

? Dlamini: Hlatikulu district officer in local government. He accompanied Philip Bonner on a number of oral history interviews in the area. (B7)

'stone enclosure wall fall down': this could be a reference to the dispersal of *beSutfu* lifestyle and culture in the wake of the Ngwane migration. *BeSutfu* domestic architecture is more associated with stone walling, and Ngwane (Swazi) domestic architecture is more associated with grass huts and mats. Another reference to stone walling is in Kuper, *African Aristocracy* (pp.72-73) where she notes that after the death of a king, the hut of his main wife – the future queen mother – is carried to a new site nearby and further huts and a cattle byre, are built around it. The new unit is known as *umstangala* (*sic*). Kuper notes that the cattle byre is surrounded by stones and not the usual palisade of branches, and suggests that this is of 'possibly Sotho influence'. The *umtsangala* is occupied for a three year mourning period. (B7)

Absalom Ndlangamandla: (a82) {no I}

Albert Mkhonta: {no more I} (B3)

Bab'tini (Baberton): present-day South African town about 20km north west of Swaziland's northern border. (B9) {I}

Babanango: village in central KwaZulu, about 35km north west of the present-day town of Melmoth, and the name of a mountain nearby. {I} (B2)}

Baberton: present-day South African town about 20km north west of Swaziland's northern border. (B42) {I}

Bafati: literally, married woman. Mankwempe Magagula indicates that this is/was the name of a place settled by Madzanga Mkhathjwa (SWOHP, Bonner series, no date). {I} (F10)

baLondolozzi: a *libutfo* of Sobhuza II. For further information on the *baLondolozzi*, see appendix on *emabutfo*. (a1)

baLondolozzi: a *libutfo* of Sobhuza II. For further information on the *baLondolozzi*, see appendix on *emabutfo*. (A1) (b2)

Balondolozzi: Note that in an interview conducted on the 3 September 1983, Nyandza Nhlabatsi gives his *libutfo* as Balondolozzi. (B8)

Balondolozzi: for further information on the Balondolozzi, see appendix on *emabutfo*. (B2)

Beira: major port on the Mozambique channel, north of Maputo. {I} (B2)

beNguni: literally, the Nguni people. A *sinanatelo* of certain *tibongo* associated with Zulu origins; an indicator of antiquity.

The term also has resonances of origin in the Ndwandwe address-name of Mnguni. Some narrators, like Bongani Mkhathshwa claim that Mnguni is a remote Ndwandwe ancestor or progenitor (SWOHP, S.B.S., 01-07-1982). *Nguni* is also a generic term applied to the speakers of related Bantu dialects living in south-east Africa. For a fuller discussion of the term *Nguni*, see Wright, J.B., 'Politics, Ideology and the Invention of the *Nguni*' in T. Lodge (ed) *Resistance and Ideology in Settler Societies*, vol.4, pp.96-118. (C1) (f10)

beSutfu: a term used in a generic sense in Swaziland for people distinguished by their origins in the interior of the country, and their dialect and custom differences from the early Swazi immigrants (Ngwane) who originated east of the Lubombo mountains or south of the Phongolo River. {E}
(a82) (D2) (B4) (A2) (B3) (A2) (B2) (F10) (A1) (A22) (B2)

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Betfusile (*Bethusile*): female, who was the first born child of Sobhuza I. She was born 29-2-1920, by his wife Zintambi, daughter of Chief Mangetse Zwane of Mbuluzi; later she became a member of the Ngwane National Liberatory Congress (Kuper, *Sobhuza II*, pp.243,330). {E} (a82) (a1)

Bethal: mission station at Mahlanya in central Swaziland.
{I} (B2)

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

i) the first group seem to have had some sort of an historical connection with the Swazi and to have lived somewhere east of the Lubombo (SWOHP, Royal collection, Phuhlaphi Nsibandze, 11-1968).

ii) The second group was an accumulation of fugitives largely from the clans of southern Natal who settled south of the Mzimkhulu River amongst the Mpondo people, sometime during the reign of the Zulu king Shaka. *Bhaca* dialect is considered to be a form of *tekela* speech closely related to the 'Lala' and the Swazi dialects (Bryant, *Dict.*, p.18). {I} (A1) (A2) (a22)

Bhaca, Later in the interview Simbimba Ndlela makes it clear that they were called *bakaBhaca* by the imphi of Yanga, because they hid away from Mswati when Mswati left [p.203]. (A2) *Bhaca*, *kaBhaca*: literally, at the place of the hideaways. See endnote.... In an interview on the 17 August 1983, Ndlela says

that Hlubi was told to leave and go to the place where his grandfather Mswati was, to return to the Mkhomazi at kaBhaca, but that Hlubi was prevented from going there by the people of Mkhathshwa who fought him, and put him off course and he ended up at Hobe [[pp107-111](#)]. (A22)

Bhadeni: a number of places carry this the name;

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

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

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

iv) Badzeni is a place about 35km south-west of the Rock of Ngwane and 25km east of the present-day Paulpietersburg town, in South Africa.

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

[re: isn't this another name for Badplaas as well?] [RE this note is not very clear - is the Bhadzeni from Bhunu's time the precedent fro all the other Bhadzenis ???] (a1) (B7)

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Bhakanome (possibly of Bhanganoma): a site of this name is about 50km due south of LaVumisa in South Africa. According to Kuper, an area of this name in Swaziland was under Matsafeni Nkhosi

(*Survey*, p.62). [create cross reference to Simbimba Ndlela royal interview \[p39\]](#) (B9)

Bhanganoma: there are two areas known by this name.

i) an area north of Hlatikulu; according to Kuper (*Survey*, p.62) it is the area under Matsafeni Nkhosi.

ii) there is also an area known as Bhanganoma about 50km due

south of LaVumisa in KwaZulu. {I} (A2)

Bhaqa: see endnote Bhaca(A22)

Bhiliti:(F10) {no I}

Bhokweni: was the Mamba king from some time in the late nineteenth century until 1940; he was succeeded by his son Matjane II. (F1)(f3)

Bhozongo: In an interview with Simelane Simelane (SWOHP, Bonner series, 06-05-1970) Mabonya is given as the father of Bhozongo. [[create cross reference to edit \(B9\), p1](#)](B92)

Bhozongo: son of Mabonya, and father of Ntshingila. Bhozongo was the first Simelane chief that moved from the Zulu territory to Swaziland during the reign of Somhlolo. He was brought into Swaziland by Maweni (SWOHP, Sidlane Simelane, Hamilton series, 09-07-1983). (B92) {I}

Bhudla: residence of the Magagula chief Phica, and site of royal gardens. (Kuper, *Survey*, 1952).(F10) {no I}

Bhukudla: (a82)

Bhukudla: {no I, no Jones} (A82)

Bhukwane: further on in this interview with Joseph Dlamini, it becomes clear that Bhukwane was a scion of the house of Liba. Joseph Dlamini claims that Vezi, an elder brother of Bhukwane, was the rightful heir, but fell in battle and was succeeded by Bhukwane; he further claims that Bhukwane was posted to Lucolweni as a sentinel against Zulu raids. Jones gives Bhukwane as a brother of Somhlolo and a son of Ndvungunye (*Biog.*, pp.249-266). It is possible that Jones has used 'brother' literally and is not sensitive that the possibility that the relationship is one of classificatory brother. The testimony of Logwaja Mamba (SWOHP, 25-8-1983, original transcript [[pp.92-97](#)]) confirms Josefa Dlamini position that Somhlolo sent out umntfwanenkhosi Bhukwane to take charge of a section of the Mamba kingdom at Lucolweni. Phuhlaphi Nsibandze also refers to a Bhukwane as a narrator of Swazi history (SWOHP, Royal series, Phuhlaphi Nsibandze, 1968). {I}{E}(B7)

Bhukwane: according to Joseph Dlamini, Bhukwane was a scion of the house of Liba [[create cross reference Matsebula \(History \(new edition\), chart opposite p.18\)](#) gives Liba as a brother of Ndvungunye and son of Ngwane. Jones gives Bhukwane as a brother of Somhlolo and a son of Ndvungunye (*Biog.*, pp.249-266). It is possible that Jones has used 'brother' literally and is not sensitive that the possibility that the relationship is

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Bhulindlela: according to Tigodvo Hlophe, Bhulindlela was a messenger sent to to warn the Swazi king of impending Zulu raids. (D2) {I}

Bhuza: [re: contractor that build embo statehouse?] (A22)

Bizwayo: an *indvuna* installed by Maja I, the mid-nineteenth century Mamba king (SWOHP, Hamilton series, Logwaja Mamba, 25-08-1983). (F2)

Boers: literally, farmers, but used to refer to the white Afrikaner ruling minority in South Africa (C1)

Boksburg: town to the immediate east of Johannesburg, South Africa. (C1)

Bongani Mkhathshwa was born in 1937. His grandmother, LaMagongo, told him stories of the past and his interest in history was further kindled by his standard 2 teacher, Elijah Mango, who spoke about the origin of peoples. From 1957 to 1967 Mkhathshwa lived in Jeppe Mens Hostel, Johannesburg, South Africa. His interest in the past was further awakened when the Nxumalo were called 'Shangane' in the hostel showers (the Mkhathshwa, Nxumalo and Ndwandwe are related surnames). At Jeppe he met an old man, Ntabayezulu, born of Mgojane, born of Somaphunga, as well as others who told him about the history of the Ndwandwe. In 1968 he returned to Mbabane, Swaziland, and now-a-days works as the manager of the Dan Hands furniture store. After his return to Swaziland, the late king, Sobhuza, had many talks with Bongani about Ndwandwe history. Bongani Mkhathshwa read the basic school history texts, as well as a book, *History of the Abambo, generally known as the Fingo* (Ayliff, J. & Whiteside, J., 1912), but he has not read the classic texts on the history of the region such as A.T. Bryant's *Olden Times* 1929, the published Stuart Archives, 1976-1986, etc. (C1)

Brakpan: industrial suburb situated to the east of Johannesburg. (f3)

Bulandzeni (Bulanda): literally, place of the in-laws. An area in central-northern Swaziland, 12km west of Balegane and just north of Balegane-Piggs Peak road, in the Hhohho district. This area was occupied by the Ndwandwe people during the reign of Somhlolo. They speak a variant dialect of *siSwati*, also known as *siNguni*. Boner points out that Bulandzeni was the place from which the Magagula chief Moyeni ruled his people before they were conquered by Somhlolo (*Kings*, p.31). According to Mankwempe Magagula it is also the name of the area granted to Madzanga Mkhatjwa by Moyeni Magagula (SWOHP, Bonner series, 23-06-1970). {I} (B42) (C1) (F10)

Bulindelini: (B92)

bundu ibundu : topographical reference *Ibundu*, a term for trees and shrubs of the *Dombeya* spp, Wild Pear spp - bushy shrubs or small trees about 5m in height found in lowveld regions of Swaziland and the coastal plains and river beds of south-east Africa (*Palgrave Trees*, pp.589-593). Pooley gives *iBunda* as the *isiZulu* name of the Pink Wild Pear (*Dombeya burgessiae*), the Natal Wild Pear (*Dombeya cymosa*), and the Forest Wild Pear (*Dombeya tiliacea*) (*Trees*, pp.314-316). {RE, I}

buNtungwa: possibly derived from *mtungwa* (*ntungwa*), a generic term for the inhabitants of upland Zululand. For more information see C.A. Hamilton, *Ideology, oral traditions and struggle for power in the early Zulu Kingdom*, unpublished MA dissertation, University of the Witwatersrand 1986. In another interview, Simbimba describes *ntungwa* as being across the Ncotjane River, but in kaNgwane (SWOHP, Royal series, 1982). The Ncotjane River rises south of present-day Hluthi in southern Swaziland and flows southwards into South Africa. Later in this interview Simbimba states that "buNtungwa" was a fortress. (A22)

burial; ethnographic note on burial practices. Burnt by fire could suggest cremation, or drying out process. Remember to talk about rock burials and below ground burials.] (B9)

buried amongst the rocks': sign of royalty. Kuper notes that the graves of ordinary people become part of the homestead where they died, whereas kings are buried in caves (H.Kuper, *African Aristocracy*, p.193-194). (B82)

Buseleni: area about 15km north of present-day Hlatikulu, located in an arc of the Mkhandvo River. (A1) {I}

Bushveld: ie. the lowveld in the eastern part of Swaziland, generally considered to be an area of low agricultural productivity. (F1)

buTfongwa: generic term for the inhabitants of the area east of the Lubombo mountains and south of present-day Maputo. Also used

in a pejorative sense. [re:bu - quality of prefix] (F1) {I}

butseka: usually, an individual takes a decision to *butseka* which he then announces saying, "I have come to *butseka*", ie. declaring that he gives his complete loyalty to the king. This is not announced to the king but to elders and others who have *butseka*'d previously. After a few days the new one to *butseka* is allowed to wear a special type of beadwork called *simohlwane*. Only those who have *butseka*'d may wear it. Those who have *butseka*'d may be required to do service for the king at any time. {e}[re: what is ref for this] (B4)15/3/96

Cala Sibandze: (B82) {noI}

Cebisa of Ngwane: according to Maboya Fakudze, Somnjalose Simelane's elder sister, Nojiba experienced a miscarriage child, Cebisa. According to Matsebula geneology () Cebisa is a brother of Somhlolo. (B7) {I}

Cembeni: this could possibly refer to an area around or near Lucolweni. {noI} (B7)

Cembeni: possibly an area around or near Lucolweni. (B7) {NoI}

Cetjwayo Mndzebele: we have been unable to find further information about this person. [re: except that PB had an interview with him at Mkhitsini, date unknown 'Velamafu Malinga refers to a neighbouring chief of the Mabuza people as Cetshwayo'.] (B7)

Cetjwayo (Cetshwayo): Zulu king between 1873-1884. Cetshwayo succeeded Mpande to the throne. Velamafu Malinga refers to a neighbouring chief of the Mabuza people as Cetshwayo. He may be referring to Cetshwayo Mndzebele or another person from the past. (B7)

Chele (singular siChele, plural tiChele): name of *emabutfo* of Mswati and Somhlolo. For further information on the Chele, see appendix of *emabutfo*. (A8)

Chibidze: area just west of Zombodze in southern Swaziland. {I} (B3)

Chitsamandla: (F10) {no I}

Cibo: {no I} (B7)

class: endnote on practices of forging family out/ creating alliances/ concentrating cattle bride wealth in royal circles through marriage practices (B3)

Condvo: [place] (A2) {no I}

confluence of the Phongolo River, the Ngwavuma River and the luSutfu River are the Tembe area, close to the present-day Ndumu game reserve. (a1)

Congo: colloquial reference to the central African states of Zaire or Congo. (B2)

Create cross ref to Simbimba Ndlela royal interview. (B7)

Crown Mines: situated in south-west Johannesburg. (f3) {no I}

Cussonia spp., know in the venacular as kiepersol. (A1) {no I}

Cutting: for a full discussion of the cutting off a section and its' assumption of a new clan name following the marriage of relatives, see C.A. Hamilton, *Ideology, oral traditions and struggle for power in the early Zulu Kingdom*, unpublished MA thesis, Wits 1986, Chapter 4).

-the marriage of a king to his own family and the subsequent hiving off of this section of the family into an independent *sibongo*, is a familiar theme in the origin traditions of clans of south east Africa (see also Hamilton, *Ideology, oral traditions and struggle for power in the early Zulu Kingdom*, unpublished MA thesis, Chapter 4, Wits 1986). (B8) {no I}

Dalada: the name literally means barbed wire. The only person whom we could find with this name is a descendant of Ndwandwa, son of Somhlolo (Matsebula, *History* (new edition), chart opposite p.18). {I} (B4) 15/3/96

Daladi: (b10) {no I}

Dambuza: there are two people known by this name

i) according to Simbimba Ndlela, Dambuza was the son of Dzambile (a royal *inhlanti*) and the brother of Hlubi. Dambuza was chosen as the king and became known as Dlamini.

ii) according to Nyanda Nhlabatsi Dambuza is a *umntfwanekhosi* and a war-hero in the time of Somhlolo; and according to Ndambi Mkhonta, Dambuza was a notable Swazi warrior who fought and died in the Battle of Lubuya. He was the chief of the Lukhele people at the time of this battle. According to an interview with a Lukhele person in 1970, Dambuza is given as the son of Nhlangotsi, son of Mongo, son of Tigodvo. See note on Lukhele [\[create cross reference to Bonner interview later\]](#). (B8) (a82) (A22) {I}

Danyela Nhlabatsi is the son of Nyandza's father's brother, Zimpela. See geneological information on p.. (B82) {no I}

Delagoa Bay, Possibly Sibayi, Khosi Bay in the Tsonga country, or even Delagoa Bay. (C1) {no I}

Delagoa Bay: an important port in pre-colonial and colonial

times. This city became known as Lourenco Marques under Portuguese colonial rule; today known as Maputo. (V1) {I}

Dinani (: Dinane): according to Mahloba Gumede Dinane was a son of Ndlaluhlaza (himself a son of Madzanga Mkhathjwa) Dinane took over from Ndlaluhlaza as chief of an Ndwandwe group in central northern Swaziland, around Bulandzeni. It is also the name of an area about 12 kilometers west of Balegane, and about 1km north of the Balegane-Piggs Peak road north of the Nkomati River. (F10) {I}

Dingane: Zulu king who ruled from 1828 to c.1838 when he was ousted by Mpande and fled to the north. {I} (B2)

Dingane's praises as:

'Vezi the black one, the leaper
Batch of cattle which had strayed
Which would have died of the *umdhlebe* in Soshangane land!
(Samuel, *Long, Long Ago*, p.271), (*umdlebe*: poisonous Euphorbia, *Synadendium arborescens*). (C1)

Dingili Nkonyane: a narrator of the history of the Nkonyane people. [re: female, maiden sibongo Lushaba] (B5) {I}

Dingiswayo: Mthetfwa ruler between c. 1808-1881. According to Maganeni Dlamini, Dingiswayo was also called Godongwane (SWOHP, Maganeni Dlamini series). {I} [re: surely this is not enough] (B2)

Dlabatsi: one of the *sinanatelo* of the Mkhonta people. {I} (B3)

Dlakadla: Mngometulu chief in the late eighteenth and early nineteenth centuries (Bryant, *Olden Times*, p.344; SWOHP, Royal series, Phuhlaphi Nsibandze, 11-11-1968). (A1)

Dlambula: [re: could this be]

Dambuza: there are two people known by this name

i) according to Simbimba Ndlela, Dambuza was the son of Dzambile (a royal *inhlanti*) and the brother of Hlubi. Dambuza was chosen as the king and became known as Dlamini.

ii) according to Nyanza Nhlabatsi, Dambuza is a *umntfwanekhosi* and a war-hero in the time of Somhlolo (SWOHP, Hamilton series, 03-10-1983) [re: not mentioned in PB typescripts, so by logical deduction must be in CH interview]; and according to Ndambi Mkhonta, Dambuza was a notable Swazi warrior who fought and died in the Battle of Lubuya (SWOHP, Bonner series, 15-05-1970). He was the chief of the Lukhele people at the time of this battle. According to an interview with a Lukhele person in 1970, Dambuza is given as the son of Nhlangotsi, son of Mongo, son of Tigodvo (SWOHP, Bonner series, no date). {I} (B7)

Dlamini John: (a1)

Dlamini, Isaac was the official tape-recordist for king Sobhuza, and was present at, and recorded a number of interviews on historical topics for the king. (a1)

Dlamini: In another interview Logwaja Mamba clarifies the direction of departure stating that together, the two brothers "left the east, coming to this place" (SWOHP, Hamilton Series, Logwaja Mamba, 14-10-1985 [p6]). (F2)

Dlamini: a putative ancestor of the Swazi royal house. In the Matsebula royal genealogy Dlamini and Hlubi are given as brothers. Although Hlubi was the eldest, Dlamini became the king (*A History of Swaziland* (new edition), chart opposite p.18). Matsebula lists Hlubi and Dlamini as the sons of Ludvonga (waMavuso), and gives Dlamini as the name of the rightful heir, as the one who gained the kingship. In yet another version of the royal genealogy (create cross reference testimony of Simbimba Ndlela) it is claimed that there were three brothers: Mamba, Hlubi and Dlamini. Hlubi, the rightful heir, was deprived of the kingship when his right-hand was deliberately burnt, and the royal line of Ngwane thus descended through Dlamini, the followers of Hlubi becoming the Nldela people. {some info from I} (B4)15/3/96 (F1) (a1)) B2) (F2) (F3) (B4) (a82) (B4) (B5)

Dlamini: In another interview Logwaja Mamba makes it clear that Dlamini and Hlubi were born of one mother (SWOHP, Hamilton series, 14-10-1985, [p3]). (F2)

Dlamini: a putative ancestor of the Mamba and of the Swazi royal house. (F2) (f3) (B2)

Dlangalaleni: could possibly mean a temporary residence. Logwaja Mamba discusses Dlangeni in connection with the Nhleko people. {I} (F2)

Dlangeni: there is a village by this name located in the Dlangeni hills about 12km east of Mbabane. It is also the name of the whole area of royal graves called Makhosini and about 10km north east of Mbabane. These royal graves are under the care of the Gama chiefs (Grotper, *Historical Dictionary*, p.32). (F10) (a2) {I}

dlebe- umdlebe known in English as Dead-man's tree, *Synadenium cupulare*. This small poisonous shrub of 2-4m height is found in bushveld, thicket, sand forest and coastal bush; it is part of the broader Euphorbiaceae family (not to be confused with the smaller Euphorbia genus). The white latex is very poisonous, and raises blister as well as causing headaches and nausea (Pooley, *Trees*, p.238). Moll notes that there are beliefs that this tree lures people towards it in order to kill it (*Palgrave Trees*,

p.454). A powerful *umbulelo* is made from this tree; *umbulelo* is a poisonous or injurious concoction placed in the way of a person who, when s/he steps over it a fatal disease or sudden death results. It is also believed that the smell of the flowers of the *umdlebe* causes death. {RE} search

Dlomodlomo: range of mountains near Badplaas in the Mphumalanga province. The Dlomodlomo range is about 75km north-west of Mbabane. Phica Magagula refers to Dlomodlomo as one of Mswati's residences (SWOHP, Bonner series, 19-04-1970). (F10) {I}

Dlondlonono: [re: could it be?

-Ndlondlo: according to Magida Magagula, Ndlondlo, son of Moyeni Magagula, was a chief of the Magagula people (SWOHP, Bonner Series, Mankwempi Magagula, no date)
-out of this interview's context: Ndlolondlolo, the first born of Mabhulubhulu. (A8)] (A82)

Dlonodlono: (a82) {no I}

Dlovunga: an *umphakatsi* located about 4km outside of the Mahamba mission in south-western Swaziland (Matsebula, *History* (new edition), p.35). According to Msweli Mdluli, *kaDlovunga* was the place where the rebel prince Jokithi [re: alias Fokothi??] went (SWOHP, Hamilton series, 18-08-1983). ALSO *umphakatsi* of Zwide (A8) (A1) {I}

Dludlume: According to P.A.W. Cook, Dhludhlume was the person sent by Zwide in response to a request from Somhlolo for an expert in first fruits ceremony rites (*Bantu Studies*, vol.IV (1930), pp.205-210[ch: specific p ref]). Jones gives Dlundlumane Ndwanwe as a ritual specialist, brought by Tsandzile to doctor Mswati, about 1840. He was the *belwandle* ritual specialist at the *incwala* (*Biog.*, p.442). Makhathi Mkhathshwa also gives him as Cook does. (C1) {I}

Dlungase: {no info I} (B4) 15/3/96

Doda, *kaDoda*: {no I} (A8)

Dongonyane: Phuhlaphi Nsibandze indicates that Dongonyane is either a son of LaNgwenya or, less likely, a *sibongo*. Either way Dongonyane is connected with an early migration of Ndwanwe from Magudu to the place of Ngwenya. (A1) {I}

Duba (Dvuba): a *sibongo* found in Swaziland. Kuper gives Dvuba as *labafik'emuva* (late-comers of Nguni origin (*African Aristocracy*, p.233). In present-day Swaziland one of the Dvuba chiefdoms is in north west of Mbabane and the other is south west of Siteki on the Lubombo flats. {I} [PB check also Maseko, Mamba - RE have done so, also B8,B3, can't find] (A22)

Duda Shabalala: according to Mphita Dlamini, Duda was a veteran

of the battle of Lubuya (SWHOP, Bonner series, 08-05-1970).
{I}

Dude: part of the *tinanatelo* of the Hlope people. (D2){I}

Dumbe: area 5km south-east of the present-day town of Paulpietersburg. From the testimony of Simelane Simelane it appears that eDumbe is a place south of Mahambe in the Republic of South Africa. {I}(B9)

Dumisa Dlamini: a well-known Swazi radio personality and amateur historian. (C1){no I}

Dundee: present-day town in northern KwaZulu-Natal, South Africa. {no I}(a1)

Dunguza: a man by this name is mentioned in the praises of Dingane, but we have been unable to find further information about this man. (C1){I}

Durban: biggest city and harbour on the eastern seaboard of in KwaZulu-Natal province, South Africa. (B2)

Dvokolwako: presumably the Magagula chief who gave his name to the area around Mliba mountain. Dvokolwane is the son of Mnjoli Magagula, both of whom were chiefs of the Magagula people during the reign of Somhlolo. During the reign Dvokolwako the Magagula were forced to submit to the royal Ngwane. Magida Magagula claims that Mnjoli was the son of Dvokolwako. {I}
(B2)(f10)

Dvuba: see DUBA {I} (B8)(B3) {I}

Dvumbe (Dumbe): a mountain near the present-day Paulpietersburg in South Africa. {I}(A2)

Dwabasiluthuli: a very early name on the Ngwane kinglist (*J.S.A.*, vol 1, pp.134, 152, 362, 364, 365; Matsebula, *History*, p.5; Bryant, *Olden Times*, chart opposite p.314). According to Simbimba Ndlela, 'Dwabasiluthuli' was another name of Dlamini (SWOHP, Royal collection, no date). According to John Game, Luthuli and Saidwaba were different people, named as one as the result of succession through a co-wife (*J.S.A.*, vol.1, p.134,365). {E}(a1)

Dwaleni: literally, place of rocky ground. There are a number of sites with this name in Swaziland.]

i) 15km outside of Mhlosheni along the road to Nthonga.

ii) about 15km south west of Manzini on the northern bank of the LuSutfu River.

iii) Dwaleni kop (hill) between Sidvokodvo and Hlatikulu on the west bank of the Mkondvo River. We have been unable to locate a

place of this name near the present-day Nhlabatsi chiefdom. [check, Mphita Dlamini interview also has a reference to Dwaleni near Mbelebeleni] (B82) {no I}

Dzakwakwesuta: we have been unable to find further information about this name. [re: out of sense of sentence reference to an early female libutfo] (B2) {no I}

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

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

ii) Dzambili is also the name of a daughter of Somhlolo who married Noziyingili, a Tfonga chief (SWHOP, Royal series, Phuhlaphi Nsibandze). Giba (*J.S.A.*, vol.1, p.150) says that Noziyingili requested two Swazi princesses from Mswati, Nomahale (who died without issue) and Zambili. Maganeni Dlamini also indicates that Dzambili had a sister who accompanied her in marriage to Noziyingili, but calls the sister Lomakhula. Her residence was called Mfihlweni (*J.S.A.*, vol.1, p.65). On the death of Noziyingili, Dzambile acted as his regent (*J.S.A.*, vol.2, p.142). {I} (A22)

Dzinile Nkhambule (Nkambule): (B7) {no I}

eGoli: literally, at the place of gold ie. Johannesburg. (f3) {I}

ekuKhonteni: literally, the *khonta* place. {no more I} (B3)

elephant bearing a calf: informant Mphundle Maziya relates that the Maziya found a calving elephant at Mgumegulu and by eating the elephant calf they were saved from starvation. This 'incident' occurred before the Ngwane arrived in the area (SWOHP, Bonner series (typescript), 5-07-1970). (A1) {no I}

elephant: we found a calving elephant': [give other references to this metaphor] (V1)

emaganu: an alcoholic drink made from the fruit of the Marula tree (*Sclerocacarya caffra*).

emaGudu (Magudu, Magudvu, Gudvu): hilly area about 25km outside of present-day Swaziland border, due south of present-day town of Pongola. Magudvu was the point of origin of the late eighteenth and early nineteenth-century Ndwandwe kingdom. There are also two other places called Magudu; a site in the north east of Swaziland as well as Magudu II, a settlement about 100km north of Maputo. {I} (A22)

emaKhangala: [highveld?] (F10) {no I}

emaLangeni: literally, people of the sun. The king of Swaziland is known as the sun, and *Langeni* is considered to be a title with strong associations of royalty. In this case it is used to suggest common origins with the Swazi royal house. (A8)

emaNgisi: *siSwati* word for English speaking people or British citizens. (B7) {no I}

emaPhela: literally, the cockroaches. Name of Zwide's *libutfo*. (B2)

emaSotjeni (*emaSotsha*, *Masotsha*, *Masotsheni*): *libutfo* made up of men born c.1906-1913 (Kuper; but my dates are 1914-1919) (F10) (f2)

emaSotsha: for more information on the *emaSotsha* see appendix on *emabutfo*. (B7)

embo/Mbo: [re: need standardised endnote with ref to portuguese embo] according to Sidlane Simelane *eMbo* is the place where all the *tive* originated/ came out from (SWOHP, Hamilton series, p.24). (B4)15/3/96

Embo State House: western-style Swazi royal residence built in 1968 for the reception of diplomats attending the Independence celebrations. It is situated a few kilometers east of Lobamba in central Swaziland. The name is a reference to an *Embo* identity, linked to a place of early origin. (a1)*Embo*: [give historical info] [re: pb to write note 20 11 1995 12:38] (a1)*Embo*: [re: need standardised endnote with ref to portuguese embo] according to Sidlane Simelane *eMbo* is the place where all the *tive* originated/ came out from (SWOHP, Hamilton series, p.24). (A22)

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enhla: literally, up. See, however, the special significance of 'enhla' and 'zansi' (down) origins amongst the Swazi's southern neighbours (e.g. discussion, Hamilton, *Ideology, oral traditions and the struggle for power*, pp.164-5). (A1) {no I}

Enos Mabuza: at the time of the interview he was the leader of the *kaNgwane* 'homeland' in South Africa. (C1) {no I}

entfongeni yaNgwane: see *tfonga* (b4).

eNtshe Juba: Rock of the Dove, the name of the mission station near the Rock of Ngwane. (A22)

Ermelo: (F10) {no I}

esengeni could be derived from *umSenge* (z): *isiZulu* word used generally for trees of the *Cussonia* genus (Cabbage tree, Kiepersol), small palm like trees with large leaves clustered at the tops of branches (Pooley, *Trees*, pp.376-382). {RE} do over

eSwatini: this refers to present-day Swaziland. (A6) (B3) {no I}

etjeni of *ntunjambili ngivulele ngingene*: literally, rock of two apertures. The rock of two openings features in Swazi folklore as a place associated with the cannibal figure Zim-Zim. The name *Ntunjambili* is linked to the term for south, Ningizimu. Lugg in *Historical Natal and Zululand* refers to a place called *Ntunjambili* otherwise known as Kranskop, in the Thukela River valley. Bulpin (*Natal and the Zulu country*, p.28) also places *Litshe lika Ntjumbili* in the Thukela River area and confirms that the place is associated with numerous myths and stories. There is also a rocky mountain called *kwaNtunjambili* located just south of the Thukela River, about 90km inland from the coast. {E} (A2) (b9) (a6) (A22)

In another interview on 27-07-1983, Simbimba describes '*etjeni kantunjambili*' as being south of Nongoma, in *kwaZulu* (SWOHP, Hamilton series). (A22)

Etjeni of *Ntunjambili*: literally, rock of *Ntunjambili*. (A6)

Evander: town and colliery situated about 120km east of Johannesburg. (f3) {no I}

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

ii) A second war against the Pedi was fought during the reign of Mbandzeni and saw the Swazi successfully attack the Pedi on request, and with the help, of the British in 1879 (*Kings*, pp. 154-155). Delius (*The land belongs to us*, pp.243-246) gives a detailed description of this important battle. {I}{E} (B9) (A2)

[note by translator: probably the Leolu mountains in Sekhukhuniland at about 50km north-west of Lydenburg] (B7) {no I}

exagamous: Swazi society is largely exagamous, and people do not marry others of a *sibongo* to which they are even remotely related. (B42)

exogamous: Swazi society is largely exogamous, and people do not marry others of a *sibongo* to which they are even remotely related. [re: except of course in the creation of co-lateral clans by king] (B42)

exogamy rule prohibits inter-marriage between related *sibongo*. (B82) {no I}

Fakudze: 'the hair of the Fakudze people': Fakudze is a *sibongo* commonly found in Swaziland; Kuper and Matsebula list the Fakudze as *bomdzabuko* (so-called true Swazi) (*African Aristocracy*, p.233; *History*, (new edition), p.1). Numerous Fakudze have, over time, held high office under the Swazi kings and are historically the *tindvuna* of residences in central Swaziland. The present-day Fakudze chiefdom is in central Swaziland, south west of Mpaka. The Fakudze people are apparently renowned for the beauty of their hair. Good hair is considered an important attribute for a royal wife so that she will be able to sport an attractive *sichoto*, the hairstyle of important married women. [re: pb wants more reference to this: our interviews with 'hair' init refer to Shaka chasing the Ndwandwe, the bushy nature of white hair, and the carrying of lourie feather in the hair when a messenger for the king. Kuper hasn't got anything.] {I} (A1) (A2)

Fanaza: (F2) {no info on I}

Feather: People with a feather on their head: [re isn't this a reference to the Ngwane. During the *incwala* the wearing of Lourie feathers by royalty] (B2) {no I}

Fenge: this word is unclear on the original tape recording. Sections of people known as the the Natal Bhaca, Natal Dlamini and Hlubi groups became part of a group that became known as Fingo. {CH E} (a1)

Fihliwe: (B8) {no I}

First fruit ceremony: the annual first fruit ceremony is celebrated in mid-summer. This is an integral aspect of the first fruits ceremony. (see Kuper, *African Aristocracy*, p.214). Marwick notes on the derivation of the word *inhlambelo* (the special ritual enclosure) from *kuhlamba* to wash or swim (*The Swazi of the Incwala*, p.184). (C1) {I} [re: not complete]

Fokoti (Fokota, possible alias Jojo): his exact genealogical position is not clear. He is sometimes described as a son of Somhlolo, and sometimes described as being a brother of Somhlolo

(he is referred to as a brother of Malunge, who is himself a brother of Somholo) (Matsebula, *History* (new edition), chart opposite p.18). Fokoti rebelled against Mswati in the early part of his reign but was easily defeated by royal forces at Mahamba hill. {I}(a1) (A22) (A8) (B9)

Fukuta: (A2) {no I}

Fulumana: according to Gija Mahlalela, Fulumane was a son of the Mahlalela chief, Makhuneni and a brother of Lomahasha. (A7){I}

Gabha: (F10) {no I}

Gabuzi: Phuhlaphi Nsibandze connects the name Sibandze with Gabuzi. He also refers to the name Sibandyoni and Sigudu in the same context. In this context Gabuzi is either a *sinanatelo* or a *sibongo*. Bryant lists Gabuza as a *sibongo* associated with the Qwabe people (*Olden Times*, Clan list, p.633).{I}(A1)

Gama: a *sibongo* found in Swaziland. Kuper describes the Gama as *emakhandzambili* 'those found ahead' by the royal Ngwane after their arrival in present-day Swaziland (*African Aristocracy* p.233). According to Matsebula, the Gama were found by Somhlolo and his followers in the Mdzimba mountains (along with the Magagula and the Mncina), as he was travelling northwards from Shiselweni (*History* (new edition) p.23). Bonner describes the Gama as a *beSutfu* group (*Kings*, p.30). The Gama referred to here was probably John Gama, a Swazi reared in Natal who became one of Theophilus Shepstone's retainers, and in that capacity came to reside at the court of Mbandzeni as an unofficial advisor to the king. The present-day Gama chiefdom lies east of Mbabane, and the Gama people are the custodians of the royal burial ground at Dlangeni in the Mdzimba mountains (Matsebula, *History* (new edition), p.62). (b4) {I} (B4)15/3/96

Gasa, kaGasa: literally, the place of Gasa; Gasa is the name given to Soshangane's kingdom in what is now south-central Mozambique (see also endnote). (C1) (B2) (V1){I}

Gasa: according to the historian Bryant, Gasa was the originator of the left-hand section (see footnote , p.) of the Ndwandwe to which Soshangane was connected. Bryant claims that Gasa was buried on the Lubombo mountains 'within a cleft between two mighty rocks' (Bryant, *Olden Times*, pp.447-448) (see also endnote). (C1){I}

Gavini: locative form of the *emaGavu libutfo*. For further information on the Gavu, see appendix on *emabutfo*. (B4)15/3/96

Gawu: Simbimba Ndelela indicates that Gawu and Msweli died as heroes when the Zulu attacked the south of Swaziland in the time of Ngwane {I}. we have been unable to find further information about this name. (A2)

Gcina: for more information of the Gcina, see appendix on *amabutfo*. (F2)

Gebezane: (B92) {no I}

Gedlembane: we have been unable to find further information about this person. {no more info on I} (A22)

Gege: present-day border post north west of the Mahamba border post in southern Swaziland. (A8) {E} (A82)

Gege: (a82) {no I} (a8)

Giba: *libutfo* in the time of For more information on the *Giba*, see appendix on *emabutfo*. (B4) 15/3/96

Giba: a *libutfo* largely made up of men born between 1866 to 1871. (D2) (b4)

Gijimi: possibly Mgijumi, ancestor (great-great-great grandfather) of the Mkhontha narrator, Mhawukelwa Samual Mkhonta. {I} (B2)

Gila Sibandze: (B82) {no I}

Gilazi: (F10) {no I}

Giyagiya: in an interview with Sam Mkhonta he places Giyagiya Nkonyane as an Nkonyane chief during the regency of Tsandile's after the death of Mswati. He was the father of Jiba Nkonyane and grandfather of Mshangane Nkonyane. {I} (B5) (b2) {I}

Glencoe: small town in northern KwaZulu-Natal, near Dundee. {I} (B2)

Gobocwane: in an interview on 27-07-1983 Simbimba Ndlela notes that Gobocwane was a man of the Shiba people at Matubatuba (SWOHP, Hamilton series). According to Simbimba Ndlela, Gobocwane was responsible for giving Lomakhetfwa to Ludvonga for marriage (also see SWOHP, Hamilton series, interview with Msila Shiba, 23-08-1983). (A22) (A2) {I, created}

Godloza, kaGodloza: (B92) {no I}

Godlwako: a craggy mountain about 5km south of the Swazi border, approximately 29km outside of the present-day town of Pongola, along the road to Piet Retief; said to contain caves in which the Swazi king took refuge. {E} (B7)

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

the Swazi king took refuge. {I}(D2)(B92)(B7)(a2)(A22){I}

Goje: we have been unable to find further information about this word. From the context in which this word is used it seems to one of the *tinanatelo* of the Nsibandze. {I}(B4)15/3/96

Golela (Gollel): name of the South African side of the LaVumisa border post in the far south eastern corner of Swaziland. According to Lugg, Golela was on of Sambane's kraals [sic] and favourite hunting resort (*Historic Natal*, p.163) (Sambane was a son of Nhlongaluvalo and a late nineteenth and early twentieth century Nyawo chief). According to Bulpin, Golele means 'gathering place of animals' and was used as a hunting ground by Sambane (*Natal and the Zulu country*, p.396).(B7)

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Goleni:(F10) {no I}

Gomane (: Ngomane): appears to have been a son of LaSingane (subordinate wife to LaNqabane) and the Magagula chief, Mnjoli (SWOHP, Bonner series, Dvokolwako, Mbhudu et al,[re: can't find this]). According to mankwempe Magagula, Ngomane was a brother of Dvokolwako Magagula and the son of Dvuba Maggaula. According to Bonner the Ngomane chiefdoms in the north and north west suffered from attacks by Mswati which brought thme under his control (*Kings*, p.92). According to Mandanda Mthethwa, the Ngomane are a sub-clan of the Mgagula people. (F10) {I}

Gombolo Nkhosi: son of Velebantfu, he was *butseka*'d at Zitheni. (b10) An informant on royal history. {I}

Govu: {no I,no jones}(A82)

Govu: (a82) {no I}

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

Gudunkomo: possibly a reference to Magudu (Magudvu), the late eighteenth-, nineteenth-century Ndwandwe capital.

gudu: of making a track; of groping one's way; of polishing, plastering;

amagudu: hemp pipes;

nkomo: a head of cattle; defenceless. (C1)

Gudvunkhomo, e---: possibly Magudu. (B7)

Gugendluyakhe of the Mathunywa: Kuper lists the Mathunywa (Mathunjwa) as being *labafik'emuva* (late-comers, of Sotho origin) (Kuper, *African Aristocracy*, p.233). Note that in the 1970 interview Nyandza Nhlabatsi gives a different name for the second representative. (B82){no I}

Gugweni: area within the present-day Mamba chiefdom. [ch more] (F1) {I}

Gumedze (Gumede): a swazi *sibongo*. According to Matsebula the Gumede are of the lower Lubombo mountains[re: can't find this ref]. Bonner indicates that the Gumede are a Ndwandwe group; he points out that Zangitha Gumede arrived in Swaziland after Shaka had defeated Zidze's kingdom (*Kings*, p.29). Mahlaba Gumede indicates that there was a person of this name, a brother of Mkhatjwa. (F10) {I}

Gunana: possibly the Mgunwana River, which flows southwards to join the Nkomati River about 12km west of Balegane. (F10) {no I}

Gundwana pass: (A2)

Gundwane (Gundwana): literally, mouse. A place in south west Swaziland near the *luSutfu* River; it is about 18km west of Mankayane in or just west of the Usuthu forests, 12km south of the *luSutfu* River, and about 6km north of thr Ngwempisi River. - According to Mbali Hlope, Lobamba was a *lilawu*, which 'left' Zombodze, and "to go where Sobhuza was to be born, there at Sikhaleni seGundwane" (SWOHP, Hamilton series, 12-07-1983). - Sikhaleniseligundwana: place located about 5km east of Mhlosheni in southern Swaziland. (a1)

Gwababa Msetfwa: (A2)

Gwamile, original has: *kuboGwamile*. Gwamile another name for the LaBotsibeni Ndluli. She was an Ndluli woman who married Mbandzeni and bore his heir Bhunu. LaBotsibeni was queen regent of Swaziland until Sobhuza II was installed, ie. from 1899-1921. Her residence was Zombodze in central Swaziland. This reference may, however, refer to another Gwamile. {I} (B3)

Gwebu: Kuper gives the Gwebu as *emakhandzambili* (those found ahead) and indicates that they do not intermarry with (ie. are related to) the Shabangu (*African Aristocracy*, p.233). Matsebula claims the Gwebu are of *beSutfu* ('Pedi') origin who originally

inhabited an area between the *luSutfu* and *Nkomatzi* rivers
(*History*, p.17). (B8)

Gwegwe, *kaGwegwe koNtshigila*: *kaGwegwe* is one of the *imiphakatsi*
at *koNtshingila*. [ch need more detail, need to pin down site] (B92)

Hawini: {no I, no Jones} (B2)

Helehele (Hhelehhele): there are two sites in present-day
Swaziland known as Helehele,
i) in central Swaziland, is the area around the Manzini - Siteki
- Siphofaneni road junction, east of Manzini.
ii) the other place is located north of Pigg's Peak. According
to Bonner (*Kings*, p.254, note 1) Helehele was one of a number of
chiefdoms around Mswati's northern capital, Hhohho, placed under
the rule of Mswati's brothers and wives. {I} (B4)15/3/96

Hhanteleka: Hhanteleka is the name of a Dlamini chief in central
Swaziland [re: a present chief in other words?]. Historically,
Hhanteleka could also refer to a person and/or people of *beSutfu*
origin (Tigodvo Hlophe, 01-04-1970; Maphoyisa Manana, 24-04-
1970). {I} (B7)

Hhanteleka: (B7)

Hhanyane (Hanyana): Mawewe's son and heir who lived in
Swaziland. According to Jones he was born in the Gaza country in
about 1854. His mother was Ngqambathi, the daughter of Mgcobeya
Nhlebeya. Mawewe died in about 1872 and his brother's son,
Ndlemane Ndwandwe, acted as regent for Hhanyane. In the 1880's
Hhanyane and his people resisted attempts by the Lydenburg
authorities to tax them. Hhanyane then fled into the Portuguese
territory. He was later arrested by the Portuguese and died of
smallpox about 1893 on Mozambique island (*Biog.*, p.443). (C1)

Hhayihhayi: (F10)

Hhayini, *kaHhayini*: (b4)

Hhelehhele (Helehele): there are two sites in present-day
Swaziland known as Helehhele,
i) in central Swaziland, is the area around the Manzini - Siteki
- Siphofaneni road junction, east of Manzini.
ii) the other place is located north of Pigg's Peak. According
to Bonner (*Kings*, p.254, note 1) Hhelehhele was one of a number
of chiefdoms around Mswati's northern capital, Hhohho, placed
under the rule of Mswati's brothers and wives. {I} (F1) (B4) (a7)

Hhobohhobo: according to Matsebula (*History* (new edition), chart
opposite p.18), Hhobohhobo was the child of Somhlolo and an
inhlanti of Tsandile, Veya (Veya was the daughter of an *indvuna*
of Zidze). Hhobohhobo was thus a half brother of Mswati

waSomhlolo and he was given an *liphakelo* at Mgazini in south-western Swaziland (Matsebula, *History* (new edition), p.25). Bonner notes that Hhobohhobo conspired against Mswati in the earlier part of his reign (*Kings*, pp.60, 248) [and was executed. He was succeeded by his son Sicunusa. re: got this out of Jones but can't check early Matsebula check my note] (A8)

Hhobohhobo: Hhobohhobo: according to Matsebula (*History* (new edition), chart opposite p.18), Hhobohhobo was the child of Somhlolo and an *inhlanti* of Tsandile, Veya (Veya was the daughter of an *indvuna* of Zidze). Hhobohhobo was thus a half brother of Mswati waSomhlolo and he was given an *liphakelo* at Mgazini in south-western Swaziland (Matsebula, *History* (new edition), p.25). Bonner notes that Hhobohhobo conspired against Mswati in the earlier part of his reign (*Kings*, pp.60, 248) [and was executed. He was succeeded by his son Sicunusa. re: got this out of Jones but can't check early Matsebula check my note] .(A8)

Hhodlo: {no I} (A8)

Hhodlo: (A8) {no I}

Hhohho, kaHhohho: there are, and have been in the past, a number of places with this name;

i) according to Matsebula, Hhohho in the southern parts of Swaziland, was the *lilawu* of Ngwane (*History* (new edition), p.11). Henry 'Hlahlamehlo' Dlamini also refers to the Hhohho of Ngwane (SWOHP, Maphumulo Nsibandze, Hamilton series, 08-07-1983).

ii) it was also the name of Somhlolo's administrative capital in southern Swaziland, near present day Mhlosheni. In an interview with Msila Shiba (SWOHP, Hamilton series, 28-03-1983) it is noted that the Shiba people had a close connection to this Hhohho; two Shiba ancestors Mkhiza and Fakuza were *indvuna* at Hhohho. In the interview with Msila Shiba the exact location of this Hhohho is also discussed.

iii) probably through the above association, the area presently inhabited by the Shiba people, just north-east of Mhlosheni is also known as Hhohho.

iv) Hhohho was also the name of Mswati's residence on the north bank of the Nkomati River in northern Swaziland; it is from this settlement of Mswati's, that the modern northern administrative district (Hhohho) derives it's name (Kuper, *Sobhuza II*, p.XIII). {PB, RE} (B7)

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i) according to Matsebula, Hhohho in the southern parts of Swaziland, was the *lilawu* of Ngwane (*History* (new edition), p.11). Henry 'Hlahlamehlo' Dlamini also refers to the Hhohho of Ngwane (SWOHP, Maphumulo Nsibandze, Hamilton series, 08-07-1983).

