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Ethnological Series No. 25

“THE TRIBES OF BARBERTON DISTRICT”
by
A. C. Myburgh

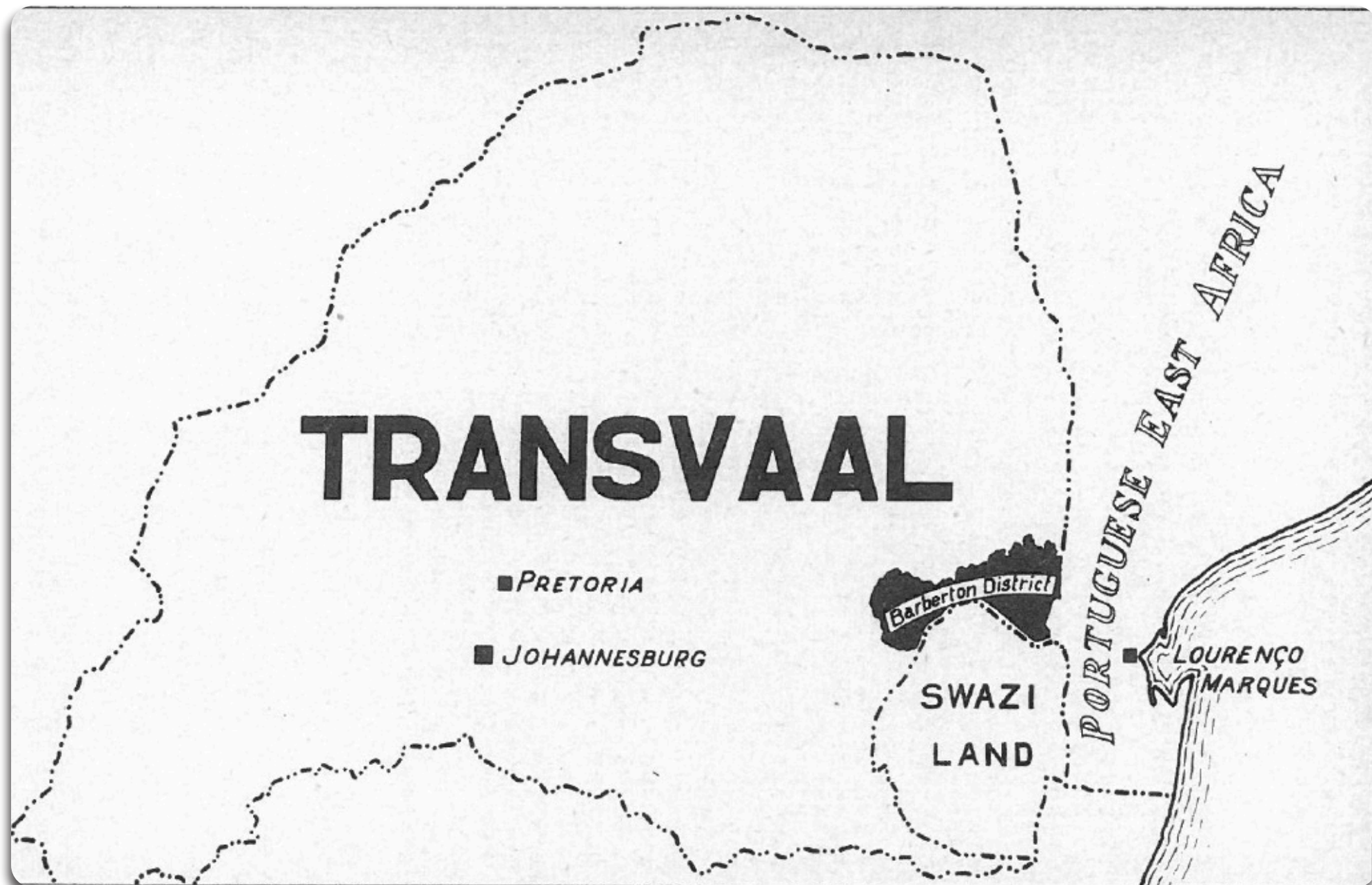
Compiled by
Joyce Lee Kunz “Joy” Peck
with the assistance of
Elders Slack, Hatton, Johanson, Anderson and Croasmun
and Sister Call, Kim Woodruff, John Barnes and James Patten.
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To view the scan of the very large, unsearchable, original book, click:

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Photographs		Pedigrees & Maps		
<u>Pictured</u>	<u>Image</u>		<u>Image</u>	<u>Original Page</u>
Mhola	4	Map	2	
Mhola's son Mshagu	10	Nkosi of Mhola	3	31
Mhola's wife Lozangcotho	12	Nkosi of Monile	20	45
Mashila Matsebula	19	Shongwe of Sithulele	34	57
Chieftainess Monile	21	Mkhatjwa of:		
Sichwana, Ntsambose and Benzile of Monile's tribe	29	Miyomo Ntiwane	51	73
Sithulele	35	Mbambiso	69	89
Mnimba Nkosi and his wife	50	Mahalela of Gija	77	95
Miyomo	52	Ngomane of:		
Myekwa	54	Nkapane (Hoyi)	88	105
Longwili	73	Nkapana (Siboshwa)	102	117
Mbambiso	74	Lugedlane	112	125
Gija and Mbiko	79	Index	121	133
Nkapana	89	Map	134	
Thavana Masele	101			
Siboshwa	108			
Mbikiza	111			
Lugedlane	113			

@ = alias induna = chief indvuna = chieftain tindvuna = chieftains sigodzi = tribal area
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*Excerpts from Ethnological Publications # 25
"The Tribes of Barberton District" by A. C. Myburgh*

The Nkosi of Mhola

1 District: Barberton, Transvaal.

2 Name of tribe: bakaNkosi. They are chiefly emaSwati (Swazi), but some other elements occur in the urban area, see section 6.

3 Chief: MHOLA 1) @ MVULO 2) NKOSI. Family name (sibongo): Nkosi. Born about 1898 (regiment: baLondolozi of Sobhuza II, was 3-4 years old towards end of Boer War). Assumed duty about 1923 (between departure of Sub-Native Commissioner Edwards @ Mehlemamba and visit of Prince of Wales to Eshowe). Residence: eMjindini village on Sutherland 322. Though recognized for administrative purposes only, MHOLA. is the most important chief in the district. He is educated.

4 Language: Swazi. The other languages heard (Tsonga, Zulu, Nyanja) are used by a few newcomers.

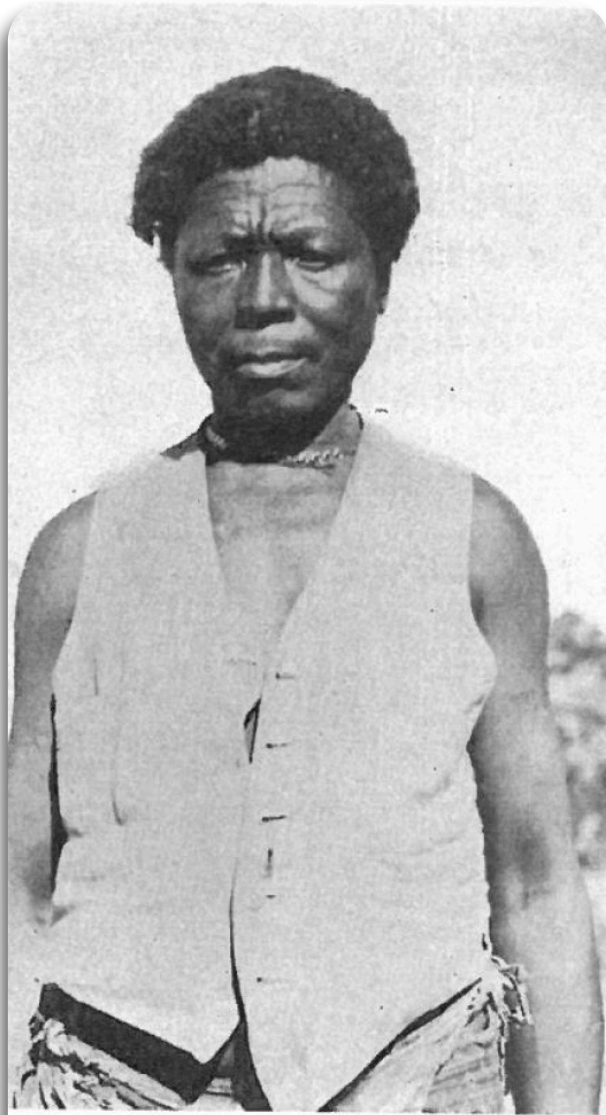
5 Land, numbers and distribution:

The tribe occupies the whole of the district west of Sheba siding consisting of Government ground, privately European-owned farms, Barberton town lands, mine property and company-owned land. To the town lands the farm Oosterbeek 27 was recently added. To mines belong Moodies Estates comprising the farms Schoonoord 25, Welgelegen 26, Brommers 28, Oorschot 29, Ameide 30, Heemstede 33, Loenen 34, Jozefsdal 35, Sassenheim 86, Hilversum 87. The farms Twello 21 and Frentzinasrust 157 together with a portion of Emmenes 89 are owned by timber companies. To the Government belong the proclaimed farm Goudgenoeg 74, a strip of open ground between the farms Weltevreden 83 and Weltevreden 88, that part of the Keap block not yet transferred to private owners and the farms Nooitgezien 38, Soodorst 39, Overberg 40, Baviaenskloof 41, Hooggenoeg 42, Weltevreden 83, Weltevreden 88 and portions of Emmenes 89 and Stolzenfels 91.

1) name given by father (libito leyise)

2) regimental name (libito lemajaha)

*No. 14-804 in "Survey of Bancu tribes of S.A." Pretoria 1935

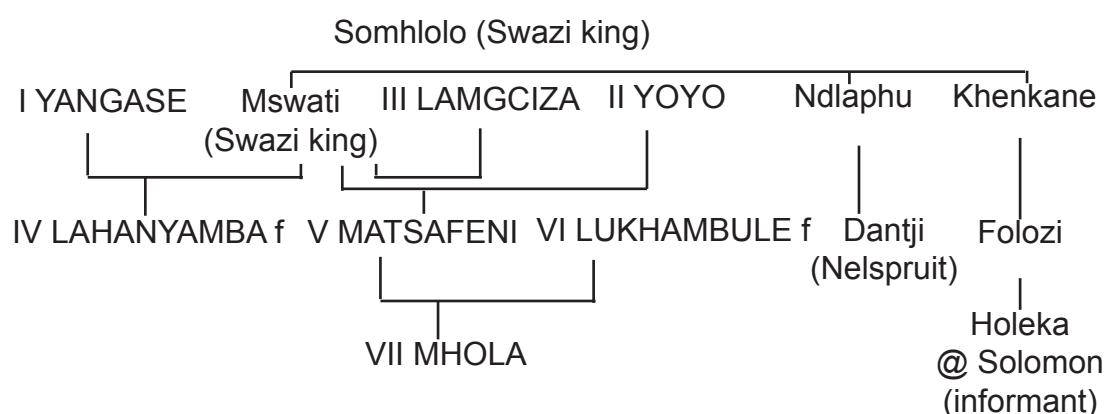


Chief Mhola (p. 31).

Nkosi of Mhola

In families of the tribes under Monile of Barberton and Dantji of Nelspruit. These people still recognize the Swazi king as their overlord but owing to geographic separation his control over them has greatly diminished. Though the tribe is numerically the strongest in the district and carries the most influence it has no land and its members are constantly moving. In the urban location Shangaan, Nhlanganu and even Blantyre immigrants have permanently settled and become members of the tribe, recognizing the chief and paying tax in his name but retaining their own language. This tribe is predominantly Swazi however and while accepting other races as neighbours or tribesmen prefers association and intermarriage with Swazi or Zulu.

7 Skeleton genealogy of chiefs:



Capitals denote chiefs. Roman numerals indicate the Succession order.

8 History and genealogies of chiefs:

The address name of the ruling family is Dlamini (the recurring name of an ancestor), to which is usually added the phrase “wena wakunene” (you of the right hand), indicating the Swazi royal line.

I YANGASE, wife of the Swazi king Mswati, was the daughter of Lomageje Shongwe, son of Nzaki. The family name (sibongo) of her mother was Mndzebele. The informants could give no data on the time of her birth. As a result of divining (phengula) to ascertain the reason for the Swazis’ defeat by the Sotho of Maripe at eMuhuluhulu (Marieps Kop)

5) Bryant "Olden Times" 1929 314 genealogy

Nkosi of Mhola

in about 1864, she was sent by the king in about 1865 to raise up seed for his deceased full younger brother Zimase 7) at a kraal of the spirit (umuti wedloti) named eMjindini, built within territory taken by conquest from the Sotho in about 1860 (p. 47) and falling within the Barberton, Nelspruit, Pilgrim's Rest and Lydenburg districts. A following accompanied her and settled in the western portion of the territory to guard against the Sotho. A junior wife (p. 47) occupied the eastern portion. Another version reads: "On the death of Mswazi, 8) many natives fled from Swazieland to escape being sacrificed and sought the protection of the Transvaal Authorities in the Barberton District. Among these were two wives of M'Swazi . . . These two chieftainesses were joined from time to time by their followers or other refugees from Swazieland, and have remained there ever since" 9) Sicaphuna Simelane of the iNyatsi regiment was appointed by the king as indvunankulu (prime minister) in charge of the administration of the tribal domain (live). 10) It was said by informant Mashila Matsebula, since deceased, that the Boers were assisted by YANGASE and her people to retrieve a herd of stolen cattle from the Sotho, and that shortly afterwards she bore Mswati a child whom he called LAHANYAMBA (below) after the name and in honour of the Boer leader. 11) YANGASE died soon after (time unknown). LAHANYAMBA f was her only child.

6) see Massie "The Native tribes of the Transvaal" 1905 85, where the same date is given but a different reason for the tribe's exodus, viz. the one quoted below from "Short history of the NTT".

7) perhaps the same man as one Nulana described in an official document as Mswati's brother and grandfather of MHOLA.

8) the date of which is given by Bryant in "Olden times" 1929 as 1867 on the genealogy facing p. 314 and as 1868 on p. 332. The date appearing as 1863 in Cook "History" Bantu Studies V 2 1931 183 should read 1868, see Cook's source (Swaziland report 1921).

9) "Short history of the NTT" 1905 61.

10) He died, it is believed, in Mswati's time and was succeeded by Lomadzabo Khumalo, who returned to Swaziland in Mbandzeni's time and was succeeded by Mahlanya Msitsini, the last indvunankulu appointed by the Swazi King.

Nkosi of Mhola

II YOYO was said by Mashila to have succeeded her half-sister YANGASE on her death. The other informants do not know. The family name (sibongo) of YOYO's mother was Nkosi, address name (sinanatelo) Tihlokonyane takaLangwenya. YOYO was sent (time unknown) by her husband Mswati to raise up seed for YANGASE, and bore him this issue:

- | | |
|-------------|--|
| a Lomagwala | f married Nkwenezi Zulu, a commoner of the tribe |
| b MATSAFENI | m |

Mashila relates that she was presented with a blanket by the Boers who had shortly before, during YANGASE's reign, been assisted by her people to recover their cattle from the Sotho, see above. The times of her birth and death are forgotten.

III LAMGCIZA, 12) family name (sibongo) Nhlabatsi, first name unknown, is said by my informants to have been a wife of Mswati junior to YOYO and to have followed the latter to eMjindini. She is described in an official publication 13) of 1905 as a chieftainess. My informants cannot say whether she ever reigned. They remember nothing more about her except that she had the following issue:

- | | |
|------------|---|
| a Lompepho | f married Mahlatsini Motsa, a Swazi commoner of the tribe |
| b Lonkupho | f married one Masango, a Zulu commoner of Zululand |

11) The younger informants do not remember this. They know of a later expedition, impi yakaMahuba, so called after the name of the Sotho chief Makgoba, but are not sure whether the European commander was Habela (Abel Erasmus) or Dabede (David) whose surname they believe to have been Schoeman.

12) 1a = daughter of

13) note 9. The alias Nompete given there is unknown to my informants, who suspect confusion with the name of her eldest daughter.

Nkosi of Mhola

After the death of the last prime minister Mahlanya Msitsini page 34 note 10 (about 1880) IV LAHANYAMBA, daughter and only child of YANGASE, then still unmarried, assumed duty as regent for her half-brother MATSAFENI. There is some uncertainty as to whom she succeeded, see above. My informants could not indicate the time of her birth; perhaps it was about 1860. Shortly after her accession gold was discovered in the area and Barberton town was founded (1884). 14) About that time she married 15) Mlukuluku Nkambule, a Swazi of Sotho origin. He came from a place in the Carolina district called eNgabezweni and was a member of the tribe of Maquba @ James Nkosi (Dlamini).

IV LAHANYAMBA had this issue:

- | | |
|-----------|---|
| a Mvelase | m |
| b Zidze | m |

In about 1886 (when the first gold mines came into operation) she handed over to her younger brother MATSAFENI. LAHANYAMBA died about 1889 (some years before the Komatipoort railway, July 1891).

V MATSAFENI was born about 1867 (regiment; imiGadlela) and succeeded his sister, see above. He reigned for a short while and died in about 1892, before he had married a second time and before the birth of the third child.

MATSAFENI's wife and issue:

LUKHAMBULE daughter of Bhangase Zwane, a commoner of eHoho, Swaziland

- | | |
|-------------|--|
| a MHOLA | m |
| b Batjeleni | f married Bhande Mtsimkhulu, a commoner of the tribe |
| c Ntsambose | f married Ndawule Nkosi (Langwenya), a commoner of the tribe |

VI LUKHAMBULE succeeded her husband after his death (about 1892) as regent for her son MHOLA. As she was her husband's senior, the date of her birth is probably about 1865. She reigned until about 1923 (between time of Sub-Native Commissioner Edwards and visit of Prince to Eshowe), hearing cases herself. Even today she officiates when the chief is away.

14) Wilson "Behind the scenes in the Transvaal" London 1901 36.

15) still unmarried when Maklilo, a European, came to prospect for gold

Transcription of Original Page 37

NKOSI OF MHOLA

VII MHOLA took over from his mother about 1923, see above. He was born about 1898 (regiment: baLo-ndolozu of Sobhuza II), and grew up in eMjindini village at Moodies. He was educated at Zombode school, Mbabane, which he left about 1920 (in manhood but before marriage). In about 1924 (when the magistrate was Mr Thompson and the Native Commissioner Mr Bennett) he moved the village to Glenthorpe 184 and in September 1946 to its present site on Sutherland 322.

MHOLA represented the Natives of the district on the occasion of the royal visit to Pietersburg in April 1947 and received a silver medallion.

MHOLA's wives (in order of marriage) and issue:

1 Sibolile daughter of Mabhoko Matsebula, a commoner of the tribe

- | | |
|--------------|---|
| a Lompulane | m |
| b Lomgoda | f married Elias Mthupha, a Swazi of Sotho origin, a commoner of the tribe |
| c Mntopatane | f married Jim Shongwe, a commoner of the tribe |
| d Mshagu | m |

2 Ntonjane daughter of Mkhwankwa Nkambule, of Sotho origin, a commoner of Dantji's tribe, See 6 and 10

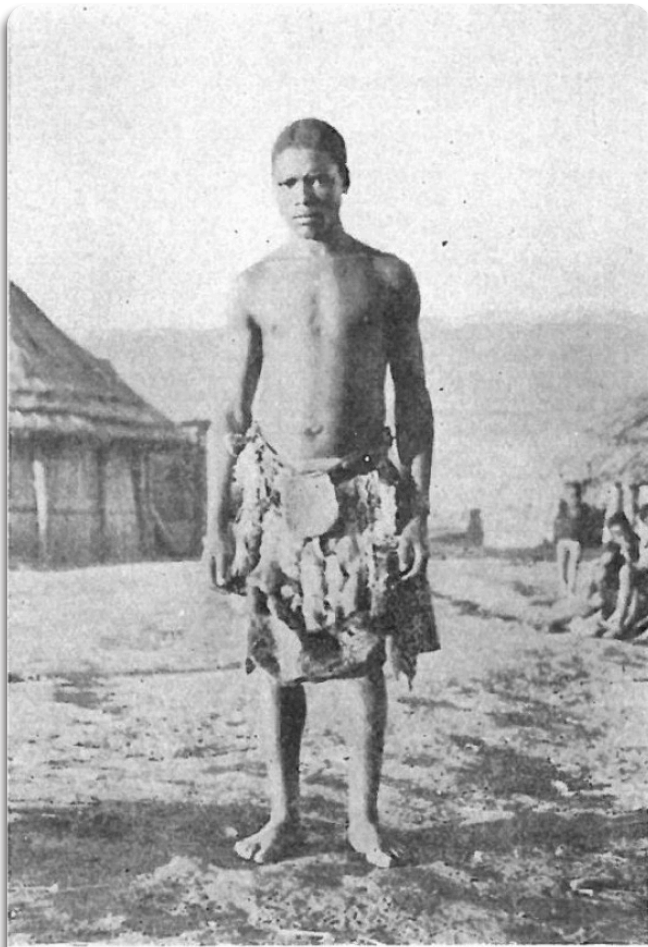
- | | |
|--------------|---|
| a Solani | f married Thole Zulu (Mohuyise), a commoner of the tribe |
| b Coshiwe | f married Joji Mkhwanati, a commoner of the tribe of James @ Maquba Nkosi (Dlamini), Carolina |
| c Lontunu | f not yet married |
| d Mphahla | f not yet married |
| e Funwako | m |
| f Nyanyekile | f not yet married |

3 Lozangqotho daughter of Husha Sibandze, a commoner of the tribe
no issue

4 Saliwa daughter of Mntfuwani Dzinisa, a commoner of Swaziland

- | | |
|-------------|--|
| a Siyaphi | f married Nhlanganiso Zwane, a commoner of Swaziland |
| b Phumulile | f not yet married |
| c | m died before named |
| d | f died before named |

Transcription of Original Page 38



Mshagu, son of chief Mhola, in tribal dress.

38 NKOSI OF MHOLA

5 Lozangcotho daughter of Ludzayi Matsebula, a commoner of the tribe

- | | |
|------------|---------------------|
| a Ntandane | f not yet married |
| b Latebe | f not yet married |
| c Magodzi | m |
| d Masotja | m |
| e | m died before named |
| f | m died before named |

6 Gunu daughter of Jobela Zulu (Ndabezitha), headman (indvuna) of chief James, see 2b above

- | | |
|------------|-------------------|
| a Dendi | f not yet married |
| b Taliyane | m |

7 Mahloyi daughter of Velibandi Ginindza, a commoner of the tribe

- | | |
|-----------|---------------------|
| a Skumani | m |
| b Sibobo | f not yet married |
| c | m died before named |

8 Mcwalatje daughter of Mashobodo Zulu (Mbhuyisa), a commoner of the tribe

- | | |
|----------------|---|
| a Shende | m |
| b Mbulaleni | m |
| c Mkhulunyelwa | m |
| d Live | m |

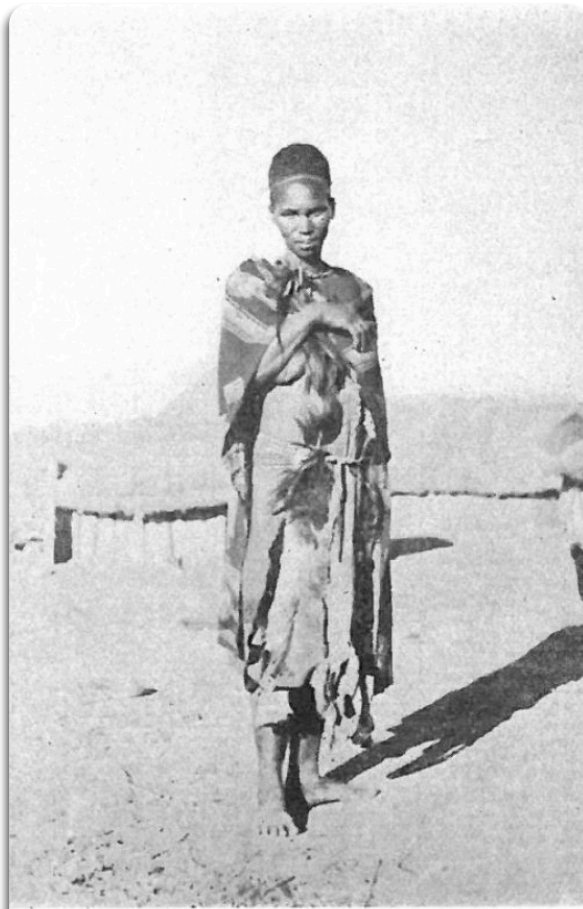
9 **Regiments:** These are the regular Swazi regiments formed by the Swazi king. 16)

10 **Organization and composition of tribe:**

The territory (live) controlled by this chief (umnumzana) consists of the tribal domain (sifundza) of MHOLA and should, according to his claims (p.32 above), include those of the related chiefs (umnumzana) Bhevula, Msogwaba and Dantji of Nelspruit district. 17)

16) For a list without dates see Nquku "Amaqhawwe kaNgwane" 1939 29.

17) See Massie "The Native tribes of the Transvaal" 1905 86, where Dantyo f Silikana and others are said to be under Nomgciza According to MHOLA, Dantji's Barberton people, have now all moved over to Nelspruit and occupy the land east of a line running north from uMlegeni hill (Hillside 170).



Lozangcotho, wife of chief Mhola, in
tribal dress.

NKOSI OF MHOLA

A sifundza is divided into sections (sigodzi) each consisting of a number of villages (umuti) and controlled by a headmen (indvuna). Clan-names (sibongo) are not confined to any division. These divisions usually have names. The division in charge of a chief is called by the name of his village, that is, the tribal headquarters. The name for both the live and the sifundza of MHOLA is therefore eMjindini. The sigodzi mostly have geographical names or place names derived from names of persons or villages.

Below are the sigodzi and tindvuna within Barberton district (sifundza of MHOLA.):

indvuna	lives on	sigodzi	approximate definition
Funkwane Zulu	Inloop 255	eTsaka	Glenthorpe 184 and environs on either side of South Kaap river
Malibala Nkosi (Dlamini)	Moseley 47	(no Native name)	Moseley and environs north of Kaap river
Mendiwa Msibi	Whitehills 211	eNtseba- mhlophe	Whitehills 211, Frantzinast 157, Emmenes 89 and environs south of South Kaap river
Hans Mkhabela	Sutherland 322	eMantje- ntuka	northern and eastern portion adjacent to Monile's tribe p. 45, including Barberton town
Mphungandlu Nkosi (Mamba)	Sassenheim 86	Ka-Tsibeni	Moodies Estates
Mzululeki Msibi	Montrose 84	eMnsoli	Morgenzon 90, Weltevreden 83, 88 and farms south of Moodies Estates

NKOSI OF MHOLA

These tindvuna have equal status. Each settles minor cases within his sigodzi. For this service the chief allows him a share of the meat of all animals paid as fines by litigants within his jurisdiction, but he receives no other remuneration, and his position is not hereditary. Appeals from the indvuna's decision go to the chief, who does not employ indunas for hearing cases but officiates himself. The practice of appealing to the Swazi king ceased in LUKHAMBULE's time. Dissatisfied litigants go to the Native Commissioner. Though recourse may in the first instance be had to the latter, since legally a tribesman need not submit his case to the tribal officials and is not bound by their decisions, This seldom happens in practice.

Allegiance is due to the chief only, not to an indvuna, and entails payment of tribute (etfula) in labour and in kind. Transfer of residence from the live or a sifundza is accompanied by transfer of allegiance, which formerly entitled the chief or chiefs affected to an animal for the loss (kuvalel- isa ngento). Today it is considered good form to report to the chief when leaving. Transfer or residence from one sigodzi to another may occur without any formality, but it is usual to notify the indvuna in charge of the change (kuvalelisa ngemlomo).

11 Social: The Swazi royal clan constitutes the highest stratum, from which high dignitaries are chosen by preference. Such is the status of this clan and clans derived from it (Nkosi Mamba, Langwenya, Mavuso, Magongo etc.) that they are eagerly sought after in marriage by tribesmen. The Zulu royal clan and some of the more trusted clans like the Msibi and Matsebula form the next class, and are considered eligible for marriage by the ruling clan. From this class are also appointed the tindvuna. The Swazi commoners are the middle class, while the foreigners represent a separate and distinct group. The Sotho, the Swazis old enemies, were formerly somewhat despised.¹⁸⁾

Perhaps 15% or the tribesmen have been to school. The great majority of marriages are contracted under native custom, the number of Christian marriages being perhaps 10% of the total.

18) Massie "rh Native tribes of the Transvaal" 1905 85

NKOSI OF MHOLA

In all cases lobolo is paid. Polygamy is common, the average number of wives being about 2 or 3. Illegitimacy and living-together, though frequently found nowadays, especially in town, are still condemned.

12 Beliefs: Like other Nkosi Dlamini, the ruling family tila (abstain from) the meat of wholly or partly black sheep in the belief that they are related to these and that a member of the sib eating such meat becomes insane. The majority of the tribe still worship their ancestors. Belief in witchcraft prevails, and divination is practised when the occasion arises. There are no places of worship within the tribal domain, but the ruling sib recognize the burial place of their royal ancestors in Swaziland as their shrine.

13 Churches and schools: Mission work in the western half of the Barberton district i.e. within the domains of the present tribe and that of Monile p.45 was started by the Anglican Church (1884) and the Methodist Church (somewhere between 1880 and 1887). The latter is engaged mainly in work among Natives on the mines, which is shown by the figures to be very considerable. In 1916 activities were commenced in this part of the district by the Swedish Alliance Mission, which has done much work. The Mission of the Dutch Reformed Churches has been working here since 1928, and the Roman Catholic Church since 1930. There is a large amalgamated interdenominational school in Barberton, and the Swedish Alliance and Roman Catholic missions have schools at several of their outstations. For this tribe it is estimated that about 15% of the children of school going age receive tuition and that about 20% of the population are church members.

14 Mode of settlement: The chief's village has fifteen huts, but the average number is about four. These have reed or mud walls, conical grass roofs (Shangaan type) and wooden doors. Reed and fibre screens (liguma) may be found before the huts. Some of the huts called lidladla (four in MHOLA's case) are used both for cooking and as storerooms for utensils and food. There are usually a few grain platforms (inyango) on the edge of the village near the huts. These are often erected near an outdoor fireplace so that the smoke and heat may keep away insects. A little distance from most villages there is a pigsty of poles. The structures though strong are often not very neatly made.

NKOSI OF MHOLA

15 Material culture: The following articles of traditional type were observed: clay beer pots (ludziwo); gourds used as beer-decanter (lichaga), drinking ladies (siphungo), pitchers for drawing water (sigubhu sekukha emanti) and milkcalabashes (ligula lemasi); wooden meat-dishes (lugcwembe), porridge-ladles (ingwembe) and snuffboxes (indlelo); plaited grain-baskets (silulu), conical baskets for carrying cereals on the head (sitja), handbags for beans (sitfodla), flat graindishes (luhlelo) made of strips of the lugagane plant, sleeping, sitting and eating mats (licasi, sihlanti and sitsebe respectively), beer-strainers (lihluto) and ropes for hut-building etc. (tintsambo). Metal dishes, three-legged pots, billycans and such utensils were observed, but no cutlery or crockery.

16 Tribal marks and dress: Earpiercing (kusika tindlebe) is practised, but no distinctive tribal marks exist. Ornaments are usually absent but may occur in moderation, more than a thin bead necklace seldom being worn. As a rule neither men nor women wear shoes or hats. Men wear their hair fairly long and combed out. Their dress today usually consists of a blanket or cloth tied or draped over the shoulder and a jersey, waistcoat or overcoat. Men wear shirts only when dressed up (vunule). The original dress is still preferred by some men however and consists of a loinskin with comparatively small flaps front and rear (lijobo, libhebha) and a loincloth (lihiya) usually of patterned fabric. In addition, a girdle or tails made of skin with fur intact (tinjobo) and a large loinskin to sit on (libheshu) may be seen. Women's dresses are of the European type (liloko). Married women usually also wear a headcloth (liduku or iduku), a long apron and a print or other patterned cloth (lihiye) tied round the waist to resemble a skirt. The original costume is however still seen. This consists of the top-knot (sicholo), skin apron with fur (sidziya) and soft blackened leather skirt (sidwaba).

17 Cattle and pastoralism: The tribal territory, though a century ago on the verge of the tsetse belt, has always been free of nagana, though the rinderpest of 1897 must have impoverished these people considerably. They are allowed by most farm-owners to keep a reasonable number of both large and small stock, which is of comparatively good quality. MHOIA has a fair number of cattle, goats, fowls and pigs; most tribesmen have less. The typical Nguni cattle kraal and milk tabus prevail.

19) foreign words are often adopted in Zuluized form

NKOSI OF MHOLA

18 Agriculture: The extent of this depends upon the farm-owner. MHOIA and his wives, who have just arrived at their present place of abode, already have 12 fields between them. Each wife is by custom allowed as many fields as she can cultivate. The ox-drawn plough (likhuba) is used for turning the soil, but weeding is still done with the original hoe (ligeja, also called likhuba). Maize (umbila) and sorghum (emabele) are the staple crops, but the harvest is seldom sufficient for home consumption. Small quantities of cowpeas (tinhlumaya, also called tindvumba), juko-beans (tindlubu), mung beans (umgomani), and peanuts (emantfongomane) are also grown. The grain is stored in the cooking-hut-cum-storeroom (lidladla, see Section 14) of the person concerned.

19 Economics: Most of the tribesmen live on farms under labour-tenant contracts, including the chief himself. The tribe is poor and backward, and there is no saving or investment. Practically every family has to send members to work so as to supplement the food-supply and buy clothes and other requirements. The local mines and plantations absorb most of the labour, and few go to the Reef. There are several European trading stores on the farms in the district.

20 Health: Malaria has always been comparatively mild and is reported to have decreased further as a result of Government counter-measures. No cases of tuberculosis, venereal disease or malnutrition were observed, though the incidence of these ailments is not denied.

NKOSI OF MHOLA

21 **Sources:** Most of the above data were collected in August 1946 from Mashila Matsebula (tribesman of the imiGedlela regiment, born about 1867, died-early in 1947) and in June 1947 from Maswazi Matsebula (tribesman of emaGavu regiment, age about 65 years?), Hans Mkhabela (see Section 10, regiment baLondolozi, age about 50 years), Hamula Shongwe (a tribesman), LUKHAMBULE and MHOLA Valuable assistance was rendered by Holeka (see genealogy), a tribesman attached to the establishment of the Veterinary officer. The information in Section 13 (churches and schools) was kindly furnished by Reverends P.S. Barker of the Methodist Church of South Africa, G.M. King of the Anglican Church, G. Wikstrom of the Swedish Alliance Mission, J.D. Malan of the Mission of the Dutch Reformed Churches and Father W. Klemm of the Roman Catholic Church. For the rainfall figures and other geographical information I am indebted to the Meteorological Office, Pretoria. The population figure is based on that given in the preliminary remarks, see p 19. Some details concerning certain farms were obtained from the Deeds Registry and the Department of Lands. A few facts are derived from official papers. The following literature was consulted: A.T. Bryant "Olden Times in Zululand and Natal" London 1929, P.A.W. Cook "History and izibongo of the Swazi chiet's" Bantu Studies V 2 (June 1931) pp. 181 sqq., R.H. Massie "The Native Tribes of the Transvaal" London (H.M. Stationery Office) 1905, Transvaal Native Affairs Department "Short History of the Native Tribes of the Transveal" Pretoria (Government Printer) 1905, J.J. Nquku "Amaqhawwe kaNgwane" printed at Mariannhill 1939, G.R. von Wielligh "Langs die Lebombo" Pretoria 1928, D.M. Wilson "Behind the scenes in the Transvaal" London 1901.



Mashila Matsebula (pp. 34, 43).

The Nkosi of Monile

1 District: Barberton, Transvaal.

2 Name of tribe: bakaNkosi.

3 Chieftainess: MONILE NKOSI. Family name (sibongo): Nkosi. Born about 1845 (very approximate), assumed duty December 1944 as regent for her nephew Dinuzulu. Recognized for administrative purposes only, but is an important chieftainess. Pays tribute to Sobhuza II of Swaziland. Residence: eKusoleni kraal on Alberts Home 20. Of iZiyoni (Zionist) faith.

4 Language: Swazi.

5 Land, numbers and distribution:

The tribal territory consists of the block of farms whose eastern boundary excludes the farm Malelane (eMalalane) 239 and includes Koedoe 332, Amo 298, Singerton 300 (shared with the Shongwe tribe, p. 57), Kamslubana (Ka-Mhlabana) Kop 14 and whose western boundary includes Sedan 22, from which it runs due north. Alberts Home 477, Holnekt 385, Ypres 243, Twyfelaar 244, most of Bon Accord Stock Farm 267, and portion of Koedoeskraal 324 are company owned. Portions of Strathmore 179, Bon Accord Stock Farm 267 and Esperao 256 are Railway property. A few properties, notably those at Sheba and on Three Sisters 226, belong to gold mining concerns. The portions of the Kaap Block not yet sold still vest in the Lands Department, but most of these are let to Europeans, e.g. portion of Amo 298. The rest of this land is European-owned. An adjoining piece of land in Piggs Peak district, Swaziland, is occupied by part of the tribe.

The area described has an altitude of 2000 to 2500 feet. It consists of mountainous and almost inaccessible grassy woodland with thorny scrub. There is some erosion, mainly along footpaths on the slopes. It has a lowveld climate with an annual rainfall of 23 to 72 inches and is malarial in summer.

No. 14-812 in " Survey of Bantu tribes of S.A." Pretoria 1935



Chieftainess Monile (p. 45).

NKOSI OF MONILE

Perennial streams: uMlumi (Lomati), uMgwenye (Crocodile), uMlambongwane (Kaap), uMhlambanyathi (Buffels), aMenzabovu (Louws Creek), iKhobiyane (Jam Tin Creek) and iNgugwane. Numerous small streams are dry in winter. Among the better known hills are iMbayana (on Three Sisters 20) and Ka-Mhlabana (Kamslubana Kop).

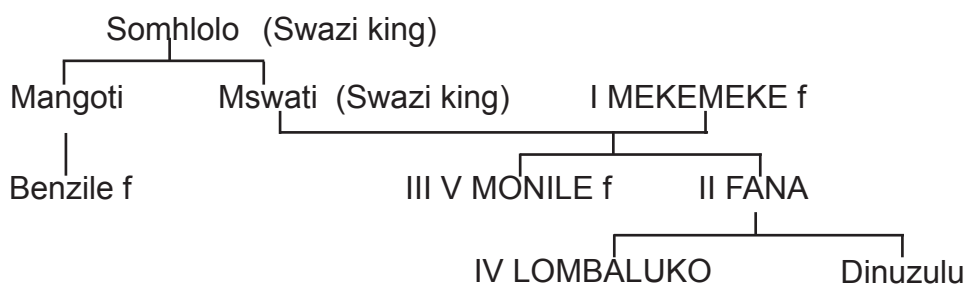
According to the latest estimates the tribe numbers nearly 5,600 souls. It is therefore the third largest in the district. The distribution is shown on the map.

6 Migrations, status and affinities of tribe:

In about 1866 the tribe came from Swaziland and settled in the present area. The headquarters, originally on Amo 298, were moved to the present site on Alberts Home about 1925.

These Nkosi still recognize the Swazi king. They belong to the Swazi royal clan, having the address names (sinanatelo) Dlamini, wena waKunene, but are junior in rank to their western relatives, the Dlamini of Mhola, p. 31. The tribe consists of Swazi and a few Shangaan. The tribesmen intermarry freely with the neighbouring Swazi under Mhola and Sithulele Shongwe (p. 57). Though not specially intimate with Shangaans (generally speaking), from whom they are different, they do not avoid them in marriage and have even been slightly influenced by their culture.

7 Skeleton genealogy of chiefs:



Capital letters denote chiefs. Roman numerals denote the order of succession.

NKOSI OF MONILE

8 History and genealogies of chiefs:

I MEKEMEKE, daughter of Nyandza Nkosi (Magongo) 1), was born about 1822 and was married by Mswati II the Swazi king in about 1842. He conferred on her the status of right hand 2) wife (umfati wekunene) or wife of the senior section at his eNzingeni village on the iNkomati in Piggs Peak district. In about 1860, when MONILE was a litjitji that is about 15 years old, Msweti expelled the Sotho inhabitants 3) from a large area west of and adjacent to that already occupied by the Ngomane and the Shongwe tribes. About six years afterwards (when MONILE was inkehli, that is of marriageable age) he sent MEKEMEKE with her followers to occupy the eastern portion, which constitutes the present sifundza or tribal district 4). A senior wife (p. 34) had already taken charge of the greater portion.

MEKEMEKE occupied a village built for her by Mswati on Amo 298, and named eKusoleni, eKushiyweni. Ka-Lomshiyo, or Ka-Mekemeke. She found the area deserted except for a few Shangaans-those today working on the Three Sisters mine. Soon after, the Boers began to divide the area into farms.

1) In "Short history of the Native tribes of the Transvaal" 1905 61 she is mistakenly called Nyanda alias Mac-Mac. The latter is the name of a place in Pilgrim's Rest district commemorating certain Scotchmen, see Letcher "The gold mines of Southern Africa" 1936 55 and Theal "History of South Africa 1873 to 1884" I 1919 249.

2) On the right of a person standing at the entrance of the great hut (indlunkulu) with his back to it. This is the reverse of Zulu custom.

3) According to G.R. von Wielligh "Langs die Lebombo" Pretoria 1928 169-170 the last surviving Sotho of this area, the bePai, were massacred by the Swazi at Three Sisters. He gives no date.

4) She was apparently placed in charge of the eastern half of the Barberton district, see Massie's list of chiefs under Nyanda in "The Native tribes of the Transvaal" 1905 86.

NKOSI OF MONILE

In about 1900 Kuhlupheka Mhlongo, a Shangaan from Portuguese country, visited the tribe, hawking tobacco. He liked the country and brought a following to Louws Creek, where he was recognized as headman (indvuna) over them by MEKEMEKE, to whom he paid allegiance. 5) The chieftainess died at eKusoleni about 1920.

MEKEMEKE, wife of Mswati II, had this issue:

- | | |
|------------|------------------------|
| a Ngcubuka | f died before marriage |
| b MONILE | f unmarried |
| c FANA | m |

MEKEMEKE was succeeded by her son II FANA. He was born about 1854 and brought to the eKusoleni village by his mother about 1866 when 12 years old. After his accession he moved the village to Alberts Home 20 where he died about 1929. He was buried in Swaziland at a place called eNtfonjeni, near eMakhosini, the burial place of the kings.

FANA's wives (in order of marriage) and issue:

- 1 Ntfati daughter of Hangane Mabuza, officer (indvuna) in charge of an area (sifundza) called eMshingishini round eHoho, Swaziland. She was great wife (inkosikati). Her mother was Mabhunya daughter of Londwamba son of the Swazi king Somhlolo, and had three daughters only, all of whom married FANA, see below 16 Nabohenga and 17 Munyuketi. Ntfati's issue:

- | | |
|-------------|---|
| a Sali | f married Sodwadwa Shiba (address name Mkhwanati), a commoner of Piggs Peak, and Mbombombo Matse, a commoner of the tribe |
| b Lombekiso | f died unmarried (second husband) |

- 2 Ngwatiwako daughter of Nkabindze Nkosi, address name (sinanatelo) Mamba, a tribesman of a clan derived from the royal clan

- | | |
|---------------------|---|
| a Ngabha | m |
| b Gadlela | m |
| c Mabhodlongo Elias | m |
| d Mboli | m |

5) He is mentioned as one of her subordinate chiefs by Massie in "The Native tribes of the Transvaal" 1905 86.

NKOSI OF MONILE

3 Tjaningati daughter of Mlumbi Nkosi (Magongo), a tribesman of FANA's mother's clan, see numbers 4, 6, 10, 15 below. 6)

- | | |
|-------------|--|
| a Mdlalani | f married Mefika Nkosi, address name unknown, a commoner of the neighbouring Shongwe tribe under Sithulele |
| b Nomatfuku | f died unmarried |
| c Silwane | m |

4 Mabandlase daughter of Phutsa Nkosi (Magongo), a commoner of Swaziland

- | | |
|--------------|---|
| a Mazubatane | f married Mhlophe Nkambule, a Swazi tribesman of Sotho origin, policeman at Louws Creek |
| b Bhidlika | f left, no details |
| c Nguduva | f left, no details |
| d Lomhoshu | f died in childhood |

5 Lobuzimba daughter of Nyoka Magagula, a commoner of the tribe

- | | |
|-------------|--|
| a Magamasi | f married Mafutsa Mahlalela of Gija's tribe p. 95 |
| b Khonjwasi | f married Mahlasele Khosa, a Shangaan of Swaziland |
| c Cilikati | f no details, believed to be unattached |

6 Longqayi daughter of Mvuto Nkosi (Magongo)

- | | |
|--------------|--|
| a Lozizwe | f married Ntakantaka Shabangu, a commoner of Sithulele's tribe p. 57 |
| b Nabonkonto | f married the same |

7 Dendi daughter of Sinyanya Mziyako, a commoner of the tribe

- | | |
|------------|------------------|
| a Tibhidzi | m |
| b Menyobi | f died unmarried |

8 Masotja daughter of Sinyanya Mziyako above

- | | |
|----------|------------------|
| a Joliya | f died unmarried |
|----------|------------------|

9 Tjanikati daughter of Lomavovo Mpila, a commoner of the tribe

- | | |
|-----------|---|
| a Bhekani | f married Makombaloyise Mabuza, a commoner of the tribe |
|-----------|---|

6) Such unions are allowed: Marwick "Swazi" 1940 99, 100 and author quoted there; Kuper "African aristocracy" 1947 95,96. Examples of marriage with blood relations occur frequently in the genealogies.

NKOSI OF MONILE

10 Keledi daughter of Phutsa Magongo, a commoner of Swaziland.

See 4 Mabandlase above

a Nyamayivuthwa @ Bhejamini m

b Mazuqu f married at Kaapmuiden, no details

c Matfundu m

11 Nonkulumo daughter of Makhonjwa Vilakati, a tribesman, son of Mhlahlo, late indvuna of the tribe. It is said that she was given to the chief in marriage by her family (endziswa) but that she never bore FANA any issue

12 Tsambile daughter of Makhonjwa Vilakati above, no further details

a m died before named

13 Mukile daughter of Magodzi Tfwala, a commoner of the tribe

a Habhane m died in infancy

14 Ngwababa daughter of Lontenjwa Magegula, a commoner of the tribe

a Mhlonhlo m only child

15 Khabonina daughter of Mfanobala Magongo, a commoner of the tribe

a Mfene m

b Nqedze f not yet married

16 Nabohenga daughter of Hangane Mabuza. She was put into the hut of her elder full sister I Ntfati to bear her issue

a Lozindlela f married Dambuleni Magagula, a commoner of Zwaziland

b LOMBALUKO m

c Butingane f married Mkabayi Gama, a commoner of the tribe

d Makhosayeza m

17 Munyukati @ Mnyati daughter of Hangane Mabuza, youngest full sister of I Ntfati, into whose hut she was also put

a m name forgotten, died in infancy

NKOSI OF MONILE

18 Nhlambase daughter of Mbelebele Mhlanga, a man of standing in the tribe. The order of marriage and status of this woman are not clear, see p.52 below

- | | |
|--------------|--|
| a Ncenekile | f married Mvimbi Tfwala, a commoner of the tribe |
| b Nompangiso | f died unmarried |
| c Dinuzulu | m born about 1912 (some time before influenza). Regiment: eGezini (ligezi, electricity). Has one wife: Cokisile daughter of Mhawu Mhali, a commoner of the tribe. Her issue: |
| | a Mvelase f |
| | b Namasotja m |

After the death of FANA about 1929 his elder sister III MONILE reigned during the minority of the heir IV LOMBALUKO, who was born about 1917, and succeeded his aunt about 1935. He died about December 1944 and, like his father, was buried at eNtfonjeni. Some of his personal effects are interred in a grave in the courtyard in eKusoleni village.

LOMBALUKO's wives (in order of marriage) and issue. None of the daughters are married as yet.

1 Tjanikati daughter of Mahayiya Mathunjwa, a commoner of the tribe

- | | |
|-------------|---|
| a Monile | f |
| b Nabondevu | f |

2 Sitepi daughter of Mefika Mabuza, a commoner of Hangane Mabuza's tribe p. 48

- | | |
|------------|---|
| a Maheya | m |
| b Sifakani | f |

3 Nqenekile daughter of Lugebhuda Shongwe, a neighbouring chief

- | | |
|-------------|-------------------|
| a | m died in infancy |
| b Sigubhu | m |
| c Siphelile | f |

4 Lomtfunti daughter of Mashongola Nkosi (Dlamini) of the royal clan, Swaziland

- | | |
|-----------------|---|
| a Monile | f |
| b Ndzabidlayena | m |
| c Luphenga | m |

NKOSI OF MONILE

5 Mthuyi daughter of Sikumani Mhlabane, a commoner of the tribe
no issue

6 Sichwana daughter of Mdumela @ Ntsambo Twala, a commoner of
the tribe

a twins, died at birth
b

7 Tsiwani daughter of Mtutu Shongwe, a commoner of Sithulele's tribe
page 57

a Ntombana f
b Nomthandazo f died in summer of 1946

8 Lompentju daughter of Mfanebala Magongo, a commoner of the tribe

a Mjaji m
b Sikhatsele f

9 Ntsambose daughter of Sithulele Shongwe, acting chief of a
neighbouring tribe

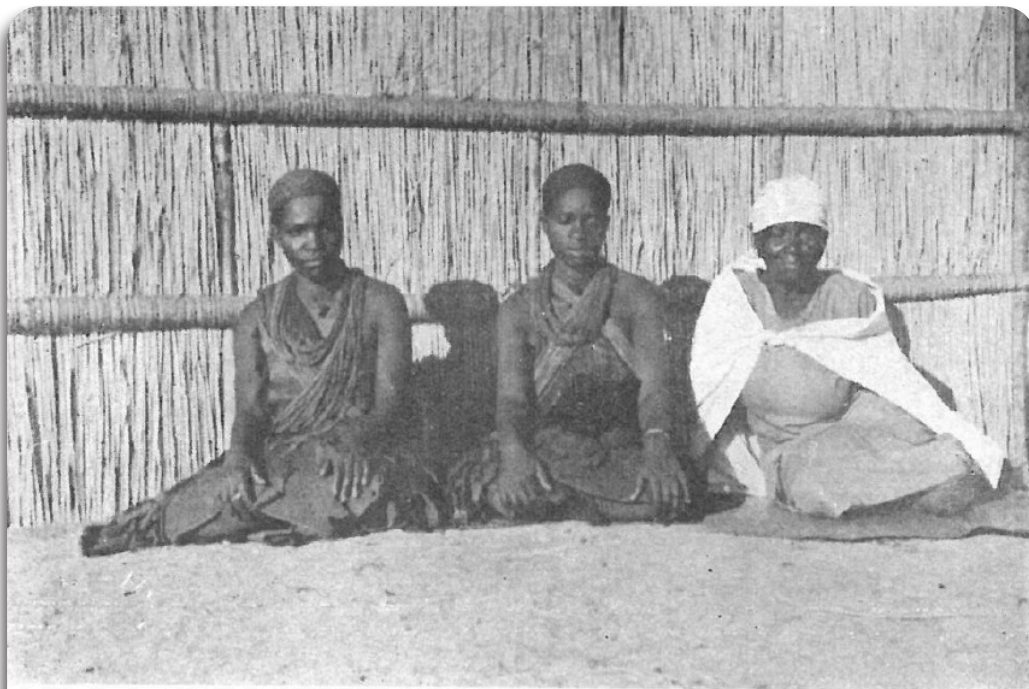
a Hlupheka f died in infancy
b Makhontakhonta m

10 Mbelelaphi daughter of Khizane Shongwe, a commoner of the tribe
no issue

When he felt the end coming, LOMBALUKO sent for his aunt MONILE who was then living at the village of Ndlavela Nkosi (Dlamini) on Amo 298 and told her to act as regent after his death, particulars above. MONILE is still acting as regent for her nephew Dinuzulu. 8) She was born about 1845, never married and has no offspring:

9) **Regiments:** These are formed by the Swazi paramount chief, see p 38.

8) For some reason not disclosed the chieftainship is said to belong to Dinuzulu. It is related that when LOMBALUKO was sent to the Swazi king to be introduced as the new chief, Dinuzulu was presented as his successor (umgudluti). There appears to be some secret reason for this unusual arrangement which the informants are not prepared to divulge.



Sichwana, Ntsambose and Benzile of Monile's tribe (p. 56). Note widows' mourning dress.



Sichwana ten months later, plaiting ropes. Note dress.

NKOSI OF MONILE

10 Organization and composition of tribe:

The tribe is called sive and its domain sifundza. The sifundza is divided into sections (sigodzi), each of which comprises a number of villages (miti). Surnames (sibongo) are found distributed over all these territorial divisions.

The chief is called inkosi, a chieftainess indlovuketi. Each sigodzi is controlled by a resident non-hereditary official (indvuna) appointed by the chief in council. Other officials are in command of the regiments on service when they do work for the chief, such as tilling his fields or building his huts. Others again assist in the hearing of cases.

All cases are heard at headquarters by the indvuna on duty. An appeal lies to the chief. Final appeals formerly went to the Swazi king.

FANA had four tindvuna for hearing cases at headquarters, viz. Nyewe Nkosi (Mamba), Tiga Nkoei (Mavela), Matsafeni Matsebula and Nyatsi Sibandze. The following were in charge of sections of the tribe. the sigodzi occupied by each section is indicated approximately.

indvuna	sigodzi	locality
Mahlavu Gama Mali Gama	eSikuleleni (unknown to informants)	Louw's Creek Sheba Mine environment
Vekufa Mnisi? (informants uncertain)	eShalangubo	the four company- owned farms
Shulu Hleta	Ka-Nyuwane	North of Louw's Creek
Vekufa Mnisi	eSigodzini (nowadays called eMashisindlu)	South of Louw's Creek

LOMBALUKO's tindvuna for hearing cases at headquarters were Mntjopane Nkosi (indvunankulu, chief administrator), Lubangalala Nkosi, and the late Maqina Gama. He had only one indvuna for district work, viz. Bhantji Fakudze, deceased. Today only the two first-named officials are functioning.

NKOSI OF MONILE

11 **Social:** The old order prevails, and the most influential clan is naturally that of the ruling family (Nkosi), whose members are chosen for the more important positions. Though mutual intermarriage is prohibited by exogamy, it has been made possible for royalty to intermarry by the adoption of different address names, as in the case of the Nkosi Magongo. The ruling clans of other tribes, notably the Mabuza, Shongwe and Magagula are preferred by the chiefs to other tribesmen for marriage purposes. The second class is represented by those clans from which tindvuna are appointed, e.g. Gama. The Swazi commoners constitute the third stratum, while the Shangaans are the least influential as a group.

Probably 95% of marriages are by native custom. Polygamy has survived, the average number of wives being about two. Lobola is strictly enforced and incontinence strongly discountenanced.

12 **Beliefs:** The ruling sib tile (abstain from) black sheep (imvu lemnyama), see p.41, and recognize the ancestral graves in Swaziland as their place of worship. Very nearly all the tribesmen believe in witchcraft and worship their ancestors. Divining still occurs as an everyday means of ascertaining the unknown.

13 **Churches and schools:** The history of mission work in the western half of Barberton district has already been sketched above, see p, 41. All the denominations mentioned have outstations within the domain of the present tribe. At the New Consort mine there is an outstation of the Anglican Church with 28 members, and the Methodist Church has one at Barbrook mine with 24 members. The Swedish Alliance Mission has established outstations on Amo 298 (called Mhlambanyati) and at Kaapmuiden, Magnesit, Sheba railway station and Louws Creek. The last-named two have schools with 45 and 35 pupils respectively. There is a sixth at Sheba mine, where the Roman Catholic mission also has a church building. The Mission of the Dutch Reformed Churches has three outstations, one on the farm Louws Creek 236 and the others at places a few miles south-west of Sheba and Lilydale 454 respectively. The data show that church and school influence is as yet not very strong, Native sectarian religion seems to be making headway.

NKOSI OF MONILE

14 Mode of settlement: The villages are comparatively large, the average number of huts being about four. At the tribal headquarters eKusoleni there are five dwelling huts, two store room-cooking huts (lidladla), one old hut used as a stable for the calves (indlu yemankonyane), and two grain platforms (inyango), one of which has a pitched grass roof and is situated inside the enclosed floor (sibuya). The structures are built in a semicircle round the kraal. The huts have reed walls and conical roofs. Apart from this non-Swazi feature the culture is typically Swazi. All structures are of excellent quality and the villages are clean and well kept.

15 Material culture: The regular Swazi features are present; the following items of interest were noticed in the storeroom (lidladla): mortar (likhovu) and pestle (umusi) for stamping (sila) maize and sorghum; a drum for propitiating spirits (ingomane yemadloti) carved from the trunk of a tree with head of skin (lugogo lwesikhumba); headrests (sicamelo), plaited beer basket (umcungcu) with lid (sivalo), wooden meat dish (umgcwembe), plaited conical dish for carrying cereals on head (sitja), sleeping and sitting mats (licasi and sihlandzi respectively), ladle (ingwembe), plaited ring for hanging utensils suspended from rafter by means of fibre ropes (tintsambo), porridge stirrer (lujuju), beer calabash (sigcingi or liqhaga), clay food bowl (umcakulo), large beer pots (imbita yetjwala).

16 Tribal marks and dress: Ears are pierced in the Nguni manner. There are no tribal marks. Hats and shoes are not worn. Men's loinskins (libhebha) with flaps back and front are still in use, often with a loincloth (lihiya) underneath. A shirt or jersey usually covers the upper body. A waistcoat and jacket are worn over the shirt by some. Many men go clad in nothing but lihiya, libhebha and a cloth tied over the shoulder to cover the whole body. About half the women wear the original skin garments, but the rest prefer print dresses with shawls over the shoulders. The cloaks and hoods of religious sects are usually worn by members. Ornaments are moderately used.

17 Cattle and pastoralism: The mountains are apparently free from stock diseases, for these people have comparatively large herds, mainly cattle; the type is however poor. Fowls and a few pigs are to be seen at most villages.

NKOSI OF MONILE

18 Agriculture: Owing to the mountainous Nature of the country, the only implement used is the hoe. Four of FANA's widows living at eKusoleni work a patch of fields of about six Morgen. Besides pumpkins of various kinds, the following crops are grown (the quantities are only approximate and represent the harvest of each woman):

maize (umbila	3 to 4 bags
sorghum (emabele)	1 bag to 2 bags
cowpeas (tinhlumaya)	½ bag
peanuts (emandongomane)	½ bag to 1 bag

Seed maize is hung in trees on the cob. Food maize and sorghum are dried on grain platforms (inyango) and kept in baskets (silulu) in the storerooms (lidladla) which also serve as cooking huts. The space between the huts (sibuya) is enclosed by means of a screen (liguma) and serves as a sorting and grinding floor.

19 Economics: Although the tribe is comparatively well off, most young men work for some time in the mines or plantations within the tribal domain to earn money for tax and household articles. There are stores at Louws Creek and on Kamslubana Kop 14 and Three Sisters 226, but trading is of course not limited to the tribal area. There is no saving or investment, except in cattle.

20 Health: The valleys are malarial in summer, but Government action during the past few years is reported to have arrested the disease. Venereal disease is rife. The nearest medical facilities are provided by the Shongwe hospital. The New Consort mines have a hospital for their employees.

21 Sources: Most of the above information was obtained at eKusoleni village, the tribal headquarters, in August, 1946 and June, 1947 from MONILE, Munyukati (FANA's wife), Benzile (see genealogy), Ngwatiwako (FANA'S wife) and her son Ngabha (age about 35), Ntsambose and Sichwana (LOMBALUKO's wives) and Maphindza Shiba, son of FANA's daughter Sall. Other sources are those named on pp. 43-4 (except Native informants), Hilda Kuper "An African aristocracy" London 1947, O. Letcher "The gold mines of Southern Africa" Johannesburg 1936, B.A. Marwick "The Swazi" Cambridge 1940, and G.M. Theal "History of South Africa 1873-1884" Vol. I London 1919.

The Shongwe of Sithulele

1 District: Barberton, Transvaal.

2 Name of tribe: bakaShongwe. They are emaSwati (Swazi).

3 Chief: SITHULELE SHONGWE. Family name (sibongo): Shongwe. SITHULELE was born in about 1883 (?) (9 years before locust plague; regiment: uWesakeni), regent for Amos @ Tinhlonhla. Assumed duty 1945. SITHULELE is an important chief but is recognized for administrative purposes only. Residence: Trust farm Jeppesreef 15.

4 Language: Swazi, influenced by Zulu (perhaps through Shangaans and schools). There is for example no consistent use of t or d, ts (tf), dz (dv) for Zulu z, th, d; especially in names Zulu z is sometimes pronounced s: Ka-Sifunele (Ka-Tifunele).

5 Land, numbers and distribution:

Block consisting of Trust land, Crown farms, company farms and privately owned farms. The Trust portion consists of farms and an adjoining unsurveyed strip extending halfway between the farms and the iNkomati. The Trust farms are: two portions of the farm Lomati 473 viz. portion A of Driekoppies 10 and portion A of Buffelspruit 11, portions A, C, D of Schoemansdal 13, Langeloo 8, Boschfontein 9, 14 Middelplaats 12, Jeppesreef 15, Schulzendal 16, Jeppesrust 17. A company owns the rest of Lomati 473 which includes the remainder of Driekoppies 10 and Buffelspruit 11 and the farms Vygenboom 6 and Lomatidraai 7. Crown lands are the farms Keerom 104, Ringgatlaagte 105, Vlakbult 106, Vlakplaats 111 and portion of Sterkspruit (now Weltevreden) 5. The rest (the northernmost third adjacent to the domain of Luggedlane p. 125) consists of farms owned by Europeans: except portion B of Schoemansdal 13, which is Coloured-owned. To this area must be added the adjoining land in the north-east occupied by Mbambiso 's tribe. They also claim that they have a large area (sive lesikhulu saShongwe) round the site of eBulunga Shongwe family kraal in Bremersdorp district, Swaziland, under a certain headman Mzelekeqe Shongwe.

No. 14-828 ' in "Survey of Bantu tribes of S.A." Pretoria 1935



Chief Sithulele (p. 57).

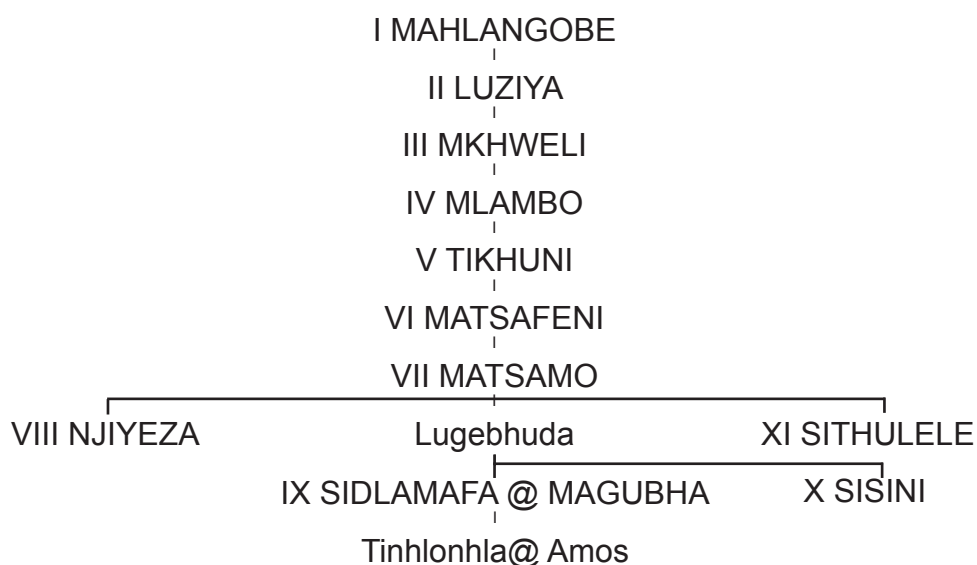
SHONGWE OF SITHULELE

This area has an altitude of 1500-2500 ft, and Lowveld climate with summer rainfall of 34-72 inches. There is much malaria in summer. Perennial streams: uMhlambanyatsi (Buffelsrivier), iNgugwane, uMlumati (Lomati). Streams dry in winter: uButhubi, uZiphukuphuku (Sterkspruit), uMgobodzi (uMgobhodi, uMkoboti), iNhlengabafati, uMakhobozela, uMzinti. The area consists of undulating grassland becoming hilly towards the north and west, covered with thorny scrub and scattered trees or semi-bushveld in parts, e.g. the unsurveyed Trust area.

Numbering just over 8100 souls the tribe is the second largest in the district. For distribution of population see map.

6 Migrations, status and affinities of tribe:

According to tradition they originally lived on the coast near the mouth of the Phongolo river (Northern Zululand), where no part of the tribe remains. Subsequently they lived in Swaziland in the present Bremersdorp district and between 1856 and 1865 were settled in their present area (farm Schoemansdal 13) by the Swazi king. This is one of the oldest established and most influential tribes in the district. There are Shangaans on Buffelspruit 11, Driekoppies 10, Schulzendal 16 and Jeppesreef 15, but as a whole the tribe consider themselves Swazi. A little intermarriage takes place with the neighbouring Shangaans, but Swazi are preferred.

7 Skeleton genealogy of chiefs:

Capitals denote chiefs, numerals their order of succession.

Excerpts from Ethnological Publications # 25
"The Tribes of Barberton District" by A. C. Myburgh

SHONGWE OF SITHULELE

8 History and genealogies of chiefs:

The tinanatelo (address names) which go with the chief's clan-name (Shongwe) are: Kunene Mntimandze, and Bhambolunye, taba timbili tiphuma ekhabonyo; mageza ngobisi amanzi ahlezi 1) (Mr One-rib, had they been two they would have emanated from your mother's people; Bather-in-milk, ignoring the water). Nothing is remembered of the first four chiefs from MAHLANGOBE to MLAMBO. The tribe first lived at the mouth of the Phongolo among Tsonga people whom they call emaZingili. They were subsequently driven by the Zulus to the northern banks of the Phongolo, where V TIKHUNI was born (time unknown). Nothing is remembered about him except that he died during the reign of Mswati II at the Shongwes' eBulunga kraal (in Bremersdorp district, Swaziland). Up to the time of their flight from the Phongolo the tribe probably had always been independent. Afterwards they were incorporated with the Swazi and their chiefs became tindvuna in charge of areas (sigodzi, sifundza) under the Swazi kings.

TIKHUNI's son VI MATSAFENI was a contemporary of Mswati, who placed him in the present area to guard against the Sotho in the north and the Zulu in the south. He built three kraals on portion D of Schoemansdal 13. The head kraal (umphakatsi) named Ka-Shongwe was founded with cattle's wives and chattels from the home kraal eBulunga for which reason it ranks as an offshoot of eBulunga. From the head kraal Ka-Shongwe two junior kraals (emakhandza) named Ka-Ndlangamandla and eSidungweni were similarly established. Shortly after Mswati's death in 1867 the indvuna (general) Matsafeni Mdluli came from the uHoho royal Swazi kraal to attack the Sotho and MATSAFENI Shongwe joined forces with him. They defeated the Sotho and looted their cattle. MATSAFENI returned to his kraal Ka-Shongwe, where he died of smallpox some time afterwards, during the time of the Swazi prince Ludvonga (about 1868). 2) His grave is still to be seen there, under a rock a few yards from an umkhiwa (wild-fig) tree, near the Shongwe mission station. The Ndlangamandla kraal was wiped out by smallpox shortly after his death. The eSidungweni kraal was moved to somewhere in Swaziland where it still is. MATSAFENI's wives and their issue are not remembered.

1) note that the last part is in Zulu. My informants do not know why.

2) The outbreak of the disease occurred in Zululand in 1863. Ludvonga died in 1874, see p. 119.

SHONGWE OF SITHULELE

MATSAFENI was succeeded by his son VII MATSAMO, also born in Mswati's time. MATSAMO's mother was a daughter of Ngwane and a sister of Mswati. MATSAMO was one of the king's warriors and saw service in the later fighting with the Sotho in countries called Ka-Mjaji and Ka-Singwanyane described as situated beyond Bushbuckridge and Lydenburg respectively, probably Modjadji's and Johannes Dinkwanyane's 3) and the Ka-Maboda campaign in Portuguese territory with Mawewe against his brother Mzila. 4) Having inherited his father's kraal Ke-Shongwe on Schoemansdal 13, he established the following 16 kraals from it: Ka-Tifunele, eMashobeni, eKubalekeni, kaboJini 5) in Swaziland. eNhlambeni, formerly on Jeppesreef 15, but moved to Swaziland when objected to by the European farm-owner; eZondweni, eMfelakhona, eNgcweleni on Jeppesreef 15; eChibini, eMfomfeni, eKusuleleni, kaboTililo 6), kabo-Silwane 6) (extinct owing to death of all the inmates) on Schoemansdal 13; eTalukatini on Schulzendal 16; Ka-Makhomba on Middelplaats 12; kaboMbabane 6) in the eMzinti stream area (unsurveyed Trust land). MATSAMO never moved from this area and died and was buried at his kraal eChibini on Schoemansdal 13 early in 1925. He had about 30 wives; the following are remembered.

MATSAMO's wives (in approximate order of marriage) and issue:

1 Lozindaba daughter of Mlalenl Matseba, a neighbouring Sotho chief

a NJIYEZA	m
b Lagubhu	f married a commoner of Sheba mine
c Lukazi	f married in Swaziland
d SITHULELE	m

3) According to A. Merensky "Erinnerungen aus dem Missionsleben in Transvaal" 1890 313 his fort was stormed by Swazi on July 15, 1876 but not taken. He died that day however.

4) See pp. 76,77,98

5) Presumably the site at the foot of Ka-Mhlabana mountain mentioned by G.R. von Wielligh "Langs die Lebombo" 1928 43

6) These are not the actual names but are derived from the names of sons resident there.

SHONGWE OF SITHULELE

2 Lozihlala daughter of Mbizanyana Vilani, a Tsonga of Swaziland

- | | |
|------------|--|
| a Sondlovu | m no issue; his wives had 6 children in
levirate union with d Lokusuta; one of these
was informant Jembese m |
| b Nkombose | f not yet married |
| c Boti | f not yet married |
| d Lokusuta | m |

3 ? daughter of ? (sibongo: Nkambule), a commoner of Swaziland

- | | |
|------------|---|
| a Tililo | m. only child Velaphi m informant |
| b Lomemeza | m |
| c Tsiwani | f married Shabangu, a commoner of the tribe |

4 Boniswako daughter of Mtfundi Nkosi (Ludvonga, Mavuso), a
commoner of the tribe

- | | |
|--------------|---|
| a Mdindo | m |
| b Sishosho | m father of Mafohloza m informant |
| c Mahlavu | f married Masilela a commoner tribesman |
| d Hashi | m |
| e Lontseliso | f married Magagula a commoner tribesman |

5 Mathabeya daughter of Mbulawa Nkosi (Mamba), a commoner of the
tribe

- | | |
|---------------|--|
| a Ntamanani | m |
| b Nhlakanyane | m |
| c Malabhane | m |
| d Londinda | f married Magijima Nkosi (Dlamini) of the royal
clan in Swaziland |

6 Ngcabhayi daughter of Lugola Tsabedze, a commoner tribesman

- | | |
|--------------|---|
| a Dlakadla | m |
| b Mjobhela | m |
| c Losithupha | f married Hanyane Nkosi (Dlamini) of the royal
clan in Swaziland |

7 Mnyembeti daughter of Vuvama Nkosi (Mamba), a commoner of
Swaziland

- | | |
|-------------|--|
| a Lugebhuda | |
|-------------|--|

8 Maqembe daughter of Nqwadzi Madlopha, a commoner of the tribe

- | | |
|-------------|--|
| a Qhubisela | m |
| b Sayiwane | m |
| c Bendele | f married Mbohlo Mahlalela, a commoner of
the tribe |

SHONGWE OF SITHULELE

- 9 Dambada daughter of Mswati II the Swazi king
 a Lamwele f married ? Nkosi (Dlamini)
 b Ngutula f married the same
- 10 Gwembesha daughter of Mswati II the Swazi king
 a Lankwankwa f married John Tfwala a commoner of the
 neighbouring Swazi tribe
 b Nabongomune f married Zimaqa Nkosi (Magongo), a
 commoner of Monile 's tribe
 c Veleleni f married one Tsabedze a commoner the tribe
 d Mazeze m
- 11 ? daughter of Zaza Nkosi (Dlamini) of the royal clan. Died at
 Mndendi's birth
 a Mndendi f
- 12 Fukati daughter of Makhasana Gumedze a Swaziland commoner
 a Lahedzane f married tribesman Mnimba Nkosi (Ludvonga,
 Mavuso), informant
 b Mbabane m
 c Lomkhwane f married Nkunuzane Nkosi (Dlamini) in
 Swaziland
 d Mzulukane m
- 13 Majoye daughter of Lugola Tsabedze, a commoner of the tribe
 a Mbikose f married Shabangu a commoner of the tribe
 on Schoemansdal 13
 b Hlokonywako m
 c Buqili f inhlanti (junior affiliated wife) to a Mbikose
 d Shishi f married the same
- 14 Lobulawu daughter of Mdumo Nkosi (Mamba), a commoner of
 Swaziland
 a Lomnyatsi f married Metisi a commoner tribesman of
 Schulzendal 16
 b ? m died in infancy
 c Silwane m
- 15 Chwalile daughter of Mbazula Zwane, a commoner of Swaziland
 a Nathini m
 b Nhlanhlaka m
 c Sidziya f married Sogasa Shabangu a commoner in
 Swaziland
 d Mbikiza m

SHONGWE OF SITHULELE

16 Nyakamubi daughter of Mancabisa Tsabedze, a commoner of the tribe

- | | |
|--------------|---|
| a Ngqidza | m |
| b Lundanda | m |
| c Phahlakati | f married Skumani Shabangu, a commoner of the tribe |

17 Lozibheva daughter of Mthayiza Khumalo; a chief, see index

- | | |
|------------|---|
| a Ngongoma | m |
| b Mbawe | m |
| c Lahliwe | f married one Mkhatjwa, a commoner of the tribe |

18 Lozincwazi daughter of Malahle Tsabedze, a commoner of the tribe

- | | |
|-------------------|---|
| a Jini | m |
| b Ngcangcalutsini | m |
| c Vangile | f married Ndlukuya Magagula a commoner in Swaziland |
| d Lubelo | m |

After the death of MATSAMO, his son VIII NJIYEZA acted as regent. Actually MATSAMO would probably have been succeeded by his son Lugebhuda, but he predeceased his father about 1912.

Lugebhuda (regiment inGulube) was born at the Tifunele kraal about 1876. He had one kraal (now extinct) eLukhetseni in Swaziland on the boundary of Jeppesreef 15, and over a score of wives.

Lugebhuda's wives and issue. Only the more important are mentioned.

1 Silele daughter of Mtsakatsi Nkosi (Dlamini) of the royal clan, a commoner of Swaziland

- | | |
|----------|------------------------------|
| a SISINI | m |
| b ? | f married one Ntosi at Sheba |

2 Nhlabase daughter of Mahlanya Nkosi (Mamba) a commoner in Swaziland

- | | |
|----------------|--|
| a Bhekindlela | m |
| b Ngwenyendala | m |
| c Jokola | m |
| d Ketani | f married Lodlongo Nkosi (add.?) a commoner in Swaziland |

SHONGWE OF SITHULELE

The order of wives is forgotten from here:

3 Dzeliwe daughter of Mswati II the Swazi king; lives in Swaziland
 a Mantfombana f married one Magagule, a commoner at
 eNtfontjeni, Swaziland

4 Mangeti daughter of Mphatfwa son of Mswati II the Swazi king. She
 lives on Driekoppies 10
 a Lomntazana f married Mkhulunyelwa Nkambule a
 commoner of the tribe on Schoemansdal 13
 b SIDLAMAFA m
 c Makhulumazonke m

5 Bhothane daughter of Msudvuka son of Mswati II the Swazi king
 a Sincengile f married Mlokotfo Nkosi (Mamba) a
 commoner in Swaziland

6 Mbikwanhi daughter of Mbulawa Nkosi (Dlamini) of the royal clan; lives
 in Swaziland
 a Fakubi f unmarried
 b Mphatsisa f married in Swaziland, no details
 c Mbono f married Sobhuza II the Swazi king

7 Lamasango daughter of Maphothane Nkosi (Dlamini) of the royal clan
 issue died in infancy (some say no issue)

8 Lozindaba daughter of Tulu Nkosi (Mamba), a Swaziland commoner.
 She lives in Barberton town
 a Phusheya f married Mlangeni Mlangeni of Barberton
 town
 b Sigcika m
 c Lomsonsi f married, no details

Among his commoner wives are mentioned Busikati daughter of Lusutfu
 Mabuza, Lomfula daughter of Phayane Sibandze, Ngqwalele daughter
 of Mankampaso Vilane, Mavane daughter of Nyoka Tsabedze.

After an uneventful life Lugebhuda died about 1912 at his
 father's eMashobeni kraal in Piggs Peak district, Swaziland on the
 Transvaal border. It is suspected that he was poisoned. MATSAMO, it
 is said, intended him to succeed and was very upset at his death. On
 his deathbed in 1925 he appointed as his successor Lugebhuda's son
 MAGUBHA and named him SIDLAMAFA with the words: "Though you
 are killing me you will get nothing; we are still inheriting property."

SHONGWE OF SITHULELE

VIII NJIYEZA acted during SIDLAMAFA's minority. He was born about 1865 (regiment: imiGadlela) since he was about 14 years old during the Zulu war, 1879; and as MATSAMO's first wife's eldest son (lisokangqanti) he was the spiritual head of the family. He was regent till about 1929 when SIDLAMAFA took over. NJIYEZA was drowned about 1937 in the iNgugwane stream

IX SIDLAMAFA was born about 1909 at the Tifunele kraal. He succeeded about three years before the death of Solomon of Zululand, i.e. about 1929.7) He had two kraals: eMbangweni (offshoot of Ka-Tifunele) and eNdukwini (offshoot of eMbangweni), both on Schoemansdal 13, where they still stand, though now small and unimportant. eNdukwini has only one establishment left. SIDLAMAFA died at eMbangweni on 25th October 1940 and was buried beside his grandfather MATSAMO at eChibini.

SIDLAMAFA's wives (in order of marriage) and issue:

1 Tfomekile daughter of Mnimba Nkosi (Ludvonga, Mavuso) a tribesman living on Schoemansdal 13, informant; left at husband's death and md in Swaziland; no issue

2 Totoyi daughter of Mvundla Nkosi (Mamba), a commoner of Monile's tribe p. 45

a Tinhlonhla	@ Amos m born about 1931-32, at school in Barberton town location
b Nguzane	f not yet married. The same applies to all other daughters
c Noma	f
d Mabhula	m
e Nomhlangano	f of levirate (ngena) union with Madakwane Shongwe

3 Mphundu daughter of Gagadu Mkhatjwa, a commoner of the tribe

a Mdzili	f
----------	---

7) In a publication of 1930 (Engelbrecht "Swazi texts with notes") he is already mentioned as chief.

SHONGWE OF SITHULELE

4 Ngongolele daughter of Msimula Nkosi (Dlamini) of the royal clan in Swaziland

- | | |
|--------------|-------------------|
| a Sundvutako | f |
| b Sipiwe | f |
| c Madevu | m |
| d Luveleleni | f died in infancy |
| e Lomshado | f |
| f Dzeliwe | f |

5 Lomekhuzo daughter of Malunge son of Mswati II the Swazi king

- | | |
|----------|---|
| a Mdwali | m |
|----------|---|

6 Mphandle daughter of Mahlokohla @ Bhunu the Swazi king

- | | |
|-------------|---|
| a Mhlangano | m |
| b Ndzandza | f |

7 Lombango daughter of Mphatfwa son of Mswati II the Swazi king

- | | |
|-------------|---|
| a Malingose | f |
|-------------|---|

8 Lotopi daughter of Siswane Nkosi (Dlamini) of the royal clan in Swaziland

- | | |
|-------------|---|
| a Mafukula | m |
| b Gezepi | f |
| c Nomaqasha | m |

9 Sihlola daughter of Mphikelele Tsabedze, a commoner of the tribe

- | | |
|--------------|---|
| a Ndleleni | m |
| b Maganandza | f |

10 Ndlayedvwa daughter of Hulusa Nkosi (Dlamini) of the royal clan in Swaziland

- | | |
|------------------|---|
| a Khandzabakhile | f |
|------------------|---|

11 Sikhubatane daughter of Gudwini Nkosi (Mamba), a commoner of the tribe

no issue

12 Mntana daughter of Mvakashi Nkosi (Dlamini) of the royal clan in Swaziland

- | | |
|------------|---|
| a Sangqote | f |
| b Mndusi | m |
| c Dzingase | f of levirate (ngena) union with SISINI |

SHONGWE OF SITHULELE

13 Lobukhwa daughter of Mephungula Tsabedze, a commoner of the tribe. No issue

14 Jalimane daughter of Gagadu, see No. 3 above. She was put into the hut of her full sister Mphundu

a Mahusha m

b Nqenge f

15 Mapoliyane daughter of Mphatfwa, see No. 7 above, half sister to Lombango

a Mandlenkosi m

16 Todvwa daughter of Mafinyela Nkosi (Ludvonga, Mavuso), a commoner of the tribe

a Phumaphi m

17 Tsinganato daughter of Maphungula, see 13 above, full sister to Lobukhwa but not put into her hut

a Mhlanganyelo m

After SIDLAMAFA's death on 25th October 1940 his half-brother X SISINI (born about 1900, regiment inDlozi) acted as regent. He was the first son of his father's first wife (lisokangqanti), After an interval of mourning he was chosen as regent by the family council on 17th November 1941 and acted until his death on 29th June 1945. He was succeeded by his uncle XI SITHULELE, who is regent today. He was born about 1883 (nine years before the locust plague) and named after a Republican district official known to the Natives by this name. SITHULELE was made regent because Lugebhuda 's sons refused to act. They feared to accept the position because of the untimely deaths of NJIYEZA, SIDLAMAFA and SISINI and because of the last words spoken by MATSAMO on his deathbed.

9 Regiments: These are the regular Swazi regiments, see p.38.

10 Organization and composition of tribe:

The chief is termed umnumzana and addressed mntfwana or nkosi. The country (live) of the tribe is divided into sub-areas (sifundza and sigodzi) each under control of an umnumzana or indvuna with judicial powers subject to the chief. Most important of these sub-areas is the Matibetibe sifundza in charge of petty chief (umnumzana) Mbambiso (p. 89). The others, tigodzi, are under tindvuna:

SHONGWE OF SITHULELE

<u>sigodzi</u>	<u>indvuna</u>
eMgobodzi	Mkhuba Magagula
eMtfuntini and eMzinti	Madakwane Shongwe
Ka-Mdladla (Vlakbult 106)	Ngedla Shongwe

11 **Social:** There are so few educated Natives that their influence is negligible, and the old order prevails. The ruling Shongwe family still have the most influence. The clans which have been the most closely associated with it from the earliest times and which therefore enjoy the greatest influence are the Nkosi, Mkhatjwa, Magagula, Mthethwa (Mtsetfwa) and a few others, whose members are preferred by the Shongwe as wives, advisers and administrators. The rest constitute the rank and file of the tribe. Mbambiso's people are a detached group within the tribe and are somewhat different from the others. Polygamy is still fairly common. About 95% of marriages are contracted by Native custom, the remainder are Christian marriages; but in all cases lobolo is paid. Casual unions are rare, being condemned by public opinion.

12 **Beliefs:** Nearly the whole tribe adhere to their original ancestor worship (kuphehla emadloti). This takes place indoors and also, in the case of the Shongwe clan, under a marula tree (umganu). The graves of MATSAMO and SIDLAMAFU are moreover accepted by the ruling family as a place of worship and referred to as emakhosini. The tribe believe firmly in witchcraft, and complain that it is frequently practised.

13 **Churches and Schools:** Before the discovery of gold in the Barberton area in 1884 these people had no contact with Europeans except transport riders who occasionally passed along the eastern part of the district on their way from Natal to Delagoa Bay.⁸) The gold rush brought civilization nearer, but mission work has been carried on among the people only since March 1919 when the Swedish Holiness Union Zulu Mission commenced activities in the eastern part of the Barberton district, see pp. 102, 113. In 1933 the Shongwe station was founded in the area of this tribe and some nine outstations have since been established by this station.⁹) It is claimed that about 8% of the tribe have been converted to this church. Four other well-known denominations also work in the area and have a few members.

8) Doveton "The human geography of Swaziland" 1937 30, 31

9) see p. 69

SHONGWE OF SITHULELE

Within the tribal area there were no educational facilities whatever before 1923, when the Government subsidized United School, supported by the various denominations, was opened. A few small private schools have since been organized by the Shongwe mission. About 5% of the children of the tribe attend school.

14 Mode of settlement: The villages consist of about two or three dwelling huts (indlu), one or two cooking huts (lidladla) and one or two ground-nut or grain stores (lidvulu or sigulumbane) and one or two grain platforms on poles (inyango) built in a semicircle about the cattle kraal.

15 Material culture: The huts are predominantly round with reed walls and conical, not very neatly thatched roofs of the Shangaan type. There are a few square huts; the only one with stone walls known in the district was MATSAMO's, the ruins of which still stand on the old site of eChibini village, Schoemansdal 13. The door of a dwelling hut has the typical Swazi screen (liguma) or wickerwork. The stores are small huts; the type for ground-nuts has mud walls, the other type is made entirely of grass and lined with leaves of umsutane (wild mint, *Lippia asperifolia*) to keep out insects. The grain platform is usually erected near a fireplace, the idea being to keep away insects with the smoke and heat.

16 Tribal marks and dress: The ears are pierced (kusika tindlebe) in the Nguni way; there are no tribal marks. Hats and shoes are not worn. The men wear loinskins (libhebha or lijobo) with or without a low cloth apron (lihiya) and a shirt or waistcoat; the younger ones often go without the cloth garments but wear a girdle with a small square piece of skin attached (umbhenso) and bracelets and other ornaments. Women wear European-style dresses (liloko) or hide skirts (sidvwaba) and skin aprons (sidziya) or pieces of cloth (lijujwa) tied over the shoulder or across the chest. The women's hair is covered with a cloth (liduku) or sewn into a top-knot (sicholo) while young people (youths and girls) sometimes draw their hair into strands with the aid of fat and clay. When dressed up, young women wear earrings of beads (lisala), bead necklaces (ingeje), beadwork neckbands (ingqibo), busenga and timenyane (bangles of wound metal wire and new grass respectively), and fingerings.

9) An account of the work of this station by Ester Monson appears under the title "I östra Transvaal" on p. 191 of "Helgelseförbundet 1887-1937", and another, author unknown, under "Ett och annat från vårt missionsarbete i Sydafrika", p. 68, "I skördefolkets spår" Hardemo 1940. In the latter publication J. Reinholdz relates how this station was founded.

SHONGWE OF SITHULELE

17 Cattle and pastoralism: Up to 1897 this area was in the tsetse belt and no cattle could exist, see preliminary remarks p. The rinderpest however wiped out the cattle and the fly belt moved farther north. Today every village has a cattle kraal and both large and small stock are kept. This tribe is comparatively wealthy in stock, which is however of poor quality.

18 Agriculture: Each wife cultivates one field, about an acre in extent, in which she raises all her crops. The fields are ploughed; the hoe is used only for weeding. Maize (umbila) is the main crop; in some of the valleys sorghum (emabele), Jugo beans (tindlubu) and peanuts (emantfongomane) are grown. Today even tropical fruit like mangoes and pawpaws are found in the gardens. Some Shangaan agricultural methods are adopted, e.g. hanging seed-maize in trees. Crop rotation is practised in the case of Jugo beans. The inside of the kernels (tinganu) of marula fruit is eaten boiled with porridge, but the tree (umganu) is not cultivated. The Native Affairs Department is giving guidance in agricultural matters and almost all the natives are now showing signs of progress.

19 Economics: The tribe is poor owing to ignorance concerning production methods and organized saving. Most of the men have at one time or another to seek employment to eke out the home income. The Barberton mines and plantations afford enough opportunity and there is no labour migration out of the district. The earnings are spent on tax and in the stores, of which there are five in the tribal area, two of which belong to Natives, two to Coloureds and one to an Indian.

20 Health: Venereal disease, consumption and (in summer) malaria are rife. No nutritional deficiencies were observed. The Shongwe mission station runs hospital which is usually visited about twice or three times per week by the district surgeon.

SHONGWE OF SITHULELE

21 **Sources:** Most of the above information was obtained from the following during a personal enquiry in August, 1946 and June, 1947. Mnimba Nkosi (Ludvonga, Mavuso), regiment imiGadlela (born about 1865), father-in-law of SIDLAMAFA; Lomazulu Shongwe, Born about 1865; Mtfuleka, daughter of Zimaqa Ngwenya, born about 1880, wife of MATSAMO's son Sondlovu; SITHULELE; Lomntazana, born about 1900, SIDLAMAFA's sister; Totoyi, mother of Amos; Sishosho, son of MATSAMO. Jembese, Velaphi, and Mefohloza, MATSAMO's grandsons; Mgwagwaza son of Nkunzi son of Mpangise son of TIKHUNI. Rev. B. Fintling of Shongwe station, Miss K. Kirk of the United School and Mr. Tilbrook, District Forest Officer, gave information, which is gratefully acknowledged. Some facts were taken from official papers. The data on population, rainfall and altitude, and the tsetse are derived from the sources set forth in the preliminary remarks. The following works were referred to: D. M. Doveton "The human geography of Swaziland" London 1937, J. A. Engelbrecht "Swazi texts with notes" Stellenbosch 1930, A. Merensky "Erinnerungen aus dem Missionsleben in Transvaal" Berlin 1890, G.R. von Wielligh "Langs die Lebombo" Pretoria 1928 and certain articles in Swedish mission journals, viz. G.F. (full surname unknown) "Ett och annat från vårt missionsarbete i Sydafrika" in "I skördefolkets spår" Hardemo 1940, Ester Monson "Shongwe" under "I östra Transvaal" in "Helgelseförbundet 1887-1937" Hardemo 1937, J. Reinholdz "I beredda gärningar" in "I skördefolkets spår" Hardemo 1940.



Mnimba Nkosi (p. 71) and his wife.

The Mkhatjwa of Miyomo Ntiwane

1 District: Barberton, Transvaal.

2 Name of tribe: abakwaMkhatjwa.

3 Chief: MIYOMO 1) @ NSIYAMIYOMO @ LOKUFA 2) @ MTHITHIMBILI 3) @ DINDISANGENDLELA 4) @ WAYELA (Wire) 5) NTIWANE. Family name (isibongo): Ntiwane. Born about 1854 (13 years before death of Mswati II). He is headman (induna) acting for Mazibakufa Mkhatjwa and assumed duty in July 1925 (during the visit of the Prince of Wales). He is recognized for administrative purposes. Residence: eKuhluphekeni kraal, Tonga 425.

4 Language: Swazi influenced by original language Zulu, which they call isiNguni. MIYOMO speaks perfect Zulu, as do most of the older generation, with whom the characteristic thefula form of speech 6) is still in evidence.

5 Land, numbers and distribution:

A rectangular block stretching from the confluence of the uMlumi and iNkomati rivers to the main and eMbuzini crossroads and from halfway between the Trust farms p.57 and the iNkomati river to the Portuguese border. It is divided by the iNkomati river into an eastern portion consisting of farms vesting in the Department of Lands and a western unsurveyed portion vesting in the Trust. The area is low (altitude 800 to 1500 feet), relatively flat and seasonally very malarial, except on the Lubombo range forming the Portuguese border. It is bushveld covered with grass and thorny scrub and has a lowveld climate and an average annual rainfall of 26 inches. Small game abounds. The iNkomati is said to hold hippopotami. The smaller streams uMzinti, Luhlwathini, iNhlangabafati and Sikhwakhwa are dry in winter.

The tribe is the smallest in the district but one, numbering about 2000 souls. The distribution of the population is shown on the map.

*No. 14-836 in "Survey of Bantu tribes of S.A." Pretoria 1935

1) name given by father in infancy

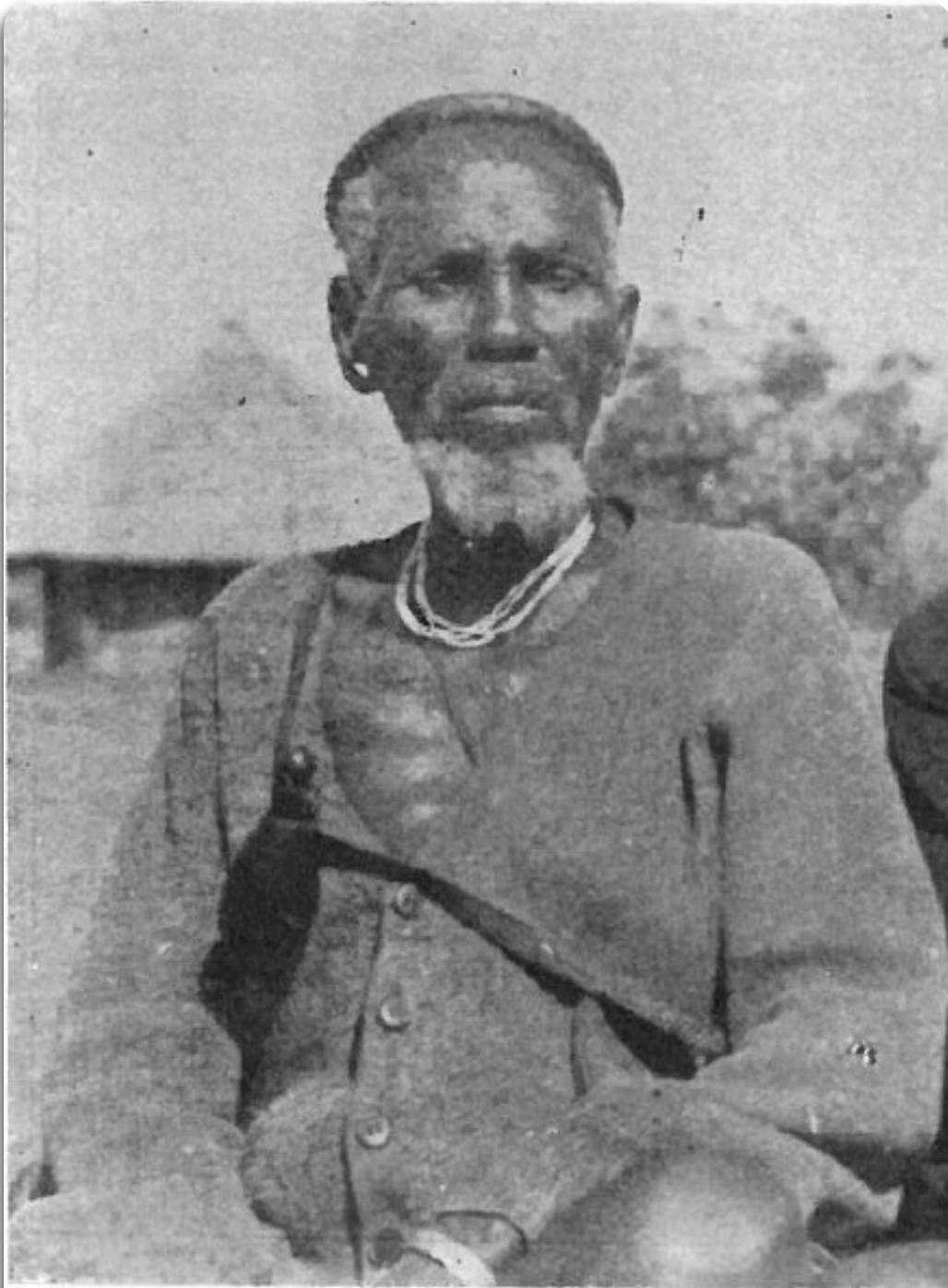
2) given by chief MAWEWE

3) regimental name

4) today's nickname among men (ibandla)

5) European employment name

6) see also Engelbrecht "Swazi texts with notes" 1930 3



Chief Miyomo (p. 73)

MKHATJWA OF MIYOMO

6 Migrations, status and affinities of tribe:

They call themselves abaNguni or abeNguni and in Shaka's day lived around Magut (eMagudu) in northern Zululand. About 1820(very approximate) they moved away and settled at Kwa-Nqaba (locality unknown) in Portuguese territory in about 1830. About 1860 they settled on the Mzimpofu in the Piggs Peak district. About 1876 the headquarters were moved to Richtershoek 4, in 1896 to Castilhopolis 2, in 1911 to the Nkomati on Tonga 425 and in September 1923 to another spot on the same farm, where the present acting chief resides.

Status and affinities: The Mkhathjwa are not related to either the Zulu or Swazi royal clans. Having been an independent tribe from time immemorial they were first subjected by Shaka, then left with SOSHANGANE, and finally split into two branches, one of which returned and acknowledged the suzerainty of the Swazi king. After disintegration of this branch into several sections, the present tribe found itself greatly diminished in numbers, but independent due to the partitioning of the Transvaal and Swaziland. They still regard themselves as Swazi subjects however, though to what extent I cannot say. Numerically it is one of the smallest tribes in the district and carries no influence. Of the two related junior sections contact is maintained only with Myekwa's 7); that of Mbambiso (p. 89) shows no deference, pays no tribute and does not maintain specially amicable relations, neither does the other related branch of the original tribe, viz. the people of Thulilamashi 8) The tribesmen have little in common with Shangaans and rarely intermarry with them, preferring swazi and, still more, Nguni as wives.

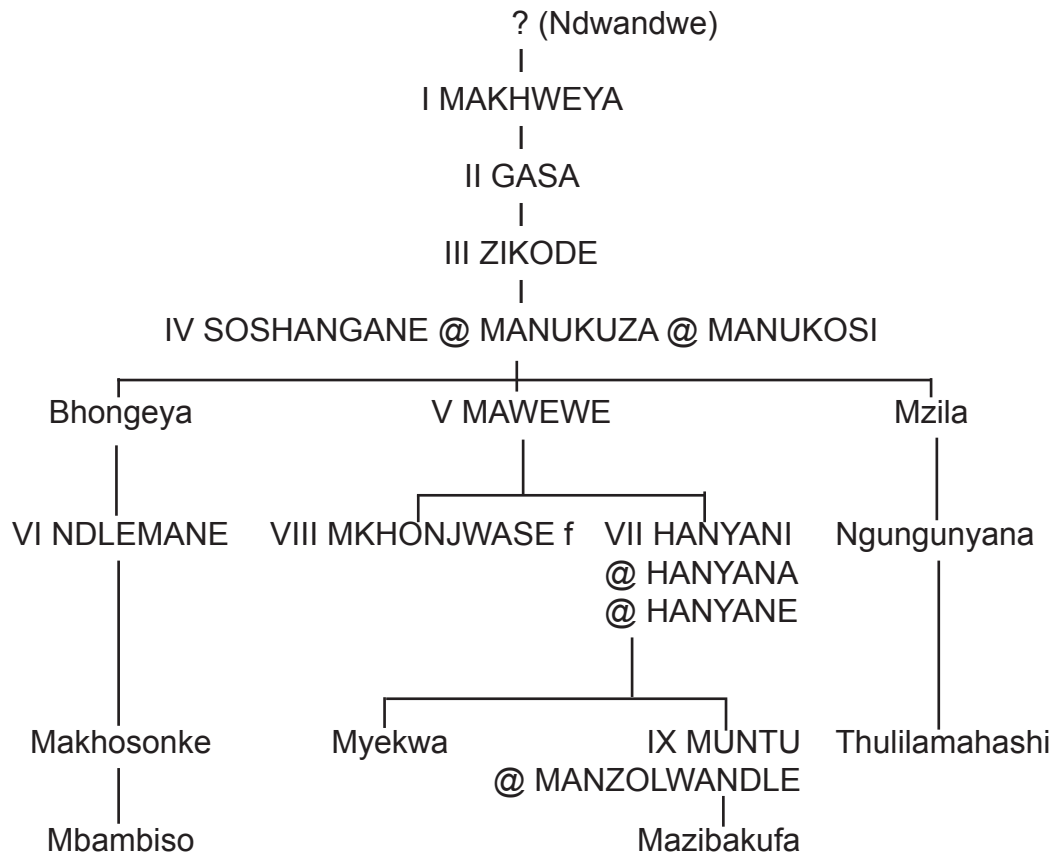
7) van Warmelo "Preliminary survey" 1935 no. 14-532

8) *ibid.* no. 23-01



Myekwa (p. 74).

MKHATJWA OF MIYOMO

7 Skeleton genealogy of chiefs:

Capitals denote chiefs, numerals their order of succession.

8 History and genealogies of chiefs:

The Mkhathjwa's address names (izithakazelo) are Ndwandwe, Nxumalo. Particulars of their relationship with the clans bearing these names are forgotten. Nothing is remembered of the first three chiefs named above except that they dwelt in the Magut area in Zululand. IV SOSHANGANE, co-eval (intanga) of Shaka, quarrelled with the latter and fled north along the coast. Having settled at Kwa-Nqaba in Gasaland he subjugated the Chopi, Senga, Ndau, Shongonono and all the tribes of the eBhiyeni (Bileni) area except the Swazi, who always fled, leaving their cattle for him to loot. Relations became so cordial with

9) According to a petition submitted by the Ngomanes and dated 15/8/1934 (see §21 below) she became the mother of a petty Swazi chieftain named Magudulele, the father of Mangcibane, see Van Warmelo "Preliminary survey" 1935 no.14-116

MKHATJWA OF MIYOMO

the Swazi that SOSHANGANE gave his daughters Mahambandle 9) and Nomagaca to Mswazi in marriage. Among the tribes he subjugated were the Ngomanes, who were then without proper leadership and were simply killed off. The Ngomanes put it differently, see p. 108. Only one of SOSHANGANE's wives is remembered:

Dumiya daughter of Ngebhu Mcuyu. Her issue:

- | | |
|---------------|-------------------------------------|
| a MAWEWE | m |
| b Mahambandle | f married Mswazi II, the Swazi king |
| c Nomagaca | f married Mswazi II, the Swazi king |

In Mpande' s time (about 1856) 10) SOSHANGANE eBhiyeni.

Before his death he had established himself in Gasalana and appointed as his successor (inkosi) V MAWEWE, making his first-born son Mzila ikhohlwa (head of the junior section of the family). SOSHANGANE brought MAWEWE from Zululand as a boy. The date of his birth is unknown. MAWEWE overran the Nhlanganu, Shangaan and other tribes as far as the eastern half of the Barberton district. Then a quarrel arose between MAWEWE and Mzila over the chieftainship.

Mzila and his followers migrated to eMsapha in the extreme north of Portuguese country (others say eVeshe, Vendaland), Northern Transvaal and MAWEWE to eNtabenezimpisi and eNhlenguyavuka on the Mzimphofu (Piggs Peak district) 11). His brother-in-law Mswazi gave him this area together with what is now the whole eastern half or the Barberton district and part of the game reserve subject to the jurisdiction of his induna (minister) Mthayiza Khumalo. The boundaries are described as follows: from eNjakeni to aManzobomu (in Swaziland) to Mthayiza's kraal near the !Ngugwane stream (Schoemansd_al 13); across the uMlumati (Lomati) uMhlambanyathi (Buffelsrivier), uZiphukuphuku (Sterkspruit) and uButhubi (unknown) to the present Wilsonskop 303; across the uMgwenya (Crocodile) along the uSabe (Sabie) and down to the junction or the iNkomati and uMgwenya; along the Lubombo range to Mananga Point; across the iNkomati and eSingeni back to eNjakeni.

10) Bryant "Olden times" 1929 456; Junod "The life or a South African Tribe" I 1927 28.

11) According to Bryant loc.cit. Mawewe and Mswazi were defeated near the ebuSapha by Mzila and the Portuguese on 20/8/1862 and retreated to Swaziland, cf. Junod loc. cit.

MKHATJWA OF MIYOMO

Another version is: "Mawewe was defeated, and fled to Swaziland to seek refuge . . . and assistance . . . Mswazi gave him . . . two of his best regiments. Aided by these, Mawewe returned and attacked and defeated Mzila who narrowly escaped with his life. Mawewe however failed to pluck the fruits of victory, for small pox and fever broke out among his men, and he returned to Swaziland with a remnant of his stricken following. Mswazi allotted him land at Ntabinzipisi and Hlanganayavuka 12) in Swaziland (now Hereford's and Lister's concessions) and permitted him and his people to settle there. Not all . . . went so far south, some settled as refugees in the Ngomane area, and did "konza" to Matjimbeni 13). This was the first settlement of Shangaans in the present Komati ward. They were permitted to remain as refugees subject to their accepting the rule and the customs of the Ngomanes 14).

Mawazi gave the western portion of this territory to the Shongwe. Then he subjected the Mkhatywas' junior section under Ndlemane p. 90 to their Jurisdiction; this resulted in the eventual separation of this offshoot from the Mkhatywa and incorporation with the Shongwe.

MAWEWE is said to have visited Somnsewu (Shepstone) at eHini (Grahamstown), England, in times when one could go on foot over dry land (sic); and to have received from him usiba (feather), ichula (waist-garment) and indondo (small brass bells). The following of his wives and issue are remembered:

MAWEWE's wives (not in order of marriage) and issue:

1 Ngqambathi daughter of Mgcobeye Nhlebeya a Mnguni

a HANYANI m

b MKHONJWASE f, see below

2 Mthengase daughter of Mathafeni Mdluli the induna mentioned above

a Ngwadi m

b Nkomensizwa f married chief Mbudula Mahlalela see p.99 Nkomoyesizwe

3 Nandisi daughter of Manyendleya Mgabhi a Mnguni

a Nompeshane f died in infancy

b ? died in infancy

12) eNtabenezimpisi, eNhlanguyavuka (p. 76)

13) Madjembeni pp.107-8

14) Petition, see Section 21 below

MKHATJWA OF MIYOMO

4 Nombango daughter of Maphunguya Mgabhi a Mnguni

- a Nkuyamiyomo m
- b Phahlakazi f married Gidizela Maziya a commoner tribesman of eMzinti area
- c Ncikazana f married Ntamanani son of Matsamo p. 61

5 Ndabazi daughter of Mkhudluya Nkosi (Dlamini of the Swazi royal clan

- a Gcishwase f married Mashaka Shongwe a commoner of Sithulele's tribe p. 57

MAWEWE had many kraals, amongst others oDlembe, eNkweza.

Kwa-Makhweya, eSidwashini, eNdabuya. eSivayeni, eMfukuthweni, eNgcacweni, eMangweni, eMthaya, Kwa-Shayaza (Piggs Peak district), at the last-named of which he lived and died about 1872 (shortly before the iNcugce affair and the increase of hut tax). His grave is on the site of the village.

VI NDLEMANE p. 90 succeeded as regent for HANYANI and acted for a short while to enable the latter to marry. VII HANYANI was born about 1854 (ca. 18 years old at father's death) and succeeded about 1873, when he had married his first two wives, and some time before the battle of Majuba.

HANYANI's wives and issue es far as remembered, order uncertain:

1 Nzulazi daughter of Sibhuteni Mkhwanazi a Mnguni

- a MUNTU @ MANZOLWANDLE m

2 Cineleni daughter of Ngcungumela Nkosi (Dlamini)

- a Myekwa m
- b Mafasitela m
- c Tjoweni f married Magigwane Mcuyu a tribesman of eMzinti Trust area commoner

3 Nomancusa daughter of Mkhosi Msibi a Swazi commoner

- a Liso m
- b Mgcophi m
- c Manukuza m

4 Simunyu daughter of Msuduka Ntuli a Mnguni

- a Mjoli m
- b Nganekiso f unattached, at Komatipoort

MKHATJWA OF MIYOMO

5 Nobulawu daughter of Lobisane Magagula a Swazi

a Nodlongo m

b Nyokase f married in Johannesburg

6 Khalelwako daughter of Nkundleni Mazibuko a Swazi commoner

a Mthakathi m

b Mhlahlose f married Mdungeni Nkosi (Dlamini) a tribesman of eMzinti Trust area

7 Makhombose daughter of Zaba Magagula a Swazi

a Ndinda f married Duma Nkosi (Dlamini) at Coalmine (eKolimani) near Castilhopolis 2

During HANYANI's time the boundary between Transvaal and Swaziland was determined and Kruger's Republican government started collecting tax from the Natives, as a result of which HANYANI and his followers clashed with the authorities and he left for good (ca. 1881). One account reads: "To this new kind of tribute (and the tax in those days of scarcity of money was a heavy one, £2. 18. 6 for a single man, increased-with married men according to the number of wives) they objected, and referred the matter to Mataffen¹⁵) for instructions. He advised refusal of payment, but the result was a liberal allowance or lashes all round, and the seizure of the cattle for payment of the tax..... On demand being made upon Harinyane..... [he] put up to fight and killed the native police who were with the party, but in accordance with the general policy of the Swazis not to molest or kill Europeans, left the latter unharmed. and they retreated to Lydenburg. Harinyane reported the matter to Mbandine¹⁶), got a dressing down for his pains and fled into Gazaland to his people there He found himself mixed up in the quarrel which arose between Gungunyane's people and the Portuguese authorities. This eventuated in a resort to arms, both Gungunyane and Harinyane were exiled, and numbers of Gungunyane's people took refuge amongst the Ngomanes." ¹⁷⁾

15) Mathafeni (Matsafeni) Mdluli, Mswazi's governor of north Swaziland, pp. 59,109

16) Mbandeni (Mbandzeni), Swazi king

17) Petition, notes 9 and 14 above

MKHATJWA OF MIYOMO

In 1928 Von Wielligh who was in the vicinity at the time wrote:

“When we got to Matelepoort, there was great excitement among the Kaffirs of those neighborhoods; all they could tell us was that the Barberton police were chasing the Indoena Hanjan, because he had murdered on Transvaal territory....

“At Metingitingi we crossed the Lebombo and then descended the mountain to Komatiedrif, where we learned from the Transvaal Tax Collector that no whites had been killed, but from the Kaffir police of the Native Commissioner. Hanjan did not want to count the huts of his village and had the Kaffir police driven out by his young warriors. The warrior people were brave and constantly stabbed the Kaffir police with the ends of their ash hawks only for blood to come out. Yet once the sting was a little too deep; the police turned around and stabbed his persecutor and murderer. Then they pierced him too. He fell and his partner stood over his dying friend and stabbed a few of Hanjan's people before he fell to the ground. At this the police dispersed, and went to bring the news to the authorities. When the Barberton Commander and his men retreated, the Indoena Hanjan fled with all his subordinates across the Lebombo, to seek refuge in Portuguese territory. And he is now living there unpunished, there being no treaty between the Transvaal and Mozambique for the extradition of criminals.” 18)

My informant's version runs: When HANYANI's people went to pay the tax Habela 19), the European official, had them flogged. HANYANI gave battle to the Native police and three of them were killed by his followers. Habela fled to eMklolo at Bushbuckridge and HANYANI gave the tax money to Malapane, a Sotho police sergeant, to hand over to Habela. The Boers mustered a force and HANYANI fled with his sons MUNTU and Myekwa, his sister Mkhonjwase and a large part of his following (amongst others MIYOMO) to Portuguese territory. There they stayed for about 6 years, after which HANYANI was arrested by the Portuguese on behalf of the Republican government (ca. 1887). After about 6 years or captivity he was released about 1893 and died of smallpox at Lourenço Marques the same year. He was buried by the Portuguese in their country; his grave was never found.

18) Von Wielligh "Langs die Lebombo" 238-9

19) Abel Erasmus, Native Commissioner for Lydenburg district from 1881 to the end of the Boer war and nicknamed Dubuleduze, see Kuit Transvaalse terugblikke" 1945 143 sqq.

MKHATJWA OF MIYOMO

During HANYANI's imprisonment, his sister VIII MKHONJWASE acted. She was born about 1860 (7 or 8 years old when Mswazi died). Some 5 years after HANYANI's death, a certain Portuguese had designs on her and she returned to HANYANI's following in Transvaal with her people. MIYOMO, Myeka and MUNTU were among them. The tribe, united once more, again occupied its former area. The petition already mentioned gives a different version: "Amongst these refugees was Mkonjwase who brought back Harinyane's people, and by permission of Hoyi settled among the Ngomanes, she doing 'konza' to chief Masekeza". Back in Transvaal she insisted on retaining the regency, that is, for MUNTU.

According to my information MKHONJWASE had two children, a daughter who died in infancy and a son, but I am not in a position to give details.

She had her own kraal on Castilhopolis 2, east of the main road, where she died about December 1935 (2 years before the first shooting of stock for foot and mouth disease).

About 1911 (3 years before World War I) MKHONJWASE handed over to MUNTU, who was born approximately 1875: he and Myekwa were youths at the time of their return from Portuguese territory. A short biography of MUNTU viz. Ester Monson's "Ett Manniskoliv" appears in "Forbundsacklan" Kumla 1924 106 sqq. He lived at his eMangweni kraal on the Nkomati (Tonga 425) until September 1923, when he moved his kraal to the area of his followers of the junior section in Swaziland, leaving the senior section in charge of his headman (indunankulu) MIYOMO. The official reason given at the time was his health. This is denied today; it is said that he was a heavy drinker and recovered when he stopped on the advice of a European doctor. The real reason is said to have been the Government's unwillingness to allow the destruction of hippopotami which were ruining the crops. The petition says: "On Manzelwandle's reaching manhood, he refused to accept the subordinate position under the Ngomanes which had been assented to by Mkonjwase, and passed into Swaziland, to the area which had been allotted by Mswazi to his grandfather Mawewe."

He died of haemorrhage in February 1924 at his eMangweni kraal in Piggs Peak district where his grave is to be seen near that of MAWEWE. MKHONJWASE as the sole surviving senior member of the family now appointed Myekwa induna in charge of the junior section of the tribe in Swaziland.

MKHATJWA OF MIYOMO

MUNTU's wives (in order of marriage) and issue:

1 Gaveya daughter of Ndakane Mgabhi, a Swazi

- a Mazibakufa m
- b Mbalekelwa m
- c Thengase f married Shayiwe Khosa, a Shangaan
follower of Gija p. 95 in eSihlangu Trust area

2 Milile daughter of Msayeya Nkosi (Dlamini)

- a Magwazingwenga m

3 Tamile daughter of Shishila Nkosi (Dlamini)

- a Lokufa f married one Khosa, a Shangaan in
Portuguese country
- b Mazaka f not yet married

4 Khohliwe daughter of Vuyane Ntjayintjayi, a Mnguni

- a Mabele m
- b Lombango f married Lomaduva Magagula, a commoner
tribesman
- c Lomajaji f married Tjanibezwe Magagula, a commoner
tribesman

5 Bolile daughter of Doyo Magagule, a Swazi

- a Ndungamizi m
- b Nyamayabo @ Jeke m
- c Ntemela m

6 Khohliwe daughter of Bayeni Nkos (Dlamini)

- a Sembelo m
- b Ngungunyane m
- c Phumile f married Ntjingwane Nkosi (Dlamini) in eHoho
area, Piggs Peak

7 Mcoshwazi daughter of Mabikizulu Mthethwa a Zulu

- a Memo m

8 Zimangele daughter of Mabikizulu Mthethwa above

- a Mndingendi m

9 Bota daughter of Nkunzi Mkhabela

- a Mfokazi m

MKHATJWA OF MIYOMO

- 10 Mukile daughter of Magudulela Nkosi (Dlamini). No issue
- 11 Mckasha daughter of Zimaca Mngwenya a Sotho
a Velaphi m
- 12 Khabonina daughter of Munce Hlebeya a Mnguni
a Mayekwane f married Mlangeni Shongwe of Sithulele's
tribe p. 57
- 13 Dani daughter of Sigcoza Hlebeya
a Dunguzele m
- 14 Ntambose daughter of Dingili Maseko a Swazi
a Mabandla m
b Mbelelaphi f particulars unknown
- 15 Mdingase daughter of Bhoqoza Mhlanga a Swazi. No issue

X MIYOMO is still in charge of the tribe. He is of a commoner family who have always been followers of the Mkhathjwa, and a member of HANYANI's izinDlovu regiment of about 1876 (about the time when Langalibalele was arrested). He took part in HANYANI's expedition against Magundwane, a Tsonga chief, and accompanied HANYANI on his flight to Portuguese country. He remembers the days before the Komatipoort railway. In 1941 there was question of his handing over to MUNTU's son Mszibakufa, but to date this has not been done.

MKHATJWA OF MIYOMO

Though MIYOMO is only a regent and not of the ruling family, it is expedient to mention his wives (in order of marriage) and issue:

1 Nyokase daughter of Njanga Mhlongo a Mnguni

- a Nsiminye m
- b Jobe m
- c Msongi m
- d Nyumbane m
- e Jabhisa f married Mbukuli Ntuli a commoner or the tribe

2 Fuyatha daughter of Mabhoko Mashabane a Mnguni

- a Simoni @ Mngwenya m
- b Zitha m
- c Zigodo m
- d Mpande m
- e Makotane f married Ntandane Ndlala a commoner or the tribe
- f Fujiwane f married Nodlongo Malala a commoner at Coalmine

3 Mpunzane daughter of Nyongane Mkhabela a Mnguni

- a Bhikwane (big one) m
- b Nomahwayi f married Mboni Tšawuke a Shangaan at Coalmine
- c Vuyeya f married Magubu Makamu a Shangaan tribesman
- d Langa m
- e Khushwa m
- f Lomthelo f married Hokwe Ngwenya a commoner

4 Kosa daughter of Nkunzi Mkhabela

- a Mkhubose f married Mboni Tšawuke a Shangaan at Coalmine
- b Mahambelembile m
- c Machibise f not yet married
- d Bhejile m
- e Mngandane m

Mazibakufa was born about 1914 (12 years after the Boer war). He has one wife and is at present in Barberton; but beyond this little is known of him.

MKHATJWA OF MIYOMO

9 Regiments: As far as memory goes this tribe never practised circumcision. The chiefs 20) enrolled military regiments (butha) and appointed a commander (induna yebutho) for each and a commander-in-chief (indunankulu yemabutho) for the whole army. These different regiments were proclaimed at intervals of 2 to 2½ years.

Name	Year of butha approximately	induna	indunankulu	chief
1 izihambi	1850	Mabandla Magagula	Mgungu Magagula	SOSHANGANE
2 ufoma	1852	Mcikivane Nkomo		
3 amagwembesha	1855	Mgungu Magagula		
4 izimpakamela	1857	Ngobozane Magagula		MAWEWE
5 umbangandlala	1860	Gabeya Magagula		
6 umafakusasa	1862	Mbushuya Ntjayi-ntjayi		
7 izingaja	1864	Bayeni Nkosi (Dlamini)		
8 amalwaphu	1867	Mbawa Magagula		
9 izindlondlomane	1870	Mcikivane Nkomo		
10 isiziba	1873	Khwahlane Mgabhi	Khwahlane Mgabhi	HANYANI
11 izifosi	1874	Ndlayeni Thwala		
12 izindlovu	1876	Mambezinde Dlamini (Nxumalo)		
13 ingumedlane	1878	Jaha Magagula		
14 imfuzela	1880	"	"	
15 imigqala	1883	"	"	
16 ugqikazi	1885	"	"	
17 ingulube	1887	"	"	
18 amagavu	1914	Zikode Mkhatjwa	Zikode Mkhatjwa	MUNTU
19 abalondolozu	1917	"	"	
20 indlozi	1920	"	"	

20) Evidently the chieftainess MKHONJWASE did not enroll military regiments during her reign, hence the interval between the ingulube and amagavu regiments. NDLEMANE's regency was too short.

MKHATJWA OF MIYOMO

10 Organization and composition or tribe:

The tribal area (isifunda) bears the name of MUNTU's kraal, in other words eMangweni. MIYOMO has a runner (iphoyiza) and hears disputes of the tribe himself.

11 Social: There are no social strata, hence the possibility of having a commoner as acting chief. Education has had little influence; polygamy is the rule. Lobola is universal, and living together and illegitimacy are not tolerated.

12. Beliefs: The ancestors are worshipped in the cattlefold in Zulu style. MIYOMO and Myekwa complain bitterly of widespread practice of witchcraft which consumes the brain and stomach of the victim.

13 Churches and schools: Since 1919 the Swedish Holiness Zulu Mission has been working among these people, who are reported even today to be on the whole conservative and opposed to civilization. 21) The Komati or eSihlangu station of this mission has three outposts in the tribal area, namely eMangweni, Kwa-Jelusa and eNdaleni (the old eMangweni near Tonga Rapids). At eMangweni a government-subsidized school is maintained; tuition up to Std III is provided by a single teacher. The roll is 50; there are 10 pupils in Std III. At Kwa-Jelusa a private one-teacher school affords 15 children facilities up to Std II. ENdaleni is only a preaching place. It is estimated by the missionary in charge that not more than 5 % of the tribe are converts, and the percentage of children going to school is even smaller.

14 Mode of settlement: The kraals have an average of four to five huts of Shangaan type, built in a semicircle behind the round Zulu-style cattlefold. MIYOMO's kraal has 8 living huts (indlu), 2 cooking huts (idladla) and one ground-nut store (idulu), and is clean and well-kept.

21) The first mission work is described in "Forbundsacklan" for 1919 by Ester Monson in articles entitled "Emangweni" and "Kwa Myomo". Further reports appear in the section "Komati" under the titles given in the account of the Shongwe station, p. 69. On p.44 of "I skordefolkets spar" there is an article "Vagrodjaren" by G. Monson.

MKHATJWA OF MIYOMO

15 Material culture: Typically Zulu. Nothing distinctive was observed.

16 Tribal marks and dress: The ears are pierced (ukuklekla) in the Zulu way. Though European dress is being adopted nowadays, some of the older generation prefer the typical Nguni attire; and there are still a few old men with the regimental head-ring (isicoco), like MIYOMO and two of his oldest councillors, Maqaleni and Lonqama.

17 Cattle and pastoralism: These are a cattle people, though stock disease and drought have considerably impoverished them. MIYOMO, one of the wealthiest, cannot be said to have a very large herd. As elsewhere, the stock is of a poor quality. The typically Zulu tabus are observed.

18 Agriculture: The lands are fair-sized. Ploughs are used, but methods remain primitive, and crops are not large enough to permit of sales. The average tribesman usually reaps enough maize to fill his granary (idladla), that is, about 10 bags, and about 4 bags of sorghum. Beans of various kinds (for example udumba or inhlumayo, also called imbaweni), peanuts (indongomane), jingo beans (indlumbu) and sweet potatoes are also grown.

19 Economics: The people look well-nourished. They are by the standards of the district neither rich nor poor. There is one store at Squamans (the only in the area) and another at eMzinti, where most of the proceeds of cattle sales are spent on food and clothing.

20 Health: In summer malaria is very prevalent. The only medical facilities are those at Shongwe and Figtree (pp. 71, 104).

MKHATJWA OF MIYOMO

21 **Sources:** Most of the foregoing information was given me in August, 1946 by MIYOMO, Myekwa and three of the oldest men of the tribe, Maqaleni, Longama and Maphuthumane, all near 90 years of age. Acknowledgements for much useful information regarding mission work are due to Rev. G. Monson of the Swedish Holiness Mission. Some data were obtained from district officials and from correspondence, especially a historical note prepared by Mr H.S. Webb of Barberton to accompany a petition dated 15/8/1934. Other sources have been mentioned in the preceding accounts. The following works were referred to: A.T. Bryant "Olden times in Zululand and Natal" London 1929; J.A. Engelbrecht "Swazi texts with notes" Stellenbosch 1930; H.A. Junod "The life of a South African tribe" London 1927; Albert Kuit "Transvaalse terugblikke" Pretoria 1945; Ester Monson "Emangweni", "Kwa Myomo" in "Forbundsacklan" Kumla 1919, "Ett Manniskoliv" in "Forbundsacklan" 1924; G. Monson "Vagrodjaren" in "I skordefolkets spar" Hardemo 1940; N.J. van Wermelo "A preliminary survey of the Bantu tribes of South Africa" Pretoria 1935; G.R. von Wielligh "Langs die Lebombo" Pretoria 1928.

