PAGES 72 BLADSYE

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Exercise Book
Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name / Naam: SHIBA

Subject / Vak: TAPE 16 (b)

Place / Plek: KA HHOHHO

Feint Ruling with Margin
Dowwe Lineering met Kantlyn

INTERVIEWS

JD. 328

INTERVIEWED AT : KAHHOHHO

DATE : 17/08/83

INFORMANTS : MSILA SHIBA (MS) (MASOTJA)
JABULANI BCAMINI (X) (NIKHANYETI)

NOTES

(11) See glossary.

HB Lo longuyena abeta nolobe baka ndlela afana
The one who was coming with the Ndlela people,
nemuntfu longuyena abaholo abengubani ligama
acting like a person who was leading them,
lakhe?
What was his name?

MS Ngu Majewula lolowa longuyena wekuphonta la.
It was majewula who khonta'ed[11] here.

HB The name of the person who was acting as
a leader of the ndlelas was majewula.

C Did he say something about khonta?

HB Bebakhuluma ngokuphonta?
Were they talking about khonta[11]

MS Umm.
Yes

HB Yes, yes

C Then, did the king take the ndlela people under the
Shiba people?

HB Inkhosi yabaphendanela, bakhala phansi
The king replied them, did the lend
kuba Shiba?
under the Shiba people

MS Mabahamba, bahamba-ke nenkhosi maneyi-ningi he
As they went and continued with the king, he

02

MS e-e

Yes

NDE That is to say, the Sibas were never be in charge, never in-charge of the Nellelas but all of them were under the king, and then by the time when the king was striking up so he decided to leave some of the Sibas here and then, as the time went up he left also the nellelas somewhere to Mbulungwane.

MS Loko kufakazela kutsi baba bomphunu wabo bophokho
This is supported by the fact that our great
balapha ngesheya, ngobe nabo balulawa yinti, ngum Mkhize
great parents are across there, and they were killed by Zulugi's attack

NDE So the witness for that is that we do have this graves for the Ndlelas which are still up at Mkilaneni because they were killed by Mkhize, then we have their graves there

C At e Mbilaneni ?

NDC Ngwipi lentaba ?
Which is the Mountain ?

MS Ngu Mbulungwane. It is Mbulungwane(58)

NDC Mbukungwane, not Mbilaneni but Mbulungwane

MS Angichubachubeke kanane bab-lawa-ke bona phela utsi utsokatse lola Mojewula weba mongwana, sekutsi a-ke hambani ngobulala sigubhu sebentsi - - , sebanubulawa labothabomke kanje

NDC So, the Ndelas were killed simply because of the lady who stole the mongwane, and then they said since that is this 'n seems to be the hut of wizard, so everyone should be killed, so that's why they kill.

C All of them ?

NDC Ngabe bafa bonke bethi ngco ?
Did they all died ?

MS Laba boka Ndlela ?
There Ndlela people ?

NDC eppe ?
Yes

MS Cha, kwafa munye, lenzhosana yabo, kwabaleka
No, only one died, theri leri, the other one
lobomunye. bengayena asabuya ke muva kuna sekufe MSwati
far away, the one who came back after the death of MSwati

May I continue a little bit, it was said that la Mojewula(60) had stolen the umbilical cord, and it was said, go and destroy the source of witchcraft, and that is how my mother's family was killed.

(60) Here it refers to the daughter of Mojewula and is used with the prefix "la". However it also occurs with sibongo (ie) la Sindane — meaning that the clan name of the woman is Sindane. Often times, it holds true with daughters of important people (referring to the former).

NBL One happened to escape, [illegible] and then he came back to this [illegible] to this very place [illegible] after the death of Nswati.

C And what happened to him?

NBL Ngabe waenwphelelelpin lona loalungola [illegible]
How did the one who went
emnewa?
back end?

MS [illegible] - - - ngoba bakhona lo intsele yabo la
[illegible] there is this generation here.

NBL Ya, up to now, up to now, we do have
Yes,
the [illegible] generation of him.

C Senzenjani, Senzenjani, [illegible] Chief Senzenjani?

NBL [illegible] Hello?