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{PB, RE} (B4)15/3/96 {PB, RE}

(B2) (a8) (f10) (b3) (B4) (f2) (B42) (b8) (F1) (A22) (A8)

Hholomi: this could possibly be the area located between Sidvokodvo and Siphofaneni. {No I; transcriber info} (B7)

Hholomi: the area located between Sidvokodvo and Siphofaneni. (B7)

Hhoye Ndlela: [re: ref to Mafutho Mazibuko interview - in which box will it be stored? PB: series done in northern Swaziland. Hugh Macmillian students] (A22)

Hhoyoyo: [re: could it be Hhohho, kaHhohho: kaHhohho: there are, and have been in the past, a number of places with this name,

i) according to Matsebula, Hhohho in the southern parts of Swaziland, was the *lilawu* of Ngwane (*History* (new edition), p.11). Henry 'Hlahlamehlo' Dlamini also refers to the Hhohho of Ngwane (SWOHP, Maphumulo Nsibandze, Hamilton series, 08-07-1983).

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Hhulu: area across the Ngwenya (Crocodile) River in Maphumalanga, South Africa; the name is probably derived from the Leolu mountains of Sekhukhuniland, about 50km north-west of Lydenburg. In this instance it seems that *umntfwanenkhosi* Mahlaba and Simbimba Ndlela are referring to a battle fought in 1869 against the Pedi, and lost by the Swazi. Bonner, calling this war 'Ewulu' (*Kings*, p.115) describes it as being fought

without the blessing of the regent Tsandile and leading to a decisive loss for the Swazi.

ii) A second war against the Pedi was fought during the reign of Mbandzeni and saw the Swazi successfully attack the Pedi on request, and with the help, of the British in 1879 (*Kings*, pp. 154-155). Delius (*The land belongs to us*, pp.243-246) gives a detailed description of this important battle. {I}{E} (B9)(A2)

hlala - lihlahla: branch for fencing cattle enclosures; ruffians, savage (Rycroft, *Dict.*, p.37).

Hlala umHlala umHlalakolontshe: known in English as the Spiny Monkey Orange, Green Monkey Orange (*Strychnos spinosa*). Small deciduous tree found in bushveld and scrub land. The seed and the soft yellowish pulp is housed in a hard wooden shell and widely eaten by humans and animals in its fresh state. The dried shells are sometimes used as sounding boxes on musical instruments (Pooley, *Trees*, p.420). Moll notes that the root and green fruit are used as an antidote to snakebite, and that the roots provide an emetic, as well as a remedy for fevers and inflamed eyes. The wood is suitable for fuel (*Palgrave Trees*, p.769). {RE}

Hlalankosi (umPhafa (x,z), Blinkblaar-wag-'n-bietjie, Haak-en steek-wag-'n-bietjie, Buffalo thorn, Ziziphus mucronata): fruits widely eaten (human and animals). Branches used for cattle kraals and rituals to return the spirits of the dead. Wood pale yellow with pale brown centre, used for impliments and fuel. Leaves, roots and bark used for a wide range of medicinal and magical uses including treatment of respiratory complaints, pain relief, and skin infections (Pooley, *Trees*, p.298). Often planted on grave sites of important people (pers comm Dr.M Balkwill, Herbarium, University of the Witwatersrand, 12 3 1996). In Botswana this tree is considered to be immune to lightning; it is also believed that if a tree is felled after the first rains a drought will certainly ensue.

Hlalani: about 12km south west of the present-day town of Hlatikulu. (B9)

Hlanze: *sibongo* of a group found *in situ* when the Mamb when they settled in the area. The Hlanze resided near Hlatikulu at Lubuli and are apparently related to the Matsebula (R.Patrick, *Geneology*, ms.). (F1) (f2)

Hlatikulu (Hlatikulu, Hlatsikhulu, kaHlatsi): literally big forest,

i) a town in central south-western Swaziland.

ii) there is also a forest by this name on the southern tip of the Lubombo mountains, just south of the Ngwavuma breach in the present-day Nyawo chiefdom.

According to Lugg, Hlatikulu forest overlooks the Gollel railway

station (*Historical Natal*, p.163), whilst Bulpin gives Hlatikulu as some 10 miles south of the the present magistracy of Ngwavuma (*Natal and the Zulu country*, p.121) and thus seems to be referring to the forest decribed in ii). (A22)(A2)

Hlatjwako (Hlatshwako): a *sibongo* found in Swaziland. The Hlatshwako people originate in the area south of the Phongolo River and sought refuge in Swaziland under Mswati (*waSomhlolo*). According to Kuper, the 'Hlatshwakho' people are known as *labafikamuva* (late-comers) to the Swazi kingdom ((*African Aristocracy*, p.233). Presently they occupy a chiefdom in western Swaziland. {I}(B3)(A8)(A82)

Hlatshwako: LETS USE THE VERSION OF PRONUNCIATION FAVOURED BY VELAMUVA!!!

We have used the 'tsh' spelling instead of the 'tj'. There is no difference in pronunciation. In the written version, the transcriber, also a Hlatshwako, chose this form. Although 'tj' is the more correct orthography, the 'sh' spelling is widely accepted, especially by Swazi speakers outside of the borders of Swaziland (personal comment, Eve Mtfwabalahlwa Mothibe, neè Simelane, African Languages, Wits University).

The end syllable 'ko' (as in Hlatshwako) is a *siSwati* form of pronunciation whilst the 'yo' (as in Hlatshwayo) is an *isiZulu* ending. We note that Velamuva Hlatshwako himself moves between *siSwati* and *isiZulu* pronunciations of his *sibongo*. (A82)

Hlatsi, kaHlatsi: SEE HLATIKULU

literaly, the place of the forest. There is a forest known by this name, on the southern tip of the Lubombo mountains, just south of the NgwaVuma breach in the present-day Nyawo chiefdom. According to Lugg, Hlatikulu forest overlooks the Gollel railway station (*Historical Natal*, p.163), whilst Bulpin gives Hlatikulu as some 10 miles south of the the present magistracy of Ngwavuma (*Natal and the Zulu country*, p.121). There is also a town in central south-western Swaziland called Hlatikulu (form of kaHlatsi). (B2)(F2)

Hlekwako: early Nhleko chief whose *umphakatsi iNcandvuzini* [check spelling] was located between present-day Maloma and Lubuli.

(F2)(F1)

Hlililini: (B7)

Hlobane Nhlabatsi, possibly --- for information left out on p.20 of original transcript suggests that his very young. [RE what?Don't see the connection] (B82)

hlonhlo - *umhlonhlo*: word used generally for trees of the *Euphorbia* genus (sometimes called candelabra trees or 'naboom'); spiny succulent trees with white, and generally poisonous, latex (Pooley, *Trees*, pp.232-238). {RE}

Hlophe: a *sibongo* commonly found in Swaziland. Kuper describes the Hlophe as *bomdzabuko*, which means that they arrived at the same time as the royal Ngwane (*African Aristocracy*, p.233). The present-day Hlophe chiefdom lies in central-southern Swaziland a few kilometers east of modern Mhlosheni. {I}. (B42)(B2)

Hloya: probably Nhloya River, about 7km east of present-day Malome. (F1)(f2)

Hlubi: Hlubi: the Hlubi people originally inhabited the area around present day Utrecht in northern Natal, but subsequently moved south of the Thukela River. They appear to have some remote historical connection with the Ngwane people and the name Hlubi appears in the Ngwane royal genealogy and is a *sinatelo* of the Khosi *sibongo*. The Ndlela people claim Hlubi as the founder of their branch of the royal Ngwane. {E}{I}(A1) (a82)(b2)(b7)(f3)

Hlubi: see endnote **Error! Bookmark not defined.**.(A82)

Hlubi: In an interview on the 17 August 1983, Ndlela says that Hlubi was told to leave and go to the place where his grandfather Mswati was, to return to the Mkhomazi at kaBhaca, but that Hlubi was prevented from going there by the people of Mkhathsha who fought him, and put him off course and he ended up at Hobe [pp107-111].(A22)

Hlubi: the Hlubi people originally inhabited the area around present day Utrecht in northern KwaZulu-Natal, but subsequently moved south of the Thukela River. They appear to have some remote historical connection with the Ngwane people and the name Hlubi appears in the Ngwane royal genealogy and is a *sinatelo* of the Khosi *sibongo*. The Ndlela people claim Hlubi as the founder of their branch of the royal Ngwane. {E}{I}(B2)

Hlubi: In another interview Logwaja Mamba clarifies the direction of departure stating that together, the two brothers "left the east, coming to this place" (SWOHP, Hamilton Series, Logwaja Mamba, 14-10-1985 [p6]).(F2)

Hlubi: In another interview Logwaja Mamba makes it clear that Dlamini and Hlubi were born of one mother (SWOHP, Hamilton series, 14-10-1985, [p3]).(F2)

Hlubi: In another interview Logwaja Mamba described Hlubi's sharp knife as being made of iron (SWOHP, Hamilton Series, Logwaja Mamba, 14-10-1985, [p5]).(F2)

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

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

In the Matsebula royal genealogy Dlamini and Hlubi are given as brothers. Although Hlubi was the eldest, Dlamini became the king (*A History of Swaziland* (new edition), chart opposite p.18). Matsebula lists Hlubi and Dlamini as the sons of Ludvonga, and gives Dlamini as the name of the rightful heir, as the one who gained the kingship. The informant John Gama records a different version of this story. He lists Hlubi as a brother of Magudulela the rightful heir, whose right-hand was burnt after his mother scalded his hand in hot porridge, because, she claimed, the chieftainship brought nothing but troubles. Hlubi then took Magudulela's place as the heir. He also lists Ndlela as a son of Hlubi and a brother of Dlamini who lost the chieftainship because of the automatic disqualification of having two younger brothers (*J.S.A.*, vol.1, p.133) Gama records cases of brothers by co-wives succeeding to the chiefship amongst the early Ngwane kings (*J.S.A.*, vol.1, pp.133,135). Senzenjani Ndlela explains elsewhere (SWHOP, Hamilton series, 27-07-1983) that a left-handed person is excluded from the succession. Mlunjana Ndlela claims that the *inhlanti* burnt Hlubi's right-hand out of jealousy. (SWOHP, Hamilton series, 14-10-1983).(A2) {E} In yet another version of the royal genealogy (create cross reference testimony of Simbimba Ndlela) it is claimed that there were three brothers: Mamba, Hlubi and Dlamini. Hlubi, the rightful heir, was deprived of the kingship when his right-hand was deliberately burnt, and the royal line of Ngwane thus descended through Dlamini, the followers of Hlubi becoming the Ndlela people. (F1) (f2)

Hluthe (Hluti, Sihlutse): a town located in central-southern Swaziland, about eight miles north of the South African border. (B9)

Hoba (Hohobe): in an interview on the 17 August 1983, Ndlela says that Hoba is a *live*, and a mountain with deep dongas, below the origin of the Phongola, ??somewhere near a tunnel and irrigation scheme. In another interview (SWOHP, Hamilton series, 1983) Simbimba mentions Hohobe in one of Hlubi's praises, "You came to Hohoba at Magudvu and then you went across to Godlwako". [re: I cannot make this footnote, I do not understand what is the geography that he is explaining. I could see reference to the Phongolo River to a point north east of Paul Pietersburg, in the vicinity is Ngcaka mountain] (A22) (A2)

Hobe: In an interview on the 17 August 1983, Ndlela says that Hlubi was told to leave and go to the place where his grandfather Mswati was, to return to the Mkhomazi at kaBhaca, but that Hlubi was prevented from going there by the people of Mkhathsha who fought him, and put him off course and he ended up at Hobe [pp107-111]. (A22)

Hodoba: Jones (based on Kuper, *Sobhuza II* and Matsebula, *History*) gives Hodoba as probably born at Gunundvwini residence in central Swaziland. He was given a *liphakelo* at about 1910 at Nkungwini on the *luSutfu* River where it breaks through the Bulungu Poort. He was succeeded by his son Mafamba; another son, Siteki was responsible for instructing the young sons on Sobhuza on military duties and discipline (Jones, *Biog.*, p.106). (A22) home of the Nyawo chief, Sambane, near a forest of the same name, about 5km south-west of the Swazi-South Africa border on the Lubombo mountains, at Ngwaleni (SWOHP, Hamilson Series, Mayendlela Myeni, 21-3-8). Mandlabovu Jakudze notes that the Macetsheni people's village was known as Ndabeni, the area was known as Mhlongamvula, and was under the jurisdiction of the Fakudze (SWOHP, Bonner Series, 19-0-70) (see endnote). (A1)

Hubhulu: according to Jones, the Hubhulu was a Swazi *libutfo* which fought in the battle of Lubuya in 1839 (p.266). (B8)

Hudehane: present-day town of Nhlangano (previously called Goedgegun). (B9)

Hundred Hlophe, the informant, is drawing a distinction between herself (born Lukhele) and her daughter, born a Hlophe. (D2)

Hynd: (F10)

Imbo: literally, malarial fever. Possibly a mispronunciation of Embo, meaning Embo State House, a royal residence of Sobhuza II's, built in 1968. (B3)

ImiGadlela: there were two *emabutfo* of this name. The first was *butha'd* by Mswati II, of men born c.1856-66. The second was the last of Mbandzeni's *emabutfo*, made of men born c.1866-73 [Kuper's dates, making them one of Mba. first]. It seems that at least some men were added to this unit after Mbandzeni's death. (F10) (D2) (B42)

incwala: 'ordered to go out': during the *incwala* ceremony some of the *sibongo* are ordered to go out when the king throws the *luselwa*. (A7)

iNdlavela: a *libutfo* of Mswati's, largely made up of men born roughly between 1856 and 1866. (D2)

iNdlavele: It is not clear whether the speaker referred to a *libutfo* of this name, or whether it was a *libutfo* to which the person on question belonged. The latter seems the most probable. For further information on the Ndlavele, see appendix on *emabutfo*. (B7)

Ingonyama (Ngwenyama): literally, the lion, a title of the king of Swaziland. (A1)

Ingonyama (Ngwenyama): literally, the lion, a title of the king of Swaziland. (a1)

iNgovuma river: rises north of present-day Nhlangano in the western part of southern Swaziland, and flows due east across much of southern Swaziland. It breaches the Lubombo mountains near Big Bend and enters Natal where it joins the Phongolo River. It flows eastwards to the Indian Ocean, lending its name to much of the area between the Lubombo and the sea. The *ngwaVuma* drains much of southern Swaziland. {E}(B7)

iNgovuma: (B7)

iNkhomazi: (B7)

iNovu, see appendix on *amabutfo*. (F2)

iNovu: literally, the *Erianthemum* tree (bird lime), but in this instance seems to refer to a *libutfo*. For further information see appendix on *emabutfo*. (F1)

Inyaka of Nyakeni: (A2)

iNyatsi: for more information on the *iNyatsi*, see appendix on *emabutfo*. (B42)

Inyoni-ebovu: *libutfo* during the reign of Mbandzeni. For more information on *Inyoni-ebovu*, see appendix on *emabutfo*. (B8)

Isaac Dlamini was the official tape-recordist for king Sobhuza, and was present at, and recorded a number of interviews on historical topics for the king. He was based at Nkhanini in central Swaziland. (A1) (a2)

isimango has urinated': we have been unable to elucidate anything further about this expression. Note however that chief Sambane paid tribute to the Zulu king by providing him with monkey skins (*J.S.A.*, vol.1, p.68). (a1)

isimango has urinated': we have been unable to elucidate anything further about this expression. Note however that chief Sambane paid tribute to the Zulu king by providing him with monkey skins (*J.S.A.*, vol.1, p.68). (A1)

Jali: (B7)

Jangisa: (B92)

Jiba Nkonyane: (B5)

Jibhi: probably Jeppe, suburb in eastern Johannesburg, South

Africa. Could also be referring specifically to the Jeppe Mens' Hostel in that area. (C1)

John Dlamini: Philip Bonner was accompanied by the development officer attached to the the District Commissioner's Office at Hlatikulu, possibly named John Dlamini. ch: did the same person come to tshi inetrvievw with PB as the to Mndzebele ineterview at Mkhisini] (B9) (a1) (B92)

Jojobu (Jojo): there are two historical figures known by this name,

i) Simelane Simelane gives this as an *alias* of Fokoti, the rebellious brother of Mswati (*waSomhlolo*), and father of Makhahleka (SWOHP, Bonner series, 06-05-1970). According to Maboya Fakudze, however, Jojo is the name of the son of Makhahleka (SWOHP, Bonner series, various dates 1970).

ii) Jojo Dvuba was an *indvuna* of Mswati at the royal residence of Kufinyeni (Jones, *Biog.*, p.196). (A82)

Jokovu: area south of the White Mbuluzi River and about 10km north of Manzini, presumably named after Jokovu, the son of Malunge (see note). (SWOHP, box Bonner trans. Mbhuduya et al ; Matsebula p.18) (F10)

Jona Nhlabatsi: and *indvuna* for *umntfwanenkhozi* Mantintinti II. (b10)

Josefa Ndungamuzi Dlamini: (B7)

Jozane: (V1)

Jozi Simelane: He received his information from his mother and grandparents. (B9)

Jozi: Johannesburg. (A1)

Jozi: Johannesburg. (a1)

Jozini: the present-day town of Jozini is situated about 35km south of the LaVumisa/Gollel border post between Swaziland and South Africa. Lugg (*Historic Natal and Zululand*, p.162) Bryant (*Olden Times*, p.37) and Bulpin (*Natal and the Zulu country*, p.37) record that Soshangane was buried near the present-day town of Mkhuze in a secret cave in the Tshaneni Mountain. (C1)

Jubindzaba of the Mziyako: we have been unable to find further information about this person. {no more I} (B7)

Jubindzaba of the Mziyako: (B7)

kaBhaca: literally, at the place of the hideaways. 'Bhaca' is often used as a name for groups of fugitives or refugees. Two

groups of Bhaca people are identifiable in south-east Africa:
 i) the first group seem to have had some sort of an historical connection with the Swazi and to have lived somewhere east of the Lubombo (SWOHP, Royal collection, Phuhlaphi Nsibandze, 11-1968).

ii) The second group was an accumulation of fugitives largely from the clans of southern Natal who settled south of the Mzimkhulu River amongst the Mpondo people, sometime during the reign of the Zulu king Shaka.

Bhaca dialect is considered to be a form of *tekela* speech closely related to the 'Lala' and the Swazi dialects (Bryant, *Dict.*, p.18). {I}(A22)

kaDlamini: literally, at the place of Dlamini. Dlamini is the royal Swazi *sibongo*, and referring to 'the place of Dlamini' is another way of referring to Swaziland. It carries a resonance of a deep historical connection. {RE made up} (A22)

Kafanini: [place] (A2)

kaGasa: literally, the place of Gasa; Gasa is the name given to Soshangane's kingdom in what is now south-central Mozambique. [re: other endnote says northern Mozambique] (B2)

kaHhayini: we have not been able to find further information about this place. {no more I}(B4)15/3/96

kaHlatsi (Hlatik(h)ulu, Hlatsik(h)ulu): literally, big forest, we have been unable to find further information about the place that Sam Mhawukelwa Mkhonta is referring to. Two other places that also carry this name are,

i) a town in central south-western Swaziland.

ii) there is also a forest by this name on the southern tip of the Lubombo mountains, just south of the Ngwavuma breach in the present-day Nyawo chiefdom.

According to Lugg, Hlatikulu forest overlooks the Gollel (Golela) railway station (*Historical Natal*, p.163), whilst Bulpin gives Hlatikulu as some 10 miles south of the present magistracy of Ngwavuma (*Natal and the Zulu country*, p.121) and thus seems to be referring to the forest described in ii).

{I}(B2)

kaHlatsi: literally, the place of the forest.

i) a town in central south-western Swaziland.

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kaLobamba (Lobamba): there are a number of places known as Lobamba;

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

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

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

iv) Lobamba was the name of the residence of the Queen Mother during the reign of Sobhuza II situated roughly midway between Mbabane and Manzini. (B7)

kaMahawukelwa: literally, at the place of Mahawukelwa. [re: note that in another interview one of the narrators is Sam Mhawukelwa Mkhonta (B2)] (B7)

kaMalinda: possibly kaMalindza an area between Manzini and Siteki. {no I}[PB: probably something else re: Malindane: libutfo made up of men born c.1924-1929. For further information on the Malindane, see appendix on *emabutfo*.] (B7)

kaMamba: place of the Mamba people in eastern and central southern-Swaziland. (F2)

kaManguza: could be Manguzi, place east of the Lubombo mountains in the Ingwavuma district near Maputha, just west of Kosi Bay. In another interview Simbimba Ndelela describes Manguzi as part of the Mavaneni district. (A22)

kaMasimbangatsha (Masimba, Masimbeni): literally, place of the faeces (*emasimba*); kaMasimba is an abbreviated form of kaMasimbangatsha, the place of origin claimed by the Mkhonta

people (see SWOHP, Hamilton series, Magolozo Mkhonta *et al.*, 31-8-1983, [pp1-4]). (B42){I}{E}(B3)

kaMasinibangatja: see, kaMasimba endnote **Error! Bookmark not defined.** (B3)

kaMgabhi: literally, at the place of Mgabhi.

i) in present-day Swaziland kaMgabhi lies just west of Bhunya in central Swaziland.

ii) Makhwili Simelane notes that the Mgabhi people are also Ngwane people and that they and the Ngwane people fought over the kingship near Maweni (SWOHP, Hamilton series, 05-10-1985). Simbimba Ndlela indicates that a son of Dlamini (waLudvonga) was called Mgabhi (SWOHP, Royal series, 1982); Maganeni Dlamini lists him as a brother of Ngwane (waDlamini) (SWOHP, Dlamini series, 1977, [p10]).

iii) James Stuart notes that Mgabhi is the 'head of the Langeni people from which Nandi [mother of Shaka] came' and adds that he was buried near the Mhlathuze River (*J.S.A.*, vol.4, p.213).

iv) according to Maboya Fakudze a person with this name was with Sisile Khumalo's *emabutfo* when they fled from, and later fought with, Mbandzeni's *timphi* in 1881 (SWOHP, Bonner series, 23, 26, 31, -05-1970).

iv) in this interview a reference is made to a battle with this name was fought between the Ngwane and beSutfu. (B7)

kaNgwane: literally, the place of Ngwane. Ngwane was an early Swazi king. Today the original *siSwati* phrase, kaNgwane, means,

i) the whole of Swaziland;

ii) the inner 'heart' of Swaziland, around the principle residence of the reigning monarch;

iii) a Swazi 'homeland' within the Republic of South Africa, adjacent to Swaziland. {E}(B7)

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i) the whole of Swaziland;

ii) the inner 'heart' of Swaziland, around the principle residence of the reigning monarch;

iii) a Swazi 'homeland' (so-called native reserve) within the Republic of South Africa, adjacent to Swaziland. {E}

(B3) (B5) (e82) (B7)

kaNtamo: we have been unable to find further information about this person. {no I}[re: illegible ch comment] (B7)

kaNyawo: the place of Nyawo. The present-day Nyawo chiefdom lies astride the Lubombo mountains between the Phongolo and Ngwavuma Rivers, extending into both Swaziland and South Africa.

According to Bryant (*Olden Times*, p.345) the Nyawo are of 'Ntungwa-Nguni' origin, though 'Swazi-ized'. Jones (drawing on

....) states that the Nyawo originally lived near the headwaters of the Phongolo and Mkhondvo Rivers. After a clash with the Khumalo of Mzilikazi (sometime after 1817), they migrated eastwards and established themselves in the Lubombo Range north of the Phongolo Poort (*Biog.* p.467). Bonner states that Dingane was killed by Silvana Nyawo (brother to the acting Nyawo chief of the time) (*Kings*, p.44). The Nyawo under their chief Sambane fought the neighbouring Mngometulu under Lubelo; the defeat of the latter led to a Zulu attack under Zibhebhu on the Nyawo. {I, RE, no added JSA info}(A22)

kaSibandze: literally, the place of the Sibandze people. Sibandze (Sibande, Nsibandze, Nsibande): a *sibongo* commonly found in Swaziland. According to Matsebula (*History* (new edition), p.11) the Nsibandze have held office of *indvuna*-in-charge of southern Zombodze establishment since the time of the later eighteenth-century Swazi king, Ngwane (*waDlamini*). According to Kuper, the Nsibandze are *labafik'emuva* (late-comers) to the kingdom. The present-day chiefdom lies to the south of the Nhlabatsi and Motsa chiefdoms. It occupies an area centered on the Zombodze royal residence, close to the present-day border between Swaziland and South Africa. {I}(B3)

kaSoshangane: literally, place of Soshangane. This is probably a reference to the Swazi support of Mawewe (*waSoshangane*) during the Gasa civil war between the Mawewe and Mzila (*waSoshangane*) in 1856. {RE}(B3)

kaVuma: Vuma was a nineteenth-century Myeni chief who lived first at the Ngwavuma River on the Lubombo, and later, having given allegiance to the Zulu king Mpande, near Tsheni mountain, on both sides of the Mkhuze (Bryant, *Olden Times*, p.338; SWOHP, Hamilton series, interview with Simbimba Ndlela, 17-08-1983; SWOHP, Hamilton series, interview with David Myeni, 21-03-1986). (A22)

kaZimuzimu: literally, place of the cannibal, or ogre (in a folk tale). The term for south is Ningizimu. [re: more?](B2)

kaZombodze (Zombodze Zombode): has been the name of a number of Swazi royal residences at different times in history:

i) Zombodze was an early royal residence in southern Swaziland of Ngwane (*waDlamini*). The first of these early Zombodzes was build near Matsapha at the confluence of the Ncotshane and the Mzimvubu Rivers. Due to fever, this Zombodze was moved and is described as

being about 10km south west of present-day Mhlosheni, close to Ngogweni and a place called Schurwekop as well as facing the Mzisangu River (SWOHP, Simelane Simelane, Bonner series, 06-05-1970).

ii) although the Zombodze of Ngwane (*waDlamini*) was burnt down by 'Zulu' forces, this residence was continued (and/or

resurrected) by Somhlolo (SWOHP, Josefa Dlamini, 08-05-1995); and the governor was Matsafeni Nsibandze.

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

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

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

{I}{E}{RE, PB} (B7)

kaZulu: literally, place of the Zulu people. Used in a general sense by Swazi to refer to the whole area south of the Phongolo River, and sometimes, to the area to the south-east. {E} (B7)

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{E} (B2) (B30 (A82) (B4)

Kehla: also known as Ntsandzane, see endnote . NFI (B5)

Kele: we have been unable to identify this person any further. (B82)

Khala: [interview (B82) has a reference to Cala Sibandze who had warned Zameya Nhlabatsi about plot to kill him] (B7)

Khambi Sikhondze: described by as an inceku of the Swazi king. See below, p. (F10)

Khaya, kaKhaya: we have been unable to find any futher information about this place. Possibly the place of (*ka*) Khayi (an early Mthethwa king, the father of Jobe and the grandfather of Dingiswayo). (C1)

Khemane: *linutfo* in the reign of [complete, female *libutfo* information] (B8)

Khiye Peti Hlatshwako: born in 1918; of the Malindane *libutfo*. (A82)

Khiye Peti Hlatshwayo: born in 1918, and are of the Malindane *libutfo*. (a82)

Khosi Bay, Sibayi, possibly Khosi Bay in the Tsonga country, or

even Delagoa Bay.(C1)

Khumalo: a *sibongo* found in Swaziland. Originally the Khumalo were inhabitants of northern KwaZulu-Natal, south of Magudu. Today the Khumalo chiefdom is located just north of Hlatikulu. According to Bonner, the Khumalo were defeated in their original home by the Ndwandwe people. They were defeated in the early nineteenth century at more or less the same time as the Ngwane, Matiwane and Mthethwa lost their autonomy (*Kings*, pp.10,23). {I} (B7)

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king LaZidze: this refers to the regency of Tsandile, following the death of Somhlolo in c.1838, and before the accession of her son Mswati in 1844.(B2)

Komanzi: presumably the Nkomati River?(F10)

Komati Poort: Town on the border between South Africa and Mocambique, on the Nkomati River.(V1)

koNtjingila (koNtshingila): the name refers to the Simelane chiefdom just south of present-day Hlatikulu. Ntshingila was a Simelane chief who died c.1919. He was the son of Bhozongo. (B42) (B9)

kuGuquka: 25km north north-east of Ngundzene.(B8)

kuHlalani: about 12km south west of the present-day town of Hlatikulu.(B92)

| kuNgwane: [[check with african languages](#)] (A1)

| kuNgwane: [[check with african languages](#)] (a1)

kuNyatsi, Nytasini (locative forms of Nyatsi): possibly a reference to the Nyatsi *libutfo*. eNyatsini is sometimes used as an euphemism for *emasimba* (faeces).(B42)

Kuper, Hilda: anthropologist who conducted extensive fieldwork in Swaziland in the 1930's and subsequently. Her major ethnography was *An African Aristocracy: Rank among the Swazi*, first published in 1947. This interview was arranged jointly by Bonner and Kuper with the assistance of *umntfwanenkhosi*

Makhungu, and the other young Mamba king designate, Maja II, successor to Mbatjane. (F1)

Kuper gives the following version of the song:

Here is the inexplicable,
Our Bull! Lion! Descend,
Descend, Being of heaven,
Unconquerable,
Play like tides of the sea,
You inexplicable Great Mountain,
Our Bull, ye, ye
etc.

(*African Aristocracy*, p.205). (B2)

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etc.

(*African Aristocracy*, p.205). (B2)

L.M.: Lourenco Marques, Maputo (A7)

LaBhengane: daughter of Bhengane. We have been unable to find further information about this person. {no I; checked Jones} (A22)

LaDluli: possibly LaMdluli, ie. daughter of an Mdluli man. Mdluli is a Swazi *sibongo*. According to Kuper the Mdluli people are related to the Nkonyane and the Lukhele peoples, and are known as *bomdzabuko* (so-called true Swazi) (*African Aristocracy*, p.233). Their present-day chiefdom lies north-west of Mhlosheni, near Mahamba in south-western Swaziland. {I} (a1)

LaDluli: possibly LaMdluli, ie. daughter of an Mdluli man. [CH more info] (A1)

LaHlatshwako: literally, daughter of Hlatshwako. Hlatjwako (Hlatshwako): a *sibongo* found in Swaziland. The Hlatshwako people originate in the area south of the Phongolo River and sought refuge in Swaziland under Mswati (*waSomhlolo*). According to Kuper, the 'Hlatshwako' people are known as *labafik'emuva* (late-comers) to the Swazi kingdom ((*African Aristocracy*, p.233). Presently they occupy a chiefdom in western Swaziland. {I} (B3)

LaKubeka (LaMndzebeli alias LaMelusi): Simbimba Ndlela states that LaMelusi was also known as LaKhubeka. According to Matsebula, LaMelusi was LaKubeka LaMndzebele, being the daughter

of Kubeka Mndzebele. She married Ngwane and bore Ndvungunye (*History*, (new edition), p.12; also see SWOHP, Bonner series, Joseph Dlamini, 08-05-1970). According to Simbimba Ndlela and Maphumulo Nsibandze the mother of Ngwane was LaMelusi at Zombodze. This person (mother of Ngwane or wife of Ngwane, mother of Ndvungunye must not be confused with, i) another women called LaMelusi who was born of Mswati and who married Masenjana Nsibandze (SWOHP, Hamilton Series, Maphumulo Nsibandze, 08-07-1983), or ii) LaMndzebele wife of Bhunu and mother of his daughter, Sengcabaphi (Kuper, *Sobhuza II*, p.31). {E}{I} (A2) (A2)

Lala: a derogatory appellation given to a number of clans resident in Natal during the reign of Shaka, who were supposed to have spoken a dialect close to that of the Swazi clans, and to have had an origin in common with (some of) the Swazi clans. [re: For more information see C.A. Hamilton, *Ideology, oral traditions and struggle for power in the early Zulu Kingdom*, unpublished MA dissertation, University of the Witwatersrand 1986.] {I} (B4)15/3/96

LaLudvwedwe: based on the context in which this name is used, it seems to be a *siSwati* name for Queen Victoria of Britain. (A22)

LaMabhume: literally, daughter of Mabhume. (F2)

LaMalinga: literally, the daughter of Malinga. According to Matsebula's conflicting claim, the mother of Ndvungunye was LaKhubekha LaMndzebele (alias LaMelusi), being the daughter of Kubeka Mndzebele. She married Ngwane and bore Ndvungunye (*History*, (new edition), p.13; also see SWOHP, Bonner series, Joseph Dlamini, 08-05-1970). Simbimba Ndlela states that LaMelusi was also known as LaKhubeka (SWOHP, Royal interview, 1982). Her *inhlanti* and sister was LoMvimbi Mndzebele. (a1)

LaMalinga: literally, daughter of Malinga. The information concerning the wife/wives of Ngwane is conflicting. According to Matsebula's conflicting claim, the mother of Ndvungunye was LaKhubekha LaMndzebele (alias LaMelusi), being the daughter of Kubeka Mndzebele. She married Ngwane and bore Ndvungunye (*History*, (new edition), p.13; also see SWOHP, Bonner series, Joseph Dlamini, 08-05-1970). Simbimba Ndlela states that LaMelusi was also known as LaKhubeka (SWOHP, Royal interview, 1982). Her *inhlanti* and sister was LoMvimbi Mndzebele. {no I}

LaMamba: literally, daughter of Mamba.

Mamba: a *sibongo* commonly found in Swaziland. The Mamba people claim a common origin with the Swazi royal house; Simbimba Ndlela states that Mamba was Ludvonga's *lisokanchanti* (first-born son) and a brother of Lozingili, Hlubi and Dlamini (SWOHP, Hamilton series, 27-07-1983); they entered Swaziland through the Ngwavuma breach in the southern Lubombo mountains. They derive their name from an early ruler of their own line,

called 'Mamba'. The Mamba people enjoy a special status among the peoples of Swaziland and are entitled to hold their own lesser version of the *incwala*. According to Bonner (*Kings*, p.28) the Mamba were the natural heirs to Somhlolo's power after he left the southern region for the Mdzimba area. The present-day Mamba chiefdom lies west of Maloma in central southern Swaziland. {I}(B3)

LaMavuso: literally, daughter of Mavuso. Bryant gives 'Mavuso' as an early name in his Swazi and Ndwandwe genealogies (Olden Times, pp 314, 161). Mavuso is also a common Swazi surname.(F10)

LaMbukwane: literally, the daughter of Mbukwane. The only person with the name Mbukwane that we have been able to trace is an uncle of Msawti II's. It is not clear from the reference whether he was a maternal or paternal uncle. The occurrence of the reference to Mbukwane as part of a delegation together with Mswati's mother, Tsandile, of the Ndwandwe (see note below), suggests that he may have been a maternal uncle, of the Ndwandwe. (Matsebula, p.) On the connections between the Magagula and the Ndwandwe see below, pp.....(F10)

LaMcumbela: we have been unable to find further information about this person. {no I,E}(B7)

LaMelusi (LaMndzebeli LaKhubeka): Simbimba Ndlela states that LaMelusi was also known as LaKhubeka (SWOHP, Royal series, 1982). According to Matsebula, LaMelusi was LaKubheka LaMndzebele, being the daughter of Kubheka Mndzebele. She married Ngwane and bore Ndvungunye (*History*, (new edition), p.12; also see SWOHP, Bonner series, Joseph Dlamini, 08-05-1970). According to Maphumulo Nsibandze, the mother of Ngwane was LaMelusi at Zombodze (SWOHP, this interview). This person (wife of Ngwane, mother of Ndvungunye must not be confused with i) another women called LaMelusi who was born of Mswati and who married Masenjana Nsibandze (SWOHP, this interview), or ii) LaMndzebele wife of Bhunu and mother of his daughter, Sengcabaphi (Kuper, *Sobhuza II*, p.31). {E}{I}(B4)15/3/96 (A2)

LaMkhwanazi (also known as LaShiba and LoMaketfo): literally, daughter of Mkhwanazi. Mkhwanazi is a *sibongo* found in Swaziland. Bryant lists Mkhwanazi as a subordinate *sibongo* of the larger kwaMpukunyoni people, possibly linked to the Mthethwa (*Olden Times*, pp. 689,690). In an interview on the 17 August 1983, Ndlela says that she was also known as LaShiba; Mkhwananzi is a *sinanatelo* of the Shiba people (SWHOP, Hamilton series). Msila Shiba also gives LaMkhwanazi as the mother of Hlubi (SWOHP, Hamilton series, 23-08-1983).{E}{I}(A22)(c1)

LaMlalati: there is another person by this name. [RE: could it be her daughter?] Based on van Warmelo, N.J. *A Preliminary Survey of the Bantu Tribes of South Africa*, Jones discusses the life of

another LaMlalati; she was a daughter of Somhlolo and married Zikhali waMatiwane of the Ngwaneni (Jones, *Biog.*, p.173) [re: check my note]. (A8) (A82)

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LaMlilososi: nfi (B5)

LaMndzebele: according to Matsebula, LaMndzebele was also known as LaMelusi and LaKubeka LaMndzebele, being the daughter of Kubeka Mndzebele. She married Ngwane and bore Ndvungunye (*History*, (new edition), p.13). In an interview (SWOHP, Royal series, 1982) Simbimba Ndlela states that LaMelusi was also known as LaKhubeka. According to Maphumulo Nsibandze the mother of Ngwane was LaMelusi at Zombodze. This person (wife of Ngwane, mother of Ndvungunye must not be confused with i) another women called LaMelusi who was born of Mswati and who married Masenjana Nsibandze (SWOHP, Hamilton Series, Maphumulo Nsibandze, 08-07-1983), or ii) LaMndzebele wife of Bhunu and mother of his daughter, Sengcabaphi (Kuper, *Sobhuza II*, p.31). (B7)

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LaMotsa: literally, daughter of Motsa. Motsa is a *sibongo* commonly found in Swaziland. According to Kuper, the Motsa are known as *bomdzabuko* (*bemdabuko* true Swazi) and are related to the Mnisi and Tfwala (*African aristocracy*, pp.111;233). They provide the king's left-hand *nsila*, and his left-hand queen (*ibid*, pp.79,80). According to Matsebula (*History* (new edition), p.21) the Motsa were of *beSutfu* origin, living between the *luSutfu* and Nkomati Rivers. The present-day Motsa chiefdom is located in south-western Swaziland. {I} (B3)

LaMtsetfwa (LaMthethwa): literally, the daughter of Mtsetfwa. In

an interview on 17-08-1983, Simbimba notes that the mother of Lozingili was Loziga, of the Mtsetfwa (SWOHP, Hamilton series). (A2)

LaMvelase, kaLaMvelase: at the place of LaMvelase; LaMvelase was another name for the LaBotsibeni Mdluli, the mother of Bhunu. (A1)

LaNcabaphi: literally, daughter of Ncabaphi. [re: more] (A2)

Langa: Yanga: Yanga is a variant form of the *siSwati* name, Langa. Matsebula gives Langa as the name of an early 'Bembo-Nguni' leader, ie. a remote ancestor (*History*, (old edition), p.5). The name Langa also appears in the Swazi royal genealogy (Bryant, *Olden Times*, chart opposite p.314). Bryant's genealogy reproduces the genealogy supplied by Miller in *A Short History of Swaziland (Times of Swaziland, 02-08-1897)* and unfortunately, a large part of information in the Miller article has been shown to be inaccurate (see also *J.S.A.*, vol.1, appendices 1 and 2). His name features widely in the royal genealogy of other clans (see, for example, Bryant *Olden Times*, p.40). According to Mafutha Mazibuko, Langa is the father of Mkhathshwa, Ndwandwe and Zikhove (SWOHP, Bonner series, 11-06-1970), but more often he is given as the father of Zwide and Soshangane (SWOHP, Bonner series, James Nxumalo, 14-03-1970). Phuhlaphi Nsibandze states that he is the father of Ngwane, who was in turn the father of Ndvungunye (SWOHP, Royal series, 11-11-1968).

