

## Synopsis

### B10 Mphita Dlamini

The Nkhosi people of Mbelebeleni (the family of Mphita Dlamini) *dzabuka'd* from the homestead of the Somhlolo at Shiselweni. Somhlolo *phakelwa'd* his son Mantintinti, offspring of Somhlolo and his wife, *inkhosikati* LaMncina. The area that Mantintinti was given, was initially brought under the control of Somhlolo by Maninmani Nhlabatsi, father of Mnyamane Nhlabatsi.

Mantintinti went along with Somhlolo when he fled north to Mdzimba and Mnyamane, and Nhlabatsi was left in control of the area. When the authority of Somhlolo was re-established in the southern part of Swaziland, Mantintinti was already dead and the son of Mantintinti, Mthonga, went back from Daladi to the family's seat of authority at Mbelebeleni [(??also known as Dwaleni)]. The people of Sifuba's place had ran away to *kaZulu* during the time of the disturbances, and they now also came back. Mnyamane Nhlabatsi was then made an *indvuna* in gratitude for the services he rendered during the period of Dlamini absence.

Mphita Dlamini points to the fact that Somhlolo was a 'Swati king' and seems to differentiate his people as 'people of Mbosizwa' who belong to Dwaleni.

On request from the English king, the Ngwane king sent out the iNdlavela *libutfo* to fight at Mshadza (near Wulu). The heroes (*lichawe*) of the Ndlavela were: Malokoma Guliwe, Dudu Shabalala and Zondwako Shongwe.

Jotter	Ch1	PB read	CH2	RE enter	edit	edit	edit
<p>Too many siSwati words.                      -Note how up to p8, Mantintinti is the one 'who came back', but in reality he never lived at Mbelebeleni I.                      -narrator is setting up a distinction between Mbozizwa and Swati                      -what is the meaning of stabbing chickens, stabling small stock in reference to imphi [p12]                      -when somebody dies "he is carried" to be buried at his place of origin/ correct place [p8]; there are all those refs to Somhlolo being "carried on a skin" and if it is indeed the case that Somhlolo is dead when this is happening - look at the power of the 'physicality' of the king, the power of the materiality/reality of his bones. find those refs and read them again.                      -Mantintinti died whilst they are all at Mdzimba, and no ref is made to this being an unnatural death. This means that Somhlolo must have been very old if his children are already dying natural deaths, and he then only really starts his reign in southern Swaziland.</p>							

Date of printout: 19 4 2016

Title:

Date: 8 May 1970

Interviewed at: Mbelebeleni<sup>i</sup>

Informants: Mphitha Dlamini<sup>ii</sup> (MD)  
 (libutfo: emaSotsha<sup>iii</sup>)  
 Gombolo Nkhosi<sup>iv</sup> (GN)  
 (libutfo: emaSotsha)

Also present: Jona Nhlabatsi<sup>v</sup>  
 (libutfo: Malindane<sup>vi</sup>)

Informants heard from: Elders<sup>a</sup>  
 Velebantfu Nkhosi<sup>b</sup>  
 (libutfo: Ngulubeni<sup>vii</sup>)  
 Logwaja Nhlabatsi<sup>viii</sup>  
 (libutfo: Ndlavele<sup>ix</sup>)

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

<sup>b</sup>Velebantfu Dlamini (waMtfonga, waMantintinti, waSomhlolo and LaMncina) (SWOHP, Bonner collection, Mhitha Dlamini, 08-05-1970): chief in the Mbelebeleni / kaLawuba area during the reign of Mbandzeni (waMswati) (Jones, *Biog.*, p.186). Velebantfu was of the Ngulubeni libutfo and was a source of historical information for Mphitha Dlamini. After his death in 1947 he was succeeded by his son Mantantinti II.

Interviewers: Phillip Bonner (PB)  
[somebody called Dvuba.???] [p5] (1)

Transcriber:

[p1] \*\*

(MD) We the Nkhosi people<sup>x</sup>, here at Mbelebeleni, we *dzabuka*'d from at the homestead of the king at Shiselweni<sup>xi</sup>, the king Somhlolo. Somhlolo sent out the *inkhosikhati*, LaMncina<sup>xii</sup>, and gave her this *liphakelo* \*\* here at Mbelebeleni. His *umntfwana* was Mantintinti I<sup>xiii</sup>, who was an *umntfwanenkho*si and was a chief in charge of here, at Mbelebeleni, the first one. After Mantintinti I, it was Mthonga II<sup>xiv</sup>, who was an *umntfwanenkho*si, and was a chief here at Mbelebeleni. The third one was Velebantfu<sup>xv</sup>, who was an *umntfwanenkho*si, and was a chief here at Mbelebeleni. The fourth one was Mantintinti<sup>xvi</sup>, who was an *umntfwanenkho*si, and a chief [p2] here at Mbelebeleni, the last one who is present is this Mantintinti II \*\*.