C There is a Ndlela Chief now called Senzenjani
from that - - -

why are you laughing me?

NDL. Ya, akarezwa ukuthi ngabe kube yi
Ya, the cannot understand whether it is the
ngulengalelwane yaleinkulu leinkosi lapha sapa
generation of ndlela chief who was called
ndlela lokuthiwa ngu Senzenjani? Ngubani vele
Senzenjani? What exactly is the name of this
ligama laleinkulu - - -
chief.

MS Lomfana lapikoko?

NDL e-e
Yes

MS Lowo-ke uyamati nonke - - -
That one whom you all know, at
ka Zombodze ka Ngwane
Zombodze, ka Ngwane

NDL - - -

Very young one

C So why were you laughing?

MS Angiti wayiwa nowe ingwenyama
Didn't you hear the Ngwenyama(61) when
ithuleka ngaye lapha Egitheni
he talked about him at Egitheni[62]

HD - - -

(60) Literally, it refers to an animal (lion). However, in this context, it has been used to refer to the Swazi king who is likened to a lion which lion has great strength in relative terms. It has been used to indicate the strength that the king is believed to have.

(62) King's residence sometimes called Lozitha. It means where enemies are found, that is in its literal content. It is about 10 kilometres south-east of Lobamba.

XW Ngaba nani intunle lokuti laba baze
because you are quite as regards their coming back,
balunye, laba baka Ndlela, balamu laba
there people of Ndlela, the Shiba people are impact
bakwa Shiba.
their in-laws.

NSC So the Ndlelas decided to come to
the Shibas simply because they were
related to Ndlelas because of inter-
marrying

MS Sebabuya-ke Wena - - -
They came

XW Angiti sebayacela bacela lapha
Infact they asked, asking from their brother-
kumkhwenyawabo nayi likhosi Ayizekho,
in-law, because now the king was not there. (63)
sebatobhala laka Shiba

MS Bawele bakhonta . - -
They khonta'ed (11)

(Difficult to hear)
utu-ke lomandla-ke, awu MKhwenyewetfu
loku likhosi - - - MSwati
langebhula lela laka Mamba ngetfe ngabuya

(63) Literally, the sentence could mean that the king was there because of various reasons (ie) had been toppled or gone somewhere else. But in this context, it means that the king was dead or late.
(11) See glossary

yini la - - -

kubuya kwabo-ke lakitu

MBC The reason why they happened to come

back to - - -

the King Mwati had died by then

so it was easy for them to - - - come

back to the Shibas and say please

just help us Khonta, just let us

Khonta so that again we can

be re-united with you, no one is going

to kill us now since the King is

no more around.

C When he told us that that one who

ran away from capture and that there

is someone of that generation

Where are these people, in other words, can we find them today?

NDC Yes — I didn't, he did answer that one.

Abebuza -nje kanxane nqujethemba futhi
She was asking a small thing father[59], I believe
sewaphendulelle lombuzo lawubuzako futhi
we answered that question she is asking that
Singabathola yini namanje labaka Ndlela
Can we still find there Ndlela people, who went
balomnthi wabaleka waphindile wabuya
with that person who ran away and later came back.
nyithi -ke Mhlu -ke baba aberaphulumile
I say, father had already said that and
Watthi Ndle bayathdokala namanje bantwana
said they are found especially the children
balo. Angazi noma — — — ?
of that one but I don't know whether — — —

NDC Yes, he did answer that question he said they are still found up la. there.

C Up where?

NDC. At Mlokhana

C Are those the ones at Mlokhana?

(59) See glossary

NSC Yes, that is the part of them — — —

XW Ushuluma ngaba baka Nkhosi labale
Are you talking about the nkosi(64) people
e Mlosheneni ?
Here at Mhlosheni(65)

MS Mh, ushuluma ngebaba Ndlela
No, He talking about Ndlela people

NSC Baba Ndlela laba labayingalekwana
The Ndlela people who are the generation of
yalona abebalekile — —
the one who had run away

C Can they tell us anybody, Can anybody
tell us any more stories about
the Ndlelas and Shibas

NSC Kodwa ngable kube kukhona lomunye
Is there anyone else who can say something
longable asko lokutsile Malandana
pertaining to the Ngwenya, Shiba or Ndlela people,
(corrected herself) nebantfu Baba Ngwenya baba Shiba or
as we are all here ?
baba Ndlela, thina lonke sila ?

