

## SYNOPSIS

**(B2) Samuel Mhawukelwa Mkhonta (RE version)**

The Mkhonta people trace their origin to a group of people that broke away from the main body of their forebears; this break-away section derive their name from the act of giving allegiance - (*uku*)*khonta*. At different times they gave their allegiance to different people: to Dingiswayo of the Mthetfwa, to Yaka (father of Zwide) of the Ndwandwe. At the break-up of the Ndwandwe empire, the Mkhonta resolved to return to their 'original place', Manyeseni. As they were crossing the Thukela, they met the *emaLangeni* of Hlubi near Babanango (there had been a quarrel over the kingship of the *emaLangeni*, and Hlubi had fled). The Mkhonta people fought with the people of Hlubi and prevented them from crossing the Thukela to the south.

Later, in the vicinity of Magudvu hills, the Mkhonta met with Dlamini and decided to give their allegiance to him and henceforth their fortunes were tied up with the Ngwane. The Mkhonta were with Ngwane, Ndvungunye and their followers, when they settled in the Nkoneni mountain strongholds (near present-day Piet Retief) and battled over the control of the Phongolo River valley. Although the narrator does not say who the opposing forces were, it is clear that the Ngwane's attempt to establish control over the fertile the Phongolo river valleys, was met with resistance.

In the reign of Somhlolo, the Mkhonta people settled with the people of Somhlolo at *kaPhunga*, also called Mhlanga (near Nqobo, Bethal). From here they entered into an alliance with the Maseko and, whilst the Magagula ruler, Dvokolwako, was away fighting against *beSutfu*, attacked the Magagula at *kaZandondo*. [re: check on this] The Mkhonta were diviners for the royal house and Sam Mkhonta ascribe the Ngwane success in defeating the Magagula to the fact that the Ngwane had acquired medicine made from the penis-sheath of Dvokolwako. The rain medicine of the Magagula people was, however, not captured. The Mkhonta people also fought with Somhlolo's people against the Zulu at the battle of Lubuya.

The Mkhonta settled at Giyo during the reign of Mswati. After a dispute with the Nkonyane people of Giyagiya, and in gratitude for their services during the battle fought at Hawini, Lazidze (?re)constituted the Mkhonta chiefdom and gave them land at Thunzini. [re: is this near Hawini?] The Mkhonta chief, Mhlatsi, retrieved stolen cattle for the Swazi king, Mswati (*waSomhlolo*) in the area of Ngoje, at the Motatana river.

'Title:'that is where we came to sit, and <the king> stretched himself down' [p56]

Date: 4 July 1983

Interviewed at: Tunzini<sup>ii</sup>

Narrator: Mhawukelwa Samuel Mkhonta<sup>iii</sup> (SM)

Interviewers: Carolyn Hamilton (CH)  
Henry 'Hlahlamehlo' Dlamini (HD)

Transcriber  
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(SM)[p1] I am Mhawukelwa Samuel Mkhonta.

\* \*

*Nine bekunene*<sup>a</sup>! I am born of Msombuluko<sup>iv</sup>; Msombuluko is born of Ngudu<sup>v</sup>; Ngudu is born of Mhlatsi<sup>vi</sup>; Mhlatsi is born of Mazubane<sup>vii</sup>; Mazubane is born of Mgiijimi<sup>viii</sup>; Mgiijimi is born of Mawandla<sup>ix</sup>; Mawandla is born of Mkhubaweluthuli<sup>x</sup>; Mkhubaweluthuli is born of Manyisa<sup>xi</sup>; [p2] Manyisa is born of Ngwanya<sup>xii</sup>; Ngwanya begat Mpintsholo<sup>xiii</sup>; Mpintsholo begat Manyisa. That is where our history ends. But these people that I have named here, Nkhosi<sup>b</sup>, were the kings before we joined here with the people of Ngwane.

\* \*

We were eating *luselwa*<sup>c</sup> at that time. By origin, [p3] we came from South West Africa<sup>d</sup>. We came down<sup>e</sup>.

\* \*

Then we arrived at the place of the Zulu people<sup>xiv</sup>. We came to Dingiswayo<sup>xv</sup> of the Mtsetfwa<sup>xvi</sup> people.

\* \*

We stayed there a long time. That is where Mkhubaweluthuli arrived.

\* \*

(HD)Were you Mtsetfwa people?

(SM)Yes.

\* \*

[p4] At kaZulu<sup>xvii</sup>, towards Durban<sup>xviii</sup>. \* \* It is across the Thukela<sup>xix</sup>.

<sup>a</sup>*Nine bekunene*: literally, 'you (plural) of the right hand'; a polite salutation drawn from the subsidiary praise names of the Dlamini, and used widely in everyday speech.

<sup>b</sup>Nkhosi: literally, king. In some case this word is used as a respectful term of address, and in such cases its use derives from its significance as one of the *sinanatelo* of the ruling Dlamini.

<sup>c</sup>*luselwa*: gourd plant, calabash; the ritual gourd used in the *incwala* ceremony.

<sup>d</sup>These words were spoken in English.

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

\* \*

When we moved from there, we went to the Ndwandwe<sup>xx</sup> people.

\* \*

We moved from <amongst> the Mtsetfwa people, and went to the Ndwandwe people. [p5] When we arrived amongst the Ndwandwe people, we found Yaka<sup>xxi</sup> ruling.

\* \*

Yaka begot Zwide<sup>xxii</sup>.

\* \*

We stayed there, until, when divining, my people say they saw that [p6] the kingship<sup>a</sup> of the Ndwandwe people is coming to an end. So they chose to flee. \* \* It was, furthermore, their plan to proceed to their original place, Manyiseni<sup>xxiii</sup> .

\* \*

(HD)[p7] When they were with Zwide, as you know, where did they meet?

(SM)Although I do not know very well, we are very sure that we met across the Thukela. But when we look closely, it is closer to Mgungundlovu<sup>xxiv</sup>, where Dingane<sup>xxv</sup>'s residence was built.

\* \* [p8]

Now then, we moved from there, when we crossed the Thukela, that was where we met Hlubi<sup>xxvi</sup> ...

\* \*

... among the Malangeni<sup>xxvii</sup>.

(CH) *So Hlubi was a chief, is that right?*<sup>b</sup>

(SM)He was a king. He became a king, [p9] because even now, they are chiefs<sup>c</sup>. The elders<sup>d</sup> were quarrelling over the kingship with the people of Ngwane. Then he flee to----

(CH) *So you were with Hlubi?*<sup>e</sup>

(SM)When we met him<sup>e</sup>, we fought. When our ancestors<sup>f</sup> figure things out, they say that we fought for five years, not allowing them to cross the Thukela. And they also did not allow us to

[p10] cross to this side to reach kaHlatsi<sup>xxviii</sup>, the Hlatsi which is close to Glencoe<sup>xxix</sup> . \* \*

(HD)You fought the Hlubi?

(SM)Yes.

(HD)Who was the chief of the Hlubi.

(SM)It was Hlubi.

\* \*

[p11] Now, when we separated from there, they moved below across, and we moved above on the other side. So we came journeying<sup>a</sup>. When we came close to Magudu<sup>xxx</sup> our spies met with people with a feather on the head<sup>xxxi</sup> .

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

<sup>b</sup>This question, and a number of other questions asked by CH in the course of the interview, was spoken in English and was understood by the narrator without translation. We have indicated the use of English by printing such questions in *italic* form.

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

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

<sup>e</sup>It is not clear from the original who the 'him' is.

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

<sup>a</sup>Original has: *siya hamba situwatsi*.

\*\* [p12]

They came back to report that there are people over these mountains. There are lots of these people \*\* there is one wearing a feather. They then divined with bones<sup>b</sup>[re; note that *siswati* is in passive]. When this was done, it became apparent that the person was a king. So when everything was planned, as to what will be done, <we had to consider>, this person is a king. <But> we too had our own king. It [p13] became apparent – after the bones were again beaten – that our kingship, <that of> the Manyisa's, was coming to an end. It was ending into these people; we cannot pass them.

(HD)Are you from Manyiseni?

(SM)No! We came from far away. We are Manyisa's ourselves.

\*\* [p14]

[p15] Now, it became evident that there was nothing that we could do, so we prepared for negotiation. Since these people had a king, we should ask them to put down arms. We had just been fighting the Hlubi.

\*\*

We prepared fifty head of cattle, selected to go and ask them to lay down arms. It was said, [p16] "No, let us not fight". We are *khonta*'ing to them! When we came to them, we shouted from a distance, "We are here to *khonta*, *nine bekunene*!"

\*\*

(HD)[p17] Who was the king?

(SM)We came with Mawandla to that place.

\*\*

It was Dlamini who was the king.

\*\*

\*\* They accepted us, and they took the cattle. They laid down their arms. They told us that, as we had *khonta*'d to them, they will [p18] incorporate us. \*\* We found the Ngwane people did not allow <people to> *khonta*. They had *tfolawa*<sup>a</sup> people were *butfwa*'d.

(CH)[p19] Where did they *khonta* Dlamini?

\*\*

(SM)It was near Magudu. Here, over that side is a cotton gin below those mountains. That's where we met them, the Langeni, for they never stayed where there was no *mountain fortress*<sup>b</sup>.

(HD)[p20] There are *mountain fortresses*<sup>c</sup>?

(SM)Yes.

(HD)The cotton gin?

(SM)This side, towards Magudu - when you are there, near Magudu, then you point, as you point down there to those mountains. Simultaneously, you point to the place where the Langeni had built.

\*\*

<sup>b</sup>Original has: *nashaywa lamatsambo*, literally, to beat the bones, to divine.

<sup>a</sup>*batfolwa*: from *kutfolwa*, to find, adopt, ie. the one's found adopted.

<sup>b</sup>original has: *nqaba*.

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

[p21] So that is where we met, or joined with the Ngwane people. So it went, until the time came that Ngwane ruled [check tense]. Then we crossed the Phongolo<sup>xxxii</sup> with Ngwane. We came towards this side. When we fight at those places, the *live* was cut, cut by the Phongolo, the whole of the Phongolo, until it reaches the sea, \*\* [p22] it means the land is determined by the Phongolo. Our land, the whites, and the Zulu, we separated at the waters because there was stabbing<sup>d</sup> in the waters; stabbing, stabbing; until it was decided that the land across is theirs, and we shall not cross the Phongolo, and you shall not cross it either. So then [p23] we crossed, crossed the Phongolo. That's where he<sup>e</sup> built at the place called Nkoneni<sup>xxxiii</sup>, just over that side. It's a good place<sup>f</sup>, very good. There is even a mountain fortress<sup>g</sup> there.

