

S.O.H.P.

NDLELA

HISTORY

Simbumba

Ndalo

6/6

56 'the Ndllela's of Hlubi': as Hlubi was the ancestor from whom the Ndllela's claimed descent, the phrase refers to the informant and his people.

57 Magagodvoko: according to Matsebula this was the name of a libutfo of Samkhob's, and subsequently of Nswati's (Izakhiwo, appendix b) (lit. the frogs)

58 Tamaku: lit. small dogs.

59 Ndlawela: libutfo of Nswati's, largely made up of men born roughly between 1856-1866. Some sources give Ndlawela as a libutfo of Mbandzeni's.

60 'and your veins are full': an expression meaning 'you are confident about what you are saying'.

61 It is not clear from the original to whom the 'This' refers.

62 bekunene: lit. of the right hand. A polite form of address derived from the trianatele of the ruling Dlamini, and often applied more widely to all members of the society (sing: wekunene; extended form: nine bekunene / wena wekunene)

63 Hlatsikhulu (variant: Hlathikhulu) lit. big goat. It is the name of a town in modern town in central southern Swaziland. In this instance, Ndllela is referring to another place of this name, in the Lubombo.

64 bontkosi: a polite form of address derived from the trianatele of the ruling Dlamini, often applied more widely to all members of society. (sing: inkhosi)

51 Ludzakeni: lit: place of mud.

52 Nyakeni: name derived from nyaka, meaning i. season, year, pancreas ii) sweetbread iii) ruffled, disturbed object (Doke and Viliakazi, Dictionary, p. 617;

iNyakeni: spam bag (Bryant, Dictionary, p. 462)

i(li)Nyaka = ama Nyikwe: a thoroughly, lazy indolent person (Bryant, Dictionary, pp. 462, 469).

According to a number of James Stuart informants, Nyakeni was insulting epithet applied to the speakers of a particular dialect (tekela) akin to that of siSwati, who were resident in southern Natal.

(See C. de B. Webb and J. B. Wright, The James Stuart Archive of recorded oral evidence relating to the history of the Zulu and neighbouring peoples, vol. 1, p. 118; vol. 2, p. 55, vol. 3, p. 227.)

Also see the testimony of Ngijase Dlamini, Bonner interview, SWOHP, at Nyakeni (an area about 13 km north of present-day Manzini), concerning the role of 'the house of the Nyakeni' in the installation of the Swazi Kings.

53 Shiselu: that from which the locative Shiselweni derives. Shiselweni is the name given to the south of Swaziland

54 emalawu (sing: lilawu): traditionally houses unmarried men; in the case of royalty these are the residences built when the young king begins his reign, and apparently become administrative capitals.

55 We have been unable to identify these names.

- 46 Mampondweni: (lit: place of the Mpando (?)); according to Kuper, Mampondweni was the name of one of Bhuni's residences, 'in the mountains'. (Kuper, Sobhuza II, p. 28). In the ethnographic survey, p. 65. Kuper notes Mampondweni as the name of the umuti, and surrounding district, under chief Diphuyane Nkhon, and; Phuthlaphi Nkhondze got the for south; Phondwane is also an area about 10 km west of the modern town Pangola.
- 47 Navanini: we have been unable to locate this place.
- 48 kaNgwane: lit. of Ngwane. It is can be used to refer to the area under Ngwane's rule, (or that of the descendants of Ngwane) or it can be used to refer to the heart of that area, around the principal royal residences.
- 49 Cetjeni likantunjambili ngivulele ngingene: lit. rock of two apertures, open for me that I may enter; a common feature in a number of Swazi folk-tales. There is also a rocky mountain called kwantunjambili located just south of the Thukela river, about 90 km inland from the coast.
- 50 Ludvonga: according to Matsebula, there were two Swazi kings of this name; one an early king, and the other a nineteenth century monarch. (History, chat opposite p. 4).
- 51 emagwadla: a game where 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.

