

Royal Collection: Tape 8, A229
English Typescript: Mandlenkosi Dlamini, notebook 2

Typescribed by: Nokuthula Vilakati for FHYA

Date: 15 April 2023

Key to FHYA typescriber's conventions:

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

INTERVIEWED AT: Mhlabuyaduma
DATE: N/D
[1] INTERVIEWER: Mandlenkosi Dlamini
[2] INFORMANT:
[3] OTHER: Babe Ntshingila

[15]

- [1] At Zombode emuva Nkhosi
- [2] Where Ndvungunye had to gidza incwala.
- [1] Where he gidza incwala.
- [2] Yes it means it is his home area there.
- [1] It is his home area Nkosi.
- [2] This indlovukazi which begat him is known as who grandmother this indlovukazi which begat Ndvungunye Nkosi so that I can explain that who she is because I know that indlovukazi is, if I can see, this Lavumisa⁶⁴ how she was said to be an indlovukazi because it is supposed to be one who begat this Ndvungunye. In fact this

⁶⁴ Lavumisa: Formerly Gollel, it is a town located on the southern border, near the eastern border of Swaziland. The name change was made in 1969 using the name Lavumisa which had been used for an area near Golela; also Lavumisa had been a daughter of Zwide and mother of Tsekwane.

place was changed from being Golela⁶⁵ to Lavumisa because it was named after this indlovukazi, I do not know that she is of who.

[16]

She was of Hlophe⁶⁶ even her name I know but it just slips off my mind.

[3] It is Sigodvo⁶⁷

[1] Nkhosi.

[2] Who is it?

[1] It is Sikhova⁶⁸.

[3] Sigodvo.

[1] I mean yes Hlophe. He gida right here, at Zombode because after he had gone away, I do not know Dlamini, Sobhuza goes from here to here to these places, he stayed for a very long time, after that it was Mswazi.

[2] What was the cause of staying for such a long time before a king was installed.

[1] It was caused if I can see by this ligode

[17]

because there is a time where there was a need to go back to fetch there. It was then found that they are not going to fetch there, the speech is clearly explained, they are not going to fetch time. The indlovukazi Madolomafisha no they are not going to fetch from there this umntwana should be chosen to be installed here because he is an orphan.

[2] Where is that person?

[1] It is the time of the son of Mswazi, Mbandzeni.

[2] You do not know his name.

[1] The mother who waited for him among emakhosikati⁶⁹ Madolomafisha LaNkambule⁷⁰ who waited for him and that Mbandzeni should be installed and fetched from eGundwini⁷¹. This is the place of the Swazis which they

⁶⁵ Golela: Before it was a small South African town on the border near the south eastern corner of Swaziland. It is adjacent to the Swazi town of Lavumisa, formerly called Gollel. But now Golela is known as Lavumisa.

⁶⁶ Hlophe: a common surname

⁶⁷ Sigodvo: lit. refers to a log; was once an indvuna of Ngwane III at Shiselweni.

⁶⁸ Sikhova: lit. refers to an owl, but can be a person's name.

⁶⁹ emakhosikati: see glossary.

⁷⁰ LaNkambule: La is used to refer to a female person. Nkambule is a surname. LaNkambule means that this woman is known by a Nkambule surname.

⁷¹ eGundwini (eGundwini): An area about eight miles south of Manzini and the site of an important kraal once governed by Logcogco. It is especially important as the location of numerous lusekwane trees, branches and leaves of which are picked by youths during the first day of the Incwala ceremony.

went down at Lubombo to eMagudu⁷² when they got there they increased themselves in number, some went there.

[2] It is where we separated.

[18]

[1] Wena wekunene.

[2] There is nothing. These of you where were they and what were they here

[1] These of ours it is said here we were these, our ancestors, our ancestors, I mean great grand parents, our ancestors of babe Nomboni⁷³, Nomboni is the one who is begat in the house of Madlabane, Nomboni is begat in the house of Madlabane. Nomboni begat Gomba and Silwane and Mbomboshe, our grandfathers who begat our fathers. He ended there we were then told and told that I must never to thatha⁷⁴ an intombi of Nkosi, she is your sister because you are of Nkosi

[1] In kuthatha actually to

[2] Talk babe, Lojiba⁷⁵ is who?

[19]

[1] Lojiba is an indlovukazi who thatha, from whom the child was taken and adopted into the stomach of LaSimelane, she is the one who begat Sobhuza I, Lojiba.

[2] Awuva ke⁷⁶ I want him to say like that

[3] Yes there it is

[2] That is the one I want

[1] It is his mother i-i-i⁷⁷

[3] Lift it up so that it can be audible

[2] Yes we want to hear it properly, speak such that we hear

[1] Nkhosi², Lojiba is the indlovukati⁸ which begat Sobhuza I, Sobhuza I was then taken and adopted in the stomach of LaSimelane.

[Some background information not clear to hear]

[2] Now we say you are being left now

[1] This of the ligode

[20]

⁷² eMagudu: hills lie about 25 km outside the Swazi border, due south of the present-day town of Pongola.

⁷³ Nomboni

⁷⁴ thatha (tsatsa): lit. means take; but can also mean to understand something; can also mean to marry a wife.

⁷⁵ Lojiba: Ndvungunyey's principal wife, the queen mother who adopted Sobhuza because she had no son of her own.

⁷⁶ Awuva ke: In this case it means that's what I want to hear.

⁷⁷ i-i-i: a way of expressing something which is very truthful and real. In this case it shows that she was his real mother.

[2] No no.

You are left by the mother of Ndvungunye, they are many

[3] I will go in search of him and I will find him

[1] They scoured and scoured the Lubombo fighting among themselves and some remained there. These went away facing to KaZulu. It was said in that time there was no child, Nkosi yohlanga⁷⁸, who is to do “what d’you call it,” who is seen after the one who is a boy has come forth. During this time they stayed without any child as from these, these kings.

[Some background information not clear to hear]

[1] Mswati is present, I do not know that he was of number what, right in front. Now surely Malangeni⁴ I forgot to do all, but even at work in Government, my King, it is found that I

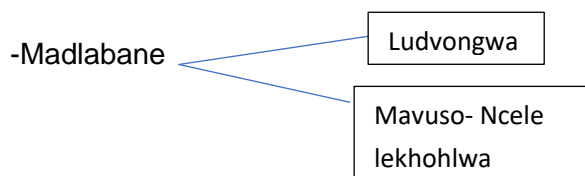
Mandlenkosi Dlamini from Mhlabauyaduma- Hlathikhulu, KoNtshingila

Mandlenkosi begat by Lugada- from Mhlabuyaduma of Hlathikhulu under chief Sibandze Simelane -indvuna Sthohlo Khumalo, (KoNtshingila)

Kings of Swaziland

-1919: Ngwane I

Sdwabasiluthuli begat Mlangeni- Madlabane- Ndlovu- Ngwane II- Ndvungunye Dlamini- Sobhuza I, came from Enkalaneni to Zombodze wamagugu



Ludvongwa Dlamini: this present generation originates from Ludvongwa. The present Dlamini had many children.

-1844: Mpande who came following an imphi of Dingana, who is begat by Senzangakhona. Dingana died at KaNyawo.

-Sdubelo- a brother to Mbilini had to khonta to Cetshwayo, who is begat by Mpande and was given live of Dumbe

-1879 imphi between _____ and British started leaders called Sdindisomshiki- Swazis only

⁷⁸ Nkosi yohlanga (Nkhosi yeluhlanga): lit. means king of the reed; but can also mean king or chief of the original succession.

-umphakathi at Hlathikhulu between Dandee and Wasbank, Ekwendzeni- during the reign of Mswati—Mahlokohla.

-Madonsela girl was given to Somtsewu of Sonzica at Mgungundlovu and later given to Ngoza of Bathenjini- girl's name was Tifokati

Genealogy of Swazi Kings

-Sobhuza I- Mswati- Mbandzeni-Bhunu-
Sobhuza II

-Before Mswati reigned, Madolomafisha was ruling on behalf of Mswati for a long time

*Mahamba school- after Mpande

-Started during the reign of Bhunu (Mahlokohla)

-incwala during the reign of Ndvungunye

-Geneology of Mandlenkosi's relative