

Synopsis PB

Three individual histories are interwoven in this text. the central one is that of the Nhlabatsi. Its central figures are Mantini, his son Manimani, and Maninmani's son Nzameya. The two other testimonies are those of Lukhele, and of Mantintinti Dlamini, a son of Somhlolo.

The Lukhele testimony is chronologically the first. The Lukhele came down from the Lubombo with the Dlamini. They came from the grave of SoYaka the king of the Ngwane. In that area is also the grave of their forebears Tigodvo Lukhele. They descended the Lubombo with the king, tried to cross the Phongolo River but found the Zulu blocking the way. The Ngwane king returned to Shiselweni.

The next phase in the historical sequence is pushed up earlier in the interview by the same Lukhele speaker (C). Somhlolo having apparently left Shiselweni returned. Accompanying him were the Lukhele, Sonyezane Dlamini, Dambuza and other, probably [re: unclear] either Mantini or Manimani. From there they came back again to the Basotho area in which they currently live (?Ngobolweni). They expelled the Sotho, and went on to Mzimba, Hhohhoho and Lubhalule and Lusaba in the north east. Somhlolo had now centered his kingdom around the Mdzimba mountains. After this the king offered them a territory. They asked for land in hhohho. He refused and gave them instead this area in which they now live, telling them to asct as sentinels against the Zulu. They came again with Sonyezane Dlamini hwo was given the area to clear of previous groups.

[This seems to replicate the first episode in which Sonyezane is mentioned. The timing of this one seems to be more plausible.]

Either Mantini or Manimani was chief at this time - probably the latter. Manimani was there-after killed by Somhlolo for insulting him. The context being Somhlolo's selection of Manimani's daughter Lozingyanga as a wife. The name of Manimani's lineage was then changed from Dlamini to Nhlabatsi.

Amnong the Ngwane who were already in the vicinity of the Nhlabati were Bhukwane Dlamini and Pholile Mamba. Polile was executed for *gidza*ing an *incwala* song in Autumn. Pholile's followers were scattered and his area was split between Pholile and Manimani's son Nzamaye. A Mavimbela and ?Mthethwa [re: unclear] representative of the king brought Nzameya to the area (see the following interview with Nyandza Nhlabatsi for clarification of this).

The third thred of testimony in this text explians how mantintinti son of Somhlolo, was installed by Mswati in the same area. His mother was LaMnini or Khuzweni of Zikalala. Mantintinti fought the Zulu at the battle of Lubuya (1839). His son Mthonga fought at the battle of Lubuya. Mantintinti lived at Mhlambanyabi.

Synopsis RE

The Swazi king Somhlolo married his kinswoman. She was LoZinyanga, the daughter of Manimani, born of Mantini. Nyandza Nhlabatsi suggests that Mantini was born of Langa, who was born of Shaladi. Mantini was an *umntfwanenkhosi* in the time of Somhlolo. He was of the *emaLangeni*, one of the Dlamini. When Somhlolo married LoZinyanga the descendants of Mantini became known as the Nhlabatsi.

In the 1983 interview reference is made to some kind of involvement in the above event—the marriage of Somhlolo to his kinswoman—by the Ndwandwe king, Zwide of Langa and/or his daughter LaZidze. The reference is difficult to interpret. One possible reading is that an Ndwandwe faction, aligned with LaZidze, objected to Somhlolo's marriage to LoZinyanga.

Manimani, the father of LoZinyanga, was installed by Somhlolo as the chief of the newly formed Nhlabatsi clan at Dwaleni. However, Manimani objected to the kingly marriage and, as a result of his objection, was killed on Somhlolo's orders. The marriage of a king to his own family and the subsequent hiving off of this section of the family into an independent *sibongo*, is a familiar theme in the origin traditions of clans of south east Africa (Hamilton 1986).

The subsequent history of the Nhlabatsi linked to, and, indeed, echoed in important respects, developments in the neighbouring Mamba chiefdom. The Mamba, stayed behind in the south at the time when Somhlolo went north — possibly as a form of resistance to Somhlolo. One sector, under Maloyi then made a subsequent alliance with Somhlolo to secure a particular succession. The Nhlabatsi interviews suggest that the section of the Dlamini which became the Nhlabatsi possibly went along with Somhlolo for a time, but ultimately also 'stayed behind'. They later secured their position adjacent to the Mamba chiefdom by involving Somhlolo's in their succession dispute. [PB disagrees]

Following the death of Manimani, there was a succession dispute between his sons, Zameya and Mnyamane. Mnyamane had the support of the local Sibandze people [check this], while Zameya asked Somhlolo to intervene. Somhlolo arbitrated in favour of Zameya and sent him live under *umntfwanenkhosi* Bhukwane Dlamini, himself stationed in or near the Mamba area. Zameya seems, in conjunction with Bhukwane, to have been party to Somhlolo's attempt to re-assert his dominance in the south after the rebellion of Pholile Mamba.[see Logwaja Mamba interview]

Later, in the time of Mswati, an Nhlabatsi man, in turn, married a Dlamini women. She was LoGunguluzwayo, sister of Velebantfu, himself born of Mthonga. Mthonga was a son of Mantintinti, who was a son of the union between Somhlolo and LaMncina *waseKhuzweni wakaZikalala*.

**THIS INTERVIEW WAS DONE WHEN WE WERE STILL STANDARDISING
VARIANT PRONUNCIATION IN THE TEXT TO WHAT WE CONSIDERED TO BE
THE CORRECT SISWATI ORTHOGRAPHY - NEED TO CHANGE BACK TO FORMAT
IN JOTTERS**

Title: Nhlabatsi history

Interviewed at: *kaZameya*ⁱⁱ in Phekamgenkhosiⁱⁱⁱ

Date: 21 June 1970

Narrators: [re: there is a major confusion with the transcribed voices- *siSwati* speaker needs to listen to the tape and establish what is going on]

- Nyanda Nhlabathi^{iv} (NN)(a)
- (*libutfo*: Masotsheni)^v
- Tomoyi Dlamini (TD)(f)
- (*libutfo*: Halaza)
- somebody (c)
- Possible third person (3)
- Fifth person (5)

Information heard from: Mathimlase^a Nhlabatsi
(*libutfo*: Lochegu)
Mthonga Dlamini
(*libutfo*: Balondolozzi)

Interviewers: Phillip Bonner (PB)
Fourth person (Q)(b)

Transcribed and
Translated: R. Sicheme Mamba

(NN)/[p37] ** [My name is Nyanda Nhlabathi](#)
**

(Q)[p38] [These matters, where did you get them?](#)
(NN)I got them from *ubaba*. I got them from *ubaba*.
**

^aThis name is not clear in the original recording.

I got the history from Mathimlase Nhlabathi.

**

(Q)His *libutfo*, *babe*?

(NN)Hey **, it does not stick this thing. The red bird^a. It is Lochegu^{vi}!

**

Inyoni ebovu^{vii}, it is Lochegu.

(Q)[p39] [You, gogo, are who, of which sibongo are you?](#)

**

** Say you are Tomoyi of so-and-so **, you are begot of so-and-so, your *libutfo* is this. And then you can praise yourself if you wish. Who are you, *gogo*?

(TN)I am Tomoyi,

'*silo* of a mountain,

an ugly person,

who is like an *insele*^{bviii}.

(Q>Your *sibongo* then, *gogo*?

(TN)Dlamini!

(Q>Your *libutfo*, *gogo*?

(TN)[p40] [It is Khemane](#)^{ix},

'*Sibhukubhu*^c of an *injobo*^d at Ngwane's placest.

**

I belong to the Halaza, according to my birth.

(NN)These are her *izibongo* **.

(Q)Who told you about these matters, *gogo*?

**

Those that you told us?

(TN)I just heard for myself, because I was already big, this size.

**

Babe died when I was already this size.

**

[p41] [I got them from babe.](#)

(Q)What was the name of *babe*, *make*?

(TN)Of *babe*, myself?

(Q)Yes, indeed!

(TN)It is Mthonga^{xi}, of course.

**

He was born of Mantintinti.

(NN)Of what *libutho* was he?

(TN)He is *uMlodoloz*^{xii}.

^aOriginal has: *Inyoni ebovu*.

^b*insele*: cape badger, *Melivore capensis*.

^c*sibhukubhu*: stout, soft bodied person or animal (Doke & Vilakazi, *Dictionary*, p.89).

^d*injobo*: loin covering.

[p1] **

(NN)We, <the Nhlabatsi>, *dabuka*^d from *kwa*Dlamini from the place of the kings of *kwa*Ngwane^{xiii} /from Somhlolo\ . That is how we became the Nhlabathi people. Right from <the person^b> Nhlabathi^{xiv}, up to Mantini^{xv} *wa*Langa^{xvi}. ** Another thing, I know that <the> people of *kwa*Ngwane are of *imvelo*^c, here, *kwa*Ngwane, in this *izwe*^d which we are in. Heroes were present, heroes of king Somhlolo, such as Nzameya^{xvii}, who begot the *obaba*, ** Zameya^{xviii} fought the *imphi* there. They fought it at Mshada^{xix}, they are the heroes of Mshada, [p2] [Zameya and Bhukwane^{xxx}, the heroes of Somhlolo.](#) **

(Q/PB) ** During the reign of which king /did you leave^f?\

(NN) *Awu!* I don't know about this matter^e, probably Ndungunye^{xxi}. **

(Q) *Wo.* How then did you separate^h?

(NN) I don't know about this matterⁱ, as to how we separated. I heard that *obaba* said that we were selectedⁱ and taken out from *kwa*Dlamini.

**

(c) [p3] [Our emergence^k: ** we came with Somhlolo; Somhlolo returned^l, on his way to cross the *luPhongolo*^{xxii}, when he was being blocked by the Zulu people^m. We returnedⁿ to Shiselweni, we returned^o to Shiselweni. <Accompanying us was> *umntfwanenkhosi Sonyezane*^{xxiii}. There was also Dambuza^{xxiv} and the *indvuna* was Sigobolo^{xxv}. The soldier was Magalela Maphalala^{xxvi}.](#)

We then returned back to this area^a of the *beSutfu*. We pushed off the *beSutfu* from this area^b.

We went to Mdzimba^{xxvii} and Hhohho^{xxviii}; we went to Mgwenya^{xxix}, Lubhalule^{xxx} and Lusaba^{xxxi}. We then came back.

When we returned, the king said, "Which area^c do you want, my renowned warriors, as you have worked?"

^aThroughout the interview the informants used the *isizulu* and *siswati* variant forms of Nhlabathi (z) and Nhlabatsi (s) interchangeably.

^bOriginal has: *ku*Nhlabathi.

^c*imvelo*: natural or original state of a thing.

^d*izwe*: nation, "tribe", clan.

^eThroughout the interview the informants used the *isizulu* and *siswati* variant forms of Bhukwana (z) and Bhukwane interchangeably.

^fOriginal has: *phuma*.

^gOriginal has: *lapha*, literally "here".

^hOriginal has: *phuma*.

ⁱOriginal has: *la*.

^jOriginal has: *qonywa*, ie. passive form of (ku)*qoma*, meaning to select as in selecting a partner of the opposite sex/lover.

^kOriginal has: *kuvela*.