The Mkhatjwa of Mbambiso

1 District: Barberton, Transvaal.

2 Name of tribe: bakaMkhatjwa.

3 Chief: MBAMBISO. Family name (sibongo) Mkhatjwa. MBAMBISO was probably born in about 1910 (regiment: emaSotja); assumed duty early in 1940. MBAMBISO is actually a petty chief under Sithulele, see §6 below, but is recognized as an independent chief for administrative purposes. Residence: eNhlelweni village on Te Kort 103.

4 Language: Swazi. Words are often borrowed from European languages in the Zulu or a Zuluized form.

5 Land, numbers and distribution:

This tribe occupies a block of land consisting of Crown land viz. Te Kort 103 and portion of Dadelspruit 3 and European-owned land viz. portions of Dadelspruit 3, Lowhills 302 and Wilsonskop 30 A range of hills runs across Wilsonskop and Lowhills. The area has an average altitude of about 1000 feet, a lowveld climate and an annual summer rainfall of 25 inches. During the summer malaria is very prevalent. The only perennial stream, the uMlumi (Lomati), touches the southern tribal boundary. The Nweti (Stony Spruit) and uMatibetibe are dry during part of the year. The country is flat or undulating grassy bushveld with much yellowwood and kejaat. Small game is plentiful.

With only 1600 members, this is the district's smallest tribe. Nevertheless the land is, as the map shows, somewhat inadequate, these people being semi-pastoral.

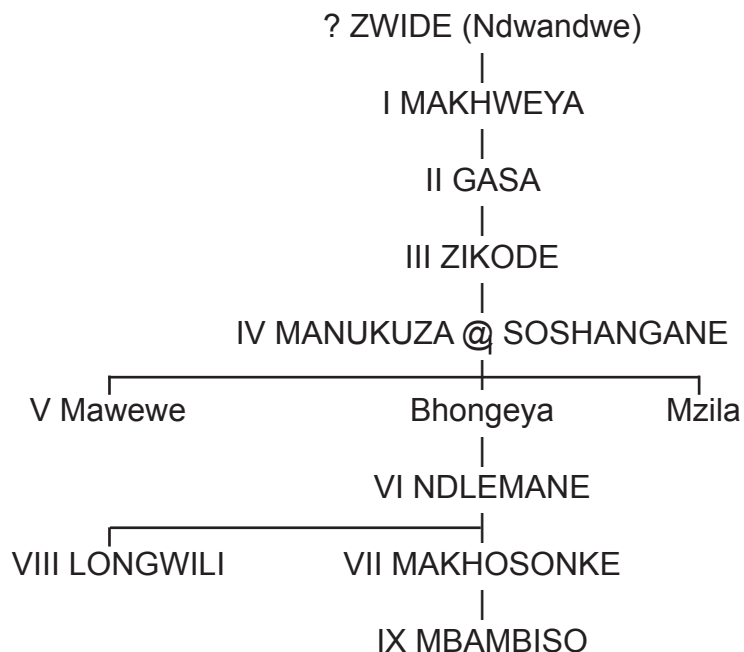
6 Migrations, status and affinities of tribe:

The early migration of this tribe coincide with those of the parent tribe p. 74. The tribal headquarters were moved from the Mzimphu in Pigg's Peak district to Lomatidraai 7 about 1865, thence (about 1870) to Nhlumi (eMhlumeni) 340, and about 1886 to the present site on Te Kort 103.

*No. 23-70 in "Survey of Bantu tribes of S.A." Pretoria 1935, now 14-838

MKHATJWA OF MBAMBISO

These people are descendants of Soshangane 's tribe but much intermarriage has taken place with subjugated Tsonga and Swazi. The tribe is the smallest and least influential in the district, being semi-tributary to the Shongwe p. 57, to whom service is rendered during the harvesting season.

7 Skeleton genealogy of chiefs:

Capitals denote chiefs, numerals their order or succession.

8 History and genealogies of chiefs:

These Mkhathjwa have as address names (tinanatelo) Ndwandwe, Nxumalo, Ntabayenkosi, Gudu, Nkomo; of these ancestors they know nothing. They claim however to be descended from Zwide. Nothing is remembered of the first three chiefs, but see p. 75 sqq., where the history of SOSHANGANE and MAWEWE is also sketched.

VI NDLEMANE (born about 1835) and his people were part of MAWEWE's following that accompanied him to Swaziland. MAWEWE gave him a portion of his territory, which was later placed by Mswazi in charge of Matsamo Shongwe p. 58. NDLEMANE built his villages eNhlandleni and Kwa-Fakaza on Lomatidraai 7. On account of oozing water he later moved eNhlandleni to N'hlumi (eMhlumeni) 340, where he died about 1897. During 1873-4 he acted as regent for Hanyani p. 78. The following of his wives are remembered.

*Excerpts from Ethnological Publications # 25
 "The Tribes of Barberton District" by A. C. Myburgh*

MKHATJWA OF MBAMBISO

NDLEMANE's wives and issue:

1 Magcekeni daughter of Ngebhu Mquyu of Mawewe's tribe p. 76

- | | |
|--------------|---|
| a MAKHOSONKE | m |
| b LONGWILI | m |
| c Mabandla | m |

2 Mndabazi daughter of Magodza Nkosi of the Swazi royal clan

- | | |
|-------------|-------------|
| a Lomadvuba | f unmarried |
| b Gagadu | m |
| c Mkhuzo | m |

3 Nhlamakazana daughter of Mnukwa Nyathikazi of Mawewe's tribe
p.75. Issue unknown

4 Lomvimbi daughter of Matsebane Khosa, a Shangaan of the tribe

- | | |
|---------------|------------------------|
| a Madunusa | f died before marriage |
| b Longobiyane | m |

Upon his death in about 1897 NDLEMANE was succeeded by his son VII MAKHOSONKE (born about 1877?). Shortly afterwards the two family villages were objected to by the owners of the farms on which they stood. eNhlendleni was brought to Te Kort 103 and Kwa-Fakaza to the uMgobhodi or uMkoboti stream (unsurveyed Trust area). Here they still stand. MAKHOSONKE died at the eNhlendleni village about 1930.

MAKHOSONKE's wives (in order of marriage) and issue:

1 Masaka daughter of Nobeya Mtsetfwa of Mawewe's tribe

- | | |
|--------------|--|
| a MBAMBISO | m |
| b Mhloshane | m |
| c Magabha | f married one Magqobokazi, a commoner of the tribe |
| d Nomacwasho | f not yet married |

2 Mntazana daughter of Mazidla Mtsetfwa of Muntu's tribe p. 75, full brother to I Masaka. Mntazana became inhlanti (was affiliated) to her aunt Masaka

- | | |
|-------------|-------------------|
| a Sonangaye | f not yet married |
| b Ngwengula | m |
| a Lomvula | f not yet married |

3 Pheyiye daughter of Gabeya Magagula of Muntu's tribe died without issue

MKHATJWA OF MBAMBISO

4 Layetsane daughter of Matsamo Shongwe, chief of a neighbouring tribe. No issue

VIII LONGWILI, born about 1882 (regiment: emaGavu) succeeded his brother MAKHOSONKE about 1930 and acted as regent for ten years for IX MBAMBISO. The latter took over in 1940 and is still in office.

MBAMBISO's wives (in order of marriage) and issue:

1 Fumanekile daughter of Ngumu Mgcobokazi, a commoner of the tribe
 a Nontuba f
 b Mntema f
 c one child died in infancy

2 Lomatjele daughter of Cengele Singwene, a Shangaan tribesman
 a Mankuntwane m
 b and c two children died in infancy

3 Sikhatsele daughter of Ndlakenya Shongwe of Sithulele's tribe p. 57
 a Mhlobo f

9 **Regiments:** These are the regular Swazi regiments. The last batch of tribesmen to go to the capital for enrolment were the emaGavu about 1899.

10 **Organization and composition of tribe:**

Of the original Zulu very little is left. The tribe is today a mixture of Swazi, Shangaan and Nhlangu. The tribal domain (sifundza) is called Matibetibe after the stream running through it. MBAMBISO tries cases. He is assisted by a messenger, Siboshwa Khosa. Appeals go to Sithulele p. 57

11 **Social:** The ruling family and Swazi tribesmen and those of Zulu stock form the upper class, while those of Shangaan and Nhlangu origin are the rank and file. Polygamy occurs only occasionally owing to poverty. Nearly all marriages are according to native custom. Lobola is insisted on, loose living condemned, and illegitimacy said to be uncommon.

12 **Beliefs:** Ancestor-worship and belief in witchcraft are almost universal.



Longwili (p. 90).



Chief Mbambiso

MKHATJWA OF MBAMBISO

13 Churches and schools: The only work is done by the Swedish Holiness Mission p.113 on Lowhills 302 and a Native teacher and evangelist on Te Kort 103; very little effect is to be seen.

14 Mode of settlement: The villages are scattered. They are small, the average number of dwelling huts (tindlu) being about two. These are built facing the kraal made of poles. The structures are of fair quality. MBAMBISO's village, an exception, has seventeen well-made structures viz. one men's hut (lilawu), seven sleeping huts (indlu yekulala), three cooking huts (lidladla), six granaries (sihlandla and inyango).

15 Material culture: The huts have conical lath and grass roofs and reed walls; reed doorway screens (liguma) are sometimes found. Inyango is the name for the grain platform and a modern type of grain store of poles and grass. Sihlandla, also for grain, may be a roofless square enclosure of poles and fibre or a small grass hut. Swazi clay pots (ludziwo) are still in use, though iron three-legged pots, enamel dishes and tin mugs are beginning to replace these. Grain is stamped in a wooden mortar (likhovu) with a pestle (umusi).

16 Tribal marks and dress: The ears are pierced (kusika tindlebe), but there are no tribal marks or dress. Hats and shoes are not worn. Loinskins (libhebha). and leather skirts (sidvwabs) are worn resp. by men and women of the older generation; both sexes wear loincloths (lihiya) of a cloth called umnkume. The men cover the upper body with a shirt and sometimes also a sweater, and the women with a skin apron (sidziya) or a cloth tied over the shoulder or across the chest. The Swazi often wear their hair in strands; this style is called lidvumane. The women's headcloth is called liduku. Black goatskin strips with the hair on (siphandla sembuti), worn on elbow or wrist, and grass bangles (simenyane) are popular. Scarves (skafu), shawls and skirts of material called umjutjwa are considered smart by women. The younger people like metal neckrings and necklaces or wood, the horns of small game and especially of beads. The last-named are of various types e.g. strings (ingeje, simohlwane) and bands (ingcibo). Some of the modern articles worn by young men are bead or metal head-ornaments (imendlela), chains (iketanga), finger-rings (iringi), sandals made of motor tyre (amasandazi), rubber canned fruit bottle rings for ankles (amareke), leather wrist-straps (amabhande).

In connection with the non-Swazi word forms see Section 4.

MKHATJWA OF MBAMBISO

17 **Cattle and pastoralism:** Cattle were brought to this area in the 20th century, prior to which they could not exist here (seep. 14). The tribe is poor in livestock; what they have is of inferior quality. One tribesman for example has 9 goats only. MBAMBISO, who is an exception, has cattle, goats and a horse.

18 **Agriculture:** The majority use ploughs but a number of lands are still hoed b y hand. Maize and surghum are the staple crops. The cereals are stored in granaries (lidvulu). The Shangaan method of hanging seed-maize in trees has been adopted.

19 **Economics:** The people live from hand to mouth. Nearly all the tribesmen go to work for some years in the district at the mines or plantations or as domestic servants. There is one store, situated on Lowhills 302, where part of the earnings is spent. The balance goes to pay tax.

20 **Health:** Malaria is rife in summer. Medical facilities are provided at Shongwe Mission p. 71.

21 **Sources:** Nearly all the above data were obtained in August, 1946 and June, 1947 from MBAMBISO, his mother Masaka (age about 65), and LONGWILI. For information relating to the work of the Swedish Holiness Mission I am indebted to Rev. N.H. Thorell. The rainfall and altitude figures were obtained from degree sheets and other maps. A few facts appear in an official document of five typed lines. Some particulars relating to farms were furnished b y the Deeds Office, Pretoria. The data on population were obtained from the source mentioned in the introduction.

The Mahlalela of Gija

1 District: Barberton, Transvaal.

2 Name of tribe: bekaMahlalela. They are Emaswati (Swazi).

3 Chief: GIJA @ JULY MAHLALELA. Family name (sibongo): Mahlalela. Born in about 1913, about one year before the war. He is regent for his nephew Mahlokomane p.100. Assumed duty 1st December 1941. GIJA is an important chief, though recognized for administrative purposes only. Residence: eNkanini kraal at eMbuzini, the highest part of the Lubombo plateau.

4 Language: Swazi.

5 Land, numbers and distribution:

The tribe occupies the south-eastern corner of the district as shown on the map. Its territory includes Magogeni (eMagogeni) and Mhlenga (eNhlenga) mission outstations and is bounded by the iNhlengabafati and part of the iNkomati, the eMbuzini road and the northern boundary of Verlore 446. The area consists of Crown land east of the iNkomati and Trust land west of the river. Most of it is unsurveyed. The uMgobodzi flows through the area. The iNkomati is the only perennial stream.

They also lay claim to the row of Crown farms between the Portuguese border and the Sikhwakhwa stream as far as Matibaraskom (Matisbiskom), places in Portuguese territory called eMasundvwini and eNkokhokhweni, and part of the Swaziland districts of Piggs peak and Stegi, with what right I cannot say.

The whole country is hilly. The altitude ranges from 1,000 to 3,000 feet. The area has a lowveld climate and the average annual rainfall is between 25 and 30 inches. The valleys are very malarial in summer. The whole country is covered with tall grass and the valleys are overgrown with bush. There are no bridges across the Komati river; at Figtree a boat serves as ferry. The eMbuzini plateau is difficult of access owing to the steepness and roughness of the road. This is an isolated part in which leopards and other carnivores abound.

The tribe has a membership of just over 2600 (see estimates p. 19) which places it numerically fifth among the district's nine tribes.

MAHLALELA OF GIJA

6 Migrations, status and affinities of tribe:

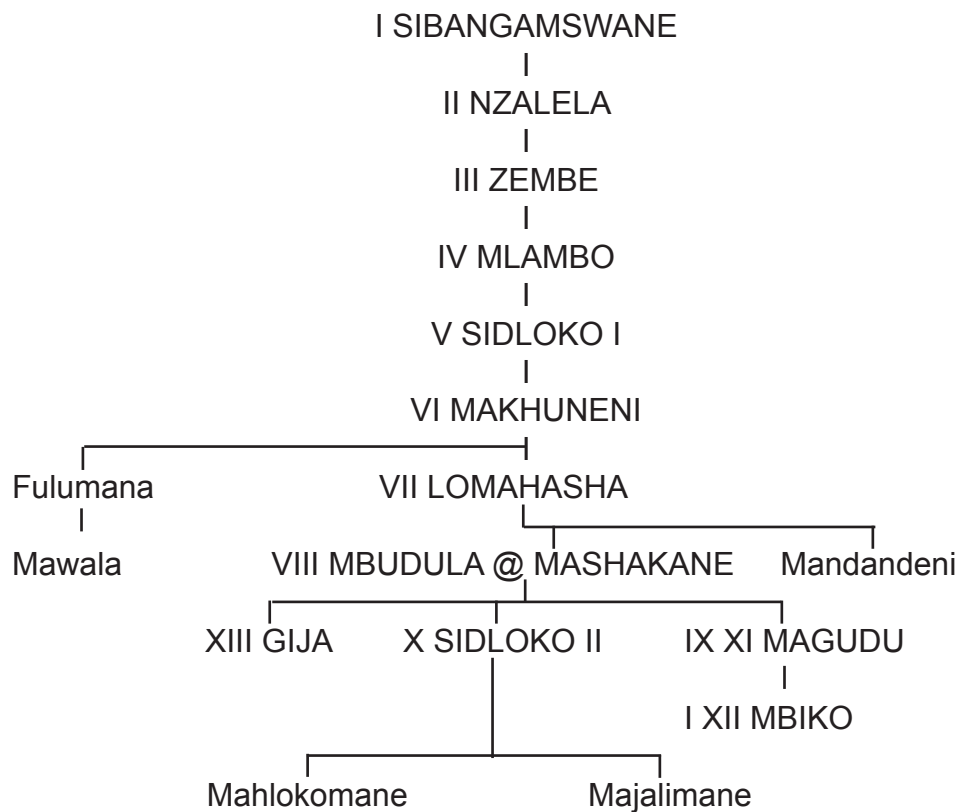
Originally this tribe came from a place called eShiselweni¹⁾ on the Phongolo in Northern Zululand. Near the middle of the 19th century, they moved to eMkhuwaneni hill in eMbuzini area on the Lubombo plateau. Around 1860 tribal headquarters were moved to a place called eBukhunkwini in Portuguese territory, thereafter to Piggs Peak and Stegi, and in 1892 to eMbuzini, where they have since remained. The establishment of frontiers left a junior section in Portuguese territory and another under chief Ngudumane ²⁾ in Stegi district, Swaziland. The tribe has formed part of the Swazi nexus from the earliest times, and still considers itself as entirely belonging thereto. Intermarriage therefore occurs mostly with Swazi and only seldom with others.

1) In "The human geography of Swaziland" 1937 Doveton says:
"Tshiselweni means hot country, so termed owing to the frequent burning of kraals. As it lies immediately north of the country occupied by the warlike Zulus, it is not surprising that the kraals were often destroyed".
According to Molefe and Masondo "Ezomdabu wezizwe" 1938 83 this was the name of a kraal built by Sobhuza I on the Phongolo.

2) Van Warmelo "Preliminary survey" 1935 no.14-340

MAHLALELA OF GIJA

7 Skeleton genealogy of chiefs:



Capitals denote chiefs, numerals their order of succession.



Chiefs Gija and Mbiko (p. 97).

MAHLALELA OF GIJA

8 History and genealogies of chiefs:

The address names (sinanatelo) of the ruling family are Maziya, Mcangco;³) but to which ancestors these names refer is unknown. Nothing is remembered about the first three chiefs except that they dwelt at a place called eShiselweni on the Phongolo, see above. All that is known of IV MLAMBO is that the site of his grave is on the eMbuzini plateau of the Lubombo range, on the eMkhuwaneni slope opposite eNkanini hill. V SIDLOKO I died during the time of Mswati II or Ludvonga; his grave is still to be seen in the eBukhunkwini forest in Portuguese East Africa. MAKHUNENI's mother's family name was Sengwayo.

During his reign VI MAKHUNENI lived at a place in Piggs Peak district subsequently called eMalibeni (Graves) because he was also buried there. He died prior to the accession of the Swazi king Mbandzeni, say 1870. MAKHUNENI's wife who bore him LOMAHASHA was Njinginyane, daughter of Mbandzamane Sifundza, a Swazi.

3) These are the sibongo and sinanatelo respectively of people in Stegi district (Van Warmelo "Preliminary Survey" 1935 36) probably related to the present tribe, see Engelbrecht "Swazi texts" 1930 3.

MAHLALELA OF GIJA

VII LOMAHASHA was born about 1825 (regiment: iNyatsi; he was already a mature man during Mbandzeni's boyhood). He succeeded on his father's death about 1870. His head kraal eMbondweni was in eMpundwini forest, Stegi district; another, eKufeni, was in Portuguese East Africa in the Namahasha district, which is named after him. He went with the Swazi force which helped Mawewe in his campaign of 1862 against Mzila in Bileni, Portuguese East Africa, p.76. In 1864 he took part in the Swazis' expedition to capture Mswati's son Mabhedla who had deserted and joined the Pulana Sotho on eMuhuluhulu mountain (Marieps Kop). The Swazi were repulsed but captured the Sotho cattle. Subsequently they were assisted by the Boers and defeated the Sotho. They captured Mabhedla and put him to death. LOMAHASHA died at his eMbondweni kraal, Stegi district between 1891 and 1892 (i.e. between completion of Ladysmith-Majuba railway and locust plague). He had 40 wives; two only were recorded.

LOMAHASHA's wives and issue:

?1 Landlele daughter of Makhatheni Magagule

a Mbekwane m

b MBUDULA m

?2 Hlawulwako daughter of Malinela Masilela

a Mabaso m

b Mandandeni m

c Gwaza m

VIII MBUDULA succeeded his father LOMAHASHA about 1892. He was born about 1852 (regiment: uLoxeku @ uGongo; about 40 years old at accession). He had three kraals, all on the eMbuzini plateau where he stayed throughout his reign: the head kraal (umphakatsi) eMbangweni and two junior kraals eNsalabasho and eLangeni. MBUDULA and the Swazi king are said never to have met, since MBUDULA was believed to be so great that such a meeting would result in death of either. The avoidance has since continued between the royal house and the rulers of this tribe. MBUDULA died on 27th October 1933. He had 30 wives, of whom the most important are now given.

MAHLALELA OF GIJA

MBUDULA's wives and issue:

1 Hleteni daughter of Lukhwekhwe Nkala

- a MAGUDU m
- b MBIKO m
- c Khumbulwako f married Simohlwana Nkosi, a commoner

2 Nkomoyesizwe daughter of Mawewe Mkhathiwa, chief of a neighbouring tribe, see p. 77 Nkomensizwa

- a Hlabatsi f died unmarried
- b SIDLOKO m

3 Ngoyeke daughter of Ndlaluhlaza Mkhathiwa son of Madzanga son of Zwide son of Langa

- a GIJA m

4 Boniwe daughter of Ndlaluhlaza Mkhathiwa above, inhlanti (affiliated) to 1 Nkomoyesizwe

- a Khabonina f married Amos Shungube, a commoner tribesman of eMbuzini

5 Zitheni daughter of Zidlumane Nkalanga

- a Mbikiza m of eMbuzini, informant

6 Jokombi daughter of Sitali Nkuna

- a Matjiki m living at father's village eMbangweni, informant
- b Nyakhaba f married Ntebeni Kubhayi, a commoner tribesman of eMbuzini

7 Longquqe daughter of Maloyi Nkosi (Dlemini) of the royal clan

- a Fafalane m
- b Phahlana m

8 Bikwaphi daughter of Miyana Nkosi (Dlamini)

- a Mshikisha m
- b Jahakhulu m

9 Salaphi daughter of Logcogco Nkosi (Dlamini), returned home to Swaziland with son at husband's death

- a Mahiyane m

MAHLELELA OF GIJA

10 Maliwase daughter of Miyanga Nkosi (Dlamini), left after husband's death and now in Nelspruit district. No issue

11 Lugombe daughter of Bhunga Magagule, chief officer (indunankulu) of MBUDULA. No issue

After the death of MBUDULA IX MAGUDU acted for two years during the minority of SIDLOKO II. He was born about 1897 (regiment: inDlozi), and as his father's lisokangcanti (pp. 65, 67) was the spiritual head of the family. After SIDLOKO's death he again acted till 16/3/1940, when he died.

X SIDLOKO II was born about 1909, and took over from MAGUDU in the winter of 1935. He lived at his eNkanini kraal on the eMbuzini plateau. In April 1936 he went for treatment of a bad leg to Namahasha hospital in Portuguese territory. On his return he was stabbed in a quarrel near the boundary. SIDLOKO died on April 21 in Lourenço Marques hospital. He had not yet been enrolled in a regiment, but had married six wives.

SIDLOKO II's wives (in order of marriage), and issue:

1 Nobulawu daughter of Mnukwa Mkhwanati

- | | |
|---------------|--|
| a Lokufa | f not yet rnd |
| b Mahlokomane | m born about 1934; mentioned as heir in official correspondence, but rivalled by Majalimane (see under 5); attending Central School, Lomahasha |
| c Chitsekile | f not yet married |
| d Selen | m |

2 Lomehlo daughter of Mtsafeni Mcuyu

- | | |
|--------|-------------------|
| a Luza | f not yet married |
| b ? | f not yet married |

3 Mfukwa daughter of Sikhwhahlane Sithole. No issue

4 Nomajele daughter of Ngilazi Masilela

- | | |
|-----------|-------------------|
| a Mbalose | f not yet married |
| b Sigwili | m |
| c Mkheva | m |
| d ? | m died in infancy |

MAHLELELA OF GIJA

5 Maviyongo daughter of Ngcanane Mangane

- | | |
|--------------|---------------------------|
| a Majalimane | m rival of 1b Mahlokomane |
| b Mandanyane | f not yet married |
| c Lokutsela | f not yet married |

6 Funeka daughter of Ngilazi Masilela above

- | | |
|-------------|-------------------|
| a Pandebovu | m |
| b Gondoze | m |
| c | m died in infancy |

After SIDLOKO's death in 1936 XI MAGUDU (see above) acted until he died in 1940, when his immediately younger full brother XII MBIKO took over. MBIKO was born about 1903 (regiment: emaSotja, started paying tax in time of Sub-Native Commissioner Edwards) and acted until the coming of age in 1941 of XIII GIJA, who was of higher status, his mother being affiliated to the mother of SIDLOKO.

9 Regiments: These are the regular Swazi regiments, into which tribesmen are drafted from time to time by the chief on behalf of the king. Circumcision was never practised.

10 Organization and composition of tribe:

The tribe consists mostly of Swazi with some Nhlangu who subjected themselves to the chief at various times. Some clans show traces of totemism, for example the bakaNyoni @ baNdawe, who do not eat fowls, believing these to be of their own flesh. By way of explanation they draw attention to their name.

The tribe is ruled by the chief in consultation with his family council and confidants. The tribal area is divided into sub-areas (sigodzi) each under the control of an official called indvuna.

4) Van Warmelo "Preliminary survey" 1935 no.14-340

MAHLELELA OF GIJA

<u>indvuna</u>	<u>sigodzi</u>
Ngudumane Mahlalela 4)	(in Swaziland)
Mandlazi Mahlalela	(in Portuguese country)
Shayindlovu Magagule	eMbuzini
Mangubo Hlano	eNgwenyeni - on crown land north of Figtree
Hobho Mabila	eNyanji - on crown land south of Figtree
Shevu Kalanga	eNhlahleya - west part of Trust land south of Figtree
Sidodana Mahlalela	eSilolweni - south part of Trust land south of Figtree

These officials hear cases in their respective areas. Appeal lies to the chief, who is assisted in hearing cases by an indvunankulu. This post is vacant at present through the death of the last incumbent Mlomenduna Nyambi.

11 Social: The old order largely prevails. The elite consists of the chief's family, his clan, members of the Swazi king's clan and a few other clans which have somehow distinguished themselves. From this elite come the officials, councillors and relatives by marriage of the ruling family. Political power is concentrated in the hands of this caste. The middle class are the other Swazi tribesmen. The Nhlanganu form a class by themselves, and are somewhat different from the rest of the tribe. Marriage is almost exclusively according to Native custom. Polygamy is common, the average number of wives being two to three. Lobola is always enforced and loose living is strongly condemned by public opinion.

12 Beliefs: Almost the whole tribe worship their ancestors. Many believe firmly in witchcraft and divination.

13 Churches and schools: Mission work was started in the area in March 1919 by the Swedish Holiness Zulu Mission. The Mission has a station under a resident missionary at eSihlangu on the bank of the iNkomati opposite Figtree 444, see p. 86. The only schooling in the area is provided here, and at three of the six outstations. The converts are rather less than 5% of the tribe, and the percentage of children attending school is not higher. Most of these people are primitive and opposed to civilization, and many parents keep their children from school.⁵⁾ Shangaan immigration is said to have been good educationally.

5) The antagonism at first shown by the chief (MBUDULA) is described by G. Monson in "Vägrödjaren" on p.44 of "I skördefolkets spår" Hardemo 1940.

MAHLALELA OF GIJA

14 Mode of settlement: The average village has two or three dwelling-huts (indlu), a men's hut (lilawu) and one or two cooking huts (lidladla) also used as storehouses and granaries, grouped round the kraal (sibaya). Behind the huts stand the roofless granaries (sihlandla), one for each establishment. At the village of the chief or an indvuna there is a screen of poles (libandla) near the main entrance for court sessions. All structures are of good quality.

15 Material culture: The huts have low reed walls and conical grass roofs whose eaves reach down to within a foot or 18 inches of the ground. This mode of construction is said to protect the huts from collapse during the rainy season, the soil being loose. The entrance to each hut has a wicker screen (liguma).

16 Tribal marks and dress: There are no tribal marks. Ear-piercing (kusika tindlebe) is universal and the hair is worn long. Married women wear the top-knot (sicholo). Hats or shoes are not worn. The men wear loinskins (libhebha) and the women dresses (sidvwaba). Over these the men wear a shirt and sometimes also a waistcoat and the women pieces of cloth tied over the shoulder or across the chest. Neck, arm and leg ornaments are worn mostly by young people and in moderation.

17 Cattle and pastoralism: Cattle are the only livestock. These are of poor quality. but are kept in fairly large numbers; SIDLOKO left a large herd. Foot and mouth disease quarantine has necessitated the removal of cattle from some areas, entailing considerable hardship, see p.112, 115. The horns of slaughtered cattle are fastened to the huts to which they belonged, and the usual cattle tabus are observed.

18 Agriculture: The fields are small. At eMbuzini and in other remote parts the hoe (likhuba) is used for cultivating. Elsewhere the ox-drawn plough has taken the place of the hoe. Maize and sorghum are the staple crops, but the sweet potato, peanuts, jugo-beans and inhlumaya are also grown. Each establishment keeps the produce of its field separate in its granary (sihlandla). The crops are for consumption only.

MAHLELELA OF GIJA

19 **Economics:** The people are almost self-supporting and many of the tribesmen never go to work. The majority however spend a few years at the mines and plantations. The earnings go to the Government as tax and to the four trading stores for domestic needs. There is no saving and consequently no economic progress.

20 **Health:** Consumption, venereal disease, and seasonally malaria, are prevalent. The Swedish Holiness Mission has a clinic at Figtree with a district nurse. The clinic is visited weekly by the District Surgeon.

21 **Sources:** For most of the foregoing I have relied on information given in August, 1946 at eNkanini, the tribal headquarters on eMbuzini plateau by Mawala and Mandandeni (see genealogy), co-vals of the Swazi king Mbandzeni, Mbikiza and Matjiki (sons of MBUDULA), MBIKO, GIJA, and Solomon Mahlele, an educated tribesman. Some data, chiefly dates, were taken from official papers. In connection with § 5 use was made of official maps and of the rainfall normals supplied by the Meteorological Office and the latest population estimates (see preliminary remarks pp.17 sqq.). The assistance of Rev. G. Monson of the Swedish Holiness Mission is gratefully acknowledged. The following literature was consulted: D.M. Doveton "The human geography of Swaziland" London 1937, J.A. Engelbrecht "Swazi texts with notes" Stellenbosch 1930, A.I. Molefe and T.Z. Masondo "Ezomdabu wezizwe" Pietermaritzburg 1938, G. Monson "Vägrödjaren" in "I skördefolkets spår" Hardemo 1940, N.J. van Warmelo "A preliminary survey of the Bantu tribes of South Africa" Pretoria 1935.

The Ngomane of Nkapana (Hoyi)

1 District: Barberton, Transvaal.

2 Name of tribe: va ka Ngomane.

3 Chief: NKAPANA NGOMANE. Family name (sivongo): Ngomene. Born about 1902 (time of bubonic plague, ubhubhane; of weaning¹) of those born during rinderpest) succeeded August 1938 (one year after shooting of cattle on account of foot and mouth disease). NKAPANA, though recognized for administrative purposes only, is historically an important chief. Residence: eKuzileni village on Kruger Park road one mile north of Komatipoort, Trust portion of Tenbosch 234. He writes Zulu and belongs to the Swedish Holiness Zulu Mission Church.

4 Language: Tsonga or Ronga and (under influence of schools) Zulu; less Swazi.

5 Land, numbers and distribution:

Land: block bounded in the west by an undefined line along the Rarení (Lily Pond Spruit) and in the south by the iNkomati and an undefined line due east from where the river intersects the eastern boundary of Coopersdal 1. This consists of Trust land (portion of Tenbosch 234 west of railway), Komatipoort town lands, Crown land (east of town lands), and European-owned land (portion of Coopersdal 1 and portion of Tenbosch 234 east of railway).

In addition NKAPANA claims a hereditary right to the whole of the game reserve as far as the Sabia and the eMondozi, and a large area in Portuguese territory. As hereditary head of the Ngomanes NKAPANA further lays claim to the territory occupied by the tribes under Nkapana p. 117 and Luggedlane p.125 but admits that he does not control it, see Section 6, 10.

1) This does not take place before the child is four to five years old, cf. Junod "The life of a South African tribe" 1927 I 58: "He will learn to speak and to walk, and it is only when his intelligence is sufficiently developed to run small errands that the date of the weaning will be fixed".

*No. 23-50 in "Survey of Bantu tribes of S.A." Pretoria 1935



Chief Nkapana (p. 105)

*Excerpts from Ethnological Publications # 25
"The Tribes of Barberton District" by A. C. Myburgh*

NGOMANE OF HOYI

The average altitude of the area is only 450 feet. This undulating grass-covered open scrub country has a lowveld climate and an average annual rainfall of 26 inches. Bilharzia and in summer malaria, are very rife. Perennial stream; uMgwenya (Crocodile). Spruits; Nweti (Stony Spruit), Rareni (Lily Pond Spruit), Sihlangule.

Numbers: The tribe, which totals 2200 souls, is according to the estimates(see preliminary remarks p. 19) the smallest of the Ngomane tribes and larger than only two in the district.

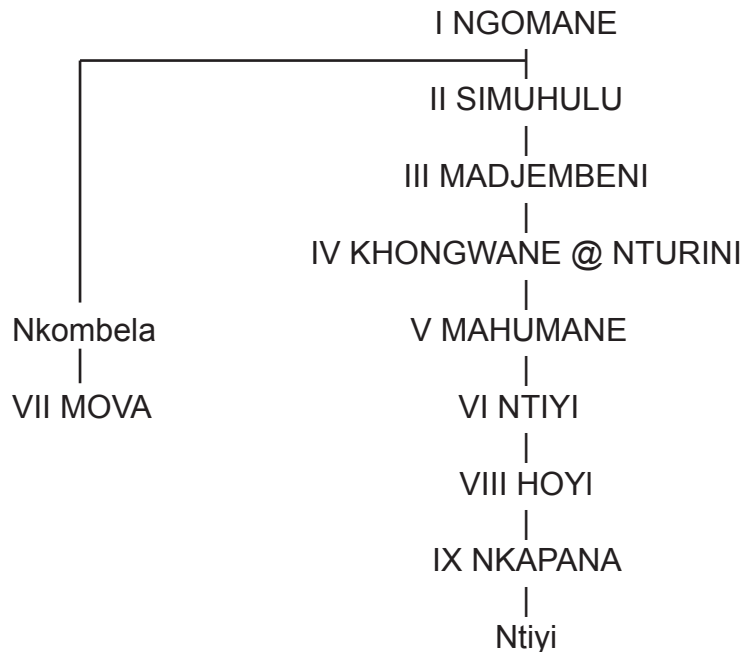
6 Migrations, status and affinities of tribe:

In the early days (late 17th century) the tribe dwelt among the Sotho at Lugogodo mountain near White River. Subsequently (? about 1700) the tribal headquarters stood on the uMlumi (Lomati). From there they were moved to the uMgwenya (Crocodile) (about 1750). The tribe then lived near Middelburg (? about 1780) and Nelspruit (ca.1825), and afterwards on the Sabie in Portuguese territory (? about 1845). About 1886 the tribe returned to Nelspruit (Crocodile Poort or Logies); the same year the headquarters were moved to a spot between the Crocodile and the railway line near Tenbosch mission site 401, to the Sable in Portuguese country sa.1890, to the Kruger park about 1891, and to the present spot on the main road a mile from Komatipoort about 1926.

The Ngomanes call themselves vaSika (Tsonga -sika. descend) having, they say, come down from the mountains, leaving the Sotho behind. They say that originally they were an independent Sotho tribe. Prolonged contact with Tsonga and subjugation by the Swazi have made these people different than their neighbours, who generally do not favour intermarriage with them.

This tribe is related and historically senior to the larger tribes under Nkapani p. 117 and Lagedlane p.125 which still maintain friendly relations with it but do not pay tribute.

NGOMANE OF HOYI

7 Skeleton genealogy of chiefs:

Capitals denote Chiefs, numerals their order or Succession.

A petition of 15/8/1934 (see Section 21) purporting to be signed by HOYI LUGEDLANE p.125 SIBOSHOWA p.118 and others treats KHONGWANE and NTURINI as different persons, placing NTURINI third and KHONGWANE and MADJEMBENI fourth and fifth respectively between him and MAHUMANE. It is not possible to vouch for the accuracy of either version today.

8 History and genealogies of chiefs:

According to tradition the first four leaders were kings, and the Ngomanes were in their time an independent Sotho tribe which lived near Lugogodo mountain in Neikazi Reserve, White River. When and under whose leadership they came to the lowveld is not remembered. Of I NGOMANE nothing is known by my informants. The petition mentions that his village was situated on the uMlumatl (Lomati) river. II SDMUHULU was a contemporary of Shaka's father Senzangakhona of Zululand (between 1720 and 1820) and had his headquarters on the western bank of the uMgwenya (Crocodile) river opposite Crocodile Bridge siding. The Ngomanes then occupied territory consisting of the eastern halves of Barberton and Nelspruit districts, the north of Swaziland and the west of Portuguese East Africa. SIMUHULU was buried at the site of his village on the Crocodile.

*Excerpts from Ethnological Publications # 25
 "The Tribes of Barberton District" by A. C. Myburgh*

NGOMANE OF HOYI

SIMUHULU's successor lived in Shaka's time (between 1780 and 1830) but was probably born about 1740. My informants say he was III MADJEMBENI, and that the tribe consisted of vMbayi and lived in Middelburg district. Mzilikazi in his flight from Shaka attacked them, killing MADJEMBENI, and they fled to Nelspruit district (? about 1825). The Ngomane petition (Section 21 below) says SIMUHULU's successor was NTURINI, and that he was succeeded by his eldest son KHONGWANE.

IV KHONGWANE and NTURINI are according to my informants the same chief. He was born (? about 1760) in Middelburg district, where he reigned. The tribe was attacked by the Swazi king Mswazi II(? oa.1845) and fled to Portuguese territory, KHONGWANE having been put to death by the enemy.

The Ngomane petition (§21 below) says that in a battle at eSikhwameni (Squamans) on the Lubombo range KHONGWANE was defeated and the tribe left permanently crippled by Soshengane on his way to Gasaland. Dingane's subsequent raids (ca. 1830) almost exterminated the tribe. These blows were followed by the continuous raids of the Swazi. Then MADJEMBENI succeeded and appointed a chief named Sigove to guard against the Swazi but in vain, and he capitulated to the Swazi king Somhlolo, giving up the Ngomane's independent existence and his status as king (about 1835). He granted the Swazi peaceful passage through his country and paid tribute of all game killed, e.g. tusks of elephants, horns of buffaloes, feathers of ostriches.

After the death of KHONGWANE his son V MAHUMANE succeeded. He was born about 1780 and fled with the tribe as their chief to Portuguese territory after their defeat and the death of his father KHONGWANE, see above. Thenceforth the tribe gradually became Snangaans through contact with Soshangane's Tsonga subjects. MAHUMANE died in portuguese territory of grief and worry soon after his advent. The petition (Section 21 below) says his death took place during the early part of Mbandeni's reign, i.e. about 1880. His grave is somewhere on the Sabie.

VI NTIYI succeeded his father (about 1880). He was born about 1810 and reigned until about 1885. About that time his brother Dlavu killed an ostrich and went to do regimental duty at the Swazi king's capital dressed in its skin and feathers. The king (? Mbandzeni) demanded an explanation why tribute had not been paid.

NGOMANE OF HOYI

Dlavu blamed NTIYI for the omission, and took refuge with Mzila in Portuguese Country. Mzila sent an expeditionary force (about 1885) to attack NTIYI, who left his people to their fate and fled to Sotho territory on the iNsikazi (Logies), Nelspruit district. There he ate doctored bees in the hope of overcoming Mzila by their magic, but the Sotho medicines proved too potent for him and he died (about 1886).

According to the petition Dlavu conspired to supplant NTIYI by tendering tribute to the Swazi king direct instead of through him. Mathafeni (p. 79 note 15), still governor of northern Swaziland, heard of this from his subordinate chief Mthayiza and sent troops to seize Dlavu, who escaped to Portuguese territory and was given reinforcements by Maguqu, a chief under Mzila, and attacked NTIYI. Taken by surprise, NTIYI fled across the uMgwenya (Crocodile) to Tenbosch 234, where Dlavu massacred his following. NTIYI escaped to the Swazi king Mbandeni, but the latter failed him and he returned to eMpakeni (Crocodile Poort), where he died.

NTIYI's wives (in order of marriage) and issue:

1 ? daughter of Mangane Sambo, a Ngomane chief (see p. 127)

a ?	f particulars unknown
b HOYI	m

2 ? daughter of Malengana (? sivongo)

a Mathafeni	m
b Nwamavangu	f married a Sotho at White River
c Novaneni	f married a Mbayi at White River

Mzila's people had during their attack on the tribe of 1885 taken captive HOYI the heir of NTIYI, whose death about 1886 left the tribe scattered throughout Portuguese East Africa and Eastern Transvaal. VII MOVA son of Nkombela, a member of the chief's clan, no details, acted as regent, keeping the tribe together until about 1890, when he had mustered sufficient cattle to redeem HOYI from Mzila's successor Ngungunyana. HOYI thereupon became chief. MOVA was about 1820 (intanga -- co-eval-- of NTIYI) and died about 1907 at his kraal near the Swedish mission school between the uMgwenya (Crocodile) and the railway line, where he was buried.

VIII HOYI was born about 1850, During Dlavu's attack on NTIYI about 1885 he was taken captive by Mzila's auxiliary force.

NGOMANE OF HOYI

Five years later the regent MOVA paid ransom to Ngungunyane. The petition says Ngungunyane released HOYI of his own motion and gave him two girls in marriage. He was welcomed on the Portuguese border by his subordinate chiefs Didimba, Maphehlukhuni and (p.118) Mjokene.

HOYI took over immediately after his release ca.1890 and settled on the Sabie (Portuguese country) but moved to eSikhukhuza (Skukuza, Kruger National Park) about 1891 (shortly before first locust plague). There he stayed until about 1926, when required by Sikhukhuza (Col. Stevenson Hamilton) to remove with his tribe from the game reserve. He crossed the uMgwenya (Crocodile) and built his village on the Kruger Park road one mile from Komatipoort. There he died in August, 1938. His grave is on the site of the village.

HOYI's wives (in order of marriage) and issue:

- 1 Qhoboka daughter of Matshume Masava, a Shangaan of Ngungunyane's tribe

a Menyiwe	f married a Blantyre at Louws Creek
b Nhlamba	m

- 2 Hlonipha daughter of Sibendzene Mimbiri, a Shangaan of Ngungunyane's tribe above

a Singwenyene	f married Mesenge Mhlava, a Shangaan
---------------	--------------------------------------

- 3 Nyatheya daughter of Sibandzane, see no 2 above. She was put into the hut of her full sister Hlonipha

a Buweni	f
b Mahlengene	f

- 4 Khahleya daughter of Majumbe Gumede, a Swazi

a NKAPANA	m
b Sompungane	m

- 5 Jameya daughter of Melembe Mpfumba, a Ronga of Mangewana's people, Portuguese country

a Nsamane	m
b Tiphuleni	f married one Mpapane (sivongo) of the neighbouring tribe under Nkapana p.
c Buweni	f married one Shabangu (sivongo) of Nkepena's tribe p. 117
d Molombo	f married Jameson Sivuye, a Shangaan Tribesman

NGOMANE OF HOYI

6 Pewula daughter of one Nkanzi (sivongo), a Chopi. No issue.

7 Nkaviso daughter of Lambana Vetho, widow of Piet Mbazima, a Shangaan of Portuguese country by whom she had two children.

8 Hlekwise daughter of Msengi Ndlovu. a Shangaan of Mahlanza Khosa's tribe. Portuguese country. No issue

After the death of HOYI in 1938 he was succeeded by the present chief NKAPANA, born about 1902.

NKAPANA's wives (in order of marriage) and issue:

1 Nothasane daughter of Jakeni Mkhonto, a Shangaan of rank from Portuguese country

- | | |
|------------|-----------------------------------|
| a Mahumane | m deceased |
| b Ntiyi | m heir born about 1931; at school |
| c Thernba | m |

2 Yothase daughter of Gcabhi Ngwenya, a Shengaan from Portuguese country

- | | |
|--------------|-------------------|
| a Nwamavangu | f not yet married |
| b Mdletjwa | m |

3 Mayina daughter of Matja Nkosi (Dlamini) of the Swazi royal clan from Bremersdorp

- | | |
|-----------|-------------------|
| a Sabhini | f not yet married |
| b Mashwni | f not yet married |
| c Vokodo | f not yet married |

9 Regiments: NTIYI was the last chief to send followers to the Swazi king for enrolment. Apparently the Shangaans never liked regimental duty and were never compelled to visit the capital.

NGOMANE OF HOYI

10 Organization and composition of tribe:

The chief's followers are grouped under two Shangaan headmen (nduna) Thavane Masele and Thavane Chivi, who try cases. Masele has jurisdiction over tribesmen living in the ward (mbango) north of the Barberton-Komatipoort railway line (Mgwenya) and Chivi over those in the ward south of it (Nweti). The decisions of these men may be taken on appeal to the chief. Remuneration for trying cases by native custom is paid to the headmen by the chief. Chivi gets £1 per case and Masele 10/-. Each headman has two messengers (ntsumi), who are also at the disposal of the chief and the other headman. These messengers are paid from 2/6 to 5/- per day when on duty.

Appeals from the chief's court formerly went to the Swazi king but this was discontinued in the time of NTIYI, who used to hear appeals from the decisions of Maqhekeza p.120 and Luggedlane p. 125. The latter paid tribute in skins of animals and feathers of birds to him. He in turn paid tribute to the Swazi king. Tribesmen who transferred their allegiance from HOYI to another chief by leaving the tribal domain had to pay compensation to the former. After HOYI's death all these practices ceased.

11 Social: The tribe consists of Shangaans and Swazi, the latter somewhat in the minority. To the upper class belong the chief's clan, a few Shangaan clans and the Swazi tribesmen. There are no cattle and polygamy is waning, more than two wives being rare. Customary marriage is only just more frequent than marriage under the Common Law. Public opinion has come to tolerate immorality and illegitimacy, which are very common (see below), as being beyond control.

For the past ten years since the destruction of livestock by the authorities in 1937 on account of foot and mouth disease the majority of the tribe have had no cattle. This has entailed hardship, particularly for the children, whose diet consists largely of milk. Moreover, most of those who have no cattle outside the cattle-free zone cannot comply with the lobola 1) custom. Nowadays the only substitute for cattle is money 2) which is very scarce because few have had the foresight to save the money paid as compensation for the cattle and because labour migration is strictly controlled. Some borrow cattle from their relatives, others simply live together with women and take the risk of a lawsuit which would entail surrendering the woman and her children.

1) Tsonga and Ronga have no corresponding word.

2) Formerly hoes, leopard skins, grain or a sister could serve as lobolo.

NGOMANE OF HOYI

12 Beliefs: Almost every village has a tree under which the ancestral spirits. (swikwembu) are worshipped. In the case of the Ngomanes the tree is the umganu (marula, Tsonga nkanyi) perhaps this is connected with their address name Mganu.

On page 361 of "The life of a South African tribe" 1927, I. Junod writes: 'The Matinanas or Ngomanes are lauded thus: "Nkandjetele wa ku woma, ku baleka minambjana" - "the one who tramples on a dry place, and rivers begin to flow," because he is so heavy, so powerful!..... A Ngomane man will address his paternal aunt with the same words, when offering her a present.' Perhaps this praise refers to an animal once revered but now forgotten.

Firm belief in witchcraft prevails.

13 Churches and schools: Since 1919 the Swedish Holiness Zulu Mission has been working in the eastern part of the Barberton district, and since 1921 more particularly in this area. The Assemblies of God and Wesleyan missions are also active. There is an amalgamated Government-subsidized mission school in Komatipoort village. The Komatipoort or Umgwenya station⁴) of the Swedish Holiness Mission has five outstations within the area. The church-goers are reported to represent about 5% of the tribe; the school children, about 10% of the tribe's child population.

14 Mode of settlement: The typical village consists of two or three dwelling huts with reed walls and conical roof, a fireplace in an enclosure of reeds and a few stools in a space cleared round a tree in the bush. There are no separate granaries or cooking huts, and no cattle kraals. The Natives explain that past experience of being moved frequently by the authorities has led to the adoption of this makeshift type of settlement. See too Section 17 below.

4) Reports on the work of this station appear in Ester Manson's article "I östra Transvaal" in "Helgelseförbundet 1887 - 1937" and an anonymous article "Ett och annat från vårt missionsarbete i Sydafrika" in "I skördefolkets spår" 1940.

NGOMANE OF HOYI

15 Material culture: Though many of the household utensils are of the European kind, some typical Shangaan articles are still in use. No beadwork was observed. In addition to the items described in the notes on Luggedlane's tribe (p.131), the following were seen here: shallow plaited cereal dishes (rihiso), small conical beerpots (ndjomela), small wooden pestles (simusana) for pulping cereals in a dish (rihiso, ihiswana), earthenware porridge bowls (nkamba), wooden spoons (nkombe), and a grain platform (nturuka) constructed in the roof of a dwelling hut to take advantage of the fumes from the fireplace as a protection from vermin.

16 Tribal marks and dress: Earpiercing is universal. Occasional abdominal tattooing (ku gatlula) is met with, but there are no distinctive tribal marks. A characteristic of the tribe is their longevity and the absence in old people of signs of ageing. European clothes have taken the place of tribal dress almost completely. The men often wear footgear and hats; many wear loin-cloths reaching the knees or calves. The women usually wear print dresses and go bare-headed and bare-footed. A single thin brass bangle and a necklace of small beads are usually the only ornaments worn.

17 Cattle and pastoralism: Though not primarily a pastoral people, the tribe formerly kept large herds of stock. These parts however were until the close of the 19th century in the tsetse belt and they must have lost many cattle when they came to the lowveld. The continuous raids of their enemies and various stock diseases further diminished their herds until the remainder was destroyed by the authorities when foot and mouth disease broke out in 1937. Hence the absence of cattle kraals.

18 Agriculture: These people are essentially agriculturalists. Government aid and guidance has not been enjoyed to the same extent as elsewhere and consequently the technique is comparatively primitive. The plough is beyond the financial reach of most of the tribesmen and the hoe continues to be used. Seed on the cob or in bags is hung in trees.

NGOMANE OF HOYI

Each woman works from four to ten lands. These are of two types: nsimu, a dry land about half an acre in extent and sivandwe, somewhat smaller and always near water. Maize is kept in the loft-platform (nturuka) and peanuts are hung in trees in a basket (nfunga). There is no trading in produce, since the la.nda are only intended to yield enough for home consumption. The following table shows the crops grown and a woman's approximate harvest:

<u>Crop</u>	<u>yield (bags)</u>
maize (sifake)	10-15
peanuts (timanga), unshelled	6-7
sorghum (mavele)	3-4
(sidzukudza)	3-4
(nsalana)	2
millet (fiwahuva)	2
Jugo beans (ndluvu)	1
cowpeas (mbaweni or nyawa)	1
sesamum (risambi)	1/2

Besides the above, sweet potatoes (nhlata), pumpkins (range) and manioc (ntsumbula) are grown. The fruit of the marula (nkanyi) tree as well as the seeds inside the kernel are eaten. The latter are consumed raw or cooked with porridge. The tree is however not cultivated.

19 Economics: The tribe is poor. The average village lacks storehouses; apparently the crops, though comparatively large per woman, are consumed as they are reaped. The reasons seem to be that owing to the decline of polygamy each woman has a comparatively large family and that the produce of the fields provides, in the absence of livestock, practically the only food.

The compensation money paid for the destruction of stock at the outbreak of disease in 1937 is said to have been spent by the women. Consequently nearly all the men are compelled to work for wages. As influx to the Reef is controlled, most of them have to content themselves with the lower local pay. There is no saving; the earnings hardly suffice to buy food and clothing. There are several stores et Komatipoort, one at Crocodile Bridge siding and one at Lebombo siding, but none is Native-owned.

NGOMANE OF HOYI

20 **Health:** Summer is very malarial. Venereal disease is prevalent. There is a District Surgeon at Komatipoort; the nearest hospital facilities are provided at the Shongwe mission (page 71), about thirty miles away.

21 **Sources:** Most of the foregoing material was obtained at the tribal headquarters in August, 1946 and June, 1947 from NKAPANA, Thavana Masele (born about 1890, one of the chief's tinduna) and Singwenyane (daughter of HOYI). The history was compared and correlated with that given by the informants for the tribes under Nkapana p. 118 and Luggedlane p. 126. Thanks are due to Revs N.H. Thorell of the Swedish Holiness Union Zulu Mission and M.J. von Mollendorff of the Emmanuel Mission (Assemblies of God), both of Komatipoort, for information and assistance. Information regarding land was obtained from the Deeds Registry. A few details were found in official papers. Some data are derived from a petition dated 15/8/1934, prepared by Mr H.S. Webb, signed by HOYI and others and submitted on behalf of the Ngomanes. The figures showing rainfall and altitude are based on maps and on published rainfall normals up to 1935 and unpublished later data, both latter items prepared and kindly furnished by the Meteorological Office. The sources of data on population are mentioned in the introduction, see pp. 17 sqq. The following were referred to: H.A. Junod "The life of a South African tribe" London 1927, Ester Monson "I östra Transvaal" in Helgelseförbundet 1887-1937" Harderno 1937 and "Ett och annat fran vart missionsarbete i Sydafrika" in "I skordefolkets spar" Hardemo 1940, author unknown.



Thavana Masele (p. 116)

*Excerpts from Ethnological Publications # 25
"The Tribes of Barberton District" by A. C. Myburgh*

The Ngomane of Nkapana (Siboshwa)

1 District: Barberton, Transvaal.

2 Name of tribe: bakaNgomane (Swazi form), va ka Ngomane (Tsonga form).

3 Chief: NKAPANA@ PETRUS NGOMANE. Family name (sibongo): Ngomane. Born about 1915, assumed duty January 1947 as regent for Makunyule. He is an important chief, but recognized for administrative purposes only. Residence: on Portuguese border ten miles due east of Squamans police post at a place on Crown land called eMkhongoma (Avondstond 410). NKAPANA is educated.

4 Language: Swazi; some of the older generation still know Tsonga.

5 Land, numbers and distribution:

The tribe occupies the block of land bounded in the north by the Nweti (Stony Spruit), Komatipoort town lands and the bend of the iNkomati (Kometi), in the west by the farms Wilsonskop 303, Te Kort 103, Keerom 104 and Ringgatlaagte 105, and in the south by an undefined line running east along the uMlumati (Lomati) and the Komati. This consists of portion of Tenbosch 234 which vests in the Trust, and Crown land, which is unsurveyed west of the Komati. It is relatively flat bush country with an average altitude of about 650 feet, an annual rainfall of about 25 inches, and a lowveld climate. Summer is very malarial. The water is infested with bilharzia. Perennial streams: iNkomati and uMlumati. Creeks: Nweti and Sikhwakhwa.

Numbering 3400 souls the tribe is the fourth largest in the district and the largest of the Ngomane tribes. The map shows how the population is distributed.

6 Migrations, status and affinities of tribe:

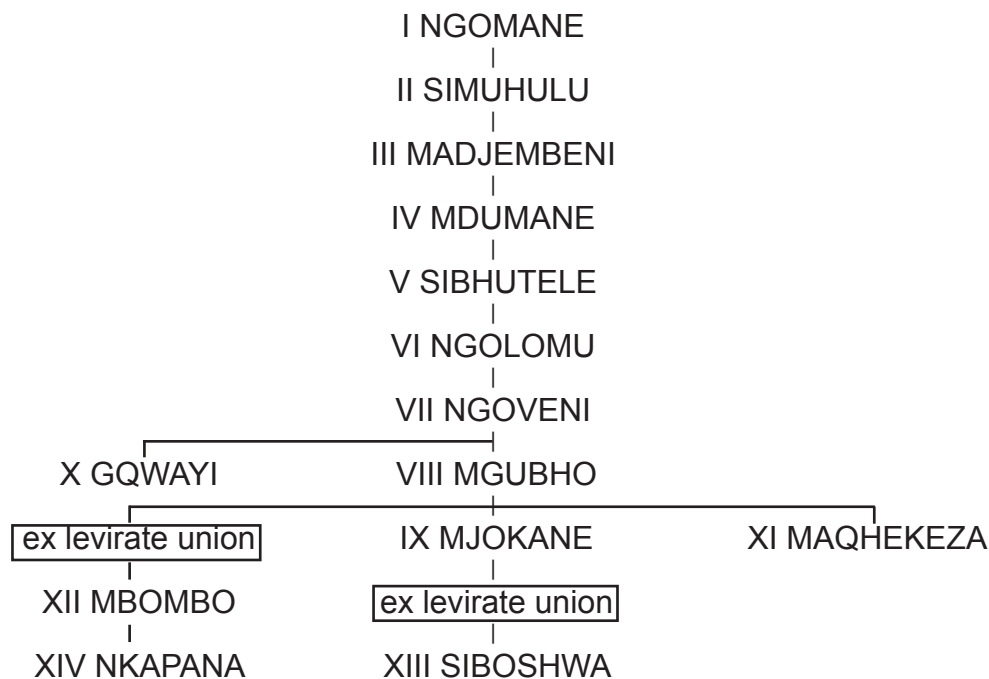
The early migrations of the parent tribe have been described at p.106. The movements of this offshoot are unknown between about 1800 when it seceded and about 1850, when the chief's village stood onCoopersdal 1. After a brief period on the southern bank of the Nweti (Stony Spruit) towards the close of the 19th century, the headquarters were moved back to Coopersdal 1, where they remained until January 1947, when they were transferred to eMkhongoma on the Portuguese boundary (? Avondstond 410).

*No. 23-40 in "Survey of Bantu tribes of S.A." Pretoria 1935, now 23-55

NGOMANE OF SIBOSHOWA

The tribe is historically Junior to Nkapana's tribe p.105 but is now independent. These Ngomanes call themselves baShika. Somewhat strangely, these people deny ever having passed through Portuguese territory They are not over-intimate with their neighbours, and intermarriage with non-Shangaan is therefore not common.

7 Skeleton genealogy of chiefs:



Capitals denote chiefs, numerals their order of succession.

There is some doubt whether MADJEMBENI is correctly placed, see *[original]* pages 107, 108.

The Ngomane petition (Section 21 below) omits NGOLOMU. Perhaps he and SIBHUTELE were the same man.

8 History and genealogies of chiefs:

According to tradition the Ngomanes originally lived near Lugogodo mountain, see page 107. Following a dispute between two chiefs the tribe invaded its present area and expelled the inhabitants, the Nhlanganu and Mbayi. 1)

1)The account of the senior section of the Ngomanes page 108 says that in MADJEMBENI's time the tribe consisted of Mbeyi and lived in Middelburg district. Presumably this statement refers to a later period when the old enmity was forgotten and intermarriage had taken place.

NGOMANE OF SIBOSHOWA

Nothing is remembered of the first six chiefs, but see p.107. VII NGOVENI is said to have died of sickness on the same day as his great wife (name unknown), MGUBHO's mother (time unknown). They were buried side by side near SIBOSHOWA's eCembeni village, Coopersdal 1. No more is known of NGOVENI, though the petition says he lived in the time of Mswazi (1820-1868). 1)

My informants do not remember the approximate times of the birth and death of VIII MGUBHO. They relate that he died at the hands of jealous tribesmen when in possession of a certain rain-making root. His grave is on Coopersdal 1. MGUBHO had only one wife:

1 Mdivane daughter of ? Sivitane (sibongo)

a MJOKANE m

b MAQHEKEZA m

c Mandwane f married Shangane Mnisi, a Nhlanganu commoner tribesman of eKolimane (Coalmine)

The petition-says MGUBHO was a contemporary of Ludonga (1857-1874) 1) and Mbandeni (1858-1889) 1) and that the Ndwandwe invaded his area during the early part of Mbandeni's reign (about 1878). They raided all the cattle, and MGUBHO fled to a country called Losiyigili east of the Lubombo mountains. Matjidi, another Ngomane chief, fetched him back later, but he died soon afterwards (about 1885). Three persons were put to death for having killed him by witchcraft, and Matjidi was also suspected and fled.

MGUBHO's son IX MJOKANE succeeded him and reigned for a short while. He was probably born about 1865, and lies buried on the southern bank of the Nweti (Stony Spruit). MJOKANE had three wives and daughters but no sons. They were raised for him by his brother MAQHEKEZA.

1) Dates according to Bryant "Olden times" 1929 314-334

NGOMANE OF SIBOSHOWA

MJOKANE's wives (in order of marriage) and issue:

1 Bhunyetane daughter of Sithiyane Mnisi

a Mdongwe f married Mkhubhuka Singwane a Swazi tribesman

Ex levirate union with MAQHEKEZA below:

b Lambane f married Mnyovi Nkosi (Dlamini) of the Swazi royal clan

c SIBOSHOWA m

d Tetete f twin; whereabouts unknown

e Yuyuyu f twin; whereabouts unknown

2 ? daughter of Masibekela Mahlalela of the ruling family of a neighbouring tribe, p. 95; great wife; she refused a levirate union with MAQHEKEZA and married a man of Figtree. No issue

a Tinzaleni f married Mnguni Ngwenya, a Tsonga tribesman of Kolimane (Coalmine)

3 ? left at husband's death with only daughter and married a man of the neighbouring Shongwe tribe.

After the death of MJOKANE (about 1890), his uncle X GQWAYI acted as regent for a short while pending the return of MJOKANE's brother from military service at the Swazi king's headquarters.

Particulars regarding his birth and death are unknown. He had only one wife, the widow of his brother MGUBHO, his spouse in a levirate union.

GQWAYI's wife and issue:

1 Mdivane daughter of ? Sivitane (sibongo)

a MBOMBO m

b Sidludlula f married Ngawungawu Mnisi a Nhlanganu

c ? f

d ? f died in infancy

e ? f died in infancy

XI MAQHEKEZA returned home after his brother MJOKANE's death, assumed duty and entered into a levirate union with one of the widows (about 1891). He was probably born about 1870, went as a youth to render military service at king Mahlokohla's @ Bhunu and became a professional unmarried soldier (ingwendze). It is said in the petition that chieftainess MKHONJWASE of the Mkhathwa and her people, refugees from Portuguese country, submitted to this chief. MAQHEKEZA died during the winter of 1931 at his eVimbilanga village where he was buried.

NGOMANE OF SIBOSHOWA

MAQHEKEZA's wives (in approximate order of marriage) and issue:

- 1? daughter of ? Magagule (sibongo), a Swazi
 a Lozindaba f married Mnguni Mngwenya, commoner of
 the tribe
 b? died with mother at birth
- 2 Mathavane daughter of Mavumane Livisi, a Tsonga commoner
 No issue
- 3 Lakwamula daughter of Nhliziyo Sivitane, a Nhlanganu
 a Makhukhumba f unmarried
- 4 Munqikazi daughter of Mhlahle Mafuyeka. No issue
- 5 Matsuwani daughter of Nkundlela Sivitane, a Nhlanganu commoner of
 the tribe. No issue

When MAQHEKEZA died in 1931 he was succeeded by his cousin XII MBOMBO who acted as regent for two years. The date of his birth is unknown; he died in the summer of 1942.

MBOMBO had only one wife:

- Magulwanini daughter of Donkela Sikwa, a Nhlanganu commoner of the neighbouring Mahlalela tribe page 95
- | | |
|-------------|---|
| a NKAPANA | m |
| b Noni | f married Mkhomazane Liphoko, a Tsonga
commoner of the tribe |
| c Nyankwave | f married Nkalane Mahlobo, a Tsonga |
| d ? | f died before named |
| e Masange | m |

XIII SIBOSHOWA @ MAGUDU @ FENISI succeeded his uncle MBOMBO about 1933. He was born about 1902 (towards the end of the Boer war) and stayed at home herding cattle until he married his third wife at the age of about 20. From 1922 to 1931 he worked intermittently as a labourer. In 1933 he was installed as chief by MBOMBO. He had two villages, eVimbilanga (inherited from his father MAQHEKEZA) and eCembeni (established from eVimbilanga). SIBOSHOWA died on 21/9/46.

NGOMANE OF SIBOSHOWA

SIBOSHOWA's wives (in order of marriage) and issue:

1 Makhaveni daughter of Masongane Lamula, a Nhlanganu commoner of the tribe

- | | |
|---------------|-------------------|
| a Nwamavandla | f died in infancy |
| b Mhlolo | f died unmarried |
| c Lambane | f died unmarried |
| d Nduvase | f not yet married |

2 Gondo daughter of Yothase @ Jonasi Makamu, a Shangaan commoner of the tribe

- | | |
|----------------------|---|
| a Mahlafuna | m |
| b Khukane | m |
| c Joseva @ Maqhekeza | m |
| d Bholela | m |

3 Mdawu daughter of Masongane Lamula, see 1 above

- | | |
|-------------|---------------------|
| a Ngoveni | m died in infancy |
| b ? | m died before named |
| c Lokuyanga | m died in infancy |
| d ? | m died before named |
| e Nyankwave | f not yet married |

4 Jobhasi daughter of Hlomane Sindane, Shangaan commoner of tribe

- | | |
|---------|---------------------|
| a ? | f died before named |
| b ? | f died before named |
| c Langa | m |

5 Nwamavanga daughter of Bhakede Livisi, a Shangaan commoner of the tribe

- | | |
|-----|---------------------|
| a ? | m died before named |
| b ? | m died before named |

6 Mhlavase daughter of Jeke Mndlovu, a commoner of the tribe

- | | |
|-------------|---------------------------|
| a Sibhutele | f not yet married |
| b Makunyule | m heir, born about 1942-3 |

In January 1947 after a brief period of mourning, XIV NKAPANA took over at his kraal at eMkhongoma as regent for SIBOSHOWA's son Makunyule. NKAPANA is about 32 years of age, see Section 3.

9 **Regiments:** The last chief from this tribe to be enrolled in a regiment by the Swazi king was MAQHEKEZA.



Chief Siboshwa (p. 121)

NGOMANE OF SIBOSHOWA

10 Organization and composition of tribe:

This is similar to that described in Section 10 on p.111 The chief has six headmen (indvuna), each in a section (sicinti) of the area. and a headmen (indvunankulu) to assist in the hearing of appeals.

11 Social: The tribe is composed chiefly of Nhlanganu and Shangaan. The ruling family are Shangaans. These people have to a large extent adopted the language and customs of the Swazi. Comparatively little intermarriage has, however, taken place. Native customary marriage is almost universal and polygamy common, about two wives being the average. Irregular unions are condemned as immoral.

12 Beliefs: See page 113 Section 12

13 Churches and schools: The observations on p.113 §13 apply. The Emmanuel Mission (Assemblies of God) has three outstations within the tribal area. while the Swedish Holiness has six, at one of which classes are held.

14 Mode of settlement: The villages are built in a semicircle. The kraal (sibaya) of thorn bushes is often some distance from the huts. Before the hut entrance the typical Swazi screen (liguma) is often found. Both the grain store (lidvulu) and the platform (inyango) are found, the latter sometimes with sides enclosed with plaited bark. Peanuts for consumption are stored in baskets (umfunti) hung in trees. The structures are not of the best quality, but the villages are comparatively large; Mbikiza's village, for example, had ten dwelling huts, one granary and one grain-platform.

15 Material culture: The huts are of the Shangaan type with a conical grass-thatched roof and reed walls. The peanut baskets (umfunti) are hammock-like nets of ubibi strips lined with sibovu grass. A few other interesting items were noticed, viz. conical and shallow bowl-shaped closely woven utensils (sitja) for carrying grain on the head and the wooden mortar (likhovu) and pestle (umgandvu) for stamping cereals.

16 Tribal marks and dress: All have their ears pierced (kusika tindlebe), but there are no distinctive tribal marks. Hats and shoes are not worn. Shirts and loin-cloths reaching below the knees are the men's usual dress, while women wear pieces of material draped round the body as skirts and breastcloths. Young girls often go naked above the waist. Ornaments are rare.

NGOMANE OF SIBOSHOWA

17 Cattle and pastoralism: Most tribesmen have few cattle and no small stock.

18 Agriculture: The fields are comparatively large, i.e. they average about one morgen. The hoe is generally used. Maize (umbila) is the staple crop, while sorghum (emabele), peanuts (emantfongomane) and jugo-beans (tindlubu) are also grown. Seed-maize on the cob is usually hung up in trees.

19 Economics: The people live from hand to mouth. Most of the young men have to spend some years in the district working on the mines, plantations and vegetable farms; some men and women go to work as domestic servants. There are no trading stores in the tribal area.

20 Health: Malaria, venereal disease, consumption and bilharzia are rife. SIBOSHOWA himself died of tuberculosis after he had lost eleven children. There are no medical facilities within the tribal domain.

21 Sources: The foregoing account is based chiefly on material obtained in August, 1946 from SIBOSHOWA and Mbikiza Ngomane, his principal headman (indvunankulu) at the latter's village on the Crown farm Squamans 414. A few details were given me in June, 1947 by Nkapana and Thavana Masele p. 116. A further source is a historical note prepared by Mr. H.S. Webb of Barberton and submitted together with a petition dated 15/8/1934 and signed by SIBOSHOWA and others. Revs N.H. Thorell and G. Monson of the Swedish Holiness Union Zulu Mission and M.J. von Mollendorff of the Emmanuel Mission (Assemblies of God) kindly gave information concerning their work. The data on rainfall, altitude and population are derived from the sources mentioned in Section 21 on p. 116. A number of dates were taken from A.T. Bryant "Olden times in Zululand and Natal" London 1929.



Mbikiza (p. 124).

The Ngomane of Luggedlane

1 District: Barberton, Transvaal.

2 Name of tribe: va ka Ngomane.

3 Chief: LUGEDLANE @ MAJOLE @ MAHOYANA @ DARAKUBE NGOMANE. Family name (sivongo): Ngomane. LUGEDLANE was probably born about 1852 and succeeded in 1912. He is recognized for administrative purposes. Residence: Trust farm Tenbosch 234 south of the railway, one mile from the Trust rangers' camp.

4 Language: Tsonga and Swazi influenced by Zulu.

5 Land, numbers and distribution:

The tribe occupies, roughly, the block between the uMgwenya (Crocodile) and the Nweti (Stony Spruit) stretching eastwards from the western boundary of the Malelane Estates, as far as the Rareni (Lily Pond Spruit). It includes roughly the following farms adjacent to the domain or the Shongwe tribe p. 57: Wilderness Ranch 270, Mauricedale 295, Coulter 304, and portions 54 and 52, Section B, Kaap Block. The portion of the farm Tenbosch 234 within this area vests in the Trust; the rest is company-owned, privately European-owned and Government-owned land. A few scattered tribesmen live on Kaapmuiden 230 and other European-owned farms round Tonetti railway station and at Coalmine on unsurveyed Crown land in the area of Nkapana p.117. The tribal territory consists of undulating grassy scrub and bush and has an average altitude of 1000 feet approx. The climate is that of the lowveld, and the annual rainfall 25-37 inches. Malaria is very prevalent in summer. Crocodiles and other reptiles, carnivore and game are found. The only perennial stream is the uMgwenya (Crocodile); the other rivers such as the Nweti, Rareni, Luhlantalwendlovu, Bunwaneni, Matlhome and Malalane are dry in winter.

This tribe, the sixth largest in the district, numbers 2320 souls, see estimates p. 19. The population is distributed as shown on the map.

* No. 23-60 in "Survey of Bantu tribes of S.A." Pretoria 1935



Chief Luggedlane (p. 125).

NGOMANE OF LUGEDLANE

6 Migrations, status and affinities of tribe:

For early migrations see p. 106. This tribe separated from the parent tribe about 1800. They dwelt in the Kruger park until perhaps about 1840, when they moved to Portuguese territory (some say to Pretoria). About the middle of the 19th century they returned to the uMgwenya (Crocodile) near Hectorspruit in Barberton district. About 1915 the headquarters were moved to a place called eMandabulela on the Crocodile (Tenbosch 234) due north of Oorsprong Kop and in about 1944 to the present site on the Bunwaneni (Tenbosch).

The tribe consists of Shangaans mixed with Nhlangu. Though historically the most junior branch of the Ngomanes, it is today not the smallest. The neighbouring unrelated tribes do not however as a rule intermarry with these people.

7 Skeleton genealogy of chiefs:

```

      I NGQMANE
      |
     II SIMUHULU
      |
    III MADJEMBENI
      |
     IV MFUMFANA
      |
V SIDLEMU @ MAHLANTI
      |
     VI SINYUKANA
      |
    VII MDJEDJANE
      |
   VIII LUGEDIANE
  
```

Capitals denote chiefs. numerals their order of succession.
See also Section 7 on pages 107,118.

8 History and genealogies of chiefs:

According to the Ngomanes' petition (Section 21 below) IV MFUMFANA lived during the Swazi king Dlamini's time (late 18th century.) Nothing whatever is remembered of him by my informants.

NGOMANE OF LUGEDLANE

About his successor V SIDLEMU all but his name has also been forgotten by all my informants save one. This informant asserts that SIDLEMU. Mdumane (see p.118) and a certain Phasheni, the first named two of whom the petition places in the first half of the 19th century, were the sons of SIMUHULU, who gave SIDLEMU an army to lead against the vaMbayi living in the neighbourhood or the Kruger park. He was defeated, but his father gave him more men. Upon his second failure Phasheni took over and was victorious. Then the va ka Sambo 1), Shangaans, joined the tribe, submitted to their chief and helped to rout the vaMbayi. After the defeat of the vaMbayi the chief put each of his three sons in control of portion of his territory, about Ka-Sikhukhuza (Kruger park).

VI SINYUKANA was a contemporary of the Swazi king Mswazi (early 19th century). The immigrant Boers are said to have provided protection against possible attack by the Swazi; nevertheless the Ngomanes chose to acknowledge the Swazi king. SINYUKANA's grave is in the Kruger park; the time of his death is unknown. Only his chief wife is remembered:

1? daughter of Nkalala Silombo. a Sika commoner of the tribe

a MDJEDJANE	m
b Mdladlela	m
c Hongwane	m
d Galadu	m
e Vimbela	m
f Moyila	m

After his death SINYUKANA was succeeded by VII MDJEDJANE, born perhaps about 1830, At some time unknown he is said to have moved to the uMgwenya (Crocodile) from Pretoria and to have cleared the country of Tsonga with the help of Swazi living somewhere to the south. Official papers indicate that he fled from Portuguese territory before the European occupation of Barberton district and that his tribe was subjugated by Mswazi. He died at his village on the Crocodile near Hectorspruit²⁾ on 3rd February 1912 and was buried there.

1) These Sambos are described by the petition as a Ngomane clan second only to that of the royal line, represented by Nkcapana p. 105.
 2) This hamlet is still known - as Ka-Mdjedjane after the chief's village. The latter is mentioned in Mathers "The goldfields revisited" 1887 25. Nowadays even the form eMdjedjane may be heard.

NGOMANE OF LUGEDLANE

MDJEDJANE's wives and issue:

1 ? daughter of Dulana Nkuwu, a Sika commoner of the tribe

- | | |
|----------------------|---|
| a Nwamboweni | f married Jama Liphoko, a commoner of the tribe |
| b Dumana @ Mdladlela | m |
| c Mahuvane | f married Jama above |
| d Nwavutome | f married Ndodana Mngwenya, a commoner of the tribe |

2 ? daughter of Mshila Mhawule, a Mbayi or Nsikazi Reserve, White River

- | | |
|--------------|---|
| a Phukwana | f married Sidlayi Sambo, commoner of tribe |
| b Nwankuleni | f married Frans Matukana, commoner of tribe |
| c Nwamakhari | f married Majole Mbatsi, a Swazi of Nsikazi Reserve |
| d LUGEDLANE | m |

3 ? daughter of Nkwavutlu Makamu, a Sika commoner of the tribe

- | | |
|----------------------|---|
| a Layisi @ Mbangweni | m |
| b Hlambana | m |
| c Sikalavito | f married Simane Liphoko, commoner of tribe |

4 ? daughter of Nkonkoma Masele, a Sika commoner of the tribe

- | | |
|---------------|---|
| a Forhoma | m |
| b Hahla | m |
| c Khwehlelana | m |
| d Sikhwameni | m |
| e Nwamavoko | f married Nwetle Ngomana, commoner of tribe |

5 ? daughter of Nyoni Khanyise, a Sika commoner of the tribe

- | | |
|--------------|--|
| a Mhlahlela | m |
| b Makuweni | f married Mashayimpunzi Matshave (Masave), a commoner of the tribe |
| c Joni | m |
| d Ndzakeni | f married the same. She was put into the hut of her sister to work and bear seed (hlampsa) for her |
| e Gwedleni | f married Sipiki Masave, a commoner of the tribe |
| f Mathembane | f died before marriage |

NGOMANE OF LUGEDLANE

- 6 ? daughter of Khwavane Matini, a Sika commoner of the tribe
- | | |
|-----------------|---|
| a Nwasindlalana | f married Gwayimana Mnisi, a commoner of the tribe, after whose death she entered into a levirate union with Metjeni Mnisi, a Nhlanganu commoner of the tribe |
| b Bvamango | m |
| c Ngaloku | m |
| d Fayela | m |
| e Vimbela | f died in childhood |

After the death of MDJEDJANE in 1912 he was succeeded by his son VIII LUGEDLANE. The family village stood on a European-owned farm; eventually LUGEDLANE had to leave (time unknown, perhaps about 1915), and settled on Tenbosch 234 at a place called eMandabulela on the Crocodile due north of Oorsprong Kop. In about 1944 he moved to the Bunwaneni.

LUGEDLANE's wives (in order of marriage) and issue:

- 1 Manyenyebuka daughter of Lwakahla Mdluli, Sika commoner of tribe
a Nhlabathi m only child, dd in youth
- 2 Hanana daughter of Matside Ngoveni, a sika commoner of the tribe
a Mbunu m
b Hlanguleni f married Yisayi Maseve, commoner of tribe
- 3 Sinungu @ Vukeya daughter of Mankwanti Mdluli @ Ntimbana (sivongo sambiri), a Sika commoner of the tribe
a Hlabathi @ Mhlahlela m only child, died in youth
- 4 Nkanyini daughter of Mahahini Mkhavela, a sika commoner of the tribe
a Hlomula m
b Moyila @ Wilson m informant
c Masiyesiye f married Ndukwayo Sibiya @ Sibuli, a commoner of the tribe
d Mkwasana f died before marriage
- 5 Matsani daughter of Mahahini above, full sister to 4 Nkanyini
a Thuyane f married Frans Matukana, husband of her aunt Nwankuleni, p. 128 above
b Sitefasi m
c Masela m
d Nwankuleni f married Government Sibiya, commoner of tribe

NGOMANE OF LUGEDLANE

- 6 Mnengwase daughter of Nyongana Mkhavela, a commoner of the tribe, son of Mahahini above. At present in Nsikazi Reserve
- | | |
|--------------|---|
| a Ndumenyana | f married Mampondo Makhavela, a Sika of Bushbuckridge |
| b Mahuvana | f not yet married |
| c ? | f born in Nsikazi reserve |

9 Regiments: The tribe has no regiments and has never rendered regimental service of any kind to the Swazi king, of page 111 Section 9. LUGEDLANE claims that his father MDJEDJANE still organized regiments to render him service. MDJEDJANE is said to have been the last chief to be circumcised.

10 Organization and composition of tribe:

The tribal domain (tiko) is managed by the chief (hosi, munumnzana) assisted by two headmen (nduna). Each of the three has jurisdiction over a sub-area (sigodi), within which he hears cases, allocates village sites, fields etc.

<u>person in charge</u>	<u>sigodi</u>	<u>locality</u>
LUGEDLANE	eBukhosini	central portion of Tenbosch 234
Maplangu Mathebula	eMandabulela	Oorsprong 266 and westward
Gebhu Mndlovu	Rareni	eastern portion of Tenbosch 234

Maplangu is the senior of the two tinduna, and may give Gebhu instructions. There are four messengers (ndzaveti), viz. Sam Mazivana, Kepisi Sembo, Yisayi Matshave (Masave) and Pound Sibiyas. These are at the disposal of the chief and both tinduna.

The nduna and ndzaveti are remunerated for each official service by the chief, who also pays their tax. Their positions are hereditary, but the chief may for good reasons appoint a person other than the heir.

Appeals from the decisions or the tinduna go to the chief. Formerly there was a right of appeal to the senior tribe, but this ceased in the time of Ntiyi p.107. The Swazi king has according to my informants never heard appeals from this tribe, though tribute was originally paid to him in ostrich feathers, skins of game etc.

NGOMANE OF LUGEDLANE

Tribute is rendered (-luva) to the chief in the form of services, produce, skins of game etc. Formerly a subject permanently leaving the tiko made a payment to the chief, but this is no longer the case. Today residence may be changed from one sigodi to another without formality, though the change is reported to the chief.

11 Social: The tribe consists of a mixture of Shengaan and Nhlanganu. The Sambo and a few other clans are favoured by the ruling family and form the upper stratum; the distinction is however not rigorous and intermarriage between different classes is not disapproved of.

There has been no livestock in the tribal area since 1937, see Sections 11 and 17 pages 112, 114. No substitute for cattle other than money is accepted as lobolo; about £70 is usual. Many people have spent all the compensation money, and are now so poor that nobody is prepared to give them credit. Only the few who own or can procure cattle outside the prohibited area can lawfully acquire wives. Immorality is the result, and the chief is said to be kept very busy hearing cases arising from it.

12 Beliefs: See p. 113 Section 12.

13 Churches and Schools: The general position has been stated in Section 13 on p. 113. All the mission work is concentrated on the Trust farm Tenbosch 234. The uMgwenya station of the Swedish Holiness Mission has five outstations, at one of which a private school is run. There are also two outstations of the Emmanuel Mission (Assemblies of God); and services and classes are held by the Salvation Army.

14 Mode of settlement: Living conditions are poor, largely due to the circumstances described in Sections 14 and 17 on pages 113 and 114. Many a village consists solely of three dilapidated dwelling huts.

15 Material culture: The following items were observed: mortar (tshuri) and pestle (musi), conical closely-woven wickerwork baskets (sirundzu), for carrying grain on the head, beer and water pots (ordinary size, ridiwa large size, khuwana), calabashes (sikutsu) for salt, earthenware medicine-pots (simbitana), sleeping mats (sangu), calabash dipper (ndzeko) for drinking water or marula beer, wooden meat-dishes (ngcombo), knobkerries (sigila), grinding stones (ridzwe and mbokodjo). All these are kept in the store (dladla). Platforms (tshala) of various types for cereal produce stand on the threshing floor (sivuya) near the fields. Grass baskets (nfunga) in a fibre net strips hung in trees.

NGOMANE OF LUGEDLANE

16 Tribal marks and dress: The men sometimes wear hats but seldom shoes, and occasionally a leather thong round the head. Print and gingham dresses and cloths are worn by the women. The description in Section 16 on p. 114 applies.

17 Cattle and pastoralism: See Section 17 on p 114.

18 Agriculture: Maize does well on the Crocodile and is the staple crop there, but elsewhere, e.g. near Tenbosch siding, conditions are unfavourable and sorghum is cultivated instead. Save for this qualification, the figures and other information given in Section 18 on p.114 apply.

19 Economics: There is comparatively little trading, the only store away from Hectorspruit being a small one on Tenbosch in charge of a Blantyre. The tribe is poor and every young man has to find employment on local mines, plantations and vegetable farms. See further 19 p. 115.

20 Health: In spite of the almost universal poverty, no underfed children were seen, though most were rather thin, owing, the Natives say, to the lack of Milk, due to the prohibition of stock. Malaria is rife in summer, and the Native Affairs Department. provides spraying facilities. Venereal disease is common; consumption occurs in a much lesser degree. Bilharzia is also prevalent.

21 Sources: The bulk of the foregoing data was given me at LUGEDLANE's village in August, 1946 by the chief himself and Duva son of Mova son of NGOVENI, and in June, 1947 by the chief, his first headman Maplangu, his son Moyila and an old tribesman, Skwateni Ngomane. Some details were taken from official records and from a short history of the Ngomanes prepared by Mr H.S. Webb and submitted with a petition signed, amongst others, by LUGEDLANE and dated 15/8/1934. Information regarding mission work was given by Revs N.H. Thorell (Swedish Holiness Union Zulu Mission) and M.J. von Mollendorff (Emmanuel Mission, Assemblies of God) and Salvation Army Headquarters, Johannesburg, and is gratefully acknowledged. E. P. Mathers "The gold fields revisited" Durban 1887 was referred to.

Index

- Abel Erasmus 35, 80
 address names (sinana-telo, isithakazelo) 33, 40, 46, 54, 59, 75, 90, 96, 113
 affinities, tribal §6 each chapter
 agriculture § 18 each chapter
 alien natives 8, 20
 allegiance 40, 48, 112, cf. -khonza, -luva, tribute
 altitudes 6, § 5 each chapter
 Amos @ Tinhlonhla, heir of SIDLAMAFU 57, 58, 65
 ancestor worship §12 each chapter
 appeals § 10 each chapter
 avoidance, MBUDULA and Swazi king 99
 Balondolozi regiment 31, 37, 43
 aBalondolozi regiment (Mkhatjwa) 85
 umBangandlala regiment (Mkhatjwa) 85
 aBanguni(aBenguni) people 74
 Barber's Reef 8
 Barberton, founding of 8, 29
 Barbrook mine, mission work 54
 barter 12
 Bechuana 17
 bees, doctored 109
 beliefs § 12 each chapter
 Bhambolunye, address name 59
 Bhevu, chief 38
 eBhiyeni (Bileni) 75, 76, 98
 Bhongeya, father of NDLEMANE 75, 90
 ubhubhane(bubonic plague) 29, 105
 Bhunu @ Mahlokohla, Swazi king 66, 120
 Bileni (eBhiyeni) 75, 76, 98
 bilharzia 106, 117, 124, 132
 black sheep (tabu) 41, 54
 Blantyres 33, 132
 body paint 14
 Boers 29, 34, 47, 80, 98, 127
 boundaries, district 5, 6
 boundary, Swaziland 74, 79
 boundary, Portuguese 29, 95, 96, 110, 117
 branch line to Barberton 29
 Bremersdorp 57, 58, 59
 bubonic plague 29, 105
 buffaloes, horns of 108
 Buffelsrivier 46, 58, 76
 eBukhosini §igodi 130
 eBukhunkwini 96
 eBukhunkwini forest 98
 eBulunga village 57, 59
 Buhaneni R. 125, 126, 129
 Bunyetane, mother of SI-BOSHOWA 120
 Bushbuckridge 10, 60, 80
 bushveld 6, 58, 74, 89, 95, 117
 uButhubi R. 58, 76
 carnivora 96, 125
 Carolina 36
 cases, court §10 each chapter
 casual unions 68, see also living-together
 cattle 15, §17 each chapter, see also livestock, pastoralism
 cattle-free zone 15, 103, 112, 131
 cattle, absence of 112, 114
 eCembeni village 119, 121
 census 17-20
 eChibini village 60, 65
 chisels 13
 sicholo (top-knot) 42, 103
 Chopi people 8, 75

- churches 21, §13 each chapter
 Cineleni, mother of chief Myekwa 78
 circumcision 84, 101, 130
 climate 20, §5 each chapter
 clinic, Figtree 87, 104
 Coalmine 125
 isicoco (head-ring) 87
 Cohen 13, 16
 communications 5
 composition of tribes §10 each chapter
 compounds 9
 Concession Creek 32
 consumption(tuberculosis) 43, 70, 104, 124, 132
 control, influx 10, 115
 control of district 5
 converts 21, 68, 86, 102, cf. 41, 113
 courts see §10 each chapter
 Crocodile Bridge siding 107, 116
 Crocodile Poort(eMpakeni) 106, 109
 Crocodile(Ingwenya,uMgwenya) R.6,10,16,17,46,76, 106, 107, 109, 110,125, 126, 127, 129, 132
 crocodiles 125
 crop rotation 70
 crops §18 each chapter
 Dabede (David Schoeman) 35
 indambi (flood) 29
 Dantji, chief 33, 38
 DARAKUBE see LUGEDLANE
 Delagoa Bay 12, 68
 deficiencies, nutritional 70
 De Kaap 7, 8, 12
 Didimba, chief 110
 diggers 7, 8, 20
 DINDISANGENDLELA see MIYOMO
 Dingane, Zulu king 108
 Dinkwanyane, Johannes 29, 60
 Dinuzulu Nkosi 45,46,51, 52
 dipping 15
 disease, human §20 each chapter
 disease, stock 42,55, 87, 114
 distribution (population) 17-20; §5 each chapter
 district boundaries 5, 6
 divining 33, 41, 54, 102
 Dlamini, address name 33, 41, 46
 Dlamini II,Swazi king 126
 Dlavu brother of NTIYI 108, 109
 oDlembe village 78
 izinDlondlomane regiment (Mkhatjwa) 85
 izinDlovu regiment (Mkhatjwa) 83, 85
 inDlozi regiment 67, 100
 inDlozi regiment (Mkhatjwa) 85
 domestic servants 9, 124
 drainage, natural 6
 dress §16 each chapter
 Dubuleduze (Abel Erasmus) 35, 80
 Duivels Kantoor 7, 12
 Dumiya, mother of MAWEWE 76
 ear-piercing §16 each chapter
 economics 8, 15, §19 each chapter
 education 20, 86
 Edwards, Sub-N.C. (Mehlemamba) 30, 31, 37, 101
 elephants, tusks of 108
 Emangweni outstation 30
 England 77
 Erasmus, Abel 35, 80
 erosion 45
 Erskine 16
 estimates, strength of tribes 18-20, §5 each chapter
 -etfula (pay tribute) 40, cf. allegiance,-khonza, -luva, tribute
 European community 20
 european influences 6
 europeans, first 6
 exogamy 54

INDEX

135

- extent of district 5
 Kwa-Fakaza village 90, 91
 FANA 46, 48-50, 53, 56
 farmers, European 9
 farmhands, female 9
 feathers of birds as
 tribute 108, 112, 130
 female farmhands 9
 females 19, 20; see also
 women
 FENISI see SIBOSHWI
 ferryboat 95
 fever 77, cf. malaria
 fields see lands
 Figtree 95, 102, 104
 Figtree clinic 87, 104
 first-born son 65, 67, 76,
 100
 flood 29
 uFoma regiment (Mkhatjwa)
 85
 foot-and-mouth disease 15,
 30, 103, 105, 112, 114
 iziFosi regiment (Mkha-
 tjwa) 85
 fruit, tropical 70
 isifunda, sifundza 38-9,
 53, 67, 86, 92
 furnace, native smelting
 12, 13
 imFuzela regiment (Mkha-
 tjwa) 85
 imiGadlala regiment 36, 43,
 65, 71
 izinGaja regiment (Mkha-
 tjwa) 85
 game 74, 89, 108, 125, 130,
 131
 game reserve 76, 105, 110;
 see also Kruger
 National Park
 GASA 75, 90
 Gasaland 75, 76, 79, 108
 -gatlula (tattooing) 114
 Gaveya mother of Maziba-
 kufa 82
 liGavu (amaGavu) regiment
 43, 92; cf. 85
 amaGavu regiment (Mkha-
 tjwa) 85
 genealogies §§7, 8 each
 chapter
 geography 6, §5 each
 chapter
 eGezini regiment 51
 GIJA 19, 95, 97, 99, 101
 sigodi, sigodzi sub-area
 38-9, 53, 67, 101, 131
 gold 7, 11, 12, 16, 29, 36,
 68
 uGongo @ uLoxeku regiment
 98
 Goulds salvation Valley
 32
 imiGqala regiment 85
 uGqikazi regiment (Mkha-
 tjwa) 85
 GQWAYI 118, 119, 120
 Grahamstown 77
 graves, ancestral 41, 54,
 68; cf. eMalibeni
 grazing 9
 inGulube regiment 63
 inGulube regiment (Mkha-
 tjwa) 85
 inGumedlane regiment 85
 Gungunyane see Ngungunyana
 Gudu, address name 90
 amaGwembesha regiment (Mkha-
 tjwa) 85
 ingwendze (full-time
 soldier) 120
 Habela (Abel Erasmus) 35,
 80
 haematite 13, 14
 uHahaha (Goulds Salvation
 Valley) 32
 iziHambi regiment (Mkha-
 tjwa) 85
 Hanjan 80, see HANYANI
 HANYANI @ HANYANA @ HANYANE
 75, 77, 78, 79, 80, 81,
 83, 85, 90
 head-ring 87
 health see §20 each
 chapter
 heathen 21
 Hectorspruit 115, 126, 127
 Hereford's concession (eNta-
 benezimpisi, Ntabinzi-
 mpisi) 76, 77
 eHini (Grahamstown) 77

- hippopotami 74, 81
 history §8 each chapter
 Hlanganayavuka (eNhlangu-yavuka), Lister's concession 76, 77
 Hleteni, mother of MAGUBU and MBIKO 99
 hoes 12, 43, 56, 70, 94, 103, 114, 124
 uHoho (eHoho) 48, 59
 horns of slaughtered cattle 103
 hospitals 21, 56, 71, 87, 100, 116
 housing 20
 HOYI 10, 18, 19, 20, 81, 107, 109, 110, 111
 illegitimacy 41, 86, 92, 112
 immorality 54, 92, 102, 112, 123, 131
 incontinence see immorality
 influx control 10, 115
 influx, european 8, 9
 informants 23, §21 each chapter
 Ingwenya (Crocodile) R. 17, see uMgwenya
 inhabitants, early native 10, 13
 inhabitants, present native 15
 insanity (black sheep) 41, 54
 insects 69
 investment 43, 56
 iron 12-14
 Ironstone Kop 13
 irregular unions 122, see immorality
 Jam Tin Creek (iKhobiyane) 46
 uJambila hill 32
 Kwa-Jelusa outstation 86
 kaboJini village 60
 Johannes Dinkwanyane 29, 60
 JULY 95, see GIJA udnebyi
 jurisdiction §10 each chapter
 juveniles 9, 20
 Kaalrug 13
 Kaap R. (uMlambongwane) 6, 32, 46
 Kaap valley 10, 15
 Kaapmuiden, hoes 13
 Kaapmuiden, mission work 54
 Kaapmuiden railway 29
 Kaapse Hoop 12
 Kamslubana (Ka-Mhlabana) hill 45, 46, 60
 Kantoor (Duivels Kantoor) 7, 12
 Khahleya, wife of HOYI, mother of NKAPANA 110
 iKhobiyane (Jam Tin Creek) 46
 ikhohlwa (head of junior section) 76
 KHONGWANE @ NTURINI 107, 108
 -khonza (submit to rule) 77, 81; cf. allegiance
 emakhosini burial place 68, see also graves, eMakhosini; cf. eMalibeni
 Khumalo, Lomadzabo 34
 Khumalo, Mthayiza 63, 76, 109
 Kimberley 29
 -klekla 87, cf. ear-piercing
 Komati bridge 29
 Komati mission station (Rev. Monson) 30, 86, 102
 Komati R. see iNkomati
 Komati ward 77
 Komatiedrif 80
 Komatipoort 15, 16, 17, 20, 29, 105, 106, 110, 116, 117
 Komatipoort railway 29, 36, 83
 konza see -khonza
 Kruger National Park 106, 110, 126, 127; see also game reserve
 Kruger, president 79
 eKubalekeni village 60
 eKufeni village 98
 Kuhlupheka Mhlongo, Shangaan chief 48
 eKuhluphekeni village 73
 Kunene, address name 59
 eKushiyweni village 47
 eKusoleni village 45, 47, 48, 51, 54, 56

INDEX

137

- eKusuleleni village 60
 eKuzileni village 105
 labour migration 9,70,113
 labour, native 8,9,29,70
 labour-tenant contracts 43
 LAHANYAMBA 33, 34, 35, 36
 LAMGCIZA 33, 35
 land \$5 each chapter
 Landlela mother of
 MBUDULA 98
 landlords 9
 lands 17,\$18 each chapter
 lands, dry 115
 lands, wet 115
 eLangeni village 98
 language \$4 each chapter
 Langwenya (Tihlokonyane
 takaLangwenya), address
 name 35, 36, 40
 Lebombo range 15, 17, 80;
 see Lubombo
 Lebombo siding 116
 leopards 96
 levirate 61, 65, 66, 118,
 120, 129; cf. spirit,
 kraal of
 library, Barberton 12
 Ligavu (emaGavu) regiment
 43, 92; cf. 85
 Lily Pond Spruit (Rareni)
 105, 106, 125
 Lippia asperifolia 69
 Lister's concession (eNhla-
 nguyavuka) 76, 77
 livestock 15, 16, 115,131;
 see also \$17 each
 chapter, cattle etc.,
 pastoralism
 living-together 41, 86,
 113; see also casual
 unions
 lobola 41, 54, 68,
 86, 92, 102, 112,
 131
 Logies R. 106, 109
 LOKUFA see MIYOMO
 Lomadzabo Khumalo 34
 LOMAHASHA 97, 98
 Lomahasha 100
 Lomati R. 6,32,46,58, 73,
 76, 89, 106, 107, 117
 LOMBALUKO 46,50,51,52,53
 Lombango,wife of SIDLAMAFa
 66
 Ka-Lomshiyo village 47
 baLondolozi regiment 31,
 37, 43
 abaLondolozi regiment
 (Mkhatjwa) 85
 longevity 114
 LONGWILI 90,91,92,94
 loose living see immorality
 Losiyingili country 119
 Lourenço Marques 5,16,81,
 100
 Louws Creek 11,15,46, 48,
 53, 54, 56
 Lowveld 6, 45, 58, 74,95,
 106, 107, 114, 117, 125
 uLoxeku @ uGongo regiment
 98
 Lozibheva,wife of MATSAMO
 63
 Lozindaba, mother of NJI-
 YEZA and SITHULELE 60
 Lubombo range 73, 76, 95,
 96, 119; see Lebombo
 Ludvonga, Swazi prince 59,
 96, 119
 Lugebhuda,heir of MATSAMO
 51, 58, 61, 63, 64, 67
 LUGEDLANE 19, 20, 57,106,
 112, 125 sqq.
 Lugogodo mount 106, 107,
 118
 Luhlantalwendlovu R. 125
 Luhlathini R. 74
 LUKHAMBULE 33, 36, 40
 eLukhetseni village 63
 Lutsaka (South Kaap) R.32
 -luva (pay tribute) 131,
 cf. allegiance
 LUZIYA 58
 amaLwaphu regiment (Mkha-
 tjwa) 85
 Lydenburg 16, 32, 34, 60,
 79
 Mabhedla son of Mswati 98
 Ka-Maboda campaign 60
 Mac-Mac 29, 47
 MADJEMBENI 77, 107, 108,
 118, 119, 126

- uMafakusasa regiment (Mkha-tjwa) 85
 eMagavu (liGavu) regiment 43, 92
 aMagavu regiment (Mkha-tjwa) 85
 Magcekeni, mother of MAKHOSONKE and LONGWILI 91
 Magnesite, mission work 54
 Magogeni (eMagogeni) outstation 95
 Magongo, address name 40
 MAGUBHA @ SIDLAMAFa 64
 MAGUDU Mahlalela 97, 99, 100, 101
 MAGUDU Ngomane see SIBOSHWA
 Magudu, chief under Mzila 109
 eMagudu (Magut) 74, 75
 Magudulele, son of Mahambandle 75
 Magulwanini, mother of NKAPANA @ PETRUS 121
 Magundwane, Tsonga chief 83
 Magut 74, 75
 aMagwembesha regiment (Mkha-tjwa) 85
 Mahambandle da. of SOSHANGANE 75, 76
 bakaMahlalela 95 sqq.
 MAHLANGOBE 58
 MAHLANTI @ SIDLEMU 126, 127
 Mahlanya Msitsini 34, 36
 Mahlokohla @ Bhunu, Swazi king 66, 120
 Mahlokomane son of SIDLOKO II supposed heir 95, 97, 100
 MAHOYANA see LUGEDLANE
 Mahuba expedition 35
 MAHUMANE 107, 108
 Majalimane son of SIDLOKO II and rival of Mahlokomane 97, 101
 uMajalimane R. 32
 MAJOLE see LUGEDLANE
 Makgoba, Sotho chief 35
 uMakhobozela R. 58
 Ka-Makhomba village 60
 eMakhosini burial place 48, see also graves, emakhosini; cf. eMalibeni
 MAKHOSONKE 75, 90, 91, 92
 MAKHUNENI 97, 98
 MAKHWEYA 75, 90
 Kwa-Makhweya village 78
 Makketese 11
 Maklilo, European prospector 36
 Makunyule heir of SIBOSHWA 117, 122
 eMalalane (Malelane) 13, 14, 16, 45
 eMalalane R. 125
 Malapane, Republic police-man 80
 malaria 7, 32, 43, 45, 56, 58, 70, 73, 87, 89, 94, 95, 104, 106, 116, 117, 124, 125, 132; cf. fever
 Malelane see eMalalane
 Maleo 29
 eMalibeni burial place 98
 malnutrition 43, 132
 aMalwaphu regiment (Mkha-tjwa) 85
 Mamba, address name 40
 Mananga Point 76
 eMandabulela 126, 129
 eMandabulela sigodi 130
 Mangane Sambo grandfather of HOYI 109
 Mangcibane, petty Swazi chieftain 75
 Mangeti, mother of SIDLAMAFa 64
 eMangweni outstation 86
 eMangweni village 78, 81, 82, 86
 eMantjentuka sigodzi 39
 MANUKOSI see SOSHANGANE
 MANUKUZA see SOSHANGANE
 aManzabovu R. (Louws Creek) 46
 aManzobomu 76
 MANZOLWANDLE see MUNTU
 Maphehlukhuni, chief 110
 Mapulana Sotho 10
 MAQHEKEZA 81, 112, 118, 119, 120, 121, 122

INDEX

139

- Marieps Kop 29, 34, 98
 Maripe, Sotho chief 33
 marks, tribal §16 each
 chapter
 Marokko 22
 marriage 40, 49, 54, 68, 92,
 102, 112, 123
 Martins 22, 23
 marula 68, 70, 113
 Masaka, mother of MBAMBISO
 91
 MASHAKANE 97; see MBUDULA
 Mashila Matsebula 34, 43
 eMashisindlu (eSigodzini)
 sigodzi 53
 eMashobeni village 60
 Masibekela Mahlalela
 father of SIBOSHWI's
 great wife 120
 eMasotja regiment 89, 101
 eMasundvwini 95
 Matalapoort 80
 material culture §§14-16
 each chapter
 Mathafeni (Matsafeni)
 Mdluli, Swazi general
 59, 79, 109
 Matibaraskom (Matisbiskom)
 95
 Matibetibe sifundza 67, 92
 uMatibetibe R. 89
 Matinana people 113, see
 Ngomane
 Matingitingi 80
 Matisbiskom (Matibaraskom)
 95
 Matjidi, chief 119
 Matjimbeni 77, see
 MADJEMBENI
 Matlheme R. 125
 Matsafeni (Mathafeni)
 Mdluli, Swazi general 59,
 79, 109
 MATSAFENI Nkosi 33, 34, 35,
 36
 MATSAFENI Shongwe 58, 59,
 60
 MATSAMO 58, 60-63, 65, 67,
 68, 90
 Matsebula, Mashila 34, 43
 Maviyongo, mother of
 Majalimane 101
 Mayuso, address name 40
 MAWEWE 60, 75, 76, 77, 78,
 82, 85, 90, 98
 Mazibakufa Mkhathjwa, son
 of MUNTU 73, 75, 82, 83, 84
 Maziya, address name 96
 Mbabane 37
 kabombabane village 60
 MBAMBISO 19, 57, 74, 75, 89,
 90, 91, 92, 94
 Mbandeni (Mbandzeni), Swazi
 king 34, 63, 79, 98, 108,
 109, 119
 uMbangandlala regiment
 (Mkhathjwa) 85
 mbango (tribal ward) 112
 eMbangweni village (Mahla-
 lela) 98
 eMbangweni village (Sho-
 ngwe) 65
 iMbayana hill 46
 vaMbayi (baPai) 10, 47, 108,
 119, 127
 uMbuhuyane (Nelsberg) 32
 MBIKO 97, 99, 101
 MBOMBO 118, 120, 121
 eMbondvweni village 98
 MBUDULA @ MASHAKANE 97,
 98-100, 102
 eMbuzini 15, 73, 95, 103
 eMbuzini plateau 96, 98,
 100
 eMbuzini sigodzi 101
 Mcangco, address name 96
 MDJEDJANE 126, 127, 129, 130
 Ka-Mdjedjane village 127
 Ka-Mdladla sigodzi 67
 Mdluli, Mathafeni (Matsa-
 feni) Swazi general 59,
 79, 109
 Mdovane mother of MJOKANE,
 MAQHEKEZA & MBOMBO 119,
 120
 MDUMANE 118, 127
 medical facilities 56, 87,
 94, 124
 medicines, Sotho 109
 Mehlemamba (Sub-N.C. Ed-
 wards) 30, 31, 37, 101
 MEKEMEKE 32, 46, 47
 Ka-Mekemeke village 47
 metallurgy 11, 12

- eMfelakhona village 60
 eMfomfeni village 60
 eMfukuthweni village 78
 MFUMFANA 126
 iMfuzela regiment (Mkha-
 tjwa) 85
 uMgadlela regiment 36, 43,
 65, 71
 Mganu, address name 113
 LAMGCIZA 33, 35
 uMgemane hill 32
 uNgobhodi (uNgobodzi,
 uMkoboti) R. 58, 91, 95
 eMgobodzi sigodzi 67
 MGUBHO 118, 119
 Mgwenya mbango 112
 uMgwenya mission station
 113, 131
 uMgwenya (Crocodile) R. 6,
 10, 16, 17, 46, 76, 106, 107,
 109, 110, 125, 126, 127
 129, 132
 uMgwenyane (Queens) R. 32
 Mhawule, Mshila grandfather
 of LUGEDLANE 128
 Ka-Mhlabana (Kamslubana)
 hill 45, 46, 60
 Mhlambanyati outstation
 54
 uMhlambanyathi (Buffels-
 rivier) 46, 58, 76
 uMhlanhlane (Concession
 Creek) 32
 Mhlavase mother of Maku-
 nyule 122
 Mhlenga (eNhlenga) out-
 station 95
 Mhlongo, Kuhlupheka,
 Shangaan chief 48
 eMhlumeni (N'hlumi) 89, 90
 MHOLA 9, 19, 31, 33, 34, 36,
 37 sqq., 46
 uMhulumbela hill 32
 Middelburg 106, 108, 119
 iMigqala regiment 85
 migration, labour 9, 70,
 113
 migrations, tribal §6 each
 chapter
 mines 8, 9, 56, 104, 124, 132
 mining, European 7, 8
 mining, native 11
 mint, wild 69
 missionaries, first 22
 missions 20, 21, §13 each
 chapter
 MIYOMO 19, 73, 80, 81, 83, 84,
 86, 87
 Ka-Mjaji (Modjadji's) 60
 eMjindini village 31, 32,
 35, 39
 MJOKANE 110, 118, 119, 120
 Mkhatjwa, Mazibakufa 73,
 75, 82, 83, 84
 Mkhatjwas 73-94, 120
 eMkhongoma 117, 118, 122
 MKHONJWASE 75, 77, 80, 81,
 82, 85, 120
 eMkhuwaneni hill 96
 MKHWELI 58
 Mklolo 80
 uMkoboti (uNgobhodi, uMgo-
 bodzi) R. 58, 91, 95
 MLAMBO 58, 97
 uMlambongwane R. 6, 32, 46
 uMlegeni hill 38
 Mlukuluku Nkambule 36
 uMlumati (Lomati) R. 6, 32,
 46, 58, 73, 76, 89, 106, 107,
 117
 eMnondozi R. 105
 uMnsoli R. 32
 eMnsoli sigodzi 39
 Mntimandze, address name
 59
 Mnyembeti, mother of
 Lugebhuda 61
 Modjadji, chieftainess 60
 MONILE 19, 33, 45 sqq.
 Moodies 32
 Moodie's concession 7, 29
 Moodies Estate 31
 Mosambiek 80
 MOVA 107, 109, 110
 eMpakeni (Crocodile Poort)
 106, 109
 Mphandle, wife of SIDLAMAFI
 66
 eMpundvwini forest 98
 eMsapha (cf. ebuSapha) 76
 Mshila Mhawule, grand-
 father of LUGEDLANE 128
 eMshingishingini sifundza
 48

INDEX

141

- Msitsini, Mahlanya 34, 36
 Msogwaba, chief 38
 Mswati (Mswazi) II, Swazi king 29, 32, 33, 34, 46, 47, 48, 59, 60, 62, 64, 66, 76, 77, 90, 96, 98, 108, 109, 119, 127
 eMtfuntini sigodzi 67
 eMthaya village 78
 Mthayiza Khumalo 63, 76, 109
 MTHITHIMBILI 73; see MI-YOMO
 eMuhuluhulu (Marieps Kop) 29, 33, 98
 MUNTU 75, 78, 80, 81-83, 85, 86
 MVULO 31, see MHOLA
 Myekwa, chief 74, 75, 78, 80, 81, 82, 86
 Mzelekeqe Shongwe, chief 57
 Mzila, chief 60, 75, 76, 77, 90, 98, 109
 Mzilikazi 108
 Mzimpofo R. 74, 76, 89
 uMzinti R. 58, 60, 74
 eMzinti sigodzi 60, 67, 87
 Nabohenga, mother of LOMBALUKO 50
 nagana 42, see tsetse
 unakane 29, see tsetse
 Namahasha 98, 100
 sinanatelo see address names
 Natal 68
 eNdabuya village 78
 eNdaleni outstation 86
 Ndsu 75
 baNdawe @ bakaNyoni 101
 Ndlangamandla village 59
 NDLEMANE 75, 77, 78, 85, 90-91
 iNdlozi regiment 67, 100
 iNdlozi regiment (Mkha-tjwa) 85
 eNdukwini village 65
 Ndwandwe, address name 75, 90
 Ndwandwe people 119
 Nebo 29
 Nelmapius 16
 Nelsberg 32
 Nelspruit 32, 33, 34, 38, 106, 107, 108, 109
 Nelspruit railway 29
 New Consort mine, mission work 54
 eNgabezweni 36
 eNgcacweni village 78
 eNgcweleni village 60
 NGOLOMU 118
 NGOMANE 107, 118, 126
 Ngomanes 47, 75, 76, 77, 79, 81, 82, 105 sqq., 117, 125
 NGOVENI 118, 119
 Ngoyeka, mother of GIJA 99
 Ngqambathi, mother of HANYANI and MKHONJWASE 77
 Ngudumane, Swazi chief-tain 96
 iNgugwane R. 46, 58, 65, 76
 iNgulube regiment 63
 iNgulube regiment (Mkha-tjwa) 85
 iNgumedlane regiment 85
 Ngungunyana, chief 75, 79, 109, 110
 Ngungunyana, war of 29
 of Nguni culture 86, 87
 abaNguni (abeNguni) people 74
 isiNguni language 73
 laNgwenya (Tihlokonyane takaLangwenya), address name 35, 36, 40
 eNgwenyeni sigodzi 101
 Nhlabatsi, LAMGCIZA 33, 35
 eNhlahleya sigodzi 102
 Nhlabase, mother of Dinuzulu Nkosi 51
 eNhlabeni village 60
 vaNhlanganu 33, 76, 92, 101, 102, 119, 123, 126, 131
 eNhlanguyavuka (Lister's concession) 76, 77
 eNhlemdleni village 89, 90, 91
 eNhlenga (Mhlenga) outstation 95
 iNhlengabafati R. 58, 74, 95
 N'hlumi (eMhlumeni) 89, 90

- eNjakeni 76
 Njinginyane mother of
 LOMAHASHA 98
 NJIYEZA 58,60,63,65,67
 Nkalala Silombo grand-
 father of MDJEDJANE 127
 Nkambule, Mlukuluku 36
 eNkani hill 96
 eNkanini village 95, 100
 NKAPANA son of HOYI 19,
 20,105,107,110,111,127
 NKAPANA @ PETRUS 19, 106,
 117, 118, 121, 122
 eNkokhokhweni 95
 iNkomati (Komati) R.6,16,
 17,32,47,73, 74, 76,81,
 95, 102, 105, 117
 Nkombela father of MOVA
 107, 109
 Nkomensizwa or Nkomoyesi-
 zwe, mother of SIDLOKO
 77, 99
 Nkomo, address name 90
 Nkomoyesizwe or Nkomensi-
 zwa, mother of SIDLOKO
 77, 99
 bakaNkosi 31-56
 eNkweza village 78
 Nobulawu mother of Mahlo-
 komane 100
 Nomagaca da.of SOSHANGANE
 75, 76
 Nompete @ LAMGCIZA 35
 North Kaap R. 32
 northern Swaziland 10,107,
 109
 Northern Transvaal 17,76
 northern Zululand 58, 74,
 75, 96
 Nothasane mother of Ntiyi
 111
 Kwa-Nqaba 74, 75
 eNsalabasho village 98
 iNsikazi R. 32, 109
 Nsikazi reserve 107
 NSIYAMIYOMO @ MIYOMO 73
 Ntabayenkosi, address name
 90
 eNtabenezimpisi, Ntabini-
 zimpisi (Hereford's con-
 cession) 76, 77
 Ntfati, great wife of FANA
 48
- eNtfonjeni burial place
 48, 51
 NTIWANE see MIYOMO
 NTIYI 107, 108, 109, 111,
 112
 Ntiyi, grandson of HOYI
 107, 111
 eNtsabamhlophe sigodzi 39
 Ntsumaneni (red ochre
 place) 13
 NTURINI @ KHONGWANE 107,
 108
 nuggets 11
 Nulana 34
 numbers (population) 17-20,
 § 5 each chapter
 nutritional deficiencies
 70
 Nweti mbango 112
 Nweti (Stony Spruit) 89,
 106, 112, 117, 119, 125
 Nxumalo, address name 75,
 90
 Nyanda (Nyandza), father
 of MEKEMEKE 47
 eNyanji sigodzi 102
 Nyasaland natives 8, 10
 iNyatsi regiment 34, 98
 bakaNyoni @ baNdawe,
 traces of totemism
 among 99
 Ka-Nyuwane sigodzi 53
 NZALELA 97
 eNzingeni village 47
 Nzulazi, mother of MUNTU
 78
 ochre, iron 13, 14
 Oorsprong Kop 126, 129
 opinion, public 102, 112,
 § 11 each chapter
 organization of tribes
 § 10 each chapter
 ornaments 42, 55, 69, 94,
 103, 114, 124
 ostrich feathers 108, 130
 baPai (vaMbayi) 10,47,108,
 119, 127
 paint, body 14
 izimPakamela regiment
 (Mkhatjwa) 85
 partitioning of Transvaal
 and Swaziland 74, 79

- Schoeman, David, Boer commander 35
 schools 9, 21, §13 each chapter
 seasonal workers 9
 sects 21, 54, 55
 security zone (cattle disease) 15, 103, 112, 131
 Seidenstecher 22
 Sekukuni 29
 Selati railway 29
 Senga people 75
 Sengwayo, family name of MAKHUNENI's mother 98
 Senzangakhona, Zulu chief 107
 settlement §14 each chapter
 Shaka, Zulu king 74, 75, 107, 108
 eShalangubo sigodzi 53
 Shangaans 8, 9, 33, 46, 47, 48, 54, 58, 74, 76, 77, 92, 102, 105 sqq.
 Shangaan culture 46, 70, 86, 94, 105 sqq.
 Kwa-Shayaza village 78
 Sheba 45, 53, 54
 sheep, black (tabu) 41, 54
 Shepstone 77
 Ships Hill 13
 eShiselweni village 96
 Shongonono people 75
 Shongwe 46, 47, 57 sqq., 77, 90, 125
 Shongwe hospital 71, 87, 116
 Shongwe mission station 59, 68
 Ka-Shongwe village 59, 60
 shrines 41, 54, 68; cf. eMalibeni
 SIBANGAMSWANE 97
 SIBHUTELE 118
 SIBOSHWA 19, 20, 118, 119, 120, 121
 Sicaphuna Simelane 34
 SIDLAMAFU @ MAGUBHA 58, 64, 65-7, 68
 SIDLEMU @ MAHLANTI 126, 127
 SIDLOKO I 96, 97
 SIDLOKO II 97, 99, 100, 101, 103
 eSidungweni village 59, 60
 eSidwashini village 78
 eSigodzini (eMashisindlu) sigodzi 53
 Sigove, chief 108
 eSihlangu mission station 30, 86, 102
 Sihlangule R. 106
 vaSika people 106
 Sikhukhuza (Col. Hamilton or Kruger Park) 110
 Sikhwakhwa R. 74, 95, 117
 eSikhwameni (Squamans) 108
 eSikuleleni sigodzi 53
 eSilolweni sigodzi 102
 kaboSilwane village 60
 Simelane, Sicaphuna 34
 SIMUHULU 107, 118, 126, 127
 eSingeni R. 76
 iSinguni language 73
 Ka-Singwanyane 60
 SINYUKANA 126
 SISINI 58, 67
 SITHULELE 19, 46, 57, 58, 60, 67, 89, 92
 eSivayeni village 78
 iSiziba regiment (Mkhatjwa) 85
 Skukuza (Col. Hamilton or Kruger Park) 110
 smallpox 29, 59, 77, 81
 smelting 12, 13, 14
 smiths, native 12
 Sobhuza I @ Somhlolo, Swazi king 21, 22, 33, 46, 96, 108
 Sobhuza II, Swazi king 31, 37, 45
 social 15, §11 each chapter
 lisokangqanti (first wife's first son) 65, 67, 100
 soldier, full-time (ingwendze) 120
 Somcuba 29
 Somhlolo @ Sobhuza I Swazi king 21, 22, 33, 46, 96, 108
 Somnsewu (Shepstone) 77
 SOSHANGANE 74, 75, 85, 90, 108
 Sotho 10, 11, 13, 33, 34, 35, 47, 59, 60, 98, 106, 107, 109
 emaSotja regiment 89, 101
 sources 23, §21 each chapter

INDEX

145

- South Kaap R. (uThaka, Lu-tsaka) 32
 spirit, kraal of 34
 Squamans (eSikhwameni) 108
 Squamans police post 117
 Squamans store 87
 status, tribal §6 each chapter
 Steelpoort R. 29
 Stegi 95, 96, 98
 Sterkspruit 58, 76
 Stevenson-Hamilton, Col. 110
 stones, stacking 10, 11
 Stony Spruit 89, 106, 117, 119, 125
 stores 43, 56, 70, 87, 94, 104, 116, 124, 132
 strata, social 40, 54, 68, 86, 92, 102, 112, 131
 structures see material culture, technology
 surface work 9
 umsutane (wild mint) 69
 Swazi 10, 11, 16, 17, 21, 29, 31
 sq., 74, 75, 90, 92, 95
 sq., 106, 108, 112, 123, 127, 130
 Swaziland 5, 9, 15, 34, 45, 46, 48, 57, 58, 59, 60, 63, 74, 76, 77, 81, 90, 95, 96, 101
 Swaziland boundary 74, 79
 Swaziland, northern 10, 107, 109
 Taba Kalinte 13
 Taba Kulu 13
 Thaba-nchu 22
 tabus 43, 87, 103
 tabus (black sheep) 41, 54
 eTalukatini village 60
 tattooing 114
 tax 10, 56, 70, 94, 104
 tax, Republican 79
 technology §§14-16 each chapter
 Tenbosch siding 132
 terracings 10
 territory, tribal §5 each chapter
 uThaka (South Kaap) R. 32
 isithakazelo see address names
 thefula speech 73
 Three Sisters 11, 14, 47, 56
 Thulilamashashi, chief 74, 75
 Ka-Tifunele village 60, 63, 65
 Tihlokonyane takaLangwenya (address name) see Langwenya
 TIKHUNI 58, 59
 tiko (tribal domain) 130
 kaboTililo village 60
 timber plantations 9
 Tinhlonhla @ Amos, heir of SIDLAMAFU 57, 58, 65
 Tonetti railway station 125
 Tonga Rapids 30, 86
 top-knot 42, 103
 totemism 101
 Totoyi, mother of Tinhlonhla @ Amos 65
 trading 43, 56, 132; see also stores
 transport riders 68
 Transvaal and Swaziland, partitioning 74, 79
 Transvaal, northern 17, 76
 tribal marks §16 each chapter
 tribes 16
 tribes, strength 18-20, §5 each chapter
 tribute 40, 108, 112, 131, cf. allegiance, -khonza
 Trust land 125
 eTsaka sigodzi 39
 tsetse fly 7, 14, 15, 16, 29, 42, 70, 114
 Tshimbupfe 13
 Ka-Tsibeni sigodzi 39
 Tsonga 10, 16, 59, 90, 106, 108, 127; cf. Shangaan
 Tsonga language 105, 112
 Tswana (Bechuana) 17
 tuberculosis (consumption) 43, 70, 104, 124, 132
 eTumaneni (red ochre place) 13
 tuyeres 12, 13
 Umgwenya mission station 113, 131

- Umkomati R. 17, see iNkomati
 unions, irregular 123, see isiZiba regiment (Mkha-
 immorality tjwa) 85
 urban population 20
 Usuthu R. 10, 11
 live (tribal domain) 67
 vegetable farms 9, 124, 132
 Vendale (eVeshe) 76
 venereal disease 43, 56, 70, 104, 116, 124, 132
 eVeshe (Vendale) 76
 eVimbilanga village 120, 121
 Von Wielligh 11, 80
 wages 115
 WAYELA @ MIYOMO 73
 weaning 105
 uWesakeni regiment 57
 White River 106, 107
 wild mint (umsutane) 69
 Wilson, Transvaal mining commissioner 7, 8, 29
 Witbank 10
 witchcraft 41, 54, 68, 86, 93, 102, 113, 119
 women farmhands 9
 women on mines 9, 10
 worship, ancestor §12
 each chapter
 worship, places of 41, 54, 68; cf. eMalibeni
 YANGASE 33, 34, 35, 36, 47
 YOYO 33, 35
- ZEMBE 97
 isiZiba regiment (Mkha-
 tjwa) 85
 izifosi regiment (Mkha-
 tjwa) 85
 izihambi regiment (Mkha-
 tjwa) 85
 ZIKODE 75, 90
 Zimase 34
 izimpekamela regiment
 (Mkhatjwa) 85
 izindlondlomane regiment
 (Mkhatjwa) 85
 izindlovu regiment (Mkha-
 tjwa) 83, 85
 izingaja regiment (Mkha-
 tjwa) 85
 emaZingili Tsongas 59
 uZiphukuphuku (Sterkspruit)
 58, 76
 iziyoni faith 45
 Zombode school 37
 eZondweni village 60
 Zoutpansberg 10, 13
 Zulu 40, 59, 74, 92, 96
 Zulu culture 86, 87
 Zulu language 31, 57, 73,
 74, 105, 125
 Zulu war 65
 Zululand, northern 58, 74,
 75, 96
 Zwide Ndwandwe 90



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