

S.O.H.P. HLOPHE HISTORY : Loncay | Hlophe 1/2

Footnotes

12. Ngome: possibly Ngome forest in northern Zululand
west of present-day Nongoma.

4
kwakusetimphi tebantfu labamnyama
it was the timphi¹¹³ of black people
kuphela. Baka ngwane babehluphana netingule,
only the ^{people of} ngwane⁷ were quarreling with Zulus
tindle tita titekuba q ulukusha ngalapha,
coming frequently to afflict them this side,
tingule. kwabonakala kwekutsi -ke gha
kuZulus. It appeared that so, we should
asisuke le ^{esthuzweni} embilaneni site ngala ngobe
leave shiselweni⁶² mbilaneni⁶³ and come here because
sidvutane kakhulu nalabaka Zulu bangasho
we are much closer to those of Zulu, 'they might
basicindzetele.
squeeze us.

Balibamba lelive -ke bete befika lapha.
They went the land until they arrived here.
Ehe -- usomhlelo ke uhlatjwa lihlingafuku
Somhlolo is pierced by lihlingafuku⁹
eh -- nabalapha kunansi intsaba ngitayibita
when they are here on the mountain which I
ngelibito kwekutsi kuse Mampondweni
will call by name saying Mampondweni⁶⁴
kodwa wahlatjwa ngalapha ngemaphulandvuku
but was pierced this side of maphulandvuku¹⁰
unasokhukhuza bobabili.
with sokhukhuza alone.

Ehe -- nahlatjiwe lapho usokhukhuza
when pierced there, sokhukhuza is
uphetsi lesikhali ugawula ligobhe
carrying a spear cutting ligobhe¹¹
lekukhokha lenkhosi yeluhlanga.

Footnotes

8. Zulus; Ngule is a siswati word referring to a Zulu nation

9. Lihlingafuku - type of a plant which does not grow very high, with an easily broken stems which can pierce painfully on someone's leg; common meadow fern

10. Maphulandvuka is ^{possibly the} name of a particular place; 'kuphula indvuku' is to break a stick across the knee

11. Liqobhe refer to a big but sharp type of a thorn. Liqobhe is a siswati name referring a particular type of a huge thorn.

63. Mbilaneni - ^{there are two places of this name:} the royal graves about 4 kilometres east of Mhlosheni, known as the 'little' Mbilaneni; and the royal graves about 7 km south of present-day Nhangano

64. Mampondweni - is a place near the Mdzimba mountain about 11 km ^{north of} Logitha.

7. Baka Ngwenene: can mean either all the people of Swaziland under the rule of the Ngwenenes; or the Ngwenene ruling line

uyema unnaketfu lapho aphetse ligama
 he) stops, my brother there having the name of
 lenkhosi uSomhlolo. Ehe-- uSomhlolo-ke
 the king Somhlolo. Somhlolo then
 bekunene abechamuka eShiselweni ngetimp^{hi}
 bekunene came from shiselweni⁶³ with the
 takadzeni letindzala.

⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

Eh--ummemi wakhe kunguyena
 his helper it is this
 loSokhukhuga lomweta ematibukweni. #
 Sokhukhuga who carried him across ematibukweni
 Lapho namweta ematibukweni ematibuko
 when he carried him across ematibukweni ematibuko
 nginankha: kwekutsi wena waphakathi
 eye these. It is that you waphakathi #
 bhaga la, ngisaya lapha mine ngisayokuhla
 hide here I am going there to, check
 la kwekutsi kute yini lapho ngingaku fukusa
 whether there is not a place where I can
 khona. abhage -ke uSomhlolo -ke ye dwana
 hide you. Hid then Somhlolo alone
 bahamba bobabili, angumngani namngani
 going together being a friend and a friend.
 kulesosikhatsi kantsi uyinkhosi yeluhlanga,
 during that time yet being a king of Luhlanga #
 kwahamba kwahamba kwahamba bese
 it went on and on and on until they
 befika kuleli -ke. nefika lapha
 came to this area when they came here
 bawasomhlolo, eh-- kuleto fikhentsi.
 with Somhlolo, eh during those times

Footnotes

4. Ematibukweni - crossing place of a river or lake (locative form of ematibuko)

5. Waphakathi - refers to the king or ruler. Wena waphakathi is a salutation given to a king or ruler. In this case referring to Somhlolo.

62. Shiselweni - area in Southern Swaziland extending south as far as the Phongola river and eastwards to the Lubombo mountains; occupied by the early Swazi kings Ngwane and Ndungunye and by Somhlolo in the earliest phase of his reign.

113 Timphi : See glossary

6. luhtanga : lit reed, can mean of common stock; noble (original) stock; can have a sense of nation

ngayo-inkhosi kutsiwa bayethe nye kushiwo
 That is why to the king it is, said Bayethe, it is said
 ngayo. Eh yengamele ke onkhe lamave
 because of it. He overrules all the nations
 ngelwenti lwami.

According to my knowledge

Eh -- Kusukela kuSokhukhuzo eh --
 bese kuta kumoya bese kuta kumnyali
 Eh from sokhukhuzo then to Moya¹⁰ (then
 to Mnyali¹¹)

eh bese kuta eh -- ku -- kumNukwa
 then to eh -- to mNukwa¹²

mNukwa longumnakabomvemve lomkhulu
 mNukwa a brother to Mvemve¹⁰⁸ the big one

eh -- bekunene -ke nyalo -ke lesigaba
 eh -- bekunene now then this place

eh - sengunangu mabhedla kulendzawo
 it is this mabhedla¹⁰⁶ in this place

longumvemve. Eh -- bekunene -ke kuphela
 who is Mvemve¹⁰⁸. Eh -- bekunene only

nje kutsi lomsebenti siwuphatsele
 that this work we handle it for

inkhosi kutsi sige sibebakhulu sibakhulu
 the king, that we may be great, we are great

ngembenti wayo. kusukela kuSomhlolo,
 because of his work from Somhlolo

Eh -- ngingatsi bekunene ngiyema lapho.

Eh -- (I can say bekunene) I stop there

4 Nine bekunene njengoba aphetsa ngekutsi
 you bekunene as we ends by saying

Foot notes

01 Bayethe - is a salute reserved for the king, similar to that of Majesty

110 Moya

111 Mnyali

112 Mnukwa

1 Sonkhe sisekelo salelive ikakhulu kusukela
All the foundation of the area mostly from
phansi kuSomhlolo silapha kivi.

down Somhlolo is with you
ngini^{ke} be Hlophe lapho sitatfola khona kutsi^{ngani-ke}
then Hlophe's where we will get about you
unsebenti wenu lapha kaBayethe lokunguwona
unsebenti^{that your work} here at Bayethe^{so that is} your
wenu leniwuphetse toti kusukela kuye
work you are handling till from him

Usokhukhuga toti khambe khambe khambe
sokhukhuga till it goes it goes it goes

eh kute kulike kulelibanga lili
eh till it comes to the age where

lenikulo nje namuhla njengobe naku
you are even today because here

so nibambe leyo misebenti leyayivele
now you still handle those works which were

iphetfwe nguSokhukhuga.
handled by sokhukhuga

Sesingacela nime ke boHlophe -ke
We can ask you then Hlophe to
senisitekele,
tell us

② Nkhosi Nkhosi Nkhosi
Nkhosi Nkhosi Nkhosi²

3 Aww bekunene tsine nje lobukhona betfu
el bekunene³ we then our presence

eh... lendgawo le ehe - i --- isiqodlo⁶⁰
eh - this place eh is an isiqodlo

yehlukile emaweni onche isiqodlo

It is different from all others, it is an isiqodlo

Date : 24. 5. 70

Interviewed at: Lamgabhi ¹⁰⁴

Informants : Hlophe, Mshayeli ¹⁰¹ Hlophe ¹⁰⁵ (Masotjeni), Loncay, Hlophe (Masotjeni)
chief Maphedla ¹⁰⁷ (7); Gama (8); another Gama informant (9)

Information heard from: Sokhu khuzo ¹⁰² - Mshayeli "Grandfather"
: Mvemve ¹⁰⁸

Fedrites

1 Somhlolo - name of the uNgcini king in the mid nineteenth century

2 Nkhosi means king. In this context it shows some respectful salutation with some thanks owing to the king. It is a praise name of the Royal (clan), a polite term of address.

3 Bekunene - ^{lit. of the right-hand} a polite way of addressing people in this case referring to the interviewers

60 i. igodlo - king's private enclosure with huts for queen and children. (See glossary)

104 Lamg. bhi : umphakatsi of the Hlope chief Maphedla near the Mdzumba mountains, south-east of present-day Mbabane; it may also be the name of an area near present day Duvango

105 emaSotja (variant, emaSotsha; locative: emaSotjeni) a libutfo largely comprised of men born roughly between 1914 - 1919,

106 Chief Maphedla : uNgcini head of the Hlope chiefdom in central Swaziland

107 Sokhukhuza:

108 Mvemve : late uNgcini chief of the uNgcini central Swaziland Hlope chiefdom (died sometime before 1950).

109 Mshayeni : regent of the central Swaziland Hlope chiefdom for Maphedla after the death of Mvemve.

PAGES
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BLADSYE

Croxley®

Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name BONNER

Subject INTERVIEW 1 Sonceyi Hlope

Place BOOK 1

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 267

Section One

Hoppe History

Banner series

24.05.70

Doncay's Hoppe.

117 bantjwaben khosi : see glossary

will lose their power and never fight this

lemmhi nayingabe ingefika lapha.

Imphi¹³ if it ~~can~~ come

O abindze-ke. Uyati-ke uSokhukhuzo
Oh he keeps quiet then, Sokhukhuzo knows
kokutsi inkhosi ilahlwa ebusika.

then that a king is buried in winter.

Umemetile uSokhukhuzo ngoba kwakusihaya
Sokhukhuzo has shouted because beaten

incangosi tinhloli kwekutsi inkhosi

incangosi¹⁷ searchers that where did Sokhukhuzo

uyibekephi sokhukhuzo, atsi hawu
put the king, he said oh

ngimbek' ebaleni uSomhlolo utsi

I have put Somhlolo just on the yard, he says

khumulani tinhlanyelo rilime.

release seeds and plough

Emabutto-ke nembaka^{na} akhumule tinhlanyelo
then sowed seeds and

alime yonkhe lemifula khona lapha

ploughed all the rivers right here at Tisuthu¹⁵ 2

etisuthu netisushwana lapha kutikhumbi

& Tisushwana¹⁶ where it is tikhumbi¹⁸

khona balime, they should plough.

Nabacedzile kulima-ke nengkhona

when they have finished ploughing, it is now

abetjela-ke uSokhukhuzo bantfwabekhosi; 18

then that Sokhukhuzo tells them children of the king

tindvuna (temabutto) kwakusete tikhulu
leaders of emabutto¹⁹ There were no chiefs by that

Footnotes

15. Tisuthu - this refers to a river called usuthu river which traverses central Swaziland and ^{joins} the Pongolo

16. Tisushwana - refer to a smaller river than the usuthu called usushwana - which rises south of mbabane

+ flows south-east into the Ezulwini valley below the mbimba hills eventually joining the usuthu river ^{300 km south east}

17. Indangosi - I have some difficulty in finding what it exactly means. But I think it means there was some noise from people wanting to know the place where Sakhukhuga had left the king i.e. Somhlolo.

18. Tikhumbi - this may refer to a good place for ploughing and planting crops on the river side.

('lu kumbi': ... water-edge as a river or sea, Bryant, Dictionary, p. 329.

Nasamfakile -ke usokhukhuzo lentfubeni
 when he has put him, Sokhukhuzo, in this place
 Edlangeni, uyabuya -ke. Kwakukhona Umsuthu¹¹⁴
 at Edlangeni⁶⁷ he comes back. There was an msotho
 ngala kwalentsaba lesamkhandza la kutsiwa
 on the other side of the mountain we found here called
 ngumabaleka waka Mncina lesamkhandza.
 Mabaleka of Mncina¹¹⁶ we found.

E - - - Sokhukhuzo anyenye ebusuku
 E - - Sokhukhuzo crept at night
 ayekuba lugogo lwenkhomo alube
 to steal a skin of a cow. He stole it and
 alwenye le emphalati enfuleni alwenye
 put it there at mphalati⁶⁸ in the river put it
 lutsi lungatsamba njengobe inkhosi
 when it is become soft because the king
 sowuyifakile le phas' elitje entfubeni
 has he put there under the stone in that place.
 Efike -ke a - - - yigogote ayigogote ayigogote
 He came then and rolled it rolled it rolled it
 ayigogote ayigogote abatjelwa laba bakala
 rolled it rolled it, not telling those of the 2
 lelibutfo le linamswati. Mswati
 libutfo⁶⁹ with mswati. Mswati is in the
 usemabutweni ngete batjelwa, uyabindza
 emabutfo⁶⁹ they cannot be told. Sokhukhuzo
 usokhukhuzo duu, kwekuthi hho phela
 keeps quiet. That Oh now once I
 ngingase ngitsi inkhosi ayisekho emabutfo
 when the king is deceased - the emabutfo⁶⁹
 atabese aphel' emandla ingabe isalwa

Footnotes

67 Edlangeni is a place about 10 kilometres North East of Mbabane.

68 Mphalati - there is a mountain north of the Nkhomati, in the Mncuna chiefdom known as 'Mphalati'.

69 Libulfo: see glossary

114 Msotho: a Sotho person: is a generic term for the indigenous inhabitants of the Swaziland area who spoke a slightly different language to the original Swazi.

115 Mabhaleka.: according to R. Patrice, Mabhaleka was the son of Madinane, a Mncuna chief, and the brother of Biza (Genealogy ms.).

116 Mncuna: a common Swazi sibongo. The Mncuna chiefdom today lies on the Nkhomati river about 18 km south-east of present-day Piggs Peak.

no you shall eat my friend.

Uyaphel' usokhukhuzo bekunene.

Sokhukhuzo is getting finished" bekunene

ligama lami ngile le le bangetsu

my name is the one which they called me

ngalo batsi ngingu Sokhukhuzo nang'ibuy'

by, they called me Sokhukhuzo when I came

emphini kwase kutsiwa ngu Sokhukhuzo.

from the war. Then was said it is Sokhukhuzo

ngiyaphela bekunene.

I get finished bekunene.

[faint discussions going, difficult to hear]

1 Cha solo kutakukhuluma nina bekunene.

No, still you shall speak you bekunene.

4 e--- yebo.

E-- yes.

Ek -- ekubhubheni kwaSomhlolo - ke

at the death of somhlolo then,

ekufeni kwakhe uyantsatsa ke

at his death he takes him then

usokhukhuzo njengoba ngigqine kokutsi

Sokhukhuzo because I checked that

wabasel' umlilo lapha ngakubokhantji

he made up fire here by the bhantjies⁶⁶

laph' etulu entsabeni, Uyantsatsa - ke

there up the mountain. He takes him, then

yena yedwa yawunyaka entfubeni

him alone He puts him in an open space

yedwa
by himself

[Some background information not clear to hear]

Footnotes

14. 'Is getting finished' meaning that he ends / stops there because he has said almost everything he thinks he should say.

You bet me I can say through my knowledge
 kwami nakunegashiwo kokutsi kukhona
 "it can not be said that there is
 lofunye lokyanele kokutsi sikwengete.
 another that we are supposed to add.

Fine seta naSomhlolo wasinika lomhlabatsi
 We came with Somhlolo he gave us this soil.
 Batsi mabalaph' emampondweni etul'
 When we were at mampondweni⁶⁴ high on the
 entsabeni wats' uSomhlolo kuSokhukhuga
 mountain said Somhlolo o sokhukhuga

Hawu - sokhukhuga naku lo'skutsanduwa
 Oh - sokhukhuga here is what is liked
 nguwe abona timbila. Batsi buyahumba
 by you seeing rock-rabbits. while walking
 kuvuk' intsenetja, hawu leli - ke
 arose a Cape hare, Awu this one then

mnganami kutabalakho. Watsi sokhukhuga
 my friend shall be yours. Said sokhukhuga,
 a - udlala ngami yini wena, awuboni
 ah - you are playing with me, don't you
 kokutsi siyafa. Utsi liyawuba lami
 see that we are dying. You say it shall be

na -- nakunjani. Naku solo lakhe
 mine when things are how. Here, it is still
 namuhla la la walinikwa nguSomhlolo.
 his even today He was given by Somhlolo.

Watsi wena loku kukhona lokwetimmbila
 You said because there are rock-rabbits
 netintsenetja lobowukudla leyi wow
 and Cape hares you were eating there oh
 cha utawukudla mnganami

7
he rubs it till it broke out into fire
naye Somhlolo usenawo lam indla
Him, Somhlolo still has the power to
etushikisha ekulekelela lo sokhukhuzo.

rub to help this sokhukhuzo

Belekelelane ke kuvutse abaseke

they helped each other until fire was made

Eh --- kungumfwalo lemibili ya sokhukhuzo

It is two burdens of sokhukhuzo

etfwel' inkhosi, etfwela sicamelo

carrying the king, carrying a wooden head-rest

lesicamelo, kubabekwa lenkhosi icamele

The wooden head-rest, when a king is installed he rests on

kiso, silapha kuleli laka Hlophe lesicamelo,

this wooden head-rest. It is here at the Hlophe area

senkhosi. komunye ^{ng}amangala

it is for the king. One can wonder that

kwekutsi inkhosi seqhle isuka leyi

The king sometimes goes there

itawucamela lapha kaHlophe ebusuku

to rest here at Hlophe area at night

isilandze. Sicamelo senkhosi ngileso

and fetches it. The wooden head-rest of the king is the one

lesasuka na sokhukhuzo phansi sikubita

which came with sokhukhuzo down, we call it

loko kokutsi sicamelo ngaleny' indlela

that it is wooden head-rest. In another way

cingakubwa kokutsi yinkhomo lesanikwa

we can call it that it is a cow we were

yona tsine baka Hlophe.

gum to the Hlophe.

Nine bekunene ^{awu,} ngingatsi ngekwati

to be attacked by common cold

kuletikhatsi sengiloku lesitsi

these times it is that we called after being
sesitjengiswe belumbi lomutsiwa boumala-
showed by whites, called malaria fever,
leveva, la^{ku}chucha, kantsi lomkhuhlane
it is shivering, however this c

kutondzela lokwa kuhlatiwa kwakhe.

kutondzela¹³ that sore where he was pierced

Bakhuphuke - ke batsi nabalapha

They went up then, when they were at
esikhaleni sendlangwe awutfole

open space g mlangwe¹⁵ he got a

umtsandza Sokhukhuza sowukhuphuka
cave. Sokhukhuza moved higher

raye sowummemele, awutfole

with him carrying him on his back He got a

umtsandze alaph'etule ngaku eh--eh

cave when he was up by E--¹⁷

ngakubebhantji khona le ngichamuke

¹⁸ Bantjis there where I came

khona

from

Eh--- kwakusaphehlwa luvatsi ke

E--- By that time he was lit

ngaleso sikhatsi kwakute umentjiso

by friction using a friction-stick. There was no matches

Bese uyaphehla -ke usokhukhuza

He then made friction rubbing

washikisha -ke loluvatsi laluphetse ke

the friction-stick he handled

uyalushikisha ke luze luyakhitsika

Footnotes

B. Kutondzela: side effects of something. In this case it is a side effect following the piercing of Sombhlole by the thorn.

65 Mdlangwe -

66 Bantji - a

for taking out the king of Luhlanga⁶
 Ewu hlala mngqanami sengigawule lapha
 Sit my friend while I am cutting here
 ligobhe ngitewubona kwekutsi lelinyeva
 the "ligobhe" to see how this thorn has
 likuhlabe njani.
 pierced you

Oh ayincingilite - ke inkhosi ayincingilite
 Oh he dwelt with the king he dwelt with
 ke alikhokhe lelinyeva kukhandzeke
 him, he took the thorn out and found
 kutsi lihlingafuku lelinyeva lelihlabe
 that it is lihlingafuku the thorn that pierced
 inkhosi. Base bayehla - ke sebehlela
 the king. Then they went down to that
 kunaki lihlati lokutsiwa yingorne
 bush which they call ngome¹²¹⁷
 sokhukhuga solo uyalangazela kwekutsi
 sokhukhuga still (wishes) that his
 awu lelijaha kuhle ngiyolifihla
 young man, it is good that I hide him
 lapina kute fitsa tingalitfoli,
 here so that enemies could not find him

utsite uyefika lapha engome
 When he arrived here at ngome
 ukhandga kusebaleni kwesuka
 he found that it is an open place where some
 emahlahla nje kungatsi emfolo utsi ewu
 trees like those of black wattle were removed.
 uyagala - ke usomhlolo khona lapho
 Solying Somhlolo starts right here
 ukhwelewa ngumkhuhlane

Footnotes

32. Phongolo: a river which rises in the Drakensberg mountains south and west of Piet Retief, flowing eastwards almost parallel to the southern border of Swaziland, through the Lubombo mountains.

118 emafindvo: lit. knots; fig. difficulties

33 dzabula: lit. to tear; in this case, to traverse as the the sense kudzabula emantl: to cross the water, i.e. to 'tear' a path through the water

PAGES
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BLADSYE

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SIZE A4 (297 x 210mm) GROOTTE

Name BONNER

Naam

Subject Internew / Loucayi Hlopha

Vak

Place Book 2

Plak

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 267

① 12

19

p1 - who was Sokhukhuya Klay /

p2 Maya, Mmukwa, Mnyez

p4 hinzamfuka

p4 Maphulandwaku - where is it.

p6 ~~Mb~~ Mclangwe

Bhantje -

p.23 Mlaba

16

Oh no we found them and then were taken
away
ke sebaletfwa kumswati Mswati sewubekiwe
and were brought to Mswati Mswati is installed he
seyinkhosi Kutsi - ke babekiwe njengalapha
is a king. When they are put like that
khashane bete bo bokhukhuza kumswati
far came some with sokhukhuza to Mswati
namfungi Awu wena waphakathi
with mfungi. Oh you of phakathi⁵
sesitfole bantfu lapha bachamuka kamlaba²³
we have found people here they come from mlaba
labantfu kungatsi banalo lusito labangasisita
These people seem to have help which they can
ngalo kulempho yakazulu. Aki Mswati
help us with in this war of Kazulu. Mswati said
ngabe lusito luni labangalwenta
what kind of help they can do you can
lenilubonako nibahlute kahle? Awu cha
see, have you properly shaken³¹ them? Oh no.
sibahlutile. Banendvuka basitjengisile ingaka³¹
we have shaken³¹ them. They have a stick they have
ingaka. Batsi banayikhomba lenyamataane
shown us it is like this, wena waphakathi⁵. When
ibese ilala phansi iphelelwa ngemandla
they have pointed the antelope it then sleeps down
thawu babiteni. Asukume usokhukhuza
powerless. Oh call them. Sokhukhuza stood up
abakhwebe, bete, basikholokegwana nje nabo
and beckoned them. They came, they are also a
Awu befike. Naba - ke bakhiphe ke tonkhe

Footnotes

31 Properly shaken in the context means to properly ask and search them.

at kahleko. Sokhukhuga then went
 aye khona. Nefika khona atsi emanggamane
 there. When he arrived there he said emanggamane
 wo nabo entansi emawelawela labo
 wow, there they are down at mawelawela²⁶ the
 Basuthu bebagoshi' inkhosi, yewukani,
 Basuthu¹⁴ who were chasing the King. Go down
 yewuka ngob' uyedwa, atsi usokhukhuga
 Go down because he is alone. Sokhukhuga said
 ewu ngingabe ngisehla kuya le entansi
 Oh I cannot go down^{any more} and he went back.
 abuy' emuva. Afikatsatse telineye
 He then took one of the scouts
 livulandlela ligama lalo ngumfungi
 whose name is Mfungi
 abe ngumfwanenkhozi Kuleso sikhatsi tunaba
 he was an umfwanenkhozi¹⁷ that time of those of
 Bevusweni. Auntsatse ehle naye kokutsi
 Bevusweni²⁷ He took him and went down with
 khona usito lesengiluvile. Bafike
 him because there is help that I have heard of,
 batfolwe - ke lababeBlangeni. ke lekuluthu
 they^{arrived and} were gotten by those of Blangeni²⁷ the Bevusweni
 labete benta taba kuleyomphi sasi sasiyesaba
 who came and made means in the war we were
 kokutsi itasivimbetela singenakudla futsi
 afraid of that it would besiege us without food and
 sibancane kuleso sikhatsi sisikhologoqwana nje
 we were small by that time, we were sikhologoqwana²⁹
 Awu cha ke sibatfolwe bese bayatsafwa

Footnotes

25. Kaiuhleko is a name of a place
between Bhunya
and Luyengo.

26 Mawelawela is an island which is in
between two rivers. It is between Luyengo and
Kalamgabhi.

27 Evesweni is a name of a place in the
Northern part of Swaziland; about 20 km north-
east of present-day Pigg's Peak.

29 Sikholokogwane - I think it means a small
number.

14
these chasing an antelope having a stick short like this

E--- batsi nasebadginiwe bona babese

Eh... when they are tired they then point
bayayikhomba lenkhosi ibese ilala phansi
at the king, then it sleeps down.

aw kumbe ngibona bangasisita

Wow maybe it is them that can help us with
ngaleyo nsiti ngoba kangihati kutsiwa
that is it²¹ because I do not know

baghamuka ka mlaba. Esuk' usokhukhuzo

them. It is said they come from Mlaba,²³

lapho ahambe afik' ankhandze Mantjolo
where he went and found Mantjolo there at

lapha embabane. Abute, awu ndvodza
mbabane. He asked 'oh man of ours

yakitsi siyahupheka. Manje kute lo
we are afflicted. Now, is there any help

longasisita ngako ngebantfu labakwati

you can give us about people who know how
kufinc' emafinduo ekwi' ekuvimbimphi?

to tie nodes, to block up, an imphi¹³

Atsi loyi Mantjolo, awu angati lutfo. Thawu
said this Mantjolo, 'oh I know nothing.

ngivile tokutsi kukhona bantfu labacosh' inkhosi

I have heard that there are people who are chasing the
Atsi Mantjolo nami ngivile eh--- koduwa

king, Mantjolo says, I have also heard eh... but they
abakahambi la. Condgenhla etulu²⁴

did not go here. Go straight up high emanggamane

emanggamane. Emanggamane-ke ngilaba
Emanggamane²⁴ are those of the Maseko these

baka Maseko le kaluhleko. Ahamb' usokhukhuzo

Footnotes

23. Mlaba: possibly name of a place.

24. emangqamane: the place of the Nggamane's, i.e. the Maseko people, for Nggamane is a Maseko sinanatho.

becomes a king, he becomes Bayethe¹¹

U — usokhukhuga lapho. Solo uyevakal'
This — sokhukhuga¹² here still there is a sound

ung — lapha ngakazulu kwakutsi hayikhona

g — there near kazulu that no, it is

kuyashisa. Bese usokhukhuga uta
hot Then sokhukhuga came to the man

kulendvodza abeyibeka tingongo leyaka
who out skins of the

Mabaleka yakamncina nab' enkomazi nje
Mabaleka mncina. They are at Enkomazi²⁰

lapha bakhona uts' usokhukhuga awu
right now. Sokhukhuga then said Oh man

ndvodza yakitsi kukhon' imphi¹³ letawucamuka
g out there is an imphi that is going to rise

ngalapho. Kute yini bantfu labanesikhonkh-
up that side. Is there any people who have

wanyana insiti eh — lenqasita
a small wooden peg or stake, insiti²¹ which can

kuyofinc' emafindvo khona le? utsite
help to tie up nodes there. One of the mncina

lowaka mncina lomabaleka awu Hlophe
this mncina¹⁵ said, 'Oh Hlophe go here, pointing

condza le, ukhomba le mbabane ke
at mbabane then, go up. There in mbabane

condza lenhla. Lembabane utawukhandza¹⁷
there in mbabane you will find a mncisi

waka mncisi, Mantjolo mncisi.
Mantjolo²² mncisi¹⁷

ngiwile kokutsi kukhona labachamuka le
I heard that there are these who come from

bacosh' imphofu banendvuku imfish' ingaka

Foot notes

19 RaZulu: the place of the Zulus (Zululand)

20 Nkomazi is a name of a place around the Nkomati river. The Nkomazi derives from the Nkomati river in the northern part of Swaziland. (Nkomati: in Swati; Nkomazi: Zulu)

21 Insihi - refers to a black powdered substance usually given by witchdoctors as medicine to be used to chase away evil things or evil spirits.

22 Mantjolo is a name of a poison

117 Mniwe: a common Swazi sibango,

kuleso sikhatsi khona la nakusahanjwa nje
time when they were marching forward.
kushugwa.

Awu-- kubonakalise kwekutsi batsi
It appeared that the bantfwabankhosi⁶⁷ said
bantfwabankhosi hawu sokhukhuga
oh Sokhukhuga, has he passed away?
akasekho? Akasekho

Yes he has passed away.

hamb' usitjengise. Abatjengise - ke
Go and show us. He then showed them.
njengoba ngigale khona lapha, lapha
As I have started there, where he was
ahlatjiwa khona abatjengise lapha fele
pierced, he then showed them where he died.
khona ayabakhombise le - ke Entfubeni

He showed them there at an open space
E -- m bese uyakhokhwa ebusika ubiselwa
And then he is taken back to mbilaneni⁶³

khona le muva embilaneni Somhlolo
Somhlolo. He is taken away from Alangeni⁶⁷
ukhokhwa laph' eAlangeni. Kutsiwa - ke

It is said then that after that
emva kwaloko sekubekwa Mswati
Mswati is installed, when his father has
asahambil' uyise ubuyel' emva uyabekwa
gone back, Mswati is installed, and he is
Mswati ukhokhw' emajaheni uba yinkhosi
taken away from young men and he
uba ngubayethe

Footnotes

76 Entfubeni it is an open space between mountains or between thick bushes.

77 Emanwayinwayi - here refer to all information that informant has and knows. It means everything in other words.

78 Emhhalweni - means very large fields for planting crops.

75 bababele nye: this is not clear.

124 Ndzigane: possibly the name of a person.

people that you have given me

nine bekunene labesuthu kwekutsi ngibanike
 you of Bekunene¹²² these Basuthu¹¹⁴ that I give them
 kulelela live kungete kwaphatsa mine
 to that land, I cannot lead and be loaded
 ngibemfuwalo mutsatfu, a kubonakale kwekutsi
 (with three burdens, Oh it appeared that

mswati nyayemukela lenkhulumo yaSokhukhuga.
 Mswati in agreement with what Sokhukhuga says.
 Ayemukele atsi awu nitsini bandla

He agrees and says 'what do you say bandla¹²³
 Batsi awu vele loku Sokhukhuga wena

They said 'Oh it is true that Sokhukhuga wena
 Waphakathi asho njeyi lo nabani uphetse
 waphakathi⁵ says like that because even anyone
 nankhu umsebenti wakubo, nabani nabani
 is handling his job, anyone, anyone just
 njengoba sivele sibancane. kubonakalise
 as we are, few'. It appeared that
 kwekutsi - ke bayawina ke baka Gama - ke.
 they win these of Gama then.

Uyabatsatsa - ke uSokhukhuga - ke uyabamikisa
 He takes them then Sokhukhuga he bribes them
 lapha Etjeni. kutsiwa yeSokhukhuga
 here at Etjeni⁴³ it is said you Sokhukhuga should
 ungabobatjela lokwekutsi kunani la
 not tell them what is here

Ubobatjela njengoba babeSuthu nje
 You must tell them because they are Basuthu¹¹⁴
 abakatsembeki bababele nje kokutsi kwate

Footnotes

121 Etjeni is ^{possibly} a name of a stone between Mbabane and Pigg's Peak, at Vuswem, which when there is a frost is reputed to make a noise like that of people talking.

122 nuni bekunene: lit. you of the right-hand; a polite form of address using a sinanatele of the Plaminis, but applying it more widely.

123 kandla: see glossary.

kwekutsi awu gha timphi kungatsi tivile
 that oh no timphi¹³ seem tivile¹⁴
 tiyanyeba, tiyawa. E-- kubonakalise
 U tiyanyeba and are falling. E-- it appeared
 kwekutsi -re abese uyesuka uSokhukhuzwa
 then that sokhukhuzwa left and went straight
 souwondza kumswati, utsi yemswati
 to mswati. He says, mswati, I have carried
 sengetfwele kakhulu ngiyesindwawa nangisindwawa
 too much, I am heavily burdened. If I am
 nje 'mitfwalo yami semitsatfu. Ngitfwele wena
 heavy burdened my burdens are three I am
 nakusuka timphi nje kudzingeka kwekutsi
 carrying you. when wars start there is a need
 ngitokumema wena lajikhaya. kwesibili
 that I carry you on my back here at home. Secondly,
 ngetfwele nesicamelo sakho, kwesitsatfu
 I am carrying your pillow thirdly it is said
 sekutsiwa kangihlonphe le kulela live
 should respect there in that land of
 lasomhlolo lapha sikhuphe usomhlolo khona,
 somhlolo where we have taken out somhlolo.
 sengijube bantfwabami ekhatsi bayababela le
 I have divided my children, bayababela¹⁵ there.
 ngentanjani wena waphakathi ngelibandla
 what must I do, wena waphakathi¹⁵ with your
 lakho. Atsi mswati awu kepha kungatsiwani
 council? Mswati said 'Oh by the way what is it that
 Hlophe. Atsi uSokhukhuzwa a--wu mine
 can be said Hlophe', Sokhukhuzwa said 'Oh I see these
 ngibona naba bantfu leninginke bona

Footnotes

74 Tivile - in this case means they have felt the strain in the struggle

74 Tiyanyeba - meaning they become powerless.

This means they are putting part of an area into fire so as to avoid the burning of the whole area.

- khokhamehlo⁴⁰
- 4 Khokhamehlo
khokhamehlo⁴⁰
- 5 Angisati - - -
I do not know - - -
- 6 Ngukhovane
It is khovane #1
- 4 Ngukhovane
It is khovane
- 5 Et'indgaleni lapha efikela khona uSokhuza^{kh}
In an abandoned place where sokhukhuza arrived at
[some background information from other people
not clear to hear]
- 4 Ehe kababemkhulu waSokhukhuza
in the place of elder father of sokhukhuza
Nefikil' uSokhukhuza lapha uyakha -ke khona
when Sokhukhuza had arrived here he builds then
akhile uSokhukhuza ubanika mshiyalowa -ke
when he has built sokhukhuza he give far across
laba baka Gama
that place those of Gama.
- 5 Bayokuakhi' (etomeni)
They are going to build at (etomeni)⁴²
- 4 Ehe - - Esitsameni nato tiphanga
Yes - - esitsameni⁷³ there are tiphanga?⁷²
E-- bayahlala bayahlala bayahlala -ke
E-- they stay they stay they stay there
khona lapho baka Gama awu kuvakale
then those of Gama Oh it was heard

Footnotes

40 Khokhamehlo is a name of a place

41 Khovane is the name of a mountain

42 Etomeni - I think it is the name of a particular place where the Gamal are settled.

72 Iiphanga - at least a species bush-fern.

73 Esitsameni is a place which is open usually good when someone wants to bask in the sun.

Sokhukhuzi these are now put down there

laba ba bakaGama, babekwe (kunjelu) these of Gama. They are put at njelu³⁸ They are tinyanga tenkhosi Babekwe (kunjelu) traditional headers of the king. They are put at njelu

Awu Sokhukhuzi umdvungu dvungu solo Oh Sokhukhuzi, umdvungu dvungu³⁹ still is ukhulile ngala kanzu- le kanzulu. abalandvwe risen up this side of kanzulu. let them be fetched

laba bantfu ngoba wena unetigoko those people because you have some "tigoko" batekufihlwa nguwe. Bayalandvwa kebanikwa so that you can hide them they are fetched then

uSokhukhuzi - ke laba bakaGama. Awu and were given Sokhukhuzi, those of Gama. Oh

Sokhukhuzi uyabatsatsa tinyanga tenkhosi Sokhukhuzi takes them, traditional headers of the king uyafakhela -ke lapha kukhona intsaba he builds for them here. There is a mountain

nje ngale lapha kwakungu Sokhukhuzi la there (where it was Sokhukhuzi here, it is

ngukho - ngukhonyane ng yini lentini lentinyana Kho - it is Khonyane what is it lentini

nitsi ngubani leyantsaba. lentinyane¹²¹ what do you call that mountain.

- 5 Lengenisi? One at the bottom
- 4 Ya lengentansa - - - Yes down way - -
- 5 Khokhamehlo

Footnotes

38 Njelo - I think it means the name of a particular place.

39 'Unidrungudvungu' may mean unrest; it may derive from dwungu (Zulu: dwangu - gen. duplicated) meaning to walk listlessly, weakly or blindly.

71 Tiqoko: small stony hills

121 lentini lentinyane: the meaning of this phrase is not known.

to come here at kor,wane.¹¹⁹

E--m Kubonakalile kokutsi awu cha ihloma
 E--m it appeared that a no + takes up arms
 ngemahlaha impela yaka Zulu iyefika
 with branches seriously of the Zulus. It comes and
 ikhandga sekufakwe lensiti, nshhi nshhi
 finds that the 'lensiti'²¹ is put. nshhi nshhi
 nshhi kuphela tinggamu babuyela emuva
 nshhi³⁰ provisions get finished they went back to
 bakazulu. Abakafike kuleli bengge - e -
 kazulu. They have not arrived to this, they
 bewele eluphongolo bafika kulawa basha
 crossed at Phongolo they arrived to these they were
 sebeyehluleka kuhamba dzangu dzangu
 burnt⁵ they cannot walk dzangu dzangu³⁶
 kuphela tinggamu babuyel' emuva. Babatse
 provisions get finished, they went back. They tried
 kuphela tinggamu babuyel' emuva, uyalima
 once again provisions get finished, they went back,
 ngwane la

Ngwane is ploughing here.

Watsi nasavinile ngwane aasutsi naye,
 after ngwane has harvested, and has filled up his
 kha kwevakala kwekutsi khawu phindze
 stomachs. Haa³⁷ It was heard that khawu¹¹⁹ nothing
 sekuwele behlulekile Base bayatsenjwa - ke
 doing they are already conquered. Then they were
 laba baba Gama.

trusted these of Gama.¹²⁰

Sekutsi muva sekutsi guduguduvu
 then afterwards, it says guduguduvu⁷⁰ it is said
 sekutsiwa yeSokhuthuzi sebakwe' le-ke entansi

small number. When they arrived at they are then, they took out
 letinfanelo labatentako ngalendvuku yabo.
 all the necessities they do with their stick.

Base babutu' emasiti bavuma batsi banawo
 Then they were asked of emasiti²¹, they agreed saying
 kwatsiwa Sokhukhuga batsatse ubuyele nabo
 they have them. It was said Sokhukhuga take them
 khona le emuva nifike Sokhukh - sengumswati
 back, when you arrive there Sokhukh - it is mswati
 ke lowo, nifike Sokhukhuga njengoba uyati
 now, arrive Sokhukhuga as you know
 wena e--m khona leyi oluPhongolo
 Em--- there at Phongolo²²

ulugalenhla luphongolo ubone ematibuko
 Start the Phongolo up and see the crossing places
 lapho bangawela khona bakaZulu, bashay'
 where they can cross these Zulus, they can beat
 emafindvo bete entansi neluPhongolo.

the emafindvo¹⁸ and come down the Phongolo.

Owu - ahambe nabo uSokhukhuga akwente
 Oh Sokhukhuga went with them and did
 loko. Befike -ke balishaye lelolifindvo
 that. They arrived then and beaten that emafindvo¹⁵
 bayoggin' entansi baphindze basuke lentansi
 and bend at the bottom, and start from the
 benyuke u emahange kuletiye tiganqa
 bottom went up long distance in some places
 badzabule bavimba badzabule bavimba angati
~~tearing~~³³ blocking up, tearing blocking up, I do
 noma kwabatigaba letine yini toti kutakufika
 not know whether it was until four times till
 lapha kangwane.

Footnotes

5' Famine and hunger in siSwati mean one and same thing generally. Although in English famine is much stronger than hunger. In this case I think they were attacked by hunger.

85' Bashaya bayebula - they went ahead without stopping anywhere.

126 Hahla;

ke la. Kwase kwetsiwa lomuti - ke sekutsiwa
 then here. Then it was said this home is
 yidla - kuseDlangeni kantsi kwakukhulunywa
 Da - - Dlangeni, however it was referred to those
 ngetinyoni rat- kukhulum' usokhukhuga
 birds It is sokhukhuga speaking
 kokutsi ningabetsfuka la
 that you should not be scared here.

5 kunetinyoni letinje

there are birds which are like this

4 kunetinyoni E - - - lomabaleka - ke

there are birds E - - - this Mabaleka ¹¹⁵ then

[Some other voices were talking]

ngitokulandza kususwa kwaMabaleka la

⁸³ Ngitakulandza about the removal of Mabaleka from here

Uyabaleka - ke usokhukhuga kuleso siganga

He ran away ¹²⁵ then sokhukhuga in that place

5 Ngulomabaleka mncina

it is mabaleka mncina

4 wo wakhela laba bobo - - - sowubuya la

yes he builds for those - - - He returns here

kumabaleka usokhukhuga uyamvalelisa - nje

at mabaleka, sokhukhuga bids farewell then he

uyahamba ubuyela le kakhe njengendvodza

goes back to his place as a man who has

limalayele netindlela kuze afole letinyawo.

showed him the ways so that he could find these feet.

Awu kutse gudrugudvu bangenelwa yindlala laba

Oh ⁸⁴ gudrugudvu they were attacked unaware

baka, Gama kulesiganga lapha babekwe Rhona

Footnotes

83 landga - generally means to narrate, relate and fetch. In this context then, ngitakalandga means I will narrate about, or I will give an account of the removal of Sokhukhuza.

84 Sudvugudvu - means all of a sudden, or after a short time.

85 Original is 'baleke' which is also used in the sense of 'to elope'.

meant it

4 Angati nkhosi kwekutsi tatinjani

I do not know Nkhosi² that how were they.

5 Tikhona phela leletimnyama fitse khwishi
There are those which are black
tente libhlensi

khwishi⁴⁷ tente libhlensi⁴⁸

[Background information not clear to hear]

5 Tidla tintsetse nato

They also eat grasshoppers

4 ngyabona nje ngyabona nje kuHistory

I can see them, I can see them that is History
labasheshe bahlakanipha bayenta bakaZulu⁴⁹
those who got clever earlier and did it are of Kizulu

[Background information not clear]

5 Na--- lapha ka lobamba nje --- ta tikhona

Even here at lobamba⁴⁹ there were

talan - talana nencwala nkhosi

those talana⁵² nencwala⁵⁰ nkhosi

wo ngiyo kambe

Yes, is that it

5 Ya bengicabanga vele kwekutsi makube

Yes I thought of course that it might

ngito lefo be them.

[Some unrecognised voices talking]

4 Ya ngemadlanga, loku sotiwa ke kusoBlangeni

Yes they are emadlanga⁴⁴ now it is called Blangeni

Footnotes

47 Rhwishi - may mean blackness, darkness, murkiness. In this case it means that these birds are pitch black.

48 tente libblers here means they have a spot in the forehead.

49 Lobamba - name of place which is almost midway between Mbabane and Mangochi. It is the Swazi Queen Mother's residence.

50 Incwala - See glossary

82 Talana - means not ^{to be} in favour of something. In this context it means these birds disappeared when the incwala ceremony started.

4 akusiwo emangce, kuakutsiwa ngemadlanga
 They are not vultures, it was said they are emadlanga⁴⁴
 kwakunaletu tnyoni kutsiwa ngemadlanga
 these were those birds which were called
 akusito tnyoti
emadlanga, they are not birds.

[[Background information]]

5 wo kudla lamabhungane
 Yes it eats butterflies

4. kud'a tintsetse. kungangeti - - - -
 it eats grasshoppers, it is as big as - - - -
 kungangetinkondlo nkhozi. lelefidla
 as big as tinkondlo⁸¹. nkhozi those which eat
 tikhonyane ku kungako kutsiwa^{ke} ngemadlanga
 locusts" it was that big, called
 mane-ke ngingete ngakubala umbala wako
emadlanga⁴⁴ but I cannot count⁴⁵ its colour
 ngoba ngangingekho lek kwaku-
 because I was not there

5 lenkuzi lennyama uyayati?
 This black bull, do you know it?

4 Angiyati nkhozi. Lona libito lako nje
 I do not know it nkhozi². This, its name is
 ngemadlanga
emadlanga⁴⁴

5 Cha ngibutela ngoba lenkuzi lennyama ite
 No I ask, because this black bull has no
 ligama ngishiso ngekwekutsi nje. ingabe
 name, I say it because may be they
 bebangasho yona.

Footnotes

#5 Count - count generally means to number things. When the informant in this case said he could not count its colour, means he could not say exactly what colour these birds were since he was not there during their time.

#6 Locust are a type of grasshoppers. Locusts which is sikhonyane in siswati can refer to a name of a Swati regiment.

#1 Tinkondlo - are species of large black birds with red beaks and claws; possibly beaflew eagles

youth, we grow up then we youth, we are
 ke sesehlulwa kokutsi intfubela entfubeni.
 unable to say intfubela, entfubeni
 lomuhla sekuyawufa - sesiyawufa sonkhe
 Today it is going to die, it is going to die all of us
 sati kutsi kusentfubeni. Yintfubeni yani,
 knowing that it is at ntfubeni. It is ntfubeni for what
 yayintfubela yaSokhukhuga ngekutfubela
 it was ntfubela of Sokhukhuga for carrying
 nasomhloto kuge yetsiwe leyantsaba kutsiwa
 Somhloto tell that mountain was called
 kusentfubeni siko entfubeni ngesihlophe
ntfubeni it is not entfubeni with the Hlophes
 kusentfubela yaSokhukhuga
 it is at ntfubela of Sokhukhuga.

[E some background information not clear to hear]

Awu sengiphelile bekunene.
 Oh I am finished bekunene ¹²²

5 Luxolo Nkhosi lamadlangahlophe yini?
 Excuse me Nkhosi what are these madlangahlophe ⁵⁰

[One of those present asked this question, not knowing who he was]

4 Tinyoni Nkhosi
 Birds Nkhosi ²

Oh tinyoni tinyoni emangce emangce
 Oh birds birds vultures, vultures

[Some other men who were present said the above words not knowing who they were]

footnotes

80 Madlangahopne - may refer to persistent animals
which are white in colour

He says you must ^{not} be scared says Sokhukhuzo

ningabeffuka ukhomb' intsaba ke ningeffuki

you must not be scared, he is pointing at a mountain

laph' entsabeni kunemadlanga agol' emadziya

you must not be scared there at the mountain there are

la kuleziganga. Titawusaka lapha tibemhlophe

emadlanga⁴⁴ here in this place they shall come here being

fite khona la kini ekhaya ningeffuswa

white and come here to you at home, you shall not be

ngiloko, lokuge libito lakhona sekwaba

scared of that, it is then that its name is Dlangeni

kuseblangeni dlanga dlanga lesukela khona

Dlanga Dlanga came from there

lapho. Lokutsi kusentfubeni akusiko entfubeni

To say Entfubeni⁷⁶ it is not entfubeni. It said by

sekusho tsine nje lamuhla kusentfubela ngoba

we people of today, it is at entfubela because

lekhuta umuntu kufela le usokhukhuzo

they were amazed of a person to die there then

ammeme hawu uffubele naye yedwana

Sokhukhuzo uffubele⁷⁷ with him

wate wefika la awu kusentfubela

alone until he came here, Oh it is entfubela

yaSokhukhuzo, kwaba kusentfubela. Lokutfubela

of Sokhukhuzo. It was at entfubela. To go and

remuntu a a asaqushile kuge ayemfaka

carrying the person when he is like all you put

le kwaba kusentfubela ke. Siyakhula - ke

there it was then entfubela. We grow up then we

tsine nsha - ke siyakhula - ke tsine nsha

Footnotes

44 Dlanga means to be constant or persistent. Emadlanga refers to those birds which fly constantly towards the same place. They come in huge numbers.

79 Unfubole - meaning he carried him on his back and went with him for a distance which might be long.

They are not trust worthy; bababele⁷⁵ nje that
 kwasha la nifile nine. Nga nga nga
 once it burns here you are dead. You you you
 nitawubulawa, ente njalo ke usokhukhuzo.
 will be killed, 'sokhukhuzo did likewise.
 Bayababele nje laph' entfubeni abati bagadze
 Bayababele⁷⁵ there at Entfubeni⁷⁶ they do not know
 kwekutsi e--- kwat3 kwasha sifile.
 and^{are} careful that once it burns we are dead.
 kugcine -ke lapho bekunene ngingete
 it ended there nine bekunene¹²² i ngot straighten
 ngelula emanwayinwayi nget ngekuwati,
 emanwayinwayi⁷⁷ just because I know them
 Sebayabekwa-ke lapha ke Blangeni sekutsiwa
 They are put there here those of Blangeni⁶⁷ and told
 abatiphatse, Bate lincusa le kabayethe,
 to rule themselves. They have no ambassador there at
 lincusa ngusokhukhuzo, Uyesuk' usokhukhuzo
 Bayethe⁶¹ the ambassador is Sokhukhuzo. Then Sokhukhuzo
 lapho uyabasesa le kuye yawubabeka ngala
 went ahead and removed them from him and put
 kwelblangeni ubakhetsela siganga lapha pha
 them there by Blangeni. He chose them a place there
 kwakhe nangu wakanansikane wakandzangane
 for him. Here by this one, for ndzangane¹²⁴
 bakha khona batsi kusemhalweni
 they build there and say it is in emhalweni⁷⁸
 batsi kusemhalweni. Ubabeka khona bayakha
 They say it is in emhalweni⁷⁵. He puts them there
 Utsi ke ningabeffuka kush' usokhukhuzo