(HD)By the way, you said that it is Ngwane?

(SM)Yes, it's still Ngwane, Ngwane II.

\*\*

(CH) *Where is Nkoneni?*

(SM)It's in the Transvaal<sup>xxxiv</sup>.

\*\*

(CH) *Near Piet Retief <or> somewhere there?*

(SM)[p24] It's near Piet Retief. \*\*

(HD)Is it not where it is called Ntfongeni, *intfonga yaNgwane*<sup>xxxv</sup>?

(SM)*Intfonga yaNgwane*, that is the place.

(CH) *What was the name of Ngwane's kraal, <the one> that you just spoke about?*

(HD)[p25] Nkoneni.

(SM)No, Nkoneni is a mountain, it is not the name of a home<sup>a</sup>.

\*\*

It is not a home<sup>b</sup>. The home was down there, where there was a mountain fortress<sup>c</sup>. When we were still small boys, a certain white <person> told us that one could go about twenty-five miles into the mountain fortress<sup>d</sup>.

\*\* [p26]

That's where he was staying. He got in there with cattle and his people.

\*\*

Now, from here. When Ngwane was staying here, <it was said> by his people, "What's wrong with the king? He goes climbing [p27] a rock which is unclimb-able". He would run off from home, until he comes to the rock. He would climb up the rock which is almost unclimb-able.

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

<sup>e</sup>'he': it is not clear from the original who this 'he' refers to. However, see (HD)'s next question.

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

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

<sup>h</sup>*intfonga yaNgwane*: stick of Ngwane.

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

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

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

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

He would climb up the rock, climb high, to the top of the rock itself, because it has many stones on the top. [p28] It has stones which are made<sup>e</sup> like a head-ring. Let me say, they are arranged as a ring \*\* they are big \*\*. Most of these stones are made like a head-ring. So, he would run and climb. He climbed, yet an old person cannot climb. It is a [p29] mystery. We can <go> to it, but neither of you could climb it, yet a young person can climb<sup>f</sup>. [re: check translation - there are words like lomdzala and qaba and noba etc that I don't think are reflected in the translation]

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(CH) *Litshe laNgwane*<sup>xxvi</sup>?

(SM)(HD)<sup>g</sup> *Litshe laNgwane!*

(SM) It was not named at the time. It was named afterwards; seeing that the rock was an omen, it became Ngwane's.

\*\* [p30]

So it was like that. After some time went by, it was seen that since wars against the *beSutfu*<sup>xxvii</sup> were still being fought, we may enter here - on the other side was the king's mountain fortress<sup>h</sup>. So we were pushing the *beSutfu*. We want to enter this land<sup>a</sup> on this [p31] side, where the<sup>b</sup> mountain fortresses are. Then when these started pushing away, those with whom we were fighting with – those *emakhandzambili*<sup>i</sup> whom we found here – they started giving way. Then it was decided that "No, now they are giving way, let the home<sup>d</sup> extend<sup>e</sup>." So Ndvungunye occupied <the extended home>.

\*\*

\*\* Ndvungunye built a residence called Ludzidzi<sup>xxviii</sup>, the first, because Mbidlimbidli<sup>xxix</sup> [p32] was built by Ngwane, the first. Mbidlimbidlini, the place where, as I have been saying, he came and built Mbidlimbidli.

(HD) Ngwane built Ludzidzi.

(SM) Yes, he – no, it is Ndvungunye who built Ludzizi, the second one that you point out there was built by Mswati.

\*\*<sup>f</sup>

[p33] Mbidlimbidli was built by Ngwane.

\*\*

It was Ndvungunye who built the home of Ludzidzi.

<sup>e</sup>Original has: *akhiwe* from *kwakha*, meaning to build. It is not clear in the original whether each stone is shaped like a head ring, or if they were built into a head ring shape.

<sup>f</sup>"... an old person cannot climb": notice confusion here about Ngwane being old man yet he can climb rocks - is the because all ancestors are 'old'. In all the other versions of Ngwane and the rock he is a young child.

<sup>g</sup>This was said simultaneously.

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

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

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

<sup>c</sup>*emakhandzambili*: literally, those found ahead. A term applied by the immigrant Swazi to the original inhabitants of Swaziland.

<sup>d</sup>original has: *nelikhaya*.

<sup>e</sup>Original has: *sekutawuqhutshekwa*, from *(ku)qhubeka*, meaning to proceed, continue, extend.

<sup>f</sup>At this point of the conversation the something inaudible is being said by (HD).

(Hd)---<sup>g</sup> were the Mkhontha people with the Ngwane people?

[p34] We crossed with them, because after we had *khonta'd*, we stayed with them; our heir<sup>h</sup> got out and went to Manyiseni, but, the first born<sup>i</sup> \*\* the brother of Nkhosi<sup>xl</sup> remained. The houses which remained were three. Our heir is there at Manyiseni. So we remained as the Mkhonta people [p35] because the people of Ngwane would say when they came to us, "Go to the people of Mkhonta." They thought that they were insulting us, yet they gave us a *sibongo*. Then we became the people of Mkhonta.

\*\*

[p36] At that time, we were with Dlamini Nkhosi and then Ndwabaseluthuli<sup>xli</sup> the second, and then Ngwane.

\*\*

We crossed \*\* the Phongolo, we crossed it with the people of Ngwane, whom we *khonta'd* long ago. We no longer *khonta'd*. [p37] We were already Swati. All these which had been fought by Ngwane, they fought with us.

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(CH) *Were the Mkhonta's with Ngwane's emabutfo?*

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(SM) We, those of my people<sup>a</sup>, were warriors of Ngwane. Starting from there, Gijimi<sup>xlii</sup> of our place, those who had been gathered, [p38] used to fight at Ngwane's. From there, it comes to Ndvungunye. Ndvungunye did not work a great deal. He died early. The children were still young. There was Somhlolo, with us was Mazubane. So we fought, fighting the *timphi*. We are proceeding forward. After that then, it was Mhlatsi here with us. We were still fighting, helping the people of Ngwane. We never [p39] separated from the people of Ngwane till today.

\*\*

(CH) *So when the Mkhonta people fought with Ngwane, were they in the same emabutfo as the Ngwane? Or were there some emabutfo which were Nkhonta emabutfo, and some that were Ngwane emabutfo?*

(SM) No, we use to be together, except that we were in different houses<sup>b</sup>. I have heard <her question>. We were in different houses<sup>c</sup>, \*\* [p40] the people of Ngwane took people and incorporated them into the home. We were many so they built differently for us. \*\* We would stay by ourselves. When summoned<sup>d</sup>, \*\* – as we are today summoned to

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<sup>g</sup>Part of this question is inaudible on the original tape recorder.

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

<sup>i</sup>Original has: *lisokanchanti*, the first circumcised, ie. the first son of the first wife even when the son is born after the children of other wives. Kuper notes that the first circumcised is the father's confodant, is told how the property should be distributed and who the father thinks the heir should be. The first circumcised is an influential member of the council that selects the heir, and in turn becomes the heir's advisor (*African Aristocracy*, p.92).

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

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

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

<sup>d</sup>Original has: *menyetwa*, to summon, as to call people to perform certain tasks.

Zombodze<sup>xiii</sup>, the home of the king. We were summoned, <but> we were never put inside<sup>c</sup>, but we became the *libutfo* of the inside<sup>f</sup>.

\* \*

(CH) \* \* *Who was the Mkhonta chief who khonta'd to Ngwane?*

[re; the following section was left out in typed edit, but is there in the written edit - I have added it from the jotter]

(SM) [p41] When we were here our chieftainship<sup>g</sup> came to an end — when we were with the Langeni — because our heir was away, so our chieftainship came to an end.

\* \*

So this chieftainship<sup>h</sup> started, [p42] with Mhlatsi, when this region was cut for us. Here where I am sitting is at Hawini<sup>xiv</sup>. This *lilawu*<sup>i</sup> was given to Mhlatsi during the war of ----<sup>a</sup>. He was given here. We were already people, preparing the *timphe*. We had the medicine of war<sup>b</sup> for the Ngwane. So, before *imphe* leaves we go there with the medicine. We go to prepare<sup>c</sup> the *imphe* and we would come back. [p43] We were not chiefs<sup>d</sup>, just respectable men — but at Mbilaneni<sup>xv</sup> with LaZidze<sup>xvi</sup>. The king gave my people this *lilawu* \* \*. The *lilawu* was allotted<sup>e</sup> at Zombodze. <This> *lilawu* was dishd to us by the king<sup>xvii</sup>, LaZidze.

(HD) [p44] By the way [re: *kodvwa*, but, however, none the less], <what> did you say, what was the name of the chief<sup>f</sup> at that place or time? [re: I translated a bit - check]

(SM) During Ngwane, we did not <have a chief>. Our chieftainship ended, when we went to *khonta* to them, our chieftainship ended.

\* \* [p45]

(Q) Was there anyone — a man of the Mkhonta's whom Ngwane considered to be wise enough to make something?

(SM) No, it was only known that we were *tinyanga*<sup>g</sup>. We were great [p46] at being *tinyanga*. We did not have a house<sup>h</sup>. We never summoned anyone.

\* \*

(HD) Those others who were also *tinyanga*, who *phengula*<sup>d</sup>, *how were they called?*

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

<sup>f</sup>original has: *sababelibutfo laphakatsi*.

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

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

<sup>i</sup>*lilawu*: bachelors quarters; according to Kuper, a royal *lilawu* was the establishment built by a young king, which became an administrative, but not a ritual, center,

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

<sup>b</sup>Original has: *lomutsi wempi*.

<sup>c</sup>Original has: *siyochela*. [re: check if this is correct]

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

<sup>e</sup>Original has: *siphakelwa*, form *kuphakelwa*, to dish out, to distribute.

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

<sup>g</sup>*tinyanga*: ritual specialist, herbal doctor.

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

<sup>i</sup>*phengula*: divine by casting bones.

<sup>j</sup>The *italicized* section of the question was spoken in English.



(SM)They were Sibandze; these were healers inside the *ebukhosini*<sup>k</sup>. [p47] At that time, they were treating the *indlovukati*<sup>l</sup>. These people of Sibandze were doing everything, even all the things for the *incwala* were done by them.

\*\* [p48]

(HD)Can you remember an incident of an Mkhonta *phengula*'ing a particular thing? Say we are here, when we go back and we talk something.

(SM)It was there with us, a long time ago. During <the time of> Mawandla, [p49] for, when we joined up with the Langeni the divining was done by the king. He would beat them<sup>m</sup> himself. When he got inside, he would examine them himself. \*\* He would do this, <so as to discover> what he should do.

Like you, now. I can see that you are trying to get to know our history well. Now I want to explain to you [p50] clearly the ones who made the medicine<sup>a</sup> for *imphi*. \*\*

(HD)By the way[re: these'by the ways' do not work], who was that?

[re: the following section [p51]-[p103] (marked \$\$\$) was left out in typed edit, but is there in the written edit - I have added it from the jotter]\$\$\$\$\$\$\$\$

(SM)From Gijimi, Mayubane, Mhlatsi, they are people who prepared the *timphi* for fighting and it ended with them.

\*\* [p51]

(HD)During the time of Ngwane these Mkhonta who had children \*\* and wives, where were the *amabutfo*? [re: 'ama' not typo; please check translation here]

(SM) \*\* When we arrived here, [p52] <and> Ngwane arrived [check tense]at first they would hide in the mountain fortress<sup>b</sup>. Everybody was inside the mountain fortress<sup>c</sup>, children and everything. Now,[re: narrative device]the *emabutfo* were staying with the king, keeping guard, because the king was not left behind when they go fighting<sup>d</sup>. He would be present when fighting, the king was never left behind.

\*\* [p53]

(CH) Can we go on <as to> [p54] what happened to the Mkhonta with Somhlolo?

(SM)So, with Somhlolo: we were with<sup>e</sup> Mazubane during Somhlolo. It was he who would prepare the warriors for *imphi*, go with him...

(HD)Is Manyisa a Mkhonta?

(SM)Yes. He is a Mkhonta, we are Manyisa's.

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Only that we are Mkhonta people. It is also him. They crossed with him here — going that side, [p55] fighting this *imphi* of Lubuya<sup>shiii</sup>. Then came the Zulu people<sup>shiv</sup>. The Zulu people

<sup>k</sup>*ebukhosini*: locative form of *bukhosi* (kingship). The locative form suggest the inner circles of royalty.

<sup>l</sup>*indlovukati*: literally, great-she-elephant, the queen mother.

<sup>m</sup>Original has: *abetishayela yena*.

<sup>a</sup>Original has: *lesidelo*. [re: check this]

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

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

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

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

followed us because of cattle, yet we were going to fight with the *beSutfu*. The only thing the Zulus wanted was cattle, we never have [re: check tense] a quarrel with the Zulus, except cattle. Until<sup>f</sup> the Lubombo<sup>1</sup> down to the sea. Now<sup>g</sup>, when we came [p56] at *kaPhunga*<sup>h</sup>, that is where we came to sit, and he stretched himself down. [re: stretched himself down or out??]

\* \*

It is Somhlolo coming to Phunga, and he slept down. The place was not called Phunga. So, when the king stretched himself down, a certain smell was sensed from the other side. He sent *mabutho* to go and check what was smelling. They checked but they saw nothing, so the place [p57] was named *kaPhunga*. With Somhlolo we were going forward, following *Dvokolwako*<sup>iii</sup> with the *beSutfu*. Now<sup>a!</sup> Then he stretched himself down, resting because these kings, these have been fighting for themselves. The kings never remained behind or go back during the war<sup>b</sup> [re: sense?? remained behind from the battlefield, ie. died?], they would fight. Going there, he then sat down, and then the smell came [p58] and the place was called *kaPhunga*. We were going forwards, explain to her.

\* \*

[p59] He went from there, my people are still with him. He is going with them. When he went from there as you see where Nqobo<sup>iii</sup> has built<sup>c</sup>. He sat down and stretched himself down. The king had a strange habit. He stretched himself on the ground and a *luhlanya*<sup>d</sup> came running and sat near him. [p60] So the place was given a name, that is *Mahlanya*<sup>iv</sup>. *Mahlanya* seriously speaking is at the place near Nqobo, where a person came running and sat near the king.

\* \*

Nqobo at Bethal<sup>v</sup>.

\* \*

Somhlolo came and stretched himself [p61] at that place. That is also where we meet the *Maseko*<sup>vi</sup>.  
\* \* Then we planned a way of how we are going to defeat *Dvokolwako*. *Dvokolwako* was at *Zitheni*<sup>vii</sup>.

\* \*

He was at *Zitheni*. So a plan had to be made that, how are we going to deal with him. So, a girl [p62] and a boy were taken to go and steal the *imvunulo*<sup>c</sup> of the king of *Dvokolwako*. *Wena wekunene*. Until we defeat these people, it was needed by Somhlolo.

\* \* [p63]

(HD) They were going to fight with *Dvokolwako*?

(SM) [p64] Yes, *wakaDvokolwako*. \* \* We were together with the *Maseko*, who knows these mountain fortresses<sup>f</sup>. We had asked them about these mountain fortresses<sup>g</sup>.

<sup>f</sup>Original has: *kujawu phuma*.

<sup>g</sup>Original has: *kuphela*. [re: what is the difference between *kuphela* and *manje*?]

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

<sup>b</sup>Original has: *emuva emphini*.

<sup>c</sup>Original has: *kwakhe Nqobo ufike*.

<sup>d</sup>*luhlanya*: usually translated as 'lunatic'; the word can also be used for a person whose behaviour is uncontrolled or eccentric.

<sup>e</sup>*imvunulo*: adornment; euphemism for a penis-sheath.

\* \*

\*\* We were together with the Maseko only. The Maseko showed Somhlolo the mountain fortresses<sup>h</sup> here, because it was also sought [p65] where the king's residence would be built — where there are mountain fortresses<sup>i</sup>. It was they who showed us the mountain fortresses<sup>a</sup> so the house<sup>b</sup> was moved there. It was supposed to be at kaPhunga. At kaPhunga there is no one who can claim a place<sup>c</sup>, even an *umntfwanenkhosi*, the place<sup>d</sup> belongs to the king, Somhlolo. So, to proceed to here it was because we had not got the mountain fortresses<sup>e</sup> at Phunga. [p66] We were in search of mountain fortresses<sup>f</sup>. We were shown them by the Maseko.

This person who was a *luhlanya* came to where the king was. The *libutfo* noticed later this *luhlanya* had gone where the king was, and had sat just near the king.

\*\* [p67]

So they removed him, this *luhlanya*, but the king said they should leave him alone. He predicts something. Then the Maseko came. They had a talk with them. [p68] The king himself, Somhlolo then went on to the place now called Nkhanini<sup>biii</sup> — but it was not he who built there, it was Mbandzeni. <Somhlolo> went there and he prepared his *imphi* to fight Dvokolwako. It was mustered<sup>g</sup> at Nkanini. He led it out, to fight Dvokolwako. We followed them until at Mliba<sup>ix</sup>, where they [p69] waited, and they took their *umutsi*<sup>h</sup> and hide it. They hide it. The people of Ngwane were yearning to get the *umutsi*, so the people of Dvokolwako hide it on the mountain. That is why my people say they even reached kaZandondo<sup>ix</sup>.

\* \*

\*\* When we were small boys, we used to hear the [p70] old people speaking of a place called kaZandondo. I never knew I would see it. I saw it.

I must say, *wena wekumene* that ~~these things~~ she<sup>i</sup> wants are true; but I had said that. I want to speak to the recorder, to speak all by myself, and for her to take it, and to ask me [p71] wherever she wants to ask. To speak and to proceed; but it seems that, as she is here, ---- there is something that she wants to know.

(HD)She is building up the information. \* \*

(SM)She wants to connect <things>.

---

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

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

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

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

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

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

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

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

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

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

<sup>g</sup>Original has: *aphaka*, muster (troops) and give orders (Rycroft, *Dict.*, p78).

<sup>h</sup>*umutsi*: medicine, or potions thought to have important properties and powers.

<sup>i</sup>'she' meaning the interviewer.

(HD)Now, she wants those [\[p72\] gaps in the information from other <people to be filled> – for your <information> are not the same.](#)

(SM)Yes.

(HD)Another one gets to a problem. Or fails on another thing, and then she sees that so and so did not tell me correctly.

(SM)Yes.

\*\* [\[p73\]](#)

(SM)\*\* When we had finished fighting Dvokolwako's *imphi*, and all the wars were over, then during <the reign of> Mswati – it was Mhlatsi with us – my people went to Giyo<sup>a</sup>. [\[p74\] I am not sure as to where it is. \\*\\* There was fighting over, a quarrel with Mawewe<sup>ki</sup>. The people of Ngwane were asked to go and help down there, the people of that side, but the king, LaZidze, tried to relieve the burden.](#)

[\[p75\] <Tsandile>, taking into consideration the work of the Mkhonta people – preparing the \*timphi\* for war ever since they joined – she then gave them a rest. Saying that Mhlatsi should come and rest, and she built for him at Thunzini. After a quarrel with Giyagiva<sup>kii</sup>, after a quarrel between us and the Nkonyane<sup>kiii</sup> people, she said, "No, Mhlatsi has eHawini, the Nkonyane people, they are here."](#)

(HD)You were fighting with the Nkonyane people?

(SM)No, we were just quarreling, [\[p76\] quarreling over fields](#)

\*\*

<In the time of> Mhlatsi.

\*\*

When Mswati was king, [\[re: original has \*lapho\* in sentence, ie. locative not chronological time\]](#)

\*\*

We got this land, a *lilawu* was in demand, so we got it.

\*\*

(HD)[\[p77\] Why did Somhlolo go to the Maseko?](#)

(SM)\*\* We meet the Maseko; they also came to *khonta* to Somhlolo. They [stayed at the place of the \*beSuthu\*<sup>b</sup>. They showed us the mountain fortresses<sup>c</sup> in which to hide. Somhlolo wanted people who know the mountain fortresses<sup>d</sup> very well. <Just> as you want to know.](#)

\*\* [\[p78\]](#)

(CH)*Did the Mkhonta people go the Maseko with Somhlolo?*

(SM)\*\* We were with them, <with> Somhlolo, at that place.

\*\* [\[p79\]](#)

After that *imphi* of the *liviyo*<sup>e</sup>, then Mswati died and it was at the time of Mbandzeni. Our grandfathers, \*\* the Ndlavela<sup>lxiv</sup>, Masibekela<sup>lxv</sup> and the Mbangamunye<sup>lxvi</sup> and others come out from here and go to Mshadza<sup>lxvii</sup>. [\[re: check my tense changes\]](#)

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

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

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

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

<sup>e</sup>*liviyo*: a section of a *libutfo*.

\*\* [p80]

The English had asked them.

\*\*

(SM) *Wo*. She wants to finish with Somhlolo.

(SM) Yes. \*\* Now, Somhlolo chose a pretty girl [p81] and a handsome young man. The two people were taken to go and steal the *imvunulo*. \*\*<sup>a</sup> So they were hidden just nearby. We, all the *libutfo*, was at *kaPhunga*, where everything was kept. \*\*

(HD) [p82] Even the king, Somhlolo was there?

(SM) Even the king, Somhlolo was at *kaPhunga*. It is known to be in the forest, where people cannot be easily reached. So, the two people were chosen to go and find the *imvunulo*. It was because these people were undefeatable. We fought them, but we could not defeat them. So we wanted to defeat them. [p83] Now, Mawandla beat, my people beat the bones. During Somhlolo, Mazubane beated the bones. [re: is this english?]

\*\*

He beat the bones and found that we could not defeat these people before we obtained the *imvunulo*, which was manufactured from the tusk of an elephant, and made for the kings.

\*\* [p84]

<The plan was that> the girl would stay at Dvokolwako's place until the king desired her. The boy was [p85] with the *emabutfo*, not in the home. So after the king was attracted to her; \*\* he visited her, and she became accustomed to him so that she could see where he put the *imvunulo*.

Now, from there, there were these *timphi*. So time went by, and it was seen, "Oh! the *umvunulo* is kept here!" So, then the king [p86] called her. Then he put the *imvunulo* <in its place>. Then the girl told her friend that she would touch this door<sup>b</sup>. In *siSwati* door called *sichabha*<sup>c</sup>. "I will touch this door, then I will be coming with it, so you must be quick. Do not take your clothes off tonight when you sleep. Be ready, I have seen where he keeps it!"

\*\* [p87]

Now, when they were going, \*\* they were told that when they crossed a big river, \*\* [p88] they would do a certain ritual with *umutsi* / [p87] which they had been given\. [p88] So, they crossed the river. They arrived. Now, they sat down, these Mkhonta people, \*\* and make up *umutsi* – so we build with their power. The *imvunulo* was taken, and used, mixed <with other things> so that he<sup>d</sup> would go out and attack the [p89] *beSuthu*.

While he was away, fighting the *beSuthu*, we came and destroyed his residence<sup>e</sup>. The people of Ngwane came, and destroyed it. When they came back, they find the Ngwane people were finished destroying it. It was then that he was conquered. So he ran away. They fled. We

---

<sup>a</sup>At this point (SM) said to (HD): "I want you to explain to her about the *umvunulo*, do not be afraid, because it is something that is spoken about".

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

<sup>c</sup>*sichaba*: possibly *siswati* variant of zulu word *qhaba*: soft pattering of rain]

<sup>d</sup>he' presumably Dvokolwako.

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

had destroyed everything when they were away. We bewitched them with their *mtfongwane*<sup>a</sup>.

\*\* [p90]

It was a group of *tinyanga* who combined ideas on the mixing — *tinyanga* of the king.

\*\* [re: translate the question that led to this information being given]

[p91] The Magagula<sup>lviii</sup> were never told. They woke up <when> the sun was up here /at about 11 o'clock\ \*\* these people had gone already. There was no person, even the cattle [p92] slept. \*\*

\*\*

People were sent out by the Magagula to go and look for the wife who was missing.

\*\* [p93]

\*\* [p94] The rain *umutsi* \*\* — which is called 'the rain of Dvokolwako' — we wanted it. But they hid it. Until today, it is still with them. \*\*

\*\*

(HD) Why did Somhlolo fight the Magagula?

(SM) The Magagulu people had kings. Yet Somhlolo was also a king. [p96] So, they fought to diminish the kingship of the Magagula people, so as to establish the kingship of the Langeni.

(Q) Did the <Magagula> have a *sigodlo*?

(SM) [p97] Yes, they had it, they were kings.

(Q) Did the *gidza incwala*?

(SM) No, they did not *gidza incwala*. Even the Langeni did not *gidza incwala*. *Incwala* has been established during the <reign of> Mswati. There was an occasion which was celebrated, for the *lusekwa*, because the *lusekwa* was used by all the *tive*. There was no *sive* which did not spit the *lusekwa*. [p98] This went on [p98] until we *gidza'd* the *incwala*. The *incwala* and the *nqaba kaNgofule*<sup>lvix</sup> was closed. He was taking out the *imphi*. So, when they returned, they *gidza'd incwala*. It was a song — the *nqaba kaNgofule* — of war. When we say<sup>b</sup>, 'Here is the mountain fortress of Ngofula', then it is said, 'Here is the bull'<sup>c</sup>, pointing to the 'bull' you were [re check tense] with in the [p99] middle. The *libutfo* would be singing this song because of the 'bull' in their midst<sup>lvx</sup>. The *imphi* would not go out without the 'bull'.

\*\*

(CH) *Where were the Magagula living at that time?*

(SM) They were at Dvokolwako, where they are, even today.

\*\*

At Mliba, over the Mliba. Even today, they are still there. \*\*

<sup>a</sup>*mtfongwane (intongwane)*: literally, a small box made from the fruit of the *Oncoba spinosa* tree (Doke and Vilakazi, *Dict.*, p.801). A euphemism for a penis-sheath. Pooley gives the *iziZulu* names of *Oncoba spinosa*, as *umThongwane*, *umShungu* and *isiNgongongo* (Snuff-box tree, African Dog-Rose). It is a small to medium sized tree found in riverine forest and drainage lines; the fruit shells are used as rattles for dancers, for snuff-boxes and for protective penis covers (*Trees*, p.326). Moll notes that the root is a remedy for dysentery and bladder complaints and that the light brown wood takes a good polish (*Palgrave Trees*, p.624). {RE}

<sup>b</sup>'say': meaning sing.

<sup>c</sup>'bull' ie. the king.

(HD)[p101] Where was Somhlolo from, kaPhunga?

(SM)No, he was, the residence<sup>a</sup> was here at Shiselweni<sup>hxi</sup>.  
\* \*

Even his *lilawu*, his *lilawu*, he built at Hhohho<sup>hxi</sup>, at Tibandzeni<sup>hxi</sup>.  
\* \*

It was the *lilawu* of Somhlolo, a place of Somhlolo's. It was called Hhohho. Even Mswati  
[p102]built here at Shiselweni, moving his *lilawu* from , Mjidini<sup>hxi</sup>. He ran, and came and  
built it here; he came from there, kaHhohho; he built here.  
\* \*

The residence up there was built by Mswati, where [p103] we began, at Ludzidzini, to *gidvwa*  
*incwala*, and it was established during Mswati's <time>. Somhlolo fought the *timphi*, but  
even Mswati fought a great deal, even more than Somhlolo.

\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$  
\* \*

(HD)Was Ngwane ploughing crops?

(SM)Yes, it was farmed.  
\* \*

[p104] It was farmed using hoes. \* \* There were no cattle span. A place as the size of this yard  
[would] yield 1 000 bags. Just this distance.  
\* \*

They would farm *emabele*<sup>b</sup>, and a little bit of maize, [p105] but mainly *emabele*.  
\* \* [re: agree to leave out - but just double check]

(HD)[p106] Did Ngwane farm around the Phongolo?

(SM)All the people farmed. [p107] He would farm just a little, but the people farmed and would  
bring some of the products to him, from the Phongolo. It was his land, the Phongolo area<sup>c</sup>.  
\* \*

(HD)Did he have cattle also?

(SM)[p108] Plenty. \* \*

(HD)Did he have a *sigodlo*?

(SM)Yes, he had one.  
\* \*

The *sigodlo* started with Dwabaziluthuli \* \* because he was of the junior house. The great house  
is the one that left off the kingship. It is in the junior house that [p109] we are sitting[re:  
where I belong??]. To have a *sigodlo* was started during the time of Dwabasiluthuli. \* \*  
Ngwane had a *sigodlo*, Ndvungunye too, and Somhlolo had one. Mswati also had a  
*sigodlo*. Until today, there is still a *sigodlo*.

(CH)Did the Mkhonta people, before they came to the Ngwane, did they have a *sigodlo*?  
\* \*

---

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

<sup>b</sup>*emabele*: sorghum, panicle millet.

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

(SM) We went with our king. We were, they were hurrying there, so as to [p110] return<sup>a</sup>, because they did not know where they came from. They were Shangane<sup>lxv</sup> themselves. So they were hurrying to return to the place where they came from<sup>b</sup>. So they were searching, not knowing because of the *dzabuka* of the nations. Some of them met and joined again here at Manyiseni. \* \* Some others came from that side<sup>c</sup>. [p111] Some others came from another place. Then we joined with Soshangane<sup>lxvi</sup> up there, <near> Beira<sup>lxvii</sup>.  
\* \*

We came; we had our *umutsi*. <It had the effect that> when someone else appears, it would cause a change and we would find ourselves going into a house. It would [p112] seem as though we were in a *silulu*<sup>lxviii</sup>, rolling down. That was our way of hiding. We never stayed a long time in one place. We were hurrying to that place. They had a king and a *sigodlo* which *hlonipha*<sup>d</sup> their king but we had an *umutsi*. When we see a *libutfo*, many of them in front of us, as far as this house, then we would make up the *umutsi*. Then the *silulu* will <appear>, [p113] with the people inside. The people will be walking on their feet inside a house, which would be rolling, \* \* like a ball.  
\* \*

(CH) [p114] The Mkhonta people came with the *silulu* from the north?

(SM) Yes, we came from the north<sup>e</sup> really.  
\* \*

(CH) [p115] *Sigodlo*?

(SM) We had no *sigodlo* because we never settled down and built. We were going to build after we reached our destination.  
\* \*

(CH) \* \* All the Mkhonta people, are they *Mutungwa*<sup>lxix</sup> ?

(HD) They are not *Mutungwa* people.

(SM) No, Manyisa's,  
they are as [p116] beautiful  
as the setting of the sun.  
As green as ---- the *ncwoshane*<sup>lxxx</sup> <sup>b</sup>.

(CH) Are they *Embo* people?

(SM) No.  
\* \*

(HD) Who was Mahagane<sup>lxxxi</sup>, was he a *Hlophe*<sup>lxxii</sup>?

(SM) Yes.

(HD) Was he an *indvuna*<sup>c</sup>?

---

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

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

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

<sup>d</sup>*hlonipha*: respectful or traditional behaviour.

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

<sup>a</sup>*ncwoshane*: literally, type of grass (*graminae*) which is ever-green and which is usually found in water logged places.

<sup>b</sup>These lines are from the *tinanatelo* of the Mkhonta people. The last line is inaudible on the tape recorder.



(SM)[p117] He was *indvuna* of Ndvungunye, of Somhlolo because these of Ndvungunye are these of Madungudlana<sup>lxxxiii</sup>. Madungudlana ran away. I found him there, at kaNgwane. \*\* I said, "Wena wekunene, why do you run away? For you are of Ndvungunya". There where a school has been built, that Ndvungunya. They are of Ndvungunya, those who were Somhlolo's *tindvuna*. [p118] \*\* Mswati moved from here to build his *lilawu* there. The place is controlled by the Hlophe people – they are *tindvuna*. And those who are the Maphanga<sup>lxxxiv</sup> people, – they are chiefs. They are *tindvuna*. They are of the same stock as Madungudlana, *tindvuna* of Ngwane, taNdvungunye. \*\*

(HD) \*\* When you *khont'a*d to the people of [p119] Ngwane, did you then <marry any of their girls>?

(SM)There were some <who did so>, but not in my house. At Mphandzeni<sup>lxxxv</sup> there is a child of Ngwane, but the people of Mkhonta were marrying the Ngwane. \*\*

[p120] The Sibandze people started treating the king during <the time of> Somhlolo. <As with regard to> their marriages, I would be lying because I don't know their history. <I do not know> if they married one of Ngwane's. They were with us. They were also *tinyanga* of the king.

(CH) *Were the Mkhonta people bemdzabuka?*

(SM)Yes.

(HD)Yes. They are called *bemdzabuko* because from the beginning, they surrendered, <they had> *khont'a*d with 50 head [p122] of cattle.

(SM)We are *bemdzabuko*.

\*\*

(HD)Did they have *tibongo*?

(SM)\*\* There are those of Mhlatsi.

\*\*

I can say them. [re: tibongo not written down in jotters!!, but loose sheet in file with praises - [listen to tape](#)]

(SM)[p123] <Mhlatsi> was a hero. He came and found that the cattle of the king had been stolen, and that all the people had fled. So he took his horse, new ones - two of them, and he went across the Phongolo. He passed Magudu \*\* and appeared up here, at Ngoje<sup>lxxxvi</sup> \*\*. He crossed the Phongolo, and when he arrived there, he went to the Motatana<sup>lxxxvii</sup>. They saw him and ran away. They saw him, and feared him so, they left the cattle, about 3 000 of them. He took them back. [re: ?possibly praises nor written down in jotters but loose pp in file | No, let me stop there, Nkhosi. These people were the stabbers of the *imphi*. They of the *emabutfo*. They stayed at kaNgwane, with the Ndlavela, [p125] with Mbandzeni. They stayed there. That's it, Nkhosi.

I do not know whether the lady is satisfied with regards to Somhlolo. She has focussed on Somhlolo. \*\* The history of Ngwane and Somhlolo are found here at Shiselweni.

(CH) *Are there any old women who <may have something to add>?*

---

°Original has: *indvuna*.

(SM) *Awu*, they are finished, because I also heard this from them. My grandfather, of the Mgadlela<sup>lxxviii</sup>, [p126] he is still alive. Then it was Lochegu<sup>lxxiv</sup>, an Nhlengetfwa<sup>xc</sup>. This history I got from Magadu<sup>xcii</sup>, Ngulubeni<sup>xcii</sup>. Those whom I found who were still there when I was a boy. \* \* It was <the lesson> we learnt when we were seated around the fire in the *esangweni*. Our children will not know it, because we no longer stay at the *lisango*<sup>a</sup>.

(HD) <Who else might know the history>?

(SM) No, I don't know.

\* \*

[p129] The histories are vast. It just depends on the history of which nation<sup>b</sup> we are interested in, \* \* because they are different. Each nation<sup>c</sup> went <its own way>. Even the old people would tell it differently, that we travelled like this. We, the people of Ngwane, as I have said, we are of the people of Ngwane. [p130] No-one can say that we are strangers here. No Mkhonta is a stranger. We are of the *dzabuka*. We *khonta'd* on the other side. We entered here at the Phongolo with them. I even told the king, and he said I must be recorded. So I went to be recorded at Nkanini<sup>xciii</sup>. \* \*

\* \* [p131]

(HD) Where did the Mkhonta people fight with Hlubi?

(SM) With Hlubi? We met at Babanango<sup>xv</sup>. They were heading towards the Thukela. We were crossing the Thukela, coming this side. When you are on that side facing Glencoe, you point to it on that side. You see, you point to Glencoe, pointing it up this way. That where our residence was found, at Nhlongwane<sup>xv</sup>. That's where we met Hlubi. So we fought for five years.

\* \* [p132]

(HD) Who was the head of the Mkhonta people <then>?

(SM) It was Mawandla.

\* \*

Mawandla born of Mpitsholo; Mpitsholo born of Ngwanga; Ngwanga born of Manyisa; Manyisa born of Mkhubaweluthuli; Mkhubaweluthuli born of Ncoshane.

(CH) \* \* [p133] *They came in the silulu?*

(SM) We were coming by <means of> a silulu. When we were coming down, during the old days, it was said *kaZimuzimu*<sup>xvi</sup>, which the whites call 'South West Africa'. It was said we came from *zimini*, they took us as *emazimini*. Because of these *imikhuba*<sup>a</sup>, <we would> on seeing a nation, frighten them, [p134] until we passed them.

\* \*

(HD) \* \* What made you move?

(SM) It was the quarrel of the houses<sup>b</sup>. So they separated like this: [p135] some <went out> in that direction; others went to *kaGasa*<sup>xvii</sup>. There are Manyisa's there too, the Shangane people.

<sup>a</sup>*lisango*: area next to the cattle byre in a residence, where men meet around the fire in the evening.

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

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

<sup>a</sup>*imikhuba*: either 'magical things' or 'bad habits'.

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

It's called Manyiseni, there at kaGasa. They are here, even here we have a place called that. But the great house is the one that is at kaGasa. When we left from up there, the Congo<sup>xviii</sup>, we were not of the same kind as, say, the Swamis. We are a tribe of [p136] upper Africa. We started being Swati when we joined them. Then we became one; so we got to be called Swati<sup>c</sup>.

\*\*

(CH) *Before they joined the Swamis, were there Mkhonta amabutho?*

(SM) Yes.

(CH) *Do you know the names?*

(SM) I do not know who were those [p137] *emabutfo*, what their names were, but when we got to Zwide, there was the *emaPhela*<sup>xix</sup>.

\*\*

\*\* Those who were as old as Shaka were *emaPhela*.

\*\*

[p138] \*\* When we came with the Ngwane, the *emabutfo* were not called as they are called, they were called by that language, that one, *siZulu*. Because when we came here, there was Lokhende, equal to Cetshwayo – *Mbube!* There was..., [p139] I forget. \*\* The *emabutfo* were all named in *siZulu*. \*\* When we crossed with Ngwane, all the *emabutfo zunda*<sup>d</sup>. No one spoke *siSwati*. No-one! *SiSwati* was spoken during Somhlolo's <reign>. Then *siSwati* was spoken. We made this language ours.

\*\*

[p140] This language was developed during Somhlolo's <reign> \*\*. But even now it is hard to speak *siSwati*. Most of the people still speak *siZulu*.

(CH) Was there any *amabutho* with ladies, like I know Shaka had *cenyane*<sup>a</sup>?

\*\* b

(SM) No longer. Even the red Mbokodvo<sup>c</sup>, no one, even Dzakwakwesutsa<sup>ci</sup>. [p141] No one among us because, most of them, even now you can find your contemporaries. \*\* They still have that spirit.

\*\*

They came after, they came after the Balondoloz<sup>ci</sup>. You find that they are contemporaries.

\*\*

They came after the Lumphondvolwendlovu<sup>cii</sup> [p142] here at my place. The *emabutfo* came this way \*\* until they were discouraged by Sobhuza. It was closed by Sobhuza.

\*\*

We were still calling the *emabutfo*, Sobhuza abolished, so it diminished.

\*\* [p143]

(HD) <What are the *tinanatelo* <of the Mkhonta?>

(SM) With us, we say,

---

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

<sup>d</sup>*zunda*: to speak *siZulu*, with 'z' instead of the typically *siSwati* 't' pronunciation.

<sup>a</sup>*cenyane*: [re:??]

<sup>b</sup>The above question was half translated into *siSwati* but in a confused manner.

Mkhonta,

Mhlungwane<sup>civ</sup>,  
 Nhlabatsi<sup>c</sup> [[p144](#)]  
 Manyisa,  
*no*Makhubaweluthuli,  
 As pretty as the setting sun,  
 As green as *incoshane*,

Counting the names of the people that were kings.

\*\*

We <give the *tinanatelo*> well when we say,

Mawandla of Mpisholo<sup>civ</sup>,

but even [[re: also??](#)][[the names of the people who were kings.](#)

\*\* [[pp145-147](#)]

(HD)Where did they get the food for the *emabutfo* of Ngwane?

(SM)They ate meat.

\*\*

<When> at war<sup>a</sup> there would be no food. No food could be cooked at war. They would eat wild animals. They would roast. If they had not roasted anything, a man who was hungry would roast the shield until [[p149](#)] [tender and then eat the shield.](#)

\*\*

You would find that if there was raiding<sup>b</sup> of a place, the people would flee, leaving the *tjwala*<sup>c</sup>.

\*\*

[[p150](#)] [The name Thunzini is a name of Mhlatsi. It was given to this residence<sup>d</sup>.](#)

\*\*

This Thunzini was named by king LaZidze, "Mhlatsi, *lithunzi*<sup>en</sup>", so we said it is at Thunzini.

\*\*

[[re check this paragraph](#)]

When you cut me the *lilawu*, [[p151](#)] [you cut me. Dlamini say, "I am doing this for the \*umfana\* so that he can rest there. That's his \*litfunti\*<sup>f</sup>." So we called the place Thunzini.](#)

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<sup>c</sup>The word is not clear on the original tape recording. In an interview with Magoloza Mkhonta 'Dlabatsi' was given as the *sinanatelo* (SWOHP, Hamilton series, 31-08-1983, [[p62](#)]).

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

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

<sup>c</sup>*tjwala*: any alcoholic beverage.

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

<sup>e</sup>*lithunzi*: shadow, dimness.

<sup>f</sup>*litfunti*: shadow, dimness; bad omen (Rycroft, *Dict.*, p.98).

i. This interview is available on SWOHP archive Hamilton collection cassettes \*\*; the interview starts \*\* [re: problem with tape - doesn't want to rewind]. The transcribed and translated version of this interview comprises 151 pages (A5) and is stored in a box labelled Mkhonta.

ii. Tunzini (Thunzini): there are three places known by this name,

i) area near present-day Dwaleni in central southern Swaziland, between Mhlosheni and Nhlangano. This is the area where the Mkhonta people are known to reside.

ii) it is also the name of an area around present-day town of Mthunzini on the KwaZulu coast, about 32km south of Empangeni

iii) there is also a place called Thunzini in north-eastern Swaziland on the Nkomati river. {I} {E}

iii. Sam Mkhonta: a practicing herbalist and ritual specialist, operating from his home at Tunzini. As a child he was taught the history of the Mkhonta by Magadu of the Ngulubeni *libutfo*.

iv. Msombuluko: we have been unable to find further information about this name. {same info on I}

v. Ngudu: we have been unable to find further information about this name. {no more info on I}

vi. Mhlatsi: we have been unable to find further information about this name. {no more info I}

vii. Mazubane (also known as Magoloza): Magoloza arrived in Swaziland after his brother Mkhonta. They both functioned as royal *inyanga* in the reigns of Somhlolo and Mswati *waSomhlolo*. However, there are contradictory claims as to the exact genealogical position of Mazubane:

i) in this interview, and in an interview with Magoloza Mkhonta (SWOHP, Hamilton series, 31-09-83), he is described as the senior brother.

ii) in an interview with Maphumulo Nsibandze (SWOHP, Hamilton series, 13-07-1983) he is given as the junior brother.

Magoloza is also the name of the present Mkhonta chief. {RE} {no more I}

viii. Mgijimi: we have been unable to find further information about this name. {no more info I, no Jones}

ix. Mawandla: we have been unable to find further information about this name, [re: but note that Matsebula (*History* (new edition), p.25) gives LoMawandla as one of the *tinhlanti* Tsandile; Mawandla is thus the name of an Ndwandwe man.]

x. Mkhubaweluthuli: {no more I, no Jones}

xi. Manyisa: {no more I, no Jones}

xii.Ngwanya: another person by this name is described by Velamuva Hlatshwayo as a son of Ngwane[re: or brother] (SWOHP, Hlatshwako series, 21-06-1987). On the genealogical table of Matsebula (*History* (new edition), chart opposite p.18) a 'Ngwenyama' is given as a brother of Ngwane (*waDlamini*). {E}

xiii.Mpintsholo: {no more I}

xiv."zulu people": there appears to be a tendency for Swazi narrators to designate all powerful southern neighbours as 'Zulu'. {E}

xv.Dingiswayo: Mthetfwa ruler between c. 1808-1881. According to Maganeni Dlamini, Dingiswayo was also called Godongwane (SWOHP, Maganeni Dlamini series). {I} [re: surely this is not enough]

xvi.Mtsetfwa (Mthethwa): kingdom which rose to prominence in the second half of the eighteenth century on the Zululand coast, descendants of which are today resident in Swaziland. According to Matsebula the Mtsetfwa left Zululand and *khonta'd* Mswati, and are known as *emafikamuva* (*History* (new edition), p.57). Kuper also gives the Mtsetfwa as *labafik'emuva* (Nguni elements) (*African Aristocracy*, p.233).

xvii.*kaZulu*: literally, place of the Zulu people. Used in a general sense by Swazi to refer to the whole area south of the Phongolo, and sometimes, to the area to the south-east. {E}

xviii.Durban: biggest city and harbour on the eastern seaboard of in KwaZulu-Natal province, South Africa.

xix.Thukela: major river that also formed the boundary between the previous Zululand Kingdom and Natal Province. This river is north of Durban and south of the old Mtsetfwa kingdom; it flows in an easterly direction and mouths in the Indian Ocean 40km north of Stanger.

xx.Ndwandwe: the Ndwandwe 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 Ndwandwe and Ngwane (See Bonner's review of the data, *Kings*, pp.9-11). The collapse of the Ndwandwe state in c.1826 saw the flight of some of the Ndwandwe to what is now modern Swaziland. Ndwandwe descendants play a central role in the first-fruit ceremony rituals (Marwick, *The Swazi*, p.182; Kuper, *African Aristocracy*, p.198). {I} {E}

xxi.Yaka: Ndwandwe ruler in the later eighteenth century. [ch check against Hedges]

xxii.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}

xxiii.Manyiseni: Manyisa is listed in the beginning of this interview [\[pp1,2\] as one of the Mkhonta forefathers, as well as having become the sibongo of his descendants. According to the narrator Manyiseni is at kaGasa. create cross reference to endnote on kaGasa](#) [re: ch note, get refs]

xxiv.Mgungundlovu (Mgungundhlovu): a number of places are and were known by this name;

i) it is the name of the principal establishment of the nineteenth-century Zulu king Dingane, located near present-day Babanango in the Mkhumbane valley, south of the White Mfolozi River, central *kwaZulu*.

ii) Mgungundlovu was also an early name for the KwaZulu-Natal town of Pietermaritzburg.

iii) another *umphakatsi* of Maja I, situated somewhere between Malome and the Ngudzeni foothills in the present-day Mamba chiefdom (later when Maja gained control of the Ngudzeni this *umphakatsi* was rebuilt higher up).[re:ref?]{E}

xxv.Dingane: Zulu king who ruled from 1828 to c.1838 when he was ousted by Mpande and fled to the north. {E}

xxvi.Hlubi: the Hlubi people originally inhabited the area around present day Utrecht in northern KwaZulu-Natal, 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 Ndlela people claim Hlubi as the founder of their branch of the royal Ngwane. {E} {I}

xxvii.MaLangeni: 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. {E}

xxviii.*kaHlatsi* (Hlatik(h)ulu, Hlatsik(h)ulu): literally, big forest, we have been unable to find further information about the place that Sam Mhawukelwa Mkhonta is referring to. Two other places that also carry this name are,

i) a town in central south-western Swaziland.

ii) there is also a forest by this name on the southern tip of the Lubombo mountains, just south of the Ngwavuma breach in the present-day Nyawo chiefdom.

According to Lugg, Hlatikulu forest overlooks the Gollel (Golela) railway station (*Historical Natal*, p.163), whilst Bulpin gives Hlatikulu as some 10 miles south of the present magistracy of Ngwavuma (*Natal and the Zulu country*, p.121) and thus seems to be referring to the forest described in ii). {I}

xxix.Glencoe: small town in northern KwaZulu-Natal, near Dundee. {I}

xxx.Magudu (Magudvu, Gudvu): hilly area about 25km outside of present-day Swaziland border, due south of present-day town of Pongola. Magudvu was the point of origin 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}

xxxi. People with a feather on their head: [re isn't this a reference to the Ngwane. During the *incwala* the wearing of Lurie feathers by royalty ]

xxxii. 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.

xxxiii. Nkoneni: a mountain about 15km south-west of Mhlosheni, near Piet Retief and across the border in South Africa. Simbimba Ndlela mentions that Hlubi (*waLudvonga*, and brother of Dlamini) and his followers went past Nkoneni (SWOHP, Royal series, 1982). {I}

xxxiv. Transvaal: previous administrative area of South Africa, comprising of present-day Mphumalanga, Northern, North-Western and Gauteng Provinces. In this instance Mhawukelwa Mkhonta seems to be referring to the area that borders Swaziland, ie. Mphumalanga province. {RE, check}

xxxv. *intfonga yaNgwane*: literally, stick of Ngwane. Mphumulo Nsibandze indicates that the 'stick of Ngwane' was located near Masenjana Nsibandze's Zombodze, and also near the rock of Ngwane (SWOHP, Hamilton series, 8 and 13-07-1983). Note that Matsebula (*History* (new edition), p.11) claims that Langa described the Nkambule people living just north of the Phongolo River as Ngwane's *intonga*, ie. his fighting stick.

xxxvi. *litshe laNgwane*: the Rock of Ngwane is 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 recognised 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}

xxxvii. *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 people who originated east of the Lubombo mountains or south of the Phongolo river. {E}

xxxviii. Ludzidzi (Ludzidzini; Didini, Ludidini): there are a number of sites of this name in Swaziland,

i) Simbimba Ndlela mentions that a very early Ngwane king, Mswati (father of Ludvonga; Ludvonga father of Hlubi and Dlamini) had a residence at Ludzidzini (SWOHP, Simbimba Ndlela, Hamilton series, 27-07-1983).

ii) in this interview Mhawukelwa Mkhonta describes "Ludzidzi" as a residence of Ndvungunye (SWOHP, Hamilton series, 04-07-1983). Mlonkoto [re: ?? in the PB JSA photocopies] describes this residence as located west of the farm Paradys, halfway between the Matambi River and the Mhlosheni hills.

iii) the informants Giba Dlamini and Mnkonkoni 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).

iv) According to Matsebula, Ludzidzini was the name of Mswati's (*waSomhlolo*) *umphakatsi*, and the residence of his mother Tsandile. 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).

v) Ludzidzini is also the name of the royal residence of the present king of Swaziland, Mswati (*waSomhlolo*), just south-east of Lobamba in central Swaziland. {PB, RE}



xxxix.Mbidlimbidli (Mbidlimbidlini):

i) in this interview Mhawukelwa Mkhonta gives Mbidlimbidlini as a residence of Ngwane (SWOHP, Hamilton series, 04-07-1983).  
 ii) according to Matsebula, Mbidlimbidlini was in the Mankayane district and was the residence of *mntfwanenkhozi* Ndwandwa, son of File and Somhlolo (File was an *inhlanti* of Tsandile) (*History*, (new edition), p.25) (Note, though, that Kuper gives 'Ndwandwe' as a son of Mswati (*Survey*, p.54)). Together with Tsandile he was regent during the minority of Ludvonga (*waMswati*). On the death of Ludvonga, Ndwandwa plotted to take over the kingship, this was taken as evidence for his involvement in the death of Ludvonga and he was executed on the orders of Tsandile and other *bantfwanenkhozi*; between 1 500 and 3 000 of his followers were killed but his heir, Mbosizwa, escaped and fled to Amsterdam (Jones, *Biog.*, p.69). Later Ndwandwa's descendants (Mbosizwa *wa*Ndwandwa, Dlalada *wa*Mbosizwa, Sifuba *wa*Dlalada) returned and now called the royal residence of Mbidlimbidlini, Velezizweni which means "returned from a foreign land" (SWOHP, Maboya Fakudze, 23-05-1970). It is located 3km south east of Mankayane and about 2km north of the Ngwempisi River. This residence is also marked on maps of T. Baines 1875 (described as 12 miles from Derby and three miles south of the *lu*Sutfu River) and E. Stanford 1879 (Jones, *Biog.*, p.170). [re: check my note]{I}{E}

xl.Nkhosi: 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). When used as an title of office, this word is usually only used in reference to the Dlamini Monarch. When used to refer to the rulers of chiefdoms within Swaziland, this indicates that these people have higher statuses as well as statutory prerogatives above mere chiefs. The highest status and final power still resides with the Dlamini Monarch. {E}

xli.Ndwabaseluthuli: possibly Dwabasiluthuli, a very early name on the Ngwane royal genealogy (*J.S.A.*, vol. 1, pp.134,152,362,364,365; Matsebula, *History* (new edition), chart opposite p.18; 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 & p.365). {E}

xlii.Gijimi: possibly Mgijumi, ancestor of the present narrator, see p.347.

xliii.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 (*wa*Dlamini). The first of these early Zombodzes was build near Matsapha at the confluence of the Ncotshane and the Mzimvubu Rivers. 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 (*wa*Dlamini) 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 (*wa*Somhlolo); 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 (*wa*Mbandzeni), located approximately 15km due east of present-day Lobamba in central Swaziland in the foothills of the Mzimba mountains. This was the residence of LaBotsibeni (Gwamile) the queen-regent. {I}{E}{RE,PB}

xliv.Hawini: {no I, no Jones}

xliv.Mbilaneni: there are two hills of this name, both of which are site of royal graves

- i) about 8km south-east of modern Nhlngano in southern Swaziland (also known as the Nzama royal graves), and
- ii) located 3km east of Mhlosheni in southern Swaziland (also known as the Mlokothwa royal graves). {E}

xlvi.LaZidze (Thandiye, Thandile, Tsandzile, Tsandile, Tsandziwe, Nompethu): daughter of Ndwandwe ruler, Zwide who married Somhlolo in the early nineteenth century and bore his heir, Mswati. After the death of Somholo c.1838 she acted as regent during the minority of Mswati until c.1844. After the accession of Mswati to the throne, she continued to play an important role in the ruling of the Swazi polity. After the death of Mswati, LaZidze, together with *umntfwanenkhozi* Ndwandwa, was again regent during the minority of Mswati's heir. Under her guidance the Ndwandwa rebellion was put down, and Mbandzeni installed (Jones, *Biog.*, pp.446,169). {I} {E}

xlvii.king LaZidze: this refers to the regency of Tsandile, following the death of Somhlolo in c.1838, and before the accession of her son Mswati in 1844.

xlviii.Lubuya: river which runs between Mtsambama and Mavukotfu hills in the Shiselweni district, about 11km north east of Hlatikulu village (Matsebula, *History* (new edition), p.31). In c. 1836, during the reign of Somhlolo, a battle between the Swazi (under the command of Mngayi Fakudze) and the Zulu (under the command of Masiphula Ntshangase) was fought on the river banks. The battle resulted in a Swazi victory. {E}  
see also endnote cvi

xlix.See endnote xiv.

l.Lubombo (locative *eLubonjeni*): 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.

li.Phunga, *kaPhunga*: literally, the place that smells,

- i) an area in central-southern Swaziland in the Sinceni mountains. Bonner says that the same place is also known as *kaPhungagalegazi*, literally, the place where the blood smells (*Kings*, p.27).
- ii) according to Maganeni Dlamini, Phunga was a "chief of the Mtsetfwa", by which he probably means the Mtsetfwa king, Dingiswayo. {I}

lii.Dvokolwako: presumably the Magagula chief who gave his name to the area around Mliba mountain. Dvokolwako is the son of Mnjoli Magagula, both of whom were chiefs of the Magagula people during the reign of Somhlolo. During the reign Dvokolwako the Magagula were forced to submit to the royal Ngwane. Magida Magagula claims that Mnjoli was the son of Dvokolwako. {I}

liii.Nqobo: we have been unable to find further information about this place. {no more info on I}

- liv. Mahlanya:
- i) area in central Swaziland between present-day Lobamba and Manzini.
  - ii) according to Thintitha Malaza Mahlanya was the grandson of Bhekani Malaza and chief of the Malaza people at Motshane (SWOHP, Bonner series, 13-06-1970). {I}
- lv. Bethal: mission station at Mahlanya in central Swaziland. {I}
- lvi. Maseko: a *sibongo* commonly found in Swaziland. According to Kuper, the Maseko are *emakhandzambili*, that is they were found *in situ* in Swaziland by the incoming Ngwane (*African Aristocracy*, p.233). Matsebula notes that Somhlolo found the Maseko at Nqabaneni in the *luSutfu* valley, under Cece, son of Khubonye and grandson of Magadlela, and that the Maseko submitted to Somhlolo without resistance and accompanied him north to the Mdzimba mountains (*History*, p.9). Bonner (*Kings*, p.29) notes that some of the Maseko of Ngwane Maseko joined the Ndwandwe splinter groups under Nxaba. On p.31 he states that the Maseko were one of the most powerful groups encountered by Somhlolo. Somhlolo's daughter, LoMbombotsi was married to the Maseko chief Mgazi, and the Maseko were allowed considerable autonomy. Ultimately, however, tensions between the two powers led to the defeat of the Maseko by Somhlolo and their disposal. The present-day Maseko chiefdoms lie in central-western Swaziland. {I}
- lvii. Zitheni (Lozitha, Lozithezi): area around the royal residence of Lozitha. Lozitha is a *sigodlo* that housed king Sobhuza II's wives and daughters, about 5km east of present-day Lobamba. {I}
- lviii. Nkanini (Nkanini): there are a number of sites of this name in Swaziland,
- i) Simbimba Ndlela mentions a very early Nkanini that was the residence of Ludvonga (*waMavuso*, and father of Dlamini and Hlubi) (SWOHP, Royal series, 1982).
  - ii) Nkanini was the name of the capital of an earlier king, Dlamini (*waLudvongo*), and this ceremonial capital was initially situated somewhere on the Lubombo mountains near *kaNyawo*, after which it moved to Zombodze.
  - iii) according to Sam Mkhonta and Tigodvo Hlophe, Nkanini was the name of a residence of Somhlolo's, situated near the Mdzimba mountains (SWOHP, Hamilton series, 04-07-1983; Bonner series, 01-04-1970).
  - iv) according to Matsebula, the royal residence of this name was built shortly after the death of Mswati in 1868, as the seat of the *indlovukatsi*, Sisile Khumalo, and her son Ludvonga. It was situated at the junction of the Mbabane-Manzini road, and the Lobamba road (*History* (old edition), p.25) [re: can't find in new edition]; Bonner states that Nkanini functioned as the capital of Ludvonga and Mbandzeni (*Kings*, pp.127,151). {RE, PB}
- lix. Mliba: mountain in the present-day Magagula chiefdom about 50km north east of Manzini, between the Black and White Mbuluzi Rivers. Logwaja Mamba also mentions an *indvuna* of Maja, called Mliba Mamba. {I}
- lx. Zandondo, *kaZandondo*: literally, the place of the Zandondo, a section of the Simelane that emerged at the time of Mswati. In an interview Majohane Simelane gives a lengthy account of the emergence of this section of the Simelane and their connection with the Ndwandwe under Madzanga (SWOHP, Bonner series, Majohane Simelane, not dated, at Zandondo). {E}
- lxi. Mawewe: son of Soshangane who succeeded to the chiefship of that branch of the Ndwandwe after the banishment of his brother, Mzila to the then Zuid Africaansche Republic. Mzila returned on the death of his father in 1856 to claim the chiefship and invoked Portuguese assistance against his chief

rival Mawewe (supported by the Swazi king Mswati), and succeeded in routing him (*Olden Times*, pp.456-457). Josefa Dlamini also refers to the war between Mawewe (supported by Mswati) and Mzila, and Mawewe's apparent defeat by Mzila (SWOHP, 8-5-1970), (see also Jones *Biographical Register*, p.444).[re: interview in SWOHP that explains where mawewe people's went - got some refuge with the Swazi]

lxii.Giyagiya: in another interview with Sam Mkhonta he places Giyagiya Nkonyane as an Nkonyane chief during the regency of Tsandile's after the death of Mswati. He was the father of Jiba Nkonyane and grandfather of Mshangane Nkonyane. {I}

lxiii.Nkonyane people: a *sibongo* commonly found in Swaziland. According to Matsebula (*History* (new edition), p.11) the Nkonyane were conquered and absorbed by Ngwane (*waDlamini*) at the time of his settlement at Zombodze. Kuper indicates that the Nkonyane were *bomdzabuko* (true Swazi), related to the Mdluli and Lukhele people (*African Aristocracy*, p.233).

lxiv.For more information of the Ndlavela, see appendix on *emabutfo*.

lxv.Masibekela: we have been unable to find further information about this name.[re: out of sense of sentence seems that this is a *libutfo*] {no info I}

lxvi.Mbangamunye: we have been unable to find further information about this name.[re: out of sense of sentence seems that this must be a *libutfo*] {no more I}

lxvii.Mshadza (Mshada): 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 \(1976\) p.19\). This latter claim confirms Bonner position that confines the label 'Mshadza' to the 1879 Swazi-Pedi War. {I} {E}](#)

lxviii.Magagula: a *sibongo* commonly 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.

lxix.*nqaba kaNgofule*: literally, mountain fortress of Ngofula. According to Kuper (*African Aristocracy*, p.205) this is the final anthem of the little *incwala*, and is known as the *lihubo* (national anthem). {E}

lxx.Kuper gives the following version of the song:

Here is the inexplicable,  
Our Bull! Lion! Descend,  
Descend, Being of heaven,

Unconquerable,

Play like tides of the sea,  
You inexplicable Great Mountain,  
Our Bull, ye, ye  
etc.

(*African Aristocracy*, p.205).

lxxi.Shiselweni (liShiselu): 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 Ndvungunye (*waNgwane*), and by Somhlolo in the earliest phase of his reign [re: check on this, especially with regard to Josefa Dlamini, also Shiselweni named after residence which was burnt at Lucolweni (A8)].

i) in an interview on the 08-07-1983, Maphumulo Nsibandze says that Lishiselu 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 Ndvungunye (*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.

lxxii.Hhohho, *kaHhohho*: there are, and have been in the past, a number of places with this name,

i) according to Matsebula, Hhohho in the southern parts of Swaziland, was the *lilawu* of Ngwane (*History* (new edition), p.11). Henry 'Hlahlamehlo' Dlamini also refers to the Hhohho of Ngwane (SWOHP, Maphumulo Nsibandze, Hamilton series, 08-07-1983).

ii) it was also the name of Somhlolo's administrative capital in southern Swaziland, near present-day Mhlosheni. In an interview with Msila Shiba (SWOHP, Hamilton series, 28-03-1983) it is noted that the Shiba people had a close connection to this Hhohho; two Shiba ancestors Mkhiza and Fakuza were *indvuna* at Hhohho. In the interview with Msila Shiba the exact location of this Hhohho is also discussed.

iii) probably through the above association, the area presently inhabited by the Shiba people, just north-east of Mhlosheni is also known as Hhohho.

iv) Hhohho was also the name of Mswati's residence on the north bank of the Nkomati River in northern Swaziland; it is from this settlement of Mswati's, that the modern northern administrative district (Hhohho) derives its name (Kuper, *Sobhuza II*, p.XIII). {PB, RE}

lxxiii.Tibandzeni: area about 5 km north-east of present-day Mhlosheni, southern Swaziland, in the modern Ndlela chiefdom. {I}

lxxiv.Mjindini: literally ,place of the *imi*Jindi. For further information on the *imi*Jimi, see appendix on *emabutfo*.

lxxv.Shangane: *ulushangane* (pl *izintshangane*) is a wanderer. This term is also 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, E}

lxxvi.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 GasaNguni. 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}

lxxvii.Beira: major port on the Mozambique channel, north of Maputo. {I}

lxxviii.rolling in a *silulu*. *silulu*: large grain storage basket made of lightly woven grass, with a small neck, and a stopper made of dung. However, the term has strong metaphorical meaning .... [re: CH to write note]

lxxix.*mtungwa* (*ntungwa*): a generic term for the inhabitants of upland Zululand. For more information see C.A. Hamilton, *Ideology, oral traditions and struggle for power in the early Zulu Kingdom*, unpublished MA thesis, Wits 1986.

lxxx.*ncwoshane*: putative ancestor of the Mkhonta people [re: note saying 'see p.27' ???]

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

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

lxxxii.Hlophe: a *sibongo* commonly found in Swaziland. Kuper describes the Hlophe as *bomdzabuko*, which means that they arrived at the same time as the royal Ngwane (*African Aristocracy*, p.233). The present-day Hlophe chiefdom lies in central-southern Swaziland a few kilometers east of modern Mhlosheni. {I}.

lxxxiii.Madungundlana: [re?? *indvuna*] at Masundvini, of the Maphanga clan. Ancestors used to cook for Ndvungunye.[re: where did you get this info from? ]{no I}

lxxxiv.Maphanga: a *sibongo* found in Swaziland. {I}

lxxxv.Mphandzeni: area and *umphakatsi* of the Mkhonta. {no more I}

lxxxvi.Ngoje: either a place with this name; or the place of Goje, Goje being a *sinanatelo* of the Nsibandze people. {E}

lxxxvii.Motatane (Motana): possibly the Mozana ('z' changes to 't' in *siSwati*), a tributary of the Phongolo River.

lxxxviii.Mgadlela: for further information on the Mgadlela, see appendix on *emabutfo*.

lxxxix.Lohegu: for further information on the Lohegu, see appendix on *emabutfo*.

xc.Nhlengetfwa (Nhlengwa): a derogatory term for Tfonga speakers to the east of Swaziland.

xcii.Magadu: we have been unable to find further information about this person. {no more I, no Jones}

xciii.Ngulubeni: locative form of *iNgulube libutfo*. For further information see appendix on *emabutfo*.

xciv.[re: give line on recording project of the king]

xcv.Babanango: village in central KwaZulu, about 35km north-west of the present-day town of Melmoth, and the name of a mountain nearby. {I}

xci.Nhlongwane: [ch: ask john]

xcvi.*kaZimuzimu*: literally, place of the cannibal, or ogre (in a folk tale). The term for south is Ningizimu. [re: more??]

xcvii.*kaGasa*: literally, the place of Gasa; Gasa is the name given to Soshangane's kingdom in what is now south-central Mozambique. [re: other endnote says northern Mozambique]

xcviii.Congo: colloquial reference to the central African states of Zaire or Congo.

xcix.*emaPhela*: literally, the cockroaches. Name of Zwide's *libutfo*.

c.Mbokodvo: literally, the grinding stone; also the name of the national movement established by Sobhuza II in the 1960's to contest the early elections.[re: but in sense of sentence early female libutfo]

ci.Dzakwakwesutsa: we have been unable to find further information about this name.[re: out of sense of sentence reference to an early female libutfo]

cii.Balondolozzi: for further information on the Balondolozzi, see appendix on *emabutfo*.

ciii.Luphondvolwendlovu: we have been unable to find further information about this name. [re: out of sense of sentence seems to be a female libutfo]

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

cv.Mpisholo: {no more I, no Jones}



Date of print out: 11 6 2021

- Needs final CH edit
- need to interview him again to find out more about *kaPhunga*
- endnotes needs work
- needs better translation for : 'in the reign of/time of' is really a wrong translation - *seku at/* with has strong locative connotations not time; until today; beat or throw the bones; (SM) uses a lot of 'So,...', 'Now, ...' to start sentences with OR is it just translation??
- is it really necessary to give *nqaba* all the time
- Also important to note that even if there was a translator, which of the interviews the informant understood english - sometimes SM answers CH directly
- we are losing how the interview was constructed in the way we are stating how the questions were asked - quite often CH would ask question in english and this then translated into *siswati* by JD but this is not reflected in our edit. BUT how do we reflect it without it being too long AND is it important enough?? - happens in all the interviews
- Look how (SM) moves over from discussing 'the history' to *incwala* [p18] Songs all based on historical incidents? songs, and order in which they are sung especially, reinforces some historical principles. (Remember Tsandile song from under the tree, and in one other interview long explanation when who sing what)
- Could the big thing about being a the only king and the fact that all the *besufu* people's kings had to stop being kings not be linked to fear of the indigenous people's control of the rain. The conquering group had to stop the locals from controlling the rain and laying the essential claims to land, and therefore military control and *khonta* etc. just by the by, the real terrain of deep struggle lay in who is the final ritual controller?? re p17
- Reference in this interview to meeting *Hlubi* (*emaLangeni*) at *Thukela*, *Hlubi* having fought over kingship. Find other interview where similar reference to *Hlubi* being south, near *Thukela*, is made (Think it is *Simbimba* or *Phuhlaphi*)
- Note how *mkhota* says after meeting *Hlubi* at the *Thukela* the *Mkhonta* fought them and they (the *Hlubi*) then "moved below and across" and the *Mkhonta* moved "above"
- **check info on [p34] need to work that into the synopsis**
- in endnotes have not taken JSA into account 13 10 1994 11:26
- [SPACE \[p11\] Now, when we separated from there, they moved below across, and we moved above on the other side. So we came journeying<sup>a</sup>. When we came close to Magudu our spies met with people with a feather on the head](#)
- re: phrases like 'by the way', 'even if you go there now ...' "that is all", I think are less successful attempts at translating some set *siSwati* expression, they occur so regularly must be part of some standard practice of narrative construction - note it but perhaps also try for more accurate translation - or are they just personal idiosyncracies?]
- [p26] Now, from here [re: narrative device].
- Starting from there [re: locative time indicator], *Gijimi<sup>ci</sup>* of our place, those who had been gathered, [\[p38\] used to fight at Ngwane's. From there, it comes to Ndvungunye. Ndvungunye did not work a great deal. He died early. The children were still young. There was Somhlolo, with us was](#)

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<sup>a</sup>Original has: *siya hamba situuatsi*.

Mazubane. So we fought, fighting the *timpfi*. We are proceeding forward.[re:note conception of time].  
After that then, it was Mhlatshi here with us.

• Now,[re: narrative device]the *emabutfo* were staying with the king, keeping guard, because the king was not left behind when they go fighting

cover	CH1	PB read	CH2	RE enter	edit	edit	edit
2	yes		yes	edit			
19/4/94		re 26/9/94	re				
27/2/96							

cvi.Gijimi: possibly Mgijumi, ancestor of the present narrator, see p.347.