

SYNOPSIS

B42 Maphumulo Nsibandze

Lohiya came from Ngcaca (Thongaland) to his cousin Ndzata Mkhonta. The position of royal *inyanga* was held by the Nkonyane people who were also in control of the slaughtering of cattle for royal consumption. Through the accomplished behaviour of Lohiya in showing his skill as a manufacturer of wooden bowls as well as hunter of wild animals, Lohiya usurped the Nkonyane position of royal *inyanga* and placed a man under his patronage – his cousin Ndzata Mkhonta – in this position. From then on the Nkonyane people functioned as *indvuna* for the Nsibandze people; the Nsibandze and Nkonyane people are related and cannot marry each other.

When Somhlolo fled north as far as Mdzimba mountains, the Nsibandze stayed behind. Under royal command, Lohiya Nsibandze built Zombodze for Mswati; Zombodze functioned as an *umphakatsi* (administrative head quarters) for Mswati and was build on the site of a previous *lilawu* (bachelor quarters) of Somhlolo called Hhohho. Similarly, Masenjane Nsibandze (son of Lohiya) built a *lilawu* for Mswati at a site associated with Ngwane, *Ntfongen*Ngwane; later on this *lilawu* moved to Shiselweni. The presence of a third residence (a *lilawu*) where Tigodvo (Hlophe) was governor is also mentioned.

After the initial presence of the zulu *induna* Masiphula, another envoy from "the king at kaZulu", Sithambe Ntjanganse settled at Mkhwakhwa and, although not under Swazi control, functioned as a messenger warning of further Zulu attacks.

The narrators also presented the extent of Nsibandze knowledge about the origin of the Simelane and Mkhonta people. The Simelane of koNtjingila came to Swaziland rolling in a *silulu* (this mode of origin is counterpoised to the Nsibandze mode of origin which is described as "gradually"). The Mkhonta brothers, Ndzata and Magoloza (also known as Mazubane) people came from kaMasimba during the time of Mswati and Mzilikazi. Mazubane came from Tunzini and went to fetch his elder brother Ndzata. The Mkhonta were given their land through the intercessory of the Nsibandze *indvuna* at Zombodze.

Interview II

Title:

Date: 13 July 1983

Interviewed at: Zombodzeⁱⁱ

Narrators: Maphumulo Nsibandzeⁱⁱⁱ (MN)
 Harry Nsibandze^{iv} (HN)

Interviewers: Carolyn Hamilton
 Henry 'Hlahlamehlo' Dlamini

Also present: S. Simelane^v

** [p69]
 (HN)Lohiya^{vi} [p70] went to Ndzata Mkhonta^{vii}.
 **

Where did he come from?^a

(MN)He was from our place^b, *elokwaneni*, Ngcagca^{viii}.
 **

He was going to his cousin:

(HN) *Ndzata was a cousin of my grandfather's.*^d(CH) [p71] *Was /this Lohiya\ your great-grandfather?*^o

(HN) *Yes.*
 **

(CH) *What was the name of your grandfather?*^o

(HN) *My grandfather was Masenjana*^{ix}.
 **

(MN) [p72] *Masenjana /was\ born of Lohiya.*
 **

(CH) *And your father was?*

(HN) *Silele*^x ...
 **

... born of Masenjana.

^aHN directed this question to his brother MN.

^bOriginal has: *le kitsi*.^c*elokwaneini*: expression of doubt concerning a place; or of searching for a place-name, the locative equivalent of 'what's-name'. [ch: also long ago - check african languages]^dHN speaks English. Throughout the interview his remarks, addressed to CH were mostly in English, while those directed at MN were in *siSwati*. Conversation conducted in english is printed in italics.

* *

(HD)Who was the father of Lohiya? [p73]

(MN)I do not know the father of Lohiya.

* *

(HD)Who was the king when Lohiya arrived?

(MN)It was an iNyatsi^{xi}.

(HN)It was Mswati.

* * [p74]

(HN)The iNyatsi was *butfwa*^ad by Mswati.

* *

(CH)*So Lohiya came here?*

(HN)*Yes, he was a foreigner ...*

* *

... from Thongaland^{xii}.

* *

At Ngcage^b.

(MN)We went to the Lubombo^{xiii}.

* * [p75]

(CH)*I see, so they left there. Why did they leave * * the Lubombo?*

(HN)*He <Lohiya> came for a visit to his cousin.*

* *

Mkhonta,

* *

Ndzata <Mkhonta>,

* *

the very one that I have been talking about, the one who was an inyanga for the king.

(CH)*Ndzata was himself an inyanga for the king?*

(HN)*Yes.*

* *

(HN)[p76] What happened when he arrived here, which made him not return home?

(MN)In fact he then went to the place of the king.

* *

He then left his tasks here to his cousin, Ndzata.

(HN)*He was taken by the king, and left all his witchcraft to his cousin. All the `chemicals'*

* *

with the Mkhontas^{xiv}. The `chemicals' were not for [p77] the Mkhontas - the one that they use in the royal king's palace - it belongs to the Nsibandes. And the Nsibandes took it and gave it to the guy.

* *

Because he could not take it with him to the king.

^a*butfwa*: be collected, be enrolled (Rycroft, *Dict.*, p.7). Gather together in one place; recruit.

^bNgcage: possibly variant pronunciation of Ngcaga.

* *

He was taken to stay with the king.

* *

(MN) He was taken because of his job.

(HN) He was taken so that he could work in the *sigodlo*.

* * [\[p78\]](#)

(CH) *As a 'doctor'?*

(MN) It was not he who worked. After he had shown that he was like that and that, his job had been left to his cousin, then Ndzata was fetched.

(HN) <Lohiya> did not work. *He, himself, did not do a thing to the king. He left all the chemicals with the cousin because he could not take them to the king.*

(CH) *What did he do in the sigodlo?*

(HN) *He was just the induna.^{xv}*

(CH) <An> *induna, not an inceku?*

(HN) *I don't know. Was he an inceku or was he an indvuna?*

(MN) [\[p79\] No. He came and found the Nkhonyane^{xvi} people. Don't you know that?](#)

(HN) Oh, yes!

(MN) That Lohiya found the Nkhonyane people - they were the ones who were resident here. As you know, it was seen what the Nkhonyane people did to the king - they used to slaughter calves^b for him^{xvii}. That is how he outstripped them in front of the king. He crafted *tingwembe^c*, he crafted all sorts of things^{xviii}. He also killed game and brought it to the place of the king.

(HN) *He was not an induna. * * <When he came there > he found the people called the Nkhonyane - those who were staying with the king as izinduna, at that time * *. When he came there, [\[p80\] he had to make, to craft <things>, and the king was surprised to see somebody who could do <what he did>. Then he killed a buck, cooked it and put it in there, /in\ that basin.^{xix}](#)*

(CH) *The basin that he had crafted?*

(HN) *And the king was surprised to see a clever person <able> to do that, and the Nkhonyanes were killing calves for the king, and so they were demoted by that, and given the surname * * 'Nkhonyane'.*

(CH) *And that is why they are called 'Nkhonyanes', meaning the calves?*

(HN) Yes.

(CH) *I see, I see. This was all in the time of king Mswati?^{xx}*

(HN) Yes.

* * [\[p81\]](#)

(MN) * * So their *tibongo* were changed. Don't you know the Ngwenya^{xxi} *sibongo*? The Nkhonyane people used to slaughter for the king there.

(HN) Calves.

^a*inceku* ((i)ncke (ti)ncke: courtier, steward, attendant, servant (Rycroft, *Dict.*, p.67).

^bOriginal has: *emankhonyane*.

^c*tingwembe*: wooden porridge-spoon; *umgwembe* (*pl.imigwembe*): wooden platter, usually for meat.

(MN)Calves, yes. That is why their real *sibongo* was changed.

(HN)They are Vilakati^{xxii} people?

(MN) * * They are Vilakati people! * *

(HN) *The surname of the Nkhonyanes <was> Vilakazi^a.*

* *

before.

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

(MN)It was said they are the Nkhonyane people because they used to slaughter calves for the king.

* *

(CH) *Where did your brother hear this story? How does he know this?*

(HN) *He knows this * * from the junior people who were present before. * * We are related to the Nkhonyanes, I mean, as we are working together, The Nkhonyanes are our izinduna. They are no longer for the king, they are ours, they are for the Nsibandes.*

(CH) *When you say 'related' do you mean because you work together, [\[p83\]](#) or do you marry each other?^{xxiii} [Can an Nkhonyane girl marry an Nsibandze man?](#)[?]*

(HN) *No, for * * as we live now, they cannot to it. I don't know <about> when we are older^b. They can do <it> because they are trying to break friendship. * * The Nkhonyanes are the very people who go in and out of the Nsibande's families. They are all handling the home, I mean, like at Zombodze, the induna is Nkhonyane.*

(MN)However, he was not rejected by the king, he still remained.

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

(CH) *Do the Nsibandze people marry the Vilakazi?*

(HN) *Yes, we do. * **

* *

(CH) *What are the sinatelo of the Nkhonyane people?*

* *

(MN)It is,

Mdluli^{xxiv},

Nkhonyane,

Mdluli,

Mphephetse^{xxv},

One who crosses the Ngwedze^{xxvi} and the Ngwavuma^{xxvii}.

* *

Yes, they are the Mphephetses.

(HN) [\[p85\]](#) *[They are all Mphephetse: Vilakazi, Nkhonyane, Mphephetse. * * They don't marry the Vilakazi people.](#)*

* *

(CH) *And they do not marry the Nsibandzes?*

(HN) *The Nkhonyanes do not marry the Nsibandzes?*

(CH) *And they do not marry the Vilakazi?*

^aVilakazi: *isiZulu* pronunciation of Vilakati.

^b'when we are older' could be reference to past or future.

(HN)[p86] [Yes. They do not.](#)

(CH)What are the *sinanatelo* of the Nsibandze?

(HN) Nsibandze,
Goje^{xxviii},
Mdlanyoka^{xxix},
That of *Vundla mvila*^a,
That of *Silo Sokhala*^b; it has been damaged.
Ngcagca,
Zayema^{xxx} which is white.^c

(MN)^dDo you understand? It is as I have been telling you: It is said `Ngcagca'. That is where we came from, here at Ngcagca.^{xxxi}

** [p87]

(CH) *Where did the Nkhonyane people come from?*

**

(MN)I would not know.

(HN) ** *We cannot tell you the truth about the Nkhonyanes because they were the izinduna for the king. And we are the foreigners. We came from outside and overtook them.*

(CH) *Do you know any Nkhonyane people whom we can go to, to ask questions, today, tomorrow?*

(HN)[p88] [There is no-one around. All dead! Who is alive amongst the Nkhonyane people?](#)

(MN) *Awu*, there is no-one.

(HN)Nothing. *One, the last one who was old, died in October.*

(MN)It is me, who is in trouble, because I am around.

** [p89]

<Lohiya did not stay with the king> ** As Lohiya was an *indvuna*, how could he have stayed^a at the place of the king? For it was Somhlolo's residence.

(HN)[p91] [Oh, Lohiya could not stay with the king. He came back here to Zombodze, where Somhlolo, the king, built this home.](#)

**

^a*kuvundla*: to skirt, avoid or pass; to go length-wise along the sloping side of something, such as a hill ie. to ascend using the least arduous route. *imvila*, *umvila* is a trail or track, stock path.

^bSilo: literally a beast, a title reserved for the king. According to Kuper it is "a monster hero of ancient legend" in whose guise the Swazi king appears during the *incwala* ceremony (Kuper, *Sobhuza II*, p.280).

Sokhala: this could be the name of a person; *so-* as a prefix can indicate 'the one who' while (*ku*)*khala* means to cry.

^c*Nsibandze*,

Goje,

Mdlanyoka,

Nabovundla Mvila,

Nabo SIolo Sokhalakomakele,

Ngcagca

Zameya lelimhlophe.

^dAt this point in the conversation MN is laughing.

^eie. all the local historians have died.

^aOriginal has: (*ku*)*hlala*.

