

SBS Collection: Tape 10, A229
English Typescript: Lomadayeka Ndzinisa et. al., notebook 1
[Ndzinisa History and the history of the foundation of the Swazi Nation]

Typescribed by: Nokuthula Vilakati for FHYA

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INTERVIEWED AT: SBS, Mbabane

DATE: N/D

[1] KEYⁱ INFORMANT: Lomadayeka Samson Ndzinisa (LN)

[2] OTHER INFORMANT John Siguca Tfwala (JT)

[3] OTHER INFORMANT Magangeni Dlamini (MD)

[4] INTERVIEWER Dumisa Dlamini (DD)

[5] OTHER INTERVIEWER Sabelo Ndzinisa (SN)

[1]

[1]

[SN] Nine bekunene¹ one day we once talked about those of ⁱⁱSukati², those of Sukati, those of Sukazi

¹ Nine bekunene: see glossary.

² Sukati: surname.

and we said they came from KaZulu³ and were known as those of Sukazi. We Swazis came and changed them and said they are of Sukati. On other days, we talked about those of Makhubu⁴. On another day, I remember Dumdum⁵ once talked about others here, those of Gamedze⁶. Today we have liked to talk about those of ours, those of Ndzinisa⁷. Luckily, we have here babe⁸ Lomadayeka⁹ e¹⁰ Samson¹¹ Ndzinisa of Siphofaneni¹². He will tell us the place from which he was born, by who, where and when. E peo, many people know him as Dilex¹³, those who have grown up with him. That one is for bujaha¹⁴.

[12]

[2]

Yes they said home-lily¹⁵ when he kicked the ball there at KaZombodze¹⁶.

³ KaZulu: literally place of the Zulu. Swazis use the term to refer to the country to the immediate South of Swaziland. KwaZulu literally a place of the Zulu. In South Africa this term is now reserved for the areas under the Zulu homeland authorities while Swazis who zunda use it in a similarly broad way to KaZulu.

⁴ Makhubu: surname.

⁵ Dumdum: a name used by some members of the broadcasting service when they refer to their colleague Dumisa Dlamini, Dlamini is a surname.

⁶ Gamedze: surname.

⁷ Ndzinisa: surname.

⁸ babe: see glossary.

⁹ Lomadayeka: literally one who is painted; personal name.

¹⁰ e: Hail! Ah! Yes! it is the common expression used as introductory particle in politely addressing oneself to another, or when about to commence a speech; also said by way of announcing oneself upon arrival before a hut door.

¹¹ Samson: personal name.

¹² Siphofaneni: a place located 35km southeast of Manzini.

¹³ Dilex: probably personal name- popularly known as, in soccer circles

¹⁴ bujaha: see glossary.

¹⁵ home-lily: probably was the praise name for Lomadayeka while he was still a youth.

¹⁶ KaZombodze: the name of a number of Swazi royal residences at different times in history. There are two sites in modern Swaziland known by the name. One lies east of Lobamba in central Swaziland, the other is located approximately 10km southwest of Mhlosheni in southern Swaziland. This was a capital of the early Swazi kings, traditionally governed by a Nsibandze indvuna (S.W.O.H.P., Han (Magoloza Mkhonta 2), edit notes p.18) According to Bonner, (Kings,p4) Zombodze was originally the name of the national headquarters of the

[DD] E oh Mzomba¹⁷ you once played football

[LN] Yes

[DD] Awu¹⁸ we are thankful babe

[SN] E now let us hear him talking with Dumdum

here, Babe can you tell Dumdum that, Dumisa

Dlamini, tell where those of Ndzinisa have

dzabuka'd¹⁹ from, where, when and how, firstly

let us hear about you that who begot you

[LN] Wena wekunene, I am the son of Ntjonga²⁰

Ndzinisa there at Nkhomo²¹, at Menzisi²²

[DD] Um²³ you were born, in which libutfo²⁴ do you belong?

[LN] The libutfo is luGavu²⁵, I am a real lisotja²⁶,

[DD] Oh you are indeed among the emaSotja

[LN] I am a lisotja indeed

[22]

[3]

[DD] E but then

[LN] I am the one who started buSotja²⁷ here at KaNgwane²⁸

later eighteenth century Swazi king, Ngwane. The precise location of this earlier Zombodze, somewhere in southern Swaziland has not yet been established with certainty. Zombodze is also the name of the capital of the late nineteenth century Swazi king, Bhunu, located approximately 15km due east of present-day Lobamba.

¹⁷ Mzomba: is a sinanatelo for the surnames Ndzinisa, Dvuba, Dlundlu etc.

¹⁸ Awu: (variants: owu.ewu.hawu) interjectory of sudden surprise; of amazement; of wonder.

¹⁹ dzabuka'd: variant (ku) dabuka; indzabuko; umdabuko (noun to originate as does one group by breaking away from another. (bemdzabuko: those who have dzabuka'd).

²⁰ Ntjonga: (variant: Ntshonga): personal name.

²¹ Nkhomo: literally cow; probably a mountain around Siphofaneni area; also referred to a Menzisi.

²² Menzisi:

²³ Um: (variant um-um) also referred to as umhhu; used to refer "yes"; also used to say "I agree" or "oh yes" or "yah"; sometimes "I" is used.

²⁴ libutfo: see glossary.

²⁵ luGavu: a libutfo founded between 1890-1899.

²⁶ lisotja: (plural emasotja) a libutfo founded between 1914-1919.

²⁷ busotja: see glossary.

²⁸ KaNgwane: literally (place) of (the) Ngwane; it can be used to refer to the entire domain under the rule of descendants of the early king Ngwane i.e., an equivalent of Swaziland; or it can refer to the very heart of the Kingdom, the area around the principal royal residence.

[DD] Which busotja babe, there was an imphi²⁹ of 1914 and there was also an imphi of 1939?

[LN] The present busotja that started busotja here at KaNgwane, that of Sobhuza³⁰.

[DD] That of 1939, the German imphi

[LN] Wena wekunene, wena wekunene

[DD] Awu we are thankful Mzomba, E Mzomba, those of Ndzinisa, we usually hear that there are those of Ndzinisa, you find them very short, even if you go there and there and there, we the youth, the youth, we don't know anything about those of Ndzinisa can you tell us of their indzabuko, just tell me in person.

[32]

[4]

[LN] Wena wekunene, I will tell you. E we came from KaZulu with the king that came from KaZulu during the fight over a girl, then one king, then Dlamini³¹ went away, went down with those of Ndzinisa and he went to e Loziyingili's³² place

[DD] Um

[LN] When he reached at Loziyingili's place, the king is still following him because the one went through the

²⁹ imphi: (variant impi) see glossary.

³⁰ Sobhuza: there are two Sobhuzas; Sobhuza I, also known as Ngwane IV and Somhlolo, the son and heir of king Ndvungunye who died in 1815. Sobhuza's mother was Somnjalose Simelane; there is also Sobhuza II who is also called Mona, Mahogoza and Nkhotfotjeni; the Ngwenyama of Swaziland from December 22 1921, until 1982. He was born July 22, 1899, only five months before his father, king Bhunu died. His mother was Lomawa Nxumalo.

³¹ Dlamini: the early Swazi king(s); also a common royal surname in Swaziland; also surname of other people who are not from the royal family.

³² Loziyingili: (variant noziyingili) according to (Bryant p.306) he is another son of Hluma called Makasanyana; the father Ngwanasi (p.307)

hill ascents, the one that is called an arpeture. He went away and he came to Loziyingili's place, the king of KaZulu is still coming searching along the hill ascents, then Soshangane³³ returned and came back and climbed over Lubonjeni³⁴, at Manyiseni³⁵. He went down Manyiseni and this fellow [man] got tired and then his name was called Ndzinisa. Not that he dzabuka'd to be of Ndzinisa, it just came about

[44]

[5]

through getting tired while he was carrying the umfunti³⁶ of the king, it is said they scourged the Lubombo, those are the ones

[DD] It was those of Ndzinnisa that were carrying

[LN] It is those of Ndzinisa that were carrying, they were carrying the king's ummango³⁷

[DD] They were of

[LN] Those that were with him

[DD] They were of who starting afresh as they begun

[LN] They were of Mlaba³⁸

[DD] They are of Mlaba

[LN] Wena wekunene

[DD] They continued

[LN] Then they continued. They came then there and built

³³ Soshangane: a leader of a group of Ndwandwe clansmen who escaped from Shaka and Zululand in 1921. His followers became known as Shangane; brother of Zwide.

³⁴ Lubonjeni: (variant Lubombo) refers to the eastern part of Swaziland, and it starts slightly north of Tshaneni in the north and extends south within 10 miles of the southern border at Golela. The major towns in this part of the country are Tshaneni, Mhlume, Siteki and BigBend. (Grotpeter p.80).

³⁵ Manyiseni: probably a place located just outside the eastern border of Swaziland; around Mavaneni area.

³⁶ umfunti: the bundle of medicines

³⁷ ummango:

³⁸ Mlaba: surname

up there, they climbed over Sihlutse³⁹ and came to
build at Shiselweni⁴⁰. When they had built at Shiselweni

[52]

[6]

awu the imphi of KaZulu is coming. They have
built at Shiselweni and a hut where the ummango
was kept was built. Just as he had built there, there
came an imphi of KaZulu. When it came across the
Luphongolo⁴¹ rain started to fall and it fell heavily.

[DD] The heaviest one

[LN] Wo⁴² it rained and the Luphongolo was flooded to the
fullest. The imphi of KaZulu stopped across, awu

[DD] Then they faced each other.

[LN] This river would calm down. Awu indeed the river
calmed. Hawu what must we do the river hao
calmed, those people are now coming. Then the king went out
with the ummango, carry and there they went. Ngqi⁴³
Mbukwane⁴⁴, ngqi at Mpuluzi⁴⁵ there and Mancibane⁴⁶.

[DD] Um

[62]

[7]

³⁹ Sihlutse: (variant: Hluthi, Hluti) a place situated about 36km southeast of Hlathikulu.

⁴⁰ Shiselweni: name of the present-day administrative district of Swaziland which takes its name from the base in southern Swaziland of the early Swazi kings (so called because of the frequent burning (shisa) of homesteads in the area, by attackers from the south); Somhlolo's early residences were here and according to Matsebula (history old edit p.7) Ndvungunye's as well.

⁴¹ Luphongolo: also known as Phongola, or Pongola; rises in the Drakensberg mountains, south and west of Piet Retief and runs eastwards. Almost parallel to the southern border of Swaziland. It flows through the Lubombo mountains to join the Usuthu to form the Maputo R. Considered by many Swazis to be the natural southern boundary of Swaziland.

⁴² Wo: interjectory of agreement; a term that refers to "yes", or "I see"; or "I agree."

⁴³ Ngqi: idea of tightness; of closing in firmly; of finality; of punching with the fist.

⁴⁴ Mbukwane: probably a place around Mahamba area.

⁴⁵ Mpuluzi: a place around the Siphocosini area that is between Mhlambanyatsi and Mbabane.

⁴⁶ Mancibane: prince; according to Matsebula History p.143 he was a chief living on the western border of the country.

[LN] They went away from Mbhuleni⁴⁷ and ran away. When they arrived there at back at Shiselweni, they came and set on fire, this house.

[DD] Who came to Shiselweni now?

[LN] Those of KaZulu

[DD] Wo those of KaZulu came

[LN] Those of KaZulu

[DD] Yes

[LN] They came and set this house on fire, and the house couldn't burn, it just remained as it is, whereas it was a grass-thatched house

[DD] Those of KaNgwane who go with the king are no more there

[LN] Those of KaNgwane had run away, they had gone out to there, they had gone away. They burned this house, and then the king of KaZulu said, awu indeed we have failed. The house in which the sintfu⁴⁸ was kept did not burn we cannot follow this person, let us go back.

[71]

[8]

We should no longer follow him, how didn't this house burn, the house that is thatched with grass, let us go back. They returned and went back.

[DD] They went back.

[LN] They went back. He then moved away from eMbhuleni, they went down through Mayiwane⁴⁹ until they came

⁴⁷ Mbhuleni: Matsebula (p.38) says Mbhuleni is on the upper Komati River, at the foot of the Dlomdlomo Hills, where Ngcina Matsebula was the indvuna and laMagadlela the inkhosikati.

⁴⁸ sintfu: refers to African culture; customs; to African language; to mankind.

⁴⁹ Mayiwane: a place situated at about 27km northeast of Piggs Peak.

up to KaHhohho⁵⁰, and they built there.

[DD] The indlunkhulu⁵¹ of those of Ndzinisa because you will find that as you go, you meet a Ndzinisa there and go there and meet a Ndzinisa and go, where is their house, their main centre really?

[LN] Their main centre is the one who is speaking

[DD] I mean their place where you will find that the surname of Ndzinisa has spread all over

[LN] It is at Nkhomo

[77]

[9]

[DD] O it is a Nkhomo

[LN] There at Nkhomo at Menzisi

[DD] Yes then Mzomba. We move on Mzomba, and as we try to follow the surnames of Ndzinisa, you find that of Dvuba⁵² and you hear that they are related, you find that of Dlundlu⁵³ and you hear that they are related, you find those of Ndzi, those of Tsela⁵⁴ they are also related to those of Ndzinisa, I don't quite get it, I get confused right there as to whether they intermarry or they don't what really combines them and how?

[LN] Wena wekunene, let me clearly tell you

⁵⁰ KaHhohho (variant: Hhohho, Hoho): according to Matsebula, Hhohho (in southern Swaziland was Ngwane's lilawu (History old edit. p.6); Name of Somhlolo's administrative capital near present day Mhlosheni; and the name given to the area north-east of Mhlosheni inhabited by the Shiba people; also the name of Mswati's capital on the north bank of the Lomati River in northern Swaziland, from which the modern northern administrative district (Hhohho) derives its name (SWOHP) Hamilton Series, (Logwaja Mamba, 1), edit notes p.27

⁵¹ indlunkhulu: (variant indlunkulu) see glossary.

⁵² Dvuba: (variant Duba, Dvube, Dube) literally zebra; also a surname.

⁵³ Dlundlu: surname.

⁵⁴ Tsela: surname.

wena wekunene. E this Ndzinisa is begat by
this Mlaba, e Ndzinisa is born then Dvuba was
born, then Dludlu was born, these are the
children of a man, the four of them.

[91]

[10]

[DD] All these are the children of a man.

[LN] They are children of one man

[DD] Now that they are surnames

[LN] They are not surnames, they are children of one man

[DD] I

[LN] Then they grew up, Ndzinisa then had his big sive, and
Dvuba had his own big sive⁵⁵ and Dludlu also
had his own big sive. Then they came up and
met, Awu boNdzinisa we are now a great
number, let us go to the king, so that a king can
set us a king because we are now too many, we
should become a king, and so that we get our king
we of Ndzinisa and let us handle each other

[DD] Yes then

[LN] We then went in groups wena wekunene, they went
in groups. When they came to the king, because the

[100]

[11]

emabutfo are three now. Awu when they came to the
king, awu wena wekunene, we are asking that
we set our own king.

[DD] Um

⁵⁵ sive: plural tive; see glossary.

[LN] Awu, the king said, hhawu⁵⁶ Ndzinisa, for the king of Ndzinisa is you, how do you say this now.

That is where wena wekunene it was said, the emaTima⁵⁷ selected themselves before the group, Dludlu moved away and Nkhalakatsa⁵⁸ set down.

That is when they went in groups to the king to find their kingship, the king refused up to now, that because you are of, indeed you are Ndzinisa, you are all Ndzinisa

[DD] Yes then

[LN] You now want what kind of a person to be installed

[DD] Um

[109]

[12]

[LN] Your king is this Ndzinisa that is all, you are not going anywhere, then they went and separated and went back, and they settled down.

[DD] They came back and settled down again

[LN] They settled down just as I say. Dvuba then spread towards there, and Dludlu spread towards there, and Ndzinisa spread towards there in the live⁵⁹ of KaNgwane, and separated, but we do not intermarry, we are still one, even in death we all unite and become one.

[DD] They again unite because they are those of Dvuba, and those of Dludlu and those of Tsela and then those of Ndzinisa.

⁵⁶ hhawu: (variant hhowu) interjectory of strong disapproval; regretful surprise.

⁵⁷ emaTima: probably refer to the Ndzinisas, the Dludlus and the Dvubas.

⁵⁸ Nkalakatsa: personal name; probably was a Ndzinisa person.

⁵⁹ live: (plural emave) see glossary.

[LN] There is no where that we can go to, we are just one

[DD] Awu yes babe, surnames Mzomba and surnames
surnames and surnames and surnames you hear

[118]

[13]

that e these tila⁶⁰ this, the reasons to tila it are those
and these tila that and those tila, those of
Ndzinisa, what do they tila

[LN] The zebra

[DD] The zebra because it is of Dvuba

[LN] Ihhi⁶¹

[DD] What are the reasons that they don't eat it?

[LN] Awu it is because it is a wild animal which is
not edible, it is a surname, it is our blood.

[DD] Yes then, it is a blood indeed. E sometimes
it goes here Nyamatane⁶², I mean Mzomba, it
goes and goes, e the surnames as they move
down this side you hear that the lijaha⁶³ of our
place we hlehla through just like now at KaNgwane
the hero is so-and-so, e you hear that he is a

[129]

[14]

hero of that side, at your place, the heroes that are
well known during that time when the heroes were
crossing over, those that are known even by kingship

⁶⁰ tila: from the word kutila which means to abstain from something due to some reason(s); to avoid; to give up; to show some respect by avoidance.

⁶¹ Ihhi: (variants ehhe, uhhu, umhhu) interjectory of assent, agreement, or approval.

⁶² Nyamatane: literally wild animal; but also a sinanatelo of Dvuba surname.

⁶³ lijaha: (plural emajaha) see glossary.

[LN] Here it is wena wekunene I want to tell you
that when they reached at kaHhohho

[DD] Wo

[LN] When the umuti⁶⁴ of the king was built at KaHhohho
then this Ndzinisa was appointed as an indvuna⁶⁵
there at kaHhohho. After Ndzinisa had died,
he then begot Gwaza⁶⁶ at kaHhohho. When Gwaza
had grown up being an indvuna, he was also
appointed as indvuna at KaHhohho.

[DD] Um, he took the position of his father.

[LN] He took the position of his father, then the king
took Gwaza when he had grown up and said hey
Gwaza go, Shaka⁶⁷ is still coming there, go and

[141]

[15]

build there at KaNgwane and stay there, and watch
and look towards the open space of Bulunga⁶⁸ the
imphi that will come from KaZulu. You will find a
man of Masuku⁶⁹ his name is Nsukumbili⁷⁰, those of
Masuku, it was a live of beSutfu ⁷¹this one, at
Nkhomo there are tihhehle⁷² e there at Menzisi

[DD] Yes then

[LN] There are caves and tihhehle of the imphi of KaZulu
Go then Ndzinisa. There arrived this Gwaza and

⁶⁴ umuti: see glossary.

⁶⁵ indvuna: see glossary.

⁶⁶ Gwaza: the son of Ndzinisa.

⁶⁷ Shaka

⁶⁸ Bulunga: a place situated around the Bulungu Hills about 20km southeast of Manzini.

⁶⁹ Masuku: a surname; there is also a place called Masuku situated about 26km southwest of Manzini.

⁷⁰ Nsukumbili: literally two days; also personal name.

⁷¹ beSutfu: member of the Sotho nation; natives of Lesotho, Transvaal, and Botswana.

⁷² tihhehle: singular-sihhehle; a story outcrop; a pile of stones; a shelter; in another sense can mean caves.

he found a man of Masuku. Awu Ndzinisa you
will run and enter in these tihhehle when
an imphi of KaZulu comes you will run and
tell the king that the imphi of KaZulu has
come, and then you will come back and enter
here with your children. Ah indeed just as he

[152]

[16]

talked the imphi of KaZulu had come. It came and
turned here, when it had turned from Mdzimba⁷³
and was going back, a man shouted from up Bulunga
and said hey you are just going away, you of
KaZulu, there is a man in that mountain at
Nkhomo, the king's spy of the imphi that they have
run away and entered into the tihhehle, his name
is Gwaza, he is at Nkhomo, the mountain of mountains

[DD] Wo

[LN] The imphi turned completely and went back, ah it
arrived then

[DD] Who is this that is reporting

[LN] He is at Bulunga and is shouting from the top of a mountain

[DD] He is not a Swazi

[LN] He is of Sihlongonyane⁷⁴, he is not a Swazi we do not
even know his surname, I do not know him wena
wekunene

⁷³ Mdzimba: (variant Mdimba) a series of elevations south of Mbabane in the midveld, about halfway to Manzini. Caves in the mountains are the gravesites of some of the Swazi kings. The royal villages are also usually located near the foot of these mountains (Grotpeter p.98).

⁷⁴ Sihlongonyane: surname.

[160]

[17]

[SN] He is a spy

[LN] He is also a spy, then they returned and surrounded this Nkhomo, awu they found it quickly, and burnt and burnt, and made fire, this Masuku is sitting that side in his sihhehle which has water

[DD] Um

[LN] And then those of Ndzinisa got completely consumed Then Masuku went just early in the morning after three days to check in the sihhehle, awu, people are finished here.

[DD] People are finished

[LN] This Masuku then heard from the inside tswi⁷⁵, tswi tswi, he is with his wife, he opened and opened and opened, awu, he found a boy, Hawu here is a boy, sifanyana⁷⁶ that is small

[170]

[18]

[DD] A baby

[LN] She is still a baby, a girl, a young girl which is small. This girl has been burnt and the boy is not burnt. They carried him, this Masuku, this wife, he went away to KaHhohho again. Awu wena wekunene those of Ndzinisa are finished

[DD] Those of Ndzinisa are finished

[LN] Gwaza is finished with his sive

[DD] Gwaza if finished with his sive

⁷⁵ tswi: has the idea of squeaking or squealing (with the tone rising to extra high).

⁷⁶ sifanyana: see glossary.

[LN] What I found from the sihhehle is this boy
Then the king said, awu thank you Masuku
just as you had said that you are going back to your
place at Dlangeni, indeed go, this lijaha will
grow up I will feed him, his name is
Mafuleka⁷⁷ _____

[DD] His name is Mafuleka

[179]

[19]

[LN] He is Mafuleka, so said the king of umhlaba⁷⁸, he is
now Mafuleka because he was pulled out from sihhehle
he was covered with stones

[DD] Oh

[SN] Which was that king babe

[LN] It is Somhlolo⁷⁹

[SN] Oh it is Somhlolo

[DD] Oh it is Somhlolo

[LN] Yes

[DD] Um

[LN] Then Mafuleka grew up just as the king fed him
Mafuleka. Mafuleka actually the place that was
given to you is that of Nkhomo, return to Nkhomo
to stay there

[DD] To the people of your place

⁷⁷ Mafuleka: literally means the one who covers; personal name.

⁷⁸ umhlaba: can refer to the earth; to the world; to the land; country; territory.

⁷⁹ Somhlolo: also known as King Sobhuza I; son of Somnjalose and King Ndvungunye; according to Magangeni Dlamini (SBS Series Tape 19) the beSutfu used to call him Raputsa; he was also known as Ngwane IV.

[186]

[20]

[LN] In the graves of your father

[DD] Um

[LN] of Gwaza. Again Mafuleka went and returned
and he settled at the aperture of lusekwane⁸⁰.

Mafuleka grew and grew and he then said hhawu

wena wekunene I am also a grown up now can

you look for me a person whom I will send, then

the king sent out a lijaha of Bhembe⁸¹, the one that

has left us Msutane⁸²

[DD] Msutane

[LN] A boy of Ndzinisa, those of Bhembe, that are there
at such-and-such

[DD] Boys of Ndzinisa

[LN] Boys of Ndzinisa

[DD] Continue babe

[LN] Then Msutane went and built there and he was

[21]

born there, he was removed from the libutfo and he

became a boy _____ Mafuleka and the last

imphi at Mshadza⁸³ is going out.

[DD] Um

[LN] He will move from there to command an imphi.

⁸⁰ lusekwane: a species of acacia, this tree or shrub grows sparsely in Swaziland and also near the Indian Ocean coast. It is considered sacred by the Swazi. As part of the Ncwala ceremony, youths who have reached puberty are expected to go out on the night of the full moon to travel to Gundwini to cut the longest branch they can carry and bring it back to Lobamba at dawn. (Grotperter Hist.Dict.p.81).

⁸¹ Bhembe: a surname

⁸² Msutane: shrub (*Lippia asperifolia*), having a disagreeable smell and used as a specific treatment for measles, and also smeared on the body of a traveler for preventing crocodiles and dogs from biting him; also personal name.

⁸³ Mshadza: a place probably outside the north-west borders of Swaziland

[DD] This Mafuleka moves from there to command an imphi there
To command an imphi there when they were going
to attack at Mshadza.

[DD] There at kaHhohho.

[LN] There at Mshadza it is said he is the son of Gwaza
who runs, pierce through piercing to brothers, you
appeared the headmen who appeared from apertures, he
who called by you and he responded, Mkhahla⁸⁴ that
has two mountains, the stone that moved from
Nkhomo and settles at Menzishi

[200]

[22]

[DD] Who is being praised there?

[LN] Mjabhuza⁸⁵ praise him

[DD] Who is being praised there?

[LN] Mjabhuza hlangahlanga⁸⁶ of beSutfu. It is, it is
actually, it is this Mafuleka the son of Gwaza.

Ehhe. Now because he opened the gates and it
was noticed there at Mshadza, they say a big
dog had blocked, it was by the gate, it looks like
there was a meeting of beSutfu and at the gate this
big dog had blocked the way. It is said you pierced on
the way and it smelt, you pierced this bulldog dog
and you threw it down and the gates were opened
of entering at KwaGwaza⁸⁷. Now in this last imphi
Mafuleka didn't stab, that is why he hanged himself. When
I grew up, wena wekunene, his grave is there next

⁸⁴ Mkhahla:

⁸⁵ Mjabhuza: personal name

⁸⁶ hlangahlanga: probably stock i.e. the line of descent

⁸⁷ KwaGwaza: lit. Gwaza's place

to that of Mswati, Mafuleka. It is not there at

[214]

[23]

Nkhomo, it is at KaHhoho, he is a great umkhuhli⁸⁸
I know it through my naked eyes, and I came to it, it
is at KaHhohho next to Mswati's grave, in that big
bush, and Mafuleka is there at KaHhohho.

[DD] You were still continuing with the hero of Mswati.

The hero of Ms. this Mafuleka actually is the hero
of Mswati, he is the one who called the emajaha
when they came from Mshadza there, Br..... Dlamini
of so-and-so, then he would giya⁸⁹, he would then
start and say Mafuleka is giya'ing and said that
yeha ji yeha ye I said it is muho ye to
my father and he came to take me out ye that
champion, yeha, ji ye, yehehe⁹⁰, it came to take me out
yo Landzandzabala, ye my father, this one, Awu a
lijaha was saying so_____

[DD] The emajaha are giya'ing

[227]

[24]

[LN] A hero, the son of Gwaza is giya'ing

[DD] Those of Ndzinisa, do not mean that they are just,
there were emajaha among these people

[LN] Then right from there the king said, this is now
Mswati, no Mafuleka now because you were

⁸⁸ umkhuhli:

⁸⁹ giya: from kugiya: to perform a traditional men's solo dance

⁹⁰ yeha, ji ye, yehehe: part of the song sang when giya'ing

now ndvunankhulu⁹¹, ewu, you are very old,
then Sandlane⁹² was appointed, Sandlane during
the time, Sandlane this one of Zwane⁹³, he took
the position of Mafuleka

[DD] Wo wo continue continue

[LN] You, just as your live is indeed at Nkhomo where
you are guarding the imphi of KaZulu, then I give
Sandlane to old Lobamba⁹⁴ so that he can be in
charge there. Even Sandlane when he had grown
old the king separated him and gave him live there
at Malkerns⁹⁵ going down that direction there

[236]

[25]

[DD] Um

[SN] Can you tell me babe, why did this Ms, this Mafuleka
hang himself

[LN] Actually the last imphi

[SN] E

[LN] When he came there and commanded it, e how he did
not stab while this would rise

[DD] He felt the pain

[LN] He wanted to be the first one to stab

[DD] Wo wo wo wo

⁹¹ ndvunankhulu: lit. great indvuna; chief indvuna of a particular area; also Prime Minister

⁹² Sandlane: according to Matsebula (Hist. p.40) he was senior indvuna of Ludzidzini during the reign of Mswati, a Zwane man.

⁹³ Zwane: surname

⁹⁴ Lobamba: residence of the queen mother during the reign of Sobhuza II, and the capital of the Swazi nation, situated between Mbabane and Manzini. According to Grotpeter, Lobamba was also the name of Ngwane's first establishment in south-eastern Swaziland (Historical Dictionary p.75). Matsebula describes Lobamba as the residence of LaMndzebele, the wife of Ngwane, and the mother of his heir, Ndvungunye (History, old Edit. pp 6-7)

⁹⁵ Malkerns: Fifteen miles west of Manzini in the Malkerns Valley. It is the site of the country's pineapple industry. (Grotpeter Hist. Dict p 88)

[LN] that when the emankengane⁹⁶ the, which are
not emajaha

[DD] He wants to come first

[LN] So that he can stab first and then the emajaha will
stab after him, so that when he praises to the
king that he started first and he stabbed first and

[244]

[26]

then the emajaha followed in stabbing

[DD] I hear you Mzomba

[LN] Now he did not stab in the last imphi, when
he returned there he didn't know that this means

[DD] How will I giya now

[LN] I will now tell the king that the son of so-and-so,
the son of so-and-so, the son of so-and-so has stabbed,
from there we heard that Mafuleka had
hanged himself that side wena wekunene

[DD] Because of anger that but I didn't arrive
there myself

[LN] The anger of the heart, he hanged himself, we
heard that the indvuna had died that side, he
hanged on a tree at KaHhohho, there at KaHhohho, that
is just how Mafuleka died wena wekunene

[DD] E you continue, then after that,

⁹⁶ emankengane (singular- linkengane): any poor, destitute, common fellow; also applied contemptuously to any individual of a foreign tribe, as a Tonga or Soto/Suta)

[251]

[27]

[SN] E

[DD] Continue Mzomba

[SN] May I ask again, why was he called Mafuleka?

[LN] He is Mafuleka because his father Gwaza was covered by those of KaZulu there at Nkhomo

[DD] Wo he was pulled out from the stones

[LN] He was pulled out from, he was pulled out from the sihhehle at Nkhomo, this Mafuleka

[SN] Um

[DD] E I was called

[LN] The king saw that he is Mafuleka because he has pulled out from sihhehle, he has been covered

[DD] Where did this girl got to, this

[LN] This girl also grew up and became a girl of indlunkhulu

[28]

[DD] Um

[LN] E he fell in love with bantfwabekhosi⁹⁷. And secondly,

e these of Ndzinisa, because this Mafuleka, this

Gwaza were going with the king e, secondly,

before I leave it, those of Ndzinisa, when a king is

installed here at KaNgwane, the blood of Ndzinisa

is taken and injected to the king, and ours is

taken and injected to the king, they are the tinsila⁹⁸ of the king

⁹⁷ bantfwabekhosi (singular- umntfwanekhosi): lit. the child of the king, the nearest English equivalent to this is that of a prince, princess. The term is used for both males and females. The term is also more widely applied to other members of the royal lineage whose connections to the king were remote. The term is only applied to the children of the king once the king (their father) has died. Prior to that, they are known as the bantfwana. After the death of the king, only the heir is known as umntfwana.

⁹⁸ tinsila (singular- insila): an insila is a person who has been linked with the king in a very special "blood" ceremony. These are normally chosen from the Mdluli and Motsa clans; the lit. meaning is a "body dirt."

[DD] They are tinsila of the king, and I have been avoiding this word babe because

[LN] They are tinsila of the king

[DD] Sometimes when you go around KaNgwane you find a certain surname

[LN] Wena wekunene

[DD] When you try to follow its umlandvo⁹⁹ you find that there is somewhere where it has leaned

[268]

[29]

because you can go and find a surname that has spread in a sigodzi¹⁰⁰, e you will find that in this sigodzi they are put for a particular thing just as you have said that where he was put, he was put for this duty right there.

[LN] Wena wekunene

[DD] Yes then, who are the other heroes babe, among those of Ndzinisa which you can remember?

[LN] Other heroes

[DD] Or even one that is known

[LN] There is

[DD] Or maybe you can praise him and praise him and praise him.

[LN] It was babe Gonqo¹⁰¹ Sigidzi¹⁰², the son of Mafuleka.

⁹⁹ umlandvo: see glossary

¹⁰⁰ sigodzi (plural- tigodzi): refers to a shallow valley; to a region; to a district

¹⁰¹ Gonqo: personal name

¹⁰² Sigidzi: lit. a great number, e.g. a million; also personal name; probably the other name of Gonqo

[DD] Um, praise him, praise him babe

[276]

[30]

[SN] That is my grandfather.

[LN] He is the grandfather of the boy who is at the broadcasting service whom they call Sabelo¹⁰³ Ndzinisa

[DD] Can you praise him babe, I suspect he was very short like this (probably showed demonstration)

[LN] He was short and was a lijaha

[DD] How was he here (pointing) because with one you would find the beard so long, you would find and see

[LN] He was grown up, just as he was a hero, his wives were fourteen wena wekunene. Then the king took him away from Nkhomo and said he must go and stay at Shiselweni and he must return there, that is why they are at Shiselweni they are, not here originally, they

[DD] They are still sent to go there those of

[287]

[31]

Ndzinisa

[LN] Because they are of the king, they had gone to stay at Shiselweni, they are of Nkhomo (initially) this Gonqo

[DD] Um what made this Gonqo famous?

[LN] He was also famous through this in the imphi, he also one day it went out from Mshadza and he stabbed, he is referred as Mjavuza¹⁰⁴ the shield

¹⁰³ Sabelo: personal name

¹⁰⁴ Mjavuza: possibly a praise name

of Mhlamunye¹⁰⁵, he stabbed five beSutfu one
day at Mshadza

[DD] E I thought you wanted to praise him and they stopped yourself

[LN] Hhawu

[DD] You just stopped yourself I have seen you mkhulu¹⁰⁶

because you shook as if you wanted to praise him

I can see that no he was very great

[LN] Um-um he was great because even the king of

umhlaba one day, I remember Qabe¹⁰⁷ who is at

[298]

[32]

back at Ndzinisa's came and said he does not

want him, he had ematinta¹⁰⁸ here, when he was

talking these ticu¹⁰⁹ would do like this like an king's

inkhosikati¹¹⁰ and we would see that awu indeed this fellow ohho¹¹¹

[DD] This person was very stubborn

[LN] This person was handsome like a, he was light

like a coloured, the Mzomba was handsome and

was tall but when he was talking doing like this,

yen could then see that a-a a hero is speaking

here

[DD] E

[LN] Awu no really kunene awu those of Ndzinisa?

I am just surprised.

[DD] E babe today because those of Ndzinisa have

¹⁰⁵ Mhlamunye: personal name

¹⁰⁶ mkhulu: lit. grandfather; also a polite term used when referring to any old man who is at the age of your grandfather

¹⁰⁷ Qabe: probably one of the ancestors of the Ndzinisas

¹⁰⁸ ematinta: traditional necklaces worn by women who are related to the royal family

¹⁰⁹ ticu (singular- sicu): basis, bottom, root, origin, self; stem

¹¹⁰ inkhosikati (plural- emakhosikati): see glossary

¹¹¹ ohho: sometimes written as ehhe; an interj. of assent, approval, admission

spread in the whole umhlaba, they are now there

[309]

[33]

and there and there who unites those of Ndzinisa
with those of Dvuba, with those of Dludlu, with
those of Tsela, that let it unite and put in
order everything?

[LN] Awu wena wekunene, I can tell lies, but I
don't want to tell it, through the existing law,
may be they are united by the son of Ntjonga

[DD] Where is he?

[LN] He is at Nkhomo, at Menzisa

[DD] Um

[LN] Yes

[DD] When did they last meet, or may be there is once
or may be children would go and you will find
yourselves warning and saying hold it, that is your
relative, she is your sister or he is your brother you

[LN] E there was a lijaha, the son of Ntjonga e he was

[321]

[34]

Mbomi by name, by name of Ndzinisa, he is a
Mlondoloz¹¹², he was carrying for the king, this king
Sobhuza, Mboni of Ndzinisa, he would dress up
traditionally but now he has died. After Mboni had died,
confusion arose from the lineage of Ndzinisa, there was
contention, there was a need that the child of Mboni
gets appointed, up to day wena wekunene, there is

¹¹² Mlondolozⁱ (plural- baLondolozⁱ): regiment founded during the reign of Sobhuza I (1899-1904)

a brother of Mboni¹¹³ they call him Gwava¹¹⁴ of Ndzinisa e, he hindered, he hindered, he hindered, but he is now dead. E emaZomba¹¹⁵ have united wena wekunene that now no even if it had has gone so bad, the king wants to know where those of Ndzinisa have gone to because they were at Nkhomo, only now that is dead that they want that Madawe¹¹⁶ at Siphofaneni would come and call the emaZomba to bring along the child of Mboni and bring him to the king but that has not yet happened wena wekunene. I was young and coming from the emakhosikati of Ndzinisa, the emakhosatana¹¹⁷ asked and requested that they meet and they should bring the lijaha of Mboni to the king.

[DD] Um

[LN] Because the king is searching at Nkhomo as to where did those of _____ got there.

[DD] E surname and surname Mzomba, I believe in all surnames e everybody had their spears, every body had their spears , it would be said, owu these are spears of emaZomba, and these are spears of those, e I mean things, like others had a duty of harvesting the fields. There were surnames

¹¹³ Mboni: personal name

¹¹⁴ Gwava: lit. guava; personal name

¹¹⁵ emaZomba: people of Mzomba; those who share the Mzomba surname

¹¹⁶ Madawe: personal name

¹¹⁷ emakhosatane (singular- inkhosatana): see glossary

[ⁱ KEY: added to denote the main respondent]

[ⁱⁱ Sukati: The misspelt word Sukuti is corrected on page 1 to Sukati]