

Interview (2)

Simbimba Ndlela; at: ETIBONDZENI

ON 17/08/23.

— missed something, you could not hear
| deliberately left something out.

(ndlela) - uncertain

S - Simbimba

C - Caroline

H - Henry

R - RUTH

M - Mamba

Also present was

Chief Senzenjani

(1) Literally means different clan names (fibongo). However, here they seem to refer to praises.

(2) Somebody who praises [bongas]

H
C

Henry if you could ask
to give ^x the praises now

H E -

C Hlubi, Any praises he knows
Dlamini, Hlubi, Ndlela and Nyamenga

H

Lowungahle usinike kona ke
If you could give us, we
Maybe you can give us, we
besicabanga, tiki nhlalanyike
were thinking that maybe you
were thinking that maybe you
ungasinka tibongo tuba yimbongi
can give us the tibongo, the
can give us the tibongo, he
lotutai lotatiko tibongo tuba
imbongi, the one who knows the
tibongo, those tibongo that
nibani of so and so

you know'

S

O - tibongo tenkhesi

C

The tibongo of the king
Ask him to go slowly

S

Tibongo tenkhesi

2
H Mhu - babe uyisho. le yklosi
Babe ⁽³⁾ you must mention. the king
you must say the king, that
kutsi ngubani bani ke leleni
this is so & so that I am "bonga"

bonga yena nyalo. Ubese
now. Then please be slow, so
usihambela kaulane ke klonu
you should go slowly so that
you won't even tier.

nawe ungetu dinwa uhambe
you don't get tired go nicely and
be slow, don't rush

kahle nje ungajaki uphoteu
do not rush as you
just nicely

beta nje, njobe ubeka, hayi
are doing, so that we can be

ubese ubekela liphika. Sitowuncet.
able to work it properly

sitowuncenga nje kutsi ubeke
We will beg you to go slowly
kahle sitowuncetali kutsi siku
so that we can work it
sebente ucono
out well.

(3) Literally refers to father. It could mean a biological father. It could also refer to male persons who are of the same age as one's biological father. It could also refer to a respectful address.

(4) one of

(5) one of the greatest zulu
kings. Son of Senzangakhona
and Nandi.

(6)

M^s Ngoba loku nye naweyakite
Because of you rush, some
sekutabe sekuya ngabisha tuppake
other things will be ^{skipped} escaped
tusa napek elekta uhle ubanga uma
and won't be cared for
and then won't be well taken
nje kaucane ubuke bona.

So say the ^{thing} ~~bug~~ slowly

S Cha, ngitawebong, ngitawususa
No, I will see, I will
No, I will Bonga, starting from
kuye lo bhuga. Bhuga ngita
^{start from} Bhuga. I will start from Bhuga
wususa kubhuga. Sombodla
will start from Bhuga, lombodla
in bonu he ^{red} Sombodla (one who
twezitunde ^{red} kwesika Shaka. ^{Shaka} kweteta)

roars) among the (reds) of Shaka. One
the one who crossed over to that side
ngaphesheya kwelinyakhesheya.

crosses to the other side. I
of Nggama the one who found
kwengqamu Malhandja b'utlu
Nggamu. One who find two Suthus
babatili babendhentshaua zise
two ^{Berether} people
they had their eats on the
week

ntangeni. Yemuka, semuke Ndonga
ho, lets go Ndongaude

nde kaMavuso kaNgwane. Siye
of Mavuso of Ngwane. And let us
lapho bantfu banpafi ~~the~~
go to where people dont die but
bayakuzuga ngeku luphala
get old and "Luphala"

Si Uhlangu sakho kaNgwane.
Whose shield, yours Ngwane.

Sakho ka Bluza singiphicibe
yours Bluza, It has confused
siye sagudla umbha - siye
me, it went along the

sagudla Imbuluzi. Sitse siku
Mbuluzi. when it was at

Matsholo sabuya nodada. elumkhopu
kamtsholo it came back with

→ ngulwalubiyele manzi asemgungu
"udada" twice,

ndlovu. Naba bakaMaziya beza
here are the Maziyas

bavivile bafake ingongoni phakatsi
coming at high speed. They have ~~and~~ ^{an}
bayatonela, bayakulungise Bluzza
ingongoni within midst, they are speaking
Bayede.

they are preparing for you Bluzza
C can, it must be the early
times

H Ngulo Soullilolo lo
It is this Somkholo
S e-e.
yes

H This is Soullilolo, e - abestio

she had
nyalo nje babe Zitsi nase
said that when you say
utawutsi ayitsi nase uhua
lets say when you want to
kukhuluma naNdlala, bese ngiya
talk about Ndlala. then you
musho kutsi ngikhuluma naNdlala
must say that now I am
longubani. Ngibanga bani, bani
speaking about Ndlala, I am

Kanje. "Bonga" Ndleba.

S Qha ngitakwati te, sayiya
No, I will know, I am going
Kulswati.

to Mswati

M Ngulo bouubonga sobhuza.
Is it Sobhuza you were bongaing
You have been praising Sobhuza.

S Ngulo abebongwe ngato leti talo

M He still has been praised by those of that one
Who was bonga-ed by those of that one

S Xa,

H Utsi seuntawubonga bani ke
Who do you think you are
So you said who are you going
going to bonga babe?

to Bonga praise

S Ngitawubonga Mswati
I will bonga Mswati

H Aberho kuaKhaya lake bowu
She wanted those older ones
Kuluma ugawo kutzi bani wesuta
that you ~~had been~~ were talking about

lapha wenda kuti mlayike
saying so & so moved from here to
uyafati tibongo tako

these, do you know their tibongo

S Kungiti goudzi letibongo tako, nguya
& don't quite remember their ^{tibongo} prayers
tati kalaba nje ngoba nje kusubela
& know those of these as from
Bluzza utala Mswati.
Bluzza ^{born} bore Mswati

H ho ~~Sumbelolo~~
his ~~Sumbelolo~~

S E-e.
yes

C Can he bring Hlubi at all.

H Hlubi ungambonga

Can you bring Hlubi

S Hlubi, gha ngingete ngaticedza
Hlubi, no, I can't finish them
tawe.

H I ^{well} am not quite sure of tibongo

S Ngingete ngaticedza kahle.
& cannot finish them ^{well} properly

C Even if it's just a few lines

H Nona nje lwagamana
 or at least some few words
 latsite, latsite, lapho ungefika
 as far as you can go
 khona bese uyayekela. usho kodwa
 and then you ^{can stop} leave off. But ^{say}
 Eteki njenge bawu bawu
 who you you bawu ing..
 say that I am praising so +
 so

M Kautsi njoba abesayicalite nje
 But he had started this nje
 let mayise as he has started
 le, ngabe sewehlake nalenye
 with this one ~~he~~ he could
 sowutafika ke lapha angundzeka
 go down with the other
 khona. ~~the~~ eute ke abawunaki
 until he reach where he
 na kahle. Un. lasayicalite
 cannot go on. As he has
 njeke solwecocomela kulenye ke
 started then move to another as
 njeke njengekulandzelana kwawo
 they follow each other

S Mswazi kwabanyama kwaba
 Mswati that is ^{black} ~~dork~~ among the
 chili, Vuso ladi: ununtfu csesiswini
 (dust & light in color) (yellow) Vuso which ate a person in
 Walsi Vusi which ate a person
 in the stomach, the one who was
 the womb, then the one who was
 zibalekela, lodungandaba wasettibela
 outside managed by running away.
 Outside escaped by fleeing. Lodungandaba
 wase Mbelebeleni. Nakamuhla uphinde-
 of Mbelebeleni. Even today he has ^{you have}
 uyidungile udzaba Mswati
 befouled the story Mswati
 again confused the story. Mswati
 Bayede

Bayede.

M kusho kubi Nubanike lowo-
 which means that is who?
 That is who

S Ngumswati **It's Mswati.**

H Mswati

C Um -

C Does he know any -

S Ludvonga kwamaruso, ludvonga
 ludvonga of Maruso. Ludvonga

+

Iwamauso, lolwaye 'nyakatfwo
 of Mavuso (that) went to the
 kwaphindze Iwabuyelela. Ngubudwonga
 west and repeated going there. That
 ke lowo. lolotala, lotala lo
Ludwonga ^{the} ^{one} ^{who}
 is Ludwonga. The one who bore
 Hlubi Hlubi

I beqets Hlubi

Ngitawumane ngibhice ke kuleti
 I will confuse these of Hlubi
 fathubi ngobe besabangavami
 because they hadnt been
 kudlanya.

praising him much, of late.

