

Title:

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Interviewed at: Tibondzeni<sup>iii</sup>

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Senzenjani Ndlela<sup>v</sup> (SZ)

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Henry 'Hlahlamehlo' Dlamini (HD)

Also present: Mrs Nxumalo

Transcriber and  
Translator:

(SN)[p1] [<The Ndlela<sup>vi</sup> people> are born here, kaDlamini<sup>vii</sup>.](#)

\*\*

As you know, with the king, we say, "*Bayethe!*". We do not say "*Nkhosi*"<sup>b</sup>. Now, the king usually takes a girl. If he takes a girl, then <her side of the family> will be called by <the name of> the one who begot \*\* <her><sup>viii</sup>.

\*\*

[p2] \*\* [You see, in this history, it is like this: we are born of Ludvonga<sup>ix</sup> at Nkhanini<sup>x</sup>. Ludvonga is born of Mswati<sup>xi</sup>, \\*\\* there at Ludzidzini<sup>xii</sup>.](#)

\*\* [p3]

As for us, we separate here with Ludvonga, who is the child of Mswati.

\*\*

Then we split, Ludvonga begot Hlubi<sup>xiii</sup>.

\*\*

Hlubi begot Ndlela.

Ndlela begot Mshengu<sup>xiv</sup>.

[p4] [Mshengu begot Mwekazi<sup>xv</sup>.](#)

\*\*

\*\* Now Mwekazi begot Mgwazephansi<sup>xvi</sup>.

\*\*

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<sup>i</sup> *Bayethe!*: royal salute. [re; he is distinguishing their form of address from other swazis - do other people not say Bayethe??? Could this related to the fact that Ndlela is also addressed as Nkhosi? PB: Fieldwork query]

<sup>b</sup> *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. 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.

Mgwazephansi then begot Gedlembane<sup>xvii</sup>. \* \* Gedlembane then begot me. \* \*

I then begot this one.

\* \* [p5]

(SZ)Grandfather<sup>a</sup>, explain to them about how we became the Ndlela people; where it all started \* \*

(SN)/[p8]It was the king who made us 'the people of Ndlela'.

\* \*

It was Mbandzeni.\

\* \* [p5]

He seized my father and made him his *insila*. Mbandzeni then seized Sinjalo<sup>xviii</sup> and begot Hodoba<sup>xix</sup>.

\* \*

[p7] \* \* Steki<sup>xx</sup> is born of Hodoba. \* \* Steki says this place here is *kaGogo*.

\* \* [pp8,9]

(HD)Can you tell us the *sinanatelo* of Ndlela?

(SN)*Sinanatelo* of the Ndlela; it means, it is one with that of the Malangeni<sup>xxi</sup>.

\* \*

You see, we say:

Ndlela of Hlubi,  
Hlubi of Ludvonga,  
Ludvonga of Mavuso of Ngwane, [p10]

You who finished the Lubombo skirting.

\* \*

We start saying:

Nkhosi,  
Ndlela of Hlubi,  
Hlubi of Ludvonga,  
Ludvonga of Mavuso,  
Mavuso of Ngwane.

(SZ) \* \* Grandfather<sup>b</sup>, these, *bekumene*, want the history. You should explain to them about, in the beginning how we split from the Dlamini; how we separated at Ludvonga; \* \* [p11] <about Hlubi and his brother Dlamini> when the children were burnt.

\* \*

(SN)[p12] Hlubi is <born> of LaMkhwanazi<sup>xxii</sup>, LoMaketho<sup>xxiii</sup>.

\* \*

\* \* Dlamini is <born> of LaMkhwanazi. His mother is Dzambile<sup>xxiv</sup>.

\* \*

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<sup>a</sup>Original has: *mkhulu*.

<sup>b</sup>Original has: *mkhulu*.

\*\* [\[p13\] This Dzambile had come to join this \\*\\* elder one, \\*\\* LoMaketho. \\*\\* When Ludvonga died, \\*\\* she heard that Hlubi was to be installed. She then forced him \\*\\* to hold a burning ember in his hand.](#)

\*\* [\[p14\]](#)

It is this one, it is Dzambile, the *inhlanti* of LoMaketho.

\*\*

She seized the child, and forced him to hold the ember.

\*\* [\[p15\]](#)

He became left-handed, and then her child was installed.

\*\*

\*\* His name from childhood <was> [Dambuza<sup>xxv</sup>](#), [\[p16\] this Dlamini.](#)

\*\* [\[p17\]](#)

(SZ)Let me clarify here: the one who made to hold an ember and who became left-handed, it is <from him that> the Ndlela people <come>.

\*\* [\[p18\]](#)

A left handed person cannot be installed here in *kaNgwane*.

\*\* [\[p22\]](#)

(SN)\*\* Hlubi then begot us.

\*\*

\*\* [\[p23\] He is there, in Mbilaneni<sup>xxvi</sup>](#)

\*\*

\*\* He died there, at the stream there.

\*\*

It is called *kuHlubi* here.

\*\*

Hlubi was the first to be buried in this Mbilaneni.

\*\* [\[p24\]](#)

(HD)When Hlubi and Dlamini seperated, where was it that they had build? [re:PB queried previous translation, RE changed]

(SN)At Madvwudvwimi<sup>xxvii</sup>, Mavaneni<sup>xxviii</sup>.

\*\*

There where there is Mpholontsingile<sup>xxix</sup>.

\*\*

Where there is Mahlangu<sup>xxx</sup>. The place is now called Masimini<sup>xxxi</sup>. \*\* It is LoZingili<sup>xxxii</sup>, the *umntfwanenkhosi*.

(HD)[\[p25\] That is where they quarelled?](#)

\*\*

(SN)At Mavaneni.

\*\*

Down that way.

(SZ)If we can explain, we can say [\[p26\] it is kaNyawo<sup>xxxiii</sup>](#).

(SN)When you are this side, you can point that it is across the Phongolo<sup>xxxiv</sup>.

\* \*

As you can see, the Swati [p27] moved. \* \* Mswati left from kaBhaca<sup>xxxv</sup>.

\* \*

\* \* At kaBhaca, it is said there are the Bhaca, because they hid from Mswati and his *imphi*.

\* \*

After he died there, he was buried at *etjeni kaNtunjambili*<sup>xxxvi</sup>.

\* \*

It is there. When you are at Nongoma<sup>xxxvii</sup>, you can point that end.

\* \*

At *etjeni likaNtunjambili* there.

(HD)When you face there, to the south?

(SN)[p29] Yes. \* \* Now, even Ludvonga's child was buried there.

\* \*

The first one not to be returned there was Dlamini.

\* \*

Dlamini, like this one, he has closed this side [p30] they say "Bayede". \* \* We bonga each other, "Bayede! Bayede!" Afterward, it was apparent that Hlubi was not installed. The son of the *inhlanti* was taken. So, LoZingili said, " You will not rule the residence. You are not 'Bayede!. 'Bayede! is Hlubi. Your mother burnt him deliberately"

\* \* [p31]

(HD)They were Swazis, people of *kwaNgwane*?

(SZ) *KwaZulu*<sup>xxxviii</sup>.

(SN)Now, he fought, [p32] after Mamba<sup>xxxix</sup> had left. Mamba was instructed to go up the *luSutfu*<sup>xl</sup> River. \* \*

\* \*

He crossed over the Phongolo, and went up the *luSutfu*.

\* \*

Now, all these <were> born of Ludvonga.

\* \* [p33]

Then it was said to this Hlubi, that he should go back again and hide. [re: check my translation]

\* \*

\* \* Mamba was given people and he went, and Hlubi was given people and he went.

\* \* [p34]

Now, when he was up there at Lubonjeni<sup>xli</sup>, \* \* kaVuma<sup>xlii</sup>.

\* \*

Then Ndlela was born \* \*.

\* \*

When Ndlela was born, at their departure there [p35] \* \*, they crossed the Mkhuze<sup>xliii</sup>. When they were at Nkunzana<sup>xliv</sup>, they were attacked by the Zulu.

\* \*

Yes, it attacked them, and forced them again to cross the Mkhuze, it made them cross over to

*emaGudu*<sup>xlv</sup>.

\* \*

So it made them lose the way that it was said they should take to *kaBhaca*<sup>xvi</sup>.

\* \*

[p36] Now, it drove them all the way until it got them to Hoba<sup>xvii</sup>. But still the spies were going ahead, checking the places ahead.

\* \* [p37]

[p38] When the spies crossed the Phongolo, and when they arrived at Godlwako<sup>xviii</sup>, they found the Nkhambule<sup>xix</sup> people...

\* \*

... and the Sukati<sup>i</sup> people; the *beSutfu*<sup>ii</sup>.

\* \*

\* \* They then returned there, to Hlubi. [p39] They then went to Godlwako during the night. When \* \* the Nkhambule and Sukati people woke up, they found that the *imphi* had surrounded them. So they raised their hands and surrendered saying, "No, we are not fighting, *nine bekunene*. We will not fight!"

\* \* [p40]

Then the spies went out again.

\* \*

All this way, going to that side. Then they found the Vilakati<sup>iii</sup> people.

\* \*

[p41] And again they returned to Hlubi. Hlubi was at Nsikazi<sup>liii</sup>. \* \* He then made[re: previous translation 'took' makes more sense] this one of Ntsekulane<sup>liv</sup>, the whole of this <land>. That was how he *juba*<sup>at</sup> d it.

\* \*

(SZ)He captured it<sup>b</sup>.

(SN)Then, all of them surrendered [p42] and *khontad* to Hlubi, until Hlubi died.

\* \*

Others were the Maseko<sup>lv</sup> people ...

\* \*

... and the Duba<sup>lvi</sup> people.

\* \*

(SZ) *They were all under the Hlubi*<sup>a</sup>.

\* \*

(SN)Now, when he had settled [p43] here, they then attacked this Dlamini back there, <where he had been left>.

\* \*

He was attacked by Lozingili. Lozingili went to his mother's place, *kaMsetfwa*<sup>hii</sup>, *kaManguzu*<sup>hiii</sup>.

\* \* [p44]

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<sup>i</sup>*juba*: amputate, sever, shorten; interrupt (verbally); decide, pass judgement; give orders to an age-grade of girls (Rycroft, *Dict.*, p.44).

<sup>ii</sup>'it' meaning land.

<sup>a</sup>This sentence was spoken in english.

\*\* <Dlamini> sent people to report to his brother that he was being attacked.

\*\* [\[p45\]](#)

This Dlamini, the one who was down there at Mavaneni.

\*\*

On the other side <of the Lubombo>. Now, Hlubi <instructed his *imph*> to take up arms. Even Mamba came fully armed, since they had also sent to him [\[p46\]. Mamba also sent out <an \*imph\*>. It found him at buNtungwa<sup>bix</sup>, where they had surrounded him.](#)

\*\*

This Dlamini was surrounded by his brother, LoZingili.

\*\* [\[p47\]](#)

\*\* When they arrived, <the *imph*> of Hlubi's, found that of Mamba had already gone ahead.

\*\* [\[p48\]](#)

They arrived and destroyed the others after Hlubi's had arrived.

\*\*

Then they took Dlamini and went with him back to Mavaneni.

\*\*

After they had taken him back to Mavaneni [\[p49\] \\*\\* , he said, "Aww, my brothers, you cannot leave me here, because \\*\\* I will be attacked again."](#)

\*\*

They then took [\[p50\] <Dlamini>, and put him up on the Lubombo, there <at> kaNyawo.](#)

\*\*

That is where he died.

\*\* [\[p51\]](#)

He is in the forest which is called Hlatikhulu<sup>lx</sup>. <That is> where he is buried.

\*\*

He died, having begot Ngwane.

\*\*

Ngwane is <born> of LaMndzebele<sup>lxi</sup>.

\*\* [\[p52\]](#)

(SZ)The one who is called Ndvungunye.

\*\*

(SN)He is still Ndvungunye.

\*\*

Now, then the residence was moved down after the mourning period was over.

\*\*

Then it was built down at the Mzimvubu<sup>lxii</sup> and Ncotshane<sup>lxiii</sup>, in the area<sup>a</sup> which is called [\[p53\]](#)  
['Matsapha<sup>lxiv</sup>'](#).

\*\*

These are rivers. They meet. \*\*

\*\*

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<sup>b</sup> *buNtungwa*: literally, the quality of *ntungwa*.

<sup>c</sup>Original has: *siganga*.

(HD)Was Hlubi still alive at the time when Ngwane was king?

(SN)[p54] [Hlubi died at that time.](#)

\*\*

Hlubi built here. He died when he was here<sup>lxv</sup>. The one who went and built there [p55] at the [sicokweni<sup>b</sup> of Ngisana<sup>lxvi</sup>, was this Ndlela<sup>lxvii</sup>.](#)

\*\* [p55]

(HD)At Mgazini<sup>lxviii</sup>'s place?

(SN)Yes.

\*\*

Now, this one became king, the residence was moved from here, by the outbreak of fever.

\*\*

At Matsapa.

\*\* [p56]

It was fever.

\*\* [p57]

There was also the tree called *umdlebe*<sup>c</sup>. They then shot <it>. It was shot at from an aeroplane.

\*\* We were then fetched from there, at the *ticokweni*<sup>lxvix</sup>, because this Mshengu was born of Ndlela. \*\* [p58]

(HD)They <were> called \*\* from *ticokweni*, from Sicunusa<sup>lxv</sup> and came back!

\*\*

Why did you go to Sicunusa?

(SN)The place<sup>b</sup> was ours<sup>c</sup>.

\*\* [p59]

(SZ)Actually, we were running from the war of Zulu.<sup>dlxix</sup>

\*\* [p60]

(SN)Ndlela died there. The residence of Ndlela's family was removed by Hlubi and built there.

\*\* [p61]

(HD)It is right to say that in Hlubi's time there were two residences, here and there?

(SN)Yes.

\*\*

(HD)Why did he have two places?

(SN)They used to *butha*<sup>c</sup>. \*\* You see, when you are a king, then you build another residence in any place [p62] you like.

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<sup>b</sup>*sicokweni*: summit.

<sup>c</sup>*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.

<sup>d</sup>*ticokweni*: summits.

<sup>e</sup>Original has: *indzawo*.

<sup>f</sup>Original has: *kitsi*.

<sup>g</sup>This sentence was spoken in English.

\* \*

(SZ)Come back and talk about the old king who remained here; who was this king who used to climb up and sit on a rock?<sup>9</sup>

(SN)It is Ngwane. It is Ndvungunye, of this rock.

\* \*

It was where he was herding during boyhood. [p63]

\* \*

(SN)Today it is called *eNtsho Juba*<sup>lxxii</sup>.

\* \*

(SZ)You see, it is now of Ngwane himself, because our kingship<sup>f</sup> is like this, even today. \* \* Our kingship<sup>g</sup> is at *kaSimakahla*<sup>lxxiii</sup>. \* \* When they moved here, it was Nyamayenja<sup>lxxiv</sup> who left for here [p64]. \* \* <Nyamayenja> \* \* the one who is head of the Ndlelas. \* \* He went to Simakahla.

\* \* [p65]

<In the time of> Somhlolo.

\* \*

Somhlolo then asked for a boy<sup>a</sup> from Nyamayenja, thinking that there may be an *umutsi*<sup>b</sup> with which the king would be washed on the day that he *gidza'd incwala*. The *umutsi* can be dug up.

\* \* [p66]

He then took out this Mshengu.

\* \* [p67]

Mshengu came back and was built for, there where the *msinsi*<sup>c</sup> tree is.

\* \*

Somhlolo had built here; there at Lukhalweni<sup>lxxv</sup>.

\* \* [p68]

There it is, in these title-deed lands<sup>d</sup>. \* \*

It was called Nobamba<sup>lxxvi</sup>.

\* \* [p69]

It is old Lobamba<sup>lxxvii</sup>.

\* \* [p70]

(HD)At the time when the residence Nobamba was here, where were the Ndlela people on that mountain?<sup>9</sup>

<sup>c</sup>*butha* (s): collect, gather; recruit (Rycroft, *Dict.*, p.7). *buthela* (z): gather together for, recruit for, gather into (Doke & Vilakazi, *Dict.*, p.94).

<sup>d</sup>Original has: *bukhosi*.

<sup>e</sup>Original has: *bukhosi*.

<sup>f</sup>Original has: *umfana*.

<sup>g</sup>*umutsi*: medicines, or potions thought to have important properties and powers.

<sup>h</sup>*msinsi* known in English as Coast Coral tree ("Lucky Bean" tree), *Erythrina callia*. 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).

<sup>i</sup>Original has: *emapulazini*.



(SN)The Ndlela people were here, because those of Langeni[<sup>ch</sup> ie langeni residence?] are of Hlubi.

\* \* [p71]

The old remains of the Langeni are these.

(HD)\*\* She has asked, *babe*, that at the time that Somhlolo was in this residence, where were the Ndlela people?

(SN)Others were present here.

\* \* [p72]

But Nyamayenja was left behind there, where his father Ndlela died<sup>lxviii</sup>.

\* \*

It was <Nyamayenja> who moved from here and went to Simakahla.

\* \*

They were giving room to each other. [p74]

\* \*

(HD)Was Nyamayenja a chief<sup>e</sup> [CH create cross refenece to above note RE: which one?]

(SN)He was king of a *sive*!

\* \*

(HD)At the time of Somhlolo, [p75] did the Ndlela people *gidza incwala* with Somhlolo?

(SN)They did *gidza* with Somhlolo<sup>lxvix</sup>.

\* \*

(HD)Did you *gidza* it with Hlubi and Dlamini?

(SN)They *gidza*'d it until they seperated \* \*. Now when they were *gidza*'ing *incwala* of Mswati<sup>a</sup>.

\* \* [p76]

After the *incwala* was over, then Fokota<sup>lxxx</sup> arrived with the *libutfo*, here at *incwala*.

\* \* [p77]

(HD)At the time of Dlamini and Hlubi, did they *gidza incwala*?

\* \*

(SN)They *gidza*'d it \* \* Dlamini did *gidza incwala*.

\* \*

That is when Lozingili and Dlamini quarrelled over *incwala*.

\* \* [p79]

(HD)When Hlubi came over this side, did he *gidza incwala*?

\* \*

(SN)Here, he *gidza* it.

\* \*

(HD)It means that there were two *incwala*: one here, and the other there, at Dlamini's?

(SN)[p80] There, at Dlamini's, whilst it was *gidvwa*'d there, it was there that the dispute erupted.

\* \*

<When it was *gidvwa*'d> there, at Mavaneni.

\* \*

(HD)Did his brother, Mamba, fight with Dlamini?

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<sup>e</sup>Original has: *sikhulu*.

<sup>a</sup>In this instance Simbimba Ndlela is probably referring to Mswati *wa*Somhlolo.

(SN)No.

\*\*

He never fought. It was these [\[p81\] who fetched Dlamini from there.](#)

\*\*

When he reported to them that /this Lozingili\ was killing him.

\*\* [\[p82\]](#)

Mamba was *lisokanchanti*<sup>b</sup>.

\*\* [\[p83\]](#)

In reality, as you see, at kaMamba it<sup>a</sup> is still *dlalwa*<sup>b</sup>d.

\*\* [\[p84\]](#)

About Ndlela, they say his responsibility was to send out a *libutfo* \*\*, to go to this side, and another to go to this side.

\*\*

The other would *dlala* here.

\*\*

They did not come together during the time of *incwala*.

\*\* [\[p85-90\] \[ch: left out pp, ask if re agrees - re: yes, I agree. 14/1/96 PB would like the following](#)

[added\]](#)

\*\* [\[p86\]](#)

(SN)Here, when it was *incwala*, he split the libutfo of the Ndlela people, one would go there <to Mamba> and another there <to Ngwane>.

\*\* [\[p87\]](#)

(4)Who can you remember among those?

(SN)I am just forgetting him, the name of the individual who would go with them.

\*\* [\[p88\]](#)

(HD)Which libutfo was it?

(SN)When they came to stop it, it was the Nyatsi.

\*\*

(SN)Over there, [\[p89\] after Mswati had ended the incwala \\*\\* then Fokota came.](#)

\*\*

Then it fought these and these from the *incwala*. In the cattle byre at kaNgwane.

\*\*

At eLudzidzini.

\*\*

Then Mswati said the [\[p90\] libutfo should not come back anymore.](#)

\*\*

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<sup>b</sup>*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).

<sup>a</sup>'it' in this instance refers to *incwala*.

<sup>b</sup>*dlawa*: passive form of *dla*, to eat.

Ya, because there were many casualties, but Fokota escaped. The brothers of Fokota – those from *ka*Ndlela hit them, hit them completely.

\*\* [p91]

(SZ)Is it clear \*\* that Ndlela was one who was supposed to rule? The *inhlanti* made a plan, [p92] that since this child is going to be installed let me burn him here. When they wanted to install him, there was a big argument among the Ngwane people, as I hear this child is left handed. Then, these of Ngwane's people said, "Let us go put them on the path and take spears, and see which hand will they take the spears". And they saw this one, using the left hand, take it [p93] and pierce this side.

"Ha, indeed he is left handed". Because this hand of this side was often used.

\*\*

A left handed person is never installed as king in *s*Ngwane.

\*\*

(HD)Who was king at that time?

(SZ)[p94] It was Ludvongo I, because they are the sons of Ludvongo I. \*\* Dlamini took over in broad daylight. \*\* It was through the plan of the *inhlanti*.

(SN)She was the one who heard that the *libandla* of the *bantfwanenkho*si was discussing who was to be installed after the death of this king <Ludvongo>. \*\* These [p95] *bantfwanenkho*si said, "Awi, our people we will die of hunger \*\* yet Ludvongo did send us to Gobocwane<sup>lxxxii</sup> to ask for a girl for him. He had seen a girl there, at Gobocwane."

\*\*

Gobocwane Shiba.

\*\* [p96]

At Matubatuba<sup>lxxxii</sup>.

\*\*

(SZ)*Kwa*Zulu.

\*\*

(SN)Then LoMaketho said to Dzambile, "Take to the *bantfwanenkho*si. They are dying of hunger. Take this *tjwala* to them". So when she went there, she overheard them discussing Hlubi. [p97] They said, "Why do we have to die of hunger, yet the king had sent us to go and ask Gobocwane <for a wife>. Gobocwane gave her to us, and we came back with her".

\*\* [p98]

–/[p100] Gobocwane gave them LoMaketho\ . [p99] She gave birth to Hlubi, who is wearing *inyamphaketane*<sup>b</sup>. –

[p101] When <Dzambili> returned, she said, "I have heard that we shall be killed"

\*\* [p102]

So the elder one, LoMaketho said, "What have we done that we should be killed?" \*\*

\*\* [p103]

Dzambile said, "We shall not be killed if we make him –this Hlubi– hold an ember".

\*\*

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<sup>a</sup>This sentence was spoken in English.

<sup>b</sup>*inyamphaketane*: royal insignia.

LoMaketfwa said, "I cannot do that. I cannot burn my child; just take him and put an ember in his hand".

\*\* [\[p104\]](#)

Then Dzambile cried. Then LoMaketfwa said, "I am taking the clay pot. You can do it yourself, during my absence. I do not want to see".

\*\*

So she took her clay pot for fetching water, and went with the mother of LoZingili to the river to fetch water.

\*\*

<Dzambile> remained and made the child hold the hot coal.

\*\* [\[p106\]](#)

<LoMakhetfwa> returned from the river with the mother of Lozingili, LaMtsetfwa. So Hlubi ran to his mother and said, "My little mother has burnt my hand. How will I eat?"

\*\*

That was when the mother [\[p107\] of Lozingili heard that she had forced him to hold an ember.](#)

\*\*

When they returned home, she came out to meet them along the way. She said that the child

[\[p108\] fell into the fire.](#)

"He is lying <when he says> that I forced him to hold an ember".

\*\*

So then when the day came on which the child was needed, it was found that he is [\[p109\] <left-handed>.](#)

\*\* [\[p110\]](#)

(SZ)They argued, saying that the child was not left-handed. Now the child uses the wrong hand.

They said, "Let us take spears and go along the path". \*\* They <wanted> to see which way

he would pierce. [\[p111\] And indeed, he pierced the ground by throwing it with <the left](#)

[hand>. \\*\\* Indeed, he is left-handed. That is where Ndlela's kingship<sup>a</sup> was stolen.](#)

\*\*

Because the *inhlanti* wanted to take the kingship<sup>b</sup>.

(HD)After Hlubi, did the Ndlela [\[p112\] people take as wife a girl who was of the Dlamini people?](#)

\*\*

(SN)Mbandzeni \*\* took LaBhengane<sup>lxxxiii</sup>.

\*\* [\[p113\]](#)

He took LaZiyanga<sup>lxxxiv</sup> ...

\*\*

... the grandmother of this one.

\*\* [\[p114\] <Also> Ndlela married LaShongwe<sup>lxxxv</sup> — the mother of Nyamayenja.](#)

\*\* [\[p115\]](#)

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<sup>a</sup>Original has: *bukhosi*.

<sup>b</sup>Original has: *bukhosi*.

My great grandfather<sup>a</sup>, who comes after Mgwazephansi, the father of my father, he had *ngen'e*d Mswati's wives; the mother of Manyamalala<sup>lxxxvi</sup>. Manyamalala is born of my great grandfather<sup>b</sup>.

\*\* [p116]

(SZ)My grandfather<sup>c</sup> begat Nyamayenja.

\*\*

He is born of Ndlela. He is born by LaShongwe.

\*\* [p117]

(SZ) *Nyamayenja was the son of Ndlela. He was the son <of> Ndlela and his mother was*

*LaShongwe.*<sup>d</sup>

\*\*

Was he the king of these Ndlela people?

(SN)He was the king of the Ndlela people.

(SZ)He went back to Simakadze<sup>lxxxvii</sup>.

(HD)Where did he die?

(SN)He is at Simakadze.

(CH) *Was he a sikhulu or an indvuna?*

(SZ)[p118] *He was the chief's child?*<sup>f</sup>

\*\*

(HD)Was he under Somhlolo?

(SN)<Yes>.

(SZ)He was under Somhlolo.

(SN)No. \*\*

(SZ)Under which king were they?

\*\*

Explain here, my grandfather<sup>g</sup>. [p119] Was Nyamayenja under Somhlolo or was he under no one?

\*\*

(SN)He was like the Mamba <king>.

\*\*

He *gidza'd* <*incwala*>.

\*\* [p120]

(SZ)Did he take his *emabutfo* to Somhlolo when there was war?

(SN)Yes.

\*\*

---

<sup>a</sup>Original has: *babe mkhulu*.

<sup>b</sup>Original has: *babe mkhulu*.

<sup>c</sup>Original has: *mkhulu*.

<sup>d</sup>This sentence was spoken in English.

<sup>e</sup>Not clear in the original who asked this question, but seems likely to have been (HD).

<sup>f</sup>The preceding two sentences were spoken in English.

<sup>g</sup>Original has: *mkhulu*.

Somhlolo would send people to [\[p121\] go and report, like they send to the Mamba people to go and report. And then the Mamba \*imphi\* go out. It is just like that.](#)

\*\*

(SZ) <Nyamayenja> stayed in the south<sup>a</sup> /when Somhlolo went to the Mdzimba\, Today it is in the Republic, that Simakadze. He stayed there, until he died.<sup>b</sup>

\*\*

*Simakadze, near Piet Retief*<sup>cxviii c</sup>.

\*\* [\[p122\]](#)

(SN) There is a lot of them there. We once *cupha*<sup>d</sup> at some time – we found them there at Hhoyoyo<sup>lxxxix</sup>.

\*\* [\[p123\]](#)

After Somhlolo died, he was brought here. \*\* He was put with his father. There are two kings that are in this Mbilaneni \*\*

\*\* [\[p124\]](#)

(HD) Which *sibongo* do the [\[p125\] Ndlela people not marry.](#)

\*\*

(SN) *Awu*, there is none.

\*\*

(CH) Do the know anything about *Xulu people, Xulo*<sup>c</sup>

(SZ) Mcunu<sup>xc</sup>, I do not know, maybe you know, my grandfather<sup>f</sup>, about how are the Mcunu people.

\*\*

(SN) [\[p126\] I do not know the people of Mcunu.](#)

(CH) There are some people amongst the Mcunu people in kwaZulu, who have a *sibongo Ndlela*?

\*\*

(SN) That can happen because there are some here in Swaziland who are of Ndlela Mshayisa<sup>xcii</sup>.

\*\*

(SN) Yes, yet, this Mshayisa is born [\[p127\] of Ndlela.](#)

\*\* [\[p128\]](#)

(HD) [\[p129\] <Do you know about> Hhoye Ndlela](#)<sup>xciii</sup>?

(SN) I know this Hhoye Ndlela.

\*\*

He is there at Lobamba.

\*\*

At Nkhanini.

(SZ) He is a brother to Mlunjana<sup>xciiii</sup>.

