

### **The fetching of Tsandile**

A number of *bantfwanenkhosi* went with *indvuna* Dzinile Nkhambule to Zwide *kaYanga* at Gudvunkhomo (near Nongoma) to ask for the hand of an Ndwandwe women in marriage to king Somhlolo. During a gathering of the *libandla* they chose Tsandile, daughter of Zwide. When she came to the Ndwandwe people, she brought along a some Ndwandwe ritual specialists: Manz'elwandle Ndwandwa and Makhasane Manyatsi. They enacted some of the crucial aspects of the *incwala* ceremony, and, as the Ndwandwe version of *incwala* was seen as more prestigious, these elements were adopted (and are still practiced today). Tsandile was seen as too young to rule, and on her arrival in *kaNdwandwe* it was already arranged that the mother of Hhobohhobo would (initially) act as a regent queen mother.

### **Wars of Mswati**

Mswati's reign was threatened by the presence of forces aligned to 'Zwide'. Mswati then left the southern part of Swaziland and went north, crossed the Nkhomati river, and resurrected his *lilawo* at *kaHhohho*. He subjected the people 'found ahead' by Somhlolo, people such as the Mlambo of Nciliba. Mswati (through the influence of Tsandile) sided with Mawewe in the civil war between Mawewe and Mzila (the sons of Soshangane). Mawewe's cattle was raided by Mzila and given to Ngolotja Mathendelekwane and Lubibi. In turn, the *iNyatsi libutfo* of Mswati found the cattle there and raided it. When Mswati attacked the Jali (Mjaji) of Tfobela, his *iNyatsi* regiment lost the battle at *kaTfulwane*. On their return Mswati was dead and the governor of Zombodze, Matsafeni, sent them and/or *tiNdlovu libutfo* out again. Ostensibly this was to wash their spears and mourn the death of their king, but in reality it was a cattle raid; LaZidze objected to the *imphi* and refused to give it royal sanction. Msukusuku and a number of other *bantfwanenkhosi* died in a battle of this *timphi* that occurred at Veshe.

*Emabutfo* of Mswati: *iNyatsi* had *tiChele*, Lulwimi, Lohegu/Lochele and Giba. *emaGogodvolo* older than *Tichele* and *Tamaku*. *baLondolozu*. *Mandlakazi*

Date: 8 May 1970

Interviewed at: Ludzakeni (Lucolweni)

[; this is info as pertaining to Josefa Dlamini, on the same tape was found this info that PB believes belongs to Maboya Fakudze interviews - thus the date and place of the interview will change, see PB typescripts ]

Narrators: Maboya Fakudze (F) (JD)

Interviewers: Philip Bonner  
                  ??Hlubi (H)  
                  *(libutfo: Mgadlela)*

Transcriber and  
Translator: Johnson Sithole

[p49] \*\*

(F) \*\* Somhlolo<sup>ii</sup> cried<sup>a</sup> for his *gogo*. Then men were sent to Zwide *kaYanga*<sup>iii</sup> to ask for [p50] the *gogo* of theirs of the Ngwane<sup>iv</sup> people in Nongoma<sup>v</sup>. Those *bantfwanenkhozi* went then with an *indvuna*, Dzinile Nkhambule<sup>vi</sup>. When they had arrived, all was well because Ngwane<sup>\*\*</sup> was a grandchild here in Gudvunkhomo<sup>vii</sup> amongst the Ndwandwe<sup>viii</sup> people. Then a young people's dance party<sup>b</sup> was performed, Hlubi<sup>cix</sup>. Girls were then prepared<sup>d</sup> nicely like *emahleto*<sup>e</sup> they<sup>f</sup> had become accustomed to<sup>g</sup> the annual reed dance<sup>h</sup>. They *gidza*'d then at *sangweni*<sup>i</sup>. Then an *indvuna* went to kneel<sup>j</sup> at the place of the *indvuna* and said, "*Babemkhulu*, I am coming to tell you that we have seen *gogo*. [p51] Now introduce us to the king."

Then the *indvuna* retreated a little and sat down. Then the *indvuna* went to report to Zwide at the *sangweni*<sup>k</sup>, the children were playing.