XW Baphetfwe ngu Shiba lababaka Ndlela,
The Ndlela people are under the Shiba people

(64) It is an additional clan (Sinamatela) for the Dlamini people
(65) Mission - School in Southern Swaziland

Ngekubhekela bebahlehla lapha ku Shiba, e-e,
About paying tribute, they were paying tribute hereto the Shiba people, ye,

NDL. The Ndlela people, the Ndlela people

are under the Shiba they are supposed

to hlehla to Shiba.

C what is hlehla ?

NDL Hlehla means that they should - -

MS — - -

NDL They work under Shiba and they do

all things for Shiba - -

in short they are just under Shiba.

C Okay, Okay, Can you -know- tell us, what

can you tell us about, if would like

to start with the Swazi kings, if he has something to add extra?

X Impelo angati noma akutshelanga yini
Infact, I dont know if
inkulumo le.

NDL He says, he does not know, he

is not quite sure if you could

accommodate everything that he is going

to say because he have a lot.

c I am sure, we can, let's start and

see what happens.

NSL Ngable kube ngoplunda kona yini
Are you going to repeat that already
empelelo lokushiwo yini nsoma lokunye-nye
has been said, or something slightly different
lokuselenyana noma mawujiw kuplunda
because if you want to say what this father 59
lokushiwo ngulobaba ngable kube
has already said, we would be, going
Mhlalwembe siziburyiela emuva nakhala?
back unnecessarily.

X Empelelo lengatokuqala kusho
Infact that I will first say, from what
kulokw lokushiwo ngubabe, ngihambe
father has said already, so that I can
ngize ngiyophuma nako
continue well until the end.

NSL I see, he is prepared to say

even things - - -

And that from then, continue

up.

(59) See glossary.

C Can you with the very early,
early times, what do you know of
the very early part?

X Ngingalelelo khona, I can start from
I can start from there
the beginning.

C Clear, I am looking for the history up to Mswati,
the rest of Ludwonga, Bhunu and Sobhuza,
Sobhuza – which I leave that, – – –

X Ninko kutsi ngingabamba ngicale
I am saying, I can go and start from
phansi there?
the beginning

NBC – – –

X Ngingu – – – Jabulane Dlamini,
I am – – – Jabulani Dlamini,
ngitawulandza umlandvo Wemaswati
I will relate Swazi history, we answer
nefike lena lapha, lena
where, we the Dlamini people originated,
lapha time baka Dlamini
In fact we the Dlamini people, most of us
sadzabuka khona, ewpeleni

baka Dlamini, kune labaningi la sadzabuko
originated from the Tembe[66] people whereupon, we
khona sadzabuko ka Tembe lapho sanikolwa
were led by our king Dlamini
yinkhosi yetfu Dlamini khona.

C Okay, you can go.

X Lapho kwakhona khona baka Mahlalela,
where there were Mahlalela, Mazuya, Mngometulu
baka Mazuya, baka Mngometulu kanye nebaka
and even the Dlamini people who were
Dlamini lebobalitwa ngokutiwa nge Matfonga.
often called Matfonga[67]
Ngwavuma ke lapha yindzawo lapho
Ngwavuma[68] is a place where king Dlamini
kwakubusa khona Dlamini, ayinkhosi
was ruling as king; during that time, he ruled
ngalelo sikhathi wabusa indzawo lengangekunka
an area near Maputo to Kosi bay
ecelemi kwase Maputo kuyathuya up
to Saldhana bay, he went up to where
e Kosi bay nal Saldhana bay, wenyuka-ke
there are Shiba people and the place
weta lapho kubitwa khona ngokutsi
called Somhele[69]
kunebaka Shiba khona lapho kutiwa
kuka Somkhele khona.

(66) People resident to the East of Swaziland. Tembe is a clan name or surnamo
(67) People who originated from Thongaland
(68) It is a river which begins north of Nhlangano in the south-western part of Swaziland and flows due East and it merges with the Pongola river.
It is also used as a district which lies East of Lubombo Mountains and owned by the Ngwavuma river (JOHN J SPOTPETER)
(69) Chief of Mphukuyoni people in the northern coastal plain. Supporter of the Mutha and Zulu civil war. (Jeff Guy)

C Can you wait one minute while he translates

NDC — — —

C And Saldhana bay?

X From Maputo, ne Maputo kukhona inanqazane
there is something,
umnyele eberikelana nare Maputo lapho
a boundary which he shared with Maputo,
ebebuna khona kunkela Maputo
ruling from Maputo, to Kosi bay and up to
kuyoshayela e, kuyo ku Kosi bay
Saldhana bay, then up around Mkuze river,
kuya Saldhana bay, bese kuyenyuka kushoya
still continuing up to where there are Shuba
ngase, e Mkuze, umfula u Mkuze, kwenyuka
people at a place called Somkhele[69] at
kuye lapha kunebaka Shuba khona kutiwa
Matubatuba[70]
kuko Somkhele, e Matubatuba

NDC (NDC talks slightly after X & it is difficult to follow NDC)

NDC up to where the Shubas are found
today that land is known as Matubatuba

X Wenyuke-ke usekele e Matubatuba uyenkla
from Matubatuba[70] up to the place which
lapha kutiwa kuse Canolina khona
is called Canolina[71]

(69) See glossary
(70) A place in the north coast of Zululand.
(71) Present day town west of Swaziland.

NDL From Malabeluba up to Carolina

X Kuneke e Carolina kujike fubheke e Sofaya
From Carolina to Sofia (72)

MDL Carolina to Sofia.

X Bere kuya kuya e Sofaya kuta ll lapha
Then it curves back to
Kutiwa kure Bhabhathori khona.
a place called Babeton 73

MDL From Carolina to Babeton – – –

X Ukuya e enkhokwe Nsikazi
Go part the Nsikazi 74

MDL up to Nsikazi

X Bhabhathori

NDL Babeton

X Ubuye uyokita e Nelspruit
up to Nelspruit (75)

MDL up to Nelspruit

X Sekuyabuya kuya uyoe Mapute
Then it curves back to Mapute

NDL Back to Mapute

X Sekuyaplangana – ke Kori bay
Then it meets at Kori bay

(72)

(73) North-west of Swaziland
(74) A re-settlement area near Nelspruit.
(75) Present day town, North of Baleton.

X Dlamini-ke labo phakwa lendzawo yare
When Dlamini 77 was ruling this place
Ngwavuma ware sewubulawa kufa lokwapulwa
of Ngwavuma 68, he was then killed by
yimbo
a disease called imbo (76)

MDL Dlamini happened to die while he was
still a king over the Ngwavuma killed
by the disease called?

X Imbo

MX Imbo, yes.

X Mafile etulu e Ngwavuma ware
When he was dead up at Ngwavuma,
lingcwatjelwa khona
he was buried there

MX After his death on the Ngwavuma,
that is where he was buried.

X Mafile-ke Dlamini kwase kuhlatha
After the death of Dlamini, Ngwane
Ngwane
then took over.

MDL. Up to the death of Dlamini,
Ngwane took over

(68) See glossary
(76) A disease caused by mosquitoes (ie) malaria fever.
(77) First king of the Swazi people

X Nqwane-ke wase ewubola emaswati.
Nqwane then led the Swazis.

NBC Nqwane was the leader of the Swazis.

X Waholela, wahamba naye waye kwakha phakathi
Went with them where he settled at Magudu (78) and
kwe Magudu ne Liphongolo.
Pongolo (79)

NBC He led them to between Magudu

and Phongola, Phongolo.

X Kepha-ke lamanye emaswati, njengeboka
However, some Swazis, such as the
Mngomezulu
Mngomezulu people

NBC But some of the Swazis such as

Mngomezulus

X Baka Mahlalela,
The Mahlalela people

NBC Mahlalelas

X Nebaka Magiya
And the Magiya people

NBC Magiyas

X Barala ngetimphi e Ngwavuma
were left during the timphi at
Ngwavuma (68)

(78) see glossary
(79) " "
(68) " "
(80) during the war (See glossary)

NDL Remained near Ngwavuma.

X Nalamanye emawati baka Dlamini
And other Swazi, the Dlamini people who
lebaputhiwa ngémathonga
were referred to as Mathonga
NDL Of course, some of the Dlaminis
known as Thongas.

X Barala Khona ka Tembe
Were left at Tembe's
NDL Remained there to be with the Tembes

X Tembe waberemba ngumholi wabo khona
Tembe was their leader there and
lapho, ware ngabelwa, uba ngumeluni
looked after them, which means that he
wabo. kutho kutiu wathunjwa ginkhosi
was left by the king to look
kutiu elure bona lamawati lamanye
after the Swazi who were at Ngwavuma[68].
abekhona le e Ngwavuma.

NDL Tembe then remained as a
ruler for those, over those people
so that he could be on behalf,
rule on behalf of the king.

(68) See glossary

X Kuko kuti abe sikhulu.
That means he was chief
MDL That is to say he was chief.

X Naka Mngometulu kwakuphona sikhulu.
Even with the Mngomezulu people, there was a chief
MDL Of course, even to Mngomezulu tribe there was a chief.

X Naka Mahlalela kuphona sikhulu
Even with the Mahlalela people, there was a chief.
MDL There was another in Mahlalela

X Naka Mazuya kukhona sikhulu
Even with the Mazuya people, there was a chief
MDL Mazuya again, there was a chief.

X Kwabere Nqwane Marachubeka Anaya
When Nqwane continued between Pongola and
Dhakathi kwe Luphongolo ne Maqudu
Maqudu
MDL When Nqwane proceeded to, between
Dhongola and
C Maqudu?
MDL Maqudu

(78) See glossary
(79) " "

X Wase wakha khona Umuti wakhe
He then built his own
khona lapha
residence there.

MX There he settled and built his residence

X Ngulapho atfola khona baka Shiba
It is where he met the Shiba people
MX That is where he met the Shibas

X are
MX Tolled are Sothele
at the same
time c Somkhele?
hence
different Ya, Somkhele
for one to
hear MX Shiba Somkhele

C Okay

X Lomphakati wakhona ka Somkhele ukhona
The Umphakati[80] of Sothele[69] is there
khona le e Matubatuba
at Matubatuba
MX Up to now, up to today, the Umphakati
of Somkhele is still found at
Matubatuba.

(68) See glossary
(69) See glossary
(70) " "

X Emuva kokuba ababakile-ke lomphokatini
After he had built umphokatini 80
NDL After he had built the umphokatini

X Wave uyamka-ke eta la ka Zombodze.
Then he came up to Zombodze (81)
NDL The left that place to Zombodze.

X Mofika laka Zombodze, wakhe
When he arrived here at Zombodze, he built
umphokatini wakhe.
his own umphokatini
NDL When he reached Zombodze he get
decided to built his kraal, khe,
umphokatini.

X Mawakhile-ke umphokatini waka Zombodze,
When he had built the umphokatini of Zombodze,
lowo umphokatini, wawungawoma, that
umphokatini was the one which was referred to
ubiteba ngekutiwa yi headquarters.
as the headquarters
NDL That umphokatini was then called the
That umphokatini was then called
indlu nkhulu
indlunkhulu (82)
C Okay

(80) See glossary
(81) Tribal capital founded by King Ngwane III in the mid 18th C. (The inkwala ceremony was held there during his reign) (JOHN J. GROTPETER)
(82) Referring to the "home" of the senior wife who is to bear an heir, especially in a polygamous family.

Could also mean a hut in an extended family set-up where important matters are thrashed out.

X Wamka-ke lapha sewakha lomunye
He left here and built his other umphakati(80)
umphakati wakhe khona lapha ka Thokho
of his, here at Thokho

NB He then built another lidemokulu
here ka Thokho.

X Lomati wakhe-ke Ngwane lawakha
The vendeme chief Ngwane built here
lapha ka Thokho, bewulutwa ngekutwisa
at Thokho was called Lilawu
lilawu lapho abetretela khona emalala

NBL That home that he built here at
ka Thokho, it was called lilawu,
that is where actually — — —

X Nebantfu bebochamuka ngaphandle Even
people who came from other countries
kulawanye emave abefike abemukelele
were accepted here at Thokho
khona lapha ka Thokho

NBL Even the foreigners to this — —
place were going to were, supposed to go

(80) See glossary

Via this place where he was going to welcome them

C Okay

X Empeleni lapha ka Hkobho
Indeed, here at Hkobho was a
kwokuyindzawo lapha ubhola kuti konke
place where everything was done, he did not
lakwentako ukwentela khona, lungokwenteli
do them up at Zombodze[81]
dlwa enkhe ka Zombodze.

MBL That is to say this place that is where most of the activities were performed compared to the sheer activities which were performed at Zombodze.

X Mangabe Nqwane aakhile lapha yare,
After Nqwane had built here, he
uyafa.
then died

MBL After he had settled at this place, he happened to die, King Nqwane

(81) See glossary

X Mangabe asfile-ke Nqwane waberewutratywa
When he had died, Nqwane was taken to
rewungwatja e Mokhosini
Mokhosini[83] where he was buried

MDL After his death was taken to Mokhosini
where he was buried.

X Nkosi Maphumzane

MDL Nkosi Maphumzane

X Emva kwa Nqwane kwabe sekutatsa
After Nqwane, Ndwungunye took over.
Ndwungunye.

MDL After the death of Nqwane, then
Ndwungunye took over, Ase sinike
Let us give
baba-ke kancane, khonkitha baba.
father[59] a little but, correct father[59]

MS Nhke? Umfuna lokukhonta kwetfu?
What? You want to know about khonda[11]'ing

MDL Ake ukubeka Mnaketfu
Continue brother[84]!

MS Ngubanike? Ngu Mhlubi, Mhlubi, Mhlubi Watola
sentences incomplete Nqwane was
Nqwane, Wakhiphla babe khokho
hard born of Mhlubi, my great grand parent
they make Wami, Wafela Emphini, Kwabekwa
little sense sent my father[59] he died at emphini[85]

(83) Place of the kings.
(59) See glossary
(11) See glossary
(84) In this content, it is form of address for males who are either slightly older, younger or of the same age.
(59) See glossary
(85) See glossary

Ndwungunye, lotalwa yindlovukazi yaka
Then Ndwungunye was installed, he was born of
Mdzebeli, Wafa Ndwungunye, kwabekwa
a Ndlovukazi[85] whose clan name was Mdzebeli[86], then
u Sonkolo lotalwa yindlovukazi yaka
Ndwungunye died and Sonkolo was installed who
Sinelane, libita u Somnjalore — — —
is born of indlovukazi whose clan was Sinelane[87] and
his name was Somnjalore[88]

NDC Awuchubeke Mroketfu.
Continue brother[84],

X Umabefe lo Ngwane, kwafe kubekwa
After the death of Ngwane, then
Ndwungunye
Ndwungunye was installed.

NDC After the death of Ngwane,
Ndwungunye took seat.

X Ndwungunye wakhula kulelo sikhathi
Ndwungunye grew up, ruling at that
abusa kepha-ke, azange atuthe sikhathi
time but he did not take long, he then
lendze, wabe lenyanga, Alenyakatfoli
died without having had a child.
ngisho yinye umntfwana

NDC But Ndwungunye happened to day
before he got ever at last,

(85) literally, it means a lady elephant. However, as it is used here, it is a title used for the queen mother. In the case when the king is unable to rule because of some reasons, the queen mother is then installed as queen regent.
(86) Clan name for the Mdzebele people.
(87) Clan name for the Sinelane people.
(88) Name of the mother of Sonkolo

before he got, he didn't get one boy

— —

X Lapho-ke emaswati abe asayabuka kuti
At that time, the Swazis looked what was
selaweute kani ngobe kuphori efe lugokatfoli
happening because the king died without
lemntfwana
having had a child.

HSL So the Swazis were very worried at

what to do because the king had

even not — — —

one son

X Kwatsi-ke barathekile lapho, Ware
While contemplating this, one of the wives
nyabonakala lomunye lwemaphoukati
of the king was identified.
enkhosi

HSL While they were still in the

darkness, darkness one of the inkosikazi

X Nabonakala ~~akhulelile~~ akhulelwe [tape checked]
She was seen to advanced.(89)

(89) loved mean the was intelligent.
loved also mean the was advanced in years.

NBL Was found to be pregnant [tape checked]

Y Bare bekuta lumkolo
Then they were astonished

NBL Then, they were really surprised, was

is happening now, how can this be - - -

X Mabekuta-ke bati, Hhokho kwentekani
They were and shouted, Hhokho,
lapha, yini lenza lesiyibonako
what has happened, what is it that we see!

NBL What's wrong now?

C - - -

X Sombhlolo wabe sewuyahamba uya ka Zulu
Sombhlolo went to Zululand where he got
uyo tatha lingati Khona
a wife.

NBL Sombhlolo went as far as Zululand

where he decided to get his wife from

X Wafike wamtfola ku Zwide.
He got her from Zwide.

NBL He got the wife from Zwide

X Maramtfobile ku Zwide watatha
When he had got her from Zwide,
lumutfwana lwa Zwide lobutwa ngofulu
the daughter of Zwide who was called

ngu Tsandzile.
Tsandzile

NDL That son, that lady was called Thandile

X Pase amtwatwile lomntwana wabe sewaba
After he had taken the daughter, she was
yinkhosikati yakhe
then his inkhosikati (qo)

NDL That was and then she was going to be

his wife — — —

X Wanka-ke lapho wabuya naye khona
Then he left there and came with
la entini wakhe ka Mhlaba.
her here to his residence at Mhlaba

NDL And then the lady was brought to here

ka Mhlaba.

X Loko-ke Somhlolo abekwatela kutsi
Somhlolo did that so that Zwide could not
Zwide angamhlaseli ngoba amaZulu ngalelo
attack him because the Zulus at that
sikhathi abehlaela kuze atfole
time were fighting so that they could
indzawo letinkhulu tekwakha.
get big land for building.

NDL Of course, the reason why he decided

to went to Zululand to get the wife,

(qo) A married women. Usually married to the royal family and chief.

he was trying to make friendship with
Zwide whom Zwide was going to
fight and fill the land, so he decided
to make friendship - - -

X Kodwwa Zwide akazange eme kutu
However Zwide did not stop fighting
Amklanele Somhlolo
Somhlolo

MDL But Zwide did not stop fighting Somhlolo.

X Wachubeka Zwide - - -

MDL He continues fighting

X Weta kuto mklanela u Somhlolo.
He came and attacked Somhlolo

MDL Fighting Somhlolo here

X Ngeikhathipe Zwide eta atohlanela
When Zwide came to attack Somhlolo,
u Somhlolo

MDL While Zwide was here fighting.

X Tikhali abelapha entabeni e Nhlambe
Tikhali was there at the mountain called
Nhlambe.

HDL Tithali was up there at the mountain [redacted] i Mhlanhle

X Mangabe abona Emazulu Tithali eta
When Tithali saw the Zulus advancing,
NSL When he saw the Zulus coming or approaching,

X A to hlarela Sombhlolo.
to attack Sombhlolo
HDL Coming to fight Sombhlolo

X Wabe sewuyantjela kuti mhlali
he then told him, "King, I see Emabutfo
ngibona Emabutfo ayeta aka Zulu
coming from Zululand."
HDL So, he reported the matter to the King that the [redacted] Zulus are coming to attack you

X Sombhlolo-ke wabe sewuyachabeka sewafika
Sombhlolo then continued building his
lomunye lumuti wofhe ngalofha
other residence at Mhobho, there is his
ka Mhobho phambili la, Kufhona
residence that side next to Muti
lumuti wofhe longala ngak Muti [redacted]

(91) Name of a person near which the residence of Sombhlolo was located.

