

Title: "When *umdlandvo* is being taken, usually you keep on coming back, coming back." [p43]

Interviewed at: In the Hlatshwakoⁱⁱ chiefdomⁱⁱⁱ, near Gege^{iv}

Date: 30 August 1983

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Henry 'Hlahlamehlo' Dlamini (HD)

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[p1-2] * * ^b

(VH) [p3] These of ours^c, of the Hlatshwayo people, of kaNgwane^{ix}. Ngwane, the king, the one of kaNgwane, the one who begets this Sobhuza, the first one. They^d dzabuka^e here and they are dzajtulwa^d by Ngwane. They are going there. They dzabula^g this Ngwanyanya^x because he was lisokanchanti^h. Having dzabula^d him, heⁱ built for him^a at Lucolweni^{xi}; the residence of his people^b, because his mother is the first <wife>. She is sesulamsiti^t. When he^d had grown

^aThe chief, Velamuva Hlatshwako, was particularly hard of hearing and the questions posed by Carolyn Hamilton and Henry Hlahlamehlo Dlamini were shouted to Velamuva Hlatshwako by Philangani Sgubude who was present at the chief's residence and who was used to communicate in this way with Hlatshwako. We have reproduced here the questions as posed by the interviewers, except where the shouted versions differ in any significant way from the interviewers' questions.

^bThe tape recorder was not functioning properly, and Velamuva Hlatshwako was asked to repeat the information he had already given.

^cOriginal has: *kitsi*.

^d'They' meaning the Hlatshwako people.

^e*dzabuka*: to get torn, crack, split; originate, thus to originate in the sense of having split off from something else.

^f*dzajtulwa*: passive form of the verb *dzabuka*.

^g*dzabula*: cause to cleave, crack, split, tear, cut across, thus cause to originate.

^h*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).

ⁱ'he' meaning Ngwane.

^a'him' meaning Ngwanyanya.

^bOriginal has: *wakabo*.

up, he *dzabulá'd* him and sent him there. He then *dzabulá'd* him, because the king * * is Sobhuza I, dreamer of dreams. He^e then lived right there. He had a residence. He had an area^f, and even today, it is still present.

* *

Masobodze^{xii}, *khokho^e* Masobodze. Masobodze then begets [p4] Mhlwazi^{xiii}, Mhlwazi then begets my father Mahubhulu^{xiv}. Mahubhulu then begets this Velamuva. Together with others who are old, and they are many who have since died. I am the one who is the head^h, whereas I am the last born * * of Mahubhulu.

* *

We are one with this placeⁱ of Dlamini^{xv}, of Nkhosi^{xvi}. We are <called> 'the Hlatshwayo people' <because> this Sobhuza * * took^j this sister of ours, LaMlalati^{xvii} who bears Lembelele^{xviii} at Luyengweni^{xix}, where there is now a college. * *

* *

Then it was insisted on, this name of being pierced^k, and it is now said, "Hlatshwako, [p5] Mhayise^{xx}, Ngwanya, Mabhengeta^{xxi}". It then ends there. By *indzabuko^l*, we are * * the old people of kaNgwane. We are not the other *sivana^m*. We are this one through which Sobhuza is king. But we now take each other <in marriage> because to us it is now said <that our *sibongo* is> Hlatjwako.

* *

It is no longer said "Nkhosi!"

(HD) Tell us about * * Ngwanya. * *

* * [p6]

As to where did he die?

* *

(VH) He died there.

* *

At Ntuvane^{xxii}, at Manyewu^{xxiii}.

^c*sesulamsiti*: derived from *ukwesula*: to wipe away; *msiti*: darkness, charred medicine, thus literally, to wipe away the darkness. The first and second wives of the Swazi king are both known as *sesulamsiti*. They fulfill specialist ritual roles, and are normally drawn from the Matsebula and Motsa people. [ch: Kuper says *sisulamsiti* - check with african lang]

^d'he' meaning Ngwanya.

^e'he' in this context appears to refer to Ngwanya.

^fOriginal has: *indzawo*.

^g*khokho* (spelling *gogo*): grandmother, wife from the clan of husband's mother (Rycroft, *Dict.*, p.32). [re: what about it being used to refer to any ancestor male or female??]

^hOriginal has: *inhloko*.

ⁱOriginal has: *sive*.

^jOriginal has: *tsatsa*, ie. took in marriage.

^kOriginal has: *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.

^l*indzabuko*: source, origin.

^m*sivana*: [re: from *sive* verb form 'each other']

(PS)At Manyewu and Ntuvane.

(VH)[p7] It is across the other side, there, at Nombotjwala^{xxv}, here is a river which flows to there to Sulphur Springs^{xxv}, it rises right there. There are two mountains * * . [re: across the Phongolo or over the mountains

(IT)It is Manyewu and Ntuvane.

* * [check my left out]

(VH)Yes.

* *

Standing there at Ntsabamhloph^{xxvi} * * we actually see them there.

* *

The road when you go on the road out of Mahamba^{xxvii}, [p8] there is a river which leads to there; here are mountains. That is where their residences are, where there are now farms of Germans.

* *

But the one we had gone to install, we had gone to install him right there, this boy is present.

* *

(IT)Mgogodlana^{xxviii}.

(VH)The one who was left behind is <the son> of Siyendzane^{xxix}.

* *

We are of Masobodze. * *

* *

[p9] He is then sending him here to kaNgwane.

* *

Then this Masobodze begot Mhlawzi.

* *

Also Jojovu^{xxx} and others.

* *

When they were fleeing to the people of Mciza^{xxxi} of Mabhoko^{xxxii} together with Sobhuza.

* *

They were boys^a of Sobhuza.

* *

They were the clearers of the path, carrying on their heads his *ingula*.

* * [p10]

<For> Sobhuza ...

* *

... the first. * * He is the dreamer of dreams.

* *

He is the one who dreamt of those whose hair is like the bushy part of a tail^b.

* *

^aOriginal has: *bafana*, literally, boys. The term is used to denote somebody in the king's service (eg. the police force are known as the *bafana* (plural) of the king).

^bThis is a reference to people of European descent.

They were dreamt of by Sobhuza <as> emerging form the water.

**

Putting on *umhome*, here is it.

(ET)[p11] [Coming from the sea, putting on the slacks^d](#).

(VH)Carrying the coins^e, here is money^f.

**

(HD) ** Where does this Ngwanya come from *babe*, ** how does he come into being?

**

(VH)Ngwanya too has got his mother.

**

Then the king is the first <*inkhosikati*> of Ngwane, she is *sesulamsiti*^g.

**

Then the king built a residence for him.

**

** [\[p12\] He is of Ngwane.](#)

(ET)*He is of Ngwane*^h.

**

(VH)He is the first wife. [\[re: translation problem with he/she\]](#)

**

(ET) *The mother to Nganya was /the first wife of Ngwane.*ⁱ

**

(VH)In accordance with rule^a of custom^b.

**

[\[p13,14\]](#)

(HD)In which area^c was Ngwanya during that time?

**

(VH)When he was brought out by this one, here. He was Lucolweni.

**

Across, tho other side, of Ngovuma^{xxxiii}. [re: not typo]

**

At Velebantfu^{xxxiv}.

**

(CH) ** *What was the place that Masobodze was sent to?*²¹ **

^cAt this point (VH) chuckled.

^dThis line was spoken in English, the word slacks is not clear on the tape.

^eOriginal has: *indilinga*.

^fOriginal has: *imali*.

^g*sesulamsiti*: literally, to wipe away the darkness. The first and second wives of the Swazi king are both known as *sesulamsiti*. They fulfill specialist ritual roles, and are normally drawn from the Matsebula and Motsa people.

^hThis sentence was spoken in English.

ⁱThis sentence is spoken in English.

^aOriginal has: *umtsefto*.

^bOriginal has: *imvelo*.

^cOriginal has: *indzawo*.

(VH)[p15] * * [Here it is, here is Mhlosheni.](#)

* *

(HD)Where was this Masobodze sent to?

* *

(VH)Masobodze, it was said that he should come back to the king, this one.

* *

This Sobhuza.

* *

He *dzabulá*'d him <and> gave him so many tens of herds[re:head?] [of cattle in the care of the](#)

[Vilakati^{xxxv} people at LuPhongolo^{xxxvi}](#).

