

## STILL TO ADD LEFT-OUT PAGES

## (A2) SIMBIMBA NDLELA - SYNOPSIS (PB)

## Editor's note

We have reproduced in this volume two interviews conducted with Simbimba Ndlela. The first was conducted at the behest of the late Swazi King, Sobhuza II. The second interview, conducted over two days, some months apart was conducted by Carolyn Hamilton. Simbimba Ndlela's narrative poses tremendous difficulties for the first time reader, but in the opinion of the editors is especially rich in historical detail. In particular, Simbimba Ndlela's narrative is marked by a distinctive narrative style. We have retained his style of narrative at the expense of facilitating a reading of the text. To help the reader, we have provided an especially long synopsis.

This interview contains information not previously known to the others present at the interview, who include in their number three of the most knowledgeable about Swazi history. It is also interesting among other things because of disputes between the interviewers and the interviewee over the burial sites of early Swazi kings and the status of Ndvungunye, the father of Somhlolo.

The chronological beginning of Simbimba's account is the reign of King Mswati. Mswati ruled at Mtomazi at Bhaca in Mzimkhulu at the place of the Mpondo people. The location of these places are not made clear in the interview, but they have southern connotations and they might be located in the Matubatuba region. The home of Ludvonga's chief wife, and is close to the site of *Ntjumbili ngwelele*. After being warned that a Zulu (in this case probably an Ndwandwe king) was about to force Mswati to teach him the secrets of the *incwala*, Mswati fled, skirting the Lubombo mountains until he reached Mavaneni in the area of Ngogweni at Mangwaneni probably on the eastern [re: illegible] of the Phongolo River in the vicinity of Kosi Bay. Either the man who warned Mswati of this attack, or the Zulu king that threatened him (probably the latter) was Langa Mkatshwa (ie. and early Ndwandwe king).

Ludvonga succeeded to the kingship at Mavaneni. He asked for a wife from Gobocwane Shiba, who gave him LaMakhetfwa and a junior co-wife Dzambile. When Ludvonga became ill with swelling the *bantfwanenkhosi* and council decamped to open veld and sacrificed a beast. Dzambile took food for them and was told that they would be killed because of a threat posed by LaMakhetfwa for Hlubi. To escape this fate Dzambile forced Hlubi to hold a burning ember in his right hand. He now became left handed which disqualified him to succeed Ludvonga. In his place Dzambile's son Dambuza succeeded Ludvonga and adopted the royal name of Dlamini. Among Ludvonga's other sons were Loziyingili, whose mother was LaMsetfwa, and Mamba. Once Dlamini succeeded, Hlubi was given people and cattle and sent away. Hlubi grew up at Vuma in the current Myeni chiefdom on the Lubombo mountains. In an alternative version given by Simbimba both hlubi and Mamba went up to the Lubombo from where they later threatened Dlamini for taking the kingdom by stealth. At Vuma Hlubi's son, Ndlela, was born.

At some point after this, Hlubi moved south coming into conflict with people described as Zulu (possibly Ndwandwe) when he tried to cross the Mkhuze River. The Zulu drove him west to Magudu [PB: check geography]. From Magudu he succeeded to Hoba, probably further west again. From there he crossed the Phongolo by night, taking the residents of this area (the Nkambule and Sukati) by surprise. Other groups like the Vilakati were incorporated. He built his capital at Tibondzeni. Many years after this a message was received by Hlubi that (his brother) Dlamini was being attacked by (another) brother Loziyingili and the latter mother's people from Manguza (close to Kosi Bay). Both Hlubi and Mamba (who had by now settled at Gucuka in the south of modern Swaziland) went to the aid of Dlamini proceeding via the Ngwavuma breach through the Lubombo, Mamba had preceded him. When Hlubi arrived at Dlamini's capital at Mavaneni he found his brother departed. he followed his footsteps, catching up with him at Ntungwa apparently just north of the Phongolo on the west side of the Lubombo. Here the Mamba were locked in battle with Dlamini's attackers. Hlubi's forces repelled the attackers and brought Dlamini back to the Nyawo area on the southern Lubombo. They built his village Nkanini for him. Dlamini had by then married LaMndzebele, otherwise known as LaMelusi and Ngwane was born of this union. [re: note other opinions as to role of LaMndzebele] There Dlamini died.

After the period of mourning, Ngwane was brought down from the Lubombo to the area of Matsapha between the Ncotjane and Mzimvubu rivers in southern Swaziland. This residence was known as Zombodze. This first site of Zombodze proved fever stricken and was moved to the source of the Mzisana River. Here Ngwane grew up and played at the rock of Ngwane. Later Ngwane also built other residences at Mampondweni, Ludzakeni, and Nyakeni. Nyakeni was burnt by the Zulu.

In most Swazi royal history Ndvungunye is portrayed as the son of Ngwane. Simbimba provides a different account which the other present at the interview challenge or at least question. According to Simbimba, Ndvungunye was born of Dlamini (Ngwane's father) and LaKubheka. The famous rock of Ngwane is alternatively known to Simbimba as the rock of Ndvungunye. Simbimba insists there were only four royal *imiphakatsi* (capitals) in this period – not one of which appear to be exclusively Ndvungunye's.

When Ndvungunye started to reign he sent to Sibandze Simelane who lived at Nkalaneni (near <sup>a</sup>) for a wife. Sinjalo was sent, and she was deflowered at Zombodze. She miscarried her first child. Her second child, Somhlolo, was so named because the top of his head remained soft.

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<sup>a</sup>Nkalaneni: there are a number of references to this place name

i) according to Sidlane Simelane the Simelane people originated at Nkalaneni, near Magudvu (SWOHP, Hamilton series, 09-07-1983). ii) in another interview, Simbimba Ndlela states that Nkalaneni is near "Felite" (Felixton?; Vryheid?) (SWOHP, Hamilton series, 01-07-1987).

iii) Mfanzana Mandlenkhosi gives Nkalaneni as being at Nkandla (SWOHP, Sikhulumi Zablun Simelane, Hamilton series, 11-09-1985). This could be a reference to the Nkandla forest, 30km south west of Melmouth.

iv) There is a present-day place called Nkalaneni in KwaZulu, about 50km south east of Magudu, also described as 60km directly south of LaVumisa and 25km east of Nongoma. {1}

Lobamba was the residence erected after Ngwane's death for Sinjalo. Somhlolo danced *incwala* there. Ndvungunye died from being struck by lightning.

In this context a major disagreement broke out in the interview between Simbimba and his interviewers over which kings were buried at which grave sites. At one point Simbimba seems to intimate that Hlubi descendants were the most important occupants of the .... site. While at Lobamba the Ezulwini residence was built at Lukhoko at Ngudzeni. Somhlolo's mother was buried there.

Somhlolo moved from southern Swaziland and fought wars with Sotho speaking peoples near Pretoria. He left Nkwakazi behind and on his return heard rumours that Nkwakazi had been practicing *incwala* ceremonies (ie. behaving like a usurper). Nkwakazi was executed.

Zidze king of the neighbouring Ndwandwe gave Somhlolo a wife LaVumisa, the daughter of his brother (Zidze's own children were still young). Tsekwane was the offspring of this union. Later Somhlolo married Tsandile, a daughter of Zidze. After Somhlolo's death (at an advanced age) this caused serious friction as Tsandile's Mswati succeeded. Tsekwane felt he had a better claim. A series of rebellions followed, featuring *mntfwanenkhosi* Malambule, Fokoti and Somcuba.

Title: "The beginning of the opening of our eyes" [p11]

Date: 1982<sup>ii</sup>

Interviewed at: Embo State House<sup>iii</sup>

Narrator: Simbimba Ndlela (sr)<sup>iv</sup> (SN)  
(*libutfo: ??*)

Heard information from: his father, Gedlembane Ndlela<sup>v</sup>

Interviewers: *Umntfwanenkhosi* Mahlaba<sup>vi</sup>  
Isaac Dlamini<sup>vii</sup>  
Maboya Fakudze<sup>viii</sup>

Also present: Mlunjana Ndlela<sup>ix</sup>

Transcriber and Translator: Ruth Mavimbela  
?Rotter Mamba

\*\* [p1]

(SN)I am Simbimba,

\*\*

born of Gedlembane. Now, I heard the history through Gedlembane. \*\* I have talked, I have told the history<sup>a</sup> \*\*. We started from Ndvungunye \*\* his mother \*\* is LaMelusi<sup>x</sup>. She is LaKubheka<sup>xi</sup> <which is> another name. There were two, <the other> *nkhosikhati's* name is LoMvimbi<sup>xii</sup>.

(1)Are these two <names> of the kingship<sup>b</sup>?

(SN)[p2] They are of her father.

\*\*

This is *indlovukazi*, her name, from her home, it is from her father. / [p13] In fact this Melusi is the father of this *indlovukazi*. [p14] I am pointing out that he is her father. Now, there are two names of her father.

\*\*

\*\* LaKubheka she is LaMelusi, but the person is one and the same person...

\*\*

... who begets this LoMvimbi, who is an *ndlovukazi*.

(1)A standing name is LoMvimbi, this LaMelusi is still her father.

(uM)And this LaKubheka is still her father.

\*\* [p15]

(1)What is his *sibongo*?

<sup>a</sup>This may be a reference to his having related the history on a previous occasion (see endnote iii).

<sup>b</sup>Original has: *bukhosi*.

(SN)He is Mndzebele<sup>xiii</sup>. \*\* As you hear, nkhosi<sup>a</sup>, it is said *nabonkhosi*, it is said because of that.  
 (4)It is so. At the time when we were with Mahhova<sup>xiv</sup>. \*\* I heard it that way, that he is of  
 Mndzebele. \*\*

[p2] \*\* She is a *nkhosikati* of here at *kaZombodze*<sup>xv</sup>. She is the *ndlovukazi* of *Zombodze emuva*<sup>b</sup>.  
The father of Ngwane is Dlamini.

(1)Whilst you are still mentioning LaKubheka \*\* , where is this LaKubheka?

(SN)Unfortunately, I do not know where her grave is. But [p3] I know that she died here, when  
 the residence had been erected at Zombodze facing Mzisangu<sup>xvi</sup>.

(1)\*\* Are you saying this LaKubheka, this LaMelusi is an *indlovukazi* of *Zombodze emuva*.

(SN)Yes.

(1)Who was the king who *gidza'd* the *ncwala* here in *Zombodze emuva*.

(SN)It is Ngwane. Another name of his is, Ndvungunye<sup>xvii</sup>. [PB: to check]

(1)Is Ndvungunye also called Ngwane?

(SN) *Ya*.

[p4] This Ngwane begot this Ndvungunye. Because as we are here today, we are still in Ngwane,  
 who is of your family<sup>d</sup>, *nkhosi*<sup>e</sup>. There are other names of his.

(1)Ndlela<sup>f</sup>, it seems <that> the name of Ndvungunye is Zikodze.

(SN)Is he Zikodze?

(1)Yes.

(SN)I do not know, maybe it is a name from his childhood.

(1)As for you, you know that he is Ngwane, [p5] this Ndvungunye?

(SN)Yes. Because there is a rocky outcrop there<sup>xviii</sup>, he looked after stock there. \*\* There is a rock  
 called, it is Ndvungunye's <rock> \*\* this rock, but it is the same rock.

(MF)[p6] It is like that, you of *nkhosi*.

(uM)*Hawu*, the man is powerful, this Ndvungunye is still Ngwane, but, as we used to say,  
 Ndvungunye is <born> of Ngwane. Did he also become <called> Ngwane? \*\*

(MF)It is like that.

(SN)\*\* When we were talking with the Silo<sup>xix</sup> I said \*\* , "This Ndvungunye, is he not the one who  
 was the king?" As for me, I know that Ndvungunye is Ngwane. Because one comes and

<sup>a</sup>*nkhosi*: literally, king. In some cases this word is used as a respectful form of address, and in such cases, its use derives from its significance as one of the *sinanatelo* of the ruling Dlamini. In some instances it has the equivalent meaning of the English 'sir'.

<sup>b</sup>*emuva*: behind, at the back. Could also be referring to 'back in time'.

<sup>c</sup>At this point in the conversation there is extensive whispering in the background. [re: listened to tape - ask *siwati* speaker to listen, seems pretty clear to me]

<sup>d</sup>Original has: *wakhini*.

<sup>e</sup>*nkhosi*: literally, king. In some cases this word is used as a respectful form of address, and in such cases, its use derives from its significance as one of the *sinanatelo* of the ruling Dlamini. In some instances it has the equivalent meaning of the English 'sir'.

<sup>f</sup>It is considered very improper to address a person by his first name; the proper address form is by the *sibongo*, in this case Ndlela.

says it is at Ndvungunye and another comes and says it is at Ngwane. And I also said there are four residences of *incwala*<sup>a</sup>.

(SN)It was at Zombodze *emuva*, it had moved from Nkhanini<sup>xx</sup>.

(1)[p7] At Zombodze *emuva*, who *gidvwa*'d there?

(SN)It is Ngwane.

(1)Or is he Ndvungunye?

(SN)Yes.

(1)Who *gidvwa*'d it at Nkhanini?

(SN)It was *gidvwa*'d by Dlamini.

\* \*

He was there at *kaNyawo*<sup>xxi</sup>, up on the Lubombo<sup>xxii</sup>. By then Ngwane was a child. After his ropes were thrown away<sup>b</sup>, then the kingship<sup>c</sup> went down to build at Matsapha<sup>xxiii</sup>, between the Ncotjane<sup>xxiv</sup> [p8] and the Mzinwubu<sup>xxv</sup>, where he became a child who was seen to run around. It was then that the residence at Zombodze moved, and was built up here, where the Mzisana<sup>xxvi</sup>'s source is.

\* \*

The third residence of *incwala*: this Zombodze gave birth to Lobamba<sup>xxvii</sup> of Somhlolo, <where his mother was> LaSimelane<sup>xxviii</sup>. The name of the *ndlovukazi* was LaSimelane, she was LaSibande<sup>xxix</sup>, her [p9] father was 'Sibande'.

(1)Is Sibande a name, it is not a *sibongo*?

(SN)It is not a *sibongo*. It is a name, of this Sibande of Ntjingila<sup>xxx</sup>. <It is> this one who died, he is <born> of LaNcabaphi<sup>xxxi</sup>. They were restoring the name of the first one, the father of Bhozongo<sup>xxxii</sup>. After Somhlolo had *gidza incwala* at Lobamba. Lobamba gave birth to Ludzidzi<sup>xxxiii</sup>. Which is of Mswati <born> of LaZidze<sup>xxxiv</sup>. Now how many are the <residences>, *nkhosi*<sup>d</sup>?

(1)[p10] No: indeed it is the four.

(uM)\* \* This Dlamini, where did he *gidza incwala*?

(SN)Dlamini *gidza*'d up on the Lubombo, where he died.

(uM)You do not know the residence of there?

\* \*

Where he *gidza*'d.

(SN)I know that the residence is called Nkhanini there in Dlamini's home, which gave birth to Zombodze. Zombodze gave birth to Lobamba.

\* \*

<sup>a</sup>ie. ceremonial royal residences.

<sup>b</sup>Original has: *kulahla tintsambo*, literally, it can be translated as, 'throwing the ropes'. This is used to denote the process of removing the mourning.

<sup>c</sup>Original has: *bukhosi*.

<sup>d</sup>*nkhosi*: literally, king. In some cases this word is used as a respectful form of address, and in such cases, its use derives from its significance as one of the *sinanatelo* of the ruling Dlamini. In some instances it has the equivalent meaning of the English 'sir'.

This Lobamba gave birth to Ludzidzi, then they became four, *nkhosi*<sup>a</sup>.

(1)[p11] It means that <this> Nkhanini \*\* is up there on the Lubombo?

(SN)Indeed, *nkhosi*<sup>b</sup>.

(1)It means that the beginning of the opening of our eyes, is to remember, because this has been pointed out to us, our kingship *dzabuka'd*. To remember we start from Nkhanini.

\* \*

[p12] Dlamini the one who went up at Tembe<sup>xxxv</sup>, coming up on the Lubombo. He who came and died here. I know that the king who left there, <at> kaBhaca<sup>xxxvi</sup>. /p18| At kaBhaca \*\* Mswati<sup>xxxvii</sup> \*\* was warned by a man from kwaZulu<sup>xxxviii</sup>. The man said, "Leave here, an *impi* is coming to capture you. After which you will have to teach the Zulu king this *incwala*, and you will be deprived of it". Then Mswati left. Yet he had told these <others> and they hid /p22| from him<sup>xxxix</sup>. They were called the Bacha, their name.

(5)/p16| At that time who was the king of kaZulu who was talking with<sup>c</sup> him?

(SN)[p17] It was of Mkhatjwa<sup>xl</sup>.

(5)It was of Ndwandwe?

(SN)Yes.

\* \*

/p45| He was warned by \*\* Yanga<sup>xli</sup>. /p18| You see /p19| this residence, this Mpondo<sup>xlii</sup> is a Swazi.

\* \* [re: look at kaBhaca, emaBhaceni and emaPondweni ]

\* \* At the place of the Mpondo<sup>d</sup>, **as over here, in our side<sup>e</sup>** [re: different translations in ch typed and jotters] those who are raised up, they are called a residence of the Mpondo<sup>a</sup>. The residence at the place of the Mpondo<sup>b</sup> is for Ngwane.

\* \*

(5)He went past the place of the Bhaca<sup>c</sup> to the place of the Mpondo<sup>d</sup>.

(SN)No, it was all under his rule. The residence is here at kaNgwane.

\* \*

[p20] This one of the Mpondo's place<sup>e</sup>.

\* \*

(MF)Here at Lumphuyane?<sup>xliii</sup>

<sup>a</sup>*nkhosi*: literally, king. In some cases this word is used as a respectful form of address, and in such cases, its use derives from its significance as one of the *sinanatelo* of the ruling Dlamini. In some instances it has the equivalent meaning of the

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<sup>c</sup>Original has: *yayikhuluma*, talking with him, not talking about him.

<sup>d</sup>Original has: *lemampondweni*.

<sup>e</sup>Original has: *kitsi*.

<sup>a</sup>Original has: *wemampondweni*.

<sup>b</sup>Original has: *wemapondweni*.

<sup>c</sup>Original has: *emabhaceni*.

<sup>d</sup>Original has: *emampondweni*.

<sup>e</sup>Original has: *emampondweni*.

(SN)Here at Lumphuyane.

\* \*

/[p21] Mswati\ *gidza'd* back there.

(uM)At the place of the Mpondo<sup>f</sup>?

(SN)Yes, when he left the place of the Mpondo<sup>g</sup>, then he skirted around the Lubombo<sup>xiv</sup> [p21].

**Then he went down to Mavanini<sup>\*\*</sup>. [spelling of transcriber]**

(1)Did the first Mswati *gidza* at the place of the Mpondo<sup>h</sup>, or at Bhaca<sup>i</sup>? [re: changed sentence structure]

(SN)He *gidza'd* it at kaBhaca, in Mzimnkulu<sup>xvi</sup>. [re: transcriber wrote Mzimnkulu]

(1)Who is it, here, at the place of the Mpondo<sup>j</sup>?

(SN)In fact, here at the place of the Mpondo<sup>k</sup> it was Ngwane<sup>l</sup> residence. Not this Ngwane, but he first **\*\***. **There are four residences of here, in kaNgwane. I did not hear anything about this one.**

\* \* [p22]

\* \* Mswati skirted around the Lubombo, and he came down from the Lubombo and built at Mavaneni<sup>xvii</sup>. **He settled down** and *gidza'd incwala*.

\* \*

[p23] As I understand the first Mswati was buried at *etjeni* of *ntjunjambili ngwulele nginge*<sup>xviii</sup> down there.

(MF)At Lubombo.

(SN)And also his child, this one who begets us, this Ludvonga, even he is down there. This one who was born of Ludvonga, this Dlamini is here at Lubombo.

(MF)At kaNyawo.

(SN)KaNyawo's. \* \*

(5)Who then left here at Lubombo?

(SN)At Lubombo, it was the residence [p24] that went down the Lubombo, after Ngwane was born.

(MF)This Zombodze.

(SN)Of Zombodze.

\* \*

(SN)Now, when it moved from here between<sup>a</sup> Mzimvubu, he was by then a child. He grew and became a boy and herded. When it was here in Mzinsangu. They were using water from Mzinsangu for consumption of Zombodze. He herded. When it was here in Mzinsangu for consumption at Zombodze. He herded at the rock of Ngwane<sup>b</sup>, here in Ndvungunye. Also it has got two names.

(5)Here in the rock of Ngwane, it is he [p25] who was playing with the rock up on top?

<sup>f</sup>Original has: *emampondweni*.

<sup>g</sup>Original has: *emampondweni*.

<sup>h</sup>Original has: *emampondweni*.

<sup>i</sup>Original has: *kaBhaca*.

<sup>j</sup>Original has: *emempondweni*.

<sup>k</sup>Original has: *emampondweni*.

<sup>a</sup>Original has: *ekhatsi*.

<sup>b</sup>Original has: *etjeni laNgwane*.



(SN)It is he.

(1)How old was he?

(SN)He was installed whilst he was there still herding.

\* \*

(5)What did he used to play with on top of it?

\* \*

(SN)He was playing with *magwadla*'s below [\[p26\] at the bottom of the rock.](#) \* \*

\* \*

\* \* These are made into separated groups, like separated groups of *emabutfo*.

(5)They are not on top, but down on **the** bottom?

(SN)They are not on top, they **are** on the bottom of the rock.

(5)These who were telling us \* \* that he played with them on top of the rock, they were telling us a lie?

\* \*

(uM)How did he make the stones to play the *magwadla*?

(SN)He separated them into groups of *emabutfo*.

\* \* [\[p27\]](#)

(1)Are the stones small or **are they** big stones?

(SN)No, they are small.

\* \*

(5) \* \* After he had finished playing with the stones, where did he go?

(SN)Then he became an adult.

(1)He was then installed/

(SN)[\[p28\] Yes, he was then installed.](#) \* \*

(5)Where did he then *gidza incwala*.

(SN)He *gidza*'d it **at** *kaZombodze*.

(5)Is it the *Zombodze* we know, or is it another one.

(SN)The one *emuva*, which you know.

(uM)Is there not another *Zombodze* besides that one?

(SN)There is none.

(1)Where was this *Zombodze* built?

(SN)It was built at Matsapa, between Ncotshane<sup>xix</sup> and Mzimvubu.

(1)What was the residence called.

(SN)The residence is this *Zombodze*.

\* \* [\[p29\]](#)

(5)It is the one I have been looking for. Now the child<sup>a</sup> grew up there?

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<sup>c</sup>*emagwadla*: a favourite game of Swazi herd boys in which small stones are used to represent cattle, and stones representing bulls, are made to engage in mock-fights. The name of the game is an onomatopoeic rendition of the sound of the stones knocking each other in the course of play.

<sup>a</sup>Original has: *lomntfwana*.

(SN)When the child<sup>b</sup> was then \*\* of this area<sup>c</sup>, then the residence moved to settle at Mzisangu, where this Ngwane became a boy.

\*\*

It is here where he herded and went to play on the rock, as it is called Ndvungunye. It is at Ndvungunye. It is at Ngwane.

\*\* [p30]

[p31] I have never come to the rock itself. \*\* He was installed here at home, the residence was at Mzisangu. \*\*

\*\*

It was Zombodze.

(5)Where did it move to?

(SN)It is still in those areas<sup>d</sup>.

(5)No, I mean, \*\* there is another residence that he cleared a site for.

(SN)Another residence that he cleared a site for. As I know, <it> is that of Mampondweni<sup>1</sup>.

\*\*

(5)[p32] Where was he installed in the kingship? \*\*

(SN)He was installed at his mother's, kaZombodze, at LaMndzebeli.

\*\*

In fact, he herded there at the rock. The residence was there near the source of the Mzisangu. [re: repetition]

\*\*

(5)When he left there, where did he go to?

(SN)He did not go any further [p33] except that he set up these residences of Mampondweni, of Ludzakeni<sup>ii</sup>, of Nyakeni<sup>iii</sup>.

(5)At Nyakeni in there, not here?

(SN)Not here. In fact, it is his. He is Ngwane, here where the Zulu people surrounded and they found that the grass around the residence was not burnt, so they put a *sikoza*<sup>b</sup>. Then the residence was burnt. Then that is how their Shiselo<sup>iii</sup> should Shiselo be in ital? came about.

\*\*

(1)It means that they are *emalawu*<sup>d</sup> of Mswati.

(SN)[p34] Of Ngwane.

<sup>b</sup>Original has: *mtfwana*.

<sup>c</sup>Original has: *sive*.

<sup>d</sup>Original has: *tiganga*.

<sup>a</sup>Nyakeni: name possibly derived from *nyaka*, meaning i) season, year pancreas; ii) sweetbread iii) ruffled, disturbed object (Doke and Vilakazi, *Dict.*, p.617);

or *inyakeni*: spoon bag (Bryant, *Dict.*, p.462);

or *i(li)Nyaka (amaNyikwe)*: a thoroughly, lazy indolent person (Bryant, *Dict.*, pp.762,469).

<sup>b</sup>*sikoza*: intense, burning heat. As felt in the immediate vicinity of a great fire. Also metaphor for fame, great reputation, hot locality (Bryant, *Dict.*, p.[re: ch has dict.] ).

<sup>c</sup>Shiselo: possibly derived from *kushisa*, to burn. Origin of Shiselweni.

<sup>d</sup>(*ema*)*lawu (li)lawu*: unmarried quarters in homestead, boys' hut; barracks; administration capital (Rycroft, *Dict.*, p.56).

\* \*

(uM)It means that it was at a *lilawu* here when *incwala* was *gidza'd* here at Zombodze?

(SN)Yes.

(5)As it is called a Shiselo.

(SN)It is where people like Gawu<sup>iv</sup> and Msweli<sup>iv</sup> died on the day they were surrounded by the Zulu.

(5)What were they?

(SN)They were heroes.

(5)What were they?

(SN)They are men.

\* \* [p35]

Heroes of this Ngwane.

(5)Did he at that time run away?

(SN)He went out.

(5)He did not go out with his heroes.

(SN)The heroes remained holding the *imphi*. It is here where these heroes were fatally injured.

\* \* [p36]

(uM)Maybe the Ndlela people of Hlubi<sup>vi</sup> can remember whose *emabutfo* were the Magogodvolo<sup>lvi</sup> and Tamaku<sup>lviii</sup>.

\* \*

(SN)I cannot say. If I did, I would be mixing the story<sup>a</sup>. **To Talk what you think is not the right thing to do.** You need to say <only> what you heard from the elders<sup>b</sup>.

(MF)[p37] And your years be full.

\* \*

(SN)Ndvungunye is a child of LaKubheka, his father is Dlamini who is at the Lubombo [p38] at Hlatsikhulu<sup>ix</sup> where he was buried. Now, that is what I know, *bonkhosi*<sup>x</sup>. \*\* I am now going to talk about this 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 herding when he started to reign. He then sent a man to ask for an *intfombi* from him, from Sibandze. The man went to Sibandze Simelane at Nkalaneni<sup>ix</sup>. \*\* [p39] Sibandze gave them his *intfombi* whose name was Sinjalo<sup>xi</sup>. When she came, she became a *liphovela*<sup>d</sup> until at once she became *inkhosikati*. When she was an *inkhosikati*, she miscarried \*\* an embryo. When this passed, she again got pregnant and gave birth to Somhlolo. Why is he <called> Somhlolo, *bekunene*? It is because it was found that here, the top of his head was jelly like \*\*. Goats were then slaughtered and the stomach was cut and placed [p40] here. His head was not right until he had learned to run. But he was by appearance clever and healthy like other children. His head became like the head of everybody when he became grown up. That is

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<sup>a</sup>Original has: *ngangidibanisa inkhuluma*.

<sup>b</sup>Original has: *badzala*.

<sup>c</sup>*bonkhosi*:

<sup>d</sup>*liphovela*: girlfriend of the king. ie. not a formal arrangement.

*liphakelo*: allotment of land, such as the land given to the children of the king after his death.(B3) NOTE Rycroft p.79 Cattle belonging to a wife African languages

how he got the name Somhlolo. \* \* When he was grown up his father died and he was installed and stayed at Lobamba. His mother was *mekeza*<sup>c</sup> at *kaZombodze*, and she became an *inkhosikati* there. Lobamba was erected after the death of Ngwane. Somhlolo [p41] *gidza'd incwala* at Lobamba. Then his mother became sick and she died. She was buried at Zulwini<sup>kii</sup>. It was on that day that the residence where Somhlolo's mother lived was <named> Zulwini. Back there at Ngudzeni<sup>kiii</sup> they drank water from the Lubhuku<sup>ksiv</sup> River. When Somhlolo moved, it moved from there. He took *lizulu*<sup>l</sup> and came with it here, and Lobamba began to be at Nokwane<sup>lv</sup>. He took it, he took Sigombe and it was put at Sigombeni<sup>lvi</sup>. He took Inyaka<sup>lvii</sup> and put it at Nyakeni. He took Lushikeshi<sup>lviii</sup> [p42] of Motsa<sup>lxix</sup> to Lushikishikini<sup>lxx</sup>. He took the residence of Solugi<sup>lxxi</sup>, Solugi was an *indvuna* of Msetfwa<sup>lxxii</sup> and his grave is this side. The brother of Solugi is Gwababa Msetfwa<sup>lxxiii</sup>. Now, these are the residences that he went with. The only one that he left behind was of Neno Msetfwa<sup>lxxiv</sup>. Even today it is still there. Now, *bekumene*, that is what I know. Which I heard from the elders.

The <residence> of Kafanini<sup>lxxv</sup> \* \* back there, was collected by Mswati<sup>a</sup> and it was erected at Meletho<sup>lxxvi</sup>. This is towards *kaMncina*<sup>lxxvii</sup>, as towards Nkomazi<sup>lxxviii</sup>. [p43] He again moved it from Meletho and built it at Mbuluzi<sup>lxxix</sup>. At Mbuluzi it was collected after Mswati had died and Ludvonga been installed. Ludvonga collected it and it was built this side of present day Zombodze, next to *kwaNdlela*<sup>lxxx</sup>. There is a stream there called Tigojwana Tomdlebe<sup>lxxxi</sup>. Now, Ludvonga, died having *gidza'd incwala* only once. He had married the daughter of LangaLibalele<sup>lxxxii</sup>. This Ludvonga is of my father *intsanga*<sup>b</sup> and with Mbandzeni. [p44] Logcogco<sup>lxxxiii</sup> who is coming after them. Logcogco does not come after them immediately by age and Mvelaphansi<sup>lxxxiv</sup> and with Ngenngemane<sup>lxxxv</sup>, who comes after Mvelephansi. Ngenngemane is the last of all these and with the Ngculwini<sup>lxxxvi</sup>, *umntfwanenkhozi*. That is what I know, what I heard from the **elders and it is a lot.**

A relative of my home<sup>c</sup> comes from Nkhanini. We are born of this Hlubi, who is born of Ludvonga. Ludvonga is born of Mswati. Mswati who left Mkomazi at Bhaca, in Mzimnkulu<sup>d</sup>. \* \* [p45] It was then that certain people from Dlamini came saying, "Dlamini is attacked by LoZiyingili<sup>lxxxviii</sup>". 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 *inhlanti*<sup>e</sup>. It was then that Hlubi says, "Let us arm ourselves". So they equipped themselves and went down [p46] through the Ngwavuma<sup>lxxxvii</sup> breach. The Mamba<sup>lxxxix</sup> *imphi* was ahead, because they say he

<sup>c</sup>*mekeza*: to consummate a marriage or to 'deflower'.

<sup>l</sup>*lizulu*: literally, heaven (Rycroft, *Dict.*, p.111) ie. could be reference to some ritual objects relating to the sacred rainmaking ceremony.

<sup>a</sup>Following the logic of the sentence, in this instance the narrator seems to be talking about Mswati *wa*Somhlolo.

<sup>b</sup>*intsanga*: literally, pumpkin shoot, but also carries the figurative meaning of common descent group.

<sup>c</sup>Original has: *labendlu yakitsi*.

<sup>d</sup>It appears that the narrator is at this stage again talking about the early Mswati.

<sup>e</sup>*inhlanti* (plural *tinhlanti*): a junior co-wife; usually the sister of her fellow-wife; in the case of royalty the junior co-wife is usually given in marriage to the king to assist in caring for the first wife's children.

was in Gucuka<sup>xc</sup>. After he went through the Mhlume<sup>xci</sup> breach. When he arrived at Mavaneni, no one was there. They [moved] a long way<sup>f</sup> to Ntungwa<sup>xcii</sup>, where they found the Mamba fighting a battle. They ended the war when they arrived. Then they took Hlubi<sup>g</sup>, \* \* they went up with him and placed him in the Lubombo of Nyawo. He stayed on the Lubombo of Nyawo until he [p47] died. Then they buried him in the forest at Hlatsikhulu kaNyawo. \* \*

(1) Are you through?

(SN) I am through.

(1) \* \* He has concluded, maybe we need to come back [p48] on Saturday to find out about the Ndlela people, wena wekunene.

(uM) \* \* 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> today is new.

(1) No, nkhosi. The question is whose are they<sup>a</sup>, he has <not> revealed that, nkhosi. \* \*

(5) Indeed the king was referring to this.

(uM) He says that the Mamba people \* \* [p49] that they took the king and built for him. \* \*

(5) Which is the king that they say they went to deliver him from his difficulties?

\* \*

(SN) It was Dlamini, who was born of Ludvonga, down in there, at Ngongonini<sup>xciii</sup>.

\* \*

(5) Which is this Dlamini, you mean he is the one of Ngongonini at Mangwaneni<sup>xciiv</sup>?

(1) Or is it Dlamini who is on that other side.

(SN) [p50] He is the one of Mangwaneni, that I was speaking about.

(uM) The one of Mangwaneni is Dvwabasemtfuli<sup>xciv</sup>.

(SN) This is another name for him.

(uM) I mean, is he not another Dlamini, on the other side?

[there is a version of similar events on pp50-56, but re prefer version on pp91]

(SN) [p91] \* \* Ludvonga was installed. Ludvonga also grew up, and when he was grown up, he went to ask for a wife from Gobocwane<sup>xci</sup>. Gobocwane gave him LoMakhetfwa<sup>xcii</sup>, the nkhosikati. \* \* Now, she came and her inhlanti was Dzambile<sup>xciiii</sup>. \* \* \* \* Ludvonga got ill. \* \* They said, the King has umtimba<sup>b</sup>. It was then that they slaughtered <a beast> at home. That is why the libandla and [kuze] the umntfwanenkhoi were in the veld, out in the open country. Food would be sent out to [p92] them. It was then that LoMakhetfwa said to Dzambile, "Take this food, which is tjwala<sup>c</sup> to the bantfwana in the veld." \* \* When she returned to LoMakhetfwa she said, "Awu, now I have been informed by another man there, he said \* \* we will be killed"

"Wo, what for, what have we done?"

<sup>f</sup>Original has: *kudze, kudze, kudze, kudze, kudze.*

<sup>g</sup>Hlubi: although Simbimba Ndlela at this point says Hlubi, in a section that follows he refers in the same context to Dlamini. This would also be historically more plausible; it is possible that this was a slip of the tongue.

<sup>a</sup>At this point this interviewer is indicating that the purpose of their interview, namely how the Ndlela relate to the Dlamini ('belong') has not been met. This is the issue that the king wanted to resolve.

<sup>b</sup>umtimba (literally, body): a person with umtimba is one who is a colossus. In this context it may mean elephantitus.

<sup>c</sup>tjwala: an alcoholic beverage usually brewed from grain.

"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 [p93] cannot force my child to hold an ember. I would rather be killed. To burn him with my eyes open, to force him to hold an ember!"

Then Dzambile cried. She cried because LoMakhetfwa said she cannot force her child to hold an ember. After she was seen crying, LoMakhetfwa said, "Sister, I am taking an earthenware pot, 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 Msetfwa<sup>xcix</sup>, the mother of LoZiyingili, who also took her own earthenware pot, and they went together. When they [p94] returned from the river, just as they appeared, Hlubi ran to meet them, having been burnt. He said, "Little mother<sup>a</sup> has burnt my hand. She has forced me to hold an ember. \* \* "

Now, they stayed without quarreling. They did not quarrel. Now, the children were grown up. It was then that Dzambile's <child> was taken <as heir>, that is Dambuza. Dambuza was taken and he became Dlamini<sup>c</sup>.

Then Hlubi was given people and cattle. He was told to get out of the home, and [p95] Hlubi did get out [pp.50-56 version Hlubi and Mamba went out together, by way of the Lubombo.: They came back and swore at Hlubi saying you cannot reign, you took stealthily the residence of Hlubi. [p57]- rebellion LoZiyingila and his mother (LaMsetfwa)'s people of Manguza, Mamba [p58]]. He then grew up on the Lubombo at Vuma<sup>ci</sup>, at Mnvenye<sup>cii</sup>. When he arrived there, it was then where Ndlela was born<sup>cii</sup>. Now, the Zulu people attacked him when he tried to cross the Mkhuze<sup>civ</sup>. When it <*imphi*> fought there, the Mkhuze River turned red <because of the blood>. It was then that they praised him with that Mkhuze. They said,

Blood of men that *dungana*<sup>bd</sup> at Mkhuze.

Now, it took him there until it pushed him to Magudvu<sup>cv</sup> and the *imphi* went on like before. He came out Magudvu and went into Hoba<sup>ci</sup>. [p96] It was then that Hlubi's *tinhloli*<sup>ce</sup> came back after having crossed the *luPhongolo*<sup>cvi</sup> and went as far as Godlwako<sup>cvi</sup>, having not been seen by the *beSutfu*<sup>cix</sup>. 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 top area<sup>d</sup>. When the Sukati<sup>cx</sup> people and the Nkhambule<sup>cxi</sup> people, woke up, they found that there was an *imphi* all over the area<sup>c</sup>. Then they bowed and said, "We are not going to fight with you people of such and such". These people were *beSutfu*. [p97] Now they arrived in Nkoneni<sup>cxi</sup>, they arrived at Ngwedze<sup>cxi</sup> at Makhosini<sup>cxiv</sup>, where it starts. They went

<sup>a</sup>*make mncane*: little mother, a term used for the younger sisters of one's mother, or the wives of one's father's younger brothers.

<sup>b</sup>*dungana*: to be befouled or made turbid.

<sup>c</sup>*tinhloli*: spies.

<sup>d</sup>Original has: *indzawo*.

<sup>e</sup>Original has: *indzawo*.

past there to Sifthokwane<sup>cxv</sup>, where the Vilakti<sup>cxvi</sup> king did his circumcision practice. They call the mountain Sifthokwane, after the king of there, of the Vilakati.

\* \*

They are also *beSutfu*. After they had crossed, they went until they arrived at Shaka's *inkaba*<sup>a</sup>. After they had captured the whole area, notice came — they had by then stayed for years. A report came which said, "*Awu*, Dlamini back at home<sup>b</sup> is [p98] surrounded by LoDzingile<sup>cxvii</sup>."

[re; back to first version of events]

[p57] \* \* LoZiyingili who is born of LaMtsetfwa, went to his mother's people at Manguza<sup>cxviii</sup> and said, "Let us take up arms". The whole Manguza *izwe*, where the Masetfwa<sup>cxix</sup> people are *baswe*. He then incited them to take up arms. He took those who are here. It swept him from here. It swept him with that *libutfo*, that was with him. It swept him to as far as Ntungwa. He then sent some <people> to Mamba<sup>cx</sup> and some to Hlubi. [p58] The Mamba people were at Gucuka and Hlubi was at Tibondzeni<sup>cxxi</sup> where he had built. When he arrived, he said, let it <*imphi*> take up arms. After which it went down along the Ngwavuma breach. It went straight to Mangwaneni and crossed the *luPhongolo*. When it reached Mangwaneni, it found no one. They heard from the females that the *imphi* went this way. Then they followed in it's footsteps. They followed in the footsteps of the Mamba people. The Mamba people were fighting. \* \* [p59] \* \* <The *imphi*> 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.

\* \*

[p60] When they arrived with him, they cleared a site for him; they built for him, and he settled down here on the Lubombo. She [?he] had married LaMdzebeli. 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 off the mourning ropes<sup>c</sup>. After the mourning period for Dlamini, they came down and built between Mzimvubu and Ncotjane at Matsapa. When it was at Matsapa, it was seen that it was a forest [p61] and there was a lot of fever. / [p64] <Because of> fever\, [p61] it then went up to Zombodze, at Mzisane. He <Ngwane> then grew up there. He then began to herd and so he did this *magwadla* here, below the rock, which is called Ndvungunye, also called Ngwane.

(uM)I am unfortunate, I did not get it there. Which means that I will keep on turning <the tape recorder> \* \* on and on. Can you turn it on for us?<sup>d</sup>

(SN)I will stop here and start [p62] afresh.

\* \*

*Ya*, I again go back and again start it afresh as before.

<sup>a</sup>*inkaba*: literally, navel, but also carries the figurative connotation of ancestry, origin.

<sup>b</sup>Original has: *emuva ekhaya*.

<sup>c</sup>Original has: *kulahlwa tintsambo*.

<sup>d</sup>At this point in the interview there is confusion with (3), thinking that the tape recorder did not function properly, asked Simbimba Ndlela to retell the events around the rebellion of LoZiyingili and Mamba.



\*\*

(1)As the *umntfwana* requesting you, start here, when the *imphi* followed the *umntfwana* to fetch him.

\*\*

(SN) \*\* [p63] The Mamba people arrived at the Ntungwa where LoZivingili had made <the imphi> 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. 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, [p64] Dlamini died there. [re: shifted sentence around a bit] After the process of undressing the ropes was over, the residence moved down to settle between the Mzimvubu and the Ncotjane.

\*\*

<Because of> fever it went up to Mzisane at Zombodze.

\*\* [p65]

[p66] \*\* You see, you cross the Ncotjane, when you have gone down via kaLondeli<sup>cxvii</sup> at Matsapha. You cross the Ncotjane and come over to Ntungwa.

\*\*

(1)Where is the Ntungwa, is it over this side in kaNgwane?

(SN)The Ntungwa is over this side, in kaNgwane. The luPhongolo is on that side of kaNgwane

[p67] \*\*

Another name for the Mzimvubu is Ntshalitje<sup>cxviii</sup>.

\*\*

(uM)This one which was on the Lubombo had a name, what was it called?

(SN)It is Nkhanini.

(1)Here, up on the Lubombo.

\*\*

(SN)Yes, it is Nkhanini that is up on the Lubombo. This is the one which gave birth to Zombodze, LaMndzebeli.

\*\* [p69]

(5)[p70] \*\* Who arrived at Ngogweni<sup>cxvii</sup>?

(SN)Ngogweni is far up.

(uM)Is there no one who comes to Ngogweni?

(SN)Aww. It is Mgubulundvu<sup>cxv</sup> who is at Ngogweni at Bhadzini<sup>cxvi</sup>.

(uM)Is there no royalty that is connected with [p71] Ngogweni? It only ends here at Mzisangu.

(SN)The *live* is also this one. But the *incwala umphakatsi* is this one.

(5)Is the Ngogweni.

(SN)It is here.

(uM)Here in Mzisangu?

(SN)Yes.

(uM)Here where it is known as Zombodze?

(SN)Yes, it is here where Ngwane died. Then Lobamba, as a result was [re: or 'is'] born.

\*\*



That is how I know Lobamba, [p72] erected after the death of Ngwane. Ngwane is <was buried at> Mbilaneni<sup>cxvii</sup>, which is in Zikotheni<sup>cxviii</sup>.

(uM)Is Ngwane the first one at Zikotheni?

(SN)He is the first one.

(uM)Is he in the Mbilaneni which is at Zikotheni, this Ngwane?

(SN)Yes.

(uM)It is not like that, it is not like that. *Wo!* By the way, you also call him Ngwane. No, I am supposed to, because there are two Ngwanes. It is the one who is at Zikotheni, you call him Ngwane. This Ndvungunye is also Ngwane, the one who we call [73] Ngwane is in Senzenjani<sup>cxix</sup>, at Mashobeni<sup>cxx</sup>.

(SN)No, no.

(uM)What is Ndlela saying, you of my family<sup>a</sup>. There is Ngwane here, are you not referring to Maphumzane<sup>cxxi</sup>.

(SN)*Nhunhi<sup>b</sup>*.

(uM)The first king who <was buried> here is Ngwane.

\* \* c

(SN)Let me say, nkhosi. You see, the big Mbilaneni is this one which is in the custody of the Ngwenya<sup>cxiii</sup> people where [p74] Ngwane is in. You can even hear the ox which is called Ngwane when the cattle enter at the Makhosini. When they are about to come out with it to the top, you can hear it; <the ox> can be heard bellowing before they enter the cattle byre where they will dance. There at Makhosi there are these many<sup>d</sup>. Ngwane, his child is Sobhuza.

(5)*Awu*, Ndlela, Ndlela.

\* \*

(SN)Listen *mntwanenkhosi*, here in Senzenjani, it is Mswati.

(5)The first one?

\*\* [p75]

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. Mahlokohla<sup>cxiii</sup>, who is Mbandzeni's child is at Dlangeni<sup>cxiv</sup>.

(5)Let us say, you of Ndlela, you mean that Mswati is the only king who is here?

(SN)Yes, there are children of the king.

(uM)What about Somhlolo?

(SN)Because Hlubi is there, in here, in the Mbilane<sup>cxv</sup>, that is at Mashobeni. The father of Hlubi, I mean Hlubi, [p76] no, I mean Ndlela. It is Ndlela who is here<sup>a</sup> in the Mbilaneni at Mashobeni.

(5)At kuMswati, at kuSenzenjani, how many king are there?

<sup>a</sup>Original has: *bakitsi*.

<sup>b</sup>*nlunhi*: expression of agreement. [listen to the tape, could be disagreement]

<sup>c</sup>At this point in the conversation there is an intense argument between (3) and (SN) over the name of the king who was buried at Mbilaneni. The full detail is not given here.

<sup>d</sup>The narrator was probably indicating with his hands.

<sup>a</sup> was buried

(SN)It is only one. It is only Mswati.

(5)In which <Mbilaneni> is Somhlolo?

\*\*

(SN)The one which is at Zikotheni.

(uM)Let me tell you a story, uncle-*mkulu*. \*\* I heard a story that says, Ngwane is <buried> at *ku*Senzenjani, at *ku*Maphumzane. This is the Ngwane who begets Ndvungunye the one whom you [p77] \*\* say he is <called> Ngwane. This Ndvungunye – who you say is Ngwane – is at those of Mhlosheni<sup>cxvvi</sup>. He there at <the place of> those Mngwenya people. Then the child<sup>b</sup> of Ndvungunye, that is Sobhuza, this Somhlolo again went back here in Senzenjani. He is in Mbilaneni.

\*\*

He was then followed by Mswati. They are <buried> here, at Maphumzane, all three. [p78] This Ndvungunye who you say \*\* is Ngwane. Yet I was going to lie and say he is Zikodze, this Ndvungunye.

(SN)These are all Ndvungunye's names here.

(uM)The reason why he went <was buried> at *ka*Ngwenya. <Why> he went <was buried> to at Mhlosheni is because he was killed by lightning. It would have been \*\* a disgrace if he had gone here in the Makhosini. So they resort to erecting a residence <burial cave> for him alone.

(1)(5)He has gone <died> in a bad fashion.

(uM)Then the *batfwana benkhosi* can go there, [p79] who will pass time with him. There are kings there.

(SN)Which then are the great kings?

(uM)There are no great kings, kings are equal.

(SN)In fact, \*\* child of *lutalo*<sup>c</sup>, *mntfwanenkhozi*, great kings are those who are <buried> in Ngwenya's place, which are in me.

\*\*

(uM)\*\* They \*\* the Ngwenya people are custodians of all the kings <burial caves> of *ka*Ngwane. Even Maphumzane this side, he is a [p80] custodian on behalf of the Ngwenya people. Also those of Dlangeni there in Magadu<sup>cxvii</sup> [re: checked sp.] are custodian on behalf of Ngwenya people<sup>cxviii</sup>. Of there is something that worries them. If they suspect that things are not going well they go and report to the Ngwenya people. Then the Ngwenya people are the one's who report to the king \*\*. These are boys<sup>a</sup> of the Ngwenya people. We are surprised that the people of Zikotheni are worrying the people of Ngwenya. That is, is there a person who is within the *sigodlo* who is played with, [p81] is he not the king's boy. Can you play with the king's boy. If it is said that he was *linyelwa*<sup>b</sup> d \*\* ----.

(SN)No, you see, I will explain the problem to you. Why did it happen to them like that? The zulu *imphi* of Mkhubonina<sup>cxvix</sup>.

<sup>b</sup>Original has: *umntfwana*.

<sup>c</sup>*lutalo*:

<sup>a</sup>Original has: *bafana*.

<sup>b</sup>*linyelwa*: [african language expert](#)

(uM) \*\* What wrong did their running away do? If there is a fire outbreak inside the house, do you continue to stay inside the house, saying "I was told that I should stay inside the house". [p82]

(SN) *Mntfwanenkhosi*.

(uM) Wait, let me tell you the story, because there is a dispute. Are you going to stay inside? When a house is on fire you run away. Does not the spot become yours after the house is burnt? Do you not come back to rebuild it? What I know is that you again <go to the bush>, cut <lathes>, and they assist you. The house was on fire so they could not stay. Who could stay in the event of an *imphi*?

(SN) Ngolotjeni<sup>cd</sup> stayed.

(uM) [p83] The stay did not bring anything.

(SN) \*\* When Magadleleni<sup>cd</sup> was killed.

(uM) Do you mean that when Ngolotjeni was thrown out, the Ndwandwe people were the ones who looked after the kings? Are the Ndwandwe people boys<sup>e</sup> of the *sigodlo*.

(others) They are not.

(SN) No, it is this one who ran away, the boy<sup>d</sup>'s of the owner. He then left his favourite boy<sup>e</sup>. The boy said, "I will die here. You will see when I do not come \*\* that [p84] the Zulu *imphi* killed me".

(uM) Does Ndlela mean that it is the Ndwandwe people who are supposed to enter into the fortresses <burial caves> and prepare the place?

(SN) I do not agree.

\*\*

(SN) A *boer* by the name of Mshini<sup>cd</sup>, was once caught. He went to saw <wood> at Makhosini.

(?) Did he go away with that [p85] *lihlahla*?

(SN) He sawed, and sawed until he realized that his saw was caught and when he tried to pull the saw, he realised that he could not remove his hand from the saw. Now, he was redeemed through cattle. People went to his *inkhosikati* to tell her that the white man is caught here. Then cattle were taken to the Ngwenya people. By then it was Mbele<sup>cd</sup>, the father of so and so who talked and went with the cattle, four oxen. When he arrive <at Makhosini> he [p86] <the white person> was freed and went with his saw. He was resident at the college, *nkhosi*. After his release, he was not sent away, he just left.

(5) Here, <from> *kaNgwane*?

(SN) Here, <from> *kaNgwane*. He left at Piet Retief. He did not go with the Boers who went after the death of the king.

(uM) What he is saying, is true, *nkhosi*. I think this happened two years ago. \*\* [p87] The white man from America was caught in the forest. You say his name was?

(SN) He was Mshini.

(uM) \*\* He was caught here at Mdzimba<sup>cd</sup> \*\*. He went because of obstinacy. He said there is nothing which he could fear. Could he fear something which is dead? A Swazi person took

<sup>c</sup>Original has: *bafana*.

<sup>d</sup>Original has: *lomfana*.

<sup>e</sup>Original has: *umfana*.

<sup>a</sup>*lihlahla*: branch for fencing cattle enclosures; ruffians, savage (Rycroft, *Dict.*, p.37).

him in <to the burial caves>. As the white man tell it <the story>: he says, [p88] "I kept on going on. \*\* I had boldness<sup>b</sup>, *hhayi* I saw what I saw." He is telling the story of the *misimeto*<sup>c</sup> of kaNgwane. \*\* That is they keep him <the dead body> and do like this too him. That is the exact thing. 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 [p89] at the hospital. You see it was 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, as in my own country, thinking it <the buried king> is a dead thing. I now believe it is another land." \*\*

(?) This person would be doing wrong by showing a foreigner the secret thing.

<sup>\*\*d</sup>[Related to request on [p61] edit p15, (SN) at this point repeats the narrative: the story of Mswati being warned [p90-91], as well as the burning of the ember [p91-94], hlubi people move out fighting with Zulu at Mlhuze etc.[p95-96], goes back home to Dlamini [p97] because of rebellion by LoZiyingile, Mamba and Dlamini already *etungwa* [p98-99], rebellion squashed, Dlamini settled on Lubombo close to Nyawo [p100], Dlamini died here [p100]; move residence to between Mzimvubu and Ncotjane - Matsapha - fever moved to Msizangu, Zombodze [p101], Ngwane begin to herd livestock, play *amagwadla* [p102]]

(SN)[p102] \*\* He <Ndvungunye/Ngwane> then grew up and was installed and he became a king. After his installation as a king, he sent men to ask for a wife for him from Sibandze Simelane, at Nkalaneni. Sibandze gave the men Sinjalo [repeat of p39] \*\*. [p103] Unfortunately I forgot to tell you here, where I mentioned the father of LaMdzebeli<sup>cxv</sup>, I forgot to tell you her name, that she is LoMdzimba<sup>cxvi</sup>, this *Ndlovukazi*.

Now, this Sinjalo is a daughter-in-law of LaMndzebele<sup>cxvii</sup>. \*\* When she had come, <she got pregnant> and when that pregnancy appeared \*\* it was then damaged. It came out as an embryo.

(uM) The *inkhosikati* is Sinjalo Simelane.

(SN)[p104] \*\* After she had thrown away the ropes, she 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 head was <in one part> jelly-like, <and in another part>, it was hard. In appearance he was clever, like other children. Then a goat was killed and a piece from the stomach \*\* was cut and out \*\* <on the head>. When it started to spoil, another goat was killed and its stomach piece was used to replace the spoiled one. This was done up until [p105] he grew up to when he learned to run.

(5) What did they say his name was?

(SN) It was Somhlolo. They said he is Somhlolo because it was jelly like all over here.

<sup>b</sup>Original has: *chawe*.

<sup>c</sup>*isimeto*: institution; culture; custom (Rycroft, *Dict.*, p.91).

<sup>d</sup>At this point the narrative repeats the story of Mswati being warned [p90-91], as well as the burning of the ember [p91-94], hlubi people move out fighting with Zulu at Mlhuze etc.[p95-96], goes back home to Dlamini [p97] because of rebellion by LoZiyingile, Mamba and Dlamini already *etungwa* [p98-99], rebellion squashed, Dlamini settled on Lubombo close to Nyawo [p100], Dlamini died here [p100]; move residence to between Mzimvubu and Ncotjane - Matsapha - fever moved to Msizangu, Zombodze [p101], Ngwane begin to herd livestock, play *amagwadla* [p102]

Then his father died.

(5) Did his father *gidza incwala*?

(SN) He *gidza* it.

(5) Where was the residence when he *gidza'd* it.

(SN) At Zombodze.

\* \*

[p106] Zombodze there *emuva*.

(5) Not at Mavaneni?

(SN) No.

(5) Not at the rock?

(SN) No, Zombodze here.

\* \*

(SN) Now he was taken to Makhosini, the big Mbilane, to be buried.

(5) In the big Mbilane was this Ngwane buried there?

(SN) Yes, this Ngwane. As he left, the Lobamba residence was created.

(5) [p107] Who set up Lobamba?

(SN) Lobamba was set up after the Zombodze king was dead. Now, they installed Somhlolo. He then *gidza'd incwala* at Lobamba. Whilst being there, the residence of Zulwini was created. It was built at Lubhuku \* \*. Lubhuku starts at Ngudzeni. That is where Somhlolo's mother is <was buried>. That is what I know. \* \*

(5) Did Somhlolo *gidza incwala* himself?

(SN) [p108] He surely *gidza'd* it. On the other side, near Nyaka, when coming adjacent to Pretoria<sup>cxlviii</sup> .... \* \*.

(5) What happened when he arrived in Pretoria?

(SN) He equipped it<sup>a</sup>, and fought with the *beSutfu*. He drove them from here and went with them there. He then fought with the *beSutfu*. He took a *libutfo* of girls and put it in the middle and men on either side. The girls carried food.

(5) Which were those *amabutfo*?

(SN) [p109] He *butsa*<sup>b</sup> d the *Balondoloz*<sup>cxlix</sup>, who were of his age.

(MF) With the old *Tichele*<sup>cl</sup>.

(SN) With the old *Tichele*. \* \* They ran away. They were captured until they ended there. Back at home he had left his brother. Wait, it seems I am forgetting his name, yet it is not hidden.

[re: who is he talking about]

(5) \* \* Where did the *imphi* end?

(SN) There.

(5) Was he going with the *imphi*?

(SN) He was in the midst of the *imphi*. He had left.

(5) Ask Maboya, maybe he will remember him. [p110] He had left behind these, the one who begot Mswali<sup>cl</sup> and others. These are the *bantfwanbenkhosi*. The one who married Mtelengane<sup>clii</sup>, Fakudze<sup>cliii</sup>'s child.

