

B.O.H.P. LUSKABA HISTORY, MIKAWAMI PAMI LUSKABA 1/2

## Footnotes

20<sup>(ka)</sup> Maphumulo : probably a place in kaZulu

21 kaZulu ; lit. place of the Zulu. Swagis use the term to refer to the country to the immediate South of Swaziland. kwaZulu lit. place of the Zulu. In South Africa this term is now reserved for the areas under the Zulu homeland authorities, while Swagis who Zunda use it in a similarly broad way to 'kaZulu' (see above). Sometimes the Swagis loosely use Zululand to refer to kaZulu.

22 mfuntane ; also known as unfunti ; a bag of traditional medicines ; grass container or wrapper

DL ngatja  
ngatja<sup>14</sup>

1 ngatja  
ngatja<sup>16</sup>

2 Mashayiphondo agetjathele

The one who bits a horn and carries it on his own

ba

MB Umhhu

Umhhu<sup>9</sup>

2 Maqholo amabili anjengenkhosi

The two amaqholo that are like those of a king

aba

MB njengenkhosi

like the king

2 Zulu kalidumi libonakala ngeyikhukhula

The storm that does not thunder, it is seen by

zomfula. Wena wakwamlayeza

foods giver, you of mlayeza

MB Wena wakwatho zifisha zifishanyana

You of legs that are short and a bit short

2 Wena wakwatho zifisha zifishanyana

You of legs that are short and a bit short

MB kazi

kazi<sup>19</sup>

2 kazi

kazi<sup>19</sup>

a-

MB Um

Um<sup>9</sup>

2 Scinapho ungasakhulumi

End these and don't talk anymore

CH Is that the end

Sekusekugcineni yini lapho

g

1 Sekuphelile

### Footnotes

17 amagholo : large bunch of feathers set in a basket frame and worn on the head by young Zulu warriors at the feast of first-fruits.

18 Mlayeza : probably surname or just personal name

19 kazi : conj. used in interrog. constr. generally with -ni or yini e.g. I wonder whether; also is an aug. suffix used with certain nouns denoting inanimate objects and with the adj. stems -khulu and -de e.g. itshekazi (great rock); also a fem. suffix used with very limited number of nouns e.g. imbuzi (goat) > imbuzekazi (ewe-goat); also a sinanatelo

this makhala<sup>10</sup> is the first one

CH Can they tell us the tinanatelo<sup>11</sup> of lushaba  
Bangasitjela yini tinanatelo tebantfu baka  
people

Lushaba<sup>2</sup>

! Tinanatelo ke tsa lushaba ke, ungasitjela tona  
The tinanatelo then of lushaba, can you tell us  
kutsi tisiini

what they say

MB kutsiwa lushaba

It is sand lushaba<sup>2</sup>

2 Lushaba

Lushaba<sup>2</sup>

MB Gumedze

Gumedze<sup>12</sup>

2 Gumedze

Gumedze<sup>12</sup>

MB Sikhundla sikhulu

Sikhundla sikhulu<sup>13</sup>

ALL Sikhundla sikhulu

Sikhundla sikhulu<sup>13</sup>

MB Mphalazi

Mphalazi<sup>14</sup>

ALL Mphalazi

Mphalazi<sup>14</sup>

ML Lonkomonyeli

Lonkomonyeli<sup>15</sup>

ALL Lonkomonyeli

Lonkomonyeli<sup>15</sup>

ML ngatja

ngatja<sup>16</sup>

Footnotes

11 tinanatelo (singular - sinanatelo) ; see glossary

12 Gumedge? : surname  
Gumede }

13 Sikhundla sikhulu . lit. "big position" ; also a  
sinanatelo of Lushaba  
surname

14 Mphalazi? : a sinanatelo of Lushaba surname  
Phalaza }

15 Lonkomonyeli : a sinanatelo

16 ngatja (variant : ngatsha) a sinanatelo of  
gatja } the Lushaba sibongo

Mb nguyise wamvumbi  
the father of Mvumbi

I \_\_\_\_\_ the father of Mvumbi  
uyise wamvumbi

Mb Ya  
Yah?

CH is Maphondokazi  
ngu Maphondokazi

I Maphondokazi  
Maphondokazi

Mb Uru  
Uru?

CH but who is the father of Maphondokazi  
Kodwa ngubani babe wa Maphondokazi

I lomaphondokazi ke yena atalwa ngubani?  
This Maphondokazi is begot by who?

Mb utalwa ngu, utalwa ngu, utalwa  
He is begot by, he is begot by, he is begot  
ngu Makhala  
by Makhala

I Maphondokazi is bear by Makhala  
Maphondokazi utalwa ngu Makhala

CH Does he know anymore?  
Kukhona yini lokunye lakwatiko?

