UNION OF SOUTH AFRICA

DEPARTMENT OF NATIVE AFFAIRS

Ethnological Publications No. 25

THE TRIBES OF BARBERTON DISTRICT

by

A. C. Myburgh

Price 9s.

Printed in the Union of South Africa by the Government Printer, Pretoria.
1949

G.P.-S.10483–1948-9–1,000.

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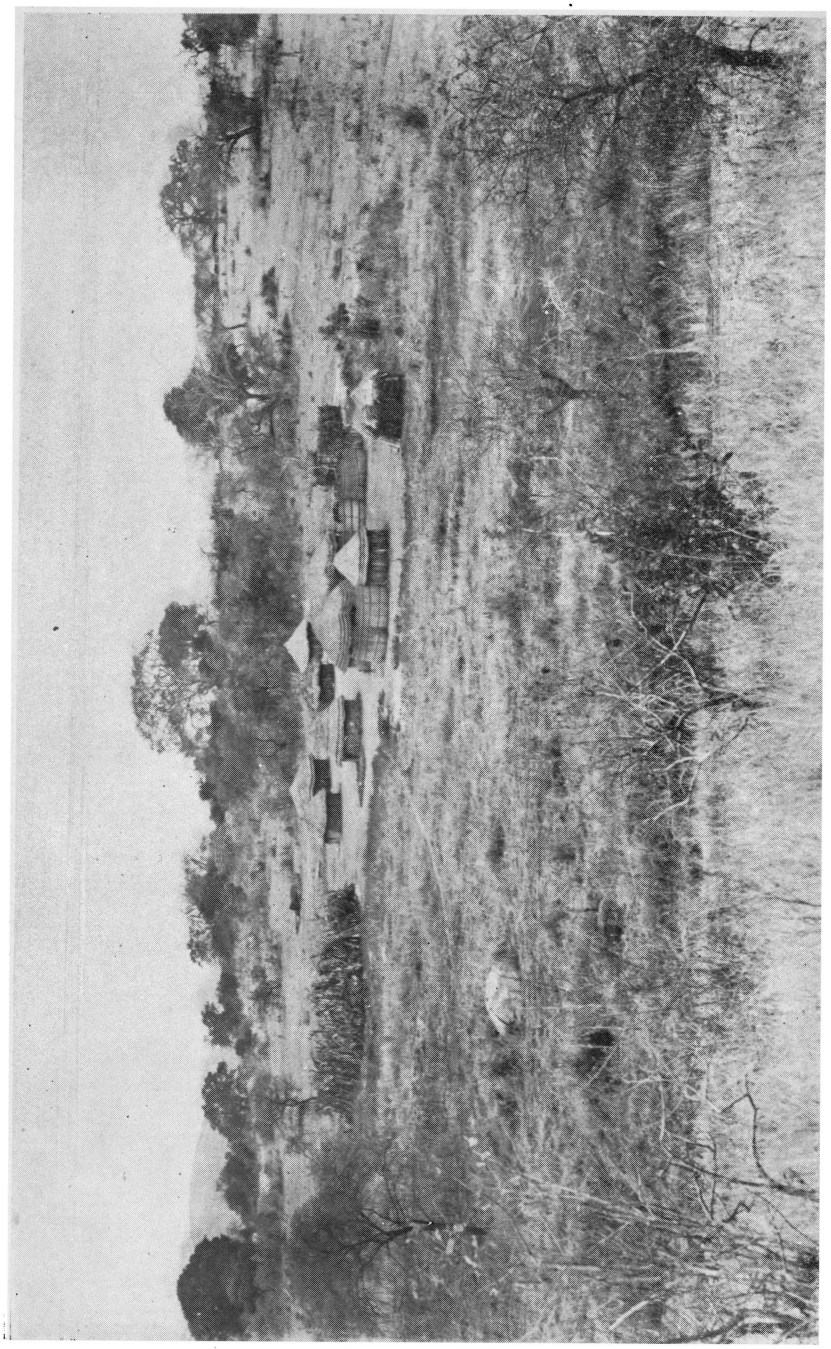
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ERRATA.

p. 21, 4th paragraph : for " p. 25 " read " p. 26 ".
pp. 25, 60, 71 : after " Erinnerungen aus dem Missionsleben in Transvaal " read 1899 for 1890.
p. 29 : for 1852 read c.1855.
for " 1876 Gold discovered " read " 1873 ".
for 1877 read 1879.
for 1897 read 1895 ; for " or " read " of ".
p. 61 : after " Lugebhuda " insert " m heir ".
p. 70 § 17 : after " preliminary remarks p." insert " 14.".
p. 76 final para. for 2nd line read " Portuguese East Africa (others say ".
15th line : delete " (unknown) ".
p. 89 § 6 : for " early migration " read " early migrations."
for 1886 read 1898.
p. 90 : for 1873–4 read 1872–3.
p. 94 § 18 : for " surghum " read " sorghum ".
p. 95 § 2 : for " Emaswati " read " emaSwati ".
§ 3 : for " and " read " an ".
p. 99 under 4 Boniwe : for 1 read 2 Nkomoyesizwe.
p. 119 : for " They were raised " read " A son was raised up ".
p. 125 § 3 : delete last word " He ".
p. 132 § 17 : for " postoralism " read " pastoralism ".
p. 135 : for " sigodi " read " šigodi ".
p. 136 under Hleteni : for MAGUBU read MAGUDU.
p. 142 : for " Ntsumaneni " read " Ntšumaneni ".


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Swazi village.

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Ethnological Publications

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No. 13 The Banarene of Sekôrôrô, 1944.
No. 14 The Banarene of Mmutlana, 1944.
No. 15 The Bakoni of Mametša, 1944.
No. 16 The Batubatse of Mašišimale, 1944.

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No. 21 A genealogy of the house of Sekhukhune, 1944.
No. 22 History of Ha Makuya, 1944.

No. 23 Venda law, Part 1: Betrothal, 1948.
Part 2: Married life, 1948.
Part 3: Divorce, 1948.

No. 24 Native names of industrial addresses, 1948.

No. 25 The tribes of Barberton district, 1949.

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Contents

Introduction ..... page 5
Bibliography 24
Note on spelling of Zulu and Swazi 27
Acknowledgments 28
Chronology 29
The Nkosi of Mhola 31
The Nkosi of Monile 45
The Shongwe of Sithulele 57
The Mkhatjwa of Miyomo Ntiwane 73
The Mkhatjwa of Mbambiso 89
The Mahlalela of Gija 95
The Ngomane of Nkapana (Hoyi) 105
The Ngomane of Nkapana (Siboshwa) 117
The Ngomane of Lugedlane 125
Index 133
Maps 72
147

Illustrations

FRONTISPIECE Swazi village
PLATE 1 facing page 16
Mine compound in the mountains
Lands in typical Lowveld
PLATE 2 facing page 17
Mountainous country south of Barberton
Native workers on a vegetable farm
PLATE 3 facing page 32
A gold mine and labourers' huts
Married quarters on a gold mine
PLATE 4 facing page 33
Iron chisels, pipehead, bead and other objects carved of soapstone, found near Kaapmuiden and now in the Barberton Library
Long-shanked iron hoes found near Kaapmuiden and probably used as currency only
PLATE 5 facing page 48
Women with loads of haematite to be used as ochre
Site of haematite deposit near Malelane
PLATE 6 facing page 49
Native Commissioner holds open air meeting at Komatipoort
Temporary shacks of vegetable farm workers

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PLATE 7 facing page 64
Ferry on the Komati at Figtree
Swedish mission dwelling on the Komati
PLATE 8 facing page 65
Swazi man from Figtree
Chief Mhola
Chieftainess Monile
PLATE 9 facing page 80
Thorn-scrub country north of Barberton
eMjindini village of chief Mhola on Sutherland
PLATE 10 facing page 81
Mashila Matsebula
Chief Sithulele
Chief Lugedlane
PLATE 11 facing page 96
Woman of Lugedlane's tribe carrying grindstones
Lozangcotho, wife of chief Mhola, in tribal dress
Mshagu, son of chief Mhola, in tribal dress
PLATE 12 facing page 97
Sichwana, Ntsambose and Benzile of Monile's tribe
Sichwana plaiting ropes
PLATE 13 facing page 112
Storage for peanuts, Shongwe tribe
Storage of maize on platform, Shongwe tribe
PLATE 14 facing page 113
Shongwe women shelling maize
Temporary storage of bulrush millet, Lugedlane's tribe
PLATE 15 facing page 128
Seed of peanuts and maize is stored in trees
Seed-maize in tree, Shongwe tribe
PLATE 16 facing page 129
Grain store of grass, Shongwe tribe
Girl stamping maize in a mortar, Mbambiso's tribe
PLATE 17 facing page 144
Chiefs Miyomo and Myekwa
Chief Siboshwa and Mbikiza
PLATE 18 facing page 145
Shangaan women, Mbambiso's tribe
Chiefs Mbambiso and Longwili
PLATE 19 facing page 146
Mnimba Nkosi and his wife
Chiefs Gija and Mbiko
PLATE 20 facing page 147
Swazi women at Figtree
Chief Nkapana and Thavana Mašele

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INTRODUCTION

by

N. J. van Warmelo

Government Ethnologist

Boundaries

The Barberton district was first defined in Government Notice No. 56/1908, and its boundaries altered in the subsequent Proclamations 50/1909, 38/1917 and 248/1930, and in Government Notice No. 1727 dated 16/8/46. The Released Areas Nos. 34 and 35 were defined in Part III of the 1st schedule to the Native Trust and Land Act No. 18 of 1936.

Extent

The extent of the Barberton district as defined above is 51,508,107 morgen or 1745 sq. miles approx., according to the Census Office and the office of the Surveyor-General. The extent of Released Area No. 34 is 32,202 morgen 194 rds^2, that of No. 35 113,818 morgen 133 rds^2.

Control

The district is in charge of a Magistrate, and there has been a Native Affairs officer since 1924. Since 1st April 1946 there has been a Native Commissioner, stationed, like the Magistrate, at Barberton.

Communications

The rail connection between the interior and the port of Lourenço Marques runs through the eastern part of the district. This line was built in 1894. A branch line from Kaapmuiden to Barberton was completed in 1896. Motor roads run through the district, which however remained inaccessible from the south owing to the ruggedness of the Swaziland frontier. The construction of several roads has changed all this, and Swaziland may now be reached by various routes. The most striking and important factor as far as transport is concerned nevertheless remains the extremely broken nature of the country all along the southern boundary of the district. In the past it overshadowed all others.

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Geography

The more elevated and broken country to the south and west is partly taken in by the district boundaries of Barberton. A large part of the western half of the district constitutes the drainage basin of the Kaap River (uMlambongwane) which flows into the Crocodile (uMgwenya). The eastern portion of the district is broken in the south, shelving off into flat country of Lowveld bush type. The altitude of Barberton itself is c. 2800 ft. Some other altitudes are given below; apart from eminences the district as a whole thus ranges from over 3000 ft to less than 500 ft above sea level.

The rainfall has been recorded for several decades at some stations. The following data, taken from the Department of Irrigation report "Rainfall Normals up to end of 1935" U.G. 6-1938, dated 1939, and more recent figures from the same office, will serve as illustration:

Kamhlabana (3954 ft) 72 inches per annum,
Frantzinasrust (3000 ft) 49 inches,
Eureka (1940 ft) 23 inches,
Barberton (2906 ft) 31 inches,
Barberton (2500 ft) 27 inches,
Lomati Estates (850 ft) 34 inches,
Figtree (808 ft) 26 inches,
Squamans (624 ft) 26 inches,
Komatipoort (429 ft) 26 inches.

The rainfall thus increases westward with the elevation of the ground, whilst the flat country lying in the lee of the Lebombo range (Squamans, Figtree) gets only half of what normally is precipitated many miles further inland. The bulk of the annual rainfall falls from November to March.

Most of the district is or was covered by thorn trees and scrub and presents a dry appearance, but due to the drainage from the high ground south and west it enjoys the inestimable advantage of some beautiful and (for South Africa) not inconsiderable rivers, notably the Kaap and Crocodile already mentioned, and the lower reaches of the Lomati (uMlumati) and Komati (iNkomati) rivers.

European influences and development

Before dealing with the native population it is necessary to touch on events since the European occupation. When the first Europeans settled on the

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high plateau of the interior, they had reason to avoid the much less elevated Barberton area. It was difficult of access, a large portion was malarious and lay within the tsetse fly belt and was useless to pastoralists and dangerous if not fatal to transport riders. The native population was small and poor. In 1884 gold was found on Moodie's concession near the present town of Barberton. In I. Mitford-Barberton: "The Barbers of the Peak, a History of the Barber, Atherstone, and Bowker families, Oxford 1934 pp. 163-4 we read:

"In February 1884, hearing that a rich gold reef had been discovered on Moodie's farm in the De Kaap valley, the Barber brothers, accompanied by their cousin Graham H. Barber, Edward White, and Holden Bowker, proceeded to this locality to try their luck. The first find fell to Hal Barber, three miles east of Moodie's camp, but the reef turned out to be of low grade.

One day Fred Barber, while out prospecting, noticed a white thread of quartz running up the hill-side of a steep mountain spur..... Hal Barber, while out prospecting later, also brought back specimens of a good reef, and on describing where these were obtained it was discovered that they were from the same reef from which his brother had taken samples. These specimens, when crushed and panned, gave a good show of gold, so early the following morning the reef was pegged and their camp was moved to the foot of the hills.

.....The spot where their base-camp was pitched in the valley ultimately became the town of Barberton.

The news of the discovery brought a great influx of diggers. New arrivals and prospectors swarmed over the hills in search of gold. Other reefs were found, including the famous Sheba by an Australian named Bray, the Kimberley Imperial, and others. Canteens, restaurants, shops, and a post-office sprang up like mushrooms on the quiet veld, and this collection went by the name of Barber's Camp.

Mr. Wilson, the Transvaal mining Commissioner and Landrost, from Duivels Kantoor, came to establish some sort of Government control and to collect licences. A meeting of the inhabitants was called and a diggers' committee was elected consisting of Messrs. Eade, Rhino Otto, S. Wright, and Fred and Hal Barber. Then, with the swilling

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of a good deal of Portuguese gin, and the consumption of Swazi tobacco, much noise and good-fellowship, Barbers' Camp was christened Barberton."

The following is also of interest:

"With the proving of the Barber's Reef a new era may be said to have begun on the fields. I had communicated the facts of the find to the Government, who instructed me to take the necessary steps to declare the vicinity of the discovery a township. So in February, 1884, in the presence of several diggers, including Messrs. Ede, Rymers, Newmarsh, and Taylor, I broke a bottle of gin --champagne being unobtainable-- on the rock containing the gold-bearing quartz, and named the prospective township Barberton, after the discoverers of the reef." (D.M.Wilson : "Behind the scenes in the Transvaal" London 1901 p.36).

A large influx of Europeans followed. That this had a profound effect on the native population was already observed by Wilson who left the area only a few years after the arrival of the diggers. He says:

"The natives in the De Kaap district were in the early days of the white invasion remarkably free from the vices of immorality and dishonesty. I have seen an induna, accompanied by two Kaffirs carrying on a tray a pocket knife they had picked up, and taking it round the camp to find the owner. Five years later the Kaffirs were thieves, drunkards, and liars, and chastity the exception among their women." (D.M.Wilson "Behind the scenes in the Transvaal" London 1901 p.90).

It is unnecessary to dwell on the further development of mining in Barberton. Mining is still an important feature in the economics and native life of the district. At the time of writing (1947) there are 22 mines working, 18 gold, 2 asbestos, 2 talc, 1 magnesite, 1 barytes. A few firms are working old gold mine tailings. The largest mines employ an appreciable amount of native labour, e.g. New Consort just over 1,000 men, Sheba and Alpine around 500, Golden Quarry around 300, whilst most of the smaller ones employ less than 100 men.

Though numbers of alien natives (Shangaan, Chopi, Nyasaland) are employed by these mines, see

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below p. 20 , many natives from the district also find employment there. As they are nearer home, they do not work for such long periods as do those from outside. Many of the females living in mine compounds and nearby are from the district, but quite a number are from Portuguese territory. These women consort with a succession of men in many instances, and their children have different fathers. Some mines have schools. Needless to say, children born and reared in mine compounds are unlike those who grow up in rural native homesteads.

Some natives work on the mines for many years, but the large majority do not stay. They go home at intervals or find employment on the Rand mines. The Shangaans are stated to be less numerous on the mines than their numbers would lead to expect, owing to their preference for domestic and other surface work.

The occupation of the area by Europeans has had two other major results for the natives which must be referred to. The one is that all land may now only be owned by Europeans except in the two released areas in the extreme east of the district, which leaves several tribes of note without any land where they can live undisturbed. European farmers who have cattle go in for ranching and require only a few herdsmen. They are averse to having a large permanent population of natives on their farms. The vegetable farmers on the other hand employ many hands, to a great extent female and juvenile, but their needs are seasonal, from May to September. These seasonal workers are housed in huts, shelters and shacks mostly put up ad hoc by the workers themselves. What population is permanently settled on the farms is fairly stable, except for those wealthy in cattle. They are unpopular with their landlords who turn them off when the numbers of the stock threaten the grazing. Chief Mhola has been obliged to move twice, though whether for this reason or for others I cannot say.

The other consequence of European development has been a coming and going of outside natives on a scale quite unknown in earlier times. This again has two aspects, for whilst some of them stay, others merely pass through. Some do both. There is a migratory labour force of thousands on the local mines, timber plantations and vegetable farms. This labour force comes from various parts of Portuguese East Africa, Swaziland and the Union. A number of

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men, especially young men, from Portuguese East Africa and Nyasaland make straight for the Rand which is the goal of every youth wishing to be regarded as a real man at home. They manage to get there, though how they evade the controls is not clear. Others prefer the easier method of first serving a spell on the Barberton mines before moving on, equipped by this time with the knowledge etc. they require to pass themselves off as Union nationals. This is evident for example from the large number of individuals who register as subjects of chief Hoyi Ngomane for first payment of tax at Witbank and on the Reef, and are never heard of again, and are of course quite unknown in Hoyi's area.

Quite a number of women from across the border are also on the mines. The presence in the district of such a large body of heterogeneous people who seldom really settle down is obviously a demographic factor of first importance. The effect on the tribes of the district has not yet been studied.

Early inhabitants of the district

About the pre-historic inhabitants practically nothing is known. What we do know is that the present population of Swazi and Tsonga are more recent immigrants. The threefold evidence of 1) tradition amongst the Mapulana and Pai (Mbayi) now in Bushbuckridge district, who declare they came from along the Crocodile and further south, 2) tradition amongst the Swazi that northern Swaziland was inhabited by clans of Sotho stock, and 3) tradition amongst the tribes in Barberton district that they themselves ousted the original Sotho inhabitants, all make it clear that the Crocodile and Kaap River valleys were at one time occupied by Sotho-speaking and related tribes, by which latter I mean the Pai or Mbayi, whose language is a form of Sotho considerably removed from what we regard as normal for this group. The very name of the Usuthu river is probably also derived from an occupation of its catchment by Sotho-speaking tribes.

The pre-Swazi population left no terracings that I am aware of but instead left heaps of stones piled up all over the Kaap valley and further east, wherever there was sloping ground, and left them, it is said, in such numbers that wheeled traffic was impeded if not held up by them. Elsewhere,

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e.g. in the Zoutpansberg, this stacking of stones in heaps is still done by natives to clear land for cultivation.

When the Swazi began to expand northward they forced the local inhabitants out, or massacred and absorbed them. Very little is known about this process, which probably took the form of desultory raiding in winter time. The inhabitants certainly appear to have resisted. The Three Sisters near Louws Creek was the scene of such a drama, as briefly told by G.R. von Wielligh in "Langs die Lebombo" Pretoria 1928 pp.169-170, where he quotes a native informant:

"Hy vertel verder hoe hulle, die Swasies, die laaste stam van Makketese aan die oorsprong van die Oesoetoerivier aangeval, verslaan en verdrywe het; vandaar die naam Oesoetoerivier. Die allerlaaste oorblyfsel van Makketese het in die drie koppe, oos van Barberton, gewoon; die Swasies het verskeie ekspediesies teen die Makketese uitgestuur, maar ieder slag moes die krygsvolk verslae terugkom,daar die Makketese hoog teen die koppe borswerings van groot los klippe geplaas het en dan posiesie agter daardie gevaarlike skanse geneem het. Sodra die Swasies die drie koppe stormende beklim, dan rol die Makketese 'n vloed van klippe af deur die skanse neer te stoot. Die groot rotse slaan teen ander en ontwortel die en so word dit onmoontlik om hoër op te storm. Dog eindelik het die Swasies 'n ander krygslis uitgevoer en op so 'n wyse meesters van daardie drie koppe wat tans bekend staan as die Drie-suster, geword."

Mining and metallurgy

Whether these Sotho and related tribes were the people who worked the mineral deposits of the Barberton area is a totally different matter. The ancient gold and other workings raise one of the most absorbing problems of Southern Africa. When the early prospectors arrived, pure gold was found lying around in nuggets and sticking out of rocks, albeit only here and there. But there was abundant evidence that others had also searched for gold,had worked reefs with primitive methods and had carried off gold in some quantity.

Unfortunately it is only too true what one writer (Wilson) has said, that the prospectors and hunters had no idea of saving any of the tools and relics they found, of observing what there was to

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be seen before digging the whole place up, let alone making any written record of their discoveries. And as the whole area must by now have been searched pretty thoroughly and every scrap of evidence long ago thrown about or destroyed in the frantic quest for gold, the present-day scientist's hope of finding clues is slender indeed.