(A1) (A2) (F2) (B92) (f1) (B8) (V1) {I}

[re 'begot by Langa' device similar to 'rolling in a silulu' - used to indicate some northern Natal connection "we were here before the Zulu came to rule this area"]

Langalibalele: the area occupied by Nyamayenja who expanded southwards across the Phongolo after 1848 when Langalibalele and his Hlubi people were forced to move into Natal (Jones, *Biog.*, p.174). (B9)

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

Langeni: literally, people of the sun. The king of Swaziland is known as 'the sun', and 'Malangeni' is considered to be a title with strong associations of 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 than royalty, as a respectful term of address. (A1) (B92)

Langwenya: a Swazi *sibongo*. The Langwenya people claim a remote connection with the royal Ngwane. They trace their descent from Langwenya, the son of Dlamini III, the brother of Ngwane III (Matsebula, *History*, third edition, chart opposite p.18), and are known as 'Nkhosi Langwenya'. (A1) {I}

Langwenya: a Swazi *sibongo*. The Langwenya people claim a remote connection with the royal Ngwane. They trace their descent from Langwenya, the son of Dlamini, the brother of Ngwane (Matsebula, *History* (new edition), chart opposite p.18), and are known as 'Nkhosi Langwenya'. {I}{E}(a1)

Langabane: from *ingaba* (mountain fortress. According to Grotperter, Langabane Mnisi was the name of a man, resident near the present site of Lozithelezi, at the foot of the Mdzimba mountains (central Swaziland) in the early nineteenth century. He was introduced to Somhlolo by members of the Maseko, and showed the king and his followers the famous Mdzimba caves, where they sheltered (*Dictionary*, p.69). See footnote regarding the translation of this line. (D2)

LaNtsambo: literally, the daughter of Ntsambo. (F10)

LaShongwe: literally, daughter of Shongwe. Shongwe is a *sibongo* commonly found in Swaziland. The Shongwe submitted to Somhlolo without resistance, and the chief, Tikhuni, married a daughter of Somhlolo. Shongwe chiefs tend to marry alternately amongst the Mamba and the Ngwenya for their chief wives (SWOHP, Hamilton series, Logwaja Mamba, 25-09-1983). The present-day Shongwe chiefdoms are directly south of Siphofaneni on the luSutfu River, and west of Siteki. Another Shongwe chiefdom lies in the northernmost part of Swaziland, on the border with South Africa. {I} (A22)

LaSibande: literally, daughter of Sibande. Sibande (Sibandze) Simelane was chief of the Simelane people living south of the Phongolo River, and the father of Somnjalose and Nojiba. Matsebula gives Somnjalose Simelane as the mother of Somhlolo (*History* (new edition), p.15). According to Maboya Fakudze, Nojiba was the mother of Samhlolo (SWOHP, Bonner series, 23,25,31-05-1970), while Phuhlophi Nsibandze gives Ngwane as "born of Sibandze" (SWOHP, Royal, no date). Elsewhere in the 1982 interview, Simbimba also calls Somnjalose "LaMdzimba". (A2)

LaSibiya: daughter of Sibiya (A8)

LaSibiya: literally, daughter of Sibiya. {no I, no matsebul. no jones}(A8)

LaSimelane: literally, daughter of Simelane. According to Bonner, the Simelane people fled from the Ndwandwe ruler Zwide to Ndvungunye (*Kings*, p.26). Another source, Dalisu Simelane notes that a number of Simelanes left somewhat later to settle in Swaziland (*Killie Campbell Africana Library*, 'Zulu Tribal Essay Competiton', essay entitled 'The Simelanes'). According to Matsebula, the Simelane are *bemdزابuko* ('pure' Swazi), and LaSimelane was the mother of Somhlolo, Somnjalose Simelane (*History*, p.8). (A2)

LaTfuse: literally, the daughter of Tfuse. We have been unable to trace a person of this name. (F10)

Latjalandza: (F10)

LaVumisa people: LaVumisa was an Ndwandwe woman, the daughter of a brother of Zwide called Vumisa (Simbimba Ndlela, Royal series, 1982; Mandlenkhosi Nxumalo, Bonner series, 23-04-1970). She went with Tsandile as an *inhlanti* and bore Malambule, Thekwane and possibly Sidvubelo. Her sons revolted against Mswati in 1847 and fled to the Zulu kingdom. When Tsekwane returned to Swaziland in 1893, he was given an area in the south-west of Swaziland, known as *kaLaVumisa* (Jones, *Biog.*, p.443). (B9)

LaVundlamati: the daughter of Vundlamati. (F2)

laZidze (laZwide); literally, daughter of Zidze (Zwide) (early nineteenth century Ndwandwe king), also know as Tsandzile (Thandile); wife of Somhlolo, and mother of heir, Mswati II. (D2)

LaZidze (Thandiye, Thandile, Tsandzile, Tsandile, Tsandziwe, Nompethu): daughter of Ndwandwe ruler, Zidze who married Somhlolo in the early nineteenth century and bore his heir, Mswati. After the death of Somhlolo c.1838 she acted as regent during the minority of Mswati until c.1844. After the accession of Mswati to the throne, she continued to play an important role in the ruling of the Swazi polity. After the death of Mswati, LaZidze, together with *umntfwanenkhozi* Ndwandwa, was again regent during the minority of Mswati's heir. Under her guidance the Ndwandwa rebellion was put down, and Mbandzeni installed (Jones, *Biog.*, pp.446,169). {I}{E}
(B4)15/3/96 (A8) (B4) (b2) (B82) (B7) (A2) (B7)

LaZidze, king: this refers to the regency of Tsandzile, following the death of Somhlolo in c.1838, and before the accession of her son Mswati in 1844. (B2)

LaZikode: literally, daughter of Zikode. Bryant and M.M. Fuze give Zikode as Soshangane's father (*Olden Times*, pp.160,161; *The Black People*, p.50, also see index entry, p.204 which gives Soshangane as the son of Manukuza) (see also endnote).(C1)

LaZiyanga: literally, daughter of Ziyanga. we have been unable to find further information about this person.{no I; checked Jones}(A22)

Ledibeyi: possible Lydenburg, found north west of Swaziland in the Mphumalanga province [RE aren't they talking of the Lydenburgh republic perhaps?](B7)

Lembelele: is the name of a son of Somhlolo, whose residence was at Luyengweni{Info B92}. He appears on the royal genealogy of Matsebula, where he is given as the father of Gebase, father of Ngakanani (*History* (new edition), chart opposite p.18).(A82)

Lembelele: is the name of a son of Somhlolo, whose residence was at Luyengweni[ch: reference]. He appears on the royal genealogy of Matsebula, where he is given as the father of Gebase, father of Ngakanani (*Hist.* (new edition), chart opposite p.18).(a82)(b92)

Lena Hlophe:(D2)

Les Witz: Visiting historian from the University of the Witwatersrand who attended the interview.(B82)

Liba: according to Matsebula (*History* (new edition), chart opposite p.18), Liba was born of Ngwane and was a brother of Ndvungunye. Maboya Fakudze seems to indicate that Liba was a childhood contemporary of Somhlolo (SWOHP, Bonner series, May 1970). Maganeni Dlamini indicates that Ndzinisa was also a brother of Liba (SWOHP, Maganeni Dlamini series, 01-06-1977).(B7)

Liba: according to Matsebula (*History* (new edition), chart opposite p.18), Liba was born of Ngwane and was a brother of Ndvungunye. Maboya Fakudze seems to indicate tha Liba was a childhood contemporary of Somhlolo (SWOHP, Bonner series, May 1970). Magageni Dlamini indicates that Ndzinisa was also a brother of Liba (SWHOP, [re: I don't know how to ref]). (B7)

liGavu: for further information on the liGavu, see appendix on *emabutfo*.(B5)(A1)

liShiselwani: possibly a reference to the burning of Shiselweni. (F10)(B42)

liShiselwani: see endnote on Shiselweni.(F10) {I}

Lishiselwani: In an interview on the 08-07-1983, Maphumulo

Nsibandze says that Lishiselo was under Tigodvo [pp31-37].(B42)

Lishobeni:(D2)

lisokanchanti, the first circumcised, ie. the first son of the first wife even when the son is born after the children of other wives. Kuper notes that the first circumcised is the father's confidant, is told how the property should be distributed and who the father thinks the heir should be. The first circumcised is an influential member of the council that selects the heir, and in turn becomes the heir's advisor (*African Aristocracy*, p.92).

lisokanchanti: Kuper notes that the First Circumcised is the father's confidant, is told how the family's property should be distributed, and who the father thinks the heir should be. The First Circumcised is an influential member of the Council that selects the heir, and in turn becomes the heir's advisor (Kuper 1961, *African Aristocracy*, p.92).(B82)

Lisotja: member of the *emaSotja libutfo*. For further information on the *emaSotja*, see appendix on *emabutfo*.(F1)

litshe laNgwane see Rock of Ngwane

Lobamba, *kaLobamba*:(B7)

Lobamba: see above endnote.(A22)

Lobamba: there are a number of places known as Lobamba;
 i) according to Matsebula, Lobamba was the residence of LaMndzebele (the mother of Ndvungunye, wife of Ngwane), where the *incwala* was performed during the latter's reign (*History* (new edition), p.12).
 ii) according to Msila Shiba, Ndvungunye had a residence called Lobamba, located north-east of Mhlosheni, in southern Swaziland, just near a Hlobane mountain (SWOHP, Hamilton series, 23-08-1983).
 iii) according to Mbali Hlope, Lobamba was a *lilawu*, which "left" Zombodze of Ngwane "to go where Sobhuza [Somhlolo] was to be born, there at Sikhaleni seGundwane" (SWOHP, Hamilton series, 12-07-1983). If the phrase "to be born" is read figuratively, she can be understood to be saying that the first independent residence of Somhlolo was called Lobamba and is near Sikhaleni seGundwane in the south of Swaziland. According to Simbimba Ndlela this southern Lobamba was close to Lukhalweni (there is a Lukhalweni peak in the Sigwe hills approximately 4,5km south east of Ngudzeni mountains) (SWOHP, Simbimba Ndlela, Hamilton series, 27-07-1983). In about 1820 Somhlolo built [another] Lobamba near the Mdzimba mountains. It is now sometimes referred to as Old Lobamba (see for example Mandlenkosi Nxumalo, SWOHP, Bonner series, 23-04-1970). According to Maboya Fakudze, "old

Lobamba" was built by Somhlolo at Nokwane; this is near the Manzini – Malkerns Road junction at the Lobamba market place (SWOHP, Bonner series, 23,31-05-1970).

iv) Lobamba was the name of the residence of the Queen Mother during the reign of Sobhuza II situated roughly midway between Mbabane and Manzini. (F1) (B5) (B9) (A2) (D2) (b42) (F1) {I}

Lobengula: son of Mzilikazi, and king of the Zimbabwe Ndebele between 1868 and 1890's when he was 'conquered' by the forces of the British South Africa Company (Wilson and Thompson, *History of South Africa*, p.412). {I} (B4) 15/3/96

Lochegu: for futher information on the Lochegu, see appendix on *emebutfo*.. [re: but in way this is used a peron's name] (B2)

Lochegu: *libutfo* of Bhunu. For further information on the Lochegu, see appendix on *emabutfo*.. (B8)

Lodlalovu: {no I, no Jones} (A8)

Lodlongo: [re: white person] (B9)

Lodungandaba: (B7)

Logcogco: a son of Mswati; born of Tibati, who was the sister and co-wife of the biological mother of Mbandzeni, and functioned as *Ndlovukati* during the time of Mbandzeni. As a councillor in the time of king Bhunu and LaBotsibeni, Logcogco was active on the commissions dealing with the land question in Swaziland in the late nineteenth and early twentieth centuries (Matsebula, *History* (new edition), pp.70,75,108-109). {I} (A2)

Logwaja Nhlabatsi is the grandfather of John Nhlabatsi. (b10)

Logwaja Mamba: the son of the **previous** Mamba ruler, Bhokweni (who died in 1940). He described himself as having had a little schooling in *siZulu* [re: I thought he is just saying I did not have much schooling, ie I am an uneducated man]. He became a migrant labourer, taking contracts on the South African goldmines. He worked first at Evander (6 months), then in Brakpan (9 months), then at Simmer and Jack, and finally at Crown Mines. His health failed him, and he returned home for good in 1940. He farmed and then, on the death of his father, became involved in the Mamba court, assisting the Mamba regent, Ngculu. Logwaja Mamba noted that he had heard the history of the Mamba while growing up under his father Bhokweni. In an interview with C.Hamilton on the 14-10-1985, Logwaja Mamba described how, "As a boy, cooking for my father, I would listen to the elders. I would listen to the *emakhehle* (the headringed or senior men). When they discussed things, it stuck in my mind. I even know the *tibongo* of the Mamba kings". **In this interview he also** described the process of learning how to praise (Biographical information from SWOHP, Hamilton Series, Logwaja Mamba, 14-10-1985). (F1) (F2) (F3)

Lohhiya: a renowned *inyanga*, and the first chief of the Nsibandze to acknowledge the hegemony of the Swazi royal house. Under his rule the Nsibandze settled in southern Swaziland. In an interview on the 08-07-1983, Maphumulo Nsibandze says that the Nkhonyane used to 'treat' (original has: *phatsa*) the king and that Lohhiya, when he came also 'treated' the king for *incwala* [p19] (SWOHP, Hamilton series). (B5) (A1) (B4) (B42)

Lohili: (F10)

Lohiya (Lohhiya): a renowned *inyanga*, and the first chief of the Nsibandze to acknowledge the hegemony of the Swazi royal house. Under his rule the Nsibandze settled in southern Swaziland. In an interview on the 08-07-1983, Maphumulo Nsibandze says that the Nkhonyane used to 'treat' (original has: *phatsa*) the king and that Lohhiya, when he came also 'treated' the king for *incwala* (SWOHP, Hamilton series, [p19]). {IE} (a1) (B4) (B42)

Lohiya: In an interview on the 08-07-1983, Maphumulo Nsibandze says that Lohiya became the first chief, '*shifu*', of the Nsibandzes [pp.8-9]. (B42)

Lohiya: In an interview on the 08-07-1983, Maphumulo Nsibandze says that Lohiya was an *inyanga* who treated the king at *incwala*. (B42)

Lohiya: In an interview on the 08-07-1983, Maphumulo Nsibandze says that the Nkhonyane used to 'treat' (original has: *phatsa*) the king and that Lohiya, when he came also 'treated' the king for *incwala* [p19]. On [pp 4 & 16] Nsibandze claims that the Nsibandze were *tinyanga* of the king. (B42)

Lojiba: (A2) {no info on I}

Lokothwayo (Lokothwato): *sibongo* of people resident in present-day Swaziland. Sikhulumi Simelane notes that the Lokothwayo people are Simelanes (SWOHP, Hamilton series, Sikhulumi Zablun Simelane, 11-09-1985). (B92)

Lomahasha (Namahasha, Nomahasha, alis Mashakana): according to informant Gija Mahlalela, Lomahasha Mahlalela (son of Mkhuneni), is a chief in the Mahlalela genealogy (SWOHP, Bonner series, 07-04-1970). Bonner states that Nomahasha was the chief of the Mahlalela people during the time of Mswati II (Bonner, *Kings*, p.95). Lomahasha is also a present-day border town in north-eastern Swaziland. {I}{E} (a1)

Lomahasha (Nomahasha, alias Mashakana): according to informant Gija Mahlalela, Lomahasha Mahlalela (son of Mkhuneni), is a chief in the Mahlalela genealogy (SWOHP, Bonner series, 07-04-1970). Bonner states that Nomahasha was the chief of the Mahlalela people during the time of Mswati II (Bonner, *Kings*,

p.95). Lomahasha is also a present-day border town in north-eastern Swaziland. {I} (V1) (A1) (A7)

LoMakhetfwa (Lomaketfo): in another interview on 27-07-1983 Simbimba notes that LoMakhetfwa, alias LaMkhwanazi, was the mother of Hlubi (SWOHP, Hamilton series), and this is confirmed by Msila Shiba (SWOHP, Hamilton series, 23-08-1983). "Mkhwanazi" is a *sinanatelo* of the Shiba people. (A2) {I}{E}

LoMakheto (LoMakhetfwa LoMaketfo): see above endnote. (A22)

LoMakheto: (LoMakhetfwa Lomaketfo): in another interview on 27-07-1983 Simbimba notes that LoMakhetfwa, alias LaMkhwanazi, was the mother of Hlubi (SWOHP, Hamilton series), and this is confirmed by Msila Shiba (SWOHP, Hamilton series, 23-08-1983). "Mkhwanazi" is a *sinanatelo* of the Shiba people. (A22) {I}{E}

Lomawa:

The mother of Sobhuza II was Lomawa, daughter of Ngolotsheni Nxumalo. (C1)

Lomazembe: (A8)

LoMazembe:

[re: Zembe: son of Sidloko Mahlalela II. Zembe was decided against as heir of Mahlalela chiefdom and, after the regency of Gija Mahlalela, his brother Mahlokomane was installed. (A7)] (A8)

Lomboshwa Dlamini; a daughter of Mshengu, brother of Sobhuza II, and wife of the late Hlophe chief. (D2)

Lombuwako: in an interview on the 08-07-1983, Maphumulo Nsibandze locates the Nsibandze elders at Lombuwako. {no info I} (B4) 15/3/96

Lombuwako: (b4)

Lomgcwangu: (A8)

Lomncayi: (A7)

Lomngeletshane (Lomngeletjane): alias David Dlamini, son of chief Lomngeletshane of Sikombeni, grandson of Msukusuku, and great-grandson of Somhlolo (Kuper, *Sobhuza II*, p.50; Matsebula, *History*, (new edition) chart opposite p.18). [PB questions who this guy is?] {I} (A1)

LoMqokolo: {no more I} (B3)

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

LoNgcwangu: see endnote below. (A8)

Lonkanka: we have been unable to find any further information about this person. (F10)

LoNkokhelo: we do not have any further information about this person. (C1)

look: This is a reference to the widely held notion that two kings cannot look at each other [re: need more, reference - ask PB to expand] (C1)

Loqanda: at this point in Phuhlaphi Nsibandze's testimony it appears as though Loqanda is a Mamba, but later on Phuhlaphi says that he was the son of Sele, himself the son of Lubele, the Mngometulu chief. This confusion may have something to do with the fact that the present-day Mngometulu and Mamba chiefdoms lie adjacent to one another. (a1)

Loqhegu: for further information the Loqhegu, see appendix on *emabutfo*. (B3)

LoVuma: literally, daughter of Vuma. Vuma was a nineteenth-century Myeni chief who lived first at the Ngwavuma river on the Lubombo, and later, having given allegiance to the Zulu king Mpande, near Tsheni mountain, on both sides of the Mkhuze (Bryant, *Olden Times*, p.338; SWOHP, Hamilton series, interview with Simbimba Ndlela, 17-08-1983; SWOHP, Hamilton series, interview with David Myeni, 21-03-1986). {E,I} (B7)

Lozincume: (A7)

Lozinga: In an interview on the 17 August 1983, Ndlela gives Lozingili's descendants as still at Mavaneni and the name of his mother as Loziga [p127]. (A22)

LoZingi (Zingili, LoZiyingili, Nozingili, (?)Nozililo): in an interview on the 17 August 1983, Ndlela gives Lozingili's descendants as still at Mavanini. A later person that carried this name was 'Nozingili', the Tsonga chief of this name was a chief of the Mapuju branch who reigned in the second half of the nineteenth century ((*J.S.A.*, vol.1, p.153, note 5; Bryant, *Olden Times*, pp.306-7) and gave his allegiance to the Zulu king (*J.S.A.*, vol.2, p.157). Nozingili married a daughter of Somhlolo, Dzambili, who bore Ngwanaza (*J.S.A.*, vol.2, p.150) and acted as his regent during his time of minority. Zingili is the son of Hluma waMakhasane (Stuart Photocopies **[how to ref them?]) and Loziga, woman from the Msetfwa. (A22)

LoZingili (Zingili, LoZiyingili, Nozingili, Nozililo (?)): possibly the people of Noziyingili. The most famous Tsonga chief

of this name was a chief of the Mapuju branch who reigned in the second half of the nineteenth century (*J.S.A.*, vol.1, p.153, note 5; Bryant, *Olden Times*, pp.306-7) and gave his allegiance to the Zulu king (*J.S.A.*, vol.2, p.157). Nozingili married a daughter of Somhlolo, Dzambili, who bore Ngwanaza (*J.S.A.*, vol.2, p.150). Dzambili acted as Ngwanaza's regent during his time of minority. Zingili is the son of Hluma waMakhasane (Stuart Photocopies **[how to ref them?]) and Loziga, woman from the Msetfwa.

- Simbimba notes that the mother of Lozingili was Loziga, of the Mtsetfwa (SWOHP, Hamilton series).(A2) {E}{I} (A1) (A2)

Lozingili: In an interview on the 17 August 1983, Ndlela gives Lozingili's descendants as still at Mavaneni and the name of his mother as Loziga [p127].(A22)

Lubele (possibly Lubelo): an Mngometulu chief in the mid-nineteenth century. According to Bryant, Lubelo was taken by his father Zondiswe, when he travelled to the north of the Mngometulu territory during the Mfecane wars. He returned later to take over as the chief of the Mngometulu after the death of his uncle (whom he had placed in charge after his departure). At the end of an aggressive career Lubelo was eventually killed in c.1860 by Mswati's *iNyatsi libutfo* (Bryant, *Olden Times* p.343-344). {I} (A1)

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Lubenyeni: a locative meaning the place of the Luvuya River which runs between the Mtsambama and Mavukutfu hills in the Shiselweni district in Swaziland. (A6)

Lubhalule: (B8)

Lubhuku: this could be

- i) a tributary of the Pongolwane River (which joins the Mhlathuze). The Lubhuku rises in the Ngudze mountains.
- ii) there is an area called Lubhuku 9km south of Mpaka in eastern Swaziland; the Lubugu River runs through this area.
- iii) there is also a place called Lubhuku about 18km south of Mpaka, on the railway line. (A2){I}

Lubibi: (B7)

Lubombo (locative eLubonjeni): mountain range forming the eastern border of Swaziland, and along which the early Ngwane people were supposed to have traversed before entering present-day Swaziland. (B2) (A1) (A2) (F1) (F2) (A7) (V1) (B7) (B42) (B42) {I}

Lubonjeni (locative form of Lubombo): mountain range forming the eastern border of Swaziland, and along which the early Ngwane people were supposed to have traversed before entering present-day Swaziland. {E} (B7)

Lubonjeni (locative form of Lubombo): mountain range forming the eastern border of Swaziland, and along which the early Ngwane people were supposed to have traversed before entering present-day Swaziland. (B2) (A1) (A2) (F1) (F2) (A7) (V1) (B7) {I}

Lubuya: river which runs between Mtsambama and Mavukotfu hills in the Shiselweni district, about 11km north east of Hlatikulu village (Matsebula, *History* (new edition), p.31). In c.1836, during the reign of Somhlolo, a battle between the Swazi (under the command of Mngayi Fakudze) and the Zulu (under the command of Masiphula Ntshangase) was fought on the river banks. The battle resulted in a Swazi victory. (F1) (B2) (B9) (B10) (b8) (B2)

Lucolo SEE LUCOLWENI

Lucolweni (Lucolo): mountains about 12km due east of the Mbulongwane road junction in central-southern Swaziland. {I} (a82) (A8) (f2) (F1) (b7)

Lucolweni: mountains about 12km due east of the Mbulongwane road junction in central southern Swaziland. Lucolweni is also reputed to be the name of Hlubi's capital (SWOHP, Logwaja Mamba, [re: can't find this ref in the PB typescripts, still to check CH jotters] {I,E} (B7)

Ludlaku: {no info on I} (B3)

Ludvonga, praises: In an interview on the 17 August 1983, Ndlela gave sections of the praises of Ludvonga:

Ludvonga of Mavuso

Who went to the west and repeated going there.

and,

The opener of all the ways

You fought with them,

the people of the Zulu,

when you were at Nkuzana.

and

The one who stabs and denies like an elephant

Elephants of Goba which have bent your mouth. (A22)

Ludvonga: In an interview on the 17 August 1983, Ndlela gives the praises of Ludvonga as follows:

The opener of all the ways
 You fought with them,
 the people of the Zulu,
 when you were at Nkuzana. (A22)

Ludvonga:

In an interview on the 17 August 1983, Ndlela gives the praises of Ludvonga as follows:

Ludvonga of Mavuso
 Who went to the west and repeated going there. (A22)

Ludvonga: an early king of the Ngwane people, given by Matsebula as Ludvonga I, the father of Hlubi and Dlamini (*History* (new edition), chart opposite p.18). (A22)

Ludzakeni: literally, place of mud;

i) a present-day residence of this name lies 5km south east of the turn-off to Maloma and the Hlatikulu – Mhlosheni road in the Lucolweni hills southern Swaziland, and could be a continuation of the name of the royal village described in this interview. (B7)

Ludzakeni: literally, place of mud.

i) in this interview Josefa Dlamini describes that this name is derived from the fact that a royal village of Ngwane was built so close to the village of Bhukwane that the mud (*ludzaka*) from the royal village flowed onto the village of Bhukwane. In another interview Simbimba Ndlela notes that Ludzakeni lies just north of Tibondzeni in the Lucolweni hills, about 15km south east of Hlatikulu (SWOHP, Hamilton series, 01-07-1987). Tigodvo Hlophe describes Ludzakeni as being "at Maphumzane's home, which is now situated near Hlatikulu" (SWOHP, Bonner series, 01-04-1970) (Maphumzane may refer to Maphumzane Ndluli, chief of the Mashobeni area around the Nzama royal graves in the far south of Swaziland).

ii) a present-day residence of this name lies 5km south east of the turn-off to Maloma and the Hlatikulu – Mhlosheni road in the Lucolweni hills southern Swaziland, and could be a continuation of the name of the royal village described above. {I} (B7)

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Ludzidzini (locative form of Ludzidzi; Didini, Ludidini): there are a number of sites of this name in Swaziland.

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

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

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

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

v) Ludzidzini is also the name of the royal residence of the present king of Swaziland, Mswati, just south-east of Lobamba in central Swaziland. {PB, RE} (B2) (B7) (B9) (B8) {I}{E}

Ludziwo Magagula:(F10)

Lugogodvo: an area next to the Lugogodvo mountain, near White River (a present-day town in the Mphumalanga province, South Africa) where *beSutfu* people lived. (A7)

Lugogodvolo: according to Matsebula, this was the name of a *libutfo* of Somhlolo and Mswati (*Izakhiwo*, appendix B). It could also be a reference to '*imphi yekugedvula*', the name of an army which Mswati sent out to support Mawewe. (F1)

Luhhumanini:(A7)

Lukhahlamba:(F10)

Lukhalweni: literally, high-up place. Lukhawleni is a peak in the Sigwe hills approximately 4,5km south-east of Ngudzeni mountains in central-southern Swaziland. There is also another peak of this name in the Lubombo mountains, about 5km north-east of Big-Bend. {I}(A22) (A22)

Lukhambule:(D2)

Lukhele: probably Lukhele, a *sibongo* commonly found in Swaziland. According to Kuper, the Luhkele are related to the Mdluli and Nkonyane, and are considered to be *bomdzabuko* (so-called true Swazi) (*African Aristocracy*, p.233). Today, Lukhele people are to be found at Ngobelweni, near Kubuta in Shiselweni, southern Swaziland. (A1) (B8)

Lukhelo: probably Lukhele, a *sibongo* commonly found in Swaziland. According to Kuper, the Luhkele are related to the Mdluli and Nkonyane, and are considered to be *bomdzabuko* (so-called true Swazi) (*African Aristocracy*, p.233). Today, Lukhele people are to be found at Ngobelweni, between Kubuta and Sitfobela in Shiselweni, southern Swaziland. In an interview with a Lukhele person (SWOHP, Bonner series, 21-06-1970) the narrator states that a Lukhele maiden (sister of Dambuze) married Somhlolo in the Lubombo mountains. {E}{I}(a1)

Lukhetseni: (V1)

Lukhlahamba (Lukwahlambe): a third *umphakatsi* of Maja I, situated in the Ngudzeni foothills (Later, when Maja gained control over the Ngudzeni, this *umphakatsi* was rebuilt higher up). [ref? rebuilt???] (F1)

Lukhula: (b10)

Lumbowako: [In an interview on the 08-07-1983, Maphumulo Nsibandze locates the Nsibandze elders at Lombuwako.] (B5)

Lumlela: (a82)

Lumlela: {no I, no Jones} (A82)

lunatic: In an interview with Mhawukelwa Samuel Mkhonta, a story of a lunatic with prophetic power placing himself next to the king, is related (SWOHP, Hamilton series, 04-07-1983). (B3)

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Luphondvolendlovu: we have been unable to find further information about this name. [re: out of sense of sentence seems to be a female libutfo] (B2)

luPhongolo River: this river rises in the Drakensberg mountains south and west of the present-day South African town of Piet Retief, and runs eastwards almost parallel to the southern border of Swaziland. It flows through the Lubombo mountains to join the luSutfu River in forming the Maputo River that enters the Indian Ocean in the Bay of Maputo. (A8) (B8) (A82)

Lusaba: (B8)

Lusaseni: the *lusasa* is the residence of a crown prince, ie. his residence until his installation. [re: ?ref] i) dense bush; ii) quarters of the young Queen-mother, ritual capital (Rycroft, *Dict.*, p.86). (F1) (B7) (B92)

luselwa: a ritual gourd. (D2)

Lushaba: nfi (B5)

Lushikeshi: place in present-day Swaziland about 25km south west of Mankayane. {I}

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

Lusitini: we have been unable to find further information about this place. (B7)

Lusitini: (B7)

luSutfu: major river that transverses central Swaziland, and, after breaching the Lubombo mountains near Big Bend, it joins the Phongolo River on the South Africa Mozambique border. {I}{E} (B9) (A22)

Luyengweni (Luyengo): [re: ???oYengweni: name of the princpal establishment of the Mthethwa king, Dingiswayo (A8) (a82)]

Luyengweni (Luyengo): Lembelele, a son of Somhlolo, had a residence at Luyengweni {Info from B92}. He appears on the royal genealogy of Matsebula, where he is given as the father of Gebase, father of Ngakanani (*History* (new edition), chart opposite p.18). [PB: area/residenc near present-day University of Swaziland] -re: oYengweni: name of the principal establishment of the Mthethwa king, Dingiswayo (A82)

Luyengweni:

-Lembelele: is the name of a son of Somhlolo, whose residence was at Luyengweni [ch: reference re: note at b92, a82]. He appears on the royal genealogy of Matsebula, where he is given as the father of Gebase, father of Ngakanani (*History* (new edition), chart opposite p.18).

-re: oYengweni: name of the principal establishment of the Mthethwa king, Dingiswayo (A8) (A82)

Lwandle: literally, sea people. The ones charged with fetching

the sea water crucial to the first-fruits ceremony rituals in Swaziland. (C1)

Mabane: (B7)

Mabengetha: according to Makathi Mkhathshwa, Mabhenggeta Shongwe was found by a section of the Ndwandwe people on their arrival in Swaziland (SWOHP, Bonner series, 12-04-1970) {I}. (A8) (a82)

Mabhedla: son of Mswati and brother of Mbandzeni who, like Mbilini, conspired to kill Mbandzeni and take over the Swazi throne in the early 1870's. He was unsuccessful and had to flee to the north of Swaziland. From Hhohho he tried to raise support to oust the king, but was forced to flee to Sekhukhune's country when the Swazi army marched northwards to attack him (*Kings*, p.129). Eventually, he was caught and killed by a Swazi regiment (SWOHP, Bonner series, Maboya Fakudze, 1970). According to Loncayi Hlophe, Mabhedla was also the name of a chief of the Hlope people in the past (SWOHP, Bonner series, 24-05-1970). {I} (a2)

Mabhengeta: according to Makathi Mkhathshwa, Mabhengeta Shongwe was found by a section of the Ndwandwe people on their arrival in Swaziland. (A8)

Mabhengeta: according to Makathi Mkhathshwa, Mabhengeta Shongwe was found by a section of the Ndwandwe people on their arrival in Swaziland (SWOHP, Bonner series, 12-04-1970). {I} (A8)

Mabhengetha: according to Makathi Mkhathshwa, Mabhengeta Shongwe was found by a section of the Ndwandwe people on their arrival in Swaziland. (A82)

Mabhengu: the interviewer is addressing the informant using one of the Hlophe *tinanatelo*. (D2)

Mabhoko: there are three persons identified to this name,
 i) Mabhoko was a son of Dambuze (SWOHP, Bonner series, ? Lukhele, no date). Dambuze (*waLukhele*) was a Lukhele chief and notable Swazi warrior who fought and died in the Battle of Lubuya, c. 1839 (SWOHP, Ndambi Mkhonta, 15-05-1970).
 ii) Mabhoko (*waMagodongo*) was the name of the chief of the Ndzundza Ndebele during the time of Mswati (*waSomhlolo*). The Transvaal Boers had, in 1864, asked the Swazi to help them attack Mabhoko on the Ndubasi (Steelpoort) River, but they left the Swazi to fight the battle alone after the advance had begun (*Kings*, pp.140-142).
 iii) Mabhoko Ntshangase was sent by his father, Masiphula Ntshangase to carry out the effective colonisation of the Swazi area in the 1860's. Masiphula Ntshangase was a principal *induna* of the Zulu king Mpande and a powerful political figure in Zululand. Masiphula is the son of *sikhulu* Mamba Ntshangase of

the emGazini section of the ruling Zulu clan. (A82)

Mabhoko: there are a number of people identified by this name
i) according to the Lukhele informant interviewed by Bonner, Mabhoko, son of Dambuze, was a Lukhele chief.

ii) According to Bonner, Mabhoko was the chief of the Ndzundza Ndebele during the time of Mswati II. The Transvaal Boers had, in 1864, asked the Swazi to help them attack Mabhoko but they left the Swazi to fight alone after the advance had begun (*Kings*, pp.140-142) .

iii) Mabhoko Ntshangase was sent by his father, Masiphula Ntshangase to carry out the effective colonisation of the Swazi area in the 1860's. Masiphula Ntshangase was a principal *induna* of the Zulu king Mpande and a powerful political figure in Zululand. Masiphula is the son of *sikhulu* Mamba Ntshangase of the emGazini section of the ruling Zulu clan.

Mabonya: son of Sibande Simelane, father of Bhozongo Simelane (SZS, [p2]). The Simelane left kaZulu after his death (ZSZ, [pp6,7&67]). (B92)

Mabonya: In an interview with Simelane Simelane (SWOHP, Bonner series, 06-05-1970) Mabonya is given as the father of Bhozongo. [[create cross refernce to edit \(B9\), p1](#)] (B92)

Mabonya: Note that in an interview with Makhwili Simelane he states that the Simelane came to Swaziland after the death of Mabonya (SWOHP, Makhwili Simelane, 05-10-1985, [p1]). [[create cross reference](#)] (B9)

Maboya Fakudze: a leading Swazi statesman who was for a long time governor of the Nkhanini royal residence near modern Lobamba, and a renowned authority on the history of Swaziland. (A2)

Macala: (B92)

Macalandlovu: (F10)

Macetsheni: (A6)

Machalaveni: (F10)

Madangamane: we have been unable to trace this person. [Madzanga (Ndwandwe) was a son of Zwide and half brother of Thandile, Mswati's mother. Madzanga settled under Mswati] (D2)

Madlakane; (B7)

Madlangemphisi (: Madlangamphisi): area just south of the Nkomati River in northern Swaziland, close to the Mliba-Komatipoort road. Note that there is a mountain range with this

name about 35km south west of Piet Retief in South Africa. [check to see if this is close to the Zulu Ndongakusuka]. Also see below, note 0, where Madlangemphisi is described as the father of one of the informants, Mevane Magagula. For more genealogical information about Madlangemphisi Magagula see p. The only other reference to this name that we have been able to trace is to Madlangemphisi, son of Ndawonde Shabalala, who lived in the time of Mswati II. (Matsebula, p.47) [is there any other Shabalala link in the testimony? Is the Piet Retief mountain range in historic Shabalala territory?] (F10)

Madlangemphisi (Magagula): father of one of the informants, Mevane Magagula, and a member of the imiGadlela??????? libutfo. (See p.) For more on the imiGadlela see note . For more on Madlangemphisi see p. . Another of Bonner's informants, Magida Magagula, was also a son of Madlangemphisi. Magida gave the following genealogy for Madlangemphisi: Madlangemphisi born of Ndlondlo (see below note 00), born of Moyeni (see below note). (SWOHP, box and file ref. if we do not publish Magida) Another of Bonner's informants, Phica Magagula (see below note) related that Madlangemphisi was the Magagula chief in the time of Mbandzeni and seems to suggest that Madlangemphisi was given a wife by Mbandzeni. (SWOHP box and file no. if we do not publish Phica) The only other reference to a person of this name that we have been able to trace is to Madlangemphisi, son of Ndawonde Shabalala, who lived in the time of Mswati II. (See Matsebula, p.47) [is there any other Shabalala link in the testimony?] (F10)

Madlanyoka: literally, the one who eats snakes. From the context in which this word is used it seems to be one of the *tinanatelo* of the Nsibandze. {I, RE} (B4)15/3/96

Madleledlele: (F10)

Madolo people (Madvolo): the Madolo people live on the Mozambique side of the central Lubombo mountains. They came to be ruled by the Portuguese in the late nineteenth century when the Swaziland/Mozambique boundaries were established. (C1) (V1) (C1) (f10)

Madubula Manyatsi: (B7)

Maduneni: a place amongst the *tindwuna*. [re: more] (F1)

Madungundlana: [re?? *indvuna*] at Masundvini, of the Maphanga clan. Ancestors used to cook for Ndvungunye. [re: where did you get this info from??] {no I} (B2)

Madvolo (Madolo) the Madolo people live on the Mozambique side of the central Lubombo mountains. They came to be ruled by the Portuguese in the late nineteenth century when the

Swaziland/Mozambique boundaries were established.
(C1) (V1) (C1) (F10)

Madvubane (Madubane): According to Bonner's informant, Phica Magagula (see note), Madvubane was the son of Malamulela, who was in turn the son born of a marriage between the Magagula chief Mnjoli and a sister of Sobhuza I, Sigcawe. Phica describes Madvubane (and his father Malamulela) as 'Magagula generals', and notes that Mswati offered a wife to Madvubane. (SWOHP, Bonner trans., 1-3) This information was broadly confirmed in another Bonner interview with Magagula informants (Dvokolwako, Mbhuduya, p 1) although in that interview Malamulela is described as a son of Dvokolwako, who was in turn a son of Mnjoli. In that interview, Madvubane's son is given as Mtfonga who in turn bore Mnikwaphi, and Madvubane is given as having married 'aroyal0maid', the sister of Malambo of Kutsimuleni.. (F10)

Madvwudvwini: we have been unable to find further information about this place, but, for another discussion of settlement in this area, see Hedges, D.W. *Trade and politics in southern Mozambique and Zululand in the eighteenth and early nineteenth century*, Unpublished PhD dissertation, School of Oriental and African Studies, London, 1978. (A22)

Madzanga: Bryant (*Olden Times*, p.) gives 'Madanga' as a younger half-brother of Sikhunyane, son of the Ndwandwe king, Zwide. (F10)

Mafu: (V1)

Mafutseni: area about 12 kilometers outside Manzini, at the junction of the Balegane-Manzini/Siteki roads. (F10)

Magadla: [re: pehaps wrong pronunciation of name?] (A2)

Magadlela: the son of Ntfulini, who became a Mamba ruler. R.Patrick confirms that that he was the son of Ntfulini (*Geneology ms.*); as does R.S.Mamba (*A History of the Mamba kingdom*, appendix). {I} (F1) (F2)

Magadu: we have been unable to find further information about this person. {no more I, no Jones} (B2)

Magagula, Phepho: we have been unable to find any further information about this person. (F10)

Magagula, Peter: (F10)

Magagula, Phica: leading Swazi councillor and Magagula cgief under Sobhuza II. Phica was in charge of the king's gardens at Bhudla. (Kuper, *Survey*) (F10)

Magagula: a *sibongo* commonly found in Swaziland. According to Bonner, the Magagula are of *beSutfu* origin. They occupied a large part of central Swaziland before the royal Ngwane, under Somhlolo, arrived. They then underwent a process of consolidation into the Swazi polity which was to continue into Mswati's reign (*Kings*, pp.30,32,35). Kuper describes the Magagula as *emakhandzambile* (those found ahead) (*African Aristocracy*, p.233). Mtfonga Magagula (son of Madubane Magagula) was a Magagula chief in the lineage which included Mnjoli Magagula. The present-day Magagulu chiefdoms are located in the north-west of Swaziland. {I}(a1)(b2)

Magalela Maphalala:(B8)

Mageba: an early Zulu king; Magangeni Dlamini states that Mageba was a chief of the Mtsetfwa (Mthethwa). Bryant also gives Mageba as an early Zulu king (*Olden Times*, pp.36-38). (C1)

Mageza: we have no further information about his man. (C1)

Magobholo: probably Magoboyi, the Mkhize chief based in the Dlomodlomo mountains at that time (ie. just west of the modern Swazi border). See also Bonner, *Kings, Commoners and Concessionaires*, pp.27-28. (F2)

Magobholo: the residence of a Sotho chief, Magobholo, situated in the Dlomodlomo mountains, north-west of modern Swaziland. (F1)

Magogodlana: (a82)

Magoloza (also known as Mazubane): Magoloza arrived in Swaziland after his brother Mkhonta. They both functioned as royal *inyanga* in the reigns of Somhlolo and Mswati waSomhlolo. However, there are contradictory claims as to the exact genealogical position of Mazubane:

i) in this interview, and in an interview with Magoloza Mkhonta (SWOHP, Hamilton series, 31-09-83), he is described as the senior brother.

ii) in an interview with Maphumulo Nsibandze (SWOHP, Hamilton series, 13-07-1983) he is given as the junior brother.

Magoloza is also the name of the present Mkhonta chief.

Magoloza is also the name of the chief of the Mkhonta people in 1983. {RE}{no more I}(B42)(B2)

Magondvonga (Magodongo): son of Ngwenyama, and father of the Magagula chief Mnjoli, in whose time the two sections of the Magsagula were reputed to have separated. (SWOHP, Booner trans. Mbhuduya et al,) (F10)

Magqengezi: we have been unable to find any further information about this person. (C1)

Magubulundvu: according to Tigodvo Hlophe, Magubulundvu was related to *umntfwanenkhosi* Ndabazizwe, and was installed as a King during the nineteenth century (SWOHP, Tigodvo Hlophe, 01-04-1970). {I} (B7)

Magubulundvu: (B7)

Magucu: we have been unable to trace this person. (D2)

Magudu (Magudvu, Gudvu): hilly area about 25km outside of present-day Swaziland border, due south of present-day town of Pongola. Magudvu was the point of origin of the late eighteenth and early nineteenth-century Ndwandwe kingdom. There are also two other places called Magudu; a site in the north east of Swaziland as well as Magudu II, a settlement about 100km north of Maputo. {I} (C1) (A6) (A1) (D2) (A2) (B2) (A22)

Magugudu: one of Bhokweni's *libutfo*. (F1)

Magwegwe: according to Bonner, (*Kings*, p.28) drawing on Bryant and Honey, Magwegwe was a brother of Somhlolo who usurped the latter's position in southern Swaziland, when the king retreated northwards. This was at the period when the early Ngwane state was smashed by Zidze. Magwegwe was not recognised by the Mamba chief Maloyi who sent a force to bring Somhlolo back, and Magwegwe was swept from power. {I} (B7)

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Mahaga: Shortened form of Mahagana, literally, lung sickness. (D2)

Mahagane: he is to be distinguished from;
 i) a nineteenth century Hlophe chief, the son of Tigodvo, who was an *indvuna* of one of Ndvungunye's residences (Jones gives Mahagane as the *indvuna* of the Mchinisweni residence, the *lilawu* of Ndvungunye (*Biog.*, p.280). Matsebula describes Mahagane as the governor of Ndvungunye's administrative capital (*lilawu*), Shiselweni (*History* (new edition), p.12)). The Hlophe area, south of Ludzakeni, is known as Mahagane after this chief.
 ii) Mahagane was also the name of a mid-twentieth century Hlophe chief at Shiselweni who died sometime in the 1970's.
 {I,E} (B7)

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- ii) Mahagane was also the name of a mid-twentieth century Hlophe chief at Shiselweni who died sometime in the 1970's.
{I,E} (B42) (A1) (D2) (b2) (B7)

Mahamba: literally, place of the run-aways. Mountain and border post in south-western Swaziland. During the reign of Dlamini (*waLudvonga*) the people of Ndlela and the people of Shabalala settled at Mahamba (*Kings*, p.25). After Malambule's (*waSomhlolo*) failed rebellion against Mswati, Malambule temporarily fled to the missionary Allison who had a mission station close to Mahamba (*Kings*, pp.25,55).

{some info tracked through I} (a82) (B9) (A82)

Mahambula: {no I} (B3)

Mahlaba: a son of Sobhuza's and a well-known *imbongi* (praiser). Simbimba Ndlela claims that after he recounted the history, the king allocated him an envelope with money, but that Mahlaba removed some of the money before giving it to Simbimba (SWOHP, Hamilton series, 01-07-1987). According to Isaac Dlamini *umntfwanenkhosi* Mahlaba was often used by the king to carry out such interviews. The interview questions seem to have been supplied by the king (SWOHP, Hamilton series, 08-02-1986). (A2)

Mahlabathini (Mhlabatsini): literally, sandy place. Often used to refer to sandy places east of the Lubombo; a place south of the Ngome forest in KwaZulu. {E}{I}(a1)

Mahlalela: a *sibongo* found in Swaziland. According to R. Patrick the Mahlalela are related to the Maziya people. Bonner states that the Mahlalela were an independent chiefdom until Somhlolo subjected them in the 1820's (*Kings*, p.31). The Mahlalela are related to the Maziya people, and occupy an area on the northern Lubombo (SWOHP, Bonner series, Mandanda Mthethwa, 23-04-1970; Mphundle Maziya (typescript), 5-07-1970). The present-day Mahlalela have a chiefdom in the Lubombo mountains, north east of Swaziland, bordering on both South Africa and Mozambique.. (a1) (V1)

Mahlanya:

- i) area in central Swaziland between present-day Lobamba and Manzini.
- ii) according to Thintitha Malaza Mahlanya was the grandson of Bhekani Malaza and chief of the Malaza people at Motshane (SWOHP, Bonner series, 13-06-1970). {I}(B2)

Mahlasela: we have been unable to find further information about this person. {no more I}(B7)

Mahlokohla: praise name the son of king Mbandzeni, king Bhunu (Ngwane V), father of king Sobhuza II. Bhunu reigned from 1890-1899. (B9) (B5) (D2) (A2)

Mahlungu: we have been unable to find further information about this place, but see endnote **Error! Bookmark not defined..** {no I}(A22)

Mahubhulu: i) according to the testimony of Nyanda Nhlabatsi, the Mahubhulu was a *libutfo* formed by the Ngwane king at Shiselweni. Their emblem, he states, was a white ox-tail.{I} ii) According to a testimony giving by Velamuva Hlatshwako on 21-06-1987, Mahubhulu was the envoy of Mshengu (an *insila* of Mswati), who, together with Mshengu occupied the area around Gege after/during the Fokoti rebellion. {RE}(A82)

Mahubhulu: [according to the testimony of Nyanda Nhlabatsi, the Mahubhulu was a *libutfo* formed by the Ngwane king at Shiselweni. Their emblem, he states, was a white ox-tail.{I}] In this instance, however, Velamuva Hlatshwako seems to refer to an envoy of Mshengu (an *insila* of Mswati *waSomhlolo*) who, together with Mshengu, occupied the area around Gege during and after the Fokoti rebellion. {RE}(A8)

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Mahulwane: (F10)

Maja: a nineteenth century Mamba ruler, born of Mbatjane I (Maja is also the name of the present Mamba ruler). R.Patrick confirms that he was the son of Mbatjane I (*Geneology*, ms.) as does R.S.Mamba (*A History of the Mamba kingdom*, appendix). (F1) (F2)

Majozi, kaMajozi: literally, place of the Majozi (see also endnote). (C1)

Majozi people: Bryant lists the Majozi people as a sub-grouping of the Cube people of the Nkhandla area (*Olden Times*, p.687). (C1)

Makati: (F2)

Makhahleleka: a son of Fokoti and therefore possibly, a grandson

of Somhlolo. He was the chief of the area between Mashobeni and Mahamba in south-western Swaziland. {I}{E}(a1)

Makhahleleka: a son of Fokoti and therefore possibly, a grandson of Somhlolo. He was the chief of the area between Mashobeni and Mahamba in south-western Swaziland. {I} (A8) (A1) (A2) (B9)

Makhahleleka: a son of Fokoti and therefore possibly, a grandson of Somhlolo. He was the chief of the area between Mashobeni and Mahamba in south-western Swaziland. Phuhlaphi Nsibandze mentions that he comes from kaDlovunga near kaMbilingo (SWOHP, Royal series, 11-11-1968). {I, RE}(A8)

Makhanye (Makhanya): a common Swazi *sibongo*. [RE more, more] (A1)

Makhanye (Makhanya): a Qwabe *sibongo*. The only Makhanye we have been able to identify is the Makhanye section of the Qwabe (*J.S.A.*, vol.3, p.25). QWABE STUFF {no info on I, no interview}(a1)

Makhasane, kaMakhasane: the place of Makhasane. There are references to two people with this name.

i) Makhasane was an early nineteenth-century Tembe chief. According to Mahugane, Makhasane was descendant of Mwali, son of Mabudu, son of Mangoba, son of Dhlankumba, son of Silambowa. He succeeded to the Tembe kingship c.1820, and begot Hluma, who begot Nozingili. Nozingili married a daughter of Somhlolo, Dzambili, who bore Ngwanaza (*J.S.A.*, vol.2, p.150).

ii) Jones notes that a Makhasane (*sibongo* unknown) was functioning as a national advisor at a meeting with Theophilus Shepstone (jnr.) at Mbekelweni in 1889 (Jones, *Biog.*, p.378). {I}{E}(a1)

Makhasane Manyatsi: (B7)

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{I}{E} (a1)

Makhosini (*umntfwanenkhosi*): according to Matsebula he was the leader of the Imbokodvo National Movement in the past (for further information see *History*, p.195). {I}(B7)

Makhosini: literally, place of the kings. Usually used to refer to the area around the kings' graves, south of Nhlango and north of the Swaziland – South African border. {I} (A2) (F2) (B7) (A1)

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Makhubu: [Makhubaweluthuli *no*Makhubaweluthuli:(B2) Makhubula:(A7) also card ref to Sigodze article p.19] (A8)

Makhubu:

-Makhubaweluthuli *no*Makhubaweluthuli:(B2)

-Makhubula:(A7)

-also card ref to Sikhondze article p.19] (A8)

Makhubula: (A7)

Makhuneni: (A7)

Makhungu Dlamini: son of Sobhuza II (F1)

Makhwakhwa: area south of the southern Swaziland town of Hluti, near Mkhwakweni mountain which lies just inside the South African border and north of the Phongolo River. The area takes its name from the preponderance of *mhkwakhwa* trees (*umkhwakhwa*: known in English as the Black Monkey-Orange tree, (*Strychnos madagascariensis*). A small shrubby tree of about 6m, found in bushveld and warm dry rocky areas. The fruit is not readily edible, but is pulped and dried. This powder is then mixed with honey and often bartered; in its dry form it can be stored for up to five years (Pooley, *Trees of Natal, Zululand and Transkei*, p.418). {RE}(B42)

Makhwili Simelane: (B92)

Malalane: one of Bhokweni's *libutfo*. (F1)

Malambule: son of Somhlolo and LaVumisa (LaVumisa was a daughter of Vumisa, who was a brother of Zwide) (Simbimba Ndlela, Royal

series, 1982; Mandlenkosi Nxumalo, Bonner series, 23-04-1979). Malambule was nominated as Somhlolo's heir. When this was resisted by Somhlolo's councillors, he was appointed Mswati's regent instead. During the time of the minority of Mswati II, Malambule was accused of plotting to kill Mswati and a major power struggle ensued (Bonner, *Kings*, pp.47,55). At one point he was at Mahamba mission station with Allison; Mpande involvement; after skirmish with Mswati forces he fled into territory of Nyamainja, Magonondo and Mhlangampisi. After Malambule's (waSomhlolo) failed rebellion against Mswati, Malambule temporarily fled to the missionary Allison who had a mission station close to Mahamba (*Kings*, pp.25,55). {some info tracked through I} (B7)

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MaLangeni: literally, people of the sun. The king of Swaziland is known as 'the sun', and 'Malangeni' is considered to be a title with strong associations of 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 than royalty, as a respectful term of address. {E} (B2) (A22) (A1)

Malinda, kaMalinda: possibly kaMalindza an area between Manzini and Siteki. (B7)

Malindane: libutfo made up of men born c.1924-1929. (F10)

Malindane: for further information on the Malindane, see appendix on *emabutfo*. (B3)

Malindza: {no more I}

Malinga: a common Swazi *sibongo*. {I} (a1)

Maliwa: (V1)

Malokoma Guliwe: (b10)

Maloma: town in south-eastern Swaziland found at about 6km south of the Mhlathuze River within the present-day Mamba chiefdom. {I} (B7)

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Malondolozzi: a member of the Balondolozzi *libutfo*. For further information of the Balondolozzi, see appendix on *emabutfo*. (F1)

Maloyi: contemporary of Somhlolo and head of the branch that later became the Mamba. Mamba tradition tell of how Maloyi, the most powerful man in the Shiselweni district during Somhlolo's absence, fetched the king from the Dlomodlomo [re: where is this??] mountains when the Ndwandwe military threat from across the Phongola was over. (F1) (F2)

Malumbe: (B7)

Malunge: there are a two prominent figures with this name; i) a brother of Somhlolo's who was assigned a chiefdom in the Nyakeni area in the closing years of Somhlolo's reign (Bonner, *Kings*, p.33; SWOHP, Bonner series, Josefa Dlamini, this interview; see Matsebula for his genealogical position and descendants *History* (new edition), chart opposite p.18). This person was appointed as one of the regents during the minority of Mswati (*Kings*, p.51). Malunge (waNdvungunye) is described by Bonner as one of Swaziland's veteran elder statesmen during the reign of Mbandzeni (*Kings*, p.127); Maboya Fakudze (describing him as an 'uncle' of Somhlolo[re: can't find this]) indicates that he was instrumental in the choice of Mbandzeni as successor to Ludvonga (SWOHP, Bonner series, 23, 26, 31-05-1970). He died c.1874-75 (*Kings*, p.160). Ngiyase Dlamini describes this person as a son of Somhlolo (SWOHP, Bonner series, Ngiyase Dlamini, not dated).

ii) there is also a Malunge (waMbandzeni), brother of Bhunu (Matsebula (*History* (new edition) table opposite p.18). During the regency of LaBotsibeni this Malunge was very active in positioning against the land concessions in the early twentieth century. He led a deputation to London in 1907 to protest against the partition of Swaziland (Matsebula, *History* (new edition), pp.156-157). {RE}[re: check] (B7)

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Mamba: R.Patrick confirms he was the son of Magadlele, and notes that he was also known as Gasa (*Geneology* ms.), as does R.S.Mamba (*A history of the Mamba kingdom*, appendix). (F1) (F2)

Mamba: it is not clear whether the informant is referring to the early ruler called Mamba, or whether he is using the *sibongo* as a polite form for another Mamba ruler (see note).(F2)

Mamba: a *sibongo* commonly found in Swaziland. The Mamba people claim a common origin with the Swazi royal house; Simbimba Ndlela states that Mamba was Ludvonga's *lisokanchanti* (first-born son) and a brother of Lozingili, Hlubi and Dlamini (SWOHP, Hamilton series, 27-07-1983); they entered Swaziland through the Ngwavuma breach in the southern Lubombo mountains. They derive their name from an early ruler of their own line, called 'Mamba'. According to Bonner (*Kings*, p.28) the Mamba were the natural heirs to Somhlolo's power after he left the southern region for the Mdzimba area. The Mamba people enjoy a special status among the peoples of Swaziland and are entitled to hold their own lesser version of the *incwala*. The present-day Mamba chiefdom lies west of Maloma in central southern Swaziland. {I} (A8) (B4)15/3/96 (B9) (A8) (A1) (A22) {I}

Mamba: In this case, the 'we' refers to Dlamini from whom the Mamba people claim descent. (f3)

Mamisa: Jones suggests that a man who sheltered Mbilini, and was referred to as 'Mamiesa' by a British official in 1881, was probably Memezi. Also note that there is a book, titled, *Mamisa, the Swazi warrior*, by Allister Miller published c. 1933. (B9)

Mampembe: Bryant (*Olden Times*, p.690), gives the *emaMpembeni* people as Ngwane related. (B92)

Mampondweni (Mapondweni): there are a number of sites in Swaziland with this name.

i) in an interview Simbimba Ndlela noted that the residence at

the place of the Mpondo people ("emaMpondweni") was Ngwane's (SWOHP, Royal series, 1982).

ii) later in the same interview (SWOHP, Royal series, 1982) Simbimba appears to be referring to yet another residence of Ngwane called Mampondweni in southern Swaziland, and in another interview Simbimba indicates that Mampondweni lay just west of Mhlosheni in southern Swaziland (SWOHP, Hamilton series, 01-07-1987).

iii) Loncayi Hlophe mentions a mountain called Mampondweni as being near Maphulandvuku, where Somhlolo was hiding from a Zulu attack under Dingane; Somhlolo died here (SWOHP, Bonner series, 24-05-1970).

iv) according to Kuper, Mampondweni was the name of one of Bhunu's residences in the mountains, (*Sobhuza II*, p.28). This is presumably a reference to the site Mampondweni on the eastern side of the Mdzimba mountains, about 10km north of the Lozitha royal establishment in central Swaziland.

v) in the *The Swazi, Ethnographic Survey* (p.65) Kuper gives Mampondweni as the name of a residence and the surrounding district, of chief Luphunyané Nkhosi, under Phuhlaphi Nsibandze of Zombodze in southern Swaziland.

vi) in this interview the narrator Maphumulo Nsibandze mentions the existence of Mampondweni on the Nkomati River (SWOHP, Hamilton series, 08-07-1983). He seems to refer to a mountain peak in the Lubombo mountains, 6km north-west of Lomahasha, east of the Nkomati River. {RE,PB}(B4)15/3/96 (b4)

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Manambaza: [we have been unable to trace this person] (D2)

Manana, umHlamahlala(z) Yellow Bitterberry (*Strychos miti*): wood hard heavy, whitish used for flexible fighting sticks.

Manana: Kuper gives the Manana as *bomdzabuko* (so-called true Swazi) (*African Aristocracy*, p.233). The present-day Manana chiefdom is located [need info] see more on card.
(B8)

Manandi: (F10)

Mancandzi: (F1)

Mancebo: possibly Macebo on the northern bank of the Nkomati River, 11km south west of Balegane. (F10)

Mancibane: a prince (*mntfanenkhosi*) and brother of Mbandzeni. Mancibane was one of the leaders of, Mswati's widow, Sisile Khumalo's army when she, in a succession wrangle, fled from Mbandzeni in 1881. Though he fought for the *iNdlovukatsi*, Mancibane was later pardoned by the king after Sisile Khumalo's death (Bonner, *Kings*, p.163). Matsebula notes that Mancibane was taken prisoner by the British during the Anglo-Boer War because it was believed that he was helping the Boers (*History*, 2nd edition, p.173). (C1)

Mandanda: (B7)

Mandlakazi, *kwaMandlakazi*: literally, The place of the mighty seed or power.

i) The Mandlakazi was a collateral clan, closely related to the Zulu royal family (Hamilton, *Ideology, oral traditions and the struggle for power*, pp.219-224). According to Bryant, *kwaMandlakazi* was the name of the residence erected by Sojiyisa (the father of Mapitha, and grandfather of Zibhebu) (Bryant, *Olden Times*, p.45). Mandlakazi later became the name applied to the supporters of Mapitha's son Zibhebu during the Zulu Civil War.

ii) Also the name of the residence of Soshangane's grandson, Ngungunyane, in south-central Mozambique in the 1890's (Bryant, *Olden Times*, p.457). (C1)

Mandlakazi: According to Sidlane Simelane, the first Simelanes to leave *kwaZulu* did so under Maweni. They left the Zulu area, because they were fighting with the Buthelezi (SS [pp2-3]). According to Sikhulumu Simelane, the Simelane left *kaZulu*

because of the death of the Simelane leader Mabonya, the son of Sibandze (SZS [p2]). Sikhulumi Simelane refers to a fight between the Simelane and the Ndwandwe under Zwide. In his version, the Simelane left for the Swazi kingdom after the death of Mabonya (SZS [pp.6,7 & 67]). Another informant in the Sikhulumi Simelane interview, Mfanzana Mandlenkhosi Simelane, claims that the Simelane people left Nkalaneni, near Nkandla, because of the wars of the Mandlakazi [p34] (the Mandlakazi were a section of the Zulu royal family in command of the north-eastern reaches of the Zulu kingdom, including the area previously occupied by the Ndwandwe) (SZS, 09-11-1983). See also published interview with with Makhwili Simelane [create cross reference to B\(92\) \[p3\]. \(B92\)](#)

Mandlovini: [area] (B9)

Mandvololo: (F10)

Mango people: (B9)

Mangqangqula: (B92)

Manguza: probably Manguzi, place east of the Lubombo mountains in the Ngwavuma district near Maputha, just west of Kosi Bay. In another interview Simbimba Ndelela describes Manguzi as part of the Mavaneni district. {I}(A2)

Mangwanene (probably Mangwaneni): a number of places are called by this name.

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

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

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

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

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

vi) Mangwenya is the name of a place between the northward-flowing Phongolo River and lake Sibaya. {I} (A2) (a1)

Mangwanene: an interpretation of the testimonies of Simbimba Ndlela suggests that Mangwaneni was the name by which the point of origin of the Swazi royal house is known, and that it lies east of the Lubombo mountains across the Phongola River (SWOHP, Royal Collection, no date). (A1)

Mangwazane: according to Mayendlela Myeni, Mangwazana was the old name for Jozini, just south of the southern end of the Lubombo mountains in South Africa. (SWOHP, Hamilton Series, Mayendlela Myeni, 21-3-1986). (A1){not this info on I}

Mangweni: Fuze gives the Mangwe as a small clan related to the Khumalo and Mabaso (*The Black People*, p.18). Bryant lists the Ngweni as a sub-section of the Ntshali people, themselves related to the Khumalo and says that the Ngweni lived in the Hlobane district of Natal (*Olden Times*, pp.181, 692, 694). (C1)

Mankanyane: this town lies about 36km south west of present-day Manzini. (B9)

Mankwempe Magagula: became chief in 19 . [Note that he is not on Kuper's list of 1952 chiefs]. Need more biographical material here. (F10)

Mantanta: (V1)

Mantini: [Mantintinti??] (B8)

Mantintinti: was the son of Somhlolo and LaMncina. (B8)

Mantungwa: a generic term for the inhabitants of upland Zululand. For more information see C.A. Hamilton, *Ideology, oral traditions and struggle for power in the early Zulu Kingdom*, unpublished MA dissertation, University of the Witwatersrand, 1986. (B3)

Manyamalala: we have been unable to find further information about this person.{no I}(A22)

Manyane (Manyawo): we have no further information about this person.[ch:more] (F1)

Manye: see endnote **Error! Bookmark not defined.** (A8)

Manye: (A8)

Manyekazane: (B92)

Manyenge: {no I, no jones}(A8) (A82)

Manyewu: {no I, no Jones}(A82)

Manyisa: {no more I, no Jones} (B2)

Manyisela (possibly of Manyiseni): Manyisa was the name of one of the Mkhonta forefathers, and became the *sibongo* of his descendants (SWOHP, Hamilton series, Sam Mkhonta, 04-07-1983; SWOHP, Bonner series, Logwaja Mamba 15-07-1970). Mphundle Maziya associates Manyiseni with the Mngometfulu people, whose chiefdom lies in the southern Lubombo (SWOHP, Bonner series, no date, 1970). There are two places called Manyiseni

- i) a place located at kaGasa (the Soshangane kingdom) in northern Mocambique.
- ii) a place between the *luSutfu* and the Ngwavuma Rivers in the Lubombo mountains, about 10km south of the *luSutfu* River breach.

(B2) (F1) (V1)

Manyiseni: Manyisa is listed in the beginning of this interview [\[pp1,2\] as one of the Mkhonta forefathers, as well as having become the *sibongo* of his descendants. According to the narrator Manyiseni is at kaGasa. create cross reference to endnote on kaGasa \[re: ch note, get refs\] \(B2\)](#)

Manzebakufa: we have no further information about this person.
(C1)

Manzelwandle: according to Maboya Fakudze, Manzelwandle was part of Tsandzile escort. He was sent by her to fetch sea water to treat her son Mswati (SWOHP, Bonner series, Maboya Fakudze, 23-5-1970, p.1). (C1) (B7)

Maphanga: a *sibongo* found in Swaziland. {no more I} (B2)

Maphumulo Nsibandze: at the time of this interview he is about 86 years old; he was a small child during the Anglo-Boer War. Maphumulo Nsibandze got his information from the elders, members of the Ndlavela and Giba *emabutfo*. He is of the Balondolozu *libutfo*. [ch: nsibandze brother?] (B4) 15/3/96 (B42) (B4)

Maphumzane: present-day Mdluli chief of the Mashobeni area near the Nzame royal graves in the far south of Swaziland, some 7km south of Nhlango. {I} (A2)

Maphungwane: (V1)

Mapitwane Motsa:

Motsa: a *sibongo* commonly found in Swaziland. According to Kuper, the Motsa are known as *bomdzabuko* (*bemdzabuko* true Swazi) and are related to the Mnisi and Tfwala (*African aristocracy*, pp.111;233). They provide the king's left-hand *nsila*, and his left-hand queen (*ibid*, pp.79,80). According to Matsebula (*History* (new edition), p.21) the Motsa were of *beSutfu* origin,

living between the *luSutfu* and Nkomati Rivers. The present-day Motsa chiefdom is located in south-western Swaziland. {I} (B3)

Maqomu: we have been unable to find further information about this man. (A1) according to Phuhlaphi he was an inspector of schools during the time of Sobhuza II. {I}

Maqoni: (B92)

marriage of a king to his own family and the subsequent hiving off of this section of the family into an independent *sibongo*, is a familiar theme in the origin traditions of [clans of south east Africa \(Hamilton 1986\) \[out of \(B8\)Nhleko interview synopsis\] \(A8\)](#)

marula: known in English as the Marula tree (*Sclerocarya birrea*). Medium to large deciduous tree found in bushveld, woodland and low altitude forest margins. The Marula tree provides an abundant crop of juicy tart fruit, eaten by everybody (humans and animals). The fresh fruit is can aslo be brewed into an intoxicating drink and the stones of the fruit are often cracked open and the nutritious nuts are extracted. These trees are seldom cut down because of the valuable food and shade they provid (Pooley, *Trees*, p.240). {RE}

Maseko: a *sibongo* commonly found in Swaziland. According to Kuper, the Maseko are *emakhandzambili*, that is they were found *in situ* in Swaziland by the incoming Ngwane (*African Aristocracy*, p.233). Matsebula notes that Somhlolo found the Maseko at Ngqabaneni in the *luSutfu* valley, under Cece, son of Khubonye and grandson of Magadlela, and that the Maseko submitted to Somhlolo without resistance and accompanied him north to the Mdzimba mountains (*History*, p.9). Bonner (*Kings*, p.29) notes that some of the Maseko of Ngwane Maseko joined the Ndwandwe splinter groups under Nxaba. On p.31 he states that the Maseko were one of the most powerful groups encountered by Somhlolo. Somhlolo's daughter, LoMbombotsi was married to the Maseko chief Mgazi, and the Maseko were allowed considerable autonomy. Ultimately, however, tensions between the two powers led to the defeat of the Maseko by Somhlolo and their disposal. The Maseko present-day chiefdoms lie in central-western Swaziland. {I} (B2) (A2) (b92) (B8) (A22)

Maseko: according to Richard Patrick, Bafana Maseko, who died in 1978, was a son of Ngcamane II, who was the son of Mahhohloka alias, Mbangakuwela, of the Kazondwako (Hhohho district) branch of the Maseko. The Ngcamane are presumably the descendents of Ngcamane I [give reference]. (B8)

Masekweni: {no I}check on maps near Dundee (a1)

Masenjana Nsibandze: *indvuna* of the royal residence, Zombodze *emuva*, in the time of Ndvungunye/Ngwane (*J.S.A.*, vol.1, p.34).

Matsebula gives Masenjana as the *indvuna*-in charge of the first Zombodze under Ngwane (Matsebula, *History* (new edition), pp.11-12). According to Jones (*Biog.*, p.271), he was the son of Mkuzanto Nsibandze. Masenjana is also the name of the present Nsibandze chief. [CH we have dozens of cross references] {E} (B4)15/3/96 (B82) (B4) (A1) (B42) (A1)

Masetfwa people: see Mthethwa (A2)

Masha Mkhonta: {no more I} (B3)

Mashasha: possibly Katshasa, area 10km north east of Balegane and about 5km east of the Nkomati River. (F10)

Mashicela: (F1)

Mashobane: (F10)

Mashobeni (possible Lushobeni); area and place about 7km south of present-day Nhlango; also the name of an area east of the main road between Nhlango and Gege in south-western Swaziland. In the far north of Swaziland it is the name of an area on the border with South Africa, near the Nkomati River. {I} (A2)

Masibekela: we have been unable to find further information about this name. [re: out of sense of sentence seems that this is a *libutfo*] (B2) {no info I}

Masika: (F1)

Masilela people: (F10)

Masimbangatsha: (B3)

Masimbeni, *kaMasimbeni* (locative form of Masimba): literally, place of the faeces (*emasimba*); *kaMasimba* is an abbreviated form of *kaMsimbangatsha*, the place of origin claimed by the Mkhontha people (see SWOHP, Hamilton series, Magolozo Mkhontha et al., 31-8-1983, [pp1-4]). (B42) (B3)

Masimini: we have been unable to find further information about this place. {no more info on I} (A22)

Masinibangatja, *kaMasinibangatja*: (B3)

Masiphula: son of *sikhulu* Mamba Ntshangase, of the *emGazini* section of the ruling Zulu clan, who was a principal *induna* of the Zulu king Mpande, and a powerful political figure in Zululand. In the 1860's he was sent to colonize the area north of the Phongolo River. Stuart's informant, Ndukwana (of the Masondo people) notes that Masiphula was given the *emGazini* (a collateral [clan of the Zulu royal line](#)) by Dingane even though

he was not the rightful heir. Jones notes that, while Ndukwane claims that Masiphula was responsible for the colonisation of the Swazi area (p.315) and the establishment of a residence at Mkwekweni, he considers it more likely that his sons Mabhoko and Sithambe carried out the colonisation (p.464). He died in 1872 of suspected poisoning. create xref to CH thesis {I}(B42)

Masobodze: {no I} (A8) (A82)

Masobodze: in a later interview, Hlatshwako describes Masobodze as the heir nominated by Ngwanya (SWOHP, [series??], 21-06-1987). (A82)

Masotsheni: Note that in an interview on the 21 June 1970 Nyandza Nhlabatsi gives his *libutfo* as Masotsheni. (B82)

Masotsheni: for further information on the *Masotsheni*, see appendix on *emabutfo*. (B92)

Masuku: could be the common Swazi *sibongo*, Masuku. Note however that a grandson of Somhlolo's, the son of Ndabambi, was called Masuku Dlamini. (B92) (B9)

Masumphe: son of Mbandzeni and Ncenekile Simelane. (B9)

Matempa Mkhonta: {no more I} (B3)

Mathansi people: Bryant lists the Matantsi as a possible sub-grouping of the Thembu or Mazibuko peoples (*Olden Times*, p.688). (C1)

Mathapha (possibly of Matsapha): the site furthest south with this name that we have been able to locate lies at the confluence of the Mzisangu and ??? Rivers. [ch: chck Simb. Ndlela] (B92)

Mathebula (Matsebula): probably the official Swazi historian, J.S.M. Matsebula, author of a *History of Swaziland*, 1972. (A1)

Mathebula (Matsebula): probably the official Swazi historian, J.S.M. Matsebula, author of a *History of Swaziland*, 1972, 1976 and revised edition printed in 1978, as well as a number of other historical publications. (a1)

Mathimlase: {no I, no jones} (A82)

Mathimlase: {no I, no Jones} (a82)

Mathimlase: {no I, no Jones} (A8)

maThongo (Thonga, Tfonga, Tsonga, Tonga): generic name of

inhabitants of the area between present-day Maputo and Khosi Bay who speak the Tsonga language. In the Doke and Vilakazi, *Zulu-English Dictionary* (p.299) the word is described as 'a Thonga person; also used as a perjorative term meaning 'member of a subject race''. The word does not carry the same perjorative connotation in *siSwati*. [re: check my note] (A8)

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Matikitela: possibly a proper name or noun derived from (ku)tikela: to shake, to sink into mud; or from (uku)tikela ((uku)titikela), zulu: to dilly-dally (for), to strive (for), to roof (for), to urge or pester, to leave in the lurch (Doke and Vilakazi, *Dictionary*, p.815); or from (uku)tikiza, zulu; to wake with a tremendous shaking as do very fat people (Bryant, *Dictionary*, p.627) (D2)

Matimba: (F1)

Matjinga: an area within the present-day Mamba chiefdom. [ch: more] (F1)

Matsafeni: probably Matsafeni Mdluli, brother of Labotsibeni and an important figure in the Swazi royal circles during the regency of Labotsibeni.

Matsebula refers to a Matsafeni, son of Mswati by Yoyo Sihlongyane (co-wife of Yangase Shongwe), who married Lukhambule Zwane and who bore him Mhola, Ntfonjana and six other children (*A History of Swaziland*, 2nd edition, pp.45,46). (C1) (B7)

Matsambe: presumably Mantambe River which cuts through the present-day Hlophe chiefdom in southern Swaziland, and flows in a north-easterly direction, joining the Ngwavuma River. (D2)

Matsapa: [place] (A2)

Matsapha: literally, the morning star [re: what is ref?] 'Matsapha' means collecting or gathering of something free of charge (R.T. Zwinoira, *African ethnonyms and toponyms*, p.26). The best known site of this name is the modern industrial area outside of Manzini. In this instance, Simbimba is referring to another site of this name. According to Msila Shiba, Matsapha lies just south of the Phongolo River, near Swaziland's Salitje border post and a store called kaMshayi (SWOHP, Hamilton series 01-07-1987). (A2)

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Matsebula people: a Swazi *sibongo*. According to Kuper, the Matsebula are *bomdzabuko*, and are related to the Nkhabela people. Today the Matsebula people are closely associated with the Swazi royalty, providing the chief ritual wife (known as the right hand *sesulamsiti*) to the Swazi king (*African Aristocracy*, p.80; 233).(F1)

Matsebula: The first and second wives of the king, are drawn from the Matsebula (the right-hand queen) and Motsa (the left-hand queen) and both are known as *sesulamsiti*. They both fulfil a specialist ritual role (Kuper, *African Aristocracy*, p.80). The *sesulamsiti* referred to here, is probably a Matsebula queen, since the Matsebula are located close to Mahamba. Derived from, *ukwesula*: to wipe away; *msiti*: darkness, charred medicines.(B9)

Matsenjwa (Mathenjwa): a *sibongo* commonly found in Swaziland. Bonner indicates that the Mathenjwa were living in the southern Lubombo before the arrival of the royal Ngwane. Like the Mahlalela, Maziya and Mngometulu, the Mathenjwa are described as of Tsonga or semi-Tsonga origin. Kuper on the other hand, lists the 'Mathunjwa' as *labafikamuva*, or 'late-comers to the nation'. She indicates that they are both *beSutfu* and *Tfonga* in origin (*African Aristocracy*, pp.233-234). Presently the Matsenjwa people are located in the southern Lubombo mountains, immediately to the south of the Lusutfu. {I}(A1)

Matsetsa: an area within the Mamba kingdom.[ch:more] (F1)

Matshekwane (Masilela):(F10)

Matsinga: {no I, no jones}(A82)

Matsinga:(a82)

Matsintsana: {no I, no jones}(A8)

Matsintsana:(A8)

Matubatuba: the present-day name Matubatuba refers to a town and area to the north of Richards Bay and south of St.Lucia. Matubatuba town is approximately 25km inland, north of the Mfolozi River mouth. (A22)

Mavaneni: In an interview on the 17 August 1983, Ndlela gives Lozingili's descendants as still at Mavaneni and the name of his mother as Loziga [p127].(A22)

Mavanini (Mavaneni): according to Simbimba Ndlela Mavanini is the point of origin of the royal Ngwane. In an interview on 01-07-1987 Simbimba Ndlela describes Mavanini as being east of the Ingwavuma "court", across the Phongolo River in the region of "Manguza" (Manguzi is a present-day place about 10km west of Kosi Bay). He describes the residence of the Tembe chief Mhlupheki (son of Ngwanase), called Mbundwini (Mpundwini) as being at Mavanini (SWOHP, Hamilton series). In the interview on 17-08-1983, Simbimba Ndlela describes Mavanini as being in through "the land of Vuma, at the Lubombo of Vuma" (Vuma was a nineteenth-century Myeni chief resident on the Lubombo; Bryant, *Olden Times*, p.338). Simbimba indicates that Mavanini was east of the Lubombo in, or past, the area where the Mkhuzi and Phongolo Rivers meet, at a place where there is a swamp, but no river (SWOHP, Hamilton series). In another interview on 27-07-1983, Simbimba describes Mavanini as being at Madvwudwini, a place now called Masimini, where Mpolontsingile, Mahlangu and the *umntfwanenkhozi* Lozinduku are to be found (SWOHP, Hamilton series). We have been unable to find further information on these names. Maganeni Dlamini also points out that the early king Mswati built his residence in the Mavaneni area. The only other mention of Mavanini that we have been able to locate is in a newspaper article by the historian J.J. Nguku who states that "Mavanini" was the residence of the early leader of the "Swazi-Ndwandwe", Sidvvasiluthuli alias Ngwane II (of "Nyaka kraal"), erected at Hlatikulu on the Lubombo ("The Swazis", *The Times of Swaziland*, 01-07-1943). (A22) (A2) {I} [re: ch has note on A22 saying 'L.V.S. says diptank and tribal ward']

Mavimbela, kaMavimbela: the place of the Mavimbela people. [ch: note at the moment not finished] Bonner locates the Mavimbela in south-western Swaziland, just north-west of the Mkondvo River (*Kings*, map opp. p.1) [ch on what basis?] while on p.30 he locates the Mvimbela west of Mhlangatja [ch: where is this, n. Swaziland?]. According to Bonner (pp.30-31) the Mavimbela, of so-called Sotho origins and living in northern Swaziland, subordinated themselves to Somhlolo. When Mswati sought to bring the mavimbela under closer control, he met with some resistance (pp.86, 89). (F2) (F1)

Mavuso: name of an early Ngwane king, and one of the names of Mswati (Matsebula, *History*, chart opposite p. 4). It is also a common *sibongo* in Swaziland, related to the 'emaLangeni' (Bryant, *Olden Times*, p.312.). Kuper describes the Mavuso as being *bomdzabuko* 'those that broke off' so-called 'true Swazi' (*African Aristocracy*, p.233). {I} (B4) 15/3/96 (A1) (B4)

Mawandla: we have been unable to find further information about this name, [re: but note that Matsebula (*History* (new edition), p.25) gives LoMawandla as one of the *tinhlanti* Tsandile; Mawandla is thus the name of an Ndwandwe man.] (B2)

Maweni - uMaweni: Wild maple, Baster Kiepersol wood used for carving (Pooley, *Trees*, p.382)1938: [re death of Sobhuza's mother? start of some traditional teaching system?]

Matsebula: *liselenkhosi*, autobiography. Kuper, Biography(a1)

Maweni: Sidlane Simelane claims that the first Simelane to follow "the sisters" to *khonta* to Somhlolo was Maweni (SS [p10]). He then confirms that the Simelane, as a 'sive', was pushed north by the Zulu people [p9]. In this version, Maweni then returned to the Simelane country to fetch the Simelane kingship, *viz* Bhozongo (SS [p13]). Sikhulumi Simelane notes that some Simelane remained behind in the Zulu kingdom (SZS [pp3-4]). Sikhulumi Simelane also confirms that Maweni, of another house, was the first to go to kaNgwane. Then Maweni fetched the rightful heir, Bhozongo (SZS [pp21-22]). (B9)

Mawewe: son of Soshange who succeeded to the chiefship of that branch of the Ndwandwe after the banishment of his brother, Mzila to the then Zuid Africaansche Republic. On the death of his father in 1856, Mzila returned to claim the chiefship and invoked Portuguese assistance against his chief rival Mawewe (supported by the Swazi king Mswati), and succeeded in routing him (*Olden Times*, pp.456-457). Josefa Dlamini also refers to the war between Mawewe (supported by Mswati) and Mzila, and Mawewe's apparent defeat by Mzila (SWOHP, 8-5-1970), (see also Jones *Biog.*, p.444). [re: interview in SWOHP that explains where mawewe people's went - got some refuge with the Swazi] (B2) (B7) (C1) (V1)

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Maweni: Simelane Sime|ane confirms that it was Maweni Simelane who first came to *khonta* the Ngwane, and that the area around Zulwini was given to him (SWOHP, Bonner series, 06-05-1970, [pp2, 10, 11]). (B92)

Mawiki: we have been unable to find further information about this name. {no info on I}(a1)

Mawulwane: (F10)

Mayhhuku: we have been unable to find further information about this place. (B7)

Mazimakazi (Sigulusomazimakazi): (V1)

Mazubane: SEE MAGOLOZA {RE}{no more I} (B42) (B2)

Mbabala: we have been unable to find further information about this place. {no more I} (B7)

Mbabala: a mountain 7,5km south of the present-day town of Hlatikulu. (B92)

Mbalabala: locative form of Mbabala. A place found along the route that was taken by Malambule. (B7)

Mbali Hlophe: (D2)

Mbambene: (F10)

Mbandeni: appears to refer to the Swazi king Mbandzeni. However, the rest of this interview and other sources suggest that the Simelane were given a place to settle before the reign of Mbandzeni. (B9)

Mbandzeni: (A2) (V1)

Mbangamunye: we have been unable to find further information about this name. [re: out of sense of sentence seems that this must be a *libutfo*] {no more I} (B2)

Mbangazitha: literally, causer of enemies; a title reserved for the King. Bryant lists 'Mpangazita' as an *isithakalezo* ((s) *sinanatelo*) of the Ntombela section of the Zulu royalty. (*Olden Times*, p.693; also see refernec on p.694 which wehn read in connection with p.686, suggests that it was also a Hlubi *isisthakazelo*). (A1)

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Mbatjane: The story thus-far suggests that the rule of exogamy was being broken, for Mswati and Mbatjane were both descendants of one man, Langa. (F2)

Mbatjane: there were two Mamba rulers of this name

- i) Mbatjane I (also known as Denandlovu), the son of Maloyi (R. Patrick, *Genealogy Manuscript*), and
- ii) Mbatjane II (also known as Khisimusi) a twentieth century Mamba chief and the great grandson of Mbatjane I. (F1) (F2)

Mbayimbayi: son, by levirate, of Mfisha waSobhuza, born about 1858. Mfisha died, and his wives were *ngena'd* by his brother Ndlaphu. Mbayimbayi contended the succession of another of Ndlaphu's son, Mancibane, but lost (Jones, *Biog.*, p.139) For more information to Mfipha and Nhlaphu see, SWOHP, Bonner series, Makhosini Dlamini, ?1970. (B92) [re: Mfisha or Mfipha??]