Mruli wezindlila zontana, uzoaga
 The opener of all the ways, you
 nabo bakazulu watsi naimse
 fight with them the Zulus, when
 Nkunzana ^{bakwetsiya} bakazulu wabuya
 you were at Nkunzana, the zulus, you
 ethhoba emaGudu, wase uwelile
 came to Hloba at maGudu then
 Hloba

+

^h
 ebadlwako. — ngutllubi ke laws.
 you crossed to Bhodlwako. that is
 H Agutllubi ke laws. ^{llubi}

S ya,

Besebanga mbongi kangato ngito
^{they were not songa thing then}
 They hadn't been praising that much
 leudzaba ngingaticedzi kangata
^{quite often}
 that's why I can't finish them

H Mhu...

R ——— that's why he
 doesn't know ^{much} about tibango

M kusko kilsa senugemile ke kulaba
 ne Does it means that you have
 labadnua noua ke eadlovukazini
 ended with the nails what about the ^{intelligent}

C what about the tibango of
 Ndlela.

S ~~#~~ Awu, eadlovukazini ngita
 well & will end with one
 wuzina kugogo wa Bluzza
 indlovukati. Grandma of Bluzza

yena loua lasistinyile
 just the one that has passed
 R Tibongo of Ndlovukaiti

Q Today, this one

R No, this kunge grandmother

S → Lubhalute lumaundzabovu
Lubhalute (8) which is red water like

lo kwanyabela iMbabane yase
 which stepped on Mbabane it

ity iyadvungana. Mkalabane
 became Murky

longadziwa ngentlawayisi ebe
 Mkalabane (10) who does not get

lungu; Nanga kusasa nangayizolo
 Ined. Even Amunaw

Ndlovutazi ←

and yesterday Ndlovutazi (11)

Q Which ndlovutazi

H E - grandmother of Sobhuga

Q What was her name

H Gwamile.

S Anu ngisabekule bokhosi
 Mats where 9 end.

81

(9) The capital town of Swaziland named after the Mbabane river.

(10) Name of a person (male)

(11) Means the the - elephant. A respectful reverence referred to the queen.

C And libango of Ndlela .

H Abefuna libango Sandlela, Ndlela
He also want libango of Ndlela
S Sandlela, o-

Many
Voices.

nitawungih lupha kakulu
You will trouble me a lot.

M Kantsi baya + funyatsa phela bafuna
But they are
They are searching.
Kuvuka kuyamatawe

H Ngoba syabona kutse kukwana
Because we know we can
okungavuka la, find something

Useless
& bad

M Beka ke NKhosi lokuffwolato, ngoba
Say what you get

kufina unente kancane nje
just come slowly.

S Awu nitangithatata.
Oh, you trouble me.

M kolutfw hle, unaya wakho
just be cool, whatever you
museke nje plausi. set

M Ncousi kube sikutfoolise
It would have been better if
Nkeyeye.

H we had given you Nkeyeye (beer)
H Ngasesiphumele

We would have been through
S We would have long gone out

S uyabona leudlela yidzige, kutlumi
You see this way is long and
H leudlela ^{hard} difficult
this way.

S leudlela yona lena lesitinyo
This way we are for selling
The way we need knowledge that things
yona leudlela on yekwati
because its a way of knowing

kutsi kanye, kanye
are like this and that.
that its this & this

S Magwazaphika loyengendlom
The one who "stabs" and
one who kills and denies like an
denies = like an elephant,

(12) Type of Home brewed
beer.

(3) Respectful address you use when
in Swaziland ~~is~~ when addressing
people.

nguNdlela ke lowo, lo magwazaphi
that is Ndlela who "stabs and denies"
 elephant that is Ndlela. The one
 ka louje ugo ndlouu, Ndloou zaka
like an elephant, elephants which
 kills & denies like an elephant. Elephants
 goba, zingobile umlomo.
best your mouth.
 of goba, they have best they most

S Sengibekile, ke bekunene, lokucane
I have contributed something, bekunene (13)
 however through. little it can be,

U Ushilo kambi kutse nguthubi ke
Did you say that that was
 lo, **Alubi**

S Cha nguNdlela
No its Ndlela

U Wo - nguNdlela.
Oh, it is Ndlela

R - That is for Ndlela,
 C was that cell

R That's all that he can remember;
 C And 'of Dlamini'

S Anuboni ke Nyamayeya angite
You see Nyamayeya, I can't

ngamati, ngoba ngulapha sehluta
 know him because its
 khona tsine. Uyabona
 where we separated.

H I wouldn't know about Ndlela
 because its where we branched
 of

R its Nyamayenja in fact

S Nyamayenja ngulapha kwehlukene
 with Nyamayenja that's ^{where} ~~how~~
 bukhozi sine sabe sesibuya
 we separated. We came back
 lapha. here

H Its we make a branch we
 came back here.

C Does he know the tibongo of
 Dlamini and Ngwane.

H Yes, ke tibongo ta Dlamini, ta-
 Do you know of the praises
 ta - Ngwane
 of Dlamini, of Ngwane

(4) It means father. It could mean a ~~bro~~ biological father. It could also mean a male person who is of the similar age as one's biological father.

S Ta Ngwane

H E - -

S Mhumi.

Amase
 M lipulele latus baka alihambe
 Your plate bake should nicely
 kahle uje ligandze, Ungahlepheki
 and straight, don't be bothered.

S Tibongo ta Ngwane → ^{Lulakane nekhaye} Silobane wekhaye
 Praises of Ngwane.

X netsafeni, Mehlo lebhokani ne-
^{Kanye netsafeni} eyes which looked
 utsata tsi. ← Ngu Ngwane ke lowo
 directly to the ^{Wizard} That's Ngwane.

H Ngu Ngwane ke lowo.
That's Ngwane.

S Ma Ndvungunyé.

H Ula kodvwa
^{He is here by the way}

S Ya ula, u kunayi Mbilane.

Yes here, here is this Mbilane

nguye lowagala lembil. ^{his} nguye
 dts him who started ^{his}, it him who ^{made}

+ la Hlubi (kute) Mbitane
followed Hlubi

H lo lowehlelwa silwane
The one who had tragedy

S Mm.

H Lotowehlelwa silwane ngubani?

Who is the one that was struck

S ^{by lightning} Lowehlelwa silwane; litulu
who was struck by lightning

H Mm.

C Its Ndvungunye.

H Ndvungunye.

S Aberabusa? Was he requiring

H Ingatsi batsi aberabusa.
It ^{seemingly} seems they say he was ^{still} ^{making} already

S Ngubani njengoba imiti
Who is that ^{one} since the
royal residences for ^{intwala} ^{were}
youcwala imiti
houses or kraals of incwala
and 4.

(5)

(6)

R Henry was ~~still~~ ^{is} trying to find the person that was struck by lightning.

S Kuka hobomba, hobomba atale.
Its at Lobamba, Lobamba
Zombodze ^{gave birth to} followed by Zombodze

Ngatsi
or water.

Zombodze utala uhobamba
Zombodze (S) "begets" Lobamba (H)
Zombodze is before Lobamba

H Asiye Ndvungunye, Ago
Is it not Ndvungunye.

ShE - (couldn't hear)

H Asiye Ndvungunye ngoba akavakali
As it not Ndvungunye
yena kutsi wabekwa kuyiphi
because he is not know where he
indzawo
was buried

S Ndvungunye nguye loNgwane.
Ndvungunye is still Ngwane.

H Ndvungunye nguye loNgwane.
Ndvungunye is Ngwane.

S Ya, Ndvungunye, uyabona nje
Ndvungunye, see his
litshe lakhe lile lapha
rock is over there where
abelusela kuona.

he would look after cattle

H Wo - le,

S Ya e Mzinsangu
at Mzinsangu

H Lapha kunesitiba
There is a dam
pool

R. Kutsiwa ngukuphi Ke kenzawo
what is the place called

H Emzinsangu
at Mzinsangu

S Emzinsangu, Ba:

H Lonjula the river

R Mzinsangu

C where is that, what is it

H I think its near Ndlanyamandle

C But what about it, why
he talking about it

R Its where his stone is

C Whose stone

R That's where he was looking
after cattle. _____

S Ugyabona babese kwenteka unyatsi
see, they seen to make it
loNdvungunye ~~ng~~ ngulenye
that Ndvungunye is another king
ukhosi kani le - loNdwane.
yet Ndwane is Ndvungunye.
nyeye loNdvungunye.

H loNdwane solo ngulo Ndvungunye
Ndwane is same as Ndvungunye

S Ya

C what is he saying

R Ndwane is same as Ndvungunye
Ndwane is the name of Ndvungunye

5 Njengalapha nje nalapha. nje
 As same as it is with
 nekkhosini, ngiker khulumile loker
 our king, I spoke thus even to
 njengalapha njengoba lo Bluzza
 the king, that as we say
 nguMona libito lakhe lokutakwa
 lo Bluzza is Moya, his real name
 nanyena ke - leli la Ndvungunye
 Now even this Ndvungunye is
 libito lakhe lokutakwa,
 a real name - name of birth

H #. Ha

S unina nyala Madzebeli
 His mother is la Madzebeli

C What is he saying

R He is saying that same as
 Sobhuza is called Moya, the
 other name of Sobhuza is
 called Moya. So the other
 name Nzwane was Ndvungunye
 his original name is Ndvungunye
 but as a king is known as

Ngwane. Like Sobhuza's original name is Mona but his kingly name is Sobhuza.

C Do you think you can ask Sumbimba where was Sombhlo before he came to old Lobamba here.

R A sengibute ke Mkhulu, Lo Sombhlo May I ask, Sombhlo was abekuphi ngaphambi kwentsi etc ~~were~~ before he came here lapna ka Lobamba, Lo Lobamba at Lobamba. This old Lobamba lomdzala

S Usuke, usuke le ka Zombodze. He moved from Zombodze.

R He was from Zombodze.

C Which Zombodze..

S kube kufe uyise Ngwane. After his father Ngwane died

R After the death of his father Ngwane.

R ubuta ke lokutsi, muphi
She asked which Zombodze.
 Zombodze.

S ho lo udzala lola Zombodze
The old Zombodze, which is here

R ta, the old Zombodze, in other
 words Sombodze was from the
 old Zombodze.

C where was old Zombodze

R ukuphi yena lo Zombodze.
where is this, ^{old} Zombodze
 loundzala.

S ula, ula,

M ^{its} lapha ^{here} Msahweni, lapha kuna
here at Msahweni, where there
 Phuhlaphi khona.
is Phuhlaphi

S utsi unyaphuma nje emsahweni
After you leave Msahweni
 bese unyaphuma nje utsi nawuya
and then you take the other
 emphakatsi.

direction - so there is umphakatsi

R Near Msahwani, the chief there,

nitsi chief wathona nguPhuhlaphi
You said the chief is Phuhlaphi?

M Ngu Phuhlaphi
Its Phuhlaphi

R E - the chief there is Phuhlaphi

C Oh that Zombodze

S Ngiyona nduna yalumphakatsi
He is the induna of the Mphakatsi

R Lumphakatsi wakaZombodze.

The Mphakatsi of Zombodze

C So did Ngwane die at Zombodze

R Ya, Ngwane wafela le ka
~~ka~~ ^{did} So Ngwane die ~~at~~ at
Zombodze

Zombodze

S Ya. Kukakhe, kukabo lakaZombodze.
Yes, its at his place. at ka Zombodze

R Souhlolo's home - o - sewu
so he

suka ke lapha kaZombodze sewuta.
moved from Zombodze coming

ke la la ^{old} kulobamba loudzala
 here to this ^x Lobamba.

sewutokwakha khona,
 coming to build here

S Sokuta, sewuphuma leka Zombodze
 From Zombodze, he came
 sekutawakha ke wakahamba
 to build here the kraal of
 wakabo Soukhlo.

Lobamba. A home of Soukhlo

C So was this old Lobamba
 umphakatsi.

L Lobamba loudzala ^{kwaku} ngumphakatsi
 Old Lobamba was an umphakatsi
 katsi.

S Nahlanya hje lolwesuta la
 That one, the one which moved,
 Now its that ~~was~~ one which

from that le kumahlanya
 moved from here to Mahlanya

L Its the Mphakatsi that is now
 at Mahlanya. So it was
 ora umphakatsi

(9) Usually referred to as old Lobamba.

(10)

The first part of the paper is devoted to a study of the distribution of the number of particles in a system. It is shown that the distribution is given by a binomial law, which is a special case of the more general hypergeometric distribution. The results are then applied to the study of the distribution of the number of particles in a system of particles. It is shown that the distribution is given by a binomial law, which is a special case of the more general hypergeometric distribution. The results are then applied to the study of the distribution of the number of particles in a system of particles. It is shown that the distribution is given by a binomial law, which is a special case of the more general hypergeometric distribution. The results are then applied to the study of the distribution of the number of particles in a system of particles.

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c When Sombhlo was living at Sd Lobamba here, were the Ndllela people in this place.

H Baka Ndllela bebakuphi ngesi khatsi
where were the Ndllelas when
 Sombhlo ala. bebakwa
Sombhlo was here, also they
 kulendzawo yini baka Ndllela
at this place, the Ndllelas

S Phela ngulapho laba bakitsi
Its at the time when
 ngoba ngulabo labakitsi kuke
my people, my people
 kufike - e - kukhuphuke lomuti
when the house moved
 lo ll, lowaka Zombodge. ⁽¹⁰⁾ lo
from Zombodge. - this home
 anti waka Zombodge utalwa
of Zombodge is born from
 etkamini Nkamini

L The Zombodge home is from
 Nkamini

C From enkanini (11)

R So - asengibute ke kwatsi
 let me ask, when Soullolo
 lowaka, Soullolo una atokwaka
 home was to be build here
 kulo Lobquba loudgala. labakitsi
 at ^{old} Lobamba. My people, the
 baka Ndole base beta lapha
 Ndlelas then came here
 bona.

S Cha. No

R Besebavele bala here.
 They were already here.

S Bakitsi behluka le, phansi
 my people separated there, before
 Our people, came from down
 Mafwutwini, Mavaneu.
 Mafwutwini, Mavaneu.

Mafwutwini, Mavaneu

R. Wakha nje lomuthi lapha
 He built his (old Lobamba) home here and
 that home was build
 they were already here.
 bona sebavele bala
 after they long had been here

\$ Kudzala sebala
 they have long been here.
 A long time before

(10)

... ..
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(12)

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R So when the Lobamba, the old Lobamba was build they were already here from eMavaneini, eMatfutfwini

C Ya, so they were here

R Ya, they were already here.

C at the time when Souhlolo was at old Lobamba, who was in charge of the Ndlela here

H Lavabephetse labaka Ndlela **The one who was in charge** keleso sikhatsi lapha abengu of the **Ndlela** here, who was bani ne.

S Bekungu Hlubi **It was Hlubi**

H It was Hlubi

C It was Hlubi, *uhuh*

S Wafa Hlubi kwaphatsa ydlela **Hlubi died and Ndlela was leader.**

H ~~the~~ Hlubi passed away and Ndlela

became a leader.

C here.

H khona la
here.

S Absale, there.

C where is that

H kuphike.
where is that

S Ngundlela lowasuta la.
Is Ndlela who mowed for
wathweshela laba.
here, giving rooms there.

H Asakuphi ke where was here.
where is he?

S Mh

H Asakuphi ke lesikwazi, le
where is that, the place
indzawo yakhona kutsiwa ngu
is called what
kuphi.

S le - letikwani, le. lapha
at tikwani, is called

(13)

The first part of the paper
 deals with the general
 principles of the
 subject. It is
 divided into two
 main sections. The
 first section deals
 with the general
 principles of the
 subject. The second
 section deals with
 the specific details
 of the subject.

The second part of the paper
 deals with the specific details
 of the subject.

kubwa kusetikweni, le kaNgisana
tico tweni, at Ngisana - its
kutsiwa kusetikweni kaNdllela
called "etikweni, of Ndllela"

H e - etikweni ngukuphi ngoba
etikweni, where is that because
nalapha ^{*tingaba khona} tico ko tikhona, nale
even here "tico ko" can be there.
tikhona tico ko, ngukuphi le,
where is le 'Where is there

S Le kaNgisana.
at kaNgisana

M Lapha kaNgisana, nje ungenza
at kaNgisana, you pass,
lapha e Mgazini
at Mgazi

S Youthe nje leudzawo yakaSicunusa
all the place of sicunusa
All this place belongs to
Sicunusa (13)

Main
Voices

H Ndllela was at Mgazini

M ungenza lapha e Magubheleni
You pass Magubheleni

sengiyō
that's the place.

S Yungenga nye enmagubheleeni
After having gone Magubheleeni (19)
You pass Magubheleeni

sengiyō.

that's it

H You pass Magubheleeni and then

C Just wait a minute, Sombilolo
is at old Lobamba

H Sombilolo lessisikwasi yapha
at that time Sombilolo
was there at that time is
at Lobamba
here at Lobamba.

S My --

R ^{Yes} Hlubi?

C Is leading here, and

R. Is leading here

C And then Ndlela

R And then he died, Hlubi
died

C here

R he died here, Hlubi died here

(14)

(15) Name of a mine

and then Ndlela led his people
to eMgazini

#

S Uyabona kuajena nine bakethu
You see its like this. Hlobi
Hlobi ufete ka.
died here.

R Hlobi died here

S Hlobi nje ufete kunanku emthobobo
Hlobi died on that fountain
nanku, abeyewugeza, ula.
He was going to wash, just
khona lapha nje dvute.
here, just nearby.

C At the iNgwedze (5)

M kumakwesigojana, kumatfwa kuso
just this small valley, we drink the

S kumatfwa wona nje
We drink it

R It's a small fountain,

S # ukhona lapha nje, uphuma
just nearby. The water comes,
phansi nje emantl'awo
from underneath

R Just a fountain, a real fountain. just nearby

C Very near here, in other words to the north of here where is Hlubi buried

H Yena wabe sewangwatswa where was he buried phi

S ulapha, eMbitweni, Nqwe Mbitweni (16) he is here at eMbitweni lowagala leMbitweni (16) is him who first used Mbitweni

H He is the first king to be buried down there.

C Nqwane is also at Mbitweni (16)

H Nqwane naye ulapha eMbitweni (16) Nqwane is also at Mbitweni

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S Ngwane ulandzela nyena Hlubi
comes after
 Ngwane → follows Hlubi

H Ngwane follows Hlubi

C So Hlubi died before Ngwane.

H ho Hlubi wafa phambilini kuma
Hlubi died way back
 Ngwane.

than Ngwane.

S Ya, Lo - lo Hlubi utsi ^{babe} kulo - kulo -
Hlubi says father or rather
 lo - Hlubi - lo Ngwane.

Ngwane says father to Hlubi

R Ngwane says father to Hlubi

C Ah - so Ngwane died at
 Zombodge. Is that right

H Antsi tuijalo kuti ~~Hlubi~~ ^{lo} lo

Is it right that Ngwane
 waf Ngwane wafela kaZombodge
died at Zombodge

S Mh. Yes

C And then Sombhola came here
^{did}
~~and~~ he bring the body of Ngwane
 with him

H - Wabe sewentanyani ke
 so what did Sombhlo do.
 ulombhlo, sonkuya ^{uabesidwambu}
^{Sombhlo} ^{came} ^{with the dead}
 He came with the body of
 body
 saqwane ubuya naso
 ngwane to this Mbilaneni
 eMbilaneni.

S Ya, saletfwa la.
 Yes, it was brought here
 H It was brought here at
 Mbilaneni. (1b)

S Njengo saSombhlo ijeyaba
 Just as Sombhlo died there
 ufe le, sila
 but is buried here.

H Just ^{as} Sombhlo died there, but
 it was brought here.

C That means that when Sombhlo
 was at old Lobamba, Hlubi
 was ~~there~~ dead.

H Ani kusho tutsi lo Hlubi
 Is it that then Hlubi

abesafile na Souhlo lo alapna
had died when Souhlo was
talombaba
there at lobamba

S Asetukudzala,
It was long time back.

H It was for sometime back

S Asengudzala afa ^{had}
^{It was a long time} he died.
C Does ^{he} ^{had} that, ^{died} ^{so} ^{long} ^{time} ago.
was here Hlubi was dead
who was in charge of the
Ndlala people here.

H Uma ke lesithatsi Souhlo
so when Souhlo was here
ala. angakafi, laba bakaNdlala
before he died, these Ndlalas,
baphetse ugubani ke lesi
who was their leader during
sithatsi la
that time.

S LABA baKaNdlela labaka
those of Ndlela who were here
nabanje to Langeni
now ~~there~~ at Langeni

H Njengalaba betlangeni.
like those of langeni.

S E langeni, unuti wlangeni,
langeni, the ^{residence} home of langeni
utalwa nguHlubi, ngewathlubi
is born of Hlubi, do for Hlubi

H E langeni khona le kaNgwane
Langeni, up north kaNgwane.

S E-langeni khona le kaNgwane

The langeni which is up north
tindzala telangeni nje tila
the ~~of~~ ^{site} old ~~name~~ of langeni is here

H E- ehangeni which is at

lobamba — across —

S kutse ke Nkhosi uma
So when the king

(17) Name of a person

kwathwa lomuti wakahobamba
 build the home of Lobamba
 la kwake sewususa
 then he took the home
 lomhlolo lomuti welaugeni
 of Langeni and build it at
 sewususa ekgolweni
 huzolweni

R So lomhlolo moved the
 home of Langeni to
 huzolweni.

Q Where is that

R Near New Haven.

C Near New Haven.

H hekhabo Mgenule

at Mgenule's⁽¹⁷⁾ home.

S Mhu

C who was in charge of the
 Langeni which were moved
 to New Haven.

H Uma baya le, eLangeni.
 when they went to Langeni

240
le, ngubani abebaphetse
who was in charge of them.

S Makebaya le, bebaphetse
When they went there, they were
ngu Ndllela
under Ndllela

H They were under Ndllela

S Uyabona ke manyisa sewu
You see, Ndllela moved from
yakhisha Ndllela la sewuthe
here going from to the
shela lobukhosi wase uya
royalty. And the house of
sala lomuti weLangeni⁽¹⁸⁾
Langeni remained here.

Iapha, sewutsi kube akhe.

So after Sombulolo had build
Sombulolo, sewuyawu tsatsa
he took and build it
uwoyisa eLugolweni, uwotho
at Lugolweni, he placed
ntsa live eLugolweni⁽¹⁹⁾
it at the place of Lugolweni⁽¹⁹⁾

(18) Literally means at the Sun.
Name of a place around
Equator

(19)

R ~~Hlubi~~, Ndlela moved from here.
 giving room to the royal
 home that had been built
 at old Lobamba but the
~~the home of~~ ~~old Lobamba~~ Elangeni was
 left here so Souhlolo took
 that home of Elangeni and he
 build it at Hugelweni

C Hugelweni

R du - Hugelweni, Lapha ke
 here granny,
 Mkhulu kutsi ugesiteratsi
 at the time the home of
 Kungomuti wabuhlolo lapha
 Souhlolo was here, Is it that
 aigisi Hlubi akerafite
 Hlubi had died

S ~~Base~~ Hlubi ase kudzalafa.
 4+ was a long time Hlubi died
 R Ehem asetudzalafa. maybe
 He was long dead, Now when
 ke ngaliteratsi Souhlolo
 Souhlolo was ruling

apretse lapha ngubani ke
 there, then who was leader
 labepretse lapha.
 here

- S Besekuphantsi; kwabomhlolo
 it was under somhlolo
- R O - besekuphantsi; kwabomhlolo
 so it was under somhlolo
 Ndlela asahamba
 Ndlela had already gone.
- S Ndlela asale - asalemla
 Ndlela was there - he was
 Ndlela, seliphetwe uyaye
 up - all that land was
 nye loukhe, nye loukhe leli
 under him, all, all the
 lasinagubheleni out the
 land of Magubheleni, all the
 leleliya le enkabane, nyosi
 land to Nkabane. and
 uyafa ke yena le, kufa
 then he died, he died up
 kwathe le, usuyesuka,
 there, and then Nyamayenza

Dyamayeyi le, inkhosi ya
 the heir of Ndlela went
 Ndlela seyiya le eSimatadze.
 to Simatadze

6 R You had asked that when Soubhelo
 was at old Lobamba who
 was here.

C Ya

R He has said that Hlobi had
 long died when old Lobamba
 was build.

C Right

R So he said that since Hlobi
 died, Hlobi, I mean Ndlela went
 over to eMgazini.

C eGazini

R Ya, so this place, all the people
 that were here now, that
 were left here were under
 Soubhelo

C Right

L Because Ndlela had already left ^{with} ~~to~~ ~~the~~ group he left with to Magabhele, so those that were at Langeni, all the people here were under Sombhlo.

C And then some of them, at Langeni were then taken to Lugoweni.

R Ya, to Lugoweni because they were already under Sombhlo Ndlela had left

C Did the Ndlela people, the ones that went to ^{did} Magabi, ~~do~~ they think that they are related to the Langeni at Lugoweni

A Baka Ndlela
C In ^{of} ^{the} ndlela ^{people} ^{the same} other words are they ^{people} that then split ^{some} or ^{some} ~~something~~ ^{lines} like that way and some going that way

R# kusho kutsi ke palabanye
 So it means that those that
 lababasala labase langeni,
 remained here those of Langeni
 Angisi uabo baka Ndlela.

were also of Ndlela

S Manje ngulapho besekuteteka
 Now it happened like this
 nje, baka, beLangeni, ngiko bese
 those of Langeni that when
 kutsiwa Nkosi Magongo, Ta, baka
 they say Nkhosi Magongo - Yes.
 ngeni manje, nyabona labetsi
 those of Langeni, you see we
 kutsiwa Nkhosi, Ndlela, wathlubi
 say Nkhosi Ndlela of thlubi

R# So, kusho kutsi babantfu
 So it means that they are
 labacamuka ndzawonye.
 people ~~for~~ ^{of who} the same ^{three} origin[^].

S Baphume seve sinje
 they are one nation (people)

R They are related, now those of Lhangeni say Nkhozi Magongo and we say Nkhozi Ndllela

C Ah I see, and that Lhangeni which used to be at hughweni is now at hobamba.

H Mhm.

C Ah I see, do they have a sibongo.

S kwenteka kanye ke, maseyisuk
 so it happened like this
 inkhozi la seyi hamba uya
 when the king was moving from
 le, seyayawatsatsa louuti
 here, he took the ^{residence} home of
 we Lhangeni, newedigombeni,
Lhangeni, and of digombeni
 newehustikishini, ka Molsa
 and of hustikishini (of the Molsa)

R He said now when the king moved from here up north he took the home of ~~clangeni~~ and of ~~huts~~ Sigombeni and of hushikishini of the Mota's —

C I see, so Ndlela left here and went to eMgazini.

H Ya.

C What was the name of the place that he called Mgazini?

H Iwa ~~kubita~~ ngekutsi bayini
Before Ndlela went to that bangakayi le bokNdlela leudzawo place, what was it called bebatsi bayaphi, bebayibita he said he was going where, ngekutsi ngukuphi le ka Ngisana what is the place called le - eMgazini.

That one at Mgazini

S Lena akutsiwa ku seTicokweni That place was called

Ticokweni

H Wo, the place was called Ticoko

C Ticokweni,

M Vele kumatchanyana kuhambise

The place has some clumps icwente uje. frocks like this

S Vele kuhambise kumahlashana

The place has some small bushes emahlashana, uje emahlashana

C ~~What~~ What's is it:

R The place look like, I don't know what you call "Ticoko"

C Ticoco like you were some here.

R Not ticoco but ticoko,

C What is that

R ~~Small~~ rocks that are put together.

S Ticoko phela kushinwo nankho
with Ticoko we mean these
emahlshu
rocks

R Big rocks together called

Ticoto

C Henry, try and find out exactly where this place is, can they tell us

H Asengitsi ke babe

C how can we find

H Naurusuka lapua uya, ekagubheleeni
When you leave here to you
When you move from to you
leave for Magubheleeni.
ayawukha lapua emgwacwemi

Magubheleeni, you reach the road
loya ebordergate, hese uyika
going to Bordergate. then you
sewuya eMankayare, kuneotolo
you turn going to Mankayare.
kweenteje - these are stores

S Ya - yes

H sewuyendubula ke nawuqophe etulu
When he/she passed + till up
so you pass. - a little way up
there
kundlwana yemlumbi woma
there is a home, white mans

ngumbumbi kuthona ticoted
farm if it is. Then the tioko
toti, toti, toti.

all the way from there!

S Ya Luona lapud, kusukela
Ya, at that place. all of
nje loukhe leli leliu
that place

H Teliya emakayane
all The way to Makayane

S liya le. kuMakayane, loukhe
All the way to Makayane, all
nje beliphetwe nguNdlala, loukhe
that land was under Ndlala,
nje kuya le nhlab

H kubheka, kubohushi kishini
TOWARDS ^{LUSHIKISHINI (20)}
The way to kushikishini.

S Ya, kubheka kubohushi kishini
Go part ^{LUSHIKISHINI (20)}
Yes, on the way to kushikishini
TOWARDS ^{BREYTEN (21)}
pendule liye Buidi. Lakusuka
all the to Breede. where the
Mkomazi Luona.
river Nkomazi starts.

20)

(21)

H Ya I know it, Nansufua

#

If you want

kuya de lapha bebakhora
exactly where they had build

bamba... syawufua labasala

to go find those that remained

utsi ugefika laphapha ngisho

when you reach that place

kuona nyobe ipikutshengisele

I am talking about as I

ufika unowago sewutsi ugedlala

^{spoken}

have spoke about the road. which

lesitolo la, solo yudlela la.

after you pass that store. then the

solo tigoko, tigoko,

tigoko, all the way through.

S Ya, Ya

H ubhika kupi ke nawuya kulabo

to which way do you go

lehibatiko lapho

when you want to reach those

S Awu njisengakazi ^{you know} nyahamba

I have never went there.

Kuyawufika khona,
to reach them

H He hasn't gone there. He has never,
C Well can we find Ndllela people
there.

H Kodvwa nanamuhla singaba
But even today can we
fwola nanamuhla lota
find them, even today

S Ungabatfwola
You can find them

H Yes we can get them

S Inani na leka thohho bakuna
Even at kaThohho⁽²²⁾ they
bakaNdllela
are there, the Ndllelas

H BoBholoja⁽²³⁾

S Ya BoBholoja, kanye nabo
Bholoja and Mhlakwane
Mhlakwane

(22) a Name of one of the Districts
of Swaziland

(23) Name of a person.

C It seems that ~~the~~ Nallela left

this place.

S Uyabona ke Bloloja ngumnakethwa

You see, Bloloja⁽²³⁾ is my
lowo brother

C It seems that Nallela left this place
before Souhlolo arrived. Because
when Souhlolo came he find the
Langeni here, why, why did
Nallela leave this place

H Lokusho kuti ~~weti~~ Souhloto
so. it means ^{haketakako} that when

naketako, lapha base bayikamba
Souhlolo came here, then the

labaka Nallela

Nallela went

S Mh Ya ^{had to}

H Yes, they ^{to} moved because of
Souhlolo when he arrived

C Because of Souhlolo

H Mu

C lombolo pushed the Ndlela's out.

H Wabacsha yini

S Qha, *Did he push them away*
expel them

H No

S Babakweselana nye bona
They were just giving more
space to each other.

C Did Ndlela leave then shangeni

H Ndlela wahamba kugala

Ndlela went before those

kunalaba belangeni

of Langeni.

S belangeni wasala welangeni

of Langeni, the Langeni have remained

H The Langeni remained behind

C Then they moved later.

H Base bahamba emva kwesikhat

Then they went after sometime.

S E-ba-belangeni, bona

The changens left after the

besuko nemuti wentlasi sewa
king's house had been built
while la.
here.

They Langeni people left this
place when the kraal of the king
was build here.

C Its still not clear, do you see
the problem, it seems Ndlela
went first and then the Langeni
but the Langeni went only at
the time when Soululole was
arriving.

H Kufura Iapna tuyevali thona
There is a part which is
Its not clear somewhere. M
not clear babe

R Angitse njike babe, kwabakanye
Let me say, babe, it was
let me say. it was like this
that - and the residence of Hobamba
wafika yonut. Waka hobamba
came about. the kraal of hobamba was built,
wase uyahamba Ndlela senuya
~~the~~ Ndlela went off, he went

le, basala baseLangeni la
 these, those of Langeni remained here
 S Qha, lomili lo, nyobe ngiqat
 No, this home as ^{residence} I have explained
 to ngitse lofele la nguyise
 I said the one who died here
 waNdllela, Hlobi, lo gale le
 is father of Ndllela. Hlobi. who
 Mbilane, manje ke lelive leli
 started using this Mbilane. so they
 befika bali khandza lehleti
 find this place occupied by
 beSuthu. kusukela nje Hlobi
 Suthu. From the very start Hlobi
 uyene le eGodiwako. Befika
 has entered at Godiwako. They
 ebusuku eGodiwako, kwatsi
 came ^{during the} at night at Godiwako.
 keyawutusa yonke Demphi
 at dawn they find that the
 yase ingewele lelive, manje
 place was surrounded by impi

(24)

(25) Char. name of the Uilakoti
people

base baphakamisa taudka, bathandza
 so they surrendered, lifting up their
 baka Sukati, baka Khambule, besothu
 hands. They found the Sukati and the
 sepaphakamisa taudka kaba bats
 Nkhambule. So they lifted up their
 tasi/wi. Utse ke mabeletsi le
 hands and say we don't fight.
 kubese uyesuka sewufika la
 He stayed for sometime there, and
 lapha ke kwakune baka Vilakati
 then moved to here. Here there ^{were} was
 eMaphophetse, lapha labesotela khona
 some Vilakati people the Mphophetse's
 nje nayiya ~~ndza~~ intsaba,
 the hill where they used to circumcise

inkosi yaka Vilakati (25)
 people, the king of the Vilakati

H Numbani
 S Sakhokwane (24) Sakhokwane

H Sakhokwane (24)

C Sakhokwane was his name

R Ya Sakhokwane, chief of the

Vilakali,

S Seyibit wa ngaye nje
 So this mountain is called
 leutsaba
 by him.

C Which one

H 71phi?
 S Nayiya That one.

S Uyabara Ngu leucane le, leua
 is the small one,
 You see, this small one here,
 leuye ke - ngu Sibovang, ikeure
 Another one is called Sibovana,
 one of them is called Sibovana. here
 leutulu letsiwa. ngu Sakhokwa
 there is a big one which is called
 is another which is hidden its called
~~Sakhokwane~~ where he died.
 tapha afeta koma. Sesele
 Sakhokwane. That's where ^{the} the
 nje leutsaba is hidden.
 mountain
 King of the Vilakalis died.

H Sakhokwane.

(25) It is an additional clan name of Swaziland. It is also used to refer to any person as a respectful address.

(26) Literally means those who were found ahead.

2 Awe Nkhosi ke, ukhanda baka
Let us hear Nkhosi (25) you then
lets here then, he found the

1 vilakati ke - vilakati people
found the vilakati people
Ngunona nakhandzambeli

2 They are the ones who are called emakho
Ndzambili (26)

2 soruyabakhandza sewufke
You found them, then Hlubi
He then found them, and after that

uyafa ke Hlubi, sewutele labo
died after having begotten there
he died after begetting

Ndilela ndilela.
ndilela people.

5 Sewufka uphilala, lakubo
He stayed with them

waba ikela ugelingca nabo
he came to them with a cunning

la. Alwanga nabo, abanta
plan. He didn't fight them, Hlubi

kauje Hlubi, bese kutsi
did this, at night

ebesuku kutsi kuyawutusa
before dawn we would find

sesikhanda sekugwele bantw
people all over the place.

you the leudzawo - Ya.

R. His trick was that he would send his spies to see the place. I

R | S Manjete sesitawutsi awo
Then we would say, Oh you
mine be kuneene ^{deliberate} ^{time}
bekunene we are not fighting
Then we would say We are not fighting
at all.

R then by morning the place would be full of people.

S Sekyaulalaliwake saseplundze
Then the people would settle in that a

sitsatsa lempi ke siya embili
We would take the ^{same} impi and go
forward

Abelitfumbaba kayalo ke
That is how Hlubi conquered
conquer other people. That is how Hlubi

Hlubi live the land.
other states.

R Nreela nchaze lapha Nkhosi
may I ask you here Nkhosi
Can you explain here then that

kutsi sewuhlet ke Hlubi
that Hlubi is settling and dies,
after Hlubi has settled

sewuyafa ke, ungatsi ugulo ku
he ^{then} dies, that the lady might
it seems that is the part

(27) Name of a person, the
~~brother~~ brother of Hubi.

(28) Literally means a firm.
In this context it refers to
a lady from the family of the
wife who helps the wife (ie)
in the event of the wife not
bearing children etc.

lauyakuva lodzadze.
S ^{this} ^{wife} ^{has} ^{heard} ^{clearly}.
S want to hear that

S Wafa asahleti kudzala
He died after he had long settled
He died after he had settled

R kaudzeni
S ^{long} ^{ago}
S ^{eyes}, ^{then} ^{this} ^{King} ^{Ship},
E-e, ^{this} ^{king} ^{ship}

lobu, lomnaka bo Hlubi, Dambusa (27)
the ^{brother} ^{to} ^{Hlubi}, ^{Dambusa}
Hlubi's brother Dambusa (27)

latakutsi nase angwa asafatta.
who, ^{when} ^{he} ^{took} ^{the} ^{reign} ^{of}
who, when he takes the reigns

bukhosi batsi ngu Dlamini. Baphi-
king ship, they said he was Dlamini.
Hlubi and Dlamini's mother

cawa bonina wa Hlubi ueninga
the mother of Hlubi and that of Dlamini
played a trick, then the

wa Dlamini, yase inhlauti yase.
tricked both of them the impolanti.
concubine took the reigns, whereas (28)

iyabutsatsa bukhusi. kani
took the king ship yet the king
Hlubi is king. Dlamini's

inkhosi ingu Hlubi, wase uingwa
was Hlubi then, the ^{mother} ^{of}
mother made Hlubi hold a

wa Dlamini wafumbatsisa
Dlamini made Hlubi to hold
not call

Hubi lilahle lalesandla
an Amber.

Yokute ke kubengatsi sitaze
as we then at separated sitaze
that is then at separated sitaze
that is then at separated sitaze

sehlukane sibe to baka Ndllela
become the Ndllela the Ndllela
we are different whereas we

kani sibanye siyindlu yinye
people yet we are one we belong
are yet we are one we belong
to the one, one house belong
futsi at same indlu (family).
again

R Did you get that, when that old
holamba, when Sombulo came
here Ndllela took off not
being pushed away, just
giving rooms to Sombulo
then he moved over to
Sicokweni

C Ticokweni

R Ya Ticokweni, so Sombulo then
ruled all this, even this
place here, the langani house
was left here when Ndllela

(2) Literally means house or hut.

However, in this context it refers to people who come from the same extended family background.

went away. So Souhlole took that kangeni home and he build it at hagogweni

C Now I've got that, now can we ask a question when Ndlela went here to Ticokweni who did he find there?

H Ume suka lapra Ndlela
When Adlela left here to aya leticokweni wabandza ticokweni who did he found? bani?

S Besethu, besethu phela la
The Sothos, the Sothos This belingale besethu louthe leli
All this was for the Sothos.
infant of this was for the Sothos.

H The Sothos at Ticokweni
C At that time Did Hlubi at that time did he recognise Souhlole as his king

H E - naka hambako Nollela
 E - When Nollela went to
 aya ayofika leti cokweni
 to toico kweni, did he know

abomati Sombhlo, kutisi Sombhlo
Sombhlo knew Sombhlo, that Sombhlo

yindhosi yami
 is my King
 is my King.

S Mayyewa kwanteka nyena phela
 Now this is what happened, he
 abesali, uqoba kwaphicela nyese
 knew because, there was a puzzle,
 knew because, as I have said,

ngisho kutisi phela kwaphicana
 I am saying there was a puzzle
 bola Gobocwane played a trick.

'laba bola Gobocwane, u Lomakhe
 With regard to Gobocwane, Lomakhe
 Lomakhethe was Gobocwane by

waphicwa ngu Dzambile was
 was puzzled/tricked by Dzambile
 Dzambile who burnt this child,

ushisa lo - lomutfwana, lothubi
 and she burnt this
 child, Lomakhethe's child who
 waka' lomakheho Hulsi of
 lobenguyana

was rightfully supposed to be king.
Lomakhethe who was supposed to
 be king.

abemele abe yuthosi.

H They went wrong with the
mageane, Lomageane.?

S Lomakhetso

H ~~Loma~~ khetso, ngubani lobomunge.
Lomakhetso, who's the other one.

R Lomakhetso

H Lomakhetso and Dzambile
went they made the plan
of burning the child
on the hand

C But does that mean that
Ndlala did not recognise
Sombhlo - as ^{his} king?

H Lokutho kutso Ndlala akanibatsanya
Does that mean Ndlala didn't
Sombhlo iyenguthosi yakhe
^{recognise}
~~take~~ Sombhlo as his king?

S Cha, kubo laba abazange
No, these never quarrelled.

the
the

baphatsane kabi'

+

H They have never quarrelled.

S kulaba labadvuna labenta
 TO the male who stole kingship
 labemukana lobukhosi ngunobas
 from one another, it is the female
 laba sikali wase ushisa

she burnt the one (child)
 lona ^{waka} lomdzala
 to the eldest (wife).

R Kusho kutsi Nkhosi, i Ndllela
 Does that mean, Ndllela up to
 abeselo augamati, augitii nje
 this time didn't know him, let me
 ekuqaleui Dlamini wabutsa sa
 say initially Dlamini took kingship
 bukhosi ku Hlubi, ngalolutsi
 from Hlubi through because Hlubi's
 washiswa sakha
 hand had been burnt.

S Kwase kuba ngulapho phela
~~That is when La Dlamini was born~~
 That is where actually Dlamini

Refers to ~~the~~ ~~right~~ ~~hand~~
~~Hulbi.~~

(30) Means this one (hand)
It seems, here the right
hand was ~~ref~~ referred to.

le kuta hwa la Dlamini uyu
~~by~~ actual name is Dambuze
Dambuzza.

R Dlamini's name is Dambuzza

S Uyabona ke manie atsi
You see now the ~~the~~ Malangeni

e. Malangeni. kuba akhatho
said, after having found not
after finding this one not

lo. asangasadi ngalesi lo
using eating with this one but this one.
leli (36) relating with

adla ngalesi. Mabe sebaki
Whilst going to stop him they

bayawumnisa sebankhanda
found him eating with the

udla ngalesi awu, seku
Other one. awu they tried

babalse ase bayokwenta
all the tricks to do this this

ilobwana, basijimente maye
to with him

sewutsotsa ngalesi yena.

he took them with the other
one.

keugulapho sekutsiwa Dlamini
 That is when it was said that
 ke sewuyawutaba ke lobukoni
 Dlamini will take the reigns.

M Uwudle emini, bewungesiwo
 wakhe He has taken it in broad daylight
 it didn't belong to him.

S Ya wawudla emini
 Yes he took it in broad daylight

R Eating during the day, it
 stems from the fact that
 Dlamini, ~~was~~ took the kingship
 in ~~the~~ Dambuza in fact
 took the kingship just in
 broad daylight.

S Uyabona nye letpha
 You see Dlamini's tomb is there
 liffwuna la Dlamini, lila
 there in the land of the
 lapha ka Nyawo, ngobe
 Nyawo's because they went to
 bamlandza le. as ablaselwa
 fetch him yonder when he was

ngulo zingili. le - le plausi
 invaded by Zingili down-down
 uho Zingili also angete unudde
 Lo Zingili was saying you won't
 louniti, ngingeke ngisho kulwe
 take this village, I won't say to
 ngitsi bayede, libayede
 (I won't salute you) you Bayede, The libayede
 nge laHlubi.
 belongs to Hlubi.

M Lankuluma nge youa iyinsolo.
 This talk was taken with
 kutsi bukhusi ngebakho nge
 a pinch of salt, that kingdom
 kingdom is not yours.
 kodwa abesibo bakho, bangulo
 although the kingdom is yours, it is
 basolana.

not actually yours, they kept on
 pursuing one another.
 R. Hlubi kutsi ngalokutsi wabubakha
 Hlubi is that Olanini took
 Olanini, bukhusi, ang itsi Kunjalo
 the kingdom; is that right?

S ~~ma~~ Mhu

R Manje ke lesitallwana

Now the descendants of
 sathlubi ke sona sake vele
 Hlubi grew up with the
 naso seikwaba ekwatinu kutsi
 knowledge that the Dlamini
 vele cha labaka Dlamini vele
 are their kings, In other words
 sengitona dikkwisi letu, ngakamanga
 did Ndlela recognise
 emagama Ndlela wanibonayini
 At Sombhoto as his
 lo Sombhoto ayinkhosi yakhe
 king, or he was just
 naye, noma uje mhlayimbe
 a person.

abengumuthwu uje

S Bebahtlangana uje nyokuba

They used to come together
 ngempi, ngesikhatsi uma
 during wars. Other wise

(31)

kunempfi sekutawellalwa
they didn't when celebrating
loku bangalilangani.
this

R Incwala Incwala

S Ya, uma sekutawugidwa
Yes, when celebrating
Incwala was about to be gidwa'ed
Incwala

R kusho kuti nandlela abetigidzela
Does that mean even Ndlela
yagakhe Incwala.
celebrated his own Incwala

S Ya, ya Yes

R So kusho kuti nandlela
Does that mean that Ndlela
naye abetati kuti wintkhesi
knew that he was King
Does that mean Ndlela King
of his nation.
yeseve sakuba
recognise himself as king in his land.

S Ya, ya Yes

R So it means that Ndlela
did not recognise Soukhlolo

as his king. since he danced
his own inwala and
Soulhlo was dancing his
too.

C Right.

S Njengoba nje namanye bati
Just as even now they know

~~ntkosi~~ nje le lapu batlona
are kings wherever they are.

R le-eticokweni
There eticokweni

S cha - le- le Simakadze
No - at Simakadze
se bale esimakahla

They are at Simakahlq

R Even now they are kinge (ruling)
at Simakadze.

H Simakadze.

C ~~Now~~ ^{Okay} at e-Ticokweni diel
Nallela fight the Sotho

S# Nallela ~~was~~ ^{at} ~~le~~ ^{at} e-Ticokweni
~~Nallela~~ died ~~at~~ ^{at} ~~le~~ ^{at} ~~Sotho~~ ^{Tsofawene}

H walwa nabo ~~le~~ ^{le} Sotho
He fought the Sotho

S w alwa nabo

. He fought them.

H He did fight the others

S Bapindze bansi nala

' They then said when Sombhlo
na Sombhlo asala, bapindze
was here, they met and pushed
bahlangana babadvudvula
the Sothos further till

besuthu bayakudze, kudze.
Pretoria, as the

epiboli, njengabe nje sikho
is at there, they were

ukhawe sile, nje, babe solo
gradually come

befile.

H Na Sombhlo. With Sombhlo

S Ya Yes

H And they went fighting, Sombhlo
Sombhlo and Ndlala

S kungu mamba lo.

H Yini was Mamba
kungu mamba

S It was Mamba
Ya

H With Mamba fighting the
Suthus, cross the border
towards Pretoria

C But at FicoKwemi did
Ndllela fight the Suthus
alone?

H Lapha eFicoKwemi Ndllela
At eFicoKwemi, Ndllela fought
walwa nebesuthus yena
the Sothos alone
yeduwana.

S Mh.

C And did he beat them

H Wabehlula

S Mh, ^{He} conquered ^{them}
wabehlula

H Yes he beat them

C And did he push them up
or did they stay under him

H Waba ci^{tsa} ~~stha~~ → noma ^{baqena} ~~balta~~

phansi kwakhe. Did he push
them ^{even} up or did they want to
be ^{him} under him?

(32) Name of a mile

two

5 → wa ba fu ca waye wa abeta
 He pushed them ^{as far as} across
 ngesheya kwe Nkomazi (32)
^{allows} the ~~Nkomazi~~ ^{(34) (river)}
 the Komati River.

H As far as the Nkomazi river

5 Kutsite : losa hwa uba lela
 The one who conquered the
 lebingesheya kwe Nkomati
^{one} ^{allows} the ~~Nkomati~~ was
 the land beyond Komati
 ngu hlawati.
^{Mswati}
 river was Mswati

H And then Mswati took the
 — across to Nkomati to
 Hholoho

C Okay, can we go back
 to Ticokeeni, at Ticokeeni
 what happened to Ndlela thee.

H Asēsibuyele lapha eticokeeni
 Can we go back to eticokeeni
 kwenteka uyani ke kuNdlela
 What happened to Ndlela?

lapha eticokweni mblaymba
may - be you can
kukhona longale usikhanyise
enlighten us on something
kona,

S eticokweni, ulalale nye le
eticokweni he lived there
eticokweni wase wabubhela
until he died. He was
khona watahlwa lapha
buried at embilane,
ebilane, yagalwa nguye
He was the first one to be
nye le mbilane leda ema
buried there emashobeni
shobeni.

M lakumaphumuzane
H lela lapha kumaphumuzane.
This ~~at~~ ~~Maphumuzane~~ (3x)
There at Maphumuzane.

S Ya.

H He settled there until

73/ Name of a person.

he died and he was brought to Embilaneeni where the late King is

C Ndlela.

H Ndlela

C was also buried at Mbilaneeni

H Naye wambela wabekwa

He was also buried at

kule Mbilane lelapha kuma

EMbilaneeni which is at

phumzane.

Maphumzane.

S Ya

H Yes

C Not this Mbilaneeni.

H Not this one, the big one

C where.

H Ema khosini

C M... and then Ndlela's people did they stay at Ficokeeni

H Babase bayasala bahhala ^{when they remained} who stayed with Ndlela's ^{who} ~~nayisite~~ ^{stayed} lababake Ndlela ^{the} ~~people~~ ^{people} at Ficokeeni ndlela

labalapha eticokweni.
people here at Ticokweni?

S Ba, nabasala kabasala
When they remained
la nithosi yandlela Nyamaye
ndlela's king Nyamayenja
ubese uyahamba phela nguy
went to Simakadze
lowahamba waya le
When he went to
esimakadze. Hake aya le
Simakadze he went to
esimakadze wabe wale utshela
tell this one
to.

H Asikevani babe. utsi wena
We didn't understand each
labo baka Ndelela basala
Other ^{babe} you are saying the Ndelela's
wabe, sewayahamba Nyamay
remained and Nyamay^{aye} went
enja. Away.

S Mhu Nkhosi:

H The Leader Nyamayenja left the Ndlelas ~~at~~ there then he moved to Simakadze

ya C How did the Ndlelas come back here

e

H Baka Ndlela bona babuyaniani
How did the Ndlela ^{people} come back here.

S Lapha ke -tsine utai Sombhoto
There when Sombhoto when mabe bakhuluma toka tokutsi they were speak talking that sewuyabhwesha yewa sewuyaka he was moving away to that place le, utai u Sombhoto awo Sombhoto said can you give nginike unfaua phela mnatethwe me a boy my brother for the walomutsi lengiye ngizeze ngawo medicine I usually wash with

ndlana wengwala. Usowed during the inwala day. Then he khipha ke loMshengu umnatabo took out Mshengu, his brother.

Mshengu utalwa nguNdlala Mshengu is Ndlala's child,

R So, So

M Mshengu ugulo ~~this is~~ Mshengu is

S Lomuti njelo waMshengu ~~this residence is for Mshengu~~ ^{BA}
R So when he was leaving

this place to Ticokeeni, Souhlalo said to Ndlala, ~~is~~ cos like he said the never quarrelled but he just moved, so Souhlalo said now give me a boy that knows this - e - umuti, medicine for - which I use when I go to dance inwala. So then Ndlala took, gave him Mshengu, so this place here is for Mshengu, this is house

(34) It could be a name. It is
sometimes an additional clan
name for the Shabalala (clan
name) people.

of Mshengu.

C And he stayed he.

R Ya, he stayed here

C Under Sombhlo

R Ya under Sombhlo, cos he was given by Ndlela to Sombhlo

C Doing something important at ^{one} incwala

R Ya - umutsi wencwala -

Yes Incwala's medicine

angitsi. kambe.

Is that right

S Lageza ngawo. mhla atawugidza
The one he washes ^{washed} with

incwala

~~on the day~~ before he dances incwala

R So he knew the umuti which was used by Sombhlo, which was going to be used by Sombhlo when he goes to dance incwala.

C Ya, I see, that's very clear.

okay

M kuyano kutai lomunti uye
been seeming watshegu loto *it means, this* chona lodesi
 So it mean this village we are
 residence we are in belongs to
 kuwo uye mame,
 in now is Mshengu
 Mshengu.

S Lo, lokke, lo - u - unkuwa nje.
 Lo This This he was just given
 anguyena abemnikisa lomutsi
 he was the one who took the
 lapha. kuSoulilolo, lo Mshengu
 medicine there. To Soulilolo Mshengu
 sewutsi ke loya mababava telisa
 says when they bid each other
 cha unakotfu vele usalwena
 fare well brother you must stay
 uyoba ngu - wati lomutsi
 because you are the one that
 nguwena uwumba lomutsi
 digs the medicine and take
 unyise le.
 it there

~~(35)~~
(35) Literally Means Meat of
a dog. However, here it is
the name of a person.

R Ho kusho bani, kusho nyamayeya
S This was said by Nyamayeya (35)
kusho Nyamayeya

R So when Nyamayeya was leaving, He said Mshayu must remain because he is the one that know this medicine

S Usuyantsatsake Somblo, Then Somblo took him

R So Somblo took him.

C Mh

S Mabeustatsa ke Somblo
When Somblo took him

Uma khela la e - Ikhera iloway
he built him e it is

laphe entau, kwaway, intlokhoko
beyond this tree
le,

R So Somblo, took him and he build his house. just over the.

C where

H Imphi lentlokhoko base
where

S nayiya ^{there} it is

H leya ^{going}

S Qha ^{no}

M Nayi yona, nayi la

H lapha laphapha kunemsinsi

There where there's Umsinsi

khona.

H tele ugalsi inematshe laphaphansi

this one that has stones

kwayo under

M & S Ya, nali.

R. Yes, ^{this one} see these stones there.

S ngobe leya inalelidwala

R. Its about 2 km from here

C near a river

H ~~#~~ you see two people walking

there carrying a bucket.

there is a big ~~tree~~ tree

that's where the home

was. ^{kroal of}

C oh ya, Mshengu.

H Ya

C where those trees are.

H Ya, yes those.

C If you go there can you see anything of the old place

H *kunyabonakali kisi kumetindzala*
 You can easily see that ~~there~~ was
nawufikako lapha uoma sebali
 a homestead there though they
ma, balima

Have been ploughing

S *Ana akusabonakali, kalile.*

H ~~It is not~~ easily seen
kodwa ngalona

S ~~But you~~ can see
kunemnsi nje

There's a tree

H *Nankhuya bake nankhuya*
 there, they are bake, there
~~that one~~

S Cha - le - le

H *Ngisho kodwa pheta nangunya*
 no, there, there

I mean the same on

lapha, there

S ~~Ngulo~~ *Ngulo munye loya*

That's another one

H Wo ngulomunye loya
That's another one?

S Lapha la, ngokhombala la
There I'm pointing there
likela khona.

H Lomshengqu
And ^{this} Mshengqu

S Mhm.

H Ya

S Makebuya le ^{eTicokweni} ~~eTigobweni~~
C When they came from Ticokweni
C Where is the place I don't
quite see

H Just there

C This clump of trees, with one
big tree, little bit 4 and
then some behind, and then
a very green bush on the left

R Ya

S uyabona nje lo

C ^{You} see ^{this} ^{one} 1 km okay, did Mshengqu
have a lot of people under

him.

R Mshengu abenekaufu labanengi
Did mshengu have a lot
yini labebaphetse.
of people under him

S Cha, kwagale kwa, bamlandzela
No, initially, they followed
tase bamlandzela bakubo labanga
him those who didn't go there,
yanga le, base bayamlandzela
those who didn't go with
bakubo labangayanga le, kuka
Nyamayenja.
namamayenja.

R kodwa nje kwakungumuti wakhe
But it was his residence
S E - kwakungumuti wakhe
Yes it was his homestead

R It was only his family and
then some other people joined,
him, those that didn't go with
Nyamayenja

S Inkhosi beyisuka le ifike
The king used to come

ihlale kuso lesihlala lapha
 and sit under this very tree
 kusekukhalweni, sekutsiwa

This place is now called
 kuse^{Simakadze} Simakadze uye lapha ngiapha
~~Simakadze~~ because its
 beybuseta khona. uSoulilolo
 where he reigned from. Soulilolo

C Can we ask the question,
 who was the mother of
 Dlamini

H Unina wadlamini abengu labani
 Who was Dlamini's mother

S Abe ngula Shiba
 He was La Shiba

H La Shiba

C And the mother of Hlubi

H Unina wahlubi

S Ngulashiba

H Ngulashiba

C also,

M Ya

24)

(36)

S ~~E~~ Batawa ngu Gobogwane.
 Gobogwane is their father?

C In the story that he told us last time, he told us about inhlanti, who was inhlanti

H Kodwa labeyinhlangeni ngubani
 Who was an ^{inhlangeni} between
 ke kulaba lababiti
 there two?
 Who was the concubine

S Ngu Dzambile

H Dzambile was the inhlanti

R Longuyena angunina waDlamini
 The one who was the
 lenhlanti ^{inhlangeni} concubine

S Mhm

C What is an inhlanti.

H Dzambile

C What does it mean

R See, when you go to. -

C a sister of hashiba