

## Synopsis

A1 **Phuhlaphi Nsibandze** (Royal interview, 1968)

Two speakers are audible in this interview, Phuhlaphi Nsibandze and James Matsebula. At certain points in the interview, King Sobhuza II intervenes, but unfortunately all his interventions are not always clear. Phuhlaphi Nsibandze was sent on a specific mission by the king, and the interview begins with his account of the mission and his explanation of historical events. At a later stage in the interview James Matsebula starts to speak and contests the interpretation given by Phuhlaphi Nsibandze.

Phuhlaphi explains how he visited the Nyawo area on the Lubombo mountains just outside of the Swazi border searching for the site of the grave of the Ngwane king Dlamini, otherwise known as Sidwabasiluthfuli. He was able to elicit little in the way of information from Zibunu of the Nyawo people or Zombiso (Zombizwo) of the Mngometulu people. The mainstay of information was given to him by the son of Mbikiza Mamba and the emissary of Loqanda. Mamba recounted some of the early history of the Ngwane to him. According to him the Ngwane came southwards till they settled at Embo. They subsequently moved further south to the area which either then or at a later stage was controlled by the Portuguese (ie. some part of Mozambique – probably southern Mozambique). They separated into different groups there. The Ngwane leader was given the *umfunt*, and went on and up until he came to the Lubombo on the lower side of the Nyawo area at Mbundundwini. The king who ruled there was Dlamini (Dvwabasiluthfuli).

Dlamini died there of small pox. Ngwane immediately succeeded him with no intervening period of regency. He went down to the Lubombo, crossing the Phongolo to Magudu. There they found a densely populated area ruled by *be*Nguni king, probably Zwide. The *umfunt* (bag of medicine associated with the kingship) did not spill which meant that it rejected this area. Ngwane then north to an area around the rock of Ngwane where it spilled. Ngwane accordingly settled there.

The Nkhosi people (the Langeni branch) remained behind at the tomb of Dlamini, as did the Khumalo and the Lukhele. They were eaten by a crocodile. Thereafter Sambane Nyawo played some role in relation to choosing the king. Mtshakela neglected the burial site because he converted to Christianity. Zombiso added a footnote to this account, that there is the grave of an Ngwane king at Mangwazane in Myeni territory on the Lubombo. Loqanda confirms this and asserts the name of the place is Ndabeni.

Matsebula then intervenes to give a different account. The group out of which the Ngwane sprang left Embo, and split up into groups under Msutfu, Zulu, Mswati. The Mhlangeni cut reeds to make rafts to cross the Zambezi. Zulu was first, when Mswati reached Siteki he stopped and stayed. At some point thereafter Dwabasiluthfuli ruled. When he was dying he offered his eldest son two bags, one for rain, one for making food. The eldest choose the bag for food. Ngwane (another son) took the bag for rain. As the eldest son wished to kill Ngwane, he left taking with him Ndwandwe, Bhukwane, and Mamba. Coming to the top of the Lubombo, they found it desolate without cattle.

They descended the Lubombo and found cattle. Ndwandwe and Mamba tried to skin one of the cattle with stones; Ngwane found iron in a cave and so skinned the cattle first. He therefore became the king. Ndwandwe then went to Magudu and Mamba down, apparently to the west where he found caves.

Ahead of them was a relative 'the one of LaNgwenya'. These relatives were called Dongonyane. Ngwane insinuated himself to the king's area by pretending to be an *inyanga* making rain and sending a young girl. He subsequently attacked and destroyed the home of LaNgwenya. Mamba was at Ngudzeni at this point.

Matsebula then contest the other speaker, Phuhlaphi's alleged view that Ngwane's mother was of the Nsibandze clan, asserting that Ngwane's mother was of the Mkhathshwa clan. When Ngwane left the Lubombo however, he came without his mother.

Then Ndwandwe either attacked his brother, or was attacked by his brother. He (it seems Ngwane is referred to here) then left with the *libutfo* Sigodolo and went on until he arrived at the top. He suffered from cold weather there and returned to Ngogweni to establish the village Zombodze. Zombodze was burnt by Ndwandwe before the king could dance *incwala* there. He (Ngwane) married a Malinga woman who bore Ndvungunye<sup>a</sup>. Ndvungunye died in a thunder storm.

Matsebula then claims that Ngwane was bad-tempered and killed all his male children. So, Ndvungunye's *sigcili*, named Lohiya, whom he had taken from the Sihlongonyane of Sibandze went to hide a boy (his son?) Somhlolo in the Vryheid district where Mahagane Hlophe and others came from.

Matsebula's account is then contested by other present who claim that it was Ndvungunye who did this, not Ngwane. Ndvungunye was not like any of the [??]. He was obstinate.

There follows a discussion of the various dialects spoken in Swaziland. The Mamba people speak a form of *siSwati* that is different from the Mdzimba *siSwati* of the king and *bantfwanenkhosi*, and Mhlosheni. Phuhlaphi suggests that the speaking of *siSwati* started at Shiselweni and King Sobhuza mentions that the Bhaca also speak *siSwati*.

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<sup>a</sup>[re]This is of course a claim contrary to the story of LaMndzebele LaKhubeka (also known as LaMelusi) being the mother.

<sup>ii</sup>Title: "the *mfunti* spilled ... the *live* of kaNgwane spread out" [p21]

Date: 11 November 1968

Interviewed at: Embo State House<sup>iii</sup>

Narrator: Phuhlaphi Nsibandze<sup>iv</sup> (P)

James Mkulunyelwa Matsebula<sup>v</sup> (M)  
unknown person numbered 5 in jotters (5)

Interviewers: King Sobhuza II<sup>vi</sup> (S)

Isaac Dlamini<sup>vii</sup> (D)

Transcriber: John Dlamini<sup>viii</sup>

[p1] \*\*

(S)[p2] Start reporting. \*\* I sent you \*\* on a mission. \*\* You went to those. What did they say?

(P)Ngwenyama<sup>ix</sup>, you sent me. I went straight there, to my mother's<sup>x</sup> place, kaNyawo<sup>xi</sup>. I said, "I am sent by the Ngwenyama. He says, 'You, people of Nyawo, I, <the king> am looking, searching for the *litsambo* of a [p3] king which is here. Although you are young, a person gets from other old people<sup>a</sup> \*\* <from those> of eNgulubeni<sup>xii</sup>, \*\* from \*\* fathers<sup>b</sup>. It is a long time ago, you, people of Nyawo." \*\* They denied it, those of my mother's place. I told them that there was no doubt that the king is <there><sup>c</sup>. They asked me to show them where he is.

I said, "I cannot point <out the spot> but the king<sup>d</sup> who sent me is sure <that the remains are here>.

\*\* He says that you should point <out the spot> and no-one <else> should point <it out> for [p4] you."

They said, "Awu, say to the Ngwenyama that we do not know. Say we know nothing. \*\* There are neighbours, and the Mngometulu<sup>xiii</sup> people - maybe they \*\* know. You can also go to Ngwanaza<sup>xiv</sup>."

*Wena waphakathi!*,

I asked them whether they will come and point. \*\*

They said, "No, we cannot say anything."

<I said,> "No, the king said point, and <he> does not want <just> anyone to point <it out> for you."

They really disclaimed, Silo<sup>xv</sup>. Then I passed <on>, Mbangazitha<sup>xvi</sup>, going to him<sup>a</sup>.

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

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

<sup>c</sup>'the king is <there>' meaning, his remains are there.

<sup>d</sup>'the king who sent me' meaning, the then present king, Sobhuza II.

<sup>e</sup>*wena waphakathi*: literally, you of the inner circle; a salutation for those close to the kingship and the king himself.

<sup>a</sup>It is not clear from the original to whom this refers to.

(S) ----

(P) There are no old people <there>. There were only those who are *liGavu*<sup>xviii</sup>, and [\[p5\]](#)  
[baLondoloji](#)<sup>xviii</sup>. \*\*

(S) To whom were you talking there?

(P) What was being spoken about was the one who took charge<sup>b</sup> of <the chiefdom> on behalf of \*\*  
*Zibunu*<sup>xix</sup>. \*\*

(S) How old was he when you speak of these matters?

(P) Great Silo, Mbangazitha!

He was ruling, but the story was given to him and to the *libandla*<sup>c</sup>. *Zibunu* said that they can explain.

(S) Was he his father or his brother<sup>d</sup>?

(P) [\[p6\] His brother, Great Silo of here!](#)

He said <that>, \*\* places<sup>e</sup> are called by names and could I tell them where the king was<sup>f</sup>, because all places are called by names.

<As an example> he pointed, and suggested, and said "Do you see that dam which is there in your place called *Mbhumuzane*<sup>xx</sup>. *Mbhumuzane* was a person, a man of the *Ndwandwe* \*\*".

I asked if I could talk.

He said, "Talk!" [\[p7\]](#)

I said, "Is there no place<sup>g</sup> here called *Mbhobho*<sup>xxi</sup>?"

He said "There is!"

I said "What was it?"

He said "It was a chye<sup>h</sup> of the *Ndzinisa*<sup>xxii</sup> people".

I said, Great Silo!, "That which is called \*\* the place<sup>h</sup> *kuNgwane*<sup>xxiii</sup>?" [\[check tape for play of voices\]](#)

He said "There is!"

"What is it?"

"It is a river."

"The *Ngwenyama* says, 'he is there<sup>a</sup>. He is there', you of my mother's place<sup>b</sup>."

That is what he is saying, Silo!, \*\* "We cannot point, you<sup>c</sup> should point."

You should behave with neighbourliness like those of his<sup>d</sup> mother's family of *Zikhotheni*<sup>xxiv</sup>. [\[p8\]](#)

[You will be people with a good name. When you speak to the king, he will be with you<sup>e</sup>."](#)

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

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

<sup>d</sup>It is not clear from the original who 'he' is, or whose father or brother 'he' was meant to be.

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

<sup>f</sup>'where the king was' meaning, the remains of the king.

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

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

<sup>a</sup>'he is there' meaning his remains are there.

<sup>b</sup>'you of my mother's place': here *Phuhlaphi* is probably reporting his way of addressing the *Nyawo*.

<sup>c</sup>It is not clear from the original to whom the 'you' refers.

<sup>d</sup>'his' in this context appears to refer to king *Sobhuza II* as his mother's family were the *Ndwandwe* people of *Zikhotheni*.

<sup>e</sup>ie. on your side.

<They said> "We cannot refuse \* \* the king. Let the ruler<sup>e</sup> reply."

*Silo!*

<They said> "Maybe they meant at this river maybe a *li*Ngwane<sup>h</sup> was killed there". I said "No, it is called *ku*Ngwane".

Then his brother Mbabane replied.

He said "Oh, you Nyawo people, the King of *ka*Ngwane<sup>xxx</sup> has come straight and it is difficult<sup>ii</sup>.

They lost strength Silo! But it was obvious that, though they deny, they loose strength because of that, [p9] *Silo, wena waphakathi. Then I went straight to Zombizo<sup>xxv</sup>. Having come, great Silo!, to Zombizo, then I told him the story, after I have come, and praised and praised.*

Yet, Great Silo!, – coming back a bit to what I have left – Silo! At my mother's place I came to the *umphakatsi*, I came and praised \* \*. As I came, he<sup>j</sup> slaughtered a beast for the king, this ruler<sup>k</sup>.

He<sup>l</sup> was ruling on behalf of Mbabane. Then we go to the *mphakathini*. [p10]

I ask from him, \* \* "Am I going to come and do the same thing that I have done to you?"<sup>m</sup>

He says "No, you cannot do it, you cannot praise here".

"Oh, can I not praise?"

"No."

I kept quiet and entered.

(S) ----

He came and said, Great Silo, \* \* that I should not praise because the area<sup>a</sup> is not in *ka*Ngwane.

They will be afraid. \* \* We came, and he let us into the house. He delivers the message,

Great Silo, to him, my sister's son, Mbabane. [p11]

Mbabane says "Why is it not heard that my uncle – this cousin – comes from the king?" He says

"Let it be heard!"

I then went out to praise, Great Silo. I praised Silo. Then he called me. I told him what you sent me to do, Mbangazitha.

I say "I am sent by the Ngonyama<sup>xxvi</sup>, Nyawo. He <the king> says <that> there is a bone of the king here." \* \*

(S) ----

(P)Great Silo, he asked me, \* \* he said "Who is that king<sup>b</sup>?" [p12]

I said, "He is Dwabasiluthuli<sup>xxviii</sup>".

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<sup>f</sup>We are not sure who the '<they say>' is, it is based on the editors interpretation of dramatic narrative, but it seems from the context that it refers to the *baka*Nyawo.

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

<sup>h</sup>*li*Ngwane (singular form of *ema*Ngwane) an Ngwane person.

<sup>i</sup>ie. the king has asked them directly.

<sup>j</sup>'he' in this context appears to refer to the person in charge of the *umphakatsi*.

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

<sup>l</sup>It is not clear from the original who the 'he' is whom is being referred to here. It may be Zombiso, or Zibunu (see endnote xix).

<sup>m</sup>This may mean: "will I praise here the same as I did when I arrived at your place?"

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

<sup>o</sup>"who is that king?" meaning, 'which king is buried there?'.

"Yes", they say, "He is here".

<He<sup>e</sup> said> "A*wu*, *wena wekunene*<sup>d</sup>, go back. I am still going to call the *libandla*. I am cooking for the king. We have slaughtered many cattle."

"But you will have to slaughter it there, at him, my brother<sup>e'm</sup>"

We went back, Silo, we eat this one. We finish, and when we were about to go we slaughtered this one, Great Silo.

He<sup>g</sup> says "I am giving it<sup>h</sup> to you<sup>i</sup>, you should tell me the truth. Do not hide it<sup>i</sup> <from> me, you people of Nyawo". [p13]

As I have said Great Silo, the *libandla* hid <it>, it did not tell.

He said, "I don't know."

But, he said, <that> the old people did say something <by> way of example to him, Silo.

We went, Silo, until we came to him, Zombizo.

Zombizo said, "A*wu*, the king is wanted<sup>a</sup>, \* \* <this king of> a long time ago<sup>b</sup>. Will he<sup>c</sup> be able to see the place? Why were the other kings sitting <on the matter>?"<sup>d</sup>. It seems that also the Nyawo people said that.

(S) ----

(P) \* \* "A*wu*, why was the Ngwenyama sitting on it all this time? \* \* Why did those<sup>e</sup> not search for the king?"<sup>f</sup> [p14] I said to them, "It comes into view now, because of the upheavals of the land<sup>g</sup>, you people of Nyawo. An *umbolofidi*<sup>h</sup> was found. \* \* It had long <been known> that there is a king here, \* \* neglected, \* \* uncared for, the founder of our kingship."

Great Silo, Zombizo went to get Mamba<sup>xxx</sup>; he went to get Loqanda<sup>xxx</sup>. Loqanda, Great Silo, was found to <be> sick. [p15] He sent a message with an envoy, he gave it all.

At the end he said "A*wu*, the Nngonyama is now going to cause a dispute between us and the Nyawo people".

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<he said>: in this instance we think Phuhlaphi Nsibandze is reporting the speech of Mbabane.

<sup>d</sup>*wena wekunene*: literally, you of the right hand, a praise of the Dlaminis, but also often applied more widely as a polite form of address.

<sup>e</sup>Original has: *umnaketfu*, literally, brother but could also be classificatory brother eg. cousin.

<sup>f</sup>It is not clear whether this is reported as the speech of Phuhlaphi or the speech of Zibunu, but note that original has plural form of 'you'.

<sup>g</sup>the chief/regent.

<sup>h</sup>'it' meaning 'the slaughtered beast'.

<sup>i</sup>Original has plural form of 'you', ie. probably means *libandla*. In this instance Phuhlaphi appears to be reporting the words of the Nyawo man addressing a larger group (perhaps the *libandla*) of Nyawo people.