\*\*

(GN) Mantintinti I got Ngobelweni<sup>xvii</sup> from Somhlolo's <place>. It was LaMncina who was *phakelwa*'d by Somhlolo. Somhlolo was an Ngwenyama, just like the present one; he was not an *umntfwanenkho*si. Here we *dzabuka*'d we, of the house of Mbelebeleni.

(1) What was the *sibongo* of the *inkhosikati*?

(GN) We do not know very much about this *khokho*, the mother of Mantintinti, because there are not many elders<sup>b</sup> who know that explanation. \*\*

(1) Is there a reason why the *inkhosikati* was given this area<sup>c</sup>? \*\*

(GN) She was being *phakelwa*'d; Somhlolo was *phakelwa*'ing his child, Mantintinti.  
\*\*

(1) Does it mean that all were *phakel*'d, or there were some who were never *phakel*'d?

(MD) \*\* This house was *phakel*'d. [p4] We cannot know about other houses; we speak about our house, saying that it was *phakel*'d.

(1) \*\* Before the *inkhosikati* was given this area<sup>d</sup>, who was controlling it?

(MD) We do not know \*\*.

(GN) It was *phatsa*'d by Mnyamane<sup>xviii</sup>, an *indvuna*.

(1) Is this Mnyamane a *sibongo* or is it a name?

(GN) It is a name.  
\*\*

(1) What was the *sibongo* of Mnyamane, then?

(GN) Nhlabatsi. He was an *indvuna* of Mantintinti.  
\*\*

(MD) [p5] At the time of *khokho* and others arrival, we *intalwana*<sup>a</sup>, of Mantintinti who were present here.

(1) At the time of your arrival here, *nine bekunene*, was the king Somhlolo, or was it Mswati?

<sup>a</sup>*phakelwa*: literally to dish out, distribute amongst, supply, but in this context [RE give explanation]

<sup>b</sup>Original has; *badzala*.

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

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

<sup>a</sup>*intalwana*: both; person of the same society.

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(MD)It was Somhlolo.

(1)When you arrived here, did you find \*\* other people bearing a different *sibongo*, or with their chief<sup>b</sup> here.

(MD)[re:check fit]<sup>c\*\*</sup> I will say Dvuba. Let me tell you in *siSwati*. In *siSwati*, here were people who lived, *inkhosi*, while <other> people were being *phakelwa*'d. You are a Swazi yourself. \*\* A king *phakelwa*'s a child - in fact, even now, Sobhuza can change his mind, and bring his child here, we would [p6] be *tindvuna* ourselves, here. That is a *siSwati*.  
\*\*

(GN)The name, Mbelebeleni, is the name of the *umuti* where Mantintinti I, belonged.  
\*\*

(1)At the time when \*\* the king Somhlolo went up to Mdzimba<sup>xix</sup>, here, was it *umntfwanenkhosi* Mantintinti /who was in charge here\, or was it still the the *inkhosikati*?

(MD)It was Mantintinti.

(1)\*\* Did Mantintinti \*\* too go up<sup>d</sup> to Mdzimba?

(MD)[p7] He too pushed everything before him, and went to Mdzimba when those from eShiselweni went to Mdzimba.

(1)\*\* How did it happen that he again returned and was later here, *wena wekunene*?

(MD)He was brought back \*\* that he should return to his *luphakelo*, this LaMncina. \*\*

(1)When the *inkhosikati* was installed<sup>e</sup> here, *wena wekunene*, what as the job which the king gave the *inkhosikati* to do here?

(MD)\*\* Mantintinti was given that of looking after the king's people here.  
\*\*

[p8] *Inkhosikati*, this LaMncina, she was Somhlolo's *inkhosikati*.

(1)Was she given a certain task which she was supposed to perform?  
\*\*<sup>f</sup>

Mantintinti, /\*\* when he came back from the upland<sup>a</sup>\ was he given a certain task \*\* here?  
\*\*

(MD)Nothing, it is his child who came back here, he was carried [RE somebody who is very old gets carried ona skin, is this perhaps such a reference]to Mbilaneni. He died there yonder, in *kaNgwane*, and then Mthonga came here, having [p9] come from where Daladi<sup>xx</sup> belongs, at the place of Velesisweni<sup>xxi</sup>. The people of Mbozizwa<sup>xxii</sup> returned from there yonder. King Somhlolo said, the Swati<sup>a</sup> said, "Go back to your place of ashes<sup>b</sup> at Dwaleni". [RE does this mean that their place was in ruins, have not used *tindzala* though]

(GN)To the *inkhosikati*.

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

<sup>c</sup>[re: original has: Kute Dvuba? Nguitawuutsi Dvuba ...]

<sup>d</sup>Original has:

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

<sup>f</sup>The reply of (2) to this question is inaudible on the tape.

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

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

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

(MD) Yes, they then came back these, at Sifuba<sup>xxiii</sup>'s place, returning from *kaZulu*<sup>xxiv</sup>; they had ran away to *kaZulu*. [ie supported the Ndwandwe] Then he, <the king>, said to Mthonga, to *babemkhulu*<sup>c</sup>, "Now, go back to your place of ashes<sup>d</sup>, Dwaleni" – that is, here.

(1) When Mthonga came back, *wena wekunene*, was he already an old person, or was he still young?<sup>e</sup>

(MD) He was a *lijaha*, having a headring.

\*\*

(1) After that, then did Mthonga himself [p10] again, get bothered by the Zulu<sup>xxx</sup>, here in this area<sup>o</sup>?

(MD) *Hawu*, never ---.

(1) Is there anything you know about the *imphi* of Lubuya<sup>xxvi</sup>,

(MD) The *imphi* of Lubuya, we only hear people talk about it. We know mainly of the purpose of it<sup>\*\*</sup>. Here is Lubuya this side. I do not know the *sive* against which the Ngwane people fought, when coming from the rock of Ngwane. I am finished, *nine bekunene*.

(1) \*\* Did you send any soldiers there, or a *libutfo*; you did nothing to this *imphi*?

(MD) \*\* A *libutfo* was sent out by the king, after the English people had come to request it from the king. There, Malokoma Guliwe<sup>xxvii</sup> went out. [p11] Duda Shabalala<sup>xxviii</sup> also went out. Zondwako Shongwe<sup>xxx</sup> also went out – heroes who went to that *imphi* by the power the king.

(1) \*\* Is this Mshandza<sup>xxx</sup> or is it the *imphi* of Lubuya?

(MD) First it was Lubuya, and then it was the one of Mshadza, at Wulu – it was the English people by the way. The Swazis were giving a hand to the English people. The white man was Lukhula<sup>xxxi</sup> from England who came to fetch soldiers, *!Ndlavela* here at *kaNgwane*.

(1) Are there any soldiers or heroes whom you remember who came here, to this place<sup>f</sup> of he *umntfwanenkhozi Mantintinti*<sup>\*\*</sup>, who fought there in the *imphi*?

(MD) \*\* The *umntfwanenkhozi* has **counted** them.

(1) [p12] Let him *hlabana*<sup>g</sup> then<sup>\*\*</sup>.

(MD) Malokoma of Guliwe he started with chickens, while the war<sup>b</sup> was still going to take place, he stabbed a chicken – Malokoma. Dudu Shabalala, the one who made *emazinyane*<sup>e</sup> cry at Wulu, he then slaughtered an *emazinyane*. The one who made *eWulu's emazinyane* cry. It is Zondwako, *wena wekunene*, whom I do not know about, as to whom he stabbed there.

(1) Who was the chief at that time <when> you have **counted** the men who fell – <the men> who were so angry – *wena wekunene*?

(MD) It was Mthonga.

(1) Is there anything else that is important, which you remember about Mthonga, *wena wekunene*. His heroism or any other thing that he did, *wena wekunene*.

<sup>c</sup>*bebemkhulu*:

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

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

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

<sup>g</sup>*hlabana*: literally to stab one another, can also be used in reference to making points in an argument.

<sup>b</sup>Original has: *imphi*

<sup>e</sup>*emazinyane*: offspring of small stock.

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(MD) [p13] He was a hero<sup>d</sup>, Mthonga. He has *butseka'd* at the place of the king of kaNgwane. He used to ride and arm<sup>e</sup> himself with a shield, and say, "*Shis'umshiki! Mangena abangangeni*", at Ngonini here. He used to travel by horse and stay at his *umuti*<sup>\*\*</sup>.

(1) Is there anything important that you remember about Velebantfu?

(MD) He had *butseka'd* there [RE insert 'at'] kaNgwane. \*\* He never did anything specific for the king.

(1) At the time<sup>f</sup> when Velebantfu was a chief here, who was the king of kaNgwane?

(MD) It was Mbandzeni.

(1) Is there *butfokoti* [CH: could mean 'something'] which was with him [p14] which the people who were here used to send to kaNgwane, *Nkhosi* or any other thing or works which they were supposed to send, such as forged spears, or *ematfusi*<sup>g</sup> and so on?

(MD) I do not know.

(1) Did any Swazi king send cattle here, \*\* to be herded by people from your area<sup>h</sup>, here?

(MD) No-one.

(1) Are there any people of different *tibongo* or those who are in charge, their *tindvuna* or small chiefs who were installed, and who are under you here?

(MD) There is none in this area<sup>i</sup> ---.

\*\* [p15]

(1) \*\* What caused Mnyamane to be made an *indvuna*?

(MD) He was left behind by Mantintinti \*\*. Their house, \*\* *dzabuka* from here --- this is the great house.

(GN) Mnyamane is begot by Manimani. Manimani has been sent out by the king at Shiselweni who said he should come and look after this *live*, this *liphakelo*<sup>a</sup> of LaMnini. <He was> doing it for the king. Manimani begot Mnyamane. This Mnyamane stayed here at Mbelebeleni, at LaMnini's, until the *inkhosikati* [p16] came here, \*\* guarding this *live* \*\*. On her arrival, here at the homestead<sup>b</sup> of the *indvuna*, this *inkhosikati* was given *liphakelo*. She came from Shiselweni. She then went, returned and eventually died at Mankayiyane.

\*\*

(1) \*\* [p17] Your *live*, here, it has boundaries. We want to know who are the chiefs, here <on your boundaries>? \*\*

\*\*

(GN) We cannot know very much because we are the young ones. At the time of our emergence<sup>c</sup> we found people having built already.

(1) What about Ntjingila, did you found him here, [p18] or did he, too, arrive while you were here, *nine bekunene*?

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

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

<sup>f</sup>Original has: *ngesikhatsi-ke*.

<sup>g</sup>Original has: *ematfusi*. This word is used for both brass and copper. Brass is not known to have been indigenously forged in southern Africa.

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

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

<sup>a</sup>*liphakelo*:

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

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

(GN)We are old here ourselves, we came from Shiselweni and the Ntjingila people came from *kaZulu*.

\* \*

rejected

§B10)Mpitha Dlamini]

i.Mbelebeleni:

ii.Mphiti Dlamini: regent for *umntfwanenkho*si Mantintinti II.

iii.For more information on the *ema*Sotsha, see appendix on *emabutfo*.

iv.Gombolo Nkhosi: son of Velebantfu, he was *butseka*'d at Zitheni.

v.Jona Nhlabatsi: and *indvuna* for *umntfwanenkho*si Mantintinti II.

vi.For more information on the Malindane, see appendix on *emabutfo*.

vii.For more information on Ngulubeni, see appendix on *emabutfo*.

viii.Logwaja Nhlabatsi is the grandfather of John Nhlabatsi.

ix.For more information on the Ndlavele, see appendix on the *emabutfo*.

x.Nkhosai people;

xi.Shiselweni:

xii.LaMncina:

xiii.Mantintinti I:

xiv.Mthonga II;

xv.Velebantfu:

xvi.Mantintinti II:



xvii.Ngobelweni:

xviii.Manyamane Nhlabatsi:

xix.Mdzimba:

xx.Daladi:

xxi.Velezizweni:

xxii.'the poeple of Mbozizwa': [RE note *izwa* - nation etc root]

xxiii.Sifuba:

xxiv.*ka*Zulu:

xxv.Zulu: [re: explain about Ndwandwe/zulu appellation]

xxvi.Lubuya:

xxvii.Malokoma Guliwe:

xxviii.Duda Shabalala:

xxix.Zondwako Shongwe:

xxx.Mshandza:

xxxi.Lukhula:

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rejected