I kukhona lokunye lokuya le emva kwaloyo  
Is there anything else that goes beyond that  
le ukwatiko  
one that you know?

Mb Oha kakukho lokuya ngale kwababe, Makhala  
NO there is nothing that goes beyond babe Makhala

I Wokugala lo Makhala

Footnotes

8 Yah : refers to 'yes'

9 Um ( variants - um-um, umhu, umhuu )  
refers to 'yes', or 'I agree' or 'oh yes';  
sometimes 'I' is used

10 Makhata ; lit. "the one who cries" ; also  
personal name



CH Okay can he begin now to introduce himself

OK Sengacala nyab kutisha kutsi ungubani

I Sowungacala ke babe lushaba usho kutsi mine

You can now start babe lushaba and say that  
ngingubani wakabani utalwa ngubani.

Daar so-and so of which surname I born of who

MB ngi Mfanawani Pawula lushaba, ngitalwa

I Nali Mfanawani Paul lushaba, I am

ngumvimbi lushaba

born by Mvimbi lushaba

CH Does he know<sup>who</sup> the grandfather of Mvimbi was?

Uyani yini kutsi mkhulu wamvimbi abengubani?

I Uyise wamvimbi abengubani?

Who was the father of Mvimbi?

MB ngu Sphondokazi

He is Sphondokazi

CH and his father

is he wakhe ke?

I Babe wakho ngu Mvimbi

Is your father Mvimbi?

MB ngubabe Mvimbi

Mvimbi is my father

CH and the father of

babe wa

I the father of Mvimbi

babe wamvimbi

CH the father of Maphondokazi

babe wamaphondokazi

MB ngubabe, ngubabe mkhulu

That is my father, that is babe mkhulu

### Footnotes

1. tabe : see glossary
2. Lushaba : a surname
3. Mfanawani : lit. 'a boy for what'; but can be a personal name
4. Paul : personal name
5. Mvumbi : personal name
6. Sihondokazi : probably is the same as Mphondokazi which lit. means 'the big horns'; personal name
7. bakemkhulu : can refer to grandfather; to grandfather, to ancestor

Date : 25.8.83

Interviewed at Manyisani

Informants : Mfangwani Paul Lushaba (Mik)  
(Isotja)  
Girlic Lushaba (4)

Interviewed by Carolyn Hamilton (C.H.)

also present : Chief Bhejisa Lushaba (Masotja)  
: Nkosile Ngezeya Lushaba (Malindane)

PAGES  
72  
BLADSYE



# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GAUOTTE

Name Hamilton Interview  
Naam  
Subject Lushaba History  
Vak  
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Plein

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JD. 328

Section One

Lushaka History

Hamilton series

25.08.83

Mjanawami Paul Lushaka

mhlabuyalingana

ku mhlabuyalingana<sup>32</sup>

CH where is that?

kukuphi lapho?

I ngukuphi lapho?

where is that?

MB kusentansi

It is down

I It's down

kusentansi

MB njengobe lushona nje lotusutfu lushona

Just as the lusutfu<sup>33</sup> is going there, it is going

khona le

right there.

I As we see the lusutfu goes down eJozini

Njengoba sibona lusutfu lushonentansi eJozini<sup>34</sup>

CH eJozini

at Jozini<sup>34</sup>

[Some information not clear to hear]

MB manje ke nababakhiphile ke la batfola

now after they had taken them out from here

ke kuhlupheka kulaba bakamlikiga, baka

they found some problem from those g' mlikiga<sup>35</sup>,

Mlikiga ke ngulaba baka laph'etulu

those g' mlikiga<sup>35</sup> are those g, on top at

elubonjeni

elubonjeni<sup>36</sup>

2 baka mngometulu

those g' mngometulu<sup>37</sup>

MB bakamngometulu. Bose ke ba bayehla behla

### Footnotes

33 LuSulfu : also known as the Great Usuthu River, sometimes known as Usuthu River, this is the Swazi river with the greatest volume. It rises 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.

34 eJozini : a place a few km north of Mkhuzi, on the direct north of eTshaneni.

35 Mlikiza : probably a surname or personal name

36 eLubonjeni : (variant: Lubombo) refers to the eastern part of Swaziland, and it starts slightly north of eTshaneni, in the north and extends south to within 10 miles of the southern border at Golela. The major towns in this part of the country are eTshaneni, Mhlume, Siteki and Big Bend. (Grotzinger Hist. Dict. of Swa. p. 80)

37 Mngometulu : surname

Makhala<sup>10</sup>

2 Siyasishiya Siswati

The siswati is leaving us

Mb Bahambe ke ba unukwe lenyanga

Then they went, he has been smelt by the <sup>28</sup>inyanga

1 And then witchcraft has been smelt already

Aqako ke butsakatsi kesebuvele bunukiwe

Mb Kutfolakale ke kutsi bayakuyiffola le ku

It was found then that they were to find him

kwesikamaphumulo

in that g. maphumulo<sup>20</sup>

1 Then they went back to kamaphumulo where

base babuyela emuva to kamaphumulo<sup>20</sup> lapho

they found

batfola khona

Mb Babuya nayo

They came back with it

1 And they got it there, they ———

bayiffola khona, ba ———

Mb Yefika yelapha lapha lenyanga

This <sup>28</sup>inyanga came and medicined here

1 And he medicined them

Yase inyabelapha

Mb Base bayaphuma lapha emantini sebakha

Then they came out from the water and

lapha kumhlakuyalingana

settled at mhlakuyalingana<sup>52</sup>

1 And then they came out from the water

base ke bayaphuma lapha emantini, base

and they settled outside the water at

bakha ngaphandle kwemantini lapha



Footnotes

32 km Nhlabayalingana ; lit. "the place of equal soil"  
a place on the east of  
Lubombo ; probably a place  
where the ematfonga live.

1 and they sent the people out  
base batfumela bantfu

Mb Bayophengula etinyangeni  
To divine from the inyanga<sup>28</sup>

1 To find the witch witch-craft to divine  
kuyofola butsa, butsakutsi, kuyobhula

CH Umhu  
Umhu

Mb Inyanga ke setinuka ke lomkhulu  
The inyanga<sup>28</sup> then smelt out (divined) this mkhulu

1 and the inyanga then smelt the grandfather  
inyanga ke yase inuka mkhulu

CH Umhu  
Umhu

Mb Kutsi ngu ye longabakhipha lapha emantini  
that he is the one who can take them out of the <sup>water</sup>

1 That it's only my grandfather that can take  
Kutsi ngumkhulu kupela longabakhipha kuloku  
them from this, the water  
kulamati

CH What is the name of that grandfather?  
Ngubani ligama labo mkhulu

1 Angubani loyo ke lobabe mkhulu  
who was that one then, that babemkhulu

Mb ngumakhala  
He is makhala<sup>10</sup>

1 Makhanya  
makhanya<sup>31</sup>

2 makhala<sup>10</sup>  
makhala

Hmb makhala

Footnotes

28 Tinyanga : similar - inyanga ; a traditional doctor or craftsman; an expert; moon; month

30 mkhulu : lit. grandfather; also a polite term used when referring to any old man who is about the age of one's real grandfather

31 Makhanya : lit. 'one who is lightened'; can also be a surname, or a person's name

because they were in the water, the ematfonga<sup>25</sup>  
 esitibeni  
 deep in the pool

1 Because they were in the, in the water at  
 ngoba bebase, bebase mantini,  
 the pool  
 esitibeni

MB Ya ngoba phela angani ngematfonga  
 Yah because really they are ematfonga<sup>25</sup>

1 Their name called emathonga  
 ligama labo kutsiwa ematfonga

MB Ya  
 Yah

CH Who were the emathonga  
 Bekubobani lamatfonga?

1 Bebabobani lamatfonga<sup>25</sup> ase  
 Who were these amatfonga

MB Kwakungini phela nibaka Tembè nilapha phansi  
 It was you actually you were of Tembè<sup>26</sup> and  
 emantini

you were down in the water

1 The Tembè people who were inside the water  
 bantfu bakatembè labebasekhatsi emantini

MB Um  
 Um<sup>9</sup>

CH Umhu umhu  
 umhu<sup>9</sup> umhu<sup>9</sup>

MB E seke bathumela bantfu ke kutsi  
 'E' then they sent out people to  
 abayobhula  
 didine

### Footnotes

25 uma jongo : people of Mtlonga; a group of Africans traditionally living along and near the Indian Ocean in the area of Mozambique today and slightly south, north or east of the Nguni people, of whom the Swazis are one. They carried <sup>on</sup> trade for centuries over wide areas. (Grotzinger, p. 176)

26 Tembe : a Sisongo; also a group of Bantu people living near the Sea South of Delagoa Bay. Of Nguni origin, they are closely allied to the Bembo-Nguni who lived in the same area for several centuries. The Alimini (royal clan of Swaziland) are still called "baka Tembe" (those of Tembe). In either case the word Tembe derives from the Tembe River which flows in that area near the present-day city of Lourenco Marques. (Grotzinger, Hist. Dict. of Swaz. p. 172)

27 é : interj. Hail! ah! Yes!; it is the common expression used as introductory particle in politely addressing oneself to another, or when about to commence a speech, also said by way of announcing oneself upon arrival before a hut door.

1 The king dreamed, he had a parcel of using it  
 inkhosi yaphupha ineliphasela lokusaw-jetiswa  
 when they want to rain, to make rain  
 ussa bafuna kura, nabafuna kwenta litulu

CH which king?  
 Yiphi inkhosi?

1 Ngilyanjibani leyo inkhosi?  
 What is the name of that king?

Mb Abengungwane wa Hlubi  
 He was ngwane<sup>23</sup> of Hlubi<sup>24</sup>

1 It was ngwane of Hlubi  
 kwakungwane wa Hlubi

CH Umhuh, Chubeka babe  
 Umhuh, continue babe

Mb Manje ke iyaphupha ebusuku  
 Now then he dreamed at night

1 And then he dreamed at night  
 -rease ke iyaphupha ebusuku

Mb Iphupha ukuthi lentfo ungeke uyisebentise  
 He dreamed that this thing you cannot use it in  
 kulendzawo ngoba ulaph' ekhatsi emantini  
 the place because he is in the water

1 He dreamed that this thing you cannot use  
 iyaphupha kutsi lentfo ungeke uyisebentise  
 it while you are in this place  
 nangabe ukulendzawo le

Mb Um  
 Um

1 In the water  
 Ekhatsi mantini

Mb ngoba babalaph' emantini emafongeni phansi

### Footnotes

23 Ngwane : There is Ngwane I who was the early leader of the Bembo-Nguni peoples and a predecessor of Olamini I; also Ngwane II, one of the earlier rulers of the Olamini branch of the Bembo-Nguni peoples, later called Swazis; Ngwane III one of the most important of the early Swazi rulers, settling his people in the area now called Swaziland; Ngwane IV another title of King Sibhuzo; Ngwane V another title of King Bhunu.

24 Hlubi : is a putative ancestor of the Swazi royal house; also a sibongo of a group of people who originally inhabited the area around present-day Utrecht in northern Natal but subsequently moved south of the Thukela river. They appear to have some remote historical connection with the Ngwane people of Swaziland. The name Hlubi appears on the Ngwane king list (S.W.O.H.P., Ham, Sam Jankhonta, (1), edit notes p32)

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It is now finished

2 Yes

E-e

MB Um-um

Um-um

CH Can we ask Lushaba where did the Lushaba  
Singambuta yini Lushaba Rutsi labu bakalushaba  
come from

bachamukaphi

1 Baka Lushaba babe bachamukaphi?

Where did those of Lushaba<sup>2</sup> come from babe<sup>1</sup>

MB Sichamuka kwesika Maphumulo kaZulu

We come from that of Maphumulo kaZulu

1 They come from Maphumulo

Baphuma kuMaphumulo

CH Umhhu

Umhhu

1 in Zululand

e Zululand

CH Can he tell us the story of how did they  
Angasithela yini indgaba yekutsi befika  
come here

Kanjani la

1 Ungabese uyasilandgisela kambe utsi kusicha-

Can you then narrate to us, and explain to

zela lokutsi sesihamba ke sesite sitawufika la

us that we went until we came here

MB Asifiki lapha kuphupha inkhosi, Inkhosi

We do not come here, a king dreamed. The king

iffole lomfuntane welitulu

had gotten the mfuntane of rain

Footnotes

57. *besutpu*: members of the Sotho nation; natives  
sing. *msuffu* of Lesotho, Transvaal and Botswana

58. *sikhukhukhu*: personal name

Footnotes

57 *beluthu* members of the Sotho nation; natives  
of Lesotho, Transvaal and Botswana

58 *sikhukhuku* personal name

1 And he also became a spy while he was arriving  
 wabese uba yinkholi nasifikile lapha  
 in the \_\_\_\_\_ ngwane

\_\_\_\_\_ ngwane<sup>23</sup>  
 CH He was a spy for who?  
 abeyinkholi yabani?

3 lomkhulu, my grandfather  
 this mkhulu<sup>30</sup>, mkhulu wami

ML lomakhata  
 This Makhata<sup>10</sup>

3 the same Makhata  
 yena lowo Makhata

CH grandfather  
 Imkhulu

3 became a spy  
 wabese uba yinkholi

CH But who was he a spy for,  
 kodwa abeyinkholi yabani?

1 a ayinceku  
 He was an inceku<sup>55</sup>

CH a spy for the Zulus or  
 Yinkholi yebaka Zulu roma

1 Ayinceku yabani  
 He was a spy for who?

2 mswagi, sangwane  
 mswagi, g sangwane<sup>23</sup>

ML sangwane<sup>23</sup>  
 g sangwane

1 aji oh ayispy sangwane  
 He was oh he was a spy for ngwane<sup>23</sup>

ML E-e lalaphume naye le

Footnotes

55 inceku : an official in a chief's kraal, whose duty it is to look after the food and transact important business; butler, steward, attendant; a messenger

56 Mswagi (variant: Mswati) Mswati I the brother of mtfonga, the son of msimudze; Mswati II the son of king Sobhuza I and isandzile; and now we have Mswati III the son of Sobhuza II and indlovukazi laifwala (Ntshabi)

- Ukhru<sup>9</sup>
- Mb Um. Bahamba ke nabo lobukhosi  
 Um<sup>9</sup>. Then went with this bukho<sup>50</sup>si
- 1 They were just moving with the bukho<sup>50</sup>si  
 Bahamba nebukho<sup>50</sup>si
- Mb Sebutsi ke bukho<sup>50</sup>si ke nabubabonile kutsi  
 Then the bukho<sup>50</sup>si said after seeing that awu  
 awu bayelaphi impela labantfu  
 these people can really medicine
- 1 Then the bukho<sup>50</sup>si seeing that these people have  
 bukho<sup>50</sup>si ke nasebubonile kutsi labantfu bane,  
 they know the medicine  
 bayawati unntsi
- CH Ukhru  
 Ukhru
- Mb Sekayahamba ke bayombhadala lomkhulu le  
 Then they went to pay the mkhulu<sup>30</sup> there in  
 kwesikaMaphumulo kuboyise  
 that maphumulo<sup>20</sup>, in his father's place
- 1 And then they went back to the maphumulo  
 base ke babuyela emuva kubantfu baku  
 people to pay, to pay him there in front of those  
 maphumulo kutombhadala, kutombhadala Embikwa  
 people  
 labantfu
- 2 kusho kuthi ke bayomlobola  
 That means to lobola him
- Mb Um ngesiswati. lomkhulu ke futsi abeyinhloti  
 Um<sup>9</sup> ink<sup>53</sup> siswati  
 asefikile lapha kangwane.  
 after he had arrived to kangwane<sup>54</sup>

### Footnotes

50 bukhosi : see glossary

51 awu : (variants: ewu, owu, hawu) interj.  
of sudden surprise; of amazement; of wonder.

52 lobola : a verb taken from lobolo; a payment, almost always in cattle by a man to the father of his bride for the purpose of legitimizing the marital union and guaranteeing his family's claim to all of the woman's children. (Grotzinger Hist. Dict. of Swazi, p 75)

53 siswati : The language of the Swazi nation; also culture of the Swazi language

54 kaNgwane : lit (place) of (the) Ngwane; it can be used to refer to the entire domain under the rule of the descendants of the early king Ngwane i.e. on equivalent of Swaziland; or it can refer to the very heart of the kingdom, the area around the principal royal residence.

- mb Bayawushona etintsabeni angati ke nani kutsi  
They went to the mountains, I don't know where  
ngukuphi ngingasho nje kutsi nguSemagudu <sup>46</sup>  
I can say it was, but I can say it is at Magudu
- 1 They climbed up the mountain that I don't  
Bakluphuka intsaba lingingayati kodvwe  
know but I would say at Magudu mountain  
ngingatsi intsaba yemagudu
- 2 Abiyisho Gumedze  
Let us say it Gumedze <sup>12</sup>
- mb Tisho naku kwakho phela  
Say it here is your really
- 2 Maband' intaba  
Mabande <sup>47</sup> the mountain
- 3 Cha  
NO
- 2 Umange nomabande  
Mange <sup>48</sup> and mabande <sup>47</sup>
- 3 umange phela nangu Mabande ngapha nangu  
Mange <sup>48</sup>, in fact, here is Mabande <sup>47</sup> (this side, here  
umange ngalapha  
is Mange <sup>48</sup> that side
- mb Umhhu  
Umhhu <sup>9</sup>
- 2 Ngabase Mange ke bona  
They are of Mange <sup>48</sup>
- 3 Mange lapha ngaseceleni koPhongolo  
Mange <sup>48</sup> there next to the Phongolo <sup>49</sup>
- 1 Mange near the Phongolo  
Mange eceleni koPhongolo
- CH Umhhu



### Footnotes

46 Magudu: (mountains or hills) a group of elevations south of the Phongola River in Zululand. Early Bembo-Nguni peoples who ultimately settled in Swaziland under the leadership of Ngwama III in the 18th century spent some time near the Magudu. (Grotzinger Hist. Dict. p. 86)

47 Mabanda: lit "the one who is called"; probably a mountain

48 Mange: probably a mountain around the Magudu area, or next to the Magudu mountains, next to the Phongolo River

49 Phongolo: (variants: Lufhongolo, Phongola, Pongola) a river that 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 to join the Usuthu to form the Maputo R. Considered by many Swazis to be the natural southern boundary of Swaziland

mb ya. Sekuba ngu Maziya nase babuya  
 Yab. when they came back it became maziya

1 And maziya when they came back  
 nam<sup>43</sup> maziya nase babuya

mb elubonjeni  
 at Lubonjeni<sup>36</sup>

1 At Lubombo,  
 elubonjeni

mb Sebaya buya bewel' ingoruma  
 They came back and crossed the Ngoruma<sup>44</sup>

1 And they came crossing the Ngoruma  
 Beta bewela ingoruma

mb Sebakhuphuka ngesheya kunyawo lapha nay'  
 Then they climbed up over there at Nyawo<sup>45</sup> there  
 inkaba

on that mountain

1 They came along the Ngwaruma towards, as  
 Beta bewela ingwaruma babheka, njengoba  
 you see the Ngwaruma there  
 ingwaruma lapha

mb Bayambeka Nyawo  
 They put Nyawo<sup>43</sup>

1 Then they put Nyawo there  
 base bayambeka Nyawo lapha

[two people talking at the same time, not clear  
 what they are saying]

mb Bayahamba ke nala Nyanga  
 Then they moved on with the inyanga<sup>28</sup>

1 Then they proceeded with the witchcraft  
 Base bayahamba ke nala Nyanga

Footnotes

43 Maziya : surname

44 Ngovuma (variant: Nquavuma) the  
Nquavuma river branches the Lubombo  
mountains near Big Bend, and flows  
eastwards to the sea, lending its name  
to the area between the Lubombo and  
the sea

45 Nyawo : can be a sibongo; personal name;  
a place, and also a mountain;  
an area of the Nyawo people

those of Mngometulu. Then they went down, along  
 natompula  
 the river

- 1 After they had taken them out from the water they  
 Enva kuba sebakhuphule emantini, base  
 settled, and after that they had trouble with the  
 bayakha, enva kwalabo baba nikhupheta  
 Mngometulus

nikhamngometulu

- M<sub>L</sub> Sebaze wayowufika le lapha kugcina lubombo  
 until they reach there where the lubombo<sup>36</sup>  
 khona  
 ends

- 1 And they went as far as <sup>where</sup> the lubombo ranche  
 bahamba baze bayowufika lapha lubombo  
 ends  
 ranche lugcina khona

- M<sub>L</sub> Sebastiya Mahlalela<sup>38</sup> le lapha luggina khona  
 then they left Mahlalela there where it ends  
 kulesa sigukuma semashangane lesilapha  
 in that sigukuma<sup>39</sup> of emashangane<sup>40</sup> which is  
 lesigubhu lesikhulu sama Marshall  
 in the big sigubhu<sup>41</sup>

- 1 They left the Ma  
 Bashiya Ma

- CH Mahlalela  
 Mahlalela<sup>38</sup>

- 1 Mahlalela at the end of the ranche going that  
 Mahlalela<sup>38</sup> ekugineni kwaleranche kuya  
 way  
 ngelle

### Footnotes

38 Mahlalela : surname ; can also be a personal name

39 Sigukuma : lit. a heavy lump, or a heavy, bulky object ; can also mean a big thing

40 emashangane : (variants ! Shangane, Shangan) a group of Africans belonging to the Ndwandwe clan who fled Zululand in 1821 to dominate the Gaza Empire in southern Mozambique near the Limpopo River for most of the rest of the century, named after their great leader Sashangane.  
(Grottel Hist. Dict. of Swaz., pp 145-146)

41 Sigubhu : calabash gourd ; also double-headed drum, of hollowed wood with stretched skin heads, played by two padded skins ; can also mean a 'place of'

42 Machel : first name is Samora ; the President of Mozambique

### Footnotes

72 imphi : see glossary

73 umuti : see glossary

74 Ludzidzini : royal residence of Thandile, mother of Mswati, situated in Central Swaziland at 'Ludzeludze', halfway between the Zombodze and Matsypha schools. (Matsibula old Ed. pp 14, 17; also see Grotzinger p. 18). Senior indrana at Ludzidzini was Sandlane Zwane (Matsibula p. 20) Hamilton series, interview Sam Mkhonta edit p. 7 says also residence of ndvungunye.

75 Lobamba : residence of the queen mother during the reign of Sobhuza II, and the capital of the Swazi nation, situated between Mbabane and Mangini. According to Grotzinger, Lobamba was also the name of Ngwane's first establishment in south-eastern Swaziland (Hist. Diet p. 75). Matsibula describes Lobamba as the residence of Lamndzibele, the wife of Ngwane, and the mother of his heir ndvungunye (History, old edit pp. 6-7).

MB befike ke bangena khona laph' embomeni

They came and got inside that cave

1 Then they went into the cave

base ke bangena embomeni

MB netinkhomo

with cattle

1 and cattle

netinkhomo

MB nalemyanga

with the <sup>28</sup>inyanga

1 and the \_\_\_\_\_

nale \_\_\_\_\_

MB Nebafati babo nemakhosikati ebukhosi <sup>50</sup>

with their wives and the emakhosikati of bukhosi

1 And the king's wives and the makhosikati

rebafati bukhusi, kanye nemakhosikati

of the besutfu

besutfu

MB Aphindz' aphume ayosaveya lomkhulu

Again this mkhulu <sup>30</sup> went out to survey

1 Then again goes out grandfather to look, to

Wase ke waphindze ngaphandle mkhulu kuyowubuka

watch outside

kubuka ngaphandle

MB Afune indzawo lengatsi ilungile lapha

He searched for a place which seemed good

kungahlala bukhusi

where the bukhosi <sup>50</sup> can settle

1 And again he looked into the place where

waphindze wabuka endzaweni lapho lomunye

another one settle next could to be found

Footnotes

71 emakhosikati (singular - inkhosikati) see  
glossary.



They now say that msuffu must go away they no  
leliswati bona

longer want him, they now want the liswati<sup>67</sup>

1 They want the Swazi king  
Bafuna inkhosi yemaswati

Mb Um, ngempela ke wabuya nawo ke emadvodza  
Um<sup>9</sup>. Indeed, he then came back<sup>here</sup> with four  
lamane la

men

1 And he came back with four men  
Wase ubuya nemadvodza lamane

Mb Eijeni langwane  
four litje langwane<sup>68</sup>

1

2 Ta utata kahle mfana wakitsi

Tali<sup>8</sup> you are taking well boy of our place

Mb Yabemukel' inkhosi nguSomhlolo lapho

The king welcomed them, it is Somhlolo<sup>69</sup> by then

1 Somhlolo at that time received them

Somhlolo ngaleso sikhatsi wabemukela

Mb Um wabatsata ke bamlayela nendlu lapho

Um<sup>9</sup> he then took them, they had shown him the

batawufike bangene khona nabeta kule live

house where they would get into when they came

unhome

to this live<sup>70</sup>, the cave

1 And he showed them where, the place where when

wabakhombisa lapho, indzawo lapho nabefika

they come they would get inside

batawungena khona

### Footnotes

67 liswati : a Swazi citizen; also a Swazi national

68 litje langwane : lit. 'Rock 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-Relief and just south of the Swaziland border.

69 Somhlolo : also known as King Sobhuza I; son of Somnjalose and King Ndvungunye; according to Macqaneni Olamini (SBS Series Tape 19); the beSutfu used to call him Raputsa; he was also known as Ngwane IV.

70 live : See glossary

mb nakhambule  
with nkambule<sup>64</sup>  
| And nkambule  
nakhambule

ML na Soko  
with Soko<sup>65</sup>  
| And Soko  
na Soka

ML bo Muisi  
Muisi<sup>66</sup> and others  
| and Muisi  
na Muisi

ML Um

Um<sup>9</sup>  
CH But who did they khonta to?  
kedwa bakhonta kubani?

mb Sebakhonta lenkhosi  
They khonta<sup>63</sup> this king  
| These three is khonta on the ngwane  
laba bobatsafu, ukhonta ku ngwane

CH To the ndungunye  
ku ndungunye

| Yah  
Yah<sup>8</sup>

mb Sebakhonta lenkhosi yakitsi abasafuni loya  
They now khonta<sup>63</sup> to our king, they no longer  
msutfu  
want that msutfu<sup>57</sup>

| They had deserted them

Babe babalahile  
mb Sebatsi loya msutfu akahambe <sup>basa</sup> gurifuni sebafuno

Footnotes

64 Nkhambulei (variant: nkambule) surname

65 Soko : surname

66 Mmisi : surname

those of Maseko<sup>61</sup>, near Bhunya<sup>62</sup>

1 Then he went as far as he found the ~~be~~sothos near  
Wahamba ke waze wayawufika kubesutfu

Bhunya

eceleni kwasebhunya

Mk Yabakhandza LakeSutfu lenyanga yefike yehlala.  
This inyanga<sup>58</sup> found the besutfu<sup>57</sup> and he settled  
nabo

with them

1 And the iny.  
naleny.

Mk Base bayayikhonta

Then they khonta'd him

1 And the inyanga, settled with sothos and then  
lenyanga yase ihlala nebesutfu base ke beta  
they came to him and say hey we want to  
kuye batsi kuye, yeyi tsibe tsifuna kuhlala  
stay with you  
nawo

CH This is the  
noku yi

1 The inyanga from Lushaba  
lenyanga yaka Lushaba

CH Lushaba

Lushaba<sup>2</sup>

1 Went to Bhunya where he found the Masekos  
Way e Bhunya. Lapho affola khona bakamaseko  
which he had called them at

(labo lababita e)

CH But who did they khonta to?  
Kodwa bakhonta kubani?