Mswati rebuilt the home of Somhlolo

** [p92]
at Zombodze.
**

(MN)I started at Ndvungunye ** Ndvungunye who begets Somhlolo.

Ndvungunye begotten by Ngwane ** Ndvungunye who begot [p93] *this gogo, LaMelusi*^{xxxii}.

(HN) The one who begets/bore Somhlolo?

(MN)Yes.

(HN)Somhlolo begets Mswati.

(MN)We started from the rock of Ngwane^{xxxiii}.

No, from Ntfongeni^{xxxiv}, then we went to the rock of Ngwane.

(HN)At Mchinsweni^{xxxv}.

(MN)At Mchinsweni, at Shiselweni^{xxxvi}.

** [p94]

(HN)*No, <Lohiya>[re: where do you get that it is Lohiya] never stayed with the king. He returned here ** by the permit of the king, Mswati, to rebuild.*

(CH)Zombodze?

(HN)His father's Hhohho^{xxxvii}.

(CH)I see, was he the first Nsibandze?

(HN)Yes.

(CH)To be indvuna of Zombodze?

(HN)Yes, he was the first.

(MN)He was not an *indvuna* for there^b, he was an *indvuna* for this *sikhalo*^c.

(HN)[p96] *He was not <an> indvuna for <the> isigodlo. He was indvuna for this Zombodze.*

(CH) ** Who was Masenjana Nsibandze?

(HN)Masenjana is the son for Lohiya **^{xxxviii}.

(CH)I see. When Lohiya built Zombodze, it *is* exactly here, or where was it? That old Zombodze?

** [p97]

(HN)The residence which was resurrected^a by Masenjane,

<or the one resurrected by> Lohiya?

^bOriginal has: *yake*.

^c*sikhalo*: a cry, weeping; complaint, request plea (Rycroft, *Dict.*, p.46).

^aOriginal has: *uvusa*, awaken, arouse, excite; disturb; energize, restore, repair, resurrect; warn (Rycroft, *Dict.*, p.107).

(MN) The one resurrected^b by Lohiya, I would not know, because even the kings, I would not know where they built^c, wherever they went. The place^d that I know is at Ntfongeni of Ngwane. It is at the rock of Ngwane because the king started there, at the rock, I mean at the Ntfongeni of Ngwane.

* *

Then he left for the rock of Ngwane. His *lilawu* was transferred to Mlotseni^{xxxix}. I think maybe here at Mlotseni or, it was here at Shiselweni. [\[p98\]](#)

(HN) Mlotseni is there, at Shiselweni?

(MN) Yes, it is at Mlotseni ...

* *

... here at Shiselweni.

* *

Oh yes, ...

* *

... it is Shiselweni because it is burnt ...

* *

... and *Lishiselo*^{xl} was built.

(HN) * * *When the king went from that side, when that place, the kraal, was burnt, then it was called the "Ashes".*

* * [\[p99\]](#)

(MN) * * It is clear that this *Lishiselo*; this great-grandfather, he was together with this one who begets Mahagane^{xli}. * *

(HN) Tigodvo^{xlii}?

(MN) [\[p99\] Tigodvo! * * Just like the king <when he> had built at Lobamba^{xliii} there was a residence of the king which was under construction at * * ...](#)

* *

... Zitheni^{xliiv}.

* * [\[p100\] They <were> like that there, Mahagane and my father. Mahagane was at the *lilawu*, this Silele was at the *umphakatsi*, this Zombodze.](#)^{xliiv}

* *

(HN) *He is making an example: Zitheni, Lozitha^a and Lobamba, is the junior and the senior.*

* * [\[p101\]](#)

(HN) Did the Nsibandze, *gidza incwala*?

(MN) No * * .

* *

(HN) *They never. They were dancing the incwala with the king. When the king was doing it, they were present.*

(CH) *With Mswati?*

^bOriginal has: *uvusa*.

^cOriginal has: *akha*.

^dOriginal has: *indzawo*.

^aLozitha: variant pronunciation of Zitheni.

(HN) *Yes. They were chased by the Zulu people^{xvi}. I mean the king, from this place.*

(CH) [\[p102\] From Zombodze?](#)

(HN) *Yes. ** They made them go as far as where they are now.*

(CH) *Mdzimba?*

(HN) *Mdzimba!*

(CH) *Did the Nsibandze people also go to Mdzimba?*

(HN) *No. That is why they remained. The king himself moved and the induna remained here.*

(MN) *Yes. The induna remained here^b.*

(CH) *Did the Nsibandze people fight against the Zulus?*

(HN) *They did not!*

**

(HN) [\[p103\] They wanted to kill the king and take the place. If the king was not killed, they could not take the place, because the king has moved.](#)

(MN) *They were followed by the Zulu people, ** they were chasing us, these Zulu people.*

**

(CH) *And the Zulus were pushing, coming this side?*

(HN) *The Zulus were still coming in.*

(CH) *What happened with the Nsibandze people and the Zulus?* [\[p104\]](#)

(HD) *Did the Nsibandze people ever fight with the Zulu people?*

(HN) *They never fight.*

(MN) *** King Somhlolo requested^a from the place of the king of kaZulu, requested a person to sound an alarm when an imphi of kaZulu came. Because my own people are cowards, and there were no people. Sithambe^{xvii} was requested by king Mswati, no, I mean Somhlolo. The king of the kaZulu gave him this.*

** [\[p105\]](#)

(HN) *The king chose one man, called Sithambe Ntjangase to come and build his home at Mkhwakhwa^{xviii} where he was*

**

a spy. **

(CH) *Where did Ntjangase come from?*

(HN) [\[p106\] Zululand.](#)

**

(MN) *That one comes after the induna.*

(HN) *He comes after the one who <was an> induna in Zululand, Masiphula^{xix}.*

(CH) *Did he come alone, or did he come with people, Ntjangase?*

**

(MN) *He came alone.*

**

(CH) *Did he khonta to the Swazi king?*

**

^bOriginal has: *lapha*.

^aOriginal has: *(ku)cela*.

(MN) At kaNgwane, he was, in fact, requested by the king.

(HN) [\[p107\]](#) He did not *khonta*, he was requested?

(MN) He was requested by the king and he was given this place^b.

**

(CH) *So a message was sent to him in Zululand: 'Come here and we will look after you, and you can spy for us'?*

(HN) Yes.

(CH) ** *In those days, when Lohiya was an induna, did the Nsibandze people fight in the emabutfo of the Swazi king?*

** [\[p108\]](#)

(MN) *Awu*, the *imphi*, truly, because there is one which went out to capture - that is why there are *emandzawe*^c.

**

(HN) *They fought during the time of the Mshadza*^d.

**

(MN) Who was the one who sent it, <the *imph*>, out?

(HN) It was Mswati.

[\[p109\]](#) **

(MN) Is it not Mbandzeni?

(HN) No, it is Mswati.

**

Yes, the Nyatsi is Mswati's.

(MN) Ndlavela^e?

(HN) The Ndlavela was sent out. The Nyatsi was sent out, and the imiGadlelaⁱⁱⁱ were sent out.

(MN) Yes.

**

(CH) *When the Nsibandze were at the Lubombo, did they dance incwala there?*

(HD) The *incwala* was being *gidza*^d right here.

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

She is saying, when they were down^a there, did these Nsibandze people *gidza incwala*?

(HN) *They never did that.*

(CH) *Did they have a sigodlo?*

(HN) *They never have sigodlo.*

(CH) *Where there kings there?*

(HN) *There! Ordinary people.*

(MN) They were *emandvuna*.

(HN) *Incwala, they started during the time of Somhlolo.*

^bOriginal has: *indzawo*.

^c*emandzawe*: hostile evil spirits who were once people. It is believed that they should never have been stabbed by their enemies, but rather taken captive. Once stabbed, their spirits continue to plague their killers and their descendants.

^aOriginal has: *entasi*.

(CH) [\[p111\] Do you know anything about 'Embo'?](#)

**

(MN) There is nothing.

** [\[p112\]](#)

(HD) ** Who came <to Swaziland> in a *silulu*ⁱⁱⁱ?

(HN) The Simelane^{iv} people

**

of *koNtjingila*^{iv}.

**

(HN) Dlamini^b, the Simelane people can tell you about the *silulu*. We are only *tindvuna* of the king.

(MN) As I am telling you: we came from Ngcage^c,

**

and we came gradually. [\[p113\] Not that we came in a *silulu*.](#)

(HN) We were visiting. *We were visitors to our cousins.*

(CH) ** *What can you tell me about the Mkhonta?*

**

(MN) *Awu*, the Mkhonta people came from *kaMasimba*^{vi} **.

(HN) From Masenjana?

(MN) No! From *kuNyatsi*^{hii}, at Nyatsini^a...

(HN) *During the time of the Nyatsi, during the time of Mzilikazi*^{viii}. They came during the time of Mswati. [\[check on tape for play of voices here\]](#)

**

Coming to the place where it is called kaMasimba.

** [\[p114\]](#)

It is in Zululand, this side? I can't say <exactly> where that place is.

**

(CH) *How did they come here?*

(HN) *One brother came here.*

(CH) *Do you know why?*

**

(MN) It was because they were being troubled.

(HN) Were they chased by an *imphi*?

**

It was the army that made them move, or leave the place, and come [\[p115\] this side.](#)

(CH) *Which army? The Zulu army?*

(HN) *Zulu army!*

(CH) *Pushed them?*

(HN) *Yes.*

^bHN is addressing the interviewer Henry 'Hlahlamehlo' Dlamini by his *sibongo*, Dlamini.

^cNgcage: possibly variant pronunciation of Ngcaga.

^aNyatsini: locative form of Nyatsi.

(MN) You cannot leave your place when you are enjoying it.

(CH) *Did they khonta at the place of the king of the Ngwane?*

**

(MN) It is clear that they *khonta*^d. They handle^b the king. They are known. They cannot just handle the king. <In the past> a person would not build in an area^c before being reported to the place of the king.

** [\[p116\]](#)

Or the chief^l would go with him to the place of the king.

**

The king would then accept him.

**

(CH) ** *What were you going to say about the two brothers and Mkhonta?*

(HN) *There are two brothers, the Mkhontas.* ** Did you go to Thunzini^{lx}?

(HD) Yes^{lx}.

(HN) What did they say? Did they tell you clearly? How did they talk? [\[p117\]](#)

**

(CH) *A lot, but I am trying to check it.*

**

But he did not tell us about two brothers. **

(HN) *Yes, two brothers came. Ndzata and who?* **

(MN) The one who came first was Ndzata.

**

Then he came for Magoloza^{li}.

**

Magoloza is born of who? Who is the one around now?

(HN) It is indeed Magoloza.

[\[p118\]](#)

(MN) Oh, it is Magoloza who is present?

(HN) Yes, he is around, but they called him by another name. It is not this Ndzata, then there is Ndzata's brother.

**

There were <two> brothers, but the junior brother came first, and he said he has to go for his older brother. ** <The junior brother was>

**

Ndzata.^a

** [\[p119\]](#)

(HN) What about Mazubane^{lii}?

(MN) Mazubane is of Thunzini.

^bOriginal has: *(ba)phetse*, probably a from of *(ku)phatsa*, to handle, or to treat or manage.

^cOriginal has: *endzaweni*.

^dOriginal has: *sikhulu*.

^aAlthough the Nsibandze narrators in this interview gives Ndzata as the eldest.

(HN)I say truly, the one who came is of Thunzini.

(MN)Mazubane is of Thunzini, this Mazubane ** is the one who came. The *indvuna* of Zombodze, my grandfather ** said take control of this area^b of Thunzini.

**

(HN)Yes, Mazubane came. Mazubane fetched Ndzata.

(MN)I <have> related that, I said all that.

(HN) *Ya, the junior is Mazubane, of the Mkhontas, and Mazubane went for his senior brother, Ndzata.*^c

[\[p120\]](#)

(CH) *Where was Ndzata?*

(HN) *He was in Zululand*

**

at Masimba.

**

After <Ndzata> was given the position of taking care of the king

**

Ndzata was given <this> by his junior brother...

(CH) *What position, being an indvuna?*

(HN) [\[p121\] Of taking care of the king ** <with> `herbs'.](#)

**

(CH) *Did the Nsibandze people ever do that for the king?*

(HN) *They never did that. The Nsibandze people left the `herbs' with the cousins, ...*

**

*... the Mkhonta. And ** Mkhonta said <to Mazubane>, "I am too young to touch the king's body, so my brother can be able to do that because he is older than me", and he went <to fetch> him.*

(MN) "Mazubane and company, ** <take> these areas ** and look after them; because I am far away. When something goes [\[p122\] wrong here, you will tell me, but minor things you will attend to. Major things you will bring to me](#)^a. That's how they came.

**

He was installed **. Different areas^b were like houses^c; he controlled ** different areas.

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

(HN) ** *The Mkhonza^d are not big chiefs; they are junior chiefs.*

** [\[124\]](#)

^bOriginal has: *sigodzi*.

^cAt this point in the conversation there is a contradictory statement over the seniority of Ndzata as apposed to Magoloza. In an interview on the 31 August 1983 with chief Magoloza Mkhonta and company it is unambiguously stated that Ndzata was the junior brother and Magoloza the senior brother.

^aIt is not clear whose reported speech this would be.

^bOriginal has: *tigodzi*.

^cOriginal has: *tindlu*.

^dMkhonza: *isiZulu* pronunciation of Mkhonta *sibongo*.

(HN) *Is there an Nsibandze who once married the king?*

(MN) One who was made an *indvuna*?

**

(HN) ** Who was once married there?

(MN) I do not know.

(CH) Do you know anything else about Lohiya?

(MN) They asked me once before and I said that I do not know. [\[p125\]](#)

(HN) ** They used to take what the king used to spit. My auntie^c made him spit-out. She was married to Sandlana^{kiii}, because the king could not marry her because she was a twin. Nobody got married there.

**

(HN) ** Did the Nsibandze people ever speak a different language

** [\[p126\]](#)

like the one of Bulandzeni^{lvv} - *yokhu^a*, *yeyeza^b*, *mayeye^c*?

(MN) I would not know. It <that knowledge> is with the old people^d.

**

(CH) ** <Could we be making a mistake here? ** Could the things which you have said happened in the time of Mswati, could they have occurred, as is claimed by the Hlophe^{lvv}, during the reign of Somhlolo? **>

(HN) [\[p127\] Somhlolo was the father of Mswati. ** Somhlolo is buried there, this side, where the king is buried. Mswati went as far as Barberton^{lvv}. ** Somhlolo died and Mswati went further to Mdzimba.](#)

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

The one who made the move is Mswati **.

**

(HN) ** When Lohiya became *indvuna* at Nsibandze at Zombodze, ** who were the chiefs^e of this area^f?

(MN) *Awu*, I do not know.

**

There were *indvuna* because there was no king.

(HN) ** [\[p129\] The king was moved by the army at the death of Somhlolo.](#)

**

Do you know the *tibongo* of Lohiya?

(MN) No, I would not know. I cannot know.

^cOriginal has: *anti*, derived from English 'aunt', but specifically taken to mean sister of father.

^a*yokhu*: the Ndwandwe dialect (*siNguni*) form for the *siSwati* word *lokhu* (this).

^b*yeyeza*: the *siNguni* (Ndwandwe) form of the *SiSwati* word *yeyeta*, which is an onomatopoeic term used to describe the *siNguni* dialect that is characterized by such sounds.

^c*mayeye*: another example of the characteristic 'yeye' sounds of *siNguni*. We have not been able to discover the meaning of this word.

^dOriginal has: *badzala*.

^eOriginal has: *tikhulu*.

^foriginal has: *indzawo*.

**

(CH) *Do the Nsibandze people call themselves bemdzabuko?*

(HN) She is saying, where do the Ndzibandze think they *dzabuka*'d?

**

(MN) [\[p130\] Here?](#)

(HN) Yes.

(MN) They are not. They *dzabuka*'d at Ngcagece.

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

(HN) ** What were the *imitsi* for, which were left by Lohiya? ** Were they <the *imitsi*> for strengthening the king? [re: check my sentence construction]

(MN) It was for making the king eat *luselwa*.

(HN) *It was for the luselwa, during incwala.*

**

(MN) ** When the *incwala* comes, he is the one who is called to the place of the king.

(HN) *When the incwala is going to be present, Mkhonza is called to come to the king first.*

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

(CH) *The Nsibandze people do not marry the Nkhonyana people?*

(HN) *No, we do not.*

(CH) *Are there any other people who you do not marry, any other sibongo?*

(HN) *No, only those, because we are brothers and sisters. Induna is not allowed to marry a chief's son, because they are just as good as one.*

**

i. This interview is available on SWOHP archive Hamilton cassettes **; the interview starts at counter number **. The transcribed and translated versions of this interview comprises sixty one pages (A4) and is stored in a box labeled Nsibandze.

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

i) Zombodze was an early royal residence in southern Swaziland of Ngwane (*waDlamini*). The first of these early Zombodzes was build near Matsapha at the confluence of the Ncotshane and the Mzimvubu Rivers. Due to fever, this Zombodze was moved and is described as being about 10km south west of present-day Mhlosheni, close to Ngogweni and a place called Schurwekop as well as facing the Mzisangu River (SWOHP, Simelane Simelane, Bonner series, 06-05-1970).

ii) although the Zombodze of Ngwane (*waDlamini*) was burnt down by 'Zulu' forces, this residence was continued (and/or resurrected) by Somhlolo (SWOHP, Josefa Dlamini, 08-05-1995); and the governor was Matsafeni Nsibandze.

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

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

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

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

iv. Harry Nsibandze: brother of Maphumulo Nsibandze and head cook at the Mhlosheni mission school. Harry introduced the interviewers, then resident at the mission, to his brother at Zombodze. Harry speaks English; his remarks which he addressed to CH were mostly in English, while those directed at MN were in *siSwati*.

v. S. Simelane:

vi. Lohiya (Lohhiya): a renowned *inyanga*, and the first chief of the Nsibandze to acknowledge the hegemony of the Swazi royal house. Under his rule the Nsibandze settled in southern Swaziland. In an interview on the 08-07-1983, Maphumulo Nsibandze says that the Nkonyane used to 'treat' (original has: *phatsa*) the king and that Lohhiya, when he came also 'treated' the king for *incwala*.

vii. Ndzata Mkhonta: an Mkhonta *inyanga* who was introduced to Ngwane by the Nsibandze, and who was there-after responsible for the ritual treatment of the king (SWOHP, Hamilton series, Magoloza Mkhonta *et al*, 31-08-1983). {I}

viii. Ngcagca: place of origin 'in Thongaland' of the Nsibandze people. Could possibly be Ngcaka, a mountain range 35km east of present-day town of Wakkerstroom in South Africa. Stuart's informant, Ndukwana of the Masondo people, noted that 'Ingcaka' mountain was at time built on by Nyamaenya. Stuart notes that it was located on the Phongolo River, near present-day Paulpietersburg (*J.S.A.*, vol.4, p.276). {no info on I}

xix.Masenjana: *indvuna* of the royal residence, Zombodze *emuva*, in the time of Ndvungunye/Ngwane (*J.S.A.*, vol.1, p.34). Matsebula gives Masenjana as the *indvuna*-in charge of the first Zombodze under Ngwane (Matsebula, *History* (new edition), pp.11-12). According to Jones (*Biog.*, p.271), he was the son of Mkuzanto Nsibandze. Masenjana is also the name of the present Nsibandze chief. [CH we have dozens of cross references] {E}

x.Silele: according to Jones, Silele Nsibandze was born in about 1868 and, like his father, Masenjana before him, also became *indvuna* of the first Zombodze (*Biog.*, p. 462-463). He "married a girl from Tigodvo" (SWOHP, Maphumulo Nsibandze, Interview I, 08-07-1983 [p37]) and a another wife was called LaMelusi, a descendent of Mswati through Sifuba and Dalada (SWOHP, Maphumulo Nsibandze, Interview I, 08-07-1983 [p20]). In 1888 he was forced to flee because of complicity in a plot to overthrow Mbandzeni, but was allowed to return in 1889. Jones says that he assisted in the installation of Sobhuza II and died in about 1915 and was eventually succeeded by his son Phuhlaphi (*Biog.*, pp.462-463). {E}

xi.iNyatsi: for more information on the iNyatsi, see appendix on *emabutfo*.

xii.Thongaland: area east of the Lubombo mountains and south of present-day Maputo.

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

xiv.Mkhonta: a *sibongo* found in Swaziland. The Mkhonta claim to have been/ to be important royal *tinyanga* (SWOHP, Hamilton series, Magoloza Mkhonta, 31-08-1983). create cross reference to (B3) According to Kuper, the Mkhonta people provided the Swazi king with ritual specialist for the *incwala* (*African Aristocracy*, p.220). The present-day Mkhonta chiefdom is situated in southern Swaziland, north of present-day Zombodze. {I}

xv.In an interview on the 08-07-1983, Maphumulo Nsibandze said that Lohiya became the first chief, '*shifu*', of the Nsibandze people [pp8-9].

xvi.Nkhonyane (Nkonyane): a *sibongo* commonly found in Swaziland. A significant portion of the Nkonyane people live amongst the Nsibandze in southern Swaziland, around Zombodze. According to Matsebula (*History* (new edition), p.21), the Nkonyane were conquered and absorbed by Ngwane at the time of his settlement at Zombodze. Kuper notes that the Nkonyane were *bomdzabuka* (so-called true Swazi), and related to the Mdluli and Lukhele people (*African Aristocracy*, p.233). {I}

xvii.In an interview of the 08-07-1983, Maphumulo Nsibandze describes the Nkonyane as related because they became '*tinvalo*, *basebayatila*' [p11] and says that the Nkhonyane were *indvuna*'s at the kings place [p9].

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

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

xx. In an interview on the 08-07-1983, Maphumulo Nsibandze says that Lohiya found the Nkhonyane as *indvuna* of Ngwane [p17] whilst earlier on, in the same interview, [p10] he says Mswati.

xxi. Ngwenya: a *sibongo* commonly found in Swaziland. According to Maphumulo Nsibandze the Ngwenya people joined Somhlolo at Shiselweni (SWOHP, Hamilton series, 13-07-1983). See also Matsebula (*History* (new edition), p.21), who describes the Ngwenya as *bemdzabuko*, so called 'true Swazi'. Bonner describes the Ngwenya as a Sotho group, based west of Mahlangatsha, who subordinated themselves to Somhlolo when he moved to the Mdzimba mountains. According to Msila Shiba, the Ngwenya were made custodians of the Mlokothwa royal graves in the time of Somhlolo (SWOHP, Hamilton series, 23-08-1983). {I}

xxii. 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}

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

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

xxv. Mphephetse: according to Richard Patrick, the Vilakati (relations of the Nkhonyane) do not eat the herb *liphephetse*. The Vilakati people share the *sinanatelo* 'Mphephetse', usually in the form '*Mphephetse wenduku yabafu*' (literally *mphephetse* of/for the stick of the siblings).

umpheto: a small flowering veldt plant whose roots are used for coughs (Bryant, *Dict.*, p.496).

umphephethi: one who blows medicinal powders for wartime or preventative purposes (Doke & Vilakazi, *Dict.*, p.658). {I}

[ch: check in the nkonyane interview re: you still want to do that?]

xxvi. Ngwedze: a tributary of the Ngwavuma River which flows northwards, north of the Mbilaneni near Mhlosheni, and roughly parallel to the Mhlosheni—Mbulongwane road. {I}.

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

xxviii.Goje: we have been unable to find further information about this word. From the context in which this word is used it seems to one of the *tinanatelo* of the Nsibandze. {I}

xxix.Madlanyoka: literally, the one who eats snakes. From the context in which this word is used it seems to one of the *tinanatelo* of the Nsibandze. {I, RE}

xxx.Zayema: {no more I}

xxxi.In an interview on the 08-07-1983, Maphumulo Nsibandze locates the Nsibandze elders at Lombuwako.

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

xxxiii.rock of Ngwane (*etjeni laNgwane*), also known as Rock of the Dove (*litshe lejuba*): lies about 35km outside the present-day town of Pongola, along the road to Piet Retief and just outside the Swaziland border. The rock of Ngwane is recognised as being of special significance to the Swazi kingship, and is a common feature in the oral traditions concerned with this period. Although located in South Africa it is cared for by a custodian appointed by the Swazi king. {I}

xxxiv.Ntfongeni (*ntfongeni yaNgwane*): literally, the stick of Ngwane. The interviewers had visited the rock of Ngwane (*etsheni yaNgwane*) some days previously. Further on in the interview, when this visit is discussed, it becomes clear that *entfongeni yaNgwane* is close to the rock of Ngwane[re: check on this]. The stick of Ngwane is close to the rock of Ngwane. Note that Matsebula (*History* (new edition), p.11) claims that Langa described the Nkambule people living just north of the Phongolo River as Ngwane's *intonga*, ie. his fighting stick. [re: also remember Simelane stories of the 'stick of rainfall' given by them to the Ngwane]

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

xxxvi.Shiselweni (liShiselu): 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, *Ntfongeni*Ngwane; 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}

xxxvii.Hhohho (*kaHhohho*): there are, and have been in the past, a number of places with this name,

- i) according to Matsebula, Hhohho in the southern parts of Swaziland, was the *lilawu* of Ngwane (*History* (new edition), p.11). Henry 'Hlahlamehlo' Dlamini also refers to the Hhohho of Ngwane (SWOHP, Maphumulo Nsibandze, Hamilton series, 08-07-1983).
- ii) it was also the name of Somhlolo's administrative capital in southern Swaziland, near present day Mhlosheni. In an interview with Msila Shiba (SWOHP, Hamilton series, 28-03-1983) it is noted that the Shiba people had a close connection to this Hhohho; two Shiba ancestors Mkhiza and Fakuza were *indvuna* at Hhohho. In the interview with Msila Shiba the exact location of this Hhohho is also discussed.
- iii) probably through the above association, the area presently inhabited by the Shiba people, just north-east of Mhlosheni is also known as Hhohho.
- iv) Hhohho was also the name of Mswati's residence on the north bank of the Nkomati River in northern Swaziland; it is from this settlement of Mswati's, that the modern northern administrative district (Hhohho) derives its name (Kuper, *Sobhuza II*, p.XIII). {PB, RE}

xxxviii.In an interview on the 08-06-1983, Maphumulo Nsibandze says Masenjane was also an *indvuna* of Zombodze [[pp22-26](#)].

xxxix.Mlotseni: literally, place of ashes. Term used to refer to Somhlolo's Shiselweni residence which was burnt [ch: which residence was this??]

xl.liShiselo: see endnote on Shiselweni. {I}

xli.Mahagane: a nineteenth century Hlophe chief, the son of Tigodvo. i) Jones gives Mahagane as the *indvuna of the Mchinisweni* residence, the *lilawu* of Ndvungunye (*Biog.*,p.280).

- ii) Matsebula describes Mahagane as the governor of Ndvungunye's administrative capital (*lilawu*), Shiselweni (*History* (new edition), p.12).
- iii) Mahagane was also the name of a mid-twentieth century Hlophe chief at Shiselweni who died sometime in the 1970's.
- iv) presently the Hlophe area in southern Swaziland, east of Mhlosheni, is known as Mahagane. {I, E}

xlii.Tigodo (Tigodvo, *sing.* Sigodo Sigodvo): literally, a log. There are two people known by this name,

- i) according to Bonner, Tigodvo was the Hlophe chief incorporated under the early Swazi king Ngwane (*Kings*, p.12). This could be the same person who is remembered as governor of Shiselweni under Ngwane and Somhlolo (Maphumulo Nsibandze 08-07-1983).
- ii) Tigodvo was also the name of a more recent Hlophe chief who died sometime in the 1970's.

xliii.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 Hlophe, Lobamba was a *lilawu*, which "left" Zombodze of Ngwane "to go where Sobhuza [Somhlolo] was to be born, there at Sikhaleni *seGundwane*" (SWOHP, Hamilton series, 12-07-1983). If the phrase "to be born" is read figuratively, she can be understood to be saying that the first independent residence of Somhlolo was called Lobamba and is near Sikhaleni *seGundwane* in the south of Swaziland. According to Simbimba Ndlela this southern Lobamba was close to Lukhalweni (there is a Lukhalweni peak in the Sigwe hills approximately 4,5km south east of Ngudzeni mountains) (SWOHP, Simbimba Ndlela, Hamilton series, 27-07-1983). In about 1820 Somhlolo built [another] Lobamba near the Mdzimba mountains. It is now sometimes referred to as Old Lobamba. According to Mandlenkhosi 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. {I}

xliv.Zitheni (Lozitha, Lozithelezi): area around the royal residence of Lozitha. Lozitha is a *sigodlo* housing Sobhuza II's wives and daughters, about 5km east of present-day Lobamba. {E}

xlv.In an interview on the 08-07-1983, Maphumulo Nsibandze notes that Silele "married a girl from Tigodvo" [[pp31-37](#)].

xlvi.'chased by Zulu people': as our prefatory essay makes clear, the major pressure on this area in the early years of Somhlolo's reign was from the Ndwandwe kingdom centered on Magudu. There appears to be a tendency for Swazi narrators to designate all powerful southern neighbours as 'Zulu'. {E} cross reference to Hlophe

xlvii.Sithambe (Ntshangase): according to Bonner, Sithambe, acting under orders from the Zulu king Cetshwayo, was sent to shore up Zulu influence in the Phongolo, Mkwakweni area in the 1860's (*Kings*, p.133). According to Jones, this was done in collaboration with his brother Mabhoko. Sithambe Ntshangase was the son of Masiphula Ntshangase — and *induna* of the Zulu king Mpande and a powerful political figure in Zululand (Jones, *Biog.*, p.464). By family ancestry Sithambe is of the *emGazini* section of the ruling Zulu clan. {I,E}

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

xlx.Masiphula: son of *sikhulu* Mamba Ntshangase, of the *emGazini* section of the ruling Zulu clan, who was a principal *induna* of the Zulu king Mpande, and a powerful political figure in Zululand. In the 1860's he was sent to colonize the area north of the Phongolo River. Stuart's informant, Ndukwana (of the Masondo people) notes that Masiphula was given the *emGazini* (a collateral [clan of the Zulu royal line](#)) by Dingane even though he [was not the rightful heir. Jones notes that, while Ndukwane claims that Masiphula was responsible for the colonisation of the Swazi area \(p.315\) and the](#)

[establishment of a residence at Mkwakweni, he considers it more likely that his sons Mabhoko and Sithambe carried out the colonisation \(p.464\). He died in 1872 of suspected poisoning. create xref to CH thesis {I}](#)

li.Mshadza (Mshada): There is some debate both as to the origin of the name and the war(s) to which it refers. According to Matsebula, there were two wars against the Pedi known by this name. (J.M. Matsebula; *Izakhwo zamaSwati*, p.29).
 i) The first was fought in 1869 against the Pedi, and was lost by the Swazi. Bonner, calling this war 'Ewulu' (*Kings*, p.115) describes it as being fought without the blessing of the regent Tsandile and leading to a decisive loss for the Swazi.
 ii) A second war against the Pedi was fought during the reign of Mbandzeni and saw the Swazi successfully attack the Pedi on request, and with the help, of the British in 1879 (*Kings*, pp. 154-155). Delius (*The land belongs to us*, pp.243-246) gives a detailed description of this important battle. Matsebula claims that the name 'Mshada' is derived from the Pedi word *mosoto* meaning 'king's council' (J.M. Matsebula; *Izakhwo zamaSwati*, p.29). P. Delius translates *mosate* as 'king's village' (personal comment [re: [check different spellings](#)]). [Other sources claim that the name Mshada derives from the Mshadza mountain to which the Pedi retreated in the second war. \(B. Sikhondze, "The Mamba clan of Swaziland: An Oral History, in *Ngadla*, vol.1 \(1976\) p.19\). This latter claim confirms Bonner position that confines the label 'Mshadza' to the 1879 Swazi-Pedi War. {I}{E}](#)

lii.Ndlavela: for further information on the Ndlavela, see appendix on *emabutfo*.

lii.imiGadlela: for further information on the imiGadlela, see appendix on *emabutfo*.

liii.*silulu*: large grain storage basket made of lightly woven grass, with a small neck, and a stopper made of dung. However, the term has strong metaphorical meaning [re: CH to write note]

liv.Simelane: a *sibongo* commonly found in Swaziland. The present-day Simelane chiefdom, known as *koNtshingila*, is located just south of Hlatikulu, in central-southern Swaziland. [re: {I} lot of historical info - but it will be reflected in our other interviews.]

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

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

lvii.*kuNyatsi* (locative form of Nyatsi): possibly a reference to the Nyatsi *libutfo*. *eNyatsini* is sometimes used as an euphemism for *emasimba* (faeces). Note that the Nyatsi *libutfo* were stationed near present-day Badplaas (the local 'Buffalo' River is named after them).

lviii.Mzilikazi: son of Mashobana, and an *indvuna* in the Zulu army of Shaka. He subsequently became chief of the Khumalo section that broke away and formed the Ndebele, who left Zululand in the early 1820's. {E based I}

- lix.Thunzini (Tunzini): there are three places known by this name,
i) area near present-day Dwaleni in central southern Swaziland, between Mhlosheni and Nhlangano. This is the area where the Mkhonta people are known to reside.
ii) it is also the name of an area around present-day town of Mthunzini on the KwaZulu coast, about 32km south of Empangeni
iii) there is also a place called Thunzini in north-eastern Swaziland on the Nkomati River. {I} {E}

lx.The interviewers conducted an interview at eThunzini with Mhawukelwa Sam Mkhonta on the 04-07-1983 (SWOHP, Hamilton series).

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

i) in an interview with Sam Mkhonta, and in an interview with Magoloza Mkhonta, he is described as the senior brother (SWOHP, Hamilton series, 04-09-1983 and 31-09-83).

ii) in this interview he is given as the junior brother.

Magoloza is also the name of the present Mkhonta chief. {RE} {no more I}

lxii.Mazubane: see endnote on Magoloza.

lxiii.Sandlana: there are two people known by the name of Sandlane;

i) Sandlane Zwane: an important warrior and statesman, serving several kings from Somhlolo to Mbandzeni. He was senior *indvuna* at the royal village of Ludzidzini, residence of the *Ndlovukatsi* Tsandile. He was accused of plotting to kill Mbandzeni (*waMswati*) and was killed (SWOHP, Bonner series, Simelane Simelane 06-05-1970).

ii) Sandlane Mahlalela: a son of Lomahasha Mahlalela (SWOHP, Bonner series, Mandanda Mthethwa, 23-04-1970; Gija Mahlalela, 07-04-1970). {I}

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

lxv.Hlophe: a *sibongo* commonly found in Swaziland. Kuper describes the Hlophe as *bomdzabuko*, which means that they arrived at the same time as the royal Ngwane (*African Aristocracy*, p.233). The present-day Hlophe chiefdom lies in central-southern Swaziland a few kilometers east of modern Mhlosheni. {I}. [find out about previous interviews done at this stage]

lxvi.Baberton: present-day South African town about 20km north-west of Swaziland. {I}

Jotters	CH1	PB read	CH2	jen enter	edit	edit	edit
2	yes		yes	20/4	ch 19/4 re 03/6		
<p>Date of print out: 11 6 2021</p> <ul style="list-style-type: none"> • standardise Lohhiya * * Lohiya GO FOR double HHin texts • eThunzini or * * Thunzini GO FOR Tunzini • 'it seems that' <i>ngathi</i>: emphasises the speculative nature of history Events and genealogy is not absolute but are always subject to interpretation. By using these phrases the speaker absolves himself from the duty of of having to make final decisions 							