\*\*

---

<sup>a</sup>This sentence was spoken in English.

<sup>b</sup>This sentence was spoken in English.

<sup>c</sup>This sentence was spoken in English.

<sup>d</sup>*cupha*: scoop out, take a handful; enlist, sign on; set a trap. Going to work in the mines.

<sup>e</sup>This sentence was spoken in English.

<sup>f</sup>Original has: *mkhulu*.

(SN)[[p130](#)] Those are still of their home<sup>a</sup>. Our great grandfathers<sup>b</sup> they came one after another.

\*\*

And with those who are at Hhohho<sup>xv</sup> [re: *baka*Hhohho - hhohho people?]

\*\* [[p131](#)]

(HD)Who is the father of Mkunjana<sup>xv</sup>?

(SN)I know him. His father is Nganya<sup>xvi</sup>.

\*\* [[p132](#)]

Are there any who were heroes of the Ndlela people.

\*\*

It is Mgwazephansi who is a hero.

(SZ)My father is a hero <of the> \*\* Gedlembane.

(SZ)They placed Mgwazephansi down here, by the way which *imphi* is that, which was fought?

(SN)Of Mshadza<sup>xvii</sup>.

\*\*

It is he who caught Sikwati<sup>xviii</sup>. <Sikwati> the king of the *be*Sutfu said the English went with him because the war was for the English.

\*\* [[p134](#)]

Those who had come to fetch the *imphi* from Mbandzeni came and said LaLudvwedvwe<sup>xix</sup> — the *nkhosikhati* of England — says *ngene!*. Her daughter had died, she was coming to you, so that you could tell her [[p135](#)] the methods of ruling people since you are a king.

(HD)Who had she sent?

(SN)She had sent the English who were four when they came.

\*\*

They came to Mbandzeni.

\*\*

So they found Mbandzeni. He was over that little hill which is called Sidwatshana<sup>°</sup> where some *emajaha* were placed [[p136](#)] with cattle which were to be *klezwa*<sup>d</sup> by the *majaha* of *mbutfwo*<sup>b</sup>.

\*\*

After the *mbutfwo* had eaten [[p137](#)] it would then *kleza* it. \*\*

\*\* [[pp138,139](#)]

(HD)[[p140](#)] Do you know of Embo<sup>ci</sup>, *babe*?

\*\*

(SN)Imbo has been built by [[p141](#)] Bhuza<sup>ci</sup>.

\*\*

---

<sup>a</sup>Original has: *khaya*.

<sup>b</sup>Original has: *bobabe mkhulu*

<sup>c</sup>*ngene*: literally, enter.

<sup>d</sup>*kleza*: literally, 'milk into the mouth'. The custom of drinking fresh milk from the udder is seen as behaviour only befitting uninitiated boys and children. [re: check my note]

<sup>e</sup>*mbutfwo*: variant spelling of *emabutfo* (see glossary).

(HD)Is there no earlier Imbo that you know?

\* \* [p143]

(SN)I heard the phrase, 'Embo you never return'.

\* \*

(HD)Your selves, you are of Embo?

\* \*

Do you ever say you are of Embo?

(SN)You say we are of Embo. We, all Swazis, we indeed came about being them of Embo.

\* \*

[p144] Because a Swazi would be swearing when saying 'Embo *kakuloyelwa*'. It means even if you return<sup>c</sup> you will never reach it, you will find yourself coming back alone.

(SZ)What do you know about *mutungwa*<sup>cii</sup>, [p145] my grandfather<sup>d</sup>?

(SN)It was at buNtungwa<sup>e</sup> that they found Dlamini surrounded by the *imphi* of Lozingili.

\* \*

It was a mountain fortress<sup>f</sup>.

\* \*

(HD)[p146] Those who come from Dlamini, from Hlubi, do they ever call themselves Mantungwa?

(SN)That they are Mantungwa - no!

\* \*

(HD) \* \* Have you ever heard about the story of the *silulu*<sup>civ</sup>, people come by in a *silulu*.

(SN)I did hear about it.

\* \*

(HD)Who are those that came by in a *silulu*?

(SN)[p147] It is the Simelane people.

\* \*

The Ndlela people never rolled by the *silulu*.

\* \*

(HD)Do the Ndlela people call themselves of the Mdzabuko?<sup>cv</sup>

(SN)I know that the Ndlela people are *uMdzabuko*. But where they are of Mdzabuko, I can point that side.

\* \*

Way back<sup>a</sup>.

\* \*

At Bhaqa<sup>cvii</sup>, at Mkhomazi<sup>cvii</sup>.

---

<sup>c</sup>Original has: *buyela*.

<sup>d</sup>Original has: *mkhulu*.

<sup>e</sup>*buNtungwa*: literally, the quality of *ntungwa*.

<sup>f</sup>Original has: *qaba*.

<sup>g</sup>Original has: *lemuva*.



i. This interview is available on SWOHP archive Hamilton Collection cassette 10a; the interview starts at counter number 9. The translated and transcribed version of this interview comprises a 145 pages (A5 size) and is stored in a box labelled Ndlela History I.

ii. Caroline Hamilton (CH) conducted two interviews with Simbimba Ndlela (SN). This interview of the 27 July 1983, was followed up by an interview on the 17 August 1983. The second interview is not published in this volume, but the information there-in is used in the present interview endnotes.

iii. Tibondzeni (Tibandzeni): area about 5km north-east of present-day Mhlosheni, southern Swaziland, in the modern Ndlela chiefdom. {I}

iv. 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 Ndlela 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 Ndlela was charged with the duty of assisting the regent, Babane's brother, Manka. Manka died in office, and Simbimba Ndlela 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}

v. 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]

vi. Ndlela people: Ndlela was a son of Hlubi (*waLudvonga*), and the name Ndlela was given 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}

vii. *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}

viii. 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 dissertation, University of the Witwatersrand 1986, Chapter 4.

ix. 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).

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.

x.Nkhanini (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 (*wa*Mavuso, and father of Dlamini and Hlubi) (SWOHP, Royal series, 1982).

ii) Nkanini was the name of the capital of an earlier king, Dlamini (*wa*Ludvongo), and this ceremonial capital was initially situated somewhere on the Lubombo mountains near *ka*Nyawo, 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). {RE, PB}

xi.Mswati: Simbimba Ndlela 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}

xii.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 (*wa*Somhlolo) *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; Grotper, *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.

xiii.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.

xiv.Mshengu: some other figures with this name is,

- i) according to Velamuva Malinga, Mshengu Mdluli was the name of a chief sent by Mswati 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).
- ii) a recent historical figure with this name is the brother and body-guard of King Sobhuza II.

xv.Mwekazi: we have been unable to find further information about this person. {no I}

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

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

xviii.Sinjalo: there is also another figure known as Sinjalo – Somnjalose, daughter of Sibande Simelane who married Ndvungunye and bore Somhlolo.

xix.Hodoba: Jones (based on Kuper, *Sobhuza II* and Matsebula, *History*) gives Hodoba as probably born at Gunundwini 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).

xx.Steki (Siteki): see above endnote.

xxi.Malangen: literally, people of the sun. The king of Swaziland is known as 'the sun', and 'Malangen' is a title which denotes strong associations of royalty. In some cases it is used to suggest common origins with the Swazi royal house.

xxii.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; Mkhwanazi 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}

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

xxiv.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 Tlonga 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}

xxv.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 *umntfwanenkhosi* 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. {I}

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

i) about 8km south-east of modern Nhlanganano 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). {I}

xxvii.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.

xxviii.Mavaneni (Mavanini): 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 Ndlela indicates that Mavanini was east of the Lubombo in, or past, the area where the Mkhuze and Phongolo Rivers meet, at a place where there is a swamp, but no river (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. Nquku who states that "Mavanini" was the residence of the early leader of the "Swazi-Ndwandwe", Sidwvabasiluthuli alias Ngwane II (of "Nyaka kraal"), erected at Hlathikulu on the Lubombo ("The Swazis", *The Times of Swaziland*, 01-07-1943). {I} [re: ch has note saying L.V.S. says diptank and tribal ward]

xxix.Mpholongtsingile: we have been unable to find further information about this place, but see endnote xxvii. {no I}

xxx.Mahlungu: we have been unable to find further information about this place, but see endnote xxvii. {no I}

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

xxxii.LoZingili (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). Dzambili acted as Ngwanaza's regent during his time of minority. Zingili is the son of Hluma *wa*Makhasane (Stuart Photocopies \*\* [how to ref them?]) and Loziga, woman from the Msetfwa.

xxxiii.*ka*Nyawo: the place of Nyawo. According to Bryant (*Olden Times*, p.345) the Nyawo are of 'Ntungwa-Nguni' origin, though 'Swazi-ized'. Jones (drawing on [re: what?])... 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. 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, no added JSA info}

xxxiv.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 *lu*Sutfu River in forming the Maputo River that enters the Indian Ocean in the Bay of Maputo.

xxxv.*ka*Bhaca: 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 KwaZulu-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}

xxxvi.*etjeni* of *Ntunjambili*: 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 Ntunjumbili* in the Thukela River area and confirms that the place is associated with numerous myths and stories. There is also a rocky mountain called *kwā*Ntunjambili located just south of the Thukela River, about 90km inland from the coast. {E}

xxxvii.Nongoma: village and magisterial district in central *kwā*Zulu, 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}

xxxviii.*Kwā*Zulu: literally, place of the Zulu people. Used in a general sense by Swazis to refer to the whole area south of the Phongolo, and sometimes, to the area to the south-east.

xxxix.Mamba: a *sibongo* commonly found In Swaziland. The Mamba people claim a common origin with the Swazi royal house. They entered Swaziland through the Ngwavuma breach in the southern Lubombo mountains and 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 present-day Mamba chiefdom lies west of Maloma in central southern Swaziland. The Mamba people enjoy a special status among the peoples of Swaziland and are entitled to hold their own lesser version of the *incwala*. {I}

xl.*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}

xli.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.

xlii.*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).

xliii.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). {RE}

xliv.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.

xlv.*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}

xlvi.*kaBhaca*: literally, at the place of the hideaways. See endnote xxxv. 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 [\[pp107-111\]](#).

xlvi. 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 Ndlela 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 Ngaka mountain]

lviii. 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}

lix. Nkambule (Nkambule): 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 *emalikamuva* (*History* (new edition), p.42). Kuper also lists the Nkambule as *labafik'emuva*, 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), 24-4-1970; Vilakati series, 21-8-1992; Sithole series, 24-8-1992). 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}

l. 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).

li. *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}

lii. Vilakati (Vilakazi): a *sibongo* commonly found in Swaziland. Simbimba's evidence contradicts Kuper, who describes the Vilakati as an Nguni group of *labafik'emuva* (those who came into Swaziland after the Ngwane) (*African Aristocracy*, p.234). In another interview, 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}

liii. Nsikazi (Nsikati): we have been unable to find further information about this place. {no I}[PB wants more info]

liv. Ntsekulane: we have been unable to find further information about this person.

lv. 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 Nqabaneni in the *luSutfu* valley, under Cece, son of Khubonye and grandson of Magadlala, 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 present-day Maseko chiefdoms lie in central-western Swaziland. {I}

lvi.Duba (Dvuba): a *sibongo* found in Swaziland. Kuper gives Dvuba as *labafik'emuva* 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 ]

lvii.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].

lviii.*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.

lix.buNtungwa: possibly derived from *ntungwa* (*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 Ndelela 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 Ndelela states that "buNtungwa" was a fortress.

lx.Hlatikhulu (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 described in ii). {I}

lxi.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; also see SWOHP, Bonner series, Josefa Dlamini, 08-05-1970). In an interview (SWOHP, Royal series, 1982) Simbimba Ndelela 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). {E}{I}

lxii.Mzimvubu: a river which rises in southern Swaziland and flows south into the Ncotshane River that, in its turn, becomes a tributary of the Phongolo River. {I}{E}



lxiii.Ncotshane (Ncotjane): 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.

lxiv.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 Ndlela 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). [PB CH to check]

lxv.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].

lxvi.Ngisana: we have been unable to find further information about this place / person, except that there is a person with this name mentioned in the Mankwempe Magagula interview. {no more info I}

lxvii.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 Luolweni 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, Nvamavenja went to Simakada [pp38-43].

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

lxix.*tickoweni*: in an interview on the 17 August 1983, Simbimba Ndlela notes that Ndlela died at 'Ticokweni' [p72], and was buried at Mbivaleni, Mashobeni [p76]. {no more info I}

lxx.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. Sicunsa lies between Gege and Mankanyane (about 25km south west of Mankanyane).{I}

lxxi."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'.

lxxii.*eNtshu Juba*: Rock of the Dove, the name of the mission station near the Rock of Ngwane. The Rock of Ngwane is a rocky outcrop that 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 sign 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.

lxxiii. 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].

lxxiv. 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}

lxxv. 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}

lxxvi. Nobamba (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 mountain called (Li)Hlobane (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. According to Mandlenkosi Nxumalo, Lobamba was a residence of Somhlolo's (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 is also the name of the residence of the Queen Mother during the reign of Sobhuza II situated roughly midway between Mbabane and Manzini.

lxxvii. Lobamba: see above endnote.

lxxviii. In an interview on the 17 August 1983, Simbimba Ndlela notes that Ndlela died at Ticokweni [p72], and was buried at Mbilaneni, Mashobeni [p76].

lxxix. In an interview on the 17 August 1983, Simbimba Ndlela says that Ndele and Somhlolo *gidza'd* separately, but joined their for war [pp70-71].

lxxx. Fokoti (Fokota, possible alias Jojo): his exact geneological 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 (*Kings*, p.48) (SWOHP, Makhosini Dlamini, no date). {I}

lxxxix.Gobocwane: 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.

lxxxii.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.

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

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

lxxxv.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). Presently, the Shongwe chiefdoms are directly south of Siphofaneni on the /uSutfu River, and west of Siteki. Another Shongwe chiefdom lies in the northernmost part of Swaziland, on the border with South Africa. {I}

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

lxxxvii.Simakadze: later in the interview Ndlela indicates that Simakadze is near Piet Retief, also see endnote lxxiii. {no I}

lxxxviii.Piet Retief: town in present-day South Africa, close to the south-western border of Swaziland. {I}

lxxxix.Hhoyoyo: we have been unable to find any refernce to this place, it could be a probubciation of the word Hhohho, *ka*Hhohho: 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.

ii) 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}

xc.Mcumu: we have been unable to find further information about this *sibongo*. {no I; checked Bryant}[PB: Ch in her MA]

xcv. Mshayisa: we have been unable to find further information about this person. {no I; checked Jones}

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

xcvii. Mlunjana Ndlela: a leading Ndlela figure and a brother of Simbimba Ndlela. {E}{no info on I}

xcviii. Hhohho: 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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iv) Hhohho was also the name of Mswati's capital 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 its name (Kuper, *Sobhuza II*, p.XIII).

xcv. Mkunjana: we have been unable to find further information about this person. {no I}

xcvi. Nganya: we have been unable to find further information about this person. {no I}

xcvii. 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. Bommer, 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 Bommer statement that confines the label 'Mshadza' to the 1879 Swazi-Pedi War. {I}{E}](#)

xcviii. Sikwati (Sekwati): he was a junior son of the royal Pedi house of Thulare. Sikwati was the father of Sekhukhume and founder of the early and mid-nineteenth century Pedi polity. At the time of Ndwandwe attacks under Zwile on the Pedi (Bryant, pp.209-110, Delius, p.22), he and some followers fled to safety in the area of present-day Northern Province. 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 thereafter (Delius, pp.26-30, 37-40). {no I, RE}

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

c.Sidwatshana: we have been unable to find any reference to this place. It possible could 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.

ci.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).

cii.Bhuza: [re: contractor that build embo statehouse?]

ciii.*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 Witwatersrand, 1986.

civ.*siluh*: 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 of [re: CH to write note]

cv.Mdzabuko: *dzabuko* is to originate.

cvi.Bhaqa: see endnote xxxv.

cvii.Mkhomazi (Nkomati): a river which arises near the present-day town of Carolina (Mpumalanga 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.

Jotter	CH1	PB read	CH2	RE enter	edit	edit	edit
4	yes		eys	yes	re 91/4	4/12 95	
<ul style="list-style-type: none"> <li>• needs to be checked by CH</li> <li>• we need to check on translations of great grandfather/ ancestors and make sure that we use it consistently - ?check back on all the inetrvies</li> <li>• translation of 'in the time of' - wrong</li> </ul> <p>In interview on the 17 August 1983, Ndlela gives the praises of Ludvonga as follows:</p> <ul style="list-style-type: none"> <li>• grandfather or <i>babe</i></li> </ul> <p>Date of print out: 11 6 2021</p> <ul style="list-style-type: none"> <li>• see how there is historical antecedenats for the residences of nkanini (ludvonga) and ludzizdini (mswati)</li> <li>• <b>PB: SEE THAT THIS IS IN INTRO-ESSAY:</b> 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, <i>Ideology, oral traditions and struggle for power in the early Zulu Kingdom</i>, unpublished MA thesis, University of the Witwatersrand 1986, Chapter 4.</li> <li>• <b>PB: SEE THAT THIS IS IN INTRO-ESSAY:</b> "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'.</li> <li>• Elsa Poodley <i>The complete field guide to the Trees of Natal, Zululand and Transkei</i>. Natal Flora Publication Trust, Durban. 1993</li> </ul>							