As far as the gold is concerned, one must presume that if the workers were local Bantu, they had as little use for the metal as the other natives of South Africa at their level of culture, and bartered it directly or indirectly for goods (esp. beads?) brought to Delagoa Bay by sea. As there was no necessity to work any except the richest leads, reduction by smelting was perhaps not usually resorted to. I do not know of any remains of a smelting furnace having been discovered anywhere. On the other hand I was informed that some tuyères were supposed to be in the collection in the library, but these could not be found. The only reference to tuyères is the following:

"Another curious and puzzling find, affording evidence of a very high degree of civilisation on the part of the "ancient" explorers of De Kaap, took place within a few yards of my office at the Kantoor (later called Kaapse Hoop). Running into the side of a steep hill was the remains of a tunnel, which was opened up in the course of prospecting work, when the diggers unearthed two earthenware pipes about three feet long and six inches in diameter. They had most of the signs one looks for in ancient pottery, and were obviously of very great age. (D.M. Wilson "Behind the scenes in the Transvaal" London 1901 p.223.)*

Now, though tuyères may be useful in smithing operations and were undoubtedly used by smiths also, their main function was to supply the forced draught required for smelting and they are usually found in places where smelting was done and remains of furnaces are to be found. Gold may therefore have been smelted also, but there is no evidence for this that I know of.

Just as useless as gold was to the natives, so essential was iron, without which the hoeing of the fields would become next to an impossibility. Our information on the metallurgical industry is very meagre. In the Barberton library are two iron hoes of so-called Swazi type, with the enormously long

*See also Mathers "Gold fields revisited" 1887 p.34-5

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tangs characteristic of specimens from these parts. The larger of these was found in a cave on Ships Hill, Kaapmuiden, together with a skull and a broken earthenware pot "with distinct Basuto markings". In the Transvaal Museum there is a similar hoe (No.6135) from Three Sisters, which was a stronghold of pre-Swazi inhabitants. I am informed by Mr H.S. Webb that another hoe of the same shape was sent to the library from Kaalrug, and some years ago a farmer found a dozen of these hoes near Malelane. Some short iron cold chisels are also in the library collection.

The only place I know of where iron ore was dug from early times is the low-grade haematite deposit on the farm Coulter 304 in the hills south-east of Malelane. This place is well-known to natives far and wide to this day. It is called eTumaneni (in Swazi) or Ntšumaneni (in Tsonga), that is, the place where itumane or ntšumane "red ochre" is found. These hills are the Taba Kalinte and Taba Kulu on Cohen's map of 1875, see bibliography on p. 24. Women journey thither in parties from places as far as the Portuguese border and on payment of a shilling each are allowed to carry away a load each of the heavy ore. At home they pound the stones to fine powder and use it, mixed with fat, to anoint themselves and for barter.

How much smelting of iron was done here is difficult to say, and it must have cost a great deal of labour. According to Mr H.S. Webb, remains of a furnace, tuyères and slag were found on Coulter, and men who had themselves smelted iron were still alive in about 1915. In pre-European days the natives usually only worked iron ore of very high content, as for example at Tshimbupfe in the Zoutpansberg, and to what extent the deposit on Coulter actually supplied the demand for iron in this part of the country must remain uncertain.

The following is a description of the deposit on Coulter by A.L. Hall in Geol. Survey Memoir No. 9 pp.313-4, full title see bibliography on p. 24.

The best known deposit is that situated some five miles south-east of Malelane round the common beacon of Lots Nos. 70, 71, 78, 76. The latter stands on a high prominent kopje --known as Ironstone Kop-- which presents a steep extensive slope northwards, furrowed by a narrow wooded gully near the floor of which on its eastern side the deposit is opened up by many ancient native

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workings which take the form of cavelike openings, short tunnels, and irregular pits, from which for many years natives have been accustomed to take out the rock, which is crudely pounded, the soft brown hematitic powder being taken out, mixed with water, and worked up into small balls --soft, like putty-- and of a size convenient for transportation. This goes on to the present day and is a well-known source of body paint, the balls of pigment being traded with over a wide range of country inhabited by natives. The iron ore is essentially banded ironstone, rather richer in hematite than usual, traceable for many miles towards the Three Sisters area as well as persistent along its north-easterly strike to the edge of the granite south-west of Hectorspruit. The strata dip at about eighty degrees to the north-west, or in places almost vertically, and a width of at least 300 feet of this iron ore is indicated. From the corner beacon referred to the banded ironstones can be followed in a downward direction for not less than 600 feet. A very considerable quantity of ore is therefore available at this locality alone. The quality of the latter varies a good deal, because narrow bands of almost pure hematite alternate with more thoroughly siliceous seams several inches wide.

The following is an analysis of the ore by Dr. Moir:-

Analysis of Iron Ore from Malelane.

	%	
Fe_2O_3	61.75	(43.20 Fe.)
SiO_2	33.40	N.B.-Traces of Ti, Ca, Mg, S, P.
Moisture	1.75	
Al_2O_3, MnO_2	3.10	
(By difference)	100.00	

The Malelane occurrence is favourably situated as regards working facilities, as the surface of the country would admit a cheap tram-line to be laid to the railway. If the composition of the ore should not be suitable for smelting on a commercial basis, the deposit might form a useful iron ochre.

Tsetse fly and pastoralism

Until the rinderpest came in 1897 and for some unknown reason the tsetse fly disappeared after it,

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the low country of Barberton lay within the fly-infected area and was not suitable for the keeping of livestock. Coming from the west, down the Kaap valley, one first encountered the fly at Louws Creek. Erskine (see bibliography on p. 24) who travelled through the Komatipoort area to Swaziland, to judge by his route as marked on the map accompanying his article, shows that the whole flat country at that time lay within the tsetse belt. The question of the original tsetse areas has been considered by Fuller,C. "Tsetse in the Transvaal and surrounding territories,an historical review" Dept of Agriculture, Entomology Memoirs No. 1 Pretoria 1923. The main point which concerns us here is that, until the tsetse had disappeared, a large part of Barberton district was uninhabitable to pastoralists, and therefore unattractive to any but the poorest of the natives then occupying these parts. The western uplands of Barberton district are not good cattle country and though not fly-infested were avoided by the Swazi for that reason. The original Sotho-speaking inhabitants probably owned few cattle.

With the disappearance of the fly everything was changed and the natives settled in areas they had hitherto avoided. They acquired cattle and grazed them everywhere. A fresh set-back occurred in recent years when foot-and-mouth disease broke out along the border and many hundreds of cattle belonging to the natives were shot, though compensation was paid. Along the border a wide security zone was established, 3-8 miles wide, fenced and patrolled, and within this zone no cattle may be kept at all. Vide Govt Notice 411 of 24/3/39. The western fence runs below the Lebombo range and the important Mbuzini area lies inside the zone. All this has of course completely upset the social and economic structure of the tribes concerned, a most interesting subject of study still awaiting investigation.

Dipping is compulsory throughout the district, vide Govt Notice 692 of 1/6/34.

The present native inhabitants

The displacement and absorption by the Swazi of the original population of the western parts has already been referred to. These events lie in a period about which we know little or nothing. When our historical records commence we find those

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tribes in occupation which still are there today. These are described by Mr Myburgh in the pages that follow. They are, broadly speaking, Swazi in the West and South, and Tsonga or Tsonga-speaking in the flat country of the East and North-East of the district.

I have said that two events in the olden days changed native life profoundly: the rinderpest and the gold rush. Observations of Europeans prior to these epochal events would therefore have been of great value. Unfortunately Erskine, who marched through the eastern district from North to South in 1868 gives no details. The only other writer was Cohen, who travelled on foot from Lydenburg to Lourenco Marques in the winter of 1873. He was a geologist and most of his paper and map (Erläuternde Bemerkungen etc. 1875, see bibliography p. 24) are concerned with geological detail but he recorded some observations about the natives. He crossed the Crocodile near Malelane, and the Komati some distance from Komatipoort, so he saw only the extreme eastern portion of the district.

Firstly it is worth noting that the route he described and recorded so carefully was obviously an old one, because his porters from Lydenburg knew it all the way. This is deducible from what he says on p.102 : "da meine Diener öfters Wasser an Punkten erwarteten, wo keines mehr vorhanden war" ("since my servants often expected to find water where in fact there was no longer any"). This route appears to be the same as that later selected by Nelmapius when he "made" a road on contract for the Republican government, made it, it seems, by the recognised method of those days of hitching a thorn tree to a span of oxen and driving them through the bush. There is every likelihood that this route was an ancient trade route used by natives when trading with whoever it was that came to Delagoa Bay in ships.

On the question of livestock he says (p.52) "Obwohl unter den Hausthieren Ziegen und Esel nicht von dem Stich der Tsetse-Fliege afficirt werden sollen, so besitzen doch die Kaffern dieser Gegenden nur Hühner." (Though goats and donkeys, amongst domestic animals, are not affected by the tsetse fly, the natives of these parts possess only fowls.) He marks the beginning and end of the Tsetse belt on his route.

Cohen found natives in considerable numbers on

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PLATE 1.



Mine compound in the mountains.



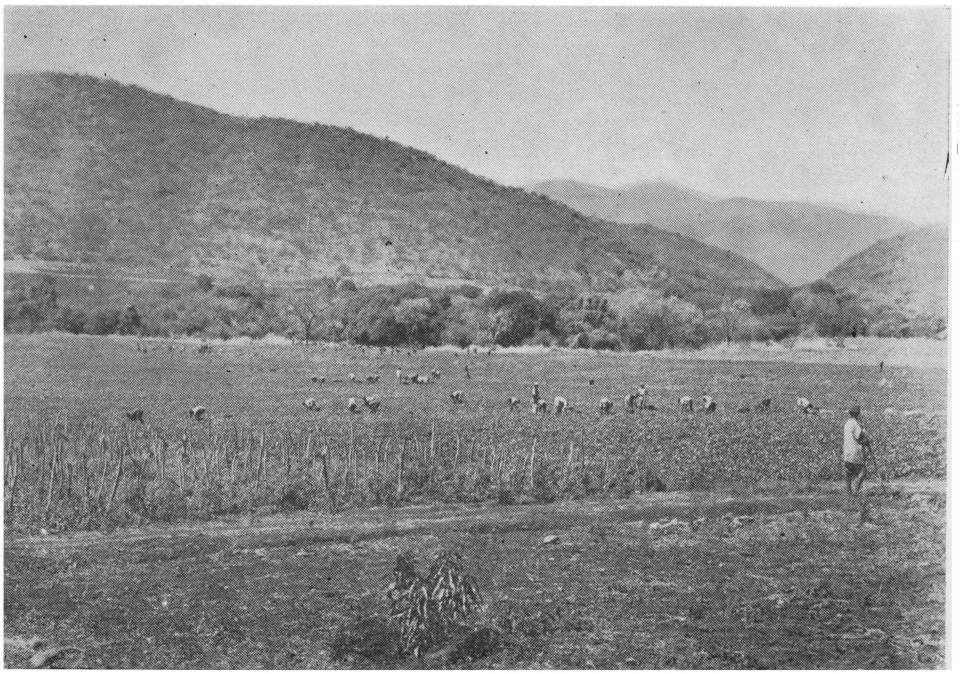
facing page 16. Lands in typical Lowveld.

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PLATE 2.



Mountainous country south of Barberton.



facing page 17. Native workers on a vegetable farm.

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the Komati near the present Komatipoort. He says (p.58) "Während im Norden von Transvaal die Kaffern meist in grösserer Menge zusammenwohnen,so dass die Hütten der einzelnen Familien unmittelbar neben einander liegen und nur durch Dornhecken von einander getrennt sind, trifft man in dieser Gegend stets isolirte Kraale einer oder weniger Familien. Bei der starken Bewaldung ist es daher unmöglich, einen Ueberblick über die Grösse der Bevölkerung zu gewinnen. Die Kaffern in der Gegend des Ingwenya gehören dem Stamm der Amaswazi an, welche sich, wie die eigentlichen Kaffern überhaupt, durch ihre Körperentwicklung vortheilhaft vor den Bechuanen auszeichnen. Man sieht nicht nur häufiger kräftige und grosse Gestalten, sondern auch angenehmere Gesichtszüge, sowohl bei den Männern wie bei den Mädchen und jungen Frauen." (Whilst in the Northern Transvaal the natives usually live together in considerable numbers, so that the huts of the various families stand close together and are separated only by thorn fences, one finds in this area only isolated kraals of a single family, or of a few. Owing to the denseness of the bush it is therefore impossible to estimate the numbers of the population. The natives along the Ingwenya belong to the Swazi tribe, which like the true Kaffirs compare favourably with the Bechuana in respect of physical development. Not only does one see tall and powerfully built individuals more often, one also sees more agreeable features, as much amongst men as amongst girls and young women.)

Between leaving the Komati and reaching the Lebombo range, Cohen found a considerable native population. He says (p.71) "Beim Verlassen des Umkomati betritt man sogleich sehr ausgedehnte Kaffergärten, die auf eine zahlreiche Bevölkerung schliessen lassen. Der Weg führt auch durch eine Reihe von Kraalen, welche dichter als gewöhnlich auf einander folgen." (After leaving the Umkomati one immediately encounters extensive native lands, which indicate a numerous population. The route also passes through a number of villages, which stand closer to one another than usual.)

Numbers and distribution of native population

In May 1946 the general census yielded certain figures for the native population of Barberton district, and as no other data even approximating those figures in accuracy are available, it is proposed to use them. The total for the district

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is made up of totals from the enumerators' sub-districts, which are a matter of convenience for census purposes only and have no other significance. In the absence of any method of checking the accuracy of census figures we may accept these without further examination. But one striking fact should be noticed. The census shows a total of 955 males, 1217 females, total 2172 for area No.816 (Ten Bosch). In August 1947, fifteen months after the census, the Native Commissioner caused a village to village census to be held by his own native staff, a form was completed for each village, and particulars about males, females and juveniles of both sexes were recorded. A total of 677 villages was recorded, and there were found to be 1086 males, 1101 females, juveniles 933 male, 938 female, total 4058 souls. Only 131 males and 19 females were recorded as being away at work. Though it is likely, in view of what has been happening at Ten Bosch during the last few years, that a number of people were there in August 1947 who were not yet there in May 1946, the discrepancy between 2172 and 4058 is considerable, and supports the view often expressed that the general census does not succeed in including the whole of the native population. This needs to be borne in mind when considering the figures shewn on the table.

As a by-product of demographic interest we note that the Ten Bosch census of 4058 souls in 677 villages gives an average of 6 souls per village almost exactly, not, as is often assumed as norm elsewhere, an average of five.

The census figures give no clue to the strength of tribes. Starting from the relative strength of tribes as indicated by their taxpayers and their known distribution over the district, and making allowance for such disturbing factors as the registration of Portuguese natives under Hoyi Ngomane, a point already referred to, an attempt was made by the Native Commissioner Mr C. Bourquin, to subdivide the totals for each census area amongst the tribes. Various methods of arriving at the estimates were employed, and these need not be explained here. It is only necessary to say that the figures present a misleading picture of accuracy to the last digit; this is partly dictated by the necessity of squaring the totals in all columns both ways. Actually the limit of error for all figures may lie in the vicinity of twenty per cent.

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NATIVE POPULATION OF BARBERTON DISTRICT

STRENGTH OF TRIBES

Area		Census 1946 M	F	Total	Ex Union	Whola	Monile	Lugedlane	Sithulele	Mbambiso	Nkapana (Hoyi)	Nkapana (Siboshwa)	Miyomo	Gija	Miscell.
Barberton, Berea	1	179	51	230	20										210
" Town	2	166	32	198	20										178
" Belgravia	3	631	125	756	70										686
" Location (old)	4	27	3	30	-										30
" Location (new)	4	784	830	1614	70										1544
" Town lands	5	164	114	278	25										253
Rural	800	1114	836	1950	41	1900									9
Alpine Mine	800A	574	166	740	368	200									172
Rural	801	268	282	550	-	550									
"	802	289	208	497	-	497									
"	803	308	207	515	22	490									3
"	804	1075	739	1814	134	1650									30
"	805	1169	1126	2295	163	2095									37
"	806	608	475	1083	82	983									18
Noordkaap Mine	806A	1494	696	2190	974	500									716
Rural	807	735	391	1126	184	400	200								342
Sheba Mine	807A	704	255	959	408	200	100								251
Fairview Mine	807B	363	207	570	229	150	80								111
Golden Quarry	807C	374	177	551	229	100	50								172
Rural	808	310	334	644	36	600									8
	809	1184	829	2013	408		1300								305
	810	1840	914	2754	816		1500								438
	811	2816	1493	4309	1223		1500	300							1286
	812	1069	1001	2070	245		850		850						125
	813	1488	1902	3390					3300						90
	814	840	936	1776					676	1100					
	815	1299	867	2166					1716	150					300
	816	955	1217	2172			1400				600	172			
	817	1049	1298	2347				200	200	300	100	1500			47
	818	324	397	721					671	50					
	819	926	1239	2165					700				865	600	
	820	787	1228	2015									50	1900	65
	821	592	781	1373								250	1000	123	
	822	681	629	1310	123							1060	100		27
	823	888	947	1835	82			250			1200	250			53
	824	422	324	746	119	600									27
	700	403	400	803	49	170					300	170			114
		28899	23656	52555	6140	10915	5580	2320	8113	1600	2200	3402	2015	2623	7647

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The departmental census of Census Area No.816 (Ten Bosch) held in August 1947 and already referred to, gave the number of adherents of chiefs as follows:

Chief Lugedlane	2737
Chief Hoyi (now Nkapana)	819
Chief Siboshwa (deceased)	429
Other tribes	73
	4,058

It will be seen that centres like Barberton and Komatipoort already have their own not inconsiderable "urban" populations. The housing of these people is gradually becoming a serious problem.

Alien Natives

The presence of a large number of Natives from outside the Union has already been referred to. In August 1947 the Native Commissioner made an estimate as follows:

Natives from	Farms	Mines	Urban	Total
Portuguese East Africa	2050	1070	120	3240
Nyasaland, Rhodesia, etc.	654	2146	100	2900
	2704	3216	220	6140

Of the total of 6140 it was estimated that about 500 were juvenile. Very few of the aliens are female.

Missions and education

Owing perhaps to the insalubrious climate, the rough and ready nature of the European community, or the dourness of the Swazis, the rush of gold diggers was not accompanied by a similar rush of missionaries to convert and civilise the natives of this district. At a time when pioneer missionaries had already established themselves in many of the most inaccesible and unhealthy parts of the southern continent, and when diggers and prospectors milled around in hundreds in a relatively small stretch of country, which was in consequence receiving enormous publicity, even overseas, it seems extraordinary that no attempt was made to evangelise the native inhabitants. Nor did the state do

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a whit more for education. Indeed,it only followed when the first missionaries had established themselves.

The honour of having made a beginning goes to the Swedes. G. Wikström of the Swedish Alliance Mission established himself in Barberton in 1917. In January 1919 Mr and Mrs G.Monson of the Swedish Holiness Mission commenced their labours in the Lowveld, on the Komati. Since then schools have been built and hospital work started. The Anglican, Catholic, Dutch Reformed and Wesleyan churches now also work in the district. The Swazis have not, on the whole, shown themselves very responsive to the effort and sacrifice made by the missions. The man who paid the usual shilling per month as school fee for his daughter but afterwards came to ask back sixpence because she had not attended for a fortnight affords a typical example of their attitude.

It would appear that at present there are around 3500 converts of all denominations in the district, that is, six and a half per cent. of the total population of 52,555 souls. There are also members of native separatist sects. The remainder are heathens of the old type, or "new heathen", by which I mean those who have spent years in industry working for and with Europeans, who are fairly conversant with modern life, but have neither accepted Christianity nor possess ethical standards much different from those of their forefathers.

The Swedes have published some literature in which reference is made to the natives of Barberton district and their work amongst them. The factual data therein are few. For titles see bibliography on p. 25.

Since we are on the subject of mission work and the introduction of civilisation, we may conclude this short review of matters of general interest in Barberton district by quoting two passages from authors of the early days. A.Merensky in "Erinnerungen aus dem Missionsleben in Transvaal", Berlin 2nd ed. 1899 p.9 refers to the mysterious end of the first white men who went in the direction of Barberton district to evangelise the natives. He says:

Der Hass gegen den gemeinsamen Feind liess den König Rapusa, der damals über die Swasi herrschte,

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Anschluss an die weiter südlich wohnenden Bassuto suchen; besonders wurde die Stadt Marokkos,Thaba-nchu, öfter von Gesandtschaften besucht;auch sollen von hier aus damals zwei weisse Abenteurer zu den Swasi gelangt sein, ein deutscher Philanthrop, Seidenstecher, der zu Pferd, nur von einem farbigen Diener begleitet, sich im Innern, nördlich vom Oranjefluss, abenteuernd umhertrieb, um die Wilden menschlich zu machen, und Martins, ein englischer Sektierer, der ohne alle Habe, nur mit einem Regenschirm und einer Bibel ausgerüstet, auch die Swasi besuchte, um sie zu seinen Ideeen zu bekehren. Was aus diesen beiden Leuten geworden ist,weiss man nicht; sie sind verschollen. Gerüchte besagen, dass sie von den Swasi getötet worden seien. Dem steht indessen die Thatsache entgegen dass die Kaffern nicht leicht Fremdlinge töten, die ihnen nichts Uebles zugefügt haben. Viel wahrscheinlicher ist es, dass die des Landes unkundigen, von allen Mitteln entblösten Leute in den nördlichen, ungesunden Gegenden dem Fieber erlegen sind. Am wenigsten hätten ihnen die. Swasi etwas zuleide getan; denn Rapusa war ein Freund der Weissen.

(Hatred of the common enemy caused the Swazi king Rapusa [the Sotho equivalent of Sobhuza] to seek contact with the Sotho further south; and especially Marokko's town Thaba-nchu was visited several times by embassies from him. It is said that from this place two white adventurers reached the Swazi. The one was a German philanthropist named Seidenstecher, who travelled and adventured on horseback in the interior north of the Orange River, accompanied only by a coloured servant, with the object of civilising the savages. The other was Martins, an English sectarian,who travelled without any equipment except an umbrella and a Bible, and who visited the Swazi to convert them to his ideas. It is not known what became of these two men; they vanished without trace. Rumours were current that they had been killed by the Swazi. But against this there is the fact that the natives do not readily murder strangers who have done them no harm. It is much more likely that these travellers, ignorant of the country and completely unequipped, succumbed to fever in the unhealthy country further north. The Swazi would have been the last to do them harm, for Rapusa was friendly towards white men.)

This minor mystery is perhaps illuminated by the following passage from the book already quoted, by the first Mining Commissioner of Barberton:

Among the natives in the district --who

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numbered about 20,000, and, unlike the Kaffir generally, were very hazy as to their origin-- I came upon an old chief who told me that very many years before, a white man had come to the country and died there, leaving a box in his charge. I went to the hut, and was shown an old japanned tin box. On opening it I was surprised to find nothing but a quantity of old coloured religious prints. They were probably the stock-in-trade of some wandering Roman Catholic priest who had penetrated to these remote fastnesses on an evangelising mission; or maybe he was one of those recluses who have forsworn civilisation and intended to settle among the natives as far as possible out of touch with whites.

(D.M. Wilson "Behind the scenes in the Transvaal" London 1901 pp.224-5)

This, if referring to either of the two travellers at all, which must of course remain pure conjecture, would perhaps be more likely to fit Martins of the two.

Bibliography and sources

The informants and sources from which Mr Myburgh derived the material on the individual tribes are quoted by him at the end of each section. I myself am indebted to various informants for odd items of information, but must name the Native Commissioner Mr C. Bourquin, Mr H.S. Webb, Revs G. Monson and G. Wikström whose help is gratefully acknowledged. The published literature is extraordinarily meagre if it is borne in mind that Barberton was a flourishing town in the early eighties, and though it has had its ups and downs, has never seen a decline such as other mining towns have experienced. In the earlier works the natives are ignored except for stray observations. The later publications which are in some cases entirely devoted to native subjects are those written by the Swedish missionaries for readers interested in mission work at home. The data about tribes, personalities and customs are few; the names are often mis-spelt. Nevertheless in view of the complete dearth of published matter, all these items are valuable.

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The 1919 number contains:

Monson, Ester "Emangweni" on pp.33-37, dealing with the mission begun near Tonga Rapids on the Komati, and

Monson, Ester "Kwa Myomo" on pp.33-40.

"Förbundsfacklan" for 1924 contains:

Monson, Ester "Ett människoliv" on pp. 106-116, a short life of the chief Manzolwandle.

"Trons segrar" also issued by Helgelseförbundet, is a journal devoted to mission matters, apparently issued since about 1889. The number for 1921 contains:

Monson, Ester "Kraalbesök" on pp.293-296.

"Helgelseförbundet 1887-1937" a jubilee publication by Helgelseförbundets Förlag, Götabro, Hardemo 1937 pp.235, contains:

Monson, Ester "I östra Transvaal" on pp.182-194, contains details about the various stations.

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"Ett och annat från vårt missionsarbete i Sydafrika" on pp.57-69 and two short items of minor interest by J. Reinholdz and G. Monson. The latter ("Vägrödjaren" pp.44-6) refers to the chief Mbudula.

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In the late twenties the Zulu language was discovered by the phoneticians and there was the familiar phenomenon of an attempt at a drastic reform of the spelling. Several attempts at foisting upon Zulu no less than half a dozen completely new symbols were successfully repelled by the die-hards, but as the number of new symbols was reduced and the indisputable facts of the phonetics of Zulu were realised, resistance crumbled and finally a new spelling for Zulu became official, at least as far as the Education Department was concerned. There was some objection from philologists, amongst them myself, but they made no impression at the time.

It is now almost two decades later and the new spelling has still not yet been accepted in many quarters. I must say I still see the same objections I saw at the beginning, and am convinced that they will continue to make themselves felt more and more in the future. My objections are these:

(1) The spellings of Zulu and Xhosa differ where they should be identical. The future of these two languages however clearly lies in a uniform spelling; artificial differences must therefore be abolished.

(2) Symbols not in the modern alphabet of 26 letters are employed unnecessarily.

Taking the last point first, I regard 6 for implosive b as an expensive inconvenience. There are three forms of b, viz.

a) old spelling: umbali "reader" (um6ali new spelling)
b) old spelling:umbhali "writer" (umbali new spelling)
c) old spelling:imbali "scorch mark" (imbali new spelling)

Without preceding m there are two (b, bh or 6, b). Since in both systems two different sounds are written alike, the gain in the new system is nil. Whatever objections there may be against the old bh, they are far outweighed by the disadvantages of 6, for bh is rare, whilst 6 is very common, and causes endless trouble in printing and typing.

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I therefore propose to revert to the old system of b and bh.

As far as the gutturals in Xhosa are concerned (they hardly occur in Zulu) I think r for voiceless and rh for voiced velar fricative are completely satisfactory for a practical spelling.

For the sake of uniformity in Xhosa and Zulu it is important that the differences embodied in Xhosa tʃ, tʃh and Zulu tsh, sh should disappear. Many people in the Zulu- and Swazi speaking area say tshetsha, not shesha. Therefore it is obvious that tsh must be reserved for the phoneme tshetsha, shesha, and the only question is how to write isitʃixo "key", -tshela "tell". The obvious method was already suggested years ago and has been used in publications, namely tj; thus : isitjixo, -tjela.

This is the only basis on which Xhosa and Zulu could ever get together, and I therefore propose to use this spelling here.

Acknowledgments

A special word of thanks is due to Dr N.J. van Warmelo for his valuable contribution to this publication and for able guidance and sympathetic help in the preparation and presentation of the material.

I am indebted to Mr C. Bourquin, Native Commissioner, Barberton, for kind assistance in many matters.

A.C.M.

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1852 Somcuba defeated & killed by Mswazi on Crocodile river

1864 Swazis take part with Boers in defeat of Maleo (Nebo dist.)

1864 Battle of eMuhuluhulu (Marieps Kop)

c.1873 Natives begin to go to Kimberley Mines

1876 Gold discovered at Mac-Mac near Graskop, at Pilgrim's Rest, at Sabie

1876 Johannes Dinkwanyane killed in attack on his stronghold on Steelpoort River by Republican forces and 500 Swazis

1877 Sekukuni defeated by Sir Garnet Wolseley's force of 8000 Europeans and 5000 Swazis

1884 Gold discovered on Moodie's concession

1884 Mining Commissioner D.M. Wilson founds town of Barberton

1888 Transvaal-Portuguese boundary determined

1890 Komati bridge completed

1891 Komatipoort railway station opened

1892 Railway completed as far as Kaapmuiden and Nelspruit

1893 Smallpox in Transvaal

1893 Construction of branch line from Kaapmuiden to Barberton commences

1895 Calling up of Native labour (sibhalo) to complete Pretoria - P.E.A. railway; many die of fever

1896 Branch line to Barberton completed

1896-7 Rinderpest. Poles erected along Portuguese border to prevent spread of disease. Tsetse (unakane) disappears

1897 War or Ngungunyane with Portuguese (umbango wamaPutukezi) and migration of Shangaans to Transvaal

1901 Bubonic plague (ubhubhane)

1908 Great flood (indambi)

1911 Construction of Selati railway

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1919 Emangweni Mission founded on Komati River near Tonga Rapids (Rev. Monson)

1921-3 Mr Thomas Edwards (Mehlemamba) Sub-Native Commissioner at Barberton

1923-6 Mr Thompson Magistrate, Mr Bennett Assistant Native Commissioner at Barberton

1937 Shooting of cattle in Barberton district on account of foot & mouth disease

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The Nkosi of Mhola*

1 D i s t r i c t : Barberton, Transvaal.

2 N a m e o f t r i b e : bakaNkosi. They are chiefly emaSwati (Swazi), but some other elements occur in the urban area, see § 6.

3 C h i e f : MHOLA[1] @ MVULO[2] NKOSI. Family name (sibongo): Nkosi. Born ca. 1898 (regiment: baLondolozi of Sobhuza II, was 3-4 years old towards end of Boer War). Assumed duty ca. 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 L a n g u a g e : 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 Frantzinasrust 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 Kaap block not yet transferred to private owners and the farms Nooitgezien 38, Soodorst 39, Overberg 40, Baviaanskloof 41, Hooggenoeg 42, Weltevreden 83, Weltevreden 88 and portions of Emmenes 89 and Stolzenfels 91. In

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1) name given by father (libito leyise)
2) regimental name (libito lemajaha)

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

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addition, the Government has reserved for forestry the farms Morgenzon 90, Wartburg 93, Lilienstein 94, Zwartkop 95, Doornspruit 96.

MHOLA also claims a right to control an adjoining piece of territory lying within Nelspruit, Pilgrim's Rest and Lydenburg districts, viz. west of the uHahaha (Goulds Salvation Valley) and iNsikazi, south of the Sabie and the road to Lydenburg, and east of the Lydenburg-Machadodorp road.

Perennial streams: uMlambongwane (North Kaap and Kaap[3]), uThaka or Lutsaka (South Kaap), uMgwenyane (Queens[4]), uMlumati (Lomati), iNkomati (Komati), uMnsoli and uMhlanhlane (Concession Creek). Among the smaller streams is uMajalimane.

The country has many hills, amongst others the uMgemane, uJambila, uMhulumbela, and uMbhuyane or Nelsberg. The mountainous western part consists of grassland with indigenous shrubs like aloes and noorsdoring on the slopes, and merges into thorny scrub in the lower east. The altitude varies between 3000 and 5000 feet, and the average annual rainfall between 26 and 49 inches. The valleys and lowlands are malarial in summer. Barberton town lies about 20 miles from the farthest point occupied by the tribe within the district.

The strength of this tribe is estimated at nearly 11,000 souls, distributed as indicated on the map.

6 Migrations, status and affinities of tribe:

In ca. 1865 the tribe left Swaziland and settled in its present haunts with headquarters, the eMjindini village, at Moodies. In this vicinity the village remained until ca. 1924 when it was moved to the farm Glenthorpe 184. Since September 1946 it has stood on Sutherland 322.

The ruling family of this tribe are descendants of the Swazi king Mswati II and are senior in rank to their related neighbours, the ruling

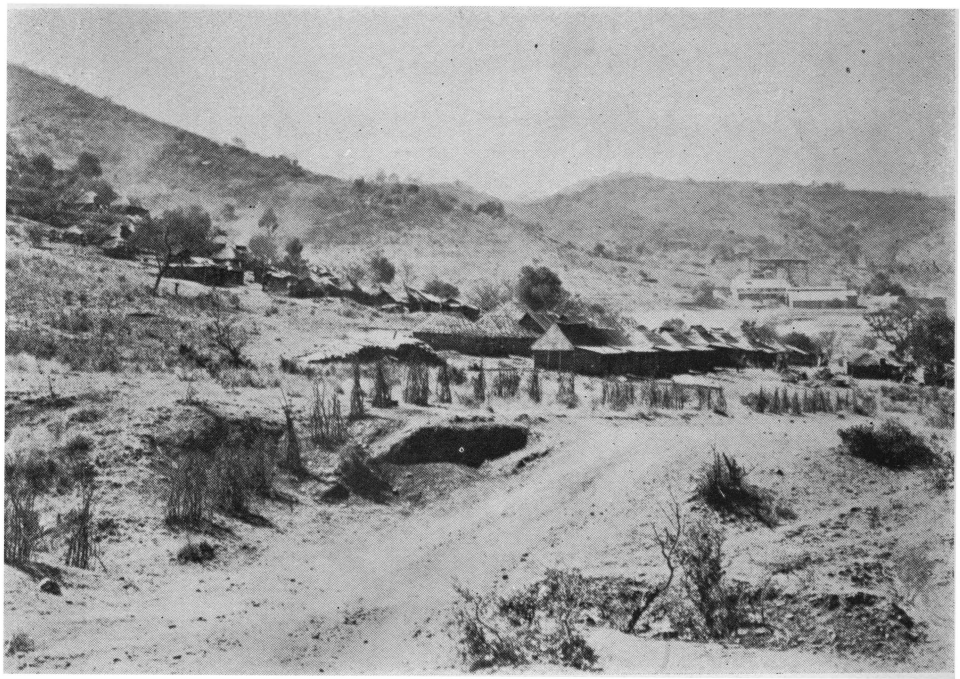
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3) so named by President Pretorius according to Von Wielligh "Langs die Lebombo" 1928 39, see p.44 §21.

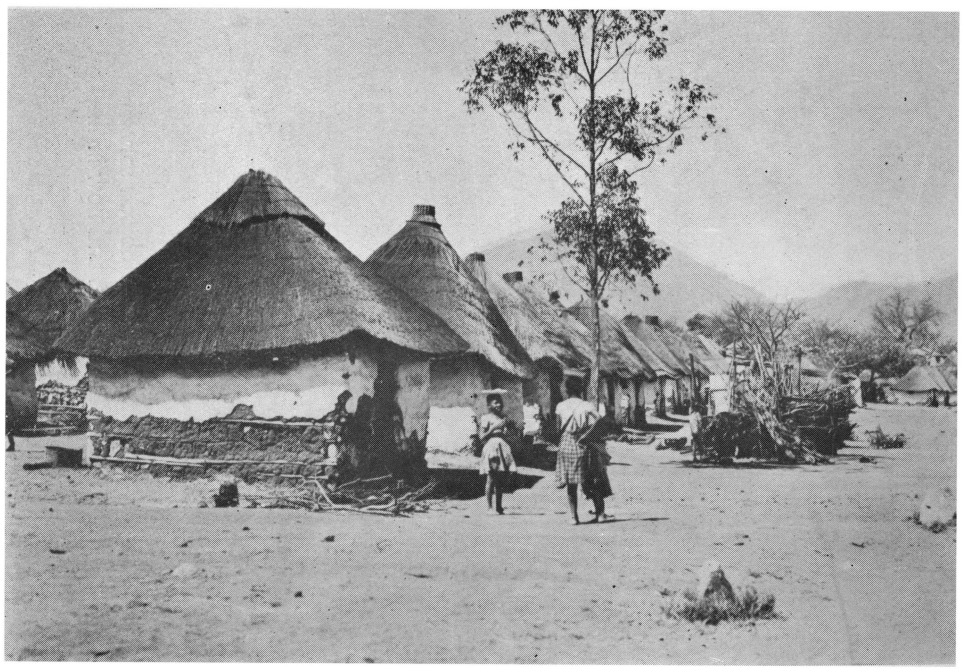
4) so named by diggers for MEKEMEKE, ibid.

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PLATE 3.



A gold mine and labourers' huts.

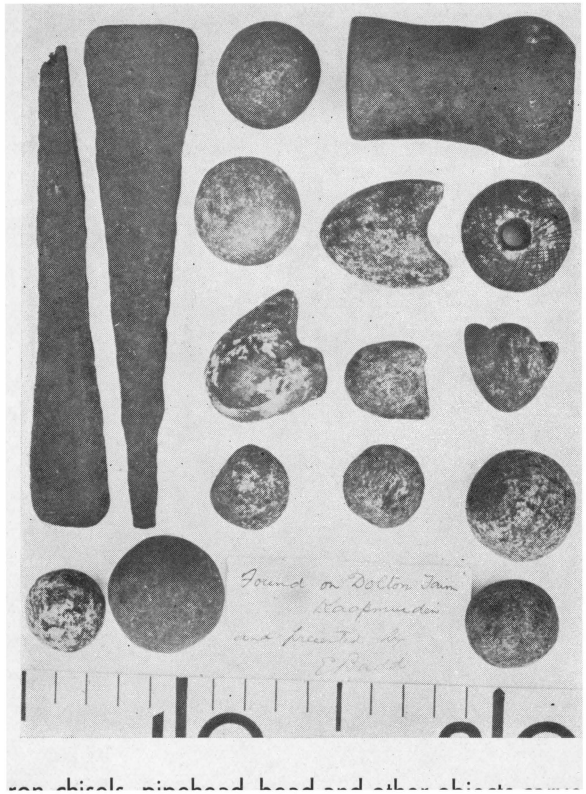


facing page 32.

Married quarters on a gold mine.

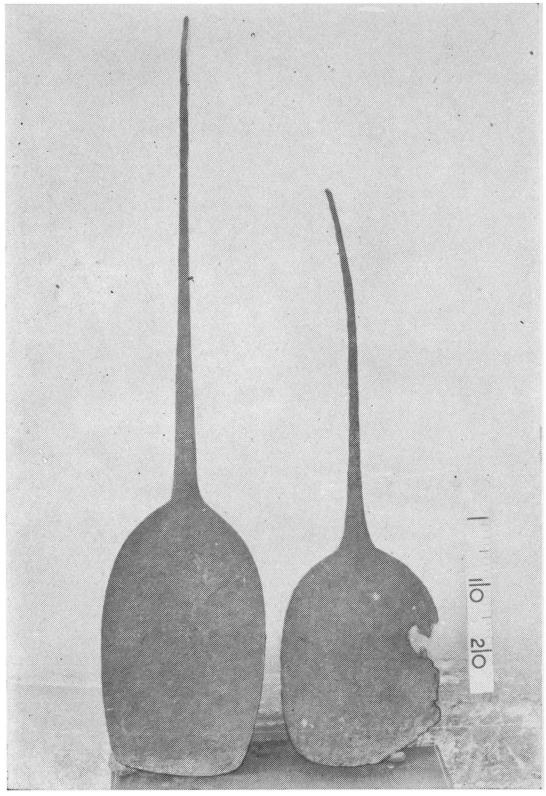
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facing page 33.



Iron chisels, pipehead, bead and other objects carved of soapstone, found near Kaapmuiden and now in the Barberton Library.

PLATE 4.

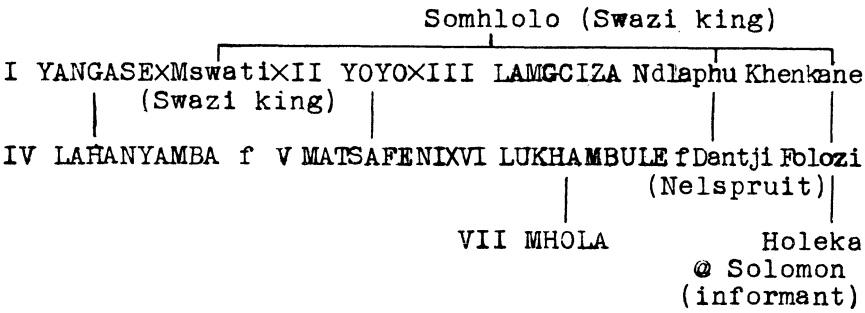


Long-shanked iron hoes found near Kaapmuiden and probably used as currency only (pp. 12, 13).

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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 G e n e a l o g y of chiefs:



Capitals denote chiefs, numerals their order of succession.

8 H i s t o r y and genealogies of chiefs:

The address name of the ruling family is Dlamini (the recurring name of an ancestor)[5], 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

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5) Bryant "Olden Times" 1929 314 genealogy

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(Marieps Kop) in ca. 1864, she was sent by the king in ca. 1865[6] 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 ca. 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

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6) cf. 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.

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honour of the Boer leader.[11] YANGASE died soon after (time unknown). LAHANYAMBA f was her only child.

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 md 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 md Mahlatsini Motsa, a Swazi commoner of the tribe

b Lonkupho f md one Masango, a Zulu commoner of Zululand

After the death of the last prime minister

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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) la = 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.

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Mahlanya Msitsini p.34 note 10 (?ca. 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 ca. 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).

LAHANYAMBA had this issue:

a Mvelase m

b Zidze m

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

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

MATSAFENI, wife and issue:

LUKHAMBULE da. of Bhangase Zwane, a commoner of eHoho, Swaziland

a MHOLA m

b Batjeleni f md Bhande Mtsimkhulu, a commoner of the tribe

c Ntsambose f md Ndawule Nkosi (Langwenya), a commoner of the tribe

VI LUKHAMBULE succeeded her husband after his death (ca. 1892) as regent for her son MHOLA. As she was her husband's senior, the date of her birth is probably ca. 1865. She reigned until ca. 1923

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

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

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(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.

VII MHOLA took over from his mother ca. 1923, see above. He was born ca. 1898 (regiment: baLo-ndolozi of Sobhuza II), and grew up in eMjindini village at Moodies. He was educated at Zombode school, Mbabane, which he left ca. 1920 (in manhood but before marriage). In ca. 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, wives (in order of marriage) and issue:

1 Sibolile da. of Mabhoko Matsebula, a commoner of the tribe

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

2 Ntonjane da. of Mkhwankwa Nkambule, of Sotho origin, a commoner of Dantji's tribe, §§6 and 10

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

3 Lozangqotho da. of Husha Sibandze, a commoner of the tribe

no issue

4 Saliwa da. of Mntfuwani Dzinisa, a commoner of Swaziland

- a Siyaphi f md Nhlanganiso Zwane, a commoner of Swaziland
- b Phumulile f not yet md
- c m dd before named
- d f dd before named

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5.Lozangcotho da. of Ludzayi Matsebula, a commoner of the tribe

a Ntandane f not yet md
b Latebe f not yet md
c Magodzi m
d Masotja m
e m dd before named
f m dd before named

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

a Dendi f not yet md
b Taliyane m

7 Mahloyi da. of Velibandi Ginindza, a commoner of the tribe

a Skumani m
b Sibobo f not yet md
c m dd before named

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

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

9 R e g i m e n t s : 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]

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

17) cf. Massie "The Native tribes of the Transvaal" 1905 86, where Dantyo, 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).

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A sifundza is divided into sections (sigodzi) each consisting of a number of villages (umuti) and controlled by a headman (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 tigodzi mostly have geographical names or place names derived from names of persons or villages.

Below are the tigodzi 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	eNtsaba-mhlophe	Whitehills 211, Frantzinasrust 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

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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 (kuvalelisa ngento). Today it is considered good form to report to the chief when leaving. Transfer of 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 S o c i a l : 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% of 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.

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

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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 B e l i e f s : 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 C h u r c h e s and s c h o o l s : 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 schoolgoing age receive tuition and that about 20% of the population are church members.

14 M o d e o f s e t t l e m e n t : 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.

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15 M a t e r i a l c u l t u r e : The following articles of traditional type were observed: clay beer pots (ludziwo); gourds used as beer-decanters (lichaga), drinking ladles (siphungo), pitchers for drawing water (sigubhu sekukha emanti) and milk-calabashes (ligula lemasi); wooden meat-dishes (lugcwembe), porridge-ladles (ingwembe) and snuff-boxes (indlelo); plaited grain-baskets (silulu), conical baskets for carrying cereals on the head (sitja), handbags for beans (sitfodla), flat grain-dishes (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 T r i b a l m a r k s and d r e s s : Ear-piercing (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 of 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),[19] a long apron and a print or other patterned cloth (lihiya) 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 (sidvwaba).

17 C a t t l e 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

19) foreign words are often adopted in their Zuluized form

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large and small stock, which is of comparatively good quality. MHOLA has a fair number of cattle, goats, fowls and pigs; most tribesmen have less. The typical Nguni cattle kraal and milk tabus prevail.

18 A g r i c u l t u r e : The extent of this depends upon the farm-owner. MHOLA 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), jugo-beans (tindlubu), mung beans (umgomeni), and peanuts (emantfongomane) are also grown. The grain is stored in the cooking-hut-cum-storeroom (lidladla, see § 14) of the person concerned.

19 E c o n o m i c s : 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 H e a l t h : 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.

21 S o u r c e s : Most of the above data were collected in August 1946 from Mashila Matsebula (tribesman of the imiGadlela regiment, born ca. 1867, died early in 1947) and in June 1947 from Maswazi Matsebula (tribesman of emaGavu regiment, age ca.65 years ?), Hans Mkhabela (see §10, regiment baLondolozi, age ca. 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 §13 (churches and

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schools) was kindly furnished by Revs 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 chiefs" 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 Transvaal" Pretoria (Government Printer) 1905, J.J. Nquku "Amaqhawe 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.

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The Nkosi of Monile*

1 D i s t r i c t : Barberton, Transvaal.

2 N a m e o f T r i b e : bakaNkosi.

3 C h i e f t a i n e s s : MONILE NKOSI. Family name (sibongo): Nkosi. Born ca. 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 L a n g u a g e : 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 Esperado 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

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

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summer. Perennial streams : uMlumati (Lomati), uMgwenya (Crocodile), uMlambongwane (Kaap), uMhlambanyathi (Buffels), aManzabovu (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).

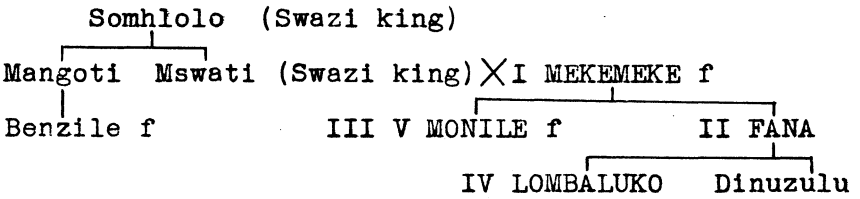
According to the latest estimates the tribe numbers nearly 5,600 souls. It is therefore the third largest in the district. The distribution is shown on the map.

6 Migrations, status and affinities of tribe :

In ca. 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 g e n e a l o g y of chiefs :



Capitals denote chiefs, numerals their order of succession.

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8 H i s t o r y and genealogies of chiefs:

I MEKEMEKE, daughter of Nyandza Nkosi (Magongo)[1], was born ca. 1822 and was married by Mswati II the Swazi king in ca. 1842. He conferred on her the status of right hand[2] wife (umfati wakunene) or wife of the senior section at his eNzingeni village on the iNkomati in Piggs Peak district. In ca. 1860, when MONILE was a litjitji that is about 15 years old, Mswati 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.

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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 cf. 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 baPai, 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.

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In ca. 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 ca. 1920(?).

MEKEMEKE, wife of Mswati II, had this issue:
a Ngcubuka f dd before marriage
b MONILE f unmd
c FANA m

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

FANA, wives (in order of marriage) and issue:

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

a Sali f md Sodwadwa Shiba (address name Mkhwanati), a commoner of Piggs Peak, and Mbombombo Matse, a commoner of the tribe
b Lombekiso f dd unmd (second husband)

2 Ngwatiwako da. 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

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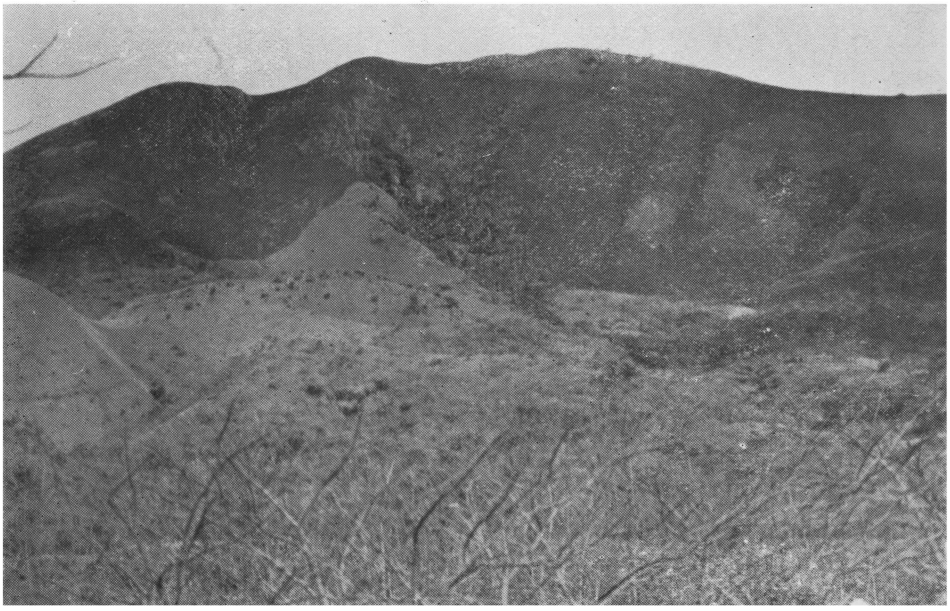
5) He is mentioned as one of her subordinate chiefs by Massie in "The Native tribes of the Transvaal" 1905 86.

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PLATE 5.



Women with loads of haematite to be used as ochre (p. 13).

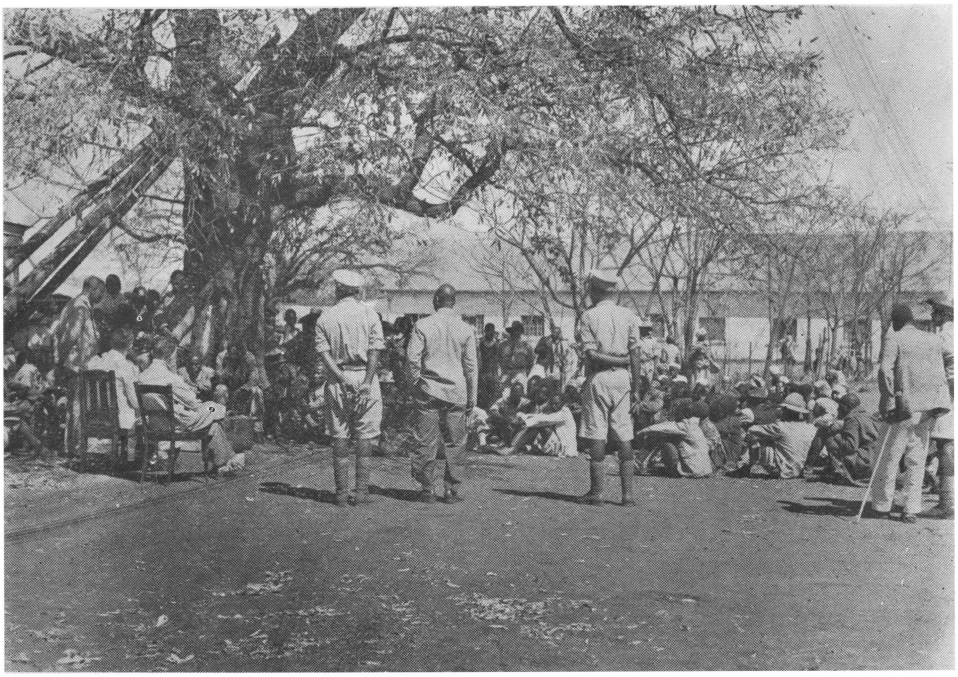


Site of haematite deposit near Malelane (p. 13). It is on left edge of bush on hillside, centre of plate.

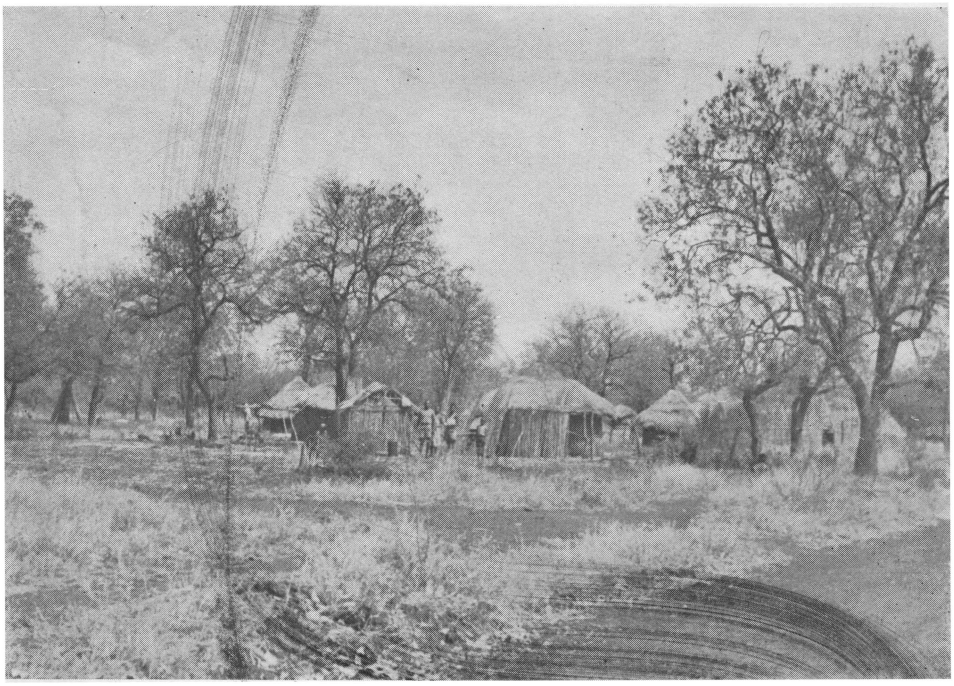
facing page 48.

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PLATE 6.



Native Commissioner holds open air meeting at Komatipoort.



facing page 49. Temporary shacks of vegetable farm workers.

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3 Tjaningati da. of Mlumbi Nkosi (Magongo), a tribesman of FANA's mother's clan, cf. nos. 4, 6, 10, 15 below [6]

a Mdlelani f md Mefika Nkosi, address name unknown, a commoner of the neighbouring Shongwe tribe under Sithulele
b Nomatfuku f dd unmd
c Silwane m

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

a Mazubatane f md 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 Lomhosha f dd in childhood

5 Lobuzimba da. of Nyoka Magagula, a commoner of the tribe

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

6 Longqayi da. of Mvuto Nkosi (Magongo)

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

7 Dendi da. of Sinyanya Mziyako, a commoner of the tribe

a Tibhidzi m
b Manyobi f dd unmd

8 Masotja da. of Sinyanya Mziyako above

a Joliya f died unmarried

9 Tjanikati da. of Lomavovo Mpila, a commoner of the tribe

a Bhekani f md 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; these are not pointed out individually.

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10 Keledi da. of Phutsa Magongo, a commoner of Swaziland. see 4 Mabandlase above

a Nyamayivuthwa @ Bhejamini m
b Mazuqu f md at Kaapmuiden, no details
c Matfundu m

11 Nonkulumo da. 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 da. of Makhonjwa Vilakati above, no further details

a m died before named

13 Mukile da. of Magodzi Tfwala, a commoner of the tribe

a Habhane m died in infancy

14 Ngwababa da. of Lontenjwa Magagula, a commoner of the tribe

a Mhlonhlo m only child

15 Khabonina da. of Mfanobala Magongo, a commoner of the tribe

a Mfene m
b Nqedze f not yet md

16 Nabohenga da. of Hangane Mabuza. She was put into the hut of her elder full sister 1 Ntfati to bear her issue

a Lozindlela f md Dambuleni Magagula, a commoner of Zwaziland

b LOMBALUKO m

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

d Makhosayeza m

17 Munyukati @ Mnyati da. of Hangane Mabuza, youngest full sister of 1 Ntfati, into whose hut she was also put

a m name forgotten, died in infancy

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?18 Nhlambase da. 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 md Mvimbi Tfwala, a commoner of the tribe
b Nompangiso f dd unmd
c Dinuzulu m [7]

After the death of FANA ca. 1929 his elder sister III MONILE reigned during the minority of the heir IV LOMBALUKO, who was born ca. 1917, and succeeded his aunt ca. 1935. He died ca. 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, wives (in order of marriage) and issue. None of the daughters is married as yet.

1 Tjanikati da. of Mahayiya Mathunjwa, a commoner of the tribe

a Monile f
b Nabondevu f

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

a Maheya m
b Sifakani f

3 Nqenekile da. of Lugebhuda Shongwe, a neighbouring chief

a m died in infancy
b Sigubhu m
c Siphelile f

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

a Monile f
b Ndzabidlayena m
c Luphenga m

---

7) born ca. 1912? (some time before influenza). Regiment: eGezini (ligezi, electricity). Has one wife:
Cokisile da. of Mhawu Mhali, a commoner of the tribe. Her issue:
a Mvelase f
b Namasotja m

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5 Mthuyi da. of Sikumani Mhlabane, a commoner of the tribe

no issue

6 Sichwana da. of Mdumela @ Ntsambo Tfwala, a commoner of the tribe

a, b } twins, died at birth

7 Tsiwani da. of Mtutu Shongwe, a commoner of Sithulele's tribe p. 57

a Ntombana f
b Nomthandazo f dd in summer of 1946

8 Lompantju da. of Mfanebala Magongo, a commoner of the tribe

a Mjaji m
b Sikhatsele f

9 Ntsambose da. of Sithulele Shongwe, acting chief of a neighbouring tribe

a Hlupheka f died in infancy
b Makhontakhonta m

10 Mbelelaphi da. 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 ca. 1845, never married and has no offspring:

9 R e g i m e n t s : These are formed by the Swazi paramount chief, see p. 38.

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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.

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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 indlovukati. 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 Nkosi (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	eSikuleleni	Louw's Creek
Mali Gama	(unknown to informants)	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.

11 S o c i a l : 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

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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 B e l i e f s : The ruling sib tila (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 C h u r c h e s and s c h o o l s : 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, Magnesite, 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.

14 M o d e of s e t t l e m e n t : 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-

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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 M a t e r i a l c u l t u r e : 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 T r i b a l m a r k s and d r e s s : 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 C a t t l e 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.

18 A g r i c u l t u r e : Owing to the mountainous nature of the country, the only implement

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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 E c o n o m i c s : 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 H e a l t h 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 S o u r c e s : 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 ca. 35), Ntsambose and Sichwana (LOMBALUKO's wives) and Maphindza Shiba, son of FANA's daughter Sali. 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.

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The Shongwe of Sithulele*

1 D i s t r i c t : Barberton, Transvaal.

2 N a m e o f t r i b e : bakaShongwe. They are emaSwati (Swazi).

3 C h i e f : SITHULELE SHONGWE. Family name (sibongo): Shongwe. SITHULELE was born in ca. 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 L a n g u a g e : 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, Langeloop 8, Boschfontein 9, 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 Lugedlane 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.

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

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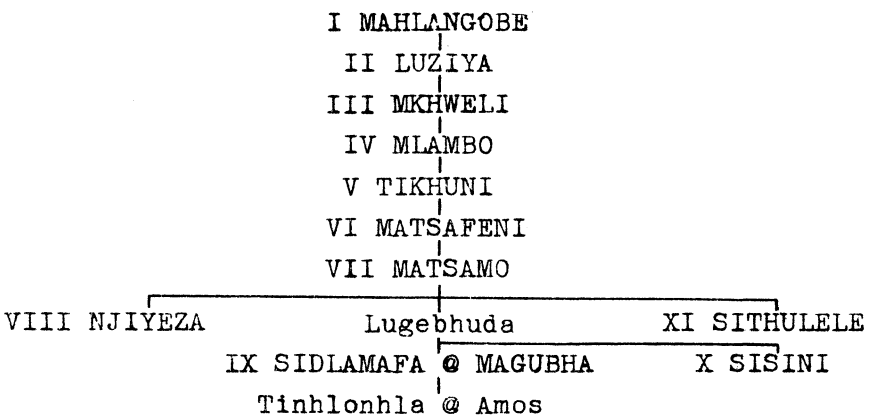
This area has an altitude of 1500-2500 ft, and Lowveld climate with summer rainfall of 34-72 inches. There is much malaria in summer. Perennial streams: uMhlambanyatsi (Buffelsrivier), iNgugwane, uMlumati (Lomati). Streams dry in winter: uButhubi, uZiphukuphuku (Sterkspruit), uMgobodzi (uMgobhodi, uMkoboti), 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 g e n e a l o g y of chiefs:



Capitals denote chiefs, numerals their order of succession.

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8 H i s t o r y 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 ekhabonyoko; 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 dist, 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, 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 (? ca. 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

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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.

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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.

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 Ka-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] kaboSilwane[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 ca. 30 wives; the following are remembered.

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

1 Lozindaba da. of Mlaleni Matsaba, a neighbouring Sotho chief
- a NJIYEZA m
- b Lagubhu f md a commoner of Sheba mine
- c Lukazi f md in Swaziland
- d SITHULELE m

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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.

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2 Lozihlala da. 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 md
c Boti f not yet md
d Lokusuta m

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

a Tililo m only child Velaphi m informant
b Lomemeza m
c Tsiwani f md Shabangu, a commoner of the tribe

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

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

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

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

6 Ngcabhayi da. of Lugola Tsabedze, a commoner tribesman

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

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

a Lugebhuda

8 Maqembe da. of Nqwadzi Madlopha, a commoner of the tribe

a Qhubisela m
b Sayiwane m
c Bendele f md Mbohlo Mahlalela, a commoner of the tribe

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9 Dambada da. of Mswati II the Swazi king

a Lamwele f md ? Nkosi (Dlamini)
b Ngutula f md the same

10 Gwembesha da. of Mswati II the Swazi king

a Lankwankwa f md John Tfwala a commoner of the neighbouring Swazi tribe under Monile
b Nabongomane f md Zimaqa Nkosi (Magongo), a commoner of Monile's tribe
c Veleleni f md one Tsabedze a commoner of the tribe
d Mazeze m

11 ? da. of Zaza Nkosi (Dlamini) of the royal clan, no details } died at Mndendi's birth

a Mndendi f

12 Fukati da. of Makhasana Gumedze a Swaziland commoner

a Lahedzane f md tribesman Mnimba Nkosi (Ludvonga, Mavuso), informant
b Mbabane m
c Lomkhwane f md Nkunzane Nkosi (Dlamini) in Swaziland
d Mzulukane m

13 Majoye da. of Lugola Tsabedze, a commoner of the tribe

a Mbikose f md Shabangu a commoner of the tribe on Schoemandal 13
b Hlokonywako m
c Buqili f inhlanti (junior affiliated wife) to a Mbikose
d Shishi f md the same

14 Lobulawu da. of Mdumo Nkosi (Mamba), a commoner of Swaziland

a Lomnyatsi f md Metisi a commoner tribesman of Schulzendal 16
b ? m died in infancy
c Silwane m

15 Chwalile da. of Mbazula Zwane, a commoner of Swaziland

a Nathini m
b Nhlanhlaka m
c Sidziya f md Sogasa Shabangu a commoner in Swaziland
d Mbikiza m

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16 Nyakamubi da. of Mancabisa Tsabedze, a commoner of the tribe

a Ngqidza m
b Lundanda m
c Phahlakati f md Skumani Shabangu, a commoner of the tribe

17 Lozibheva da. of Mthayiza Khumalo, a chief, see index

a Ngongoma m
b Mbawe m
c Lahliwe f md one Mkhatjwa, a commoner of the tribe

18 Lozincwazi da. of Malahle Tsabedze, a commoner of the tribe

a Jini m
b Ngcangcalutsini m
c Vangile f md 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 ca. 1912.

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

Lugebhuda, wives and issue. Only the more important are mentioned.

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

a SISINI m
b ? f md one Ntosi at Sheba

2 Nhlambase da. of Mahlanya Nkosi (Mamba) a commoner in Swaziland

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

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The order of wives is forgotten from here:

?3 Dzeliwe da. of Mswati II the Swazi king; lives in Swaziland

a Mantfombana f md one Magagule, a commoner at eNtfonjeni, Swaziland

?4 Mangeti da. of Mphatfwa son of Mswati II the Swazi king. She lives on Driekoppies 10

a Lomntazana f md Mkhulunyelwa Nkambule a commoner of the tribe on Schoemansdal 13
b SIDLAMAFA m
c Makhulumazonke m

?5 Bhoyane da. of Msudvuka son of Mswati II the Swazi king

a Sincengile f md Mlokotfo Nkosi (Mamba) a commoner in Swaziland

?6 Mbikwaphi da. of Mbulawa Nkosi (Dlamini) of the royal clan; lives in Swaziland

a Fakubi f unmd
b Mphatsisa f md in Swaziland, no details
c Mbono f md Sobhuza II the Swazi king

?7 Lamasango da. of Maphothane Nkosi (Dlamini) of the royal clan

issue died in infancy (some say no issue)

?8 Lozindaba da. of Tulu Nkosi (Mamba), a Swaziland commoner. She lives in Barberton town

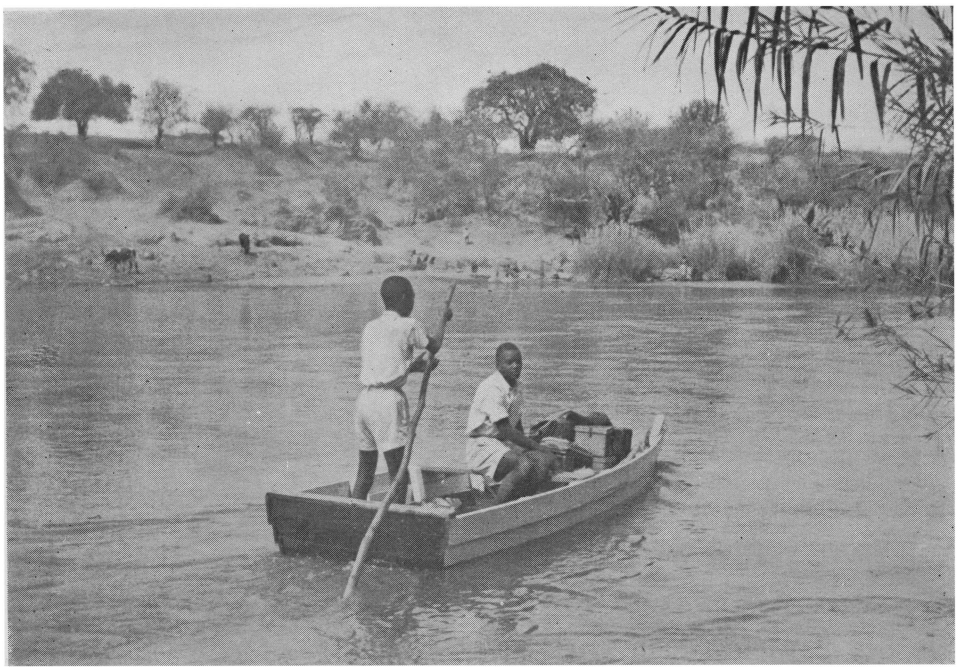
a Phusheya f md Mlangeni Mlangeni of Barberton town
b Sigcika m
c Lomsonsi f md, no details

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

After an uneventful life Lugebhuda died ca.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 [not known whom he meant] are killing me you will get nothing; we are still inheriting property."

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PLATE 7.



Ferry on the Komati at Figtree.



facing page 64. Swedish mission dwelling on the Komati.

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5 Lomekhuzo da. of Malunge son of Mswati II the Swazi king

a Mdwali m

6 Mphandle da. of Mahlokohla @ Bhunu the Swazi king

a Mhlangano m
b Ndzandza f

7 Lombango da. of Mphatfwa son of Mswati II the Swazi king

a Malingose f

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

a Mafukula m
b Gezephi f
c Nomaqasha m

9 Sihlola da. of Mphikelele Tsabedze, a commoner of the tribe

a Ndleleni m
b Maganandza f

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

a Khandzabakhile f

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

no issue

12 Mntana da. 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

13 Lobukhwa da. of Maphungula Tsabedze, a commoner of the tribe

no issue

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

a Mahusha m
b Nqenge f

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

a Mandlenkosi m

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

a Phumaphi m

17 Tsinganato da. 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 ca. 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 ca. 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 R e g i m e n t s : 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:

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

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11 S o c i a l : 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 B e l i e f s : 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 SIDLAMAFA 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 C h u r c h e s and S c h o o l s : 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.

Within the tribal area there were no educational

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

9) see p. 69

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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 M o d e o f s e t t l e m e n t : The villages consist on an average 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 M a t e r i a l c u l t u r e : 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) of 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 T r i b a l m a r k s and d r e s s : 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 lijabo) 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

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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.

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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 fingerrings (indandazi).

17 C a t t l e 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 A g r i c u l t u r e : 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 E c o n o m i c s : 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.

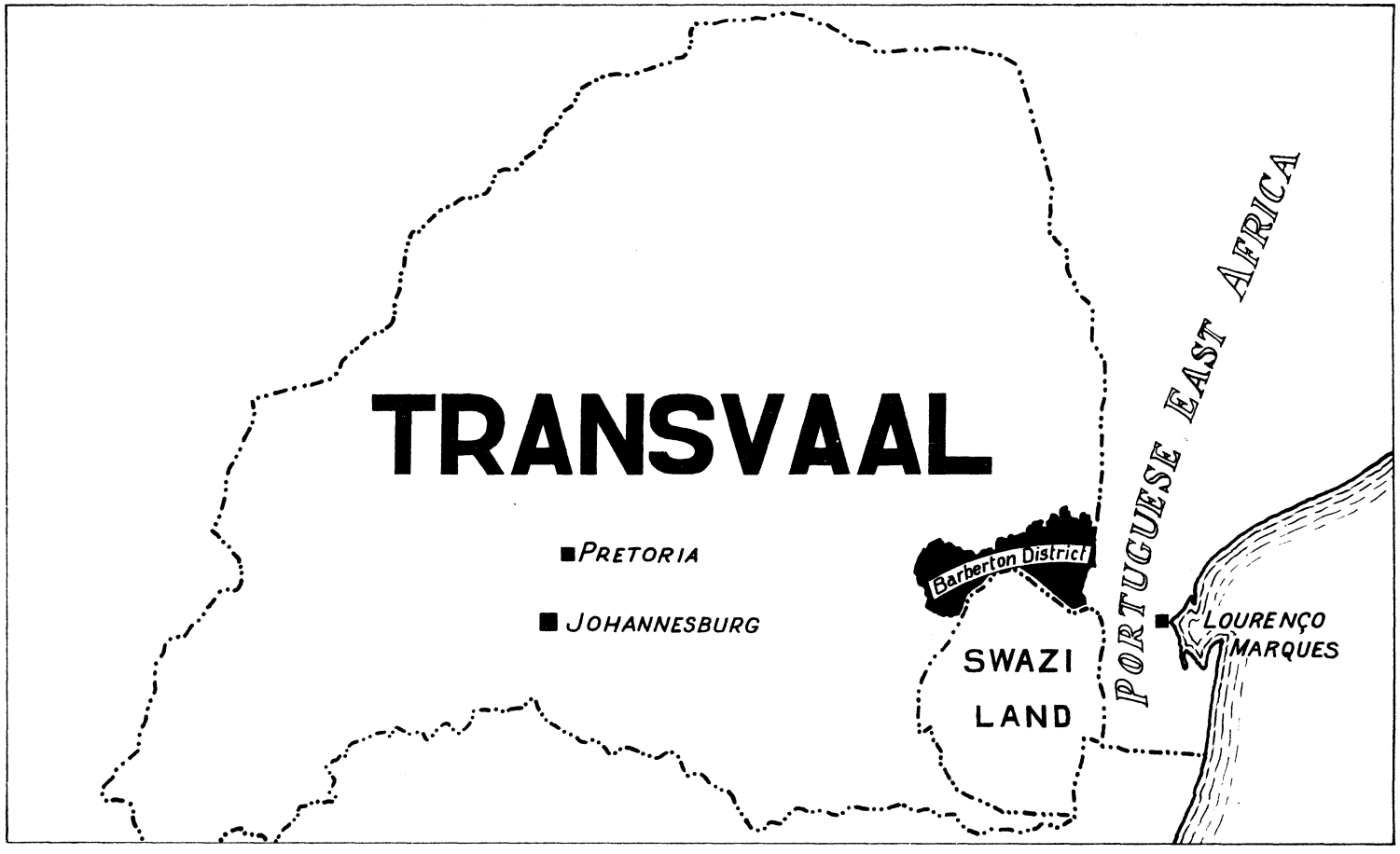
20 H e a l t h : Venereal disease, consumption and (in summer) malaria are rife. No nutritional deficiencies were observed. The Shongwe mission

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station runs a hospital which is usually visited about twice or three times per week by the district surgeon.

21 S o u r c e s : 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 ca. 1865), father-in-law of SIDLAMAFA; Lomazulu Shongwe, born ca.1865; Mtfuleka, daughter of Zimaqa Ngwenya, born ca.1880, wife of MATSAMO's son Sondlovu; SITHULELE; Lomntazana, born ca. 1900, SIDLAMAFA's sister; Totoyi, mother of Amos; Sishosho, son of MATSAMO; Jembese, Velaphi, and Mafohloza, 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.

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The Mkhatjwa of Miyomo Ntiwane*

1 D i s t r i c t : Barberton, Transvaal.

2 N a m e o f t r i b e : abakwaMkhatjwa.

3 C h i e f : MIYOMO[1] @ NSIYAMIYOMO @ LOKUFA[2] @ MTHITHIMBILI[3] @ DINDISANGENDLELA[4] @ WAYELA (Wire)[5] NTIWANE. Family name (isibongo): Ntiwane. Born ca. 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 L a n g u a g e : 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 uMlumati 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.

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* 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

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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, iNhlengabafati 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.

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 ca.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.

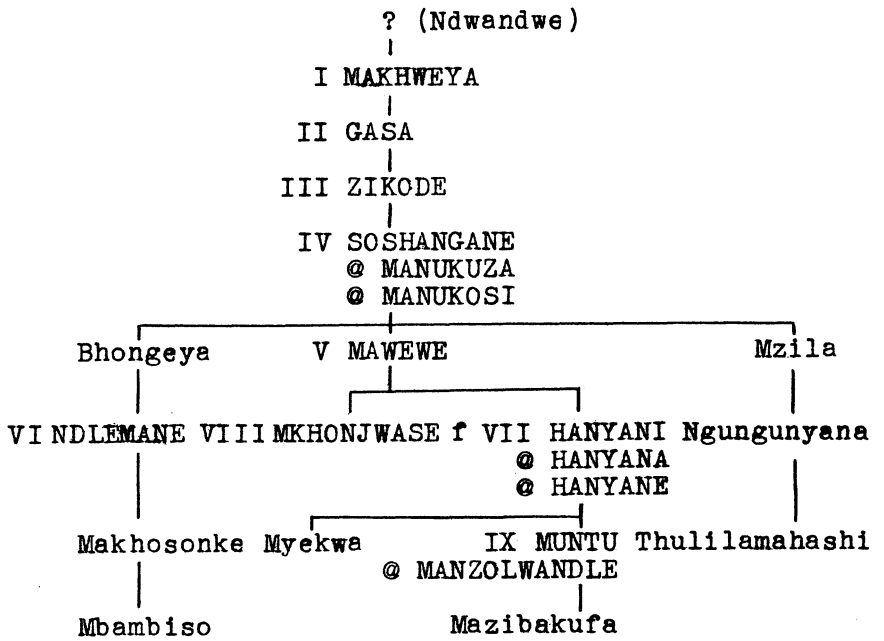
Status and affinities: The Mkhatjwa are not related to either the Zulu or Swazi royal clans. Having been an independent tribe from time immemorial they were first subjected by Shaka, then left with SOSHANGANE, and finally split into two branches, one of which returned and acknowledged the suzerainty 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.

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7) Van Warmelo "Preliminary survey" 1935 no. 14-532
8) ibid. no. 23-01

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7 Skeleton g e n e a l o g y of chiefs:



Capitals denote chiefs, numerals their order of succession.

8 H i s t o r y and genealogies of chiefs:

The Mkhatjwa'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 the Swazi that SOSHANGANE gave his daughters Mahambandle[9] and Nomagaca to

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

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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 da. of Ngebhu Mcuyu. Her issue:

a MAWEWE m
b Mahambandle f md Mswazi II, the Swazi king
c Nomagaca f md Mswazi II, the Swazi king

In Mpande's time (. ? 1856)[10] SOSHANGANE died at eBhiyeni.

Before his death he had established himself in Gasaland 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 eNhlanguyavuka on the Mzimpofu (Piggs Peak district)[11]. His brother-in-law Mswazi gave him this area together with what is now the whole eastern half of 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 lNgugwane stream (Schoemansdal 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 of the iNkomati and uMgwenya; along the Lubombo range to Mananga Point; across the iNkomati and eSingeni back to eNjakeni.

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10) Bryant "Olden times" 1929 456; Junod "The life of 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.

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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 Ntabinizimpisi 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]

In due course Mswazi gave the western portion of this territory to the Shongwes. Then he subjected the Mkhatjwas' junior section under Ndlemane p. 90 to their jurisdiction; this resulted in the eventual separation of this offshoot from the Mkhatjwa 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, wives (not in order of marriage) and issue:

1 Ngqambathi da. of Mgcobeya Nhlebeya a Mnguni

a HANYANI m
b MKHONJWASE f, see below

2 Mthengase da. of Mathafeni Mdluli the induna mentioned above

a Ngwadi m
b Nkomensizwa f md chief Mbudula Mahlalela see p.99 Nkomoyesizwe

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12) eNtabenezimpisi, eNhlanguyavuka (p. 76)

13) Madjembeni pp.107-8

14) Petition, see § 21 below

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3 Nandisi da. of Manyendleya Mgabhi a Mnguni

a Nompheshane f died in infancy
b ? died in infancy

4 Nombango da. of Maphunguya Mgabhi a Mnguni

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

5 Ndabazi da. of Mkhudluya Nkosi (Dlamini) of the Swazi royal clan

a Gcishwase f md 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, eMtnaya, Kwa-Shayaza (Piggs Peak district), at the last-named of which he lived and died ca.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 ca. 1854 (ca. 18 years old at father's death) and succeeded ca.1873, when he had married his first two wives, and some time before the battle of Majuba.

HANYANI, wives and issue as far as remembered, order uncertain:

1 Nzulazi da. of Sibhuteni Mkhwanazi a Mnguni

a MUNTU @ MANZOLWANDLE m

2 Cineleni da. of Ngcungumela Nkosi (Dlamini)

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

3 Nomancusa da. of Mkhosi Msibi a Swazi commoner

a Liso m
b Mgcophi m
c Manukuza m

4 Simunyu da. of Msuduka Ntuli a Mnguni

a Mjoli m
b Nganekiso f unattached, at Komatipoort

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5 Nobulawu da. of Lobisane Magagula a Swazi

a Nodlongo m
b Nyokase f md ? in Johannesburg

6 Khalelwako da. of Nkundleni Mazibuko a Swazi commoner

a Mthakathi m
b Mhlahlose f md Mdungeni Nkosi (Dlamini) a tribesman of eMzinti Trust area

7 Makhombose da. of Zaba Magagula a Swazi

a Ndinda f md 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 Mataffen[15] for instructions. He advised refusal of payment, but the result was a liberal allowance of 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 Mbandine[16], 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]

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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

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

"Toe ons by Matalapoort kom, heers daar groot opgewondenheid onder die Kaffers van daardie buurte; al wat hulle ons kon vertel, was dat die Barbertonse poliesie die indoena Hanjan agterna sit, omdat hy op Transvaalse gebeid gemoor het.....

By Matingitingi is ons oor die Lebombo en daal toe berg-af na Komatiedrif, alwaar ons van die Transvaalse Belastinggaarder verneem dat geen blanke vermoor is nie, maar wel van die Kafferpoliesie van die Naturellekommissaris. Hanjan wou nie die hutte van sy stat laat tel nie en het die Kafferpoliesie deur sy jong krygsvolk laat verdrywe. Die krygsvolk was moedswilling en steek die Kafferpoliesie gedurig met die punte van hul asgaaie net dat bloed uitkom. Dog een slag was die steek 'n bietjie te diep; die poliesieman draai hom om en lem sy vervolger en moordenaar. Toe deursteek hul hom ook, hy val en sy maat gaan oor sy sterwende vrind staan en het 'n paar van Hanjan se volk platgesteek voordat hy as neld geval het. Hierop spat die polisie uitmekaar, vlug, en gaan die tyding aan die gesaghebbende bring. Toe die Barbertonse Kommandant met sy manskappe aanruk, vlug die indoena Hanjan met al sy onderhoriges die Lebombo oor, om skuiling in Portuguese gebied te soek. En hy leef nou daar ongestraf, daar tussen Transvaal en Mosambiek geen traktaat vir uitlewering van misdadigers bestaan nie."[18]

My informants' 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.

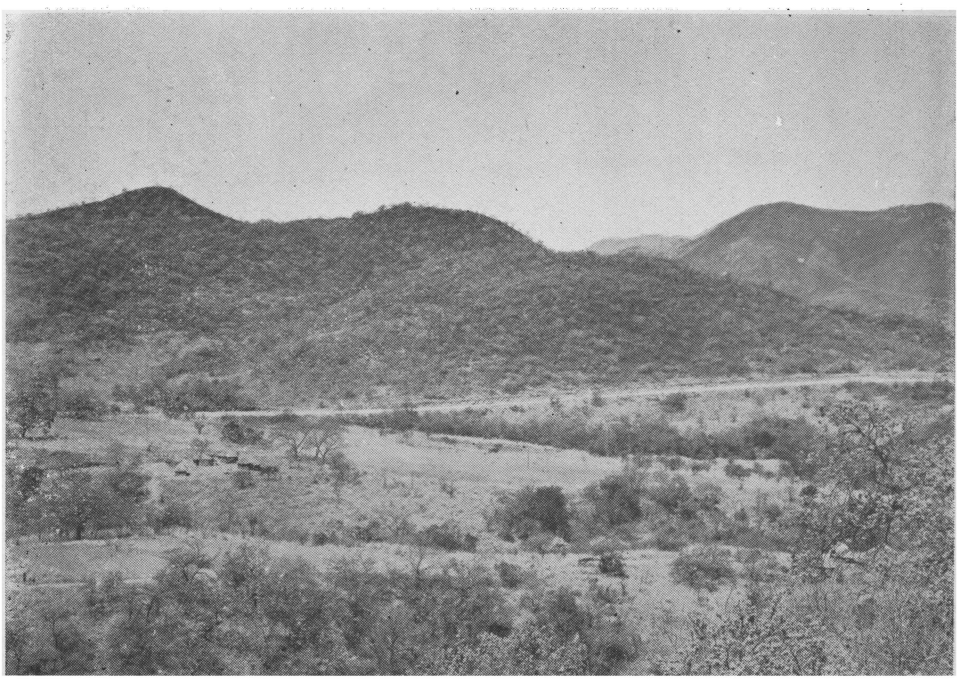
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18) Von Wielligh "Langs die Lebombo" 238-9

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.

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PLATE 9.



Thorn-scrub country north of Barberton.



eMjindini village of chief Mhola on Sutherland.

facing page 80.

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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.

MUNTU, wives (in order of marriage) and issue:

1 Gaveya da. of Ndakane Mgabhi, a Swazi

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

2 Milile da. of Msayeya Nkosi (Dlamini)

a Magwazingwenga m

3 Tamile da. of Shishila Nkosi (Dlamini)

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

4 Khohliwe da. of Vuyane Ntjayintjayi, a Mnguni

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

5 Bolile da. of Doyo Magagule, a Swazi

a Ndungamizi m
b Nyamayabo @ Jeke m
c Ntamela m

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6 Khohliwe da. of Bayeni Nkosi (Dlamini)

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

7 Mcoshwazi da. of Mabikizulu Mthethwa a Zulu

a Memo m

8 Zimangele da. of Mabikizulu Mthethwa above

a Mndingendi m

9 Bota da. of Nkunzi Mkhabela

a Mfokazi m

10 Mukile da. of Magudulela Nkosi (Dlamini)

no issue

11 Mcakasha da. of Zimaca Mngwenya a Sotho

a Velaphi m

12 Khabonina da. of Munce Hlebeya a Mnguni

a Mayekwane f md Mntangeni Shongwe of Sithulele's tribe p. 57

13 Dani da. of Sigcoza Hlebeya

a Dunguzele m

14 Ntambose da. of Dingili Maseko a Swazi

a Mabandla m
b Mbelelaphi f particulars unknown

15 Mdingase da. 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 Mkhatjwa, and a member of HANYANI's izinDlovu regiment of ca. 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 Mazibakufa, but to date this has not been done.

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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 da. of Njanga Mhlongo a Mnguni

a Nsiminye m
b Jobe m
c Msongi m
d Nyumbane m
e Jabhisa f md Mbukuli Ntuli a commoner of the tribe

2 Fuyatha da. of Mabhoko Mashabane a Mnguni

a Simoni @ Mngwenya m
b Zitha m
c Zigodo m
d Mpande m
e Makotane f md Ntandane Ndlala a commoner of the tribe
f Fujwane f md Nodlongo Malala a commoner at Coalmine

3 Mpunzane da. of Nyongane Mkhabela a Mnguni

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

4 Kosa da. of Nkunzi Mkhabela

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

Mazibakufa was born ca.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.

9 R e g i m e n t s : As far as memory goes this tribe never practised circumcision. The

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chiefs[20] enrolled military regiments (butha) and appointed a commander (induna yebutho) for each and a commander-in-chief (indunankulu yamabutho) for the whole army. These different regiments were proclaimed at intervals of 2 to 2½ years.

	Name	Year of butha approx.	induna	induna-nkulu	chief
1	izihambi	1850	Mabandla Magagula	Mgungu Magagula	SOSHA-NGANE?
2	ufoma	1852	Mcikivane Nkomo		
3	amagwembesha	1855	Mgungu Magagula		
4	izimpakamela	1857	Ngobozane Magagula		MAWEWE
5	umbanga-ndlala	1860	Gabeya Magagula		
6	umafakusasa	1862	Mbushuya Ntjayi-ntjayi		
7	izingaja	1864	Bayeni Nkosi (Dlamini)		
8	amalwaphu	1867	Mbawa Magagula		
9	izindlo-ndlomane	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	abalondolozi	1917	" "		
20	indlozi	1920	" "		

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20) but evidently not the chieftainess MKHONJWASE, hence the interval between the ingulube and amagavu regiments. NDLEMANE's regency was too short.

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10 Organization and composition of tribe:

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

11 S o c i a l: There are no social strata, hence the posibility 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 B e l i e f s: 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 C h u r c h e s and s c h o o l s : 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, viz. 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 M o d e o f s e t t l e m e n t : 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

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21) The first mission work is described in "Förbundsfacklan" 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 skördefolkets spår" there is an article "Vägrödjaren" by G. Monson.

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huts (indlu), 2 cooking huts (idladla) and one ground-nut store (idulu), and is clean and well-kept.

15 M a t e r i a l c u l t u r e: Typically Zulu. Nothing distinctive was observed.

16 T r i b a l m a r k s and d r e s s : 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 C a t t l e and p a s t o r a l i s m : 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 A g r i c u l t u r e : 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), jugo beans (indlubu) and sweet potatoes are also grown.

19 E c o n o m i c s : 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 H e a l t h : In summer malaria is very prevalent. The only medical facilities are those at Shongwe and Figtree (pp. 71, 104).

21 S o u r c e s : Most of the foregoing information was given me in August, 1946 by MIYOMO, Myekwa and three of the oldest men of the tribe, Maqaleni, Lonqama 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

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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 "Förbundsfacklan" Kumla 1919, "Ett Människoliv" in "Förbundsfacklan" 1924; 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; G.R. von Wielligh "Langs die Lebombo" Pretoria 1928.

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The Mkhatjwa of Mbambiso*

1 D i s t r i c t : Barberton, Transvaal.

2 N a m e o f t r i b e : bakaMkhatjwa.

3 C h i e f : MBAMBISO. Family name (sibongo) Mkhatjwa. MBAMBISO was probably born in ca. 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: eNhlendleni village on Te Kort 103.

4 L a n g u a g e : 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 303. 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 uMlumati (Lomati), touches the southern tribal boundary. The Ńweti (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 Mzimpofu in Piggs Peak district to Lomatidraai 7 ca. 1865, thence (? ca.1870) to N'hlumi (eMhlumeni) 340, and ca.1886 to the present site on Te Kort 103.

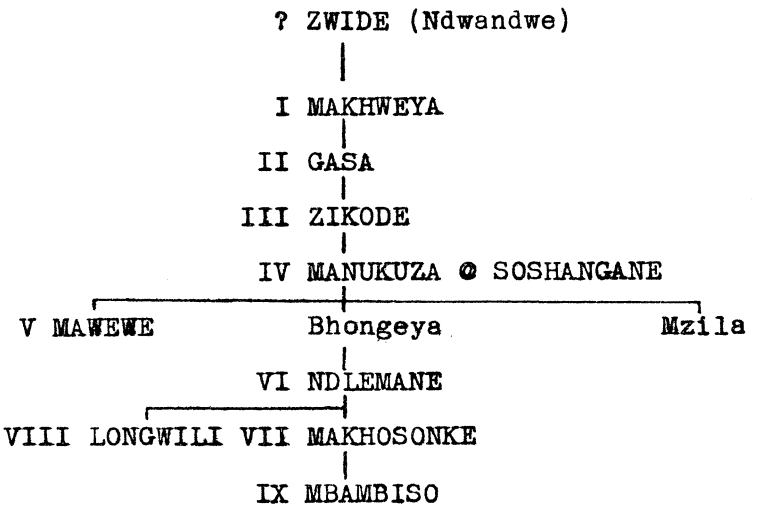
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* No. 23-70 in "Survey of Bantu tribes of S.A." Pretoria 1935, now 14-838

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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 g e n e a l o g y of chiefs:



Capitals denote chiefs, numerals their order of succession.

8 H i s t o r y and genealogies of chiefs:

These Mkhatjwa 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 ca.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 eNhlendleni and Kwa-Fakaza on Lomatidraai 7. On account of oozing water he later moved eNhlendleni to N'hlumi (eMhlumeni) 340, where he died ca.1897. During 1873-4 he acted as regent for Hanyani p. 78. The following of his wives are remembered.

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NDLEMANE, wives and issue:

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

a MAKHOSONKE m
b LONGWILI m
c Mabandla m

2 Mndabazi da. of Magodza Nkosi of the Swazi royal clan

a Lomadvuba f unmd
b Gagadu m
c Mkhuzo m

3 Nhlamakazana da. of Mnukwa Nyathikazi of Mawewe's tribe p. 75

issue unknown

4 Lomvimbi da. of Matsebane Khosa, a Shangaan of the tribe

a Madunusa f dd before marriage
b Longobiyane m

Upon his death in ca.1897 NDLEMANE was succeeded by his son VII MAKHOSONKE (born ca.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 ca.1930.

MAKHOSONKE, wives (in order of marriage) and issue:

1 Masaka da. of Nobeya Mtsetfwa of Mawewe's tribe

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

2 Mntazana da. of Mazidla Mtsetfwa of Muntu's tribe p. 75, full brother to 1 Masaka. Mntazana became inhlanti (was affiliated) to her aunt Masaka

a Sonangaye f not yet md
b Ngwengula m
c Lomvula f not yet md

3 Pheyiye da. of Gabeya Magagula of Muntu's tribe

died without issue

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4 Layetsane da. of Matsamo Shongwe, chief of a neighbouring tribe

no issue

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

MBAMBISO, wives (in order of marriage) and issue:

1 Fumanekile da. of Ngumu Mgcobokazi, a commoner of the tribe

a Nontuba f
b Mntema f
one child died in infancy

2 Lomatjele da. of Cengele Singwane, a Shangaan tribesman

a Mankuntwane m
two children died in infancy

3 Sikhatsele da. of Ndlakenya Shongwe of Sithulele's tribe p. 57

a Mhlobo f

9 R e g i m e n t s : These are the regular Swazi regiments. The last batch of tribesmen to go to the capital for enrolment were the emaGavu ca.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 Nhlanganu. 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 S o c i a l : The ruling family and Swazi tribesmen and those of Zulu stock form the upper class, while those of Shangaan and Nhlanganu 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 B e l i e f s : Ancestor-worship and belief in

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witchcraft are almost universal.

13 C h u r c h e s and s c h o o l s : 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 M o d e o f s e t t l e m e n t : 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 M a t e r i a l c u l t u r e : 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 T r i b a l m a r k s and d r e s s : 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 (sidvwaba) 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 of wood, the horns of small game and especially of beads. The last-named are of various types e.g. strings (ingeje, simohlwane) and bands

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(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 §4.

17 C a t t l e and pastoralism : Cattle were brought to this area in the 20th century, prior to which they could not exist here (see p. 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 A g r i c u l t u r e : The majority use ploughs but a number of lands are still hoed by 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 E c o n o m i c s : 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 H e a l t h : Malaria is rife in summer. Medical facilities are provided at Shongwe Mission p. 71.

21 S o u r c e s : Nearly all the above data were obtained in August, 1946 and June, 1947 from MBAMBISO, his mother Masaka (age ca. 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 by the Deeds Office, Pretoria. The data on population were obtained from the sources mentioned in the introduction.

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The Mahlalela of Gija*

1 D i s t r i c t : Barberton, Transvaal.

2 N a m e o f t r i b e : bakaMahlalela. They are Emaswati (Swazi).

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

4 L a n g u a g e : 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

* No. 14-840 in "Survey of Bantu tribes of S.A." Pretoria 1935

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plateau is difficult of access owing to the steepness and roughness of the road. This is an isolated part in which leopards and other carnivora 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.

6 Migrations, status and affinities of tribe :

Originally this tribe came from a place called eShiselweni[1] 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.

7 Skeleton g e n e a l o g y of chiefs:

See opposite page.

8 H i s t o r y 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

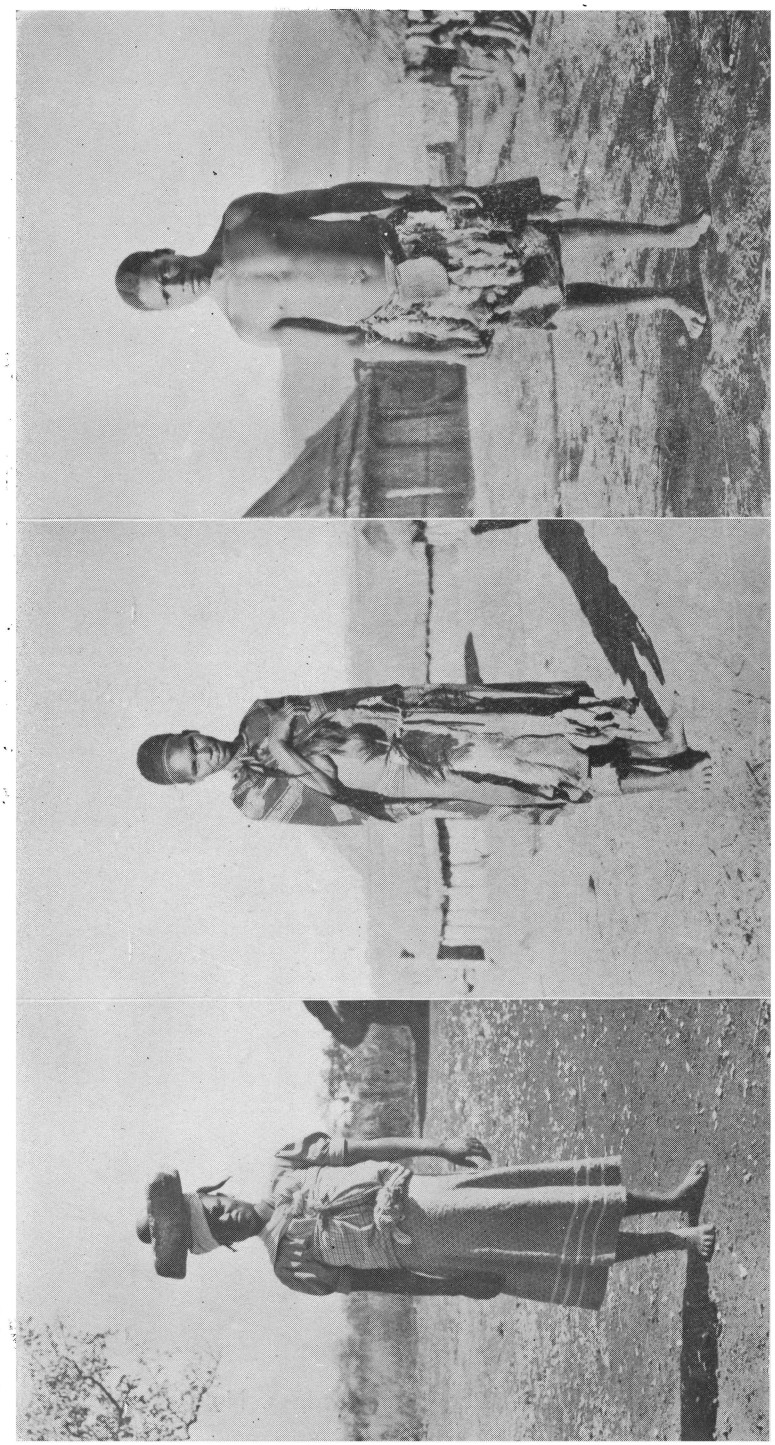
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1) } See opposite page.
2) }

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

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PLATE 11.



Mshagu, son of chief Mhola, in tribal dress.

Lozangcotho, wife of chief Mhola, in tribal dress.

Woman of Lugedlane's tribe carrying grindstones.

facing page 96.

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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, da. of Mbandzamane Sifundza, a Swazi.

VII LOMAHASHA was born ca. 1825 (regiment: iNyatsi; he was already a mature man during Mbandzeni's boyhood). He succeeded on his father's death ca.1870. His head kraal eMbondvweni was in eMpundvwini 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 eMbondvweni 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, wives and issue:

?1 Landlela da. of Makhatheni Magagule

a Mbakwane m
b MBUDULA m

?2 Hlawulwako da. of Malinela Masilela

a Mabaso m
b Mandandeni m
c Gwaza m

VIII MBUDULA succeeded his father LOMAHASHA ca.1892. He was born ca.1852 (regiment: uLoxeku @ uGongo; ca. 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

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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.

MBUDULA, wives and issue:

1 Hleteni da. of Lukhwekhwe Nkala

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

2 Nkomoyesizwe da. of Mawewe Mkhatjwa, chief of a neighbouring tribe, see p. 77 Nkomensizwa

a Hlabatsi f died unmd
b SIDLOKO m

3 Ngoyeka da. of Ndlaluhlaza Mkhatjwa son of Madzanga son of Zwide son of Langa

a GIJA m

4 Boniwe da. of Ndlaluhlaza Mkhatjwa above, inhlanti (affiliated) to 1 Nkomoyesizwe

a Khabonina f md Amos Shungube, a commoner tribesman of eMbuzini

5 Zitheni da. of Zidlumane Nkalanga

a Mbikiza m of eMbuzini, informant

6 Jokombi da. of Sitali Nkuna

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

7 Longquqe da. of Maloyi Nkosi (Dlamini) of the royal clan

a Fafalane m
b Phahlana m

8 Bikwaphi da. of Miyana Nkosi (Dlamini)

a Mshikisha m
b Jahakhulu m

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

a Mahiyane m

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10 Maliwase da. of Miyanga Nkosi (Dlamini), left after husband's death and now in Nelspruit district

no issue

11 Lugombe da. 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 ca.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 ca.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, wives (in order of marriage), and issue:

1 Nobulawu da. of Mnukwa Mkhwanati

a Lokufa f not yet md
b Mahlokomane m born ca.1934; mentioned as heir in official correspondence, but rivalled by Majalimane (see under 5); attending Central School, Lomahasha
c Chitsekile f not yet md
d Sele m

2 Lomehlo da. of Mtsafeni Mcuyu

a Luza f not yet md
b ? f not yet md

3 Mfukwa da. of Sikhwhahlane Sithole

no issue

4 Nomajele da. of Ngilazi Masilela

a Mbalose f not yet md
b Sigwili m
c Mkheva m
d ? m died in infancy

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5 Maviyongo da. of Ngcanane Mangane

a Majalimane m rival of 1b Mahlokomane
b Mandanyane f not yet md
c Lokutsela f not yet md

6 Funeka da. 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 ca. 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 R e g i m e n t s : 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 Nhlanganu 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.

indvuna	sigodzi
Ngudumane Mahlalela[4)]	(in Swaziland)
Mandlazi Mahlalela	(in Portuguese country)
Shayindlovu Magagule	eMbuzini
Mangubo Hlano	eNgwenyeni (on crown land north of Figtree)

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

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indvuna	sigodzi
Hobho Mabila	eNyanji (on crown land south of Figtree)
Shevu Kalanga	eNhlahleya (western part of Trust land south of Figtree)
Sidodana Mahlalela	eSilolweni (southern 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 S o c i a l : The old order largely prevails. The élite 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 élite 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 B e l i e f s : Almost the whole tribe worship their ancestors. Many believe firmly in witchcraft and divination.

13 C h u r c h e s and s c h o o l s : 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

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.

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said to have been good educationally.

14 M o d e o f s e t t l e m e n t : 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 M a t e r i a l c u l t u r e : 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 T r i b a l m a r k s and d r e s s : 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 C a t t l e 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 A g r i c u l t u r e : 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.

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19 E c o n o m i c s : 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 H e a l t h : 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 S o u r c e s : 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-evals 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.

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The Ngomane of Nkapana (Hoyi)*

1 D i s t r i c t : Barberton, Transvaal.

2 N a m e o f t r i b e : va ka Ngomane.

3 C h i e f : NKAPANA NGOMANE. Family name (šivongo): Ngomane. Born ca. 1902 (time of bubonic plague, ubhubhane; of weaning[1] 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 L a n g u a g e : 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 Rareni (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 Sabie and the eMnondozi, 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 Lugedlane p.125 but admits that he does not control it, see §§6, 10.

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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

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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: Ñweti (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.

Distribution: This is shown on the map.

6 Migrations, status and affinities of tribe:

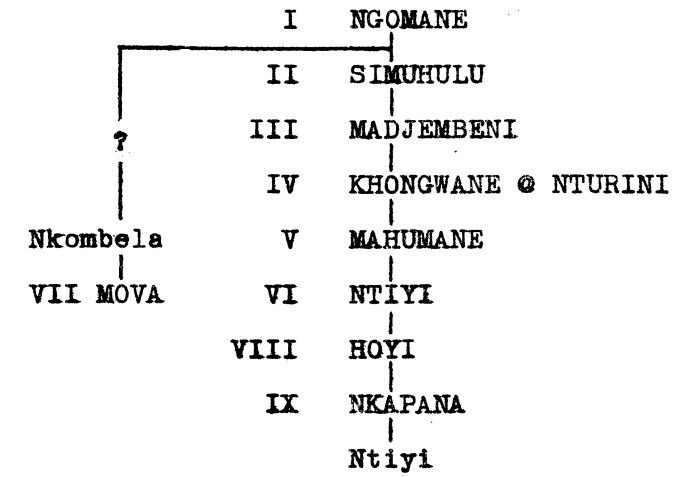
In the early days (? late 17th century) the tribe dwelt among the Sotho at Lugogodo mountain near White River. Subsequently (? ca. 1700) the tribal headquarters stood on the uMlumati (Lomati). From there they were moved to the uMgwenya (Crocodile) (? ca.1750). The tribe then lived near Middelburg (? ca.1780) and Nelspruit (ca.1825), and afterwards on the Sabie in Portuguese territory (? ca.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 Sabie in Portuguese country ca.1890, to the Kruger park ca. 1891, and to the present spot on the main road a mile from Komatipoort ca.1926.

The Ngomanes call themselves vaŠika (Tsonga -šika, 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 from their neighbours, who generally do not favour intermarriage with them.

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

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7 Skeleton g e n e a l o g y of chiefs:



Capitals denote chiefs, numerals their order of succession.

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

8 H i s t o r y 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 Nsikazi 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 uMlumati (Lomati)river. II SIMUHULU 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.

SIMUHULU's successor lived in Shaka's time

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(between 1780 and 1830) but was probably born ca. 1740. My informants say he was III MADJEMBENI, and that the tribe consisted of vaMbayi and lived in Middelburg district. Mzilikazi in his flight from Shaka attacked them, killing MADJEMBENI, and they fled to Nelspruit district (? ca.1825). The Ngomane petition (§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 (? ca.1760) in Middelburg district, where he reigned. The tribe was attacked by the Swazi king Mswazi II(? ca.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 Soshangane 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 Šigove 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 (? ca. 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 ca.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 Shangaans through contact with Soshangane's Tsonga subjects. MAHUMANE died in Portuguese territory of grief and worry soon after his advent. The petition (§21 below) says his death took place during the early part of Mbandeni's reign, i.e. ca.1880. His grave is somewhere on the Sabie.

VI NTIYI succeeded his father (? ca. 1880). He was born ca.1810(?) and reigned until ca.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

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had not been paid. Dlavu blamed NTIYI for the omission, and took refuge with Mzila in Portuguese country. Mzila sent an expeditionary force (?ca. 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 (? ca. 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 Magudu, 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, wives (in order of marriage) and issue:

1 ? da. of Mangane Sambo, a Ngomane chief (cf. p. 127)

- a ? f particulars unknown
- b HOYI m

2 ? da. of Malengana (? Šivongo)

- a Mathafeni m
- b Nwamavangu f md a Sotho at White River
- c Novaneni f md 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 ca. 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 ca. 1890, when he had mustered sufficient cattle to redeem HOYI from Mzila's successor Ngungunyana. HOYI thereupon became chief. MOVA was born ca. 1820 (intanga -- co-eval -- of NTIYI) and died ca. 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 ca. 1850. During Dlavu's attack on NTIYI ca. 1885 he was taken captive by

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Mzila's auxiliary force. 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) Mjokane.

HOYI took over immediately after his release ca.1890 and settled on the Sabie (Portuguese country) but moved to eSikhukhuza (Skukuza, Kruger National Park) ca.1891 (shortly before first locust plague). There he stayed until ca. 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, wives (in order of marriage) and issue:

1 Qhoboka da. of Matšhume Mašava, a Shangaan of Ngungunyane's tribe

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

2 Hlonipha da. of Šibandzane Mimbiri, a Shangaan of Ngungunyane's tribe above

a Šingwenyana f md Mašenge Mhlava, a Shangaan

3 Nyatheya da. of Šibandzane, see no 2 above. She was put into the hut of her full sister Hlonipha

a Buweni f
b Mahlangene f

4 Khahleya da. of Majumbe Gumede, a Swazi

a NKAPANA m
b Sompungane m

5 Jameya da. of Melembe Mpfumba, a Ronga of Mangawana's people, Portuguese country

a Nsamane m
b Tiphuleni f md one Mpapane (šivongo) of the neighbouring tribe under Nkapana p.
c Buweni f md one Shabangu (šivongo) of Nkapana's tribe p. 117
d Molombo f md Jameson Šivuye, a Shangaan tribesman

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6 Pewula da. of one Nkanzi (Šivongo), a Chopi

no issue

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

8 Hlekwase da. 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 ca. 1902.

NKAPANA, wives (in order of marriage) and issue:

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

a Mahumane m deceased
b Ntiyi m heir; born ca. 1931; at school
c Themba m

2 Yothase da. of Gcabhi Ngwenya, a Shangaan from Portuguese country

a Nwamavangu f not yet md
b Mdletjwa m

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

a Sabhini f not yet md
b Mashumi f not yet md
c Vokodo f not yet md

9 R e g i m e n t s : 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.

10 Organization and composition of tribe :

The chief's followers are grouped under two

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Shangaan headmen (nduna) Thavane Mašele and Thavane Chivi, who try cases. Mašele 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 (Ṅweti). 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 Mašele 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 Lugedlane 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 S o c i a l : 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[2] custom. Nowadays the only substitute for cattle is money[3] which is very

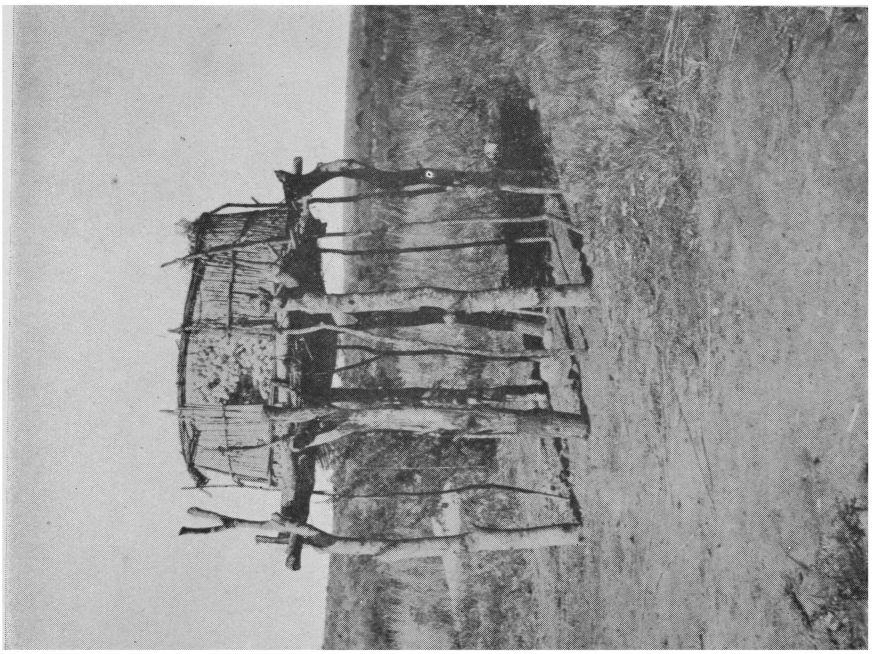
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2) Tsonga and Ronga have no corresponding word.

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

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PLATE 13.



Storage of maize on platform, Shongwe tribe.

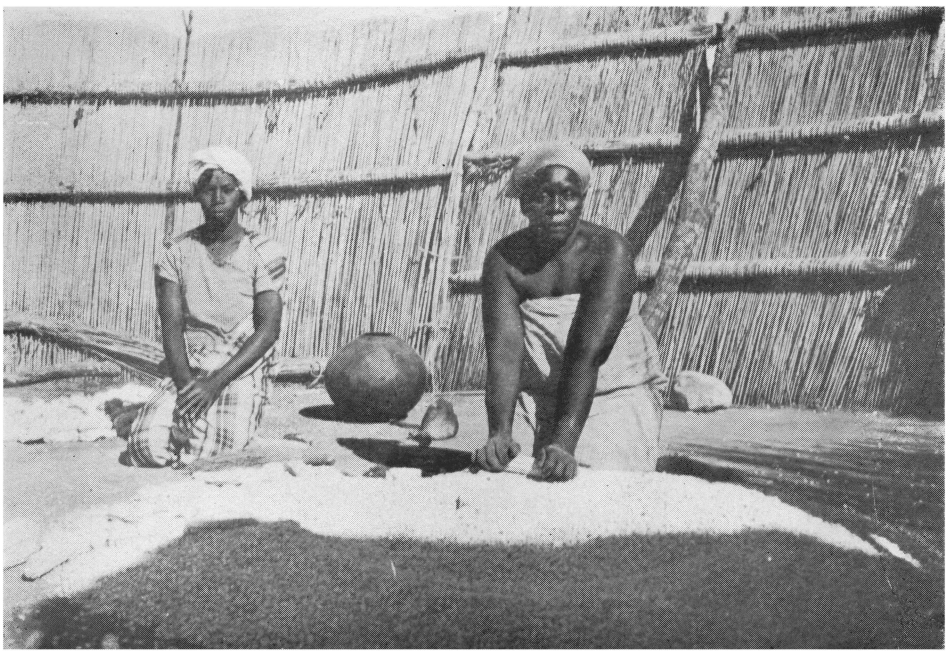


Storage for peanuts, Shongwe tribe (p. 69).

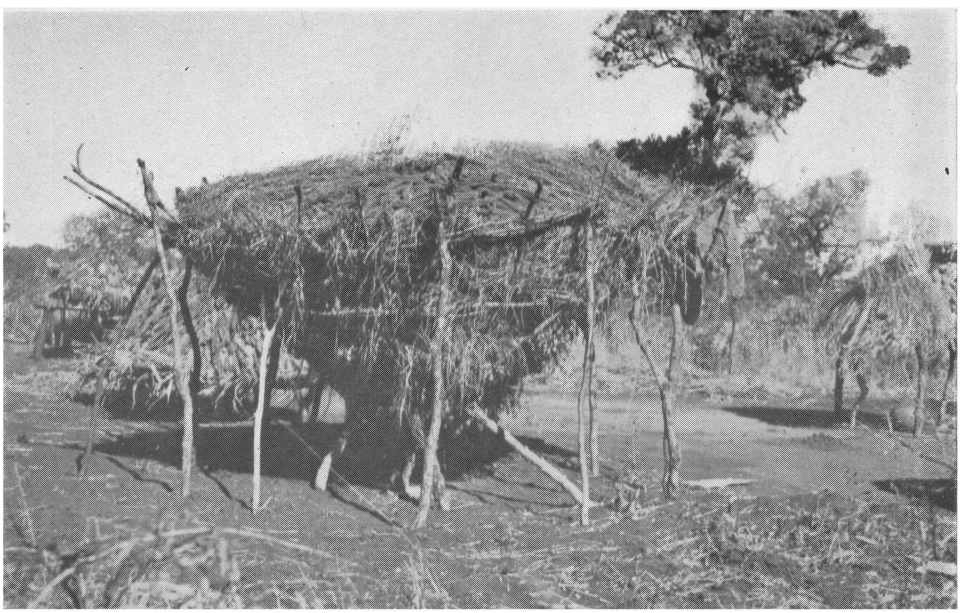
facing page 112.

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PLATE 14.



Shongwe women shelling maize.



Temporary storage of bulrush millet, Lugedlane's tribe.

facing page 113.

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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.

12 B e l i e f s : 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 p.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 C h u r c h e s and s c h o o l s : 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 station[4] 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 M o d e o f s e t t l e m e n t : The typical village consists of two or three dwelling huts with reed walls and conical roofs, 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

4) Reports on the work of this station appear in Ester Monson'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.

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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 §17 below.

15 M a t e r i a l c u l t u r e : 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 Lugedlane's tribe (p.131), the following were seen here:shallow plaited cereal dishes (rihlelo),small conical beerpots (ndjomela), small wooden pestles (šimusana) for pulping cereals in a dish (rihiso, šihiswana),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 T r i b a l m a r k s and d r e s s : Ear-piercing 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 C a t t l e 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 A g r i c u l t u r e : 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

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bags is hung in trees.

Each woman works from four to ten lands. These are of two types: nsimu, a dry land about half an acre in extent and šivandwe, 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 lands are only intended to yield enough for home consumption. The following table shows the crops grown and a woman's approximate harvest:

crop	yield (bags)
maize (šifake)	10-15
peanuts (timanga), unshelled	6-7
sorghum (mavele)	3-4
(šidzukudza)	3-4
(nšalana)	2
millet (ṅwahuva)	2
jugo beans (ndluvu)	1
cowpeas (mbaweni or nyawa)	1
sesamum (risambi)	½

Besides the above, sweet potatoes (nhlata), pumpkins (ranga) 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 E c o n o m i c s : 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.

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There is no saving; the earnings hardly suffice to buy food and clothing. There are several stores at Komatipoort, one at Crocodile Bridge siding and one at Lebombo siding, but none is Native-owned.

20 H e a l t h : 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 (p.71), about thirty miles away.

21 S o u r c e s : Most of the foregoing material was obtained at the tribal headquarters in August, 1946 and June, 1947 from NKAPANA, Thavana Mašele (born ca.1890, one of the chief's tinduna) and Šingwenyane (daughter of HOYI). The history was compared and correlated with that given by the informants for the tribes under Nkapana p. 118 and Lugedlane p. 126. Thanks are due to Revs N.H. Thorell of the Swedish Holiness Union Zulu Mission and M.J. von Möllendorff 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" Hardemo 1937 and "Ett och annat från vårt missionsarbete i Sydafrika"in "I skördefolkets spår" Hardemo 1940, author unknown.

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The Ngomane of Nkapana (Siboshwa)*

1 D i s t r i c t : Barberton, Transvaal.

2 N a m e o f t r i b e : bakaNgomane (Swazi form), va ka Ngomane (Tsonga form).

3 C h i e f : NKAPANA @ PETRUS NGOMANE. Family name (sibongo): Ngomane. Born ca.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 L a n g u a g e : 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 Ṅweti (Stony Spruit), Komati-poort town lands and the bend of the iNkomati (Komati), 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 ca.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 ca. 1800 when it seceded and ca.1850, when the chief's village stood on Coopersdal 1. After a brief period on the southern bank of the Nweti (Stony Spruit) towards the close of the 19th century, the headquarters were

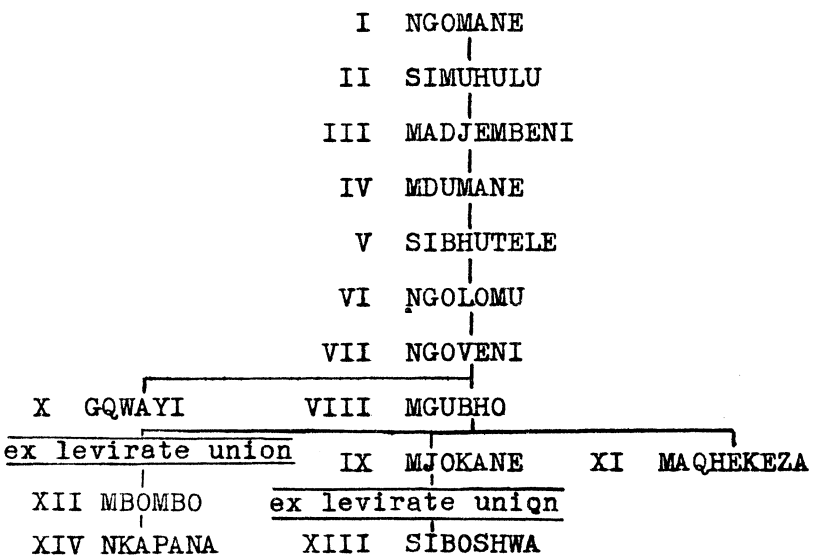
* No. 23-40 in "Survey of Bantu tribes of S.A." Pretoria 1935, now 23-55

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moved back to Coopersdal 1, where they remained until January 1947, when they were transferred to eMkhongoma on the Portuguese boundary (? Avondstond 410).

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 g e n e a l o g y of chiefs:



Capitals denote chiefs, numerals their order of succession.

There is some doubt whether MADJEMBENI is correctly placed, see pp. 107, 108.

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

8 H i s t o r y and genealogies of chiefs:

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

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Nhlanganu and Mbayi.[1]

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 SIBOSHWA's eCembeni village, Coopersdal 1. No more is known of NGOVENI, though the petition says he lived in the time of Mswazi (1820-1868).[2]

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 Mdovane da. of ? Šivitane (sibongo)

a MJOKANE m
b MAQHEKEZA m
c Mandwane f md Shangane Mnisi, a Nhlanganu commoner tribesman of eKolimane (Coalmine)

The petition says MGUBHO was a contemporary of Ludonga(1857-1874)[2]and Mbandeni(1858-1889)[2], and that the Ndwandwe invaded his area during the early part of Mbandeni's reign (? ca.1878). They raided all the cattle, and MGUBHO fled to a country called Losiyingili east of the Lubombo mountains. Matjidi, another Ngomane chief, fetched him back later, but he died soon afterwards (? ca.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 ca. 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) The account of the senior section of the Ngomanes p.108 says that in MADJEMBENI's time the tribe consisted of Mbayi and lived in Middelburg district. Presumably this statement refers to a later period when the old enmity was forgotten and intermarriage had taken place.

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

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MJOKANE, wives (in order of marriage) and issue:

1 Bhunyetane da. of Šithiyane Mnisi

a Mdongwe f md Mkhubhuka Singwane, a Swazi tribesman

Ex levirate union with MAQHEKEZA below:

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

c SIBOSHWA m

d Tetete f and Yuyuyu f twins; whereabouts unknown

2 ? da. of Masibekela Mahlalela of the ruling family of a neighbouring tribe, p. 95;great wife; she refused a levirate union with MAQHEKEZA and md a man of Figtree by whom she has no issue

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

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

After the death of MJOKANE (? ca.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, wife and issue:

1 Mdovane da. of ? Šivitane (sibongo)

a MBOMBO m

b Sidludlula f md Ngawungawu Mnisi, a Nhlanganu

c ? f
d ? f } dd in infancy
e ? f

XI MAQHEKEZA returned home after his brother MJOKANE's death, assumed duty and entered into a levirate union with one of the widows (? ca. 1891). He was probably born ca. 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 Mkhatjwa and her people, refuguees from Portuguese country, submitted to this chief. MAQHEKEZA died during the winter of 1931 at his eVimbilanga village where he was buried.

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

1 ? da. of ? Magagule (sibongo), a Swazi

a Lozindaba f md Mnguni Mngwenya, a Tsonga commoner of the tribe
b ? dd with mother at birth

2 Mathavane da. of Mavumane Livisi, a Tsonga commoner

no issue

3 Lakwamula da. of Nhliziyo Šivitane, a Nhlanganu

a Makhukhumba f unmd

4 Munqikazi da. of Mhlahle Mafuyeka

no issue

5 Matsuweni da. of Nkundlela Šivitane, 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 da. of Donkela Šikwa, a Nhlanganu commoner of the neighbouring Mahlalela tribe p. 95

a NKAPANA m
b Noni f md Mkhomazane Liphoko, a Tsonga commoner of the tribe
c Nyankwave f md Nkalane Mahlobo, a Tsonga
d ? f dd before named
e Mašange m

XIII SIBOSHWA @ MAGUDU @ FENISI succeeded his uncle MBOMBO ca.1933. He was born ca.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). SIBOSHWA died on 21/9/46.

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SIBOSHWA, wives (in order of marriage) and issue:

1 Makhaveni da. of Mašongane Lamula, a Nhlanganu commoner of the tribe

a Nwamavandla f dd in infancy
b Mhlolo f dd unmarried
c Lambane f dd unmarried
d Nduvase f not yet md

2 Gondo da. 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 da. of Mašongane Lamula, see 1 above

a Ngoveni m dd in infancy
b ? m dd before named
c Lokuyanga m dd in infancy
d ? m dd before named
e Nyankwave f not yet md

4 Jobhasi da. of Hlomane Sindane, a Shangaan commoner of the tribe

a ? f dd before named
b ? f dd before named
c Langa m

5 Nwamavanga da. of Bhakede Livisi, a Shangaan commoner of the tribe

a ? m dd before named
b ? m dd before named

6 Mhlavase da. of Jeke Mndlovu, a commoner of the tribe

a Sibhutele f not yet md
b Makunyule m heir, born ca. 1942-3

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

9 R e g i m e n t s : The last chief from this tribe to be enrolled in a regiment by the Swazi king was MAQHEKEZA.

10 Organization and composition of tribe:

This is similar to that described in §10 on

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p.111. The chief has six headmen (indvuna), each in charge of a section (sicinti) of the area, and a principal headman (indvunankulu) to assist in the hearing of appeals.

11 S o c i a l : 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 B e l i e f s : See p.113 §12.

13 C h u r c h e s and s c h o o l s : 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 M o d e o f s e t t l e m e n t : 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 M a t e r i a l c u l t u r e : 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 T r i b a l m a r k s and d r e s s : 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

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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.

17 C a t t l e and pastoralism: Most tribesmen have few cattle and no small stock.

18 A g r i c u l t u r e : 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 E c o n o m i c s : 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 H e a l t h : Malaria, venereal disease, consumption and bilharzia are rife. SIBOSHWA himself died of tuberculosis after he had lost eleven children. There are no medical facilities within the tribal domain.

21 S o u r c e s : The foregoing account is based chiefly on material obtained in August, 1946 from SIBOSHWA 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 Mašele 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 SIBOSHWA and others. Revs N.H. Thorell and G. Monson of the Swedish Holiness Union Zulu Mission and M.J. von Möllendorff 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 §21 on p. 116. A number of dates were taken from A.T. Bryant "Olden times in Zululand and Natal" London 1929.

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The Ngomane of Lugedlane*

1 D i s t r i c t : Barberton, Transvaal.

2 N a m e o f t r i b e : va ka Ngomane.

3 C h i e f : LUGEDLANE @ MAJOLE @ MAHOYANA @ DARAKUBE NGOMANE. Family name (šivongo): Ngomane. LUGEDLANE was probably born ca. 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 L a n g u a g e : Tsonga and Swazi influenced by Zulu.

5 Land, numbers and distribution:

The tribe occupies, roughly, the block between the uMgwenya (Crocodile) and the Ṅweti (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 of the Shongwe tribe p. 57: Wilderne 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, carnivora and game are found. The only perennial stream is the uMgwenya (Crocodile); the other rivers such as the Ṅweti, Rareni, Luhlangalwendlovu, Buṅwaneni, Matlheme and Malalane are dry in winter.

This tribe, the sixth largest in the district, numbers 2320 souls, see estimates p. 19. The

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

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population is distributed as shown on the map.

6 Migrations, status and affinities of tribe:

For early migrations see p. 106. This tribe separated from the parent tribe ca.1800. They dwelt in the Kruger park until perhaps ca.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 ca. 1944 to the present site on the Buŋwaneni (Tenbosch).

The tribe consists of Shangaans mixed with Nhlanganu. 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 g e n e a l o g y of chiefs:

I NGOMANE
|
II SIMUHULU
|
III MADJEMBENI
|
IV MFUMFANA
|
V ŠIDLEMU ⚭ MAHLANTI
|
VI ŠINYUKANA
|
VII MDJEDJANE
|
VIII LUGEDLANE

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

8 H i s t o r y and genealogies of chiefs:

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

About his successor V ŠIDLEMU all but his name has also been forgotten by all my informants save

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one. This informant asserts that ŠIDLEMU, 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 ŠIDLEMU an army to lead against the vaMbayi living in the neighbourhood of 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 ŠINYUKANA 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. ŠINYUKANA's grave is in the Kruger park; the time of his death is unknown. Only his chief wife is remembered:

1 ? da. of Nkalala Šilombo, a Šika 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 ŠINYUKANA was succeeded by VII MDJEDJANE, born perhaps ca.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 Hectorspruit[2] on 3rd February 1912 and was buried there.

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1) These Sambos are described by the petition as a Ngomane clan second only to that of the royal line , today represented by Nkapana 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.

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MDJEDJANE, wives and issue:

1 ? da. of Dulana Nkuwu, a Šika commoner of the tribe

a Ṅwamboweni f md Jama Liphoko, a commoner of the tribe
b Dumana @ Mdladlela m
c Mahuvane f md Jama above
d Ṅwavutome f md Ndodana Mngwenya, a commoner of the tribe

2 ? da. of Mshila Mhawule, a Mbayi of Nsikazi Reserve, White River

a Phukwana f md Šidlayi Sambo, a commoner of the tribe
b Ṅwankuleni f md Frans Matukana, a commoner of the tribe
c Ṅwamakhari f md Majole Mbatsi, a Swazi of Nsikazi Reserve
d LUGEDLANE m

3 ? da. of Nkwavutlu Makamu, a Šika commoner of the tribe

a Layisi @ Mbangweni m
b Hlambana m
c Šikálavito f md Šimane Liphoko, a commoner of the tribe

4 ? da. of Nkonkoma Mašele, a Šika commoner of the tribe

a Forhoma m
b Hahla m
c Khwehlelana m
d Sikhwameni m
e Ṅwamavoko f md Ṅwetle Ngomana, a commoner of the tribe

5 ? da. of Nyoni Khanyise, a Šika commoner of the tribe

a Mhlahlela m
b Makuweni f md Mashayimpunzi Matšhave (? Mašave), a commoner of the tribe
c Joni m
d Ndzakeni f md the same. She was put into the hut of her sister to work and bear seed (hlampsa) for her
e Gwedleni f md Sipiki Mašave, a commoner of the tribe
f Mathembane f dd before marriage

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6 ? da. of Khwavane Matini, a Šika commoner of the tribe

a Ńwasindlalana f md Gwayimana Mnisi, a commoner of the tribe, after whose death she entered into a levirate union with Matjeni Mnisi, a Nhlanganu commoner of the tribe
b Bvamango m
c Ngaloku m
d Fayela m
e Vimbela f dd 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 ca. 1915), and settled on Tenbosch 234 at a place called eMandabulela on the Crocodile due north of Oorsprong Kop.In ca.1944 he moved to the Buńwaneni.

LUGEDLANE, wives (in order of marriage) and issue:

1 Manyenyebuka da. of Lwakahla Mdluli, a Šika commoner of the tribe

a Nhlabathi m only child, dd in youth

2 Hanana da. of Matšide Ngoveni, a Šika commoner of the tribe

a Mbunu m
b Hlanguleni f md Yisayi Mašave, a commoner of the tribe

3 Šinungu @ Vukeya da. of Mankwanti Mdluli @ Ntimbana (šivongo šambiri), a Šika commoner of the tribe

a Hlabathi @ Mhlahlela m only child, died in youth

4 Nkanyini da. of Mahahini Mkhavela, a Šika commoner of the tribe

a Hlomula m
b Moyila @ Wilson m informant
c Masiyesiye f md Ndukwayo Sibiya @ Sibuli, a commoner of the tribe
d Mkwašana f dd before marriage

5 Matšani da. of Mahahini above, full sister to 4 Nkanyini

a Thuyane f md Frans Matukana, husband of her aunt Ńwankuleni, p. 128 above
b Šitefasi m
c Mašela m
d Ńwankuleni f md Government Sibiya, a commoner of the tribe

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6 Mnengwase da. of Nyongana Mkhavela, a commoner of the tribe, son of Mahahini above. At present in Nsikazi Reserve

a Ndumanyana f md Mampondo Makhuvela, a Šika of Bushbuckridge
b Mahuvana f not yet md
c ? f born in Nsikazi reserve

9 R e g i m e n t s : The tribe has no regiments and has never rendered regimental service of any kind to the Swazi king, cf. p. 111 §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, munumzana) assisted by two headmen (nduna). Each of the three has jurisdiction over a sub-area (šigodi), within which he hears cases, allocates village sites, fields etc.

person in charge	šigodi	locality
LUGEDLANE	eBukhosini	central portion of Tenbosch 234
Maplangu Mathebula	eMandabulela	Oorsprong 266 and westwards
Gebhu Mndlovu	Rarani	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 Sambo, Yisayi Matšhave (? Mašave) and Pound Sibiya. 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 of 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.

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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 šigodi to another without formality, though the change is reported to the chief.

11 S o c i a l : The tribe consists of a mixture of Shangaan 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 §§11,17 pp. 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 B e l i e f s : See p. 113 § 12.

13 C h u r c h e s and s c h o o l s : The general position has been stated in §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 M o d e o f s e t t l e m e n t : Living conditions are poor, largely due to the circumstances described in §§14 and 17 on pp. 113, 114. Many a village consists solely of three dilapidated dwelling huts.

15 M a t e r i a l c u l t u r e : The following items were observed: mortar (tshuri) and pestle (musi), conical closely-woven wickerwork baskets (širundzu), for carrying grain on the head, beer and water pots (ordinary size, ridiwa; large size, khuwana), calabashes (šikutsu) for salt, earthenware medicine-pots (šimbitana), sleeping mats (sangu), calabash dipper (ndzeko) for drinking water or

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marula beer, wooden meat-dishes (ngcombo), knob-kerries (šigila), 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 (šivuya) near the fields. Peanut baskets (nfunga) of grass in a net of fibre strips are hung in trees.

16 T r i b a l m a r k s and d r e s s: 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 §16 on p.114 applies.

17 C a t t l e and postoralism: See §17 on p. 114.

18 A g r i c u l t u r e : 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 §18 on p.114 apply.

19 E c o n o m i c s : 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 H e a l t h : 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 S o u r c e s : 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 Möllendorff (Emmanual 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.

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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 SIDLAMAFA 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
Bhevula, 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 šigodi 130
eBukhunkwini 96
eBukhunkwini forest 98
eBulunga village 57, 59
Buńwaneni R.125, 126, 129
Bunyetane, mother of SIBOSHWA 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

Digitised by the Department of Library Services in support of open access to information, University of Pretoria, 2020

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 12
Dlavu brother of NTIY 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

Digitised by the Department of Library Services in support of open access to information, University of Pretoria, 2020

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 SIBOSHWA
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 (Mkhatjwa) 85
fruit, tropical 70
isifunda, sifundza 38-9, 53, 67, 86, 92
furnace, native smelting 12, 13
imFuzela regiment (Mkhatjwa) 85
imiGadlela regiment 36,43, 65, 71
izinGaja regiment (Mkhatjwa) 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 Mazibakufa 82
liGavu (emaGavu) regiment 43, 92; cf. 85
amaGavu regiment (Mkhatjwa) 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 (Mkhatjwa) 85
GQWAYI 118, 119, 120
Grahamstown 77
graves, ancestral 41, 54, 68; cf. eMalibeni
grazing 9
inGulube regiment 63
inGulube regiment (Mkhatjwa) 85
inGumedlane regiment 85
Gungunyane see Ngungunyana
Gudu, address name 90
amaGwembesha regiment(Mkhatjwa) 85
ingwendze (full-time soldier) 120
Habela (Abel Erasmus) 35, 80
haematite 13, 14
uHahaha (Goulds Salvation Valley) 32
iziHambi regiment (Mkhatjwa) 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 (eNtabenezimpisi, Ntabinizimpisi) 76, 77
eHini (Grahamstown) 77

Digitised by the Department of Library Services in support of open access to information, University of Pretoria, 2020

hippopotami 74, 81
history §8 each chapter
Hlanganayavuka (eNhlanguyavuka), 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
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

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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 (eNhlanguyavuka) 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 NJIYEZA 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
Luhlangalwendlovu R. 125
Luhlwathini R. 74
LUKHAMBULE 33, 36, 40
eLukhetseni village 63
Lutsaka (South Kaap) R.32
-luva (pay tribute) 131, cf. allegiance
LUZIYA 58
amaLwaphu regiment (Mkhatjwa) 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

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uMafakusasa regiment (Mkhatjwa) 85
eMagavu (liGavu) regiment 43, 92
aMagavu regiment (Mkhatjwa) 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 (Mkhatjwa) 85
Mahambandle da. of SOSHANGANE 75, 76
bakaMahlalela 95 sqq.
MAHLANGOBE 58
MAHLANTI @ ŠIDLEMU 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, Republican policeman 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 (Mkhatjwa) 85
Mamba, address name 40
Mananga Point 76
eMandabulela 126, 129
eMandabulela šigodi 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

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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 SIBOSHWA'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
Mavuso, address name 40
MAWEWE 60, 75, 76, 77,78, 82, 85, 90, 98
Mazibakufa Mkhatjwa, 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 (Mkhatjwa) 85
mbango (tribal ward) 112
eMbangweni village(Mahlalela) 98
eMbangweni village (Shongwe) 65
iMbayana hill 46
vaMbayi (baPai)10,47,108, 119, 127
uMbhuyane (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 (Matsafeni) 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. Edwards) 30, 31, 37, 101
MEKEMEKE 32, 46, 47
Ka-Mekemeke village 47
metallurgy 11, 12

Digitised by the Department of Library Services in support of open access to information, University of Pretoria, 2020

eMfelakhona village 60
eMfomfeni village 60
eMfukuthweni village 78
MFUMFANA 126
iMfuzela regiment (Mkhatjwa) 85
uMgadlela regiment 36,43, 65, 71
Mganu, address name 113
LAMGCIZA 33, 35
uMgemane hill 32
uMgobhodi (uMgobodzi, 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 (Buffelsrivier) 46, 58, 76
uMhlanhlane (Concession Creek) 32
Mhlavase mother of Makunyule 122
Mhlenga (eNhlenga) outstation 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 (uMgobhodi, uMgobodzi) 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 SIDLAMAFA 66
eMpundvwini forest 98
eMsapha (cf. ebuSapha) 76
Mshila Mhawule, grandfather of LUGEDLANE 128
eMshingishingini sifundza 48

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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 MIYOMO
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
Mzimpofu 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
Ndau 75
baNdawe @ bakaNyoni 101
Ndlangamandla village 59
NDLEMANE 75, 77, 78, 85, 90-91
iNdlozi regiment 67, 100
iNdlozi regiment (Mkhatjwa) 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 chieftain 96
iNgugwane R. 46,58,65,76
iNgulube regiment 63
iNgulube regiment (Mkhatjwa) 85
iNgumedlane regiment 85
Ngungunyana, chief 75,79, 109, 110
Ngungunyana, war of 29
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
Nhlambase,mother of Dinuzulu Nkosi 51
eNhlambeni village 60
vaNhlanganu 33,76,92,101, 102,119,123,126,131
eNhlanguyavuka (Lister's concession) 76, 77
eNhlendleni village 89, 90, 91
eNhlenga (Mhlenga) outstation 95
iNhlengabafati R. 58, 74, 95
N'hlumi (eMhlumeni) 89,90

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eNjakeni 76
Njinginyane mother of LOMAHASHA 98
NJIYEZA 58,60,63,65,67
Nkalala Silombo grandfather of MDJEDJANE 127
Nkambule, Mlukuluku 36
eNkenini 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 Nkomoyesizwe, mother of SIDLOKO 77, 99
Nkomo, address name 90
Nkomoyesizwe or Nkomensizwa, mother of SIDLOKO 77, 99
bakaNkosi 31-56
eNkweza village 78
Nobulawu mother of Mahlokomane 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, Ntabinizimpisi(Hereford's concession) 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

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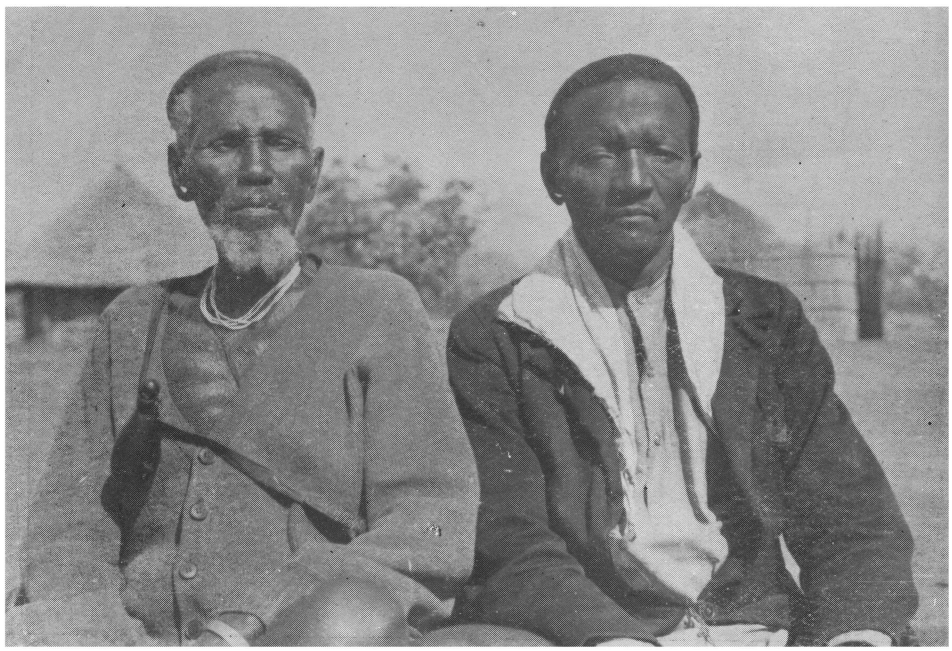
pastoralism 7, 14, 15,89, § 17 each chapter; see also cattle etc., live-stock
permanent farm population 9
PETRUS @ NKAPANA 19, 106, 117, 118, 121, 122
Phasheni, chief 127
-phehla emadloti(ancestor worship) 68
phengula (divining) 33
Phongolo R. 58, 59, 96
physique, Swazi 17
Piggs Peak 45, 74, 76,78, 82, 89, 95, 96, 98
Pilgrim's Rest 29, 32,34, 47
places of worship 41, 54, 68; cf. eMalibeni
plague, bubonic 29, 105
plantations 9,56,104,124, 132
political organization see organization
polygamy 41,54,68,86, 92, 102, 112, 115, 123
population, native 6,7,9, 17-20; §5 each chapter
population, pre-Swazi 10,13
population, urban 20
Portuguese 76, 80, 81
Portuguese border 29, 95, 96, 110, 117
Portuguese East Africa 9, 29, 60, 73, 74, 76, 80, 81, 83, 95, 96, 98,100, 101, 105, 106, 107,108, 109, 110, 118, 120,126, 127
Portuguese natives 18
Portuguese, war of 29, 79
praises, Ngomane 113
pre-Swazi inhabitants 10, 13
Pretoria 126, 127
Pretorius, president 32
produce 115
prospectors 7, 11, 20, 36
public opinion 102, 112, § 11 each chapter
Pulana Sotho 98
Queens R. (uMgwenyane) 32
raids, Swazi 11, 98, 108
raids, Zulu (Dingane) 108
railway, branch line to Barberton 5, 29
railway, Kaapmuiden 29
railway, Komatipoort 29, 36, 83
railway, Lourenço Marques 5
railway, Nelspruit 29
railway, Portuguese East Africa 29
railway, Selati 29
rainfall 6, §5 each chapter
rain-making root 119
Rand 9, 10, 43
Rapusa 21, 22
Rareni (Lily Pond Spruit) 105, 106, 125
Rareni šigodi 130
red ochre 13, 14
Reef, 9, 10, 43
reefs, gold 7, 8, 11
regiments §9 each chapter
released areas 5, 9
relics, ancient 11
religion, sectarian 21, 54, 55
remuneration, tribal officials 112
reptiles 125
Republic, Transvaal 16,29, 79, 81
right hand of village 47
rinderpest 14,16,29, 42, 70, 105
rivers 6 §5 each chapter
roads 5, 96
Ronga language 105, 112
root, rain-making 119
rotation, crop 70
royalty 40, 54
uSabe(Sabie) R.32,76,105, 106, 108, 110
Sabie town 29
sales, cattle 87
va ka Sambo people 127, 131
ebuSapha R. (Bryant) 76
saying 43,56,70,113,116

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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
SIDLAMAFA @ MAGUBHA 58, 64, 65-7, 68
ŠIDLEMU @ 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
Šigove, chief 108
eSihlangu mission station 30, 86, 102
Sihlangule R. 106
vaŠika 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
ŠINYUKANA 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

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PLATE 17.



Chiefs Miyomo (p. 73) and Myekwa (p. 74).



Chief Siboshwa (p. 121) and Mbikiza (p. 124).

facing page 144.

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PLATE 18.



Shangaan women, Mbambiso's tribe.



Chiefs Mbambiso and Longwili (p. 90).

facing page 145.

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South Kaap R. (uThaka,Lutsaka) 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 sqq., 74, 75, 90, 92,95 sqq., 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
Thulilamahashi, 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 SIDLAMAFA 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
tuyères 12, 13
Umgwenya mission station 113, 131

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Umkomati R.17, see iNkomati
unions, irregular 123,see immorality
urban population 20
Usuthu R. 10, 11
live (tribal domain) 67
vegetable farms 9,124,132
Vendaland (eVeshe) 76
venereal disease 43, 56, 70, 104, 116, 124, 132
eVeshe (Vendaland) 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 (Mkhatjwa) 85
iZifosi regiment (Mkhatjwa) 85
iZihambi regiment (Mkhatjwa) 85
ZIKODE 75, 90
Zimase 34
iZimpakamela regiment (Mkhatjwa) 85
iZindlondlomane regiment (Mkhatjwa) 85
iZindlovu regiment (Mkhatjwa) 83, 85
iZingaja regiment (Mkhatjwa) 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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PLATE 19.



Mnimba Nkosi (p. 71) and his wife.

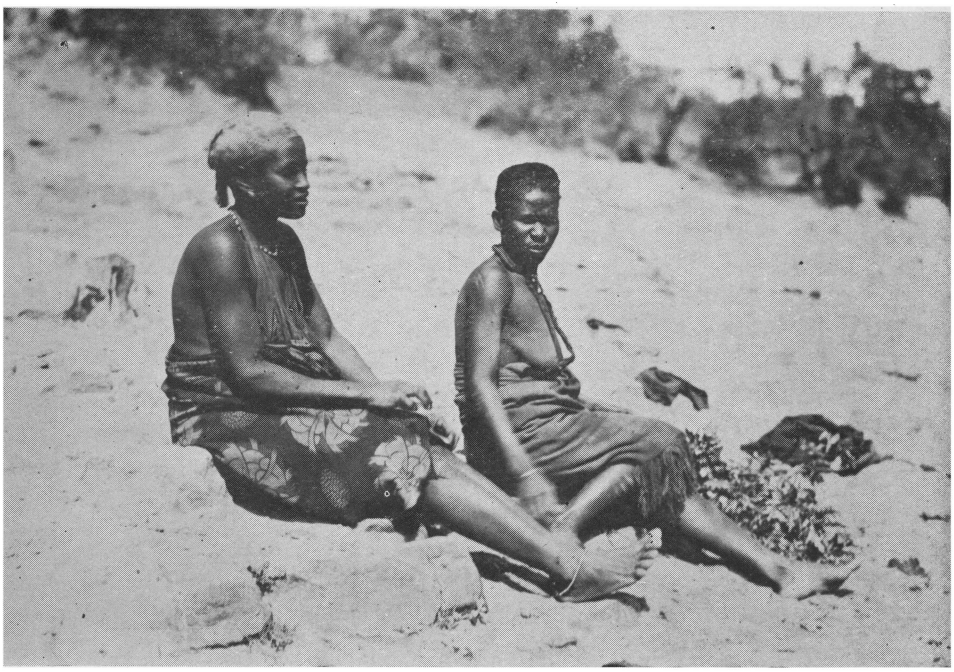


Chiefs Gija and Mbiko (p. 97).

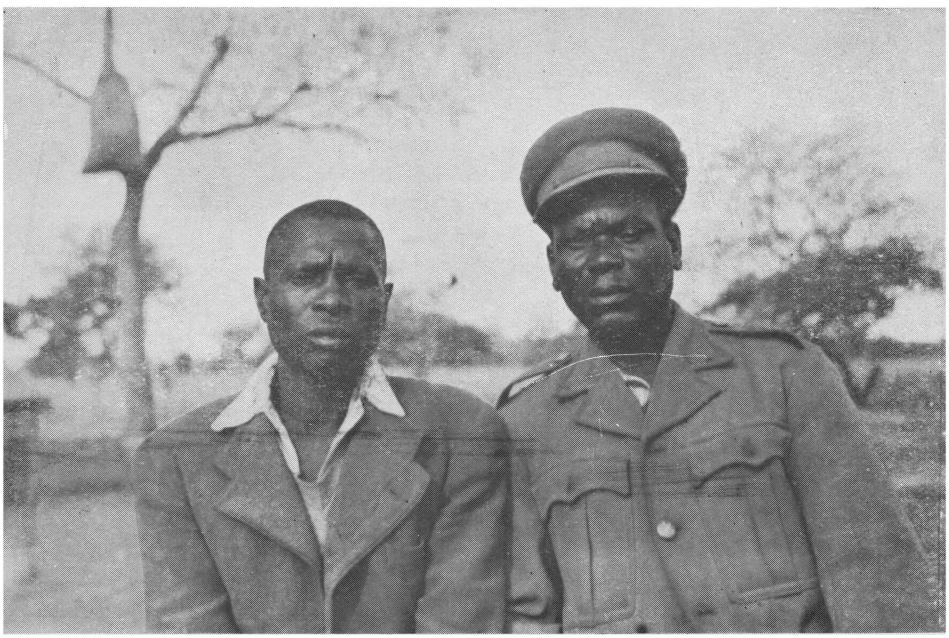
facing page 146.

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PLATE 20.



Swazi women at Figtree.



Chief Nkapana (p. 105) on right, and Thavana Masele (p. 116).
facing page 147.

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31°
32°
26°
WHITE RIVER
NELSPRUIT
eMpakeni (Krokodilpoort)
Crocodile
uMgwenyane
iNsikazi
(uMgwenya)
GAME RESERVE
NGOMANE OF HOYI
eSidondongwane
CROCODILE BRIDGE S.
Ka-Mašele
Phathimane
Nkapana
eDingamanzi
KOMATIPOORT
LE BOMBO SID.
Makukuwa
BUKHOSINI
eMoyana
TEN BOSCH
HECTOR SPRUIT
Lugedlane
Ka-Diki
Nweti
Ka-Dikmba
Old coal mine
Ka-Sambo
eZintombi
eMarizane
eSijubane
Makubule
EMANDABULELA
NGOMANE OF LUGEDLANE
Sibhuljane
MALELANE
eMalelane
KAAPMUIDEN
KA-NYUWA
iMbiyane (Clam Tin Creek)
KAAPSE HOOP
uMlegeni
Mhola
uMlambongwane (North Kaap)
uMlambongwane (Kaap)
uMlambongwane
uHlaka (South Kaap)
EMANTJOFENI
NKOSI MOSELEY
uJambila
uMkhomazana
uMhulumbela
ENTSABAMHLOPHE
uMqwenyane (Queens)
BARBERTON
Pioneer Creek
uMhlathuze (Concession Ck)
uMbhuyane
KA-TSIBENI
OF MHOLA
eDwaleni
uMgemane
uMnsoli
EMNSOLI
NOORDKAAP
EUREKA
SHEBA
LOUWS CREEK
ESIKULENI
eMhlambanyathi
iMbayana
(Buffels R.)
uMhlambanyathi
NGUBO
Monile
MONILE OF SITHULELE
Shongwe
Ka-Mahlathi
Sithulele
EMTFUNTINI
EMZINTI
SITHULELE
Ka-Hoho
(uMlumati)
Lomati
ESIGODZINI (EMASHISINDLU)
aMantabovu (Lower Ck)
eMagogeni
Myekwa
aManzimpofu
eNtabenezimpisi
Komati (iNkomati)
PIGGS PEAK
SWAZI LAND
eMatibetibe
uMbuMatibetibe
MKHATJWA OF MBIKISHANA
NGOMANE OF SIBOSHWA
Ka-Mashaphizana
Matisbiskom
uMlomowesibhamu
eMgwenyeni
Nkapana
eMlumati
KA-MDLADLA
Kwa-Jeluza
eNdaleni
eMfantini
uMzinti
Miyomo
Tonga Rapids
MKHATJWA OF MIYOMO
Sikhwakhwa
EMKHONGOMA
Luhlwathini
eMangweni
eMakhobozeleni
iNhlengabafazi
eNhlenga
eSihlangu
ENGWENYENI
EMGOBODZI
uMgobodzi
ENHLAHLEYA
ESILOLWENI
eMkoboli
ENYANJI
eMasibekela
MAHLALELA OF GIJA
EMBUZINI
Gija
eMbuzini
eNkanini
LOMAHASHA
NAMAHACHA
PORTUGUESE EAST AFRICA
One ● represents ten souls

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