<sup>j</sup>'it' meaning the knowledge of where the *litsambo* is.

<sup>a</sup>'the king is wanted' in this context, appears to refer to the grave of Dwabasiluthuli.

<sup>b</sup>Original has: *sekudlala kakhulu*.

<sup>c</sup>'he' in this context appears to refer to Sobhuza II.

<sup>d</sup>ie. why didn't the previous kings pursue the matter.

<sup>e</sup>'those' in this context, appears to refer to the previous kings.

<sup>f</sup>'the king' in this context, appears to refer to the grave of the dead king.

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

<sup>h</sup>*umbolofidi*: prophet.

I will start with this from Mamba, Silo: \* \* After I had explained that the Ngonyama says, 'You, Mngometulu people, it<sup>i</sup> is old \* \* [\[check tape\]](#). He heard<sup>l</sup> from the elders<sup>k</sup>, from Dlakadla<sup>xxxii</sup> and others, and from Lubelo<sup>xxxiii</sup> \* \* and others \* \*. Great Silo, he, the son of Mbikiza<sup>xxxiii</sup> Mamba, he said,

"I got a bit from *babe* Mbikiza and the fathers<sup>l</sup> of Loqanda, [\[p16\] \\* \\* Sele<sup>xxxiv</sup> of Lubelo. They talked about your origin, you Swati, that you \*dabuka'd enhla\*. All kinds \*dabuka'd enhla\*<sup>mxxxv</sup>, and went there, to the south. You and your family<sup>n</sup> \\* \\*. Our fathers say you are <of> the same family <as> those called the Tembe<sup>xxxvi</sup> people, they are Langeni<sup>xxxvii</sup>. You come \*nehla\*<sup>o</sup>, going there until you come to an area<sup>p</sup> called Embo<sup>xxxviii</sup>, where you settled. And again, they were \*gega\*<sup>q</sup>d, until they came to \[\\[p17\\]\]\(#\) the Phuthukezi<sup>xxxix</sup>. The Phuthukezi <area> is the \*live kaNgwane\* \\* \\*. That is where they started, the separation<sup>a</sup>: \\* \\* This Mthonga<sup>xl</sup> – you<sup>b</sup> say \\* \\* 'Mthonga' as if he is a Thonga, <as if he> is a person <with the appellation Mthonga>. Our \*bobabe\* say so. They are from the same mother, one after another. Then they were \*phakelwa\*<sup>c</sup>d. Each one took his, and you were given \*umfunt\*<sup>xi</sup>. As it is said, you were carrying \*umfunt\* and went up."](#)

(S) ----

(P) [Wena waphakathi!](#) You<sup>de</sup> then went up<sup>f</sup>, [\[p18\] until you came to the Lubombo<sup>xlii</sup> \\* \\*, on that side of kaNyawo, the lower one called Mbundwini<sup>xliii</sup>. You rested there. The king became sick. Great Silo!](#)

"The king", says Mamba, "Who is the king? You say he is Dwabasiluthuli. His kingship name is Dlamini. It is his name, also this of Dwabasiluthuli."

(S) ----

\* \*

(P)[\[p19\] It is said, you ascended the Lubombo; skirting<sup>g</sup>. You ascended until you settled at kaNyawo, carrying this \*umfunt\*. This \*umfunt\* was your inheritance. It is said that you will see from it: <where> it spills \\* \\* <that> is where you will get a kingdom. If it does not spill,](#)

<sup>i</sup>it is a long time in emerging' in this context, probably refers to the matter under discussion.

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

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

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

<sup>m</sup>*enhla*: up (see endnote xxxv).

<sup>n</sup>Original has: *bakini* which could be translated as blood relatives or merely one's 'people'.

<sup>o</sup>*nehla*: descend.

<sup>p</sup>Original has: *indawo*.

<sup>q</sup>*gega*: to deviate, avoid or evade.

<sup>a</sup>Original has: *hluka*. The separation that is being discussed here is the separation between the Mthonga and the Langeni.

<sup>b</sup>Original has plural form of 'you'.

<sup>c</sup>*phakela*: to distribute amongst, supply, dish out.

<sup>d</sup>It is not clear from the original who the 'you' is whom is being referred to here. Phuhlaphi could be directly 'quoting' Mamba (dramatic narrative), or he could be relaying Mamba's words in the non dramatic narrative.

<sup>e</sup>Original has plural form of you, presumably meaning the Langeni people.

<sup>f</sup>Original has (*uku*)*khuphuka*.

<sup>g</sup>Original has: *hlehetela*. [RE: what about a hlehetela EN]

keep going, it is rejecting<sup>h</sup> that place<sup>i</sup>, for it does not have riches that you can settle for. Then this Dlamini died. [p20] It was Ngwane who remained.

(S) ----

(P) \* \* Mbangazitha! They say he had small-pox<sup>xlv</sup>. He was old, very old. Nobody ruled on his behalf, Ngwane was ruling. When they crossed to there, they crossed and went down through the crossing where the bridge<sup>xlv</sup> is built to Magudu<sup>xlv</sup>. They found the king of the *beNguni*, Zwide<sup>xlvii</sup>. I am not sure whether he is Zwide, or who of the *beNguni*. They settled, and the *umfunt* rejected<sup>l</sup>. [p21] He found the place to be thickly populated. They continue, and went to the rock of Ngwane<sup>kxlviii</sup>.

That, Mbangazitha is – according to Mamba – where it spilled, we came and the *mfunt* spilled. From there, the *live* of *kaNgwane* spread out until here at Mdimba<sup>xlix</sup>. Ngwane died; Somhlolo came here, he left there because the sun had set<sup>a</sup>.

Great Silo! It corresponded with what was said by Loqanda. But the one who spoke satisfactorily is Mamba. It really correlated, Silo!.

(S) ----[p22]

(P) Great Silo! Mbangazitha! It is said the Nkhosi<sup>l</sup> people were left behind. The Langeni stay with relatives, the Khumalo people<sup>l</sup>, Great Silo!

(S) ----

(P) Great Silo! here they went across the Phongolo<sup>lii</sup> to Magudu. The Nkhosi people, the Langeni, stayed here at the tomb. The Khumalo people stayed, the Lukhelo<sup>liii</sup> people stayed. They remained to look after the tomb. Mamba said <that> they were eaten by a crocodile, who is *gogo*<sup>b</sup> Sambane<sup>liv</sup> [check tape for position of pauses] . After some time, [p23] he, Sambane, gained access<sup>c</sup> to the king. \* \* Sambane gained access to him because of *izihlati*<sup>d</sup> and the spirits of the ancestors. This Sambane gained access and chose the king, and said, that *wena wekunene*, this is difficult<sup>e</sup> \* \* "The *isimango*<sup>f</sup> has urinated<sup>g</sup>, it meant this king".

(S) ----

(P) Great Silo, when we were growing up, there was no such drought. They used to say the *isimango* has urinated, Great Silo. Mamba says that they say the *isimango* has urinated. When he can gain access here, then the *isimango* urinates, *gogo* Sambane declares<sup>h</sup> [check

<sup>h</sup>Original has: *landula* deny; plead an excuse; plead inability; plead non possession or non-existence of what is asked for; say no (Doke & Vilakazi, *Dict.*, p.449).

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

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

<sup>k</sup>Original has: *litshe lejuba*.

<sup>a</sup>the sun has set' ie. the king has died (see endnote xxxvii).

<sup>b</sup>*gogo*: grandparent, ancestor.

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

<sup>d</sup>*izihlati*: herbal medicines used for ritual treatment or for inducing luck.

<sup>e</sup>It is not clear from the original whether this last clause is Phuhlaphi addressing the king, or whether it is part of Sambane's reported speech.

<sup>f</sup>*isimango*: samango monkey, *Cercopithecus mitis*.

<sup>g</sup>Original has: *ukuthunda*, urinate, pass water; *ukuthunda isidoda* to void semen.

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



rhythm on tape] . [p24] He says the person who neglected <his traditions> is this Mthakela. He was entered<sup>i</sup> by belief<sup>j</sup>, then he neglected all that was done by his father. He said so, Great Silo. They are Mngometulo people.

There is something that Zombizo was saying – I think that I said it to the Silo, and the Nkonyama said that I didn't tell him properly.

Zombizo said, "I was shown, while *gana*<sup>k</sup>ing at Myeni<sup>li</sup> at Mangwazane<sup>lvii</sup>. They said there is a place where there is a king of *kaNgwane*<sup>l</sup>. I can point out <the place>".

[p25] The king insisted <on> pointing to the Nyawo people. Even today the Nkonyama is insisting to them, that they should point, *wena waphakathi*, Ngwenyama. I leave that because I have told it many times, Great Silo. Telling it to the king, has reminded me – Silo! – <of what> was left <out>. I went back to tell it, Mbangazitha. What is left <out>, the Silo will remind me.

(S)<Of> those three kinds who remained, who is the king, --- who rules here? [p26] Of those three kinds, the one of the Nkhosi, the one of the Khumalo and the one of the Lukhele?

(P)Great Silo, they did not explain <as> they were supposed <to>. Mbangazitha – if it was allowed – it would be easy to explain. The same Nyawo people, the Mngometulu people did not explain that it is said<sup>a</sup> \* \*.

They mentioned, Silo, that <those> who remained <to> look after the tomb are those <three> kinds. Mbangazitha!

They said that this Mzambiya<sup>lviii</sup>, who *khotha*<sup>b</sup> greatly in his speech, he talked. \* \*

Loqanda said "<The> king <is> [p27] there at *kaNyawo*, no doubt. But the Ngwenyama is scared because they are neighbours. They will hate us."

He <continued> "He is here. Tell the Ngwenyama that he is here but they are just hiding it".

Loqanda said that I <Phuhlaphi> should go ahead to Ndabeni<sup>lix</sup>, the home of Sambane, the name of the place is Ndabeni, <and> then go to Ngwane. It is where the king is<sup>c</sup>. Loqanda, Silo, who gave a good illustration and *khotha*<sup>d</sup> from down<sup>d</sup> where we *dabuka*<sup>d</sup>. It is Mamba, Silo.

(S)--- you say, where *enhla*<sup>e</sup>, --- or what side? [p28] To Gasa, or that side where Hlubi<sup>lx</sup> is born and the Dlamini<sup>lxi</sup> people and the Ngwane? Which place do you mean?

(P)Great Silo, he said *enhla*<sup>f</sup> in the north, up in the north. So said the Mngometulu people, Great Silo. Embo, he said Embo. \* \* It seems there is a place from which they left. Then you settled at Embo, you built. Then you left from Embo to Phuthukezi. They say so.

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

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

<sup>k</sup>*gana*: to take or choose a lover or fiancé.

<sup>l</sup>'there is a place where there is a king of Ngwane' meaning, the remains or grave of a king.

<sup>a</sup>It is not clear from the original whether it was the Nyawo or the Mngometulu, or both, who did not explain.

<sup>b</sup>*khotha*: literally, to lick. Presumably a reference to a particular speech characteristic or dialect.

<sup>c</sup>'It is where the king is' meaning, where the king is buried.

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

<sup>e</sup>*enhla*: literally, up.

<sup>f</sup>*enhla*: literally, up.

(M)I cannot explain it, *wena waphakathi*, because [p29] Silo, they were at Mahagane<sup>lxii</sup> in 1938<sup>lxiii</sup>. Let me take it, Silo of the kings, from where my uncle stopped. *Wena waphakathi*, when we left Embo<sup>\*\*</sup> <we> crossed the Zambezi<sup>lxiv</sup> River, Mbangazitha. It was Msutfu in front. Msutfu was followed by Zulu, Zulu was followed by Mswati. When we crossed the Zambezi, Mbangazitha, — where the people of Mhlanga<sup>lxv</sup> is — it was Dlamini, it was the Langeni, all of them. They *dabuka'd* from Embo, King of kings. <On> crossing, the Mhlanga people cut the reed into a bundle and put it in the water. [p30] I am going to <tell> it, Mbangazitha. I leave this one which the king had sent me for to *babe* Mahagane. This river, the Zambezi, is big and wide<sup>\*\*</sup>. There are no boats crossing it. The Mhlanga people cut the reed<sup>a</sup> and made it so big, Silo of the kings. One man sat this side and another man sat that side in the front. They went in and crossed. When two of them have crossed, <sup>\*\*</sup> one remains across and the other one returns, <sup>\*\*</sup> [p31] another one pulls the reed back across. They went in again, taking another one, and two again. He says "No, we are able to cross. Let us be three". They crossed, they crossed, Silo of the kings. They crossed, everybody crossed.

Msutfu — Ngwenyama, Silo of the kings, — went *enhla*<sup>b</sup>. He went where the sun sets. Zulu, who comes after Msutfu went on ahead, and was followed by Mswati. As they were going, Mbangazitha, up to Phuthukezi, that side, that place [p32] Silo of the kings, from Embo I do not get its name in the 13th century. --- Before the white people came here<sup>\*\*</sup> they found us, Nkhosi at the<sup>\*\*</sup> years 1450s. When we came in the fifteenth centuries where the Portuguese are, they found us here.

This Zulu was going in the front, Mbangazitha<sup>\*\*</sup>. [p33] When Mswati <reached> Steki<sup>lxvi</sup>, he saw the place<sup>c</sup>. <sup>\*\*</sup> He stayed there. He waited there, he found that there is sorghum<sup>d</sup> there, *wena waphakatsi*. At Stegi, that side of the Lubombo, that side, Silo of the kings, where our boundary mark ends.

When we left for ePhuthukezi, then the Zulu had to cross to the Phongolo at the point where all the tributaries have joined<sup>lxvii</sup>. Then we remained there, at *kaMakhasane*<sup>lxviii</sup>, Mbangazitha. [p34] I was told by this man of Ludidini<sup>lxix</sup>. He is Mphosi<sup>lxx</sup>, Mbangazitha.

(S) ----

(M)Mbangazitha, he is of *kaDlovunga*<sup>lxxi</sup> <sup>\*\*</sup>, at Ndlaveleni<sup>lxxii</sup> of Zombode<sup>lxxiii</sup>, at your *gogo's* place, Silo of kings. He says that we stayed, and the *beNguni* crossed. Then we stayed at *kaMakhasane*<sup>\*\*</sup> for years. When the king, /Dwabasiluthuli\ was about to go<sup>c</sup>, <he> said "My children, I am <leaving> the earth. I am about to go. You, my elder boy, take this task<sup>f</sup> of mine. I have two bags. [p35] I make rain. I have a bag for making rain. I also have a bag for making food abundant on earth. My older son, which bag do you choose?"

<sup>a</sup>Original has: *mhlanga*. The singular form of this word is often used in the plural sense. Thus, this could read, 'reeds'.

<sup>b</sup>*enhla*, literally, up.

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

<sup>d</sup>Original has: *emabele*, which is sometimes used more generally to mean 'food'.

<sup>e</sup>Original has: *hamba*, which in this context could mean 'to die'.

<sup>f</sup>Original has: *umsebenti*, work, labour, task.

"My father, I choose the one for making food."

"You choose the one for making food?"

"Yes!"

(S) Who chooses?

(M)The elder son, \*\* from the king, from Dwabasiluthuli, Mbangazitha.

(S) ----

\*\* [\[p36\] Then the elder one – who is to remain that side – then took the bag. Then Ngwane took the rain<sup>a</sup>. Ngwane said, "I am taking \*babe's\* rain."](#)

After Ngwane has taken the rain \*\* then the *libandla* said, "*Hawu*, very well my children. *Hawu*, what is happening?"

"*Babe*< my elder brother has taken the bag of food." Then the younger one, Ngwane took \*\* rain. <The question was then asked>, "How is he <the elder brother> going to get it <food> if there is no rain? What can we do now? [\[p37\]](#)

<The elder said>, "\*\*\* The rain is given to my brother, let him be killed."

Then someone went to warn him, <Ngwane>, "You will be killed!"

He took Mamba, *wena waphakathi*, he took Ndwandwe<sup>bcxiv</sup>, Bhukwane<sup>bcxv</sup>.

These people said that these *bantwana*<sup>c</sup> went out<sup>d</sup> from Dwabasiluthuli.

"I do not know this senior son of Dwabasiluthuli, Mbangazitha, who is he? I know those three<sup>e</sup>."

I know those who narrated, \*\* the Ndlavela<sup>bcvi</sup>, at your *gogo's* place, at this *kaLaMvelase*<sup>bcvii</sup>. This LaMvelase is Mphosi, he is of the Makhanye<sup>bcviii</sup> [\[p37a\] He comes from kaDlovunga where Makhahleleka<sup>bcxix</sup> came from, there at kaMbilingo<sup>bcxx</sup>.](#)

He went down<sup>f</sup>, they went down<sup>h</sup> these men and we came down<sup>i</sup> with Ngwane. When we came to the Lubombo, on top we found no cattle, nothing. We came out at night, when it was said that Ngwane will be killed. Then he went out. It was Mamba and Ndwandwe, *Mbangazitha*. It was Mamba and Ndwandwe as we went down<sup>i</sup> there at the Lubombo \*\*, coming here we found cattle. [\[p38\] We caught it, it was caught, this head of cattle. Because we cause light<sup>k</sup> in the front. \*Hawu\*, it is killed. How is it going to be skinned? \\*\\* We have no stones. The head of cattle will be skinned with stones. This person, \\*\\* Ngwane, went into the cave<sup>l</sup> and came back with iron. He had sharpened \\*\\* it, this iron. Then he skinned the head of cattle.](#)

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

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

<sup>c</sup>*bantwana* (*bantfwana*, *umntwana umntfwana*): literally, children, but also title for all royal offspring until the heir is chosen, after which he is the only *umntwana*.

<sup>d</sup>Original has: *phuma*, ie. descendant.

<sup>e</sup>'those three' in this context probably refers to Mamba, Ndwandwe and Bhukwane.

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

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

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

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

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

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

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

"Skin it brothers!"

[p39] [He skinned, he skinned.](#)

"*Hawu*, here is the king, you are our king. Your meat will be of the chest and of the flank<sup>a</sup>. *Wena wekunene*, you are our king. You, Ndwandwe, you go to Magudu. You, Mamba, you will descend<sup>b</sup>, and go up<sup>c</sup> to there." [PB check Danganyane]

They have explored<sup>d</sup>, there were spies<sup>e</sup>, *Mbangazitha* who checked<sup>f</sup> for caves<sup>g</sup> there at the place of the Mamba. The spies went up this side. His brother, Ndwandwe, went across. [p40] [There, across is the brother of these people. They found the one who was in front, that one of Nkhosi people, Langwenya<sup>lxxxii</sup>, Mbangazitha. Having settled at Magudu, this Ndwandwe they then came here to kaNgwenya. <This Ndwandwe> who <had> also dabuka<sup>d</sup> from Makhasane, Great Silo.](#)

The one of Langwenya left first, these relatives called Dongonyane<sup>lxxxii</sup>, he left first. He rules, this person here. When Ngwane came he pretended to be an *inyanga*<sup>h</sup>, \* \* making rain. [p41] [And really, there was rainfall and people were happy.](#)

"Oh, what can we do with this king of Langwenya?"

A girl was sent to stay there, a young girl<sup>i</sup>, *sive* of kings<sup>j</sup>. She should have been a young girl. I think that she could have <already> had breasts \* \*.

"Go, \* \* stay there at the place of the king, stay there."

As time went on, your *mivuna*<sup>k</sup> was found.

\* \* *Awu*, it was found Ngwane is curing, he knows that of theirs [\[check translation on tape\], he is working this work. \\* \\* \[p42\] The fog is going. He worked here and attacked the home of Langwenya, Silo, and destroyed the home of Langwenya. After he, this Ngwane, had destroyed the home of Langwenya, Ndwandwe said,](#)

"Across there, my brother is now reigning, here. \* \* I will fight him. He got those cattle from Langwenya. I am going to take them. I am going to attack my brother."

Then he attacked this Ngwane, Mbangazitha. Mamba was then there where he is, at Ngudzeni<sup>lxxxiii</sup>. [p43] [Ngwane went sideways<sup>l</sup>, he went sideways \\* \\*. He had no mother, Ngwane is born of a Mkhatsywa<sup>lxxxiv</sup> woman.](#)

When the Silo <is> at Zombodze, he sees his home and a school - here is Ngwane. Mbangazitha, Ngwane is born of a Sibandze<sup>lxxxv</sup> woman.

<sup>a</sup>Original has: *luhlangotsi*, the flank or side meat of the ribs of a beast.

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

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

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

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

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

<sup>g</sup>Original has: *umgedze*. [does it??]

<sup>h</sup>*inyanga*: traditional healer, diviner or herbalist.

<sup>i</sup>Original has: *sidzandzane*, ie. a young girl of six to eight years old.

<sup>j</sup>Original has: *sive semankhosi*.

<sup>k</sup>Possibly *invunulo*, penis sheath.

<sup>l</sup>Original has: *enyukeke*, which connotes moving aslant, laterally — like a crab.

The king said, "Ngwangele<sup>lxvii</sup>, go and get my book." Phuhlaphi got it. Phuhlaphi said that king Ngwane is born of Sibandze, I say that he is born of Mkhathshwa. Sitting with the king under the cabbage tree<sup>a</sup>, behind the Zombodze homestead, [p44] [he opened the book, he opened.](#)

"No, Phuhlaphi, I am the third one to eat this home here<sup>b</sup> [siwati speaker to check this footnote. Ngwane is of Mkhathshwa. The only thing is that he came from the Lubombo with no mother. His mother remained on that side. I say this, wena waphakathi, why? Because it is said to us, Ngwane is born of Sibande. kaSibande, where the king, \\* \\* this one in front<sup>c</sup> of us said, of Sibande. \[THIS IS A IMPORTANT PIECE THAT IS BEING BADLY MUDDLED, LETS DISCUSS IT\] Those of the Nyawo people, \[<said>\] Sibande; Gabuzi<sup>lxviii</sup>, \[<said>\] Sibande; Sigudu<sup>lxviii</sup> \[<said> Sibande\], Mbangazitha. We are of this imihlobo. We are of the Sibande people Gabuzi, Sibande Sigudu, Sibande Sibanyoni<sup>lxvix</sup> . \[p45\]](#)

The king said, "Ngwangele, he reads from the book."

He said, "No, Phuhlaphi when they are eating the cattle of the ancestors here at home, how do they praise?"

He<sup>d</sup> says, "Mahagane used to say,  
You of Mavuso<sup>xc</sup>,  
you of the Mkhathshwa people<sup>xi</sup>."

Said the Silo of Kings, "Do you hear Phuhlaphi, I have told you, I said we are born of Mkhathshwa, from daughter of Mkhathshwa", said the King of kings.

Again this Ndwandwe was attacked by his brother, this king, [p46] [Then he left with the libutfo Sigogodolo<sup>xci</sup>, until he arrived on top?. The king was bulawa<sup>i</sup> by the cold weather. Again he came back to Ngogweni<sup>xcii</sup>, to settle his homestead, called Zombodze there \\* \\* at Ngogweni. The home of Zombodze was burnt by Ndwandwe. Before the king gidza'd incwala, he<sup>s</sup> burnt the home /Ndwandwe burnt the home\ before the king gidza'd incwala. He<sup>h</sup> married a Malinga<sup>xciii</sup> woman, LaMalinga<sup>xciv</sup> who bore Ndvungunye. The tomb <of Ndvungunye> is at Mahlabathini<sup>xcv</sup>, Nkhosi, wena wekunene! \\* \\* \[p47\]](#)

(S) -----

(M) \* \* It is at Tembe, *Silo* of Kings.

<sup>a</sup>*emsengeni* could be derived from *umSenge* (z): *isiZulu* word used generally for genus of *Cussonia* spp (Cabbage tree, Kiepersol), small palm like trees with large leaves clustered at the tops of branches (Pooley, *Trees*, pp.376-382).

<sup>b</sup>Matsebula could be indicating that (to his knowledge) he is the third person that do not agree that Ngwane was born of a Nsibandze woman. [\[check this\]](#)

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

<sup>d</sup>He' in this context, appears to refer to Phuhlaphi.

<sup>e</sup>*Wena waMavuso, nine bakalaMkhathshwa*.

<sup>f</sup>*bulawa*: literally, means to kill, it can also be used in the sense of harm or injury.

<sup>g</sup>he' in this context, appears to refer to the Ndwandwe.

<sup>h</sup>It is not clear from the context who 'he' is. The concords of the original *siSwati* link to Ndwandwe, while the logic of the text suggests that 'he' is more likely to be the 'king'. This is confirmed on [\[p70\] where the marriage to LaMalinga is again mentioned, with the concords linking to the king.](#)

(S) ----

Mbangazitha, at Zombodze, Mbangazitha the elders sent me like that. In 1938, the king sent me to Mahagane. He<sup>a</sup> said, [[find end of direct quote by listening to tape](#)] "[the home of the king was burnt by Ndwandwe. The \*incwala\* was \*gidvwa'd\* at Zombodze, and he <the king> married a Malinga woman. \[p48\] \\*\\* Ndvungunye begot Somhlolo. This Ndvungunye who was killed by a thunderstorm, Silo of the kings.](#)

The first *incwala* was *gidz'a'd* by Somhlolo. The *indvuna* was Masenjana<sup>xvii</sup>, the father of Silele<sup>xviii</sup>. Then he<sup>b</sup> married and took the hair of the Fakudze people<sup>xviii</sup>, all of it. Then we came here, to kaNgwane. The great hero is Somhlolo, who traversed many countries, as far as the *beSutfu*<sup>xix</sup> there. [p49] \*\* [He begot Mswati, who continued like that. Somhlolo <was> the first Silo of kings.](#)

(S) ----

(M) \*\*

(S) ----

(M)Who died being the soil, King of Kings, is possibly Somhlolo and Ngwane.

(S) Ngwane begot ----

Mbangazitha, the one who was pulled by a skin is Somhlolo<sup>c</sup>.

(S) ----

(M)Mbangazitha, Ngwane was bad-tempered. \*\* [p50] [When children are born, their age is checked, especially the male children. Then it is said <that> all the male children should be killed, and only the female ones should survive. Then his \*sigcili\*<sup>d</sup> whom he took from the Sihlongonyane<sup>e</sup> of Sibande, Lohiya<sup>e</sup>, went to hide the \*ntfwana\*<sup>e</sup>. \\*\\* All the male children are killed in the donga. They were killed at night. Go and call down there. \\*\\* \[p51\] They went down there to call this child. They called, and an \*itsambo\*<sup>f</sup> was taken away, to be hidden across at Vryheid<sup>g</sup>, where Mahagane and the others came from, Mbangazitha.](#)

(S)Who was to be hidden?

(M)Somhlolo, Nkhosi.

(S)Hidden from whom?

(M)Hidden from his father Ngwane<sup>a</sup>, because he wanted to kill him.

<sup>a</sup>It is not clear from the context who 'he' is. The relevant concords could refer either to Mahagane; or to the king himself, the speaker addressing the king, placing an implicit '*wena*' (you) in front of '*wathi*' (he/you said ...).

<sup>b</sup>It is not clear from the context who 'he' is. The relevant concord could refer *indvuna* or to the king himself. The latter seems more likely from the context.

<sup>c</sup>Original has: *lowadvonswa ngesikhumba*, a figurative expression meaning that he lived to such a great age that he had to be moved about or carried on the hide of an animal. [[re: SiSwati speaker indicates that this is \*hlonipha\* for the death of king](#)]

<sup>d</sup>*sigcili*: conventionally translated as a 'slave'. The status of the *sigcili* was more that of an enforced dependency. A *sigcili* could gain a position of status and wealth under the patronage of a chief or king.

<sup>e</sup>*ntfwana*: (*umntwana umntfwana*): literally, children, but also title for all royal offspring until the heir is chosen, after which he is the only *umntwana*.

<sup>f</sup>*itsambo*: literally, a bone. This word also carried the figurative connotation of descent or heritage.

<sup>g</sup>Note that the next speaker corrects (M), and (M) then corrects his incorrect statement that the father of Somhlolo is Ngwane; the father of Somhlolo is Ndvungunye.

(D)It is Ndvungunye.

(M)[[this whole passage needs to be checked by siSwati speaker](#)] [It is Ndvungunye, it is Ndvungunye, waphakathi at the place of the king, The king was not like another. He was obstinate at the field \[p52\] the umbetsanisi<sup>b</sup> of Dundee<sup>ciii</sup> at Masekweni<sup>civ</sup>.](#)

(S) ---- Those, those, ---- he is blind.

(M) Mbangazitha.

(S) ----

(M)But, *wena wekunene*, he is failing me, Mbangazitha. My uncle is old<sup>c</sup>. It is clear his brains ... *wena waphakathi*. He explains it, at the beginning at Embo. But the difference is there that, in terms of birth, the two kings follow each other. But if I look into that, and from what I have learnt in school, [\[p53\] and from my uncle, David Lomngeletshane<sup>cv</sup>, who is at Big Bend, \\* \\* - King of kings if <you> could call them, and collect<sup>d</sup> there, <because even> while looking, there is somewhere where my uncle fails me.](#)

(S)Did he take it ----

(M)At your coming back, Mbangazitha, in 1918, from college, Ngwenyama, they taught us. \* \*

(S) ----

(M) Mbangazitha.

(S) ----

(M)[[p54\] Your uncle, Mzululeki Mkhathswa<sup>cv</sup>, he knew it, Ngwenyama. \\* \\* He knew it very well, and he is the one who taught us well. And the kings, Ngwenyama, I was at home when I wrote them down as it was taught by Lomngeletshane, your uncle, the one whom you were at school with, the lame one, \\* \\* the one who \*ngenelad<sup>c</sup>\*, Ngwenyama. Mbangazitha, I was watching that he had apprehended<sup>f</sup> it correctly, King of kings. Because the king is born from there. \[p55\] He is the one who knows all that. \\* \\* \[check tape on the next section\] <The two kings that follow each other were born of one> age grade<sup>gh</sup> like Sikhova<sup>cvi</sup> and Bethusile<sup>cvi</sup> \[Sifuba<sup>cx</sup> this should come out\]. Lomngeletshane, Silo, he is the one who is behind<sup>a</sup>, Mbangazitha. \\* \\* Because they are the ones who attacked us there, \[check with siSwati translator\] Zwide as he hid the Ngwenyama people there<sup>cx</sup>. \[p56\] And they moved to here at Buseleni<sup>cxi</sup>; and Zwide entered<sup>b</sup> at the Makhosini<sup>cxi</sup>, – where King of kings, the present one – is born, there at Zikhotheni.](#)

(P)Great Silo, he said that the Hlubi people are also of your family<sup>c</sup>.

(M)They are of your family, Nkhosi \* \* .

---

<sup>b</sup>*umbetsanisi*: meaning not clear: a colider or co-ordinator.

<sup>c</sup>Matsebula is referring to Phuhlaphi Nsibandze.

<sup>d</sup>Original has: *ingose*, literally, to collect but also meaning to take information.

<sup>e</sup>*ngenela*: literally, entered on behalf of.

<sup>f</sup>Original has: *thetha* [[check tape](#)].

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

<sup>h</sup>The interpolation here represents our reading of a very unclear section of text on p.55 of the original. [[check this with siSwati speaker listening to tape](#)]

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

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

<sup>c</sup>Original has: *bakini* which could be blood relatives or merely 'one's people'.

(P)When they went this way, your family said,  
"You<sup>d</sup> are the Hlubi people. You<sup>e</sup> have peeled off<sup>f</sup>."

"As we do not follow each other" said Mamba.

He again said – *wena waphakathi* –, "These Mhlanga people, as they became Mhlanga, they are your family." [p57] They remained at Mhlangeni. They said, "As you remain here, you are then Mhlanga people."

(S)How did they remain at Mhlangeni?

(P)They settled. The place<sup>g</sup> called Mhlangeni, it had reeds<sup>cxiii</sup>, Silo.

Then they said, "You are Mhlanga people because you remain here in this place<sup>h</sup>."

They then followed. When they arrived here, <it was asked>, "A<sup>wu</sup>, where do you come from?"

"I am from Mhlangeni."

"Wo, you are Mhlanga,"

and so on, \*\* <so> said Mamba \*\* .

I don't know their *boyisemkhulu*<sup>i</sup>.

He hinted that it is Langa<sup>cxiv</sup>, this king. There was a king called Langa. [p58]

(S)---

Ngwane,

Dlamini,  
Dlamini of Ludvonga,  
Hlubi of Ludvonga,  
Ludvonga of Mavuso,  
Mavuso of Ngwane,

You enter into these!

(M) *Wena waphakathi!*

(S) If you find the emaHlubi

(M)Then, great Silo, these are the names of people.

(S) Yes.

(M)Then they began to say, *wena waphakatsi*, it is said [p59] they are the Hlubi as they separated, they faced that way<sup>a</sup> \*\* ----.

(S) ----

(M) *Wena waphkatsi.*

(S) That came to a standstill when Ngwanasa was to be born.

(P)When did they start to speak the *siSwati* language?

(M)*SiSwati* <is so called> because the king is Mswati. This house of my mother's place, of Makhasane, the main *sibongo* is Tembe. We, beNguni, passed on, we went on with Zulu,

---

<sup>d</sup>Original has plural form of 'you'.

<sup>e</sup>Original has plural form of 'you'.

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

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

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

<sup>i</sup>*boyisemkhulu*: literally, great grandfather. This word also carries the figurative connotation of ancestors.

<sup>a</sup>Original has: *babheka le la*.



to the place of *thefuya*<sup>b</sup>, [p60] the child of Mthethwa. There is a child who speaks in a certain manner as if he speaks *siZulu*. \* \* If you could come to our place, when you jump across to Mkhwakhweni<sup>cxv</sup>, there is an *inkhosatana*<sup>c</sup> who is LaDluli<sup>cxvi</sup>. She *zunda*<sup>dt</sup>'s. But if you cross the Phongolo from Magudu, they say just listen to the Swazi who *teketa*<sup>et</sup>'s. You think you are *zunda*'ing this side, <but> those across there, they say a Swazi is *teketa*'ing. \* \*

(P)[p61] I don't know if they came with the language, *wena waphakathi*.

(M)The *siSwati* of the Mamba people, *wena waphakathi*, is different from this one of here at Mdimba, the *siSwati* spoken by the King and the *bantwabenkhosi* of this *live*, and those of my place<sup>f</sup>, Nkhosi, there at Mhlosheni<sup>cxvii</sup>, <which is also> your place. I have married wives who *zunda*, saying "Hawu, what are the people of kaNgwane saying?"

(S)But you also *zunda*.

(M)I came here, Nkhosi, *zunda*'ing, Nkhosi. [p62]

(S)[p62] But I don't understand, there is a point which you still don't cover ---, let us give a chance to ---.

(M)Nkhosi, *wena waphakathi*!

(P)--- \* \* Seemingly I said <of> this speaking of *siSwati*, a person can say they came with it from there at Shiselweni<sup>cxviii</sup>. This speaking of *siSwati*, they started it there, I don't know what language they spoke down there<sup>g</sup>. But if I look <into the matter>, a person says that this language when it originated<sup>h</sup>, it branched: they originated, they spoke *siSwati*.

(S) --- the Bhaca<sup>acxix</sup>.

(M) *Wena waphakathi*, they are the Zingili<sup>cx</sup>, Mbangazitha [p63]. Those <whom> we call the Zingili, they are really Swati. They are those Zingili, the child which ruled is mine, the Zingili.

(P)The Bhaca there are speaking *siSwati*, which shows that they are of the seed of Swati, Great Silo.

(S) ---

(M) *Wena waphakathi*, there, Mbangazitha, right to the sea ...

(P)From up, down along the Phongolo, towards Phuthukezi, there are the Swati, right through. \* \* [p64]

(D) \* \* Who was the king who said, "You are grown up, one is to take the bag of food, and the other is to take the bag of rain"?

(P)It is Dwabasiluthuli, *wena wekunene*.

(D)The one who took the bag of food is the elder son. He takes the bag of food.

<sup>b</sup>*thefuya* (*thefula*): to speak in the 'Qwabe' fashion, substituting 'y' for 'l', as is done by the Ndwandwe people of Bulandeni, Swaziland, who are said to 'yeyeza'.

<sup>c</sup>*inkhosatana*: daughter of a chief; sometimes used for 'white woman'.

<sup>d</sup>*zunda*: to speak in the *isiZulu* fashion, using 'z' instead of the 't' as in *siSwati*.

<sup>e</sup>*teketa* (*tekela*): to speak in the *siSwati* (or Lala) manner substituting 't' or 'ts' for 'z'.

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

<sup>g</sup>Original has: *entasi*, this may suggest the area of Embo, which was previously discussed as being *entasi*. [check this]

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

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

(P) There is the name. I am saying, Langeni <people>, in front of you, Langeni <people> and Silo.

\*\* We did not get the name of his father, [p65] \*\* [the father of Mhlupheki](#)<sup>cxi</sup>.

[umntfwanenkhosi](#). \*\*

(S) The father of Mhlupheki is Ngwanaza.

(P) Mbangazitha.

(M) Yes, it is Ngwanaza, the father of Mhlupheki.

(S) There in the front<sup>b</sup>, is it not Ngwanaza, Ngwanaza begotten by Makhasane<sup>cxii</sup>. He could be Makhasane.

(P) He should be Makhasane, this man of Makhanya, of Dlovunga, said so. It is Makhasane, Mbangazitha. King of kings remembers it is Makhasane, it is Makhasane, Silo. [p66]

(S) The younger one was Ngwane.

(P) Mbangazitha, the one who took the rain!

(S) Is he born of Ngwane, or born of Dlamini, or born of Dwabasiluthuli?

(P) Ngwane is born of Dlamini. There it is where again, Mbangazitha, this history makes us go back. \*\*

Ngwane is born of Dlamini, at all times. I don't know what happened. But I see this education, I got it previously<sup>c</sup>. [p67] [But, Ngwane is born of Dlamini, at all times](#)<sup>d</sup>. [Mavuso born of Mswati](#)<sup>cxiii</sup>, at all times.

(S) Dlamini of Hlubi, Hlubi of Ludvonga.

(P) *Wena wekunene*, King of kings.

(S) Ludvonga of Mavuso; Mavuso of Ngwane<sup>cxiv</sup>.

(P) *Wena wekunene!*

(S) Then went up --- the old *tindzala*---. Where you said that there were no *emabutfo* here at our place<sup>a</sup>. \*\* Where did the *emabutfo* and the *incwala* begin?

(P) Mbangazitha, I said that the *amabutho* [p68] [were tGogodolo for](#)<sup>b</sup> [Ngwane](#) of the rage and at the field<sup>c</sup> \*\*

(S) --- Mswati is begotten by Somhlolo.

(P) Somhlolo is the one, Mbangazitha, who started all the *emabutho*, which are segmented. \*\* I hear from the old men who are here at the *gogo*, at Gwamile<sup>cxv</sup>.

(S) Who said here they started from *kaNgwane* ---.

(P) Mhumusheli<sup>cxvi</sup> said that, Mbangazitha, <he> who was attacking at Mshadza<sup>cxvii</sup>, and Gundwane<sup>cxviii</sup> of the Nkhambule<sup>cxix</sup> [people, who lived a hundred years – who left having a hundred and four years, <said so>](#) [check translation by listening to tape] [p69] [When I came to](#)

<sup>b</sup>Original has: *embili*, meaning a generation back in the genealogical line.

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

<sup>d</sup>Original has: *sonke sikhatsi*.

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

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

<sup>c</sup>*kuNgwane, kululaka, nethafeni*.

<sup>d</sup>[Nkhambule: we are not sure that the 'wakaNkhambule' in the original refers to Mhumusheli. \[RE is this still valid comment in this edit\]](#)

[him I said, " \\* \\* You are of the same age grade<sup>c</sup> as the king, how did it happen that in the times of the wars<sup>f</sup>, you did not die?"](#)

He said, "When they shoot people there, killing people, fighting, I say 'What wrong have these people of the kingship done, to be taken for nothing?'

\* \* The gun \* \* says 'tu'<sup>g</sup>, and I say, 'Do you hear it <the gun> cry, boys, <shooting> at your fathers?  
- Bring the roasted maize for me and eat it."

(S)He was eating and roasting dry hard maize down <there>?

(P)[[p70](#)] [He stayed there, Ngwenyama, there at the place of \*tindibi\*<sup>h</sup> - these \*tindibi\*, \\* \\* they are other \*emajaha\*<sup>i</sup>. As today there are Lindane<sup>xxx</sup>, \[check by listening to tape\] here the \*imphi\* went out, they stabbed each other and the \*beSufu\*.](#)

He says, "When the gun says '*qhu*' on the mountain, \* \* you hear your fathers dying. Boys, bring the roasted maize for me to eat<sup>k</sup> it."

He roasted and ate the maize.

\* \* As they came from there they *giya'd* at the place of king Mswati.

What happened to Gundwana?

*Awu*, he doesn't know how to kill people, killing people without a reason, \* \* to deprive them of their cattle. [[p71](#)]

I found him, Silo of the kings, when the homestead of Bhadzeni<sup>cxvii</sup> was moved to Mponono<sup>cxviii</sup>. I went to ask this *mkhulu*<sup>g</sup> of iNyatsi<sup>b</sup> \* \*

He said "I was not stupid to be shot by guns. \* \* The foolish people go to die there. They are shot. I stay here at the place of the roasted corn, and eat. That is why, my boy, you find me alive now."

(D)In your opinion, \* \* is there no place called [[p72](#)] [Mthonga, \\* \\* <or> man called Mthonga of here, at \*kaNgwane\*?](#)

[\[check the following passage\]](#)

(P)*Awu*, I do not know, *wena wekunene*, except Mthonga of the Magagula<sup>cxviii</sup>, who when it is not raining went to ask <my> *gogo* for some water. This name 'Mthonga' Nhkosi: \* \* when a <black> person *khafula*<sup>a</sup>'s, that person is *lithebe*<sup>cxviii</sup>, there in Jozi<sup>cxviii</sup>. The *lithebe* in

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

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

<sup>g</sup>Onomatopoeia.

<sup>h</sup>*tindibi* ((s) *ludzibi*; (z) *udibi*): young attendants/carriers.

<sup>i</sup>*emajaha*: young men not yet married.

<sup>j</sup>Onomatopoeia.

<sup>k</sup>Original has: *basha*, the roasting and eating of dry hard maize grains.

<sup>a</sup>*mkhulu*: big, large, great; important; intense.

<sup>b</sup>*inyatsi*: literally, buffalo, but could also be of the iNyatsi *libutfo*, though, not likely to be so in this case. For further information on the iNyatsi, see appendix on *emabutfo*.

<sup>c</sup>*sikhafula*: literally, to spit out or eject from the mouth; to abuse verbally. But to *sikhafula* also carries the figurative connotation of speaking english fluently (the *si-* prefix is used in the noun classes indicating language). Note that *ikhafula* is a term of contempt for a person, black or white, of uncivilized manners (Doke & Vilakazi, *Dict.*, p.374).

<sup>d</sup>*lithebe*: a noun for a person who has taken out a TEBA (The Employment Bureau of Africa) contract (see endnote cxxxiv).

*siShangane*<sup>e</sup>, is <called> *umThonga*. The Shangane<sup>fxxxxvi</sup> is a *sive* and the Shangane<sup>g</sup> came from *kaZulu*<sup>xxxxvii</sup>. Soshangane<sup>xxxxviii</sup> is the *untwanenkhozi* of *kaZulu*.

[p73] [There is no king in our house of the Langeni who is Mthonga. I don't know, maybe, Nkhosi, there was?](#)

(S)I hear --- LaVumisa, as if they separate --- he comes back with Mamba.

(P) Nkhosi, yes, Nkhosi.

(S)Mthonga is in front. There is Msutfu, Mtfonga and Mswati. These are for Fokoti<sup>xxxxix</sup>, they are born of Mtalatala<sup>xl</sup>.

(P)It is Mtalatala, Mbangazitha.

(S)It is Mtalatala who begot Msutfu, Mtfonga and Mswati. They are born of one man, three of them. This Msutfu went that side, [p74] [Mswati went in the middle and Mtfonga was on the down side](#)<sup>h</sup>.

(P)Mbangazitha!

(S)We do not know there, it ends there ---.

(P)Mbangazitha, Great Silo. Mamba said <that> there is kingship<sup>a</sup>. You were born of the kingship<sup>b</sup>, but you were given this *umfunti*. He says <that> these people were young<sup>c</sup>, they had hung<sup>d</sup> the *umfunti*. He made an example of his place<sup>e</sup>, those who are below<sup>f</sup>. He said \*\* they say they /who are below<sup>g</sup>\ were of the same age with these, our people, the [p75] [Mngometulu](#).

(S)He says so?<sup>2</sup>

(P)He says so. They were below<sup>h</sup>, but the kingship<sup>i</sup> was carried by this - there where they were given<sup>j</sup>. He said so, as my cousin is saying, that they were *phakela*<sup>k</sup>d. It was said \*\* they were each given a portion \*\*. He takes<sup>l</sup> what was said by Mamba and others, where they also say so \*\* Silo. We think that \*\* this rain was inside [p76].

(S) ----

(P) \*\*

(S&M) ----

(P)Then it was said "You are the Thonga, *mntwanenkhozi*." As you <have> ask<ed>, the load was carried. It could not be said that it is rain, it is <called> *umfunti*. It was then said, even to

<sup>e</sup>*siShangane*: the Shangane language.

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

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

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

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

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

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

<sup>d</sup>Original has: *gaca* to hang, as around the neck.

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

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

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

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

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

<sup>j</sup>'they were given' in this context, appears to refer to the allocation of rain and food to the two brothers.

<sup>k</sup>*phakela*: to distribute amongst, supply, dish out.

<sup>l</sup>Original has: *thatha*, literally, to collect, but could also mean to understand, comprehend, take information.

our *bobabe*, <that> they are the Thonga. \* \* While I was still growing, it was said, that these people, called Thonga, they had an offensive smell when they enter a house. I wonder what oil they were using?<sup>g</sup> Smelling! It was said, *Mput! Mput!* The bushes<sup>m</sup>! [\[p77\] Silo of the kings, smelling in the houses.](#)

(S) ----

Our people of *kaZulu* said that those are Thonga. They were named /Thonga\ by the Zulu people. They eat animals<sup>n</sup> of the sea.

(S)They eat fowls.

(P)A fowl was not eaten, <nor> a pig, Mbangazitha. \* \*

(S) ----

(P)But why mothers and others were using its fat as ointment, [\[p78\] yet they do not eat it – there was a difficulty. It is uncertain why that was done.](#)

(S)--- even to this day there are those who do not eat it.

(P)Mbangazitha!

(5)This man who was given the luck of abundant food, what happened to him?<sup>o</sup> Because we hear that he was hunted <in order> to be killed.

(P)No, Nkhosi, he remained an *umntwana*<sup>a</sup>, on that side.

(5)And that abundance of food?

(P)And this abundance of food. \* \* The rain came, with Ngwane, this side, at *kaNgwane*, [\[p79\] wena wekunene. The rain came here. They say that one is that side.](#)

(S) ----

(P)Mbangazitha, \* \* he<sup>b</sup> is beter than Mathebula. Mathebula agrees with my uncle, the father of Mawiki<sup>cxii</sup>. My uncle starts it far back, Mbangazitha, coming from that side, down along the Phongolo. They went there \* \* Silo of Kings, this is not the truth, this! [\[listen to tape for what this 'this' refers to\]](#)

(S)It is the truth, *wena wekunene*. [\[p80\] There is no trace that side, this side there is a trace.](#)

(P) *Wena waphakathi!*

(S)The Bhaca, he found the Dlamini people, those which are at --- the Mafenge<sup>cxiii</sup>, ---. They came from the place of the Hlubi<sup>c</sup> \* \*. We were chased ---. We slept<sup>d</sup> with our sister ---. Then we were, let it finish, Hlubi, those of Ngwanene<sup>cxiiii</sup>.

(P)The Swati, Mbangazitha, even today they are still Ngwanene<sup>f</sup>.

<sup>m</sup>Original has: *tihlahla*, literally, meaning bushes. In this context the term carries the figurative connotation of uncouthness.

<sup>n</sup>Original has: *tilwane* literally, animals (singular *silwane*). This word also carries the figurative connotation of wild beast as in royal praise, Silo.

<sup>a</sup>*umntwana* (variant *umntfwana*): literally, children, but also title for all royal offspring until the heir is chosen, after which he is the only *umntwana*.

<sup>b</sup>It is not clear from the original who 'he' is.

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

<sup>d</sup>Original has: *salala*, not to be confused with sexual intercourse.

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

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

(S)[\[p81\] --- Then show the trace which comes from this side. Just show which will come from this side.](#)

(M)There is nothing because even the Ndebele<sup>cxlv</sup> came from *kaZulu*, they ran away from Shaka.

(S)This side the path is clear. We separated from the Hlubi and others, and we went down towards the sea ---- at Phuthukezi<sup>g</sup>, at *kaNyanga*<sup>cxlv</sup>. [\[check tape\]](#)

(P)At *kaNyawo*.

(S)It is not *kaNyawo*, it is *ka-Yanga*<sup>cxlvi</sup>.

(P&M) It is *ka-Yanga*, Mbangazitha.

(S)Ngwane of Yanga! [\[p82\]](#)

(P) *Wena waphakathi!*

(S)Ngwane of Yanga, I do not know if it was him who begot Dwabasilutfuli. Who then, because this Ngwane is him this Dwabasilutfuli in these names here.

(P)Two <names>.

(S)When he had to go to the Lubombo, and went to there, what is remaining?<sup>g</sup> \* \* \* When --- the Nyawo people were that side, when they separated from the Mahlalela<sup>cxlvii</sup> people --- [\[p83\] of Lomasha](#)<sup>cxlviii</sup>. [As it is said that they stayed for an elephant that was bearing a calf. And they said, "We will keep it, this elephant](#)<sup>cxlix</sup>".

But now, these Mahlalela people and the Matsenjwa<sup>cl</sup> people, their king is that one down there.

(P)Mhini Maziya<sup>cli</sup>.

(M)But Silo, if you trace well, we want the 'bible'<sup>a</sup>, of us *siSwati* and *siZulu*, it is equal, Mbangazitha. Because I do not know, if I search for the origins<sup>b</sup> at *kaZulu*, we can get <them> from Shuter and Shooter. Seemingly it is there.

(S)[\[p84\] Is it written by white men or by black men?](#)

(M)I think it is written by our people, Mbangazitha.

(S) ----

(M)It was written by Maqomu<sup>clii</sup>, Ndabezitha, the old singer. The origins of *kaZulu* are at Shuter and Shooter<sup>cliii</sup>, Mbangazitha. I don't know whether it will be thirty five cents, but it is there.

(S)But where can we get it?

(M)I can try to see it, Mbangazitha, when I am at home, and send it. It explains that one of *kaZulu*. Maqomu is an old inspector. I think even <when> the king left him he was an inspector in the schools. His books are as big as bibles, Mbangazitha.

---

<sup>g</sup>Original has: Phuthukeze.

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

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

- i. Mboziswa: listed in 1952 as chief of the Mngometulu people (Kuper, *Survey*, p.62).
- ii. Unfortunately the SWOHP copy of the original tape has been deleted. The transcribed and translated version of the interview comprises 84 pages (A4) and it is stored in the box labelled 'Nsibandze history'.
- iii. Embo State House: western-style Swazi royal residence built in 1968 for the reception of diplomats attending the Independence celebrations. It is situated a few kilometers east of Lobamba in central Swaziland. The name is a reference to an Embo identity, linked to a place of early origin.
- iv. Phuhlaphi Nsibandze: described by Kuper as 'the Governor of Old Zombodze in Shiselweni' (*Sobhuza II*, p.289). Phuhlaphi was probably the most senior of all the non-royal chiefs in Swaziland, and a signatory to a number of important Swazi-British agreements (Kuper, *Sobhuza II*, pp.12,172,267,289-290). He died sometime in the 1970's.
- v. Mathebula (Matsebula): probably the official Swazi historian, J.S.M. Matsebula, author of a *History of Swaziland*, 1972, 1976 and revised edition printed in 1978, as well as a number of other historical publications.
- vi. Unfortunately, almost throughout the interview, the interjections and queries made by the king are inaudible.
- vii. Isaac Dlamini was the official tape-recordist for king Sobhuza, and was present at, and recorded a number of interviews on historical topics for the king.
- viii. John Dlamini:
- ix. Ngwenyama (Ngonyama, Ingonyama): literally, lion, a title of the king of Swaziland.
- x. We have not been able to establish whereabouts in the Nyawo kingdom Phuhlaphi Nsibandze's mother came from.
- xi. *kaNyawo*: the place of Nyawo. According to Bryant (*Olden Times*, p.345) the Nyawo are of 'Ntungwa-Nguni' origin, though 'Swazi-ized'. Jones (drawing on ....) states that the Nyawo originally lived near the headwaters of the Phongolo and Mkhondvo Rivers. After a clash with the Khumalo of Mzilikazi (sometime after 1817), they migrated eastwards and established themselves in the Lubombo Range north of the Phongolo Poort (*Biog.* p.467). Bonner states that Dingane was killed by Silvana Nyawo (brother to the acting Nyawo chief of the time) (*Kings*, p.44). The Nyawo under their chief Sambane fought the neighbouring Mngometulu under Lubelo; the defeat of the latter led to a Zulu attack under Zibhebhu on the Nyawo. The present-day Nyawo chiefdom lies astride the Lubombo mountains between the Phongolo and Ngwavuma Rivers, extending into both Swaziland and South Africa.  
{I, RE, no added JSA info}

xii.*e*Ngulubeni (locative form of Ngulube): the name of one of Mbandzeni's *emabutfo*. For further information on the Ngulube, see appendix on *emabutfo*.

xiii.Mngometulu (Mngomezulu): Kuper describes the Mngometulu people as *labafik'emuva*, or those that came into what is today Swaziland after the royal Ngwane (*African Aristocracy*, p.233). The present-day Mngometulu chiefdom lies in the Lubuli area of south-east Swaziland. Mngometulu people are also to be found astride the Lubombo, in the Ngwavuma district of KwaZulu-Natal {I}.

xiv.Ngwanaza: a late nineteenth-century Tfonga chief, son of Noziyingili and Dzambili, a daughter of Somhlolo. {I}

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

xvi.Mbangazitha: literally, causer of enemies; a title reserved for the King. Bryant lists 'Mpangazita' as an *isithakazelo* ((s) *sinanatelo*) of the Ntombela section of the Zulu royalty. (*Olden Times*, p.693; also see reference on p.694 which when read in connection with p.686, suggests that it was also a Hlubi *isithakazelo*).

xvii.*li*Gavu: a *libutfo* of Sobhuza II. For further information on the *li*Gavu, see appendix on *emabutfo*.

xviii.*ba*Londoloji: a *libutfo* of Sobhuza II. For further information on the *ba*Londoloji, see appendix on *emabutfo*.

xix. Zibunu: we have been unable to identify this person. {no I}

xx.Mbhumuzane: [PB: an Ndzinisa interview could be highly revealing, ditto Mahlalele, look for this dam in Swazi atlas]

xxi.Mbhobho: we have been unable to find further information about this person.

xxii.Ndzinisa: a *sibongo* commonly found in Swaziland. According to Maganeni Dlamini, Ndzinisa was a brother of Ndvungunye, and of Liba; all of whom were sons of Ngwane (SWOHP, Dlamini series, 01-06-1977). {I; no info on Kuper list}

xxiii.*ku*Ngwane: [[check with african languages](#)]



xxiv.Zikhotheni: area about 3km south-east of Mhlosheni in southern Swaziland. A section of the Ndwandwe people, the Nxumalo, presently have a chiefdom in this area. Sobhuza's mother, Lomawa, came from this area. {I}

xxv.*kaNgwane*: 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, i.e. the heart of the kingdom.

xxvi.Zombizo: a prominent man of the Mngometulu people. According to Bryant, 'Zombizwe' was the son and heir of the Mngometulu chief, Mbikiza, who died in 1918, (*Olden Times*, pp.343-344). {I}

xxvii.Ingonyama (Ngwenyama): literally, the lion, a title of the king of Swaziland.

xxviii.Dwabasiluthuli: a very early name on the Ngwane kinglist (*J.S.A.*, vol 1, pp.134,152,362,364,365; Matsebula, *History*, p.5; Bryant, *Olden Times*, chart opposite p.314). According to Simbimba Ndlela, 'Dwabasiluthuli' was another name of Dlamini (SWOHP, Royal collection, no date). According to John Game, Luthuli and Saidwaba were different people, named as one as the result of succession through a co-wife (*J.S.A.*, vol.1, p.134,365). {E}

xxix.Mamba: a common *sibongo* found in Swaziland. The Mamba people claim a common origin with the Swazi royal house; Simbimba Ndlela states that Mamba was Ludvonga's *lisokanchanti* (first-born son) and a brother of Lozingili, Hlubi and Dlamini (SWOHP, Hamilton series, 27-07-1983); they entered Swaziland through the Ngwavuma breach in the southern Lubombo mountains. They derive their name from an early ruler of their own line, called 'Mamba'. The Mamba people enjoy a special status among the peoples of Swaziland and are entitled to hold their own lesser version of the *incwala*. According to Bonner (*Kings*, p.28) the Mamba were the natural heirs to Somhlolo's power after he left the southern region for the Mzimba area. The present-day Mamba chiefdom lies west of Maloma in central southern Swaziland. {E} {I}

xxx.Loqanda: at this point in Phuhlaphi Nsibandze's testimony it appears as though Loqanda is a Mamba, but later on Phuhlaphi says that he was the son of Sele, himself the son of Lubele, the Mngometulu chief. This confusion may have something to do with the fact that the present-day Mngometulu and Mamba chiefdoms lie adjacent to one another.

xxxi.Dlakadla: Mngometulu chief in the late eighteenth and early nineteenth centuries (Bryant, *Olden Times*, p.344).

xxxii.Lubelo: an Mngometulu chief in the mid-nineteenth century. According to Bryant, Lubelo was taken by his father Zondiswe, when he travelled to the north of the Mngometulu territory during the *Mfecane* wars. He returned later to take over as the chief of the Mngometulu after the death of his uncle (whom he had placed in charge after his departure). At the end of an aggressive career Lubelo was eventually killed in c.1860 by Mswati's *iNyatsi libutfo* (Bryant, *Olden Times* p.343-344). {I}

xxxiii.Mbikiza: the son of Lubelo, was the name of the late nineteenth century Mngometulu chief who died on 08-11-1918 (Bryant, *Olden Times*, pp.339,344). In the *J.S.A.* vol.1, p.65, evidence of Bikwayo in the editors note II, a Mbikiza is described as a minor chief, along with Sambane, who lived between the Zulu kingdom and Delagoa Bay (present-day Maputo). {I}

xxxiv.Sele: we have been unable to confirm that Sele was a son of Lubelo, the Mngometulu chief.

xxxv.enhla: literally, up. See, however, the special significance of *enhla* and *zansi*'(down) origins amongst the Swazi's southern neighbours (e.g. discussion, Hamilton, *Ideology, oral traditions and the struggle for power*, pp.164-5). [ch to make more of this note]

xxxvi.Tembe: place of the Tembe people ie. the area east of the Lubombo mountains between present-day Maputo and Lake Sibaya. In the mid-eighteenth century the lowland area between the Umbelusi and Maputo area was controlled by the Tembe king Mangobe. By the end of the eighteenth century the Tembe controlled an area two hundred miles inland from Delagoa Bay (present-day Maputo) (Hedges, pp.134-137). {I}

xxxvii.(ma)Langeni: literally, people of the sun. The king of Swaziland is known as 'the sun', and 'Malangeni' is considered to be a title with strong associations of royalty. In this case it is used to suggest common origins with the Swazi royal house. In modern Swaziland, the title is often applied more widely than royalty, as a respectful term of address.

xxxviii.Embo: [give historical info] [re: pb to write note 20 11 1995 12:38]

xxxix.Phuthukezi: Portuguese, ie. this reference is to present-day Mozambique.

xl.Mthonga (singular of *emaThonga*, the Thonga people): in the Doke and Vilakazi, *Zulu-English Dictionary* (p.299) the word is described as: a Thonga person; also used as a pejorative term meaning 'member of a subject race'. The word does not carry the same pejorative connotation in *siSwati*.

xli.The narrator is probably referring to the well-known Dlamini praise:

*Lowacedza Lubombo ngekuhlehetela etfivele umfunt*

'the one who finished (passed) the Lubombo by skirting it,  
carrying his bag of medicines'.

xlii.Lubombo: mountain range forming the eastern border of Swaziland, and along which the early Ngwane people were supposed to have traversed before entering present-day Swaziland. {I}

xliii.Mbundwini: name of the *umphakatsi* of Mhlupheki kaNgwanaza (Mhlupheki was born of LaMngometulu). Mbundwini lies in the Mavaneni area (SWOHP, Simbimba Ndlela, 01-07-1987). The name could be derived from a topographical reference *Ibundu*, a term for trees and shrubs of the

*Dombeya* spp, Wild pear spp - bushy shrubs or small trees about 5m in height found in lowveld regions of Swaziland and the coastal plains and river beds of south-east Africa (*Palgrave Trees*, pp.589-93). Pooley give *iBunda* as the *isiZulu* name of the Pink Wild Pear (*Dombeya burgessiae*), the Natal Wild Pear (*Dombeya cymosa*), and the Forest Wild Pear (*Dombeya tiliacea*) (*Trees*, pp.314-316). {RE, I}

xliv.small pox: contrary to this claim, Mahungane says that small-pox first came to the Maputo area in Noziyingili's reign, after 1853, and then spread to Swaziland (*J.S.A.*, vol.2, pp.143,153).

xlv.Possibly a reference to the road bridge across the Phongolo River about 23km north-east of the present-day village of Magudvu.

xlvi.Magudu (Magudvu): hilly area about 25km outside of present-day Swaziland border, due south of present-day town of Pongola. Magudvu was the capital of the late eighteenth and early nineteenth-century Ndwandwe kingdom. There are also two other places called Magudu; a site in the north east of Swaziland as well as Magudu II, a settlement about 100km north of Maputo. {I}

xlvii.Zwide: the most famous of the Ndwandwe kings, who reigned in the late eighteenth and early nineteenth centuries; he is often given as the son of Langa. According to Bryant, at its height, the Ndwandwe kingdom stretched from the Phongolo River to the Black Mfolozi River and from the Ngome forests to St.Lucia. Zidze's attacks on the Ngwane proto-state (c.1816) nearly destroyed the power of Somhlolo and Somhlolo was only able to establish his power in the south after the defeat of the Ndwandwe by Shaka in 1819. As a diplomatic manoeuvre between two powerful polities, a marriage between Somhlolo and the daughter of Zidze, Tsandile, was contracted. The daughter of Zidze bore Somhlolo his heir, Mswati, and acted as regent of the Swazi state during the minority and later death of Mswati. {E} {I}

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

xliv.Mdimba (Mdzimba, Mtimba): mountain range in central Swaziland, located between the present-day towns of Mbabane and Manzini. This is the area that Somhlolo fled to during the disturbances in the earlier part of his reign. Stuart's informant, Mnkonkoni Kunene noted that the name Mdzimba or 'Mtimba' was conferred on the mountains by Mhlangala Magagula (*J.S.A.*, vol.3, p.286). Phica Magagula gives 'Mdzimba' as an *umphakatsi* of the Magagula (SWOHP, Bonner series, 19-04-1970). {E} {I}

l.Nkhosi: the original *sibongo* of the Ngwane royal house, shared by its numerous branches. It can now be used as a *sibongo* itself, or one of the *tinanatelo* of the royal related clans. Kuper lists the Ginidza, Dvu, Magutfula and Magongo as all sharing the 'Nkhosi' appellation (Kuper, *African Aristocracy*, p.233). 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. {E}

li.Khumalo: *sibongo* found in Swaziland. Originally the Khumalo were inhabitants of northern KwaZulu-Natal, south of Magudvu. According to Bonner, the Khumalo were defeated in their original home by the Ndwandwe people. They were defeated in the early nineteenth century at more or less the same time as the Ngwane, Matiwane and Mthethwa lost their autonomy (*Kings*, pp.10,23). Today the Khumalo chiefdom is located just north of Hlatikulu. {I}

lii.Phongolo; this river rises in the Drakensberg mountains south and west of the present-day South African town of Piet Retief, and runs eastward almost parallel to the southern border of Swaziland. It flows through the Lubombo mountains to join the *luSutfu* River in forming the Maputo River that enters the Indian Ocean in the Bay of Maputo. {E}

liii.Lukhelo: probably Lukhele, a *sibongo* commonly found in Swaziland. According to Kuper, the Lukhele are related to the Mdluli and Nkonyane, and are considered to be *bomdzabuko* (so-called true Swazi) (*African Aristocracy*, p.233). In an interview with a Lukhele person (SWOHP, Bonner series, 21-06-1970) the narrator states that a Lukhele maiden (sister of Dambuze) married Somhlolo in the Lubombo mountains. Today, Lukhele people are to be found at Ngobelweni, between Kubuta and Sitfobela in Shiselweni, southern Swaziland. {E}{I}

liv.Sambane: son of Nhlongaluvalo and a late nineteenth and early twentieth century chief of the Nyawo. According to Bulpen Sambane's kraal was about 20 miles north of the Phongolo [River] up in the Lubombo mountains (*Natal and Zulu Country*, p.396). Sambane's Gazini residence was near Hlatikulu, whilst the name of Kwaliweni belonged to another of his residences (position unknown). {I}{E}

lv.'the isimango has urinated': we have been unable to elucidate anything further about this expression. Note however that chief Sambane paid tribute to the Zulu king by providing him with monkey skins (*J.S.A.*, vol.1, p.68).

lvi.Myeni: a *sibongo* which began, according to Bryant, in northern KwaZulu-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). The present-day Myeni chiefdom is located around the La-Vumisa border post in south-east Swaziland. {I}{E}

lvii.Mangwazane: according to Mayendlela Myeni, Mangwazana was the old name for Jozini, just south of the southern end of the Lubombo mountains in South Africa. (SWOHP, Hamilton Series, Mayendlela Myeni, 21-3-1986).

lviii.Mzambiya: we have been unable to identify this person. {no I}

lix.Ndabeni: there are a number of places with this name.

i) a place called Ndabeni lies between the Ngwavuma and *luSutfu* Rivers, in the Lubombo mountains (about 15km south of the *luSutfu* River). It is close to Ngazini.

ii) name of a Nyawo *umphakatsi* in the southern Lubombo.

iii) Ndabeni forest lies on the Lubombo mountains about 5km south of Swaziland's southern border with South Africa.

iv) there is a place called Ndabeni 10km north of Jozini in the southern Lubombo mountains (on the South African side).  
 v) Mandlabovu Fakudze says that the Macetsheni people's village was known as Ndabeni in the area of Mhlongamvala. It appears that the people he is referring to are either the Tsabetse or the Fakudze, both of which have chiefdoms in central Swaziland, east of Manzini. {I}

lx.Hlubi: the Hlubi people originally occupied the area around present-day Utrecht in northern KwaZulu-Natal, south of Swaziland but subsequently moved south of the Thukela River. They appear to have some remote historical connection with the Ngwane people and the name Hlubi appears in the Ngwane royal genealogy and is a *sinanatelo* of the Khosi *sibongo*. The Ndlala people claim Hlubi as the founder of their branch of the royal Ngwane. {E} {I}

lxi.Dlamini: a putative ancestor of the Swazi royal house. In the Matsebula royal genealogy Dlamini and Hlubi are given as brothers. Although Hlubi was the eldest, Dlamini became the king (*A History of Swaziland* (new edition), chart opposite p.18). Matsebula lists Hlubi and Dlamini as the sons of Ludvonga, and gives Dlamini as the name of the rightful heir, as the one who gained the kingship. In yet another version of the royal genealogy (create cross reference testimony of Simbimba Ndlala) it is claimed that there were three brothers: Mamba, Hlubi and Dlamini. Hlubi, the rightful heir, was deprived of the kingship when his right-hand was deliberately burnt, and the royal line of Ngwane thus descended through Dlamini, the followers of Hlubi becoming the Ndlala people. {some info from I} {E}

lxii.Mahagane: a nineteenth century Hlophe chief, the son of Tigodvo.

- i) Matsebula describes Mahagane as the governor of Ndvungunye's administrative capital (*lilawu*), Shiselweni (*History* (new edition), p.12).
- ii) Mahagane was also the name of a mid-twentieth century Hlophe chief at Shiselweni who died sometime in the 1970's (SWOHP, Hamilton series, Mbali Hlophe, 12-07-1983).
- iii) Jones gives Mahagane as the *indvuna* of the Mchinisweni residence, the *lilawu* of Ndvungunye (*Biog.*, p.280).
- iv) presently the Hlophe area in southern Swaziland, east of Mhlosheni is known as Mahagane. {I} {E}

lxiii.1938: [re death of Sobhuza's mother? start of some traditional teaching system?]  
 Matsebula: *liselenkhosi*, autobiography. Kuper, Biography

lxiv.Zambezi: major southern African river, draining in the Indian Ocean. Form present-day boundary between Zambia and Zimbabwe. {E}

lxv.Mhlanga: a *sibongo* found in Swaziland. According to Matsebula, the Mhlanga people are known as *bemdزابuko*, and performed special services for the king. He also points out that the Mhlanga people accompanied Somhlolo northwards (*History* (new edition), p.21).

There is also a person by this name:

- i) according to Bryant, he was a descendant of Mthonga and Manukuza (who died in 1874), descendants of the Langeni who was resident on the Swazi border (*Olden Times*, p.335).
- ii) Magageni Dlamini lists Mhlanga as a son of the early Swazi king, Nkhosi II and a brother of Mavuso and Nhlabatsi (SWOHP, Magageni Dlamini series, 01-06-1977). {I}

lxvi.Steki (Stegi, Siteki): a modern Swazi town on the Lubombo mountains in the north-east of Swaziland (*siteki* means 'place of marriage'). {I} {E}

lxvii. The confluence of the Phongolo River, the Ngwavuma River and the *luSutfu* River are the Tembe area, close to the present-day Ndumu game reserve.

lxviii. *kaMakhasane*: the place of Makhasane. There are references to two people with this name.

i) Makhasane was an early nineteenth-century Tembe chief. According to Mahugane, Makhasane was descendant of Mwali, son of Mabudu, son of Mangoba, son of Dhlinkumba, son of Silambowa. He succeeded to the Tembe kingship c.1820, and begot Hluma, who begot Nozingili. Nozingili married a daughter of Somhlolo, Dzambili, who bore Ngwanaza (*J.S.A.*, vol.2, p.150).

ii) Jones notes that a Makhasane (*sibongo* unknown) was functioning as a national advisor at a meeting with Theophilus Shepstone (jr.) at Mbekelweni in 1889 (Jones, *Biog.*, p.378). {I} {E}

lxix. Ludidini (Ludzidzini, Ludzidzi, Didini, Ludidini): 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 Dlamini and Mnkongoni Kunene 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 *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; Grotper, *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.

lxx. Mphosi: presumably a reference to Mphosi Mkhanya, mentioned later in the interview as the father of LaMkhanya, the woman who married Somhlolo and bore Dlovunga. [RE do not Dlovunga on Matsebula genealogy, what is reference??]

lxxi. *kaDlovunga*: an *umphakatsi* located about 4km outside of the Mahamba mission in south-western Swaziland (Matsebula, *History* (new edition), p.35). According to Msweli Mdluli, *kaDlovunga* was the place where the rebel prince Jokithi (alias Fokothi) went (SWOHP, Hamilton series, 18-08-1983).

lxxii. Ndalveleni (locative form of Ndlavela): one of Mswati I's *libutfo*. For further information see appendix on *emabutfo*.

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

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

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

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

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

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

lxxiv.Ndwanwe: the Ndwanwe chiefdom flourished in the late eighteenth and early nineteenth centuries in an area 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). The collapse of the Ndwanwe state in c.1826 saw the flight of some of the Ndwanwe to what is now modern Swaziland. Ndwanwe descendants play a central role in the first-fruit ceremony rituals. {I} {E}

lxxv.Bhukwane: according to Josefa Dlamini, Bhukwane was a scion of the house of Liba (SWOHP, Josefa Dlamini, Bonner series, 08-05-1970). [create cross reference Matsebula (*History* (new edition), chart opposite p.18) gives Liba as a brother of Ndvungunye and son of Ngwane. Jones gives Bhukwane as a brother of Somhlolo and a son of Ndvungunye (*Biog.*, pp.249-266). It is possible that Jones has used 'brother' literally and is not sensitive that the possibility that the relationship is one of classificatory brother. Josefa Dlamini claims that Vezi, an elder brother of Bhukwane, was the rightful heir but fell in battle and was succeeded by Bhukwane. Josefa Dlamini claims that Bhukwane was posted to Lucolweni as a sentinel against Zulu raids (see Josefa Dlamini's genealogy of the house of Dlamini on p.[cross reference when available]). The testimony of Logwaja Mamba (SWOHP, 25-8-1983, original transcript [pp.92-97]) confirms Somhlolo sent out the *umntfwanekhosi* Bhukwane to take charge of a section of the Mamba kingdom at Lucolweni. Phuhlaphi Nsibandze also refers to a Bhukwane as a narrator of Swazi history. {I} {E}

lxxvi.Ndlavela: *libutfo* of Mswati. For more information on Ndlavela, see appendix on *emabutfo*.

lxxvii.*kaLaMvelase*: at the place of LaMvelase; LaMvelase was another name for the LaBotsibeni Mdluli also known as Gwamile. She was and Ndluli woman who married Mbandzeni and bore his heir Bhunu. LaBotsobeni was queen regent of Swaziland until Sobhuza was installed, ie. 1899-1921. Her residence was Zombodze in central Swaziland. {I} {E}

lxxviii.Makhanye (Makhanya): a Qwabe *sibongo*. The only Makhanye we have been able to identify is the Makhanye section of the Qwabe (*J.S.A.*, vol.3, p.25).

QWABE STUFF {no info on I, no interview}

lxxix.Makhahleleka: a son of Fokoti and therefore possibly, a grandson of Somhlolo. He was the chief of the area between Mashobeni and Mahamba in south-western Swaziland. {I} {E}

lxxx.*kaMbilingo*: we have been unable to locate this place. {no info on I, looked on map- ?near Siteki; no Jones} [PB south]

lxxxii.Langwenya: a *sibongo* found in Swaziland. The Langwenya people claim a remote connection with the royal Ngwane. They trace their descent from Langwenya, the son of Dlamini, the brother of Ngwane (Matsebula, *History* (new edition), chart opposite p.18), and are known as 'Nkhosi Langwenya'. {I} {E}

lxxxiii.Dongonyane: we have been unable to obtain further information about this name. {no info on I}

lxxxiiii.Ngudzeni: this could be understood to refer to,

i) the present Mamba *umphakatsi* in the Ngudze hills, lying between the Mbulongwane - Maloma road junction and the Mhlathuze River, approximately 25km east of modern-day Hlatikulu in southern Swaziland or,

ii) could be taken to mean the heartland of the Mamba chiefdom, around the Ngudze mountains east of modern-day Hlatikulu and Maloma. {I}

lxxxv.Mkhatshwa: a *sibongo* associated with the early Ndwandwe kingdom; a *sinanatelo* of the Ndwandwe and Nxumalo (Bryant, *Olden Times*, p.694). According to Bonner, drawing from Hedges (*Trade and Politics*), Mkhatshwa is given as the name of the person from whom the Ndwandwe people claim to have originated. Bonner points out, however, that Mkhatshwa does not appear on either the Ndwandwe or the Dlamini king list (Bonner, *Kings*, p.10). A large sector of the Mkhatshwa people who settled in Swaziland did so after the defeat of the Ndwandwe by Shaka. {I}

lxxxvi.Sibandze (Sibande, Nsibande, Nsibandze): a common *sibongo* found in Swaziland. Note, however, that Sibandze Simelane was the father of Somhlolo's mother, Somnjalose. In an interview with Simbimba Ndlela he also states that the name of her father (Sibande of Ntjingila) and not his *sibongo* (SWOHP, Royal interview, 1982).

lxxxvii.Ngwangele: a *sinanatelo* of the Nsibandze.

lxxxviii.Gabuzi: in this context Gabuzi is either a *sinanatelo* or a *sibongo*. Bryant lists 'Gabuza' as a *sibongo* associated with the Qwabe people (*Olden Times*, clan list, p.633). {I}

lxxxix.Sigudu: in this context Sigudu is either a *sinanatelo* or a *sibongo*; perhaps a branch of the Nsibandze people. Bryant lists Sigudu as a *sibongo* (*Olden Times*, clan list, p.695). {I}

lxxx. Sibanyoni: in this context, Sibanyoni could be a *sinanatelo* or a *sibongo* or even a place name; Sibanyoni is the name of a place about 25km west of Sidvokodvo, between the *luSutfu* and Ngwempisi Rivers in western-central Swaziland. {I}

lxxxi.Mavuso: name of an early Ngwane king (Bryant, *Olden Times*, pp. 314, 161), and one of the names of Mswati (Matsebula, *History* (new edition), chart opposite p.18); also a common *sibongo* found in Swaziland, related to the Langeni's (*Olden Times*, p.312).



xcviii. *siGogodolo*: a *libutfo* of Somhlolo. For further information on the Gogodolo, see appendix on *emabutfo*.

xcix. Ngogweni: a mountain near the present-day town of Piet Retief in South Africa. Mbali Hlophe gives it as the place of origin of the Hlophe people, 'far up, in Ntsini' (SWOHP, Hamilton series, 12-07-1983). Hluphekile Nsibandze (nee Hlophe) also gives Ngogweni as the Hlophe place of origin (SWOHP, Hamilton series, 01-09-1983). From Ngogweni the Hlophe people went to Shoba; it was at this time (or later) that the Hlophe met the royal Ngwane people. {I}

xc. Malinga: a common *sibongo* found in Swaziland. {I}

xcvi. LaMalinga: literally, the daughter of Malinga. According to Matsebula's conflicting claim, the mother of Ndvungunye was LaKhubeka LaMndzebele (alias LaMelusi), being the daughter of Khubeka Mndzebele. She married Ngwane and bore Ndvungunye (*History*, (new edition), p.13; also see SWOHP, Bonner series, Josefa Dlamini, 08-05-1970). Simbimba Ndlela states that LaMelusi was also known as LaKhubeka (SWOHP, Royal interview, 1982). Her *inhlanti* and sister was LoMvimbi Mndzebele.

xcvii. Mahlabathini (Mhlabatsini): literally, sandy place. Often used to refer to sandy places east of the Lubombo; a place south of the Ngome forest in KwaZulu. {E} {I}

xcviii. Masenjana: *indvuna* of the royal residence, Zombodze *emuva*, in the time of Ndvungunye/Ngwane (*J.S.A.*, vol.1, p.34). Matsebula gives Masenjana as the *indvuna*-in-charge of the first Zombodze under Ngwane (Matsebula, *History* (new edition), pp.11-12). According to Jones (*Biography*, p.271), he was the son of Mkuzanto Nsibandze. Masenjana is also the name of the 1983 Nsibandze chief. {I} {E}

xcix. Silele: according to Kuper, Silele Nsibandze (father of Phuhlaphi) assisted in the installation of Sobhuza II (*Sobhuza II*, p.12).

c. Fakudze: 'the hair of the Fakudze people': Fakudze is a common *sibongo* found in Swaziland; Kuper and Matsebula list the Fakudze as *bombdzabuko* (so-called true Swazi) (*African Aristocracy*, p.233; *History*, (new edition), p.1). Numerous Fakudze have, over time, held high office under the Swazi kings and are historically the *tindvuna* of residences in central Swaziland. The present Fakudze chiefdom is in central Swaziland, south west of Mpaka. The Fakudze people are apparently renowned for the beauty of their hair. Good hair is considered an important attribute for a royal wife so that she will be able to sport an attractive *sichoto*, the hairstyle of important married women. {I}

cx. *beSutfu*: a term used in a generic sense in Swaziland for people distinguished by their origins in the interior of the country, and their dialect and custom differences from the early Swazi immigrants (Ngwane) who originated east of the Lubombo mountains or south of the Phongolo River. {E}

cxvi. Sihlongonyane: a *sibongo* associated with the *sibongo* Nsibandze — a *sibongo* found in Swaziland. It is also associated with the Langwenya people (either as a variant or as a related group). According to Matsebula, the Sihlongonyane people were a *beSutfu* group conquered by Ngwane after he had

occupied the area around Hhohho in the south of modern-day Swaziland (*History*, p.12). Matsebula also describes the Sihlongonyane as *bemdzabuko* (*History* (new edition), p.21).

ci.Lohiya (Lohhiya): a renowned *inyanga*, and the first chief of the Nsibandze to acknowledge the hegemony of the Swazi royal house. Under his rule the Nsibandze settled in southern Swaziland. In an interview on the 08-07-1983, Maphumulo Nsibandze says that the Nkonyane used to 'treat' (original has: *phatsa*) the king and that Lohhiya, when he came also 'treated' the king for *incwala* (SWOHP, Hamilton series, [[p19](#)]). [IE](#)

cii.Vryheid: present-day town in the Republic of South Africa, south-east of Swaziland. {I}

ciii.Dundee: present-day town in northern KwaZulu-Natal, South Africa. {no I}

civ.Masekweni: {no I}check on maps near Dundee

cv.Lomngeletshane (Lomngeletjane): alias David Dlamini, son of chief Lomngeletshane of Sikombeni, grandson of Msukusuku, and great-grandson of Somhlolo (Kuper, *Sobhuza II*, p.50; Matsebula, *History*, (new edition) chart opposite p.18). {I}

cvi.Mzululeki Mkhathshwa: Mzululeki Vezi Nxumalo Ndwandwe, of Zikotheni, one of the youths who accompanied Sobhuza II to school at Lovedale, and who limped as a result of an early shot gun wound. Mzululeki then became a teacher and later lived in Johannesburg. He is referred to as Sobhuza's uncle because Sobhuza was born of an Ndwandwe woman (Kuper, *Sobhuza II*, pp.45,50,239; *Survey*, p.5). {E} {no I}

cvi.Sikhova: alias Senzangakhona (Kuper, *Survey*, p.5), Sobhuza's first-born son by his wife LaMabhunu, daughter of Ceme Shongwe (Kuper, *Sobhuza II*, p.1). But pp.120,186 she says by his wife LoMacala Mgunundvu, daughter of the Mgunundvu chief of Mkhuzweni. {E}

cvi.Bethusile (Betfusile): female, who was the first born child of Sobhuza, born 29-02-1920, by his wife Zintambi, daughter of Chief Mangetse Zwane of Mbuluzi; later a member of the Ngwane National Liberatory Congress (Kuper, *Sobhuza II*, pp.243,330). {E}

cix.Sifuba: son of Dalada, of Mboziswa of Ndwandwe of Mswati (Kuper, *Survey*, p.54); described as 'shrewd and widely respected' (Kuper, *Sobhuza II*, p.333), a member of the Land Control Board and the special citizenship tribunal, and a prominent member of the Swazi National Council and its inner council, the *Liqoqo* (Kuper, *Sobhuza II*, pp.332-333,335,338).

cx.Ngwenyama people: the Ngwenyama people claim a remote connection with the royal Ngwane. They trace their descent from Langwenya, the son of Dlamini *waLudvonga*, and is given as the brother of Ngwane *waDlamini* (Matsebula, *History* (third edition), chart opposite p.18). {E}

cxv. Buseleni: area about 15km north of present-day Hlatikulu, located in an arc of the Mkhondvo River. {I}

cxvi. Makhosini: literally, the place of the kings. Usually used to refer to the area around the kings' graves, south of Nhlangano and north of the Swaziland—South Africa border. {I}

cxvii. Reeds figure importantly in a number of south-east African origin myths. (See, for example, the note at the bottom of p.4, *History* (new edition); and *J.S.A.*, vol.3, p.25). Note the word play on reed (*umHlanga*) and the name Mhlanga given to the people and the place.

cxviii. Langa (Yanga): Yanga is a variant form of the *siSwati* name, Langa. Matsebula 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). Bryant's genealogy reproduces the genealogy supplied by Miller in *A Short History of Swaziland (Times of Swaziland, 02-08-1897)* and unfortunately, a large part of information in the Miller article has been shown to be inaccurate (see also *J.S.A.*, vol.1, appendices 1 and 2). The name Langa 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 Mkhathshwa, 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).

cxviiii. Mkhwakhweni: mountain 40km due west of the LaVumisa/Gollesel border and south of the present-day town of Hluti. It is just inside the South African border post on the southern border of Swaziland. {I}

cxviiii. LaDluli: possibly LaMdluli, ie. daughter of an Mdluli man. Mdluli is a *sibongo* found in Swaziland. According to Kuper the Mdluli people are related to the Nkonyane and the Lukhele peoples, and are known as *bomdzabuko* (so-called true Swazi) (*African Aristocracy*, p.233). Their present-day chiefdom lies north-west of Mhlosheni, near Mahamba in south-western Swaziland. {I}

cxviiii. Mhlosheni: hills and mission settlement in central-southern Swaziland between Nhlangano and Hluti, near Zikotheni and 20km south east of Nhlangano. {I}

cxviiii. Shiselweni (liShiselweni): literally, the place of ashes. This is the name given to the Zombodze *lilawu* of Ngwane after it was burnt by 'Zulu' forces (this *lilawu* was near Mhlosheni). In time, the name came to connote the area in southern Swaziland surrounding this old *lilawu*. This area was occupied by early Swazi kings, Ngwane (*waDlamini*) and Ndvungunywe (*waNgwane*), and by Somhlolo in the earliest phase of his reign [re: check on this, especially with regard to Josefa Dlamini].

i) in an interview on the 08-07-1983, Maphumulo Nsibandze says that Lishiselweni of Ngwane (*waDlamini*) was under [the governorship of] Tigodvo (SWOHP, Hamilton series, Maphumulo Nsibandze, 13-07-1983).

ii) according to Matsebula this was the name of a residence of Ndvungunywe (*waNgwane*) (*History* (new edition), p.7).

iii) Josefa Dlamini, in discussing Somhlolo's residences, mentions that Somhlolo never stayed at Shiselweni and that his father's had left there by the time he was born (SWOHP, Bonner series, 08-05-1970).

iv) Masenjane Nsibandze (*waLohiya*) built a *lilawu* for Mswati at a site associated with Ngwane, *Ntfongeni*Ngwane; later on this *lilawu* moved to Shiselweni (SWOHP, Hamilton series, 13-07-1983).

v) at present, Shiselweni is the name of an administrative district in southern Swaziland.

cxix. Bhaca: literally, 'the hideaways'. 'Bhaca' is often used as a name for groups of fugitives or refugees. Two groups of Bhaca people are identifiable in south-east Africa:

- i) the first group seem to have had some sort of an historical connection with the Swazi and to have lived somewhere east of the Lubombo (SWOHP, Royal collection, no date, interview with Phuhlaphi Nsibandze).
- ii) The second group was an accumulation of fugitives largely from the clans of southern KwaZulu-Natal who settled south of the Mzimkhulu River amongst the Mpondo people, sometime during the reign of the Zulu king Shaka. Bhaca dialect is considered to be a form of *tekela* speech closely related to the 'Lala' and the Swazi dialects (Bryant, *Dict.*, p.18).

In an interview on the 17 August 1983, Simbimba Ndlela says that Hlubi was told to the place where his grandfather Mswati was, to return to the Mkhomazi at kaBhaca, but that Hlubi was prevented from going there by the people of Mkhathshwa who fought him, and put him off course and he ended up at Hobe [pp107-111]. {I} {E, added}

cxx. Zingili (LoZingili, Loziyingili, Nozingili, Nozililo): possibly the people of Noziyingili. The most famous Tfonga chief of this name was a chief of the Mapuju branch who reigned in the second half of the nineteenth century (*J.S.A.*, vol.1, p.153, note 5; Bryant, *Olden Times*, pp.306-7) and gave his allegiance to the Zulu king (*J.S.A.*, vol.2, p.157). Nozingili married a daughter of Somhlolo, Dzambili, who bore Ngwanaza (*J.S.A.*, vol.2, p.150) and acted as his regent during his time of minority. Zingili is the son of Hluma waMakhasane (Stuart Photocopies \*\*[how to ref them?]) and Loziga, a woman from the Msetfwa (SWOHP, Hamilton series, 1983). {E} {I}

cxxi. Mhlupheki: he was and *inkhosi*, son of the nineteenth century Tfonga chief Ngwanaza, and was born of LaMngometulu. Mhlupheki had an *umphakatsi* called Mbundwini in the Mavaneni area, east of the Lubombo coastal flats of present-day KwaZulu-Natal. {I}

cxii. Makhasane: there are references to two people with this name.

i) Makhasane was an early nineteenth-century Tembe chief. According to Mahugane, Makhasane was descendant of Mwali, son of Mabudu, son of Mangoba, son of Dhlinkumba, son of Silambowa. He succeeded to the Tembe kingship c.1820, and begot Hluma, who begot Nozingili. Nozingili married a daughter of Somhlolo, Dzambili, who bore Ngwanaza (*J.S.A.*, vol.2, p.150).

ii) Jones notes that a Makhasane (*sibongo* unknown) was functioning as a national advisor at a meeting with Theophilus Shepstone (jr.) at Mbekelweni in 1889 (Jones, *Biog.*, p.378). {I} {E}

cxiii. Mswati: in this instance it is the pre-nineteenth century Swazi king to whom Phuhlaphi is referring.

cxiv. All of these names appear in the Swazi royal genealogy. The order of their appearance varies enormously according to informants (see Matsebula, *History* (new edition), chart opposite p.18; Bryant, *Olden Times*, chart opposite p.314; *J.S.A.* vol 1, appendices 1 and 2).

cxv. Gwamile: another name for LaBotsibeni Ndluli (also known as Gwamile). She was an Ndluli woman who married Mbandzeni and bore his heir Bhunu. LaBotsibeni was queen regent of Swaziland until Sobhuza II was installed, ie. from 1899-1921. Her residence was Zombodze in central Swaziland. {I}

cxvi. Mhumusheli - possibly Mchumushele: an Nkambule man in the battle of Mshadza. {PB E}

cxxvii.Mshadza (Mshadza): There is some debate both as to the origin of the name and the war(s) to which it refers. According to Matsebula, there were two wars against the Pedi known by this name. (J.M. Matsebula; *Izakhwo zamaSwati*, p.29).

i) The first was fought in 1869 against the Pedi, and was lost by the Swazi. Bonner, calling this war 'Ewulu' (*Kings*, p.115) describes it as being fought without the blessing of the regent Tsandile and leading to a decisive loss for the Swazi.

ii) A second war against the Pedi was fought during the reign of Mbandzeni and saw the Swazi successfully attack the Pedi on request, and with the help, of the British in 1879 (*Kings*, pp. 154-155). Delius (*The land belongs to us*, pp.243-246) gives a detailed description of this important battle.

Matsebula claims that the name 'Mshada' is derived from the Pedi word *mosoto* meaning 'king's council' (J.M. Matsebula; *Izakhwo zamaSwati*, p.29). P.

Delius translates *mosate* as 'king's village' (personal comment [re: check different spellings]). [Other sources claim that the name Mshada derives from the Mshadza mountain to which the Pedi retreated in the second war. \(B. Sikhondze, "The Mamba clan of Swaziland: An Oral History, in Ngadla, vol.1 \(1976\). This latter claim confirms Bonner position of confining the label 'Mshadza' to the 1879 Swazi-Pedi War.](#)

cxxviii.Gundwane (variant Gundwana): literally, mouse. A place in south west Swaziland near the *luSutfu* River; it is about 18km west of Mankayane in or just west of the Usuthu forests, 12km south of the *luSutfu* River, and about 6km north of the Ngwempisi River.

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

- Sikhaleniseligundwana: place located about 5km east of Mhlosheni in southern Swaziland.

[re: not complete]

cxxix.Nkhambule (Nkambule): a common *sibongo* found in Swaziland. According to Matsebula, the Nkambule 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 Nkambule as *labafik'emuva* (late-comerts) and describes them as a Sotho group (*African Aristocracy*, p.233). Other narrators indicate that the Nkambule people originated at Godlwako just south of Swaziland's southern border with South Africa (see for example, SWOHP, Bonner series, Masibekela Nkambule (typescript), 24-04-1970; Vilakati series, 21-08-1992; Sithole series, 24-08-1992). In yet another interview (SWOHP, Bonner series, Tigodvo Hlope, 01-04-1970) a Nkambule person states that the Nkambule of the Golela area (ie. near Godlwako) gave protection to an early Ngwane king, and there-after joined the Ngwane. Simbimba Ndlela also refers to an early Ngwane king finding the Nkambule at Godlwako (SWOHP, 27-07-1983). {I} {E} [PB to follow-up on this note Nkambule people brought Ngwane to Godlwako - Hlatshwayo interview, Sam Mkhonta, Tigodvo Hlophe]

cxxx.Lindane: *libutfo* of Sobhuza II. For further information on *emaLindane*, see appendix on *emabutfo*.

cxxxi.Bhadzeni (Bhadeni): [PB, RE: asks CH to check on RE query]

a number of places carry this the name,

i) Bhunu's residence near the Ngwempisi River in central-western Swaziland.

ii) according to Kuper, Bhadzeni, in the Mankayane area was the *umphakatsi* of the late chief, *mntwanenkhosi* Mnduze (Kuper, *Survey*, pp.66-77).

iii) according to Matsebula, once a king dies, his senior wife, LaMatsebula, leaves the national headquarters to establish a new village, known as Bhadzeni (*History*, (new edition), p.44).

iv) Badzeni is a place about 35km south-west of the Rock of Ngwane and 25km east of the present-day Paulpietersburg town, in South Africa.

v) there is also a place called Bhadeni 10km south-east of the Ngome forest in KwaZulu. {I}

[re: isn't this another name for Badplaas as well?] [RE this note is not very clear - is the Bhadzeni from Bhunu's time the precedent fro all the other Bhadenis ???]

cxxxii.Mponono: area to the south-west of Mankayane, and north of the Ngwempisi River. {I}

cxxxiii. Magagula: a common *sibongo* found in Swaziland. According to Bonner, the Magagula are of *beSutfu* origin. They occupied a large part of central Swaziland before the royal Ngwane, under Somhlolo, arrived. They then underwent a process of consolidation into the Swazi polity which was to continue into Mswati's reign (*Kings*, pp.30,32,35). Kuper describes the Magagula as *emakhandzambile* (those found ahead) (*African Aristocracy*, p.233). Mtfonga Magagula (son of Madubane Magagula) was a Magagula chief in the lineage which included Mnjoli Magagula. The present-day Magagula chiefdoms are located in the north-west of Swaziland. {I}

cxxxiv. TEBA: The Employment Bureau of South Africa. [explain about migrancy to Johannesburg and contact with english]

cxxxv. Jozi: Johannesburg.

cxxxvi. Shangane: term applied to the inhabitants of southern Mozambique who are the descendants of the Ndwandwe chief, Soshangane, who settled there in the early nineteenth century. {I}

cxxxvii. kaZulu: place of the Zulu people; used in a general sense by Swazi to refer to the area to the south of Swaziland, and sometimes, to the area to the south-east. {E}

cxxxviii. Soshangane: head of a section of the Ndwandwe people which inhabited the Tshaneni mountain at the southern end of the Lubombo. After the defeat of the Ndwandwe by Shaka in 1819, they migrated up the Lubombo, and from there still further north, where they became known as the Gasa-Nguni. 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.3, 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.1, 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.1, p.354). For Soshangane's genealogy see Bryant, *Olden Times*, p.161. Also see Jones, *Biographical Register*, p.445). {I}

cxxxix. Fokoti (variant Fokota, possible alias Jojo): his exact genealogical position is not clear. He is sometimes described as a son of Somhlolo, and sometimes described as being a brother of Somhlolo (he is referred to as a brother of Malunge, who is himself a brother of Somholo)(Matsebula, *History* (new edition), chart opposite p.18). Fokoti rebelled against Mswati in the early part of his reign but was defeated by royal forces at Mahamba. {I}

cxl. Mtalatala (Matalatala): considered by some sources to be the Swazi founding ancestor. He is said to have lived on the east side of the Lubombo mountains and had three sons, Msutu, Mtonga and Mswati (Honey, Sw. N.A., R.C.S. 115/14, *History*; Matsebula, *History*, chart opposite p.4). Maganeni Dlamini speculates that, it is likely that Matalatala is a mispronunciation of Munomuthapha.

cxli. Mawiki: we have been unable to find further information about this name. {no info on I}

cxlii.Fenge: this word is unclear on the original tape recording. Sections of people known as the the Natal Bhaca, Natal Dlamini and Hlubi groups became part of a group that became known as Fingo. {CH E}

cxliii.Mangwanene (probably Mangwaneni): a number of places are called by this name.

i) an interpretation of the testimonies of Simbimba Ndlela suggests that Mangwaneni was the name by which the point of origin of the Swazi royal house is known. In an interview on the 27-07-1983 (SWOHP, Hamilton series, Simbimba Ndlela) Mangwaneni is associated with the Nkhanini residence of Dlamini, while in another interview, Simbimba says that the *imphi* found no-one at Mangwaneni and crossed the *luPhongolo* (SWOHP, Royal series, no date). These pointers suggest that Mangwaneni is an area in the vicinity of Nkhanini and Mavaneni, east of the Phongolo River in the Ingwavuma area.

ii) a place called Mangweni lies in the northern Lubombo directly north of the point where the Mbuluzi River enters Swaziland.

iii) there is an area just out of present-day Mbabane known by this name; a waterfall in central Swaziland to which Sobhuza II is compared in one of his *tibongo* (Grotspeter, *Dict.*, p.88)

iv) a place called Ngwenyameni lies south of where the *luSutfu* River breaches the Lubombo mountains

v) a place called Mangweni lies north of Swaziland on the Nkomati River.

vi) Mangwenya is the name of a place between the northward-flowing Phongolo River and Lake Sibaya. {I} (A2)

cxliv.Ndebele: the Ndebele people were known as the Khumalo originally. They lived under the authority of the Zulu king, Shaka until 1822 when, led by Mzilikazi they migrated to the highveld of present-day Gauteng. In 1837, after a nine-day war with the trekking Boers they fled across the Limpopo River to settle in what is today known as Matabeleland in present-day Zimbabwe. {E}{I}

cxlv.*kaNyanga*: possibly should be *kaYanga* (see endnote cxiv).

cxlvi.*kaYanga*: the place of Yanga (see endnote cxiv).

cxlvii.Mahlalela: a *sibongo* found in Swaziland. According to R. Patrick the Mahlalela are related to the Maziya people. Bonner states that the Mahlalela were an independent chiefdom until Somhlolo subjected them in the 1820's (*Kings*, p.31). 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), 05-07-1970). The present-day Mahlalela have a chiefdom in the Lubombo mountains, north east of Swaziland, bordering on both South Africa and Mozambique.

cxlviii.Lomahasha (variant Namahasha, Nomahasha, alias Mashakana): according to narrator Gija Mahlalela, Lomahasha Mahlalela (son of Mkhuneni), is a chief in the Mahlalela genealogy (SWOHP, Bonner series, 07-04-1970). Bonner states that Nomahasha was the chief of the Mahlalela people during the time of Mswati II (Bonner, *Kings*, p.95). Lomahasha is also a present-day border town in north-eastern Swaziland. {I}{E}

cxlix.elephant bearing a calf: narrator Mphundle Maziya relates that the Maziya found a calving elephant at Mgumegulu and by eating the elephant calf they were saved from starvation. This 'incident' occurred before the Ngwane arrived in the area (SWOHP, Bonner series (typescript), 5-07-1970).

cl.Matsenjwa (variant Mathenjwa): a *sibongo* commonly found in Swaziland. Bonner indicates that the Mathenjwa were living in the southern Lubombo before the arrival of the royal Ngwane. Like the Mahlalela, Maziya and Mngometulu, the Mathenjwa are described as of Tfonga or semi-Tfonga origin. Kuper on the other hand, lists the 'Mathunjwa' as *labafikamuva*, or 'late-comers to the nation'. She indicates that they are both *beSutfu* and Tfonga in origin (*African Aristocracy*, pp.233-234). Presently the Matsenjwa people are located in the southern Lubombo mountains, immediately to the south of the *luSutfu* River. {I}

cli.Mhini Maziya: chief of the Maziya, in the Lubombo foothills of central eastern Swaziland. {no I}

clii.Maqomu: we have been unable to find further information about this man.

cliii.Shuter and Shooter: publishing house in Pietermaritzburg, KwaZulu-Natal province, South Africa.



Jotter CH1 PB read CH2 RE enter edit edit edit

3 yes yes yes yes re

19/4 Sept 95

## EDITORIAL COMMENTS

Date of print out: 11 6 2021

re: Spell-check done

- Check that Matsebula page references are correct.
- Standardize the Matsebula7 references.
- Ask PB about leaving king's inaudible out; issue around reeds, hlahlatela'ing; p67 of original. 4/sept/95 re: I really want to (again) make a strong argument for putting in the king's inaudible. One cannot understand the jumps in the middle of somebody's explanation without knowing that the king asked a question at that point. Even if we now-a-days do not know what precisely it was that the king asked.
- Note how much of the interview is spent on explaining to the king on how the information was gotten, what are the connections and background of the informants.
- Use real past tense when referring to other people's histories.
- (P) often change direction mid air in sentence. Will start in one direction eg historical fact, then in middle of sentence wants to give indication of how the conversation he is reporting on, came about, or what he thinks of it. Mixes therefore historical info with narrative info.
- Check if informant (3) is not Matsebula7
- Check on position of praises. Praises used in the beginning and end of a coherent story. Also seems to follow pattern of: {start of sentence} PRAISE {sentence continues}{body of story}PRAISE{repeat sentence}.
- Often praise indicates that informant is answering in response to question from Sobhuza II.
- Tangle of narrative voice, what we offer below is our reading.
- {} I use these as a temporary measure to section pieces of information that are not directly relevant to the conversation at that point
- waht about not using father when it is not biological but just polite form of address.
- note how there is no Ndvungunye in the genealogy op [p21]
- *live* not necessarily a geographical space [p17]
- grave of Ndvungunye in Mahlbatini (a1) in (b7) mentioned that Ndvungunye made battle with Phutekezi, and also know (in general) as died being hit by lightning. Ie. he died an unnatural death while fighting the Portuguese. Why doesn't anybody bother to look for his grave? Is it well known?
- yanga/langa last of the embo kings
- where not when did libutfo and incwala begin

fdom — people to whom he is related to through his mother. Phuhlaphi used as an intermediary to the Nyawo *umphakatsi*, a relation of his mother called Zibunu; Zibunu is also presently functioning as the regent of the Nyawo people. At Zibunu's residence Phuhlaphi praised Sobhuza II and a beast was slaughtered in honour of the royal emissary's visit. However, when Phuhlaphi arrived at *umphakatsi* of the Nyawo people, the Nyawo regent Zibunu was initially reluctant to let Phuhlaphi praise the king of Swaziland in a public area that is not part of present-day Swaziland.

However, the heir apparent, Mbabane, interceded and allowed Phuhlaphi to praise (and thus implicitly recognise the authority of) King Sobhuza II. For the occasion the Nyawo *libandla* was called and mostly people of the age regiment of *liGave* and *baLondolozu* attended; another beast was also slaughtered for their consumption.

The Nyawo *libandla* denied all knowledge of a royal grave but did indicate "something by way of an example". They suggested that their neighbours, the Mngometulu people or the people of Ngwanaza<sup>a</sup>, might have more information.

Phuhlaphi then went to Zombiso of the Mngometulu people and enquired about the matter of the royal grave. In discussing the matter, Zombiso wanted the son of Mbikiza Mamba and Loqanda present, and send for them (Loqanda was ill but got the message, and send his reply with an emissary). The information that the son of Mbikiza Mamba provided was given to him by his father, by Dlakadla, the fathers of Loqanda and by Sele of Lubelo. According to the son of Mbikiza Mamba the MeSwati (Langeni) *dabuka'd enhla*.

The Langeni people were together with the Tembe and Zulu people at Embo; at the point where all the tributaries joined the Zulu people left. The Tembe and Langeni people stayed behind in *kaMakhasane*, until the Phutukezi separated them. The Langeni people were *phakelwad* and two brothers were given the choice of *umfunti* of rain and *umfunti* of food. According to Phuhlaphi Nsibandze it is Dvwabasilutuli that chose the *umfunti* of rain and in the process attained the kingship; Dvwabasilutuli ascended the Lubombo mountains and settled at *kaNyawo*. But, according to Matsebula, it was the sons of Dvwabasilutuli that had to make the choice and it was the junior son, Ngwane, that chose the *umfunti* of rain and so attained the kingship. Matsebula also present an account of how, due to Ngwane's skill in skinning cattle with an iron implement instead of a stone, he was awarded the kingship by his father. Dvwabasilutulu died as an old man (reputedly of small-pox) and his grave is somewhere in the present-day Nyawo and Myeni chiefdoms.

After the death of Dvwabasilutuli, the Lukhelo people, the Khumalo people and some of the Langeni people stayed at the grave. Ngwane and his followers left, they crossed the Phongolo River (at the point where there is presently a bridge on the road to Magudu) but avoided settling at Magudvu because the area was too densely populated; to the north the Mamba people were already settled at Ngudzeni. The area that Ngwane moved to was also already occupied by the Langwenya people but they were alternatively defeated in a battle and their cattle raided, and/or placed under a magic spell. Ngwane then settled at the rock of Ngwane, and it is from there up to the Mdzimba mountains in the north that the *live* of *kaNgwane* spread out. Before Ngwane could celebrate his first *incwala* the Ndwandwe attacked him; Ngwane and his Sigogodolo *libutfo* left the area and went 'on top'. They came back and settled Zombodze at Ngogweni. The exact identity of the mother of Ngwane is disputed. The Nyawo, Gabuzi and Sigudu people – supported by Phuhlaphi Nsibandze – suggest a Sibande woman as the mother of Ngwane; Mahagane Hlope – supported by Matsebula – suggests that a Mkhathswa woman is the mother of Ngwane. Ngwane married a Malinga women who bore Ndvungunye.

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<sup>a</sup>Ngwanaza is the son of Nozingili and Dzambili (daughter of Somhlolo). Nozingili is the son of Hluma, son of Makhasana.

Although the narration seems to slip between indicating that the father of Somhlolo was Ndvungunye and Ngwane, it seems that Ndvungunye begot Somhlolo, but died in a "thunderstorm". Ngwane wanted to kill all male heirs, but with the help of Lohiya Nsibandze (also known as the Sihlongonyana) and Mahagane Hlope, Somhlolo was hidden away near Vryheid. After the death of Ngwane Somhlolo 'came here'. Somhlolo married a Fakudze women, and, there-after celebrated the first *incwala*.

The Mamba people speak *sSwati* that is different from the Mdzimba *sSwati* of the king and *bantfwanenkhozi* and the *sSwati* of Mhlosheni. Phuhlaphi suggests that the speaking of *sSwati* started at Shiselweni and King Sobhuza II mentions that the Bhaca also speak *sSwati*.

Ndvungunye obstinate at the field the *umbetsanisi* of Dundee at Masekweni

The Langeni do not eat pigs or fowls

Zwide hid Ngwenyama people, they moved to Buseleni, Zwide entered at Makhosini.

Hlubi peopled "peeled off".

"we do not follow each other" Mamba.

"The maBhaca found the Dlamini people.

The maBhaca, /the Mafenge\ he found the Dlamini people \* \*. They came from the place of the Hlubi \* \* We were chased. We slept with our sister. Then we were, let it finish, Hlubis, those of maNgwanene.

The father of Mhlupheki is Ngwanaza - disputed [p65]

• He said, "Talk!" [p7]

I said, "Is there no place<sup>a</sup> here called Mbhobho<sup>clv</sup>?"

He said "There is!"

I said "What was it?" [re: see how chief=place]

He said "It was a chyef of the Ndzinisa<sup>clv</sup> people".

I said, Great Silo!, "That which is called \* \* the place<sup>b</sup> *kuNgwane*<sup>clvi</sup>?" [[check tape for play of voices](#)]

He said "There is!"

"What is it?"

• note how this story about Ngwane has the elements of the story about Hlubi and Dlamini. What ever the detail - rainmaking/foodmaking, skinning with iron/stone - the result is a justification for a junior person to take over. Hlubi/Dlamini

Ngwane/Langwenya(Dongonyane)

cliv.Mbhobho: we have been unable to find further information about this person.

clv.Ndzinisa: a *sibongo* found in Swaziland. According to Maganeni Dlamini, Ndzinisa was a brother of Ndvungunye, and of Liba; all of whom where sons of Ngwane (SWOHP, Dlamini series, 01-06-1977). {I; no info on Kuper list}

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

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

clvi.kuNgwane: [[check with african languages](#)]