"Awu, *wena wekunene*<sup>l</sup>, they<sup>m</sup> say, 'Mnguni *we*"Gudu"<sup>n</sup>, they have found the *gogo* of theirs" Then the *indvuna* of Zwide came back so that she<sup>o</sup> could be pointed to come into view. The *umphakatsi* and the *sigodlo* were full, crowded with people. Then they stood up. This Dzinile Nkhambule, when they rose up with the *indvuna* and that *libandla*<sup>p</sup> – of that side at Zidze's place, and that of here – of our place. That <*libandla*> of Zwide's was coming behind. Then this Dzinile walked, having done like this [p52] conversing with the *indvuna* of Zwide. Just when he kneels<sup>r</sup>, he said,

"Here is *make*<sup>s</sup>, whom we have chosen" pointing out Tsandzile. Then they came back, they rejoiced. Then they set free the girls. The sun set. The following day they prepared food for the journey. Then they took there their leave, these Ngwane people. Then

<sup>a</sup>This word is not clear on the original tape recording.

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

<sup>c</sup>Interviewer being addressed as Hlubi by informant.

<sup>d</sup>Original has: *gcejwa*'d. [African lang]

<sup>e</sup>This word is not clear on the original tape recording.

<sup>f</sup>'they', in this context appears to refer to 'the girls'.

<sup>g</sup>*tayela*:

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

<sup>i</sup>*sangweni*, Original has: *esangweni*: locative form of the front gate of a cattle byre; a place where men meet around a fire in the early morning and evening.

<sup>j</sup>Original has: *guca*, literally to bend at the knee, but is also the term used when a young woman about to marry 'runs away' to her husband to be.

<sup>k</sup>*esangweni*: locative form of the front gate of a cattle byre; a place where men meet around a fire in the early morning and evening.

<sup>l</sup>*wena wekunene*: literally, 'you of the right hand', a praise of the Dlamini's, but also often widely applied as a polite form of address.

<sup>m</sup>'they', in this context appears to refer to the men of Ngwane, *indvuna* Dzinile Nkhambule and the *bantfwanenkhozi*.

<sup>n</sup>*we*-: prefix (possessive concord), in this form indicating 'of' (Rycroft, *Dict.*, p.108).

<sup>o</sup>'she' in this context appears to refer to 'the *gogo*' ie. Tsandzile.

<sup>p</sup>*libandla*: council of elders.

<sup>q</sup>At this point the informant demonstrated some action to the interviewers and the word *ingalo* (arm) is heard in the background.

<sup>r</sup>*guca*: literally to bend at the knee, but also the term used when a young woman about to marry 'runs away' to her husband to be.

<sup>s</sup>*make*: mother (or her co-wife, sister or sister in law; any married women (Rycroft, *Dict.*, p.60).

he<sup>a</sup> said, "We were very thankful. You should on your arrival thank that one born of Ndvungunye, we are very thankful"

Indeed they travelled well and came here. \* \* ---- All was good. On her arrival, then it became home. *Awu, awu*, the Swazis saw *gogo*, they came with a huge groom's wedding party<sup>b</sup>. Ngwane too, they found [p53] dressed up. *She gidza'd then, Nkhosi<sup>c</sup>, and then saluted. They entered the cattle byre and all was good. The following day then they performed the custom of emfuleni<sup>d</sup>. That was all, Nkhosi. \* \**

The food was provided. Then they came back to *gidza*. This Zidze<sup>e</sup> looked as if he/she was still young. There were those who were older than [him/her]. *Awu, it had been already arranged that Zwide was still being prepared<sup>f</sup> and that they would be the ones who would rule on behalf of the bukhati<sup>g</sup>, like the mother of Hhobohobo<sup>hii</sup> and some others, Nkhosi. The smallness of childhood is problematic. [p54] It would have been better had I been telling you about the names of the bantfwana.*

\* \*

(F)Indeed, he/she was succesful in becoming the wife of \* \* Zwide, I mean to say LaZidze <as the wife of> Somhlolo.

<Going back there, back> to there[re: localised form for past action] to Cebisa of Ngwane<sup>iii</sup>. Then it was said it was Ndzimandze<sup>xiv</sup>. *It<sup>h</sup> [listen to tape] was prepared<sup>i</sup> properly and then placed [p55] nicely in its area<sup>j</sup>, bekumene, then Nkhosi, <time> went on, <time> went on.*

\* \* [rest of conversation on p55 confused, left out [listen to tape]

(H)[p56] *Are they the ones who came with LaZidze<sup>xv</sup>?*

(F) *Wena weNdlovu<sup>k</sup>.*

----

\* \* Madubula Manyatsi<sup>vi</sup>, he praised then. He was at Lusaseni<sup>xvii</sup>. He praised, this Mabane<sup>xviii</sup>.

\* \*

This LaZidze.

(H)She played with this child of hers.

(F)There under the thorn tree \* \* . She had been seated there then \* \* . She was singing this one <song> – which is begun <these days> by Mandanda<sup>xix</sup> and company, and us. [p57] \* \* [check on the text by Swazi translator listening to tape]She had sent these people of

<sup>a</sup>he said', in this context appears to refer to male on Zwide side.

<sup>b</sup>Original has: *likhetfo lokwesabeka*.

<sup>c</sup>Nkhosi: literally King. 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.

<sup>d</sup>*emfuleni*: locative form of river (see endnote xi).

<sup>e</sup>It is possible that this Zidze is actually referring to LaZidze, note then that all the masculine pronouns in the sentence should change to feminine.

<sup>f</sup>Original has: *lungiswa*. [check with african lang.]

<sup>g</sup>*bukhati*: could be *bukhosi*.

<sup>h</sup>It being prepared ' probably refer to Zwide in the paragraph above. But note editors qualification that Zwide is possibly LaZidze. OR In paragraph below 'it being prepared' is the sea water for the *incwala*.

<sup>i</sup>Original has: *kulungiswe*. check with afr lang

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

<sup>k</sup>*wena weNdlovu*: literally, you of the elephant. A title often used to address the king (particularly among the Zulus). Sometimes it can be used loosely to refer to any person, the implication being that the person being addressed is a subject of the Ndlovu (king).

Manz'elwandle Ndwandwa<sup>xx</sup>, Manz'elwandle \* \* who begot Mgabhi, Mgabhi who begot Madvumane, Madvumane who begot Hluhlubi.

(H)They say it well.

----

\* \*

(F)[p58] We concentrated on Makhasane<sup>xxi</sup>. We stood there at the *liguma*<sup>a</sup> watching Makhasane who praised<sup>b</sup> the child of Khala<sup>xxii</sup>.

\* \*

Then these *belwandle*<sup>c</sup> arrived, they were coming back from fetching water from the sea. *Awu, bhundvu*<sup>d</sup>. We adopted their practice until today. When they arrived it was prepared, it was *funiswa*<sup>e</sup>d the *tindvuna* Sandlane and others to ---- as we normally have to hide when they come. After they had gotten into the cattle byre when they put it down, we then start. The beginning of *mashimphilo*<sup>f</sup>, Hlubi, it is the one for praising<sup>g</sup> the child of Khala [re: is this Tsandile]. \* \* [p59] And the *kucuma*<sup>h</sup> of you<sup>i</sup> there at Ndlovini<sup>xxiii</sup> it is that of Makhasane Manyatsi<sup>xxiv j</sup>. The one who went ahead, carrying the load of Tsandzile. But then I do not know them, Nkhosi, these Mgedla<sup>xxv</sup> and others.

\* \* ---- [re: crucial break in conversation - give footnote on it??]

He ran off to old Lobamba \* \*. They were beginning to build the Ludzidzi<sup>xxvi</sup>.

\* \*

at Ludzidzini, at Hlililini<sup>xxvii</sup>.

(H)Which means that he was born at old Lobamba \* \* ?

(F)*Nene*<sup>k</sup>.

(H)[p60] It was then being built, this Ludzidzi.

\* \*

(H)It was then the *umuti* of him and his family<sup>l</sup>?

(F)It was then the *umuti* of him and his family, Nkhosi.

\* \*

(H)It was were he was going to *gidza* the *incwala*?

(F)It was where he was going to *gidza* the *incwala*. We replaced \* \* that of ours<sup>a</sup> of the house of Ngwane — it stopped being performed and it <was> replaced <by> this one because of <it> being more pleasing, because the prestige of it, it was like waves of the sea, Nkhosi. Then it

<sup>a</sup>*liguma*: reed screen around hut or the area within.

<sup>b</sup>Original has: *nanatela*, to use the *sinanatelo* of somebody.

<sup>c</sup>*belwandle*: people who had gone to fetch sea water. [CH want more]

<sup>d</sup>*bhundvu*: word referring to the action of rising up all of a sudden; or the action of going all of a sudden. [RE isn't there a part of the *incwala* where the king ?drinks a foaming liquid ]

<sup>e</sup>*funiswa*: make some-one look for; help some-one look for something.

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

<sup>g</sup>Original has: *nanatela*, to use the *sinanatelo* of somebody.

<sup>h</sup>*kucuma*: literally to grumble, but could also mean to respond.

<sup>i</sup>Original has plural form of you.

<sup>j</sup>It seems that informant Fakudze is describing the order actions and songs in the reed dance.

<sup>k</sup>*nene*: expression confirming what has been said.

