

S.O.H.P. NSIBANDZE HISTORY: Phuhlaphi Nsibandze 3/4

pp. 6-9.

called Mbumuzane. Mbumuzane was a person, a man of the Ndwandwe xx. I asked if I could talk. He said 'Talk!' I said 'Is there a place here called Mbhobho. He said 'There is!' I said 'What was it?' He said 'It was a chief of the Ndzinisa<sup>21</sup> people.' I said, 'Great Silo, 'Is there a place which is called kuNgwane<sup>22</sup>?'' He said 'There is!' 'What is it?' 'It is a river.' 'The Nguenyama says he is there.<sup>23</sup> He is there, you of my mother's place!'

That was what he was saying, Silo; 'We cannot point, you should point!'

'In your relationships, be like those of his<sup>24</sup> mother's family of Zikotheni.<sup>25</sup> You will be people with a good reputation. When you speak to the king, he will be on your side.'

'We cannot refuse xx the king. Let the ruler reply. xx Maybe they meant to this river; maybe a litigwane<sup>26</sup> was killed there.<sup>27</sup>

I said 'No, it is called kuNgwane!'

Then his brother Mbabane replied. He said 'Oh, you Nyamao people, the King of kaNgwane<sup>28</sup> has come straight and it is difficult!'

Then they were disappointed, Silo; they ended up disclaiming, but one could see that though they denied "knowing" they are disappointed and powerless, because of that, Silo, wena waphakathi.

pp.4-6

yama that we don't know. I say that we know nothing.  
 xx These are neighbours, and the Mngometulu<sup>10</sup> people -  
 maybe they xx know. You can also go to Ngwanaza.

I asked, wena waphakathi<sup>12</sup>, and said 'where will they  
 come and point?' xx They said 'No, we cannot say a thing'.  
 'No, the king said point!' He does not want anyone to  
 point it out for us. They really disclaimed, Sibo<sup>13</sup>.  
 Then I passed on Mbangazitha<sup>14</sup>. xx There are no old  
 people there. There were only those who are ligaru<sup>15</sup>,  
 and Balondolzi<sup>16</sup>. xx

Q. To whom were you talking to there?

P. We were talking about the one who was handling  
 on behalf<sup>17</sup>, his name is Zibunu<sup>18</sup> xx

Q. How old was he when you spoke of this matter?

P. Mbangazitha. He was ruling but the story  
 was given to him and to the libandla. Zibunu  
 said that they can explain.

Q. Was he his father or his brother?<sup>19</sup>

P. His brother, great Sibos, of here. xx  
 Places are called by names and I  
 asked them where the king was. Because all places  
 are called by names, in some cases they were called  
 by the name of a person. He pointed and suggested, and  
 said 'Do you see that dam which is there in your place

INFORMANT: CHIEF PHUHLAPHI NSIBANDZE<sup>1</sup>

(P)

INTERVIEWERS: King Sobhuza II.<sup>2</sup> (S.)  
Isaac Dlamini.

2

DATE.

INTERVIEWED AT: EMBO STATE HOUSE.<sup>3</sup>

PP. 1-4

S. xx. Start reporting. xx I sent you on a mission so xx  
You went to those. What did they say?

P. Ngwenyama,<sup>4</sup> you sent me. I went straight there, to  
my mother's<sup>5</sup> place, kaNyawo.<sup>6</sup> I said, 'I am sent by the  
Ngwenyama. He says, "You, people of Nyawo, I am looking,  
searching for the litsambo<sup>7</sup> of a king which is here.  
Although you are young xx you would have heard of  
it from other old people xx from those of eNgulubeni<sup>8</sup>, xx from  
the fathers. It was a long time ago; you, people of Nyawo." xx  
They denied it, those of my mother's place. I told them  
that there was no doubt that the king is there.<sup>9</sup>  
They asked me to show them where he is. I said, 'I  
can't point out the spot, but the king who sent me is  
sure "that he is here," xx He says that you should  
point "out the spot," and no-one should point "it out,"  
for you. They said, 'Oh, say to the Ngwen-



11guyabona kutai nenkhosi  
 I think even tho King left him he was a  
 yamshuya abengumhloti lapha  
 Supervisor in the schools.  
 et kolweni. In cwadzi takhe  
 He looks a big as a bible  
 tshkhulu, kakhulu ungange  
~~M bangazitha~~  
 Bhozebhele, M bangazitha

1 abhalwa bilungu robe abhalwa  
is it written by a white man  
ngulabangama  
or a black man

3 argathi yabhalwa bakithi  
I think it is written by our people  
Mbangazitha - - - - -  
Mbangazitha

3 ya abhalwa ngu Magomwe nelabozitha  
It was written by Magomwe Nelabozitha  
lombabeli lomolala, Ezomolabu  
the old people, Ezomolabu of Kuzulu  
Ka Zulu, aka Shutter and Shoter  
It is at Shutter and Shatter  
Mbangazitha, argath nome  
mbangazitha, don't know whether  
nyakuba sign 350 ikhona  
it will be 350 but it is  
yona  
there

1 Kapha singayitholaphi  
but where can we get it

3 Ngingake Ngyibone Mbangazitha  
I can try to see it Mbangazitha  
Nangisekhaya ngiyithumele  
when I am at home and send  
yachaza-ke leyaka Zulu  
it, it explains that one of Ka Zulu  
Magomwe Ngunhloli lomolala  
Magomwe is an old name

53. *Nolabozha* 7 "Your royal highness,"  
it is used when addressing  
royalty, your majesty

54. *Ezomalabu* 7 traditional ones

baka lomahasha, nyaba kutswa  
 of lomahasha as it is and  
 bahlalela inthovu - -  
 that they stayed for the elephant  
 e ya yitula bati sesitawuyetta  
 it was bearing a calf and they  
 lenthovu. Kepha manye laba  
 spot me with the elephant, but  
 kaMahlalela sengulabaka  
 now there Mahlalela and Matsenjwa  
 Matsenjwa - - ikhosi  
 people there King is that  
 ya bo nyenyanje kapha nyaphe  
 one down there

2 Mhimi Mazywa

3 Kepha silo nam trace nje kahl  
 but silo if you trace will  
 mpuna ibhayibheli yakita  
 looking for the bible of us of  
 yesiSwati neSizulu, kuyabizana  
 isiSwati and isiZulu it is equal  
 mbangazetha nyoba, angath  
 mbangazetha because it about  
 kaZulu nadingafuna  
 know kaZulu is a search  
 Ezomelabu Singayithola yesi  
 the traditional, we can get  
 ka Shutha and Shata, angath  
 at Shutter and Shatter. Samingly  
 ikhona  
 it is there



2 Wena waphakathi  
you of the middle

1 Ngwane wakayoga angochi  
Ngwane of Yanga, I don't know it  
Nobe nguze - yini lolotawutala  
it is here who I got dwabashutfuli  
lo dwabashutfuli na.

Lotasuku ngoba loNgwane  
Who then because this Ngwane  
Nguze lo dwabashutfuli  
is the dwabashutfuli  
kulamabito la  
in their names here

2 Samabili  
two names

1 Sapha aiatowuhamba le  
When he had to go to Lubonjeni  
Lubonjeni - ke ahambi aba --  
and went to there

lena lesele yini awou kucela  
what is remaining, the remains  
bona awou sekani sukani  
them oh what more  
Na -- -- kaNyawo khona  
When the Nyawo people

bebangalena nabehlukana  
were that time, when they separated  
nalaba kaMahlalela -- --  
with the Mahlalela people -- --  
Ngobo kaKalowana ba --  
those of the ancients

1 - - - base ukhomba amjese  
 - - - then show the trace  
 lotawuchamuka ngala - - -  
 which comes from the side - -  
 ake ukhomba lotawuchamuka  
 just show which will come from  
 ngala

the side  
 3 Kulu ngoba neManolebelo  
 there is nothing because even the  
 aphuma leka zulu ababka  
 Manolebelo came from kaZulu  
 ku Shaka

Kain away from Shaka  
 1 Ngalapha nje mellela nyathanya  
 this side the way is straight  
 olu - - - zulu kama mahlubi  
 we separated with the mahlubi  
 stalalabanye base nyabha tere  
 and the pottens and we went  
 se sita i Swanelli - - - - -

down towards the sea - - -  
 Ekhuthuze, kaNyanga  
 at Ekhuthuze at kaNyanga

2 kaNyawo  
 at kaNyawo  
 1 akusiko kaNyawo kukayanga  
 It is not kaNyawo, it is kaYanga.

