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BLADSYE



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# Scribbling Book Kladboek

SIZE A4 (287 x 210mm) GROOTTE

Name Naam NDLELA

Subject Vak TAP 49

Place Plek BOOK I

INTERVIEW III

Feint Ruling with Margin  
Dowwe Lineëring met Kantlyn

JD. 192

INTERVIEWED AT : ZOMBODZE<sup>2</sup>

Date : 14. 10. 83.

INFORMANT : MLUNJANA NDLELA<sup>8</sup> - MN

HISTORY HEARD FROM : OLD PEOPLE OF NYATSI<sup>10</sup> AGE<sup>12</sup>  
ESPECIALLY La Ndwandwa

INTERVIEWERS : CAROLYN HAMILTON - C

Hlahlamehlo Dlamini - HD

1. Mlunjana ÷ name of a person.  
literally it is translated  
'little whitemen'.

2. Zombodze ÷ 'The name of the tribal  
capital founded by King  
Ngwane in the mid-  
18<sup>th</sup> century. The Hwala  
ceremony was held there  
during his reign. King  
Bhunu's capital was also  
called Zombodze and is  
located 5 miles due east  
of the present capital of  
Zobamba. (Grot-peter, p. 190).  
Ngwane's national headquarters,  
in the vicinity of modern  
Dwaleni. (Bonner, p. 14).

3. Libutfo ÷ see glossary.

4. balondolozzi ÷ libutfo or age group  
of those born between  
the year 1901 and 1903.

5. Butseka ÷ see glossary.

C what is the name of this place?

HD Lenzawo ibita kutsiwa ngukuphi?  
What is the name of the place?

MN Ngingu Mlunjana ndlela.  
I am Mlunjana ndlela.

Nguku Zombodze.  
It is called Zombodze.

C what is called Zombodze?

HD Sigodzi ngu Zombodze  
~~It is an~~ Zombodze is the area  
C what is the libutfo landlela?  
of ndlela

HD libutfo lakho?

your libutfo?

MN Ngingu Mlondolozzi

I am Mlondolozzi.

HD mlondolozzi

mlondolozzi

MN kubutseka kodwa ngisemasotja

by butseka I belong to Masotja

ngangena kubalondolozzi ngilisotja

I found the balondolozzi being a  
number one ngelana ngwenyama

soldier in the first place. I come after the

ngelana ngwenyama avutane nje.

Ngwenyama [by birth] come close after the ngwenyama.

C Can ndlela tell where did he hear

this history from?

6. Masotja - libutfo<sup>s</sup> of those born between the ~~the~~ year 1809 - 1914

7. Ngwenyama - literally it refers to a lion.  
In this case it is a title given to the Swazi King.

8. Ndlela - Sibongo<sup>9</sup>

9. Sibongo - see glossary.

10. INyatsi - A name given to any person who belonged to the INyatsi libutfo<sup>s</sup>.  
INyatsi is a libutfo of those born between the year 1835 - 1846.

11. La - in this case the word is not complete. However, I assume this La refers to daughter of.

12. Landwandwa - daughter of Ndwandwa

13. Ndwandwe - Sibongo<sup>9</sup>

HD Uts. wena wawufundzisa ngubani She says, you were taught by Comlandwe wawutekelwa ngubani? who this history? who was telling it to you?

MN Ngangitekelwa yinyatsi  
It was narrated to me by INyatsi<sup>10</sup>

HD I got it from the nyatsi people of the age

c Is there anyone in particular who he heard from?

HD Longasankhumbula kutsi ngaywa who can you remember that La I heard it from so and so?

MN Ngankhulu phela ranguya ngesheya. It is [my] grandfather, that is he, over there ngikhandze afill ngera kula. [where was buried], I found him dead. I rangulandwandwe, gogo, gogo heard it from La. Here is the daughter naku

of Ndwandwe. grandmother, grandmother here. HD I got it from Landwandwa<sup>12</sup>, she was told by grand grandfather.

6. Mswati - Swazi king. It is said that there were two Swazi kings called by this name. There was Mswati I. and Mswati II.

(Grot-peter) Mswati I is one of the earlier Bembo-nguni leaders subsequent to Naniini I. It is estimated that he was Ngwenyama in the vicinity of 1600 A.D.

Mswati II was born in approximately 1820s to King Sobhuza I by his wife Thandill, he became the heir upon his father's death in 1836. (Grot-peter J. pp 108).

Mn abetekwe yinyatsi  
She was married to inyatsi<sup>10</sup>  
HD She was married to inyatsi.

C Nyatsi<sup>10</sup>?  
buffalo

Mn inyatsi yamswati  
The inyatsi is that of Mswati<sup>16</sup>  
C NOW, do you think, before Ndlela tells

us the whole history, can he just tell us his name and then who he was born of, you know.

ngubanibani?  
So and so?

HD utsi-ke ungasifela ligama lakho lo-  
She says, can you tell us your name  
kutsi mine ngitalwa ngubanibani,  
that is as for me, I am born of so  
yena-ke lobanibani utalwa  
and so, him, <sup>this</sup> so and so, is born of  
ngubanibani, yena banibani atalwa  
of so and so, him, so and so being  
ngubanini.

Born of so and so.

Mn Akubhalaki ngami nangikhulumaki.  
Why cannot she write whilst  
I am talking.

14. Mlungana - name of a person.  
The root of the word is  
uMlungu which refers to  
translated white person.

15. babe - father. It can also be  
used as a respectful  
form of address like in  
this case.

17. indlavela - libutfo of those who  
were born between the  
year 1856 - 1866.

HD utsi nasatsikhuluma, usho lokutsi.  
She says, when she says start talking,  
mine ngingumlungana ndlela lotalwa  
you should say, as for me, I am Mlungana<sup>14</sup>  
ngubani bam, uyahamba-ke  
ndlela

Mn Sowulindzele?  
Are you ready?

HD enhle  
yes (agreeing)

Mn ngingumlungana mine ndlela  
I am Mlungana ndlela.

C Chubeka babe<sup>15</sup>  
Continual babe<sup>15</sup>

Mn wekotalwa yinyatsi, inyatsi, yantswati  
Who is born of inyatsi,<sup>10</sup> inyatsi,<sup>15</sup> of Mswati<sup>16</sup>  
C inyatsi is a name of a person?

HD inyatsi is libutfo<sup>3</sup>

C regiment

HD the regiment

C what is the name of the person?

Mn babe yindlavela  
my father is [belong to] indlavela<sup>17</sup>

HD My father is ndlavela<sup>17</sup>, libutfo<sup>3</sup>

ndlavela<sup>17</sup>.

18. Nganyanya - person's name

Mn letalwa ginyatsi, inyatsi, yaMswati,  
which is given both by inyatsi,<sup>10</sup> the inyatsi of Mswati.

H0 indlavela is bear by inyatsi.

C what is indlavela's<sup>17</sup> name?

H0 loyi wetindlaveleni-ke ngubani?

Who is this one of the indlavela<sup>17</sup>?

Mn babe?

my father

H0 enhi

yes

Mn ngu Nganyanya

He is Nganyanya<sup>18</sup>

H0 Nganyanya

Nganyanya

C and the inyatsi?

H0 inyatsi?

what about inyatsi?

Mn inyatsi yaMswati

inyatsi is of Mswati.

H0 inyatsi is a regiment, libutfo<sup>3</sup>,

Mswati's libutfo.

C what was the name of the  
father of Nganyanya?

19. awu ; an exclamation

20. Mkhwekazi - person's name.

21. Nyokane - name of a person

HD uyise wakhe loTganya?

The father of Tganya?

Mn uyise wakhe phela nguletyatsi;

In adzifut, his father, is the nyatsi<sup>10</sup>  
ngulo, awu, nguMkhwekazi.  
It is this one, awu<sup>19</sup>. He is Mkhwekazi<sup>20</sup>

HD nguMkhwekazi?

He is Mkhwekazi?

Mn mmbi

yes

HD His father is Mkhwekazi.

C And the father of Mkhwekazi?

Mn loMkhwekazi, inyatsi yelapha.

this Mkhwekazi<sup>20</sup>, inyatsi<sup>19</sup> of here,  
loMkhulu, Mkhulu abengumkhwekazi.  
the grandfather, my grandfather was  
loLotala lo, lentyatsi le.

Mkhwekazi, the one who begets this one, the nyatsi<sup>19</sup> there

HD grand grand father

Mn ~~ni~~ Nyokane, nyokane, Nyokane

Nyokane<sup>21</sup>, nyokane, Nyokane  
ngulo, Mkhwekazi ngulo

is this one, Mkhwekazi is this one

HD He say nyokane, nyokane<sup>21</sup> is

~~is~~ lying down there.



22 Ngwekazi - person's name.

Mn lotala leridlavela  
who begets the ndlavela<sup>17</sup>

C In Mdzumba?

HD in Mdzumba.

Mn ya  
yes

C who was the father of Ngwekazi<sup>22</sup>?

HD Uyise wazizela waNgwekazi?  
The father of Ngwekazi?

Mn lomntwana phela waNyokanl  
The child - of Nyokanl<sup>21</sup>?

HD enkil  
yes

Mn yinyatsi  
He is inyatsi<sup>10</sup>

HD the father of Nyokanl

Mn ngumkhwekazi, Tsamani  
He is Mkhwekazi<sup>20</sup> say

Mkhwekazi.

Mkhwekazi.

C who was the father of Ngwekazi?

Mn Mkhwekazi.

HD Mkhwekazi.

C Mkhwekazi?

23. Mkhulu - grand father. It  
can also be used as  
a respectful form of  
address. The word can also  
be used to refer to the person from  
which a family or clan descend  
from. He should be a male ancestor.

24. Mngwekazi - mispronunciation  
by the interviewer.  
She should have said  
Mkhwekazi which is  
a name of a person.

Mn ehle  
yes

C who was the father of Mkhwekazi<sup>20</sup>?

HO nyise waMkhwekazi, abengubani?  
who was the father of Mkhwekazi?

Mn awu! angibati-ko lokhuluma le  
awu<sup>19</sup>. I do not know them from down  
entansi kutsi, ngoba lomkhulu  
thwe where they came out [from], because  
enyatsini yanibuyisela le  
the grandfather, in the Nyatsi, it sent him  
yasi akasall abuyela le  
back there. It said let him, this  
lomkhwekazi.

Mkhwekazi go back, to there.  
HO Mkhwekazi was sent back by the  
king to back where they originated  
from.

Mn Mswati, wati akabuyela le  
Mswati said <sup>this</sup> Mkhulu must go  
lomkhulu. abetsi Mkhulu.  
back, to there. He used say Mkhulu

HO Mswati used to say Mkhulu<sup>23</sup>  
to my grand father.

C To MNgwekazi<sup>24</sup>?

25 Tembe - name of a place. An area near the sea south of Belegoa Bay. The word derives from the Tembe river which flows in that area near the present day city of Maputo in Mozambique.

26. Dzabuka-ed - tear off, break off. See glossary.

27. Bogogo - This can be translated as grandmothers. However in this context it refers generally to the old ladies.

28. Magudu - name of a place. hills, lie about 25 km outside the Swazi border, due south of the present day town of Pongola.

51. Pongola - A South African town about six miles south of the Swaziland border on the side of the Pongola river.

HD to Mkhwekazi<sup>20</sup>

MN wəkentalwa le entansi, beku. He was born down there. They are those phuma le entansi ka Tembe who came out down there at Tembe<sup>25</sup>

HD They originally came from Tembe

c can he tell us that story now?

where they originated from?

HD Sowungasifela-ku ntsi badzabuka. you can now tell us, that is phi.

where they dzabuka-ed<sup>26</sup>?

MN awu baphuma, Mabakhomba awu<sup>27</sup>. They came out from, as bogogo bogogo bakhomba khona point, they point in there, ku Somhlolo, egeri lela, nyoba in Somhlolo. At that rock because the kudzabuka kwakhe lona baphume break off of this one, they came out lapha eMagudu<sup>28</sup>

HD here at Magudu they came to Magudu

MN ya lonyokane. yes, this Nyokane.

29. Gogo - grandmother. The term is also used as a respectful form of address.

30. Sidwabasilufulu - name of a person

60 Sombhlo. Also known as Sobhuza I. The son and heir of King Mdvungane. Sombhlo's mother was Somnyalose Simelane. He built his capital north and called it Lobamba. Through his diplomacy he requested a daughter of Zwidi for his bride and future king. He then selected Thandill also known as Lazidze who became the mother of Mswati, the Swazi King.

10  
HD This was Nyokane who came to Magudu.

Mn Makakuphuka loyagogo. When that gogo<sup>29</sup>, the mkhulu<sup>25</sup> lomkhulu akkuphuka he went up, he went up with Sidwabasilufulu<sup>30</sup>.

HD Our grand grand father came with Sidwabasilufulu<sup>30</sup>.

Mn lolapha elubonyeni, lapho the one who is here on the Lubombo akhotsamela khona. where in, he died.

HD Where he died, the one who died at Lubonyeni

Mn ngoba nalena kunemathuna Because even there, there are akhe uSombhlo graves of Sombhlo<sup>60</sup>.

HD And even there there are graves of the people of Sombhlo.

31. Mlangeni - This could be a sibongo<sup>9</sup>,  
on its own or a sinanatelo<sup>SS</sup> of the  
Dlamini people. In this case  
it is a sinanatelo of the Dlamini people.

32. Sinanatelo - see glossary.

Mn Wase atalwa ke naye le,  
Then, he was also born there. After  
Masatala-ke, sokuphindze  
being born, another Somhlolo  
kwetsiwa uSomhlolo sokuba  
was again named, then it was  
ngulamakhosi  
these kings [Makhosi]

HD And then there is Somhlolo  
number two among the kings

1 nasebafika lapha, loMdlala ye  
when they came here, this Mdlala,  
loMkhulu waHlubi.  
the senior one is of Hlubi.

HD Mdlala the senior, the father  
is Hlubi

Mn Mdlala waHlubi. Mfengoba ubona ye  
Mdlala is of Hlubi. As you see  
Mlangeni utalwa etsive  
Mlangeni, when one [a child] is born  
ngalomunye, nalo Sobhuza ye  
he is named after the other. Even, this  
wetsiwa nga Sobhuza lomunye.

HD Sobhuza was named after another Sobhuza  
Even the late king, the name  
came from the older one, the

34. Embo - place.

12  
last one and then

Mn na Sobluza wetswa nga Sobluza  
Even Sobluza was named after Sobluza

H0 They call him Sobluza, from  
another name to another king  
coming.

Mn Namkhulu - ke natarungana  
And mkhulu<sup>23</sup> when he was to look  
lelidiza nye lapha latundvonga  
after the grave here, the grave of  
Ukhona Ludvonga walembo  
Ludvonga, there is [another] Ludvonga  
basi Ludvonga Lembo, nguloko-ke  
of Embo<sup>34</sup> they call him Ludvonga of Embo.  
nali lidliza lakhe lengiliginile  
That is all. Here is his grave, the one  
nye mine.

That I am looking after.

H0 The grave of Ludvonga of  
Embo I am looking after it  
here.

Mn ya nali ye lengiliginile  
Yes. Here it is, the one I am  
looking after.

35 Mkomazi - name of a river and the area around it, is named after it. The river starts in the Transvaal near a town called Carolina. It flows eastward, about 11 kilometres south of Pigg's Peak. It further runs due east to Balegat, where it starts north and east. It then flows through the Transvaal where it joins or is joined by the Lomati river. However, in this context the word seems to be referring to an area which stretches for about 10 kilometres down from the point <sup>where</sup> it exits the boundary line into Swaziland. The area stretches for about 1-2 km on either side from the river.

36. Mbuluzi - It is an area named after the Mbuluzi river. It is along the river. The river drains much of northern-central Swaziland by means of its two main branches, the Black Mbuluzi and the White Mbuluzi.

Kulenzawo lengikayo.  
In this area, ~~in which~~ I am living.  
HA) Why I am put up my homestead ~~here~~ because I am watching this grave.

Mn ngoba gogo bancandzeke. ll  
Because my grandmother, they turned elokwaneni, kuMswati, eMkomazi, bath the at, in Mswati, at Mkomazi<sup>35</sup>  
HO My grand mother came from Mswati at Mkomazi.

Mn nasakhotsanile-ke  
After he had died.  
HO After Mswati passed away.

Mn yaseyababuyisa-ke inkhosi.  
Then the king brought them back, babuyarayo eMbuluzi.  
They came back with it, to/from Mbuluzi<sup>36</sup>  
HO and they were moved from there by the king to the Mbuluzi.

C sorry, whose grave is here?

37. Ludvonga - son of Mswati and he succeeded him as king. This was in about 1868 and ~~he~~ he died few years later (about four (4)).

38. Mbandzeni - Swazi king who ~~was~~ was born in about 1857 and died in about 1887 having ruled for about five years. He succeeded Ludvonga.

40. Hlubi - person's name. An early figure of the Swazi King list.

39. Mswati - one of the Swazi kings

x. is in the sense of spawned.

was he the child of Hlubi?<sup>40</sup>

13  
HD laLudvonga. LaLudvonga?  
It is of Ludvonga<sup>37</sup> Is it of Ludvonga?

Mn enkli  
yes

HD ya Ludvonga.  
yes Ludvonga.

Mn lobekabekwe lapha phila  
The one who was installed here, ekukhotsameni kwentkosi Mswati after the death of king Mswati<sup>39</sup>  
C what did she say?

HD the one who was supposed to be crowned as Mswati Senior's son

Mn ale wetswila loludvonga asatawuta-  
he was named Ludvonga being there, lwa ngulenkosi, asatalwa  
when he was engendered by the king, nguMbandzeni  
he was engendered by Mbandzeni<sup>38</sup>

HD Ludvonga was, then Mbandzeni was become father of Ludvonga.

C was Ndalela the man, was he the son of Hlubi?

HD Ndalela lololigama lakhe liguNdalela  
Ndalela, the one whose name was Ndalela abengumntswana waHlubi?  
was he the child of Hlubi?



Can he tell us any stories  
about Adlela the man?

~~Adlela~~ ~~the man~~

~~Tembe~~ - name of a place

43. Etjeni of Ngwane - also known as  
Itshe lejuba, this rock is  
located about 35 km  
outside the present-day  
town of Pongola along  
the road to Piet Retief,  
and just south of the  
Swaziland border.

Mn enhe  
yes

HD Ungasitekela ngandlela  
can you tell us about Adlela?

Mn Adlela?

Adlela?

HD enhe

yes

Mn Kutsi wenta nyani?

that is, what did he do?

HD Kutsi kukhona lokwazi ngaye

that is, anything you know about him.

Mn awu ngumati Adlela yokutalwa

awu 19: I know that Adlela  
atalwa phela yinkhosi.

by butle, I is born of the king.

HD I know that he was the son of  
the king.

Mn Wetswa-ke ngoba lomdlela

He was then named. Since, this  
utalwa entansi, wukulwa khona

Adlela is born down there, he was born  
lentsi ka Tembe. wase uyetsiwa

down at Tembe's place. Then he was  
Malapha sokuphuzze kutalwa

named. Agam here, the child was  
lomntwana nasekutawakhiwa la

born when they were to erect  
etjeni la Ngwane.

a residence here, at Etjeni of

Ngwane 43

41. Ngwavuma - a river that runs  
through the ~~south~~  
Southern part of Swaziland  
and it runs from  
West to East.

42. Sikhala - an opening, a pass.  
an ~~area~~ unoccupied  
place.

32. Mamba - Sibongo?

39. Usuthu - (also: Lusuthu River). This is  
the Swazi river with the  
greatest water volume. Rising  
near the headwaters of the Vaal  
River in the Transvaal, it  
enters Swaziland just north of  
Sandlane about half way down  
the country's north-south axis.  
Moving due east, it leaves  
Swaziland and joins the  
Pongola river at the South  
African border with Mozambique.

15  
HD And then I was born at Katembe.

C maku  
(agreeing)

Mn Nakutalwa naba bakamamba  
when these of Mamba<sup>32</sup> were born.  
HD Where the Mamba come from

Mn Sebayehukaniswa sebatawuphuma  
Then they were separated, they then  
gesikhala se Ngwavuma.  
went out through the Ngwavuma<sup>44</sup> pass.

HD And they were separated, then  
they directed ~~to~~ to Sikhala<sup>42</sup>  
pass  
go through the

Mn Ngwavuma  
Ngwavuma.

HD The place where it is divided ~~by~~,

Kunetkhungu ngumfula yini?  
Is it a river, or there is fog?

Mn Phila nyigoba ulubona Lusuthu<sup>39</sup>  
Infact as you can see the Usuthu (river)  
bakhuphuka - ke sebatawubekwa la.  
They went up and well then put  
Lokwetswa nye bakhukhula  
here. By being raised, the am  
is to carry forward/befor

45. Tibongo - see Sibongo<sup>9</sup> in  
glossary.

let bongo, mnye lomuntfu  
the tibongo<sup>45</sup> is one person.  
Nalo Blamini ngumuntfu, nalo Hlubi  
this Blamini is a person, and this  
ngumuntfu, nalo Adlela ngumuntfu,  
Hlubi is a person, and this Adlela is a  
nalo Ludwonga ngumuntfu  
person, and this Ludwonga is a person  
Blamini is a person. Hlubi is a person  
Adlela is a person and Ludwonga  
is a person.

How did this Sibongo<sup>45</sup> Adlela  
come?

HD Sabe sesichamukaphi lesibongo  
where did this Sibongo come from? it was  
Sokutsiwa, sebatsi baka Adlela?  
then said, they said they are of Adlela.

Mn ngumuntfu labengur Adlela.  
Adlela was a person

HD It came from a person, a man,  
his name was Adlela.

Mn Nalo Blamini ngumuntfu,  
and this Blamini is a person  
HD and Blamini is a person

46. Nkhosi - in this case it is <sup>little</sup> Smanatelo or Sibongo<sup>45</sup> for the Dlamini people.

Smanatelo - see glossary

47. (lo) mlilaba - soil, land. It is not clear as to what this word refers to here, in this case.

48. litulu - weather, rain, lightning. It is not clear as to what this word refers to in this case.

Mn ablamini nje sekwetswa <sup>Sibongo</sup> nkhos.  
As for Dlamini, the Sibongo<sup>45</sup> nkhos<sup>46</sup> Dlamini, Sibongo sakhle yeyoba Dlamini was named, it is the Sibongo.  
neba bathwana ubona nababekhos.  
As you can see here all his children and those of the king.

HD just the same thing like what we see now there are so many children.

C why did the Dlamini and the Ndlela split like that to make two Sibongos<sup>45</sup>?

HD labo Dlamini na ndlela babesebahlukani. Why did Dlamini and Ndlela swa yini kwenta besibong broke up to make the letibongo bobabili? tibongo<sup>45</sup> both of them.

Mn Phela behlukaniswa kutsi lo Dlamini, In fact they split because this Dlamini kukhona lowalidla emini litulu, lomhlaba there is one who ate litulu<sup>48</sup>, lomhlaba<sup>49</sup>. Behlukaniswa ngulobukhosi, kubekwa they were made to divide by the kingly authority, installation,

Wabese uyatsaffwa lona sokutsiwa  
Tun, this one was taken and he  
lona wakazi bani bani  
was called that he is of so and so

HD He is referring when they crowned  
them.

C I do not think you translated that  
very well, what he is saying.

HD when he was appointed to rule:  
Londlela?

this ndlela

Mn mulu  
(agreeing)

C Ndlela was appointed to rule?

I am sure he did not say that

HD abesabekwa ndlela?  
was ndlela being installed?

Mn Cha phela. Wabekwa phela uyabona  
NO. indeed. you see, he was installed,  
wabe sowuyabekwa sengitakutjela  
he was then installed. I am going to  
phela yehistory lenye le Londlela  
tell you. this is another history.  
this ndlela they say

49. Inhlanti - Is a second wife which  
 is a sister to a previous  
 wife. The in-laws of the  
 husband may give him  
 another daughter of theirs  
 on the following conditions  
 1) first and foremost the son-  
 in-law must have  
 lobola-ed satisfactory.  
 2) as a baby sitter.  
 3) If their previous daughter  
 is barren.

Lobola - see glossary.

50. (e) Makhosikati - see glossary.

Batsi yabe seyisi lenkhosi le ngobe  
 the king said that because  
 phala ~~kuhlona ye~~  
 we have this,  
 sakufaka kutapenkoda yatsi  
 we put it in the tape recorder.  
 lenhlanti. ~~Kokomntfwana~~  
 The nhlanti said to the child  
 kube we kutsi kuhlanganwa  
 after it had heard that they met  
 kuto bekwa lo seyisi lenhlanti  
 to install this one, then the nhlanti  
 itsatsa lomntfwana ufaka blahle  
 put an ember in the hand  
 la esandleni kulesandla sangala  
 of the child. It was in this hand of this side.

HD The young sister of the first sister of  
 the mother

c which sister of the mother? which  
 mother?

HD The mother of ndlela.

c Mother of ndlela?

Mn ya lamakhosikati alenkhosi  
 yes. The Makhosikati<sup>50</sup> of the  
 King

HD The Makhoshati<sup>50</sup> of the King.

Mn ya. Mayifile lenkhosi.  
yes, after the king had died

HD The young one suggested to take  
fire and put it here.

C In whose hand?

HD Esandleni sabani?  
In whose hand?

Mn lesi salo Adlela lona Bekatawubekwa  
In this [hand] of Adlela who was to be installed.

HD In the hand hand of Adlela, who  
was supposed to be appointed.

C And then what happened?

HD Kwase kwenteka nyani?  
Then, what happened?

Mn kwenteka nyani phula ngoBe  
what happened is that he was  
akasatubekwa ngoBe eMaswati  
not to be installed because the  
akalibeki likhophlo. Sowitawadla  
Swazi people do not install a  
nganasi.

left-handed [person]. When eating  
[food] he was going to use this one [hand]

HD Swazi custom does not appoint a person who is left handed

C so

Mn nguyoke leyontfo.  
That was the thing.

HD That is how it happened.

C Then who became king?

HD Kwabe sokuba ngubani lotsatsa  
~~who~~ then, who took the  
Sikhundla.  
position.

Mn Sokubekwa lona phele, loHlubi.  
Hlubi was then installed.

HD And then Hlubi was appointed

Mn. Wenhlanti  
son of the nhlanti 49

HD and of the young

Mn ngobe una unadzawenu nanyl  
because of you have a sister, now  
lodzadze wenu utomena lomifwana  
your sister will come to carry the  
Sowayeva kuyacocwa lena kutsi  
baby on her back [to be a baby sitter]. Then  
she heard as they were conversing that



awu kutawubekwa lo ngoba  
that awu<sup>19</sup> this one ~~will be~~  
sokufe lenkhosi.

HD And the senior sister and the  
small sister so the small one listened  
when they were talking about  
appointing somebody to be a king  
then she looked all the time,  
she was watching what they  
are going to do.

Mn ngobe kwakuziliwe, nyengoba ubuka  
because it was a mourning period. As you  
lamuhla, nyengalamuhla nyengoba  
can see today. Just like today, as it is  
kuziliwe nye lapha, khona  
a mourning period here. At that time  
kwakungabekwa kucala kwakutsi  
the installation [of a king] was not done  
kungalahwa kube ngokhona  
prior to the throwing [of the ropes] [the  
akhefwa-ke lomntwana bebanati  
process ~~the~~ signifying the end of a  
mourning period]. The child was chosen  
after this process has been done.

nye kwakungakhulanywa - yel  
They would just know him. [But] there  
Kucala conversation.

HD was no prior [mentioning of him]  
before it was not said that they  
are still in the mourning.

Mn baco cate-nye bantfwanabentkhusi  
They children of the king then discussed  
Batei hay, khona angabe asabekwa  
and said that one cannot be installed  
loya ngoba naku ka  
at all because here, [is how] it is here.

HD while they were still waiting for  
the days to come to appoint the  
person, then they suggested well  
we must leave it at the moment.

when it is clear we can do the  
job.

C Sorry

Mn Kwase kuyenteka-ke, nangempela se  
Then it happened, and indeed,

52 his/her, him/her ; not clear whether  
the one mentioned  
here is a male or a  
female.

24  
Bayambeka-ke

they then installed him.  
HD And then they had to take

Mn akasabekwa lolikhohlo.

The left-handed one was then not installed.

Mgiyakhumbula ngakufaka  
I remember putting it (this)  
kuThelikhotha.

in the Taper recorder.

HD I remember saying it to the  
taper recorder.

Mn Kukhona nyedokufunako ngakukhulu.

What you want is there. I spoke it there  
ma le kalobamba, kusekhona

at Lobamba. The king was still  
nali nkosi ngoba yayibuta

alive [at that time]. Because it was  
lwati lwetfu kutsi sati kangakanani  
inquiring about our knowledge [what we know]

Laba bomkhulu ngoba yena utelwe  
that is how much do we know [about] these

muwa nje nali lithuna lakhe nje  
grandfathers. Because as for him he was

yena la ngela. Lagogo wakhe  
born later. Here is [his/her]<sup>52</sup> grave, himself,

laphekam menthona ula Hdlala<sup>55</sup>

over there. Of her grandmother who  
was carrying [him/her] on her back, the daughter  
of Hdlala

53. Lomawa - Wife of King Bhunu  
and Mother of Sobhuza II.  
She was also called  
Lanzolofeni - daughter of  
Ngolofeni (Spot Peter p 77).

54. Ngwenyama - literally it is  
translated to mean  
lion. However, as it is  
used in this context it is  
a title reserved for the  
use of the Swazi King.

55. Landlela - daughter of Ndlela.

56. Zikhotheni - name of a place

57. Kwenza - is a term used in  
explaining that a lady  
is married. The term is  
only associated with the  
lady (wives) not the men.  
In short, the word is  
translated as to marry a  
Men.

25  
Lotala uLomawa. Logogo, kungatsi,  
who begets Lomawa<sup>55</sup>. This grandmother, I  
anti. Utaalwa la ekhaya lomina  
man auntie. The mother of this  
waliNgwenyama<sup>54</sup>

HO ~~She~~ The mother of the King,  
she comes from here, from this  
home.

Mn utalwa nguLandlela.  
[he/she] is born of Landlela<sup>55</sup>  
HO Her mother is Landlela.

Mn uyakwenga le ezikhotheni-ke  
Then she went to Kwenza<sup>57</sup> there at Zikhotheni<sup>56</sup>  
HO Then she went to be  
married at Zikhotheni.

Mn kusekhona Mswati<sup>59</sup> ~~Sphelelani~~  
Infact, Mswati<sup>59</sup> was still alive.  
HO This was the time of Mswati.

C I am sorry. Who was the father  
of Ndlela?

58. Mavavini - name of a place.

59. eh ! an exclamation.

60. Somhlolo -

61. grandfathers - male ancestors of the informant.

62. Indlu - (Dwelling place or habitation, family, descendants, tribe, house.) In this case the word would be translated as to mean descendants or family and 'house'

C.M. Dike, B.W. UICAKA 31.

HO Loyise waNdlela abengubani?  
who was the father of Ndlela

Mn Ndlela lomkhulu?  
Ndlela, the grandfather?

HO mnu

yes

Mn eh, angibati le eMavavini ngoba

eh<sup>59</sup>; I don't know about them, whilst kukhanya kutsi site sikanye nalo they were at Mavavini<sup>58</sup> because it appears that we ukhona lo, baku somhlolo came together with this one, they are in Somhlolo<sup>60</sup>

HO I would say they are coming

from Somhlolo

Mn ngobe phela la ukhona lo because here, there is Ludvonga, there Ludvonga, ukhona Ludvonga

is Ludvonga whom he was named after.

letsuwa ngaye indlu yakabo ludvonga

The grandfathers<sup>61</sup> are of the indlu<sup>62</sup> labomkhulu le entansi.

of Ludvonga's family, down there.

HO Mkhulu [my] grandfather the first came from Ludvonga

C who is the  mkhulu? grandfather?

63. Mgaga - Sibongo<sup>45</sup>

64. Leyakagogo [indlu]<sup>62</sup> literally it can be translated "the one [indlu]" that is of grandmother. However, this 'house' refers to all the descendants who descend from the grandmother of the informant. Further, they have the same Sibongo<sup>45</sup> as the informant.

65. Magongo - Sibongo<sup>65</sup>

HD His grand grand father

Mn laba bomkhulu, sibongo these grandfathers<sup>61</sup>, the Sibongo<sup>45</sup> was sasi sakamgaga Mgaga<sup>68</sup>

HD His Sumant was Mgaga

C and then how did it change?

HD Bantjintja yam? how did they change?

Mn bata bata lokuntjintja lapha phela they came to change here when lapha sekutsatwa labafati they were marrying the wives. lendlu yinye leyayiphitse umango it is one, and the same indlu<sup>62</sup> leyakagogo<sup>64</sup>

that was in charge of the veld [area], of gogo<sup>64</sup>

HD Our family of our grand grand father. So when they want to marry they start to changing the name.

Mn Mgengabaka Magongo like the Magongo people

66. nkhosi - not clear whether it is  
a Sibongo<sup>45</sup> or Sumanatelo<sup>67</sup>

67. Sumanatelo - see glossary

HD like Magongo<sup>65</sup>

Mn Nabo ngublanini phila  
They are also infact, Blamini.

HD They are from Blamini.

Mn halo Mamba  
and this Mamba

HD and Mamba.

Mn ~~top~~ baboke batalwa kulabaka  
They are also born amongst  
nkhosi.

the nkhosi<sup>66</sup> people

HD and they also come from Blamini

Mn lutalo lwakankhosi khona, inkhosi  
It is a lutalo<sup>66</sup> of nkhosi there, the  
yayiyakankhosi, nkhosi.

king was of nkhosi<sup>66</sup>, nkhosi<sup>66</sup>

HD The king was nkhosi nkhosi.

C mlu  
(agreeing)

Mn ngilapho-ke kwase kwentiwa  
It is where, it was done,  
khona, le ekutalweni, khona le  
there, from both. There,  
kwehla le elubonyeni kube  
down there at Lubombo after

68. Luyhongolo - (variant - Phongola) rises in the Drakensberg mountains South and West of Piet Retief and runs eastwards almost parallel to the Southern border of Swaziland. It flows through the Lubombo mountains and joins the Usetu to form the Maputo River considered by many Swazis to be the natural Southern boundary of Swaziland.

29  
Kuphunywe ka Tembe.  
HD having gone out at/from Tembe<sup>42</sup> and then.

Mn Bomkhulu-ke lapha, Bomkhulu [about] my grandfathers here, my grand-angati, mine ngati liya layini fathers, I do not know. As for me I know about yangale kusuka ka Tembe. that line, of that side, from Tembe<sup>42</sup>  
HD where they started being that will be down at KwaTembe<sup>42</sup>

Mn Kuyawufika le phansi elwanale down there, towards the sea, where lapha kumelitje khona. lapha there is a rock. where kwafike kwajikwa khona-ke they made a turn (turned back) Sebatawukhuphuka bayawuwela after which they went up to cross Luyhongolo.  
the Luyhongolo<sup>65</sup>

HD when they came and crossed the Luyhongolo<sup>60</sup>

Mn Mkhulu uchannuke asachannuka when my grandfather appeared



69. Fakazile - name of a person

70. Ngolofeni - name of a person

30  
-la  
he appeared this side  
HD Our grand grand father came through here.

Mn lobabe Mkhulu-ke  
& the great grand father  
HD My grand-grand father

Mn Logogo, lo Anti uLandlela uphume  
the grandmother, the auntie, Landlela came  
la. Efeni la Ngwane. Fakazile  
out from here at Efeni of Ngwane. Fakazile  
HD My auntie Landlela came from  
litje lejuba

Mn lapho atobe sawuyenza la  
where she then got married, heu  
e Zikhotheni  
at/in Zikhotheni  
HD and then he got married at  
Zikhotheni

Mn kuNgolofeni  
To Ngolofeni  
HD He married Ngolofeni

Mn Halebibito kutsi ngulomawa-nye  
 And the name that she is Lomawa<sup>53</sup>  
 watalelwa la eMakhosini. uyabona  
 she was born here at/in Makhosini. As you  
 nayi intsa fana.  
 can see [that] this small hill.

HD The name Lomawa<sup>53</sup> mean the  
 place where he was born.

Mn utalwa ngulandlela  
 She is born of Landlela<sup>55</sup>

HD Her mother was Landlela.

c So when Hdlela's hand was  
 burnt, the right was burnt  
 where did Hdlela go after that?  
 what happened to him?

HD Sandla SaHdlela nasi sebasishisile  
 What happened to Hdlela after they  
 wabe sowenteka nyani uHdlela?  
 had ~~hand~~ burnt his hand.

Mn Cha, phila batsi kwakuthele  
 Ho, infact, they say there were  
 labantwana babanyenti  
 many children who were born.

7. Gwaza - stab, kill, slaughter,  
stretch out and to  
walk with a stick. As  
concerning the meaning of  
the word in this context  
it is not clear as to what  
it means.

32  
HD They were ~~so~~ so many sons.

Mn Manyena kwase kutsiwa kulona  
stow, it was said to this one  
kufuneka akhombi, kukhuluml  
that he/she should point out [pick out]. This  
lalabadzala bayikhombile lenidly  
was said by the elders after they have  
le. kutsi kutaba walo, was  
pointed out [picked out] this indlu<sup>2</sup> that  
uyeva lo, kusafuelwe tintsambo,  
it is going to be the one [child] of this one then,  
ngobe kucala bokungentwa yel  
this one heard about it, this was during the  
kukhulumyewe, bese kudvungelwa  
mourning period. because, long ago it was  
angaka, kusahlelwa kutsi kodwa  
not done that is, to speak, to start before  
kungase kube ngubani. yase  
he/she is; when the matter about who can it  
inkhanti seyenta lomona, seyishisa  
be was still under secret discussion. Then, the  
lo. Sekutakutsi nakuyowugwazwa  
shanti<sup>49</sup> acted jealously. It bunt (She bunt  
lapho nasokuyiwa lapha, sowuyakholwa  
the hand) this one what then happened,  
nisa kutsiwa angehe abekwa lona  
when they went for kwaza<sup>71</sup> then,  
kantsi wehlulekile  
(is that) he was then cheated and they said  
this one cannot be installed because he has  
failed.

72 Liloco - (Variant: Ligogo). A council at the national level that consist of the closest advisors to the king. Membership consists of the King's chief uncle plus the indvuna<sup>75</sup> of the chief village [residence], the indvuna of royal villages [residence] and others, presumably the wisest men in the nation, who are appointed for life. Many of the members will be of the royal clan, the nkosi Dlamini, but this is not necessary. .... The ligogo is expected to relay to the king the ideas of the nation and to keep him informed on matters needing his attention. It should also advise him of matters that should be discussed at a meeting of the libandla<sup>73</sup> (Grotzinger, p. 73)

73. libandla - (variant: libandla Laka Ngwane). Council of the Ngwane nation. A general council representing the nation in advising the king. It consists of all chiefs, bantfantenkosi<sup>74</sup>, and other people who who have been chosen to it because of their importance, intelligence, expertise or other

33  
HD It was a trick for the people who suggested that he is supposed to be a senior to be appointed, then that is why they say they must wait until he comes up and they do it.

Mn ngobe babebanyenti babantfwana because the children were many  
HD because there were so many sons

Mn Kodwa bakhona lilicoco babantfwana but there were those children bantkosi libabonayo kutsi ranguya of the king which the licoco<sup>72</sup> identified and base bayaphika kutsi angabe asabekwa said there is the one. They then refused lukhohlo. Halamuhla - ye Kalisiki that the left-handed one should be installed ngalesi, ngalesi.

even today it [left-handed person] does not use this one.  
HD - of libandla<sup>73</sup> bantfwabentkosi<sup>74</sup> they were last discussing about that.

73. Libandla (cont) - or other contributions.  
It represents the people and their opinion. (Grotper J. pp 11)

74. Banfwabentkosi: (lit. the children of the king) the nearest English equivalent to this title is that of prince/princess. The term is used for both males and females. The term is also more widely applied to other members of the royal lineage whose connections to the king are more remote.

75. Indvuna - see glossary.

76. Sikela: cut off for.

Mn Kwakungavele hakadze lambeke  
Even long ago a left-handed person was losika ngalelikholo.  
not installed [as king]

HD so, this <sup>is</sup> no, will fail because he will be using a left hand instead of the right hand.

Mn akwakati kusikela emakhosi ngoba  
He cannot sikela<sup>76</sup> the kings because likholo.  
he is a left-handed person.

HD |

Mn stobe kulafjive yel kusikwa  
because even of a beast is slaughtered, ngalesi hlayi ngalesi.  
this hand [right hand] is used <sup>in</sup> cutting <sup>the</sup> meat, not this one.

HD When they slaughter a beast, they use this hand, they do not use this hand.

c They use the right hand not the left hand.

Mn mntu  
agreeing.

C So, who was the mother of  
Mdlela?

HD Uruna wandlela abengulabani?  
Whose daughter was Mdlela's mother?

Mn Mdlela muphi-ke, lotala bani?  
Which Mdlela? who begets who?

HD Lolandlela.

The daughter of Mdlela.

Mn Sengiyasi, khohlwa, angati kutsi.  
It seems, I am forgetting it, I do not know  
ngulabani mani, Sakubhala  
whose daughter was she. We did write  
loku, kukhona lena kull history yetfu  
this, it is ~~there~~ in our history  
Angati kutsi utalwa ngulabani,  
I do not know about whose daughter begets  
babebabili labantfu. Yuhlanti  
lun. ~~They~~ were two persons that one is an  
loyo, Hgiyakhumbula kutsi yuhlanti  
uhlanti. I remember that she is an  
yalona lomkhulu.  
uhlanti<sup>49</sup> of the elder one.

HD I remember that the small one  
was a sister to this one.

Mn lowaze weva lapha Mabakhuluma  
the one who heard when they<sup>were</sup>  
[discussing] talking.

The first part of the paper is devoted to a discussion of the  
 general principles of the theory of the structure of the  
 crystal lattice. It is shown that the structure of the  
 crystal lattice is determined by the arrangement of the  
 atoms in space. The atoms are arranged in a regular  
 pattern, and the distance between them is constant.  
 This distance is called the lattice constant. The  
 lattice constant is a function of the temperature and  
 the pressure. The lattice constant increases with  
 increasing temperature and decreasing pressure.  
 The lattice constant is also a function of the  
 type of crystal. The lattice constant of a simple  
 cubic crystal is smaller than that of a face-  
 centered cubic crystal. The lattice constant of a  
 body-centered cubic crystal is larger than that of a  
 simple cubic crystal. The lattice constant of a  
 hexagonal crystal is larger than that of a simple  
 cubic crystal. The lattice constant of a diamond  
 crystal is smaller than that of a simple cubic  
 crystal. The lattice constant of a graphite  
 crystal is larger than that of a simple cubic  
 crystal. The lattice constant of a silicon  
 crystal is smaller than that of a simple cubic  
 crystal. The lattice constant of a germanium  
 crystal is smaller than that of a simple cubic  
 crystal. The lattice constant of a gallium  
 arsenide crystal is smaller than that of a simple  
 cubic crystal. The lattice constant of a zinc  
 selenide crystal is smaller than that of a simple  
 cubic crystal. The lattice constant of a zinc  
 telluride crystal is smaller than that of a simple  
 cubic crystal. The lattice constant of a zinc  
 selenide crystal is smaller than that of a simple  
 cubic crystal. The lattice constant of a zinc  
 telluride crystal is smaller than that of a simple  
 cubic crystal.





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