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

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

became very precious. Everything then developed in the Ngwane, the Mlangeni and the Ndwandwe way<sup>b</sup> of the Mandlakane<sup>xxviii</sup> people [p61]. Up till now then, Nkhosi, it was still being followed by tradition.<sup>\*\*</sup>

(H) There is Mswati, then he is installed. Mswati – were there other *bantfwana*, brothers of his, who were there who remained at home who were left by Somhlolo?

(F) There were, Nkhosi.

(H) Can you mention them for us, the brothers who were there, at that time<sup>c</sup>.<sup>\*\*</sup>

(F) It is not easy, Mgadlala: They were Hhobohhobo and others, Mgidla and others, Malumbe and others and Msukusuku and others [p62].

\*\*

Nkhosi, then it was Ndwandwe Msukusuku.

\*\*

He was followed in birth by Dlakadla. There were many.<sup>\*\*</sup>

\*\*

(H) There is Somhlolo, there is Mswati having already been installed then he began<sup>d</sup> the *ncwala* here, when he left there, he built which *umuti*<sup>\*\*</sup>, a *lilawu* of his? [p63]

[the whole next paragraph needs to be checked on tape]

(F) When he left here, he had still been worried by the troubles of Zwide [CH check translation on tape].

Then he attacked and crossed the Nkhomati<sup>xxix</sup> when he would resurrect<sup>e</sup> his *lilawu*, the old one of kaNgwane at kaHhohho. Then he attacked. Then those who were found by Somhlolo living there<sup>\*\*</sup> /ones whom we call *emakhandzambilā* came to ask for ...<sup>f</sup>. They then<sup>\*\*</sup> too had become *libutfo* because when he went, he [check on he/him] was some-one who wanted to cross uMgwenya<sup>xxx</sup>, the father<sup>g</sup> there had been startled. And then he *dzabukād* and crossed the Nkhomazi<sup>xxxi</sup> [p64] where the *sifuntū*<sup>h</sup> is <and> where it today still rules greatly. *Awu, sibheva*<sup>i</sup>, Mswati had been declared. When the *emabutfo* had not gone out to attack, he cried tears sitting alone. When they had gone out to attack, *awu, ngulelimhlophe - ke*<sup>a</sup>. *Wena wekunene*.

(H) Can you tell us, Fakudze, about the *emabutfo* of Mswati, how many were they?

(F) They were innumerable, Mlangeni.

\*\*

There was the *Nyatsi*, there was the Lulwimi, Lochegu and Giba, just like this [p65] Malindane.

As they are different, they went out it was the *Nyatsi* which had the *tChele*. And the *emaGogodvolo* – they were older than the *Tichele* and the *Tamaku*. But then when

<sup>b</sup>Original has: *nalobuNgwane uMlangeni nalobuNdwandwe*.

*bu-* : translates as, 'the quality of,

*buNgwane/ buNdwandwe*: the state of doing things in accordance with Ngwane/Ndwandwe custom.

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

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

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

<sup>f</sup>Informant (4) did not finish his sentence.

<sup>g</sup>Original has: *uyise*, father; father's brother; any man of the same age as one's father.

<sup>h</sup>*sifuntū*: literally, a shadow, but could also mean the might and power of the kingship, or the dignity of the kingship. [check this]

<sup>i</sup>*sibheva*: fierce man; striped mongoose

<sup>a</sup>*ngulelimhlophe - ke*: literally it is white day. This phrase carries the figurative connotation of happiness on a day, in this context implying that Mswati was happy on days that there were war.

Mswati attacked, it was the Nyatsi and Lochele. And <another> libutfo of Mswati's <are> those of baLondolozu – which is as big as the Malindane of Somhlolo's. There are many units<sup>b</sup>. \*\*

(H)[p66] Now then, Fakudze can you enlighten me, an imphi here in kaNgwane which is known, one that was attacked by Mswati, could you say which sive he attacked? \*\*

(F)Ewu, there are some *timphi* there at Mlambo of Nciliba<sup>xxxii</sup>. The biggest one \*\* was the conflict of Mawewe<sup>xxxiii</sup> and Mzila<sup>xxxiv</sup> where only *inkhukhu*<sup>f</sup> and an elderly man who could not rise up and elderly women remained at home. The biggest ever <*imphi*> went out there, when they were going out to attack. It was one which had [p67] the biggest attack capacity because Mandlakazi is big<sup>d</sup>.

\*\*

(H)In that *imphi* what happened, because it was said it was an *imphi* of Mawewe and Mzila, \*\* how did the *emaSwati* get involved in that *imphi*?

(F)Mawewe came to *kwembula ingubo*<sup>e</sup> and his kingship appealed on his behalf to his sister, Tsandzile<sup>xxxv</sup>. Then Tsandzile asked him to converse with him<sup>f</sup>.

And she said, " Here is *umntakababa*<sup>g</sup>, they are doing this and that to him, what do we do? *Awu singase sibabane*<sup>h</sup>." [p68] This imphi was summoned up. It was then declared. Then it went to attack. Awu, the Nyatsi attacked!

\*\*

Mzila *kaYanga* left. He left with *umzila*<sup>i</sup>. He retreated from him.

(H)The one who came here to our place<sup>k</sup> was Mawewe?

(F)[p69] It was Mawewe who came here to his sister.

(H)It is understood that this *imphi* even arrived at Phuthukezi<sup>xxxvi</sup> and that an *iPhuthukezi* even attempted to join it.

(F)It ate the cattle, it took the cattle of *ligandlelo*<sup>a</sup> of the attack there at Mzila *kaYanga*'s. I can illustrate it for you: like with the *mfukwana*<sup>b</sup>.

\*\*

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

<sup>c</sup>*inkhukhu*: literally a chicken. This expression also carries the figurative connotation of the helpless, ie and appears in this context to refer to only the helpless that remained behind. [re: common expression in war situation see B10, a82, etc]

<sup>d</sup>Original has: *mkhulu*, big, vast, extensive.

<sup>e</sup>*kwembula ingubo*: literally 'open a blanket'. This expression also carries the figurative connotation of making an appeal.

<sup>f</sup>The hims here are ambiguous but it does appear that Tsandzile is acting as intermediary between Mawewe and the Swazi kingship.

<sup>g</sup>*umntakababa*: child of *babe*. [CH check this ie also a Ndwandwe. Is tsandzile emphasizing her link with him or swazi link with Yanga?]

<sup>h</sup>*singase sibabane*: phrase used when swearing. In this context the phrase appears to mean 'come what may — he can not do that to my brother'.

<sup>i</sup>'It' in this context appears to refer to *imphi*.

<sup>j</sup>*umzila*: literally broad track. This word also carries the figurative connotation of a 'column of men'. [re: see also this broad track ref in relation to soshange and also relating to magudu]

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

<sup>a</sup>*ligandlelo*:

<sup>b</sup>*mfukwana*: milk white cattle herd, numbering a couple of hundred head, belonging to the king, considered sacred and may not be used for ploughing and other mundane purposes (SWOHP, Bonner Series, Ndambi Mkhontha and Maboye Fakudze; SBS Gogo Shongwe).

There the *iNyatsi* found them<sup>c</sup> having been herded by Mathendelekwane<sup>xxxvii</sup> and Lubibi<sup>xxxviii</sup> and then it took them. Mathendelekwane then said, "You do not have to take these. They have just arrived." *Awu, kuphi kubobani*<sup>d</sup> [check this meaning with swazi translator](#)<sup>d</sup> [p70]. [The \*iNyatsi\* took them. Then they beat](#)<sup>e</sup> ...

\*\*

... Ngolotja Mathendelekwane. And he tried all means, but they continued, they herded the cattle. When they took them out from the cattle byre there at Mzila's, they sounded a horn<sup>g</sup> \*\*. Then they opened and they<sup>f</sup> came back here. Mzila also retreated. He too was continuing to attack ahead. Mawewe remained until today. There the Phuthukezis would say, "*Awu*, what is it?" They had won a long time<sup>g</sup> <ago> them, Ngungunyane. Because the time<sup>h</sup> of defeating [p71] [Ngungunyane is in remote times](#)<sup>i</sup>. [It is in the fifteenth century.](#)<sup>\*\*</sup>

\*\*

(F)It is only this practice of saying that the king will have a sore place<sup>j</sup> [\[check translation\]](#). [Then it went out, another one<sup>k</sup> to attack at Jali's](#)<sup>lxxxix</sup>, [at Tfobela](#)<sup>xl</sup>. [It<sup>m</sup> got hurt then and it returned a defeated people. After it had come back, the \*indvuna\* of \*kaZombodze, Matsafeni\*](#)<sup>xli</sup>, [arrived. It was when Lodungandaba](#)<sup>xlii</sup> [had died \[CH check translation on tape\]. \[They were going to mourn](#)<sup>\*\*</sup> [for him Mswati.\]](#)

(H)\*\* That *imphi* was, which one?<sup>?</sup>

(F)[p72] [It is of \*tNdlovu\*](#)<sup>xliii</sup> :

\*\*

(H)It is not that of *eWulu*<sup>xliv</sup>?

(F)No, in <the time of> Dlamini<sup>xlv</sup>.

(H)It is of Mshadza<sup>xlvi</sup> this one.

(F)Of Mshadza this one.

(H)Mshadza this one?<sup>?</sup>

(F)*Mnh.*

\*\*

I will start from the beginning.

\*\*

When the *imphi* of *tNdlovu* had arrived, Matsafeni ...

(H)No, this will get muddled.

<sup>c</sup>'them' meaning, cattle.

<sup>d</sup>*kuphi kubobani*: literally this means 'where, to which people?'. In this context it appears to mean that the *iNyatsi* could not be told what to do. They did what they wanted to do, no matter what. [check this](#).

<sup>e</sup>Original has: *limata*, hurt, injured, beat (sometimes killed).

<sup>f</sup>'they', meaning the cattle.

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

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

<sup>i</sup>Original has: *sikhashane*, very far; dates far back; is in the remote times.

<sup>j</sup>Original has: *inkhosi itawufunuka*, literally 'the king will hurt a sore place or a wound'. This expression also carries the figurative connotation of [\[what ???\]](#)

<sup>k</sup>'one' in this context appears to refer to an *imphi*.

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

<sup>m</sup>'It' in this context appears to refer to *imphi*.

<sup>n</sup>Original has: *yeMshadza*.



\*\* [p73]

Begin by mentioning those of Mswati, those which were fought by Mswati himself. End with this one, the one you mention, indeed, he had already died.

(H)It<sup>b</sup> was going to mourn for him.

(F)Mswati conquered there.

(H)Which ones are those?<sup>?</sup>

(F)It was the *zNyatsi* and the units<sup>c</sup>.

\*\*

It is Mjaji of Tfobela.

\*\*

Ngwane<sup>d</sup> ran with speed until he reached *kaTfulwane*. In the days of today.\* \*

(H)Is there nothing to say about Mswati [p74] sending out <a force> to help the Boers?<sup>?</sup>

(F)*Awu*, on many occasion, Nkhosi, more especially in the reign of Dlamini<sup>e</sup>.

(H)No, in Mswati's reign<sup>f</sup>.

(F)In Mswati's reign<sup>g</sup>, Nkhosi, it is the one of the place of Mjaji of Tfobela.

(H)Was he helping the Boers, that one?<sup>?</sup>

(F)\*\* Here was still a good relationship.

\*\*

(H)Because there is an *imphi* which Mswati sent out while he was still alive. It helped the Boers.

\*\*

The Boers came here to \*\* establish good neighbourliness.

\*\*

[p75] The *live* which they call *Leydibeyi*<sup>shii</sup>.

\*\*

It is the one to which Mswati referred when he said, "You stay here, you are now my friends".

\*\*

They had *khontha'd*. They had *khontha'd* Mswati.

(F)I know that.

\*\*

(H)I am asking then which was this *imphi*, Fakudze, where Mswati helped the Boers? This one <*imphi*> we mention of Mbandzeni is only one \*\* it is the one of the *beSutfu*<sup>a</sup>, it is for the Ngisi<sup>shiii</sup> that one \*\*.

\*\* b

(H)[p76] I want those <*imphi*> of Mswati because this of Matsafeni this one<sup>c</sup>, Mswati, had died.

[p77] It was not Dlamini. He had not even been installed. No, it was LaZidze there.

\*\*

<sup>b</sup>'It' in this context appears to refer to 'the *imphi*'.

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

<sup>d</sup>Speaker personifies the land of *kaNgwane*.

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

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

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

<sup>a</sup>of the *beSutfu*; war was fought with Sotho speaking people (speaker refers to war with Pedi).

<sup>b</sup>At this point in the conversation there is confusion about wrong information given, and a third party interrupts.

<sup>c</sup>at this point in the conversation, a third party interrupted and said "It is *ngu*Dlamini, Dlamini."

The *live* bore ropes<sup>d</sup>.

\*\*

It is where it got finished, the *bantfwanenkhosi*, in that *imphi*, those *bantfwanenkhosi* \*\* those there at ----.

(F)The mountain of there when you point at it, you point like this<sup>e</sup> ...

\*\*

... at Veshe.

\*\*

(H)[p78] Msukusuku<sup>xix</sup> died in that *imphi*. Only weapons<sup>f</sup> came back \*\* "*Owu*, here are the weapons<sup>g</sup> of mine". A shield was taken to cover on top.

\*\*

That is the one for Matsafeni that which went out with the wrong hand<sup>h</sup>.

\*\*

[p79] It went out from the left hand side<sup>i</sup>, because even LaZidze objected to it.

\*\*

She disapproved of it saying, "You say this *imphi* should go out, who will *fukamela*<sup>j</sup> it because the *inkunzi*<sup>k</sup> is dead. Me, I do not enter the *inhlambelo*<sup>m</sup>"

(F)"I have not yet taken milk"<sup>a</sup>

(H)"I do not enter the *inhlambelo* <where by custom> the *imphi* is made courageous. It will be made courageous by whom?" [p80] The *tindvuna* said, "No, we want the *imphi* to go and wash<sup>b</sup> the spears, to mourn<sup>c</sup> for the king. What they rushed <for> \*\* was to be able to divide the cattle amongst each <other>".<sup>d</sup>

(H)I just want, Fakudze, these <*imphi*> of \*\* Mswati, while he was still alive. If maybe, you have forgotten them, you would say, "*Owu*, there were many of them. I cannot know them by name."

\*\*

(F)[p81] *Awu*, they were many, *bekunene*.

<sup>d</sup>Original has: *live letfwele tintsambo*, literally meaning, the country was carrying ropes (weeds). This expression carries the figurative connotation of mourning. Note that *live* in this case refers to the entire Swazi population.

<sup>e</sup>Could have demonstrated some action at this point.

<sup>f</sup>Original has: *tikhali*, weapons, spears, assegais.

<sup>g</sup>Original has: *tikhali*, weapons, spears, assegais.

<sup>h</sup>Original has: *ngesandla lesingasiso*, literally 'by a hand which was wrong'. This expression also carries the figurative connotation of 'without a blessing; without consent'.

<sup>i</sup>Original has: *ngesecele*, literally 'went out by the left hand side'. this expression carries the figurative connotation of 'without blessing; without consent'.

<sup>j</sup>*fukamela*: literally, to sit on eggs, as a hen does.[re: explain figurative meaning]

<sup>k</sup>*inkunzi*: literally bull. This word carries the figurative connotation of 'head of a family'; 'father'. In this context it appears to refer to the 'father' of the nation — the king.

<sup>l</sup>*inhlambelo*: sacred enclosure within the royal cattle byre.

<sup>a</sup>Original has: *Angikaludli lubisi*, a figurative expression for the ritual ceremony which is done when a member of a family has died.

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

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

<sup>d</sup>At this point some-one was laughing in the background.

(H) Listen, Fakudze, I will remind you of one then amongst these *timphi*. Do you remember that *imphi* which was also sent out by Mswati, which was also really big?

(F) Nkhosi.

(H) They had gone out all of them the *emabutfo*. Then they ate up<sup>e</sup> cattle from the *beSutfu*. When they had taken them, the *imphi* of our place<sup>f</sup> came and then slept. While it was still asleep, there came a dog which watched<sup>g</sup> them and their <cattle> went with it.

(F) I remember it.

(H) Do you remember it? That of sleeping there at Hulu. <sup>h</sup>[p82 | It is for whom, that *imphi*, it is not for him, Mswati?

(F) No, it was Mbandzeni.

\* \*

(H) It was of Mbandzeni. You are now referring to Mbandzeni?

(F) *Mnh*, Nkhosi.

\* \*

*Awu*, Mswati had many fierce men.

i. The Ludzakeni residence lies 5km south-east of the turn-off to Moloma and the Hlatikhulu — Mhlosheni road in the Lucolweni hills.

ii. Somhlolo:

iii. Zwide of Yanga:

iv. Ngwane people:

v. Nongoma:

vi. Dzinile Nkhambule:

vii. *eGudvunkhomo*: possibly the Magudu place where the Ndwandwe people were found.

viii. Ndwandwe: the Ndwandwe chiefdom flourished in the late eighteenth and early nineteenth centuries in an area to just south of present-day Swaziland. Considerable debate exists over the existence of early genealogical links between the Ndwandwe and Ngwane. See Bonner's review of the data, *Kings*, pp.9-11 [A1].

ix. Hlubi: *sinanatelo* of the Nkhosi.

x. 'Mnguni *weGudu*': The Nguni people (ie. Ndwandwe) of Gudu, other name for Magudu, capital of Ndwandwe.

xi. *emfuleni*: [CH expand]

xii. Hhobohhobo: according to Matsebula royal genealogy, he is a half brother of Mswati (*History* (new edition), chart opposite p.18). According to Jones, he is the son of Veya Msibi, daughter of an *indvuna* of Zwide and an *tinhlanti* of Tsandile (*Biog.*, p.105). [was his mother also known as LaMlalati???

xiii. Cebisa of Ngwane: according to Maboya Fakudze, Somnjalose Simelane's elder sister, Nojiba experienced a miscarriage child, Cebisa. According to Matsebula genealogy (*History* (new edition), chart opposite p.18) Cebisa is a brother of Somhlolo.

xiv. Ndzimandze: In an interview with Magangeni Dlamini, Ndzimandze is described as the brother of an early Swazi king, Nkosi II (SWOHP, Swaziland Broadcasting Service, 1-6-1977). Matsebula also lists Ndzimandze as a brother of Nkosi II in the royal genealogy (*History* (new edition), chart opposite p.18). The Ndzimandze chiefdom lies adjacent to the Maziya chiefdom, 20km south-west of Siteki and 20km north-east of Siphofaceni, in central Swaziland.

xv. LaZidze: literally daughter of Zidze, ie. Tsandzile.

xvi. Madubula Manyatsi:

xvii. Lusaseni:

xviii. Mabane:

xix. Mandanda:

xx. Manz'elwandle Ndwandwa: according to Maboya Fakudze, Manzelwandlu was part of Tsandile escort. He was sent by her to fetch sea water to treat her son Mswati (SWOHP, Bonner series, Maboya Fakudze, 23-5-1970, [p1]).

xxi. Makhasane:

xxii. Khala: [interview (B82) has a reference to Cala Sibandze who had warned Zameya Nhlabatsi about plot to kill him]

<sup>e</sup>Original has: *yidla*, seized, captured, took away, raided.

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

<sup>g</sup>Original has: *buka*, look at, watch, admire; face towards (Rycroft *Dict.*, p.6).

<sup>h</sup>At this point in the conversation the interviewer laughed mockingly.

- xxiii.Ndlovini:
- xxiv.Makhasane Manyatsi:
- xxv.Mgedla:
- xxvi.Ludzidzi (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 governorship of Sandlane Zwane (*History* (new edition), p.38; Grotpetter, *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.
- xxvii.Hlililini:
- xxviii.Mandlakane:[re: no ref index and jones]
- xxix.Nkhomati: (variant, Nkomati, Nkhomazi, Nkomazi): A river which arises near the present-day town of Carolina (Transvaal province, South Africa). It follows an erratic path before entering Swaziland about 15km south of Havelock mine. Flowing in a north-easterly direction across Swaziland, it exits the country near Border Gate in the north-east. [RE and then mouths near Maputo??]
- xxx.uMgwenya: river about 25km to the north of Swaziland.
- xxxi.iNkhomazi:
- xxxii.Mlambo's of Nciliba:
- xxxiii.Mawewe: son of Soshange who succeeded to the chiefship of that branch of the Ndwandwe after the banishment of his brother, Mzila.
- xxxiv.Mzila: son of Soshangane he was banished to the Transvaal by his father, but returned on his death in 1856 to claim the chiefship. Mzila invoked Portuguese assistance against his chief rival, Mawewe (supported by Msawti) and succeeded in routing him. Mzila ruled over and extended Soshangane's Gasa kingdom until his death c. 1890 (Bryant, *Olden Times*, pp.330, 456-457).
- xxxv.Tsandzile:
- xxxvi.Phuthukezi:
- xxxvii.Ngolotja Mathendelekwane:
- xxxviii.Lubibi:
- xxxix.Jali:
- xl.Mjaji of Tfobela:
- xli.Matsafeni:
- xlii.Lodungandaba:
- xliii.*imphi* of tiNdlovu:
- xliv.eWulu: [note by translator: probably the Leolu mountains in Sekhukhuniland at about 50km north-west of Lydenburg]
- xlv.time of Dlamini: in this context appears to refer to the Swazi king, better know as Mbandzeni, who ruled from [get date form Bonner]
- xlvi.yeMshadza: Two such wars were known by this name. The first was fought in 1869 against the Pedi (on request and with the help of the British)[re wasn't somebody (?the regent) against this war??]The second was fought duringbthe reign of Mbandzeni. [why the name Mshadza? - is it the name of a specific place ]
- xlvii.Ledibeyi: possible Lydenburg, found north west of Swaziland east of the Transvaal [ RE aren't they talking of the Lydenburgh republic perhaps?]
- xlviii.emaNgisi: *siSwati* word for English speaking people or British citizens.
- xliv.Msukusuku: