

Jotters	CH1	PB	CH2	JENNY	edit	edit	edit
2	yes		yes	6/7	re 24/8 30/8		
<ul style="list-style-type: none"> <li>• ch: do we want note saying that Ch posed quest in english, translated by Hd and put by Hd to narrators? re: what about general note saying in which interviews this happened?</li> <li>• Why is being published in the section dealing with Ngwane Phongolo period - these people only remember their own history from the time of Mbandzeni and nothing is being said about earlier periods. Only serves to corroborate the far more detailed Sibandze interviews.</li> <li>• there is something about <i>emabutfo</i> These organisations/institutions become completely personalised, they have human attributes such as existing in the present tense, and a person's name and his 'communal' <i>libutfo</i> interchangeable.</li> <li>• when can what name be used. Under what circumstances does one use the praise name and when the other names of deceased kings??</li> </ul>							

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### Synopsis

The Nkonyane people *dzabuka'd* from Mhlosheni and are related to the Mduli and Vilakati people. When they arrived in this area, they found the Mfanyana people and the people of Kehla of Sigijimini (also known as Ntsandzane) already in the area. Ntsandzane was "thrown away by his mother" at Mkhiwene and given refuge by Giyagiya, the father of Jiba Nkonyane, the grandfather of the present narrator, Nohagane Nkonyane. At the reign of Mbandzeni, the Sibandze people established a special relationship with the king — 'carving his wooden dishes' — and as a reward Lohhiya Sibandze was given the *live* in which the Nkonyane people lived. The Nkonyane people lost their independent status and became *tindvuna* of the Sibandze.

Also mentioned in this interview is the fact that the Shabangu people came in a *silulu*.

Title: [ch]Testifying about what I know?  
 ch Born of one *Lusemndvo*  
 ch Found eating the calves

Interviewed at: Zombodze<sup>i</sup>

Date: 31 July 1983

Narrators: Mshange Nkonyane<sup>ii</sup> (MN)  
 Dingili Nkonyane<sup>iii</sup> (DN)

Interviewers: Carolyn Hamilton (CH)  
 Henry 'Hlahlamehlo' Dlamini (HD)  
 Mr Ndlangamandla<sup>iv</sup> (N)

\*\* [p1]

(N)They say introduce yourself. Say I am so and so.

\*\*

Mention your parents.

\*\* [p2]

(MN)I am Nohangane, born of Jiba Nkonyane<sup>v</sup>. Jiba's father [p3] is  
 Giyagiya<sup>vi</sup>. Yes, they are here with us<sup>a</sup>.

\*\* [p4]

(HD)Who was the father of Giyagiya?

(MN)I do not know that one.

\*\*

I know Giyagiya who begot my father.

\*\*

(HD)What are the *tinanatelo* of the Nkonyane people, Mlondoloz<sup>vii</sup>?

(MN)It says: Nkonyane, [re: check it says / we say]

Mdluli<sup>viii</sup>,

Mphephetse<sup>ix</sup>,

It says: Mdluli

Mphephetse

Nkonyane!

\*\* [pp5-6]

(HD)Whom do you not marry?

(MN)We do not marry the Mdluli people, and the Vilakati<sup>x</sup> people.

\*\*

(HD)Are the Nkhonyane people the relatives of the Mdluli and the Vilakati people?

(MN)They are born of <one> *lusendvo*<sup>a</sup>.

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

\* \*

[p6a] [They belong to us.](#)

(HD)How did they get separate from one another?

(MN)I did not /find this out\ from the elders<sup>b</sup>. They separated by *tibongo*, for we do not take the Mdluli people, nor the Vilakati people. We do not take<sup>c</sup>. It is our<sup>d</sup> *lusendvo*.

\* \* [p7]

(HD) *Gogo*<sup>e</sup>, maybe you can help. Is there anything that you heard that was said about the Nkonyane people, what it was that happened to these *tibongo*? He is saying that they separated<sup>f</sup>, yet they say they are one. \* \* What caused them to separate<sup>g</sup>?

(DN)I do not know. I only heard that they are one. They do not intermarry<sup>h</sup>. Even now, they do not take each other. An Nkonyane person cannot marry a Vilakati person because they share where we say,

    `Vilakati,  
    Mphphetse'.

And the Nkonyane people use `Mphphetse'.

\* \* [p8]

(HD)Perhaps you know where the Nkonyane people *dzabuk'a*d?

\* \*

(MN)The Nkonyane people *dzabuk'a*d there, at Mhlosheni<sup>i</sup>. The mountain is there, at Mhlosheni. Our grandparents, who begot our fathers, *dzabuk'a*d there.

[p9] \* \*

(HD)Before the Nkonyane people came to Mhlosheni, where did they come from, my brother-in-law<sup>j</sup>?

(MN)Oh, my mother, my God!<sup>k</sup> I was not born at that time. \* \*

\* \*

(HD)[p10] [Was it ever heard that the Nkonyane had a chief<sup>k</sup>, someone ruling over them, \[p11\] ruling the Nkonyane people?](#)

\* \*

(MN)There is!

\* \*

(MN)I mean, did they ever have a chief<sup>l</sup>?

---

<sup>a</sup>*lusendvo*: [clan\[re???\] or lineage section; a term with varying significance; can be used to refer to both small and large groups of paternal relatives.](#)

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

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

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

<sup>e</sup>*gogo* (noun *ugogo bugogo* variant spelling *khokho*[ch quest this]):i) term of address for grandmother or any elderly woman; ii) ancestor or great grandparent (not necessarily female)

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

<sup>g</sup>Original has: *hlukanisa*, (-isa ending, cause to).

<sup>h</sup>Original has: *abatsatsana*.

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

<sup>j</sup>[Is this reaction because Mshange Nkonyane realises that he is related to Henry ]Dlamini through a maternal line.

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

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

(MN)They did not have <one> because they are big people in this area<sup>b</sup>, here.

\*\*

(HD)Who are the people who are under the Nkonyane people?

\*\* [p12]

Those who were ruled by these Nkonyane people?

(MN)I do not know because I was still young. I only know that the Nkonyane people are the old people in this area. Then came the Sibandze<sup>xii</sup> people, \*\* /who\ ruled us, these Sibandze people. But I say they were the old people here, *Nkhosi*. Do you understand, Dlamini<sup>xiii</sup>?

\*\* [p13]

(HD)When the Sibandze people came here, did they find the Nkonyane people had already appeared<sup>d</sup> here?

(MN)Yes, *Nkhosi*.

\*\*

(HD)Who else were found by the Sibandze people, here with the Nkonyane people?

(MN)Whom did they find? [delete: repetitive without new info]

(HD)When the Sibandze people arrived, they found the Nkonyane people, and what other *tibongo* lived with them here...

\*\* [p14]

... people who were their neighbours?

(MN)The people who were their neighbours were the Mfanyana<sup>xiv</sup> people. \*\* Then Kehla<sup>xv</sup> of Sigijimini<sup>xvi</sup>. I forget what his name is. \*\* There at Sigijimini, *mkhulu*<sup>f</sup>, they are the oldest people<sup>f</sup> in this area<sup>g</sup>.

\*\*

<sup>h</sup>Who is he? Is he Mbuseni<sup>xvii</sup>? Who is he? They are the oldest people<sup>i</sup> here. Who is the girl? [re: female land claim/ marriage alliance]

\*\* [p15]

(DN)He is Ntsandzane<sup>xviii</sup>.

(MN)It means that the Sibandze people found the people of Giyagiya here. Then came the people of Mfanyana.

\*\*

Then came the people of Sigijimini, Kehla of Sigijimini.

\*\*

(DN)He is Ntsandzane.

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

<sup>c</sup>*Nkhosi*: in some cases this word is used as a respectful form of address, and in such cases, its use derives from its significance as one of the *sinanatelo* of the ruling Dlamini. In some instances it has the equivalent meaning of the English 'sir'.

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

<sup>e</sup>*mkhulu*: literally grandfather; any elderly man.

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

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

<sup>h</sup>At this point (MN) indicated that he cannot remember the names, and was directing questions to the rest of the group.

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

<sup>j</sup>This name is not clear on the original tape recording.

(MN) Yes, he is Ntsandzane.

\*\*

(HD) What was the *sibongo* of Mfanyana?

(MN) Mfanyana: I do not remember his name, [\[p16\] his \*sibongo\*](#).

\*\*

They knew it, the fathers of this one, of this child. They knew it.

\*\*

Even for father Khehla, they knew it. They say, "Khehla belongs to us". Khehla here – his mother died there at Mkhohlo<sup>a</sup>, \*\* there at kaNgwane<sup>xix</sup>. He was thrown away by his mother who was insane.

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

This Ntsandzane was thrown away by his mother and was found by Giyagiya, there at Mkhiwene<sup>xx</sup>, at kaNgwane. He was thrown away by his mother who was insane. He was brought up under Giyagiya. He got married while he was staying here.

\*\*

This Ntsandzane.

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

(HD) In the time of Giyagiya, who was the Swazi king?

(MN) It was Mbandzeni.

\*\* [\[p19\]](#)

(HD) Were there any *isimu*<sup>b</sup> told to you about the arrival of the Sibandze people?

\*\*

An *isimu* which was told to you when you were young.

(MN) *Isimu*?

\*\*

(DN) *Mkhulu*, does not know what an *isimu* is. [\[p20\] Explain to him and say `inganekwane'](#).

\*\*

(MN) I do not understand there.

\*\*

Because I know about the *isimu* of LaMlilos<sup>xxi</sup>, which was below our residence. LaMlilos's *isimu* which was there, below our residence. [re: repetitive]

\*\*

(DN) *Mkulu*, they mean *inganekwane*.

\*\* a

(MN) I do not know the `inganekwane'.

\*\*

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<sup>a</sup>The narrator did not fully pronounce this place name, later in the conversation [\[p17\] he described this place as being Mkhiweni](#).

<sup>b</sup>*isimu*: tale, legend, myth (Rycroft, *Dict.*, p.91)

<sup>c</sup>*inganekwane*: folk-tale, fable, story (Rycroft, *Dict.*, p.28).

<sup>a</sup>On the original tape recording the next few minutes are spent sorting out the confusion over *insimi* (*insimi*, *emasimi* or *tinsimi*), a cultivated land, field, garden; or tale (Rycroft, *Dict.*, p.91), and *insimu tinsimu*, tale, legend, myth (Rycroft, *Dict.*, p.91).

[p22] [I do not know it. Lies are bad. I really do not know it, Dlamini, it is bad to lie.](#)

\*\* [p23]

(HD)Do you know anything <else> about the Sibandze and Nkonyane people.

(MN)No, I just know that they are the people of Sibandze, and that they are ruling over this place<sup>b</sup>.

\*\*

The Sibandze people [\[p24\] found Giyagiya here.](#)

\*\*

The Sibandze people are ruling over us, but they found us here.

\*\*

(HD)What was the name of the leader of the Sibandze people who found Giyagiya? [\[p25\] What was his name?](#)

(MN)He was Lohhiya<sup>xvii</sup>.

\*\*

Sibandze.

(HD)*Gogo*, maybe you can help. \*\* What do you know about the Sibandze and the Nkonyane people?

\*\*

(DN)*Awu*<sup>c</sup>, can I still remember something?

\*\* [p26]

(HD)Is there anything special that the Nkonyane people worked<sup>d</sup> for the king?

(DN)What was worked by the Nkonyane people?

(HD)Yes, at the place of the king? [re: repetitive]

(MN)There is, of course. There was something. They worked<sup>e</sup>!

\*\*

I do not know what it was, \*\* I cannot remember.

\*\*

When the Sibande people found Giyagiya, what was he doing?

\*\*

The calves<sup>f</sup>, I do not know how they were. [\[p27\] The Sibandze people were carving, making wooden meat dishes for the place of the king.](#)

\*\*

They took this place, the Sibandze people \*\* took it because of that<sup>a</sup>. I know that.

\*\*

(DN)The Sibandze people took this area<sup>b</sup> because Lohhiya, they say, \*\* was making the *umucenge*<sup>c</sup>. \*\*

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

<sup>c</sup>*Awu*: a non-influencing interjective. [re: this is a contradiction in terms - it must have some sort of meaning other wise, why is it used??]

<sup>d</sup>Original has: *sebenta*, here meaning 'did'.

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

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

<sup>a</sup>Sibandze was given land "this place", because of their ability to carve - is carve an euphemism for ritual work.

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

<sup>c</sup>*umucenge*: a cylindrical wooden milking vessel made by specialists from kiat[re: is this word understandable to a non-SA audience?] (*umvangati*) or African teak (*umhlume*).

(MN) Yes, and the \*\* wooden meat dishes<sup>d</sup> and sent it to the king [p28]. [They found our people eating the calves.](#)

(DN) And then he won it.

(MN) Then he won the *live*. Then we became *tindvuna*, for the Sibandze people.

\*\* [p29]

(HD) These Nkonyane people, were together with which king of the Swazis?

(MN) \*\* It was Mbandzeni. [p30] [The arrival here in this place - it was Mbandzeni, not Mahlokohla<sup>xviii</sup>.](#)

\*\*

(HD) Which was the first king known to the Nkonyane?

(MN) I do not know which one, here, at *kaNgwane*, truly.

[p31] \*\*

(HD) Do the Nkonyane people know of this thing /about\ which it is said that there are people who came here, who *chamuka*<sup>e</sup>d, in a rolling *silulu*<sup>f</sup>?

(MN) Who are those, where do they come from, *sibali*<sup>g</sup>? [p32]

(HD) There, *enhla*<sup>h</sup>.

(MN) Where?

(HD) They *chamuka* in a rolling *silulu*. \*\*

(MN) I do not know, Nkhosi, for I was not born at that time

\*\*

I am talking <about> a thing that I know.

\*\*

(HD) What do you know, *gogo*? \*\* What do you know about the *silulu*, which is said `ngesilulu<sup>i</sup>.

(DN) I do not know, because I am deceived by the Shabangu<sup>xv</sup> people, because it is said that the Shabangu people came from Tshontsho<sup>xv</sup> *ngesilulu*.

\*\*

They came rolling from Tshontsho.

\*\*

I used to hear that the Shabangu people, there where they *dzabuka*<sup>d</sup>, they say `ngesilulu<sup>i</sup>.

\*\*

(HD) [p34] [So the Nkonyane people call themselves \\*\\* the amaNtungwa<sup>xvi</sup> people?](#)

(MN) How is it, Nkhosi?

(HD) Do the Nkonyane people call themselves `Mantungwa<sup>i</sup>? `Mantungwa<sup>i</sup>?

\*\*

(MN) No, they do not call themselves that.

\*\*

(HD) Have you heard of the word `Embo<sup>i</sup>? What does it mean?

---

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

<sup>e</sup>*chamuka*: to emerge, to appear, to come, to originate.

<sup>f</sup>*silulu*: [re: need standardised note]

<sup>g</sup>*sibali*: literally brother-in-law, although the term may be used in recognition of a less formal relationship between two non-related people.

<sup>h</sup>*enhla*: literally 'up-country'; often used to connote north.

<sup>i</sup>*ngesilulu*:

[p35]

(MN) *Awu*, I do not know `Embo'. I only know <of> the residence<sup>xxvii</sup> of the king, at *kaNgwane*.  
\*\*

near Lobamba<sup>xxviii</sup> although `Embo'!

\*\*

(HD) `Embo', *gogo*, have you heard the story of `Embo'? \*\*

(DN) No, I do not know it, my child,

[p36] \*\*

(HD) Do the Nkonyane people call themselves ` *bemdزابuko*' or do they call themselves  
` *emakhandzambili*'?

\*\*

(MN) No, they are not *emakandzambili*. They are *bemdزابuko*. They are the originals<sup>a</sup> of this  
area<sup>b</sup>, the Nkhonyane people.

\*\*

(HD) Were the Nkhonyane people *tindvuna* of the Sibanze people?

[p37] <called>

(MN) Sibandze, yes. The Sibandze people are now the chiefs<sup>c</sup> here. They found us. They found  
even our grandfathers here, these Sibandze people.

\*\*

(HD) At the <time of the> arrival of the Sibandze people here, in which area were the Nkonyane  
people settled?

\*\* [p38]

(MN) There at Mhlosheni.

\*\*

(MN) The Nkonyane people were settled at Mhlosheni.

(HD) Then, where were the Sibansze people?

(MN) They came from down there at LuMbuwako<sup>xxix</sup>.

\*\*

These Sibandze people \*\* came from down there, at LuMbuwako.

\*\* [p39] [re: 'down']

(HD) Where is it, that name of the place? In which direction?

(MN) Down in the direction of eSingiyini<sup>xxx</sup>, further down there.

(DN) In the Golela<sup>xxxi</sup> direction.

\*\* [p43]

(HD) Where did you get <this information>?

(MN) No, Nkhosi, I am not going to tell lies, because I was not born. I found everything already  
existing

\*\*

[p44] For I am Mlondolozhi, me, you also know me. Yes, I am Mlondolozhi.

\*\*

We come after liGavu<sup>xxxii</sup>.

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

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

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



\* \*

[p45] You see, the problem is that they are no longer alive, those of the liGavu and other old people who /should\ be explaining such things.

\* \*

(HD)Who is your husband, *gogo*?

\* \* [p46]

(MN)<Her husband> was Mbulawa Nkonyane<sup>xxxiii</sup>.

\* \*

(HD)What was his *libutfo*?

(MN)He was an Mlondolozu.

\* \* [p52]

(HD)When you were still a young girl there at home with the Lushaba<sup>xxxiv</sup> people, did you hear any tales about the Lushaba people. Was there something you heard being said?

(DN)There was, Dlamini, but I did not have the interest to grasp what was being said.

\* \*

Here at Zombodze<sup>xxxv</sup>, the Sibandze people married this grandparent<sup>a</sup> - now that is something I know about [p53] as I have witnessed even to my<sup>b</sup> grandparent<sup>c</sup>.

\* \*

The Sibandze people were *imicenge*<sup>d</sup> *imigwembe*<sup>e</sup> before the eyes of the king; Then the Nkonyane people failed, and as they lost recognition, they became the *tindvuna*.

\* \*

I am testifying about what I know, my child.

\* \* [p54]

(HD)Did you ever hear them telling you that the Lushabe people *dzabuka*'d there, *gogo*?

(DN)I never heard that.

---

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

<sup>b</sup>Original has: *ngifakazile*. African lang

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

<sup>d</sup>*imicenge*: a cylindrical wooden milking vessel made by specialists from kiat [re: is this word understandable to a non-SA audience?] (*umvangati*) or African teak (*umhlume*).

<sup>e</sup>*imigwembe*:

i. Zombodze (variant Zambodze): has been the name of a number of Swazi royal residences at different times in history.  
 ii) Zombode was the name of a very early royal residence of Ngwane in southern Swaziland — the exact location of which is still a matter of debate amongst historians.  
 iii) Zombodze was also the name of the capital of the late nineteenth-century Swazi king, Bhunu, located approximately 15km due east of present-day Lobamba. [re: which present day one??]  
 In present-day Swaziland there are two sites of this name: iii) one lies east of present-day Lobamba in central Swaziland in the foothills of the Mdzimba mountains; iv) the other is located in southern Swaziland, about 10 km south-west of present-day Mhlosheni, and was traditionally governed by an Nsibandze *indvuna*. This interview was conducted at the latter Zombodze.

ii. Mshange Nkonyane:

iii. Dingili Nkonyane: [re: female, maiden sibongo Lushaba ]

iv. Ndlangamandla: teacher of agriculture at Franson Christian School at Mhlosheni, in 1983. Mr Ndlangamandla accompanied SWOHP on a number of interviews in 1983 as an additional interpreter.

v. Jiba Nkonyane:

vi. Giyagiya: in an interview on the with Sam Mkhonta he places Giyagiya Nkonyane as an Nkonyane chief during the regency of Tsandile's after the death of Mswati.

vii. Mlondolozu: the interviewer is addressing the informant by the name of his *libutfo*. For further information on the *baLondolozu emabutfo*.

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

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

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

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

x. Vilakati (variant Vilakazi): a common Swazi *sibongo*. The present Vilakati chiefdom is located in south-western Swaziland around Mahamba. Kuper describes the Vilakati as an Nguni group of *laba fikamuva* (those who came into Swaziland after the Ngwane) (*African Aristocracy*, p.234). Simbimba Ndlela, however, notes that the Vilakati are called *emakhandzambili* (the ones found *in situ* in Swaziland by the incoming Ngwane) (SWOHP, Hamilton series, 17-08-1983).

- xi.Mhlosheni: hills and present-day village near mission settlement in central southern Swaziland between Nhlangano and Hluti, near Zikotheni.
- xii.Sibandze (variants Sibande, Nsibande, Nsibandze): a common Swazi *sibongo*. The Sibandze people live around Zombodze to the immediate south of the present-day Mkhonta and Nhlabatsi chiefdoms in southern Swaziland.
- xiii.Dlamini: [putative ancestor of royal Ngwane; used as respectful way of addressing - make note about correct way of using soem-ones surname to address him]
- xiv.Mfanyana: not on cards/jones
- xv.Kehla: also known as Ntsandzane, see endnote xviii. NFI
- xvi.Sigijimini: [re: place]
- xvii.Mbuseni: NFI
- xviii.Ntsandzane:
- xix.*ka*Ngwane: 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; *ka*Ngwane was also the name of the Swazi homeland (so-called native reserve) within the Republic of South Africa.
- xx.Mkhiweni: area in modern Manzini, past Swaziland Warehouse.
- xxi.LaMlilos: nfi
- xxii.Lohhiya: a renowned *inyanga*, and the first chief of the Nsibandze to acknowledge the hegemony of the Swazi royal house. In an interview on the 08-07-1983, Maphumulo Nsibandze says that the Nkhonyane used to 'treat'(original has: *phatsa*) the king and that Lohhiya, when he came also 'treated' the king for *incwala* [p19] (SWOHP, Hamilton series).
- xxiii.Mahlokohla: praise name of Bhunu.

xxiv. Shabangu: a *sibongo* commonly found in Swaziland. According to Kuper the Shabangu are related to the Gwebu, and are *emakhandzambili* ie. those found ahead in Swaziland (*African Aristocracy*, p.233). [Gwebu: Kuper gives the Gwebu as *emakhandzambili* and indicates that they do not intermarry with (ie. are related to) the Shabangu (*African aristocracy*, p.233). Matsebula claims the Gwebu are of beSutfu ('Pedi') origin who originally inhabited an area between the luSutfu and Nkomazi rivers (*History*, p.17).]

xxv. Tshontsho: no cards/jones

xxvi. *amaNtungwa*: [re: we need standardised note]

a generic term for the inhabitants of upland Zululand. In an interview, [re: ] describes ntungwa as being across the Ncotjane river, but in *kaNgwane*. The Ncotjane river rises south of present-day Hluthi in southern Swaziland and flows southwards into South Africa. In another interview Simbimba states that "BuNtungwa" was a fortress (SWOHP, Hamilton Series, 27-07-1983). [re: ch could you add your stuff about ntungwa here?? ](A2)

xxvii. Embo State House: western-style Swazi royal residence built in 1968 for the reception of diplomats attending the Independence celebrations. It is situated a few kilometers east of present-day Lobamba in central Swaziland.

xxviii. Lobamba: there are a number of places known as Lobamba

- i) according to Grotpeter, Lobamba was the name of Ngwane II [re: check 'II' or 'III']'s first village' in south-eastern Swaziland (*Dictionary*, p.75);
- ii) according to Matsebula, Lobamba was the residence of LaMndzebele (the mother of Ndvungunye, wife of Ngwane III), where the *incwala* was performed during the latter's reign (*History* (new edition), p.12);
- iii) 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);
- iv) likewise, Somhlolo called his headquarters Lobamba, when he built it in about 1820 near the Mdzimba mountains. It is now sometimes referred to as Old Lobamba. According to Mandlenkosi Nxumalo, Lobamba was a residence of Somhlolo's (SWOHP, Bonner series, 23-04-1970). According to Maboya Fakudze, "old Lobamba" was built by Somhlolo at Nokwane [re: where is this??] (SWOHP, Bonner series, 23,31-05-1970);
- v) 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.

According to Mbali Hlope, Lobamba was a *lilawu*, which "left" Zombodze, and "to go where Sobhuza was to be born, there at Sikhaleni *seGundwane*" (SWOHP, Hamilton series, 12-07-1983). [re: which Sobhuza??]

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

xxx. *eSingiyini*: nfi

xxxi. Golela (Gollel): name of the South African side of the laVumisa border post in the far south eastern corner of Swaziland.

xxxii. *liGavu*: for further information on the *liGavu*, see appendix on *emabutfo*.

xxxiii.Mbulawa Nkonyane: nfi

xxxiv.Lushaba: nfi

xxxv.Zombodze: has been the name of a number of Swazi royal residences at different times in history:

i) Zombode was the name of a very early royal residence in southern Swaziland of Ngwane — the exact location of which is still a matter of debate amongst historians.

ii) Zombodze was also the name of the capital of the late nineteenth-century Swazi king, Bhunu, located approximately 15km due east of present-day Lobamba. [re: which present day one??]

In present-day Swaziland there are two sites of this name: iii) one lies east of present-day Lobamba in central Swaziland in the foothills of the Mdzimba mountains; iv) the other is located in southern Swaziland, about 10 km south-west of present-day Mhlosheni, and was traditionally governed by an Nsibandze *indvuna*.