---

<sup>a</sup>'it', meaning *imphi*.

<sup>b</sup>*butsa*:

(uM)Who is the father of Sozoboso<sup>chv</sup>?

\* \*

(MF)He is of Mchobosheli<sup>ch</sup>.

(5)Whom did he leave at home, because I heard you mentioning him?

(SN)He left Ngwekazi<sup>chi</sup>, here at home. Now, he found the men who were left behind, having taken this Ngwekazi into the *nhlambelo*<sup>c</sup> on the day of starting the small *incwala*.

\* \* [\[p111\]](#)

On that day Ndvu<sup>chii</sup> came in, going in from of the *libutfo* and the *libutfo* was following behind. He found him in the *nhlambelweni*. Now, Ngwekazi died for that, yet Ngwekazi did say, "*Awu, bandla* what do you say". They say, "It never happened". [Maybe it came and just cast an eye. He came and then killed him.](#)

(5)Where about did he kill him? Was he [\[p112\] by his \*emabutfo\* when they killed him or what?](#)

(SN)At the time when the *amabutfo* [re: see siwati spelling] arrived, they said they should take him to kill him at Gundwane pass<sup>chiii</sup>, at Lukhalweni<sup>chx</sup>. [\[create cross reference to Josefa Dlamini\]](#)

\* \*

(uM) *Wo!* His children went there because he was killed on this side.

(SN)Now, what happened afterwards, is that he came over this side, while fighting the *beSutfu*.

This continued until he came to Mdzimba. Somhlolo's forays end at [\[p113\] the Nkomazi.](#)

[The one who took over on the other side of the river is Somhlolo's child, Mswati.](#)

(uM)As for him, he ended by the Nkomazi.

(SN)He found the Maseko<sup>chx</sup> people here. From there <his rule extended> to all over the Mdzimba.

(5)Where was Somhlolo's mother.

(SN)His mother was dead.

(5)She was <the daughter> of who?

(SN)She was the daughter of Sibandze.

(MF)Simelane.

(SN)Simelane, her name is Sinjalo.

(5)Did she not have an *inhlanti*, [\[p114\] this daughter of Sibandze?](#)

(SN)*Awu*, I do not remember whether there was an *inhlanti*. I heard the story from the elders<sup>a</sup>, they did not talk about it.

(uM)We are just asking, whether like Hlubi, there was \* \* an *inhlanti*. Because you have helped with Sinjalo. As for us, we know of Lojiba<sup>chi</sup> and Sinjalo \* \*. Whose mothers are these?

(1)(5)Of Somhlolo.

(uM) \* \* You have widened the knowledge in our minds with many things. [\[p115\] Let us not disturb you, continue, \*nkhosi\*. We have interrupted you.](#)

\* \*

(SN)Now, in fact, that is what I know.

---

<sup>c</sup>*nhlambelo*:

<sup>a</sup>Original has: *badzala*

(5)When Somhlolo put the *implhi* there, was he going to erect a residence this<sup>b</sup> side?  
\* \*

(SN)He took that very one at Lobamba and put it here at Nokwane.

(5)He put it here at Nokwane?

(SN)Yes.

(uM)We have tried to search for *tindzala*<sup>c</sup> here, we found *tinzengelo*<sup>d</sup> here, at the bottom of the Lubombo. He put it <residence> there.

(SN)Yes.

(uM)[p116] Did he *gidza incwala* there?

(SN)He *gidza'd incwala*.

(uM)For how long?

(SN)Until he grew up in age. They say he lived to such an age that he could not walk and was carried by a hide. And concerning food, he was then eating meat that is as ground and Somhlolo drank it.  
\* \*

(SN)Yes. He also drank milk only. It was then that death came and [licked him]. This first Somhlolo to come here, he asked for a wife from Zidze<sup>chii</sup>. She found that this one, the child of his brother, had given birth [p117] to Vumisa<sup>chiii</sup>, the one who comes after Zidze.

(5)There at *kaZulu*?

(SN)At *KaZulu*, *kaMkhatjwa*'s.

(uM)He sent men?

(SN)He sent men.

(5)Those were Mamba and others.

(SN)Now, it happened that Zidze gave them a girl who is born of Vumisa, and he Zidze had by then young children.  
\* \*

(uM)Was Zidze a king there?

(SN)He was a king.  
\* \* [p118]

There, at *kaZulu*.

(5)Where are these?

(SN)His *indvuna* was Senzangakhona<sup>chiv</sup>, the father of Shaka.  
\* \*

Now it then happened that she came to be an *inkhosikati*, the child of Vumisa. \* \* Time marched on. By the time when Tsekwane<sup>chv</sup> and others were grown up – he<sup>a</sup> [p119] is of the one who was brought first – her child is Tsekwana.

(MF)He is the son of Ndabazizwe.

(SN)He is the son of Ndabazizwe.

(uM)He is the son of Ndabazizwe<sup>chvi</sup>?

---

<sup>b</sup>Original has: *la*.

<sup>c</sup>*tindzala*: ruins, abandoned homesteads (Rycroft, *Dict.*, p.19).

<sup>d</sup>*tinzengelo*:

<sup>a</sup>'he' meaning Tsekwane.



(SN) Yes. Now, Zidze sent *emabele* to the one who was brought and he said we are discredited in the place *kaNgwane*.

(MF) We have not cooked.<sup>b</sup>

(SN) We are not sending any food to the child. It appeared to be <to their> discredit. It was then that Somhlolo saw Thandiwe bringing <something, probably food>. Yet this Thandiwe is the one born of [\[p120\] Zidze](#).

\* \*

Yes, he then caught her.

\* \*

She was caught by this Somhlolo. He said, you will then tell *babe* that I have done this.

(5) He caught her for himself?

(SN) Yes. *Wo*, for sure the *indvuna* did report that.

(5) Back at home?

(SN) Yes. Now, she stayed and stayed. As Somhlolo [\[p121\] dies here, Thandiwe's child was starting..](#)

\* \*

... to be a *lijaha*.

\* \*

He was a male, the child.

\* \*

\* \* As he is now installed...

\* \*

... he was Mswati.

\* \* [\[p122\]](#)

Then this Tsekwane, no, he is down.

\* \*

That was installed because he was born of the eldest from back home. Now, it happened that they caused friction between these <two>.

(SN) \* \* Somcuba<sup>clvii</sup> and others had said that we have our own king who was in the first place born. She is the mother-in-law [\[p123\] while it was young. \\* \\* A boy cannot be put to be over us. Where \[re: ie, 'Then' is it a bad translation or is it an indication of the localisation of time??\] \[this one became recalcitrant and went to stay there at/in Condvo<sup>clviii</sup>, Mswati.](#)

(uM) Mswati then ran away?

(SN) Yes, he then came back home with an *imphi*, ready to kill. It was then that Somcuba and others went to this side, with Mabhedla<sup>clxix</sup>.

\* \*

(SN) Then Tsekwane and Malambule<sup>clxx</sup> went out \* \* together, [\[p124\]. They went out with Malambule.](#)

(5) Where did they go, *babe*?

(SN) They came out and went to the Lubombo.

\* \*

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<sup>b</sup>'We have not cooked', meaning we have not sent food. [re: wht is etnographic information on this custom, ask Eve]



Yes. They saw dust being blown up behind them when they were up on the Lubombo. They said, there is an *imphi*. They tried to think that it is caused by cattle, no, it is not. It is caused by an *imphi*. Then they went down here, from the Nkonjane<sup>clxxi</sup> people's <area>.

\* \*

Yes. Then they went down and crossed, then they went on with no rest, [p125] until they slept on this side of Lushobeni<sup>clxxii</sup>.

(1)Where are they going to?

(SN)They are running away. They went on with no rest. When they woke up there, they went on until they slept at Makhahleleka<sup>clxxiii</sup>s.

(MF)At kaNyama<sup>clxxiv</sup>, at kaNyawo?

(SN)At Makhahleleka's place, *umntfwanenkhosi*.

\* \* a

Makhahleleka is of Somhlolo.

(MF)Makhahleleka is of Fukuta<sup>clxxv</sup>.

(SN)Who is Fukuta?

(MF)He is of Somhlolo, also a brother of Mswati.

(SN)Makhahleleka is of Somhlolo. [p126] When they arrived there – there at Mahamba<sup>clxxvi</sup> – as they came in the evening, *umntfwanenkhosi* gave them cows to kill for their food. And they straight away killed the cows and said, "Awi, our brother, we cannot leave slaughtering them because here is Mswati after us, the *imphi*".

(MF)He is coming.

(SN)It is coming, so they slaughtered them, and in the midst of the night, they left.

(5)Left them in the dust!

(SN)Left them in the dust!

(5)Where did they go?

(SN)Yet also, the *imphi* had slept [p127] very near. It slept here in Mweni<sup>clxxvii</sup>, here, here, kaMgabi<sup>clxxviii</sup>. Now, the \* \* <*imphi*> arrived at Makhahleleka's place immediately before dawn. They found the fire places like so, they were gone. They went until they crossed the luPhongolo. When they were over the other side, below the Dvumbe<sup>clxxix</sup> and slept in the forest.

(5)Where did they go with this Makhahleleka?

(SN)Where could Makhahleleka go to,

**(5)Because they say he also came from there.**

(SN)No. Makhahleleka is not coming because they killed Makhahleleka [re: checked transcription for change in name] when they were coming back accusing [p128] him that he helped them escape and even gives them food.

\* \*

(SN)He then died. When they were on the other side of the luPhongolo, because the *imphi* came as far as the luPhongolo and it returned back, having reached the luPhongolo and seeing

<sup>a</sup>At this point in the conversation there was a problem with the tape recorder and this section of the conversation was not recorded.

them over there. It said, "Your father is with you". It then returned back. It then killed the Makhahleleka when it was coming back.

(5) Do they come to report?

(SN) They then came <back> to Mswati to report that they have killed Makhalelela.

(1) [p129] He died for?

(SN) He died for nothing.

(1) By the way [re: more idiomatic translation?], that person was helping them through holding them, by giving them food.

(uM) Now, what about those that went this direction, <that is> Somcuba?

(SN) Those that went this way, <the *imphi*> killed. They killed Somcuba.

(uM) They were found, also in there?

(SN) For sure.

(5) Was he killed when they came to there?

(SN) They say when Somcuba arrived there, there was *tjwala* being drunk whilst the *emabele* were being threshed. [re: check my tense change] [p130] It happened that there was a man who appeared to have *tfwas'a*d a bit. He said, "I will not sleep here at home, I am going". He said this whilst the *tjwala* was being drunk. "As I tried to sleep, blood reached up<sup>a</sup> to here. Even after I woke up and slept, blood again reached up to here. I will not sleep here at home. I am going today", he was telling them.

(uM) A true tale.

(SN) Yes. They said \*\* , "You say you are an *inyanga*, yet you do not even know how to divine". He packed his luggage and left. By dawn it [p131] <*imphi*> had surrounded the residence.

(uM) They were killed?

(SN) \*\* After Magadla<sup>chxxx</sup>'s escape, he continued to the *beSutfu*.

(uM) Did he not stay in another place?

(SN) Yes. He did not stay — that is how I know it.

(uM) The *imphi* came back — then what?

(SN) The *imphi* came, it came back.

(uM) It came alone, is there no *umntfwana* which it came back with?

(SN) It comes back with Somcuba's children.

(5) Of Somcuba. That is what we want.

(SN) It is Shakata<sup>chxxx</sup> and others.

\*\* [p132]

When they came, they again stayed at *endlunkulu* until they grew up in there, these *bantfwan benkhosi*. As they were then given Bhangonoma<sup>chxxxii</sup>.

(5) Did they go with cows which were to be milked to get milk for the children?

(SN) In fact, Bhangonoma refers to cows.

\*\* [p133]

(5) Continue *babe*, as to what happened, here **at** Somhlolo's.

(SN) We are now in Mswati's <time>.

<sup>a</sup>Original has: *ingati yakawula*, possibly dreaming or having a vision.

(uM)Where it says he was carried in a hide and he was eating milk. We did not hear \*\* which child was taken <to be king>, of which wife?

(SN)That of Zidze's daughter was taken.

\* \*

(uM)Then she gave birth to Mswati.

(SN)That is it.

(uM)We understand *nkhosi*. Then you [p134] continued with Mswati and the *imphi*.

(SN)Mswati went on. He grew up, while all these, Somcuba, Tsekwane and others were already grown up.

\* \*

(5)Who sent out *imphi* at first, sending it there, before the king was grown up, who is he?

(SN)Who sent it to where?

(uM)There, at Hhulu<sup>chxxxiii</sup>.

(SN)At Hhulu?

(uM)Yes, the first one. Where were the children of the king settled there?

(SN)[p135] In fact, at Hhulu it<sup>a</sup> was sent out by Mswati as he was following Tehla<sup>chxxxiv</sup>. Who was not found, when they killed Somcuba. [sowunicindzetela]. Mabhedla had not died.

\* \*

Mabhedla was there at the *beSutfu*.

(uM)Did he find him?

(SN)He did not find him. Mabhedla ran away.

\* \*

(uM)His children?

(SN)[p136] They stayed amongst the *beSutfu*.

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i. This interview is available on SWOHP archive Royal Collection cassettes one and two; the interview starts right at the beginning of the tape. The transcribed and translated version of this interview comprises a 136 pages and is stored in a box labelled Ndlela History I.

ii. According to Simbimba Ndlela, the interview was recorded in 1982, just prior to the death of Sobhuza II on 22 August 1982 (SWOHP, Hamilton series, 01-07-87).

iii. Embo State House: western-style Swazi royal residence built in 1968 for the reception of diplomats attending the Independence celebrations. It is situated a few kilometers east of present-day Lobamba in central Swaziland. According to Isaac Dlamini, who taped the interview, it took place at Embo State House (SWOHP, Hamilton series, 8-02-1986). According to Simbimba Ndlela, however, he recounted the history twice: once at Embo State House, when Isaac was not present, and a second time when Isaac was present, and when the interview was recorded at Mantenga, where it was "quieter" (SWOHP, Hamilton series, 01-07-1987).

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<sup>a</sup>'it', meaning *imphi*.

iv.Simbimba Ndlela: Simbimba, son of Gedlembane Ndlela and [ch: still find out mothers name] was born at Tibondzeni, in the Shiselweni district of Swaziland, during the reign of the late nineteenth century Swazi king Bhunu, at the time when an residence of the queen mother, Gwamile was erected in the Mhlosheni area. Simbimba remained at Tibondzeni until he became eligible to pay the graded tax (about 18 years of age), when he left and went to work on the gold mines in Johannesburg. When he returned to Tibondzeni he became an advisor of the Ndlela chief Babane. When Babane died in 1949, Simbimba was charged with the duty of assisting the regent, Babane's brother, Manka. Manka died in office, and Simbimba then took over the regency. The new chief, Babane's son Senzenjani was installed on 11 October 1981. [ch : schooling? how long on the mines? when did Manka die]

v.Gedlembane Ndlela: we have been unable to find further information about this person. {no more info on I}

vi.Mahlaba: a son of Sobhuza's and a well-known *imbongi* (praiser). Simbimba Ndlela claims that after he recounted the history, the king allocated him an envelope with money, but that Mahlaba removed some of the money before giving it to Simbimba (SWOHP, Hamilton series, 01-07-1987). According to Isaac Dlamini *umntfwanenkhosi* Mahlaba was often used by the king to carry out such interviews. The interview questions seem to have been supplied by the king (SWOHP, Hamilton series, 08-02-1986).

vii.Isaac Dlamini: the official royal tape-recordist and a long-serving royal retainer, based at Nkanini in central Swaziland.

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

ix.Mlunjana Ndlela: according to Isaac Dlamini, the then chief of the Ndlela and a brother of Simbimba's, was also present at the interview (SWOHP, Hamilton series 08-02-1986). Simbimba Ndlela asserts that Mlunjana Ndlela, a leading Ndlela clansman [re: another word!] from Zombodze in central Swaziland, was also the other Ndlela present (SWOHP, Hamilton series, 01-07-1987), and this seems to be born out by information provided by Mlunjana. Mlunjana notes that King Sobhuza II made fairly extensive enquiries about the history of the Ndlela people. Mlunjana recalled going to Lobamba and having the story of Hlubi and the burning ember recorded on tape (SWOHP, Hamilton series, 14-10-1983). Simbimba Ndlela claims that men of the king's advisory council, the *libandla*, were also present. He asserts that the interview was one of many that occurred as a result of the Ingwavuma land deal and the disputation over Swazi claims to land east of the Lubombo mountains in South Africa. Simbimba remembers that his father Gedlembane had encouraged Sobhuza, when the latter was still quite young, to write down the Ndlela history, which Sobhuza did. The book was subsequently lost, and this led to Simbimba being summoned to recount the history. The book was later recovered (SWOHP, Hamilton series, 01-07-1987). According to Isaac Dlamini this interview was conducted at the behest of Sobhuza II, and followed an earlier conversation between the King and Simbimba (SWOHP, Hamilton series, 08-02-1986).

x.LaMelusi: in this interview Simbimba Ndlela states that LaMelusi was also known as LaKubheka. According to Matsebula, LaMelusi was Lakubheka LaMndzebele, being the daughter of Kubheka Mndzebele. She married Ngwane and bore Ndvungunye (*History*, (new edition), p.13; also see SWOHP, Bonner series, Josefa Dlamini, 08-

05-1970). According to Maphumulo Nsibandze the mother of Ngwane was LaMelusi at Zombodze. This person (wife of Ludvonga, mother of Hlubi) must not be confused with i) another women called LaMelusi who was born of Mswati and who married Masenjana Nsibandze (SWOHP, Hamilton Series, Maphumulo Nsibandze, 08-07-1983) or, ii) LaMndzebele wife of Bhunu and mother of his daughter, Sengcabaphi (Kuper, *Sobhuza II*, p.31). {E}{I}

xi.LaKubheka: see endnote x.

xii.LoMvimbi: Simbimba Ndlela suggests that there are two *emakhosikati*, the one being LaMelusi (alias LaMndzebele LaKubheka) and the other, her sister, LoMvimbi.

xiii.Mndzebele: a *sibongo* commonly found in Swaziland. Kuper describes the Mndzebele as *bomdzabuko*, which means that they arrived in the south of Swaziland at more or less the same time as the royal Ngwane (Kuper, *African Aristocracy*, p.233). She adds that they are related to the Hlophe people. The present-day Mndzebele chiefdom lies near Hlatikulu in south-western Swaziland. {I}

xiv.Mahhova: we have been unable to find further information about this person. {no I,no jones}

xv.Zombodze (Zombode): has been the name of a number of Swazi royal residences at different times in history: i) Zombodze was an early royal residence in southern Swaziland of Ngwane (*waDlamini*). The first of these early Zombodzes was build near Matsapha at the confluence of the Ncotshane and the Mzimvubu river. Due to fever, this Zombodze was moved and is described as being about 10km south west of present-day Mhlosheni, close to Ngogweni and a place called Schurwekop as well as facing the Mzisangu River (SWOHP, Simelane Simelane, Bonner series, 06-05-1970).

ii) although the Zombodze of Ngwane (*waDlamini*) was burnt down by 'Zulu' forces, this residence was continued (and/or resurrected) by Somhlolo (SWOHP, Josefa Dlamini, 08-05-1995); and the governor was Matsafeni Nsibandze.

iii) under royal command, Lohiya Nsibandze built Zombodze for Mswati (*waSomhlolo*); Zombodze functioned as an *umphakatsi* (administrative head quarters) for Mswati and was build on the site of a previous *lilawu* (bachelor quarters) of Somhlolo called Hhohho (Hamilton series, Maphumulo Nsibandze, 08-07-1983).

iv) men of the Nsibandze *sibongo* have traditionally been the governors of the Zombodze(s) in the south, and at present there is a settlement in the area known as Silele (after Silele Nsibandze).

v) Zombodze was also the name of the capital of the late nineteenth-century Swazi king, Bhunu (*waMbandzeni*), located approximately 15km due east of present-day Lobamba in central Swaziland in the foothills of the Mdzimba mountains. This was the residence of LaBotsibeni (Gwamile) the queen-regent.

xvi.Mzisangu: a river in the far south of Swaziland which rises south of the Mhlosheni hills and flows into the Spekboom River, ultimately to join the Phongolo River in the Republic of South Africa. {I}

xvii. Elsewhere in this interview and in other interviews with Carolyn Hamilton (SWOHP, 27-08-1983; 17-08-1983), Simbimba Ndlela refers to the present interview and how he tried to explain that Ngwane and Ndvungunyane are the same person.

xviii. rock of Ngwane (*etjeni laNgwane*, also known as *litshe lejuba*): a rocky outcrop that lies about 35km outside the present day town of Pongola, along the road to Piet Retief and just outside the Swaziland border. The rock of Ngwane is recognised as being of special sign to the Swazi kingship, and is a common feature in the oral traditions concerned with this period. Although located in South Africa it is cared for by a custodian appointed by the Swazi king. {I}

xix. Silo: literally, a beast, a title reserved for the king. According to Kuper it is 'monster hero of ancient legend' in whose guise the Swazi king appears during the *incwala* ceremony (Kuper, *Sobhuza II*, p.280). {E}

xx. Nkanini: there are a number of sites of this name in Swaziland:

- i) Simbimba Ndlela mentions a very early Nkanini that was the residence of Ludvonga (*waMavuso*, and father of Dlamini and Hlubi) (SWOHP, Royal series, 1982).
- ii) Nkanini was the name of the capital of an earlier king, Dlamini (*waLudvongo*), and this ceremonial capital was initially situated somewhere on the Lubombo mountains near *kaNyawo*, after which it moved to Zombodze.
- iii) according to Sam Mkhonta and Tigodvo Hlophe, Nkanini was the name of a residence of Somhlolo's, situated near the Mdzimba mountains (SWOHP, Hamilton series, 04-07-1983; Bonner series, 01-04-1970).
- iv) according to Matsebula, the royal residence of this name was built shortly after the death of Mswati in 1868, as the seat of the *indlovukati*, Sisile Khumalo, and her son Ludvonga. It was situated at the junction of the Mbabane-Manzini road, and the Lobamba road (*History* (old edition), p.25) [re: can't find in new edition]; Bonner states that Nkanini functioned as the capital of Ludvonga and Mbandzeni (*Kings*, pp.127,151).

xxi. *kaNyawo*: the place of Nyawo. According to Bryant (*Olden Times*, p.345) the Nyawo are of 'Ntungwa-Nguni' origin, though 'Swazi-ized'. The Nyawo under their chief Sambane fought the neighbouring Mngometulu under Lubelo; the defeat of the latter led to a Zulu attack under Zibhebhu on the Nyawo. Bonner states that Dingane was killed by Sivana Nyawo (brother to the acting Nyawo chief of the time) (*Kings*, p.44). The present-day Nyawo chiefdom lies astride the Lubombo mountains between the Phongolo and Ngwavuma Rivers, extending into both Swaziland and South Africa. {I}

xxii. Lubombo (locative *eLubonjeni*): mountain range forming the eastern border of Swaziland, and along which the early Ngwane people were supposed to have traversed before entering present-day Swaziland. {E}

xxiii. Matsapha: literally, the morning star [re: what is ref?]'Matsapha' means collecting or gathering of something free of charge (R.T. Zwinoira, *African ethnonyms and toponyms*, p.26). The best known site of this name is the modern industrial area outside of Manzini. In this instance, Simbimba is referring to another site of this name. According to Msila Shiba, Matsapha lies just south of the Phongolo River, near Swaziland's Salitje border post and a store called *kaMshayi* (SWOHP, Hamilton series 01-07-1987). {I}

xxiv.Ncotjane (Ncotshane): a river in southern Swaziland which rises south of the present-day village of Hluti, and flows southwards into South Africa. In South Africa it is known as the Rietspruit and it flows into the Phongolo River 10km east of the town of Pongola. {I}{E}

xxv.Mzimvubu: a river which rises in southern Swaziland and flows south into the Ncotshane River that, in its turn, becomes a tributary of the Phongolo River. {I}{E}

xxvi.Mzisana could perhaps be the Mzisangu (see endnote xvi).

xxvii.Lobamba: there are a number of places known as Lobamba

i) according to Matsebula, Lobamba was the residence of LaMndzebele (the mother of Ndvungunye, wife of Ngwane), where the *incwala* was performed during the latter's reign (*History* (new edition), p.12).

ii) according to Msila Shiba, Ndvungunye had a residence called Lobamba, located north-east of Mhlosheni, in southern Swaziland, just near a mountain called (Li)Hlobane (SWOHP, Hamilton series, 23-08-1983).

iii) according to Mbali Hlope, Lobamba was a *lilawu*, which "left" Zombodze of Ngwane "to go where Sobhuza [Somhlolo] was to be born, there at Sikhaleni *seGundwane*" (SWOHP, Hamilton series, 12-07-1983). If the phrase "to be born" is read figuratively, she can be understood to be saying that the first independent residence of Somhlolo was called Lobamba and is near Sikhaleni *seGundwane* in the south of Swaziland. According to Simbimba Ndlela this southern Lobamba was close to Lukhalweni (there is a Lukhalweni peak in the Sigwe hills approximately 4,5km south east of Ngudzeni mountains) (SWOHP, Simbimba Ndlela, Hamilton series, 27-07-1983). In about 1820 Somhlolo built [another] Lobamba near the Mdzimba mountains. It is now sometimes referred to as Old Lobamba. According to Mandlenkosi Nxumalo, Lobamba was a residence of Somhlolo's (SWOHP, Bonner series, 23-04-1970). According to Maboya Fakudze, "old Lobamba" was built by Somhlolo at Nokwane; this is near the Manzini — Malkerns Road junction at the Lobamba market place (SWOHP, Bonner series, 23,31-05-1970).

iv) Lobamba is also the name of the residence of the Queen Mother during the reign of Sobhuza II situated roughly midway between Mbabane and Manzini.

xxviii.LaSimelane: literally, daughter of Simelane. According to Bonner, the Simelane people fled from the Ndwandwe ruler Zidze to Ndvungunye (*Kings*, p.26). Another source, Dalisu Simelane notes that a number of Simelanes left somewhat later to settle in Swaziland (*Killie Campbell Africana Library*, 'Zulu Tribal Essay Competition', essay entitled 'The Simelanes'). According to Matsebula, the Simelane are *bemdzabuko* ('pure' Swazi) (*History* (new edition), p.21). LaSimelane, also known as Somnjalose Simelane, junior co-wife of her sister Lojiba Simelane, was the mother of Somhlolo (*History* (new edition), p.16).

xxix.LaSibande: literally, a daughter of Sibande. Sibande (Sibandze) Simelane was chief of the Simelane people living south of the Phongolo River, and the father of Somnjalose and Nojiba. Matsebula gives Somnjalose Simelane (junior co-wife of her sister Lojiba Simelane), as the mother of Somhlolo (*History* (new edition), p.16). According to Maboya Fakudze, Nojiba was the mother of Somhlolo (SWOHP, Bonner series, 23,25,31-05-1970), while Phuhlaphi Nsibandze gives Ngwane as "born of Sibandze" (SWOHP, Royal, no date). Elsewhere in the 1982 interview, Simbimba also calls Somnjalose 'LaMdzimba'.

xxx.Ntjingila (Ntshingila): the name refers to the Simelane chiefdom just south of present-day Hlatikulu. Ntshingila was a Simelane chief who died c. 1919. He was the son of Bhozongo. [[create cross reference to Simelane interviews](#)]

xxxii.LaNcabaphi: literally, daughter of Ncabaphi. [re: no {I}]

xxxiii.Ndlela distinguishes here between a later Simelane chief, Sibande, born of Ntjingila and Sencabaphi; Sibande was named after an earlier Simelane chief Sibande. Bhozongo was the first Simelane chief that moved from the Zulu territory to Swaziland during the reign of Somhlolo. He was brought into Swaziland by Maweni and was the son of Mabonya and father of Ntshingila (SWOHP, Bonner series, Maboya Fakudze, 23,25,31-05-1970; Hamilton series, Sidlane Simelane, 09-07-1983).

xxxiiii.Ludzidzi (Didini, Ludidini): there are a number of sites of this name in Swaziland.

i) Simbimba Ndlela mentions that a very early Nguni king, Mswati (father of Ludvonga; Ludvonga father of Hlubi and Dlamini) had a residence at Ludzidzini (SWOHP, Simbimba Ndlela, Hamilton series, 27-07-1983).

ii) according to Sam Mkhonta, Ludzidzi was a residence of Ndvungunye (SWOHP, Hamilton series, 04-07-1983). Mlonkoto [re: ?? in the PB JSA photocopies] describes this residence as located west of the farm Paradys, halfway between the Matambi River and the Mhlosheni hills.

iii) the informants Giba Dlamini and Mnkongoni Kunene list Didini as a residence of Somhlolo and of Mbandzeni (*J.S.A.*, vol.1, Appendix 2. See also Appendix 1, and evidence of Giba).

iv) According to Matsebula, Ludzidzini was the name of Mswati's (*waSomhlolo*) *umphakatsi*, and the residence of his mother Tsandile. This Ludzidzini was situated at Ludzeludze, half-way between Zombodze and Matsapha schools in central Swaziland and was under the governorship of Sandlane Zwane (*History* (new edition), p.38; Grotper, *Historical Dictionary*, p.18).

v) Ludzidzini is also the name of the royal residence of the present king of Swaziland, Mswati, just south-east of Lobamba in central Swaziland.

xxxv.LaZidze (Tsandile): daughter of Ndwandwe ruler, Zidze. She married Somhlolo in the early nineteenth century and bore his heir, Mswati. After the death of Somhlolo c.1838 she acted as regent during the minority of Mswati until c.1844. After the accession of Mswati to the throne, she continued to play an important role in the ruling of the Swazi polity. After the death of Mswati, Tsandile, together with *umntfwanekhosi* Ndwandwa, was again regent during the minority of Mswati's heir. Under her guidance the Ndwandwa rebellion was put down, and Mbandzeni installed (Jones, *Biog.*, pp.446,169). {E}{I}

xxxvi.Tembe: people in the area east of the Lubombo mountains between present-day Maputo and Lake Sibaya. In the mid-eighteenth century the lowland area between the Umbelusi and Maputo area was controlled by the Tembe king Mangobe. By the end of the eighteenth century various factions of the Tembe controlled the area two hundred miles inland from Delagoa Bay (present-day Maputo) Hedges, pp.134-137). {I}

xxxvii.kaBhaca: literally, at the place of the hide-aways. 'Bhaca' is often used as a name for groups of fugitives or refugees. Two groups of Bhaca people are identifiable in south-east Africa:

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- i) the first group seem to have had some sort of an historical connection with the Swazi and to have lived somewhere east of the Lubombo (SWOHP, Royal collection, Phuhlaphi Nsibandze, 11-1968).
- ii) The second group was an accumulation of fugitives largely from the clans of southern KwaZulu-Natal who settled south of the Mzimkhulu River amongst the Mpondo people, sometime during the reign of the Zulu king Shaka. Bhaca dialect is considered to be a form of *tekela* speech closely related to the 'Lala' and the Swazi dialects (Bryant, *Dict.*, p.18).
- In an interview on the 17 August 1983, Ndlela says that Hlubi was told to leave and go to the place where his grandfather Mswati was, to return to the Mkhomazi at kaBhaca, but that Hlubi was prevented from going there by the people of Mkhathswa who fought him, and put him off course and he ended up at Hobe [[pp107-111](#)].

xxxvii.Mswati: in the interviews in 1982, Simbimba makes it clear the he is referring to Mswati I, a very early Ngwane king (SWOHP, Royal collection). According to Honey, Mswati was the son of the Swazi founding ancestor Matalatala, who quarrelled with his brothers Msutu and Mtonga, reached the Lubombo and settled just south of the Phongolo River. This Mswati apparently built Zombodze 25km due east of Mahamba in southern Swaziland. (Sw.N.A., R.C.S. 115/14, *History* by Honey; see also Matsebula, *History* (new edition), chart opposite p.18). The informant John Gama lists 'Mswazi' as a remote royal ancestor who "came from the house of the fathers of Mtonga ... Mswazi fathered the Swazi people of Sobhuza. It is said that he was a person of great energy. It was he who began to make people wise. Warfare also began with him." In Gama's testimony Mswati's name appears between those of 'Sikulamaloyi' (his father?) and 'Misimude' (his son?). (*J.S.A.*, vol.1, p.133). Shepstone and Miller also list Mswati as an early Swazi king (*J.S.A.*, vol.1, Appendix 1), as do the informants Giba Dlamini and Mnkonkoni Kunene (*J.S.A.*, vol.1, Appendix 1). {E}{no I}

xxxviii.'man from kwaZulu': on [[p45](#)] [Simbimba Ndlela says the person that warned Mswati is Yanga, but in an interview with Carolyn Hamilton in 1983 \(17-08\) he says \[pp199-200\] the person who warned Mswati is a man of the Mkhathswa people while Yanga \(variant form of siSwati Langa\), the father of Zidze, is given as the ruler to whom he would have to teach the incwala.](#)

*kwaZulu*: literally, place of the Zulu people. Used in a general sense by Swazi to refer to the whole area south of the Phongolo, and sometimes, to the area to the south-east.

xxxix.Later in the interview Simbimba Ndlela makes it clear that they were called *bakaBhaca* by the *imphi* of Langa, because they hid away from Mswati when Mswati left [[p203](#)] ([see also endnote xxxvi](#)).

xl.Mkhatjwa (Mkathswa): a *sibongo* associated with the early Ndwandwe kingdom; a *sinanatelo* of the Ndwandwe and Nxumalo (Bryant, *Olden Times*, p.694). According to Bonner, drawing from Hedges (*Trade and Politics*), Mkhatshwa is given as the name of the person from whom the Ndwandwe people claim to have originated. Bonner points out, however, that Mkhatshwa does not appear on either the Ndwandwe or the Dlamini king list (Bonner, *Kings*, p.10). A large sector of the Mkhatshwa people who settled in Swaziland did so after the defeat of the Ndwandwe by Shaka. {I}{E}(A1)

xli.Yanga is a variant form of the *siSwati* name, Langa. Matsebula gives Langa as the name of an early 'Bembo-Nguni' leader, ie. a remote ancestor (*History*, (old edition), p.5). The name Langa also appears in the Swazi royal genealogy (Bryant, *Olden Times*, chart opposite p.314). Bryant's genealogy reproduces the genealogy supplied by

Miller in *A Short History of Swaziland (Times of Swaziland, 02-08-1897)* and unfortunately, a large part of information in the Miller article has been shown to be inaccurate (see also *J.S.A.*, vol.1, appendices 1 and 2). The name Langa features widely in the royal genealogy of other clans (see, for example, Bryant *Olden Times*, p.40). According to Mafutha Mazibuko, Langa is the father of Mkhathshwa, Ndwandwe and Zikhove (SWOHP, Bonner series, 11-06-1970), but more often he is given as the father of Zidze and Soshangane (SWOHP, Bonner series, James Nxumalo, 14-03-1970). Phuhlaphi Nsibandze states that he is the father of Ngwane, who was in turn the father of Ndvungunye (SWOHP, Royal series, 11-11-1968). {I} {PB & RE}

xlii.Mpondo: the Mpondo people reside around the Mzimvubu River in present-day Transkei, South Africa. {I}

xliii.Luphuyane: in the *Survey* (p.65) Kuper gives Mampondweni as the name of a residence (and the surrounding district) of chief Luphuyane Nkhosi; this chief was under Phuhlaphi Nsibandze of Zombodze in southern Swaziland. {no I}

xliv.'skirted around the Lubombo': a famous Dlamini praise, referring to the migration of the royal Ngwane from Tembe into the interior. The Lubombo mountains stretch along Swaziland's eastern border. Elsewhere in this interview Simbimba comments, "When the Zulus surrounded his residence, they found that Mswati had gone. That is why it was said 'You skirted the Lubombo'".

xlv.Mavanini (Mavaneni): according to Simbimba Ndlela, Mavanini is the point of origin of the royal Ngwane. In an interview on 01-07-1987 Simbimba Ndlela describes Mavanini as being east of the Ingwavuma 'court', across the Phongolo River in the region of 'Manguza' (Manguzi is a present-day place about 10km west of Kosi Bay). He describes the residence of the Tembe chief Mhlupheki (son of Ngwanase), called Mbundwini (Mpundwini) as being at Mavanini (SWOHP, Hamilton series). In the interview on 17-08-1983, Simbimba describes Mavanini as being in through "the land of Vuma, at the Lubombo of Vuma" (Vuma was a nineteenth-century Myeni chief resident on the Lubombo; Bryant, *Olden Times*, p.338). Simbimba indicates that Mavanini was east of the Lubombo in, or past, the area where the Mkhuzi and Phongolo Rivers meet, at a place where there is a swamp, but no river (SWOHP, Hamilton series). In another interview on 27-07-1983, Simbimba describes Mavanini as being at Madvwudwini, a place now called Masimini, where Mpolontsingile, Mahlangu and the *umntfwanenkhosi* Lozinduku are to be found (SWOHP, Hamilton series). We have been unable to find further information on these names. Maganeni Dlamini also points out that the early king Mswati built his residence in the Mavaneni area. The only other mention of Mavanini that we have been able to locate is in a newspaper article by the historian J.J. Nquku who states that 'Mavanini' was the residence of the early leader of the 'Swazi-Ndwandwe', Sidvwabasiluthuli alias Ngwane II (of 'Nyaka kraal'), erected at Hlathikulu on the Lubombo (*The Swazis, The Times of Swaziland*, 01-07-1943). {I} {E}

xlvi.Mzimnkulu (Mzimkhulu): literally, big residence, though there is some etymological debate on this point (see A.Koopman, *Zulu place names in the Drakensberg IN* A.J.L. Sinclair (ed.) *G.S. Nienaber — 'n Huldeblyk*, Univ. of the Western Cape, 1983, pp.303-304). It is also the name of the southern most river forming the border of KwaZulu-Natal and entering the sea near Port Shepstone. {I} [PB lets listen to tape]

xlvi.Mavaneni: see endnote xlv.

xlviiii.*etjeni* of *ntunjambili ngivulele ngingene*: literally, rock of two apertures, open for me that I may enter. The rock of two openings features in Swazi folklore as a place associated with the cannibal figure Zim-Zim. The name Ntunjambili is linked to the term for south, Ningizimu. Lugg in *Historical Natal and Zululand* refers to a place called *Ntunjambili* otherwise known as Kranskop, in the Thukela River valley. Bulpin (*Natal and the Zulu country*, p.28) also places *Litshe lika Ntjumbili* in the Thukela River area and confirms that the place is associated with numerous myths and stories. There is also a rocky mountain called *kwaNtunjambili* located just south of the Thukela River, about 90km inland from the coast. In another interview on 27-07-1983, Simbimba describes '*etjeni kantunjambili*' as being south of Nongoma, in *kwaZulu* (SWOHP, Hamilton series).

xlix.Ncotshane: see endnote xxiv.

l.Mampondweni: there are a number of sites in Swaziland with this name.

- i) earlier in this interview Simbimba Ndlela noted that the residence at the place of the Mpondo people ("*emaMpondweni*") was Ngwane's (SWOHP, Royal series, 1982).
- ii) in this case, however Simbimba appears to be referring to yet another residence of Ngwane called Mampondweni in southern Swaziland, and in another interview Simbimba indicates that Mampondweni lay just west of Mhlosheni in southern Swaziland (SWOHP, Hamilton series, 01-07-1987).
- iii) Loncayi Hlophe mentions a mountain called Mampondweni as being near Maphulandvuku, where Somhlolo was attacked by the Zulu under Dingane and he died (SWOHP, Bonner series, 24-05-1970).
- iv) according to Kuper, Mampondweni was the name of one of Bhunu's residences in the mountains, (*Sobhuza II*, p.28). This is presumably a reference to the site Mampondweni on the eastern side of the Mdzimba mountains, about 10km north of the Lozitha royal establishment in central Swaziland.
- v) in the *Survey* (p.65) Kuper gives Mampondweni as the name of a residence and the surrounding district, of chief Lophuyane Nkhosi, under Phuhlaphi Nsibandze of Zombodze in southern Swaziland.
- vi) the narrator Maphumulo Nsibandze mentions the existence of Mampondweni on the Nkomati River (SWOHP, Hamilton series, 08-07-1983). This seems to refer to a mountain peak in the Lubombo mountains, 6km north-west of Lomahasha, east of the Nkomati River. {I}{E}

li.Ludzakeni: literally, place of mud.

- i) according to Josefa Dlamini this name is derived from the fact that a royal village of Ngwane was built so close to the village of Bhukwane that the mud (*ludzaka*) from the royal village flowed onto the village of Bhukwane (SWOHP, Bonner series, 08-05-1970). In another interview Simbimba notes that Ludzakeni lies just north of Tibondzeni in the Lucolweni hills, about 15km south east of Hlathikulu (SWOHP, Hamilton series, 01-07-1987). Tigodvo Hlophe describes Ludzakeni as being "at Maphumzane's home, which is now situated near Hlathikulu" (SWOHP, Bonner series, 01-04-1970) (Maphumzane may refer to Maphumzane Nduli, chief of the Mashobeni area around the Nzama royal graves in the far south of Swaziland).
- ii) a present-day residence of this name lies 5km south east of the turn-off to Maloma and the Hlathikulu — Mhlosheni road in the Lucolweni hills, and could be a continuation of the name of the royal village described above.

lii. Nyakeni: chiefdom of Malunge. Name possibly derived from *nyaka*, meaning i) season, year pancreas; ii) sweetbread iii) ruffled, disturbed object (Doke and Vilakazi, *Dict.*, p.617); or *inyakeni*: spoon bag (Bryant, *Dict.*, p.462); or *i(li)Nyaka (amaNyikwe)*: a thoroughly, lazy indolent person (Bryant, *Dict.*, pp.762,469). According to a number of James Stuart's informants, Nyakeni was an insulting epithet applied to the speakers of a particular dialect (*tekela*) akin to that of *siSwati* who were resident in southern KwaZulu-Natal. (*J.S.A.*, vol.1, p.18, evidence of Dinya; vol.2, p.5, evidence of Madikane; vol.3, p.227, evidence of Mkotana).

The places are known by this name:

- i) Simbimba Ndlela mentions Nyakeni as one of the residences of Ngwane (*waDlamini*) (SWOHP, Royal interview, 1982).
- ii) Somhlolo put Inyaka at Nyakeni and *gidza'd incwala* close by (SWOHP, Simbimba Ndlela, Royal interview, 1982).
- iii) it is also an area in the Mbuluzana valley, north of Manzini. This area was given to Malunge *waNdvungunye* by Somhlolo and has been settled by his descendants (Jokovo *waMalunge*; Shoshangane *waMalunge*) ever since. They have the special duty of looking after the *udlambedla* cattle of the king (SWOHP, Bonner series, Ngiyase Dlamini, no date; see also Jones, *Biog.*, p.106)
- iv) an area about 6km north west of Nhlangano in southern Swaziland. {I}  
- it is the name of a royal residence on the south bank of the White Mbuluzi River about 13km north of Manzini, built by Bhunu. [re: ?? can't find any ref to Bhunu building this residence- checked Matsebula, Bonner, Jones, all our interviews - ]

liii. Shiselu (Shiselweni): [pb: be careful, could be that Shiselu is separate from Shiselweni]

literally, the place of ashes. This is the name given to the Zombodze *lilawu* of Ngwane after it was burnt by 'Zulu' forces (this *lilawu* was near Mhlosheni). In time, the name came to connote the area in southern Swaziland surrounding this old *lilawu*. This area was occupied by early Swazi kings, Ngwane (*waDlamini*) and Ndvungunye (*waNgwane*), and by Somhlolo in the earliest phase of his reign [re: check on this, especially with regard to Josefa Dlamini].

- i) in an interview on the 08-07-1983, Maphumulo Nsibandze says that Lishiselu of Ngwane (*waDlamini*) was under [the governorship of] Tigodvo (SWOHP, Hamilton series, Maphumulo Nsibandze, 13-07-1983).
- ii) according to Matsebula this was the name of a residence of Ndvungunye (*waNgwane*) (*History* (new edition), p.7).
- iii) Josefa Dlamini, in discussing Somhlolo's residences, mentions that Somhlolo never stayed at Shiselweni and that his father's had left there by the time he was born (SWOHP, Bonner series, 08-05-1970).
- iv) Masenjane Nsibandze (*waLohiya*) built a *lilawu* for Mswati at a site associated with Ngwane, *NtfongeniNgwane*; later on this *lilawu* moved to Shiselweni (SWOHP, Hamilton series, 13-07-1983).
- v) at present, Shiselweni is the name of an administrative district in southern Swaziland. [PB: careful that Lisheselo isn't perhaps separate from Shiselweni]

liv. Gawu: we have been unable to find further information about this name. [PB thinks there is some]

lv. Msweli: there are more than one person who carries this name.

- i) Bryant describes Msweli as a member of the ruling family of the '*aba-kwa Nxele*', themselves a tributary of Dingiswayo's Mthethwa kingdom (*Olden Times*, p.117). Msweli was the father of Nomvimbi (of the Nzimela people) who gave birth to Cetshwayo's successor, Dinizulu (*J.S.A.*, vol.4, notes p.196).
- ii) Msweli was also the name of a Magagula man; Msweli was the son of Madlelelele and the father of Nkhonyane, who is the father of the present (1970) Mamba king, Mankwempe Magagula. {I}{E}

Ivi.'Ndlela people of Hlubi', Hlubi: a putative ancestor in the Swazi royal house from whom the Ndlela section of the royal Ngwane trace their origins; this Hlubi lived before the nineteenth century.

Ndlela: the son of Hlubi from whom the Ndlela people take their name.

In the Matsebula royal genealogy Dlamini and Hlubi are given as brothers. Although Hlubi was the eldest, Dlamini became the king (*History* (new edition), chart opposite p.18). Matsebula lists Hlubi and Dlamini as the sons of Ludvonga, and gives Dlamini as the name of the rightful heir, as the one who gained the kingship. The informant John Gama records a different version of this story. He lists Hlubi as a brother of Magudulela the rightful heir, whose right-hand was burnt after his mother scalded his hand in hot porridge, because, she claimed, the chieftainship brought nothing but troubles. Hlubi then took Magudulela's place as the heir. He also lists Ndlela as a son of Hlubi and a brother of Dlamini who lost the chieftainship because of the automatic disqualification of having two younger brothers (*J.S.A.*, vol.1, p.133) Gama records cases of brothers by co-wives succeeding to the chiefship amongst the early Ngwane kings (*J.S.A.*, vol.1, pp.133,135). Senzenjani Ndlela explains elsewhere (SWOHP, Hamilton series, 27-07-1983) that a left-handed person is excluded from the succession. Mlunjana Ndlela claims that the *inhlanti* burnt Hlubi's right-hand out of jealousy. (SWOHP, Hamilton series, 14-10-1983). {E}

Ivii.Magogodvolo: described variously as *libutfo* of Ngwane (*waDlamini*); a *libutfo* that Ngwane ends; or a *libutfo* of Somhlolo (SWOHP, Phuhlaphi Nsibandze, 1968). This *libutfo* is also described as being older than Tamaku and *tiChele* (Josefa Dlamini 08-05-1970).

Iviii.Tamaku: described as a *libutfo* that is younger than Gogodvolo (SWOHP, Josefa Dlamini, 08-05-1970).

lix.Hlathikulu (Hlatsikulu, *kaHlatsi*): literally, big forest. A town in central south-western Swaziland. There is also a forest on the southern tip of the Lubombo mountains, just south of the Ngwavuma breach in the Nyawo chiefdom. According to Lugg, Hlathikulu forest overlooks the Golela railway station (*Historical Natal*, p.163), whilst Bulpin gives Hlathikulu as some 10 miles south of the present magistracy of Ngwavuma (*Natal and the Zulu country*, p.121). {I}

Ix.Nkalaneni: there are a number of references to this place name

i) according to Sidlane Simelane the Simelane people originated at Nkalaneni, near Magudvu (SWOHP, Hamilton series, 09-07-1983).

ii) in another interview, Simbimba Ndlela states that Nkalaneni is near 'Felite' (Felixton?; Vryheid?) (SWOHP, Hamilton series, 01-07-1987).

iii) Mfanzana Mandlenkhosi gives Nkalaneni as being at Nkandla (SWOHP, Sikhulumzi Zablou Simelane, Hamilton series, 11-09-1985). This could be a reference to the Nkandla forest, 30km south west of Melmouth.

iv) there is a present-day place called Nkalaneni in KwaZulu, about 50km south east of Magudu, also described as 60km directly south of LaVumisa and 25km east of Nongoma. {I}

Ixi.Sinjalo: probably Somnjalose (see endnote xxix).

Ixii.Zulwini: literally, place of the heavens (in the sky/rain sense rather than the celestial sense).

i) according to Matsebula, the residence of Somhlolo's mother, Somnjalose was at Zulwini, somewhere between the *luSushwana* and Mbabane Rivers in central Swaziland (*History*, p.10; also see, *J.S.A.*, vol.1, appendix 2). The senior *indvuna* at the village was Nyezi Nkambule (Grotmeter, p.191).

ii) it is also the present-day name of the valley west of the Mdzimba mountains and south of Mbabane.

ii) Sidlane Simelane gives Zulwini as the name of an area near Ntshaneni in southern Swaziland given to the Simelane people by Somhlolo (SWOHP, Hamilton series, 09-07-1983). {I}{E}

lxiii.Ngudzeni:

i) in the context of the conversation it is clear that Simbimba Ndlela is referring to the Ngudzene mountains east of modern Hlathikulu and Maloma.

ii) the present Mamba *umphakatsi* is in the Ngudze hills, lying between the Mbulongwane - Maloma road junction and the Mhlathuze River, approximately 25km east of modern Hlathikulu in southern Swaziland.

lxiv.Lubhuku: given the context of Simbimba Ndlela's comment it seems likely that he is referring to a tributary of the Phongolwane River (which joins the Mhlathuze). The Lubhuku rises in the Ngudze mountains. There is also:

i) an area called Lubhuku 9km south of Mpaka in eastern Swaziland; the 'Lubugu' River runs through this area.

iii) there is also a place called Lubhuku about 18km south of Mpaka, on the railway line. {I}

lxv.Nokwane: another name of 'Old Lobamba'(SWOHP, Bonner series, Tigodvo Hlophe, 01-04-1970; Maloba Maseko, not dated); Maboya Fakudze point out that Somhlolo migrated from Ntondazi to Nokwane and that "Lobamba emerged at his house" (SWOHP, Bonner series, 26-05-1970). In present-day Swaziland a place with this name is located between Mahlanya and the Mbabane—Manzini main road. There is also another place called Nokwane that lies below the Lubombo close top the Mbuluzi River in the far north east of Swaziland. {I}

lxvi.Sigombe of Sigombeni: Sigombeni is a present-day area about 10km north of Manzini, and 15km north of Matsapha. Mankwempe Magagula says that Sigombeni is the name of a place granted to Madzanga Mkhathjwa by Mswati. *J.S.A.*, vol.1, appendix 2, gives Sigombeni as 'a kraal of Sobhuza'. {I}

lxvii.Inyaka: the only other reference we can get is in J.J. Nquku (*The Swazis, The Times of Swaziland*, 01-07-1943) who states that the early leader of the 'Swazi-Ndwandwe', Sidvwabasiluthuli alias Ngwane II was of 'Nyaka kraal'; see also endnote lii. {no info on I}

lxviii.Lushikeshi: Simbimba Ndlela seems to be referring to a person. In present-day Swaziland Lushikeshi is a place about 25km south west of Mankayane. {I}{E}

lix.Motsa: a *sibongo* commonly found in Swaziland. According to Kuper the Motsa are known as *bomdzabuko* (true Swazi) and are related to the Mnisi and Tfwala (*African Aristocracy*, pp.111;233). They provide the king's left-hand *nsila*, and his left-hand queen (*ibid*, pp.79,80). According to Matsebula (*History* (new edition), p.21) the Motsa were of *beSutfu* origin, living between the *luSutfu* and Nkomati Rivers. The present-day Motsa chiefdom is located in south-western Swaziland. {I}

lxx.Lushikishikini: {no I} [re: is this not the locative of Lushikeshi?]

lxxi.Solugi Msetfwa: we have been unable to find further information about this person.

lxxii.Msetfwa (Mthethwa): kingdom which rose to prominence in the second half of the eighteenth century on the Zululand coast, descendants of which are today resident in Swaziland. According to Matsebula the Msetfwa left Zululand and *khonta*'d Mswati, and are known as *emafikamuva* (*History*, p.22). According to Kuper (*African Aristocracy*, p.233) the Msetfwa were *labafik'emuva* (late-comers) (Nguni elements). {I}

lxxiii.Gwababa Msetfwa: we have been unable to find further information about this person. {no I}

lxxiv.Neno Msetfwa: we have been unable to find further information about this person. {no info on I}

lxxv.Kafanini: we have been unable to find further information about this place. {no I}

lxxvi.Meletho (Melethe): stream which rises in the Ponjwana hills in central-northern Swaziland and flows into the Nkomati River. {I}

lxxvii.*ka*Mncina: a *sibongo* found in Swaziland. According to Bonner (*Kings*, map opposite p.1) the Mncina chiefdom c.1820 lay on the Black Mhlatuze River, not far from its source (map reads 'Mfolozi' in error); while on p.30 he gives the Mncina as occupying an area near the Mdzimba mountains. The Mncina apparently resisted conquest by Somhlolo and were forced to flee to the Nkomati River, where they were exposed to periodic looting (pp.31-32). They were placed under the rule of Nyamayenja Dlamini. Today the Mncina chiefdom is located near the Nkomati River, about 20km south of Piggs Peak, in north-western Swaziland. Matsebula (*History* (new edition), p.21) notes that the Mncina lived near the Magagula, between the Black Mbuluzi and the Nkomati Rivers. {I}{E}

lxxviii.Nkomazi (Nkhomati, Nkomati, Nkhomazi): a river which arises near the present-day town of Carolina (Maphumalanga province, South Africa). It follows an erratic path before entering Swaziland about 15km south of Havelock mine. Flowing in a north-easterly direction across Swaziland, it exits the country near Border Gate in the north east to enter the Indian ocean just north of Maputo. {E}

lxxix.Mbuluzi: the black Mbuluzi River rises on the Swazi highveld, and flows eastward across northern Swaziland. {E}

lxxx.*kwa*Ndlela: the present-day Ndlela chiefdom is located a few kilometers north east of Mhlosheni.

lxxxI.Tigojwana Tomdlebe: we have been unable to find further information about this stream. {no I}

lxxxii.LangaLibalele: chief of the Hlubi people who reigned from 1837-1889. Initially the Hlubi people were neighbours of the Swazi (on the south western side of the Swazi) but, after an attack by the Zulu of Mpande in 1842, they fled to Natal (*Kings*, p.49). The Swazi royalty contracted a number of marriage alliances with the house of Langanlibalele. In 1852 a sister of Mswati's was married to Langanlibalele (*Kings*, p.61) and Ludvonga (before his death) was betrothed to a daughter of Langanlibalele called Undumo or Somdlalose (*Kings*, p.162). According to Mandanda Mthethwa, LaLanganlibalele (daughter of Langanlibalele) was also known as LaMngangeni (who is otherwise known as Sisile Khumalo, the *Ndlovukati* in the time of Mbandzeni) (SWOHP, Mandanda Mthethwa, Bonner series, 23-04-1970). Maboya Fakudze adds the *sibongo* Mthimkhulu to Langanlibalele's name (SWOHP, Bonner series, 05-1970) {I} [check this note]

lxxxiii.Logcogco: a son of Mswati; born of Tibati (Nkambule), who was the sister and co-wife of the biological mother of Mbandzeni, and functioned as *Ndlovukati* during the time of Mbandzeni. As a councillor in the time of king Bhunu and LaBotsibeni, Logcogco was active on the commissions dealing with the land question in Swaziland in the late nineteenth and early twentieth centuries (Matsebula, *History* (new edition), pp.70,75,108-109). {I}

lxxxiv.Mvelaphansi: Matsebula lists him as a son of Mswati (*History* (new edition), chart opposite p.18). Kuper list him as the son of Mbandzeni (*Survey*, p.55). {I}

lxxxv.Ngengemane: according to Kuper, he was a son of Mbandzeni (*Survey*, p.55). {I}{not on Matsebula list}

lxxxvi.Ngculwini: an *umphakatsi* in the Manzini district, towards Siphofaneni, previously under Mgebiseli Nkhosi, who was succeeded by his son Bhizeni. {I}

lxxxvii.LoZingili (Zingili, Loziyingili, Nozingili, Nozililo (?)): possibly the people of Noziyingili. The most famous Tfonga chief of this name was a chief of the Mapuju branch who reigned in the second half of the nineteenth century (*J.S.A.*, vol.1, p.153, note 5; Bryant, *Olden Times*, pp.306-7) and gave his allegiance to the Zulu king (*J.S.A.*, vol.2, p.157). Nozingili married a daughter of Somhlolo, Dzambili, who bore Ngwanaza (*J.S.A.*, vol.2, p.150) and acted as his regent during his time of minority. Zingili is the son of Hluma waMakhasane (Stuart Photocopies \*\*[how to ref them?]) and earlier in this interview Simbimba Ndlela noted that the mother of Lozingili was Loziga, a Msetfwa woman. {E}{I}

lxxxviii.Ngwavuma River: rises north of present-day Nhlngano in the western part of southern Swaziland, and flows due east across much of southern Swaziland. It breaches the Lubombo mountains near Big Bend and enters KwaZulu-Natal where it joins the Phongolo. It flows eastward to the Indian Ocean, lending its name to much of the area between the Lubombo and the sea. The Ngwavuma drains much of southern Swaziland. {E}



lxxxix.Mamba: a *sibongo* commonly found in Swaziland. The Mamba people claim a common origin with the Swazi royal house. In another interview Simbimba Ndlela states that Mamba was Ludvonga's *lisokanchanti* (first-born son) and a brother of Lozingili, Hlubi and Dlamini (SWOHP, Hamilton series, 27-07-1983); they entered Swaziland through the Ngwavuma breach in the southern Lubombo mountains. They derive their name from an early ruler of their own line, called 'Mamba'. The Mamba people enjoy a special status among the peoples of Swaziland and are entitled to hold their own lesser version of the *incwala*. According to Bonner (*Kings*, p.28) the Mamba were the natural heirs to Somhlolo's power after he left the southern region for the Mdzimba area. The present-day Mamba chiefdom lies west of Maloma in central southern Swaziland. {I}

xc.Gucuka: an area about 10km north of present-day Sitfobela in central south-eastern Swaziland within the modern Mamba chiefdom. There is another place of this name in Swaziland about 13km south of Piggs Peak. This is also the name of a person, listed as the son of one of Mswati's brothers Nyamayenja (Matsebula, *History* (new edition), chart opposite p.18). (A2) {I}

xcii.Mhlume breach: the Mhlume River cuts through the Lubombo mountains about 13km south of the Mbuluzi River in central-north-eastern Swaziland. {I}

xciii.Ntungwa: a generic term for the inhabitants of upland Zululand. Elsewhere in this interview, Simbimba describes Ntungwa as being across the Ncotjane River, but in *kaNgwane*. The Ncotjane River rises south of present-day Hluti in southern Swaziland and flows southwards into South Africa. In another interview Simbimba states that "BuNtungwa" was a fortress (SWOHP, Hamilton Series, 27-07-1983). For further discussion see, C.A. Hamilton, *Ideology, oral tradition and the struggle for power in the early Zulu Kingdom*, unpublished MA dissertation, University of the Witwatersrand, 1986. [re: ch could you not give us a short EN here?]

xciv.Ngongonini: there is a place called Ngongonini at Mangwaneni in South Africa. It is about 27km south of LaVumisa, and 14km north west of the Tshaneni mountains. {I}

xcv.Mangwaneni: a number of places are called by this name.

i) an interpretation of the testimonies of Simbimba Ndlela suggests that Mangwaneni was the name by which the point of origin of the Swazi royal house is known. In an interview on the 27-07-1983 (SWOHP, Hamilton series, Simbimba Ndlela) Mangwaneni is associated with the Nkanini residence of Dlamini, while in this interview, Simbimba says that the *imphi* found no-one at Mangwaneni and crossed the *luPhongolo* (SWOHP, Royal series, no date). These pointers suggest that Mangwaneni is an area in the vicinity of Nkanini and Mavaneni, east of the Phongolo River in the Ingwavuma area.

ii) a place called Mangweni lies in the northern Lubombo directly north of the point where the Mbuluzi River enters Swaziland.

iii) there is an area just out of present-day Mbabane known by this name; a waterfall in central Swaziland to which Sobhuza is compared in one of his *tibongo* (Grotpeter, *Dict.*, p.88)

iv) a place called Ngwenyameni lies south of where the *luSutfu* River breaches the Lubombo mountains

v) a place called Mangweni lies north of Swaziland on the Nkomati River.

vi) Mangwenya is the name of a place between the northward-flowing Phongolo River and Lake Sibaya. {I}

xcv.Dvwabasemtfuli (Dvwabaseluthuli): a very early name on the Ngwane king list (*J.S.A.*, vol.1, pp.134,152,362,364,365; Matsebula, *History*, p.5; Bryant, *Olden Times*, chart opposite p.314). According to John Game, Luthuli and Saidwaba were different people, named as one as the result of succession through a co-wife (*J.S.A.*, vol.1, pp.134,365). {E}

xcvi.Gobocwane: in an interview on 27-07-1983 Simbimba Ndlela notes that Gobocwane was a man of the Shiba people at Matubatuba (SWOHP, Hamilton series). Also see SWOHP, Hamilton series, interview with Msila Shiba, 23-08-1983. {I}

xcvii.LoMakhetfwa (LoMaketfo): in another interview on 27-07-1983 Simbimba notes that LoMakhetfwa, alias LaMkhwanazi, was the mother of Hlubi (SWOHP, Hamilton series), and this is confirmed by Msila Shiba (SWOHP, Hamilton series, 23-08-1983). 'Mkhwanazi' is a *sinanatelo* of the Shiba people. {I}{E}

xcviii.Dzambile (Zambili, Dambili): there are two historical figures with this name.

ii) In this interview Simbimba Ndlela refers to Dzambile as the *inhlanti* of LoMakhetfwa. In another interview he describes Dzambile as a co-wife of LoMakhetfwa, both of them wives of Ludvonga, and notes that she was the mother of Dambuza, alias Dlamini (SWOHP, Hamilton series, 27-07-1983).

ii) Dzambile is also the name of a daughter of Somhlolo who married Noziyingili, a Tfonga chief (SWOHP, Royal series, Phuhlaphi Nsibandze). Giba (*J.S.A.*, vol.1, p.150) says that Noziyingili requested two Swazi princesses from Mswati, Nomahale (who died without issue) and Zambili. Maganeni Dlamini also indicates that Dzambile had a sister who accompanied her in marriage to Noziyingili, but calls the sister LoMakhula. Her residence was called Mfihlweni (*J.S.A.*, vol.1, p.65). On the death of Noziyingili, Dzambile acted as his regent (*J.S.A.*, vol.2, p.142). {I}

xcix.LaMtsetfwa (LaMthethwa): literally, the daughter of Mtsetfwa. In an interview on 17-08-1983, Simbimba notes that the mother of Lozingili was Loziga, of the Mtsetfwa (SWOHP, Hamilton series). The Msetfwa (Mthethwa) kingdom rose to prominence in the second half of the eighteenth century on the Zululand coast, descendants of which are today resident in Swaziland. According to Matsebula the Msetfwa left Zululand and *khonta'd* Mswati, and are known as *emafikamuva* (*History*, p.22). According to Kuper (*African Aristocracy*, p.233) the Msetfwa were *labafik'emuva* (Nguni elements).{I}{E}

c.The informant John Gama records a different version of this story. He lists Hlubi as a brother of Magudulela the rightful heir, whose right-hand was burnt after his mother scalded his hand in hot porridge, because, she claimed, the chieftainship brought nothing but troubles. Hlubi then took Magudulela's place as the heir. Gama records cases of brothers by co-wives succeeding to the chiefship amongst the early Ngwane kings (*J.S.A.*, vol.1, pp.133,135). Senzenjani Ndlela explains elsewhere (SWOHP, Hamilton series, 27-07-1983) that a left-handed person is excluded from the succession. Mlunjana Ndlela claims that the *inhlanti* burnt Hlubi's right-hand out of jealousy (SWOHP, Hamilton series, 14-10-1983). [PB to check 4pp of Stuart photocopies]

ci.Vuma: nineteenth-century Myeni chief who lived first at the Ngwavuma River on the Lubombo, and later, having given allegiance to the Zulu king Mpande, near Tshaneni mountain, on both sides of the Mkhuze (Bryant,

*Olden Times*, p.338; SWOHP, Hamilton series, Simbimba Ndlela, 17-08-1983; SWOHP, Hamilton series, David Myeni, 21-03-1986).

cii.Mnyenye: {no I}

ciii.In contradiction with the claim in the present interview that Ndlela was born at Mnyenye, Simbimba stated in another interview (SWOHP, Hamilton Series, 27-07-1983) that Ndlela was born at Nkanini on the Lubombo — before Hlubi descended into the Phongolo valley. Mlunjana Ndlela notes that Ndlela was born at *kaTembe*, when the residence at the Rock of Ngwane was to be built (SWOHP, Hamilton series, 14-10-1983). Elsewhere in the (SWOHP, Hamilton series, Tibondzeni, 27-07-1983) interview, Simbimba notes that Ndlela left Tibondzeni after the death of Hlubi and went and settled at Ticokweni, in south-western Swaziland.

civ.Mkhuze: this river rises in northern KwaZulu-Natal in the slopes of the Hlobane mountain and flows eastward and then southwards into Lake St.Lucia. According to Bulpin the Mkhuze River takes its name from aromatic trees of that name (*Heteropyxis natalensis*, known in English as Lavender tree) growing along its banks, used for medicinal tea, perfume, and cattle byre fences (*Natal and the Zulu country*, p.391). Pooley gives the *isiZulu* names of *heteropyxis natalensis* as *iNkunzi*, *inKhuzwa* and *umKhuze*, she notes that they are found on forest margins and rocky hillsides; that the bark and leaves are browsed by black rhinoceros as well as some antelope. The leaves and wood are used in herbal teas, whilst the root and leaves are used in treating worms in stock; the wood is hard, fine grained, and pale pinkish brown (*Trees*, p.302). In addition Moll notes that the wood is suitable for fencing posts and charcoal, and the steam from a decoction of the roots are used to stop nose-bleeds (*Palgrave Trees*, p.695). {RE} {I}

cv.Magudvu (Gudvu): hilly area about 25km outside of present-day Swaziland border, due south of present day town of Phongolo. Magudvu was the capital of the late eighteenth and early nineteenth-century Ndwandwe kingdom. There are also two other places called Magudu; a site in the north east of Swaziland as well as Magudu II, a settlement about 100km north of Maputo. {I}

cvi.Hoba: in an interview on the 17 August 1983, Ndlela says that Hoba is a *live*, and a mountain with deep dongas, below the origin of the Phongolo River, ??somewhere near a tunnel and irrigation scheme [re: cannot make this footnote, I do not understand myself what the geography is that he is explaining] In another interview (SWOHP, Hamilton series, 1983) Simbimba mentions Hohoba in one of Hlubi's praises, "You came to Hohoba at Magudvu and then you went across to Godlwako". {I}

cvii.Phongolo River: this river rises in the Drakensberg mountains south and west of the present-day South African town of Piet Retief, and runs eastward almost parallel to the southern border of Swaziland. It flows through the Lubombo mountains to join the *luSutfu* River in forming the Maputo River that enters the Indian Ocean in the Bay of Maputo. {E}

cviii.Godlwako: a craggy mountain about 5km south of the Swazi border, approximately 20km outside of the present-day town of Pongola, along the road to Piet Retief; said to contain caves in which the Swazi king took refuge. {I}

cix.beSutfu: a term used in a generic sense in Swaziland for people distinguished by their origins in the interior of the country, and their dialect and custom differences, from the early Swazi immigrants (Ngwane) who originated east of the Lubombo mountains or south of the Phongolo River. {E}

cx.Sukati: a *sibongo* commonly found in Swaziland. Kuper makes a conflicting claim to Phuhlaphi Nsibandze; according to her the Sukati are considered to be *bomdzabuko*, that is, to have come into the Swaziland area with the royal house (*African Aristocracy*, p.233).

cxi.Nkhambule (Nkambule): a common *sibongo* in Swaziland. According to Matsebula, the Nkambule fled to the Swaziland area during the reign of Mswati, and were given protection there, becoming one of the groups known as the *emafikamuva* (*History* (new edition), p.42). Kuper also lists the Nkambule as *labafik'emuva*, and describes them as a Sotho group (*African Aristocracy*, p.233). Other informants indicate that the Nkambule people originated at Godlwako just south of Swaziland's southern border with South Africa (see for example, SWOHP, Bonner series, Masibekela Nkambule (typescript), 24-04-1970; Vilakati series, 21-08-1992; Sithole series, 24-08-1992). In yet another interview (SWOHP, Bonner series, Tigodvo Hlope, 01-04-1970) a Nkambule person states that the Nkambule of the Golela area (ie. near Godlwako) gave protection to an early Ngwane king, and there-after joined the Ngwane. Simbimba Ndlela also refers to an early Ngwane king finding the Nkambule at Godlwako (SWOHP, 27-07-1983). {I}{E}

cxii.Nkoneni: a mountain about 15km south-west of Mhlosheni, near Piet Retief and across the border in South Africa. According to Sam Mkhonta, a residence of Ngwane (*waDlamini*) was near Nkoneni; the residence was a stronghold '*qaba*' (SWOHP, Hamilton Series, 04-07-1983). Simbimba Ndlela mentions that Hlubi (*waLudvonga*, and brother of Dlamini) and his followers went past Nkoneni (SWOHP, Royal series, 1982).

cxiii.Ngwedze: a tributary of the Ngavuma River which flows northwards, north of the Mbilaneni near Mhlosheni, and roughly parallel to the Mhlosheni—Mbulongwane road. {I}

cxiv.Makhosini: literally, place of the kings. A term used to refer to a royal burial ground, in this case probably the Mlokothwa royal graves near the Ngwedze River.

cxv.Sifthokwane: in an interview at Tibondzeni, Simbimba refers to the hill where the Vilakati inkhosi used to circumcise people as 'Sahhokwane', and pointed it out as being within view of the Ndlela *umphakatsi* at Tibondzeni, and alongside another mountain called Sibovana (SWOHP, Hamilton series, 17-08-1983).

cxvi.Vilakati (Vilakazi): a *sibongo* commonly found in Swaziland. Simbimba's evidence contradicts Kuper, who describes the Vilakati as an Nguni group of *labafik'emuva* (those who came into Swaziland after the Ngwane) (*African Aristocracy*, p.234). In another interview, Simbimba notes that the Vilakati are called *emakhandzambili* (the ones found in situ in Swaziland by the incoming Ngwane) (SWOHP, Hamilton series, 17-08-1983). The present-day Vilakati chiefdom is located in south-western Swaziland around Mahamba. {I}

cxvii.LoDzingile (form of LoZiyingili) see endnote lxxxvii.

cxviii.Manguza: probably Manguzi, place east of the Lubombo mountains in the Ngwavuma district near Maputha, just west of Kosi Bay. In another interview Simbimba Ndlela describes Manguzi as part of the Mavaneni district (SWOHP, Hamilton series, 27-07-1983). {I}

cxix.Masetfwa (Mthethewa): kingdom which rose to prominence in the second half of the eighteenth century on the Zululand coast, descendants of which are today resident in Swaziland. According to Matsebula the Msetfwa left Zululand and *khonta'd* Mswati, and are known as *emafikamuva* (*History*, p.22). According to Kuper (*African Aristocracy*, p.233) the Msetfwa were *labafik'emuva* (Nguni elements). {I}

cxx.Mamba: in another interview, Simbimba Ndlela also indicates that Mamba was Ludvonga's *lisokanchanti* (first-born son) and a brother of Lozingili, Hlubi and Dlamini (SWOHP, Hamilton series, 27-07-1983).

cxxi.Tibondzeni: area about 5km north-east of present-day Mhlosheni, southern Swaziland, in the modern Ndlela chiefdom. {I}

cxxii.kaLondeli: {no info on I}

cxxiii.Ntshalitje: possibly so named after the 'Salitya', a mountain about 5km east of the confluence of the mzimvubu and Manziwayo Rivers. {I}

cxxiv.Ngogweni: a mountain near the present-day town of Piet Retief in South Africa. Mbali Hlophe gives it as the place of origin of the Hlophe people, 'far up, in Ntsini' (SWOHP, Hamilton series, 12-07-1983). Hluphekile Nsibandze (nee Hlophe) also gives Ngogweni as the Hlophe place of origin (SWOHP, Hamilton series, 1-09-1983). From Ngogweni the Hlophe people went to Shoba; it was at this time (or later) that the Hlophe met the royal Ngwane people. {I}

cxv.Mgubulundvu: {no I}

cxxvi. Bhadzini (Bhadeni): a number of places carry this the name,

i) Bhunu's residence near the Ngwempisi River in central-western Swaziland.

ii) According to Kuper, Bhadzeni, in the Mankayane area was the *umphakatsi* of the late chief, *mntfwanenkhosi* Mnduze (Kuper, *Survey*, pp.66-77).

iii) According to Matsebula, once a king dies, his senior wife, LaMatsebula, leaves the national headquarters to establish a new village, known as Bhadzeni (*History*, (new edition), p.44).

iv) Badzeni is a place about 35km south-west of the Rock of Ngwane in South Africa.

v) There is also a place called Bhadeni 10km south-east of the Ngome forest in KwaZulu. {I}

[re: isn't this another name for Badplaas as well?] [RE this note is not very clear - is teh Bhadzeni from Bhunu's time the precedent fro all the other Bhadzenis ???]

cxxvii. Mbilaneni: there are two hills of this name, both of which are site of royal graves

i) about 8km south-east of modern Nhlngano in southern Swaziland (also known as the Nzama royal graves), and

ii) located 3km east of Mhlosheni in southern Swaziland (also known as the Mlokothwa royal graves). {I}

cxxviii. Zikotheni: area about 3km south-east of Mhlosheni in southern Swaziland. A section of the Ndwandwe people, the Nxumalo, presently have a chiefdom in this area. Sobhuza's mother, LoMawa, came from this area. {I}

cxxix. Senzenjani Ndlela: possibly present chief of the Ndlela, installed on 11-10-1981, chief of the Tibondzeni area near the Mlokothwa graves, but more probably Senzenjani Mdluli, chief of the Mashabeni area near the Nzama royal graves who died c. 1950. See also discussion that follows.

cxxx. Mashobeni (possibly Lushobeni): area and place about 7km south of present-day Nhlango; also the name of an area east of the main road between Nhlango and Gege in south-western Swaziland. In the far north of Swaziland it is the name of an area on the border with South Africa, near the Lomati ([re: Komati?] River. {I}

cxxxi. Maphumzane: in the early 1980's he was the Mdluli chief of the Mashobeni area near the Nzama royal graves, some 7km south of Nhlango. {I}

cxiii. Ngwenya: a *sibongo* commonly found in Swaziland. According to Maphumulo Nsibandze the Ngwenya people joined Somhlolo at Shiselweni (SWOHP, Hamilton series, 13-07-1983). See also Matsebula (*History* (new edition), p.21), who describes the Ngwenya as *bemdzabuko*, so called 'true Swazi'. Bonner describes the Ngwenya as a Sotho group, based west of Mahlangatja, who subordinated themselves to Somhlolo when he moved to the Mdzimba mountains. According to Msila Shiba, the Ngwenya were made custodians of the Mlokothwa royal graves in the time of Somhlolo (SWOHP, Hamilton series, 23-08-1983).

cxiii. Mahlokohla: childhood name of King Bhunu.

cxxxiv.Dlangeni: there is a village by this name located in the Dlangeni hills about 12km east of Mbabane. It is also the name of the whole area of royal graves called Makhosini and about 10km north east of Mbabane. {I}{E}

cxxxv.Mbilane (Mbilaneni): see endnote cxxvii.

cxxxvi.Mhlosheni: hills and present-day village near mission settlement in central southern Swaziland between Nhlanguano and Hluti, near Zikotheni and 20km south east of Nhlanguano. {I}{E}

cxxxvii.Magadu: [re this is not a variant of Magudu]

cxxxviii.Custodians: Grotpeter claims that these royal graves are under the care of the Gama chiefs (Grotpeter, *Historical Dictionary*, p.32). According to Loncayi Hlophe, the Gama people were under the guardianship of Sokhukhuza Hlophe who, after their initial sojourn in the south, moved them back to Dlangeni. It was during this period, in the reign of Mswati, that the Gama people relieved Sokhukhuza Hlophe of his duty of looking after the grave of Somhlolo. [re: I assume that is the temporary grave at Dlangeni]

cxxxix.Mkhubonina: the name of a zulu *libutfo*, or a zulu leader. [Pb Queries this strongly] {I}

cxl.Ngolotjeni (Ngolotsheni): Ndwandwe chief who sought refuge in the Shiselweni area from Somhlolo after the defeat of the Ndwandwe by the Zulu army (Bonner, *Kings*, p.29). Ngolotjeni is said to have lived near modern-day Mhlosheni under Mgcoyisa Khumalo, and when the Zulu attacked Shiselweni he remained behind to face the attackers. The Ndwandwe descendants of Ngolotjeni still occupy the area around Mbilaneni near Mhlosheni today. {E}

cxli.Magadleleni: [re: could it be? Magadlela: the son of Ntfulini, who became a Mamba ruler. R.Patrick confirms that he was the son of Ntfulini (*Genealogy* ms.); as does R.S.Mamba (*A History of the Mamba kingdom*, appendix). {I}]

cxlii.Mshini: name of white person that transgressed onto sacred burial ground. {no I}

cxliii.Mbele: {no I}

cxliv.Mdzimba (Mdimba, Mtimba): mountain range in central Swaziland, located between the present-day towns of Mbabane and Manzini. This is the area that Somhlolo fled to during the disturbances in the earlier part of his reign. Stuart's informant, Mnkankoni Kunene noted that the name Mdzimba or 'Mtimba' was conferred on the mountains by Mhlangala Magagula (*J.S.A.*, vol.3, p.286). Phica Magagula gives 'Mdzimba' as an *umphakatsi* of the Magagula (SWOHP, Bonner series, 19-04-1970, p.9). {I}

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cxlv.LaMndzebeli (form of LaMndzebele): see endnote x.

rejected



cxlvi.LoMdzimba: earlier in the interview Simbimba Ndlela suggested that there are two *emakhosikati*, the one being LaMelusi (alias LaMndzebele LaKubheka) and the other, her sister, LoMvimbi. He now suggests that one of them (or both) was/were also known as LoMdzimba. {E}

cxlvii.LaMndzebele: according to Matsebula, the mother of Ndvungunye and wife of Ngwane was LaKubheka (also known as LaMndzebele), the daughter of Kubheka Mndzebele (*History*, (new edition), p.13; also see SWOHP, Bonner series, Josefa Dlamini, 08-05-1970). This woman would have been the mother-in-law of Sinjalo. [re: look at term in *siwati*: is she real mother-in-law, or is she classificatory??]

cxlviii.Pretoria: capital of South Africa, but probably used in this instance to denote the area of South Africa bordering present-day Swaziland.

cxlix.Balondolozzi: *libutfo*

cl.Tichele:

cli.Mswali: [re: checked transcription for spelling could it be the wrong pronunciation of Msweli:Msweli: there are more than one person who carries this name.

i) Bryant describes Msweli as a member of the ruling family of the '*aba-kwa Nxele*', themselves a tributary of Dingiswayo's Mthethwa kingdom (*Olden Times*, p.117). Msweli was the father of Nomvimbi (of the Nzimela people) who gave birth to Cetshwayo's successor, Dinizulu (*J.S.A.*, vol.4, notes, p.196).

ii) Msweli was also the name of a Magagula man; Msweli was the son of Madlelelele and the father of Nkhonyane, who is the father of the present (1970) Mamba *inkhosi*, Mankwempe Magagula.

iii) Simbimba Ndlela indicates that Msweli and Gawu were heroes who died when the Zulu attacked the south during the time of Ngwane (SWOHP, Royal series, 1982), and he could possibly be referring to yet a third person with the name Msweli. {I}{E}]

clii.Mtelengane: {no I}

cliii.Fakudze: Fakudze is a *sibongo* commonly found in Swaziland; Kuper and Matsebula list the Fakudze as *bomdzabuko* (so-called true Swazi) (*African Aristocracy*, p.233; *History*, (new edition), p.1). Numerous Fakudze have, over time, held high office under the Swazi kings and are historically the *tindvuna* of residences in central Swaziland. The present Fakudze chiefdom is in central Swaziland, south west of Mpaka.

cliv.Sozoboso: according to Maloba Maseko, this was the name of a person who was granted land by Somhlolo in what had been the Maseko chiefdom before their power in central Swaziland was broken by the Ngwane groups from the south (SWOHP, Bonner series, no date). {I}

clv.Mchobosheli: {no I}

clvi.Ngwekazi: according to Kuper, Ngwekazi was a son of Somhlolo (*Survey*, p.54). Matsebula lists him as a brother of Somhlolo (*History* (new edition), chart opposite p.18). Forbes talks of a brother of Somhlolo, Ngwekazi, assuming control of the Shiselweni area (FC, vol 37, no4c, Forbes, *History*). Bonner, drawing on Forbes suggests that Ngwekazi mounted a challenge to Somhlolo at the time of his accession to power (*Kings*, p.28) or in the later rule of Somhlolo, assuming control of the south of Swaziland after Somhlolo withdrawal to the north (*Kings*, p.44). Logwaja Mamba also indicates that he was installed when Somhlolo left (SWOHP, Hamilton series, 25-09-1983). {I}

clvii.Ndvu: {no info I}

clviii.Gundwana pass: GET MORE INFO ON THIS MON, SHIBA INTERVIEW

clix.Lukhalweni: literally, high-up place. Lukhalweni is a peak in the Sigwe hills approximately 4,5km south-east of Ngudzeni mountains in central-southern Swaziland. There is also another peak of this name in the Lubombo mountains, about 5km north-east of Big-Bend. {I}

clx.Maseko: a *sibongo* commonly found in Swaziland. The Maseko chiefdoms lie in central-western Swaziland. According to Kuper, the Maseko are *emakhandzambili*, that is they were found *in situ* in Swaziland by the incoming Ngwane (*African Aristocracy*, p.233). Matsebula notes that Somhlolo found the Maseko at Nqabaneni in the Lusutfu valley, under Cece, son of Khubonye and grandson of Magadlela, and that the Maseko submitted to Somhlolo without resistance and accompanied him north to the Mdzimba mountains (*History*, p.9). Bonner (*Kings*, p.29-32) notes that the Ngwane joined the Ndwandwe splinter groups under Nxaba. On p.20 he states that the Maseko were one of the most powerful groups encountered by Somhlolo. Somhlolo's daughter, LoMbombotsi was married to the Maseko chief Mgazi, and the Maseko were allowed considerable autonomy. Ultimately, however, tensions between the two powers led to the defeat of the Maseko by Somhlolo and their disposal. {I}

clxi.Lojoba: Lojoba Nsibandze was the wife of Ndvungunye. At the time of his death she was pregnant, but lost the baby - he was posthumously called Cebisa. Her *inhlanti* (Somnjalose) also bore a posthumous son, called Somhlolo. As the main wife, Lojoba adopted the heir, Somhlolo, and was the regent during his minority and queen-mother during his reign (Matsebula, *History* (new edition), p.13). {E}{no info on I}

clxii.Zidze: the most famous of the Ndwandwe kings, who reigned in the late eighteenth and early nineteenth centuries; he is often given as the son of Langa. According to Bryant, at its height, the Ndwandwe kingdom stretched from the Phongolo River to the Black Mfolozi River and from the Ngome forests to St.Lucia. Zidze's attacks on the Ngwane proto-state (c.1816) nearly destroyed the power of Somhlolo and Somhlolo was only able to establish his power in the south after the defeat of the Ndwandwe by Shaka in 1819. As a diplomatic manoeuvre between two powerful polities, a marriage between Somhlolo and the daughter of Zidze, Tsandile, was contracted.

The daughter of Zidze bore Somhlolo his heir, Mswati, and acted as regent of the Swazi state during the minority and later death of Mswati.

clxiii.Vumisa: brother of Zidze, the early nineteenth-century Ndwandwe ruler (SWOHP, Bonner series, Mandlenkosi Nxumalo, 23-04-1970). {I}

LaVumisa people: LaVumisa was an Ndwandwe woman who went with Tsandile as an *inhlanti* and who bore Malambule, Thekwane and possibly Sidvubelo. Her sons revolted against Mswati in 1847 and fled to the Zulu kingdom. When Tsekwane returned to Swaziland in 1893, he was given an area in the south-west of Swaziland, known as *kaLaVumisa* (Jones, *Biog.*, p.443).

clxiv.Senzangakhona: father of Shaka. [PB &RE; lets ask CH to write a note here] {I}

clxv.Tsekwane (Thekwane): a son of Somhlolo and LaVumisa (daughter of Vumisa, brother of Zwide, and *inhlanti* of Tsandile)(Simbimba Ndlela, Royal series, 1982; Bonner series, Mandlenkosi Nxumalo, 23-04-1970). Bonner (*kings*, p.48) mentions that Tsekwane (like Fokothi) was supposed to have been nominated as an heir by Somhlolo, but that this was resisted by Somhlolo's council. Together with his brother Malambule and (possibly another brother) Sidvubelo, he took part in the Fokoti rebellion against Mswati in 1847 but, after their easy defeat at Mahmba hill fled to Zululand. In 1893 Tsekwane returned to Swaziland and settled in the area now known as LaVumisa (Gollel) (Jones, *Biog.*, p.443). {I, RE add}

clxvi.Ndabazizwe: according to Matsebula (*History* (new edition), chart opposite p.18) he was the son of Tsekwane, and thus a grandson of Somhlolo. Tigodvo Hlophe also describes him as an *mntfwanekhosi* (SWOHP, Bonner series, 01-04-1979). It is also the name of a place 22km east of Hluti, and about 15km north west of LaVumisa is south-eastern Swaziland. {I}{E}

clxvii.Somcuba: eldest son (*lisokanchanti*) of Somhlolo and his first wife, LaMndzebele (Matsebula, *History*, p.44). Somcuba who was very powerful during Mswati's minority and, as eldest son, looked after the royal ritual cattle. At first he supported Mswati; later he became estranged from him and was forced to retreat from Mswati to Boer protection in Orighstad. He was eventually killed by Mswati's army and a remnant section of his people found protection in Sekhukhuneland (Myburgh, *Die Stamme van die Carolina-distrik*, p.88-91). {E}{I} [re: tracked all refs to him, only Matsebula who says that he was son of Mndzebele not in new edition]

clxviii.Condvo: [place SN says that Somcuba flees to this place] {no I} - [re: don't see anything of this in Myburgh]

clxix.Mabhedla: son of Mswati and brother of Mbandzeni who, like Mbilini, conspired to kill Mbandzeni and take over the Swazi throne in the early 1870's. He was unsuccessful and had to flee to the north of Swaziland. From Hhohho he tried to raise support to oust the king, but was forced to flee to Sekhukhune's country when the Swazi army marched northwards to attack him (*Kings*, p.129). Eventually, he was caught and killed by a Swazi regiment (SWOHP, Bonner series, Maboya Fakudze, 05-1970). According to Loncayi Hlophe, Mabhedla was also the name of a chief of the Hlope people in the past (SWOHP, Bonner series, 24-05-1970). {I}

clxx.Malambule: son of Somhlolo and LaVumisa (daughter of brother of Zidze). Malambule was nominated as Somhlolo's heir. When this was resisted by Somhlolo's councilors, he was appointed Mswati's regent instead. During the time of the minority of Mswati I, Malambule was accused of plotting to kill Mswati and a major power struggle ensued (Bonner, *Kings*, pp.47,55). {I}[At one point he was at Mahamba mission station with Allison; Mpande involvement; after skirmish with Mswati forces he fled into territory of Nyamayinja, Magonondo and Mhlangampisi.]

clxxi.Nkonjane [re: is this perhaps the (Nkonyane people): a *sibongo* commonly found in Swaziland. A significant portion of the Nkonyane people live amongst the Nsibandze in southern Swaziland, around Zombodze. According to Matsebula (*History* (new edition), p.21), the Nkonyane were conquered and absorbed by Ngwane at the time of his settlement at Zombodze. Kuper notes that the Nkonyane were *bemdzabuka*, and related to the Mdluli and Lukhele people (*African Aristocracy*, p233).

clxxii.Lushobeni (possibly Mashobeni): see endnote cxxx.

clxxiii.Makhahleleka: a son of Fokoti and therefore possibly, a grandson of Somhlolo. He was the chief of the area between Mashobeni and Mahamba in south-western Swaziland (SWOHP, Bonner series, Makhosini Dlamini, no date). {I}

clxxiv.*kaNyama*: [re: could it be? Nyamayenya: according to Jones he was a son of Somhlolo who came into contact with the early missionary Allison, and who had close contact with the neighbouring Zulu kingdom (Jones, *Biog.*, pp.173-175). According to Simbimba Ndlela, Nyamayenya was a son of Ndlela and a king during the time of Somhlolo (SWOHP, Hamilton series, 17 & 27-08-1983). Simelane Simelane also mentions a chief who had a residence near Piet Retief (SWOHP, Bonner series, 06-05-1970).]

clxxv.Fukuta (Fokoti, Fokota, possible alias Jojo): his exact genealogical position is not clear. He is sometimes described as a son of Somhlolo, and sometimes described as being a brother of Somhlolo (he is referred to as a brother of Malunge, who is himself a brother of Somhlolo)(Matsebula, *History* (new edition), chart opposite p.18). Fokoti rebelled against Mswati in the early part of his reign but was defeated by royal forces at Mahamba (SWOHP, Bonner series, Makhosini Dlamini, no date). {I}

clxxvi.Mahamba: literally, place of the run-aways. Mountain and border post in south-western Swaziland.  
-Ndlela and Shabalala settled in Mahamba during reign of Dlamini (K. p.25).  
-Malambule at one point at Mahamba mission station with missionary Allison; Mpande involvement; after skirmish with Mswati forces he fled into territory of Nyamayinja (Nyamayenya), Magonondo and Mhlangampisi (K. p.25,55). {some info tracked through I}

clxxvii.Mweni: a place just east of Madulwini between Hlatikulu and Nhlango. {I}

clxxviii.*kaMgabi*: literally, at the place of Mgabi.  
i) in present-day Swaziland, *kaMgabhi* lies just west of Bhunya in central Swaziland.

- ii) Makhwili Simelane notes that the Mgabhi people are also Ngwane people and that they and the Ngwane people fought over the kingship near Maweni (SWOHP, Hamilton series, 05-10-1985). Maganeni Dlamini lists him as a brother of Ngwane and could thus be referring to the same person (SWOHP, Dlamini series, 1977, [p10]).
- iii) James Stuart notes that Mgabhi is the 'head of the Langeni people from which Nandi [mother of Shaka] came' and adds that he was buried near the Mhlatuze River (*J.S.A.*, vol.4, p.213).
- iv) Another person with this name was with Sisele Khumalo's *emabutfo* when they fled from, and later fought with, Mbandzeni's *timpfi* in 1881.
- iv) a battle with this name was fought between the Ngwane and *beSutfu*. {I}{E}

clxxix.Dvumbe (Dumbe): a mountain near the present-day Paulpietersburg in South Africa. {I}

clxxx.Magadla: [re: perhaps wrong pronunciation of name? ]{no I}  
[PB perhaps it is Mgidla]

clxxxi.Shakata: according to Matsebula (*History* (new edition), chart opposite p.18) he was the son of Somcuba; Somcuba being the *lisokanchanti* son of Somhlolo. {no more info in I} [re: no info in Myburgh]

clxxxii.Bhanganoma: there are two areas known by this name.

- i) an area north of Hlatikulu; according to Kuper (*Survey*, p.62) it is the area under Matsafeni Nkhosi.
- ii) there is also an area known as Bhanganoma about 50km due south of LaVumisa in KwaZulu. {I}

clxxxiii.Hhulu: area across the Ngwenya (Crocodile) River in Maphumalanga, South Africa; the name is probably derived from the Leolu mountains of Sekhukhuniland, about 50km north-west of Lydenburg. In this instance it seems that *umntfwanenkhozi* Mahlaba and Simbimba Ndlela are referring to a battle fought in 1869 against the Pedi, and lost by the Swazi. Bonner, calling this war 'Ewulu' (*Kings*, p.115) describes it as being fought without the blessing of the regent Tsandile and leading to a decisive loss for the Swazi.

- ii) A second war against the Pedi was fought during the reign of Mbandzeni and saw the Swazi successfully attack the Pedi on request, and with the help, of the British in 1879 (*Kings*, pp. 154-155). Delius (*The land belongs to us*, pp.243-246) gives a detailed description of this important battle. {I}{E}

clxxxiv.Tehla: {no info I} checked Delius index; Myburgh, no ref.

Jotter	CH1	PB read	CH2	RE enter	edit	edit	edit
<p>Date of print-out: 21 4 2016</p> <ul style="list-style-type: none"> <li>• needs to be checked by CH</li> <li>• homestead/ residence???</li> <li>• 'that is all - <i>kuphela</i>'; that is what I know, which I heard from the elders' - devices Ndelela uses to end cycle of narrative</li> <li>• note that gave birth/ begot similar word in Swazi, so residence gave birth/or begot other residence</li> <li>• To remember we start from Nkhanini. [note placement]</li> </ul> <p>**</p> <p><a href="#">[p12] Dlamini the one who went up at Tembe, coming up on the Lubombo.</a></p> <ul style="list-style-type: none"> <li>• (SN)Ndvungunye is a child of LaKubheka, his father is Dlamini who is at the Lubombo <a href="#">[p38] at Hlatsikhulu where he was buried. Now, that is what I know, <i>bonkhosi</i>. ** I am now going to talk about this rock. [I am going back now, [note perception of time - going back when coming more recent in time]]to the rock of Ndvungunye where he grew up being a boy playing Magwadla until he became king.</a></li> <li>• "You have widened the knowledge in our minds with many things." <a href="#">[p114] book title?</a></li> <li>• problem with &lt;&gt;, break flow of sentence eg.[p107]</li> <li>• note RE choices around the structure of interview</li> <li>• system of cross references needs to be done</li> <li>• PB: 2/2/96 Want us to look out for Siswati words around 'lies', eg. "According to these lies I'm going to tell you" - Maboya Fakudze, Velamafu Hlatshwayo.</li> </ul> <p>"I cannot say, if I did, I would be speaking the story" Simbimba Ndelela</p>							