^lOriginal has: *jika*, turn a corner, turn back, turn around ie. returning in a round-about way.

^mOriginal has: *baka*Zulu.

ⁿOriginal has: *buyala*, go back, return to, ie. returning in a straight route.

^oOriginal has: *jika*.

^aOriginal has: *live*.

^bOriginal has: *live*.

We said, "We want this area^d, of kaHhohho".

The king [p4] said, "No! go back there and guard what is coming after me, these *timbeleko*^{cxvii}, these Zulu^f people. Guard these *timbeleko*. Come to raise the alarm if they follow me to where I am hiding; raise an alarm for me". * * That is how we came back here. We were asked to come back by Somhlolo. He brought back Sonyezane, Dambuza and his *indvuna*, Sigobolo. It is Magalela Maphalala. The soldiers of Sonyezane^g of Somhlolo, who were given an area^h [CH check] to Sonyezane for pushing off <those nationsⁱ>[CH: check] which were there. We don't know anything further. All the people, community by community[check CH would translate *tigodzi* as district], all <became> the king's people.

* * Even someone who comes to the chief^f, is reported [p5] to the place of the king. He is written down in king's book. There is nowhere, where she can be duplicated, nor selected [check]. He/she is in the book of the king. Whoever came to a chief^k, that chief^f reported him to the king. All are now in the king's book. It is the king that knows the separation that, "These are not written in my book". *Awu*, we know nothing, ourselves. All we know is that all are in the book of the king. All people. It is that, *nine bekunene*^m, which I can explain, nothing else.

We are oldⁿ ourselves, originating^o from Somhlolo. We turned back to this area^p, we came back. We were brought by Somhlolo to this area^q. Somhlolo once stayed here at home, at Ngobelweni^{xxiii}. It was said that *incwala*^a was going to be *gidvwa*^b at Ludzidzini^{xxiv}. Somhlolo never arrived at Ludzidzini [p6] and he said he was going to *gidvwa* it at kaPhunga^{xxv}, while staying here at Ngobelweni, our place. * * [CH section left out]

* *

^coriginal has: *indzawo*.

^dOriginal has: *indzawo*.

^e*timbeleko*: literally the skins used by women for carrying babies on their backs.

^fOriginal has: *bakaZulu*.

^gSonyezane: the informant did not pronounce the full name at this point.

^hOriginal has: *tive*.

ⁱOriginal has: *tive*.

^jOriginal has: *sikhulu*.

^kOriginal has: *sikhulu*.

^lOriginal has: *sikhulu*.

^m*nine kekunene*: literally, 'you of the right hand', a praise of the Dlaminis, but also often applied more widely as a polite form of address.

ⁿOriginal has: *badzala*

^oOriginal has: *kusuka*.

^pOriginal has: *live*.

^qOriginal has: *live*.

^aThroughout the interview the informants used the *isizulu* and *siswati* forms *inqwala* (z) and *incwala* interchangeably.

^bThroughout the interview the informants have used the *isizulu* and *siswati* forms of *gidza* (z) and *gidvwa* (s) interchangeably.

(Q)<What about> the *inkhosikati*^f who he put here at Ngololweni?

(c)<She was put> at Ngobelweni. It is not Ngololweni.

* *

(Q)From the north^d, did he put her there when he was coming?

(c)He was coming from there! He then took her and put her here at Ngobelweni, our place. It's Dambuza's sister^{xxvi}. <She> was the daughter of Lukhele.

(Q)Is there a *sibongo* of any of the *beSutfu* who had built their homesteads in this area^e which you can still remember, *wena wekunene*^f?

* *

(c)[p7] [Those that were here when they were *chitfwa*^g by the king here?](#)

(Q)Yes, indeed.

* *

(c)The Nkhambule^{xxvii}, the Gwebu^{xxviii}, the Manana^{xxix}, as well as, the Ngcamane^{xl} of Maseko^{xli}.

(Q)[p8] [What was the *sibongo* of those who were here when the Lukhele^{xlii} were found?](#)

* *

(c)All these are people who were attacked by the king, they were in his country^h, all these, including the Maseko, the Gwebu and Manana, all the Ngqamane, it is their countryⁱ here.

(Q)How did the Lukhele people become *emaSwati*?

* *

(c)[p9] [We, the Lukhele people, we came with the king. * * The kings came from there yonder, where the Lubombo is a range of small hills\[link between royalty and mountains, where hills are small Ngwane's not vet kings space/time\]. The grave of 'soYaka^{xliii}, the king of kaNgwane is there yonder! That of Tigodywo of kaLukhele is there yonder! We went with the king ourselves along the Lubombo. When we were at the place where they say we paid out a beast^a to buy lies at the tree of *sabova*^{xliiv}.](#)

* *

We then moved away.

(3)We bought lies!

* *

(3)It is said that they took a cow to buy lies.

(c)*Enhle!* We cut <the> tail <of the beast> so that it [p10] [could go spreading them lies. Anyway, we came with the king, and when we passed an *umkhwakhwa*^b tree, just when we were](#)

^c*inkhosikati*: wife of king.

^dOriginal has: *enhla*.

^eOriginal has: *live*.

^f*wena wekunene*: literally, 'you of the right hand', a praise of the Dlaminis, but often applied more widely as a polite form of address.

^g*chitfwa*: literally poured out, expelled.

^hOriginal has: *live*.

ⁱOriginal has: *live*.

^aOriginal has: *sisha inkhomo*.

^b*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

descending the *umkhwakhwa*, the king wanted to cross the *luPhongolo*, the Zulu's blocked the way. That is where the king returned, and went toward Shiselweni. Here at Shiselweni he sent *emabutfo*, the Hubhulu^{sh}, those of a white cow, which they wore here. The king then expelled^e this Sonyezane, this Dambuza, this Sigobolo, this Magalela Maphalala.

(Q)When the king, Somhlolo, went up to Mdzimba, did the Nhlabatsi people remain here at that time or not?[?]

(NN)They were then pointed out^d an area^c.

(Q)In other words, it means that they never went with the king there, they returned back^f again.

(NN)[p11] They went with the king and installed him there at Mdimba; then on their return they got pointed out^g these areas.

(Q) * * Does *babe* know why the king went to Mdzimba?

(NN) *Ya, awu!* I think there it was <because> of a dispute, during a fight with the Zulus, here at the place of Ngwane. There it was fought.

(Q)There they are, the Nhlabatsi. It transpired that they had to run away from the Zulus?

* *

(NN)In fact, it was their king which was running away. They were brought back later.

[p12] * *

(Q)Among the Nhlabatsi were there girls who got married at the place of the kingship^a or did the Nhlabatsi marry a girl from the place of the kingship^b, *wena wekunene*?

(NN)The Nhlabathi people were indeed being chosen at the place of the kingship^c hence the separation, our becoming Nhlabathi people. They were selected^d by kings.

(3)We were of the people of Nkhosi^e.

(NN)We were of the people of Dlamini^f.

(Q)[p13] Which Nhlabatsi chief experienced this happening when a girl got married to the kingship^g.

(NN)Manimani was killed for that, it was that he had insulted the king. Manimani was indeed killed.

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). Moll mentions that the wood of a related species, Cape teak (*Strychnos decussata*), were used by Zulu kings for their ceremonial staff of office (*Palgrave Trees*, p.765). Pooley gives the Zulu names of this species as *umPhathawenkosi*, *umPhathawenkosi-emhlophe*, *umKombazulu*, *umLahlankosi* (*Trees of Natal, Zululand and Transkei*, p.416). {RE}

^cOriginal has: *khipha*.

^dOriginal has: *phakulelwa*. [this concept need a good note]

^eOriginal has: *indawo*. [note zulu spelling here]

^fOriginal has: *buyela*.

^gOriginal has: *phakulelwa*.

^aOriginal has: *ebukhosini*, ie. locative form of *bukhosi* (kingship).

^bOriginal has: *ebukhosini*.

^cOriginal has: *ebukhosini*.

^dOriginal has: *qonywa*. See footnote j, p.511.

^eOriginal has: *bakaNkhosi*, ie. people of the *sibongo* Nkhosi.

^fOriginal has: *bakaDlamini*, ie. people of the *sibongo* Dlamini.

^gOriginal has: *ebukhosini*.

(Q)I do not understand, can you please explain there *babe*.

* *

about this Manimani?

* *

(NN)Manimani begot a girl. She then got selected^h by the king. We were then cut offⁱ and separated from *kwā*Dlamini. This girl was begot by Nhlabathi.

* *

(voices)[p14] [The name of the girl was Lozinyanga.](#)

* *

(NN)It is Nhlabathi * * who begot this girl, Lozinyanga. She was then selectedⁱ by the king. Then the *sibongo* was cut off, and it became Nhlabathi^{shⁱ}

* *

(Q)[p15] [Did you send these girls to be taken as wives^k, or there was a king who did not like a girl of the Nhlabatsi?](#)

(NN)I finished with this when I said a Nhlabatsi girl was selectedⁱ by the king. A girl of Nhlabathi was selected while we were still of the place of the Dlaminis, ourselves. I have completed that matter. [CH check translation]

(Q)After that then there were no girls of Nhlabatsi who were taken by the kingship^m.

(NN)No! it seems as if it ended with her, Lozinyanga.

(Q)[p16] [Was there a Nhlabatsi chief who married a girl from the place of the kingship^a.](#)

(NN)There is a girl from the place of the kingship^b here, who was married to the *babe*, this one^c.

(Q)She is * * the child of whom?

(NN)She is Mthonga^{sh^{viii}}'s child; Mthonga of Mantintinti; Mantintinti of Somhlolo.

(Q)Here in this area, are there any *imiti* of the king?

(NN)There is one of Mantintinti, where this one belongs; it is up there.

* *

(Q)Can you tell us the *sinanatelo* of *ka*Nhlabatsi?

* *

(NN)[p17]'Nhlabathi! Mantini! *wa*Langa,

Mabhala^d that causes bleeding,

who is like *ingwenyama*^{sh^{viii}}

^hOriginal has: *qonywa*. See footnote j, p.511.

ⁱOriginal has: *siyadatjulwa*. [CH I need to do a proper dictionary entry here on this as a form of dabula]

^jOriginal has: *qonywa*. See footnote j, p.511.

^kOriginal has: *tsatsa*.

^lOriginal has: *qonywa*. See footnote j, p.511.

^mOriginal has: *bukhosi*.

^aOriginal has: *ebukhosini*.

^bOriginal has: *ebukhosini*.

^c'this one' meaning to a senior Nhlabathi.

^dMabhala: could be derived from verb *ukubhala*: to make scratch figures or delineations on anything with the nails or a pointed instrument, hence to write (Bryant, *Dict.*, 1905, p.17). Also *ibhala*: spot of any kind as on a leopard skin, or on a dress or wherever the grass has been cleared away (Bryant, *Dict.*, 1905, p.17).

It end there.

(Q)Can you tell us <names> of chiefs who are on your territory^c's border?

**

(NN)It is Vezi Dlamini^{six}; we share a common border with him up there. Then Fihliwe Dlamini, we share a border with him there! And the Mamba people down there. It is Mantintinti.

(Q)Did Mantintinti come and find you here, or did he come here first?

(NN)Mantintinti found us here already.

(Q)Did the Mamba people found you here originally?

(NN)They came late, and found those of Fihliwe already here, Bhukwana. It is Bhukwana who arrived first.

(Q)[p18] [Did you get it from the Mambas here?](#)

(NN)No!

(3)From Bhukwana.

(Q)No, it is this Pholile¹, as to say, who was this Pholile?

(3)** It is this *sibongo*, because it seems as if he said Pholile was a Mamba.

**

Now he takes from them, he takes it as if they were one with the Mamba people.

(NN)No! Pholile was a person, ** they say it was a person who had *isizwe* of his, here, long ago! Before he died, ** this area^a was under Pholile; it was then split up for Bhukwane, and Nzameya.

(Q)[p19] [Where did Pholile's people go?](#)

(NN)*Aww!* I do not know about them. Some got scattered; some turned towards^b Bhukwane and came under him.

(3)Some went back to *kaMamba*.

(NN)Some went back to *kaMamba*; the Mambas went up from *kuGuquka*ⁱⁱ ** the present Mamba people they went back to *kaMamba*, their place, *kaMamba*.

**

(Q)Was there anything bad which they did, that caused them to scatter in this, and <to> die out?

(NN)I think they were *duba*^d at the death of their father Pholile.

(5)Pholile was present. Their father, *wena wekunene*, *gidza*^d an *inqwala* song^d in autumn

(TD)[p20] [In summer!](#)

(5)Now, it was heard that, "There, Pholile is doing this". The king then sent out *imphi* there to kill Pholile.

(TD)Yes!

(5)Because he did the bad thing of *gidza*^{ing} an *inqwala* song in summer.

(TD)Whereas it is *gidwa*^d in autumn.

^cOriginal has: *live*.

^aOriginal has: *live*.

^bOriginal has: *baguqul'imiyango*, turned, descendant from one group.

^c*duba*: break up the clods in a recently ploughed field; worry, pester, weary, tire, treat harshly; give up, throw up, go on strike; ignore, leave unnoticed (Doke & Vilakazi, *Dict.*, p.169).

^dOriginal has: *ingoma*.

(5)Whereas *inqwala* is *gidwā'd* at a time when people weed their crops. * * He was then killed by the king.

(3)Then Bhukwane was brought here.

(Q)Now, is there a relationship which was there [\[p21\] between the Mamba people who are present there today, and Pholile?](#)

(NN)*Awu!* I don't know *babe* because I only know that their *sibongo* meets.

(Q)But the Mamba people came after those of Pholile, <the latter> were already here?

(NN)Pholile is old. Mamba came and found those of Bhukwane.

* *

(Q)When did they come in comparison with the Nhlabatsi people? Did they arrive and find the Nhlabatsi people here, or the Mamba people arrive first?

(NN)The Nhlabatsi people were already here. The Nhlabatsi people were followed by Bhukwana.

(TD)They are old^c here.

(5)[\[p22\] He is an descendent of Bhukwana, this Fihliweⁱⁱⁱ?](#)

(Q)He says * * did Fihliwe find the Nhlabatsi people here already, or did he arrive first, himself?

(NN)* * Bhukwana, the grandfather^a of Fihliwe, * * arrived here; Nzameya then entered, entered here at Bhukwana's, being brought by the king. This Bhukwana split up these areas so that Nzameya could get a share as well. This Nzameya here at Bhukwana's; they come from the place of the king Somhlolo.

You know about their names. Those *amanxusa*^b were Mhlahlo Mavimbelaⁱⁱⁱ and Nonguncuzwayo^c Methula^{iv}. They were sent out by the king and were brought to Nzameya, to Bhukwana. That is how we came to give to him this area.

(Q)[\[p23\] Since the Nhlabatsi people were present here, was there an area^d which was taken away from them and given to another chief from their area?](#)

(NN)There is not! There is not! We were there because of it ----^e

* *

There is none, there is not! The Nhlabathi people are just living all by themselves. We are now to speak words which were spoken at the place of the king.

(Q)Are there other people, people of different *sibongo* who are under your authority here?

(NN)<Under> we Nhlabathi people? No, I do not think so. Even the one's of my mother's place, no.

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

(Q)When the Nhlabatsi people were given this area^f, did the king give them any particular task to do?

^cOriginal has: *labadzala (bala)*.

^aOriginal has: *uyisemkhulu*.

^b*amanxusa*: envoys, ambassadors, king's or chief's messengers.

^cthis name is not clear on the original recording.

^dOriginal has: *indzawo*.

^eAt this point in the conversation there is a number of inaudible voices in the background as well as some laughter.

^fOriginal has: *indzawo*.

(NN)They used to smelt^g spears and battle axes only. This was the thing which they used to do, they forged - here!

(5)*Ematfusi*^{hiv}.

(NN)*Amathusi*ⁱ, here. Tasks which they used to do: there were three tasks. [RE clue here that is left unpursued, ask about this during fieldtrip]

(Q)Is there anything which they used to send to the place of the king^j, apart from the forged spears and battle axes?

(NN)They used to send copper^a ** to the king, to be put on by the king.

(Q)[p25] [Are there any Nhlabatsi people whom you remember, such as the heroes of the place of the king, or those that were important for certain duties?](#)

(NN)*Awu!* I know Nzameya who was a hero, as well as, Bhukwane, who fought the *imphi* at Mshada. I do not know of others. We^b are too many, I cannot know all the different areas where we are found, because even at Ngwempisi^{hi} we are present; I do not know the heroes of that place.

(Q)Is there an area^c here, which was cut off for white people?

(NN)There is none. There is nothing!

(5)There is!

(NN)Are you referring to kaNgwane, or you mean kaNzameya?

(Q>Your land, that of Nzameya.

(NN)No!

**

[p26] [There are no farms here in our place.](#)

(Q)Is there an important role which the Nhlabatsi people play in connection with the *gidvwa* of *incwala*, or do they, too, *gidza*, just like <any other> *emabutfo* of the king?

(NN)No! We *gidza* just as *emabutfo* of the king. We do not have *inhlambelo*^{hiid}, we are chiefs^e.

(Q)Is there something mysterious or strange, known and done by the Nhlabatsi people, which is known here at kaNgwane?

(NN)---^f As for *imithi*, *obaba* were *izinyanga*, all of them. They healed a lot.

(5)They used to dig for <*imitsi*>.

(NN)They dig *imitsi* from here. They healed.

(Q)[p27] ** [Is there nothing for which they are known, or which they did wrongly, or that they did well, which is important?](#)

^gOriginal has: *tfol*.

^h*ematfusi*. This word is used for both brass and copper.

ⁱ*amathusi*: This word is used for both brass and copper.

^jOriginal has: *enkhosini*.

^aOriginal has: *amathusi*.

^b'we', ie. the Nhlabtsi people.

^cOriginal has: *live*.

^dinhlambelo: upper end of royal village, where king is doctored with special medicines (H. Kuper, *African Aristocracy*, p.42)

^eOriginal has: *boshifi*.

^fAt this point in the conversation there are inaudible voices in the background.

(NN)No! There is nowhere where they went wrong. They died without us hearing any noise about[check jotter] them.

(Q)We would request, *gogo*, that you tell us about your folks, <those people> of Mantintinti^{lviii}, just narrate what you know, *wena wekunene*.

(TD)What should I narrate?

(Q)Just to narrate, as ** *babe* has narrated that they <the Nhlabatsi people> were known for their divining and heroism. You too may know something. ** There at your place, Mgadlala^{lix}, how did you live, were there heroes or were there girls, or there were young men, or how it was *philwa*^{at}d?
**

(TD)[p28] [This *babemkhulu* I know that he was begot by Somhlolo.](#)
**

Then *babemkhulu* begot *babe*. That is Mthonga. Mthonga then begot Velebantfu. Then Velebantfu begot this child **^b Logunguluzwayo. That is all, I end there. **

(Q)Now *make*^c, Mantintinti was installed by which king? By Somhlolo, or Mswati?

(TD)** What is meant here by installed^d?

(Q)To be a chief^e, *make*?

(TD)[p29] [It is Mswati, indeed! It is he father of Mswati <who installed> Mantintinti.](#) **
**

(Q)Is there a reason why he <Mantintinti> was installed^g in this area^h?
**

** Was he installed in this area for a certain reason, because he was a hero, or what?
**

Or it was *liphakelo*ⁱ?

(TD)They used to be given *emave*. All of the *bantfwabenkhosi* were given *emave*, *emave*, *emave* of their mothers^j, mothers, mothers.

(Q)[p30] [Was chief Mantintinti installed as a grown-up, ** or was he still young and being guarded by his mother, *gogo*?](#)

(TD)** He was a young man^k, *umntfwanenkho*ⁱ, of the king; he begot *bobabe*, this Mantintinti, being an *umntfwanenkho*ⁱ, here *ku*Mswati.[African language dept to check on *ku*]
**

^a*philwa*: probably from (ku)*phila*, to be in good health, to be alive.

^bat this point in the conversation many voices were speaking simultaneously.

^c*make*: mother, respectful term of address.

^dOriginal has: *bekwa*.

^eOriginal has: *sikhulu*.

^f*make*: mother, respectful term of address.

^gOriginal has: *bekwa*.

^hOriginal has: *indzawo*.

ⁱ*liphakelo*: share, by virtue of being a member of the family.

^jOriginal has: *bonina*.

^kOriginal has: *lijaha*.

He was installed already a grown up, a young man^l. He used to go to *kaHhohho* and return with cattle, and he would have a share of cattle. It was said, "Go, my father's child, here are cattle", being given by Mswati.

(Q)[p31] [Who was his mother, *make*^m?](#)

(TD)It was LaMnini of^a Khuzweni.

* *

(Q) Of^b Zikalala^{ix}.

* *

(TD)The Zikalala people are many, indeed. It is them only <here>.

(Q)The majority of them are at the place of which chief, *babe*^o

(TD)I do not know^c. They are there ----^d, the Zikalala people.

* *

[p32] * * [All I know is their building^e at Mhlambanyatsi; they beget these *bogogo*, mother of my grandfather. \[check tape at this point\]](#)

* *

They are at *kaNgwane*

(Q)Before chief Mantintinti was installed, who was in charge of that place^f?

(7)There where Mantintinti is in charge^o?

(TD)Was it not the king^o? It was the king. All the area^h [\[p33\] belonged to the king, there was no other person who had an areaⁱ. Mantintinti, *bantfwabenkhosi* were *belwa'd emave* \[check on tape, with swazi translators\]](#)

(Q)Is there anything you remember about him, chief Mantintinti, is there anything important which you remember about him?

* *

(TD)* * Was Mantintinti's heroism spokun of! Heroism! Hha!^k

* *

My grandfather stabbed it^l at *kaNdlovu*^{hi}; of those called Zulu^{mhi}, he was called upⁿ at *kaNdlovu*, at Lubuya^{kii}. * * He stabbed the Zulu people.

^lOriginal has: *lijaha*.

^m*make*: mother, respectful term of adress.

^aOriginal has: *wase*.

^bOriginal has: *wase*.

^cat this point in the conversation many voices were speaking.

^dThis word is very unclear on the original tape recording, but sounds close to Nhlambanyatsi

^eOriginal has: *kwakha*.

^fOriginal has: *shifu*.

^gOriginal has: *indzawo*.

^hOriginal has: *live*.

ⁱOriginal has: *indzawo*.

^jOriginal has: *sikhulu*.

^kat this point in the conversation there is laughter from the informant.

^lOriginal has: *wayigwaza*, -yi-probably referring to *imphi*.

^mThis word is not clear on the original recording. [check wabanguZulu jotter p.33].

ⁿOriginal has: *butseka*.

* *

(Q)[p34] [Who was Mantintinti's son, gogo?](#)

(TD)It was Mthonga

* *

(Q)Is there anything you remember about Mthonga?

* *

(TD)*Babe* who begot me.

* *

[p35] [Babe at Mshadza there, yonder! Where they carried Mphangwa^{lxiv} on their backs and walked across or along deep trenches. They flew like birds, babe used to fly like a bird which was stabbing.](#)

[RE isn't this perhaps a praise? CH [check with Swazi translators on tape!](#)

* *

Mthonga.

* *

When *giya*^aing, people used to say: '*Sibane*'! *Sibane!* *Sibane!* *Sibane!* because he was a *sibane*.

* *

(Q)[p36] [Are there others of different *tibongo* who were put under * * Mantintinti?](#)

(TD)*Tindvuna*?

(Q)Another *sive* or *sibongo* which is different from these, *bekunene*, who were made his people?

(TD)People of *babe* [check], indeed, *tibongo* of theirs were Mmema^{lxv}, and Dvuba^{lxvi}. Here were big men^c who used to stay with *babe*. Their *tibongo* I know them as Mmema, Dvuba.

(Q)<At the time of> the arrival of *bobabe* there, in that area, *gogo*, did you find any other people living there * * ?

(TD)The one where?

(Q)Where chief^l Mantintinti lived. * * There at [p37] [Mhlambanyatsi^{lxvii}?](#) * *

(TD)Here <where> they were installed by the king when they came from Shiselweni?

(Q) *Wena wekunene!*

(TD)There was none.

* *

^a*giya*: from verb (uku)*giya* [meaning what?]

^b*usibane*: a sudden light; or flashing pain (Doke & Vilakazi, *Dictionary*, p.65).

^cOriginal has: *emadvodza*. [full explanation of this word must go into glossary]

^dOriginal has: *sikhulu*.

i. This interview is available on SWOHP archive Hamilton series cassettes number [**]; the interview starts at counter number [**]. The transcribed and translated versions of this interview comprises forty one pages (A4) and is stored in a box labled Nhlabatsi.

ii. *kaZameya*: a place located near the Lucolo hills in south-central Swaziland, and an alternative name for the Nhlabatsi chiefdom (Nzameya was the name of an Nhlabatsi ancestor). {I} [re: previous note read: *umphakatsi* of Nhlabatsi, in the Phekamgenkhosi area. This latter name may be a reference to the Nhlupheku area, which lies just north east of Ngudzeni.]

iii. Phekamgenkhosi: {no I}
[re: CH1 note The Nhlupheku area lies just north east of Ngudzeni.]

iv. Nyanda Nhlabathi:

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

vi. Lohegu: *libutfo* of Bhunu. For further information on the Lohegu, see appendix on *emabutfo*..

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

viii. *Silo sentaba, umuntfu lomubi ufana nensele.*

ix. Khemane: *linutfo* in the reign of [complete, female *libutfo* information]

x. *sibhukubhu senjoba kabo Ngwane, kabo nsi.*

xi. Mthonga: According to Mpita Dlamini, Mthonga was the son of Mantintinti. Mantintinti was the son of Somhlolo and LaMncina, the branch of the Nkhosi based at Mbelebeleni. Mphita gives Mthonga as the chief at Mbelebeleni.

xii. Mlondolozzi (singular of Balondolozzi): a *libutfo* of Sobhuza II. For further information on the Balondolozzi, see appendix on *emabutfo*..

xiii. *kwaNgwane*: literally the place of Ngwane. This can be used to refer either to the whole of Swaziland or to the immediate area around the king's main establishment, ie. the heart of the kingdom. It also has, on occasion, a more limited historical reference.

- xiv.Nhlabathi:
- xv.Mantini: [Mantintinti??]
- xvi.Langa:
- xvii.Nzameya:
- xviii.Zameya: variant pronunciation of Nzameya.
- xix.Mshada (variant Msadza): According to Matsebule, there were two wars known by this name. The first was fought in 1869 against the Pedi, and was lost by the Swazi. The second was fought during the reign of Mbandzeni and saw the Swazi successfully attack the Pedi on behalf of the British. 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 translate "*mosate*" as "king's village" (personal comment [\[check\]](#)). [Other sources claim that the name Mshada derives from the Msadza 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 confines the label "Mshadza" to the 1879 Swazi-Pedi War.](#)
- xx.Bhukwane:
- xxi.Ndungunye:
- xxii.*luPhongolo* (variant): this river rises in the Drakensberg mountains south and west of Piet Retief and runs eastwards close to the Swaziland border. It flows through the Lubombo mountains to join the *luSutfu* river in forming the Maputo river.
- xxiii.Sonyezane: according to Jones (p.266), Sonyezane was the son of Bhukwane, and an important military *indvuna* of the Hubhulu *libutfo*. He was killed by the Zulu in the aftermath of the battle of Lubuya that place on the 22-7-1839.
- xxiv.Dambuza: Dambuza Lukhele, a notable warrior who fought and died at the battle of Lubuya. Dambuza was also the chief of the Lukhele people at that time. According to an interview with [? Lukhele] in 1970, Dambuza is given as the son of Nhlangotsi, son of Mongo, son of Tigodvo. See note on Lukhele [\[create cross reference to Bonner interview later\]](#).

xxv.Sigobolo:

xxvi.Magalela Maphalala:

xxvii.Mdzimba:

xxviii.Hhohho:

xxix.Mgwenya:

xxx.Lubhalule:

xxxi.Lusaba:

xxxii.*timbeleko*: literally the skins used by women for carrying babies on their backs. The reference here is to the proverb 'aku lahlwa - mbeleko ngakufelwa' ie. the skin is never thrown away, as another child will come/persist - 'one can not be sure that they won't come'.

xxxiii.Ngobelweni:

xxxiv.Ludzidzini (variants Didini, Ludidini also possibly Hlililini): there are a number of sites of this name in Swaziland.

i) According to Sam Mkhonta, "Ludzidzi" was a residence of Ndvungunye (SWOHP, Hamilton series, 04-07-1983).

ii) The informants Giba and Mnkankoni list "Didini" as a residence of Somhlolo and of Mbandzeni (*J.S.A.*, vol. 1, Appendix 2. See also Appendix 1, and evidence of Giba).

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

iv) Ludzidzini is also the name of the royal residence of the present king of Swaziland, Mswati III, just south-east of Lobamba in central Swaziland.

xxxv.*kaPhunga*: literally, the place that smells. Area in southern Swaziland in the eSinceni mountains.

xxxvi.According to an Lukehele interview 1970, this *inkhosikati* (the sister of Dambuza) bore Somhlolo a daughter by the name of Ncubunjwane. [create cross reference](#)

xxxvii.Nkhambule: Kuper gives the Nkhambule as *laba fik'emavu*, of Sotho origin (*African Aristocracy*, p.233). Matsebula claims that the Nkhambule *khonta'd Mswati II* [cant find this ref in new edition].

xxxviii.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* (new edition), p.21).

xxxix.Manana: Kuper gives the Manana as *bemdzabuko* (*African aristocracy*, p.233). The Manana chiefdom is located [need info]

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

xli.Maseko: the Maseko chiefdom lies in central western Swaziland. Kuper gives the Maseko as *emakhandzambili* (*African aristocracy*, p.233).

xlii.Lukhele: Kuper gives the Lukhele as *bemdzabuka*, who do not marry (ie. are related to) the Mdluli and Nkonyane (*African aristocracy*, p.233). The Lukhele chiefdom is located north of the Mamba chiefdom between Kubuta and Sitobela.

xliii.soYaka: Richard Patrick records 'soYaka' as the earliest ancestor of the Lukhele. He gives the son of soYaka as Dambuza. Simbimbi [??sibongo Ndlela] gives Dambuza as an early ancestor of the royal Ngwane. There may thus be a suggestion of a tenuous claim of connection to the Swazi royalty.

xliv.[CH:[need to check tape if this is a praise - which I am sure it is, & we need to say so. this 'tsemange' could be we 'traded for lies'. umange: an edible root like a yam??, sismanga - amazement, strange happening \(Rycroft, *Dict.* p.60\). *mange*, or does the class tell us it is *amanga* \(lies\)???](#)][re: can't find any tree called Sabova, checked Pooley]

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

xlvi.For a full discussion of the cutting off a section and its' assumption of a new clan name following the marriage of relatives, see C.A. Hamilton, *Ideology, oral traditions and struggle for power in the early Zulu Kingdom*, unpublished MA thesis, Wits 1976, Chapter 4).

xlvii.Mthonga:

xlviii.Nhlabathi! *Mantinti! WaLanga, Mabhala kophe lonjonge ngweyama.*

xlix. Vezi Dlamini:

l. Pholile: rival of Maloyi in 19th century succession dispute in the Mamba chiefdom.

li. *ku*Guquka: 25km north north-east of Ngundzene.

lii. Fihliwe:

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

liv. Nonguncuzwayo Methula: [give some comment on who this person is] In the 1983 interview Nyandza Nhlabatsi gives a different name, Gugendluyakha of Mathunywa. Kuper lists the Mathunywa (variant: Mathunjwa) as being *labafik'emuva*, ie. of Sotho origin (Kuper, *An African Aristocracy*, p.233).

lv. *ematfusi*: this word is used for both brass and copper. Brass is not known to have been indigenously forged in southern Africa, but were extensively traded in, especially, the latter half of the 19th century.

lvi. Ngwempisi: The Ngwempisi river joins the Lusuthu 6km south of Sidvokodvo in central Swaziland, close to the Mkhondvo Lusutfu confluence.

lvii. *inhlambelo*: upper end of royal village, where king is doctored with special medicines (H. Kuper, *African Aristocracy*, p.42). By implication thus, the Nhlabatsi do not have sacred rituals associated with kingship.

lviii. Mantintinti: was the son of Somhlolo and LaMncina.

lix. Mgadlela: this could be a polite form of address for a member of the elderly *libutfo*, the imiGadlela.

lx. Kuper gives the Zikalala as *labafi'emuva*, of Nguni origin. [give reference]

lxi. *ka*Ndlovu:

lxii.Zulu:

lxiii.Lubuya:

lxiv.Mphangwa:

lxv.Mmema:

lxvi.Dvuba: Kuper gives Dvuba as *labafi'emuva* of Nguni origin. [get reference]

lxvii.Mhlambanyatsi: area in central western Swaziland, about 25km sout west of Mbabane.

Jotters	CH1	PB reads	CH2	RE enter	edit	edit	edit
2	yes	notes on CH1		notes on CH1	Hlophe		
Need biographical information on Tomoyi Dlamini, Mathimhlase Nhlabatsi] problem [p9] with sequence of voices Date of print-out: 11 6 2021							