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A2760

Ndlangamandla

NDLANGAMANDLA

Faint, illegible text on the left page.

68

Handwritten notes on the right page, including a list of items and a table with columns for 'Date', 'Description', and 'Amount'. The text is mostly illegible due to fading.

Date 22nd August 1983
 Interview with
 Chief Mantungweni
 Ndlangamandla of
 Mantambe area
 (between Hluti & Nhlango)

People present
 C → Carolyn
 H → Hlahlamehlo
 A → Absalom
 Ch. → Chief Mantungweni

Starting time 11:53 AM
 H → tells the chief what we (C, H & A) requires from him
 Ch → Introduces his ^{his} story (history of Ndlangamandla) by mentioning the names of people who helped him comprised the history of the Ndlangamandlas. These are

1. Moris Ndlangamandla (Mlondolozzi)
2. Mbango Mamba (halaza)
3. Baleni Ndlangamandla (Kisojja)
4. Luliba Dlamini

needs to be added

Nine bekunene, mine
 Nine bekunene, I am
 Ngingu Mantungweni, Ndlangamandla ee
 Mantungweni, Ndlangamandla ee
 "umusa" son of Ma Fundipose, Ma Fundipose, letalwa nga Ngoma. ee
 ee Kubakhona son to Ngome.
 ee Kubakhona kwethu lapha
 ee I am ^{presence here} Nguwe tsaka
 Sadzabusa ka Zulu ka Nguwe
 ka Nguwe
 We are originated from Zululand.
 ee Nhlaleni

Tambati

C → So they came from eMkalaneni?

Ch → eMkalaneni. (eMkalaneni)

Translate
A → Angazi usuthi ubaba uthe
I do not know what my father
Uz. alwa ngubani?
said he is the son of who?

Translate
Ch → Mafunkosi Ndlangamandla
Son of Mafunkosi, Ndlangamandla
Uyena Mafunkosi n'utalwa nguNgama
he himself Mafunkosi is the son to Ngama
Ndlangamandla

C → Can we ask the chief where
is eMkalaneni?

Translate
Kukuphi eMkalaneni?
eMkalaneni kukuphi bab'e?
where eMkalaneni is where about father
kandiyawa kaZulu

Ch → eMkalaneni kwamila tihlahla
This place is in Zululand. Grew some
something
nje letibitwa ngaluthiwa eMkalaneni.
Trees which are called which are called eMkalaneni
lelalsufana heli. Cena.

H. note
eMkalaneni is the place found in
the place called eMkalaneni, the
Zululand
place which is called Zululand
eMkalaneni is the place
found in Zululand.

C → Does he know where it

Uyati kutsi i seceleni
near? Kwani?

Translate
Dute nakuphi babe?
Where is it near, babe a father

Ch → Nekosi aneati kuthi idute
your transcript is not exact
Ch → ngabe ngiya phosisa.
No I should be telling her
impela kutsi imadute nakuphi
for sure to say it is near
indzalo nakuphi, kodwa ngise ngiya-
place but I once heard
which

ome
kutsi uma ulapha eZululand
that when you are there eZululand
lapha isano Ngama.
there at Nongoma

H. → I met with the chief
another chap, a person
er? Ngahlangana nalo mnyaka umuntu
who told me where it is;
lowangitshela kutsi i le
he says

Translate
Near kaNongoma, in Zululand
eceleni kaNongoma liwela kaZulu

Ch → Kule tintsaba letibhela le
It is in the hills which leads
to there; towards the mountains
H → He points at this direction
uyamamba kule
there

C → ehhe -- I see

Ch → ~~had~~ Male Nkalane Kuyi ntaba futi
Since the Nkalane ~~is~~ is a hill.

H → ^{Nkalane} It is also a hill/Nkalane ~~is~~ is

C → ehhe -- ehhe

Ch → Uma silapho-ke kwakuse-
When we were there it

tikhatsi tetimbi ^{IMPI}
was times for wars
H → during the time when we
were there, it was time of
wars. fighting each other

Ch → Manje-ke kwakusulwa

So then, there were wars.

Mzilikazi na Shaka.

A → ^{MZILIKAZI HAD Fought with Shaka}
Shaka was fighting Mzilikazi
Mzilikazi fighting Shaka.

Ch → Ngengebe-nye thune baka-

As we Nalangamandlas

Nalangamandla nabetsa lshumalo
Sikanye and the Khumalos are

A → As we Nalangamandlas and
Khumalos are ~~the~~ the same family.

C → ehhe

Ch → Ngengeba lshumalo na

^{as Khumalos and}
Nalangamandla ngemagama
ebantwana baka Mntungwa.

A → ^{So Sons for Mntungwa}
Nalangamandla and Khumalo
are the names of ^{the} Mntungwa
sons of Mntungwa

Ch → ehe- uma-ke silengesheya
eh -- which we were still on

e Nkalanenike selwutsi-ise l Mzilikazi
the other side of Nkalane. Said Mzilikazi

uma asabaleka aya lena enbla
when he runs away to there up

acashwa ngu Shaka. f- lethi
Chased by Shaka, f- lethi
naye robi lapho abaleka

Nairobi were ran
wabhekanga shona

A → When Mzilikazi was about to
run away from Shaka.

Ch → Wena wekunene. Mase udibana
"Wena wekunene. He met

ne Prhosi Mswati
with the King Mswati.

A → He met with King Mswati.

shabete eachy

Kwe —

Ch → Yesi babonana nekhosi
Yes, they saw each other
(Mswati Mswati Slapka)
Mswati levatsi. Awa ucamu
* he said, Awa where
kaphi? ' Washo-ke ngihamba
do you come from. He said then, Tim
Kanje Kanje.

A → He told the king that he
was ~~hurrying~~ ^{going} away because
of this and that.

Ch → Wabese utsi-ke yena "Awa
He then said he himself, Awa
something missing
Ku philwa kanyani lena ngakini
now do you survive over to your place
ngaba siyeva kuti li wana
since he heard that there's rainfall.
kani nealapha tibe sesi bulewe
get on this side we die of
Manga
drought (sun)

A → He (king) asked him how they
live survive in his area since
in this here we are suffering
in this side (hills side) there was
too much of drought

C → ehhe ehhe.

shabete eachy

Ch → Netangani nine kolsutsi
how do you do it that
ehhe kutsi ngale ngakini
(ehhe) over to your place
lisheshe line

A → ^{it quickly rains} How do you do it that in
your area you never
experience drought?

C → Mzilikati is asking Mswati
Mzilikati ubuta Mswati
this question? lona mbuzo.

Ch → Ngu Mswati lobuta Mzilikati
It's Mswati asking Mzilikati

C → ehhe

Ch → A besutsi-ke yena, Awa
He had full stomach, Awa
bese uyalandula kodwa ke
he denied but
Wshona, bakhona bakitsi laba-
~~There~~ there is or there are in my family
Kwentakip. lolso
^{Who do that}
A → There are some people in

shabete

shabete eachy

my area who are able to do such things

hand to hand

Ch → Mine ngabe ngisakusita
I can not help you
ngalutho ngobe kunemp'i
with anything because there's war
kha ka zulu.

A → I can't help you since
I'm running away from war
in Zululand.

Ch → Lokungakwita kungaba
that can help you is you
nguwu lomgahamba utimanyo
who could go quietly
(Smuggling) bela ufuna ka ntswana
looking for children of
Langalibalele.

A → The best thing is to go out
yourself and try to find
out the sons of Langalibalele.

C → ehhe
Ch → Laphakhe ksubantwana
here in Langalibalele's
kahangalibalele kunentfomba-
children there's

hand to hand

Itane lekhubele le esigodlweni
a god which grew up in the
ngoba lohangalibalele wayergu
since Langalibalele was a
phehli wale litulu. Weyevati
"mphehli" wind of rain fall (rainfall maker)

lemisi meto yokwenta litulu
he knew "lemisi meto" for making the rains
A → So amongst Langalibalele's

family, there was a lady
known as
who knew how her mother was
able to cause the rain to
fall

C → In the Royal Residence?

A → Yes (Yebo)

C → ehhe (yebo)

Ch → ~~ehhe~~ lomtwana wahangaliba-
"ee" this child of Langaliba-
lele wabe sewitsatswa uyisua
rele he was taken to
kha zulu kotsuba
Zululand so to

hand to hand

ayokweta lokuhlalekani phakathi kwazo
→ The lady was then taken to Zululand so that she could perform her miracle of letting the rain come.

Ch → Kwase kubonakala nje kutsi
It was seen that this

lola Mgangeni, alena nyena
Lamgangeri, ^{is there} she
sewuyakhala sekubonakala
is growing up. It clear seen
kokuqala, akusafanele aphaqise
that it is no more good to
lomsebenzi ngenkaba sewuyi
be in charge over that job since she is
ntombi yengahlalise uyagana
a "lady" intombi which might fall in love.

A → The name of the child was
LaMgangeri. She grew up
to be a big girl. So she
was suspected that she
might fall in love with one
of the Zulus and forget about
the job she had come for.

C → ehhe (ee - -)

Ch → Lokutsi ngaha Mgangeni
to say it is Lamgangeri

sewetsiwa baka Ngwane
was called/named by Ngwane people
Sebamente umfati ngoba
after they had made her wife
ligama lakhe ???

A → ^{her name} That name LaMgangeri
wasn't her real name, its a
name she got from the
people of Ngwane. Her real name

was Sisila Nlangamandla

Ch → Ngaleso si khatsi kwatsiwa
during that time it was said
Khumalo.

A → during that time Khumalo
was well known or familiar

C → So his sibongo was Khumalo
(on sibongo salche kwakungu khumalo)

Ch → Yes, waba Khumalo,
(yebo, was khumalo)

A → Yes it was Khumalo as my
father has said that Nlangamandla
and Khumalo were one family

C → ehhe ehhe (yes, yes)

Ch → Kwabonakala-ke lokutsi ke
it was clear that

translate each

own gengaba abesatsi uyaphuma-nye

since he had ~~thought~~ ^{wanted} to leave C → ehhe

Meti hlakaniphi ~~the~~ Mkhosi Mswati

with wise ones of the kings Mswati

tambahbe tibuta hyengokuleye

making inquiries as he

lwa kwakhe nguMbulikazi

journed, as he had been directed

Ahuna kaZulu eMkalaneni

by Mbulikazi looking for Zululand/Emhlanjeni

emhlanjeni lahangalibalele

in the home of Langalibalele.

A → that sent out people by Mswati

went on looking for making

some enquiries as Mbulikazi

had directed them to Zululand

to look at a place called

eMkalaneni

Ch → bayofuna lo sisila langulaMga-

to look for Sisila named

ngelwa Lamgangelwa

A → looking for Sisila also called

LaMgangelwa.

Ch → Bahamba baze bafisa

They travelled until they reach

ekhageni ngempela e-lalanga-

the home of Langali-

libalele balele.

A → they went on looking until they

reach Langalibalele's home.

Ch → Oh nakafisa batsi akukhi-

Oh when they reach if they

shwe tonkhe tintfombi fitobo

ask for all lady to be taken out

nwa so ~~they~~ that they could be ^{seen}

A. When they reach the home ladies were

called together in order for the sent

men to point at the lady they

whome they were looking for.

Ch → At the home of Langalibalele

Ch → Yes, yebo. ^{Ekhaya la hangalibalele.}

C → ehhe ehh

Ch → sokutsi ee batfanywe

e-so that ee they are sent

Yaka Ngwane

there left
even

uinirosi, kokutsi batolsu-
by the King of Kaligwane to see
bona Intombi letsite lapha
the lady (certain) here
naobuhle e batohuyilandza nabo
(with beauty) to take her with them
ngetimphengu kokutsi lapha
(ngetimphengu) so that she is
Kalanqalibalele here at Langalibalele.

A → They sent men that
they are sent by the Swazi
King, Ngwane, to come here
so to fetch home the
certain lady who is believed
to be among the daughters
of Langalibalele.

C → ehhe ehhe

there left
even

Ch → Ngempela langalibalele
oh of course Langalibalele
Wahhipha tonies Intombi
took out all Wahhipha wahhip
both etinkhulu (big ones)
Wahhandzei Koksutsi amukho
and found that Sisila was not
lo Sisila present.

A → All ladies were called
together but laSisila was
not among them

C → That time? (Ngaaleso sikhatsi)

A → yes that time (uebo ngaleso sikhatsi)
C → ehhe

Ch → Kwabuse batsi batona kutsi
They said after they all present
ngabe sebaphelele banke na.

A → The question is raised
"are they all here now?"

C → ehhe

Ch → A- Abakapheleli gathered?
A → They are not all present?

Ch → Cha abakapheleli (No they are
C → ehhe ehhe not all present)

Ch → Abukho emantombane
lamabili two ladies are not present.

A → They are about two ladies
who are not here

C → ehhe ehh

Ch → Ave hambile emanti
they had left for patching some wool.

A → they had gone to fetch
some water

C → ehhe ehh

Ch → Oh nase bakile ke
Kwama Intombatane lamabili
ngabekiselwa to the two ladies
base bayambona (utsi rangu
"ngabekiselwa" they saw her.

yena

A → When the two ladies had returned from fetching some water the men quickly identified her

C → ehh ehh

Ch → Base bayambute kutsi
They then asked for her name
ligama lalhe ngubani

A → *as to who is she.*
They asked what was her name

Ch → Watsi nguSisila *She said Um*

A → she replied "I am Sisila"

Ch → *Amu* base batsi lonake
Amu, they said this
nguyena lesifunyuwe yena
one is she we have come for
kotsi simlande. *Rayi*

C → *so to fetch her. she is not*
ehh kolulawa utsanduwe
going to be killed but
yi Nkosi

C → *she has been loved by the king*
ehhe

A → The men said "this is the one we are looking for. We are going to take her with us back to home. not

to kill her but she has won the king's favour.

Ch → Nembala Langalibalele
Of course Langalibalele
wase ubutisa bonthe
Called Langalibalele together all
ba fowabona sebahloa tinkho-
her brother bamphelkela and killed beast
mo ~~fohwele~~ umphalco
to prepare her provision

A → Of course, Langalibalele, then called together her sons and he slaughtered some beasts *were slaughtered*
preparing her
for provision

Sisila. were slaughtered for preparing her provision.

Ch. bebangenasibindzi sokutsi
They had fear that they were not
in isile kotsi bayomenta
realistic to say she was going to be mag
inkosikati. e - babeneluvale
a inkosikati e - Kokuwathey had
kotsi bangahle bayombulala.

A → *the brothers and sisters of kosisile*
did not believe that she (Sisila) was not going to be killed but to be the wife of the king

C → *to be the wife of for Mswati?*
(Abe ngumfati wa Mswati?)

A → Yes (Yebo)

Ch → Kwasekucamuka indvodza
lenye Yakasimelane uelshaya
KaBosompalose koNtshingila.

A → There appeared a certain
man from Somnyalose's
family from koNtshingila.

Ch → To Somnyalose. bese
bamtsatse embili wa like
wabekwa bukhoru kaNgwane
elected "bukhosi" in kaNgwane.

Kwase kutziwa nwa
and it was said nwa
ni tovele nibekwe nibe
you will be elected
ngemakhoru ngoba nangu
"emakhosi" King since this
uSomnyalose u like wa ttab
live uinkosikati le kaNgwane
Somnyalose came and elected
inkosikati there at
ninesabi.
kaNgwane - fear not.

A → Somnyalose had been
taken to kaNgwane before
Sisita. And she had been
already elected the inkosi-
kati. So you will be granted
a land to rule over it.

So do not be afraid.

Ch → ^{nwa} base balyacinisana laba
^{nwa} baka Simelane ngobe bebathe
^{these} Simelane be because they
hlobe babitana ngebabawabo
were relatives calling one another brothers
bebahloma sihlanu sine
and sisters since "bebahlomas" hlangu sine
Norma Kuyiwa Empini
(have same shield) even when they went to
Bangatsatselan ngisho
was not intermarrying/take ones wife
nebantwana kodwa bange
children except taking over the wife
nelana bafati tsuphela
of a dead man
ngenzga uekufowabo.
since of relationship.

A → The Simelane's were
comforted when they saw
Somnyalose since he was
there etose friend or
relative in such a way
that they did not inter-
marry with Somnyala due
to brother & sister hood they
had. They could only take
over when the husband
had died (kungena)

C → This is the man from Simelane
Lena ngulendvoda lecamuka ka

and Sisila

Simelane na Sisila?

A → Ch → yes yes

Ch → Kwabonakalaise lolutsi
It was clear that his
bafowabo babe sebaba
brothers got courage
resibindzi base baya-
and release
mkhulula kelo Sisila.

A → They brothers were
Sisila.
very much comforted too
so they release Sisila

Ch → More beasts were
once again slaughtered
for preparing her provision
kwase-ke kuhla tshwa he kinkomo
beasts were slaughtered
Ch → lilulu he mithwale yaiche abata
le mithwale hanye abata
kumthwale.
ababanye
ababanye other people of their family

A → They then helped her by
carrying her luggage together
with some other people.

Ch → Kwasekinyahaniwake
They started walking with walking
kumanjwa ngethawa

A → They then started travelling
with feet
since they were no buses

Ch → Labanye baka Simelane ke
Some other phakatsi Simelanes were
bakhona betela kolsutsi
amongst present so that they could
pabalikombise indlela
amrethokhokhempela them the way
kolsutsi kumanjwa ngala
to say kulinhanjwa ngala this ngempela
futsi babone kolsutsi kumanjwa
and to make sure that they are
khona yini ka lapho
really go khona to there where
kumanjwa u Somnyalose khona
louwaka Simelane lamnyalose went to the one

A → Some other Simelanes were
among them so that they
could actually see or prove
that Sisila was going to
where Somnyalose went to
as well as showing the
way to Somnyalose.

Ch → Nempelake kahamba ke
kubandwa of course they journeyed
kubandwa kuvuluzwa.

A → of course, they went day and
night
travelling and sleeping (on the way)

Ch → ee — laba besaba
ee — these were a afraid
lolutsi angahle abalaise
of that she might run away
le sisila ngobe wabanam
the sisila since she left
ekhaya wabashiywa kuba
home while others were crying

^{gangele}
lo hamdangeli mase bambi kile
Kokutsi ulihona / ^{the} Kwasekuyishiswa ^{when she} lidlabe
^{had been reported to be present} Lidlabe was taken out.

A → After it had been reported to the king that Lamgangele was present, "Lidlabe" was placed on her forehead
| A asks what is "lidlabe" the Ch. asks H to explain it.

Ch. Kwasekuyabonakala - ke kutsi ke
^{It was seen - that}
inkosi yabese ihumela
^{the king sent} inkosi sent
inkomo seviyabahlabisa emntini
^{beasts to be slaughtered at} lotsite kulowo bebangenise
^{a certain home where they were} kuwo. imane angisawati
^{but I can't remember the} uluthi wakabani klaphe
^{the owner of that home} baphumela. Ishona.
^(klaphe, baphumela khona)

A → The king sent some beasts to be slaughtered for them while there were still in a certain homestead which I can't remember its owner.

Ch → ^{those of Ntshingila} Bak. Ntshingila ^{laphe} sebakhona sekungabo.
^{are there now present. they are}

labangumtshimba Kanye
^{the bridegroom's family together}
haloo laba bakuba langa -
^{with those of} ngeni. ^{king Lamgangeri.}

A → The people from Ntshingila area were there as "Umtshimba" (people on the side of the bride) together with those relatives of Lamgangeri.

Ch → "Emacusa" ^{of the king} ngiwona
^{are the ones} lase ayaluka phakathi kwaba.
^{moving about/amongst them}
aba tshele **Kokutsi** inkhosi
^{telling them that the king} seviyawabita umtshimba
^{is calling for} Quusale Urigena. esibayeni group.
^{so let them go in into the kraal.}

A → "Emacusa" of the king were the only people moving among the "Umtshimba" telling it to come into the kraal (king said)

C → to the Sibaya (Esibayeni)

A → yes

C → ehh ehh

Ch → Nempela-ke uma ^{sewuflisa} ~~sewuflisa~~
^{of course} basebayagida-ke umtshimba
^{when they had come}
^{in their kraal} ^{"Umtshimba"}
^{made} ugwemukela inkosi Nswadi
^{is welcome by king Nswadi}

Kwase Kuba-ke Kungena
that was the incoming
Kwalamgange ni mngena
of Lamgange ni into the
editoallweni Lendlu yakabo
"silsodlo" The household family of her
seloslu imlandzela kwatsi
was still following behind her
bafowabo bafika baba
brothers came in and made
ngumbutho i Nyatsi ya Mswati
"Libutho" Nyatsi of Mswati

A → When they approached the
king's residence, the king, Mswati
welcome them. Those people
who were accompanying the
Lamgange ni were incorporated
into Mswati's army (umbutho)
called i Nyatsi ya Mswati.

A → Labalamu bafike baba libutho?
His "balamu" were libutho.

A → Yes

A as fails to put it in English then

Chief re-says it once more.

Ch → A wu kwaseveleke
uma sekungalo-ke e sekuseludzidzini-ke
if war like that, e e is at Ludzidzini
lapho a fike waagidzela
where she came and waagidzela
dance/ihona there.

A → Ifs there, Ludzidzini, where

the marriage part occurred.

Ch → Kwasekuyabonakala-ke uma
It was seen (near) when
sekukhosi inkosi i Mswati
When the king Mswati had died
Sekueatjwe umuti wakalshe
her home was established
eeh uLamgange ni, sewuye
evela ^{seu} Lamgange ni. she crossed
the ^{river??} eLkanini.

A → It was seen that when the king
Mswati had passed away. So
the new home for Lamgange ni
was built at eLkanini.

Ch → eeh uma ~~the~~ sebalapho-ke
eeh when. there were there
sebayahloni pheka laba
they were respected, these
bafowabo, sebatathawa njen-
brothers. They are taken as
gabomalume to benkhosi
jungles of the king
Ngoba uLamgange ni wafike
because Lamgange ni came
wafala. Ludonga

A → eeh when they were there,
they were respected as the
uncle of the king since
Lamgange ni gave birth to
Ludonga.

Ch → Seyinkosikati-ke lapho
she is inkosikati's now

Alisasebenti leti la Sisila
no more called Sisila
Sekusebenta Gutsi nguhany-
but Lamgani is now in used
gangan ~~at~~

A → She was "inkosikati" by then
no more called Sisila but
Lamgani.

Ch → Lo Mgangezi kwakunguise
this Mgangezi was the grand
mkulu waku nguise wahangeli ok. on today.
father of Lamgani

A → Mgangezi was the grandfather
of

C → Aha! that's where
Aha! kulapho batsola
they got the name from!

Ch → *khona igama*
A → (yes) yebo)

Ch → Ulma selsunjalo-ke ee
when it was like that, ee
sekulapho sekuthalatala-ke
its where it was clear that
lo malume wethosi ne bophe
since all the uncles, emtalamosi
emtalamsi bandlela esitsheni
eat on "esitsheni" (umqem
pho labamalume wethosi singaba-
so these murders of king where
bekaphi. *can we put them?*

A → When it was that like that, ee-
its when it was discovered that
since all the uncles have

'special ditches' have special land under
them/ so where can we put
these?

Ch → Kwabe-ke inkosi sebanika
then the king gave them
lendzawo lesikuyo
this land where we are

H → ~~The~~ The king then decided to
give them this land *to stay*

Ch → lendzawo lesikuyo kwakubaba
this area where we use was
emasoka endlunkulu kuyo
used / stay by the Mhlanga
kuhlala bakahlanga bayicacile
people, mahlankulu bayicacile
-ke bangememeti bayicacile
keeping it for the king.
inkosi

H → This land on which I stay on
today there once stayed the
Mhlanga people (emasoka) endlunkulu
as ~~the~~ king's eyes over that land
not at chiefs.

C → Nhlanga's people?
bantsu bayamhlanga.
H → The surname mhlanga

C → oh. k...

Ch → Uase itsi-ke inkosi loba
then the king said these

baka Mhlanga lomaluwe
wakhosi, ^{in hlanga} the ^{king} ^{Ngome} ^{seku'obu} ^{the} ^{king} ^{Ngome} ^{with} ^{be}
tinduna takhe leto
in duna of his is
Confusion with who to interpret

H → then the king said "these
mhlanga people (king's uncle)
Ngome will be their" induna

Miss understanding what H is
saying so the chief ^{describes} ^{explains} H

Ch → Umfowabala Mgameni was
^{the brother to Mgameni} was
Ubitwa yinichosi leli
^{given by king, this land}
ive) laliganuse baka Mhla
^{which was looked after}
baliganuse inichosi
^{for the Mhlanga people for the king}
No interpreter asks either H or
to do the interpreting so Ch
re-says it.

A → The brother to Mgameni was
given the land by the king
the very land that was kept
by the Mhlanga people.

Ex. the King

C → is Ngema the brother
^{Ngome ngubhaya} was
to Sisite (Ngome brother of Sisite)
Sisila? ^{says the Chief}

And - the Ndunas there are
^{Netinduna lapno} baka Mhlanga?

Ch → Mhlanga yes

Ch → ee sali thola ngalokote
lelive leli

A → That's how we got this
ome. land.

Ch → leke lijuba ngalomfula
^{this one is divided by this}
lehla libhela le Dfasi

A → ^{river which stretches down}
his lands boundary is this
river which runs down

A → H ~~exit~~ are taken up by
what the chief has said.

C → Which river is this (Maphi nsofula)

Ch → is called Mantambe

(Ubitwa ngokutsi mantambe)

C → Mantambe this river

Ch → Yes. Iswase kutsi-ke
T was

lapho-ke Ngu Mbandzeni ^{ndzeni} ruling
lophetse lapho Mswati ^{is gone} ~~as a~~ ^{king}

A → Mbandzeni was the
king by then Mswati had
died

Ch → base ^{sekubonakala} kutzi
^{daya} cabana
^{it was seen that they fought}
Naloni ^{with his mother}

A → they quarrelled with
his mother (Mbandzeni)

Ch → bacabana mayelana
nolubhubha kwemtwana
wemtwana wakhe

A → they quarrelled over the
death of the offspring of
her (or death of his daughter's son)

C → Who is his name? Grandson
^{Nigbani, igama}

Ch → Lamgangeni was called
^{top of wakamangeni}

C → Oh Ludvanga?

Ch → Ludvanga. ~~totu~~

Ch → Loludvanga wabe atsatre
intombi, wayeganwe intombi

A → This Ludvanga had fallen
in love with a girl

Ch → Lentfombatane-ke ingakabi
Nam tfwana; wase uyabhubha

A → This lady before she had
a son he died

Ch → Uma-ke asaphubhite, tomtu
lo Mbandzeni wase uyayingena
lentfombatane.

A → After the death ^{this} Mbandzeni
took over the lady.

C → That's 'gena'

A → yes 'gena'

Ch → Seyiwasuka lentfombatane
^{this lady gave birth to}
seyi fala ~~umfana~~ ^{a boy} sama yakami

A → This lady gave birth to the son

Ch → Sowuti-ke lohamgangeni
^{she said} Lamgangeni
aw seyivukile indle yakami
^{my hair has risen up}

Ch → seyitelwe ~~umfana~~ yakami
^{my hair has been}

A → Lamgangeni said "aw seyivukile"
indle yakami" ~~see~~ since ~~setat~~
see a boy is born.

Ch → Sewutsatsa umitsi uke
^{she took some herbs}
Vele le lam + fwana somshutis
^{of course this child is raised}
ngentlana ^{up with kingship.} ngeluhosi.

A → The born child was treated
with King's ship way as he
grew up.

Ch → Kuyevakala Kancane
^{It is heard a bit in the}
emaollebem ^{all} Mbandzemi
^{ears of Mbanzeni that.}
loli o

A → Mbanzeni about that
reached Mbandzemi.

Ch → Kutsi hheyi ubahlalubheta
^{that hyy be careful.}
i yardunduzela lapha
^{that's something bad happening at}
esigodlweni.

Ch → Mbanzeni ~~is~~ told him that
he should be careful since
something is going on at
the residence (esigodlweni).

Ch → Sekuyabonakala kutsi uke
^{that is clear seen that of}
nginglapha lapha sekhamba
^{of course at handze here they go}
naye alone kutsi lapha
^{with him he sees that there}
eldzambelwemi Sekulhona
eldzambelwemi there is

emanti labetsite bekungatri
^{some water which seems to}
abe cithusa ngoba kuhlshona
^{have been poured since there's}
loSageza khona
^{some one washing there.}

A → The ~~king~~ is covered that
for sure there's ^{at eldzambelwemi} some one
who washes himself and pour
out some water ~~at~~

Ch → Bunu kwabonakala Isokutsi
^{Bunu it was seen that}
sewuhleti kabi ngoba yero
^{he has had stay since he's self.}
sekwenteka in into langalati
^{unknown thing to him is happening}

A → He really felt un secured
^{yet it was him the father of the child}
because of what was happening
to the son yet it was him
the father of the son.

Ch → Ngokubonakala Isutsi ⁻²¹ GKATSANI
KLITSI AJABHISE LONA NGOBA LIPHETSE
NJE LIPHETSELE YENA KWABONAKALA
KUTSI ANGIANTA LISU LINI.

A → Seeing that he didn't ~~that~~
want to disappoint him since

he himself (the chief) was ruling on behalf of the child or him. So he tried some other means ~~but~~ which one?

Ch → KWASE KUTELINYELWA LITAJA

LIGIBELE LIHASHI. ^{Mahe serpilto} hwe ligama balhe. Balishito ^{ladder}

A → And then the man riding on a horse was sent, but

I have forgotten his name. The elders said it.

A → This man was given some meat

Ch → letigata balinika inyama

Ch → batsise. oh bamtiengisa
^{they said oh, showing to him}
batiengisa batsi utolise
^{sounding to him, saying you will}
utlise lomifana lotsite
^{give it to the boy certain boy}
padlala endzaweni
^{he plays on such and such}
letsite
^{land or place}

A → they said oh bthog told him that he had to take that meat to a described boy; and where he was going to find him

Ch → Uma isesendleleni indvedza yabese isishaywa lullala serjiyesaba itsi elwu benta lisu lekungibulala.

A → Along the way the man feared that they had made a plan for killing him

Ch → Ibuyele emuva naya jeyo nyama.

A → he went back with the meat

Ch → Mayibuyele emuva naleyonyama batsi ummilsile na?

A → When he went back with the meat, they asked him "have you given him the meat?"

Ch → Cha angikamiki ngesabik
A → No I have not given him I was afraid.

Ch → Awu uma ^{uma} awukamiki. sitobulala wena

A → Aw! if you haven't given it to him, we are going to kill you

Ch → Anu wasevele waphindze kwesibili

A → he went back the second time

Ch → Uma sebisa loku kwesibili vele sewuyamunisa

A → When he ~~reached the place~~ ^{came for the} for the second time, he gave him (meat to the boy)

Ch → Uma asamnikile, qishonayo ^{when he had given him the boy} matsi apha lena ngeli ^{before sunset, before he came} hhashi kuabe sekuvakala ^{to travel back with horse, it was} ludume ngemva va kutsi ^{heard behind that the boy} up ~~twana~~ ephethwe ^{is suffering from headache} sisu uinklako wase ^{stomach than he} Ufafo. ~~tom~~ omntwana ^{died this boy}

A → soon after he had eaten the meat, he suffered from headache, stomachache he then died

Ch → Abesaneligama halo ngilo lesingilikhobliwe

A → he had name, but I have forgotten it

Ch → bese wyathukuthda-ke ^{Lamgangeeni was angry} lo Lamgangeeni ^{and insulted} sewethuka ^{the} le Nkosi-ke, sewethuka ^{king, insulting} b Mbandzeni ^{Mbandzeni}

A → Lamgangeeni was ~~was~~ very angry at Lamgangeeni as a result she insulted him.

Ch → Kwase kusuka inchabano ^{quarrelling arose} naye etsemba kutsi utohlo ^{she too} misa mphhi vele ^{hoping that she has to} lelakashe ^{mobilize the army of her since} yayivinehi phela lezaka ^{she had her army. Pity for mello} Nalavukati ^{ujah mobilizes and that one of} yehlama yaka ^{mphaseli mobilized too} ka Mphaseli

A → Quarrelling occurred between the two. Indlovukati mobilised her ~~warrior's~~ army while the King mobilised his.

Ch → Yaye yabulalana yabulalana
impi iswabarakala kuti nwa
yakandvoda phela isistrong
kuneyaka mfati.

A → The two army fought and
many were killed. The
man's army proved to be
strong so the ~~the~~ woman
one was defeated.

Ch → Seba buya sebantshelile

Uhamgange ni ^{When they came back} kuti se vita
^{as he reported to Lamgange in that}
kuwe seyisebhalile se vita
^{it is coming to you. We have been}
kuwe phuma ubaleke.

^{ran away} A → Tinduna told lamgange
^{defeated its now coming to you go on}

to run away since her
army had been defeated
and she was also going to
be killed

Ch → Nampela wase uyaphuma

^{Of course she came out lamgange ni}
Uhamgange ni sewu ba bale
^{she both ran away. The}
Sebaya mFuna bayamFuna
looked and looked for her

A → Of course, she ran away.
They looked for her
several times.

Ch → batsi bayefika balchanda
kukutsi sewu baleke
nelish belusiba <sup>/explaining
the above
sentence.</sup>

A → When they arrived ^{they}
did not ^{found that} find her, she had
ran away with "lusiba"

Ch →

C → The thing he took away
Lento ^{to catch} a cat ^{showa lay'ithatha}
from him and put it on her

Uh → ^{enhlakhe yalche wayibekela kuy}
babe se bayam dandela ke
^{they followed her and followed}
baya mla ndzela se bayam
^{her until they found}
tho la se

A → ^{they} They looked for her until
she was found

Uh → Seyivile seyishito inkhosi
kutsi lapha nimthola ishona
mivole ^{sale} sembulala

A → The king had already ordered
or said out that where they

find he they must kill her
Ch → eeh kwabonakala kutzi
uma abunjalo-ke batsi
awu ningantsi ntsi yena
nibambha ngela umalo
nishaye wena

A → eeh it was seen that
~~where you would~~ when it
is ^{like} that that never touch
her but tie a rope on
her and bit it until
she dies

Ch → ngoba uma nishaya yena
kokonakala live ngoba
phela yinkhosi

A → because if you bit her
the whole land will be
spoilt since she is the ~~good~~
king.

Ch → Ngoba utshel e lobu khosi
A → because she had that 1 kings

Crown.

Ch → Nempela-ke emabuthe
enta njengoba ^{ku} kwenjalo

A → of course, the army did
as they were told.

Ch → eeh kwabonakala-ke ee
kwatsi uma sebabika
enkhosi nithe sekubuyiswe
ekhaya umango yathumda
kutzi abahambe bamfikik
njenge nishosi entsabeni
yase Gobhola

A → It was seen that she
had died so she had to be
buried at a certain hill
called e Gobhola like other
kings.

Ch → Nemanje nje si funga
^{even today we sure}
uLamngangeni e Gobhola

A → ^{Lamngangeni e Gobhola}
Up to today we swore
by uLamngangeni e Gobhola
(chlanga mantles)

they were just quarreling
over a minor thing in their
house not actually fighting.

Ch → Ngempela ^{ngome uma}
^{of course} Gome when
ASAFIKILE MAKHAHELEKA
he reached/came Makhaheleka
ASAMKHANISA LE KUBANIFWABA
meeting him there with Mgidla's
Mgidla WASE WISI - KE
sons he said thank nine
NBUYABONISA NINE BEKUNENE
bekunene when he said
MASASHO NAYALO

A - explaining the above
SO THE MAN WHO WAS

SEXI NOW WAS MAKHAHELEKA

A → Of course Ngome when Makhahele
had arrived ^{with} Mgidla's
children he then "nine bekunene"
thank you

Ch → Oh - Ngempela MAKHAHELEKA
^{on} ^{of course} Makhaheleka
MAKAFIKA ENKOSINI AIKIB
when he came to the king he
AIBIKE IENDZABA KUMBANZENI
came and reported this matter
OH! AHABULE... AISI OHO
to Mbandzeni oh he feels happy -
MALUME KULENDZAWO WATSI
he said but my uncle to this
Sengutohlalau kulendzawo
land, I'm going to stay
lengankhwa yona.
to this land I was given

As MAKHAHELEKA REPORTED THE
MATTER TO THE KING (MBANDZENI)
IHAI NGOME WAS REALLY PLEASED
WITH THE CALLING OF THE
KING. NGOME ASKED TO REMAIN
IN THE PLACE. IHAI WAS
GIVEN BY THE KING.

Ch 'Umimba lubisi', senziyesaba
this body is "mills" I'm now
NBUYABONISA NINE DVUIE KAKHUU
A → I'm afraid to be too close.
MICHI BE TOO CLOSE.

TO THE KING. HE WAS ACTUALLY
(SHY)
AFRAID IHAI HE WHAI HAS
HAPPENED TO HIS SISTER MLENI
POSSIBLY POSSIBLY HAPPEN TO
HIM AND IHAI'S WHY HE
DECIDED TO STAY AWAY FROM
THE KING.

Ch → WASE WISI - KE MBANDZENI
THE MALUME IENDZAWO IHAI,
KEYO IYAMJABULISA YINI NA.
A → THEN MBANDZENI ASKED IF THE
LAND SA WAS REALLY PLEASING

TO HIM: (HIS UNCLE) Abome

CH → WAIS, YIMABE YONA SID
MABE YIMAZAWO YEMAIJE.

A → SO THE MAN (Abome)
THAT IS REALLY A LOVELY
PLACE EXCEPT THAT IT IS
A STONY LAND.

CH Soyabwira - ke EBANDIENI
IAKULO PHO INKOMO YENKOSI
JE IAKHUMIEKIE IENBENBEBIA
Abome KURE AAVUVUTEKE
KUMGABA NBUYIPHI NA?

A → HE ASKED FROM HIS PEOPLE
AS TO WHICH LAND IS
GOOD AND STILL FREE THAT
COULD BE GIVEN TO Abome
SO TO COMFORT HIM.

CH KWAFISWA IEDUJE IAPHO
ISHISELO IAKHUMI ENKOSI

B → THEY SAID

A → THE NEAREST LAND WAS
SAID TO BE IISHISELO ENKOSI

CH → YASE IYASIKWA-KE NJE BONKE
BABAKISI YASE IYASIKWA
ISIKWA ENJU JE YEMIA ISI
YEMIA YAXI TA IYONDENA
KUMALABHACADI

A → THAT'S NOW WE HAVE THIS
LAND SHISEWEN, NOW BELONGING
TO -----

CH WASE UYABOWA BABEMKHULU
IO Abome UPHINDA USTAYA
INKOMO UYABOMBA UMALOMO
WENKOSI DUBA SEYINSEKIE
KESINYE SIVANDI. (LIVE)

A → Abome WAS REALLY THANKFUL
HE THEN DECIDED TO TAKE SOME
OF HIS CATTLE TO AND TAKE
TO THE KING AND THANK HIM
FOR THE NEW LAND THE KING
HAS GIVEN TO Abome.

CH WASE UYABUYA-KE SEWUYATHIA -
KE SEWUYATEKA SEWUISAISA
NEBANTIFWABENKOSI IENIA N'JENUBA

BABE UAWA NOUNIFWANENKO
KUBABA BOGOGO BENGAYINI.

A → SO THE MAN WAS SETTLED
AND THEY DECIDED TO
INTER-MARRY THE KING'S
DAUGHTER. AS OUR GRANDMOTHER
WAS THE ^{KING'S} DAUGHTER OF THE
KING AND HER NAME
WAS MHAZEM, WHO'S SON
IS MAFUNKOS. AND THE
OTHER ONE WAS MFOFOI
AND SHE HAD NO SON.
THE MFOFOI WAS THE FIRST
ONE AND MHAZEM WAS
(SERVANT) OF (INHANI)

CH → KWABE KUBUSA IOBABA - KE
SOWUBUSA - ASE KONKE
SEKUNTERISWO NENABBE MKHULU
IONOYENA MUKA: NENABAND
NHOME. SEWUKHAMBZA IYE
SEBEBWUBU AKUSBKHO TIMPHI
SEKUNHIGWE KAHLE. SISI - KE

IONOYENA ABUSA. NENABANDOKU
YENA AIAA MINE. MINE
IONOYENKULWARA SESISAFU KUNENABAND

A → THE SON WHO WAS BORN BY
THE (INHANI) RULED BECAUSE
THERE WERE NO WARS. ^{MAFUNKOS} BECAUSE
HE IS SAID TO BE THE FIRST
chief. AND ^{THE} PRESENT CHIEF
IS A OF THE SON OF MAFUNKOS,
(MAFUNKOS, SON) OF MAFUNKOS.

CH → KANENISI - KE - ISINE - KE
IONHOME BEKANDOLONKANE BEMINI
KABO.

A → NHOME WAS THE YOUNG ONE
IN HIS FAMILY

CH. IONKULU YEIKU IABA IABA
IABASIA IAPHA EMOYENHUKI
IADHO BEBANKINGE YINKOS,
KHONA NABBIKA.

A → THE BROTHERS' BROTHERS OF NHOME
WERE GIVEN THE PLACE OF
MOYENHUKI (SENIOR HOUSE)
(TOTAL HOUSE).

CH → KWATHAMODZANISEKA KE KUISI
MAMUKHULU YAKUSI SEKUBA
MUYONA LECHAMBEAKO IE
MROME ANOMONICANE MROMO
YAKABO - IE GUYA: UMA
SEKEMAMBE YENA KWASE
KUKHAMODZANISEKA KUISI MROMO
SEWUPHUMA MOKABO SEWUTA
KUISI, ~~ISAN~~ ISALINIKWE
YINKHOSI (Mswazi) MAMUKHULU
YASE ISALA IE MROBA
MABOTHA KUISI MAMUKHULU
IMAMHUPHA MROBA AMBEKE
AMULIB KANI PHOLA SEWUBEK
KUISI MROBA MAMAMAMBE
WINKHOSI AMOMINYEBELANA
MAMAMUKHULU YAKABO MROBA
PHOLA IMOMINYEBELA MBUYISEB
MAMAMAMBE, MAMKIHUPHA KUIA
BOKABO SEYMALEISA IE.

A → The King saw that
Mrome wouldn't be free
to be amongst his
brothers over that side
of Mayihuku. The King
decided to encourage Mrome
to go away from
his brother up to his
place where he going to
be an independent
chief. Of course he came
here the group of people
following to him.
Ch. Kamsi le MROMO MUKI
yayibeyamise khowa
ngekutsi vele na le
Bikalane bekatel, nala
Baka Simelane bausebene
ngebugame babo kayalo
bavele lendlunkhulu yakus,
kwaphuma kwaphung
IO Mrome.

A → Because in moyikhuksi
there were there
because they were
friendly with the
Zimbabwe, both were
good warriors. so the
king decided to tell
tell Mbome to come
over to this side
and that he could
be all by himself
and rule over this
land.

Ch → that is
Seyima lapo-ke
A → Nlangamandla.

End

Ch → Mina-ke sergitawa
I'm born by the lady
yinkosikati yase Zikhotheni
lapo kutawa usabiza. Khona. make

of e Zikhotheni uke Sobhuza was
~~of e Zikhotheni~~
uthi Anti Kunina was Sobhuza
~~born~~. My mother calls Sobhuza's
sekusike sekubekwa yena
lapo sowutala mina
my mother, ande. She was put
here where she gave birth to
me.

C → Can I ask some questions?

Ch → yebo

C → Can the chief explain to
us where does the Sibongo
Nlangamandla come from since
it seems that Gome was
Khumalo where did they get
this Sibongo Nlangamandla from

Ch → Nlangamandla ngemagama
ebantwana kamtungwa

A → Nlangamandla are the names
of Mntungwa's sons.

Ch → I remember that, why is
Gome related to the chief
himself ???

Ch → Ase ngicaze-ke, Misinguwa
nguyire uafhumato na
Ndlangamandla.

A → Matingwa is the father of
Khumalo and Ndlangamandla.

Ch → Uma-ke lamadodana
asetelwe a telwe ngubMatingwa
sewayabubha. Khumalo (omkhulu) Ndlangamandla (ane)

A → After the death of Matingwa
the two sons, Khumalo (elder one)
Ndlangamandla (younger one)

Ch → Kwaku-sikhatsi seti mpi
ngaleso sikhatsi

A → That was time of wars.

Ch → Inkosana yayibekwa ngokuculwa

A → The heir was selected through
fighting

Ch → libutfo lase limtranda
lokhumalo ngoba abeyi-
ngwazi

A → The army loved Khumalo
since he was a good

warrior

Ch → Kanti lo Ndlangamandla
ungu lomcane

A → Yes Ndlangamandla
was the younger one

Ch → Kantshi lendlu ibeka
Ndlangamandla

A → Yet the "house" selects/
chooses Ndlangamandla

Ch → start explaining to C

Ch → KwakuKungu mthetho ke ukuthi
uma inkosana isi bekilwe
kulowo muti kubikwa e
Nkosini.

A → It was a general rule to report
an oledet "Inkosana" to the king.

Ch → Who was that king?

A → It was Shaka (KwakuKungu Shaka)

Ch → Uma-ke sekubisiwe le
ku Shaka kutsi bangu Khumalo
uyatsatse utsalsa ngempi

Sewuyayibomisa Shaka.

A → After it had been reported to Shaka that Khumalo is taking over, Shaka mobilized his war.

Ch → Uma-ke seyilwa ukhanda kutshi leya ka Ndlangamandla. Ingatsi-ke sebayalwa bodu.

A → When he (Shaka's army) arrived he found them (Khumalo's & Ndlangamandla's armies) fighting.

Ch → Selifike lelibutfo ka Shaka libuta kutshi inkosana iphi?

A → Shaka's army asked that who is the "Inkosana"?

Ch → batsi ngu Ndlangamandla.

A → They say it's Ndlangamandla.

Ch → Yase yaka Shaka impi seyilekelela ka Ndlangamandla sekucoshwa lafe baka Khumalo.

A → Shaka's army helped the

Army of Ndlangamandla to defeat Khumalo's army.

Ch → Sebayahamba-ke baka Khumalo nabe sebakuyela eNhla ngoba sonke sa camuka eNhla sebla ngeridulu. Sebakuyela eNhla manje.

A → Khumalo's army ran to North where we all came from (Khumalo & Ndlangamandla) rolling in the silulu.

laughing over sebla ngeridulu

Ch → ee sebakhumbula-ke kubuyela amava lapho bacamuka isihona ngoba seba guazwa la ngu Shaka sebayahamba-ke seba fika le kubantu laba fishane base bathungwa nayi ndala sebozo bangenwa nayi sibha dalala.

A → ee they remembered going back to where they first came from they went on with their journey until they reach short people (Bhushmen) they were then attacked by Sibhadala (disease)

Talking at once concerning sibhadalala & Bhushmen.

Ch → Nase sibaphetse lesibhadalala kubasa kufala, kubasa kufala batsi labakhoma, hheyi aribuye-
leni, ^{kwebakitsi} emuka sebaneminyaka bale bahlatshwa sibhadalala nje sebane minyaka bale

A → When they were attacked by sibhadalala, dying day after day the remaining ones said "hheyi let us go back to home. ~~And~~ they had spent many years by then, ~~in the~~

A → Gini lesibhadalala (what is sibhadalala)

Ch → Ngi ngatsi kufana ne Choreda ngoba kumhlaba manje sewufile eku seni akasavusi, Uthlathwe yiphlako nje sewufile.

A → It is like Choreda because it kills quickly. One suffers from head-ache then he soon dies

Ch → Uma sehabuyale lena akasabonani

A → When they came back, they did not (Khumalo's & Ndlangemanda) recognize one another. So they tried to explain that we are the Khumalo's people who ran away with Ishumalo

Ch → Naze khumalo salamba naye nje sewufile le

A → Even Ishumalo whom we ran away with, has died there

Ch → Mangle sesibuyile, singulaba
luthi Khumalo

A → Now we have come back
we are the followers of Khumalo

Ch → balinga kwabha singenis
kokutsi bavakale (sahle)

A → They were trying to make
it clear that they are
the ones who ran away
with Khumalo.

Ch → Kwaba kangalo die

C → ee hhe

| laughing at once at the ch.

once more explains about
Bhushmen and where they
lived or still be found.

C → who was the mother of
Khumalo & Ndlangamandla
(Kwukungubani ubina walKhumalo
na ndlangamandla.)

Ch → Cha angadi (I don't know)

| A tells of Ndlangamandla's joy for
knowing the history of Ndlangamandla

C → When they Ndlangamandla
people and Khumalo were at
Mkalaneni, who else was
there? (uma labo Ndlangamandla)

H → nabo Khumalo base seMkalaneni,
ngubani lomunye abelapho?

Ch → Kwakungaba Tapa baka
Simelane bebabaneni, belaka
Culu ka Zulu, nabo Zulu
ndabesitha umagaba, nabo
seMabatheni

C → Mbatha

Ch → ye. e. Mbatha

A → It was the Simelane's
(who were many) Zulu people
Zulu people (ndabesitha umagaba)
and the Mbatha people

Ch → If Mtungwa was the first
name, what was his surname

A → Uma Mtungwa kwakuhigama
pha sibanga sakhé sa
sasisakabani?

Ch → Utalwa ngu Ndlovu

A → Mtungwa's surname was
Ndlovu

A. ~~falls~~ conforms of what
he once heard that
Ndlangu & Ndlovu are one

Ch → Yes

Ch → Kanti tsine ngokomdaka
kutsiwa sibakalokosi.

Uma ubanga-tye ucala
ngekutsi Nkosi bese
utsi Ndlangamandla. Sibakalokosi
ngem dzaka

A → Originally, we are Nkosi -
when you say praises of us
you start by Nkosi then
Ndlangamandla

C → Who was the father of Ndlovu
(ngubani uyise wa Ndlovu)

Ch → Aunu angamnti (i. don't know)

C → Was Mtungwa living at
Nkalanoni? Tingsabe Mtungwa wayeyikhaya
eNkalanoni.

Ch → Yebo (yes)

Nguyena abengu Mnumuzane
eNkalanoni (it was him who

A → was Mnumuzane edl
eNkalanoni)

C → but were they under the
zulu's

Ch → Yebo bebaphansi Isuka Shaka
A → Under Shaka

C → Where did ~~the~~ Mtungwa
or Ndlovu come from before
that (ba camukapini bo
mntungwa ka Ndlovu ngapha-
mbi, swalokini?)

Ch → ~~A~~ Ngemntu ka Isuka aoshwa
Isuka Mzilikazi aoshwa ngu
Shaka sagesiba bakashaka
(After Mzilikazi had been
defeated by Shaka, we
became / we then came under
Shaka)

C → What was "Sibongo" for
Langalibalele

Ch → Kwakungesa ka Khumalo (it
was Khumalo)

C → Why did Mswati call upon
the girl (Mswati wayibitele mi
lentfombatane)

Ch → wayefum litulo ngoba
-sine saqilinisa ngemafutsa
emuni

A → He wanted rainfall since
we were able to make the
rain fall by using the
ram's fat plus certain
herbs.

Ch → Noma kangani liyofitse fine
ka for sure it will rain

C → Are the Ndlanzamandla people
and Simelane related?

Ch → Yebo kodwa manje
sesiya tsatsaha

A → Yes but now we do

inter mari, are another.

C → When they took her to
Zombodze where was it

Ch → Zombandze lophansi kuMdzim-
mba (Zombodze below the
Mdzimba hill)

| H reminds E of Ntela
people's place

C → asks the same said
things and general questions
eg. do you know of
anything concerning Mibanga
people & Madla.

End of discussion

1 full tape.

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