2+3 kukayanga mbangazetha  
 it is kaYanga mbangazetha

1 Ngwane wakaYanga  
 Ngwane of Yanga



Kute umjeje ngale, ngala  
there is no trace that side that side  
Kukhona umjeje  
there is a trace

2 Wena waphakathi  
you of Phakathi

1 Ma-bhaca - - - - -  
The Mabhaca he found  
baka Monini naba lesebaze  
the Monini people those which  
to Kwanyanyeni - - - - - e - e  
are all - - - - -

NgeMafenge - - - - -  
The Mafenge

Besuka eMahlutshini laba  
I came from Mahlutshini those  
sulaya - - - - - Ma  
those

Sachoshwa tsine, - - - - -  
we were chased we - - - - -

Salala nadzache wetfu  
we slept with our abtun  
Rose siya le - - - - -  
there we were - - - - -

ayphle Mahlubi - - - - -  
let it push Mahlubi  
naba be Mangwane  
those of Mangwane

2 EmaSwati Mbanga zitha  
The MaSwati Mbanga zitha  
Malamuhla solo nge Mangwane  
Even to-day they are still Mangwane

Wena wekunene labuya  
 wena wekunene rain  
 ngalapha titulu.  
 Same this side  
 Batsi phela vele langakhona  
 they say that one is that  
 ngala  
 side

1 - - -

2 Mbangazitha ukuthi uncoro  
 Mbangazitha that he is better than  
 Kuna Mathebula, Mathebula  
 Mathebula, Mathebula agree with my  
 umuncelana namalume, Malume  
 uncle, my uncle the father of Mawiki  
 lona uyise wa Mawiki.

Malume uscalala lenuwa  
 My uncle started far back Mbangazitha  
 Mbangazitha Kwachanyu kwa  
 coming from that side they  
 ngala kwekhwa nge suphongo  
 along suphongo  
 Kwalywa le, how side  
 they went there, how side of  
 seMakhosi akusilo  
 the Kings, it is not truth this  
 loqinisa leli

1 Loqinisa wena wekunene  
 it is the truth wena' wekunene

Abayrolli, siako-ke lokupike  
they don't eat it, there was a  
kubuye kujiko ingabe  
different because we don't know  
Kwakuwentwelani

Why was that done

1 --- Na ku laba banyalo  
Even to to-day's people there are  
Kukhona labayajidli  
those who do not eat it.

2 Mbangazi the  
mbangazi the

5 Lendrooza leyankwa, leuklankla  
this man who was given the luck  
yenala, yagcina iphelelephi  
of abundant food, what happened to  
loku phela kwa kutse  
him, because we hear that he  
yase itingelelwa kubulawa.  
was hunted to be killed

2 Cha nkhozi yasala Mntwana  
The nkhozi he remained Mntwana<sup>52</sup>  
nyakhona ngalena yona  
that side

5 Halenala

And that abundance of food

2 Halenala ngoba ditiloi

And this abundance of food because  
labuya na Ngwane ngalapha  
rain came, with Ngwane this side  
Ka Ngwane  
at Ka Ngwane

pp46-51

Ndwardwe. "Ndwardwe burnt the home before the king  
gidza'd incwala. He<sup>116</sup> married a Malinga<sup>117</sup> woman,  
La Malinga<sup>118</sup> who bore Ndrungunye. The tomb<sup>119</sup> of Ndrungunye is at  
Mahlakathuni, Nkhosi, wena wekunene! xx.

Mbangazitha, "the elders of Zombodze sent me like that. In 1938,  
the king sent me to Mahagare<sup>120</sup>. He<sup>121</sup> said that  
the home of the king was burnt by Ndwardwe.  
The incwala was gidwa'd at Zombodze, and "the King  
married a Malinga woman. xx Ndrungunye bore  
Sombhlo. This Ndrungunye was killed by a thunderstorm,  
Sib of the king. The first incwala was gidwa'd by  
Sombhlo. The indvuna was Masanyana<sup>122</sup>, the father of  
Silele.<sup>123</sup> Then he<sup>124</sup> married and took the haing  
the Jakudze people, all of it.<sup>125</sup>

Then we came here, to kaNgwane. The great hero is  
Sombhlo, who traversed many countries, as far as  
the Beautiful<sup>126</sup> there. He bore Mswati. xx The one who was  
killed by a skin is Sombhlo.<sup>127</sup>

Mbangazitha, Ngwane was bad-tempered. xx When  
children were born, their ages were checked, especially  
the male children. Then it was said that all the  
male children should be killed, and only the female  
ones should survive. Then his sigcili<sup>128</sup>, who he took  
from the Sibhnganyane<sup>129</sup> of Sibande, Sakhuya<sup>130</sup>, went  
to hide the baby, the king. All the male  
children were killed in the donga. They were killed  
at night. xx They went down there to call this child.  
They called, and an itsambo<sup>131</sup> was taken away, to be



PP42-46 was then there where he is, at Ngudzeni. Ngwane went up, he went up. Ngwane had no mother. "He was" born of an Mkhatshwa<sup>107</sup> woman. xx The king said, Ngwangele,<sup>108</sup> go and get my book. Phuhlaphi got it. Phuhlaphi got it. Phuhlaphi said that King Ngwane was born of Sibandze,<sup>109</sup> I say that he was born of Mkhatshwa. Sitting with the king under the cabbage tree, behind the Zombadze umuti, he opened the book, he opened, 'No, Phuhlaphi, I am the third one to eat this home here'. Ngwane is of Mkhatshwa. The only thing is that he came from Lubanjani with no mother. His mother died, on that side. I say this, wena wa phatsi, why? Because it is said to us, Ngwane is born of Sibande. xx This one is front of us said of Sibande, amongst those, the people of Nyano, the people of Sibande, Gakuzi<sup>110</sup>, Sibande, Sigudu<sup>111</sup>, Mbangantha. We are of this type. We are of Sibande Gakuzi, Sibande Sigudu, Sibande Sibanyani<sup>112</sup>. The king said, 'Ngwangele, he reads from the back'. He said, 'No, Phuhlaphi, when eating the cattle of the ancestors here at home, how do they praise?' He said 'Mahagane used to say You of Maruso,<sup>113</sup> You of Mkhatshwa'. Said the Sibane of the king, 'Do you hear Phuhlaphi, I have told you, I said we are born of Mkhatshwa, from the daughter of Mkhatshwa', said the king of kings again.

This Ndwanane was attacked by his brother, this king. Then he left with the libutfo Sigago dolo,<sup>114</sup> until he arrived on top. The king was killed by the cold. Again he came back to Ngagweni<sup>115</sup>, to settle his umuti, called Zombadze there at Ngogweni. xx Zombadze was burnt by

pp. 39-42

They <sup>found</sup> xx inspected. These were spies, who went ahead to search for a place, Mbangaitha. They checked out the caves there at the place of the Mambos. The spies went up this side. His brother, Ndwardwe went across xx They found the one who was in front, that one of Nkosi Langwenya<sup>103</sup>, Mbangaitha. Having settled at Magudu, this Ndwardwe then came here to the place of the Nguwenya<sup>104</sup> people, "this Ndwardwe" who also dabuka'd from Makhasane, Great Sib. The one of LaNgwenya<sup>105</sup> left first, these types of called Dongonyane left first.

When Ngwane came "he pretended to be an inyanga<sup>106</sup>, xx making rain. And really, there was rainfall. People were happy, 'Oh, what can we do to this King of LaNgwenya?'

A girl was sent to stay there, a young girl xx. I think that she could have "already" had breasts. xx 'Go, stay there with the king, stay there'. As time went on, it was found xx that 'Oh, here Ngwane is curing. He is working. xx The fog is going'. He worked and invaded and raided the house of LaNgwenya, Sib, and destroyed the house of LaNgwenya

xx  
"Then" Ndwardwe said 'Across there, my brother is now reigning xx I will fight him. He got those cattle from LaNgwenya. I am going to take them. I am "going to attack" my brother.'

Then he attacked this Ngwane, Mbangaitha. Mamba



pp. 37-39. "Someone went to warn Ngwane. 'You will be killed!'