- people of the
37. emaBhaceni: (place of the Bhaca's (see note 34.)
38. kaZulu: lit. place of the Zulus. However, the phrase is more loosely used by most Swazi speakers to denote the broader region south of Swaziland.
39. Possibly a reference to the annual incwala which is usually celebrated in mid- to late December.
40. Mkhathjwa (variant: Mkhathshwa) a sibongo associated with the early Ndwandwe Kingdom.
41. Ndwandwe: name of the kingdom which lay to the immediate south of Swaziland and which collapsed under Zulu attack in the 1820s.
42. Mzinkhulu: lit. understood to mean 'big residence', although there is some etymological debate on this point. See A. Koopman, 'Zulu place-names in the Drakensberg' in A.J.L. Sinclair (ed.), J. S. Nuniaber - 'n Hudeblyk, Univ. of the Western Cape, 1983, pp. 303-4. Mzinkhulu is also the name of the river which forms the southernmost border of Natal.
43. umuzinkhulu: lit. large house (Zulu).
44. limpando: possibly the Mponds people resident around the Mzimvubu river in present-day Transkei.
45. See A.T. Bryant, Olden Times in Zululand and Natal chapter 28 for a similar claim.

33 Macetjeni: we have been unable to identify this place.

34 kaBhaca: at the place of the Bhacao. To 'bhaca' is 'to hide'. Often used as a name from a group of fugitives or refugees. Two groups of Bhaca people are identifiable in south-east Africa: the first group seem to have had some sort of an historical connection with the Swazis, and to have lived somewhere east of the Lubombo. The second group were an accumulation of fugitives largely from the clans of southern Natal who settled south of the Mzimkhulu river amongst the Mpondo people, sometime during the reign of the Zulu King Shaka.

35 Mswati: apparently an early king of the same name as the nineteenth-century Mswati, son of Samhlo. According to Honey, Mswati was the son of the Swazi founding ancestor Natalatala, who quarrelled with his brothers Mntu and Mtonga, reached the Lubombo + settled just south of the Phongola River. This Mswati apparently built Zambadze 15 miles due east of Mahamba in southern Swaziland. (Sw. N. A., R.C.S. 115/14, 'History' by Honey).

36. Original has 'hlehlelela ngeLubambo', which is a well-known praise of an early Swazi king. According to Matsebula, it is a praise of Dlamini I, and in its complete form is rendered 'Lwacedza Lubambo ngekubhlehlelela etfwela umfuntsi', which ^{Kuper and} Matsebula translates as 'the one who scourged [should be skited] the Lubambo range carrying his little bundle of medicines'. (Kuper, An Africa Aristocracy, p.12; Matsebula, History p.5)

mother of Somhlolo, Somnjalo eSimelane. (History, p. 8)

- 24 La Sibande: lit. daughter of Sibande. Sibande (variants: Sibandze, Nsibandze, Nsibande) is a common Swazi sibongo; in this case it seems to be a name.
- 25 Ntjunga (variant: Ntshunga) the name refers to the eSimelane chiefdom just south of present-day Hlathikhulu. Ntjunga who died c. 1929, was the son of the eSimelane chief Bhozongo.
- 26 Sencabaphi: a daughter of Mbandzeni who married Ntjunga and bore his heir, Sibandze. According to Kupes, Sencabaphi is the name of Sobhuza's sister, ~~by the same father~~ (Sobhuza II, p. 9).
- 27 Bhozongo: apparently the first eSimelane chief to settle in Swaziland, and the father of Ntshunga.
- 28 Ludzidzi: an umuti of Thandile's (Mswati's mother), situated in central Swaziland at Ludzidze, halfway between the Zombodze and Matsapha schools. (see Matsekula, History, pp. 14, 17; Grotzinger, Historical Dictionary, p. 18).
- 29 La Zidze: lit. daughter of Zidze (variant: Zwide) the Ndwanandwe ruler; also known as Thandile (variant: Tsandile).
- 30 Nkhosi: a sinankelo of the Dlamini, often used more widely as a polite form of address.
- 31 ka Tembe: area east of Swaziland between present-day Maputo and L. Sibaya to the south.
32. The meaning of this is not clear in the original.

18 tintsambo: lit. 'mourning' dress.

19 Matsapha: the best known site of this name is the modern industrial area outside present-day Manzini. However, in this instance, the reference is to another site of the same name. (lit. the morning star)

(variant: Ncotshane)

20 Ncotjane: a river in southern Swaziland which rises south of the present-day village of Hluti and flows southwards into the Republic of South Africa.

21 Mzimvubu: a river which rises in southern Swaziland and flows south to become a tributary of the Phongolo.

22 Lobamba: according to Matsebula, Lobamba was the residence of LaMndzebele, the mother of Ndvungunye, and was where the injwala was performed during the latter's reign. (History, pp. 6-7) According to Gropeter, Lobamba was Nguane's first residence in south-eastern Swaziland. (Historical Dictionary, p. 75). Present-day Lobamba, the heart of the nation, is situated in central Swaziland. According to some sources, Shombhlo's headquarters in the Mdzumba hills, built c. 1820 was also called Lobamba.

25 LaSimelane: lit. daughter of Simelane. According to Bonner, the Simelane people fled from the Ndwanandwe ruler Zwede to Ndvungunye. (Kings, 26). Another source, Dalou Simelane notes that some Simelanes left somewhat later to settle in Swaziland. (Kilhi Campbell Africa Library, 'Zulu Tribal Essay Competition', essay entitled 'The Simelanes'). According to Matsebula, the Simelane are bemdzabuko ('pure' Swazis), and LaSimelane was the

is located about 35 km outside the present-day town of Phongola, along the road to Piet Retief, and just south of the Swaziland border.

12 Sibo: lit: 'the bear'; according to Kuper 'a name of an ancient legend', in whose guise the Swazi king appears during the Incwala. (Kuper, Biography, p. 280).

13 Awe: - a non-influencing interjective.

14 Nkhanini: according to Matsebula, the royal residence of Nkhanini was built shortly after the death of Mswati in 1868, as the seat of the new ndlovukati, Siqile Khumalo, the mother of the heir Sudvonga. It was situated at junction of the Mbabane-Manzini road and the road to the 'king's house' at Lobamba. (History, p. 25).

15 Dlamini: it is not clear who is referred to here.

According to Matsebula there were four Swazi kings of this name: Dlamini I (alias Malatatala), the Swazi founding ancestor; Dlamini II, another very early Swazi king; Dlamini III the father of Ngweni (see note 9); Dlamini IV, alias Mbandzeni, who reigned 1875-1889. (History, chart opposite p. 4). 'Dlamini' is also the sibongo of the royal clan, and the name can thus be applied to any of its members as an address-form.

16 The Nyawo chieftom lies outside the Lobamba mountains between the Phongolo and Ngwanuza rivers.

17 Lobombo: mountain range forming Swaziland's eastern border. ^{the name apparently} (deriving from the word umbombo, the nose-bridge, to which the mountains are similar in shape)

- 4 This may mean that he had already related the history once before. (see notes 2 and 3)
5. According to Matsebula, LaKimbeka was also known as LaMudzebele, and was the daughter of Kimbeka Mudzebele who married Ngwane and bore Ndvungunye. (History, p. 6)
- 6 Zombodze: Ngwane's principal residence in southern Swaziland, the exact situation of which is as yet a matter of debate amongst historians. In modern Swaziland, there are two sites known as Zombodze: the one lies east of Lobamba in central Swaziland; the other is located in southern Swaziland, approx. 10 km. south-west of Mhlosheni.
- 7 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 in the Republic of South Africa.
- 8 emuva: lit: behind, at the back. In this context it refers to the Zombodze in the south of Swaziland (i.e. Zombodze 'down there'). However, the phrase can also be used to refer to Zombodze 'back in time'.
- 9 According to Matsebula, Ngwane (III) was the son of Dlanjini (III), and the father of Ndvungunye, who ruled in the late eighteenth century. Ndvungunye was also known as Zikodze.
- 10 See note 9.
11. The rocky outcrop referred to is also known as itsheleyuba, and.