Mbekelweni: Mbandzeni (waMswati)'s capital establishment about 8km north of present-day Matsapha. Jones (*Biog.*, p.119) describes it as a *lilawu* of Mbandzeni. As the center of his administration, it was visited by a number of missionaries, concessionaires and British government officials. The *indvuna* of the Mbekelweni residence was Tikhuba Magongo (Jones, *Biog.*, p.94). According to Thorburn ([re: what is text]p.38) Mbandzeni had twenty two wives at Mbekelweni. {E} (B4)15/3/96

Mbelebeleni: In this interview Logwaja Mamba gives Mbelebeleni as the *umuti* of the 19th century Mamba chief Maloyi, and situated to the south-east of the Mhlathuze River on the edge of the Middleveld. Bonner locates Mbeleni on the edge of the Middleveld, near Ngudzeni. According to Mphita Dlamini, Mbelebeleni was given to LaMncina (whose senior born son was Mantinti) by her husband, Somhlolo (SWOHP, Bonner series, 8-05-1970, [p1]). [RE: mpitha Dlamini interview done at present-day Mbelebeleni, where is it??] (F1) (F2) (B82)

Mbhobho: we have been unable to find further information about this person. (a1)

Mbhumuzana: [PB: an Ndzinisa interview could be highly revealing, ditto Mahlalele, look for this dam in Swazi atlas] (A1)

Mbhumuzana: [PB: an Ndzinisa interview could be highly revealing, ditto Mahlalele, look for this dam in Swazi atlas] (a1)

Mbidlimbidlini:

- i) according to Sam Mkhonta, Mbidlimbidlini was a residence of Ngwane (SWOHP, Hamilton series, 04-07-1983).
- ii) according to Matsebula, Mbidlimbidlini was in the Makayane district and was the residence of *mntfwanenkhozi* Ndwandwa, son of File and Somhlolo (File was an *inhlanti* of Tsandile) (*History*, (new edition), p.25) (Note, though, that Kuper gives 'Ndwandwe' as a son of Mswati (*Swazi, Ethnographic Survey*, p.54)). Together with Tsandile he was regent during the minority of Ludvonga (waMswati). On the death of Ludvonga, Ndwandwa plotted to take over the kingship, this was taken as evidence for his involvement in the death of Ludvonga and he was executed

on the orders of Tsandile and other *bantfwanenkhosi*; between 1 500 and 3 000 of his followers were killed but his heir, Mbosizwa, escaped and fled to Amsterdam (Jones, *Biog.*, p.69). Later Ndwandwa's descendants (Mbosizwa waNdwandwa, Dlalada waMbosizwa, Sifuba waDlalada) returned and now called the royal residence of Mbidlimbidlini, Velezizweni which means "returned from a foreign land" (SWOHP, Maboya Fakudze, 23-05-1970). It is located 3km south east of Mankayane and about 2km north of the Ngwempisi River. This residence is also marked on maps of T. Baines 1875 (described as 12 miles from Derby and three miles south of the *luSutfu* River) and E. Stanford 1879 (Jones, *Biog.*, p.170). {I}{E} (B4) (B2)

Mbikakhe: (F1)

Mbikiza: the son of Lubelo, was the name of the late nineteenth century Mgometulu chief who died on 08-11-1918 (Bryant, *Olden Times*, pp.339,344). In the *J.S.A.* vol.1, p.65, evidence of Bikwayo in the editors note II, a Mbikiza is described as a minor chief, along with Sambane, who lived between the Zulu kingdom and Delagoa Bay (present-day Maputo). {I}(a1)

Mbikiza: the son of Lubelo, was the name of the late nineteenth century Mgometulu chief who died on 8-11-1918 (Bryant, *Olden Times*, pp.339, 344). In the *J.S.A.* vol.1, p.65, evidence of Bikwayo in the editors note II, a Mbikiza is described as a minor chief, along with Sambane, who lived between the Zulu kingdom and Delagoa Bay (Maputo). {I}(A1)

Mbiko: {no more I} (B9) (B3)

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

- i) about 8km south-east of modern Nhlangano in southern Swaziland (also known as the Nzama royal graves), and
- ii) located 3km east of Mhlosheni in southern Swaziland (also known as the Mlokothwa royal graves). {E}{I}(B7)

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- ii) located 3km east of Mhlosheni in southern Swaziland (also known as the Mlokothwa royal graves). (A22) (A2) (B2) (B7) {e}

Mbilaveni: In an interview on the 17 August 1983, Simbimba Ndlela notes that Ndlela died at Ticokweni [[p72](#)], and was buried at Mbilaveni, Mashobeni [[p76](#)]. (A22)

Mbilingo, kaMbilingo: we have been unable to locate this place. {no info on I, looked on map- ?near Siteki; no Jones} [PB south] (a1)

Mbilini: the eldest son of Mswati (*waSomhlolo*) (born of laMakhasiso Dvuba). Mbilini was a contender for the throne on Mswati's death. He attempted to use his popularity amongst the *iNyatsi libutfo* to take the throne, but failed and had to flee to the Transvaal (c. 1866). From there he went to Zululand, where (under the protection of Cetshwayo) he made frequent raids into Swazi territory. In 1879 he was shot dead by a British soldier at Ncaka (Phongolo) (Matsebula, *History* (new edition), pp.62-64). {I} (B7)

Mbilini: (B7)

Mbindeleni (possibly of Mbulindeleni): we have been unable to locate this site. (B92)

Mbiya: {no I, no Jones} (A8)

Mbiya: (A8)

Mbokodebovu born of Magayiwe: we have no further information on this person. (C1)

Mbokodvo: literally, the grinding stone; also the name of the national movement established by Sobhuza II in the 1960's to contest the early elections. [re: but in sense of sentence early female libutfo] (B2)

Mbokwa: son of Bhemu. Bhemu was the brother of Mbatjane (see endnote). (F1)

Mbongoza: (A6)

Mbongweni: (a82)

Mbongweni: {no I, no Jones} (A82)

Mbovane Fakudze: son of Mngayi, was the *indvuna* of the Nkhanini royal residence under Sisile Khumalo. He led the Swazi contingent which fought for the British against the Pedi in 1879 (Jones, *Biog.*, p.216). (B9)

Mboziswa: listed in 1952 as chief of the Mngometulu people (Kuper, *Survey*, p.62). (a1)

Mbozizwa: 'the people of Mbozizwa': [RE note *izwa* - nation etc root] (b10) descendant of File and Somhlolo - father is Ndwandwa

Mbulawa Nkonyane: nfi (B5)

Mbuli: {no I, no Jones} [re: but note -Mbindeleni (possibly of Mbuli-ndeleni): we have been unable to locate this site. (B92)] (A8)

Mbulungwane (Mbulongwane): a hill about 15km south east of Hlatikulu. It lies on a road junction between the Hlatikulu – Mhlosheni – Maloma road. This hill is also reputed to have been an residence of Somhlolo after he had left Shiselweni. {I} [re: those road instruction doesn't make sense] (B7)

Mbulungwane: (B7)

Mbuluzi: the black Mbuluzi River rises on the Swazi highveld, and flows eastwards across northern Swaziland. (B92) (F10) (A2)

Mbundwini: name of the *umphakatsi* of Mhlupheki kaNgwanaza (Mhlupheki was born of LaMngometulu). Mbundwini lies in the Mavaneni area (SWOHP, Simbimba Ndlela, 01-07-1987). The name could be derived from a topographical reference *Ibundu*, a term for trees and shrubs of the *Dombeya* spp (bushy shrubs or small trees about 5m in height found in lowveld regions of Swaziland and the coastal plains and river beds of south-east Africa (Palgrave, *Trees*, pp.589-93). (A1) {I}

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Mbuseni: NFI (B5) (B92)

Mcedzave Magagula: need biographical information here. (F10)

Mcgoyisa (pronunciation of Mcgoyiza): (B92)

Mchinsweni: Jones gives Mchinisweni as Ndvungunye's *lilawu* (*Biog.*, p.280). James Stuart's informant Mnkonkoni Kunene states that 'Emcinsweni' was one of Somhlolo's residences at the time of 'Zombode', 'Hoho' and 'Etishelweni' (*J.S.A.*, vol.3, p.286). {E} (B42)

Mchobosheli: {no I} (A2)

Mchonchwane: hill and surrounding area about 10km east of present-day Malome. (F1) (F2)

Mchoza: one of Bhokweni's *libutfo*. (F1)

Mciza Mbhoko: {no I, no Jones} (A82)

Mciza: (a82)

Mcunu: we have been unable to find further information about this *sibongo*. {no I; checked Bryant}(A22)

Mdimba (Mdzimba, Mtimba): mountain range in central Swaziland, located between the present-day towns of Mbabane and Manzini. This is the area that Somhlolo fled to during the disturbances in the earlier part of his reign. Stuart's informant, Mnkankoni Kunene noted that the name Mdzimba or 'Mtimba' was conferred on the mountains by Mhlangala Magagula (*J.S.A.*, vol.3, p.286). Phica Magagula gives 'Mdzimba' as an *umpakatsi* of the Magagula (SWOHP, Bonner series, 19-04-1970). {E}{I}(a1)

Mdimpile (possibly Mtimphile): a Mamba court official. [re: what is reference??] (F1)

Mdluli, kwaMdluli: place of the Mdluli (see endnote).(B9)

Mdluli: a *sibongo* found in Swaziland. According to Kuper the Mdluli people are related to the Nkonyane and the Lukhele peoples, and are also known as *bomdzabuko* 'those that broke off', so-called 'true Swazi' (*African Aristocracy*, p.233). Their present-day chiefdom lies north-west of Mhlosheni, near Mahamba in south-western Swaziland. {I}(B4)15/3/96 (B5)(C1)(B4)(B42 {I}

Mduba: presumably a variant of Mdvuba, see note .(F10)

Mdumezulu: range of hills 27km east of Manzini and 12km south-west of Mpaka in central Swaziland. {I}(V1)

Mdvuba: we have been unable to find any further information about this person.(F10)

Mdzabuko: *dzabuko* is to originate.(A22)

Mdzimba (Mdimba, Mtimba): mountain range in central Swaziland, located between the present-day towns of Mbabane and Manzini. This is the area that Somhlolo fled to during the disturbances in the earlier part of his reign. Stuart's informant, Mnkankoni Kunene noted that the name Mdzimba or 'Mtimba' was conferred on the mountains by Mhlangala Magagula (*J.S.A.*, vol.3, p.286). Phica Magagula gives 'Mdzimba' as an *umphakatsi* of the Magagula (SWOHP, Bonner series, 19-04-1970). {E}{I}(B7)

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(F10) (B4) (B7) (V1) (A2) (B8)

Mdzindzi: the name of a person which could be derived from *mdzindzi*, the meaning of which is not clear. It could be derived from the *siSwati* word for an uprooted tuft of grass (with clodded roots), *sidzindzi*; the word is also used to refer to a dull or stupid person. {no more I} (B4) 15/3/96

Mdziniso: *sibongo* found in Swaziland. [re: what is ref?] (B4) 15/3/96

Meletho (Melethe): stream which rises in the Ponjwana hills in central northern Swaziland and flows into the Nkomati River. (A2) {I}

Meluseki: (F1)

Mevane Magagula: need biographical material here. (F10)

Mfabeni: (a82)

Mfabeni: {no I, no jones} (A82)

Mfanyana: not on cards/jones (B5)

Mfishane, *kaMfishane*: a site of this name in present-day Swaziland is to be found approximately 16km north-east of Hlatikulu, between the Lubuya and Sibhowe Rivers. Mfishane (Mfipha) was a son of Somhlolo (SWOHP, Bonner series, Makhosini Dlamini, ?1970). {I}{E} (B4) 15/3/96

Mfishane: a site of this name in present-day Swaziland is to be found approximately 16km north-east of Hlatikulu, between the Lubuya and Sibhowe Rivers. Mfishane (Mfipha) was a son of Somhlolo (SWOHP, Bonner series, Makhosini Dlamini, ?1970). {I}{E} (B7)

Mgabhi, *kaMgabhi*: literally, at the place of Mgabhi.

i) In present-day Swaziland *kaMgabhi* lies just west of Bhunya in central Swaziland.

ii) Makhwili Simelane notes that the Mgabhi people are also Ngwane people and that they and the Ngwane people fought over the kingship near Maweni (SWOHP, Hamilton series, 05-10-1985).

Simbimba Ndlela indicates that a son of Dlamini was called Mgabhi (SWOHP, Royal series, 1982); Maganeni Dlamini lists him as a brother of Ngwane (SWOHP, Dlamini series, 1977, [[p10](#)]).

iii) James Stuart notes that Mgabhi is the 'head of the Langeni people from which Nandi [mother of Shaka] came' and adds that he was buried near the Mhlathuze River (*J.S.A.*, vol.4, p.213).

iv) another person with this name was with Sisile Khumalo's *emabutfo* when they fled from, and later fought with, Mbandzeni's *timpfi* in 1881. [ch: source?]

iv) The battle with this name was fought between the Ngwane and

beSutfu.
(B92)

Mgabi, kaMgabi: (A2)

Mgadlela: for further information on the Mgadlela, see appendix on *emabutfo*. (B2)

Mgadlela: this could be a polite form of adress for a member of the elderly *libutfo*, the imiGadlela. (B8)

Mgadleleni: presumably the imiGadlela, see note above. (F10)

Mgazini: we have been unable to find further information about this person. {no more info on I} (A22)

Mgcoyiza (Khumalo): he fled in face of Zulu attack into southern Swaziland during time of Mswati (*waSomhlolo*). His daughter married Ngolotsheni Msane. According to Josefa Dlamini the people who settled next to the Zikotheni area are Khumalo (ie. Ndwandwe), and some of them claim Mgcoyiza as an ancestor (SWOHP, Bonner series, this interview). Boner states that he lived in the south of Swaziland long before the Zulu army attacked. [re: pb can't find this in index] {I,E} (B7)

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Mgedla: (B7)

Mgijimi: we have been unable to find further information about this name. {no more info I, no Jones} (B2)

Mgogodlana: {no I, no Jones} (A82)

Mgojana: Somaphunga's heir, born of an Nzuza wife, Mncikazi (Bryant, *Olden Times*, p.213). (C1)

Mgungundlovu (Mgungundhlovu): a number of places are and were known by this name

i) it is the name of the principal establishment of the nineteenth-century Zulu king Dingane, located near present-day Babanango in the Mkhumbane valley, south of the White Mfolozi River, central *kwaZulu*.

ii) Mgungundlovu was also an early name for the KwaZulu-Natal town of Pietermaritzburg.

iii) another *umphakatsi* of Maja I, situated somewhere between Malome and the Ngudzeni foothills in the present-day Mamba

chiefdom (later when Maja gained control of the Ngudzeni this *umphakatsi* was rebuilt higher up). [re:ref?] {E} (B2) (F1) (C1)

Mgwazephansi: we have been unable to find further information about this person. {no I} (A22)

Mgwenya: (B8)

Mhayise: (A82)

Mhayise:

[re: Zulu: in this instance Zulu is used as a personal name for somebody whose other name appears to be Mhayisa. out of A82] (A8)

Mhayise: (A8) (a82)

Mhini Maziya; chief of the Maziya, in the Lubombo foothills of central eastern Swaziland. (A1)

Mhini Maziya; chief of the Maziya, in the Lubombo foothills of central eastern Swaziland. {no I} (a1)

Mhlahlo of the Mavimbela: the Mavimbela were originally a *beSutfu* group, living in northern Swaziland (Bonner, *Kings, Commoners and Concessionaires*, p.31). (B8) (B82)

Mhlambanyatsi: area in central western Swaziland, about 25km south west of Mbabane. (B8)

Mhlanga: a swazi *sibongo*. According to Matsebula, the Mhlanga people are known as *bemdزابuko*, and performed special services for the king. He also points out that the Mhlanga people accompanied Somhlolo northwards (*History* (new edition), p.21). There is also a person by this name:

- i) according to Bryant, he was a descendant of Mthonga and Manukuza (who died in 1874), descendants of the emaLangeni who was resident on the Swazi border (*Olden Times*, p.335).
- ii) Magageni Dlamini lists Mhlanga as a son of the early Swazi king, Nkhosi II and a brother of Mavuso and Nhlabatsi (SWOHP, Magageni Dlamini series, 01-06-1977) (A1){I}

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Mhlangala: (F10)

Mhlanguyavuza: another name of the place kaLomahasha. (A7)

Mhlatfute (Mhlathuze): this river rises in south-central Swaziland and flows north-eastward, past Ngudzeni, to join the luSutfu River about 15km west of Big Bend. (B7)

Mhlatfute (Mhlathuze): this River rises in south-central Swaziland and flows north-eastward, past Ngudzeni, to join the luSuthu River about 15km west of Big Bend. (F2) (B7)

Mhlatsi: we have been unable to find further information about this name. {no more info I} (B2)

Mhlawuli: we could find no further information about this man. Dingane is generally thought to have been killed by a Nyawo person. According to Jones, the arrival of Dingane in the Swazi area was reported by one 'Hlekiza'. On the order of Mswati, Dingane was killed by a group of Swazi warriors (under the command of Nondawana Mdluli) and Nyawo warriors (under the command of Silevane Nyawo) (Jones, *Biog.*, p.280). According to Bonner, Dingane's presence in the Sankoleni area was reported by the Nyawo to Sonyezane Dlamini. With the support of the Nyawo, Sonyezane attacked, and Dingane was killed by Silevana Nyawo (brother to the acting Nyawo chief) (Bonner, *Kings*, p.44). (B9)

Mhleba: {no I, no Jones} (A8)

Mhlosheni: hills and present-day village near mission settlement in central southern Swaziland between Nhlangano and Hluti, near Zikotheni and 20km south east of Nhlangano. {I}{E} (B4) 15/3/96 (B5) (b4) (A1) (D2) (B4) (A2)

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

Mhlungwane: we have been unable to find further information about this name. {no info on I} (B3)

Mhlupeki: he was and *inkhosi*, son of the nineteenth century Tfonga chief Ngwanaza, and was born of LaMngometulu. Mhlupeki had an *umphakatsi* called Mbundwini in the Mavaneni area, east of the Lubombo coastal flats of present-day KwaZulu-Natal. {I} (a1)

Mhlopheki: according to King Sobhuza in the interview with Phuhlaphi Nsibandze, Mhlupeki was an *inkosi*, son of the nineteenth century Tfonga chief Ngwanaza, and was born of LaMngometulu (SWOHP, Royal interview, 11-12-1968). Mhlupeki had an *umphakatsi* called Mbundwini in the Mavaneni area, east of the

Lubombo coastal flats of present-day KwaZulu-Natal. {I}(A1)

Mhlwazi: {no I}(A8)(A82)

Mhlwazi: [cross ref to A8\(A82\)](#)

Mhuluhulu (possible Hulu): the name of a battle fought soon after the death of Mswati in 1868, between the Swazi and the *beSutfu* forces. The Swazi forces suffered a defeat in this battle (SWOHP, Ndambi Mkhonta, 15-5-1970).(C1)

Mhumushele - possibly Mchumushele: an Nkambule man in the battle of Mshadza. {PB E}(a1)

missionaries: It was during the reign of Mswati waSomhlolo that the first missionaries were allowed in Swaziland (Matsebula, *History* (new edition), p.39). [re: check](A8)

Mjaji of Tfobela:(B7)

Mjibha Mtfumbatsi (Mthumbatsi, Thumbatsi)[which one should I be using?]: described as 'the oldest man in the country (SWOHP transcript p.). Mjibha Mthumbatsi belonged to the *imiGadlela libutfo* (for more on the *imiGadlela*, see below, note 10) and was still alive at the time of the interview.(SWOHP transcript pp. 1, 53)(F10)

Mjindini: literally, place of the *imiJindi*. For further information on the *imiJimi*, see appendix on *emabutfo*.(B2)

Mjonela:(V1)

Mkatjwa (Mkatshwa): a *sibongo* associated with the Ndwandwe.(A2)

Mkatshwa, *kaMkatshwa*:(A7)

Mkhabela: a *sibongo* commonly found in Swaziland.(D2)

Mkhandza: form of *emakhandzambili??*](F1)

Mkhatjwa: see *Makhatshwa*(B9)

Mkhatsama:(F10)

Mkhatshwa, Bongani was born in 1937. His grandmother, LaMagongo, told him stories of the past and his interest in history was further kindled by his standard 2 teacher, Elijah Mango, who spoke about the origin of peoples. From 1957 to 1967 Mkhatshwa lived in Jeppe Mens Hostel, Johannesburg, South Africa. His interest in the past was further awakened when the Nxumalo were called 'Shangane' in the hostel showers (the Mkhatshwa, Nxumalo and Ndwandwe are related surnames). At Jeppe he met an old man,

Ntabayezulu, born of Mgojane, born of Somaphunga, as well as others who told him about the history of the Ndwandwe. In 1968 he returned to Mbabane, Swaziland, and now-a-days works as the manager of the Dan Hands furniture store. After his return to Swaziland, the late king, Sobhuza, had many talks with Bongani about Ndwandwe history. Bongani Mkhathshwa read the basic school history texts, as well as a book, *History of the Abambo*, generally known as *the Fingo* (Ayliff, J. & Whiteside, J., 1912), but he has not read the classic texts on the history of the region such as A.T. Bryant's *Olden Times* 1929, the published Stuart Archives, 1976-1986, etc. (C1)

Mkhathshwa: it should be noted that Malcolm translates the praises of the Khumalo chief, Mzilikazi, as *UMkhathshwa wawo Zimangele*', 'The expelled one of Zimangele' (Cope, *Izibongo*, pp.132,133). (C1)

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

Mkhathshwa: clan name and secondary praise name for the Ndwandwe (see also footnote , p.). (C1)

Mkhitsini: Velamafu Hlatshwayo describes Mkhitsini as being close to Tjedze. [re: pb had an interview at this place, ask him about location] (B7)

Mkhitsini: possibly a place in the present-day Mndzebele chiefdom. [re: Cetjwayo Mndzebele interview done at Mkhitsini, PB ?] (A8)

Mkhitsini: (B7)

Mkhiweni: area in modern Manzini, past Swaziland Warehouse. (B5)

Mkhomazi (Nkomati): a river which arises near the present-day town of Carolina (Mphumalanga province, South Africa). It follows an erratic path before entering Swaziland about 15km south of Havelock mine. Flowing in a north-easterly direction across Swaziland, it exits the country near Border Gate in the north-east. (A22)

Mkhomazi: In an interview on the 17 August 1983, Ndlela says that Hlubi was told to leave and go to the place where his grandfather Mswati was, to return to the Mkhomazi at kaBhaca, but that Hlubi was prevented from going there by the people of

Mkhatshwa who fought him, and put him off course and he ended up at Hobe [pp107-111]. (A22)

Mkhondo (Mkhondvo): river and area around it, 25km south of Manzini. This river rises about 30km west of Piet Retief in the Mphumalanga and enters Swaziland north of Mahamba in the southwestern part of the country. It flows in a north-easterly direction and joins the *luSutfu* River in the vicinity of Sidvokodvo. (B9) (B92) (A8)

Mkhondvo (Mkhondo): river and area around it, 25km south of Manzini. The Mkhondvo river rises about 30km west of Piet Retief in the Mphumalanga province and enters Swaziland north of Mahamba in the south-western part of the country. It flows in a north-easterly direction and joins the *luSutfu* river in the vicinity of Sidvokodvo. {E} (A8)

Mkhonkosi: (D2)

Mkhonta Mkhonta: (B3)

Mkhonta: a *sibongo* found in Swaziland. The Mkhonta claim to have been/ to be important royal *tinyanga* (SWOHP, Hamilton series, Magoloza Mkhonta, 31-08-1983). create cross reference to (B3) According to Kuper, the Mkhonta people provided the Swazi king with ritual specialist for the *incwala* (*African Aristocracy*, p.220). The present-day Mkhonta chiefdom is situated in southern Swaziland, north of present-day Zombodze. {I} (B4) 15/3/96 (B42) (B4) (B92) (B3) (C1) (B3)

Mkhonto: we have been unable to find any further information on this man. (C1)

Mkhonto: in an interview with Bongani Mkhatshwa Mkhontho is described as an Ndwandwe ancestor – son of Sikhova and father of Yanga (SWHOP, 01-07-1982). [re:check my note (A8)]

Mkhonzaphi Qwabe: (F10)

Mkhubaweluthuli: {no more I, no jones} (B2)

Mkhubonina: the name of a zulu *libutfo*, or a zulu leader. {I}

Mkhutsali: (F10)

Mkhuze: this river rises in northern Natal in the slopes of the Hlobane mountain and flows eastwards and then southwards into Lake St.Lucia. According to Bulpin Mkhuze takes its name from aromatic trees of that name (*Heteropysus natalensis* growing along its banks, used for medicinal tea, perfume, and cattle byre fences (*Natal and the Zulu country*, p.391). {I} (A22) (A2)

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

mkhwakhwa - *umkhwakhwa*: known in English as the Black Monkey-Orange tree, (*Strychnos madagascariensis*). A small shrubby tree of about 6m, found in bushveld and warm dry rocky areas. The fruit is not readily edible, but is pulped and dried. This powder is then mixed with honey and often bartered; in its dry form it can be stored for up to five years (Pooley, *Trees*, p.418). Moll mentions that the wood of a related species, Cape teak (*Strychnos decussata*), were used by Zulu kings for their ceremonial staff of office (*Palgrave Trees*, p.765). Pooley gives the Zulu names of this species as *umPhathawenkosi*, *umPhathawenkosi-emhlophe*, *umKombazulu*, *umLahlankosi* (*Trees*, p.416). {RE}

Mkhwakhweni (Makwakweni): mountain 40km due west of the LaVumisa/Golela border post and south of the present-day town of Hluti. It is just inside the South African border on the southern border of Swaziland. {I, but also other places on I} (B7)

Mkhwakhweni: mountain 40km due west of the LaVunisa/Gollel border and south of the present-day town of Hluti. It is just inside the South African border post on the southern border of Swaziland. {I}(a1)

Mkhwanazi, *kwaMkhwanazi*: literally, place of the Mkhwanazi. Bryant's map of pre-Shakan Zululand locates the Mkhwanazi between the Mfolozi and the Nyalazi Rivers, close to the coast (*Olden Times*, map opposite back cover). (C1)

Mkhwakhweni: mountain 40km due west of the LaVunisa/Gollel border and south of the present-day town of Hluti. It is just inside the South African border post on the southern border of Swaziland. {I, but also other places on I} (A1) (B7)

Mkhumane people: according to B. Sikhondze, Mkhumane was an *indvuna* of the Nhleko chief, Hlekwako. Mkhumane escaped when the Mamba king, Maloyi, attacked the Nhleko, and he and his followers were given land at Ngudzeni [re: by whom?]. Along with the Msimbi and the Matsebula at Ngudzeni, they were required to pay tribute by ploughing, weeding and harvesting the fields of the senior chief at Edzakanini. The Mkhumane people came under the Mamba during the reign of King Bhunu. [re: do not understand the last sentence?]. (F1)

Mkunjana: we have been unable to find further information about this person. {no I} (A22)

Mlambo: in this context this person could be
 i) an early Maziya chief (although he is not listed in the above genealogy),
 ii) an early Mahlalela chief or
 iii) a royal Ngwane. (V1)

Mlambo: we have been unable to find any further information on this figure. (F10)

Mlambo's of Nciliba: (B7)

Mlangeni: literally, people of the sun. The king of Swaziland is known as the sun, and *Langeni* is considered to be a title with strong associations of royalty. (B7)

Mlangeni: literally, one of the place of the sun. The king of Swaziland is known as 'the sun', and '(Ma)Langeni' is considered to be a title with strong associations of royalty. It is used to suggest common origins with the Swazi royal house. In modern Swaziland the appellation is often applied more widely than royalty, as a respectful term of address. (C1)

Mliba: mountain in the present-day Magagula chiefdom about 50km north east of Manzini, between the Black and White Mbuluzi Rivers. Logwaja Mamba also mentions an *indvuna* of Maja, called Mliba Mamba. {I} (B2) (F10) (F2)

Mlimi: (V1)

Mlingo (Magagula): (F10)

Mlondolozzi (plural: Balondolozzi): libutfo made up of men born c.1899-1906. [Kuper. (F10)]

Mlondolozzi (singular of Balondolozzi): a *libutfo* of Sobhuza II. For further information on the Balondolozzi, see appendix on *emabutfo*. (B8) Mlondolozzi: for further information on the Mlondolozzi, see appendix on *emabutfo*. (b4) Mlondolozzi: for further information on the Londolozzi, see appendix on *emabutfo*. (a82)

Mlondolozzi: the interviewer is addressing the informant by the name of his *libutfo*. For further information on the *baLondolozzi emabutfo*. (B5) Mlondolozzi: a member of the Balondolozzi, a *libutfo* largely made-up of men bor~ roughly between 1901 and 1903. (D2)

Mlondolozzi: for further information on the Mlondolozzi, see appendix on *emabutfo*. (B4) 15/3/96

Mlondolozzi: a *libutfo* of [??]. For further information on the Londolozzi, see appendix on *emabutfo*. (A82)

Mlotjwa: we have been unable to find further information about this person. {no more I} (B7)

Mlotjwa: (B7)

Mlotsa people: Mlotsa was a brother of the early nineteenth century Nhleko chief, Hlekwako and subordinate to him. Eventually 'Mlotsa' evolved into a separate *sibongo*, used by his descendants (not to be confused with a separate *sibongo*, the Motsa). (F1) (F2)

Mlotseni: literally, place of ashes. Term used to refer to Somhlolo's Shiselweni residence which was burnt [ch: which residence was this??] (B42)

Mlunjana Ndlela: according to Isaac Dlamini, a then chief of the Ndlela and a brother of Simbimba's, was also present at the interview (SWOHP, Hamilton series 08-02-1986). Simbimba Ndlela asserts that Mlunjana Ndlela, a leading Ndlela clansman from Zombodze in central Swaziland, was also the other Ndlela present (SWOHP, Hamilton series, 01-07-1987), and this seems to be born out by information provided by Mlunjana. Mlunjana notes that King Sobhuza II made fairly extensive enquiries about the history of the Ndlela people. Mlunjana recalled going to Lobamba and having the story of Hlubi and the burning ember recorded on tape (SWOHP, Hamilton series, 14.10.83). Simbimba Ndlela claims that men of the king's advisory council, the *libandla* [re: shouldn't this be the *liqogo*?], were also present. He asserts that the interview was one of many that occurred as a result of the Ingwavuma land deal and the disputation over Swazi claims to land east of the Lubombo mountains in South Africa. Simbimba remembers that his father Gedlembane had encouraged Sobhuza, when the latter was still quite young, to write down the Ndlela history, which Sobhuza did. The book was subsequently lost, and this led to Simbimba being summoned to recount the history. The book was later recovered (SWOHP, Hamilton series, 01.07.87). According to Isaac Dlamini this interview was conducted at the behest of Sobhuza II, and followed an earlier conversation between the King and Simbimba (SWOHP, Hamilton series, 08.02.86). (A2)

Mlunjana Ndlela: a leading Ndlela figure and a brother of

Simbimba Ndlela. {E}{no info on I} (A22)

Mmema: (B8)

Mmemezi (Memezi): son of Mswati and probably a full brother of Mbilini with whom he fled Swaziland in 1866. (B9)

Mmemo Masilela: need biographical information here. (F10)

Mncayi: (F10)

Mncina [people]: kaMncina: a *sibongo* found in Swaziland. According to Bonner (*Kings*, map opposite p.1) the Mncina chiefdom c.1820 lay on the Black Mhlatuze River, not far from its source (map reads 'Mfolozi' in error); while on p.30 he gives the Mncina as occupying an area near the Mdzimba mountains. The Mncina apparently resisted conquest by Somhlolo and were forced to flee to the Nkomati River, where they were exposed to periodic looting (pp.31-32). They were placed under the rule of Nyamayenja Dlamini. Matsebula (*History* (new edition), p.21) notes that the Mncina lived near the Magagula, between the Black Mbuluzi and the Nkomati Rivers. Today the Mncina chiefdom is located near the Nkomati River, about 20km south of Piggs Peak, in north-western Swaziland. {I}{E} (F10) (A2)

Mncitsini (Mchinisweni): Jones gives the Mchinisweni residence as the *lilawu* of Ndvungunye (*Biog.*, p.280). James Stuart's informant Mnkankoni Kunene states that 'Emcinsweni' was one of Somhlolo's residences at the time of 'Zombode', 'Hoho' and 'Etishelweni' (*J.S.A.*, vol.3, p.286). {E}(B4)15/3/96

Mncitsini see Mchinisweni (B4)

Mncwampa: (A7)

Mndebele, LaMndzebeli (LaMndzebele, Mndebele) alias LaMelusi: LaMelusi: in this interview Simbimba Ndlela states that LaMelusi was also known as LaKhubeka. According to Matsebula, LaMelusi was LaKubeka LaMndzebele, being the daughter of Kubeka Mndzebele. She married Ngwane and bore Ndvungunye (*History*, (new edition), p.13; also see SWOHP, Bonner series, Joseph Dlamini, 08-05-1970). According to Maphumulo Nsibandze the mother of Ngwane was LaMelusi at Zombodze. This person (wife of Ngwane, mother of Ndvungunye must not be confused with i) another women called LaMelusi who was born of Mswati and who married Masenjana Nsibandze (SWOHP, Hamilton Series, Maphumulo Nsibandze, 08-07-1983), or ii) LaMndzebele wife of Bhunu and mother of his daughter, Sengcabaphi (Kuper, *Sobhuza II*, p.31). {E}{I} (A2)

Mndebele (Mndzebele): reference would seem to be to Mndebele homesteads in the area south of the Swazi border with South Africa, such as that of Majumba Mndebele who was a messenger to

the Hlubi under Langalibalele kaMthimkulu. See also endnote .(B92)

mnduze known in English as the Rubber Euphorbia (*Euphorbia tirucalli*). Part of the *Euphorbia* genus (sometimes called candelabra trees or 'naboom'); spiny succulent trees with white, and generally poisonous, latex. The Rubber Euphorbia is between 6-9m tall and is widespread at low altitudes in bushveld and rocky hillsides. The fruit can be used for general medicinal purposes, as an insecticide and as fish poison. This plant was also used extensively as hedges around homesteads and are still found on old kraal sites (Pooley, *Trees*, p.236). Moll notes that the Rubber Euphorbia has been so extensively cultivated for hedges that is difficult to say where it grows naturally and where it has been introduced through human habitation (*Palgrave Trees*, p.452). {RE}

Mndzebele people: a *sibongo* commonly found in Swaziland. Kuper describes the Mndzebele as *bomdzabuko*, which means that they arrived in the south of Swaziland at more or less the same time as the royal Ngwane (Kuper, *African Aristocracy*, p.233). She adds that they are related to the Hlophe people. The present-day Mndzebele chiefdom lies near Hlatikulu in south-western Swaziland. {I} (B7)

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Mndzimba (Mdimba): mountains in central Swaziland lying between Mbabane and Manzini. (D2)

Mngayi: the commander of the Swazi forces who fought the Zulu at the battle of Lubuya in c.1839 (Bonner, *Kings*, p.44). A certain Mngayi led the Swazi in the 'Elephants Battle' during the regency of Tsandile; this may have been Mngayi Fakudze (SWOHP, Bonner series, Maboya Fakudze, 23,26,31-1970). In the *J.S.A.* vol.1 appendix 1 (p.360) there is a reference to a person called 'Mngayi' who functioned as Somhlolo's chief *indvuna*. {I}{E} (F2)

Mngazi Maseko: son of Cece, married LaMbombotsi, daughter of Somhlolo, and who was later attacked by the Swazi king (in some accounts by Somhlolo and in other accounts by Mswati II) at or near Mawelawela island (Jones, *Biog.*, p.389). (B9)

Mngcwangu: according to Mzakayise Nhleko (SWOHP, Hamilton series, 21-03-1986), 'Mncwangu' was the original *sibongo* of the

Nhleko people. Mncwangu was the father of the Nhleko. {I}(A8)

Mngometfulo see Mngometulu (V1)

Mngometulu (Mngomezulu): Kuper describes the Mngometulu people as *labafik'emuva*, or those that came into what is today Swaziland after the royal Ngwane (*African Aristocracy*, p.233). The Mngometulu chiefdom lies in the Lubuli area of south-eastern Swaziland, near Nsoko. Mngometulu people are also to be found astride the Lubombo in the Ingwavuma district of Natal. {I}. (A1) (F10) (B9) (V1)

Mngomezulu see Mngometulu (B9)

Mnguni weGudu': The Nguni people (ie. Ndwandwe) of Gudu, other name for Magudu, capital of Ndwandwe. (B7)

Mnguni: a polite form of address, using the *sinanatelo* of the Simelane, Ndwandwe and Gamudze *tibongo*. {E} (B7)

Mnhlonhweni: we have been unable to locate a place by this name. There is, however, a place called Nhlonhweni about 40km east of the Swazi border on the coastal flatlands of South Africa. (C1)

Mnisi people: Matsebula (p.21) notes that Mnisi were *beSutfu*, and Lanqabane Mnisi who lived at the foot of Mdzimba showed Sobhuza I the mountain refuges there. (F10) (B9)

Mnjoli (Magagula): (F10)

mntfongwane (*intongwane*): literally, a small box made from the fruit of the *Oncoba spinosa* tree (Doke and Vilakazi, *Dict.*, p.801). A euphemism for a penis-sheath. Pooley gives the *iziZulu* names of *Oncoba spinosa*, as *umThongwane*, *umShungu* and *isiNgongongo* (Snuff-box tree, African Dog-Rose). It is a small to medium sized tree found in riverine forest and drainage lines; the fruit shells are used as rattles for dancers, for snuff-boxes and for protective penis covers (*Trees*, p.326). Moll notes that the root is a remedy for dysentery and bladder complaints and that the light brown wood takes a good polish (*Palgrave Trees*, p.624).

Mntungwa: personalisation of *intungwa*, a generic term for the inhabitants of upland Zululand. For more information see C.A. Hamilton, *Ideology, oral traditions and struggle for power in the early Zulu Kingdom*, unpublished MA dissertation, University of the Witwatersrand 1986. (B4)15/3/96 (B92) (B4)

Mnyafula: (V1)

Mnyenye: In contradiction with the claim in the present

interview that Ndlela was born at Mnyenye, Simbimba stated in another interview (SWOHP, Hamilton Series, 27-07-1983) that Ndlela was born at Nkhanini on the Lubombo – before Hlubi descended into the Phongolo valley. Mlunjana Ndlela notes that Ndlela was born at kaTembe, when the residence at the Rock of Ngwane was to be built (SWOHP, Hamilton series, 14-10-1983). Elsewhere in the (SWOHP, Hamilton series, Tibondzeni, 27-07-1983) interview, Simbimba notes that Ndlela left Tibondzeni after the death of Hlubi and went and settled at Ticokweni, in south-western Swaziland. (A2)

Mokwane: [place] (A2) {no I}

Monkey Orange *mkhwakhwa* - *umkhwakhwa*: known in English as the Black Monkey-Orange tree, (*Strychnos madagascariensis*). A small shrubby tree of about 6m, found in bushveld and warm dry rocky areas. The fruit is not readily edible, but is pulped and dried. This powder is then mixed with honey and often bartered; in its dry form it can be stored for up to five years (Pooley, *Trees*, p.418). Moll mentions that the wood of a related species, Cape teak (*Strychnos decussata*), were used by Zulu kings for their ceremonial staff of office (*Palgrave Trees*, p.765). Pooley gives the Zulu names of this species as *umPhathawenkosi*, *umPhathawenkosi-emhlophe*, *umKombazulu*, *umLahlankosi* (*Trees of Natal, Zululand and Transkei*, p.416). {RE}

Monkey orange: *Manana*, *umHlamahlala*(z) Yellow Bitterberry (*Strychnos miti*): wood hard heavy, whitish used for flexible fighting sticks.

Monkey Orange *Hlala umHlala umHlalakolontshe*: known in English as the Spiny Monkey Orange, Green Monkey Orange (*Strychnos spinosa*). Small deciduous tree found in bushveld and scrub land. The seed and the soft yellowish pulp is housed in a hard wooden shell and widely eaten by humans and animals in its fresh state. The dried shells are sometimes used as sounding boxes on musical instruments (Pooley, *Trees*, p.420). Moll notes that the root and green fruit are used as an antidote to snakebite, and that the roots provide an emetic, as well as a remedy for fevers and inflamed eyes. The wood is suitable for fuel (*Palgrave Trees*, p.769). {RE}

Monyeni: Stuart's informant, Mnkankoni Kunene, noted that Moyeni fought with Sobhuza I, the cause of the dispute being 'the people of Zwide'. (J.S.A., vol. 3, p.286) (F10)

Motatane (Motana): possibly the Mozana ('z' changes to 't' in *siSwati*), a tributary of the Phongolo River. (B2)

Mother of Josefa Dlamini: (B7)

Mtfombotsini: we have been unable to find further information

about this person. [re: or place] (B7)

Motsa <taken> to Lushikishikini: (A2)

Motsa: The first and second wives of the king, are drawn from the Matsebula (the right-hand queen) and Motsa (the left-hand queen) and both are known as *sesulamsiti*. They both fulfil a specialist ritual role (Kuper, *African Aristocracy*, p.80). The *sesulamsiti* referred to here, is probably a Matsebula queen, since the Matsebula are located close to Mahamba. Derived from, *ukwesula*: to wipe away; *msiti*: darkness, charred medicines. (B9)

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

Moyeni: the chief of one of the branches of the Magagula people, who lived at Bulandzeni, before the arrival of the royal Ngwane. He was defeated by Somhlolo in the 1820's when the Ngwane occupied central Swaziland (Bonner, *Kings*, p.31). According to Magida Magagula, Moyeni was a half brother of Mnjoli Magagulu (SWOHP, Bonner series, ???). Stuart's informant, Mnkonkoni Kunene gives Moyeni Magagula as an elder? brother of Mhlangala who defeated Sobhuza I (J.S.A.). Miller, however, describes him as a son and sucessor of Mhlangala. (History, p.) (B9) (F10)

Moyenjane (Mayenyane (Maliwa)): (V1)

Mpandzeni (Mphandzeni): area and *umphakatsi* of the Mkhonta. {no more I} (B3)

Mpangeni (Empangeni): present-day South African town in northern Natal, situated on the Mhlathuze River; also used to refer to area on northern coast of Natal between Eshowe and [?????not on card] (B9)

Mphandzeni: area and *umphakatsi* of the Mkhonta. {no more I} (B2) (B3)

Mphangwa: (B8)

Mphelisamandla: (F10)

Mphephetse: according to Richard Patrick, the Vilakati (relations of the Nkonyane) do not eat the herb *liphephetse*. The Vilakati people share the *sinanatelo* 'Mphephetse', usually in the form '*Mphephetse wenduku yabafu*' (literally *mphephetse*

of/for the stick of the siblings).

umpheto: a small flowering veldt plant whose roots are used for coughs (Bryant, *Dict.*, p.496).

umphephethi: one who blows medicinal powders for wartime or preventative purposes (Doke & Vilakazi, *Dict.*, p.658). {I} (B5) (B42) [ch: check in the nkhonyane interview re: you still want to do that?]

Mphiti Dlamini: regent for *umntfwanenkhosi* Mantintinti II. (b10)

Mpholongtsingile: we have been unable to find further information about this place, but see endnote **Error! Bookmark not defined.** {no I} (A22)

Mphosi: presumably a reference to Mphosi Mkhanya, mentioned later in the interview as the father of LaMkhanya, the woman who married Somhlolo and bore Dlovunga. [RE do not Dlovunga on Matsebula genealogy, what is reference??] (a1)

Mpingo: *sibongo* of a group of people living within the present-day Mamba chiefdom. (F1)

Mpintsholo: {no more I} (B2)

Mpisholo: {no more I, no Jones} (B2)

Mpondo: the Mpondo people reside around the Mzimvubu River in present-day Transkei, South Africa. (A2) {I}

Mponono: area to the south-west of Mankayane, and north of the Ngwempisi River. {I} (a1)

Mpophoteni: at the Mpophota, a tributary of the Mhlathuzana River, near Kubuta and north east of present-day Hlatikulu. (F2)

Mpuluzi: area on the western border of the Swazi country, under Ndhlaphu, son of Somhlolo. (B92)

Mpunzi people: (F10)

Mqobhane: {no more I} (B3)

Msetfwa: a Swazi *sibongo* of Zulu origin. The Msetfwa are *emafika'emuva* who *khontha'd* Mswati. (F1) (A2)

Mshadza (Mshada): There is some debate both as to the origin of the name and the war(s) to which it refers. According to Matsebula, there were two wars against the Pedi known by this name. (J.M. Matsebula; *Izakhwo zamaSwati*, p.29).

i) The first was fought in 1869 against the Pedi, and was lost by the Swazi. Bonner, calling this war 'Ewulu' (*Kings*, p.115) describes it as being fought without the blessing of the regent

Tsandile and leading to a decisive loss for the Swazi.

ii) A second war against the Pedi was fought during the reign of Mbandzeni and saw the Swazi successfully attack the Pedi on request, and with the help, of the British in 1879 (*Kings*, pp. 154-155). Delius (*The land belongs to us*, pp.243-246) gives a detailed description of this important battle. Matsebula claims that the name 'Mshada' is derived from the Pedi word *mosoto* meaning 'king's council' (J.M. Matsebula; *Izakhwo zamaSwati*, p.29). P. Delius translates *mosate* as 'king's village' (personal comment [[re: check different spellings](#)]). Other sources claim that the name Mshada derives from the Mshadza mountain to which the Pedi retreated in the second war. (B. Sikhondze, "The Mamba clan of Swaziland: An Oral History, in *Ngadla*, vol.1 (1976) p.19). This latter claim confirms Bonner position that confines the label 'Mshadza' to the 1879 Swazi-Pedi War. {I}{E}(B4)15/3/96 {I}{E} (b4) (B8) (B7) (A1) (A7) (B42) (F1) (A7) (A1) (A22) (B2) (B42)

Mshandza: (b10)

Mshange Nkonyane: (B5)

Mshayisa: we have been unable to find further information about this person. {no I; checked Jones}(A22)

Mshengu:

i) a *sibongo* found in Swaziland; also part of the *tinanatelo* of the Malaza people (SWOHP, Thintitha Malaza, 13-06-1970).

ii) according to Velamuva Malinga, Mshengu Mdluli was the name of a chief sent by Mswati (*waSomhlolo*) to Mashobeni, to barricade Swaziland against Zulu attacks. Mshengu was also placed in charge of the Mabuza people, who were sent to Mashobeni for the same reasons (SWOHP, Bonner series, Velamuva Malinga, 29-05-1970). According to Simbimba Ndelela, Mshengu was a son of Ndela, and a grandson of Hlubi (SWOHP, Hamilton series, 27-07-1983).

iii) a recent historical figure with this name is the brother and body-guard of King Sobhuza II. (A8) (B9) (A22)

Mshobi: {no more I}(B3)

Mshobiya: {no I}(B3)

Msingizane: (B92)

msinsi known in English as Coast Coral tree ("Lucky Bean" tree), *Erythrina caffra*. Medium to large tree (10-18m) widely spread, found in forests near rivers and along the coast; it has conspicuous orange-scarlet flowers in season. Pods produce shiny coral-red seed with black spot where attached to pod (Pooley, *Trees*, p.174).

Msombuluko: we have been unable to find further information

about this name. {same info on I}(B2)

Msukusuku: (B7)

MSutfu: personalisationm of group of people known as
beSutfu. (A1) DO NOT USE

Mswati: Simbimba is referring to a very early Ngwane king (SWOHP, Royal collection). According to Honey, Mswati was the son of the Swazi founding ancestor Matalatala, who quarrelled with his brothers Msutu and Mtonga, reached the Lubombo and settled just south of the Phongolo River. This Mswati apparently built Zombodze 25km due east of Mahamba in southern Swaziland. (Sw.N.A., R.C.S. 115/14, *History* by Honey; see also Matsebula, *History* (new edition), chart opposite p.18). The informant John Gama lists "Mswazi" as a remote royal ancestor who "came from the house of the fathers of Mtonga ... Mswazi fathered the Swazi people of Sobhuza. It is said that he was a person of great energy. It was he who began to make people wise. Warfare also began with him." In Gama's testimony Mswati's name appears between those of "Sikulamaloyi" (his father?) and "Misimude" (his son?). (*J.S.A.*, vol.1, p.133). Shepstone and Miller also list Mswati as an early Swazi king (*J.S.A.*, vol.1, Appendix 1), as do the informants Giba Dlamini and Mnkongoni Kunene (*J.S.A.*, vol.1, Appendix 1). {E}{no I}(A22)

Mswati: in this instance it is the pre-nineteenth century Swazi king to whom Phuhlaphi is referring. (a1)

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Msweli (Magagula): (F10)

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

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

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

iii) Simbimba Ndlela indicates that Msweli and Gawu were heroes who died when the Zulu attacked the south during the time of Ngwane (SWOHP, Royal series, 1982), and he could possibly be referring to yet a third person with the name Msweli. {I}{E} (a2) (F10)

Mtalatala (Matalatala): considered by some sources to be the Swazi founding ancestor. He is said to have lived on the east side of the Lubombo mountains and had three sons, Msutu, Mtonga and Mswati (Honey, Sw. N.A., R.C.S. 115/14, *History*; Matsebula, *History*, chart opposite p.4.). Maganani Dlamini speculates that, it is likely that Matalatala is a mispronunciation of Munomuthapha. [re: please discuss with me how much Maganani Dlamini has read - ie. did he surmise this or did he really hear somebody say something like this] {I} (A1)

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Mtelengane: (A2)

Mtfombotsini: (B7)

Mtfwala (Magagula): we have been unable to find any further information about this person. (F10)

Mtfwalo: (F2)

Mthabela: {no I, no Jones} (A8)

Mthabela: (A8)

Mthambama: mountain about 8km north-east of Hlatikulu near source of the Lubuya River. (B9)

Mthethewa (Mtsetfwa): kingdom which rose to prominence in the second half of the eighteenth century on the Zululand coast,

descendants of which are today resident in Swaziland. According to Matsebula the Msetfwa left Zululand and *khonta'd Mswati*, and are known as *emafikamuva* (*History*, p.22). According to Kuper (*African Aristocracy*, p.233) the Msetfwa were *labafik'emuva* (Nguni elements). {I} (B2)(A2)

Mthombeni:(F10)

Mthonga (singular of *emaThonga*, the Thonga people): generic name of inhabitants of the area between present-day Maputo and Khosi Bay who speak the Tsonga language. In the Doke and Vilakazi, *Zulu-English Dictionary* (p.299) the word is described as ' a Thonga person; also used as a perjorative term meaning 'member of a subject race''. The word does not carry the same perjorative connotation in *siSwati*. [re: check my note] (A8) in the Doke and Vilakazi, *Zulu-English Dictionary* (p.299) the word is described as: a Thonga person; also used as a perjorative term meaning 'member of a subject race'. The word does not carry the same perjorative connotation in *siSwati*. (a1)

Mthonga (person): According to Mpita Dlamini, Mthonga was the son of Mantintinti. Mantintinti was the son of Somhlolo and LaMncina, the branch of the Nkhosi based at Mbelebeleni. Mphita gives Mthonga as the chief at Mbelebeleni. (B8)

Mthonjaneni: literally, the little spring/fountain. The best known site of this name is famous as the spring from where Dingane obtained his drinking water. It is situated just off the main road to Mahlabathini in central kwaZulu (Lugg, *Historical Natal and Zululand*, p.118). It is not clear whether this is the place referred to in the text. (C1)

Mtimkhulu people: presumably the Hlubi under Langalibalele kaMtimkhulu. (B92)

Mtimledze: we have been unable to find further information about this person. {no I}(B7)

Mtimletje Shongwe: Mtimletje {no I}
 Shongwe: a *sibongo* commonly found in Swaziland. The Shongwe submitted to Somhlolo without resistance, and the chief, Tikhuni, married a daughter of Somhlolo. Shongwe chiefs tend to marry alternately amongst the Mamba and the Ngwenya for their chief wives. The present-day Shongwe chiefdoms are directly south of Siphofaneni on the *luSutfu* River, and west of Siteki. Another Shongwe chiefdom lies in the northernmost part of Swaziland, on the border with South Africa. {E}{I}(B7)

Mtimletje Shongwe: {no I}(B7)

Mtjakane (of Ntzakane):(B9)

Mtsetfwa (Mthethwa): kingdom which rose to prominence in the second half of the eighteenth century on the Zululand coast, descendants of which are today resident in Swaziland. According to Matsebula the Mtsetfwa left Zululand and *khonta'd Mswati*, and are known as *emafikamuva* (*History* (new edition), p.57). Kuper also gives the Mtsetfwa as *labafik'emuva* (Nguni elements) (*African Aristocracy*, p.233). (B2)

mtungwa (*ntungwa*): a generic term for the inhabitants of upland Zululand. For more information see C.A. Hamilton, *Ideology, oral traditions and struggle for power in the early Zulu Kingdom*, unpublished MA dissertation, University of the Witwatersrand, 1986. (A22) (b2)

Muweni: possibly a place; there is also a river called Muweni that runs south of Hlatikulu, flowing eastwards into the Ngwavuma Rver. (B92)

Mvelaphansi: Matsebula lists him as a son of Mswati (*History* (new edition), chart opposite p.18). Kuper list him as the son of Mbandzeni (*Survey*, p.55). (A2){I}

Mvelase, kaLaMvelase: at the place of LaMvelase; LaMvelase was another name for the LaBotsibeni Mdluli also known as Gwamile. She was and Ndluli woman who married Mbandzeni and bore his heir Bhunu. LaBotsobeni was queen regent of Swaziland until Sobuza was installed, ie. 1899-1921. Her residence was Zombodze in central Swaziland. {I}{E} (a1)

Mwekazi: we have been unable to find further information about this person. {no I} (A22)

Mwela: (B92)

Mweni: a place just east of Madulwini between Hlatikulu and Nhlango. {I} (A2)

Myaba: (F10)

Myekwa: a Ndwandwe chief in the far north of Swaziland in the Nkomati area. According to Mafutha Mazibuko, Myekwa helped to lead the people of Hhanyane Mkhathshwa from southern Mozambique to Swaziland after the latter's death (SWOHP, Bonner series, 11-06-1970). Myekwa was the main source of information on Ndwandwe history for two informants interviewed by Bonner - Mafutha Mazibuko and Mmeme Ndwandwe. (C1)

Myeni people: a *sibongo* which began, according to Bryant, in northern Natal, and moved northwards into the Lubombo mountains, where they split into two groups, one of whom lived under the patronage of Mpande in the area along the Mkhuze River around Tshaneni, north-eastern kwaZulu, and the other remained in the

Ngwavuma area of the Lubombo mountains (Bryant, *Olden Times*, pp.338-339). For a full account of the Myeni see *In the Tracks of the Swazi Past*, pp.28-29). The present-day Myeni chiefdom is located around the La-Vumisa border post in south-east Swaziland. {I} (C1) (A1)

Myeni: a *sibongo* which began, according to Bryant, in northern Natal, and moved northwards into the Lubombo mountains, where they split into two groups, one of whom lived under the patronage of Mpande in the area along the Mkhuze River around Tshaneni, north-eastern kwaZulu, and the other remained in the Ngwavuma area of the Lubombo mountains (Bryant, *Olden Times*, pp.338-339). For a full account of the Myeni see *In the Tracks of the Swazi Past*, pp.28-29). The present-day Myeni chiefdom is located around the La-Vumisa border post in south-east Swaziland. {I}{E}(a1)

Mzambiya: we have been unable to identify this person. (A1){no I}

Mzcisana: [river] (A2)

Mzila Nhlabatsi: father of Nyandza Nhlabatsi. See genealogical information on p.. (B82)

Mzila: another son of Soshangane's who was banished to the then Zuid Africaansche Republic (Transvaal), by his father, and who returned on the death of his father in 1856 to claim the chiefship. Mzila invoked Portuguese assistance against his chief rival Mawewe (supported by the Swazi king Mswati) and succeeded in routing him. Mzila ruled over and extended Soshangane's Gasa kingdom until his death c.1890 (Bryant, *Olden Times*, pp.330, 456-457). (C1) (B7)

mzilazembe: literally, what shuns the axe; a species of the Mimosa (Thorn tree) family *Dichrostachy nyassana* (Sickle bush). It is an invasive pioneer plant with a widespread occurrence; the pods of this plant is highly nutritious and the wood is strong and often used for fence poles and fire wood. Pooley also notes that the tree is used for medicinal and magical purposes throughout Africa (*Trees*, p.142). {RE}

Mzilikazi: son of Mashobana, and an *indvuna* in the Zulu army of Shaka. He subsequently became chief of the Khumalo section that broke away and formed the Ndebele, who left Zululand in the early 1820's. {E, based on I}(B4)15/3/96 (B42) (B4)

Mzimnkulu (Mzimkhulu): literally, big residence, though there is some etymological debate on this point (see A.Koopman, *Zulu placename in the Drakensberg* IN A.J.L. Sinclair (ed.) *G.S. Nienaber - 'n Huldeblyk*, Univ. of the Western Cape, 1983, pp.303-304). It is also the name of the southernmost border of Natal, entering the sea near Port Shepstone. {I}(A2)

Mzimunene: stream? that joins the Nkomati River just north of Balegane. (F10)

Mzimvubu: a river which rises in southern Swaziland and flows south into the Ncotshane that, in its turn, becomes a tributary of the Phongolo River. {I}{E}(A2)(A22)

Mzisangu: a river in the far south of Swaziland which rises south of the Mhlosheni hills and flows into the Spekboom River, ultimately to join the Phongolo River in the Republic of South Africa. (A2) {I}

Mzizingingi: {no I, no Jones}(A8)

Mzizingingi:(A8)

Mzibase: present-day *indvuna* amongst the Hlanze people at Sicilweni. (F2)

Mzululeki Mkhathshwa: Mzululeki Vezi Nxumalo Ndwandwe, of Zikotheni, one of the youths who accompanied Sobhuza II to school at Lovedale, 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 Ndwandwe woman (Kuper, *Sobhuza II*, pp.45,50,239; *Survey*, p.5). {E}{no I}(a1)

Mzwakumba: we have been unable to find further information about this person. {no I}(B7)

Mzwakumba:(B7)

Ncotjane (Ncotshane): a river in southern Swaziland which rises south of the present-day village of Hluti, and flows southwards into South Africa. In South Africa it is known as the Rietspruit and it flows into the Phongolo River 10km east of the town of Pongola. (A2)(A22)

Ncubunjwane: According to an Lukehele interview 1970, this *inkhosikati* (the sister of Dambuza) bore Somhlolo a daughter by the name of Ncubunjwane. [create cross reference\(B8\)](#)

Ncwabi:(F2)

ncwoshane: putative ancestor of the Mkhonta people [re; note saying 'see p.27' ???] (B2)

Ncwoshane: according to Sam Mhawukelwa Mkhonta, (SWOHP, Hamilton series, 04-09-1983) he was the founding ancestor of the Mkhonta. {E}(B3)

Ndaba (original has: koNdaba): according to Hluphekile Hlophe, Ndaba was the grandfather of Tigodvo, who was a Hlophe chief during the reign of Ngwane (wa[re: check on this]) (SWOHP, Hamilton series, Hluphekile Hlophe, 12-09-1983). According to Maganeni Dlamini, Ndaba was a chief of the Msetfwa, by which he probably means the Mthwethwa king Dingiswayo. In *isiZulu indaba* means an affair, a matter. In this case however, it seems more likely that it is a name of a person or place. {I, E}(B4)15/3/96

Ndabambi: see Ndabambi, endnote **Error! Bookmark not defined.** (A8)

Ndabankulu: according to Matsebula, Ndabankulu was the son of Mbayibayi (*History* (new edition), chart opposite p.18). (B92)

Ndabayeluthuli: possibly Dwabasiluthuli, a very early name on the Ngwane kinglist (*J.S.A.*, vol. 1, pp.134, 152, 362, 364, 365; Matsebula, *History*, p.5; Bryant, *Olden Times*, chart opposite p.314). According to Simbimba Ndlela, 'Dwabasiluthuli' was another name of Dlamini (SWOHP, Royal collection, no date). According to John Game, Luthuli and Saidwaba were different people, named as one as the result of succession through a co-wife (*J.S.A.*, vol. 1, p.134 & p.365). (B2)

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

Ndabazezwe (Ndabazezizwe): according to Matsebula (*History* (new edition), chart opposite p.18) he was the son of Tsekwane, and thus a grandson of Somhlolo. Tigodvo Hlophe also describes him as an *mntfwanenkhozi* (SWOHP, Bonner series, 01-04-1979). It is also the name of a place 22km east of Hluti, and about 15km north west of LaVumisa is south-eastern Swaziland. {I}{E}(B7)

Ndabeni: there are a number of places with this name.

i) a place called Ndabeni lies between the Ngwavuma and luSutfu Rivers, in the Lubombo mountains (about 15km south of the luSutfu River). It is close to Ngazini.

ii) name of a Nyawo *umphakatsi* in the southern Lubombo.

iii) Ndabeni forest lies on the Lubombo mountains about 5km south of Swaziland's southern border with South Africa.

iv) there is a place called Ndabeni 10km north of Jozini in the southern Lubombo mountains (on the South African side).

v) Mandlabovu Fakudze says that the Macetsheni people's village was known as Ndabeni in the area of Mhlongamvala. It appears that the people he is referring to are either the Tsabetse or the Fakudze, both of which have chiefdoms in central Swaziland, east of Manzini. {I}(a1)

Ndalveleni (locative form of Ndlavela): one of Mswati I's *libutfo*. For further information see appendix on *emabutfo*.(a1)

Ndalveleni (locative form of Ndlavela): one of Mswati I's *libutfo*. For further information see appendix on *emabutfo*.(A1)

Ndawande:(D2)

Ndebele: the Ndebele people were known as the Khumalo originally. They lived under the authority of the Zulu king, Shaka until 1822 when, led by Mzilikazi they migrated to the highveld of the present-day Transvaal. In 1837, after a nine-day war with the trekking Boers they fled across the Limpopo River to settle in what is today known as Matabeleland in present-day Zimbabwe. (A1)

Ndlabambi: see Ndzabambi, endnote **Error! Bookmark not defined.**..(A8)

Ndlabambi:(A8)

Ndlaluhlaza (F10)

Ndlaluzaka: [umntfwanenkosi] (B9)

Ndlangamandla Absalom:(a82)

Ndlangamandla: teacher of agriculture at Franson Christian School at Mhlosheni, in 1983. Mr Ndlangamandla accompanied SWOHP on a number of interviews in 1983 as an additional interpreter.(B5)

Ndlangamandla: a *sibongo* commonly found in Swaziland. The present-day Ndlangamandla chiefdom is located just east of the Hlopho chiefdom in the far south of Swaziland.(D2) (B9)

Ndlavela: *libutfo* of Mswati I. For further information on the Ndlavela see appendix on *emabutfo*.(B4)15/3/96

Ndlavela: for further information about the Ndlavela, see appendix on *emabutfo*.(B3)

Ndlavela: *libutfo* of Mswati. For more information on Ndlavela, see appendix on *emabutfo*.(A1)

Ndlavela: *libutfo* in the time of . For more information on the Ndlavela, see appendix on *emabutfo*.(b4)

Ndlavela: for further information on the Ndlavela, see appendix on *emabutfo*.(B42)

Ndlavela: *libutfo* of Mswati. For further information on the Ndlavela, see appendix on *emabutfo*..(B7)

Ndlavela: *libutfo* of Mswati I. For further information on the Ndlavela see appendix on *emabutfo*.(b4)

Ndlaveni (locative form of Ndlavela): the sith sub-age regiment

under the major *iNyatsi* regiment of Mswati. For further information on the Ndlavela, see appendix on *emabutfo*. (A7)
 Ndlavela: *libutfo* of Mswati. For more information on Ndlavela, see appendix on *emabutfo*. (a1)

Ndlela distinguishes here between a later Simelane chief Sibande born of Ntjingila and Sencabophi, who was named after an earlier Simelane chief Sibande, who begot Bhozongo. Bhozongo was the son of Mabonya Bhozongo was the first Simelane chief to settle in Swaziland and the father of Ntshingila (SWOHP, Bonner series, interview with Maboya Fakudze, 23,25,31-05-1970; Hamilton series, interview with Sidlane Simelane, 9-07-1983). [re: check this data gainst recent siemelane interviews] (A2)

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

Ndlela, Senzenjani Ndlela: possibly present chief of the Ndlela, installed on 11-10-1981, chief of the Tibondzeni area near the Mlokothwa graves, but more probably Senzenjani Mdluli, chief of the Mashabeni area near the Nzama royal graves who died c. 1950. See also discussion that follows. (A2)

Ndlela people: Ndlela was a son of Hlubi (*waLudvonga*), and the name Ndlela was given to to his descendants. Hlubi was a putative ancestor in the Swazi royal house from whom the Ndlela section of the royal Ngwane trace their origins; this Hlubi lived before the nineteenth century. According to Bonner (*Kings*, p.11) Ndlela was a leader of one of the 'offshoots' who first settled in southern Swaziland area of Tibondzeni during the reign of Dlamini (*waLudvonga*), prior to the arrival of the bulk of the royal Ngwane people from the Lubombo (SWOHP, Hamilton series, Simbimba Ndlela, 17-08-1983). The present-day Ndlela chiefdom is located a few kilometers north east of Mhlosheni in central southern Swaziland. {I}{RE made up} (A22)

Ndlela: [this is obviously not a ref. to the royal Ndlela, but possibly a real historical person with that *sibongo*] (A8)

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

In the Matsebula royal genealogy Dlamini and Hlubi are given as brothers. Although Hlubi was the eldest, Dlamini became the king (*A History of Swaziland* (new edition), chart opposite p.18). Matsebula lists Hlubi and Dlamini as the sons of Ludvonga, and gives Dlamini as the name of the rightful heir, as the one who gained the kingship. The informant John Gama records a different version of this story. He lists Hlubi as a brother of Magudulela the rightful heir, whose right-hand was burnt after his mother scalded his hand in hot porridge, because, she claimed, the chieftainship brought nothing but troubles. Hlubi then took

Magudulela's place as the heir. He also lists Ndlela as a son of Hlubi and a brother of Dlamini who lost the chieftainship because of the automatic disqualification of having two younger brothers (*J.S.A.*, vol.1, p.133) Gama records cases of brothers by co-wives succeeding to the chiefship amongst the early Ngwane kings (*J.S.A.*, vol.1, pp.133,135). Senzenjani Ndlela explains elsewhere (SWHOP, Hamilton series, 27-07-1983) that a left-handed person is excluded from the succession. Mlunjana Ndlela claims that the *inhlanti* burnt Hlubi's right-hand out of jealousy. (SWOHP, Hamilton series, 14-10-1983).(A2) {E} In yet another version of the royal genealogy (create cross reference testimony of Simbimba Ndlela) it is claimed that there were three brothers: Mamba, Hlubi and Dlamini. Hlubi, the rightful heir, was deprived of the kingship when his right-hand was deliberately burnt, and the royal line of Ngwane thus descended through Dlamini, the followers of Hlubi becoming the Ndlela people. (F1) (f2) {E}

Ndlela: [this is obviously not a ref. to the royal Ndlela, but possibly a real historical person with that *sibongo*] (A8)

Ndlela: In an interview on the 17 August 1983, Simbimba Ndlela notes that Ndlela died at Ticokweni [[p72](#)], and was buried at [Mbilaveni, Mashobeni \[p76\]](#).(A22)

Ndlela: In contradiction with the claim in the present interview that Ndlela was born at Mnyenye, Simbimba stated in another interview (SWOHP, Hamilton Series, 27-07-1983) that Ndlela was born at Nkhanini on the Lubombo – before Hlubi descended into the Phongolo valley. Mlunjana Ndlela notes that Ndlela was born at kaTembe, when the residence at the Rock of Ngwane was to be built (SWOHP, Hamilton series, 14-10-1983). Elsewhere in the (SWOHP, Hamilton series, Tibondzeni, 27-07-1983) interview, Simbimba notes that Ndlela left Tibondzeni after the death of Hlubi and went and settled at Ticokweni, in south-western Swaziland. (A2)

Ndlela: In an interview on the 17 August 1983, Simbimba Ndlela says that Ndela and Somhlolo *gidza*'d seperately, but joined their *libutfo* for war [[pp70-71](#)].(A22)

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

Ndlela: the son of Hlubi from whom the Ndlela people take their name. The informant John Gama lists Ndlela as a son of Hlubi and a brother of Dlamini who lost the chieftainship because of the automatic disqualification of having two younger brothers (*J.S.A.*, vol. 1, p.133) (A2)

Ndlela: in an interview on the 17 August 1983, Simbimba Ndlela suggests that Ndlela moves from Hlubi's original place to "give room to royalty" [p40]. This interview suggests that Hlubi's residence Langeni was first built at Tibondzeni and later moved by Somhlolo (while he was at Lobamba) to Lucolweni near present-day New Haven, and was at that time under Hlubi's heir, Ndlela. The area under Ndlela included the land of Magubheleni, to the end of Nkabane. Ndlela died there and his heir, Nyamayenja went to Simakada [pp38-43]. (A22)

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Ndlela:

In an interview on the 17 August 1983, Ndlela gives the praises of Ludvonga as follows:

The one who stabs and denies like an elaphant.

Elepahants of Goba which have bent your mouth (A22)

Ndlolondlolo: [re: could it be?

-Ndlondlo: according to Magida Magagula, Ndlondlo, son of Moyeni Magagula, was a chief of the Magagula people (SWOHP, Bonner Series, Mankwempi Magagula, no date)

-out of this interview's context: Ndlolondlolo, the first born of Mabhulubhulu.] (A8)

Ndlondlo: according to Magida Magagula, Ndlondlo was a son of Moyeni's, the father of Madlangemphisi, and a chief of the Magagula people. (SWOHP, ?? (original typescript, p.) (F10) (A8)

Ndlovini: (B7)

Ndlovu, kaNdlovu: (B8)

Ndlunkhulu: (F10)

Ndondakusuka: (F10)

Nduna, kaNduna: we have been unable to find further information about this place. (C1)

Ndungamuzi: literally, ... [re: confusion in the house] (B7)

Ndungunye: (B8)

Ndushulweni: the *umphakatsi* of Maja I, situated somewhere between Malome and the Ngudzeni foothills in the present-day Mamba chiefdom. (Later when Maja gained control of the Ngudzeni hills **his** *umphakatsi* was rebuilt there). [re: ref?, rebuilt???] (F1)

Ndvu: (A2)

Ndvungunya (Ndvungunye): Swazi king. Sucessor to Ngwane II – who died circa 1780. Ndvungunye ruled until aboyt 1815 when he was struck by lightning and died (Matsebula, *History*, p.13). (V1)

Ndvungunye: Elsewhere in this interview and in other interviews with Carolyn Hamilton (SWOHP, 27-08-1983;17-08-1983), Simbimba Ndlela refers the present interview and how he tried to explain that Ngwane and Ndvungunye are the same person. (A2)

Ndvunyana: {no I, no Jones} [re: out of context: father of one of the *inhlanti* of Tsandile, ie. an (important?) Ndwandwe man] (A8)

Ndvunyana: {no I, no Jones} [re: out of context: father of one of the *inhlanti* of Tsandile, ie. an (important?) Ndwandwe man] (a8)

Ndwabaseluthuli: possibly Dwabasiluthuli, a very early name on the Ngwane royal genealogy (*J.S.A.*, vol. 1, pp.134,152,362,364,365; Matsebula, *History* (new edition), chart opposite p.18; Bryant, *Olden Times*, chart opposite p.314). According to Simbimba Ndlela, 'Dwabasiluthuli' was another name of Dlamini (SWOHP, Royal collection, no date). According to John Game, Luthuli and Saidwaba were different people, named as one as the result of succession through a co-wife (*J.S.A.*, vol. 1, p.134 & p.365). {E} (B2)

Ndwandwa: there is more than one person known by this name;

- i) Phuhlaphi Nsibandze appears to indicate that a person named Ndwandwe was an early ancestor, connected to the royal Ngwane (SWOHP, Royal Interview, 11-11-1968).
- ii) Mafutha Mazibuko also mentions a person by the name of Ndwandwe who was begotten by Yanga (SWOHP, Bonner series, 11-06-1970).
- iii) the son of Somhlolo and File, an *inhlanti* of Tsandile. He was a powerful figure in the Swazi polity and was appointed regent during the minority of Ludvonga. At the death of Ludvonga he was the primary suspect, and under the direction of Tsandile and other *bantfwanenkhosi*; between 1 500 and 3 000 of his followers were killed but his heir, Mbosizwa, escaped and fled to Amsterdam (Jones, *Biog.*, p.69). Later Ndwandwa's descendants (Mbosizwa waNdwandwa, Dlalada waMbosizwa, Sifuba waDlalada) returned and now called their royal residence of Mbidlimbidlini, Velezizweni which means "returned from a foreign land" (SWOHP, Maboya Fakudze, 23-05-1970). (B7)

Ndwandwa: There is more than one person known by this name.

- i) Phuhlaphi Nsibandze appears to indicate that a person named Ndwandwe was an early ancestor, connected to the royal Ngwane (SWOHP, Royal Interview, 11-11-1968).
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- iii) the son of Somhlolo and File, an *inhlanti* of Tsandile. He was a powerful figure in the Swazi polity and was appointed regent during the minority of Ludvonga. At the death of Ludvonga he was the primary suspect, and under the direction of Tsandzile he was executed and his residences destroyed (Jones, *Biog.*, p.169). [create xref to Sam mkhontha, maphumulo Nsibandze, maboya Fakudze and Phuhlaphi Nsibandze (royal interview)] (A8) (C1) (B7)

Ndwandwe, attacks: During 1818 and 1819 there were three attacks on the Zulu by the Ndwandwe; the first attack in 1818 was repelled and a second attack, later sometime in 1818/1819 was parried. It was only during a third attack in 1819 that the Ndwandwe and the Zulu armies met head on, and the Ndwandwe were defeated. The Zulu counter attack drove Zwide across the Phongolo (J.B. Wright & C.A. Hamilton, *Traditions and transformations; the Phongolo-Mzimkhulu region in the late eighteenth and early nineteenth century*, p.67). Presumably this refers to the tactical withdrawal of the Zulu southward after their pursuit of the Ndwandwe across the Phongolo, burning grain as they went. For other accounts of this campaign, see Bryant *Olden Times*, chapter 22; *J.S.A.*, vol.1, p.17, evidence of Baleni; *J.S.A.*, vol.3, evidence of Mmemi. Note that, in contradiction to other informants, Makhatshwa claims that the Ndwandwe and the Zulu did not engage in a direct battle. (C1)

Ndwandwe, praises: A praise line from the Ndwandwe praises (*J.S.A.* vol.1, p.64); or else referring to the blackness image typical of Ndwandwe praises (C.A. Hamilton, 'Ideology, oral traditions and the struggle for power'); Gasa is the name of a great ancestor of Soshangane (Bryant, *Olden Times*, p. 452); name also applied to Soshangane himself (Bryant, *Olden Times*, p.161, family tree). (C1)

Ndwandwe: As our prefatory essay makes clear, the major pressure on this area in the early years of Somhlolo's reign was from the Ndwandwe kingdom. There appears to be a tendency for Swazi narrators to designate all powerful southern neighbours as 'Zulu'. cross reference to Hlophe [ch: we should try to work out which 2.war] (b4)

Ndwandwe: 'pushed by Shaka': During 1818 and 1819 there were three attacks on the Zulu by the Ndwandwe; the first attack in 1818 was repelled and a second attack, later sometime in 1818/1819, was parried. It was only during a third attack, in 1819, that the Ndwandwe and the Zulu armies met head on and the

Ndwandwe were defeated. The Zulu counter attack drove Zwide across the Phongolo (J.B. Wright & C.A. Hamilton, *Traditions and transformations; the Phongolo-Mzimkhulu region in the late eighteenth and early nineteenth century*, p.67). For other accounts of this campaign, see Bryant *Olden Times*, chapter 22; *J.S.A.*, vol. 1, p.17, evidence of Baleni; *J.S.A.*, vol. 3, evidence of Mmemi. (F1)

Ndwandwe: the Ndwandwe chiefdom flourished in the late eighteenth and early nineteenth centuries in an area 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). The collapse of the Ndwandwe state in c.1826 saw the flight of some of the Ndwandwe to what is now modern Swaziland. Ndwandwe descendents play a central role in the first-fruit ceremony rituals (Marwick, *The Swazi*, p.182; Kuper, *African Aristocracy*, p.198). {I}{E}(a1) (B2) (B7) (F10) (c1)

Ndzabambi: noted by Matsebula as son of Somhlolo and father of Masuku (*History* (new edition), chart opposite p.18. Jones (*Biog.* p.167) notes that he was given a *liphakelo* in the Ntongozi area south of the luSutfu River; that he was (important enough to be) present at a number of Royal agreements with the Concessionaires and that he had died by 1889. {RE, [check]}(A8)

Ndzabukelwako people (Sidleni). Possibly chiefdom on the Ngwempisi River? East of Mankankayane? [check]](B82)

Ndzatu (Ndzata) Mkhonta: an Mkhonta *inyanga* who was introduced to Ngwane by the Nsibandze, and who was there-after responsible for the ritual treatment of the king (SWOHP, Hamilton series, Magoloza Mkhonta *et al*, 31-08-1983).{I {I}(B3) (B42) (b4)

Ndzimandze: In an interview with Magangeni Dlamini, Ndzimandze is described as the brother of an early Swazi king, Nkosi II (SWOHP, Swaziland Broadcasting Service, 1-6-1977). Matsebula also lists Ndzimandze as a brother of Nkosi II in the royal genealogy (chart opposite p.18, *A History of Swaziland*). The present-day Ndzimandze chiefdom lies adjacent to the Maziya chiefdom, 20km south-west of Siteki and 20km north-east of Siphofaceni, in central Swaziland. (B7) (V1)

Ndzinisa: a common Swazi *sibongo*. According to Maganeni Dlamini, Ndzinisa was a brother of Ndvungunye, and of Liba; all of whom were sons of Ngwane (SWOHP, Dlamini series, 01-06-1977). {I; no info on Kuper list} (A1)

Neno Mseftwa: (A2)

netafeni, kuNgwane kuLakala. (A1)

New Haven: About 7.5km east from the turning off the Hlatikulu Mhlosheni junction along the road to Maloma. (B82)

Nganya: we have been unable to find further information about this person. {no I} (A22)

Ngcagca: place of origin 'in Thongaland' of the Nsibandze people. Could possibly be Ngcaka, a mountain range 35km east of present-day town of Wakkerstroom in South Africa. Stuart's informant, Ndukwana of the Masondo people, noted that 'Ingcaka' mountain was at time built on by Nyamaenya. Stuart notes that it was located on the Phongolo River, near present-day Paulpietersburg (*J.S.A.*, vol.4, p.276). {no info on I} (B42) {no I} (B42)

Ngcamane: according to Richard Patrick, Bafana Maseko, who died in 1978, was a son of Ngcamane II, who was the son of Mahhohloka alias, Mbangakuwela, of the Kazondwako (Hhohho district) branch of the Maseko. The Ngcamane are presumably the descendents of Ngcamane I [give reference]. (B8)

Ngcamphalala: a *sibongo* found in Swaziland. According to Bonner (*Kings*, p.27), the Ngcamphalala together with the Mamba, Khumalo, and others, remained at Shiselweni when Somhlolo retreated northwards. Kuper (*African Aristocracy*, p.233) notes the Ngcamphalala as being *bomdzabuko* 'those that broke off' so-called 'true Swazi', related to the Shongwe, Motsa, Kunene and Gamedze, while Matsebula (*History* (new edition), p.22) says that they were an original 'Mbo' group who crossed the Lubombo after the original Ngwane nucleus. Their present-day chiefdom lies between the Mngometulu and Mamba chiefdoms in south-eastern Swaziland. {I}[re: there is a note by Ch on edit saying not to use standerdis - edit away the stuff that is superfluous] (B7)

Ngcamphalala: a *sibongo* found in Swaziland. According to Bonner (*Kings*, p.27), the Ngcamphalala together with the Mamba, Khumalo, and others, remained at Shiselweni when Somhlolo retreated northwards. Kuper (*African Aristocracy*, p.233) notes the Ngcamphalala as being *bomdzabuko* 'those that broke off' so-called 'true Swazi', related to the Shongwe, Motsa, Kunene and Gamedze, while Matsebula (*History* (new edition), p.22) says that they were an original 'Mbo' group who crossed the Lubombo after the original Ngwane nucleus. Their present-day chiefdom lies between the Mngometulu and Mamba chiefdoms in south-eastern Swaziland. {I} (B4)15/3/96 (B4) (F1)

Ngcoseni: listed as residence of Masiphula Fakudze (*indvuna* of Lobamba *lodzala* in Mbabane) at Ndlandeni Hill in Mankayane district (Jones, *Biog.* p.216, drawing on Swaziland National Archives, Papers relating to concessions and chiefs). {RE} [OR, it could it be? Ncotjane (Ncotshane): a river in southern Swaziland which rises south of the present-day village of Hluti, and flows southwards into South

Africa. In South Africa it is known as the Rietspruit and it flows into the Phongolo River 10km east of the town of Pongola.] (A82) (A8)

Ngcoza: [[not a siswati libutfo](#)] {no I} (A8)

Ngculu: (f3)

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

Ngenemane: according to Kuper, he was a son of Mbandzeni (*Survey*, p.55). {I} (A2) {not on Matsebula}

Ngilane: {no more I} (B3)

Ngisana Magagula: (F10)

Ngisana: we have been unable to find further information about this place. {no more info I} (A22)

Ngobelweni: (B8)

Ngogweni: a mountain near the present-day town of Piet Retief in South Africa. Simbimba Ndlela describes Ngogweni as being 'far up, at Bhadzini' and connected with Ndvungunye (SWOHP, Royal Collection, no date). Mbali Hlophe gives it as the place of origin of the Hlophe people, 'far up, in Ntsini' (SWOHP, Hamilton series, 12-07-1983). Hluphekile Nsibandze (nee Hlophe) also gives Ngogweni as the Hlophe place of origin (SWOHP, Hamilton series, 1-09-1983). From Ngogweni the Hlophe people went to Shoba; it was at this time (or later) that the Hlophe met the royal Ngwane people. {I} (A1) (D2)

Ngoje: either a place with this name; or the place of Goje, Goje being a *sinanatelo* of the Nsibandze people. {E} (B2)

Ngolotja Mathendelekwane: (B7)

Ngolotjeni Msane: an Ndwandwe chief who sought and gained refuge in the Siselweni area of Swaziland from Somhlolo after the defeat of the Ndwandwe by the Zulu army. He is said to have lived near modern-day Mhlosheni under Mgcoyisa Khumalo, and when the Zulu attacked Shiselweni, he remained behind to face the attackers (B9)

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

Ngolotjeni still occupy the area around Mbilaneni near Mhlosheni today. (C1) (B9)

Ngomagoma: literally, many songs.[re: more - eg. thus, place of many songs??] (F1)

Ngomane, kaNgomane: a place[re what kind of place] found in north-eastern Swaziland. (A7)

Ngongonini: there is a place called Ngongonini at Mangwaneni in South Africa. It is about 27km south of LaVumisa, and 14km north west of the Tshaneni mountains. {I} (A2)

Ngosi: [re: eNgozi place mentioned by Mzakayisa Nhleko] (A82)

Ngovuma (*ngwaVuma*): the name of a district in the far north-east of KwaZulu-Natal, South Africa, just east of the Lubombo mountains. The name is derived from *ngwaVuma* river that rises north of present-day Nhlanguano in the western part of southern Swaziland, and flows due east across much of southern Swaziland. It breaches the Lubombo mountains near Big Bend and enters KwaZulu-Natal where it joins the Phongolo. It flows eastwards to the Indian Ocean. The *ngwaVuma* drains much of southern Swaziland. (A82)

Ngovuma: (a82)

Ngudeni (Ngudzeni) this could be understood to refer to;
i) the present Mamba *umphakatsi* in the Ngudze hills, lying between the Mbulongwane - Maloma road junction and the Mhlathuze River, approximately 25km east of modern Hlatikulu in southern Swaziland or
ii) the heartland of the Mamba chiefdom, around the Ngudze mountains east of modern-day Hlatikulu and Maloma. {I}[ch: to be checked] (B7)

Ngudu: we have been unable to find further information about this name.{no more info on I}(B2)

Ngudze: hills in the heartland of the Mamba kingdom (see also endnote).(F1)

Ngudzeni: this could be understood to refer to,
i) the present Mamba *umphakatsi* in the Ngudze hills, lying between the Mbulongwane - Maloma road junction and the Mhlathuze River, approximately 25km east of modern Hlatikulu in southern Swaziland or
ii) could be taken to mean the heartland of the Mamba chiefdom, around the Ngudze mountains east of modern Hlatikulu and Maloma. {I} (F1) (A2) (f3) (F2) (A1)

Ngulubeni, e---- (locative form of Ngulube): the name of one of

Mbadzeni's *emabutfo*. For further information on the Ngulube, see appendix on *emabutfo*.(A1)

Ngulubeni: locative form of *iNgulube libutfo*. For further information see appendix on *emabutfo*.(B2)

Ngulubeni (locative form of Ngulube): the name of one of Mbadzeni's *emabutfo*. For further information on the Ngulube, see appendix on *emabutfo*.(a1)

Ngungunyane: Mzila's son who ruled the Gasa kingdom from 1884-1895, also known as Mdungazwe. He was attacked by the Portuguese in 1895 and was banished to West Africa. (C1) (A7)

Nguni: a *sinanatelo* of certain of the *sibongo* of Swaziland associated with Zulu origins; an indicator of antiquity.(F1)

Ngwadi: we have no further information on this person.(C1)

Ngwahlamba:(B82)

Ngwanaza (Ngwanasa, Ngwanasi): chief of a section of the Mabhudu from the early 1890s. (C1)

Ngwanaza: a late nineteenth-century Ttsonga chief, son of Noziyingili and Dzambili, a daughter of Somhlolo's. (A1)

Ngwane was an early Swazi king. Today the original *siSwati* phrase, *kaNgwane*, means,
 i) the whole of Swaziland;
 ii) the inner 'heart' of Swaziland, around the principle residence of the reigning monarch;
 iii) a Swazi 'homeland' (so-called native reserve) within the Republic of South Africa, adjacent to Swaziland.
 (D2) (B3) (a1) (B7) (C1) (f3) (F2) (a82) (B8) (f10) (V1) (a8) (a1)

Ngwane High School: located next to the capital of Bhunu (*waMbandzeni*), about 15km from present-day Lobamba.
 {e} (B4) 15/3/96

Ngwane people:(B7)

Ngwane: Elsewhere in this interview and in other interviews with Carolyn Hamilton (SWOHP, 27-08-1983;17-08-1983), Simbimba Ndlela refers the present interview and how he tried to explain that Ngwane and Ndvungunye are the same person.(A2)

Ngwanga (Magagula):(F10)

Ngwangane: {no I} (B3)

Ngwangele: a *sinanatelo* of the Nsibandze.(A1)

Ngwanya: in an interview (SWOHP, Hlatshwako series, 21-06-1987) Velamuva Hlatshwako gives Ngwanya as a son of Ngwane[re: or brother]. On the genealogical table of Matsebula (*History* (new edition), chart opposite p.18) a 'Ngwenyama' is given as a brother of Ngwane (waDlamini). {E} (A82) (B2) (A8)

ngwaVuma river: rises north of present-day Nhlanguano in the western part of southern Swaziland, and flows due east across much of southern Swaziland. It breaches the Lubombo mountains near Big Bend and enters KwaZulu-Natal where it joins the Phongolo. It flows eastwards to the Indian Ocean, lending its name to much of the area between the Lubombo and the sea. The ngwaVuma drains much of southern Swaziland. (B42) (A2) (F2) (f1)

Ngwavuma: district in the far north-east of kwaZulu, South Africa, just east of the Lubombo mountains. (C1)y

Ngwedze: a tributary of the Ngwavuma River which flows northwards, north of the Mbilaneni near Mhlosheni, roughly parallel to the Mhlosheni-Mbulongwane road. {I}. (B42) (A2)

Ngwekazi: according to Kuper, Ngwekazi was a son of Somhlolo (*Survey*, p.54). Matsebula lists him as a brother of Somhlolo (*History* (new edition), chart opposite p.18). Forbes talks of a brother of Somhlolo, Ngwekazi, assuming control of the Shiselweni area (FC, vol.37, no4c, Forbes, *History*). Bonner, drawing on Forbes suggests that Ngwekazi mounted a challenge to Somhlolo at the time of his accession to power (*Kings*, p.28) or in the later rule of Somhlolo, assuming control of the south of Swaziland after Somhlolo withdrawal to the north (*Kings*, p.44). Logwaja Mamba also indicates that he was installed when Somhlolo left (SWOHP, Hamilton series, 25-09-1983). {I} (B7)

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Ngwempisi: the Ngwempisi River joins the luSutfu River 6km south of Sidvokodvo in central Swaziland, close to the Mkhondvo luSutfu confluence. (B8) (A82) (B92)

Ngwempisi: the Ngwempisi River joins the luSutfu River 6km south of Sidvokodvo in central Swaziland, close to the Mkhondvo

luSutfu confluence. (A82)

Ngwengwengwe: (A7)

Ngwenjama: [RE could it not be that Mphundle mean that the chief of the Ndzimandze was 'the king' - which would link in with royal references of earlier] (V1)

Ngwenya River (Mgwenya, Crocodile): This river, running from west to east, lies about 25km north of the Swaziland border, in South Africa. (V1)

Ngwenya: a *sibongo* commonly found in Swaziland. According to Maphumulo Nsibandze the Ngwenya people joined Somhlolo at Shiselweni (SWOHP, Hamilton series, 13-07-1983). See also Matsebula (*History* (new edition), p.21), who describes the Ngwenya as *bemdzabuko*, so called 'true Swazi'. Bonner describes the Ngwenya as a Sotho group, based west of Mahlangatsha, who subordinated themselves to Somhlolo when he moved to the Mdzimba mountains. According to Msila Shiba, the Ngwenya were made custodians of the Mlokothwa royal graves in the time of Somhlolo (SWOHP, Hamilton series, 23-08-1983). {I}(B42).(B42) (A2)

Ngwenyama (Ngonyama, Ingonyama): literally the lion, a title reserved for the King. (A7) (A1) (C1) (B82) (F1) (A1)

Ngwenyama people: [see endnote] (A1)

Ngwenyama: according to Matsebula, Ngwenyama was a son of Dlamini III (*History* (new edition), chart opposite p.18). Ngwenyama is also a title applied to the Swazi king, meaning 'the lion'. (F2)

Ngwenyameni: the *umphakatsi* of the present-day Mkhonta chiefdom, located about 7km west of present-day Mhlosheni in central-southern Swaziland. {I} (B3)

Nhlabathi: (B8)

Nhlabatsi: a *sibongo* found in Swaziland, literally, it means 'sand'. According to Maganeni Dlamini, Nhlabatsi was a son of an early Swazi king Nkhosi waDlamini and thus the brother of Mavuso waNkhosi (SWOHP, Maganeni Dlamini, 01-06-1977). He is also listed on the Matsebula Royal kinglist (*History* (new edition), chart opposite p.18). The present-day Nhlabatsi chiefdom lies immediately west of that of the Mamba in central-southern Swaziland. {I,E} (A8) (f2) (A82)

Nhlabatsi: "Her name was Nhlabatsi": Original has *ligama* (name). However, the burden of the story as narrated here and in the 1970 interview is that her *sibongo* was Nhlabatsi. (B82)

Nhlalangivile: see below p.4 where Nhlalangivile is described as

an umuti built by Simangaliso (Magagula). Phica Magagula gives 'Hlangayavuka' as 'downward at Lomasha'. (SWOHP transcript, p.41) (F10)

Nhlanganiso Mamba (Nhlang): son of the Mamba ruler Bhokweni. (F1)

Nhlangano Mamba: son of the Mamba ruler, Bhokweni, who died 1940. (F2)

Nhlangiyavuka: a place [RE what sort of place?] in the Mzimofu district (Piggs Peak district) which became part of the Lister concession. (A7)

Nhlaongwane: [ch: ask john] (B2)

Nhleko: a *sibongo* found in Swaziland. The Nhleko people lived at Ntfutfukati in the Lowveld and were virtually decimated by the Mamba ruler, Maloyi (see B. Sikhondze, 'The Mamba clan of Swaziland: an Oral History' in *Ngadla*, vol.I (1976), p.19). Those that survived either fled (mainly to Zululand) or remained under the chiefship of the Mamba. {I}(B4)15/3/96 (f1)

Nhlengetfwa (Nhlangwa): a derogatory term for Tsonga speakers to the east of Swaziland. {I}(B2)

Nhlongwane: [ch: ask john] (B2)

Nhlupheku area lies just north east of Ngudzeni. (B8)

Njojela: the name of a person. It could be derived from the word *njojela*, the meaning of which is not clear. It could mean a tall person with uneven eyes; a member of a *libutfo*; and, according to Doke and Vilakazi, *inJojela* was a 'regiment' (Doke & Vilakazi, *Dict.*, p.362). {no I}(B4)15/3/96

Nkabandla: we have been unable to find further information about this person or people. (C1)

Nkalaneni: there are a number of references to this place name
 i) according to Sidlane Simelane the Simelane people originated at Nkalaneni, near Magudvu (SWOHP, Hamilton series, 09-07-1983).
 ii) in another interview, Simbimba Ndlela states that Nkalaneni is near "Felite" (Felixton?; Vryheid?) (SWOHP, Hamilton series, 01-07-1987).
 iii) Mfanzana Mandlenkhosi gives Nkalaneni as being at Nkandla (SWOHP, Sikhulumu Zablon Simelane, Hamilton series, 11-09-1985). This could be a reference to the Nkandla forest, 30km south west of Melmouth.
 iv) there is a present-day place called Nkalaneni in KwaZulu, about 50km south east of Magudu, also described as 60km directly south of LaVumisa and 25km east of Nongoma. (A2)(B92) {I}

Nkalashane: a place^[re what sort of place] in north eastern Swaziland between Lomahsaha and Manangu. (A7)

Nkambeni: mountains about 6 kilometers east of Balegane. (F10)

Nkambeni: the name of a place, and the name of an area in the present-day Ndwandwe chiefdom in central-northern Swaziland. Nkambeni lies about 15km south-west of Tshaneni and 25km south west of the Mananga border post. There is also a range of hills in this area known as Nkambeni. One of Bonner's informants, Mahoba Gumede, refers to a second Nkambeni on the Nkambo River near Nelspruit (SWOHP, Bonner series, 11-06-1970). (C1)

Nkambule (Nkhambule): a *sibongo* commonly found in Swaziland. According to Matsebula, the Nkambule fled to the Swaziland area during the reign of Mswati, and were given protection there, becoming one of the groups known as the *emafikamuva* (*History* (new edition), p.42). Kuper also lists the Nkambule as *labafik'emuva* (late comers), but describes them as a Sotho group (*African Aristocracy*, p.233). Other informants indicate that the Nkambule people originated at Godlwako just south of Swaziland's southern border with South Africa (see for example, SWOHP, Bonner series, Masibekela Nkambule (typescript), 24-04-1970; Vilakati series, 21-08-1992; Sithole series, 24-08-1992). In yet another interview (SWOHP, Bonner series, Tigodvo Hlope, 01-04-1970) a Nkambule person states that the Nkambule of the Gollela area (ie. near Godlwako) gave protection to an early Ngwane king, and there-after joined the Ngwane. Simbimba Ndlela also refers to an early Ngwane king finding the Nkambule at Godlwako (SWOHP, 27-07-1983). {I}{E} {I} (B8) (A2) (A22)

Nkanini: there are a number of sites of this name in Swaziland, i) Simbimba Ndlela mentions a very early Nkanini that was the residence of Ludvonga (waMavuso, and father of Dlamini and Hlubi) (SWOHP, Royal series, 1982). ii) Nkanini was the name of the capital of an earlier king, Dlamini (waLudvongo), and this ceremonial capital was initially situated somewhere on the Lubombo mountains near kaNyawo, after which it moved to Zombodze. iii) according to Sam Mkhonta and Tigodvo Hlophe, Nkanini was the name of a residence of Somhlolo's, situated near the Mdzimba mountains (SWOHP, Hamilton series, 04-07-1983; Bonner series, 01-04-1970). iv) according to Matsebula, the royal residence of this name was built shortly after the death of Mswati in 1868, as the seat of the *indlovukatsi*, Sisile Khumalo, and her son Ludvonga. It was situated at the junction of the Mbabane-Manzini road, and the Lobamba road (*History* (old edition), p.25) [re: can't find in new edition]; Bonner states that Nkanini functioned as the capital of Ludvonga and Mbandzeni (*Kings*, pp.127,151). (B2) (A22) (A2) {I}

Nkayanene: Sidlane Simelane claims that the Simelane people resident in Swaziland originated at Nkalaneni in kwaZulu (SS [p2]). On [p4] Sidlane notes that Nkalaneni was near Magudu. Mfanzana Mandlenkhosi, gives Nkalaneni as at Nkandla (SZS [p]). (B9)

Nkezi: we have no further information about this place. (C1)

Nkhambule (see Nkambule). (B9) (A1) (B8))

Nkhaneni: [dlamini gidza incwala] (A2)

Nkhokhokhwani: a [?????] place in the Portuguese territory which, according to Myburgh was claimed by the Mahlalela. (A7)

Nkhomazi see Nkomati: (F10) (B4)

Nkhonyane (Nkonyane) people: a *sibongo* commonly found in Swaziland. A significant portion of the Nkhonyane people live amongst the Nsibandze in southern Swaziland, around Zombodze. According to Matsebula (*History* (new edition), p.21), the Nkhonyane were conquered and absorbed by Ngwane at the time of his settlement at Zombodze. Kuper notes that the Nkhonyane were *bomdzabuko* ('those that broke off' so-called 'true Swazi'), and related to the Mdluli and Lukhele people (*African Aristocracy*, p.233). {I} (B4) 15/3/96

Nkhonyane (Magagula): (F10)

Nkhonyane: In an interview of the 08-07-1983, Maphumulo Nsibandze describes the Nkhonyane as related because they became '*tinvalo, basebayatila*' [p11] and says that the Nkhonyane were *indvuna*'s at the kings place [p9]. (B42)

Nkhonyane: In an interview on the 08-07-1983, Maphumulo Nsibandze says that Lohiya found the Nkhonyanes as *indvuna* of Ngwane [p17] whilst earlier on, in the same interview, [p10] he say Mswati. (B42)

Nkhonyane: In an interview on the 08-07-1983, Maphumulo Nsibandze says that the Nkhonyane used to 'treat' (original has: *phatsa*) the king and that Lohiya, when he came also 'treated' the king for *incwala* [p19]. On [pp 4 & 16] Nsibandze claims that the Nsibandze were *tinyanga* of the king. (B42)

Nkhopholo (Nkopholo, Nkhopolo): second son of Mswati II, born in 1845, of Lozinyanga Matsebula, the *sisulamisiti*. Barred by his mother's status from the succession, he enjoyed a privileged position, but became estranged from Mbandzeni. Nkopololo, a co-conspirator with Sandlane Zwane in a plan to kill Mbandzeni, eventually fled to the Transvaal (Jones, *Biog.*, pp.171-172; Matsebula, *Hist.* (new edition), p.342). (B9)

Nkhosi: original *sibongo* of the Ngwane royal house, shared by

its numerous branches. It can now be used as a *sibongo* itself, or one of the *tinanatelo* of the royal related clans. Kuper lists the Ginidza, Dvu, Magutfula and Magongo as all sharing the 'Nkhosi' appellation (Kuper, *African Aristocracy*, p.233). In some cases this word is used as a respectful form of address, and in such cases, its use derives from its significance as one of the *sinanatelo* of the ruling Dlamini. (B7)

Nkhosi: this word is usually only used in reference to the Dlamini Monarch. When used to refer to the rulers of chiefdoms within Swaziland, this indicates that these people have higher statuses as well as statutory prerogatives above mere chiefs. The highest status and final power still resides with the Dlamini Monarch. (F2) (B2)

Nkhosi: original *sibongo* of the Ngwane royal house, shared by its numerous branches. It can now be used as a *sibongo* itself, or one of the *tinanatelo* of the royal related clans. Kuper lists the Ginidza, Dvu, Magutfula and Magongo as all sharing the 'Nkhosi' appellation (Kuper, *African Aristocracy*, p.233). In some cases this word is used as a respectful form of address, and in such cases, its use derives from its significance as one of the *sinanatelo* of the ruling Dlamini. (B2) (A7) (A1) (B7) (F2) (A1) (F2) (A82) (B3) (D2) (B4)

Nkhulukhulu: (F10)

Nkindane: (F10)

Nkomati (Nkhomati, Nkhomazi, Nkomazi): a river which arises near the present-day town of Carolina (Mphumalanga province, South Africa). It follows an erratic path before entering Swaziland about 15km south of Havelock mine. Flowing in a north-easterly direction across Swaziland, it exits the country near Border Gate in the north-east to enter the Indian Ocean just north of Maputo. {E} (A22) (B7) (B4) (V1) (A2) (B3)

Nkomatipoort: (A7)

Nkomazi see Nkomati

Nkoneni: a mountain about 15km south-west of Mhlosheni, near Piet Retief and across the border in South Africa. According to Sam Mkhonta, a residence of Ngwane (*waDlamini*) was near Nkoneni; the residence was a mountain fortress '*qaba*' (SWOHP, Hamilton Series, 04-07-1983). Simbimba Ndlela mentions that Hlubi (*waLudvonga*, and brother of Dlamini) and his followers went past Nkoneni (SWOHP, Royal series, 1982). {I} (A2) (b2)

Nkonjeni: we have been unable to trace a place by this name. It could be a reference to Nkoneni (B3) (B92)

Nkonyane people: a *sibongo* commonly found in Swaziland. A significant portion of the Nkonyane people live amongst the Nsibandze in southern Swaziland, around Zombodze. According to Matsebula (*History* (new edition), p.21), the Nkonyane were conquered and absorbed by Ngwane at the time of his settlement at Zombodze. Kuper notes that the Nkonyane were *bomdzabuka* (so-called true Swazi), and related to the Mdluli and Lukhele people (*African Aristocracy*, p.233). {I} create cross reference (b4) (B2) (B42)

Nkungwini: originally the *liphakelo* of, *umntfwanenkhosi* Ndlaphu, son of Somhlolo in the Mpulisi area. When Mbayibayi failed to win the succession after the death of Ndlaphu, he moved the Nkungwini residence to the upper Ngwavuma valley, south-east of modern Hlatikulu in/adjacent to koNtshingila (Jones, *Biog.*, p139). (B92)

Nkunzana: name of an area about 23km south of Magudvu. The Nkunzana is also a tributary of the Mkhuze River which rises near the Ngome forest in KwaZulu. The Mkhuze and Nkunzana Rivers meet about 20km south east of Magudvu. (A22)

Nkwayela: (F1)

NND: code used in beginning of vehicle number plates to indicate area of registration; in this case it would refer to the Ndwandwe district in Natal province, South Africa. (C1)

Nobamba see Lobamba. (A22)

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

Nombotjwala: {no I} (A8) (A82)

Nongoma: village and magisterial district in central kwaZulu, South Africa. According to H.C. Lugg, the Nongoma magistracy was originally known as the Division of Ndwandwe, after the Ndwandwe inhabitants of the area. The name was later changed to Nongoma, after the name of Zwide's principal residence. Lugg claims that the original Nongoma residence was near the present township (*Historical Natal and Zululand*, pp.154-155). This present-day town is near the Ngome forest. {E}{I} (A22) (C1) (B7)

Nonguncuzwayo Methula: [give some comment on who this person is]In the 1983 interview Nyandza Nhlabatsi gives a different name, Gugendluyakha of Mathunywa. Kuper lists the Mathunywa (Mathunjwa) as being *labafik'emuva* (late comers of Sotho origin) (Kuper, *An African Aristocracy*, p.233). (B8)

ngaba kaNgofule: literally, mountain fortress of Ngofula. According to Kuper (*African Aristocracy*, p.205) this is the final anthem of the little *incwala*, and is known as the *lihubo* (national anthem). {E}(B2)

Nqabe, kaNqabe: *Nqaba*: literally, a fortress, stronghold; difficulty. Possibly a reference to place of Nxaba. Nxaba of the Msane people left the Zulu kingdom during the reign of Shaka and travelled north up the East coast.(C1)

Nqobo: we have been unable to find further information about this place. {no more info on I}(B2)

Nqobongo: (V1)

Nsangwini: an area between the Nkomati River and Pigg's Peak in northern Swaziland. According to Bonner (*Kings*, p.254, note 1), Nsangwini was a chiefdom established by Mswati (*waSomhlolo*) near his Hhohho capital in northern Swaziland. {I}(B4)15/3/96

Nsibandze (Sibande, Sibandze, Nsibandze): a *sibongo* commonly found in Swaziland. According to Matsebula (*History* (new edition), p.11) the Nsibandze have held office of *indvuna*-in-charge of southern Zombodze establishment since the time of the later eighteenth-century Swazi king, Ngwane (*waDlamini*). According to Kuper the Nsibandze are *labafik'emuva* ('late-comers', incorporated into the nation) to the kingdom. The present-day chiefdom lies to the south of the Nhlabatsi and Motsa chiefdoms. It occupies an area centered on the Zombodze royal residence, close to the present-day border between Swaziland and South Africa. {I} (B4)15/3/96 (B5) (A1) (B3) (B82)

Nsibandze Phuhlaphi: At the time of the interview Phuhlaphi Nsibandze, son of ... had just recently died. He was the governor of Old Zombodze in Shishelweni, the *lilawu* of Sobhuza II's. [re: made this up - check] (b4)

Nsibandze Phuhlaphi: described by Kuper as 'the Governor of Old Zombodze in Shiselweni' (*Sobhuza II*, p.289). Phuhlaphi was probably the most senior of all the non-royal chiefs in Swaziland, and a signatory to a number of important Swazi-British agreements (Kuper, *Sobhuza II*, pp.12,172,267,289-290). He died sometime in the 1970's.(a1)

Nsibandze, Harry Nsibandze: brother of Maphumulo Nsibandze and head cook at the Mhlosheni mission school. Harry introduced the

interviewers, then resident at the mission, to his brother at Zombodze. Harry speaks English; his remarks which he addressed to CH were mostly in English, while those directed at MN were in *siSwati*. (B42)

Nsikazi (Nsikati): we have been unable to find further information about this place. {no I}[PB wants more info] (A22)

Ntabakayikhonjwa; according to Bonner, Ntabakayikhonjwa was sent by Cetshwayo to extend Zulu influence north of the Phongolo, but proved insufficiently forceful and was replaced by Sithambi (*Kings*, p.133) (D2)

Ntalasifane: (F10)

Ntamo, kaNtamo: (B7) {no I}

Ntamo: in the place of, or in the chieftaincy of Ntamo. (B7)

ntfongeni yaNgwane: literally, the stick of Ngwane. The interviewers had visited the rock of Ngwane (*etsheni yaNgwane*) some days previously. Further on in the interview, when this visit is discussed, it becomes clear that *entfongeni yaNgwane* is close to the rock of Ngwane[re: check on this]. The stick of Ngwane is close to the rock of Ngwane. Note that Matsebula (*History* (new edition), p.11) claims that Langa described the Nkambule people living just north of the Phongolo river as Ngwane's *intonga*, ie. his fighting stick. [re: also remember Simelane stories of the 'stick of rainfall' given by them to the Ngwane] (B4)15/3/96 (B2)

Ntfulini: an early Mamba ruler, a son of 'Dlamini' and grandfather of the ruler, Mamba. According to R.Patrick, he was also known as Lula and Mshikila (*Genealogy*, ms.). (F1) (B82) (F3)

Ntfuntfukati: a mountain west of the Lubombo range about 2km north of the Ngwavuma River and about 18km west of Nsoko in south-eastern Swaziland. (F1)

Ntfutuli: and early Mamba ruler, the son of 'Dlamini' and the grandfather of the ruler Mamba. According to R. Patrick he was also known as Lula and Mshikila (*Genealogy Manuscript*). (F2)

Ntjangase (Ntshangase): a common *sibongo* in Swaziland. The Ntshangase people arrived in Swaziland in 18[???], under the leadership of Masiphule Ntshangase, and *induna* of the Zulu king Mpande. The Ntshangase colonised an area of southern Swaziland just north of the Phongolo River. (B9)

Ntjanini (Ntshaneni): area about 12km south of Ngudzeni in the present-day Mamba chiefdom (central-southern Swaziland). {I}{E} (B7)

Ntjanini: area about 12km south of Ngudzeni in the present-day

Mamba chiefdom (central-southern Swaziland). {I}{E}(B7)

Ntsabamhlophe: [re: white mountain] (a82)

Ntsabamhlophe: {no I, no Jones} [re: white mountain] (A82)

Ntsandzane: (B5)

Ntsekulane: we have been unable to find further information about this person. (A22)

Ntshaba, kwaNtshaba: (B92)

Ntshangase (Ntjangase): a *sibongo* commonly found in Swaziland. The present-day Ntshangane chiefdom lie south and east of the Hlophe chiefdom in the far south of Swaziland. (D2) [re: more, about them being sent to colonise Ndwandwe area]

Ntshanini: possibly Ntshaneni, 12km south of Ngudzeni in central-southern Swaziland. (B92)

Ntshayintshayi (Ntshalintsali, Ntjalintjali): a *sibongo* found in Swaziland. Kuper lists them as *bomdzabuko* - 'those that broke off', so-called 'true Swazi' (*African Aristocracy*, p.233). The present-day Ntjalintjali chiefdom lies about 25km south-west of Sidvokodvo, in and around the Mahlangatsha hills in south-western Swaziland. (C1)

Ntshingila II: Sidlane Simelane confirms that Bhozongo was succeeded by Ntshingila ([pp14-15], SWOHP, Hamilton series, Sidlane Simelane, 09-07-1983, here after referred to as SS), while Sikhulumi Simelane confirms the genealogy as far back as Sibanda (SZS [p2]). (B9)

Ntshingila (Ntjingila): the name refers to the Simelane chiefdom just south of present-day Hlatikulu. Ntshingila was a Simelane chief who died c. 1919. He was the son of Bhozongo. [[create cross refernce to Simelane interviews](#)] (A2) (B92)

Ntshingila (Ntjingila): according to Sikhulumi Simelane (SZS [p66-67]) his praises are as follows:

Ntsini: [we have been unable to locate this place] (D2)

Ntungwa: [re:we need standardised note]
a generic term for the inhabitants of upland Zululand. In an interview, on the describes *ntungwa* as being across the Ncotjane River, but in kaNgwane. The Ncotjane River rises south of present-day Hluthi in southern Swaziland and flows southwards into South Africa. In another interview Simbimba states that "BuNtungwa" was a fortress (SWOHP, Hamilton Series, 27-07-1983).

[re: ch could you add your stuff about ntungwa here??] (A2) (B5)

Ntungwa: a generic term for the inhabitants of upland Zululand. Elsewhere in this interview, Simbimba describes ntungwa as being across the Ncotjane River, but in kaNgwane. The Ncotjane River rises south of present-day Hluthi in southern Swaziland and flows southwards into South Africa. In another interview Simbimba states that "BuNtungwa" was a fortress (SWOHP, Hamilton Series, 27-07-1983). [re: ch should you add your stuff about ntungwa here??] (A2)

Ntuvana: see Ntuvati .(A8) (A82)

Ntuvane (Ntuvana, Ntuvati): [pb: river]{no I, no Jones} (A82)

Ntuvati: [pb: river]{no I, no Jones} (A8)

Nxumalo: a *sibongo* found in Swaziland, and closely associated with the Ndwandwe people. Kuper (*African Aristocracy*, p.233) lists the Nxumalo as *labafik'emuva*, or new-comers to the Swazi Kingdom. Bonner (*Kings*, p.10) labels the Nxumalo (along with the Ncwangeni and *Ikholo* peoples) as an Ndwandwe 'cadet lineage' of the past. Matsebula points out that the Mlokotfwa royal graves and surrounding area is in the custody of the Nxumalo people (Matsebula, *History* (old edition), p.13). [RE: PB could I get the old edition from you?] The Nxumalo presently have a chiefdom just east of Mhlosheni in south-central Swaziland. {I} (A8)

Nyakatfo: locative form of iNyakatfo; literally: [give dictionary meanings] (F10)

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

i) Simbimba Ndlela mentions Nyakeni as one of the residences of Ngwane (*waDlamini*) (SWOHP, Royal interview, 1982).
 ii) Somhlolo put Inyaka at Nyakeni and *gidza'd incwala* close by (SWOHP, Simbimba Ndlela, Royal interview, 1982).
 iii) it is also an area in the Mbuluzana valley, north of Manzini. This area was given to Malunge *waNdvungunye* by Somhlolo and has been settled by his descendants (Jokovo *waMalunge*; Shoshangane *waMalunge*) ever since. They have the special duty of looking after the *udlambedla* cattle of the king (SWOHP, Bonner series, Ngiyase Dlamini, no date; see also Jones, *Biog.*, p.106)

iv) an area about 6km north west of Nhlangano in southern Swaziland. {I}
 - it is the name of a royal residence on the south bank of the White Mbuluzi River about 13km north of Manzini, built by Bhunu. [re: ?? can't find any ref to Bhunu building this residence- checked Matsebula, Bonner, Jones, all our interviews -]
 {I} (B7)

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

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 {I} (B92) (B9) (A2) (F10) (B7) {I}

Nyamayenja: according to Jones, he was a son of Somhlolo who came into contact with the early missionary Allison, and who had close contact with the neighbouring Zulu kingdom (Jones, *Biog.*, pp.173-175). Matsebula also gives him as a son of Somhlolo (*History* (new edition), chart opposite p.18). According to Simbimba Ndlela, Nyamayenya was a son of Ndlela and a king during the time of Somhlolo (SWOHP, Hamilton series, 17-08-1983). Simelane Simelane also mentions a chief by this name who had a residence near Piet Retief (SWOHP, Bonner series, 06-05-1970). {I} (A22) (B9)

Nyandza (Nyanda) (Magagula): we have been unable to locate any additional information about this figure. Note that Nyandza Dlamini was the father of Mekemeke, who married Mswati II, and whose sibongo was changed, in consequence, to Magongo. (F10)

Nyandza Nhlabatsi is the chief of the (?present day) Nhlabatsi chiefdom which is located about 20km east south-east of Hlatikulu and south west of the present-day Mamba chiefdom. (B82)

Nyanga, kaNyanga: possibly should be kaYanga (see endnote). (A1)

Nyanga, kaNyanga: possibly should be kaYanga (see endnote **Error! Bookmark not defined.**). (a1)

Nyatsi: it is not clear whether the speaker referred to a *libutfo* of this name, or whether it was a *libutfo* to which the person in question belonged. The latter seems the most probable. For further information on the Nyatsi, see appendix on *emabutfo*. (B7)

Nyatsi: for further information on the Nyatsi, see appendix on *emabutfo*. (B4) 15/3/96

Nyatsi: for further information on the Nyatsi, see appendix on *amabutfo*. (b4)

Nyatsi: for further information on the Nyatsi, see appendix on *emabutfo*. (B42)

Nyatsi: (B7)

Nyatsi: kuNyatsi (locative form of Nyatsi): possibly a reference to the Nyatsi *libutfo*. eNyatsini is sometimes used as an euphemism for *emasimba* (faèces). Note that the Nyatsi *libutfo* were stationed near present-day Badplaas (the local 'Buffalo' river is named after them). (B42)

Nyawo, kaNyawo: the place of Nyawo. According to Bryant (*Olden Times*, p.345) the Nyawo are of 'Ntungwa-Nguni' origin, though 'Swazi-ized'. Jones (drawing on) states that the Nyawo originally lived near the headwaters of the Phongolo and Mkhondvo Rivers. After a clash with the Khumalon of Mzilikazi (sometime after 1817) they migrated eastwards and established themselves in the Lubombo Range north of the Phongolo Poort (*Biog.* p.467). Bonner states that Dingane was killed by Silvana Nyawo (brother to the acting Nyawo chief of the time) (*Kings*, p.44). The Nyawo under their chief Sambane fought the neighbouring Mngometulu under Lubelo; the defeat of the latter led to a Zulu attack under Zibhebhu on the Nyawo. The present-day Nyawo chiefdom lies astride the Lubombo mountains between the Phongolo and Ngwavuma Rivers, extending into both Swaziland and South Africa. {I, RE} (A1) (a2) (B9) (A22) {I, RE, no added JSA info}

Nyonibomvu (Nyoni lembovu; Inyoni-ebovu): a *libutfo* of Mbandzeni. For further information on the Nyonibomvu, see appendix on *emabutfo*. (B82)

Nzameya: a place located near the Lucolo hills in south-central Swaziland, and an alternative name for the Nhlabatsi chiefdom

(Nzameya was the name of an Nhlabatsi ancestor). {I} (B7)

Nzameya: a place located near the Lucolo hills in south-central Swaziland, and an alternative name for the Nhlabatsi chiefdom (Nzameya was the name of an Nhlabatsi ancestor). {I} (B7) (B8)

Ondini: possibly Cetshwayo's famous residence of this name located close to present-day Ulundi. (B92)

Oral Histories: Probably a reference to King Sobhuza II and his collection of Oral Histories during the [re: ??When] (b4)

People with a feather on their head: [re isn't this a reference to the Ngwane. During the *incwala* the wearing of Lourié feathers by royalty] (B2)

Phetfwayini Dlamini (Phetfayini): daughter or Sobhuza II, and chief wife of the late Mamba king, Mbatjane II. (F2) (f3)

Philangani Sgubude: see footnote **Error! Bookmark not defined.**, page **Error! Bookmark not defined.** (A82)

Pholile Mamba: a recalcitrant brother of Maloyi who challenged his authority and was killed. (F2)

Pholile: rival of Maloyi in 19th century succession dispute in the Mamba chiefdom. (B8)

Phongolo River: this river rises in the Drakensberg mountains south and west of the present-day South African town of Piet Retief, and runs eastwards almost parallel to the southern border of Swaziland. It flows through the Lubombo mountains to join the *luSutfu* River in forming the Maputo River that enters the Indian Ocean in the Bay of Maputo.
(C1) (F1) (A2) (B92) (B9) (B2) (A1) (B3) (f2) (A22)

Phongolo: 'Across the Phongolo': note that Sikhulumi Simelane also gives Nkalaneni as 'across the Phongolo' ([p4], SWOHP, Hamilton series, 11-09-1985, Sikhulumi Zablón Simelane). (B92)

Phophonyane: area just north-east of Mamba *umphakatsi* at Ngudzeni (See endnote). There is also a river beyond Pigg's Peak in the far north of Swaziland which bears this name. (F2)

Phufela: we have been unable to find further information about this person. {no I} (B7)

Phufela: (B7)

Phuhlaphi Nsibandze: described by Kuper as 'the Governor of Old Zombodze in Shiselweni' (*Sobhuza II*, p.289). Phuhlaphi was probably the most senior of all the non-royal chiefs in Swaziland, and a signatory to a number of important Swazi-British agreements (Kuper, *Sobhuza II*, pp.12,172, 267, 289-290).

He died in 1974. (A1)

Phuhlaphi Nsibandze; We have not been able to establish whereabouts in the Nyawo kingdom Phuhlaphi Nsibandze's mother came from. (A1) [re: clue in B4 she is ythe daughter of Lamelusi who was herself a daughter/descendent of Mswati]

Phunga, kaPhunga: literally, the place that smells,
 i) an area in central-southern Swaziland in the Sinceni mountains. Bonner says that the same place is also known as kaPhungagalegazi, literally, the place where the blood smells (*Kings*, p.27).
 ii) according to Maganeni Dlamini, Phunga was a "chief of the Msetfwa", by which he probably means the Mthethwa king, Dingiswayo. {I} (B2) (b8)

Phutukezi: literally, the place of the Portuguese, ie. present day Mozambique. (A6) (A1) (B7)

Piet Retief: town in present-day South Africa, close to the south-western border of Swaziland. {I} (A22)

Piteli Tifu (Piet Retief): present-day town in South Africa, close to the south-western border of Swaziland. (B9)

pool of Ngwane: (D2)

Probably a reference to King Sobhuza II and his collection of Oral Histories during the [re: ??When] (B4) 15/3/96

Recording project: give line on recording project of the king. (B2)

Reeds figure importantly in a number of south-east African origin myths. (See, for example, the note at the bottom of p.4, *History* (new edition); and *J.S.A.*, vol.3, p.25). Note the word play on reed (*umHlanga*) and the name Mhlanga given to the people and the place. (a1)

Right-handedness is associated with seniority and the line of succession. A left handed person, for example, cannot accede to the Swazi kingship. [re: why, ritual function etc.] [re: this note is about penis sheath - expand on that] (F2)

Rock of Ngwane (*etjeni laNgwane*, also known as Rock of the Dove, *litshe lejuba*): lies about 35km outside the present-day town of Pongola, along the road to Piet Retief and just outside the Swaziland border. The rock of Ngwane is recognised as being of special significance to the Swazi kingship, and is a common feature in the oral traditions concerned with this period. Although located in South Africa it is cared for by a custodian appointed by the Swazi king. {I} {E} (B7)

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

{I} (B4) 15/3/96 (B42) ((B7) (B9) (B3) (B4) (b2) (A2) (A1)

rolling in a *silulu*. see *silulu* (B2)

running from the war of Zulu": as our prefatory essay makes clear, the major pressure on this area in the early years of Somhlolo's reign was from the Ndwandwe kingdom. There appears to be a tendency for Swazi narrators to designate all powerful southern neighbours as 'Zulu'. (A22)

S. Simelane: (B42)

Sam Mkhonta: a practising herbalist and ritual specialist, operating from his home at Tunzini. As a child he was taught the history of the Mkhonta by Magadu of the Ngulubeni *libutfo*. (B2)

Sambane: son of Nhlongaluvalo and a late nineteenth and early twentieth century chief of the Nyawo. According to Bulpen Sambane's kraal was about 20 miles north of the Phogolo [River] up in the Lubombo mountains (*Natal and Zulu Country*, p.396). Sambane's Gazini residence was near Hlatikulu, whilst the name of Kwaliweni belonged to another of his residences (position unknown). {I}{E}(a1)

Sandlana: there are two people known by the name of Sandlane;
i) Sandlane Zwane: an important warrior and statesman, serving several kings from Somhlolo to Mbandzeni. He was senior *indvuna* at the royal village of Ludzidzini, residence of the *Ndlovukatsi* Tsandile. He was accused of plotting to kill Mbandzeni (*waMswati*) and was killed (SWOHP, Bonner series, Simelane Simelane 06-05-1970).

ii) Sandlane Mahlalela: a son of Lomahasha Mahlalela (SWOHP, Bonner series, Mandanda Mthethwa, 23-04-1970; Gija Mahlalela, 07-04-1970). {I} (B9) (B42)

Sele: we have been unable to confirm that Sele was a son of Lubele, the Mngametulu chief. (See note **). (A1)

Senzangakhona: The 'child of Senzangakhona' is Shaka; in this instance the reference is to the threat posed by the Zulu people. (C1)

Senzangakhona: (A2)

Senzenjani Ndlela: at the time of the interview Senzenjani was the Ndlela chief; he had been installed in 1980 /or 11-10-1981. [re: got first date from tape box, and second date from EN created by CH] (A22)

Shabalala: a *sibongo* found in Swaziland. Bonner gives Shabalala as a brother of Dlamini (*waDlovunga*) who led one of the early Ngwane groups off the Lubombo and into southern Swaziland c.1750-1770 (*Kings*, p.11); they were thus in southern Swaziland before the arrival of the royal Ngwane group. Magangeni Dlamini pointed out that Shabalala was a brother of Dlamini, Ginindza, and Mabuza. He appears to indicate that all four were born of Ludvongo (SWOHP, Bonner series, 01-06-1977). Matsebula states that the Shabalala people who lived south of the *luSutfu* River, were found by Somhlolo as he was travelling northwards (*History* (new edition), pp.21-22). {I}(A8) (A82)

Shabangu: a *sibongo* commonly found in Swaziland. According to Kuper the Shabangu are related to the Gwebu, and are *emakhandzambili* ie. those found ahead in Swaziland (*African Aristocracy*, p.233). [Gwebu: Kuper gives the Gwebu as *emakhandzambili* and indicates that they do not intermarry with (ie. are related to) the Shabangu (*African aristocracy*, p.233). Matsebula claims the Gwebu are of beSutfu ('Pedi') origin who originally inhabited an area between the *luSutfu* and Nkomati Rivers (*History*, p.17).] (B5)

Shabangu: a *sibongo* commonly found in Swaziland. According to Kuper, the Shabangu are related to the Gwebu, and are *emakhandzambili* (those found ahead) (*African Aristocracy*, p.233). (B3)

Shaka mountain: Simbimba Ndlela also mentions a mountain by this name in the south of Swaziland (SWOHP, Royal series, 1982).{E}(B7)

Shaka: king of the Zulus, c. 1861-1828. [re: on a point of standardization - do we need to explain who Shaka was if we do not explain who Mswati, Somhlolo etc. was?] The major pressure on this area in the early years of Somhlolo's reign was from the Ndwandwe kingdom. There appears to be a tendency for Swazi narrators to designate all powerful southern neighbours as 'Zulu' and thus the refence here to Shaka. (a82) (F1) (A2)

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Shaka: For other claims that Shaka invented or adopted the clan

name 'Zulu' see *J.S.A.*, vol.1, pp.104,174,202; *J.S.A.*, vol.2, pp.12, 254; *J.S.A.*, vol.3, p.146; A.T. Bryant, *Olden Times*, pp.13, 221-222, 369-370; M.M. Fuze *The Black People*, p.43.(C1)

Shaka: 'pushed by Shaka': During 1818 and 1819 there were three attacks on the Zulu by the Ndwandwe; the first attack in 1818 was repelled and a second attack, later sometime in 1818/1819, was parried. It was only during a third attack, in 1819, that the Ndwandwe and the Zulu armies met head on and the Ndwandwe were defeated. The Zulu counter attack drove Zwide across the Phongolo (J.B. Wright & C.A. Hamilton, *Traditions and transformations; the Phongolo-Mzimkhulu region in the late eighteenth and early nineteenth century*, p.67). For other accounts of this campaign, see Bryant *Olden Times*, chapter 22; *J.S.A.*, vol. 1, p.17, evidence of Baleni; *J.S.A.*, vol. 3, evidence of Mmemi. (F1)

Shakata: (A2)

Shangane (*liShangane*): *ulushangane* (pl *izintshangane*) is a wanderer. This term is also applied to the inhabitants of southern Mozambique who are the descendants of the Ndwandwe chief, Soshangane, who settled there in the early nineteenth century. {I} (B2) (A1) (C1)

Shebengu: {no I, no jones}(A82)

sheep; The Mlangeni or Dlamini people do not eat the meat of black sheep. (C1) (B82)

Shelangubo: (F10)

Shewula, *kaShewula*: name of a place next to *kaLomahasha* in Swaziland. (A7) (F10)

Shihlahleni: could be a name of a village in that area, or just a tree. (B7)

Shiselweni (*liShiselo*): literally, the place of ashes. This is the name given to the Zombodze *lilawu* of Ngwane after it was burnt by 'Zulu' forces (this *lilawu* was near Mhlosheni). In time, the name came to connote the area in southern Swaziland surrounding this old *lilawu*. This area was occupied by early Swazi kings, Ngwane (*waDlamini*) and Ndvungunye (*waNgwane*), and by Somhlolo in the earliest phase of his reign [re: check on this, especially with regard to Josefa Dlamini, also Shiselweni named after residence which was burnt at Lucolweni (A8)].

i) in an interview on the 08-07-1983, Maphumulo Nsibandze says that Lishiselo of Ngwane (*waDlamini*) was under [the governorship of] Tigodvo (SWOHP, Hamilton series, Maphumulo Nsibandze, 13-07-1983).

ii) according to Matsebula this was the name of a residence of

Ndvungunye (waNgwane) (*History* (new edition), p.7).

iii) Josefa Dlamini, in discussing Somhlolo's residences, mentions that Somhlolo never stayed at Shiselweni and that his father's had left there by the time he was born (SWOHP, Bonner series, 08-05-1970).

iv) Masenjane Nsibandze (waLohiya) built a *lilawu* for Mswati at a site associated with Ngwane, *NtfongeniNgwane*; later on this *lilawu* moved to Shiselweni (SWOHP, Hamilton series, 13-07-1983).

v) at present, Shiselweni is the name of an administrative district in southern Swaziland. {RE,PB}(B7)

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v) at present, Shiselweni is the name of an administrative district in southern Swaziland. {RE,PB}(B4)15/3/96 (A82)(B2)(A1)

Shiselweni: name of the present-day southern 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 residences in the area by attackers from the south).(D2)

Shoba: probably Mashobeni - the area around the Mbilaneni royal graves under the Mdluli chief. Mashobeni is also the name of an Mdluli area north west of Nhlangane.(D2)

Shodane: (A7)

Shololo: (V1)

Shongwe, Zondwako Shongwe: (b10)

Shongwe: a *sibongo* common in Swaziland. The Shongwe submitted to Somhlolo without resistance, and the chief, Tikhuni, married a daughter of Somhlolo. Shongwe chiefs tend to marry alternately amongst the Mamba and the Ngwenya for their chief wives. The present-day Shongwe chiefdoms are directly south of Siphofaneni on the *luSutfu* River, and west of Siteki. Another Shongwe chiefdom lies in the northernmost part of Swaziland, on the border with South Africa. The interviewers had visited *itje laNgwane* some days previously and held discussions with a man of the *sibongo* Shongwe. {I} (B4) 15/3/96

Shuter and Shooter: publishing house in Pietermaritzburg, Natal province, South Africa. (A1)

Shuter and Shooter: publishing house in Pietermaritzburg, KwaZulu-Natal province, South Africa. (a1)

Sibande (Sibandze): the grandfather of Bhozongo, and father of Mabonya, was also the father of Somnjalose. (B9)

Sibandze (Sibande, Nsibandze) see Nsibandze: (B3)

Sibangani Tfwala: an *indvuna*, at the *umphakatsi* of Nyandza Nhlabatsi. [During fieldwork - lets get biographical info]] (B82)

Sibanyoni: in this context Sibanyoni could be a *sinantelo* or a *sibongo* or even a place name: Sibanyoni is the name of a place about 25km west of Sidvokodvo, between the *luSutfu* and Nwempisi Rivers in western-central Swaziland. {I} (A1)

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Sibayi, possibly ----, possibly Khosi Bay in the Tsonga country, or even Delagoa Bay. (C1)

Sibhowe: a river that runs south east of Hlatikulu towards the south of Khubuta. (B92)

sibhukubhu senjoba kabo Ngwane, kabo nsi. (B8)

Sicilweni (Sicileni): small stream mid-way between Maloma and Nsoko in south-eastern Swaziland. (F2)

Sicunsa: according to Matsebula he was the child of Hhobohhobo (*History* (new edition), chart opposite p.18). It is also an area and place name in south-western Swaziland near the border with South Africa. Sicunusa lies between Gege and Mankanyane (about 25km south west of Mankanyane). {I} (A8) (A22)

Sidloko:(A7)

Sidwashini: area north of Balegane, at the confluence of the Mzimnene and Nkomati Rivers (see notes).(F10)

Sidwatshana: [re: could it be Sidwashini: area north of Balegane, at the confluence of the Mzimnene and Nkomati Rivers. According to Mankwempe Magagula , it is also the name of a residence of Mswati, son of Somhlolo.](A22)

Sifuba: described by Kuper as son of Dalada, son of Mboziswa, son of Ndwandwe, son of Mswati (Kuper, *Survey*, p.54), but according to Matsebula, Sifuba is a descendant of Ndwandwa who was a son of Somhlolo and File one of the *inhlanti*'s of Tsandzile (Matsebula, *History* (new edition), chart opposite p.18) (A8) (C1) (B7). Kuper further describes him as 'shrewd and widely respected' (Kuper, *Sobhuza II*, p.333), a member of the Land Control Board and the special citizenship tribunal, and a prominent member of the Swazi National Council and its inner council, the *Liqoqo* (Kuper, *Sobhuza II*, pp.332-33, 335, 338). (A1) (B4) (B10)

Sifundza people:(F10)

Siganda (Sigananda): may refer to Sigananda born of Zokufa, the late nineteenth, early twentieth-century Cube chief of the Nkandla division. He was an important rebel leader in the Natal-Zululand disturbances of 1906, after which his followers lost most of their land (*J.S.A.*, vol.3, p.120).(C1)

Sigijimini: [re: place] (B5)

Sigobolo:(B8)

Sigodvo: singular form of Tigodvo. See note .(D2)

siGogodolo: a *libutfo* of Somhlolo. For further information on the Gogodolo, see appendix on *emebutfo*..(a1)

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Sigombe of Sigombeni:(A2)

Sigombeni: is a present-day area about 10km north of Manzini, and 15km north of Matsapha. Mankwempe Magagula says that Sigombeni is the name of a place granted to Madzanga Mkhathshwa by Mswati. *J.S.A.*, vol.1, appendix 2 gives Sigombeni as 'a kraal of Sobhuza'. {I}(B3) (F10)

Sigudu: in this context Sigudu is either a *sinanatelo* or a *sibongo*; perhaps a branch of Nsibandze people. Bryant lists 'Sigudu' as a *sibongo* (*Olden Times*, clan list, p.695). {I}(A1)

Sigulusomazimakazi (Mazimakazi):(V1)

Sigungu:(V1)

Sigwegwe: we have been unable to find further information on this man. (B9)

Sihhehle: a stony outcrop or kopje; a heap of stones; a shelter. Note that there is a place with this name about 2 kilometers south of the northern Swaziland border.(F10)

Sihlahleni: could be a name of a village in that area, or just a tree. [re: not info from index] (B7)

Sihlongonyane: a *sibongo* associated with the Swazi *sibongo* Nsibandze. It is also associated with the Langwenya people (either as a variant or as a related group). According to Matsebula, the Sihlongonyane people were a *beSutfu* group conquered by Ngwane after he had occupied the area around Hhohho in the south of modern-day Swaziland (*History*, p.12). Matsebula also describes the sihlogonyane as *bemdzabuko* (*History* (new edition), p.21). (A1)

Sikhaleni: probably short form of Sikhaleniseligundvwane.(B7)

Sikhaleni: probably short form for Sikhaleniseligundwana.(B7)

Sikhaleniseligundvwane: literally, at the mouse's pass/porch. According to Mbali Hlophe, the *lilawu* of Lobamba left Zombodze and moved to Sikhaleniseligundvwane, where Somhlolo was born. At present there is a place located about 5km east of Mhlosheni in southern Swaziland that is called Sikhaleniseligundvwane.(B7)

Sikhaleniseligundwana: place located about 5km east of Mhlosheni in southern Swaziland.(B7)

Sikhonyane: literally, locust. It could possibly be Sikhunyana, son of Zwide. (C1)

Sikhova (could possibly be be of Zikove): according to Mafutha Mazibuko, Zikove was a son of Yanga, and a brother of Mkhathjwa (spelling of Mkhathshwa) and Ndwandwe (SWOHP, Bonner series, 11-11-1960).(C1)

Sikhova: alias Senzangakhona (Kuper, *Survey*, p.5), Sobhuza II's first-born son by his wife Lamabhunu, daughter of Ceme Shongwe (Kuper, *Sobhuza II*, p.1). But pp. 120, 186 says by his wife Lomacala Mgunundvu, daughter of the Mgunundvu chief of Mkhuzweni).(A1)

Sikhunyana: a son of Zwide, who, according to Bryant, assumed

the Ndwandwe chieftainship [re: kingship] on the death of his father (*Olden Times*, pp.212-213), and who was finally defeated in battle and killed by Shaka (*J.S.A.* vol.1, p.186, evidence of Jantshi) (see also endnote).(C1)

Sikwati (Sekwati): he was a junior son of the royal Pedi house of Thulare. Sikwati was the father of Sekhukhune and founder of the early and mid-nineteenth century Pedi polity. At the time of Ndwandwe attacks under Zwide on the Pedi (Bryant, pp.209-110, Delius, p.22), he and some followers fled to safety in the parts of the Transvaal. In the late 1820's he re-settled near Phiring and oversaw the establishment and expansion of the Maroteng paramountcy against Swazi and Boer attacks. Sometime in the 1850's he shifted the capital of the Pedi polity to the Leolu mountains and died soon there-after (Delius, pp.26-30, 37-40). {no I, RE} (A22)

Sikwenda: (A7)

Silele: the only Silele that we find reference to is Silele Nsibandze. It could be that Josefa Dlamini is referring to another person; or it could be that he is conflating the identity of the recent Silele Nsibandze with that of his progenitors – Matsafeni, son of Masenja, son of Lohhija – all three of whom are reputed to have functioned as royal Ndwandwe governors. According to Jones, Silele Nsibandze was born in about 1868 and, like his father, Masenjana before him, became *indvuna* of the first Zombodze (Jones, *Biog.*, pp.462-463). He "married a girl from Tigodvo" (SWOHP, Maphumulo Nsibandze, Interview I, 08-07-1983 [p37]) and a another wife was LaMelusi, a descendent of Mswati through Sifuba and Dalada (SWOHP, Maphumulo Nsibandze, Interview I, 08-07-1983 [p20]). In 1888 he was forced to flee because of complicity in a plot to overthrow Mbandzeni, but was allowed to return in 1889. Jones says that he assisted in the installation of Sobhuza II and died in about 1915 and was eventually succeeded by his son Phuhlaphi (Kuper, *Biog.*, p.12). {E} (B7)

Silele: according to Jones, Silele Nsibandze was born in about 1868 and, like his father, Masenjana before him, also became *indvuna* of the first Zombodze (*Biog.*, pp.462-463). He "married a girl from Tigodvo" (SWOHP, Maphumulo Nsibandze, Interview I, 08-07-1983 [p37]) and a another wife was LaMelusi, a descendent of Mswati through Sifuba and Dalada (SWOHP, Maphumulo Nsibandze, Interview I, 08-07-1983 [p20]). In 1888 he was forced to flee because of complicity in a plot to overthrow Mbandzeni, but was allowed to return in 1889. Jones says that he assisted in the installation of Sobhuza II and died in about 1915 and was eventually succeeded by his son Phuhlaphi (*Biog.*, pp.462-463). {E} (B4) 15/3/96 (B42) (B4) (B42) (B3) (A1)

Silele: according to Kuper, Silele Nsibandze (father of

Phuhlaphi) assisted in the installation of Sobhuza II (*Sobhuza II*, p.12). (a1)

Silevu: we have been unable to find further information about this name. [re: is this not a form of Silele: according to Jones, Silele Nsibandze was born in about 1868 and, like his father, Masenjana before him, also became *indvuna* of the first Zombodze (Jones, *Biog.*, p.462-463). He "married a girl from Tigodvo" (SWOHP, Maphumulo Nsibandze, Interview I, 08-07-1983 [p37]) and a another wife was called LaMelusi, a descendent of Mswati through Sifuba and Dalada (SWOHP, Maphumulo Nsibandze, Interview I, 08-07-1983 [p20]). In 1888 he was forced to flee because of complicity in a plot to overthrow Mbandzeni, but was allowed to return in 1889. Jones says that he assisted in the installation of Sobhuza II and died in about 1915 and was eventually succeeded by his son Phuhlaphi (Kuper, *Sobhuza II*, p.12)] (B4) 15/3/96

Silo: literally, a beast, 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* ceremony (Kuper, *Sobhuza II*, p.280). {E} (A2) (A1) (A6)

silulu: large grain storage basket made of lightly woven grass, with a small neck, and a stopper made of dung. However, the term has strong metaphorical meaning (D2) (D42) [re: CH to write note] (A22) (B2) (B3) (B42)

silulu: In an interview Sikhulumi Simelane, also refers to the Simelane as coming, rolling down in a *silulu*. He then goes on to explain that, although he does not know well, to his understanding it could only be a joke and that the Simelane actually came in a flying machine (aeroplane)! Sikhulumi also suggests that the kingship of the Simelane was carried in the *silulu* [pp 16,17]. (B92)

Simakadze: later in the interview Ndlela indicates that Simakadze is near Piet Retief, also see endnote **Error! Bookmark not defined.**. {no I} (A22)

Simakahla: we have been unable to find further information about this name. In an interview on the 17 August 1983, Ndlela gives the kingship as being at Simakadze [[p43](#)]. (A22)

Simangaliso (Magagula): we have been unable to find any further information about this person. (F10)

Simbimba Ndlela suggests that LaMelusi had two names, the other being LaKhubeka, but also that there was another *inkhosikati* LoMvimbi. He thus suggests that there were two *amakhosikati*, namely LaMelusi and LoMvimbi. (A2)

Simbimba Ndlela: Simbimba, son of Gedlembane Ndlela and [ch: still find out mothers name] was born at Tibondzeni, in the Shiselweni district of Swaziland, during the reign of the late nineteenth century Swazi king Bhunu, at the time when an residence of the

queen mother, Gwamile was erected in the Mhlosheni area. Simbimba remained at Tibondzeni until he became eligible to pay the graded tax (about 18 years of age), when he left and went to work on the gold mines in Johannesburg. When he returned to Tibondzeni he became an advisor of the Ndlele chief Babane. When Babane died in 1949, Simbimba was charged with the duty of assisting the regent, Babane's brother, Manka. Manka died in office, and Simbimba then took over the regency. The new chief, Babane's son Senzenjani was installed on 11 October 1981. [ch : schooling? how long on the mines? when did Manka die] {out of A2}(A22)

Simelane Simelane: of the Masotjeni *liubufo*. He was the Simelane chief at the time of the interview. (B9)

Simelane, S.: (B42)

Simelane, Sidlane notes that the Simelane consider themselves to be Ntungwa [p5], with the *tinanatelo* 'Simelane, Ngwane, Mntungwa, Ndlebezimcewana, naboLokotwako, naboNkhosi' (SS [p6]). He goes on to note that the Simelane originated 'rolling in a *silulu*' (SS [p25]). (B9)

Simelane Zulu,ka: according to Sidlane Simelane, the first Simelanes to leave kwaZulu did so under Maweni. They left the Zulu area, because they were fighting with the Buthelezi (SS [pp2-3]). According to Sikhulumu Simelane, the Simelane left kaZulu because of the death of the Simelane leader Mabonya, the son of Sibandze (SZS [p2]). Sikhulumu Simelane refers to a fight between the Simelane and the Ndwandwe under Zwide. In his version, the Simelane left for the Swazi kingdom after the death of Mabonya (SZS [pp.6,7 & 67]). Another informant in the Sikhulumu Simelane interview, Mfanzana Mandlenkhosi Simelane, claims that the Simelane people left Nkalaneni, near Nkandla, because of the wars of the Mandlakazi [p34] (the Mandlakazi were a section of the Zulu royal family in command of the north-eastern reaches of the Zulu kingdom, including the area previously occupied by the Ndwandwe) (SZS, 09-11-1983). See also published interview with with Makhwili Simelane [create cross reference to B\(92\) \[p3\]](#). (B9)

Simelane: a *sibongo* commonly found in Swaziland. The Simelane chiefdom, known as kaNtjingila, lies just south of Hlatikulu, in central-southern Swaziland. According to Bonner, the Simelane people fled from the Ndwandwe ruler Zwide to Ndvungunye (*Kings*, p.26). {e} (B7)

Simelane: According to Sidlane Simelane, the Simelane were given the *live* of eZulwini (ie. the Ntshaneni area) (SS [p10]). According to Sikhulumu Simelane, Maweni was given the koNtshingila area (SZS [p27]). Sikhulumu Simelane claimed that the area was widened by Bhozongo who removed people from it

"with a knife, with a spear" [p23]. Sikhulumi Simelane was not aware of a site called eZulwini occupied by the Simelane [p24]. Another informant present at the interview with Sikhulumi Simelane, Mfanzana Mandlenkhosi Simelane, claims that after leaving the Simelane home, Nkalaneni, the Simelane went to Hluthi where they stopped for a short time before continuing on to join other Simelane at koNtshingila. (B9)

Simelane: Note that, in response to a specific question as to whether the Simelanes were chiefs or kings before moving to the Swazi kingdom, another informant Sikhulumi Zablun Simelane, claims that they were *emakhosi* (kings) (SWOHP, Hamilton series, Sikhulumi Zablun Simelane, 11-09-1985, here after referred to as SZS [p9]). Zablun Simelane went on to claim the king of kaNgwane gave the Simelane people the right to *gidza incwala*, and to absent themselves from the royal *incwala* at Lobamba [p25]. Also see [p28] where Mfanzana Mandlenkhosi Simelane claims that the Simelane *gidza'd incwala* jointly with the Mamba people, and then went back to *gidza* at koNtshingila. (B9)

Simelane: According to Sidlane Simelane, the Simelane people *khonta'd* the Swazi king as [[great warriors](#)] ([SS \[pp22&47\]](#)). [According to Sikhulumi Simelane, when a Simelane woman married a man of kaNgwane, no *umngan* beast \(beast presented by wife's family to man at marriage\) was given \(SZS \[pp48-49\]\). Instead, the 'stick of rainfall' was given, with the promise that when the Simelane had cattle, they would redee} the stick with a head. Then the Simelane got the cattle but the Ngwane refused to part with the stick \(SZS \[p49\]\) and plotted to kill the Simelane so that no-one would know where the stick came from \(SZS \[p51\]\). But the Simelane were tipped off and eventually a fight was looming \[p53\] on the mountain of Kwedzeni \(area near present-day Hlatikulu\). When the Ngwane saw the Simelane they realised that they were not adequately equipped. Finally, Sikhulumi Simelane asserts, the Ngwane people were defeated by the Taba people \(a subsection of the Simelane people\). The Ngwane then went off to divine and were told to get the *intelezi* \(protective potion\) from the Taba. \(B9\) \(B92\)](#)

Simelane: a *sibongo* commonly found in Swaziland. The present-day Simelane chiefdom is located just south of Hlatikulu, in central-southern Swaziland. (D2) (b42)

Simmer and Jack: a mine in Johannesburg [more info] (f3)

Simunyane: probably the Munyane River (Munuwane) river about 8km east of present-day Malome. (F2)

Simunyane: probably the Munyane River (Munuwane), about 8km east of present-day Malome. (F1)

Since (Sinceni, Sinceneni): range of hills about 17km north-west

of Sitfobela, and just south of the confluence of the Mkhondvo and *luSutfu* Rivers in central-southern Swaziland. (F1) (B7)

Since: Sinceni (see endnote **Error! Bookmark not defined.**). (B7)

Sinceni: range of hills about 17km north-west of Sitfobela in central-southern Swaziland, near the confluence of the *luSutfu* and Mkhondvo Rivers. There is also a mountain called Singeni in the Phongolo River area about 20km south-west of the Rock of Ngwane. {I}{E} re: !!!ie. it could be seen as something of equal value to the rock of ngwane, another geographical feature, but it so happens that the house of Liba did not come to dominate] (B7)

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Singiyini e----: nfi (B5)

Sinjalo: probably Somnjalose (see endnote). (B92) (A2)

Sinjalo: there is also another figure known as Sinjalo – Somnjalose, daughter of Sibande Simelane who married Ndvungunye and bore Somhlolo. (A22)

Siphambosi: (F10)

Siphuzi: possibly the name of a person. Variant: *siputhi* a tree trunk left behind after felling. (F1)

Sishimane: check tape here} presumably Shemane. Bryant (Olden Times, pp.161, 175, 212) describes Shemane as Zwide's son and heir. (See Olden Times, p. 594 for more on the career of Shemane.) (F10)

Sisile Khumalo was daughter of Mgangeni, who chose Mbandzeni as new heir after the death of Ludvongo. (B9)

siSwati: literally, the Swazi language. Here the informant is drawing a distinction between the *emabutfo* called up by the Mamba ruler and those called up by the Swazi king. (F2)

Siteki (: Stegi): (F10)

Sitfobelweni (locative form of Sitfobela): an area about 12km east of Kubutsa in central-southern Swaziland. {I} (B7)

Sitfobelweni (locative form of Sitfobela): an area about 12km

east of Khubuta in central-southern Swaziland. (B7) (f2)

Sithambe (Ntshangase): according to Bonner, Sithambe, acting under orders from the Zulu king Cetshwayo, was sent to shore up Zulu influence in the Phongolo, Mkwakweni area in the 1860's (*Kings*, p.133). According to Jones, this was done in collaboration with his brother Mabhoko. Sithambe Ntsangashe was the son of Masiphula Ntshangase – and *induna* of the Zulu king Mpande and a powerful political figure in Zululand (Jones, *Biog.*, p.464). By family ancestry Sithambe is of the *emGazini* section of the ruling Zulu clan. {I,E} (B42)

Sithokwane: in an interview at Tibondzeni, Simbimba refers to the hill where the Vilakati inkhosi used to circumcize people as "Sahhokwane", and pointed it out as being within view of the Ndlela umphakatsi at Tibondzeni, and alongside another mountain called Sibovana (SWOHP, Hamilton series, 17.08.83). (A2)

Sithole: a common Zulu clan name. Bryant gives the Sithole some form of connection (either as neighbours or relations) with the Tembu people. He adds that they are of "Ntungwa-Nguni" origin and "migrated to the Mzinyati Rivers from some locality nearer the white Mfolozi." (*Olden Times*, p.251). (C1)

Siti: (F10)

Sitjeni: (B9)

Sitsambi: probably Sithambi, the son of Masipula, a powerful Zulu *induna* who settled at Mkwakwe after Masipula attacked the Swazi inhabitants of the area (*J.S.A.*, vol4, p.315). (B7)

Sitsambi probably Sithambe Ntshangase: according to Bonner, Sithambe, acting under orders from the Zulu king Cetshwayo, was sent to shore up Zulu influence in the Phongolo, Mkwakweni area in the 1860's (*Kings*, p.133). According to Jones, this was done in collaboration with his brother Mabhoko. Sithambe Ntshangase was the son of Masiphula Ntshangase – and *induna* of the Zulu king Mpande and a powerful political figure in Zululand (Jones, *Biog.*, p.464). By family ancestry Sithambe is of the *emGazini* section of the ruling Zulu clan. According to the testimony of Ndukwana kaMbengwana (*J.S.A.*, vol.4, p.315), "Masipula drove the Swazi's back and planted his kraal at Mkwakweni. (To this day Sitambi kaMasipula lives there)." {E} (B7)

Sivubeni: an area within the Mamba kingdom. [ch:more] (F1)

Siyangayanga: {no I, no Jones} (A8) (A82)

Siyangayanga: {no I, no Jones} (A82)

Siyendzane: {no I, no Jones} (A82)

Siyenzana: {no I}(a82)

skinning with the thumb': using the thumb to press the skin away from the flesh instead of slashing at it with a knife.(f3)

skirted the Lubombo':A famous Dlamini praise, referring to the migration of the royal Ngwane from kaTembe into the interior. The Lubombo mountains stretch along Swaziland's eastern border. [re: taken this endnote over, must still establish if Simbimba does indeed say so - get pp references]Elsewhere in this interview Simbimba comments "When the Zulus surrounded his umuti, they found that Mswati had gone. That is why it was said 'You skirted the Lubombo'".(A2)

Skuluvo:(A7)

small Mhlatfute small: [re see map, not the same as Mhlatfute](B7)

small pox: contrary to this claim, Mahungane says that small-pox first came to the Maputo area in Noziyingili's reign, after 1853, and then spread to Swaziland (*J.S.A.*, vol.2, pp.143,153).(a1)

small pox: according to Mahungane, small-pox came to the Maputo area in Noziyingili's reign, after 1853, and then spread to Swaziland (*J.S.A.*, vol. 2, pp.143,153). (A1)

Sobadjikazi:(F10)

Sobhuza: For the first year of his life Sobhuza II was nursed at his maternal grandmother's home at Zikotheni. When he was able to walk, Labotsibeni (his paternal grandmother and regent) decided to move him closer to the capital. This was at the time of the Anglo-Boer war and the journey was dangerous and mostly travelled at night. The crocodile infested Mkhondvo- and Ngwempisi Rivers were in flood and great bravery was displayed by his minders in getting the royal heir safely accross these dangerous rivers.(C1)

Sobhuza: ie. Sobhuza II, born of Mahlokohla.(D2)

Sogasa: we have no further information on this person.(C1)

Sohiya: a renowned *inyanga*, and the first chief of the Nsibandze to acknowledge the hegemony of the Swazi royal house. Under his rule the Nsibandze settled in southern Swaziland. In an interview on the 08-07-1983, Maphumulo Nsibandze says that the Nkhonyane used to 'treat'(original has: *phatsa*) the king and that Lohhiya, when he came also 'treated' the king for *incwala* [p19] (SWOHP, Hamilton series). (B5) (A1) (B4) (B42)

Solugi Msetfwa:(A2)

Somabhuku: possibly Somaphunga (see endnote).(C1)

Somaphunga: a son of Zwide's, who gave his allegiance to Shaka after Zwide's death.(C1)

Somcuba (also known as Ndlovuyangwane (Matsebula *History* (new edition), p.38)): eldest son (*lisokanchanti*) of Somhlolo. Somcuba who was very powerful during Mswati's minority. At first he supported Mswati. Later he became estranged from him and was forced to retreat from Mswati to Boer protection in Orighstad. He was eventually killed by Mswati's army. GET REFS FROM A2. {I, Jones leads to Myburgh} (B9) (a2)

Somhlolo: In an interview on the 17 August 1983, Simbimba Ndlela says that Ndela and Somhlolo *gidza*'d seperately, but joined their [??] for war [[pp70-71](#)].(A22)

Somhlolo:(B7)

Somnjalose: According to Sikhulumi Simelane, Bhozongo referred to Somnjalose as 'anti' (aunt). This narrator also claimed that Somnjalose was not a daughter of Mabonya, but was born of some-one older (making Sibande a likely candidate) (SZS [pp19-20]). (B9) (b92)

Somnjalose: daughter of Sibande Simelane who married Ndvungunye and bore Somhlolo.(B92)

Sondaba: we have been unable to find further information about this person. A person by the name of Sondabane is noted by Kuper as a son of Somhlolo (*Survey*, p.54). According to Jones (*Biog.*, p.184) Sondabane lived in the Lumphuyani area and he and his siblings were killed in the disastrous Pedi war of 1869. {no I, no recent Matsebula} {RE}(A82)

Sondaba:[re: could it be Sondabane: noted by Kuper (The Swazie 1952, p.54) as a son of Somhlolo. According to Jones (*Biog.* p.184) he lived in the Lumphuyani area and he and his siblings were killed in the disastrous Pedi war of 1869. {no I, no recent Matsebula} {RE}] (A8) (A82)

Sonyezane Dlamini: son of Bhukwane (regent of Mswati). Sonyezane was an important military commander of the Hubhulu *libutfo*. He was placed in charge of the southern tip of the eSinceni hills by Somhlolo, and was responsible for killing Dingane in the Nyawo territory (*Kings*, pp.33,44). He was killed in a skirmish with the Zulu in the aftermath of the battle of Lubuya in 1839 (Jones, *Biog.*, p.184).(F2) (b8)

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territory (*Kings*, pp.33,44). He was killed in a skirmish with the Zulu in the aftermath of the battle of Lubuya in 1839 (Jones, *Biog.*, p.184). (B7)

Soshangane, *kaSoshangane*: literally, place of Soshangane. (B3)

Soshangane: head of a section of the Ndwandwe people which inhabited the Tshaneni mountain at the southern end of the Lubombo. After the defeat of the Ndwandwe by Shaka in 1819, they migrated up the Lubombo, and from there still further north, where they became known as the Gasa-Nguni. According to Stuart's informant, Mbovu son of Mtshumayeli, Soshangane was the son of Zikode, who was born of Malusi. Mbovu also gives Zwide, son of Langa, as a grandson of Malusi (*J.S.A.*, vol.3, p.45). Another of Stuart's informants, Bikwayo born of Noziwawa, however, lists Soshangane as a son of Zikode born of Ndwandwe born of Nyamande (*J.S.A.*, vol.1, p.64), while yet another of Stuart's informants, Luzipo son of Nomageje, gives Soshangane as the son of Zikode born of Langa and Zwide as another son of Langa (*J.S.A.*, vol.1, p.354). For Soshangane's genealogy see Bryant, *Olden Times*, p.161. Also see Jones, *Biog.*, p.445). {I} (B2) (C1) (A1)

Sotho (Basotho, Basutu) see *beSutfu* (V1)

soYaka: Richard Patrick records 'soYaka' as the earliest ancestor of the Lukhele. He gives the son of soYaka as Dambuza. Simbimbi [??sibongo Ndlela] gives Dambuza as an early ancestor of the royal Ngwane. There may thus be a suggestion of a tenuous claim of connection to the Swazi royalty. (B8)

Sozoboso: according to Maloba Maseko, this was the name of a person who was granted land by Somhlolo in what had been the Maseko chiefdom before their power in central Swaziland was broken by the Ngwane groups from the south (SWOHP, Bonner series, no date). {I} (A2)

stab: *hlatjwa*, passive form of verb (*ku*)*hlaba*, to pierce; see also C.A. Hamilton, *Ideology, oral traditions and struggle for power in the early Zulu Kingdom*, unpublished MA dissertation, University of the Witwatersrand, Chapter 6, 1986.

Stefane: we have no further information on this person. (C1)

Steki (Stegi, Siteki): a modern Swazi town on the Lubombo mountains in the north-east of Swaziland (*siteki* means 'place of marriage'). {I}{E} (a1)

Steki (see Siteki): (A22)

Steki (Stegi, Siteki): a modern Swazi town on the Lubombo mountains in the north-east of Swaziland (*Siteki* means 'place of marriage'). {I} (A1)

Sukasambe: the third age regiment of Sobhuza II, known as the Lindimpi *libutfo*. For further information on the Lindimpi, see appendix on *emebutfo*.. (A7)

Sukati: a *sibongo* found in Swaziland. According to Kuper the Sukati are considered to be *bomdzabuko*, that is, to have come into the Swaziland area with the royal house (*African Aristocracy*, p.233). (A22)

Sulphur Springs: Jones mention the occurrence of Sulphur Springs next to Nkanini royal residence (*Biog.*, p.198). (A82)

Swatini: ie. Swaziland. [PB: why are they using different word?] (B3)

Swaziland: (B3)

Taba: *sibongo* connected to the Simelane. (B92)

TEBA: The Employment Burea of South Africa. [explain about migrancy to Johannesburg and contact with english] (A1)

Tehla: {no I} (A2)

Tembe people: ie. the people living in the area east of the Lubombo mountains between present-day Maputo and Lake Sibaya. In the mid-eighteenth century the lowland between the Umbelusi and Maputo area was controlled by the Tembe king Mangobe. By the end of the eighteenth century various factions of the Tembe controlled an area, two hundred miles inland from Delagoa Bay (present-day Maputo) and a hundred miles along the coast (Hedges, pp.134-137). {I}{E} (B7)

Tembe, kaTembe: place of the Tembe people ie. the area east of the Lubombo mountains between present-day Maputo and Lake Sibaya. In the mid-eighteenth century the lowland are between the Umbelusi and Maputo area was controlled by the Tembe king Mangobe. By the end of the eighteenth century various factions of the Tembe controlled an area two hundered miles inland from Delagoa Bay (present-day Maputo) and a hundred miles along the coast (Hedges, pp.134-137). {I} (F1) (F2) (B7) (A7) In a subsequent interview Logwaja Mamba qualified kaTembe as "eBuTfonga", ie. at the place of the Thonga people [re: bu - quality of??] (SWOHP, Hamilton Series, 14-10-1985, [p3]). (V1) (A1) (A2)

Tembe: place of the Tembe people ie. the area east of the Lubombo mountains between present-day Maputo and Lake Sibaya. In the mid-eighteenth century the lowland are between the Umbelusi and Maputo area was controlled by the Tembe king Mangobe. By the end of the eighteenth century the Tembe controlled an area two hundered miles inland from Delagoa Bay (present-day Maputo) (Hedges, pp.134-137). {I} (a1)

Tfolo: we have been unable to find further information about this person. {no more I} (B7)

Tfolo: (B7)

Tfonga: generic term for the inhabitants of the area east of the Lubombo mountains and south of present-day Maputo. {E,I} (B7)

Tfonga: generic term for the inhabitants of the area east of the Lubombo mountains and south of present-day Maputo. {I} (B7) A7

Thandiye (Thandile, Tsandzile): daughter of Zwide who married Somhlolo in the early nineteenth century and bore his heir, Mswati. Jones gives Nompethu as a further name for Tsandile (*Biog.*, p.446). (C1) SEE LAZIDZE

The marriage of a king to his own family and the subsequent hiving off of this section of the family into an independent *sibongo*, is a familiar theme in the origin traditions of clans of south east Africa (see also Hamilton, *Ideology, oral traditions and struggle for power in the early Zulu Kingdom*, unpublished MA thesis, Chapter 4, Wits 1986). (A8)

Thekwane: see Tsekwane. (B9)

Thengase: we have no further information on this person. (C1)

Thonga (Tonga Tsonga): generic name of inhabitants of the area between present-day Maputo and Khosi Bay who speak the Tsonga language. (C1) (B42)

Thongaland: area east of the Lubombo mountains and south of present-day Maputo. (B42)

Thukela: major river that also formed the boundary between the previous Zululand Kingdom and Natal Province. This river is north of Durban and south of the old Mtsetfwa kingdom; it flows in an easterly direction and mouths in the Indian Ocean 40km north of Stanger. (B2)

Thunzini (Tunzini): there are three places known by this name,
 i) area near present-day Dwaleni in central southern Swaziland, between Mhlosheni and Nhlanguano. This is the area where the Mkhonta people are known to reside.
 ii) it is also the name of an area around present-day town of Mthunzini on the KwaZulu coast, about 32km south of Empangeni
 iii) there is also a place called Thunzini in north-eastern Swaziland on the Nkomati river. {I}{E} (B42) {I}{E} (B2)

Thuzini: see Tunzini (B3) (B42) (B2)

Tibandzeni (Tibondzeni): area about 5km north-east of present-day Mhlosheni, southern Swaziland, in the modern Ndlela chiefdom. {I}(B2)

Tibandzeni: In an interview on the 17 August 1983, Ndlela notes that Hlubi was going to wash in a fountain north of Tibandzeni, and he died there [[p33](#)].(A22) (a2)

tiBawu: for further information of the tiBawu, see appendix on *emabutfo*.(F1)Tibawu: name of a Mamba *libutfo*. The contemporaneous *emaSotja* was made up of those born between c.1914 an 1919.(F2)

Tibondzeni (Tibandzeni): area about 5km north-east of present-day Mhlosheni, southern Swaziland, in the modern Ndlela chiefdom. {I}(A22)

Ticelwini: {no I}(A8)

Ticokweni: In an interview on the 17 August 1983, Simbimba Ndlela notes that Ndlela died at Ticokweni [[p72](#)], [and was buried at Mbilaneni, Mashobeni \[p76\]](#).(A22)

Tigodjwanan Tomdlebe: (A2)

Tigodo (Tigodvo, *sing.* Sigodo Sigodvo): literally, a log. according to Bonner, Tigodvo was the Hlophe chief incorporated under the early Swazi king Ngwane (*Kings*, p.12). Tigodvo was also the governor of Shiselweni under Ngwane (SWOHP, Maphumulo Nsibandze, 08-07-1995). Tigodvo was also the name of a more recent Hlophe chief who died sometime in the 1970's. {E}(B4)15/3/96 (B42) (D2) (b4)

Tigodvo: In an interview on the 08-07-1983, Maphumulo Nsibandze notes that Silele "married a girl from Tigodvo" [pp31-37].(B42)

Timbutini: hills 13km south east of Manzini / 15km west of Manzini on the Manzini – Siphofaneni road. {I}(A6)

Titiza: {no info I}(B4)15/3/96

Tjanini: area about 12km south of Ngudzeni, in the present-day Mamba chiefdom. (F1)

Tjedze: a mountain about 13km north west of Hlatikulu (Shiselweni district). {no I}(B7)

Tjedze: a mountain about 13km north west of Hlatikulu (Shiselweni district).(A8) (B7)

Tjedze: a mountain about 13km north west of Hlatikulu (Shiselweni district). {no I}(A8)

Transvaal: previous administrative area of South Africa, comprising of present-day Mphumalanga, Northern, North-Western and Gauteng Provinces. In this instance Mapitwane Motsa seems to be referring to the area that borders Swaziland, ie. Mphumalanga province. {RE, check}(B3)

Tsabedze: a *sibongo* found in Swaziland. Bonner states that the Tsabedze people were of *beSutfu* origin, and had occupied the Lubombo flats before the arrival of the royal Ngwane (*Kings*, p.31). Kuper lists the Tsabedze as *bomdzabuko* or true Swazi (*African Aristocracy*, p.233). The present-day Tsabedze chiefdom is in the Mpaka area in central-eastern Swaziland. (F10)

Tsandzile: (B7) SEE LAZIDZE

Tsandziwe (Tsandzile, Thandile): daughter of Zwide, the Ndwandwe king. Tsandziwe married Sobhuza I and bore Mswati II. (F10) SEE LAZIDZE

Tsekwane (Thekwane): a son of Somhlolo and LaVumisa (daughter of Vumisa, brother of Zwide, and *inhlanti* of Tsandile) (Simbimba Ndlela, Royal series, 1982; Bonner series, Mandlenkosi [re: spelling from jotters] Nxumalo, 23-04-1970). Bonner (*kings*, p.48) mentions that Tsekwane (like Fokothi) was supposed to have been nominated as an heir by Somhlolo, but that this was resisted by Somhlolo's council. Together with his brother Malambule and (possibly another brother) Sidvubelo, he took part in the Fokoti rebellion against Mswati in 1847 but, after their easy defeat at Mahamba hill, fled to Zululand. In 1893 Tsekwane returned to Swaziland and settled in the area now known as LaVumisa (Golela) (Jones, *Biog.*, p.443). {I, RE add }(B7)

Tsekwane (Thekwane): a son of Somhlolo and LaVumisa (daughter of Vumisa, brother of Zwide, and *inhlanti* of Tsandile) (Simbimba Ndlela, Royal series, 1982; Bonner series, Mandlenkhosi Nxumalo, 23-04-1970). Bonner (*kings*, p.48) mentions that Tsekwane (like Fokothi) was supposed to have been nominated as an heir by Somhlolo, but that this was resisted by Somhlolo's council. Together with his brother Malambule and (possibly another brother) Sidvubelo, he took part in the Fokoti rebellion against Mswati in 1847 but, after their easy defeat at Mahamba hill, fled to Zululand. In 1893 Tsekwane returned to Swaziland and settled in the area now known as LaVumisa (Golela) (Jones, *Biog.*, p.443). {I, RE add }(B4)15/3/96 (a2)(A8)

Tshelane (Ntshelane): This is a place on the flat land below the Lubombo, 23km south of Siteki and a little to the north-west of the Ubombo ranches [RE what is ranches? shouldn't it be ranges] in eastern Swaziland. (V1)

Tshontsho: no cards/jones (B5)

Umkomazi: a river of this name rises in the Drakensberg Mountains and flows eastwards across the province of Natal to enter the sea about 50km south of Durban.(B3)

umliba: literally, spreading and branching of a gourd (pumpkin); similar to the branching of a family tree.(D2){E}

umstangala: Kuper notes that this term is used to distinguish the village inhabited by the main wife following the death of the King (*Sobhuza II*, p.32).(B4)15/3/96

Utrecht: present-day town in northern Natal province, South Africa, in what was the Ndwandwe area in the early nineteenth century.(C1)

Velamuva Hlatshwako: chief of the Hlatshwako people; of the *liSotja libutfo*. He heard the information from Dlonlolo, the first born of Mahubhulu.(A82)

Velamuva Hlatshwako: chief of the Hlatshwako people; of the *liSotja libutfo*. He heard the information from Ndlolondlolo, the first born of Mahubhulu.(A8) (A82)

Velaphi: Velaphi Lukhele was a chief of the Lukhele people of southern Swaziland who died in 1970. According to Kuper, the Lukhele are related to the Mdluli and Nkonyane, and are considered to be *bomdzabuko* - 'those that broke off', so-called 'true Swazi'(African Aristocracy, p.233).(C1)

Velebantfu Dlamini (*waMtfonga*, *waMantintinti*, *waSomhlolo* and *LaMncina*) (SWOHP, Bonner collection, Mhipta Dlamini, 08-05-1970): chief in the Mbelebeleni / *kaLawuba* area during the reign of Mbandzeni (*waMswati*) (Jones, *Biog.*, p.186). Velebantfu was of the Ngulubeni *libutfo* and was a source of historical information for Mphita Dlamini. After his death in 1947 he was succeeded by his son Mantantinti II.

-Gombolo Nkhosi: son of Velebantfu, he was *butseka*'d at Zitheni. (b10) An informant on royal history. {I}

Velebantfu Dlamini (*waMtfonga*, *waMantintinti*, *waSomhlolo* and *LaMncina*) (SWOHP, Bonner collection, Mhipta Dlamini, 08-05-1970): chief in the Mbelebeleni / *kaLawuba* area during the reign of Mbandzeni (*waMswati*) (Jones, *Biog.*, p.186). Velebantfu was of the Ngulubeni *libutfo* and was a source of historical information for Mphita Dlamini. After his death in 1947 he was succeeded by his son Mantantinti II. {RE, check}(A82)

Velezizweni: according to Maboye Fakudze, Velezizweni was the name given to the Mbidlimbidini royal residence. Ndwandwa, together with Tsandile he was regent during the minority of Ludvonga (*waMswati*). On the death of Ludvongo, Ndwandwa plotted to take over the kingship, this was taken as evidence for his

involvement in the death of Ludvongo and he was executed on the orders of Tsandile and other *bantfwanenkhozi*; between 1 500 to 3 000 of his followers were killed but his heir, Mbosizwa, escaped and fled to Amsterdam (Jones, *Biog.*, p.69). Later Ndwandwa's descendants (Mbosizwa waNdwandwa, Dlalada waMbosizwa, Sifuba waDlalada) returned and now called the royal residence of Mbidlumbidlini, Velezizweni which means "returned from a foreign land" (SWOHP, Maboya Fakudze, 23-05-1970). It is located 3km south east of Mankayane and about 2km north of the Ngwempisi river. This residence is also marked on maps of T. Baines 1875 (described as 12 miles from Derby and three miles south of the *luSutfu* River) and E. Stanford 1879 (Jones, *Biog.*, p.170). (A8) (B10)

Vezi Dlamini: (B8)

Vezi: the only other reference we could find to a Vezi Dlamini is by Nyanza Nhlabatsi who states that Vezi was a neighbouring chief of the Nhlabatsi people. [re: i find this unclear] {I}[ch need a SWOHP crossref] [re: pronunciation a given by informant in SWOHP interview, Hamilton series, 03-10-70, [\[p2\] ie. NOT Nyandza or Nyanda \] \(B7\)](#)

Vikizijula: a place by this name lies on the road between Gilgal and Siphofaneni, about 28km south east of Manzini. (A6) {no I}

Vikizijula: This sentence is a pun on the name Vikizijula, from *vika* to ward off/ defend and *isijula* spears in Zulu variant. (A6)

Vilakati (Vilakazi): a *sibongo* commonly found in Swaziland. Kuper describes the Vilakati as an Nguni group of *labafik'emuva* (those who came into Swaziland after the Ngwane) (*African Aristocracy*, p.234), whilst Simbimba Ndlela notes that the Vilakati are called *emakhandzambili* (the ones found *in situ* in Swaziland by the incoming Ngwane) (SWOHP, Hamilton series, 17-08-1983). The present Vilakati chiefdom is located in south-western Swaziland around Mahamba. {I} (B42) (A82) (A22)

Vokovoko: (V1)

Vryheid: present-day town in the Republic of South Africa, south-east of Swaziland. {I} (a1)

Vryheid: present-day town in the Republic of South Africa, south-east of Swaziland. (A1)

Vubaza: the name of a well know personage of the Mpingo *sibongo*. [ch: more] (F1)

Vuma: nineteenth-century Myeni chief who lived first at the Ngwavuma River on the Lubombo, and later, having given allegiance to the Zulu king Mpande, near Tsheni mountain, on

both sides of the Mkhuze (Bryant, *Olden Times*, p.338; SWOHP, Hamilton series, Simbimba Ndlela, 17-08-1983; SWOHP, Hamilton series, David Myeni, 21-03-1986). {I} (A2) (A22)

Vumisa: (A2) out of context, elder brother of Zwide

wives:

-LaMelusi: in this interview Simbimba Ndlela states that LaMelusi was also known as LaKhubeka. According to Matsebula, LaMelusi was LaKubeka LaMndzebele, being the daughter of Kubeka Mndzebele. She married Ngwane and bore Ndvungunye (*History*, (new edition), p.13; also see SWOHP, Bonner series, Joseph Dlamini, 08-05-1970). According to Maphumulo Nsibandze the mother of Ngwane was LaMelusi at Zombodze. This person (wife of Ludvonga, mother of Hlubi) must not be confused with i) another women called LaMelusi who was born of Mswati and who married Masenjana Nsibandze (SWOHP, Hamilton Series, Maphumulo Nsibandze, 08-07-1983) ii) LaMndzebele wife of Bhunu and mother of his daughter, Sengcabaphi (Kuper, *Sobhuza II*, p.31). {E}{I}

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

Yaka: Ndwandwe ruler in the later eighteenth century. [ch check against Hedges] (B2)

Yanga, kaYanga: the place of Yanga. Yanga (variant Langa) was the father of the famous Ndwandwe king, Zwide. [RE also mention the occurrence of Yanga in just about every geneology in this area] (A1)

Yanga (Langa): eighteenth-century chief of the Ndwandwe people resident between the Mfolozi and the Phongolo Rivers in south east Africa. [re more!!!] (A2)

Yanga: Yanga is a variant form of the *siSwati* name, Langa. Matsebula gives Langa as the name of an early 'Bembo-Nguni' leader, ie. a remote ancestor (*History*, (old edition), p.5). The name Langa also appears in the Swazi royal genealogy (Bryant, *Olden Times*, chart opposite p.314). Bryant's genealogy reproduces the genealogy supplied by Miller in *A Short History of Swaziland (Times of Swaziland, 02-08-1897)* and unfortunately, a large part of information in the Miller article has been shown to be inaccurate (see also *J.S.A.*, vol.1, appendices 1 and 2). His name features widely in the royal genealogy of other clans (see, for example, Bryant *Olden Times*, p.40). According to Mafutha Mazibuko, Langa is the father of Mkhathshwa, Ndwandwe and Zikhove (SWOHP, Bonner series, 11-06-1970), but more often he is given as the father of Zwide and Soshangane (SWOHP, Bonner series, James Nxumalo, 14-03-1970). Phuhlaphi Nsibandze states that he is the father of Ngwane, who was in turn the father of Ndvungunye (SWOHP, Royal series, 11-11-1968). {I} (A8)

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(A1) (A2) (F2) (B92) (f1) (B8) (V1) {I}

[re 'begot by Langa' device similar to 'rolling in a silulu' - used to indicate some northern Natal connection "we were here before the Zulu came to rule this area"] (A8) (c1) {E}{I}

Yanga, kaYanga: the place of Yanga (see endnote **Error! Bookmark not defined.**). (a1)

yeMshadza: see Mshadza (B7)

Yengweni: the name of the principal establishment of the Mthethwa king, Dingiswayo. {I} (C1)

Yikhotheni (form of Zikhotheni): area about 3km south-east of present-day Mhlosheni in central southern Swaziland. A section of the Ndwandwe people, the Nxumalo, presently have a chiefdom in this area. LoMawa, the mother of Sobhuza II, came from this area. (B9)

Zambesi: major southern African river, draining in the Indian Ocean. Form present-day boundary between Zambia and Zimbabwe. {E} (a1)

Zambesi: major southern African river, draining in the Indian Ocean. Form present-day boundary between Zambia and Zimbabwe. (A1)

Zameya, kaZameya: *umphakatsi* of Nhlabatsi, in the Phekamgenkhosi area. This latter name may be a reference to the Nhlupekhu area, which lies just north east of Ngudzeni. (B82) (b8)

Zameya: variant pronunciation of Nzameya. (B8)

Zandondo, kaZandondo: literally, the place of the Zandondo, a section of the Simelane that emerged at the time of Mswati. In

an interview Mjohane Simelane gives a lengthy account of the emergence of this section of the Simelane and their connection with the Ndwandwe under Madzanga (SWOHP, Bonner series, Majohane Simelane, not dated, at Zandondo). {E} (B2) (B92) (B9)

Zayema: {no more I} (B42)

Zayema: {no more I} (B42)

Zembe: (A7)

Zibunu: we have been unable to identify this person. (A1)

Zibunu: we have been unable to identify this person. {no I} (a1)

Zidze (Zwide): the most famous of the Ndwandwe kings, who reigned in the late eighteenth and early nineteenth centuries; he is often given as the son of Langa. According to Bryant, at its height, the Ndwandwe kingdom stretched from the Phongolo River to the Black Mfolozi River and from the Ngome forests to St. Lucia. Zidze's attacks on the Ngwane proto-state (c.1816) nearly destroyed the power of Somhlolo and Somhlolo was only able to establish his power in the south after the defeat of the Ndwandwe by Shaka in 1819. As a diplomatic manoeuvre between two powerful polities, a marriage between Somhlolo and the daughter of Zidze, Tsandile, was contracted. The daughter of Zidze bore Somhlolo his heir, Mswati, and acted as regent of the Swazi state during the minority and later death of Mswati. {RE, I} (B2) (A1) (C1) (A8) (F1) (F2) (A2)

Zigode of Ngwane: praise name of Ndvungunye. (a82)

Zikalala: a *sibongo* found in Swaziland. Kuper gives the Zikalala as *labafi'emuva*, late-comers of Nguni origin (*African Aristocracy*, p.233) {I}{E}. (A8) (A82) (B8)

Zikhotheni: area about 3km south-east of Mhlosheni in southern Swaziland. A section of the Ndwandwe people, the Nxumalo, presently have a chiefdom in this area. Sobhuza's mother, Lomawa, came from this area. (D2) {I} (A1) (C1) (

Zikode of Ngwane: praise name of Ndvungunye (*waNgwane*). (A82)

Zikhotheni: area just south-east of present-day Mhlosheni in the center of southern Swaziland. Lomawa, the mother of Sobhuza II, came from this area. A section of the Ndwandwe people, the Nxumalo, presently have a chiefdom in this area. {I} (B7)
1960: In the late 1960's, at the time of Swaziland's independence, a series of public interviews on the history of Swaziland was broadcast over the air. (C1)

Zimizimu, *kaZimuzimu*: literally, place of the cannibal, or ogre

(in a folk tale). [re: isn't there a specific place with this name??] (B2)

Zingili (Lozingili, Loziyingili, Nozingili, Noziyingili, ??Nozililo): possibly the people of Nozingili. The most famous Tsonga chief of this name was a chief of the Mapuju branch who reigned in the second half of the nineteenth century (*J.S.A.*, vol.2, p.157). Nozingili is the son of Hluma, son of Makhasane. {E}{I}(a1)

Zitheni (Lozitha, Lozithelezi): area around the royal residence of Lozitha. Lozitha is a *sigodlo* housing Sobhuza II's wives and daughters, about 5km east of present-day Lobamba. {E}(B4)15/3/96 (B2) (B4) (B42)

Ziyanda: {no I, no Jones}(A8)

Zombizo: a prominent man of the Mngometulu people. According to Bryant, 'Zombizwe' was the son and heir of the Mngometulu chief, Mbikiza, who died in 1918, (*Olden Times*, pp.343-344). {I}(a1)

Zombode (Zombodze): has been the name of a number of Swazi royal residences at different times in history:

i) Zombodze was an early royal residence in southern Swaziland of Ngwane (*waDlamnini*). The first of these early Zombodzes was built near Matsapha at the confluence of the Ncotshane and the Mzimvubu Rivers. Due to fever, this Zombodze was moved and is described as

being about 10km south west of present-day Mhlosheni, close to Ngogweni and a place called Schurwekop as well as facing the Mzisangu River (SWOHP, Simelane Simelane, Bonner series, 06-05-1970).

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

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

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

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

{I}{E}{RE,PB}(B4)15/3/96

(F1) (B4) (B2) (A1) (B3) (B9) (b5) (B5) (B42) (D2) (A2) (B5) (B7) (f10) (B82)

Zombodze people: this is probably a reference to the Nsibandze who have held the office of *indvuna*-in-charge of southern Zombodze establishment since the time of the later eighteenth-century Swazi king, Ngwane (*waDlamini*). (B3)

Zulu, *kaZulu*: literally, place of the Zulu people. Used in a general sense by Swazi to refer to the whole area south of the Phongolo, and sometimes, to the area to the south-east. {E} (b4) (C1) (B2) (b3) (A82) (a1) (D2) (D2)

Zulu: in this instance Zulu is used as a personal name for somebody whose other name appears to be Mhayisa. (a82)

Zulu: personalisation of group of people known as the [RE is this correct/] Zulu. (A1)

Zulu: 'chased by Zulu people': 'as our prefatory essay makes clear, the major pressure on this area in the early years of Somhlolo's reign was from the Ndwandwe kingdom. There appears to be a tendency for Swazi narrators to designate all powerful southern neighbours as 'Zulu'. cross reference to Hlophe (B42)

zulu *imphi*: the major pressure on this area in the early years of Somhlolo's reign was from the Ndwandwe kingdom. There appears to be a tendency for Swazi narrators to designate all powerful southern neighbours as 'Zulu'. (F1) (B8) (V1)

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

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

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

ii) Sidlane Simelane gives Zulwini as the name of an area near Ntshaneni in southern Swaziland given to the Simelane people by Somhlolo (SWOHP, Hamilton series, 09-07-1983). {I}{E} (A2)

Zwakumbane: (V1)

Zwide of Yanga: (B7)

Zwide (*kaLanga*): Zwide son of Langa. See note . (D2)

Zwide: see Zidze (B2) (A1) (C1) {E}

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