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NDL. So, Sombhlolo decided to go away from this place up to the other place where he decided to build his second home

X Wahlalwake khona lapho, sobona ahudzile
He remained there, still waiting and looking about Emazulu lamhlanelapo.
the Zulus who were attacking him

NDL He settled there for a while, while still looking for the Zulus who were going to attack.

X Kwakunemigedze-ke lapho emawati
There was caves where the Swazi's used abethala khona.
to hide

NDL There where he settled there was some caves where the Swazi's could get refuge

X Kulendzawo yaka Mhlolo, ngale ngare
In the Mhlolo area, in the east, there
kuphumelanga kunemigedze lemithathu
are three caves.

NDL There were about three (3) caves
NDL might have been showing there.

C X e Mhlambile lokhona munye
At Mhlambile, there is one.

NDL The place called e Mhlambile there is one.

X Ngako-ke lapo kuleyo ndzawo kwakungulapho
So, in that place it was there
kubhala khona Cwanwati mangabe
the Swazi used to hide when they
sekuremphi
was an impi[27]

NDL So that is where Swazi would hide
themselves when were there.

X Ngoloke ave emagulu Amagqiqa . latumwe
The Zulus who were sent by
ngu Zwide kutawubhala e Somhlolo
Zwide to attack Somhlolo came

NDL When the Zulus came to fight
Somhlolo

X Waballka-ke e Somhlolo wamka lapha
Then Somhlolo ran away to
waya ko Mhunga legazi ka Mlati
Mhunga Legazi[92] at Mlati

(27) See glossary
(92) Literally it means the smell of blood.
An area 15 Km south-East of Lidwalodwa.

NDL Somkhele decided to run away from
this place up to Phungalegazi
which is near Hlatikulu.

X Mangabe Asaka Phungalegazi
When he was at Phungalegazi (92)
NDL When he was up there at Phungalegazi
near Hlatikulu.

X Wachubeka Zwide wamklareka Khona
Zwide continued attacking him
de ka Phungalegazi.
even at Phungalegazi.
NDL Zwide fought him to Phungalegazi.

X Wabalka Somkhelo Wachubeka, Waya
Somkhelo ran away to Mdzimba (93)
ku Mdzimba

NDL Somkhelo again went up as far
as Mdzimba

X Lapho-ke Wabona Wabhala Khona.
That is where he hid.
NDL That is where he got refuge.

(93) Mountain range, last of Mbalane

C What about bhala?

NDL That's where he got refuge, [illegible] refuge

C What is bhala mean, refuge?

NDL Bhala, kubhala
Hide, to hide

C Refuge?

NDL Refuge, yes

X Lapho kwakunewgedge lapho, lapha emanwati
There, there was a cave where the Swazi
aphala khona kulentaba.
used to hide in the mountain

NDL He got refuge in one of the caves
which was still there.

C At ka Dhunga-legazi?

X Asendhlile ka Dhunga-legazi, Zwide wareloku
He had gone past Dhunga-legazi (qr), Zwide
amlandzela, kumplarela
kept on following him, attacking him.

C Okay

X Mangabe aku[illegible] Mdzimba, Zwide
When he was at Mdzimba, Zwide
wachubeka wafika khona lapho
continued and arrived there in the

endzawini yase Zulwini
Area of Zulwini (94)

NBL When Zwide was now as far as
Mdzimba at the place known Ezulwini.

X Wase nya chubeka nya endzawini
He then continued to a place called
lebitwa kutwa nqu Dlomodlomo
Dlomodlomo (95)

NBL He went on, up to a place called
e Dlomodlomo.

X Ka Mhobho

NBL Ghati ka Mhobho, second Mhobho now

c Ya

X Paraka Mhobho-ke Somhlolo wase Zwide
When Somhlolo was at Mhobho, then Zwide
ewuqeva akulendzawo yase Zulwini
heard as he was at the place called Ezulwini

NBL Zwide heard that Somhlolo was now

c
correct as far as to the place e Dlomodlomo
NBL

c ka Mhobho

(94) Valley east of Mbabane.
(95) Mountains just beyond Swaziland's
North western border