1. Emba State House; royal residence built in 1968 for the reception of diplomats at the independence celebrations. It is situated east of Lobamba.
2. According to Isaac Dlamini (SWOHP INTERVIEW, 8.02.86) the other person present was the then chief of the Ndlela, and a brother of Simbumba.
3. According to Isaac Dlamini (SWOHP INTERVIEW, 8.02.86) the interview was conducted at the behest of King Sobhuza II. It followed an earlier conversation between the King and Simbumba Ndlela, some months earlier. ^{the questions were supplied by the King.} Mnywa Khori Mahlaka is a son of Sobhuza's, and a renowned imbongi. According to Isaac, the King often used him to conduct discussions on Swazi history. Maboya Fakudze was for a long time regent of the Nkhamini royal residence near Lobamba, and a renowned authority on the history of Swaziland. Isaac Dlamini was the official tape recordist for the King.

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1

S.N. When they came, they again stayed in the indlunkulu until they grew up in there. there bantwanabekhosi¹³³. ∞ They were then given bhanganoma.²¹³

Q. Did they go with cows which were to be milked, for the children?

S.N. In fact, bhanganoma refers to cows

xx.

Q. Tell us more about Nswati and the imphi. xx Who was it who sent out the imphi first, at that time before the king grew up? Who sent it there, to Hhulu?²¹⁴

xx

S.N. In fact, ∞ the imphi at Hhulu was sent out by Nswati ∞ when he was following Tehla²¹⁵, who was not found when they killed Sencuba. xx Makhedla²⁰¹ was there amongst the Sotho¹⁶⁴. xx He was not found, he ran away.

xx

Q. And ∞ what about his children?

S.N. They stayed amongst the Sotho¹⁶⁴ people.

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killed Makhaleleka.

xx

Those who went this way, were killed by the imphi. They killed Samcuba. xx They say that when Samcuba arrived there, fwala¹¹³ was being drunk, whilst the emabele¹⁹⁷ were being threshed. It happened that there was a man who appeared to have been drained a little as an inyanga²¹⁰. He said, 'I will not sleep here at home. I am going!' He said this while the fwala was being drunk. 'As I tried to sleep, the blood rose to here'. Even after I woke up and slept, it happened again. The blood rose to here²¹¹. I will not sleep here at home. I am leaving today'. He told the others this. xx They said 'forget it, you say that you are an inyanga, yet you do not even know how to divine'. He packed his bags, and left. At dawn, the imphi surrounded the umuti.

xx

This Magadla ~~gg~~ who escaped, continued on to the Sotho¹⁶⁴ people. The imphi returned, with Samcuba's children.

Q. The children of Samcuba, that is what we want.

SN. Ahakata²¹² and others.

Q. What did Mswati say? xx oo Did he say that they should come back with them.

SN. Yes.

Q. What happened when they came?

Piet Letief

164. Sotho (variants Basota, Suthu) people distinguished from the Swazi by language, and by not claiming to have originated east of the Zumbo.
165. Sukati: a common Swazi sibango. According to Kuper - the Sukati are considered to be bemdzahuko, that is, to have come into the area with the royal house. (An African Aristocracy, p.233)
166. Nkhambule: a common Swazi sibango. Kuper lists the Nkhambule as a 'Sotho' group of the emafikamuna i.e. those who came later. (An African Aristocracy, p.233) while Matsebula (History p.22) claims that they khanta'd Msweti.
167. Nkoneni: we have been unable to identify to this site.
168. Ngwedze: a tributary of the Ngwavuma river which flows northwards, north of the Mbilaneni near Mhlosheni.
169. Sitfhlakwane: we have been unable to locate this.
170. inkhosi: usually translated as king, but sometimes used as a designation for certain especially important chiefs under the rule of the Swazi king.
171. Vilakati (variant: Vilakazi) a common Swazi sibango, Kuper lists the Vilakati as an 'Nguni' group

- 155 umtumba: (lit. (body)) A person with umtumba is one who is a colossus. In this context it may mean elephantitus.
- 156 bantwana (sing umntwana) lit. children. The title of umntwana is given to all the royal offspring, until the heir is designated after which only he is known as umntwana.
- 157 Vuma: chief of the Myeni people, who lived first at the Ngwavuma river on the Subambo under the Mgomezulu, and later, when Vuma gave allegiance to Mpsinde the area on both sides of the Mkhuze river around eTshaseni mountain. (Bryant, Older Times, p. 338)
- 158 Myenye: Myeni people. See note 157.
- 159 Mkhuze river: rises in northern Natal, east of present-day Dwyheid, and flows eastwards and then southwards into Lake St. Lucia.
- 160 Magudra (variant: Magudu) hills about 25 km due south of the present-day town of Pangola.
- 161 Hoba: we have been unable to identify this place.
- 162 LuPhangola: the Phangola river rises in the Drakensberg mountains, south-west of Piet Reijf and flows eastwards, breaching the Subambo mountains to join the Umke to form, finally, the Maputo river.
- 163 Gadlwako: craggy mountain about 5 km south of the southern Swazi border, approximately 29 km outside of the present-day town of Pangola, out along the road to-

150 Mshini: lit. machine.

151 The Makhasini area is considered to be sacred. It is not only not meant to be approached by ordinary people, but it is particularly forbidden to break branches in the area.

152 Mdzumba: mountains in central Swaziland ^{located} between the present day towns of Mbabane and Manzini; which contain royal burial caves.

153 Hhayi: exclamation of fright.

154 misimeto: customary way of doing things.

- 142 (ku)dlala: lit. to play. The word is also sometimes used to mean 'celebrate', as in kudlala incwala.
- * 143 The meaning of the remark is not clear. The interviewer seems to be saying that while a king's emissary (umfana wenkosi lit. a boy of the king) may be played with (made a fool of,?) someone from the sigadla, i.e. from the royalty cannot be so treated. The dispute seems to be over the status of the Ndwandwe people resident around Mbilaneni near Mhlosheni. An umfana (lit. a boy) is an adult man, not of royal blood, who is bound by personal loyalty to the king (or a patron). He becomes a virtual member of the family.
- 144 Mkhubonina: we have been unable to identify this.
145. These remarks seem to refer to ~~per~~ a period in the reign of Mawati, when Mgcayisa Khumalo and Mgqwanyana Ngwenya (the custodian of the royal graves at Mbilaneni near Mhlosheni) fled in the face of a Zulu attack.
- 146 Ngolotjeni: an Ndwandwe man who had taken refuge under Mgcayisa Khumalo (near Mhlosheni) but who remained behind in the face of the Zulu attack. The Ndwandwe descendants of Ngolotjeni still occupy the area around Mbilaneni near Mhlosheni today.
- 147 Ndlela: i.e. the informant, Simbumba Ndlela.
- 148 Original has 'encabeni'; i.e. the burial caves.
- 149 Boer: an Afrikaans-speaking white person. (lit. 'a farmer' in Afrikaans)

- 133 umntfwanenkhosi (pl. bantfwabankhosi): lit. child of the king; an equivalent of the terms prince/princess, sometimes extended to other members of the royal family
- 134 Dlangeni: also called Makhosini, it is a village located in the Dlangeni hills about 12 km. east of Mbabane. It is the site of a number of royal graves under the care of the gama chiefs. (Grot-peter, Historical Dictionary, p.32)
- 135 'You of Ndllela' an address form; Ndllela was both the sibongo of the informant and the name of one of his ancestors.
- 136 malume: lit. uncle; a polite form of address for an older man
- 137 cmkhulu: lit: grand-parent; a polite form of address for an elderly person.
- 138 Maphumzane: present chief of the Mdluli in the Mashobeni area some 7 km south of present-day Nhlanguano.
- 139 Mhlosheni: mission settlement in central southern Swaziland which shares its name with a nearby range of mountains.
- 140 Zikadze: Metzokula confirms that this was an alias of Ndrungunye. (History, chart opposite p.4)
- 141 lutalo: descendants from a common ancestor.

125. Ngogweni: we have been unable to identify this place

126. Bhadzini: we have been unable to identify this place.

(variant: Mbalane)

127. Mbalaneni: there are two royal sites/ grave sites known by this name; the main one is a hill in southern Swaziland about 8 km south of present-day Nhlanguano (also known as the Nzama royal graves; the second and smaller one lies about 3 km. east of present-day Mhlosheni in central southern Swaziland (also known as the Mlokothwa royal graves).

128. eZikotheni: area a few kilometers east of present-day Mhlosheni in central southern Swaziland.

129. Senzenjani: the name of the Mdululi chief of Makhobeni, (i.e. Mbalaneni alias Nzama royal graves, see note 127) who died sometime before 1952.

130. Makhobeni: area about 7 km south of present-day Nhlanguano; also the name of an area east of the main road between Nhlanguano and Gcge in south-western Swaziland.

131. Ngwenya: a common Swazi sibongo.

132. Makhosini: lit. place of kings; the areas around the royal graves at the two Mbalanenis.. See note 134.

- 114 Left-handedness constitutes grounds for exclusion from the Swazi succession. Food is usually eaten with the right hand.
- 115 The import of this 'here' is not clear in the original. The statement seems to be a claim that it is well-known that the kingship was stolen from Hlubi.
- 116 La Mtsetfwa: is daughter of Mtsetfwa. On Mtsetfwa see note 80.
- 117 Manguza: probably Manguzi; area east of the Lubombo mountains in the Ngwaruma district.
- 118 Ngwaruma river: rises north of Nhlanguano and flows due east, draining much of southern Swaziland.
- 119 lihlatsi: usually translated as 'forest'. What is meant is not, however, a tall tree forest, but indigenous scrub.
X forest, i.e. uncleared land.
120. Londeli: we have been unable to identify this person.
121. Manzayiwako: (variant: Manziwayo) river in southern Swaziland.
122. Hlutsi (variant: Hluthi): village in central southern Swaziland.
123. Mahlabatsini: ld. sandy place.
124. Ntshahle: possibly after 'Salitya', a mountain about 5 km. east of the confluence of the Maimvubu and Manziwayo rivers.

- 103 ntungwa: original has 'kuntungwa', the ku prefix is usually associated with the name of a person. For ntungwa, see glossary
- 104 This would seem to mean 'from whom the Ndebele descended'!
- 105 It is not clear from the original who the 'he' is here.
- 106 Ngongonini; we have been unable to locate this place. (Ngonini is a citrus and lumber area in the extreme north of Swaziland)
- 107 Mangwaneni: there is an area just out present-day Mbabane known by this name; a waterfall? in central Swaziland, to which Sobhuza II is compared in one of his hlanga.
- 108 Dwabasemfule (variant: Dwabasiluthi) name of an early ancestor of the Swazi royal house
(variant: Somaketho).
- 109 Lomakhe lawa (also known as lankhwanazi of Mkhwanazi). (i.e. daughter).
- 110 mbhulu - grandfather; a polite form of address for any elderly man.
- 111 'little mother': a literal translation of the term used for the younger (youngest?) sister(s) of one's mother, or for the wife of one's father's younger (youngest?) brother(s)
- 112 Gbocwane: we have been unable to identify this person.
- 113 tiwala: alcoholic beverage, usually brewed from grain.

- 95 Loziyigali: the text indicates that he was a brother of Hlubi's, and of Dlamini, and that he rebelled against the rule of the latter.
- 96 Ludvango: ^{According to Matswene,} these are two Ludvango's listed in the Swazi kingdom: Ludvanga I, father of Dlamini III, and grandfather of Ngunane; and Ludvanga II, a son of the nineteenth century king, Mswati (History, chart opposite p.4)
- 97 The informant seems to be referring to the mother of Hlubi, Hlubi being the one from whom the royal Dlamini trace their descent, and some or all of the interviewees being of the royal Dlamini, hence 'your mother'.
- (pl. tinhlanti)
- 98 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.
- 99 Nguavuma breach: also known as Nguavumapaart, it the point where the Nguavuma river cuts through the Lubombo Mountains about 25 km south of Big Bend.
- 100 Mamba: according to Simbumba Ndlela, Mamba, Dlamini and Hlubi were all brothers.
- 101 Gucuka: area in the Mamba chiefdom about 10 km north of present-day Sitobela in central south-eastern Swaziland.
- 102 Mhlumane breach: the Mhlumane river cuts through the Lubombo Mountains about 13 km south of the Mbuluzi river in central north-eastern Swaziland.

- 86 Nkamazi (variant Nkamati): rises west of Swaziland, and flows in a north-easterly direction across northern Swaziland exiting the country near Border Gate.
- 87 Mbuluzi: river which drains much of north-central Swaziland by means of its two main branches, the Black Mbuluzi and the White Mbuluzi (Mbuluzana) breaching the Lubombo to enter the sea.
88. The Ndllela referred to here may be Mlungana Ndllela whose residence is situated alongside Zombadze school in central Swaziland.
- 89 Tigojuwana tomleke: we have been unable to identify this stream.
90. Sangalibalele: chief of the Hlubi people in Natal, who reigned 1837-1889, and with whose family the Swazi royalty contracted a number of marriage alliances.
- 91 Logogoco: a son of Mswati.
- 92 Muelaphansi: Matsebula lists him as a son of Mswati (History, chart opposite p.4), Kuper lists him as a son of Mbandzeni, (Ethnographic Survey, p.55)
- 93 Ngengemane: according to Kuper, he was a son of Mbandzeni (Ethnographic Survey, p.55)
- 94 Ngculwizi: an umphakatsi in the Manzini district, ^{towards Sipho neni} previously under 'umntwanenkhozi Ngebiseli Nkhoru, who was succeeded by his son Bhizeni.

- 77 Lushikishi: place in present-day Swaziland about 25 km south of present-day Mankayane (see note 78)
- 78 Motsa: a common Swazi sivongo. The origins of the Motsa people are debated by Swazi scholars. According to Bonner, Mhlaba Motsa was placed in charge of a 'previously autonomous chiefdom by Mswati. (Kings, p. 89) In Kuper's 1952 Ethnographic Survey of the Swazi and Swazi chiefs, the Motsa chief Nhlange is listed as being chief of the Lushikishikuni area. (p. 68).
- 79 Solugi: we have been unable to identify this person any further
- 80 Mtsetfua (variant: Mthethusa). According to Matsebula, the Mtsetfua left Zululand and khonta'd Mswati, and are known as 'emafikamva'. (History, p. 22)
- 81 Gwababa: we have been unable to identify this person any further
- 82 Neno: " " " " " " " " any further
- 83 Kufanini: probably eKufiyeni, Mswati's residence in central Swaziland which he moved to Hhohho.
- 84 Meletho: probably the Meletho stream which flows into the Nkomati river; it rises in the Panjwana hills in central northern Swaziland.
- 85 kaMncina: place of the Mncina people. The Mncina chiefdom lies about 20 km south of present day Pigg Peak.

65. Nkalaneni: an area near present-day Melmoth in Zululand.
66. Sinjalo: probably another form of the name by which Ndvungunyeb's chief wife was better-known, Somnjalose.
67. Somhlo: lit. something strange, or ominous; an omen.
68. lufa: 'first stomach' of a ruminant.
69. (ku) mekeza: 'to consummate the marriage'; 'to deflower.'
70. (e) Zulwini lit: place of the heavens; (i the sky/rain sense rather than in the celestial sense); according to Matsikulu, the residence of Somhlo's mother Somnjalose was at eZulwini 'somewhere between the Lusuthwana and Mbabane rivers in central Swaziland. (History, p. 10)
71. Ngudzeni: area within the Namba chiefdom, around the Ngudze mountains east of modern Hlatikhulu.
72. Lubhuku: a tributary of the Pongolwane river (which joins the Mhlathuze). The Lubhuku rises in the Ngudze mountains.
73. dzulu: i eZulwini.
74. Nokwane: a place in present-day Swaziland located between Mahlanya and the Mbabane - Manzini main road.
75. sigombe: lit. alcoholic drink made of grain; usually made out a beer brewed earlier.
76. (e) Sigombeni: place in modern Swaziland about 10 km due north of the University of Swaziland.

Paul pietersburg in the Republic of South Africa.

210 inyanga : a herbalist, ritual specialist, a diviner

211 This seems to be a dream.

212 Shakata: we have been unable to identify this person.

213 Bhanganoma : ^{possibly the} area north of Hlathi Khulu; according to Kuper, it is the area under Matsafeni Nkosi. (Jurwey, p. 62).

214 Hhulu - area across the Ngwenya river, in the north-eastern Transvaal.

215 Tehla: we have been unable to identify this person.

201. Mabheda: a son of Mswati who rebelled against the accession of Mbandzeni and who fled amongst the Pedi for sanctuary.
202. Malambule: according to Bonner, Malambule was a son of LaVumisa and Sombhlo who had been nominated as heir by the ailing Sombhlo, but this was later retracted and Malambule was appointed as senior regent during the minority of Mswati. Malambule was accused of plotting to kill Mswati, and a major power struggle ensued. (Kings, p.47).
203. Nkonjane: we have been unable to identify this group.
204. Luobeni: possibly Mashobeni; see note 130
205. Maktankelaka: a son of Fokoli and a grandson of Sombhlo's, chief of the area between Mashobeni and Mahamba in south-western Swaziland
206. Mahamba: lit. place of the runaways; lies on the south-western border of Swaziland.
207. Mweni: a place just east of Madulwini between Hlathikhulu and Nhlengano in south-western Swaziland
208. kaNgabhi: lit. at the place of Ngabhi. kaNgabhi lies just west of present-day Bhunya in central western Swaziland. Ngabhi was also the name of a son of the early Swazi king Dlamini.
209. Drumbe (variant: Dumbe): a mountain near present-day

enters Swaziland about 15 km south of Havelock and flows in a north-easterly direction across northern Swaziland.

190. tindzala: remains, ruins; signs of an old residence

191. tinzengele: pieces of broken pot.

192. Zidze (variant: Zwide) ruler of the Ndwandwe people in the early nineteenth century.

193. ka Mkhathjwa: at the place of the Mkhathjwa (variant: Mkhathjwa) people. Mkhathjwa was a typically Ndwandwe sibongo and sinanatele.

194. Senzanga khona: Zulu chief in the early nineteenth century.

195. Shaka: Zulu king, c. 1816 - 1828.

196. Tsekwane; son of Sombhede and LaVumisa. Tsekwane is also the name of the present-day chief of the LaVumisa area.

197. emabele: sorghum

198. Thandwe (variant: Thandile) also LaZidze. See note 29.

199. lijaha: post-adolescent young men.

200. Sompuka: a son of Sombhede's who challenged the rule of Mswati and allied himself with the Ologsted Baers in the late 1840s.

- 181 tiChele: a libutfo, according to Matsebula, of Somhlolo's. (Izakhiwo, appendix B).
- 182 Ngwekazi: some sources give Ngwekazi as a son of Somhlolo (Kuper, Survey, p. 54; testimony of Lagwaja Mamba); others say a brother of Somhlolo, who engaged in a succession dispute with the king. (Bonner, Kings, pp. 28, 45)
- 183 izhlambeio: so-called 'washing' enclosure inside the cattle byre of the king's main establishment, situated opposite the main entrance to the byre; the innermost sanctuary of the kingship, of great ritual significance.
- 184 small incwala: a ceremony which precedes the incwala by about 14 days (depending on the moon) (see Kuper, An African Aristocracy, pp. 202 - 206).
- X 185 Ndru: we have been unable to identify this person.
- 186 bandla: libandla, see glossary.
- 187 lyundwane (orig. has. 'esikhaleni segundwane', lit. the passage of a rat);
- 188 elukhalweni: lit. a high-up place; possibly a place name.
- 189 Nkomazi (variants: Nkomati, Komati) a river which rises near the Transvaal town of Carolina, about 120 km. west of Swaziland. It

of the emafik'emuva, i.e. those who came later (An African Aristocracy, p.234.)

172 inkaba: lit. belly button; residual umbilical cord.

173 kuShaka: it may be that there is a mountain somewhere in the south known as kuShaka.

174 uSuthu (variant: uSuthu): this river traverses central Swaziland, and joins the Phongolo river.

175 uSuthu breach: the uSuthu breaches the Lubambo mountains near the present-day town of Big Bend.

176 Mndzebele: a cannon Swayi sibongo

177 LaMelusi: the informant claims that this was another name for Lakubheka, see note 5.

178 Simelane: see note 25

179 Lomdzimba: we have been unable to confirm this alias.

180 Babndobzi: the best known libutfo of this name was of the age of the late king, Sobhuza II; according to Matsebula, it was also the name of one of Somhlolo's libutfo (Izakhiwo, appendix B).