He took Mamba<sup>94</sup>, wena waphakathi. He took Ndwandwe.<sup>95</sup> Bhukwane<sup>96</sup> said these people now, went out from Dwabasiluthuli, these children I don't know "the name of," the senior son of Dwabasiluthuli, Mbanga-zitha

The Ndavela, at your grand-parent's place, at kaLaMvelasa<sup>97</sup>; the man is Mphosi, son of the Makhanye.<sup>98</sup> He comes from kaDlovunga where Makhahleleka came from, there at kaMbilingo.<sup>100</sup>

He went down, "these men," went down, and we went down with Ngwane. When we came to Subonjeni, on top, we found no cattle, nothing. We came out at night, when it was said that Ngwane "was to be killed," then he went out. It is Mamba and Ndwandwe Mbanga-zitha. It was Mamba and Ndwandwe as we went down there at Subonjeni; as we went down, coming here we found cattle. We caught "a cow," x x How is it killed? How is it going to be skinned? We have no stones. The cow "should" be skinned with stones. This person who is Ngwane went into a cave and came back with "some" iron. He had sharpened it, this iron. Then he skinned the cow. Oh, skin it brothers! He skinned, skinned. Oh, here is the king. You are our king. Your meat will be of the chest and of the luhlangotsi.<sup>101</sup> Wena wekunene, you are our king.

You, Ndwandwe, you go to Magudu. You, Mamba, you will go down, and go up to there.

pp. 33-37.

reached Stegi<sup>84</sup>, he saw the place. xx He stayed there. He waited there, he found that there was "sorghum"<sup>85</sup> there, wena waphakatsi. At Stegi, that side of the Dubombos, that side, Silo of the kings, where + cw boundary mark ends. When we left for ePhuthukeyi, the Zulu xx crossed the Phangolo at the point where all the tributaries meet. Then we remained there, at kaMakhasane<sup>86</sup>, Mbangaitha.

I was told by this man of Ludidini<sup>87</sup>. He is Mphoxi<sup>88</sup>, Mbangaitha. xx He is of kaDlovunga<sup>89</sup>, Mbangaitha, at the Ndavela<sup>90</sup> of Lambode<sup>91</sup>, at your grand-parent's place, Silo of kings. He says that we stayed, and the Nguni crossed. Then we stayed at kaMakhasane xx for years. When the king,

"Dwabasiluthuli" was about to go<sup>92</sup>, "he" said 'My children, I am leaving the earth. I am about to go. You, my elder boy, take this umsebenti<sup>93</sup> of mine. I have two bags. I make rain. I have a bag for making rain. I also have a bag for making food abundant on earth. My elder son, which do you choose?'

'My father, I choose the one for making food.'

'You choose the one for making food?'

'Yes!'

xx "The elder son who was to remain on that side then took the bag. Ngwane then took the rain. xx

"The question was then asked: how will food be got if there is no rain?"

The elder said 'The rain has been given to my brother, let him be killed!'

pp. 29-33

they were at Mahagan<sup>80</sup> in 1938. Let me take it, Silo,  
from where my work stopped.

Wena waphakathi, when we left Embo<sup>80</sup> "we" crossed  
the river Zambezi, Mbanga<sup>81</sup>zitha. It was Nsutfu in  
front. Nsutfu was followed by Zulu, Zulu was  
followed by Mswati, when we crossed the Zambezi.  
xx there, the people of Mhlanga<sup>81</sup>; it was Dlamini, it was  
the Malangeni, all of them. They dabuka'd from Embo,  
King of Kings; "on crossing the Mhlanga people cut the  
reeds into a bundle and put them in the water".

I am going to "tell" it, Mbanga<sup>81</sup>zitha. I leave this  
one which the king had sent me for to gather  
Mahagan.

The "Zambezi river" is big and wide. "There are no boats  
with which, to cross it. The Mhlanga people cut the  
reed<sup>82</sup> and made it so big, Silo of the kings. One  
man sat this side and another man sat that side  
in the front. "After crossing, one man would remain and  
the other would return," and another one "would pull"  
the reed back across. They went in again, taking another  
one, and two again. He says 'No, we are able to cross.  
Let us be three'. They crossed, they crossed, Silo of the kings,  
the xx Everybody crossed. Nsutfu, Ngwenyama, Silo of the  
kings, went up<sup>83</sup>. He went where the sun sets.  
Zulu, who comes after Nsutfu went on "ahead" xx  
and was followed by Mswati xx They went up to  
Phuthukeri, that side, that place. xx. "The Phuthukeri  
found us here in the fifteenth century". This Zulu  
was going in the front, Mbanga<sup>81</sup>zitha. xx "When Mswati

What is left "out", the Silo will remind me.

S. "Of those three kinds who remained, who is the king, xx who rules here?" Of those three kinds, the Nkhosi, xx the Khumalo and the inkhele xx?

P. Great Silo, they did not explain "as" they were supposed to. Mbangaizitha, if it was allowed, it would be easy to explain. The same Nyanu people, the Mngometulu people didn't explain. xx They mentioned, Silo, that the ones who remained to look after the tomb were those three kinds. xx They said that this Mzombiya<sup>76</sup>, Mbangaizitha, who khota'd<sup>77</sup> greatly in his speech, he talked. xx Loganda said 'King, at KaNyawo here, there is no doubt. But the Nguenyama is scared because they are neighbors. They will hate us! He "continued" 'He is here. Tell the Nguenyama that he is here but they are just hiding it'. Loganda said 'I should go ahead to ndabeni<sup>78</sup>, the home of Sambara, the name of the place is ndabeni, and then go to kuNgwane. It is where the king is'.<sup>79</sup> Loganda, Silo, who gave a good illustration and khota'd from down where we dabuka'd. It is Mamba, Silo. xx

Great Silo, he said up in the north, up in the north. They also said the Mngometulu people, Great Silo. Embo, he said Embo. xx

It seems there is a place from which they left. Then you settled at Embo, you built. Then you left from Embo to Phuthukeri. They say so.

? I cannot explain it, wena waphakathi, because Silo,



Mamba said they were eaten by a crocodile. It was the grand-parent, Sambane<sup>69</sup> and the king. He "gained access" to the king, xx "Sambane gained access to him because of igihlali<sup>70</sup> and the spirits of the ancestors. ie - This Sambane gained access and identified the king, and said 'It is difficult, wena wekunene, as they say, the isimango<sup>71</sup> has urinated"<sup>72</sup>. It means This king. xx

Great Silo, "when we were growing up, there was no such drought. They used to say the isimango has urinated", Great Silo. Mamba says that they say the isimango has urinated when he has entered there. xx "This was what was meant by the grand-parent, Sambane. He/she says, the one who was neglected was entered by Christianity and then neglected. That was done by his father". He said so, Great Silo.

They are Ngunmetulu people. There is something that Zombizo was saying. I think that I said it to the Silo, and the Ngonyama said that I didn't tell him properly. Zombizo said "On a visit to my girlfriend at kaNyeni at Mangwazane<sup>74</sup> They said that there is a place where there is a king of kaNgwane.<sup>75</sup> I can show the place!

The king persisted in pointing at kaNyeni. Even today the ingonyama is insisting to them, that they should point, wena waphakathi, ingonyama<sup>we</sup>. I leave that because I have told it many times, Great Silo, telling it to the king. Having reminded me, Silo "of what" was left "out", I went back to tell it, Mbangaatha.

pp. 19-22 will see by it, "where it bursts you will get a kingdom.  
If it does not burst, keep going, it is rejecting that place,  
"for not having riches worthy of settling for".

Then this Lamini died. It was Nguane who remained. xx  
They say he had small-pox, <sup>56a</sup> Great Sibo. He was old,  
very old. Nobody ruled on his behalf. <sup>57</sup> Nguane was  
ruling. When they crossed to there, they crossed and went  
down through the crossing where the bridge <sup>58</sup> is built to  
Magudu <sup>59</sup>. They found the king of the Nguni,  
Ziwde <sup>60</sup>. I am not sure whether he "was" Ziwde or  
whom of the Nguni. They settled, and the umfuntsi  
rejected the place. The place was found to be thickly  
populated.

They continued, and arrived at the rock of Nguane. <sup>61</sup>  
"Mbangaitha, that, according to Mamba is where it burst.  
From there, the area of kaNgwane spread out until  
here at Mdimba <sup>62</sup>. "The sun had set <sup>63</sup>, Nguane died,  
and Sombelo came here.

Great Sibo, it correlated with what was said by Doqonda.  
But the one who spoke satisfactorily "was" Mamba. I  
nearly correlated it, Sibo. <sup>64</sup> xx

It is said the Nkhesi <sup>65</sup> people were left behind. The  
Malangeni stayed with relatives, the Khumalo <sup>66</sup> people. xx  
Great Sibo, they went across the Phongolo <sup>67</sup> to Magudu.  
The Nkhesi people, the Malangeni, stayed  
here at the tomb. The Khumalo people stayed, the Lukhelo <sup>68</sup>  
people stayed. They remained to look after the tomb.



get this. He<sup>42</sup> xx the son of Mbikiza Namba, said  
 I got a bit from father Mbikiza and from the father  
 of Loganda, Sele<sup>43</sup>, Sele of Lubelo. They talked about  
 your origins, you Swazis, that you dabuka'd enhla<sup>44</sup>  
 All kinds dabuka'd enhla, and went there, to the  
 south. You and your family<sup>45</sup>, they are your family.  
 Our fathers say you are "of the same family as those  
 known as the Tembe<sup>46</sup> people, they are Malangeni<sup>47</sup>. You  
 "came" down, going there until you came to a place  
 called Embo, "where you settled". And again, they<sup>48</sup> went  
 round, until they came to the Phuthukezi<sup>49</sup>. The Phuthukezi  
 area is the area of kaNgwane<sup>50</sup> xx That is where they  
 started "to separate". xx This Mthonga<sup>51</sup> - you say Mthonga  
 as if he is liThonga<sup>52</sup>, "he is a person". xx

They "were" from the same mother, "born" one after another  
 xx. Then they were each given an allotment, "Each  
 one took his, and you were given umfunti<sup>53</sup>, as it  
 is said<sup>54</sup>, you were carrying umfunti and went up. xx  
Wena waphakathi, you then went up, until you  
 came to Lubonjeni<sup>55</sup>, this Lubombo, on that side of  
 kaNyau, the lower one called Mbundwini<sup>56</sup>. You  
 rested there. The king became sick. 'The king', Great  
 Sib, says Namba, 'Who is the king? You say he is  
 Duabasiluthuli. His kingship name is Dlamini. It is his  
 name, also this of Duabasiluthuli. xx.

Great Sib, you went up, as it is said, you went up the  
 Lubombo, skirting. You ascended until you  
 settled at kaNyau, carrying this umfunti. This umfunti  
 was "your" inheritance. It is said that you

will have to slaughter it there, at him, my brother.

We went back, Silo, we "ate" this one. We finished, and when we were about to go we slaughtered this one, Great Silo.

He "said", 'I am giving it to you, you should tell me the truth. Don't hide it for me, you, people of Nyauo! The libandla hid "it", as I have said, Great Silo, it did not tell.

He said, 'I don't know, but the old people did say something "by" way of example xx to him! xx We went, Silo, until we came to him, Zambiso. Zambiso said, 'Oh, the king is wanted, <sup>36</sup> "this king of" a long time ago. Is he <sup>37</sup> going to see the place? Why didn't the "other" kings search like this? xx Oh, why has the Ngwenyama kept quiet all this time? Then, why didn't they search for the king?

I said to them 'It is "a result" of the "upheavals" of the country, you, people of Nyauo. A prophet was found, yet it had long "been known" that there is a king here, <sup>xx</sup> neglected, uncared for, the founder of our kingship.

Great Silo, Zambiso went to get Mamba; he went to get Laganda. <sup>38</sup> Laganda, Great Silo, was found to be sick. He sent a message with the envoy. He gave it all. At the end he said 'Oh, the Ngwenyama is now going to cause a dispute between us and the Nyauo people'.

I will start "Silo" with what Mamba said, xx He heard "it" from the old people, xx from Dlakadla <sup>39</sup> and others, xx from Lubelo <sup>40</sup> and others. Mbikiza <sup>41</sup> asked where did they

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Then I went straight to Zombizo.<sup>29</sup> Having come to Zombizo, Great Silo, I then told him the story, after I had come, and praised and praised. Yet, Great Silo, even there at my mother's place when I arrived at the umphakatsi; I praised, He slaughtered a beast for the king. xx He<sup>30</sup> was ruling on behalf of Mbabane. We went into the umphakatsi. I asked him xx 'Am I going to come and do the same thing that I have done to you?'<sup>31</sup>

He said, 'No, you can not do it, you cannot praise here!'  
'Oh, can't I praise?'

'No!'

I kept quiet and entered. xx. He came and said, Great Silo, xx that I should not praise because the area is not in kaNgwane. They will be afraid. xx He let us into the house, and, delivered the message, Great Silo, to xx my sister's son, Mbabane.

Mbabane said 'Why is it not heard that my uncle comes from the king?' xx He said 'Let it be heard!'

xx I then went out to praise. Great Silo, I praised Silo.

Then he called me. xx I told him what you sent me to do, Mbangazitha. I said, 'I am sent by the ingonyama, Nyawo, he says there is a bone of the king here'. xx Great Silo, he asked me; Mbangazitha, he said 'Who is that king?'<sup>32</sup>

I said, 'He is Dwabasi luthuli'<sup>33</sup>.

'Yes, they say he is here.'<sup>34</sup>

'Oh, wena wekunene,<sup>35</sup> go back. I am still going to call the libandla. I am cooking for the king. We have slaughtered many cattle. xx, but you

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Sobhuza When he had to go to the Lubombo, and went there, what remained? xx What moves? xx When the Nyawo people were that side, when they separated from the Mahlalela<sup>195</sup> people xx of Lomahasha<sup>196</sup> .. As it is said that they stayed for an elephant that was bearing a calf. And they said 'We will keep it, this elephant'. But now these Mahlalela and the Matsenjwa<sup>197</sup> people, their inkhosi is that one down there

P. Mlimi Maziya<sup>198</sup>

But Silo, if you trace well, looking for our 'bible', of siSwati and siZulu, it is equal, Mbanga zitha, because I don't know KaZulu. If I searched the traditions - we can get them, from Shuter and Shooter.<sup>199</sup> Seemingly it is there.

Sobhuza Is it written by whites or by blacks?

3 I think that it is written by our people, Mbanga zitha xx It was written by Magomu<sup>200</sup>, Ndabezitha, the old singer, traditions of KaZulu. It is at Shuter and Shooter, Mbanga zitha. I don't know whether it will be 35c, but it is there.

Sobhuza But where can we get it?

3 I can try to see it, Mbanga zitha, when I am at home, and send it. It explains that of Ka-Zulu, Magomu is an old inspector. I think that



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those of Mangwaneni.<sup>191</sup>

P The Swazis, Mbangazitha, even today they are still the people of Ngwane.

Sobhuza. — Then show the trace                    xx from this side

There is nothing because even the Ndebele<sup>192</sup> came from Kuzulu, "of" Shaka.

Sobhuza. This side the way is straight. We separated from the Hlubi and others, and we went down towards the sea — to Phuthukere, at kaNyanga.<sup>193</sup>

P. at kaNyama.

Sobhuza It is not kaNyama, it is at ka-Yanga.<sup>194</sup>

P 13 It is ka-Yanga, Mbangazitha

Sobhuza Ngwane of Yanga!

P. Nena waphakathi. 1

Sobhuza Ngwane of Yanga, I don't know if it was he who begot Dwabasilutfuli. Who then, because this Ngwane is this Dwabasilutfuli. xx

P. Two "names"

Sobhuza Even " amongst the people of today, there are those who do not eat it.

P. Mbangazitha!

This man who was given the luck of abundant food, what happened to him? xx We heard that he was hunted "in order" to be killed.

P. No, Nkholosi, he remained an umntwana<sup>185</sup>, on that side

And the abundance of food

P. And that abundance of food. The rain came, with Nguase, this side, at KaNgwase, wena wekunene. The rain came this side. xx Mbangazitha, he<sup>186</sup> is better than Mathekuba<sup>187</sup>. Mathekuba agrees with my uncle, the father of Mawike<sup>188</sup>. My uncle starts it far back, Mbangazitha, coming from that side, down along the Phongolo, they went there. — xx Sib<sup>of Kings</sup> it is not the truth, this!

Sobhuza It is the truth, wena wekunene. There is no trace that side, this side there is a trace

P. Wena waphakathi!

Sobhuza The emaBhaca — he found the Dlamini people, xx. They came from the emaHlutshini<sup>189</sup> xx We were chased. xx We slept with our sister xx emaHlubi,<sup>190</sup>



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P. Mbangazitha.

Sobhuza We don't know xx It ends there.

P. Mbangazitha. Great Silo. Mamba said that there is kingship. You were born of the kingship, but you were given this umfunti. He said that these people were young. They hung the umfunti <sup>184</sup> xx each one was given a portion. xx Silo, we think that even this

rain was inside. xx Then it was said 'You are the mathanga umntwanenkosi'. As you speak, the load was carried. It couldn't be said that it was rain. It was umfunti. It was then said, even to our fathers, that they are the emathanga.

I saw, while I was still growing. It was said that these people called emathanga had an offensive smell when they enter a house. I wonder what all they were using, smelling, saying 'Mpi u! Mpi u!' The trees, Silo of the Kings, smelling in the houses.

xx

Our people of Ka-Zulu said that they are tanga, these, that they were named emathanga by the Zulus. They eat the sea-animals.

Sobhuza. They eat fowls.

P. A fowl was not eaten, nor a pig, Mbangazitha. xx But moths were using its fat as ointment, yet they don't eat it. xx I don't know why that was done.

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I found him, Silo of the Kings, when the home of Bhadzeni<sup>173</sup> was moved to Mponono.<sup>174</sup> xx

He said 'I was not stupid to be shot at by guns. xx Foolish people go to die there. They are shot. I stay here at the place of the roasted corn, and eat. That is why, my 'oy, you find me alive now.'

xx Is there no place called Mthonaa, xx, or, man called Mthonga of here, at Kalligwane?

P. Ahw, I don't know, weras wekunene, except Mthonga Magagula,<sup>175</sup> there where there was a drought. My grandmother went to ask for some water, this name 'Mthonga' xx is 'used' to spit on person, that he is litebhe.<sup>176</sup> There in Jozi<sup>177</sup>, litebhe in the Shangane<sup>178</sup> language, the Shangane came from Kazulu.<sup>179</sup> Soshanganie is the umtwanenkhozi of Kazulu. There is no king in our house of emantangeni who is Mthonga. I don't know, may be, Nkhozi,<sup>181</sup> there was.

xx

Sobhuza Mthonga 'was' in front. These 'was' Msutfu, Mtfonga and Mswati. These are far Fokoti.<sup>182</sup> They 'were' born of Mtalataba.<sup>183</sup>

P. It 'was' Mtalataba, Mbangantla.

Sobhuza It 'was' Mtalataba who begot Msutfu, Mtfonga and Mswati. They 'were' born of one man, three of them. This Msutfu went that side, Mswati went in the middle and Mtfonga was 'on the side down there'.

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Sobhuza when did the emabutho and the incwala begin?

P. Mbangazitha, I said that the amabutho were  
 'Gagodvolo',<sup>165</sup> xx Sombhlo is the one, Mbangazitha,  
 who started all the emabutho which are  
 segmented. xx "I heard this," from the old men  
 who are here at the grand-mother's place,  
 at Gwamile's.<sup>166</sup> xx "It was Mhumshele<sup>167</sup> who,"  
 said that, Mbangazitha. "The one," who was attacking  
 at Mshadza,<sup>168</sup> and Gurdwane,<sup>169</sup> of Nkambuke,<sup>170</sup> "the one"  
 who lived a hundred years, who went at the age of  
 104. When I came to him, I said "You,  
 xx "who are of the same age as the king, how did  
 it happen that in the times of the timphi,  
 you survived and did not die?"

He said 'When they shot people there, killing  
 people, fighting, I say "What wrong have these people  
 of the king done, to be taken for nothing?", and when  
 the gun xx says "tu", I say "Do you hear  
 boys, the sound of the gun shooting your fathers?"'

xx  
 He sat there, Ngwenyama, at tindibini<sup>171</sup> - these tindibi  
 who are xx emajaha.<sup>172</sup> He said, 'when the gun  
 says 'ghu' on the mountain, xx you hear your  
 fathers dying. Boys, bring the roasted corn for me  
 "to enjoy". When "the others returned from battle,"  
 they guya'd in the presence of Mswati.  
 What happened Gurdwane? He doesn't  
 know how to kill people, to kill people without  
 a reason, xx to deprive them of their cattle.

PP. 65-67

Sobhuza There in the front, is it not Ngwanazi<sup>160</sup>; Ngwanazi born of Makhasane. He could be Makhasane.

P. He should be Makhasane. He said so, this man of Makhanya, of Dlovunga. It was Makhasane, Mbanga-zitha. The King of kings remembers it is Makhasane, it is Makhasane, *elilo*.

Sobhuza The younger one was Ngwane.

P. Mbanga-zitha, who took the rain!

Sobhuza "Was" he born of Ngwane, or born of Dlamini, or born of Dwabasiluthuli?

P. Ngwane *was* born of Dlamini. "This is where", again, Mbanga-zitha, this history makes us go back again: xx Ngwane *was* born of Dlamini. xx I don't know what happened, but I see this education. I got it after time. xx Ngwane *was* born of Dlamini, at all times<sup>161</sup>; Mavuso born of Mswati<sup>162</sup>, at all times<sup>163</sup>.

Sobhuza Dlamini of Hlubi, Hlubi of Ludvanga.

P. Wena wekunene, King of kings.

Sobhuza Ludvanga of Mavuso; Mavuso of Ngwane<sup>164</sup>.

P. Wena wekunene!

xx.



pp. 63-65

P. The Bhaca there are speaking siSwati, which shows that they are of the seed of the Swazis, great Sibs.

xx

3 Mena waphakathi, there, Mbangazitha, right to the sea...

P. From up, along the Phangolo, towards Phuthukazi, "all are Swazis".

xx

4 xx When this king said "to the one, 'You are grown up xx take the bag of food', and to the other one, 'the bag of rain'; who was that who said this?"

P. It "was", Dwaraxiluthuli, mena wekunene.

4 The one who took the bag of food "was" the elder son. He "took" the bag of food.

P. There is the name. I am saying, emadangeni, in front of you, emadangeni, and Sibs, xx that we did not get the name of his father, xx the father of Mhlupheki. xx

Sobhuza The father of Mhlupheki<sup>158</sup> is Ngwanazi<sup>159</sup>.

P. Mbangazitha.

3 Yes, it "was" Ngwanaza, the father of Mhlupheki.

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is different from the one here at eNdumbe; the siSwati spoken by the King and the katfwabankosi of this area, and those of my place, <sup>152</sup> there at eNkhosheni, your place.

I have married wives who zunda, saying 'Hawu, <sup>153</sup> what are the people of katfwane saying?'

Sobhuza But you also zunda.

3 I came here, King, zunda'ing, King.

Sobhuza But I don't understand, there is a point which you still don't cover...

3 King, wena waphakathi!

P. ... Replied the son of indvuna Delako, <sup>154</sup> that seemingly I said "of" this speaking of siSwati "that people can say that they came with it from Shiselweni, <sup>155</sup> This speaking of siSwati, they started it there, I don't know what language they spoke down there. But if I look at a person, it seems to me that their language branches off and is different, They spoke siSwati.

Sobhuza Mabhaca <sup>156</sup>...

3 wena waphakathi, they are emazingili, <sup>157</sup> Mbangazitha, the Swazis whom we call emazingili. They are really Swazis. They are those emazingili, the child which ruled is mine, emazingili.

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xx I don't know their grand-parents. He hinted as if it was Langa,<sup>144</sup> xx a king called Langa.

Sobhuza Nguane;  
 Dlamini;  
 Dlamini of Ludvanga,  
 Hlubi of Ludvanga,  
 Ludvanga of Maruso,  
 Maruso of Nguane; you enter into there! <sup>145</sup>

3 Wena waphakathi!  
 xx

P. "When did the siSwati language begin to be spoken?"

siSwati "is spoken" because the King is Mswati; because this house of my mother's place of Makhasane, the main clan name is Tembe. We Nguni went on, with Zulu, kwathefuya<sup>146</sup>. The child of Mthethwa, there is a child who speaks in a certain manner as if speaking Zulu, like at your place. If xx you go across to Mkhawakweni,<sup>147</sup> there is an inkhosatana<sup>148</sup> who is La Dluhi.<sup>149</sup> She zunda<sup>150</sup>. But if you cross the Phangolo from Magudu, they listen to the Swazi teketa<sup>151</sup>. You think you are zunda'ing this side. Those across there, they say a Swazi is teketa'ing. xx

P. I don't know if they "came" with the language, wena waphakathi.

3 The siSwati of the Mamba people, wena waphakathi,

pp. 55-57

xx he would be born a peer, like Sekhova<sup>136</sup> and Bethusile<sup>137</sup>, Mbangazha. xx Lomngelsetshare is behind, Mbangazha, because they are the ones who attacked Zwide there, as he hid, the Ngwenya people there; and moved to here, eBuselem<sup>138</sup>; and Zwide entered at the Makhosini<sup>139</sup>, where the king of kings, the present one, "was" born, there at eZikhotheni<sup>140</sup>.

P. Great Silo, he said that the Hlubi<sup>141</sup> people are also of your family.<sup>142</sup>

3 They are of your family, Nkhosi.

P. When they went this way, your family said 'You are the Hlubi people. You have separated' xx 'We don't follow each other' said Mamba. He again said xx 'These Mhlanga people xx are your family. They remained at Mhlangeni. As you remain here, you are then Mhlanga!'

Sobhuza How did they remain at Mhlangeni?

P. They settled. The place called Mhlangeni had xx reeds,<sup>143</sup> Silo. Then they said that you are the Mhlanga people because you remain here in this place. They then followed. When they arrived here, "it was asked" 'Where do you come from?' 'I am from eMhlangeni' 'Oh, you are Mhlanga', xx and so on, "so" said Mamba.



pp. 51-55

hidden across at Vryheid<sup>132</sup>, where Mahagane and the others came from, Mbangazitha. xx

"Somhlolo was the one who was to be hidden, hidden from his father Ngwane who wanted to kill him."

It was Advungunye.

xx

3 But, wena wekane, he is failing me, Mbangazitha. My uncle is old. It is clear that his brains, wena waphakathi, ... He explains it at the beginning, at Emko, but the difference is there that "in terms of both" the two kings follow each other, but if I look into that, and from what I have learnt in school, and from my uncle David, who is at Big Bend, uSomngelatshe<sup>133</sup> xx. - if the King of Kings could call them, and collect these, "that somewhere there there is something which my uncle fails me." xx

At your coming back, Mbangazitha, in 1918, from college, Ngwenyama, xx he knew it, your uncle, Mzululeki, Ngwenyama, Mzululeki Mkhathusa<sup>134</sup> xx. He knew it well, and he taught it well. xx He is the one whom Somngelatshe joined, your uncle, Ngwenyama, whom you were at school with, the same one. "I was looking at the list of kings", he had taken it correctly, King of Kings, because the king is born from there. He was the one who knew all that. If he had a child of the same age as yours, such as Sifiso<sup>135</sup>

22 kuNgunane: the 'ku' prefix is usually associated with the name of a person and is locative; hence 'at Ngunane (a person)'s place.

23 '... he is there', i.e. his remains are there. See note 9.

24 his: seems to refer to the King Sobhuza II, for  
his mother's family were the Ndwanandwes of eZikhotheni.

25 Zikhotheni: an in central southern Swaziland, just east of Mhlosheni under a Nxumalo chief.

26 kuNgunane: singular form of emaNgunane, the Ngunane people.

27 It is not clear from the original whose words these were.

28 kaNgunane: lit. the place of Ngunane. This <sup>be used to</sup> can refer either to the whole of Swaziland or to the immediate area around the King's main establishment, i.e. the heart of the Kingdom.

29 Zombiso: a prominent man of the Ngunmetulu people. According to Bryant, Zombizwe was the son and heir of the Ngunmetulu chief Mbikiza who died in 1918, (Olden Times, pp. <sup>343</sup>344).

30 It is not clear from the original who the 'he' is who is referred to here. It may be Zombiso, or Zibuni (see notes 17 and 18).

31 This seems to mean: 'Will I praise here the same as I did when I arrived at your place?'

32 'Who is that king?' is the one buried there. See note 9.

4 Ngwenyama (variant: Nginyama): lit. the lion,  
of the king of Swaziland.

a title

5.

6 kaNyawo: the place of the Nyawo. The Nyawo chiefdom lies  
astride the Lubombo adjacent to ... and overlapping  
into southern Swaziland

7 lisambo: lit. a bone. This word also carries the figurative connotation  
of descent or heritage.

8 Ngulubeni: locative form of Ngulube, the name of one of  
Mbandzeni's emabutfo, largely made up of men born  
roughly between 1866 - 1877.

9 the king is there: his remains are there.

10 Mngometulu (variant: Mngomezulu): the Mngometulu chiefdom  
lies in the Lubuli area of south-east Swaziland. Mngometulu  
people are also to be found astride the Lubombo, in the  
Ingwasuma district of Natal.

11 Ngwanaza: possibly Ngwanaza Shangwe who married a daughter  
of the early twentieth century Namba, Bhokweni, and  
who became well-known as result of his close connections with and constant  
accompaniment of the Namba inkhosi. He died c. 1878. Ngwanaza was also the  
name of the late nineteenth century Tsonga chief, son of Noziyigeli and a Swazi.

12 wena waphakathi: literally (possibly) you of the umphakathi;  
meaning you of the inner circle, a salutation for those close  
to the kingship and the king himself. In this case, the  
informant is addressing the king.

79 i.e. where the king is buried (see notes 9, 23 and 75).

80 Mahagane: the Hlopho area in southern Swaziland, just east of present-day Mhlosheni.

81 Mhlanga: according to Bryant, Mhlanga <sup>see n. 51</sup> was a descendant of Mtongxi and Manukuzi (who died in 1874), <sup>descendants of the</sup> emabangeni, resident on the Swazi border. (Alden Tunes, pp. 334-35)

82 Original has umhlanga. The singular form of this word is often used for the plural. Thus, this could read 'needs'.

83 Original has 'entla'. See note 44.

84 Stegi (variant: <sup>Steki</sup> Siteki) a modern Swazi town on the Lubombo Mountains in the north-east of Swaziland

85 Original has emabele, which is sometimes used more generally to mean 'food'

86 kaMakhasane: the place of Makhasane. Makhasane was an early nineteenth century Tembe chief

87 Ludidini (variant: Ludidzini) <sup>originally the</sup> royal residence of Thandile, the mother of Mowati, situated in central Swaziland at Ludzeldze, halfway between the Lambodze and Matsapha schools. (Matsapha, History (1<sup>st</sup> edition) pp. 14, 17; Grotzinger, Historical Dictionary, p. 18).

88 Mphosi: Mphosi Makhanya <sup>was the</sup> father of LaMakhanya, a wife of emabhele, and mother of Dlovunga.



71 isimingo: an animal the size of a monkey

72

73 kaNyeni: the Nyeni chiefdom is located around the LaVunisa border post in south-east Swaziland.

74 Mangwazane

75 is the remains or grave of a king. See notes 9 and 23

76 Mzombiya

77. Original has (ku) khotha (to lick). It has been suggested that this should have been ku-khota, meaning to succeed in a difficult task, to be able.

78(e) Ndabeni

78

62. Ndimba: range of mountains located in central Swaziland between the present-day towns of Mbabane and Mankunzi

63 i.e. the king had died. see note 47.

64 It is not clear from the original if two versions were given.

65 Nkhosi: the original. sibongo of the Ngwenya royal house, shared by its numerous branches.

66 Khumalo: originally inhabitants of northern Natal, south of Magudu.

67 Phangolo: this river rises in the Deakenberg mountains south and west of Piet Retief and eastwards close to the Swaziland border. It flows through the Lubombo mountains to join the Usutu river in forming the Maputo river.

68 Dukhelo: probably Dukhela, a common Swazi sibongo. according to Kuper, the Dukhela are related to the Ndulu and Nkonyane, and are considered to be bemdzabuko (African Aristocracy, p. 253). Today, Dukhela people are to be found at eNgobeleneni, near Kubisa in Shiselweni.

69 Sambane: Sambane to Nkhongalavalo, was a late nineteenth - early twentieth century chief of the Nyanus.

70 izihlati: herbal medicines for ritual treatment or for luck.

wrappers. (see note 54).

54. The informant is probably referring to the well-known  
Dlamini praise 'Lowacedza Lubombo ngekukhlehletela  
etfwele umfuntsi', the one who finished (passed) the  
Lubombo by skirting it, carrying his bag of medicines.

55. Lubonyeni: the Lubombo mountains area of  
Swaziland's eastern border.

56. Mburudwini

56a. According to Mahungane (J.S.A., vol. 2, p. 143) small pox first came to  
the Maputo area in Nzingu Yungilis reign. (after 1853 - see p. 153) and then went  
on to Swaziland

57. The persons to whom the pronouns of the last two  
sentences refer is not clear from the original

58. Possibly the road bridge across the Phongola river about 23 km  
north-east of Magudu

59. Magudu: hilly area about 25 km outside of the <sup>southern</sup> Swazi border,  
and due south of the present-day town of Pongola.

60. Lwede: king of the Ndwandwe in the late eighteenth  
and early nineteenth centuries

61. The rock of Ngwane: also known as litshelwaba, lies about  
35 km outside the present-day town of Pongola, along  
the road to Piet Retief and just outside of the Swaziland  
border.

Lukombo on the lowlands near the coast.



44 enhla: lit. up. See, however, the special significance of 'enhla' and 'zansi' (claw) origins amongst the Swazis southern neighbours. (eg. discussion, Hamilton, 'Ideology, oral traditions and the struggle for power', pp. )

45 'family': original has 'bakini' which could be blood relatives or merely one's 'people'.

46 Tembe: the Tembe people live east of the Lubombo mountains around present-day Maputo.

47 Malangeni: lit. people of the sun. The king of Swaziland is known as 'the sun', and 'Malangeni' is considered to be a title with strong associations with royalty. In this case it is used to suggest common origins with the Swazi royal house. In modern Swaziland, the title is often applied more widely as a respectful term of address.

48 'they' appears to refer to the Tembe.

49 Phuthuzezi: Portuguese, i.e. present-day Mozambique.

50 kaNgwane: see note 28.

51 Mthonga: reputedly the founding ancestor of the Thonga (variant: Tsonga) people who inhabit the Maputo area (see Bryant, *Identities*, p. 336. Matschula gives the Mthonga as the Synde of the Gumedde people, who remain Ed behind at a side below the →

52 lithonga: sing. of emaThonga, the Thonga people; also used as a perjorative term.

53 umfunti: a bag of traditional medicines; a grass container or

33 Dwabasiluthuli: <sup>very</sup> ~~a~~ early name from the Nguni  
kinglist.

34 It is not clear from the original whose words these are.

35 mena wekunene: lit. you of the right-hand; a praise of the  
Dlamini, but also often applied as a polite form of address  
more widely.

36 'the king is wanted' is the grave of the king. See notes  
and 23.

37 'he', in this context, appears to refer to Sobhuza II.

38 Loganda Mamba:

39 Elakadla: Ngometulu chief of the late eighteenth and early  
nineteenth centuries

40 Dubelo: Ngometulu chief in the <sup>early to</sup> mid 19<sup>th</sup> - nineteenth century,  
and who died c. 1860. (Bryant, Oden Times, p. 344)

41 Mbikiza: <sup>son of Dubelo,</sup> Mbikiza, <sup>was the name</sup> of the late nineteenth  
century Ngometulu chief <sup>who died 19<sup>th</sup> of 1916</sup> (Bryant, Oden Times, pp. 339, 344)

42 'he' in this context refers to

43 Sele

13. Silo: lit. a heart ; a title reserved for the king. According to Kuper it is 'a monster hero of ancient legend' in whose guise the Swazi king appears during the incwala. (Kuper, Biography, p. 280)
14. Mbangazitha: lit. causer of enemies; a title reserved for the king. Bryant lists 'Mpangazitha' as an isithakazelo (Swazi: sinanatelo) of the Ntombela section of the Zulu royalty. (Olden Times p. 693; also see reference on p. 694 which read in connection with p. 686, suggests that it was also a Hlubi isithakazelo)
15. lijaru: a libutfo of Sobhuza II, largely comprised of men born roughly between 1890-1899.
16. Balondolozu: libutfo of Sobhuza II, largely comprised of men of roughly his age, i.e. born between 1899-1904
17. The original has 'kwa kuhlulunyelwa kubokade amphathela', which may suggest that he was a regent of some sort.
- X 18. Zibunu: we have been unable to identify this person.
19. It is not clear from the original who 'he' is, or whose father or brother 'he' was meant to be.
- X 20. Mbhumuzane:
21. Ndzinisa:

1. PHULAPHI Nsibandze: described by Kuper as 'the Governor of Old Zombodze in Shiselwen' (Biography, p.289), Phuhlaphi was probably the most senior of all the non-royal <sup>important</sup> chiefs in Swaziland, and a signatory to a number of Kuluazi-Bitid agreements. (See Kuper, Biography, pp. )  
He died in

2. ~~Phuhlaphi Nsibandze~~

Unfortunately, almost throughout the interview, the interjections and queries of the maker by the king are inaudible.

Isaac Dlamini was the official tape-recorder for the king.

3. Emko State House: royal residence built in 1968 for the reception of diplomats and foreign dignitaries at the Independence celebrations. It is situated just east of Lobamba in central Swaziland.



p.85

the King left him ~~xx~~ an inspeca in the school.  
His books are as big as ~~a~~ bibles; Mbangaitha.

common appellation for refugee groups. Two such groups are identifiable in south-east Africa: the first group seems to have lived east of the Lubombo and <sup>to</sup> trace an early connection with the Swazi (see SW.O.H.P. Royal Collection, interview with Simbumba Ndlela, edit. pp.4-7). The second group were an accumulation of fugitives, largely from southern Natal, who settled south of the Mzimkhulu river, amongst the Ntando people, during the reign of Shaka. The Bhaca dialect is considered to be a form of tekeba speech, closely related to the 'dala' and the Swazi dialects. (Bryant, Dictionary, p. 618)

157. emazingili: possibly the people of Ntsozi in the nineteenth century Tembe chief

158. Mhlupheki:

159. Ngwanazi: possibly Ngwanaza, a late nineteenth century Tsonga chief, son of Ntsoziyigili and Dzambile (a daughter of Samhlobo's).

160. According to Mahungane, Ngwanaza was a son of Ntsoziyigili, who was a son of Huma, who was a son of Makhasane. (J.S.A., vol. 2, p.150).

161. 'at all times': orig. has 'sonkhe sikhatsi', probably meaning 'that is how it is always said!'

162. Mavuso: one of the names on the early Swazi English. (See Matsebula, History, new edition, chart opposite p.8).

dele, and who limped as a result of an early shot gun wound. Mzululeki then became a teacher and later lived in Johannesburg. He is referred to as Sobhuza's uncle because Sobhuza was born of an Ndwendwe woman. (Kuper, Biography, 45, 50, 129) Survey, p. 56.

135. Dlifuba: son of Dalada, of Mboziswa of Ndwendwe of Mswati (Kuper, Survey, p. 54); described as 'shrewd and widely-respected' (Kuper, Biography, p. 333), a member of the Land Control Board and the special citizenship tribunal and prominent of the Swazi National Council and its inner council, the digogo. (Kuper, Biography, pp. 332-33; 335, 338)

136. Sikhova: also Senzangakhona (Kuper, Survey, p. 56), Sobhuza's first born son (by his wife Somabhunu, daughter of Ceme Shangwe - p. Biography, p. 61; but pp. 120<sup>186</sup> says by his wife Somacala. Mgunundvu, daughter of the Mgunundvu chief of Mkhuzweni)

137. Bethusile (variant: Betfusile) - first born child of Sobhuza II, born 29.2.1920, by his wife Zintombi, daughter of Chief Mangetse Zwane of Mbuluzi; later a member of the Ngunwane National Liberatory Congress (Kuper, Biography, pp. 61, 243, 261-62, 330).

138. (Buseleni): area about 15 km north of present-day Hlathe Khulu, located in an arc of the Mkhondvo river.

139. Makhosini: lit. the place of the kings. Usually used to refer to the area around the kings' graves.

126 Besutfu (variants: Basotho, Basutu) generic term for the non-Siswati speaking inhabitants of the highveld neighbouring on the Swazi

127 Original has 'lowadvonswa ngerikhumba', a figurative expression meaning that he lived to such a great age that he had to be moved about or carried on the hide of an animal.

128 sigcili: conventionally translated as a 'slave', the status of the sigcili was more that of an enforced dependency. A sigcili could gain a position of status and wealth under the patronage of a chief or king.

129 Sihlongonyane: a sibongo also with that of lowadvonswa

130 Sobhuza: according to Maphumulo Nsibandze, Sobhuza was the first of the Nsibandzes to settle in southern Swaziland (S.W.O.H.P., Hamilton interview, Maphumulo Nsibandze, ibid., p. 28).

131 itsambo: see note 7.

132 Dryheid: present-day town in the Republic of South Africa, south-east of Swaziland.

133 Somngelotshane (variant Somngelotjane) also David Zlamini, son of chief Somngelotjane of Ikambeni, son of Mankumku, son of Sobhuza I (Kuper, Biography, p. 50) son of Somvazi, son of Bhunu.

134 Mzululeki: Mzululeki Veri Nxumalo Ndwendwe, of Zikhotheni, one of the youths who accompanied Sobhuza to school at Love-



110 Gakuzi

111 Sigudu

112 Sibanyoni

113 Mavuso

114 sigagodlo: <sup>lit: the frog;</sup> according to Matsebula, the ti (sigagodlo) was a  
tributo of Somhlo's. (Iza Khiso appendix B).

115 (a) Ngogweni: we have been unable to identify this place.

116 It is not clear from the context who 'he' is. The concords  
of the original siSwati link to Ndwandwe, while the logic  
of the text suggests that 'he' is more likely to be the 'king'.  
This is confirmed on p. 15 where the marriage to LaMalingi is  
again mentioned, with the concords linking to the king.

117 Malunga: a common Swazi sibongo.

118 LaMalunga: lit. daughter of Malunga. According to Matsebula, the  
mother of Ndvungunye was LaKubheka, also LaMndzebele.  
(History, new ed., p. 13); while Simbinza Ndlela claims that  
LaKubheka was also known as LaMelusi. (S.W.O.H.P; Royal  
Collection, edit. p. 1.)

173 Bhadzeni: the name of Bhunu's residence near the Ngwen-pisi river in central-western Swaziland.

According to Matschula, once a king dies, his senior wife, LaMatschula leaves the national headquarters to a new village, known as eBhadzeni (Horton, new edition, p. 201, notes). Bhadzeni, in the Mankayane area was the umphakatsi of the late chief, mtwanenkhozi Maduze. (Kuper, Survey pp 66-7)

174 Mponono: area to the south-west of Mankayane, and north of the Ngwenpisi river.

175 Magagula: a common Swazi sibongo.

176 litebhe: the meaning of this word is not clear.

177 Jozi: Johannesburg

178 Shangane

179 kaZulu: place of the Zulu people; used generally in a general sense by Swazis to refer to the area to the south of Swaziland, and sometimes, to the area to the south-east.

180 Soshangane: head of a section of the Ndwendwe people which inhabited the eTshaneni mount area around eTshaneni mountain at the southern end of the Lubombo.

"... After the defeat of the Ndwendwe by Shaka in 1818, they migrated up the Lubombo, and from there still further north, where they became known as the Gase - Nguni.

p. 19.) According to Matsebula, the name Mshadza derives from the Pedi word for a 'king's council', 'mošote', and can be applied both to the 1870 clash, and the 1869 Swazi-Pedi battle: which the former were decisively defeated (Izathixo, p. 29).

169 Gurdwane (variant: Gurdwana) History of Swaziland

170 Nkhambule: a common Swazi sibongo. According to Matsebula the Nkhambule fled to Swaziland during the reign of Mswati, and were given protection, becoming one of the groups known as the emafikamuna (History, new edition, p. 42). Kuper also lists the Nkhambule as emafikamuna, originally a 'Sotho group' (African Aristocracy, p. 233).

171 tindibini: ludzibi/udibi are the siSwati and Zulu words respectively for young attendants/carriers. may be the locative form of ludzibi/udibi.

172 emajaha: young men not yet married

163 Mswati: a pre-nineteenth century Swazi king.

164 All of these names appear in the Swazi king lists. The order of their appearance varies enormously according to informants. See Matschula, History, new edition, chart opposite p. 8; Bryant, Olden Times, chart opposite p. 314; J.S.A. vol. 1. appendices 1 and 2;

16

165 ti Gogodvdo: lit: the frogs. According to Matschula, this was a libuffo of Sankhido's (Iza Khwiso, appendix B).

166 Gwamule; also Labotsibeni: an Ndlovu woman who married Mbandzeni and bore his heir Bhumu. Her residence was that of Zambadze in central Swaziland.

167 Mhumushele possibly Mchumushela - a 2nd millennium

168 Mshadza: usually considered to be the name of the Swazi-Pedi conflict of 1879, in which the Swazis, fighting on the side of the British were victorious. This battle is said to have taken its name from the Mshadza Mountain in which the Pedi were held up, and from where they rolled stones down on the Swazi. (B. Sikhondze, 'The Mamba clan of Swaziland: an Oral History', Ngadla, vol. 1. no. 1, 1976,



146 (ku) the fuya : (variant the fula ) : to speak in the 'Oswabe' fashion, substituting 'y' for 'L', as is done in by the Ndwandwe people of Buhandzeni, Swaziland, who are said to kuyeyeza.

147 Mkwakweni: mountain 40 km due west of the LaVunisa/ Gdled border post on the southern border of Swaziland.

148 inkhosatana : daughter of a chief; sometimes used for 'white' woman.

149 La Dluhi : possibly La Mdluli, i.e. daughter of an Mdluli man.

150 (ku) zunda : to speak in the 'Zulu' fashion, using 'z' instead of the 't' as in isiSwati.

151 (ku) teketa : (variant tekele) to speak in the isiSwati (or lala) manner, substituting 't' or 'ts' for 'z'.

152 (e) Mhlosheni : hills and mission settlement in central southern Swaziland near (e) Zikotheni (see note 140).

153 Hawu : interjection of amazement.

154 Velako : we have been unable to identify this person.

155 Shiselweni : present-day administrative district of southern Swaziland.

156 Ma Bhaca : probably the 'Bhaca' people. This name (derived from kubhaca, to hide) seems to have been a relatively

140 (e) Zikhotheni: area just south-east of present-day Mhlosheni in southern Swaziland occupied by the Nkumalo chiefdom, from where Sobhuza's mother, Lomawa, came.

141 Hlubi: the Hlubi people originally occupied the area around present-day Utrecht in the Republic of South Africa, south of Swaziland.

142 See note 45.

143 Reeds figure importantly in a number of south-east African origin myths. See

144 Langa: Matsebula gives 'Langa' as the name of the 'founder-leader' of the Ndusandwe who was buried at Magudu. (History, p. 6 new edition). 'Langa' also appears on Swazi kinglists, (Bryant, Olden Times, chart opposite p. 314; J.S.A., <sup>vol. 1</sup> appendix 12;) and features widely in a further variety of kinglists (see, for example, Bryant, Olden Times, p. 206).

119 Mahlabathini: lit. sandy place.

120 Mahagane: see note 80.

121. It is not clear from the context who 'he' is. The relevant concord could refer either to Mahagane; or to the king himself with the speaker addressing the king, placing an implicit 'wena'<sup>(you)</sup> in front of 'wathi' (he/you said...).

122 Maserijana: according to Matsebula, Maserijana Nsibandze was the indvuna of Ngweni's umuti, Zombadze. (History, new edit. p. 12)

123 Silele: according to Kuper, Silele Nsibandze (father of Phuhlaphi) assisted in the installation of Sobhuza II (Biography p. 12).

124 It is not clear from the context who 'he' is. The concord could refer to the 'indvuna', or to the king. The latter seems more likely from the context.

125 'the hair of the Jakudze people': Jakudze is a common Swazi sibongo. Kuper and Matsebula list the Jakudze as 'bendzabuko' (An African Annotated, p. 233, and History, new edition, p. 16), while numerous Jakudze have, over time, held high office under the Swazi kings. The Jakudze people are apparently renowned for the beauty of their hair, while good hair is considered an important attribute for a royal wife, so that she will be able to sport an attractive sichelo, the hairstyle of important, royal, married women.

97 kaLaMvelase: at the place of LaMvelase; LaMvelase was another name for LaBotsibeni Ndluli, the mother of Ekhunu

98 Makhanye; i.e. Makhanya, a common Swazi sibongo ..

99 Makhahleleka: son of Fokoti, son of Sombolo.

100 kaMbilingo:

101 luhlangoti: the flank or the side meat of the ribs.

102 Nkosi:

103 LaNgwenya: either daughter of Ngwenya, or a in the form dangwenya, a Swazi sibongo itself

104 Ngwenya:

105 Donganyane

106 inyanga: a traditional healer, diviner or herbalist.

107 Mkhotsywa: a sibongo, connected to the Ndumandwe.

108 Ngwangele:

109 Sibandze.



89. RaDlovunga - umphakatsi <sup>dating from</sup> ~~of the brood~~ <sup>umhfwanekhosi</sup>  
<sup>located about 4 km from the Mahamba mission</sup>  
<sup>in south-west Swaziland. (Matschala, History</sup>  
<sup>new ed. p. 35).</sup>

90 Ndlawela: libutfo of Mswati's, largely comprised of men born roughly between 1844 and 1855.

91 Zombade (variant Zombadze): there are two sites of this name in modern Swaziland; one <sup>lies</sup> is located east of present-day Gokamba, the other is located in southern Swaziland, about 10 km south-west of present-day Nhlolsheni. Zombade was also the name of a very early royal residence in southern Swaziland.

92 Original has (ku) hamba, which in this case means 'to die'.

93 umsebenti: work, labour, task.

94 Mamba: a common Swazi sibongo. The Mamba people claim a common origin with the Swazi royal house (or the descendants of Ngwane) and derive their name from an early ruler of their own line, called 'Mamba'. Non-Mamba traditions claim that 'Mamba' was one of three brothers who split sometime in the remote past to give rise to a number of separate clans.

95 Ndwandwe: the Ndwandwe chieftaindom flourished in the late eighteenth and early nineteenth centuries in an area to just south of present-day Swaziland. Considerable debate exists over the existence of early genealogical links between the Ndwandwe and Ngwane. See Bonner's review of the data, Kings, pp. 9-11.

96 Bhukwane: