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***Tibongo* and groups**

Text used so far: A1 Phuhlaphi Nsibandze
Vol.1 Appendix Mphundle Maziya

beSutfu (variants Basotho, Basutu, Sotho): generic term for the early inhabitants of Swaziland who did not originally speak *siSwati* [A1].

Bhacas: This name (derived from *bhaca*, to hide) seems to have been a relatively common appellation for refugee groups. Two such groups are identifiable in south east Africa: the first group seems to have lived east of the Lubombo mountains and to have traced an early connection with the Swazi (see SWOHP, Royal Collection, Simbimba Ndlela, no date). The second group were an accumulation of fugitives largely from southern Natal who settled south of the Mzumkhulu river, amongst the Mpondo people during the reign of Shaka. The Bhaca dialect is considered to be a form of *tekel*a speech closely related to the 'Lala' and the Swazi dialects (Bryant, *Dict.*, p.18) [A1].

Bushmen: We are Bushmen. We were Bushmen and short, but later we became taller then the normal Bushmen. The Bushmen dominated us, so we came to settle here [(Vol.1)Maz.app].

Hlubi: the Hlubi people originally occupied the area around present day Utrecht in the Republic of South Africa, south of Swaziland. The name Hlubi also appears in the Ngwane royal branch genealogy. The Ndlela people claim Hlubi as the founder of their branch of the royal Ngwane [A1].

Khumalo: originally inhabitants of northern Natal, south of Magudu. [RE isn't this a specific Ndwandwe *sibongo*??]

Langa: These clans are all ours: Maphungwane, Lomahasha, Mahlalela and Langa [(Vol.1)Maz.app].

Langa: Matsebula gives 'Langa' as the name of the 'founder-leader' of the Ndwandwe who was buried at Magudu (*History* (new edition), p[find definately not in new edition])). 'Langa' also appears in Swazi royal genealogy (Bryant, *Olden Times*, chart opposite p.314; *J.S.A.*, vol. 1, appendices 1 and 2) and features widely in the royal genealogy of other clans (see, for example, Bryant, *Olden Times*, p.40) [A1].

Langwenya: a Swazi *sibongo*. The Langwenya people claim a remote connection with the royal Ngwane. They trace their descent from Langwenya, the son of Dlamini III, the brother of Ngwane III (Matsebula, *History*, third edition, chart opposite p.18), and are known as 'Nkosi Langwenya' [A1].

Lomahasha: These clans are all ours: Maphungwane, Lomahasha, Mahlalela and Langa

[(Vol.1)Maz.app].

Lukhele (variant Lukhelo): a common Swazi *sibongo*. According to Kuper, the Lukhele are related to the Mdluli and Nkonyane, and are considered to be *bemdzabuko* (*African Aristocracy*, p.233). Today, Lukhele people are to be found at Ngobelweni, near Kubuta in Shiselweni, southern Swaziland [A1].

Madolo: Madolo (variant Madvolo): The Madvolo people live on the Mozambique side of the central Lubombo mountains. They came to be ruled by the Portuguese in the late-nineteenth century when the Swaziland/Mocambique boundaries were erected. * * * Madolo and Tembe – they were at Delagoa Bay. The Maziya and the Ngwane used to combine forces even when they fought the Madolo people [(Vol.1)Maz.app].

Magagula: a common Swazi *sibongo* [A1].

Mahlalela: a common Swazi *sibongo*. The Mahlalela are related to the Maziya people, and occupy an area on the northern Lubombo (SWOHP, Bonner series, Mandanda Mthethwa, 23-04-1970; Mphundle Maziya (typescript), 5-07-1970) [A1]. * * * These clans are all ours: Maphungwane, Lomahasha, Mahlalela and Langa. There were those who pushed on and those who remained behind for the elephant. The latter were christened Mahlalela because of waiting. After eating the carcass of the newly born elephant calf the Mahlalela followed us, but when they came to us we no longer accepted them and drove them off as far as the Nkomazi river, next to Mawewe land [(Vol.1)Maz.app].

Makhanye: i.e. Makhanya, a common Swazi *sibongo* [A1].

Malinga: a common Swazi *sibongo* [A1].

Mamba: a common Swazi *sibongo*. The Mamba people claim a common origin with the Swazi royal house and derive their name from an early ruler of their own line, called 'Mamba'. The Mamba chiefdom is located in central and eastern southern Swaziland [A1].

Maphungwane: These clans are all ours: Maphungwane, Lomahasha, Mahlalela and Langa [(Vol.1)Maz.app].

Matsenjwa (variant Mathenjwa): a common Swazi *sibongo*. The Matsenjwa people live on the Lubombo, near the Ngwavuma river [A1].

Mkhatshwa: a *sibongo* associated with the Ndwandwe [A1].

Mngometfulo (variant: Mngomezulu): the Mngometulu chiefdom lies in the Lubuli area of south-east Swaziland. Mngometulu people are also to be found astride the Lubombo, in the Ingwavuma district of Natal [A1]. * * * The Mngometfulo were at Manyiseni. They are of Zulu origin [(Vol.1)Maz.app] [A1].

Ndebele: the name given to the followers of Mzilikazi who hived off from the Zulu kingdom in the early 1820s, and who eventually came to settle in the area that is Zimbabwe today [A1].

Ndwanwe: the Ndwanwe 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 Ndwanwe and Ngwane. See Bonner's review of the data, *Kings*, pp.9-11 [A1].

Ndzinisa: a common Swazi *sibongo* [A1].

Ndzimanze: 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 (chart opposite p.18, *A History of Swaziland*). From the context of this reference, Mphundle Maziya could be referring to the Ndzimandze chiefdom which lies adjacent to the Maziya chiefdom, 20km south-west of Siteki and 20km north-east of Siphofaceni, in central Swaziland [(Vol.1)Maz.app] [A1].

Nkhambule: a common Swazi *sibongo*. According to Matsebula, the Nkhambule fled to the Swaziland area during the reign of Mswati, and were given protection there, becoming one of the groups known as the *emafikamuva* (*History* (new edition), p.42). Kuper also lists the Nkhambule as *emafikamuva*, but describes them as a Sotho group (*African Aristocracy*, p.233). Other informants indicate that the Nkhambule people originated at Godlwako just south of Swaziland's southern border with South Africa (see for example, SWOHP, Bonner series, Masibekela Nkhambule (typescript), 24-4-1970; Vilakati series, 21-8-1992; Sithole series, 24-8-1992) [A1].

Nkosi: the original *sibongo* of the Ngwane royal house, shared by its numerous branches, such as Mamba Ndledla. Kuper lists Ginidza, Dvu, Magutfula and Magognggo as all sharing the 'Nkhosi' appellation (Kuper, *African Aristocracy*, p.233) [A1].

Nsibandze (variants: Sibande, Sibandze, Nsibande): a common Swazi *sibongo*. However, this is probably a reference to Sibandze Simelane, the father of Somhlolo's mother, Somnjalese [A1].

Shangane: term applied to the inhabitants of southern Mozambique who are the descendants of the Ndwanwe chief Soshangane who settled there in the early nineteenth century [A1].

Tembe: Madolo and Tembe – they were at Delagoa Bay [(Vol.1)Maz.app].

Tembe: the Tembe people live east of the Lubombo mountains around present-day Maputo [A1].

Boers: literally farmers, but used to refer to the white Afrikaner ruling minority in South Africa [c1].

Mkhatshwa: clan name and secondary praise name for the Ndwanwe [c1].

Ngwane was an early Swazi king [c1].

Gasa: according to the historian Bryant, Gasa was the originator of the left-hand section (see footnote **Error! Bookmark not defined.**, p.**Error! Bookmark not defined.**) of the Ndwandwe to which Soshangane was connected. Bryant claims that Gasa was buried on the Lubombo mountains 'within a cleft between two mighty rocks' (Bryant, *Olden Times*, pp.447-448) (see also endnote **Error! Bookmark not defined.**) [c1].

Gasa is the name of a great ancestor of Soshangane (Bryant, *Olden Times*, p. 452); name also applied to Soshangane himself (Bryant, *Olden Times*, p.161, family tree).

Mawewe: according to Bryant, Mawewe was a son of Soshangane who succeeded to the chieftainship of that branch of the Ndwandwe after the banishment of his brother Mzila (Bryant, *Olden Times*, pp. 331,456). For more on Mawewe see Jones, *Biographical Register*, p.444 [c1].

Soshangane: according to Stuart's informant, Mbovu son of Mtshumayeli, Soshangane was the son of Zikode, who was born of Malusi. Mbovu also gives Zwide, son of Langa, as a grandson of Malusi (*J.S.A.*, vol III, p.45). Another of Stuart's informants, Bikwayo born of Noziwawa, however, lists Soshangane as a son of Zikode born of Ndwandwe born of Nyamande (*J.S.A.*, vol I, p.64), while yet another of Stuart's informants, Luzipo son of Nomageje, gives Soshangane as the son of Zikode born of Langa and Zwide as another son of Langa (*J.S.A.*, vol I, p.354). For Soshangane's genealogy see Bryant, *Olden Times*, p.161. Also see Jones, *Biographical Register*, p445 (see also endnotes **Error! Bookmark not defined.**) [c1].

Ndwandwa: Phuhlaphi Nsibandze appears to indicate that a person named Ndwandwe was an early ancestor, connected to the royal Ngwane (SWOHP, Royal Interview, 11-11-1968). Mafutha Mazibuko also mentions a person by the name of Ndwandwe who was begotten by Yanga (SWOHP, Bonner series, 11-06-1970) [c1].

Sikhova (could possibly be be variant of Zikove): according to Mafutha Mazibuko, Zikove was a son of Yanga, and a brother of Mkhatjwa (variant spelling of Mkhatshwa) and Ndwandwe (SWOHP, Bonner series, 11-11-1960) [c1].

Mkhonto: we have been unable to find any further information on this man [c1].

Yanga: Yanga is a variant form of the *siSwati* name, Langa. Yanga was most probably an early figure in the royal Ngwane genealogy, although his name does not appear on the royal list compiled by Matsebula; he gives Langa as the name of an early 'Bembo-Nguni' leader, ie. a remote ancestor (*History*, (old edition), p.5). The name Langa also appears in the Swazi royal genealogy (Bryant, *Olden Times*, chart opposite p.314; *J.S.A.*, vol 1, appendices 1 and 2) and features widely in the royal genealogy of other clans (see, for example, Bryant *Olden Times*, p.40). According to Mafutha Mazibuko, Langa is the father of Mkhatshwa, Ndwandwe and Zikhove (SWOHP, Bonner series, 11-06-1970), but more often he is given as the father of Zwide and Soshangane

(SWOHP, Bonner series, James Nxumalo, 14-03-1970; present interview). Phuhlaphi Nsibandze states that he is the father of Ngwane, father of Ndvungunye (SWOHP, Royal series, 11-11-1968) [c1].

Somaphunga: a son of Zwide's, who gave his allegiance to Shaka after Zwide's death [c1].

Mgojana: Somaphunga's heir, born of an Nzuza wife, Mncikazi (Bryant, *Olden Times*, p.213) [c1].

Mangweni: Fuze gives the Mangwe as a small clan related to the Khumalo and Mabaso (*The Black People*, p.18). Bryant lists the Ngweni as a sub-section of the Ntshali people, themselves related to the Khumalo and says that the Ngweni lived in the Hlobane district of Natal (*Olden Times*, pp.181, 692, 694) [c1].

Sithole: a common Zulu clan name. Bryant gives the Sithole some form of connection (either as neighbours or relations) with the Tembu people. He adds that they are of "Ntungwa-Nguni" origin and "migrated to the Mzinyati rivers from some locality nearer the white Mfolozi." (*Olden Times*, p.251) [c1].

Siganda (variant Sigananda): may refer to Sigananda born of Zokufa, the late nineteenth, early twentieth-century Cube chief of the Nkandla division. He was an important rebel leader in the Natal-Zululand disturbances of 1906, after which his followers lost most of their land (*J.S.A.*, vol.3, p.120) [c1].

Majozi people: Bryant lists the Majozi people as a sub-grouping of the Cube people of the Nkhandla area (*Olden Times*, p.687) [c1].

Mathansi people: Bryant lists the Matantsi as a possible sub-grouping of the Thembu or Mazibuko peoples (*Olden Times*, p.688) [c1].

Velaphi: Velaphi Lukhele was a chief of the Lukhele people of southern Swaziland who died in 1970. According to Kuper, the Lukhele are related to the Mdluli and Nkonyane, and are considered to be *bemdzabuko* - 'those that broke off', so-called 'true Swazi' (*An African Aristocracy*, p.233) [c1].

Lwandle: literally the sea people. The ones charged with fetching the sea water crucial to the first-fruits ceremony rituals in Swaziland [c1].

Thonga (variant: Tonga Tsonga): generic name of inhabitants of the area between present-day Maputo and Khosi Bay who speak the Tsonga language [c1].

Ngwanaza (variants Ngwanasa, Ngwanasi): chief of a section of the Mabhudu from the early 1890s.

Madolo people (variant Madvolo): the Madolo people live on the Mozambique side of the central Lubombo mountains. They came to be ruled by the Portuguese in the late nineteenth century

when the Swaziland/Mozambique boundaries were established.

Ntshayintshayi (variant Ntshalintsali, Ntjalintjali): a Swazi clanname. The Ntjalintjali chiefdom lies about 25km south-west of Sidvokodvo, in and around the Mahlangatsha hills in south-western Swaziland. Kuper lists them as *bemdzabuko* - 'those that broke off', so-called 'true Swazi' (*An African Aristocracy*, p.233) [c1].

Mkhatshwa: it should be noted that Malcolm translates the praises of the Khumalo chief, Mzilikazi, as *UMkhatshwa wawo Zimangele*, 'The expelled one of Zimangele' (Cope, *Izibongo*, pp.132,133).

The Ndwandwe peoples of Swaziland still play a central role in the first-fruit ceremony rituals. (See Marwick, *The Swazi*, p.182; Kuper, *An African Aristocracy*, p.198) [c1].

Myeni people: a clan which began, according to Bryant, in northern Natal, and moved northwards into the Lubombo mountains, where they split into two groups, one of whom lived under the patronage of Mpande in the area along the Mkhuze river around Tshaneni, north-eastern kwaZulu, and the other remained in the Ngwavuma area of the Lubombo mountains (Bryant, *Olden Times*, pp.338-339). For a full account of the Myeni see *In the Tracks of the Swazi Past*, pp.28-29) [c1].

Shangane (*I*Shangane): from Soshangane. A generic term for descendants of his people; *ulushangane* (pl *izintshangane*) is a wanderer (see endnote **Error! Bookmark not defined.**) [c1].

Mlangeni: literally one of the place of the sun. The king of Swaziland is known as 'the sun', and '(Ma)Langeni' is considered to be a title with strong associations of royalty. It is used to suggest common origins with the Swazi royal house. In modern Swaziland the appellation is often applied more widely than royalty, as a respectful term of address [c1].

Original has *beNguni*, the *Nguni* people. *Nguni* is a generic term applied to the speakers of related Bantu dialects living in south-east Africa. The term has resonances of origin in the Ndwandwe address-name of Mnguni (See footnote **Error! Bookmark not defined.**, p.**Error! Bookmark not defined.**). For a fuller discussion of the term Nguni, see Wright, J.B., 'Politics, Ideology and the Invention of the Nguni' in T. Lodge (ed) *Resistance and Ideology in Settler Societies*, vol 4, pp.96-118 [c1].

Mdluli: a Swazi clan name. 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 chiefdom lies north-west of Mhlosheni, near Mahamba in south-western Swaziland [c1].