(ET)[p16] [He was given forty herd of cattle.](#)^c

(VH)At LuPhongolo here.

* *

He had *inhlonhla*.

* *

He had *four hundred*; he gave him ten <from> here, he gave him ten <from> here, he gave him ten <from> here and he gave him ten <from> here. He gave him two bulls. He said he should come back to *kaNgwane*.

(ET)*He had forty herd of cattle and two bulls and then those cattle were sent with him to the king of Swaziland, Ngwane.*

(CH)*To Ngwane.*^d

(ET)Yes.

* *

(HD)[p17] [Then, where do these people get this that the people of Hlatjwako are people of](#)

[kaZulu^{xxxvii}?](#)

* *

(VH)* * They do no know.

* *

* * I told Ingwenyama^{ab} that we are not people of *kaZulu*. We are people of *kaNgwane*. We are of Ngwane here.

(ET)[p18] [We are true Swazi here.](#)^c

(VH)<When they> say that there are some people of *kaZulu*, <they refer to the fact that> some were separated. This was because Shaka^{xxxviii} was troublesome and some <Hlatshwako people> *khontá*'d that side.

^dThis sentence was spoken in English.

^eThis sentence was spoken in English.

^fThese words were spoken in english.

^gThese sentences were spoken in English.

^aIngwenyama (Ingonyama, Ngonyama): literally, the lion. Description derived from the praise names (titles) reserved for the king.

^bThis is possibly a reference to being interviewed by the late Sobhuza II. In the late 1960s a project of collecting and tape recording oral histories was initiated and supervised by the royal house.

^cThis sentence was spoken in English.

* *

I am not relating this history^d well. I thought that what is desirable is that I will just speak while being recorded, just speak. The tape <will> speak, on arrival <where you are going> it will then be played^e.

* *

----It is a court. <It is> as if it is a hearing^f.

* *

(HD)[\[p19\] During the time when there was a change of the *sibongo* to Hlatjwako, who was the king at that time?](#)

* *

(VH)It is Sobhuza.

* *

* * It is this very Sobhuza, the *umfowabo* of this one, this Ngwanya * * ...

* *

... because this Ngwanya is *lisokanchanti*.

* *

[\[p20\] Then they went to *gidza sibhimbi*.](#)

* *

Now <by calling him> 'Hlatjwako'.

* *

[\[p21\] * * They are still saying, when they are being praised there, ...](#)

* *

... "Nkhosi! Hlatshwayo, Ngwanya".

* *

We here, we no longer say so because ...

* *

... this Masobodze was then brought back here.

* *

It was caused by <the fact> that this Sobhuza then caught this sister of ours.

* *

He is now making her *inkhosikati*^g.

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

* * Then, we who are here, we no longer say "Nkhosi!", we now say "Hlatshwako, Mhayise, Ngwanya".

* *

Because we are now wives here.

* *

(HD)What was the name of this one who was then *tekwa*^hd here at home?

^dOriginal has: *umlandvo*.

^eThere is general laughter at this point.

^fNarrator (VH) laughed at this point, and a laughing remark was made by (ET).

^g*inkhosikati*:

(VH)[p23] [It is LaMlalati.](#)

**

(HD)Who was the father of LaMlalati?

**

(VH)It is Ngwanya.

** [p24]

** Masobodze is a child of this Ngwanya.

**

He then *dzabuka*^d and he brought him to here, to *kaNgwane*.

**

Masobodze begot grandfather^d, Mhlwazi Wengcosa. Mhlwazi Wengcosa begot Mahubhulu, father^e.

**

This Mahubhulu, here is he, begetting this Velamuva, together with other older ones then, they are many.

**

[p25] [The first <born> is Ndlolondlolo who taught me everything.](#) **

**

He is Mlondoloz^{ix} of Mbandzeni, who went out <with> *imphi* to attack, ...

**

... the *beSutfu*^{xl}, he is Malondolozⁱ.

**

Not being the Mlondolozⁱ of these of now, <but> an Mlondolozⁱ of Mbandzeni.

**

[p26] [I became king^a of Mahubhulu, ...](#)

**

... whereas I am *litfumbu*^b, I am the last born *ngci*.

**

That *live* belongs to *kaNgwane*. [re: why did you include this in the edit ??]

(HD)[p27] [When Ngwanya left there at Lucolweni, to this area this one that you are mentioning this side, why was he leaving?](#)

**

(VH)He was *dzatjulwa*^d by his father, this very Ngwane.

**

His father is Ngwane, actually.

**

^b*tekwa*: get married to a man.

^c*dzabuka*: get torn, crack, split; be sad, sorry; originate.

^dOriginal has: *babemkhulu*.

^eOriginal has: *babe*.

^aOriginal has: *inkhosi*.

^b*litfumbu*: intestine, entrails; hose pipe, tube, tubing.

He *dzabulá*'d him because he is *lisokanchanti*, so that he cannot build here, he is *lisokanchanti*
/[p28] and his mother is *sesulamsiti*, *sesulamsiti* by *umsetfo*^c of
sintfo^d is the first wife

**

of the king.

**

She is like these *bo-nabo* Betfusile^{xi}.

** [p28] He gave him [re: her?] that *live*, that *live* belongs to *kaNgwane*.

**

It belongs to *kaNgwane* and is divided by *LuPhongolo*.

(HD)When Ngwanya was there, did he fight [p29] with the Zulu people?

**

(VH)*Awu*, they never^e fought with the Zulu people.

**

Because, king Shaka refused ...

**

** the king of *kaZulu* who attacks here.

**

The king of *kaZulu* who said, "Who-ever will attack here in *kaNgwane*, he will die and his kingship
will end".

** [p30]

Said Dlonlonono^{xiii} *dalale*, re: what does *dalale* mean - is it not part of the praise??

You have placed a reed on the knees,

A bird which eats other <birds>

You are saying Shaka is unbeatable,

Son of Senzangakhona.

Hero^a who jumped over^b other hero^c's [ch: chck against Cope praises and_

[African langl](#)

**

A bird which eat other birds.

The cow which lowed at the spring.

All *zizwe* have heard it.^{de}

^c*umsetfo*:

^d*sintfo*:

^e*Awu*: a non-influencing interjective.

^aOriginal has: *ilembe*, native hoe; hero (in praises of Shaka) (Doke & Vilakazi, p.454). [re:does this not relate to expression about 'one axe replacing another' which is always used when the succession was usurped by somebody who is not the rightful heir ???]

^b[ch: need a standardised ftm on jumping over to assert dominance]

^cOriginal has: *emalembe*.

^d*Ubekuhlanga emadolweni*

Inyoni 'edl' ezinye

Uthi uShaka kashayeki

* *

(HD)[p31] [Before Lucolweni, where was Ngwane?](#)

* *

(VH)Ngwane is at Shiselweni^{xliii}.

* * [p32]

There is a hill, * * you might say it is a mountain whereas it is the ash of the residence.

* *

There are no stones, there are ashes.

* * [p33]

Of the residences.

* *

I arrive there and I trod there with <my> feet.

* *

^aIt is Ngwanya:

It is Lumlela^{xliv} an *umthakathi*^b.

It is Matsinga^{xlv}, he has touched our *intsanga*^c,

It poured^d him into eMfabeni^{xvi}.

You said the feet of our king are spoiled,

They have trodden upon *inchompazi*^e of *indangala ngumefini*^f

Ngwanya eats *imfe*^g,

Leave me alone to eat *lugaba*^h,

[p34] [Because you see\[realise\] Ngwanya](#)

that the *emalunga* have been finished through [distribution](#)

I have been seen by means of what?

I have been seen by Mabhengeta.

Mabhengeta is threshing *ingo*ⁱ to the awakening of Ingwenyama^j

Umfo kaSenzangakhona

Ilembe eleca amanye amalembe

^cAt this point in the conversation there was laughter.

^fAt this point in the conversation, there is laughter.

^aThese are presumably the praises of Ngwanya.

^b*umthakathi*: one who practices witchcraft.

^c*intsanga*: age grade; person of same age grade, one of the same age, ability or attainments; man's private hut (Doke & Vilakazi, *Dict.*, p.602).

^dOriginal has: *tsela*, pour, pour into or out; bear, yield; apply (by sprinkling, scattering etc); pay tax; give in, submit, surrender; get oneself into trouble (Rycroft, *Dict.*, p.102). In this case the word suggests he was thrown into the Mfabeni.

^e*inchompazi*:

^f*indangala ngumefini*:

^g*imfe*: sweet-reed (Rycroft, *Dict.*, p.24).

^h*lugaba*: top section of sorghum or maize stalk (top section of sweet reed) (Doke & Vilakazi, *Dict.*, p.224).

ⁱ*ingo*: the meaning of this word is not clear. In an interview on the 21-06-1987, the word *ingwe* (leopard) was used at this point in the praise.

^jIngwenyama: literally, lion, a title reserved for the Swazi king.

He lay flat with the hand, Ngwanya, until he leaned.
 Hand, it takes time to grab hold of the people of Hlatjwako,
 It is like a chameleon's <hand>.
 It got hold of Govu^{xvii}, who was born kaHlatjwako
 It got hold of Siyangayanga^{xviii} of the Zikalala^{xix} people.
 Until it grabbed hold of Mathimlaze¹ of the Nhlabatsiⁱⁱ people.

Sondabaⁱⁱⁱ is lean while Ngwanya is not lean.

Ukwahlekile^k.

In the stick of a spear,
 In the palm of the hand if I too were Ngwanya I could sit,
 Handsome Ngwanya, Poor Ngwanya.
 He is handsome together with his feet,
 Mhayise of the big ones.

[\[p35\] Ngwanya has eaten cattle, they struck two kings](#)

They struck Shebenguⁱⁱⁱⁱ of the Shabalala^{lv}
 They struck Zikode of Ngwane^{lv}
 Those cattle struck *umthi* of the horns,
 Because they struck *umthi* of Mbongweni^{lvi}
 Sondaba is lean while Ngwanya is not lean,
 Having been kicked about on the stick of a spear
 In the palm of the hand if I too were Ngwanya I could sit
 Handsome Ngwanya, Poor Ngwanya
 he is handsome together with his feet
 Mhayise of the big ones.^a

^k*Ukwahlekile:*

^a*NguNgwanya,*

NguLumlel'umthakathi

NguMatsintsana utsintse intsanga yetfu

wayitsela eMfabeni.

Wath'inyawo zenkhosi yakithi zonakale.

Zinyathel' inchompazi yendangala ngumefini

Ngwanya dlani imfe

ngiyekele mine ngidle lugaba,

[\[p34\] Ngobe uyabona Ngwany'emalung'aphelile ngokuphulelana](#)

Ngibonwe ngani

ngibonwe nguMabhengeta

uMabhengeta ubhul'ingo kwawukiNgwenyama

Ugwace ngesandl'Ngwanya wabambelela

Sandla siyephuz'uk'bamba

kubaka Hlatjwako

Sinjengosonwabu

Sambamb' uGovu ezalwa kaHlatjwako

Sambamb' uSiyangayanga kubakaZikalala

Saye sabamb' uMathimlaze kubakaNhlabatsi

Masobodze then:

Cile Cwab'tha^a among the Ngwanya
 [p36]It *cabitha*^b d at *Manyenge*^{bii} together with *Ntuvana*
 A duck threshed water with <its> wings,
 A river *odu* - we do not like to go across it,
 You *galela*'d with *intongande* of *umbangandlala*
 A *hhohho* turn pathway
 A jackal will throw a path.
 It is Mapheta *cobalaza* the fire
 That is Masobodze then, that one.^c [re: there are too many *siswati* words

here]

* *

He begets Zulu^{lviii}.

* *

Zulu then is Mhlwazi, he is grandfather^d.

* *

uSondaba wondile uNgwany' engondile
Ukhwahlekil othini lwemkhonto
Entendeni yesandla nami benging' Ngwanya ng'ngahlala
Ngwany' omuhle, Ngwany' omphofu
Muhle kanye nezinyawo zakhe
Mhayise walabakhulu
 [p35] *uNgwany' udle iy'nkomo zabetha amakhosi amabili*
Zambeth' uMshengu wakaShabala
Zabeth' uZikode waNgwane
Lezo nkomo zabeth'umthi wezimpfondo
Ngobe saw' beth' umthi 'wase Mbongweni'
Sondaba wondile uNgwany' engondile
Ekhahlelekile
Othini lwenkhonto
Entendeni yesandla nami 'benging' Ngwanya ngingahlala
Ngwany' omuhle Ngwany'omphofu
Muhle kanye nezinyawo zakhe
Mhayise wa labakhulu. [re: checked]
^a*cile Cwab'tha:*
^b*cabitha:*
^c*Cile Cwab'tha kumaNgwanya,*
Licabithe kuManyenge kunyeneNtuvana,
Idada labhula amanzi ngezimpfiko,
Umfu'odu thina as'thandi kwewela,
Wagalela ngentongande yembangandlala,
Ihhohho jika Ndlela impungutje iyay'jckindlela,
UMapheta cabaloz' umlilo.

^dOriginal has: *babemkhulu*.

Zulu does not now how to walk, he walks with his feet far wide apart from another [[re: english???](#)],
[ungav'ndange of licebe.](#)^c

* *

Fambisa an owl of *umlanga*.

* * [[p37](#)]

Bhukudla^{lx} the one who came back with Ngosi^{lx}. [re: checked jotters - it is ngosi]

* *

(IT) They are saying then Hlatswayo, can you *bonga* Ngwane?

(VH) *Awu*^f, those are the ones I do not know, those of Ngwane.

* * [[p38](#)]

(IT) They are asking, Hlatjwayo, did you ever hear <of a> brother^a of Dlamini^{hsi} who is called
 Hlubi^{hki}?

* *

(VH) [[p39](#)] *Awu*, no.

* *

That one is very old.

* * [[p40](#)]

Awu, in this that I have recounted, it is alright. I have not recounted up to these *bobabe-mkhulu*.
 That king then made them this *tindzibi*^g. Then he gave this *babemkhulu* a
nhlonhla^e there at Ngcoseni^{hmi}, of cattle. We are looking after this Mhlwazi's cattle.

[[p41](#)] [I have done that, so that they should come back again; about what I wrote because there is something that I wrote about this area^d but ...](#) [re: sense??]

* *

... That when *bobabe* left Ngcoseni, how did they *khonta* here. [re: sense??]

* *

I did not come, to the point of recounting about Mhlwazi, that when they came back from there at
 Mciza Mabhoko and burn down the residence at Shiselweni, and then they came
 back here.

* *

Then this Sobhuza made them his boys^e.

* *

He then cleared ground for a residence at Ngcoseni.

*°Zulu kakwati kuhamba
 uyadangalaza ungay'
 ndange yelcebe*

^fIn response to the above question, Velamuva Hlatshwako laughed.

^aOriginal has: *mnakabo*, brother of; male parallel cousin of; kinsman of (Rycroft, *dict.*, p.63).

^g*tindzibi*: page-boy; dregs, residue, sediment.

^e*nhlonhla*: cattle post; cattle reserved for some purpose.

^dOriginal has: *indzawo*.

^cOriginal has: *bafana*, the term is used to denote somebody in the king's service (eg. the police force are known as the *bafana* of the king).

** [p42]

He then gave them cattle, and they were *inhlonhla*^f of his cattle at Ngcoseni.

**

As they say an elbow is not licked, there at Ngcoseni.

**

They are referring to where the Ngwempisi^{kv} turns.

**

This Ngwempisi belongs to our^a <place>.

**

Then there is this little mountain across this side below.

**

That is where the residence <was> built, this *inhlonhla* of the king.

**

This *babemkhulu* had *emabutfo*. [p43] It is a very big story, and I do not know it, because ...^b

**

When *umlandvo* is being taken, usually you keep on coming back, you keep on coming back, and taking.

**

That is time because I, too, am ill. I do not get tired.

**

And these people, are not all here.

**

Because <their absence> is caused by the helter-skelter [re: decimation, destruction] of *tifo*^c as well as other things.

** [p44]

I am threshing *liphango*^d because of hunger. **

**

I am catching a little chicken; *hhawu phindze* it is now being finished by animals.

^f*inhlonhla*: cattle of the king, sent out to graze far afield. Cattle post, or cattle reserved from some purpose (Rycroft, *Dict.*, p.40).

^aOriginal has: *kitsi*.

^b(VH) did not finish this sentence.

^c*tifo*: disease, illness; death (Rycroft, *Dict.*, p.25).

^d*liphango*: pangs of hunger (Rycroft, *Dict.*, p.79).

i. This interview is available on SWHOP archive Hamilton collection cassette [re:??]; the interview starts at counter number [re:??]. The translated and transcribed version of this interview comprises 45 pages (A4 size) and is stored in a box labeled Hlatshwayo.

ii. 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*.

iii. Hlatshwako chiefdom: 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}

iv. Gege: present-day border post north west of the Mahamba border post in southern Swaziland. {E}

v. Velamuva Hlatshwako: chief of the Hlatshwako people; of the *liSotja libutfo*. He heard the information from Dlonlolo, the first born of Mahubhulu.

vi. Absalom Ndlangamandla:

vii. Philangani Sgubude: see footnote a, page 322.

viii. Khiye Peti Hlatshwako: born in 1918; of the Malindane *libutfo*.

ix. kaNgwane: literally, place of Ngwane, an early Swazi king. Today the word refers to the whole of Swaziland; it is also used to refer to the 'heart' of Swaziland, around the principal residence of the reigning monarch; kaNgwane was also the name of the Swazi homeland (so-called native reserve) within the Republic of South Africa. {E}

x. Ngwanya: in a later interview (SWOHP, Hlatshwako series, Velamuva Hlatshwako, 21-06-1987) 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*). [create cross ref]

xi. Lucolweni (Lucolo): mountains about 12km due east of the Mbulongwane road junction in central southern Swaziland.

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

xiii.Mhlwazi: [cross ref to A8](#)

xiv.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}

xv.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 (*History* (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. 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.

xvi.Nkhosi: the 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).

xvii.LaMlalati: there is another person by this name. 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).

xviii.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).

xix.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

xx.Mhayise:

xxi.Mabhengetha: according to Makathi Mkhathswa, Mabhengeta Shongwe was found by a section of the Ndwandwe people on their arrival in Swaziland.

xxii.Ntuvane (Ntuvana, Ntuvati): [pb: river] {no I, no Jones}

xxiii.Manyewu: {no I, no Jones}

xxiv.Nombotjwala:

xxv.Sulphur Springs: Jones mention the occurrence of Sulphur Springs next to Nkanini royal residence (*Biog.*, p.198).

xxvi.Ntsabamhlophe: {no I, no Jones} [re: white mountain]

xxvii.Mahamba: literally, place of the run-away. 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).

xxviii.Mgogodlana: {no I, no Jones}

xxix.Siyenzane: {no I, no Jones}

xxx.Jojovu (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).

xxxi.Mciza Mbhoko: {no I, no Jones}

xxxii.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 Ndzungza 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.

xxxiii.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.

xxxiv.Velebantfu Dlamini (*waMtfonga*, *waMantintinti*, *waSomhlolo* and *LaMncina*) (SWOHP, Bonner collection, Mhupta 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}

xxxv.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}

xxxvi.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. {I}

xxxvii.*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}

xxxviii.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 centered on Magudu. There appears to be a tendency for Swazi narrators to designate all powerful southern neighbours as 'Zulu' and thus the reference here to Shaka.

xxxix.Mlondolozu: a *libutfo* of [?]. For further information on the Londolozu, see appendix on *emabutfo*.

xl.*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}

xli.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}

xlii.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)]

xl.iii. 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}

xliv. Lumlela: {no I, no Jones}

xlv. Matsinga: {no I, no jones}

xlvi. Mfabeni: {no I, no jones}

xlvii. Govu: {no I, no jones}

xlviii. Siyangayanga: {no I, no Jones}

xl. Zikalala: a *sibongo* found in Swaziland. Kuper gives the Zikalala as *labafik'emuva*, of Nguni origin (*African Aristocracy*, p.233). {I} {E}

li. Mathimlase: {no I, no jones}

li. 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 genealogy (*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}

lii.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}

liii.Shebengu: {no I, no jones}

liv.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. Mangangeni 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).

lv.Zikode of Ngwane: praise name of Ndvungunye (*waNgwane*).

lvi.Mbongweni: {no I, no Jones}

lvii.Manyenge: {no I, no jones}

lviii.Zulu: in this instance Zulu is used as a personal name for somebody whose other name appears to be Mhlwazi (or Mhayisa).

lix.Bhukudla: {no I, no Jones}

lx.Ngosi: [re: eNgozi place mentioned by Mzakayisa Nhleko]

lxi.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 (*History* (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. 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 Nidela people. {E}

lxii.Hlubi: see endnote lxi.

lxiii.Ngcoseni: listed as residence of Masiphula Fakudze (*indvuna* of Lobamba *lodzala* in Mbabane) at Ndlendeni 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.]

lxiv.Ngwempisi: the Ngwempisi River joins the luSutfu River 6km south of Sidvokodvo in central Swaziland, close to the Mkhondvo luSutfu confluence.

Jotters

	CH1	PB reads	CH2	RE
enters	edit	edit	edit	
3				11/8/94
20/8/94				

Date of print-out: 11 6 2021 4:24

- RE: spell checked 22/2/1996
 - CH: all these Hlatshwako interviews **must** be checked by eg. Lwandle Kunene. There are real problems.
 - CH: praises really need more work done on them
 - CH: compare VH version of Shaka praises with Cope
 - CH: I have used the bad translation of this interview as a double check
 - CH: I have not yet used the 4/10/83 to augment the Footnotes
 - PB and CH: check tape (23a) to hear if the Malinga stuff on the tape was from another interview altogether, or if it needs to be translated.
 - note how in genealogies, it is only a direct line that is given, sons and brothers only matter when events are discussed ie. they are not unknown, but the citing a genealogy is a very clearly defined exercise.
 - Ya translated as Yes
nhn translated as yes
 - reflect the use of Hlatshwayo/ Hlatshwako
 - are names/presence of *libutfo* always given in the present tense?
 - not so much new info in this interview]
 - Shiselweni: "There are no stones, there are ashes" [p32] [Clear ref to past in terms of Nguni building style IN OPPOSITION to Sotho stone walled building. Shiselweni most important site of the past, point at which Ngwane became true masters of the Swaziland area. OR OR, could be that 'stones' is reference to wild/ nature/ the bush, where people live there is no stones.](#)
 - note that the praises of Ngwanya in both interviews are (pratically) word for word the same. This interview do however have extra lines (at the end) (and two lines about thershing the leopard is left out) and seems to be done in a more zulu version than siswati form. Was Velamfu more relaxed being interviewed by another Hlatshwayo in 1987 and did not feel the need to speak formal/ educated zulu?
 - remember interview (?Simelane) where lot of attention is given to women. Is that because those people have land claims that can only be made through female line and therefore woman in general become important. in these interviews
 - re: note: they burn down shiselweni [p41] after returning from Mabhoko. Who is this they???
 - (VH)[p7] [It is across the other side](#)[re: note spatial distinction of "other side" - is it across the Phongolo (but also across the Lubombo) that gets this appellation], there, at Nombotjwala^{lxv}, here is a river which flows to there to Sulphur Springs^{lxvi}, it rises right there. There are two mountains ** .
- (IT)It is Manyewu and Ntuvane.

- [\[p22\]](#) ** Then, we who are here, we no longer say "Nkosi!", we now say "Hlatshwako, Mhayise, Ngwanya".

**

Because we are now wives here. [re: note feminization of lost of power]

**

- This Mahubhulu, here is he, begetting this Velamuva, together with other older ones then, they are many. [re: note present tense]

**

[\[p25\]](#)

- (VH) Ngwane is at Shiselweni^{lxvii}.

** [\[p32\]](#)

There is a hill, ** you might say it is a mountain whereas it is the ash of the residence.

**

There are no stones, there are ashes. [re: clear understanding of what an abandoned settlement looks like - Nguni building does not include any stones but Sotho settlement will??]

** [\[p33\]](#)

- (VH) [\[p7\] It is across the other side, there, at Nombotjwala^{lxviii}, here is a river which flows to there to Sulphur Springs^{lxix}, it rises right there. There are two mountains **.](#)

(IT) It is Manyewu and Ntuvane. [re: across the Phongolo or over the mountains]

•

lxv. Nombotjwala:

lxvi. Sulphur Springs:

lxvii. Shiselweni:

lxviii. Nombotjwala:

lxix. Sulphur Springs: