

Excerpts from the  
Translation  
from Afrikaans to English  
by Joyce Lee Kunz "Joy" Peck  
January 2023  
Rexburg, Idaho

of  
the 1956  
UNION OF SOUTH AFRICA  
DEPARTMENT OF NATURAL AFFAIRS  
Ethnological Series No. 34

**“THE TRIBES OF THE CAROLINA DISTRICT”**  
**by**  
**A. C. Myburgh**

To view the scan of the very large, unsearchable, original book, click:

<https://familyhistorytreasures.com/pdf/carolina1.pdf>

The tribal area is called a sigodzi.

@ = alias  
induna = chief  
indvuna = chieftain  
tindvuna = chieftains  
∞ = married

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- 1865 Death of Swazi King Mswati (Archive, Pretoria SS66, R 1237/65)
- 1874 Death of Swazi Prince Ludvonga. (Bryant "Olden times" 1929 p.333)
- 1875 Mbandzeni proclaimed Swazi King (Bryant "Olden times" 1929 p.333;)
- 1879 (November 28): Sekhukhune defeated by whites and Swazi: impi yeMshadza (Theal "History of S.A. from 1873 to 1884" II 1919 p.103)
- 1882 (August 13): Sekhukhune murdered by his half-brother Mampuru (Theal "History of S.A. from 1873 to 1884" II 1919 pp.135, 292)
- 1885 (March): Swazi raid on Sekukuniland (T. Wangemann "Ein zweites Reisejahr in Sud-afrika" 1886 p. 285)
- 1886 Town of Carolina proclaimed (Proclamation R. 5220/84, 16/6/1886 p.267)
- 1889 (October): Death of Swazi King Mbandzeni (Swaziland Annual Report for 1921)
- 1899 Death of Swazi King Mahlokohla @ Bhunu (Swaziland Annual Report for 1921)
- 1906 Zulu Uprising, impi kaBhambada, yaBhambatha.etc. (Bryant "Olden times" 1929 pp. 415, 681)
- 1913 (18 October): Death of ex-Zulu king Dinu-zulu at Rietfontein 27, district Middelburg (Bryant "Olden times" 1929 p.681; Department of Native Affairs, Ethnological section, 13-901)
- 1938 September Death of Lomawa, mother of Sobhuza II (Nquku "Bayethe" 1947)
- 1921 (December 22): Acceptance of office of current Swazi Chief Sobhuza II (Swaziland Annual Report for 1921 p. 8; J.J. Nquku "Bayete" 1947 p.12)
- 1925 Death of Gvamide, mother of Bhunu @ Mahlekohla (Nquku "Bayethe" 1947 p.5; H. Kuper, "An African aristocracy" 1947 p.41)
- 1932 (21 November) First visit of Maquba to Secretary of Native Affairs (Department of Native Affairs, file 47/55)
- 1936 (June) Second visit of Maquba to Secretary of Natural Affairs (Department of Natural Affairs, file 47/55)
- 1937-8 Livestock destruction in the Eastern Transvaal lowveld due to foot-and-mouth disease

## Chapter II

### THE NKOSI OF MAQUBA

#### 1 District

175 Carolina, Transvaal.

#### 2 Name of tribe

176 bakaNkosi. They are emaSwati (Swazi): the ruling family belongs to the royal house in Swaziland, and has no totem.

#### 3 Captain

177 JAMES @ MACUBA or MAQUBA NKOSI. Surname: Nkosi. As a young man he was called LOBOVU @ MDUMEZINKONDLO by his peers. MAQUBA was born about 1910 (shortly before Halley's comet) and succeeded as captain in 1931 (a year before his first visit to the Secretary of Native Affairs), although he is not officially recognized as such. He was incorporated into the inDlozi regiment, although those of his age belong to the emaSotja. MAQUBA enjoys respect and holds a prominent position among the farmstead natives. He lives at Alexandria 30 near Badplaas in his headquarters, the family estate eMbhuleni.

With regret it was learned after completion of this work that Chief Captain Maquba passed away on 18 September 1953

#### 4. Language

178 Swazi (siNdwane), as used in Swaziland, a Nguni language with the characteristic tekeza pronunciation, phonologically comparable to Bhaca. It has so far not been used as a written language; Zulu is taught in the schools. Language fragments are recorded in this work in Swazi; the writing style is as detailed on pp. 27 and 28 of Ethnological Publication no. 25 (1949). See also Section 4 pages 183, 220.

## THE NKOSI OF MAQUBA

### 5 Tribal area

179 The whole district, except for a part of Kromkrans (p. 14) is white property. The territory of MAQUBA includes the whole of the Carolina district except the portions inhabited by (a) the Ndebele of Maitja Mahlangu of Hammanskraal under his chief George Mahlangu, (b) the followers of Vikangendoda Nhlapho of Ermelo under his chiefs and (c) Jim and Maqala Nkosi and their people, see below.

180 The territory of Vikangendoda Nhlapho covers, in addition to a part of the Carolina district, also another part of the Belfast district. However, MAQUBA's nationals probably also live within this area.

181 Vikangendoda Nhlapho's people are said to live in the south-west corner of the district. The area is indicated on the map. The control over this people is shared by Elias Masina of Kromkrans 225 and Mphinyana Sibeko of Roodebloem 222. The place of the late Zimpisi Nkabinde of Helpmekaar 38, who supervised the inhabitants of the uMkhomazi area, has not yet been filled.

182 MAQUBA states that the district Ermelo and the southern part of the district Middelburg were under the control of his family but that his predecessor Bashele Nhlapho, father of Vikangendoda above, asked to rule over it on his behalf. He also claims control over all the Swazi in the district of Belfast and the southern part of Lydenburg district up to the town. He also has followers in the district of Witbank.

183 The people of MAQUBA, including the followers of his subordinate captains and chiefs, have the considerable membership of about 21,678 souls in the district of Carolina alone (see pages 73, 331). The Distribution of the population is shown on the map.

### 6 Origin and relationship with other tribes

184 The ruling family of this tribe are blood relatives of the royal house in Swaziland. The captain is a direct descendant of the Swazi king Somhlolo (see \*7) and enjoys great prestige. Although cut off from Swaziland by the national border, these people still consider themselves part of the Swazi people.

## THE NKOSI OF MAQUBA

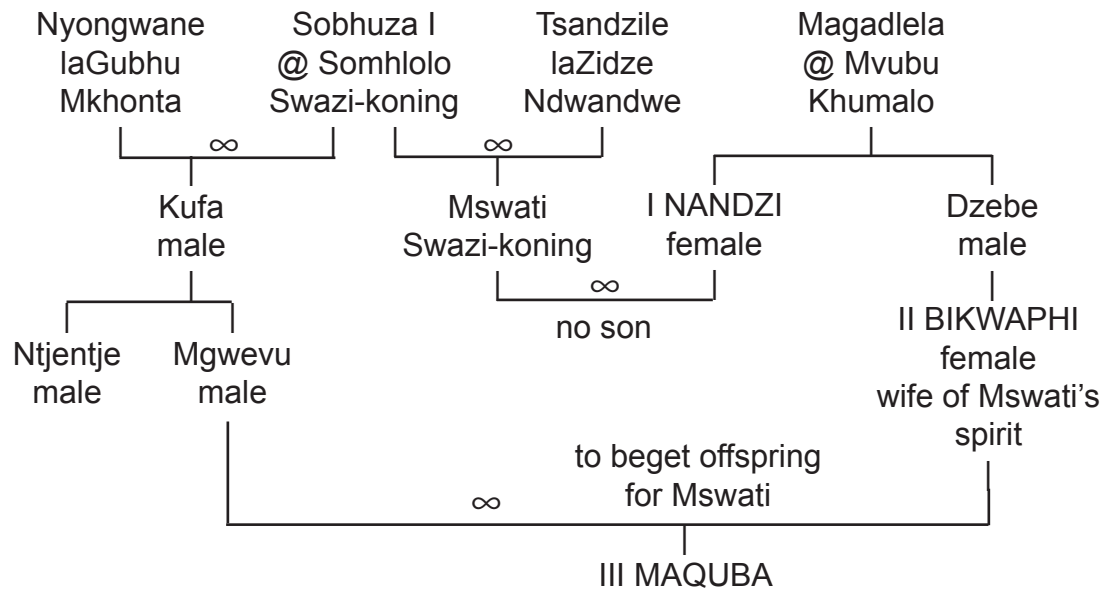
185 The headquarters of the tribe, in other words the village eMbhuleni, was originally, presumably just after the death of Somhlolo, built at the foot of one of the uMkhingoma mountains on Nederland 4. From there it was moved to the slope of the Sibungela mountain on Welgevonden 166, below the Aasvoelkrans (eMangoeni); it was perhaps around 1840. Here it remained the longest. The time at eMangceni was the heyday of the tribe, although it experienced the most vicissitudes then. In February 1914, the wandering began, when NANDZI and MAQUBA left the farm. First they lived at Badplaas; meanwhile the village itself remained on Welgevonden but was removed in the winter of 1915 and rebuilt on Alexandria 30. Here it remained until about 1937, although in 1925 it was moved to another stand on the same farm for domestic reasons. In 1937, circumstances forced the captain to move again and the eMbhuleni village ended up at Kafferskraal 174. In May 1947, however, history repeated itself once more and the ruling family moved with village and all to the Netherlands 4, where they stayed for only two years: from August 1949, the village was already at Alexandria 30.

186 Repeated representations for land within the district were made to the authorities; even a petition to Parliament in 1932 and delegations to Pretoria afterwards came to nothing because Carolina was white territory. The matter is further complicated by the fact that the tribe is very attached to the old environment where the ancestors are buried and does not see a chance to leave the district. This condition is typical for the entire Hoefeld of the Transvaal.

## THE NKOSI OF MAQUBA

## 7 Pedigree of captains

187



∞ - married

Captains are indicated with capital letters and their order with numbers.

### 8 History and family of captains

#### Contact name

188 The address name Dlamini of the ruling family is usually followed by the words "wena wakunene." It indicates a royal ancestor, see p. 33 of No. 25 of this series. Sometimes the first name Mlangeni is also used, but this is unusual.

## THE NKOSI OF MAQUBA

Early boundaries of Swazi territory

189 The royal house in Swaziland, of which the ruling family of the tribe under treatment is related by blood, already early inhabited the territory of this tribe, even if only temporarily. Mr. J. C. Breytenbach writes 1): “. . . In the beginning, or rather in the first quarter of the last century under Somsola “Somhlolo” the outposts were on the Hlomo-hlomo “eDlomodlomo mountain” at the Warmbad” “Badplaas”. Bryant says that Somhlolo once had to flee from his own children. “He escaped to a distant kraal of his he had erected at kwaHlomohlomo, in the country of one of the baPedi (Sutu) chiefs whom he had vanquished. But now the Pedi chief, taking advantage of his conqueror’s plight, turned about and vanquished him.” 2) Be that as it may, the tribe owes its origin to Somhlolo’s son and successor Mswati.

I NANDZI's family

190 I NANDZI (surname Khumalo) was the daughter of Magadlela @ Mvubu. She is often also called LAMAGADLELA (daughter of Magadlela) after her father 3) and was the peer (intsanga) of the members of the iNyatsi regiment of Mswati. She is therefore approximately born 1823. According to Musimudze p. 133, her mother, Mayetse daughter of Ntungwana Dladla of Swaziland, a commoner, had the following children:

- |                 |   |
|-----------------|---|
| a NANDZI        | female married with Mswati II the Swazi king  |
| b Debe or Dzebe | male father of BIKWAPHI   |
| c Madlebe       | male  |
| d Butsikati     | female married with Mswati II; died in village of NANDZI on Alexandria 30 (p. 105). |

The marriage of NANDZI to the Swazi king Mswati took place before the Zulu campaign against his people at Mdzimba mountain (?1854). 4)

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1) Addendum to article "Die Swasies" in the Hoevelder of 11/2/1927 by Dewald Steyn.

2) "Olden times" 1929 p. 321.

3) cf. Massie "The Native tribes of the Transvaal" 1905 p. 92, where she is called Nomagahlela.

4) See Bryant "Olden times" 1929 p. 329

## THE NKOSI OF MAQUBA

### Mswati's headquarters at Tjakastad

191 In those days, according to Matsafeni Zwane (s21), the royal headquarters in Swaziland, the eLudzidzini state, was under the control of Somhlolo's general (chieftain nkulu yemabutfo) Sandlana Zwane, a member of the iziChele regiment. 1) When Mswati left the mother state eLudzidzini, he built his own headquarters eSidwashini at Tjakastad 149, at a rock called uLamthuli.

### NANDZI's headquarters eMbhuleni on the Nederland

192 The official residence granted by Mswati to NANDZI was the eMbhuleni village 2) next to one of the uMkhingoma mountains in the Nederland 4 in an area taken from the Sotho and inhabited and secured by Mswati's subjects. In this state she ruled, assisted by barr minister (chieftain yekhaya, yemphakatsini) Ngcina Matsebula. Two other wives of Mswati lived with her, viz. her sister Butsikati and Mnkabi, daughter of Mtsiyane Mkhonta.

### The eMbhuleni Village

193 According to MAQUBA, this village was originally built for another wife of Mswati, the daughter of Ngodzela Mkhonta. LaNgodzela's eMbhuleni village, where she ruled as head woman, was located at eNcabaneni somewhere in Swaziland. Ndzinga Jele, her minister, was called in the night by his haters, certain emaNgcamane from Luhleko, with the intention of accusing him of entering the sigodlo, the courtyard of the women at eMbhuleni. However, he fled to a place called eSikhwahlande or KaDzibi in the vicinity of Amsterdam. After this, the emaNgcamane accused laNgodzela in the presence of Mswati of fornication with Ndzinga and Mswati ordered that she be executed. Along with her, they also killed her only son, Mgwagwa, who was to succeed her.

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1) Forbes gives interesting details about the life and death of Mbandzeni's "Prime Minister Sandbland": see "My life in S.A." 1938 pp. 89-93; p.120. See also Archive SN3, NI56/80, where "Shanslan" also described as "Bandani's" prime minister; Kuper "African aristocracy" 1947 p. 61

2) See also Nquku "Amaqhawwe" 1939 p. 29; Seme "Petition" 1932 p.6

### THE NKOSI OF MAQUBA

194 Tsandzile, daughter of Zidze (Zwide) Ndwandwa (Ndwandwe), the mother of Mswati, was very upset about this incident and banished the emaNgcamane to the outposts at the eDlomodlomo mountain (see above) where they found other emaNgcamane who had already lived here. Here the eMbhuleni village was then rebuilt.

#### Old residents of environment

195 When the eMbhuleni village was built cannot be determined with certainty; however, it seems to have been shortly after Somhlolo's death (toward the end of the thirties of the last century). 1) Being told that certain emaNgcamane - o.w. people from the sibongo groups Zulu. (Mbhuyise), Maseko, Malaza, Sibanyoni -- even when already living in the area. Two of the captains who were immediately appointed, i.e. Lovuka Zulu and Shelewa Malaza (see pp. 244, 223), were among these people.

#### eMbhuleni to Welgevonden

196 Shortly (apparently a few years at most) after its establishment, the village was moved to the foot of the Sibungela mountain, Welgevonden 166, under the Aasvoelkrans (eMangceni). The caves and cliffs provided excellent protection 2) and NANDZI did not move again until she was forced to, i.e. in 1914, see p.105. One of her subjects on this farm was Magnazidili Dladla, whose descendants still live there. In several archive documents, mention is made of a certain Magwazidili or Makwassetiel, who in the sixties and afterwards often sent messages in the name of the king and even negotiated about land. 3) Also Forbes 4) mentions this man, "a Swazi chief Maguza Dili." Possibly it is the same person. However, he was no captain, as claimed.

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1) Bryant "Old times" 1929 p. 322; Swaziland Report for 1921 p. 3.

2) Merensky ("Erinnerungen" 1899 p. 11) describes how, upon rumors that a Zulu army was coming, the women of this area rushed to such hiding places about 1860.

3) Bv. Archives, Pretoria SS 66, R1237/65, SNI, unnumbered memorandum signed H. C. Shepstone, Secretary of Native Affairs, d.d. 30/4/1878; SN4a, unnumbered piece signed H. C. Shepstone and G. M. Rudolph 27/4/78; SNI, N63/79, correspondence by G.M. Rudolph d.d. 29/4/1879.

4) "My life in S.A." 1938 p. 24

## THE NKOSI OF MAQUBA

eLudlambedlwini village under Somquba  
on Kafferskraal

197 The third royal village within this territory Mswati set up for Somquba, Somhlolo's eldest son (lisokankchanti) at Kafferskraal 174, south of the Komati River, within the territory and under the command of eMbhuleni, by means of women and goods from Somhlolo's village Ka-Lobamba. It was a cattle post for the Ludlambedlu herd, 1) and was consequently called eLudlambedlwini. The building pits of large stone corrals that can still be seen on the farm today are said to be remnants of this village, in which the royal cattle were housed under the protection of Somquba and his troops.

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1) cf. Kuper in Africa X 2 1937 on p. 177

## THE NKOSI OF MAQUBA

Gama Nhlapho under the patronage of  
eMbhuleni on Welgevonden

198 In the Ermelo district, a dispute between Mlambo Nhlapho's two sons, Mhlangala and Gama @ Khulwane resulted in civil war. 1) Gama risked digging the underspite and approached his former chief, the Zulu king Mpande, for help. However, they referred him to his new patron Mswati, who sent him the renowned iNyatsi regiment as reinforcement and granted him the protection of the eMbhuleni village, which at the time stood under the eMangceni-cliff at Welgevonden 166. Gama went to build his village on the broad bank of land above the Aasvoelkrans (eMangceni), where he stayed until the danger was over. Here NANDZI's currently still living daughter Lozindaba (p.106), who was a child at the time, got to know him.

Mhlangala Nhlapho flees

199 Mhlangala was attacked at his fortress at Maveriestad by the Nhlapho and the Swazi and suffered such significant losses that he decided to flee. According to Nhlapho t.a.p. the Swazi stopped their pursuit because of a lightning bolt, these people's weather the iNyatsi clashed with the troops of Mhlangala on the eMsobotjeni hill on Sobbeken 385 in the district of Wakkerstroom but were hindered there by a heavy snowstorm. Anyway, Mhlangala and his people eventually landed in the territory of Mlambo, 2) Basutoland.

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1) J.M. Nhlapho in African Studies IV 2 1945 on p. 99.

2) Sotho: Molapo. See appendix p. 141 n. 3) infra.

## THE NKOSI OF MAQUBA

Mhlangala's raid against eLudlambedlwini

200 Mhlangala wanted to take revenge on Mswati and sent an army gang against the eLudlambedlwini cattle post, probably even before his flight southwards. Somquba was away on a visit to one of his estates across the Komati. Early in the morning the enemy attacked the village. It is said of the massacre that the bodies of the murdered children were hanging from the fence posts of the cattle pen. Three creeks on Keeszijndoorns 28 were named after the disaster, i.e. Ligatane (river of blood), 1) Nontjobongo (hiding place) 2) and iNkendezi 3) (where "the blood" meandered). Somquba's tiNgcova regiment 4) attacked Mhlangala's troops at the Libobo creek (Doornpoort 29, near Badplaas), recovered the stolen cattle, and freed any young men the enemy had carried away.

Somquba moves

201 This incident made Somquba decide to move. According to Kuper 5) the reason is a report to the king that he abused the sacred cattle under his protection. Ngungunyane's (above) again Mswati wanted to take from him the sacred cattle, to the possession of which Somquba was entitled as eldest son and therefore spiritual head of the family, and a fight broke out in the Ka-Tsibeni area, Barberton district (see map, Ethnological publication no. 25 1949) took place between the troops of Mswati and Somquba. The latter prevailed, but for Somquba the danger was clear.

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1) Derived from ligati, blood.

2) Derived from -tjobonga, to hide. Here Mhlangala's gang hid before their attack.

3) Derived from -geleza (winding unroll), according to my informant. He claims that the form ingelezi would be too difficult to pronounce. If so, one is dealing here with an interesting linguistic phenomenon.

4) Captain Ngungunyane (below), descendant of Somquba, claims that the latter was a member of this regiment.

5) Africa XIV 5 1944 p. 230 n.3.

## THE NKOSI OF MAQUBA

His new home

202 Across the Crocodile River near Uidankhelu Hill and Houtbosloop (Sotho: Ngwanetse; Swazi: iNgwanizi or iNgwenezi) he rebuilt the eLudlambedlwini estate and tended Mswati's cattle there as before. Kuper t.a.p. says it was "in the Stads Valley" (vallei v.d. uMsilezi), and Ngungunyana (above) claims that it was east of the Lukhambane creek (? on Klipbankspruit 144, Pilgrimsrus district). In a report of 28 May 1879, Geo. "Roth, Landdrost, Lydenburg I): ". . . Sincoeba (Somquba) with about 500 followers left the country and came to live in Transvaal Territory at the Crocodile River about 40 miles from the present situation of Lydenburg town - He thereby became independent of Umswaas and a subject to the Boer Republic with whom he lived on friendly terms." Kuper t.a.p. says he became very powerful here. Winter 2) tells of a failed attack by Somquba on Sekwati, although it is not clear whether it was made while the former was resident here.

Somquba accused

203 Be that as it may, soon a woman from Mswati whose estate was nearby informed the king: Uyasichitsa, uyasihlupha, ugidza inkcwala lapha (he - Somquba - is destroying us, he is bothering us, because he is holding the royal agricultural festival ). 3) It was a serious accusation, because during this festival certain magical acts take place which the king reserves for himself. Mswati kept her messenger with him and sent a spy 4) to eLudlambedlwini.

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1) Archives, Pretoria SN1, N 105/79.

2) SAJS IX 12 1913 p.331

3) Cf. Dewald Steyn "The Swazis" Hoevelder 11/2/1927. Ngungunyane tells again that Somquba was betrayed by one of his wives, Nabodaba, who was bitter at him because her child was killed in the Ka-Tsibeni battle. (Cf. Kuper Africa XIV 5 1944 p.230 n.3).

<https://www.cambridge.org/core/journals/africa/article/abs/ritual-of-kingship-among-the-swazi/10C45EAF52049F6647196F31818A40F7>

4) According to Ngungunyane, he was flawed.

## THE NKOSI OF MAQUBA

Mswati's spy

204 The spy pretended that he had fled Swaziland due to famine and although Somquba had been warned, he did not notice any mischief and lodged himself in his village. The spy's assignment was to expect an army on a rainy day and serve as a guide. When the rain fell, he went out again and again under the pretext of a stomach ailment to see if the troops were already at the river. Finally, Mswati's expedition, which was partly made up of troops from eMbhuleni ? arrived across the full river and kept watch. In the night the water receded and they passed. 2)

Somquba's village attacked;  
he is killed; massacre

205 The spy joined them and the village was surrounded. Out of respect for Somquba as his eldest brother, Mswati instructed that he should not be killed but only captured. However, a certain Ngcamane by the name of Mahlanya Malaza accidentally stabbed him to death in the dark. The slaughter was great because the surprise was complete, as the exclamation of one of the surviving women the next morning testifies: Wu, kungabe nehle etulu na, umfula ube ugqwele na? (oh, did you come down from heaven? The river must have been full!). Somquba was buried in a cave by the survivors from his other estates, probably on the slope of Ludayikop, Schagen 134, district Nelspruit. According to Ngungunyane (above), the village of Bhinanga Bhembe was one of the few villages of the area that was spared.

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2) According to Dewald Steyn "The Swazies" Hoevelder 11/2/1927, the expedition, led by Khambi Nkambule, consisted of the regiments iNyatsi, iNjojela and Mjindi. Although the Crocodile River was full and many soldiers drowned, the survivors yet crossed hand in hand.

## THE NKOSI OF MAQUBA

Somquba's wife Maphiwase with a  
following to Sekukuniland

206 Lozililo Nkosi van Skoonoord 1) tells that the attackers took one of Somquba's wives, Maphiwase the daughter of Bhinanga Bhembe above, captive along with her children. However, Maphiwase and her children escaped in the night with the help of her father and Sidvwala and Sitiba Hlongwane, and fled with a retinue to Sekukuniland, where she was allowed to live. Her tribe has remained there ever since (Twickenham 336); currently Sigawuli rules. 2)

Somquba's son Msutfu to Sekukuniland

207 The news reached Somquba's son Msutfu at the cattle posts. As a result, Msutfu did not return home but also sought a place to live with the Pedi captain Sekwati. 3) This was shortly after the Mdzimba episode (?ca. 1855) 4).

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1) Born 1879. Haur name indicates the mourning after Msutfu was killed in the Sekukuni war.

2) Van Warmelo "Preliminary survey" 1935 no 14-856.

3) See also Merensky "Erinnerungen" 1899 p.96.

4) Compare Roth (below) "in 1852 or about that time." However, in later documents in the Archives, Pretoria, Somquba is still mentioned as alive, e.g. Soutter Collection VI 2 (covenant between Z.A. Repub. and Somquba d.d. 5/ 11/1853); SSR 623/54, letter 4/3/1854 (Field Kornet v.Wyk to Gen. Pretorius); EVR 7/11/1854 section 9. Hunt claims (see Bantu Studies V 4 1931 p. 296) that Msutu fled from Swaziland to Sekukuni around 1874 because his father Somoduba was killed by Mbandeni.

## THE NKOSI OF MAQUBA

He was received and placed in the Leolo Mountains (eWulu), where his tribe is still today, and indeed under Ngungunyane. 1) The latter claims that Msutfu and his entourage first went to Lydenburg, where they stayed for a short time. Roth said in 1879: “. . . Umsoet managed to escape with a few men, fled farther in amongst the Boers for protection and lived for some time on the Spekboom River close to where Lydenburg town now is - After residing there for a couple of years he went farther again into Secocoene's who accepted him as one of his dependents and made him one of his captains or generals - He has been there ever since till now." 2)

### Sicaphuna Simelane

208 One of the greatest figures of the Eastern Transvaal was Sicaphuna Simelane, according to Mayoyo Maseko (§21) from the koNtjingila community in the vicinity of Hlatikulu. His village has stood since about 1860 near the later Steynsdorp. 3) He made a great name as a warrior, 4) especially as commander of the famous iNyatsi regiment. 5) Possibly he was the leader of the Swazi army (to which the regiments of eMbhuleni probably contributed) who suffered the decisive defeat at Mariepskop against the Pulana-Sotho (emaBhulane) of Maripe (?ca. 1864). Today it is still told how the Sotho rolled large stones down the mountain onto the attackers.

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1) Van Warmelo "Preliminary survey" 1935 no. 14-848.

2) Archives, Pretoria SN1, N105/79 (report dated 28/5/1879 of George Roth, Magistrate, Lydenburg, on Native tribes).

3) Merensky "Erinnerungen" 1899 p.11.

4) Merensky on. cit. 56; see also next footnote.

5) Fourie "Amandebele" 1921 p. 41 and places cited. In Ethnological Publication 25 1949 on p. 34 his own regiment is also given as iNyatsi, but Mayoyo Maseko believes that he belonged to an older regiment.

## THE NKOSI OF MAQUBA

Construction of two estates in Barberton district

209 Soon after this failed Swazi campaign, two new villages of Mswati, first eMjindini and then Ka-Mekemeke, were built in the district of Barberton and women from the mother village eLudzidzini went there with their belongings. Sicaphuna was appointed prime minister (chieftain nkulu) at eMjindini. 1)

Death of Sicaphuna in the  
eMbhuleni area

210 Shortly after this, Mswati had him killed. 2) Mayoyo Maseko tells that he was visiting near the uMawelawela creek, Adventure 152, with a young woman Maseko who had taken him as a lover (gana), when a number of soldiers on the orders of Mswati ambushed him and stabbed him to death.

eShangvreni village of Kufa

211 Another village that had its origin in the mother village eLudzidzini was that of Kufa (§7), the son of the Swazi king Somhlolo's wife Nyongwane daughter of Gubhu Mkhonta, a commoner from the district. It was called eShangweni, and was built after the village of Mekemeke (par. 209) in the northern corner of Vriesland 136 on the Ndulele hill at the uMgubudla (Gladdespruit), near the boundary of Onverwacht 164.

Kufa's wife and her children

212 One of Kufa's wives and her children are of interest, i.e.:

Bikela daughter of Nyezi Nkambule from Swaziland, an ordinary man

a Mavumabi	male based in Piggs Peak, Swaziland
b Ntjentje	male first husband of BIKWAPHI and father of Sunduza (p. 107)
c Mgwevu	male second husband of BIKWAPHI and father of her last 5 children (ibid.)

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1) See also Ethnological Publication no. 25 1949 pp. 34, 47.

2) Merensky "Erinnerungen" 1899 p. 57.

## THE NKOSI OF MAQUBA

eMphucumphucwini village of Thase

213 Shortly before or after the establishment of the village eShangweni, Mswati had Somhlolo's daughter Thase or Zithase build the village eMphucumphucwini on Grootkop 173. At the time, Zithase was living in the Ormgeving between in the estate of her husband, one Madvosela. Compare the following: "The Military post "Mpoekoeken" [?eMphucumphucwini] . . . dating from that time" [from Somhlolo]. 1)

eSidwashini-village becomes Ka-Hoho

214 In the meantime, the increasing warfare showed that at Tjakastad (p. 84) there was not enough natural entrenchment for Mswati's eSidwashini village. Shortly after the battle of Mariepskop (p. 92), i.e. around 1864, the village was then transferred under the new name Ka-Hoho 2) to the Piggs Peak district, where Mswati died after a short stay. 3) At the eMbhuleni village there was the usual great mourning, during which the arm is held over the head. Following this, the state was then known as eNtfwalamkhono ("where the forearm was worn on the head").

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1) J.C. Breytenbach in Die Hoevelde of 11/2/1927, addendum to article "Die Swasies" by Dewald Steyn.

2) See Kuper "African Aristocracy" 1947 p.15.

3) Already in 1941, F.C. Symington in an unpublished M.A. thesis ("Swaziland to 1890") claims that from archival documents it appears that Mswati died earlier than 1867 or 1868 (see Chronological Table), which is generally accepted as the year of his death. Unfortunately, he cites no sources. See also Ethnological Publication no 25 1949 p.34 and the official publications cited there, which put the year at around 1865. From the archive documents (SS 66, R 1237/65) which I have on p.138 ff. reproduced below, it would appear as if he had already been succeeded in November 1865. Whether he was already dead by then is unknown. All that could be ascertained is that Mswati died of illness and that the burial order was postponed until winter. Whether he had a long illness or whether others observed him during his illness could not be found out.

## THE NKOSI OF MAQUBA

## Msutfu takes revenge on eShangweni-village

215 After his arrival in Sekukuniland (p. 91), Msutfu made plans to avenge the death of his father, and indeed on the village of Kufa (to visit his father in Shangweni). The way for this was paved for him by a spy with the nickname Malalazibophile 1) (name and surname unknown). 2)

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1) t.w. "sleeps after he has fastened himself", because "He slept tied to the bed, and he was starving" (from hunger he [always] slept with his belt drawn tight). His usual starved condition and something about his nature appear from the following anecdote. Lozigiligidi Lusenga makes a pot full of beer in the cooking hut (lidladla) and calls his brother Magecane to fetch it. Malalazibophile sneaks in, quickly drinks half the pot behind Lozigiligidi's back, hands it to Magecane when he arrives and makes him leave. Magecane is faced with the problem of convincing Lozigiligidi that he (Magecane) is not the culprit.

2) However, see Malalazibophile Vilakati p. 100, presumably the same person.

## THE NKOSI OF MAQUBA

216 Shortly after the death of Mswati (? ca. 1869) see page 97 footnote 1) Msutfu also launched an attack against Kufa's village eShangweni one dark night with a force of troops, according to Johannes Mkhonta, whose family village was near eShangweni. Kufa himself was in Swaziland in connection with his levirate duties, while the other men were at the king's estate to attend the feast of the first fruits.

Two men escape

217 Lomahahla Mdzakane and Zanga, a son of Kufa, were the only men in the village. Lomahahla fled in time, but Zanga only woke up from the commotion in the men's hut (lilawu). When the enemy heard from outside how he took off his metal bracelets (emajiva) and rolled up his cowhide blanket (sinokothi), they stationed him at the door and waited with ash jays raised. Suddenly the door opened, and as the warriors collapsed onto the roll of blankets he had thrown out, Zanga ducked past them and escaped.

## THE NKOSI OF MAQUBA

Many captives carried off

218 Some women and children also escaped, but many were killed or taken away as prisoners, e.g. Lomphofu Zikalala, who became Msutfu's wife. 1) Msutfu himself, it is claimed, stood at the entrance of the cattle pen at eShangweni to supervise the driving out of the captured cattle.

219 The tragedy was immediately reported to eMbhuleni and to the Swazi king, but when the men returned, the enemy was long gone.

Dispute over Mswati's succession

220 After the death of Mswati, a dispute arose among his sons regarding the kingship. Ndwandwa @ Ndwandwe, Mswati's half-brother, advocated for Mabhedla to succeed, 2) but Ludvonga was chosen. With this, not only Mabhedla, but also his brother Mbilini was dissatisfied. It is alleged that this displeasure led to fighting among the various factions.3)

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1) See Archives, Pretoria SN4, N255/80, service letter A. Ritter, Native Commissioner Lulu-berge d.d. 26/8/1880. Three Swazis, sent by Field Cornet King from New Scotland, demand the extradition of about 40 people who were captured by Msutfu's people about 11 years before. Possibly the raid is meant under description.

2) Mabhedla's grandson Johannes (p. 100) suggests the opposite.

3) See Bryant "Olden times" 1929 p. 333; D. Steyn in "Die Hoevelde" 11/2/1927.

## THE NKOSI OF MAQUBA

Death of Ludvonga:  
flight from Mbilini and Mabhedla

221 It is told how a doctor from Sekukuniland took two of Mabhedla's black sheep, named one Mabhedla and the other Ludvonga and then treated them. The one named Ludvonga was then slaughtered. Ludvonga died the same year. Immediately both Mabhedla and Mbilini were under suspicion, and were advised by Mswati's mother Tsandzile, the daughter of Zidze (Zwide) Ndwandwe, to flee, which they promptly did. 1)

Death of Ndwandwe

222 To the followers of Ludvonga she said: "Leave these small cows and slaughter them on the big plate" (let alone the small cattle; rather slaughter among the big ones), from which they understood that they were not to avenge on Mabhedla and Mbilini, but on Ndwandwe. Soon Ndwandwe was also killed; 2) and proclaimed Mbandzeni king in place of Ludvonga.

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1) Cf. Roth t.a.p. (p. 99).

2) Kuper "African Aristocracy" 1947 p. 102: ". . . La-Zidze was a young girl. On the death of her royal husband, his half-brother Ndwandwe, the regent, is said to have desired her. When her son died suddenly, senior councilors accused Ndwandwe of treason and he was executed."

## THE NKOSI OF MAQUBA

Flight from Mbilini

223 On his flight from Swaziland (paragraph 221), Mbilini went via Kafferskraal 174, Machadodorp and Ermelo to the district of Piet Retief, where his turbulent career reached its climax in the Zulu war against the whites. In April 1879 he suffered a bullet wound from which he succumbed. 1) On May 28 of that year, Geo. Roth, Magistrate of Lydenburg, who apparently had not yet learned of his death: "Tandiele ..... advised or ordered him to fly which he did by going into Transvaal (district of Lydenburg) and asking the protection of the Boers for him and some dozen followers - This was granted and a place pointed out for him to live but the situation not suiting Umbelline or perhaps for other reasons of his own he left, after a short stay, for Zululand under Citiwayo where he is at the present day." 2) Mr. I.J. v.d. Merwe from Alexandria 30 tells that when his grandfather was still an unmarried young man (ca.1874) an evil-doer who claimed the kingship and had to flee Swaziland fled up the Komati Valley with a large entourage. At Van Wyksvlei 96, a young Van Wyk was murdered. After that they went towards Standerton. Possibly it was Mbilini's move.

Mabhedla to Sekukuniland 3)

224 Mabhedla went to join the other refugees in Sekukuniland and was taken in by the Pedi and placed on Hoepakrans 5 (Skoonoord), which clan is still in circulation today under Mabhedla's grandson Johannes @ Langa. 4) According to the people on Hoepakrans, the way was previously paved by Msutfu and the Pedi chief Sekhukhune by Malalazibophile Vilakati 5) and Magubaguba Suteka. The advice of Sekhukhune by means of these two spies to leave his cattle behind was followed by Mabhedla but he intended to obtain compensation for the loss later, see below.

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1) "The Zulu war of 1879" War Office 1881 (reprinted 1907) p.84; Colenso and Durnford "History of the Zulu war" 1880 p.355; Archives, Pretoria SN1, N63a and 63b/79.

2) Archives, Pretoria SNI, N105/79.

3) The story as told in passing on p. 98 of Ethnological Publication 25 (1949) is likely to suffer from the defects of most traditions that are not related to one's own history.

4) From Warmelo "Preliminary Survey" 1935 no 14-852

5) See p.96 above

## THE NKOSI OF MAQUBA

### Trek from Mabhedla

225 According to MAQUBA, Mabhedla passed by the Hohostat from the eMdzimba mountain area in the district of Mbabane; from there he went to uMdvuba (meaning unknown) in the territory of the Shongwestam, district Barberton, where he stayed for a while. His song of praise reads: impisi [sc. Mabhedla] yaphuma ehlatini kuMdvuba (the wolf came from the forest to Mdvuba). From there passed the Lukhwahlamba (Drakensberg) on the north side and then went in a north-westerly direction to the eWuluberg (Leolo) in Sekukuniland, where Sikhukhukhu (Sekhukhune) ruled. 1)

### Raid of Mabhedla a.o. against eShangweni

226 On a certain day, says Johannes Mkhonta, Mabhedla sent a force of his followers and the Sotho of Sekhukhune to make a raid within the eMbhuleni territory, because he could not forget that he had to leave his cattle behind when he fled not left behind (see above). The expedition attacked four estates on the farm Keeszijndoor's 28, i.e. Kufa's (by then deceased) village eShangweni, which now stood by the Ligatane creek; the eMlanjeni village of the Mkhonta family, of which the narrator was a member; eMphuqumphuqwini or eMphuqwini, the village van Zithase (p. 94 ), who with a member of the Madvosela-family is married; and the Nkambule family's Ka-Dlovunga Village.

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1) cf. Kuper in Africa (XIV 5 1944 p.230 n.3.)

## THE NKOSI OF MAQUBA

Narrow escapes

227 The men, though somewhat under the influence of beer, fought the attackers. The narrator himself, then still a small child, and his brother were lucky to be saved. The latter was asleep in the hut. When two of the Sotho heard her snoring, they rushed to the door, ash gaai in the quiver (umgodla) on the back, gun 1) in hand. However, the ash jays got stuck above the door, and before the two could even think of loosening, the bull horn (impalampala) gave the signal to chase the cattle out of the kraal, and had to go help them, because the kraal was well defended.

228 So the narrator escaped; but in the fight for the cattle his father Sukela was killed. In this village, in addition to a few women and children, only two men, who had guns, remained, i.e. Sigcingi Mkhonta and Lomahahla Mdzakane.

eMbhuleni troops pursue enemy and free prisoners

229 The cattle of the eShangweni state and of the neighboring states were driven towards Sekukuniland by the enemy together with a number of prisoners. A man from one of the neighboring states that was not attacked went to eMbhuleni to tell NANDZI about the incident and troops were immediately sent after the enemy. Immediately north of the iNhlambamasoka (upper course of Crocodile River) they caught up with Mabhedla's fighting force. A fight ensued, but the bullets of the fleeing Sotho were too much for the persecutors, who had to settle for freeing the prisoners.

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1) According to Mabhedla's people in Sekukuniland, the Sotho got the guns from the Portuguese.

## THE NKOSI OF MAQUBA

### NANDZI's last days

237 Towards the end of the Boer War, NANDZI paid a farewell visit to one Jeke, commander of the British camp at Nooitgedacht 51 (see p. 186). Around February 1914 she had to leave the farm Welgevonden 166, and she and MAQUBA were provided with a temporary place to live by a Mr Bateman, a shopkeeper at Badplaas. In the winter of 1915, her eMbhuleni statue was moved from Welgevonden to Alexandria 30 near the house, where NANDZI died around 1922 at a very old age. She was buried there.

## THE NKOSI OF MAQUBA

### NANDZI's children

238 NANDZI had two daughters:

- a File                      f married with Maggecken Nkosi (Mamba) of the tribe, an ordinary man, captured as a small child in the Mzila-Mawewe war after which he took the family name of his patron
- b Lotindzaba @ Lozindaba      v (still alive), married with Bhujaza Nkambule, a common man, member of the tribe

### II BIKWAPHI and her family

239 II BIKWAPHI succeeded. She was a daughter of Debe or Dzebe, and acted as a helpmate to her father's sister (kadzadzewaboyise) NANDZI to produce a male successor for the spirit (lidloti) of Mswati at eMbhuleni.

240 BIKWAPHI's mother was Lomacala daughter of Sidvubelo Nkosi (Dlamini) of the royal sibongo group. She had the following children:

- a BIKWAPHI                      f first married with Ntjentje and after his death with Mgwevu, sons of Kufa, to produce a male successor for Mswati in the village of NANDZI, see above.
- b Musimudze                      m informant.
- c Mkhele                          m
- d Lomahlali                      f married with Mgwevu above, but did not act as a concubine for a BIKWAPHI
- e Dzambile                      f married with a member of the sibongo group Ndwandwa or Ndwandwe. From this sibongo group, the official who must take care of the sea water used at the festival of the first fruits (inkcwala) is appointed.

## THE NKOSI OF MAQUBA

Her career until death of first husband

241 According to Musimudze above, BIKWAPHI was the same age as members of the imiGadlela regiment of Mbandzeni, and was therefore born about 1865. Before her marriage, she lived by the uMkhondo River near Hlatikulu (Ka-Hlatsi). At the time of the rinderpest (1897), Musimudze fetched her to live with NANDZI on Welgevonden as her maid. Within a month she married Ntjentje (p. 94). Normally, Ntjentje's older brother Mavumabi would have become her husband. However, he lived in Piggs Peak some distance from eMbhuleni, while the former was based locally. Just after the beginning of the Boer War (?1900) Ntjentje died.

Last phase of her career

242 After a mourning period of two years, he was succeeded as BIKWAPHI's husband by his younger brother Mgwevu p. 94. In 1915 BIKWAPHI moved with NANDZI to Alexandria 30, where she succeeded the latter after her death in 1922. About the third year after that, the stat was moved elsewhere on Alexandria. Here BIKWAPHI in ca. 1931 handed over control to MAQUBA. In approx. 1937, after the death of both the farm owner, Mr Izak v.d. Merwe, Snr, and Mrs. v.d. Merwe, the stat was taken away to Kafferskraal 174, where Mgwevu died during the second World War (1939-1945), and BIKWAPHI in April 1939.

## BIKWAPHI's children

243 BIKWAPHI's children are the following:

- |                   |  |
|-------------------|--|
| a Sunduza         | m son of Ntjentje; died of influenza in 1918 |
| b Dinuzulu        | m died as a child. Child of Mgwevu           |
| c MAQUBA          | m. Child of Mgwevu                           |
| d Mazingela       | m. Child of Mgwevu                           |
| e Makinopo @ Amos | m. Child of Mgwevu                           |
| f Fokati          | f died as a child. Child of Mgwevu           |

## THE NKOSI OF MAQUBA

III MAQUBA follows up

244 III MAQUBA @ JAMES succeeded his mother during her lifetime, i.e. in 1931 (a year before his first visit to the Secretary of Native Affairs). He was born about 1910. According to age, he belongs to the emaSotja regiment; however, he was incorporated into the inDlozi for reasons of prestige. On several occasions he had to visit the royal estate in Swaziland to be prepared for his succession. His first job was as a cattle and sheep herder in Waterval-Boven. After his first marriage, MAQUBA was employed on the Slaaihoek mine for two years, from where he was brought by representatives of the tribe to succeed him. After his second marriage at the capital at Alexandria, his succession took place there, see above. Arrangements for this were made by Gwamile, daughter of Mvelase Mdluli, the mother of King Bhunu @ Mahlokohla and formerly regent for Sobhuza II. 1)

Touring

245 Around 1937 the farm was divided and MAQUBA had to move the headquarters to Kafferskraal, from where he had to move again in May 1947. The eMbhuleni state was rebuilt in the Netherlands, but by August 1949 he could no longer stay here and was killed by the family known to him v.d. Merwe allowed to transfer the eMbhuleni stat to their part of the farm Alexandria, where the stat still stands. It is said that the main cabin was brought over whole and consecrated with great solemnity.

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1) According to Nquku, "Beyethe" 1947 p.5 she already died in 1925, so 6 years before the succession actually took place.

## THE NKOSI OF MAQUBA

### MAQUBA, women and children

246 MAQUBA's wives (in marriage order) and their children:

1 Mkhosis daughter of Lunkanka Madvosela of the tribe, an ordinary man

- |             |  |
|-------------|--|
| a) Lombuso  | f married with Azaliya Hlatjwako of Charlestown, Natal |
| b) Kolishi  | m  |
| c) Seme     | m  |
| d) Lombango | f still unmarried                                      |

2 Matopi d. of Sinandi Mbetsa, a common man, member of the tribe

- |              |   |
|--------------|---|
| a) Ncane     | f married with Badnock@ Muntu Malaza, a member of the tribe |
| b) Ngobho    | m   |
| c) Dinabantu | m   |

3 Lomuthi d. of Sijula Nkabindze, an indvuna by the Magistrate appointed, predecessor of Nyovane Maseko (p. 256)

- |               |                                       |
|---------------|---------------------------------------|
| a) Sibhinyane | m                                     |
| b) Lomaswazi  | f still unmarried                     |
| c) Sikhova    | f still unmarried                     |
| d)            | f as an infant deceased before naming |

4 Mhlabase d. of Lunkanka Madvosela, own sister and help wife of 1 Mkhosise

- |              |   |
|--------------|---|
| a) Malingose | f married with Gcalashane Thomo (Ndabezitba) of the tribe, a common man |
| b) Mzilikazi | m   |
| c) Mbikose   | f still unmarried   |

5 Ntombiyelive d. of Mhlambi Msibi of Swaziland, an ordinary man

- |              |               |
|--------------|---------------|
| a) Matohinga | f still small |
|--------------|---------------|

6 Ntombane d. of Nganga Madvosela of the tribe, ordinary man

- |              |                   |
|--------------|-------------------|
| a) Maleti    | f                 |
| b) Fikelephi | f                 |
| c) Mafindi   | f still unmarried |
| d) Bitiwe    | f                 |
| e) Bisana    | m                 |

## THE NKOSI OF MAQUBA

**9 Regiments**

247 The regiments are those of the Swazi king who are recruited on his behalf by the ruler at eMbhuleni. Circumcision (kusoka) no longer occurs; the iNyatsi is believed to be the last regiment (?ca.1845) and Mswati the last king to be circumcised.

248 Below follows a list of regiments as recruited by the respective princes. 1) Certain regimental names mentioned in this work, presumably aliases, are placed in brackets. The dates after the name of the prince or princess indicate the duration of his or her reign. The other dates are calculations whose reliability cannot be guaranteed. It should be mentioned that regiments are usually announced every 5 to 8 years 2) and that there can be an age difference of 9 years between members. 3)

Sobhuza I @ Somhlolo (1815 4) -1839 5))

Narn	Year announced (?)	Average birth year of members (?)
emaHubulu	?1820	?1800
tiChele	?1826	?1806
baLondolozu	?1832	?1812
tiGogodolo	?1838	?1818

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1) Provided by the High Commissioner for Basutoland, Bechuanaland and Swaziland (letter no. 12564 d.d. 8 March 1955). Cf. Nquku "Amaqhawwe" 1939 p. 29.

2) Quoted letter from High Commissioner; Beemer "The development of the military organization in Swaziland" Africa X 1937 p.68.

3) Beemer up. cit. p. 69.

4) Bryant "Old times" 1929 p. 317.

5) Swaziland report no. 1138 for 1921. Bryant "Olden times" 1929 gives on p. 332 the date 1836, but on the genealogy opposite p.314 it is called 1839.

## THE NKOSI OF MAQUBA

Mswati II (1840-1865 1))

Name	Year announced (?)	Average year of birth of members (?)
iNyatsi	?1845	?1825
imiGadlela (?=inDlendlomane)	?1852	?1832
uGiba	?1858	?1838
inDlavela	?1864	?1844

Ndwandwe (regent for Ludvonga) 1865-1874

[Apparently no regiments formed]

Mbandzeni (1875-1889)

Name	Year announced (?)	Average birth year of members (?)
inDlavela	?1875	?1855
uLochegu @ uGiba (@ uGongo @ Nyonezibomvu)	?1882	?1862
imiGadlela	?1888	?1868

Mahlokohla @ Bhunu (1889-1899)

Name	Year announced (?)	Average birth year of members (?)
inGulube	?1890	?1873
uHalaza & liSaka	?1894	?1880
uLomkhehle	?1899	?1884

Gwamile@ Labotsibeni (regents for  
Sobhuza II 1899-1921)

Name	Year announced (?)	Average birth year of members (?)
emaGavu	?1910	?1890

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1) See p. 95.

## THE NKOSI OF MAQUBA

### Sobhuza II (1921-)

Name	Year announced (?)	Average birth-year female members (?)
baLondolozu (?=inDlozi)	?1925	?1900
emaSotja	?1929	?1910
uSukasambe (?=siKhonyane)	?1934	?1919

## 10 Political organization

### Division of territory under chief captain

249 The official title of the chief captain MAQUBA is nkosi (often pronounced nkhusi); its area, umBhula or (locative) eMbhuleni (named after the capital) is described as a live and its people as a sive. This area is subdivided into tribal areas, each under a chief (sikulu) and known as live (less commonly: sipfundza) or, apparently where the area is smaller and the organization simpler, sigodzi. Usually such a tribal area is named after the main state e.g. eNgabezweni (p. 184), eNkcitha (p. 243), or to a place, e.g. uLamtfuli (p.233).

### Appointment of captains; seen groups

250 A captain (indvuna) is only someone who has been appointed as such; his status as captain (shikulu) was derived directly from the chief captain. The position of captain was naturally reserved for the most loyal followers of the ruling family; where such faithful were at the same time among the oldest inhabitants, such as the emaNgcamane (p. 222 ff.), they enjoyed precedence. Of course, special circumstances are taken into account, e.g. individual earnings. The following are the most popular sibongo groups in the following name; emaNgcamane is indicated with an asterisk.

1 *Maseko	10 Ssongwe
2 *Malaza	11 Makhanye
3 *Zulu (Mbhuysie)	12 Hleta
4 *Machine	13 Lusenga
5 *Sibanyoni 6 *Tfomo	14 Khumalo
(Ndabezitha)	15 Madvosela
7 Nk(h)ambule	15 Magagula
8 Jele	15 *Ngwenya
9 Tfwala	15 *Nkongwane

## THE NKOSI OF MAQUBA

## First captains

251 According to MAQUBA, after the establishment of the eMbhuleni state within this area, Mswati himself appointed the following three chiefs:

(1) Lovuka Zulu (p. 244), who was already living on the eBondzeni mountain. These people are originally from the area of eSikhotheni, an old village of Zidze (Zwide) Ndwandwe near the royal burial ground at eMbilaneni, Swaziland.

(2) Mjingi (? @ Mhlophe or Dzinile) Nkhambule (p.184) from the territory of the eBuseleni stat of Mtilankhatsa Nkhambule near Hlatikulu.

(3) Shelewa Malaza (p. 223). These Malazas originally lived near the eMdzimba mountain; the name of their stat is unknown. They are said to have taught Somhlolo how to use caves in wartime.

252 After this, the eShangweni and eMphucumphucwini estates of Kufa and Thase were built respectively (pp. 93, 94). The living representative of the former is Jacob Dlamini van Kafferskraal 174; of the latter, Mbozise Madvosela van Grootkop 173. Some now claim that each of these states ruled over an area under eMbhuleni, but the boundaries of these areas are not clear. Also, the said states were destroyed and the descendants of Kufa and Thase were separated and scattered. According to the head captain, Jacob and Mbozise no longer exercise the functions of captains and he does not recognize them as such either.

253 To the south of the Teespruit (uMkhomazana) lies the territory of Gunywane Nkosi, grandson of Kufa p. 249.

## Chapter III

CHIEF MEN DIRECTLY UNDER THE CHIEF CAPTAIN

## 1 KALI @ PAULUS MNISI

**(a) Personnel**

351 Kali @ Paulus Mnisi was born about 1880 near the Crocodile River, Lydenburg district. According to him, he is one of the oldest members of the liSakaregiment. Although his father was not chieftain, Paulus was identified by James @ Maquba (p. 79) in about 1939 appointed as chieftain. He lives on stand no. 62 in the location at Waterval-Boven and is a member of the African Methodist Episcopal Church. Kali is not recognized as a chieftain by the Administration.

**(b) Area (sigodzi) and population**

352 A number of farms in the vicinity of Waterval-Boven called sigodzi s(as)eBhova. It is a mountainous region. The borders and population are indicated on the map.

**(c) Language**

353 Zulu-Swazi. Paulus himself speaks predominantly Swazi; some of his followers predominantly Zulu. Some are Shang speaking.

**(d) Pedigree**

354

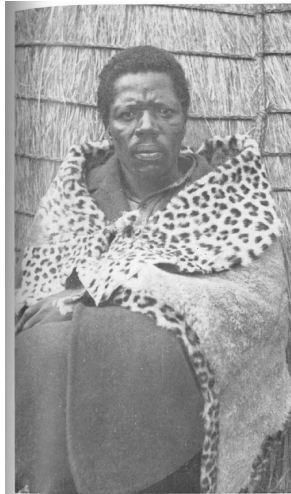
```

Somquba (Mnisi)
|
Ndlela
|
Moya
|
Kali @ Paulus

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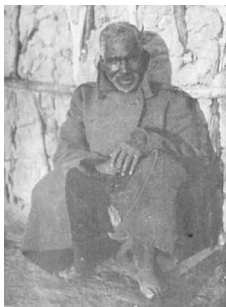
Amos Ngwenya  
page 190



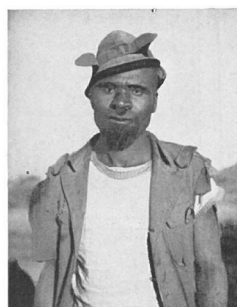
Maquba Nkosi



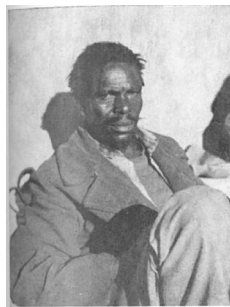
Mzencwane Mabuza



Myanga @  
Jacob Nkosi



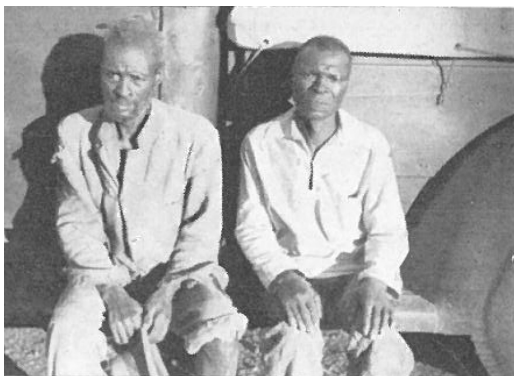
Qolotha  
Ngwenya



Mbozise Madvosela  
p. 165



Paulus Mnisi



Mavimabi @ Jim Mnisi  
and son Mamukulane



left to right: Mkhubo Nkcongwane,  
Mnukwa Nkcongwane, page 165



left to right: unknown,  
Photho Nkosi, son Dinanae,  
unknown



Front row, left to right:  
Gama Mashinini, Sicaphuna Shongwe,  
Jamile Nkosi. paragraph 449

**PAULUS MNISI**

Somquba (Mnisi)  
 |  
 Ndlela  
 |  
 Moya  
 |  
 Kali @ Paulus

**(e) History and family**

355 Addresses of the Mnisi family:

baka-Mhlongamvula - People of Mhlongamvula (a river near Piet Retief)

umfula kawuwelwa - The river is not crossed

kuwela tinkonjane - Swallows Fly

wena wemvuleni - You from the rain region

wena wagwadlagwadla - You chased the game

wena wentsabela bayeni - You of the stay-about-the-grooms.

356 Somquba, as well as Ndlela, are buried in the district of Belfast, south of the Crocodile River.

357 Moya was born in about 1853 in Swaziland, place unknown (regiment: inDlavelle van Mbandzeni). His mother was Dungile. Before his first marriage he came to fight against the baBhelu (baPedi), south of the Crocodile River (Belfast district), and drove them from their stone strongholds (about 1870 or later). On the return of the other soldiers to Swaziland, Moya stayed behind with his relatives in the present district of Carolina. Later he got married here and built his own estate.

358 When Kali was about 10 years old (about 1890), Moya and his family went to live near Sycamore, north of the Elands River (uMgwenya), and later at Airlie, south of the river. From here they moved to the mouth of the eNgodvwane River north of the Elands River (? Elandsfontein 142, Nelspruit district). From there they went to Waierval-Boven, between 1925 (visit of Prince Edward of Wales) and 1934 (dedication of memorial on station).

359 At that time Mkhonto Tfwala was in command here. He was named chieftain by the chief captain and therefore did not fall under the eShangwoni or eMphucumphucwinigesag (p.113), but under that of the chief captain at eMbhuleni. In about 1938, Tfwala died and his son, Sibhebhe, was unfit to succeed. Also, all Sibhebhe and Mkhonto's brothers were dead.

### PAULUS MNISI

360 Chief Captain Maquba died in ca. 1938 appointed Kali as chieftain over this area. Kali had one wife; she died in the summer of 1950.

361 Kali, wife and children:

Ntombase, daughter of Mpampanana Maseko, a man from Badsfontein 160 on the Crocodile River, district Lydenburg

a Bhambatha m b. 1906 (Zulu Rebellion)

b Bhaqile f moved with Jacob Nkosi (Dlamini),  
commoner of Barberton district

c Jabhi (Japie) @ Thanga m

d Nonana f moved with Qomane Mdluli, ordinary man  
from Waterval-Boven

e Sigwaza m

f Sana (Sanna) @ Qiniwe f still unmarried

g Jacob m

### (f) Regiments

362 Since Kali's time never again formed here.

### (g) Political and social organization

363 Kali such people are called liviyo, but have no distinguishing name. Kali settles disputes. He has three empolias who each receive 10/- per message from him. Their fathers were not empolias. All three were appointed by Kali and in the following order of time and rank: 1 Makekla Mabuza; 2 William Masina; 3 Ndaba (sibongo), first name unknown. They live in the location.

364 The area of Kali has a floating population and there is no question of social classes. At Waterval-Boven all the problems that are unique to an urban native population exist.

### (h ) Religions

365 Ancestral service (phehla emadloti) in its original form is dying out; nor does any festival of the first fruits (luma ujaka) take place in this area anymore.

**PAUL MNISI****(i) Economy**

366 Natives at Waterval-Boven have no cattle and they do not sow, although here and there a small kitchen garden next to a cottage has been noticed, in which a little corn is planted for their own use. There is little tribal life. Wages at Waterval-Boven vary from £6.13.0 to £18 per month and farmers consequently find it very difficult to find workers. The young people would rather sit than work for small wages. On white farms, more and more is mechanized, but vegetable farming does not lend itself so well to mechanization.

367 Outside the town cattle are kept by Natives; cows were observed along the mountain slopes. Donkeys are used as pack animals.

**(j) Health**

368 Under- and unbalanced nutrition, mostly in children, is very common. Small children grow up mainly on sour porridge, which is not nutritious enough. Older children are not malnourished because their diet includes other foods.

369 Pneumonia is fairly common.

370 The area is practically free of malaria; only about 1 or 2 cases are treated annually. Snakebite is more common than malaria (2 to 3 cases per year).

371 Venereal disease is very common, and so are miscarriages. The District Physician makes regular weekly rounds to treat venereal and other diseases. Abnormal births and deliveries are rare.

372 Stomach fever is much less common than diphtheria. The latter disease spreads easily because certain sects are slow to consult the physician. Superstition and some fashionistas (tinyanga) are enemies of the physician and improved health conditions.

373 Bilharzia occurs but does not assume alarming proportions. The watercourses are not badly infected and the Natives have developed a resistance to the disease.

**PAUL MNISI**

374 In December 1949 there was a smallpox epidemic in the area; 28 cases were treated. Annual vaccination against the disease takes place regularly.

375 Location conditions at Waterval-Boven are quite good. The nearest hospital is in Middelburg. The District Physician's work is facilitated in Christian times by health inspectors who are under the control of the local government. In terms of the Health Act, the activities of the District Physician are subject to the ad hoc decisions of the magistrate.

**(k) Sources**

376 The data was obtained during June 1951 from dr. G. H. Holtzhausen, District Physician, Waterval-Boven; Kali @ Paulus Mnisi; Nkabi Mkonta, born ca. 1868 (regiment: imiGadlela of Mbandzeni).

## 2 QOLOTHA NGWENTA

### (a) Personnel

377 Name: Qolotha Ngwenya. He can't remember any event that could be used to calculate when he was born, but looks about 40 years old. He is not in a regiment. He was born in the eDuze estate at Gembokhoek 5, on which farm he still lives today.

### (b) Area (sigodzi) and population

378 Area: three farms south of a It has no particular name, and is a mountainous and stony region in which many stone ruins and terraces are found (see p. 23). The borders and population are indicated on the map.

### (c) Language

379 A relatively pure form of Swazi. In Qolotha's own use of language, Zulu influence has been detected.

### (d) Pedigree

380

	Bukuza
	Mphandze
	I Matjeni @ Eighteen
	II Qolotha

### (e) Family history

381 It is not known when Bukuza passed away. He was buried at the eLudvwaleni brook on Welgevonden 166 where the eMbhuleni statue used to stand (see p. 85). Bukuza's wife, the mother of Mphandze, was Ziyendani Tfomo; the name of her father is unknown.

**QOLOTHA NGWEYA**

382 Mphandze's date of birth and regiment are not known. During his lifetime he lived in the eDuze estate on the Lidlomodlomo mountain at Kafferskraal 174. He died and was buried there; unknown when.

383 Mphandze, wives and children:

1 ? daughter from Mjoli Tfomo; no further details known

- |               |  |
|---------------|--|
| a Lomoya      | f married with Mgwevu, father of the chief captain Maquba (see p. 82)                      |
| b Lomdaka     | f also married with Mgwevu; help wife (inhlanti) of "a Lomoya"                             |
| c Lomthangala | f married with Sodlwana Zulu (Mbhuyise), former captain in the district who died in 1935   |
| d Mnkolo      | f also married with Sodlwana Zulu; concubine (inhlanti) of "c Lomthangala"                 |
| e Mdidane     | f married with one Nkosi (Magudulela) from the vicinity of the Lidlomodlomo mountain range |

2 ? daughter of Mahlatsi Nkhambule; no further details known

- |                      |  |
|----------------------|--|
| a Mfrepa             | m  |
| b Matjeni @ Eighteen | m chief  |
| c Lomphilella        | m  |
| d Mancele            | m  |
| e Lontombi           | f married with Nkunzi Lusenga, common man from the area of the Lidlomodlomo mountain range |
| f Lomathula          | f married with Kente Lusenga, common man from the area of the Lidlomodlomo mountain range  |

**QOLOTHA NGWEYA**

384 I Eighteen @ Matjeni was born in about 1868 (regiment: imiGadlela van Mbandzeni), in the eDuze village on the eLudvwaleni Creek on Welgevonden 166. He later rebuilt the village on the Lidlomodlomoberg near Badplaas on the farm Alexandria 30, where James @ Maquba currently lives. After the Boer War but before the 1918 flu, he settled at Gembokhoek 5 where his descendants are still today.

385 Nandzi @ Lamagadlela (p. 82) named him cheftain long before his death, when he was still living by the eLudvwaleni Creek on Welgevonden 166. He died at Gembokhoek 5 at the end of the first winter after the last world war, i.e. in 1945 or 1946.

386 Eighteen @ Matjeni, wives and children:

1 Nabani d. of Zembekhalipha Maseko, commoner of Ermelo (eMpuluzi)

a Jozi m

b Mdeka f married with ewula Malaza, common man from ePhophonyane spruit, Diepgezet 33

c Mazeze m

d Langobho f married with one Mabuza, common man from Bethal district

e Logaca m

2 Lomatfondvo daughter of Holongo Lusenga, commoner of the neighborhood of Somquba's village eLudlambediwini (see p. 86), district Carolina

a Mangisi f married with Msongelwa Shongwe, common man from Boschhoek 11

b Lontethe f married with Ndabezimbi Nkosi (Dlamini), common man from Swaziland

c Ntili m

d Qolotha m chief

e Chegu m

### QOLOTHA NGWEYA

387 Qolotha had only one wife in 1951, according to Native custom. Qolotha's wife and children:

Zizwe @ Christina daughter of Khingi Nkosi (Mavuso), common man from near the iNgodwane in Nyovane Maseko's area (p.331)

a Jalimane m

b Lizi @ Lozililo f still small

c Ntombitodvwa f still small

d Eighteen m

e Moses m He will now be called Fanyana because the visiting field worker suggested the name.

### (f) Regiments

388 According to Qolotha, new regiments were never formed here.

### (g) Political organization

389 Qolotha has the services of two messengers (emphoisales), Isaka Nkosi (Langwenya) and Boskayi Zitha who each receive 10/- per message from him. Qolotha settles disputes. If he cannot settle a dispute to the satisfaction of the parties, he refers it to the chief captain at eMbhuleni. Qolotha hears few cases. Acting in his absence is Thys Nkosi (Dlamini). Qolotha and his people pay tribute and perform tribute work (etfula) at eMbhuloni

### (h) Traditional belief

390 In this area no festival of the first fruits (eshwama or luma) takes place anymore. Forefather worship (tsetsa emadloti) and magic belief still have a firm hold.

### (i) Economy

391 The best of all neighbors (labakhelene) may graze freely in each other's harvested fields.

## **QOLOTHA NGWEYA**

### **(j) Health**

392 See comments of the District Physician, Waterval-Boven, at 1 Kali @ Paulus Mnisi p. 153

### **(k) Sources**

393 The above information was obtained in June 1951 from Lomatfondvo daughter of Holongo Lusenga, the mother of Qolotha; Zizwe @ Christina daughter of Khingi Nkosi (Mavuso), the wife of Qolotha; and of Qolotha himself.

### 3 MNUGWA @ GEELBOOI NKCONGWANE

#### (a) Personnel

394 Mnukwa @ Geelbooi Nkongwane, born about 1890 claims to be a contemporary of the emaGavu regiment (see p. 111 *suprs*). At the outbreak of the Boer War in 1899 he was a calf sitter and was then called Geelman. Geelbooi (Yellow boy) lives at 165 Gemakstroom; he accepted service as chieftain in the summer of about 1928, shortly after the death of his father.

#### (b) Territory and jurisdiction

395 Three farms northwest of Badplaas. The area is called sigodzi seNdubazi. It is a mountainous region with mid-veld vegetation in the Komati valley. Parts show similarity to the low field. The borders and population are indicated on the map.

#### (c) Language

396 Swazi in a very pure form considering the distance from Swaziland.

#### (d) Pedigree

397

	Mavi
	Luguba
	I Mambelane
	II Mnukwa @ Geelbooi

#### (e) History and family

398 Address names (tinanatelo) of the Nkongwane family: Mvila, Nkwakhwa (meaning unknown).

**GEELBOOI NKCONGWANE**

399 I Mambelane was born about 1853 in Swaziland (regiment: inDlavela van Mbandzeni). He and his father Luguba came to Carolina district with Nandzi @ LaMagadlela (see p. 82) and built the eNhlambeni stat on the uMkhingoma hill, Netherlands 4. Mambelane was already married when he came to this district. Accompanied by his father, he eventually rebuilt his eNhlambeni estate at Doornkloof 167, where Luguba died. This happened before the arrival of the whites to the Komati Valley about 1865.

400 A year after the flu epidemic of 1918, Mambelane was named chiefcaptain by Nandzi @ LaMagadlela with control over the current area as well as the area that is today under the control of Qolotha Ngwenya (see map).

401 Mambelane took part in the Sekukuni War, 1879 (impi yeMshadza). He became blind in one eye as a result of a fight with a lion in the forest at Doornkloof 167. He always lived at Doornkloof 167 and was approximately 1928 died here.

402 Mambelane's wives (in marriage order) and children:

1 Sikhawane daughter of Makhulumane Nkhambule, commoner of the tribe of Captain Mhola Nkosi, Barberton district

- |             |  |
|-------------|--|
| a Mtfongane | m  |
| b Monase    | f married with Langa Maseko, common man from Qolotha Ngwenya's area                    |
| c Loziwane  | f death before marriage  |
| d Ngcamane  | f married with Mlobiso Nkosi (Mamba) from Kalkkloof 250                                |
| e Ngcalamba | f married with Dalala Madonsela, common man of the area under the chief captain p. 114 |
| f Sayitjeni | m  |

**GEELBOOI NKCONGWANE**

2 Velephi, own sister and concubine (inhlanti) of 1 Sikhawane

- a Mjibha m
- b Magotsi m c Mnukwa m current incumbent
- d Mbolombolo m
- e Cadane m
- f Nongobose f death before marriage
- g Vangile f married with Mbalekelwa Dladla, common man from the area under Maquba above
- h Jeke m

3 Nkosazana daughter of Mshiza Maseko, commoner of the chief captain's area

- a Mahlatsini m
- b Sihotsa m
- c Ngobho m
- d Lompolias f married with Mnduna Mkhonta, common man from Mandanda Shongwe's area (see p.182)
- e Logwaja f married with the same man; concubine of d Lomaphoyis

4 Mthembane d. of Mswaneni Magagule, commoner of Ka-Hoho, Piggs Peak, Swaziland; died June 25, 1951

- a Yisaka m
- b Khokhiwe f married with Elias Nkosi (Dlamini), common man from Mnukwa @ Geelbooi's area c ? v deceased before naming

403 After the death of his first child at Doornkloof 167, Mnukwa left his father's eNhlambeni estate and built his own, eKulandvweni, at Gemakstroom 165 in 1919 (a year after the 1918 flu epidemic), and currently lives there. He worked for white farmers all his life.

**GEELBOOI NKCONGWANE**

404 Mnukwa's wives and children:

1 Ntoyi daughter of Ndabefihlwako Nkosi (Dlamini), father of Elias (see above), common man under the chief captain; member of the royal family

- a Nkcabaniso m small deceased
- b Eli f married with Macebo Nkosi (Tihlokonyane takaLangwenya), common man from the chief captain's area
- c Olifani m
- d Amos m informant
- e Ema f married with Jacob Nkosi (Dlamini), common man under Mnukwa @ Geelbooi
- f Bindzile f still unmarried
- g Khothi f still unmarried
- h Bhonywana m
- i Mandathane m
- j ? m dead before naming
- k ? f dead before naming

2 Magadrina daughter of Silwane Dladla, no details

- a Sibolile f married with Mabulalane Hlatjwako, common man from Qolotha Ngwenya's area
- b Nkanyezi m
- c Lomakhaza f still unmarried
- d Lomakhabishi f death before marriage
- e Mphathane m

**(f) Regiments**

405 Modern working conditions on farms have significantly weakened the system of regimentation. However, the headquarters eMbhuleni is close to Mnukwa's area; his liviyo (below) are therefore incorporated into regiments during the times when they perform tribute work (hlebla) with the chief captain.

**BOOI NKCONGWANE****(g) Political organization**

406 Mnukw's people (liviyo) are called uMjarnane and the area, sigodzi seNdubazi.

407 Mnukwa has no messengers (emphoisales) among him; his followers bring their complaints directly to him at Gemakstroom 165. Mnukwa hears disputes. When he cannot resolve a dispute to the satisfaction of the parties, he refers it to the headquarters in eMbhuleni.

408 Mnukwa does not hold the status of captain (sikhulu). He himself often, before he was old and sickly, went to perform tribute work (hlehla) at eMbhuleni.

**(h) Economy**

409 It is still the custom that stubble on harvested land must be available for all the cattle in the area and not just for those of the owner of the land. This is particularly clear from the following as reported on Gemakstroom 165: Two neighbors A and B, got into a fight. A left the stalks on his cornfield; On his land, B cut the stalks short on the ground and kept them as winter food for his cattle. B then drove his cattle into A's cornfield. A was dissatisfied with this on the grounds that B had made his own cornfield useless for A's cattle. This resulted in A and B getting into an argument in the presence of the indvuna of the area, upon which B brought a charge of assault against A.

**(i) Sources**

410 The above information was obtained during June 1951 from Mnukwa @ Geelbooi Nkongwane and Mkhubo Nkongwane (p. 165), cousin and contemporary of Mnukwa.

## MKHUBO NKCONGWANE

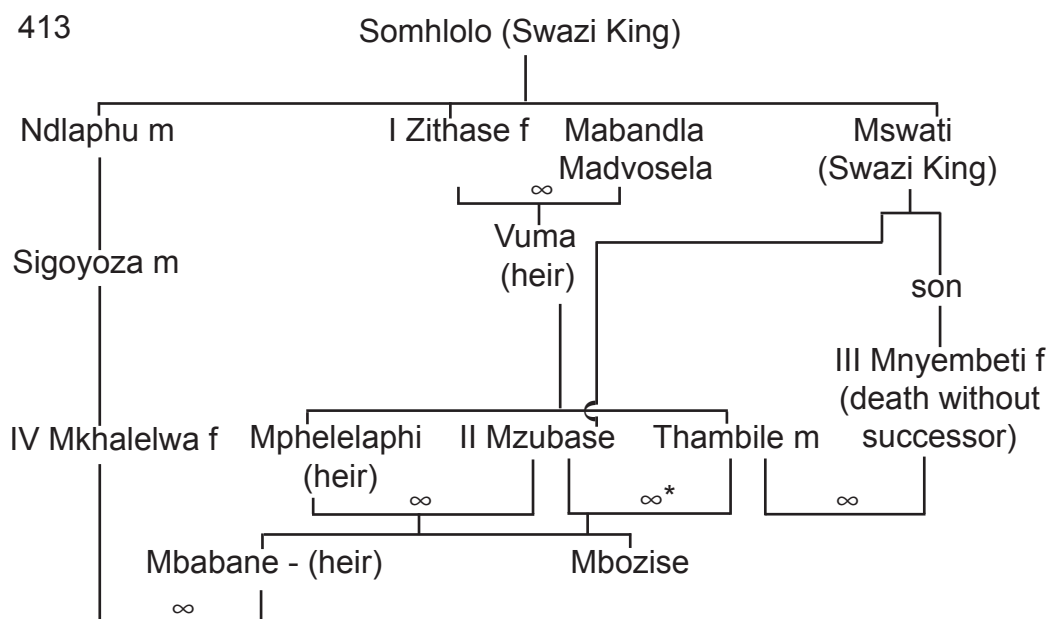
### (a) Personnel

411 Mkhubo Nkongwane, an ordinary man of the area, acts in the place of Mbozise Madvosela, but has not yet been appointed by Maquba. He lives at 28 Kees-zijn-doorns, which falls outside the area of his jurisdiction. He was born about 1890 and claims to be a contemporary of the emaGavu regiment (see p. 111 above). His father was not chieftain before him.

### (b) Area and population

412 Three farms close to Badplaas. The area is called sigodzi but has no distinctive name. Mbozise's village on Grootkop 173 is known as eMphucumphucwini (see p. 94). It is a mountainous region. For boundaries and population, reference is made to the map.

### (c) Pedigree



Mbabane and Mbozise were fathered by Thambile on behalf of Mphelelaphi, the deceased brother of Thambile, who died without offspring

∞ - married

\* custom by which a man must marry his brother's widow.

**MKHUBO NKCONGWANE****(d) History and family**

414 Mswati built for I Zithase @ Zitsase @ Tsase a village, eMphucumphucwini, on Grootkop 173 on the west bank of the iNgugwane creek. Zithase was married to Mabandla Madvosela, and had the following children:

- a Vuma m heir
- b Mvumvu m

415 The names of her daughters are unknown. Some of Zithase's children were killed during the attacks from Sekukuniland on the eMphucumphucwini Village (see p.101).

416 The name of the regiment of which Mabandla was a member is unknown. Both Zithase and Mabandla died before the birth of Mbozise, ie. before 1902 (see p. 168).

417 Vuma continued the tradition of the eMphucwini village on Grootkop 173. The regiment in which he was enlisted, and the name of his wife, the mother of Mphelelaphi, as well as her family name (sibongo), are unknown. Nor can it be said how many wives he had. He was killed during one of the Swazi-Sotho wars.

418 The name of the mother of II Mzabase is unknown. The children of the latter are:

- a Njizolo f married with Sishibo Vilakati from Kafferskraal 174
- b Mbabane m
- c Lasikhwishi f married with Sishibo above, not a concubine of a Njizolo (watiganela)
- d Mbozise m chief; informant

**MKHUBO NKCONGWANE**

419 Mzubase entered into a marriage with Mphelelaphi after the death of Zithase "to set up the house of her father's sister" (kukususa indlu kadzadzewa boyise) i.e. to produce offspring for Zithase. Mphelelaphi (regiment unknown) was killed in the 70s during the attacks from Sekukuniland on the eMphucwini Village and left behind his wife Mzubase. She then lived in levirate with Thambile (? regiment imi-Gadlala of Swazi king Mbandzeni), own younger brother of Mphelelaphi. He is the father of all four of Mzubase's children (see above). Mzubase died in eMphucwini on Grootkop 173 towards the end of the first world war. Thambile died on Grootkop 173 after Mzubase, but before Lomawa, who died in 1938. (See p. 12.)

420 III Mnyembeti was given to Thambile (see above) as wife by her father during the lifetime of Mzubase. She was not a help wife (inhlanti) and was in fact Thambile's only own wife. She married him after he began to live in levirate with Mzubase (ngena). It is uncertain whether Mnyembeti actually exercised control in place of Mzubase.

421 Children of Mnyembeti:

- a Lomalanga f married with Mkhanjane Madzinane, common man from Vygeboom 137
- b Nomaposi f married with Mpopoli Lubhedze, common man from Grootkop 173
- c Felani f married with Mashazisa Maseko, common man from Kalkkloof 250
- d Makeni m
- e Galu m

422 Mbabane, wife and children:

IV Mkhalelwa daughter of Sigoyoza, the son of Ndlaphu, son of Somhlolo, was the last royal incumbent. She became the only wife of Mbabane, son of Mzubase. Mbabane was born in approximately 1896 at eMphucwini, Grootkop 173 (regiment: baLondolozi van Sobhuza II). Here he grew up. During his stay at Grootkop 173 he married Mkhalelwa.

423 Children of Mkhalelwa:

- a Manyeni f marriage with Magacela Shiba, common man of Racesbaan 161
- b Mafobela m
- c Ndiwo m
- d Sayitjeni m
- e Sigangeni m

**MKHUBO NKCONGWANE**

424 In 1940, Mbabane and his family settled at Wonderfontein.

425 Mbozise Madvosela, Mbabane's own brother, remained at Grootkop 173, and acted as chieftain since 1940. However, in 1951 he settled at 28 Kees-zijn-doorns. He was born in about 1902 in the eMphucwini estate on Grootkop 173, where he continued to live all his life (regiment: inDlozi van Sobhuza II). Mbozise had only one wife; she died in March 1951.

426 Mbozise's wife and children:  
Lommemo daughter of Mnkonkoni Masina, commoner of Boschhoek 11, from the area of Qolotha Ngwenya

- a Siyenga m
- b Sibolile f died when young
- c Sikwabha m
- d Ntumbe m
- e Pigi m

427 On the death of his wife, Mbozise left his Mpuchwini estate out of grief and went to live with his sister, Lasikhwishi, at 28 Kees-zijn-doorns (above).

428 Mbozise claims that if he finds a suitable place, he will rebuild the eMphucwini Village again. Mbabane's estate at Wonderfontein bears the same name. However, these people have lost their authority and the chiefs Qolotha Ngwenya, Mnukwa Nkcongwane and Mzencwane Mabuza no longer recognize them.

**MKHUBO NKCONGWANE****(e) Political organization**

429 Mkhubo settles disputes within the area where he currently acts as cheiftain. If he cannot settle a dispute to the satisfaction of the parties, he refers it to the chief captain at eMbhuleni. In the days when the eMphucwini village still had authority, disputes were first referred to it, but today, now that the eMphucwinni authority has been broken, its representative is in the position of an ordinary chieftain.

**(f) Sources**

430 The above information was obtained during June 1951 from Mbozise Madvosela and Elias @ Ncekane Nkcongwane, born in 1918, the son of Mkhubo.

## **5 MZENCWANE MABUZA**

### **(a) Personnel**

431 Mzenowane @ Geelbooi Mabuza was born about 1900 (regiment: baLondolozi of Sobhuza II). His headquarters and residence are at Doornhoek 133. He was named chieftan by chief captain Maquba in July 1949.

### **(b) Area and population**

432 The three farms Welgeluk 147, Engelschedraai 175 and Doornhoek 133 which are called village seMhlambanyatsi after the creek that flows through them. It is a mountainous, grass-covered region with beautiful rivers and waterfalls. Borders and population: See map.

### **(c) Language**

433 Swazi.

### **(d) Group name**

434 The people are indicated as a group (liviyo) with the names Makhathu and Ntabengashi.

### **(e) Regiments**

435 The system of regiment formation has been considerably simplified by modern working conditions on farms. Because the head chief's capital eMbhuleni is nearby, the people go there to perform tribute work (hlehla). During these times, the young people are still incorporated into regiments on behalf of the Swazi king.

## **5 MZENCWANE MABUZA**

### **(f) Political organization**

436 Mzencwane has no subordinate judicial chieftains. He has the services of one messenger (liphoyisa) who receives 10/- per message from him. Mzencwane settles disputes. If he cannot reach an agreement between the parties, he refers it to chief captain Maquba. There is no intermediate captain (sikhulu). Mzencwane has the same status as chieftains Qolotha Ngvvenya, Mnukwa Nkcongwane and Mavimabi Mnisi.

### **(g) Sources**

437 The data was obtained during June 1951 from Mzencwane Mabuza and others.

## 6 GAMA MASHININI

### (a) Personnel

438 Gama @ Nkwenkwe Mashinini, born about 1884 (regiment: uLomkhehle van Mablokohla @ Bhunu), accepted to serve as chieftain in about 1906; it was after the death of his father and a year before his first marriage. He lives at Doornhoek 134; his village is called KaMashinini after his family name (sibongo).

### (b) Area and population

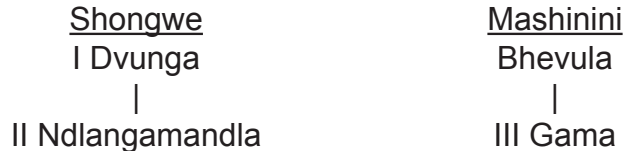
439 A number of farms on the north-eastern border of the district (see map for boundaries and population) called Village seMbhuyane. It is a rocky, mountainous region, covered with grass.

### (c) Language

440 Swazi.

### (d) Pedigree of captains

441



### (e) History and family

442 Dvunga was born about 1828 (regiment: imiGadlela of Mswati II). He was sent to this area by Mbandzeni (see p. 111) and built his village, KaShongwe, on the farm Goedeheop 135 before members of the uLomkhehle of Mahlokohla @ Bhunu were born (? ca. 1880). Mbandzeni appointed him as chieftain under the authority of the eMbhuleni headquarters. Bhevula Mashinini, the father of Gama Mashinini (see above, family tree), was Dvunga's assistant (liphini). Bhevula died about 1906 and Gama succeeded him as Dvunga's assistant.

## 6 GAMA MASHININI

443 At the death of Dvunga in about 1913 (when lieutenant Stefani Nkosi, of the emaSotja regiment of Sobhuza II, was about three years old) Ndlangamandla succeeded him.

444 Ndlangamandla was born about 1890 (regiment: emaGavu, see p. 111 supra). Shortly after the 1922 strike (see year table) he went to Piggs Peak, Swaziland, where he settled. Ndlangamandla had six wives and ten sons.

445 Gama succeeded him. He is recognized as chieftan by the chief captain, Maquba. Gama has four wives and nine sons.

### (f) Political organization

446 For control purposes, the people (liviyo) under this chief are distinguished with the following eulogies: Nyonemhlophe, Hwayiba, Maqandza kaHwayiba, kaSofayela! (White felt, hwayiba felt, speckled eggs of the hwayiba, from Sofayela!).

447 Mojaye Zulu (Mbhuysie) was the assistant (liphini) of Gama's father Bhevula who served at Doyershoek 145 (eMawelawela). On the death of Majoye Zulu, his son, Lomkhubo, succeeded him as assistant. He lives at Doyershoek 145 and makes announcements in his area. He also settles small cases but may not give judgments in which damages are claimed.

448 Gama settles disputes. If he cannot reach an agreement between the parties, he refers the matter to the chief captain. Gama has no messengers of his own but has the services of one of the chief captain's messengers who lives within his village. The messenger, Stefani @ Jamile Nkosi (Dlamini), receives 5 to 10/- per message from Gama.

## **6 GAMA MASHININI**

### **(g) Sources**

449 The above information was obtained from Gama Mashinini during July 1951; Sicaphuna Shongwe, born about 1900 (regiment: baLondolozi of Sobhuza II) Jamile Nkosi (Dlamini), born about 1910 (regiment: emaSotja of Sobhuza II); and others.

## 7 PHOTHO NKOSI

### (a) Personnel

450 Photho @ Ntjwebe Nkosi was born about 1896 (elder member of baLondolozi of Sobhuza II) and lives on Vriesland 136. He accepted service as acting chieftain for the heir of Lomahaba Tfwala in 1943.

### (b) Territory

451 A number of farms north-east and east of Badplaas. The area is called Village seNdlulele after the head on Vriesland 136. It is a mountainous, grass-covered region. The Komativalley offers beautiful scenery over a vast area. The borders and native population are indicated on the map.

### (c) Pedigree

452



### (d) History and family

453 Lomahaba @ Jan Tfwala, born about 1884 (regiment: uLomkhehle van Mahlokohla @ Bhunu) was named chieftain over this area by the chief captain in about 1935, four years before the outbreak of the second world war. Lomahaba was the son of Qobhe.

454 At Lomahaba's death in about 1943, Photho was asked by Chief Captain Maquba to act as chieftain until Lomahaba's heir would be old enough to succeed his father. It is not clear who Lomahaba's heir is. The intention was that Photho would not act as chieftain for long because king's sons are generally not burdened with official duties. However, he is competent and in 1951 had already been observed as a chieftain for eight years.

**7 PHOTO NKOSI**

455 Photho's wives and children:

1 Mntenti daughter of Masiphula Mabuza (Shabalala), common man from Swaziland

- |            |  |
|------------|--|
| a Mamane   | f married with Gandane Tsabedze ? common man from Swaziland.   |
| b Nongquba | f married with Madliza Mayisela, common man from Godwane River |
| c Thela    | m  |
- Five children born to Mamane died young.

2 Kuntane daughter of Masiphula, own sister and concubine (inhlanti) of

1 Mntenti

- |              |  |
|--------------|--|
| a Lomasontfo | f married with Magcwala Zwane, common man from Vaalkop 182 |
| b Samahila   | m  |
| c Shwapha    | m  |
| d Mgwaja     | m  |
| e ?          | f unmarried  |

Four children died.

3 Mntatha daughter of Majozi Nkosi (Ginindza), common man from Swaziland

- |                 |  |
|-----------------|--|
| a Mekhuto @ Jim | m  |
| b Pikinini      | m  |
| c Mcondvo       | f married with Kleopas Magagule, common man from Breyten |
| d Mboli         | m  |
| e Manyoko       | f unmarried  |
| f Manana        | m  |

## 7 PHOTO NKOSI

### (e) Political organization

456 The people are indicated as a group (liviyo) with the name liviyo leNdlulele: cf. (b) above. Tribute work is done (hlehla) at the chief state eMbhuleni.

457 Phototho settles disputes. His two messengers (emphoisales) are Matubela Madzinane and Solomon Zulu (Mbhuysise). Phototho's assistant (liphini) is Khwili Nkosi (Ginindza).

458 When Phototho cannot reach an agreement between the parties when settling a dispute, he refers the matter to Maquba, the chief captain.

### (f) Sources

459 The above information was obtained from Phototho Nkosi during July 1951; Dinane Nkosi, son of Phototho; and others.

## 8 MYANGA @ JACOB NKOSI (DLAMINI)

### (a) Personnel

460 Myanga @ Lukhakhayi @ Jacob Nkosi (Dlamini), born about 1880 (regiment: liSaka van Mahlokohla @ Bhunu) lives at Kafferskraal 174 and in about 1943 named chieftain by the chief captain.

### (b) Territory

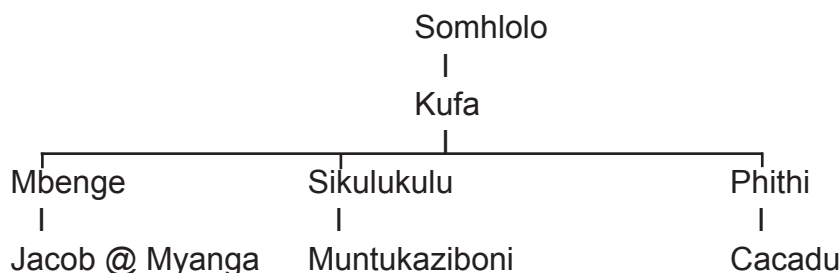
461 A number of farms north-east of Badplaas. The area is called sigodzi seLudlambediwini (see p. 86). It is a grassy, mountainous region. The vast Komati Valley is low-lying and warm. The borders and population can be seen on the map.

### (c) Language

462 Swazi.

### (d) Pedigree

463



### (e) History and family

464 Somhlolo, founder of the Swazi people, placed his sons Ndlaphu and Kufa each in charge of an area at the beginning of the nineteenth century. To Kufa he gave the eLusushwana territory, sometimes also called the KaLankqwana or Ka-Lankcwana territory. It is named after the river eLusushwana, district Ermelo, which flows through the area. The territory was granted to Kufa before the eMbhuleni village was built (see p. 85). Some claim that this region, in addition to the eastern part of the district, also included Carolina in the district. Ermelo almost the entire area of Majaha Sukazi as well as the areas of Jonas Phakatsi and Vekufa Nkosi north of the big pans, i.e. the north-eastern part of the district Ermelo.

**JACOB NKOSI**

465 The name of Kufa's regiment is unknown, but it is claimed to have been older than Mswati; so he was probably born before 1820. He established his headquarters on the eBulo hill, Robbinsdale 228, district Ermelo. Already here, his village was called eShangweni.

466 During the lifetime of Somquba (p. 7), in about 1850, Kufa went to complain to Mswati that his area was unproductive (leli live linendlala). Mswati is said to have suggested that Kufa move to the area under the control of eMbhuleni. He was also reminded of the presence of royal wives, i.e. Nandzi and Butsikati, daughters of Magadlela Khumalo, and Mnkabi, daughter of Mtsiyane Mkhonta, in eMbhuleni. The intention was evidently that he should be subordinate to Nandzi. That he was indeed made subordinate is evident from what follows.

467 Kufa accepted the offer, and the area north of the Komati and east of the uMgubudla (Gladdespruit) was granted to him. According to Nyovane Maseko (see p. 256), Kufa's control extended to Waterval-Boven and even to the other side of the uMngwenya (Elands River). Kufa built his eShangweni stat on uNdlulele Hill, Vriesland 136 (see p. 93). The group of people (liviyo) under him was indicated by the name eLutewini or Lutewu and came to eMbhuleni to serve (hlehla).

468 With the attack of Msutfu in about 1869 (?) on the eShangweni village (see p. 96) the authority of Kufa was broken and his followers fled. Nyovane Maseko claims that the Masekos entered the area after this with the permission of Mbandzeni (see p. 257). The Masekos then fell directly under eMbhuleni.

**JACOB NKOSI**

469 Shortly after this, while fulfilling his levirate duties towards the widows of his brother Mswati, Kufa fell ill on eMdzimba mountain in Mbabane district. He died here before the assumption of office of Mbandzeni (? ca. 1870), and was buried in the royal cemetery (eMakhosini) on the eMbilaneni slope.

470 After Kufa's death, the eShangweni authority was further disintegrated due to the raid of Mabbedla (see p. 100) on the eShangweni village which now stood close to the Ligatane creek, at Kafferskraal 174.

471 Kufa is said to have had seven wives; information could only be obtained for two.

Kufa's wives and children:

1 Bikela's daughter from Nyezi Nkhambule from, Swaziland, an ordinary man (see p. 93)

- a Mavumabi m established in Piggs Peak, Swaziland
- b Ntjentje m first husband of Bikwaphi and father of Sunduza (p.107)
- c Mgwevu m second husband of Bikwaphi and father of her last five children (ibid.)

2 ? daughter of Mdvuba Msibi, common man from Swaziland

- a Lubhaqa m
- b Dantji m father of Myanga
- c Baleni m
- d Zanga m
- e Macalatane f killed as an unmarried young woman in the attacks of either Msutfu or Mabhedla on eShangweni
- f Nobulawu f married to Mantfwantfwa Mkhonta, common man from Kafferskraal 174
- g Ngogolo m

**JACOB NKOSI**

472 The name of Sikulukulu's mother is unknown. Sikulukulu died on Alexandria 30 when Myanga @ Jacob was about 15 years old ie. shortly before the rinderpest of 1896-7. Sikulukulu was not succeeded in public life because immediately after his death his wife and children settled near Carolinadorp with his brother, Phithi Nkosi (Dlamini).

473 Sikulukulu's wife and children:

LaMaphicwane, surname (sibongo) unknown

a Sunduza m residence unknown

b Muntukaziboni m just after the Boer War to Ermelo, where he settled

c ? m

d ? f unmarried

e ? f unmarried

**(f) Political organization**

474 In Kufa's lifetime, the group of people (liviyo) was indicated by the name Lutewu or eLutewini, see above. The liviyo that Myanga @ Jacob was posted about today does belong to the sibaya lesikhulu (the senior division), but has no distinguishing name today.

475 Captain Nyovane Maseko (p. 256) and chiefs Paulus Mnisi (p. 146), Photho Nkosi (p. 175) and Gama Mashinini (p. 172) were historically all under the eShangweni authority. But since the successor Muntukaziboni went to live in Ermelo shortly after the Boer War, and Jacob Myanga does not exercise authority over the above-mentioned chiefs, he is today in the position of an ordinary indvuna. He was then also appointed as such by the chief captain. The political significance of the former eShangweni seems to be permanently lost.

476 That the eShangweni state and the territory of which it was the headquarters used to fall under the Malazas (cf. p. 233) is today denied by liyanga. He claims that he was once under the control of Mandanda Shongwe, who until his death in 1949 was chief official, indvunankulu yehaya, at eMbhuleni.

**JACOB NKOSI**

477 Myanga settles disputes. If he cannot settle a dispute to the satisfaction of the parties, he refers it to the chief captain at eMbhuleni.

478 Myanga has the services of the following messengers (emphoisales): Gudu Ndlovu, Mgege Nkosi (Ndzawukelwako), Jochem Nkosi (son of Myanga), Sibhatse Nkosi (Ndzawukelwako). Each receives 10/- per day when on duty.

**(g) Sources**

479 The above information was obtained during July 1951 from Captain Zhizhi Nkosi (district Ermelo) born about 1887 (regiment: emaGavu, see p. 111 above); head captain James @ Maquba Nkosi (p. 79); Myanga @ Jacob Nkosi (Dlamini); Nyovane Maseko (p. 256).

## Chapter IV

### CAPTAINS UNDER THE CHIEF CAPTAIN AND RECOGNIZED BY HIM

#### 1 LOPITELA NKHAMBULE

##### (i) **Captain Lopitela**

##### **1 District**

480 Carolina, Transvaal.

##### **2 Name of clan:**

481 bakaNkambule or -Nkambule. The ruling family is emaSwati (Swazi) of Sotho origin, but has no totem.

##### **3 Captain**

482 LOPITELA @ LOKWENDLALA @ NGEDZEMANE @ PIET NKAMBULE. Surname (sibongo): Nkambule. Born ca.1895 (Regiment: baLondolozi of Sobhuza II); regent for Shege (§7). LOPITELA assumed service around April 1947, but is not officially recognized as captain. He lives at Rietfontein 70, and belongs to the Nederduits Rev. or Ref. Missionary Church.

##### **4 Language**

483 Swazi in a relatively pure form, especially near the capital. However, many members of the tribe also know Zulu; even those untrained in it usually have little difficulty in automatically translating their Tekeza speech, which they call swata or tsitsita, into Zulu, which they call zunda.

##### **5 Tribal area**

484 The tribal area whose boundaries, population and topography are indicated on the map extends over a number of farms east and in the vicinity of Carolina town. In the districts of Belfast, Lydenburg and Witbank also apparently live members of the tribe.

## LOPITELA NKHAMBULE

### 6 Origin and relationship with other tribes

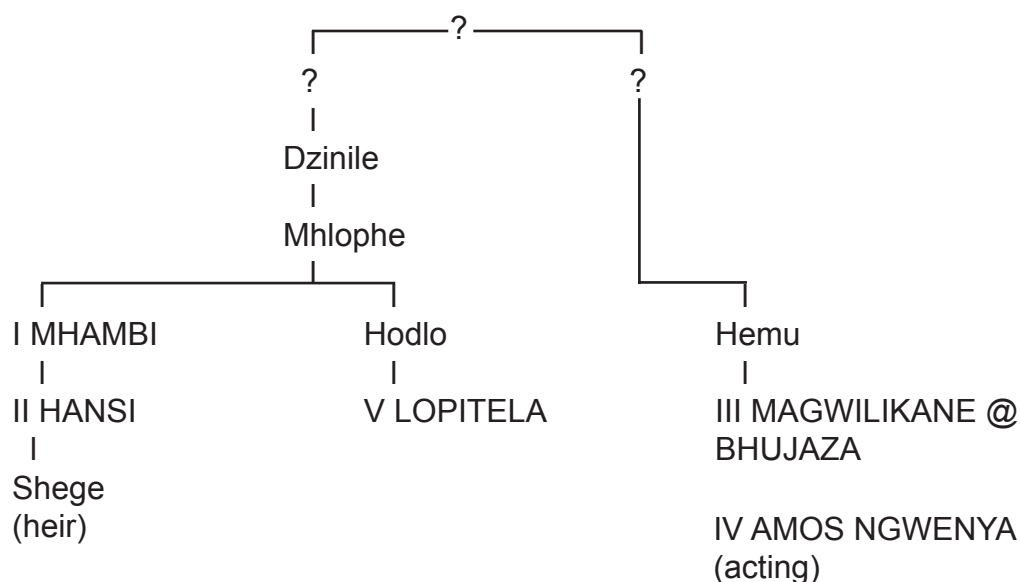
485 As the address names (tinanatelo, etc. sinanatelo) of the ruling family indicate (Section 8 below), they are of Sotho origin. The tribe is from Swaziland, and was built about 1855 in an area near their current occupation and the main state, eNgabezweni, at the foot of uMkhingoma (Busman's Head) on Nederland 4. How long the main village remained here is unknown, but it was later moved to the uHlohlwane hill on Zilverkop 31. In about 1898 it was removed from there and rebuilt on iNtababomvu or iNtababovu (Rooihoogte), Rietfontein 70, where it still stands.

486 From the origin of the tribe, the captain is subordinate to the chief at eMbhuleni, currently Maquba (p. 79). However, the tribe forms a large and important unit.

487 These people have traditionally belonged to the Swazi people. The neighboring Ndebele, who still practice circumcision, are not particularly intimate with them, and marriages between the two groups rarely occur.

### 7 Pedigree of captains

488



Captains are indicated with capital letters and their order with numbers.

## LOPITELA NKHAMBULE

### 8 History and family of captains

489 The address names (tinanatelo) of the ruling family (Nkambule) are: Mutfu, Mncube, Mlandzela "langa ngetinyawo takhe". The first seems to indicate that the relatives are of Sotho origin, which is also fixed according to tradition. The second is apparently the name of an ancestor, but nothing is known about this person. The phrase means "He who follows the sun with his steps" and is apparently part of the praise song of an ancestor; however, details are lacking.

490 Nothing is known about Dzinile and Mhlophe.

491 I MHAMBI was a member of the baLondolozi regiment of Somhlolo and was born about 1812 in Swaziland. Around 1855 he was among the followers of Nandzi (p. 82) who, in terms of the expansion program of Mswati, occupied the area to the west of present-day Swaziland. It is not known if he was married at the time, but the family estate eNgabezweni was built on Nederland 4 at the foot of uMkhingoma (Busmanskop). At this time he was appointed as captain (sikhulu) under Nandzi; whether by her or by Mswati herself, the people no longer remember.

492 eNgabezweni was later moved as headquarters of the tribe to the uHlohlwane hill on Zilverkop 31. This happened around the time of Mswati's campaign against Modjadji, the date of which is nowhere stated. The words Phekela timpisi takaMjaji (cook for the wolves of Modjadji's land) appear in the praise song of Hodlo, MHAMBI's younger brother, who participated in the campaign. Whether MHAMBI himself was involved in it is not known.

493 The main state eNgabezweni was removed from Zilverkop 31 and rebuilt along one of the slopes of iNtababovu (Rooihoogte) on Rietfontein 70 about 1898 (when LOPITELA was still a dreamer).

**LOPITELA NKHAMBULE**

494 Towards the end of the Boer War, one Jeke, the commander of a British camp at Nooitgedacht 51, east of the eManzimnyama (Blackwater), sent for Nandzi (p.105) to say goodbye to her. She introduced MHAMBI to him as her vice-captain. Soon after, MHAMBI fell ill and died (about 1903, during Gwamile's regency for Sobhuza II with Malunge as adviser). He was buried in his eNgabezweni estate next to the cattle pen. MHAMBI never worked for whites.

495 MHAMBI's wives (except first and last, not in marriage order) and their children:

1 ? daughter of Luhoho Mhlanga of ordinary standing, Swaziland; no details

- |          |   |
|----------|---|
| a HANSI  | m lisokangcanti (eldest son of first wife)                      |
| b Cimezi | f married with tribemate Mnkankoni Masina                       |
| c Loziga | f married with Mavane Matsebula of ordinary standing, Swaziland |

?2 Cikose daughter of the Swazi King Mswati

- |            |   |
|------------|---|
| a Piet     | m   |
| b Lamasano | f married with clansman Nkangu Lukhele  |
| c Vangile  | f married with Mhlophe Tsabetse from the territory of the chief captain Macuba (Maquba), p. 79. |
| d. ?       | died young, no details  |

?3 Lomangcina daughter of Mashoba Nhlabatsi subject of the chief captain

- |                     |  |
|---------------------|--|
| a Shobhiyane        | m  |
| b Miriam @ Sigcili  | f married with a Zulu in Natal, no details     |
| c Vina @ Lamccobane | f married with clansman Mgolo @ Kortman Tfwala |
| d Lomntembi         | f dead, no details                             |
| e Jwana (Johanna)   | f unmarried, in Johannesburg                   |

**LOPITELA NKHAMBULE**

?4 daughter of one Mhlanga, cousin of Luhoho (no 1 supra), no particulars. However, she was not put in her cousin's hut to do hlanta (work and bear children) for her

a Hobosha m

?5 daughter of one Mhlanga, (? half-or full) sister and inhlanti (maid) of no. 4

a Mdibi m

b Ntfombatane f married with clansman Mbalo Shongwe

c Thende m

?6 Buhlezi d. of Mashayala Thomo of ordinary standing, tribe of Madumane Zulu p.242

a Matikweni m

b ? f married with Ngaju son of Bhojane, brother of Mgwevu, father of Maquba (p. 82), the chief captain

c Zoteya f married with Mabhodla Nkosi (Nawunawu) of ordinary standing, area of Maquba

?7 no details

a Magodzi m

8 Chilichili daughter of Msukusuli Nkosi (Dlamini) of the royal sibongo group, Swaziland

a Mabamba m

b Lagobhoyi f married with tribemate Nyabela Dvuba

c Mazoni f married with one Vilakati of ordinary standing, tribe of Mgwevu Malaza p. 220

d Matikweni m

e Mathubusha m

f Mabhibhi f married with one Maseko van Breyten, follower of Vikangendoda @ George Nhlapho, Ermelo.

**LOPITELA NKHAMBULE**

496 After the death of MHAMBI in about 1903 he was succeeded at the capital eNgabezweni at Rietfontein 70 by his son II HANSI, born ca. 1868 (?) and member of the imiGadlela regiment of the king Mbandzeni. While he was still young, HANSI worked for whites but never moved away from Rietfontein and died there after a rather peaceful life ca. 1932 when Sinoti, the lisokangcanti (the first-born son of the first wife; literally: the first-circumcised) of his first son Pewula by his last wife, 16-17 years in 1949, was not yet a year old.

497 HANSI, wives in marriage order and their children:

1 ? d. of tribemate Ntsini Maseko

- |           |   |
|-----------|---|
| a Mduva   | m lisokangcanti   |
| b Loziga  | f married with tribemate Ndubazi Shabangu   |
| c Langogo | f married with Mphiva Mphila of ordinary standing, Wonderfontein, follower of Vikangendoda @ George Nhlapbo, Ermelo |

2 Mtsaphose d. of the chief captain's indvuna Dvunge Sbongwe for whose son Ndlangamandla (currently in Swaziland) Gama Mashinini is acting (see pp. 172, 173)

- |           |   |
|-----------|---|
| a Ntfombi | f married with clansman Mngayi Nkosi (Dlamini) from Machadodorp                               |
| b Mtsise  | f married with Mthonga Nkosi (Dlamini) from regular stand, Witbank, under head captain Maquba |
| c Shege   | m heir.   |

**LOPITELA NKHAMBULE**

3 Malinga daughter of Mbhonane Lusenga of ordinary estate, area of Maquba

- |               |                                       |
|---------------|---------------------------------------|
| a Lomakula    | f died before marriage                |
| b Mantombanza | f married with Ndubazi, see 1 b above |
| c Kolontji    | m                                     |

4 Lomadlozi daughter of Nandzi (p. 82) indvuna Mboyi Shongwe who was succeeded by Mandanda, the last official in this position. She is not closely related to 2 Mtsaphose

- |              |                   |
|--------------|-------------------|
| a Velebanthu | m                 |
| b Majalimane | m                 |
| c Tabhati    | f not yet married |

5 Lozinyanya daughter from Dvunge Shongwe; full sister and inhlangi of No. 2 Mtsaphose

- |           |   |
|-----------|---|
| a Pewula  | m   |
| b Macanda | m   |
| c Fanyana | m   |
| d Vovane  | f married with Kleophas Sibanyoni of ordinary standing, fully illustrated by Madumane Zulu p. 242 |
| e Vangile | f died before marriage  |
| f Mntobhi | f married with clansman Malaulwani Dzinisa  |
| g Tana    | f died before marriage  |

498 III MAGWILIKANE @ BHUJAZA after the death of HANSI in about 1932 succeeded as regent for the heir Shege. He was born about 1862 (age at time of succession about 70) and was a member of Mbandzeni's regiment Nyonezibomvu, also called uGongo or uLokhegu (the variants Nyonezibovu, Loxeku, Loxhegu also occur). MAGWILIKANE worked for whites almost all his life. During his term as captain, he performed his official duties at the main village eNgabezweni at Rietfontein 70. After a few years in the branch he was released from his duties by his chief Maquba due to his age (according to Amos' daughter Ntombi about 1935, about two years before her marriage). About 2½ years later (about 1938) he died in his own estate, also on the farm Rietfontein.

### LOPITELA NKHAMBULE

499 At the request of the chief captain Maquba, IV AMOS NGWENYA, living on the same farm and then and still today chief administrative officer (indvunankulu) of the tribe, upon the retirement of MAGWILIKANE in about 1935 observed the captaincy and when necessary went to eNgabezweni for the work of the tribe. He is a member of the liSaka or uWesakeni regiment of Mahlokohla @ Bhunu, was born about 1880, and still serves his white employers on the farm. AMOS reigned for about twelve years, see above.

500 He has only one wife, Josina @ Vangile daughter from Mbabane Ndlovu, a Zulu from Piet Retief. Their only child is: a Ntombi @ Magritha f married with William Nkosi (Dlamini), a member of the tribe. She provided information.

501 Around April 1947 V LOPITELA (Section 3 above) took over from AMOS as regent for Shege. In his young days he was an employee of the whites.

502 The heir Shege was born about 1915-1916, together with those named uMajalimane in commemoration of the first world war. He served in the second world war. Shege apparently works in Pretoria.

503 Shege's wife and children:

Mgabeka daughter of one Mbhokane, in police service at Badplaas

a Sinyundile	v - still small
b Thokozile	v - still small
c Jonah	m

## LOPITELA NKHAMBULE

### 9 Regiments

504 The regimental system of the Swazi king also applies to this tribe. The last Swazi regiment whose members underwent circumcision (ca.1845?) was, so it is said, the iNyatsi of Mswati. 1) Since its inception, therefore, the tribe never practiced circumcision.

### 10 Political organization

#### Division of tribal territory, control of population, chiefs

505 The tribal territory, as well as the territory of the chief captain of which it forms a part, is each known as a live and the population of each as a sive. The designation sipfundza for the tribal area is less common here. The tribal area is called eNgabezweni after the capital and consists of a number of divisions (tigodzi, etc. sigodzi), each with its own (mostly a geographical) name and under the control of an administrative official (indvuna). The division in the immediate vicinity of the head stat (sigodzi semphakatsi or seNgabezweni) is under the control of the captain (umnumzana) himself, assisted by his chief official (indvunakulu) AMOS NGWENYA. The areas are outlined on the map.

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1) See also Marwick "The Swazi" Cambridge 1940 p. 156.

**LOPITELA NKHAMBULE**

506 The following particulars relate to the district of Carolina:

<u>Incumbent</u>	<u>Lives on</u>	<u>Name of area</u>
LOPITELA NKAMBULE	Rietfontein 70	eNgabezweni
AMOS NGWENYA	Rietfontein 70	
Ndlabule Shongwe	Haarlem 58	eManzimnyama
Madludlu @ Swartbooi @ Jan Masina	Buffelspruit 35	eNgogo (do)
Joshua Dladla (opvolger van Paulus Thabethe)	Carolina- Lokasie	eGalini (Carolina)
Mavimabi @ Jim Mnisi (p.211)	Nooitgedacht 169	eMakhalanduna
Gobizandla @ Petres Zulu	Tevreden 219	eSilobela

Relationship of indvuna hereditary

507 The position of indvuna is hereditary. The first tindvuna was appointed by NANDZI. A vacancy following the death of an indvuna is filled in the absence of an heir by the chief captain at eMbhuleni in consultation with the chief of the tribe. An example of this is the recent appointment of Pheti Nkosi (Dlamini) as successor to Titus Mdluli in the Belfast district; Pheti's heir is likely to succeed him.

Master marriage

508 A stranger becomes loyal to the captain when he submits to the latter (khonta), joins the tribe and lives within the tribal territory. The allegiance of a clansman to the chief ends when he leaves the clan. He must verbally inform the indvuna of his sigodzi about his intended departure (valelisa ngemlomo, oral farewell). The indvuna then reports to the captain. When moving from one sigodzi to another within the tribal area, the same procedure applies.

## LOPITELA NKHAMBULE

### Tribute

509 The loyalty of clan members to their captain results in the payment of tribute (etfula) to the indvuna of each sigodzi, who in turn passes it on to the captain. The latter again owes tribute to the chief captain. The tribute could take the form of agricultural products, livestock, money or other value, services (cultivating fields, cutting grass, cutting wood, building), or even a reception for the captain when he visited the area. This etfula rests on a completely voluntary basis; there is no checking who contributes and who does not.

### Agricultural products etc. as tribute

510 At harvest time, each indvuna sends a message around in his sigodzi to remind that the time for contributions is here. Those who can, then give up a portion of their harvest, e.g. a paraffin tin full of maize or kaffir wheat or a few pumpkins; some send money. The indvuna then adds his gift and takes it to the captain, who conveys the contributions of the whole tribe along with his own to the chief captain.

### Meat as tribute

511 In the past, those who were suspicious enough to slaughter cattle for food used to send the right leaf (luhlangotsi lekunene) with the ash wound to headquarters. However, this did not apply to cattle slaughtered for ritual purposes. Today this custom no longer occurs, apparently due to the poverty of livestock. Furthermore, up until MHAMBI it was the custom to give a portion (£1 or 10/-) of the money earned on the mines to the captain. This too fell into disuse.

### Procedure for payment of tribute

512 There exists here as elsewhere a tendency among some tindvuna to want to become independent, and the first step is usually to pay tribute directly to the chief captain, ignoring the chieftain. This apparently happened recently, but Maquba (p. 79) reminded the persons involved of the correct procedure.

## LOPITELA NKHAMBULE

### Allocation of land

513 Since the tribal area consists exclusively of farmers' farms, the customary law regarding the allocation of land to new settlers only applies in a modified form. The newcomer reports to the indvuna of the sigodzi as usual. However, instead of the indvuna allotting him land for his stat and his fields, he is taken to the owner of the farm for permission to live and plant on the farm. Usually the farmer then demands that he provide a certain amount of labor per year and determines how many large and small livestock he may keep on the farm. The indvuna should communicate details about awards to the captain and this used to be done, but the custom is no longer maintained.

### Hearing of disputes

514 The duties of an indvuna include hearing such disputes between members of the tribe within his sigodzi as are voluntarily submitted to his judgment by the parties, d. w. s. as arbitrator. As everywhere in the antler districts bordering Swaziland, such findings are not enforced. In fact, the plaintiff is free to serve himself from the process of the Native Commissioner's Court without references to the indvuna or captain. Even so, clan members usually prefer to take their disputes to the indvuna and, in the absence of satisfaction, appeal to the captain. Further appeal to the chief captain occurs, but from there litigants go no further ie. to the Swazi king. In the few cases of dissatisfaction, the dispute goes to the court of the Native Commissioner, who hears the case de novo, therefore not as a court of appeal. Generally, however, the finding of the concerned official of the tribe or of the chief captain is accepted by the parties and his recommendation carried out voluntarily.

## LOPITELA NKHAMBULE

### Compensation of captain and tindvuna

515 From the tribute which the chief captain cedes to the captain, the latter, at his discretion, again compensates his tindvuna for their services.

### Messengers

516 The captain and each indvuna also appoints a bailiff or bailiffs (liphoyisa, mv. emphoisales) to report to defendants when their dispute will be heard. This service is only necessary when the defendant lives far from headquarters and cannot keep up with the details. The message does not have the effect of a summons and there is no question of arrest when the defendant does not appear, nor of a judgment against him. The reason is that the case is submitted voluntarily by both parties to the judgment of the captain or indvuna; indeed, the fondness for public discussion of disputes is so great that neglect of such a message is entirely unknown. For each message the messenger receives 10/-.

### Sibongo groups

517 The tribe consists of members of a large number of sibongo groups, of which the captain does not even know all of them. However, he is familiar with most groups that have members within his sigodzi. The prestige of a sibongo group in the tribe is largely determined by duration of allegiance to the ruling family. The following are examples of sibongo groups, more or less in order, from the sigodzi of the captain: Dvuba; Fakudze; Maziya; Shabangu; Masilela; Magagule; Ngwenya; Bhembe, Mabuza, Ndzinisa; Shongwe; Lukhele, Mdluli, Mhlanga, Sibanyoni; Tfwala; Masina, Vilakati.

## LOPITELA NKHAMBULE

### Counselors of captain

518 The captain is assisted in the exercise of his official duties by a number of confidants. Usually he turns to someone as an advisor when he belongs to a sibongo group with a long record of loyalty to the ruling family. There are certain sibongo groups that are known for this (see above), but this does not mean that the captain must choose an advisor from each or any of these. There is therefore not a council with a specific number of members like the ones currently constituted by some rulers, such as the Swazi king, for example. already done.

## 11 Social

519 The highest prestige is the prerogative of the ruling family and the royal sibongo group, of which the chief captain is also a member. To the second class belong the sibongo groups of which examples were given in §10. Everyone likes to marry someone from these whorish classes. However, the class distinction is not sharp and the prestige of an individual largely depends on himself.

520 There are still few clan members who have gone to school, and Christian marriages are rare. Lobolo is paid at every marriage. Due to changed economic conditions, men with more than one wife are rare. The influence of the towns is believed to be responsible for a great deal of unchastity and the resulting social evils. The still conservative public opinion is strongly opposed to this. Marriages with members of the mother's sibongo group that occur elsewhere, apparently under Sotho influence (see Ethnological Publication no. 25 p. 49, footnote), are generally still avoided here. In the sibongo group of the ruling family, this is apparently considered an abomination from time immemorial, and according to them, this is the traditional position among all Swazis. Whether marriages with all blood relatives are avoided is uncertain.

## **LOPITELA NKHAMBULE**

### **12 Traditional belief**

521 Although the tribal area consists exclusively of farms owned by whites, there are still parts where the people are particularly primitive. A child from one stat along the road was so afraid of white people that she could only be moved with great difficulty to get close enough to have a shouting conversation, and so suspicious that she offered a handful of sweets, which were usually eagerly accepted, refused.

522 The belief in sorcery is very strong. A Swazi of this tribe believed so firmly in the practicability of a certain Shangaan's threats to wipe out his entire stat with magic that he killed the threatener in defense of his village.

### **13 Mission and education**

523 See introduction p. 59 e. f.

### **14 Residence**

524 Although there are beehive huts, most dwellings have throat-shaped roofs of slats and grass and walls of slats and sod, which are plastered over and often whitewashed. Where wood and grass are scarce and stones abundant, the latter is used for the walls.

525 The average stat consists of about 5 buildings, such as e.g. that of AMOS. In the captain's residence there are 7. Cooking huts are called emadladla and storage huts emakulusi ("wheat harvest"? ) or lihogo, var. called lihoko ("cage").

### **15 Material culture**

526 A skin scraper (sangcele), which consists of a short, thick blade whose hilt protrudes through the knob of a short handle, was found. It looks exactly like the phalo of the Sotho.

527 In addition to this, the following was noted; clay beer pots (ludziwo); also sitting mats (sihlandzi), sleeping mats (lichasi), dining mats (sicephu) grain dishes (sitJa) and large grain baskets (silulu), all of wickerwork. A skilled maker only spends about 3 days on the production of the latter, which can contain up to 9 amounts of mud.

## **LOPITELA NKHAMBULE**

528 Of the wooden tools, only the large porridge ladle (ingwembe) is still in use; the small spoon to eat with (luqwephe), meat bowl (umgwembe) and milk pail (umqenge) are still remembered, but no longer found.

### **16 Tribal markings and dress**

529 Most follow the clothing of the whites.

530 Only among the men there are still a few who occasionally wear the traditional clothes (vunula), e.g. the belt with flaps of skin from the front and back (libhebha) and the one with hairy tails (tinjobo). During the hottest hours of the day, the men usually wear tire sandals (inkcabule).

531 Women's dress is practically limited to the modern cloth dress (liloko) and the headscarf (liduku); there are apparently hardly ten women in the entire tribe with the traditional high headdress (sicholo). There are indeed women in the lowlands with the skin dress (sidvwaba) and apron (sidziya), but they do not belong to this tribe.

532 The ears are still mostly pierced in the well-known way (kusika tindlebe), but many don't even do that anymore.

### **17 Animal husbandry**

533 In general, the farmer does not limit his Natives to a specific number of livestock. In contrast to goats, sheep are nowadays usually prohibited, although completely black sheep were allowed in the past because they were easily distinguishable from the farmer's.

**(ii) Chief Mavimabi Mnisi****(a) Personnel**

561 Mavimabi @ Mavumabi @ Sikwenene @ Jim Mnisi. He belongs to the iNyonebovu regiment of King Mbandzeni and was born about 1866 (between the birth years of two relatives of his employer, Mr. Theuns Nieuwoudt; Jim says he was born when the mourning period of Mswati's widows ended). Mavimabi succeeded his father as chieftain after the flu epidemic of 1918 but before the Witwatersrand strike of 1922. He lives at 169 Nooitgedacht.

**(b) Area**

562 A number of farms north of Carolina on the northern border of the district, which are indicated on the map together with the population (p.331).

**(c) Language**

563 A Nguni mix with the Zulu sound system. The grammar is largely that of Swazi.

**(d) Pedigree**

564

```

? (Mnisi)
|
Mantjolo
|
Mithi
|
Hansie
|
Mavimabi @ Mavumabi
|
Mamukulane @ Abram

```

**(e) History and family**

565 Nothing is known about Mantjolo. Mithi's wife, the mother of Hanise, was after Mahela Maseko.

566 Hanise was born about 1832 in Swaziland (regiment: imiGadlela van Mswati II) and grew up there

### JIM MNISI

566 Hanise was born about 1832 in Swaziland (regiment: imiGadlela van Mswati II) and grew up there. However, he, and the kin of which he was a member, incurred the wrath of Mswati, the Swazi king, for the following two reasons: (1) When Hanise was a young man, a battle between the young men (emajaha) arose over the headship of the tribe. In the battle, Mahajane and Msuduka Mnisi were killed by Njinji Mnisi (older than Hanise) and another whose name is unknown. Mswati was deeply affected by the killing of his subjects without his knowledge. (2) The Mnisis were known as rainmakers and when on occasion it rained excessively, Mswati accused the Mnisis as the cause and sent an expedition against them. Mswati's troops attacked the Mnisi's estates during the night. The eJobe, the eLunyaweni and the eButhini, arrived. Hanise was still a young lad (libhungu) and sat in front of the fire in one of the huts. He was stabbed in the back with an ash jay through the hut wall, made of grass and slats, and disfigured. However, he and others, including Njinji, escaped and fled to the mountains.

567 Here they tarried until their wounds were any better and then fled on through Amsterdam and New Scotland and over the neck near Majuba to Newcastle in Natal. Officials of the Administration sent them from here to Pietermaritzburg to work there, except for Hanise who, because of his many wounds, was placed under a chief in the Free State, Mgimhibi Hadebe, to recover. In the state of Mghimbi, Hanise is married.

568 In 1874, when Mavimabi was about 8 years old, Hanise went to live with his family in the district of Wakkerstroom. This was about the time of Mabhedla's raid against eShangweni (see p.103) about five years before the Zulu war. Here he was appointed by a magistrate, called Nkosilusha, as a messenger to do ad hoc dispatch work. However, the owner of the farm on which they settled was an angry man and Hanise in about 1889 followed his son Mavimabi to the Carolina district and went to build his eThekwini estate at Welgevonden 200. Here he was again "appointed" as a messenger by the representative of the Magistrate's Office, a farmer named Hendrik Prinsloo, Sombhedla. Meanwhile, the Natives began to regard Hanise as a leader and brought their disputes directly to him without paying tribute to the headquarters at eMbhuleni. Hanise died on Welgevonden 200 in the month of June of a year that lies between the 1918 flu and the Witwatersrand strike of 1922.

**JIM MNISI**

569 Hanise's wives (in marriage order) and children:

1 Nobuzimba @ Nodlabha d. of Mdombo Maseko, ordinary man from Swaziland

- |                |  |
|----------------|--|
| a Mavimabi     | m current incumbent                                    |
| b Nokufa       | f married with Mahoyane Malaza from Clercq's Vallei 67 |
| c Nobathakathi | f married with the same man; help wife of b Nokufa     |
| d Ngotja       | m  |
| e Thukwase     | f married with Mnukwa Mabitela from Chrissiesmeer      |
| f Mbohase      | f death before marriage                                |
| g Nyangane     | m  |

2 Surname (sibongo): Mdluli; no details

- |             |   |
|-------------|---|
| a Galu      | m   |
| b Nomacala  | f married with one Mabizela from Chrissiesmeer            |
| o Mafinyela | m   |
| d Tjanikati | f married with Silakashane Malaza from Clercq's Valley 67 |
| e Mthakathi | m   |

3 Nomahlali ddaughter of Nombambo Mngomezulu, common man of Peace, O.V.S.

- |             |   |
|-------------|---|
| a Ngakanani | f married with Langa Maseko from Burnside 57                            |
| b Magimba   | m   |
| c Mpiyakhe  | m   |
| d Mntjakela | m   |
| e Nomndeni  | f married with Bhata Zulu (Mbhuysie) of Wonderfontein, district Belfast |

**JIM MNISI**

4 Nomhlawi daughter of one Mngomezulu van Vrede, o.v.s.

- |              |  |
|--------------|--|
| a Zenzele    | m  |
| b Mnyamane   | m  |
| c Nomangcina | f married with a man from the Free State; no details |

5 Tamane daughter of Ndatja Zulu (Mbhuysie), a common man of the district Wakkerstroom

- |              |   |
|--------------|---|
| a Sumbulwana | m   |
| b Nkcabaniso | m   |
| c Hlupheka   | f married with Silakashane Malaza, see wife No. 2 above; not concubine (inhlanti) of 2 Mdluli |
| d Mghomu     | m   |
| e Malibogho  | m   |
| f Makhombela | m   |

6 Lompala daughter of Bhungane Nkosi (Dlamini), who had control over Mswati's royal cattle

- |              |   |
|--------------|---|
| a Mkhonyelwa | m   |
| b Gudlumba   | m   |
| c Phinde     | f married with Nonzuza Kubheka, an ordinary man from Newcastle, Natal |
| d Feleni     | f married with Mboza Ngwenya, an ordinary man from Haverfontein 56    |
| e Mabhedla   | m   |

7 Zulase daughter of Chakijana Msibi, a common man from the dist. Wake current

- |            |              |
|------------|--------------|
| a Mnyamane | m only child |
|------------|--------------|

**JIM MNISI**

8 Mthwalose daughter of Mkhuhlu Shiba, commoner of the dist. Wake current

- |        |   |
|--------|---|
| a Gija | m   |
| b ?    | v stayed behind in Wakkerstroom when Hanise came to settle in the Carolina district; no details |

9 Gazi Sibeko; name of father unknown

- |            |   |
|------------|---|
| a Nomoya   | f married with a man from the district Ermelo, no details |
| b Bafana   | m   |
| c Msindose | f married with a man from the district Ermelo; no details |

10 Nomhlwazi daughter of Mdombo Maseko; half sister of 1 Nobuzimba but not her concubine (inhlanti).

- |            |   |
|------------|---|
| a Siphoso  | m   |
| b Yokoda   | m   |
| c Kula     | m   |
| d Nambethe | f married with Spoon Ngodza, an ordinary man from Welgevonden 200 |
| e Mvimbi   | m   |

11 Nomawa daughter of Mdombo, own sister and concubine (inhlanti) of 1 Nobuzimba

- |            |   |
|------------|---|
| a Ndali    | m   |
| b Bhavu    | m   |
| c Nomalima | f married with Mankone Mahlangu, an Ndebele from Brakspruit |
| d Hlahlela | m   |

12 Maphiwase daughter of Bhungane Nkosi (Dlamini) own sister and help wife (inhlanti) of 6 Lompala

- |             |   |
|-------------|---|
| a Mantombi  | f married with Mankurwane Malaza, commoner of Driekop 103, district Belfast |
| b Ndlaleni  | f married with Mali Shongwe, a man from Swaziland                           |
| c Gewu      | f married with a follower of Maqala Nkosi of Mooiplaats 196; no details     |
| d Jabhane   | m   |
| e Mahlavuse | f married with a man from Mooiplaats 196; no details                        |

**JIM MNISI**

570 On the death of Hanise, the rulers at eMbhuleni saw their chance and nominated his son, Mavimabi, as indvuna under their authority as "successor" of his father.

571 Mavimabi was born about 1866 in the Free State born in the estate of his father's patron Mghimbi. Due to the farm owner's inquisitive nature, he in approx. 1886 (?), when he had already been chosen as a lover by a young woman (qonyiwe), fled to the Steynsdorp goldfields where he worked for a year and a half. At the end of his stay in Steynsdorp, Mavimabi moved to his father's estate at Welgevonden 200, where he eventually married. After a long stay here, he settled at Nooitgedacht 169, where he currently still lives; Mr. Theuns Nieuwoudt, owner of the farm, says that it was 42 years ago, i.e. in 1909.

572 Mavimabi's wives (in marriage order) and children:

1 Nomvula daughter of Ngabidlane Msibi, common man from Swaziland

- |              |  |
|--------------|--|
| a Mamukulane | m heir   |
| b Bangembili | m  |
| c Vangile    | f married with Matudu Maseko, a common man from the distr. Belfast |
| d Ntimane    | f married with Mawane Mtswene, a Ndebele from Nooitgedacht 169     |

2 Ntombi d. of Mndlovu Dladla, an indvuna of Mswati

- |             |   |
|-------------|---|
| a Ndukwini  | m   |
| b Ntanyane  | m   |
| c Nonkeneza | m   |
| d Machibise | f married with Mntjakela Nkosi (Dlamini), relative of Maqala Nkosi van Mooiplaats 196 |
| e Mthobhi   | f married with Jarimane Lukhele, an ordinary man from near Moedig                     |
| f Stokisi   | m   |
| g Cocwane   | f married with a man from Germiston; no details                                       |

3 Makatane @ Katrina daughter of Mzinyane Hadebe, an ordinary man from the district Wakkerstroom

- |               |  |
|---------------|--|
| a Meleli      | m  |
| b Madandane   | f married with Mafono Sigudu, a man from Burnside 57 |
| c Sombhedla   | m  |
| d Khuzwako    | m  |
| e Gani        | m  |
| f Hlomendlini | m  |

### **JIM MNISI**

573 Mavimabi already made efforts in 1951 to appoint his heir (inkosana), Mamukulane, in his place. Mamukulane is Mavimabi's first-born son (lisokankcangi). With the Mnisi's, the lisokankcangi always follows.

574 Mamukulane was born about 1892, about four years before rinderpest. He currently lives at Nooitgedacht 169 in his own estate, which is still unnamed.

**JIM MNISI**

575 Mamukulane's wife and children

Christina @ Nadluli daughter from Bhanga Lukhele, a Swazi from the eManzimnyama River, territory of Fulamiso Nkosi

- |                        |   |
|------------------------|---|
| a Ella @ Holoholo      | f married with Piet Maseko van Geluk 107, dist. Belfast                       |
| b Nabuhali             | f married with Jeke Mtswene, a Ndebele from Nooitgedacht 169                  |
| c Phathisile           | f married with Dayimane Sekwane, an ordinary man from Driekop, distr. Belfast |
| d Lina (no Bantu name) | f married with one Ndlovu, a Sotho from the Free State                        |
| e Nana                 | f still unmarried   |
| f George               | m   |
| g Juliya               | f still unmarried   |
| h Mefika               | m   |

**(f) Regiments**

576 As far as can be remembered, Mavimabi's people were never incorporated into regiments.

**(g) Political organization**

577 Mavimabi has the services of one messenger (liphoyisa), Jan Makhabane (a Shangaan), who receives from him 10/- to £1 per message. His territory (sigodzi) is not subdivided into smaller territories and he has no chiefs (tindvuna) under him. His followers do no tribute work (hlehla) to the chief captain at eMbhuleni and therefore do not count as a working group (liviyo).

578 Mavimabi settles disputes and his only source of tribute is the fees paid to him at the trial of cases; his followers do no tribute work for him. In the past, court fees were sent directly to the chief captain at eMbhuleni. It has now been arranged by the chief captain, Maquba, that Mavimabi's son, Mamukulane, will be under the authority of Lopitela (p.183) when he is appointed chieftain. 1)

---

1) Apparently, the territory of the Nkhambule was modified from time to time (see. p.184) and that of Mavimabi was only later included in it.

### **JIM MNISI**

579 In 1951, Lopitela sent two delegates, Mboyi Sibanyoni and Nkonzo Sibanyoni, to order Mamukulane to report to Lopitela so that they could introduce him to the Magistrate of Carolina as Mavimabi's successor. Matters that Mamukulane will not be able to resolve to the satisfaction of the parties, he will refer to Lopitela who will in turn refer them, if necessary, to the head captain at eMbhuleni. Mavimabi never referred matters to eNgabezweni, the Nkhambule chiefdom, before Lopitela became captain (see p. 184); now that Lopitela is captain, however, it does.

580 The most prominent sibongo group is Nkosi (Dlamini). The population is homogeneous and there is practically no social class division.

#### **(h) Traditional belief**

581 Ancestral belief has almost completely died out, but magic belief is still strong. Some of the population are members of churches.

#### **(i) Economy**

582 It is complained that the Native children cannot go to school because their labor is required on white farms. See comments on p.277.

583 A person's cattle may not be chased here in the harvested lands of another (see p.164).

#### **(j) Health**

584 The children receive good nutrition, no case of serious illness has been observed and the general impression is that conditions are favorable.

#### **(k) Sources**

585 The data above was obtained during June 1951 from Mavimabi @ Jim, 85 years old; his wife Makatane, born about 1872; his son Khuzwako, born about 1902; his niece Ngwane Malaza, born about 1898; and his heir Mamukulane.

## **2 MGWEVU MALAZA**

### **1 District**

586 Carolina, Transvaal.

### **2 Name of tribe**

587 baka.Malaza, after the family name of the ruling group. The Malazas have no totem.

### **3 Captain**

588 MGWEVU 1) @ LOMFISHA @ DANYELA (DANIEL) MALAZA.  
Surname: Malaza. MGWEVU was born about 1914 or 1915 and in 1941 accepted service as captain under Maquba, the chief captain (p. 79). MGWEVU lives at Weergevonden 34.

### **4 Language**

589 Swazi-Zulu mixture in which the Swazi element predominates. Formerly these people, judging from examples obtained from the Malazas of Ermelo (§21), spoke a language which showed similarity both to Transvaal Ndebele and the Swazi of today.

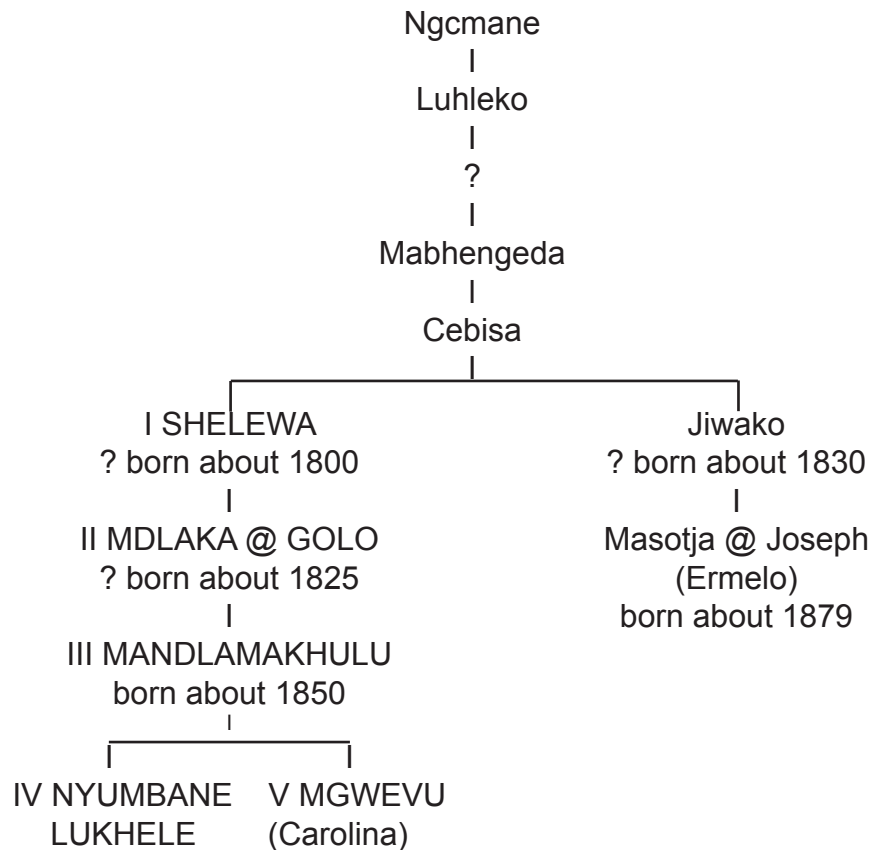
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1) According to the segslui on p. 267, his name is Mgwevu Nkosi (p. 82).

**MGWEVU MALAZA**

## 7 Pedigree of captains

598



Captains are indicated with capital letters and their order with numbers.

599 SHELEWA was left out by the segslui of the tribal area, but according to chief captain Maquba, was the first office bearer. MDLAKA's alias GOLO was also added by Maquba. According to the Malazas of Spitskop, Ermelo (Section 21) there is always talk of "Cebisa waMabhengeda" 1), which presumably means that Cebisa was the son of Mabhengeda. Malazas also claim that they are emaNgcamane bakaLuhleko, and Jantjie Maseko of Bethal 2) gives Luhleko as the son of Ngcamane. However, it is uncertain whether Mabhengeda was the son of Luhleko.

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1) wa = from.

2) Letter (file 14-648) from Jantjie Maseko d.d. 10/5/1938 to Native Commissioner, Pretoria.

## MGWEVU MALAZA

### 8 Histories family of captains

600 The address names of the ruling family (Malaza) are: naboNkosi, naboCujwako, naboKuhlasi, naboMdvungendaba, 2) which apparently refer to ancestors, about whom nothing is remembered anymore.

601 The bakaMaseko is also emaNgcamane. According to Bryant 3) they are of Ntungwa-Nguni origin and therefore of the same type as the Zulu. Of them it is claimed 4) that they originally came from a hole in the ground at the Drakensberg (oNdini) and the uMzimvubu River, apparently at its source, i.e. in the vicinity of the districts of Mount Currie, Umzimkulu (north-east Capeland) and Underberg (south-Natal). Hence, they say, saginga ngesilulu, the literal translation of which would be "we rolled with a big granary" to the Eastern Transvaal. However, the informant's "saginga" means "seza ngempi" (we came with a ladder). The Malazas of Ermelo (Section 21) have a tradition "sawela ngesilulu, siphuma eMpumalanga"; literally "we came over with a granary from the east", but over what (sea, river, etc.) is unknown.

602 Bryant said in 1905 5) that the amaNtungwa tribes of Zululand, according to their own assertion, came down (b'ehla) by means of granaries (ngezilulu), or rather in the granary way, i.e. they come from an area where drought prevails to the coastal region in search of food, and bring their grain baskets to contain it.

---

2) "nabo-" means "and . . . -they".

3) "Oldentimes" 1929 p. 311.

4) by Kleinbooi @ Malithi Maseko from Tafelkop, district Ermelo, whose story I recorded at his village on 11/2/1949 (file 14-648).

5) Zulu dictionary p. 365 s.f. "by the way".

**MGWEVU MALAZA**

603 In 1929 1) he writes: The Ntungwa-Ngunis relate that they "came down (from the interior) with the large corn-baskets" (b'ehla ngesiLulu) - huge, gourd-shaped baskets, woven of strong grass, a yard in width and depth, in which grain was stored. Or were it perchance more correct to translate here, "came down on account of the iziLulu" - the iziLulu (corn-baskets) being but a nickname for those unknown strangers (who appeared with such baskets) already encroaching from the north upon the Nguni Limpopo preserve and there gradually elbowing the latter out? The evidence does not warrant a belief that the iziLulu were an original Nguni institution,

604 Doke and Vilakazi 2) in 1948 indicate "royalty" as one meaning of isilulu and also use the verb ehla instead of ginqa. The sentence "Amantungwa athi wona ehla ngesilulu" is then translated as: "The Ntungwa tribesmen say that they descend from royalty".

605 In 1949's Bryant 3) the Ntungwa pretend to come from the west, from a country they call ebuNguni. He gives the full assertion of the Ntungwa as "s-Ehla ngesiLulu; sa-Landela iziNtete". He rejects the translation "with the granary" as nonsensical and prefers "because of the granary". The granary would then be symbolic of sowing, fields or lack, due to the locusts, of grain. What regarding the latter, he admits that after this sentence one would have rather expected "we fled from the locusts" than "we followed them".

---

1) "Olden times" p. 14.

2) Woordboek p. 467.

3) "The Zulu people" pp. 11, 20-21.

**MGWEVU MALAZA**

606 It is not the purpose here to go into the merits of the statements. However, one is born to point to the tradition that, literally, the sibongo group Ndebele rolled from Sotho territory to Zululand with the grain basket, through which they were thrown out there. 1)

607 Also compare what Alice Werner in 1933's 2) under the heading "Zulu clan tradition":

608 "These Makaranga are by some thought to be the ancestors of the Amalala, 3) the first of the Bantu to take up their abode in the countries we know as Natal and Zululand. One of their tribes has a quaint story of the way in which their first ancestor brought his family to their new home. This was Malandela, son of Gumede, who came into the Umhlatuze valley, Father Bryant thinks, 4) about 1670. It is said that when they had marched, day after day, for many weary miles, and the old man found his strength failing, he made his wives and children get into an isilulu - 'one of the huge globular baskets still used for storing grain.' He then, with one last effort, launched the basket on its way with one mighty kick, and fell back dead. It rolled on 'over hill and dale, river and forest, till at last it stopped and steadied; and when those within ventured to look out they found themselves in this country where we now live', so some of their descendants, 'who are still nicknamed "those belonging to the basket,"' told Miss Colenso.

609 "But Father Bryant, who has made very careful inquiries into Zulu traditions, has unkindly spoiled this story. He says that the real meaning of "those belonging to the basket" is that Malandela's family, when driven by famine from their old homes, brought with them these grain-baskets, which were then a novelty to the people among whom they settled.

610 "However that may be, Malandela was the father of Ntombela, the father of Zulu, and so the ancestor of the great Zulu kings ....."

---

1) Myburgh "EzakwaZulu" 1944 p.148 Section 593.

2) "Myths and legends of the Bantu" pp.28-29.

3) See Section 6 p. 222 n. 1) above.

4) No reference; apparently "Olden times" 1929 p.13 is meant.

### MGWEVU MALAZA

611 The Malazas of Carolina say that eBulwmi (name of village) in the vicinity of the iNyonyana hill near the Little Lusutfu River (Mbabane district) is the place of their origin and that of the other emaNgcamane (or emaNgcamane). When the Swazi from eShiselweni 1) on the Phongolo River in the southeast were driven northward by the Zulu 2) and arrived in this area, the emaNgcamane were already settled there, as well as certain Sotho tribes, who were later driven out by Msawti. According to the Malazas of Ermelo, the Swazi before Zide 3) Ndwandwe fled from Tsonga territory (eButhonga) in the south along the Lebombo, and found the emaNgcamane at the hill called eNkabaneni and the eMdutjane river, Swaziland.

612 The bakaMaseko further says that the emaNgcamane under Mapanga (?Maphanga) warned Somhlolo, the Swazi chief, not to move further as the Sotho would destroy his people, and advised him to hide in a cave. Zwide's teaching attacked Mapanga but the followers of the latter were victorious, apparently because they were big weed smokers. Zwide came back, but the weed smokers turned into stumps and Zwide's warriors began to fight among themselves and chase each other until they finally crossed the iNgwembisi River. When the war was over, Mapanga invited Somhlolo to stay within the territory and build his capital at eZulwini ("in Heaven") near Mdimba Mountain. 4)

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1) Ethnological Publication no. 25 pp. 96, 97; Bryant "Old times" 1929 p.318; Cooper "African aristocracy" p. 12.

2) sc. Zwide of Zidze Ndwandwe: Bryant "Olden times" 1929 pp. 173, 318; Swaziland Report No. 1138 for 1921 p.3; Cooper "African aristocracy" 1947 p.13.

3) = Zwide.

4) Letter (file 14-648) from Jantjie Maseko, Bethal, d.d. 10/5/1938, to Native Commissioner, Pretoria.

### MGWEVU MALAZA

613 It is uncertain how Cebisa, the father of SHELEWA, was related to Mapanga; according to the baka-Maseko 1) Mapanga was the grandson of Luhleko. That “Cebisa lived in Swaziland” is all the people in Carolina know about him. The Ermelose Malazas remember him as the ancestor who drained the marshes with furrows for cultivation among the eMdutjanes.

614 The tribe did not even know of the existence of I SHELEWA; all information available about him is that of the chief captain, Maquba, viz. that he was the father of GOLO and the son of Cebisa, and that he was the first Malaza captain whom Mswati appointed within the territory under the eMbhuleni village.

615 II MDLAKA also bore the name GOLO according to Maquba. Makhondlwane Matsebula of the tribe says he believes that MDLAKA belonged to Mswati's iNyatsi regiment. Within the tribe it is not even known if he was a captain.

616 One of his wives, the mother of MANDLAMAKHULU and her children, is still remembered:

1 Fumanekile daughter of Galaja Nkosi (Ginindza) of Swaziland, no details

a MANDLAMAKHULU m lisokangcanti (first wife's first son)

b Ntjilwane m

c Mabhala m

d Lozincwazi f married with Mphungane Nkosi (Dlamini) of Maqala's people (p. 285), a common man, father of informant Mmangaliso

e Mntiyane f died as a child

f Cwayile m

---

1) Letter (file 14-648) from Jantjie Maseko, Bethal, d.d. 10/5/1938, to Native Commissioner, Pretoria.

**MGWEVU MALAZA**

617 The first captain about whom anything is remembered is III MANDLAMAKHULU. He belonged to the inDlavele regiment (also pronounced inDlavela) of Mbandzeni and was born around 1850. He grew up in the family estate eNdzabeni on eTjeni Hill, Weergevonden 34, and served his national service with the royal estate in Swaziland. After enlisting in his regiment, he married his first wife in Carolina county. After that he still went to Swaziland for military service from time to time.

618 When his term of service was over, he built his own eNdzabeni village on the Loni River, Mooiplaats 196. He took part in the pursuit of Mabhedla's troops after their raid on eShangweni (p. 101) and in the Sekukuni War of 1879 at Tsate (impi yeMshadza), 1) p. 104, when the main object of the Swazi was to avenge themselves on Mabhedla.

619 Shortly before the Boer war, he moved his village from the Loni to the foot of the hoe uGanyalala head on Brandybal 177, near the border of Aarnhemburg 151. Shortly before the first world war, the headquarters moved to the vicinity of the uBhangazi hill group on Aarnhemburg 151. From here MANDLAMAKHULU transferred his village between 1922 and 1925 to the slope of the Sibubule hill on Tjakastad 149, where he died in October 1938 and was buried.

---

1) This war is described under the heading "Impi yasemshada" by Kubone on p. 20 sqq. of "Umlondolizo" 1940.

**MGWEVU MALAZA**

620 MANDLAMAKHULU, wives in marriage order, and their children:

- 1 Lotijanda d. from Lozonzo Mavimbela of the district, an ordinary man
- |             |   |
|-------------|---|
| a Lomvula   | f married with Mphungane, the husband of her father's sister Lozincwazi (kadzadzewaboyise), for whom she acted as a helper (inhlanti) |
| b Ndoda     | m lisokangcanti, the first-born son of the first wife, see p. 217   |
| c Mkhanyela | f married with Nyatsi Sibanyoni of the tribe, an ordinary man   |
| d           | m died as an infant   |

2 Lodgers d. of Magubhela from the royal sibongo band Nkosi (Dlamini) of Swaziland, no details

- |              |  |
|--------------|--|
| a Ndlavela   | m  |
| b Mampinyana | m  |
| c Mankulwane | m  |
| d Ntonjane   | f married with Mgunundvu Zwane of the tribe, an ordinary man |
| e McGobhan   | m  |

3 Cokisile d. from Ncabeni of the royal sibongo group Nkosi (Dlamini), a man from the district

- |            |  |
|------------|--|
| a Maphethi | f married with Piti Dvuba van Breyten, an ordinary man   |
| b Ntombiya | f married with Ntfulini Nkosi (Tihlokonyane takaLangwenya), member of the tribe of Madvumane Zulu (p. 242) |
| c Lomaqala | f married with Mpopoli Nkosi (Ginindza) of the tribe, an ordinary man                                      |
| d Mhlahlo  | m died about 1920  |
| e MGWEVU   | m  |

**MGWEVU MALAZA**

4 Mntolwane daughter of Magubhela, see No. 2 above. She acted as a helper for Locrushe

- |                         |                   |
|-------------------------|-------------------|
| a Velemu                | m                 |
| b Majaheni @ Samuel     | m                 |
| c Vangile               | f died as a child |
| d Kinane @ Gacingubo 1) | m                 |
| e Shova                 | m                 |

5 Tobhane daughter from Njinjane of the royal sibongo group Nkosi (Dlamini); tribe member, originally from Swaziland. Tobhane acted as a maid for 3 Cokisile

- |            |  |
|------------|--|
| a Eliase   | m  |
| b Lomemo   | f married with Jeseфа Nkosi (Dlamini) of the tribe |
| c Nukwase  | f away; no details                                 |
| d Hlupheka | f married with Fife Lukhele of the tribe           |
| e Lololo   | f died as an infant                                |
| f Tindzaba | m  |

6 Logade daughter of Njinjane, half-sister of 5 Tobhane and concubine of 3 Cokisile

- |           |  |
|-----------|--|
| a Lahlile | f married with Mkhulunyelwa Lukhele of the tribe, son of acting captain NYUMBANE |
|-----------|--|

621 MANDLAMAKHULU's junior indvuna (indvuna lencane liphini) IV NYUMBANE (family name: LUKHELE) succeeded him in an acting capacity pending the acceptance of service of the heir MGWEVU. NYUMBANE belonged to the uHalaza regiment and was born about 1878. He performed his duties at the headquarters at Tjakastad. In 1941 he handed over control to MGWEVU, and in about 1946 died.

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1) lebujaha, i.e. gained name as a young man among peers.

**MGWEVU MALAZA**

622 V MGWEVU accepted service at the headquarters at Tjakastad in 1941, see above. His appointment was made in writing by the chief captain and bears the date 22/3/1941. MGWEVU was born about 1914 or 1915. He was never included in a regiment but is roughly the same age as members of the siKhonyane regiment. In October 1948 he had to leave Tjakastad, and he rebuilt his eNdzabeni-Village at Weergevonden 34, where he is employed by the owner. He used to work on the mines, e.g. the Sheba mine in the Barberton district.

623 MGWEVU's wives 1) in marriage order, and their children:  
1 Zintombi @ Marta daughter from Msingeni of the royal sibongo group Nkosi (Dlamini), a tribal member

a Juliya @ Sibusane	f still unmarried. The same applies to all the other daughters of MGWEVU
b Jona @ Tfulane	m lisokangcanti, see p. 230
c Lili @ Lambombo	f born ca. 1936
d Eki (Aggie<Agnes) @ Ntfombitodvwa	f
e Engela	f died as a small child
f Tomasi @ Sikhonkwane	m

2 Cazekiel daughter of Mafa Nkosi (Dlamini) of the tribe of Mnisi Nkosi, Mbabane

a Madalambane	m
b Mnukwa	m
c Didakhanda	m
d Mandanda	m died as a small child
e Matsafeni	m
f Mkhathazwe	m

---

1) They were always helpful with information.

### **3 MADUMANE ZULU**

#### **1 District**

667 Carolina, Transvaal.

#### **2 Name origin**

668 bakaZulu. The ruling family has no totem.

#### **3 Captain**

669 MADUMANE OR MADVUMANE ZULU. Surname: Zulu. Born about 1884 (regiment: uLomkhehle of Mahlokohla @ Bhunu). MADVUMANE accepted service in 1935 but, like the chief captain and the other captains in the district, is not recognized by the burden of office. He is subordinate to chief captain Maquba p. 79. He lives on the eMbondzeni mountain, Lekkerloop 26.

#### **4 Language**

670 Swazi.

#### **5 Tribal area**

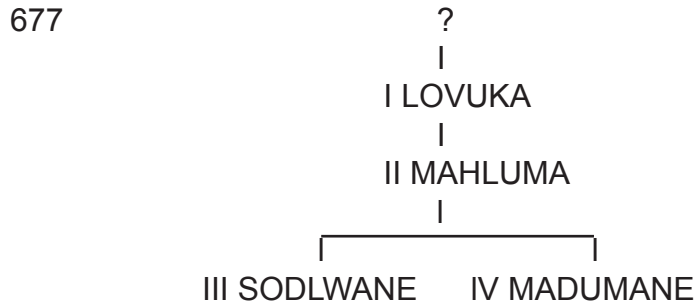
671 The boundaries are indicated on the map, and include a number of farms to the south and south-west of Badplaas (see par. 687), all of which belong to whites except Naald 82, which remained after surveying and belongs to the State.

672 Both the high and the middle fields are present, and the altitude varies between 3000 and 6000 feet above sea level. The farm Lekkerloop 26 lies much lower than Badplaas and is warm, even in winter. There are two rain stations within the tribal area, i.e. Zilverkop on Fairview. The neighboring stations lie in the north (Badplaas), west (Buffelspruit) and south (Candace). Here are the numbers: 1)

676 The ruling family is emaNgcamane (pp. 222 ff.) and therefore does not marry other emaNgcamane, e.g. members of the sibongo groups Malaza, Maseko, Simelane.

---

1) Meteorological office "Normall van reenva" 1939 pp. 35, 36.

**MADUMANE ZULU****7 Pedigree of captains****8 History and family of captains**

678 The ruling family is emaNgcamane, but their connection with the progenitor could not be ascertained. Their first name is Mbhuyise, and presumably refers to an ancestor, but nothing is known about this person. According to chief captain Maquba, these people are from the area of Zwide Ndwandwe's old village eSikhotheni near the royal cemetery at eMbilaneni, district Hlatikulu, 1) Swaziland, see p. 113. MADUMANE knows about this tradition, but knows no details.

679 According to chief captain Maquba, I LOVUKA was appointed by Mswati and at the time of his appointment he was already living on the eMbondzeni or eBondzeniberg Lekkerloop 26. According to MADUMANE, the name of his village was eNkcitha, and he died there. Whether he belonged to a regiment is unknown. Only one of his wives, the mother of MAHLUMA, is remembered, viz. the daughter of Ndloti Tfomo. Her name has already been forgotten.

680 II MAHLUMA was the only child of his mother. He was born about 1823-1825 (regiment: iNyatsi van Mswati), succeeded his father at eNkcitha (Lekkerloop) (unknown when), and took part in the pursuit of Mabnedla's raiding party after their attack on eShangweni and other villages in the area (p. 101), but it is unknown whether he saw any other campaigns. He died in the family estate eNkcitha when MADUMANE was an infant, i.e. approximately 1887. He had only one wife.

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1) Marwick "The Swazi" 1940 p. 221; cf. Bryant "Old times" 1929 p. 317

**MADUMANE ZULU**

681 MAHLUMA's wife and children:

Mbuyeti daughter of Mashayela Tfomo, a member of the tribe and an ordinary man. She was MAHLUMA's half-cousin.

- |            |                            |
|------------|----------------------------|
| a Sibolile | f died as a young daughter |
| b SODLWANE | m                          |
| c Menzi    | m as son to Amersfoort     |
| d MADUMANE | m                          |

682 III SODLWANE succeeded his father after his death ca.1887 at the family estate eNkcitha on the eMbondzeni mountain. He was a member of the imiGadlela regiment of King Mbandzeni and was born ca 1868. He did not participate in any campaigns and worked for the farm owner almost all his life. SODLWANE died in the eNkcitha-village on Lekkerloop in July 1935.

683 SODLWANE, wives (in marriage order) and children:

1 Mesisi daughter of Siggoko Sibanyoni from Swaziland, an ordinary man

No children

2 Lomthangala daughter of Phandze Ngwenya of the tribe, a common man

- |              |  |
|--------------|--|
| a Sikhonyane | m  |
| b Lombewu    | f married with Magwayigwayi Nkosi (Dlamini) of the area directly under the chief captain |
| c Sikhwahla  | m  |
| d Mbeshesha  | f married with Ngude Maseko from the area under eMbhuleni, an ordinary man               |

**MADUMANE ZULU**

## 3 Lomalawu daughter of Nkaba Sibanyoni of the area

- |             |   |
|-------------|---|
| a Ncineleni | f married with Mali Ndzimandze of the tribe,<br>an ordinary man |
| b Shewu     | m   |
| c Mankazane | m   |
| d Mkhangezi | f married with Magele Nkosi (Dlamini) from<br>the area          |
| e Mnikwa    | m   |

## 4 Sinda daughter of Mabuyate Tfwala of the area

- |             |  |
|-------------|--|
| a Mabhalane | m  |
| b Tfukwase  | f married with Fanyana Tfwala from<br>Morgenzon, an ordinary man |
| c Gweqana   | f to Morgenzon, no details                                       |
| d Mnkonyane | f to Morgenzon, no details                                       |
| e Zankofo   | f to Morgenzon, no details                                       |

## 5 Mnkolo daughter from Mpandze Ngwenya, a Swazi from the area directly under the chief captain; an ordinary man

- |                |   |
|----------------|---|
| a Masotja      | m   |
| b Nhlambase    | f married with Phiyoyo Nkosi (Dlamini) from<br>the area directly under the head captain |
| c Shuba        | m   |
| d Lomantjiyane | f died unmarried  |
| e Klewu        | m   |

**MADUMANE ZULU**

6 ? daughter of Dvunge Shongwe of Swaziland, a chieftain

- a Ndlangamandla m
- b Sicaphuna m
- other children unknown

7 Ncineleni daughter of Mgwevu Nkosi and half-sister of Chief Captain Maquba (see p.82)

- a Khokhile f married with Mashavane Maseko of the tribe, an ordinary man
- b Muziwempi m
- c Lomadibhi f married with Kwente Tfomo of the tribe, an ordinary man
- d Nkunde m
- e Ncandzekile f married with Lotha Masina of the tribe, an ordinary man
- f Nhlangano m

684 IV MADUMANE (also pronounced MADVUMANE) succeeded his brother SODLWANA after his death in 1935 as regent for the heir. He was born about 1884 (regiment: uLomkhehle) and served the farm owner from childhood. After the Boer War, he worked for a few years on the roads and later on a mine near Breyten. He then returned to Lekkerloop and re-entered the service of the owner.

685 MADUMANE's wives (in marriage order) and children:

1 Bindzile daughter from Masuphuna Nkosi (Tihlokonyane takaLangwenya) of the tribe, an ordinary man

- a Mazingela m
- b Jimose f unmarried
- c Mphikwa m

2 Lite daughter of Masuphuna above; full sister and concubine of No. 1 Bindzile

- a Mavela m
- b Lozililo f unmarried
- c Bakondi f
- d Mabilisa m

3 Hlambase daughter of Masuphuna, full sister to No. 1 Bindzile and No.

2 Lite, concubine of Lite

- a Jan m
- b Macebo m
- c Mgweni m still small

**MADUMANE ZULU****9 Regiments**

686 see p. 110

**10 Political organization**

687 The tribal area is called a sigodzi. To that belongs the area under Mkhulunyelwa Nkosi (see p. 331), which would extend to Ermelo. In managing the rest of his sigodzi, MADUMANE is assisted by four tindvuna:

<u>Indvuna</u>	<u>Residence</u>
Piet Mlangeni	Heerenveen 114
Piet Tfwala	Jaglust 64
Fullback Masina	Elandsfontein 43
Maneli Tfomo	Ida 8

688 These tindvuna are representatives of the captain. They take cognizance of complaints, report to the captain and make arrangements with him and the parties for the hearing, which is observed by the captain at the head warden.

### MADUMANE ZULU

689 Maneli Tfomo also serves as messenger to tell defendants when to appear for the hearing of their disputes.

690 The positions of Fullback and Piet Mlangeni were previously held by their fathers.

691 Each indvuna is compensated per service at the discretion of the captain, usually 12/6.

692 Granting to newcomers of a place to build and make fields is done today by the farm owner, see p. 194.

693 MADUMANE receives tribute in different forms (money, products etc.) but may not keep it; he usually takes it to the head captain at eMbhuleni. When he slaughters an animal or collects the harvest, he also proves his submission to the chief captain by giving him a piece of meat or a quantity of agricultural produce (etfula). The chief captain again compensates him at his discretion.

694 An interesting phenomenon presents itself within the area in the form of recognition by the ruling family of Gunywane Nkosi, because he is of royal blood:

Somhlolo  
|  
Kufa  
|  
Bhojana  
|  
Gunywane

695 Gunywane, born ca. 1884 (regiment: uLomkhehle van Mahlokohla @ Bhunu), whose father Bhojane was removed from Swaziland as a small child after the latter's mother was killed in the battle against the Mnisis apparently the same as the one in which Mavimabi's father Hanise was involved (see p. 212 ). The little Bhojane was entrusted to the care of Mnkabi laMtsiyane Mkonta, wife of Mswati, at eMbhuleni. Since then he has remained within the territory (umphakatsi) of eMbhuleni, where Gunywane still lives, on Welgevonden 166.

## Chapter V

### **CAPTAINS UNDER THE CHIEF CAPTAIN BUT NOT RECOGNIZED AS SUCH BY HIM**

#### **1 NYOVANE MASEKO**

##### **1 Headquarters**

727 The headquarters of the tribe is captain NYOVANE MASEKO's eNhleleleka-village at 153 Slaaihoek.

##### **2 Name of tribe**

728 This tribe is called bakaMaseko (followers of Masako).

##### **3 Captain**

729 NYOVANE @ ABRAM MASEKO, born in Swaziland about 1879 (regiment: uHalaza of Mahlokohla @ Bhunu). According to him, his sibongo group belongs to the emaNgcamane, as also the sibongo groups Simelane, Zulu (Mbhuysie), Malaza, and Magagula (see p. 222 etc.). NYOVANE in about 1911 named Chieftain by Nandzi laMagadlela (p.82).

730 NYOVANE lives at Slaaihoek 153 in his village eNhleleleka, and belongs to the congregation of the Swedish Alliance Mission.

##### **4 Language**

731 Swazi somewhat mixed with Zulu. On the mines of Slaaihoek 153 and Mamre 84 "Fanakalo", Tsonga and Nyanja are spoken.

##### **5 Tribal area**

732 It is called sigodzi seMgubudla after the Swazi name of the Gladdespruit, and is strong over a number of farms in the north-eastern corner of the district. It is a mountainous region with many plantations. The farms Mamre 84 and Slaaihoek 153 belong to a mining company. The boundaries of the area can be seen on the map, as well as the distribution of the population of about 616 souls (see p.73).

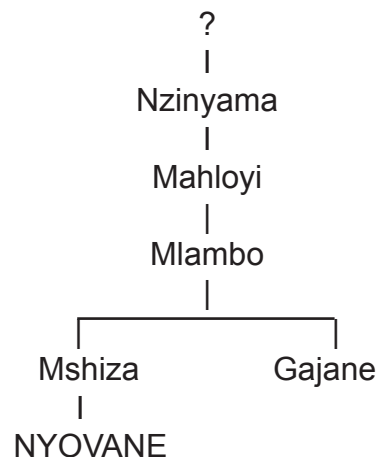
## NYOVANE MASEKO

### 6 Origin and relationship with other tribes

733 The ruling family belongs to the emaNgcamane tribes of Luhleko;  
See p. 223.

### 7 Pedigree of captain

734



### 8 History and family of captains

735 Addresses of the ruling family: Maseko, Mahlobo, Mntfungwa, wena waNzinyama. The latter appears in the family tree above; nothing is known about the other names, but k.p. 224.

736 Mlambo's wife, the mother of Mshiza, was Kampongi Magagule. Her father's name is unknown. Mlambo was born in Swaziland and went through the circumcision rites under Somhlolo. His regiment is unknown. He was an ordinary man but had prestige, and died and was buried on Uitkomst 183.

737 Mshiza is approx. Born 1825 in Piggs Peak district, Swaziland (regiment: iNyatsi of Mswati II). He went through the circumcision rites under Mswati and was named indvuna over an area in Swaziland by Mabhabhalala Nkosi (Mavuso) of Swaziland.

### NYOVANE MASEKO

738 When the Swazi territory was still relatively uninhabited by whites, during a famine, Mshiza and his followers, with the permission of the Swazi king, came to live at Uitkomst 183, near the border of Vaalkop 182. It was about 1877 two years before NYOVANE's birth but after Mabhedla's flight to Sekukuniland (see p. 99 ff.). The name of his village was eLuvalweni. By leaving Swaziland, Mshiza forfeited his position as chieftain. He died on Uitkomst 183 when NYOVANE was about 5 years old, about 1884. Mshiza's wife, the mother of NYOVANE, was Makhabeni daughter of Mahunde Makwakwa, a Shangaan.

739 NYOVANE, born about 1879, was raised by his uncle, Gajane. At the age of two he came to Uitkomst 183 with his mother and grandfather, Mlambo, then very old, see above. In approx. 1895, four years before the occupation of Ladysmith, and three years before the war against Mhada (Venda Makhado), he stayed with a Mr. Balthazer Grobler to work.<sup>1)</sup>

740 During the Boer War, NYOVANE, like other Natives, constantly fled with their cattle before the English troops. Towards the end of the war, 1902, he went back to live at Uitkomst 183.

741 In 1903, taxes were levied and NYOVANE paid taxes for the first time with a red pass. In 1908 (two years before Halley's comet) a mine was opened at Slaaihoek 153 where he has been working ever since. In about 1911 he was appointed chieftain by Nandzi of eMbhuleni, directly under her [?] and not under Kufa's descendants. In about 1930 he brought his e-Nhleleleka-village from Uitkomst 183 to Slaaihoek 153 where he currently still lives.

---

1) The farm Goedeverwachting 221 and surroundings are called eBhaldisi after this name, and not Kwa- or Ka-Bhaldisi, which proves that the origin of the place name has already been forgotten.

**NYOVANE MASEKO**

742 NYOVANE's wives (in order of marriage) and children:

1 Lomoya daughter of Velemane Nkhabindze, a Ndebele from Vaalkop

182

a & b Twin sons, dead before naming

2 Butikwe half sister and help wife (inhlanti) of 1 Lomoya

a Abram @ Thwasile m

3 Lomatfondvo daughter of Phazimane Nkhambule, an chieftain of the Swazi king Bhunu, son of Nyezi

a Dandane @ Norah f married with Magajane Mbokane, a Swazi from the tribe, currently a chieftain of NYOVANE

b George @ Ndolwane m

c Marta @ Lontayi f married with Madevu Nkosi (Ginindza), common man from Piggs Peak, Swaziland

d Gojongwane@ Elias m

e Fanyana m small deceased

f ? f small deceased

4 Celekeshe daughter of Khonela Motsa, commoner of Heysford, follower of NYOVANE

Her children all died at birth

5 Alice daughter of Phalifini Fakudze, common man from Bremersdorp

Her only child died at birth

6 Sithasha daughter of Bhesu Dzinisa of the eMbhuleni area

No children

7 Tsafile d. of Khonkothwako Buhali, a Swazi, a common man from the area of NYOVANE; she is a widow of Matsela @ Kleinbooi Mkhabela, a Swazi

a Lomalanga f died as a child

b ? m dead at birth

c Guduveni (Goodwin) m died as a child

8 Skelemu @ Bhemela d. of Phazimane Nkhambule, half sister and help wife (inhlanti) of 3 Lomatfondvo. Her mother was inhlanti of Lomatfondvo's mother. She was married in 1951.

## **NYOVANE MASEKO**

### **9 Regiments**

743 Swazi regiments are currently still being formed at eMbhuleni, the headquarters of the chief captain, Maquba, and NYOVANE and his subjects have been enlisted there for this purpose.

### **10 Political organization**

744 There is no distinguishing name that indicates these people as an administrative group (liviyo). NYOVANE has the following tindvuna under him:

**NYOVANE MASEKO**

Name of chieftain	Name of sigodzi	Description of territory
Magajana Mbokane	eMgubudla	Uitkomst 183
Lombambo Nkhambuleje	eBhosi	Uitzicht 83
Johannes Zulu (Mbhuyisa)	eMgwenya	Vlakplaats 68
Myende Ndzimandze	Nooitgedacht	Nooitgedacht 236 and Rietspruit 37

745 Each of the above tindvuna hears disputes within the area over which he has jurisdiction (see column 3 above; the boundaries of each indvuna's area are indicated on the map). If they cannot satisfy the parties, the dispute is brought to NYOVANE for settlement, and if he cannot satisfy either, he refers it to the chief captain at eMbhuleni. The money paid by the parties at the hearing of disputes goes to NYOVANE and he again pays a part to the chief captain, Maquba, after withholding his part according to agreement with Maquba. To the chieftain who tried the dispute, he gives £2 or £3, according to its nature.

746 NYOVANE claims that one of his tindvuna no longer wants to pay him court fees.

747 Each of NYOVANE's tindvuna has the right to appoint his own messengers (emphoisaes), so e.g. Myende appointed Madoyi Gumbi, after he came to introduce himself to NYOVANE, and Magajana appointed Enock Nkosi (Hedzane) as his liphoyisa.

### NYOVANE MASEKO

748 NYOVANE has the services of three messengers: 1 Makriva Mhlanga; 2 Enock Nkosi (Hedzane), who is also Magajana's liphoyisa; 3 Silulu @ Esau Maseko. The order of seniority of the messengers is determined by length of service and experience: Makriva gets the most difficult tasks to perform which span the longest distances, often as far as Pretoria; Enock's work area extends to Badplaas, while Silulu only works locally. Each of the messengers receives from Nyovane 10/- to £1.10.0 per service according to its nature and extent.

### 11 Social

749 Next to the ruling family, the following sibongo groups have the highest prestige:

Sibongo group	head	comments
Mbokane	Magajana, chieftan of NYOVANE	This sibongo group followed the ruling family to the district
Mavimbela	[deceased; no details about successor]	No longer within Nyovane's territory
Nkosi (Dlamini)	Maniki	From eSiphocosini, district Mbabane, Swaziland
Nkhabinde	Pete	Ndebele who no longer practice circumcision
Mkhabela	[deceased; no details about successor]	
Nkhambule	NYOVANE's chieftain Lombambo, whose father Phazimane was the chief until his death	-
Zulu (Mbhuyis a)	Johannes, indvuna from NYOVANE	-
Buhali	Khonkotfwako (apparently already dead)	-
Ndzimandze	?	New movers

## **NYOVANE MASEKO**

750 The followers of NYOVANE are mostly illiterate. Most marriages take place according to Native custom. It is alleged that immorality is common and the supply of money has led to prostitution. On the mines where all types are found, even from Nyasaland, gambling is a common occurrence.

### **12 Traditional belief**

751 The festival of the first fruits still takes place here; also the libele laMkhulumngcanti, the single chair left on the land after the harvest (see p. 130), is still known here. The ancestors are still given beer etc. sacrificed.

752 Cremation was formerly practiced by the Masekos. Segsman Mavimabi Mnisi says that corpses were burned at the river and the ashes were scattered in it.

### **13 Mission and education**

753 Various separatist movements are actors. A lath and mud church was to be built for the Zionists in 1951 by the mining company on Mamre 84. The two existing similar buildings for the use of church associations belonged to the mine. See also pp. 59 et seq.; 77.

## **NYOVANE MASEKO**

### **14 Residence**

754 In general, what applies on p. 121 ff, said in regard to Maquba and his followers. Granaries (tingungu) are no longer made. Lihoko and likulusi have the same meaning here, re: storage shed

### **15 Material culture**

755 Most typical Swazi objects are still found except gourds and wooden milk pails. In the mining camp, interesting drawings were seen outside on hut walls, i.a. of chickens and of an animal with the title "lion" although it looked more like an elephant.

### **16 Tribal markings and dress**

756 The custom of cutting open the earrings (sika tindlebe) has already fallen into disuse among some who only pierce the ears (qhamusa). Only white type clothes are worn by the Natives. So traditional dress is no longer seen. The hairstyle of the women (sicholo) is something that is limited to a few individuals.

### **17 Animal husbandry**

757 Because of the extensive plantations on the mining farms, there is too little pasture to keep many cattle, so only a few people have cattle, The captain NYOVANE Maseko e.g. 15 cattle, Tomase Nkosi has 10, Jacob Ngwenya has 9, and a few Natives have cattle that graze with those of other owners elsewhere. On Weltevreden 184, where there are two Native estates, the inhabitants have few cattle; on other farms where the white owners are absent, the Natives have many cattle. Only a few white farm owners allow Natives to keep sheep or goats. On Houtboschloop, Uitzicht

## **2 MGCASHULA @ JACOB NKOSI**

### **1 Chief Warden**

713 The headquarters of the tribe was located north of the uMkhomazi river on Waterfall 97.

### **2 Name of clan**

774 bakaDlamini (followers of Dlamini).

### **3 Captain**

775 JACOB @ GCASHULA @ MGCASHULA Nkosi (Dlamini) He was never incorporated into a regiment. Born before the Witwatersrand strike of 1922 i.e. about 1920; served as captain in about 1947; accepted but not recognized for administrative purposes. He lives north of the uMkhomazi river at Waterval 97.

### **4 Language**

776 Swazi in a very pure form.

### **5 Tribal area**

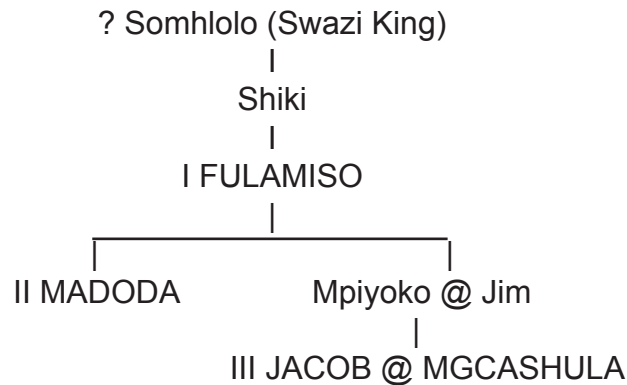
777 The area extends over a number of farms north of the town of Carolina. It has no distinctive Bantu name. The borders and population are indicated on the map. See also p.73.

### **6 Origin and relationship with other tribes**

778 The ruling family is related to the royal Swazi family. The captain was not appointed as such by the chief captain, nor is he recognized by the Administration. His position evolved from that of indvuna which was called into being by Nandzi @ LaMagadlela (p. 82) but corresponds in all respects to that of persons who were nominated from the headquarters to be captains in the district. This rather recent development can be attributed to the fact that the territory of this tribe is remote and relatively inaccessible.

**MGCASHULA NKOSI****7 Pedigree of captein**

779

**8 History and family of captains**

780 Shiki is only known to be from Swaziland. His wife, the mother of I FULAMISO, was Fanenina laNtfulwane Mndzebele. Shiki was killed in the Sekukuni War of 1879 (impi yeMshadza).

781 I FULAMISO was born about 1832 (regiment: in-Dlondlomane of Mswati II) in the village of Gucuka, an older brother of Shiki, at eKufikeni in Swaziland. There he grew up and married his first three wives, Ndlalatane, Thogoyi and Lomaza. After Mswati's death (ca. 1865) a quarrel arose between him and other young men over his fourth wife, Mphungane, as a result of which he fled with her, his mother Fanenina and his other wives. He then came to build his eNdondakusuka estate near the iMpuluzi river at Holnek 41, which belonged to a Mr. Bell.

782 After the Sekukuni War, 1879, but before the completion of the Ladysmith railway in 1886, he left there and rebuilt his eNdondakusuka estate near the Mhologo (Steenwyk 48) where he lived for many years. He was probably named chieftain during this period by Nandzi @ LaMagadlela (p.82) and he was recognized as indvuna by a Magistrate with the nickname Siguqa. After the opening of the railway to Waterval-Boven (1894) and before the opening of Groblersbrug (1896), he moved to Doornkop 168 where his village stood in different places. He died here after the assumption of office of Sobhuza II in 1921, but before the Witwatersrand mining strike of 1922, i.e. in about 1921.

**MGCASHULA NKOSI**

783 FULAMISO's wives (in marriage order) and children:

1 Ndlalatane @ Ndinane daughter of Ndlaludzaka Nkosi (Mamba), a tribal chief of ka-Hoho, Swaziland

- |               |  |
|---------------|--|
| a Yangase     | f married with Mbondo Zware of Doornkop 168            |
| b Lompongo    | f married with Mantimakhulu, a Swazi from Witbank      |
| c Kwane @ Tom | m father of Hombi @ Pikinini (informant)               |
| d Magulumbane | m  |
| e Lomadvolo   | f married with chieftain Ndlabule Shongwe (see p. 192) |

2 Thogoyi daughter of Matsandzekhaya Mnisi, an ordinary man

- |               |  |
|---------------|--|
| a Loziwane    | f married with Mjobo Sekwane of Doornkop 168 |
| b Chegwane    | m  |
| c Phathinduku | m died as a child                            |
| d             | m dead before naming                         |
| e             | m dead before naming                         |

3 Lomaza daughter of Mgogodlane Hlatjwako, a common man from eMekemeke, 1) Barberton

- |                       |   |
|-----------------------|---|
| a MADODA              | m |
| b Makhayana           | m |
| c Nkabi               | m |
| d Mqomonde @ Jolomiya | m |
| e Nzozzo              | m |

4 Mphungane, surname (sibongo) Mkhonta, details unknown

- |           |  |
|-----------|--|
| a Mndiya  | f married with Majabhane Nkhambule of Doornkop 168 |
| b Mpiyoko | m  |
- It is uncertain whether she had more children

---

1) The territory of the tribal chief Mekemeke, wife of Mswati (see Ethnological publication no. 25 p. 47). Actually one would expect the form Ka-Mekemeke, but apparently the origin of the place name is no longer remembered.

**MGCASHULA NKOSI**

5 Lomahola daughter from Mhezi Mthimunya, a Ndebele from Vlakfontein 52

- |               |  |
|---------------|--|
| a Fayi        | m  |
| b Boshiwe     | f away to cities, no details                           |
| c Khabonina   | f married with Madwala Mahlangu, a Ndebele from Moedig |
| d Ntombendala | f married with one Malaza of the district              |
| e Thakathi    | f young death  |

6 Sony d. of Jekejeke Sibanyoni, common man of the district

- |             |   |
|-------------|---|
| a Longobozi | f married with Ponono Maseko from the district                  |
| b Madlabhe  | f married with Ndesheni Lukhele, common man from Vlakfontein 52 |
| c Mpempe    | f married with Jobha Lukhele, common man from Welgevonden 166   |
| d Kurude    | m   |
| e Zintombi  | f married with Meshack Soko, common man from Kromkrans 225      |
| f Fuyeya    | f small death   |

784 At the death of I FULAMISO, the heir, Mpiyoko, was still too young to rule and succeeded his brother II MADODA in his place.

785 Mpiyoko was born ca 1902-3 and was one of the youngest members of baLondolozu regiment of Sobhuza II. He died ca.1942. Because of a physical defect, he never ruled.

786 Mpiyoko had one wife, married according to Native custom: Lokufa daughter from Madzalane Jele, a Swazi from the district. Her children:

- |                     |                    |
|---------------------|--------------------|
| a MGCASHULA @ JACOB | m                  |
| b Joni              | m                  |
| c1 Ngwagwili        | m ) twins          |
| c2 Mphahla          | m died as a child) |
| d Majaha            | m                  |
| e Melashwa          | m                  |
| f Levisi            | m                  |

**MGCASHULA NKOSI**

787 II MADODA, born ca. 1875, was one of the younger members of the inGulube regiment of Mahlokohla @ Bhunu. MADODA lived in his father FULAMISO's estate at Doornkop 168 and was already placed in his father's place by the magistrate Siguqa during the latter's lifetime because he had become too weak to fulfill his captain's duties.

788 MADODA moved from Doornkop 168 to Waterval 97 in the nineteen thirties where he stayed for more than ten years. In approx. 1945 he went to live at 48 Steenwyk. Here he stayed for two years (planted twice) until his illness in the summer of 1947. After a week in the Middelburg hospital, he died there.

789 MADODA, wives (in order of marriage) and children:

1 Nelani, family name (sibongo) Mbokane; no further details available. All her children died young and Nelani later settled in another residential area. No further details.

2 Gcomoyi daughter of Ndlabule Shongwe, an chieftain of the district (p. 192)

a Lantfulwane	f married with Madwala Mahlangu, a Ndebele from Bonnefoi
b1 Ludayi	m twin brother of Juliet
b2 Juliet	f married with Petrus Mnisi from Pretoria, common man
c Enock	m
d Tjokota	m
e Albert	m

**MGCASHULA NKOSI**

3 Vangile daughter from Mbayimbayi Sekwane, a Swazi from Waterval 97

- |             |  |
|-------------|--|
| a Gudu      | m  |
| b Sipheli   | f married with Shelibhoyi (Geelbooi)<br>Nkambule, common man from Doornkop 168 |
| c Ngogolo   | m  |
| d Nkombose  | f married with Makhuto Shongwe, common<br>man from Found 178                   |
| e Tjanikati | f married with Majarimani Duma, a Swazi, an<br>ordinary man from Waterval 97   |

4 Nomasonto daughter of Magubulundu Maseko, common man, of the area under the eShangweni stat (p. 179)

- |             |                                       |
|-------------|---------------------------------------|
| a Khanya    | m                                     |
| b Mafelela  | m                                     |
| c Aroni     | m                                     |
| d Mchaphuna | m                                     |
| e ?         | m away from home in youth; no details |

790 III MGCASHULA @ JACOB van Waterval 97, who succeeded his uncle MADODA in 1947, was married according to Native traditions.

JACOB's wife and children:

Mntosho daughter from Ngomondo Sekwane, common man from Waterval 97

- |          |                             |
|----------|-----------------------------|
| a ?      | f dead before naming        |
| b, c, d  | dead before naming          |
| e Sesi   | f about 6 years old in 1954 |
| f Njana  | m                           |
| g Mzondo | m infant                    |

## MGCASHULA NKOSI

### 9 Regiments

791 With the working conditions on farms as they are today, there can almost no longer be any question of being in regiments. The last regiment formed in this area was the inDlozi regiment of Sobhuza II in about 1925.

### 10 Political organization

792 The group of people (liviyo) is indicated by the names Nkomengasengwa (cow that is not milked) and Mjamane. These names are especially used for administrative purposes when the people of this tribe go to eMbhuleni, the chief captain's headquarters, to perform tribute work.

793 The captain JACOB has the following chieftains (tindvuna) under his authority:

Name of Chieftain	Name of Sigodzi	Description of Area
Cacadu Nkosi (Dlamini)	Jebroni	Hebron 71
Aroni Shongwe	eMhlokombila	Zevenfontein 39, Welgelegen 53
Vamane Nkhambule	?	Schoonwater 6

794 Chieftain Cacadu Nkosi (Dlamini) is the son of Phithi, the son of Kufa (see family tree of Myanga @ Jacob Nkosi on p. 178). Although Cacadu's village bears the name eShangweni, he is not the representative of Kufa, does not even live within the eShangweni territory, nor does he exercise any authority on behalf of Kufa's descendants. The representative of Kufa today is Jacob @ Myanga Nkosi from Kafferskraal 174 (see p. 178).

795 Chieftain Aroni Shongwe is the son of Mandlamakhulu, the son of Mngayi. Mngayi was chieftain, but no further details about him are available. Mandlamakhulu was only a messenger (liphoyisa) of the chief captain at eMbhuleni; Aroni therefore did not succeed his father but was appointed as chieftain (indvuna) with the cooperation of JACOB @ MGCASHULA.

### **MGCASHULA NKOSI**

796 Cacadu Nkosi (Dlamini) and Aroni Shongwe settle disputes within the area allotted to each. If they cannot resolve a dispute to the satisfaction of the parties, they bring it to JACOB who in turn, if he cannot give the parties satisfaction either, refers the dispute directly to the chief captain in eMbhuleni. It seems that a chieftain, although he refers disputes which he cannot settle to JACOB, can sometimes pay the tribute, the money received at the hearing of disputes, directly to the chief captain and retain court fees below a certain amount, but it is not certain. Parties sometimes go directly to the Native Commissioner at Carolina or Waterfall-Boven without reports to the chief captain at eMbhuleni.

797 Vamane Nkhambule is a small chieftain who does not hear disputes himself but brings parties involved in a dispute to JACOB for hearing and judgment.

798 JACOB has the services of two messengers (emphoisales) t.w. Jan Sekwane and Matsafeni Nkhambule, who receive 10/- per message from him.

### **11 Social**

799 Here there is hardly any mention of leading sibongo groups and apart from the ruling group (Dlamini) and the Nkhambule group there are practically no others.

### **12 Traditional belief**

800 The ancestor belief (phehla emadloti) as well as magic belief is still strong.

801 Allegedly, it used to happen when the finger was pointed at the mountain Makhonjwa (see map) as the name already indicates. Today it no longer happens. It is believed that anyone who disturbs the blue crane's nest will die; as an example the people mention the case of the boy who did this and was later hanged for murder.

**MGCASHULA NKOSI****20 Health**

814 The comments made regarding the area around Waterval-Boven also apply here (see p. 153).

**21 Sources**

815 The data was obtained during June 1951 from Snuif Khumalo, born about 1877 (regiment: uHalaza of Mahlokohla @ Bhunu); Mbabala @ Bles Khumalo, son of Snuif, about 36 years old; Hlaleleni daughter of Sigcabha Maseko, wife of Tom @ Kwane, the son of Fulamiso, a peer of the inGulube-regiment of Mahlokohla @ Bhunu (members born around the year 1873); Lokufa daughter of Madzalane Jele, the wife of Mpiyoko (see above); Hombi @ Pikinini the son of Kwane @ Tom, son of Fulamiso; Aroni Shongwe, indvuna of JACOB @ MGCASHULA NKOSI and son of Mandlamakhulu.



Captain Nyovane Maseko (left) and evangelist Johannes Jele  
paragraph 134



Lozindaba daughter of King Mswati and Princess Nandzi Khumalo  
paragraph 198 and 238



Maliwa Minisi  
Original page 286  
Paragraphs 843 and 844

## **Chapter VI**

### **OTHER**

#### **1 NDEBELE**

##### **(a) Name of clan**

816 These amaNdebele, also called Mapors, belong to the abagaNdzundza, Their “dance” (bina) i.e. has as totem the reed goat (inhlangu).

##### **(b) Captain**

817 CORNELIUS @ MAYITJA @ MABHOGO MAHLANGU. He lives on the farm Weltevreden 512, Hammanskraal. His representative in Carolina is chieftain George Mahlangu who lives at Van Wyksvlei 96 and has jurisdiction over all the amaNdebele in the district.

##### **(c) Tribal area**

818 The portion in Carolina consists of farms in the northwest. See what transcends borders and population,” pp. 73 and 331. This area borders the territories (izigodi) of the izinduna. Hlomane @ Willem Mahlangu (uncle of George Mahlangu of Carolina) of the district Middelburg; Mntsuke Mahlangu (uncle of George) of the district Belfast, Mngebe Mahlangu (uncle of George) of Machadodorp, district Belfast. Parts of the tribal territory in the districts of Ermelo and Bethl and on Kromkrans 225 in the district of Carolina, fall under the induna Somagharu Mahlangu.

##### **(d) Language**

819 Ndebele (see chapter 1 under “Language” p. 75); some speak Swazi.

##### **(e) Political organization**

820 George Mahlangu succeeded his father as induna and George’s son will succeed him again. He settles disputes but if he cannot satisfy the parties, he refers them to the Native Commissioner; in no case does he refer it to the captain to Hammanskraal. George and Captain Cornelius do not possess the same status; George does not clearly know his own or the status of the other Ndebele chiefs.

**NDEBELE**

821 At the circumcision school, an induna is paid £4 to bring the candidates together, observe the circumcision rites, and collect the candidate fees and hand them over to the captain.

**(f) Economy**

822 In general, each woman wins 4 to 5 bags of maize (isiphila), 1 bag of sorghum (amabele), a dish of string beans (inhlumaya) and approx. 5 bags of beans (amabontjisi); potatoes (amatupa) are eaten when they are ripe. They live from hand to mouth without saving anything.

823 George Mahlangu and farm laborers work for the right to occupy the land, cultivate it and keep cattle on it, and receive no cash wages.

**(g) Health**

824 The nearest medical services are in Carolina town. The area is malaria-free but ringworm and venereal disease are common.

**(h) Sources**

825 The data was obtained during June 1947 from induna George Mahlangu.

## 2 CHIEFMEN UNDER VIKANGENDODA

### NHLAPHO OF ERMELO

#### (i) Elias Masina

##### (a) Personnel

826 Elias Masina was born about 1880. He lives at 225 Kromkrans, is a preacher of the "African Methodist Episcopal Church," and has had a passport exemption certificate since 3/11/1936.

##### (b) Territory

827 A number of farms in the western and south-western corner of the district. The area is called eSilobela after the river that flows through it. The borders and the population are indicated on the map.

##### (c) Language

828 A mixture of Zulu and Swazi, which is not bound by fixed rules and varies from individual to individual. The Zulu sound system has been built at the expense of Swazi tekoza speech (lrutsitsita), while Swazi grammar and vocabulary were generally retained.

829

##### (d) Pedigree

? (Masina)  
i  
Mgubhu  
i  
Mthambothambo @ Mzilikazi  
i  
Elias @ Masina.

##### (e) History

830 Addresses of the Masina family: Mngomezulu @ Mngomezulu, Masina, Mfiso waNgwenyama etc. Meaning unknown.

**ELIAS MASINA**

831 Nothing is known about Mgubhu.

832 Mthambothambo was a chieftain of Mlambo I @ Mveli, the father of Gama Nhlapho of the Ermelo district. In a dispute with his brother, Mhlangala, which culminated in a civil war, Gama lost his authority (see p. 87). Shortly after this (perhaps ca 1860) the whites made their appearance in the district and ended the authority of Mthambothambo. He passed away about 1931 at the extraordinary age of about 107.

833 Elias did not succeed his father, but was nominated to his current position by his followers and recognized by the Government, although never appointed in writing for administrative purposes.

**(f) Political organization**

834 Elias Masina and his followers are part of the political organization of the people under George Nhlapho of Witbank 99, Ermelo. Details about the Nhlaphos of Ermelo appear in a later Ethnological publication dealing with the tribes of the district of Ermelo.

835 Elias denies that he was named chieftain by Maquba, the chief captain, or that he pays him tribute, but admits that in view of the history of Gama Nhlapho (p. 87) he still feels morally connected to Maquba and that he, if the latter gets into trouble, will remember that Maquba is his chief and give him help.

**(g) Sources**

836 The above information was obtained during September 1949 from Elias Masina and others.

## **MPHINYANA SIBEKO**

### **(ii) Mphinyana Sibeko**

837 Apart from the fact that he lives at 222 Roodebloem and is an chieftain of Vikangendoda Nhlapho from Ermelo, nothing is known about him. He apparently looks after the interests of Vikangendoda from Ermelo in the urban area of Carolina.

## **3 CHIEF AND CAPTAIN UNDER MNISI NKOSI OF SWAZILAND**

### **(i) Captain Maqala Nkosi**

#### **(a) Personnel**

838 MAQALA NKOSI (DLAMINI); lives at Mooiplaats 196 where he was born in about 1900 and grew up.

#### **(b) Tribal area**

839 A number of farms in the south-eastern corner of the district known as a "live" (see p. 116). Regarding borders and population, refer to pp. 73, 77, 331.

#### **(c) Pedigree of captain**

840

```

      Somhlolo (Swazi King)
      |
      Malunge
      |
      I BHUNGANE
      |
      II DZINGABALENI
      |
      III MAQALA
  
```

#### **(d) History**

841 The three captains indicated with Roman numerals have always lived and ruled at Mooiplaats 196.

**MAQALA NKOSI**

842 Repeated attempts to meet the captain failed. Details are therefore not available.

**(e) Political organization**

843 Maqala is a sikhulu (captain) who does not fall under Mgwevu Malaza but under Mnisi Nkosi of Swaziland. He has one chieftain, viz. Maliwa Mnisi, son of Mhome, an ordinary man. Maliwa, born about 1884 (regiment: uLomkhehle van Mahlokohla @ Bhunu), who was named chieftain by Maqala, lives at Hartebeestkop 100, where he hears disputes between parties within his area (sigodzi), a number of farms in the south-eastern corner of the district. Sometimes Maliwa also serves as an arbitrator in disputes at Maqala's headquarters at 196 Mooiplaats.

**(f) Sources**

844 The information was obtained during June 1950 from Maliwa Mnisi, born ca. 1884 (regiment; uLom- khehle of Mahlokohla @ Bhunu), and others.

**(ii) Chief Macwana @ Jim Nkosi**

845 Jim Nkosi (Dlamini), a chief who is descended from Mnisi Nkosi of Swaziland, lives at Mannhaar 86 and exercises authority over an area on the south-eastern border of the district, see map.

846 Jim's father was Mangquzu who, when my informant was bitten by a mamba and was already unconscious, saved his life by letting blood. Also, parts of the snake's body, after it was killed, were given to the patient.

**JIM NKOSI**

847 Within the area lies Steynsdorp, which was proclaimed as a gold field and town and has never been de-proclaimed since. Today there are no mines in the town or in the area, but in 1949 prospecting was done for asbestos, which is mined close to the Diepgezet asbestos mine in the district of Barberton. Just over the border in Swaziland is a barite mine.

848 The data above was obtained during June 1950 from Mr. William Golding of Steynsdorp. Repeated visits were made to the area, but each time the captain was absent and further investigation had to be dispensed with.

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Nommers is dié van paragrawe  
J en die datum dui op die Jaartaltafel

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