned to run

[5] What did they say his name was?

[SN] It is Somhlolo. They said he is Somhlolo

Because it was jelly-like all over the head

ⁱ [Name may be misspelled, instead of Magadu now changed to Magudu]