### Footnotes

61 Maseko : According to Kuper p 233, the Maseko are known as emakhandzambili. According to Matsebula p 9 Somhlolo found the Maseko under Cece son of Khubonye, son of Magadela at Ngabameni in the Lusutfu R. valley, who submitted without resistance and accompanied him further north to the Mdzimba mountains. Bonner p. 30 says Maseko is one of the most powerful groups encountered by Somhlolo. Somhlolo's daughter Lambombosi was married to the Maseko chief Mgagi, and the Maseko were allowed considerable autonomy. Ultimately, however tensions between the two powers and led to Somhlolo's defeat of the Maseko and the scattering of the latter.

62 Bhunya : a place located about 41 km south-west of Manzini.

63 (ku) khonta : see glossary

Mb Sekuvela Ndvungunye

Then Ndvungu<sup>59</sup> ye appeared

1 Then became the king ndvungunye

Kwase kuba yinkhosi ndvungunye

Mb Sekuhletwe ke la kazombodze

They had settled there here at Zombodze<sup>60</sup>

1 While they had settled at Zombodze

Nasebakhle kazombodze

Mb Kodwa kwabe loku basebenta ngalokukhweshisa

But they continued with this business of moving

lapha

away here

1 All the time

Ngaso sonkhe sikhatsi

Mb Nalenyanga

with the impunga<sup>28</sup>

1 trying clearing house working with the inyanga

bazama kulanta indlu basebenta nalenyanga

Mb ngobe lenyanga yayisebenta vele bayitsembile

Because the inyanga<sup>28</sup> was really working and they

yenta kubemnyama nemehlweni ngalelinye ilanga

trusted him, one day he would make it dark <sup>the eyes</sup>

1 Because the impunga they knew he was good, he

ngobe lenyanga sebafiki kutsi ilungile, yayingenta

would make it dark when it is not dark.

kutsi kube mnyama ngisho kungemnyama

Ch Umhu umhu

Umhu<sup>9</sup> umhu<sup>9</sup>

Mb waye ke ayeyahamba yabheka le kulabesutfu

Then he went away towards that of besutfu<sup>57</sup>

bakamaseko ngale ngasebhunya

### Footnotes

59 Advungunye: also known as Likedze; the son of King Ngwane III who died in about 1780. Advungunye died in 1815. His mother was Lamndzebele, or Lakubheka who had her residence at old Lobamba and Advungunye's administrative capital was at Shiselweni; he was also the father of Sobhuza I.

60 Zombodze? : "The name of the tribal capital Zombode founded by King Ngwane III in the mid-eighteenth century. The incwala 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 Lobamba." (Gropeter Hist. Dict. of Swaz. p. 190, Bonner p. 14 says it was Ngwane's national headquarters in the vicinity of modern Dwaleni. In modern Swaziland there are two sites known as Zombodze one east of Lobamba in central Swaziland, the other located in Southern Swaziland, approximately 10 km south-west of Mhlosheni, and the latter is sometimes referred to as Zombodze of Treasures.



Yes, the one with whom he came out from there  
 CH Who was he wa, who was he watching?  
 Abebu, abebuka baphi?

I Abuka baphi  
 Who was he watching?

MB Abehlola indzawo lapho bukhosi bufanele<sup>50</sup>  
 He was spying a place where the bukhosi  
 buhlale khona

was supposed to settle

I He was just spying where the (hiding) place  
 Abehlola nje indzawo yekubhuka lapho  
 where could the bukhosi settle  
 bukhosi bungahlala khona

CH Oh ya okay  
 Oh yahi okay

MB E nebeSutfu ke wabakhweshisa  
 E<sup>57</sup> and the beSutfu<sup>57</sup>, he also moved them away

I And he moved the Sothos  
 wahambisa beSutfu

MB Baka Sikhukhukhu ngoba wabakhandza la  
 Those of Sikhukhukhu<sup>58</sup> because he found them here

I The Sikhukhukhus, Sothos  
 Baka Sikhukhukhu, beSutfu

MB Wabakhweshisa  
 He moved them away

I And then he moved them from here  
 wase wabakhweshisa lapha

MB Wase nyafa ke inkhosi  
 Then he died, this king

I and then the king died  
 Yase ke inkhosi nyafa

ALL Gatja  
Gatja<sup>16</sup>

ALL Malaza  
Malaza

[some information from different voices talking at the same time, not clear]

ML Cha nani ngiyabonga Dlamini  
No I am ~~at~~ thankful Dlamini<sup>22</sup>

I Yebo  
Yes

ML ngoba nani ngibona wena ngingatsi ngikwati  
Because I see you whom I think I know

I Ya  
Yah<sup>8</sup>

ML Um um  
Um-um<sup>9</sup>

I Ngiyabonga  
Thank you

CH Can I ask him a few questions  
Ngimbuta yini imibuto lenincane

I Utsi asamane abuta bute 'babe', utawubuta  
She say, can she ask a bit 'babe', she will ask  
lapha kini kutsi kunjani lapha ufuna kubuta  
from you as to how is it there, she wants to  
utsi asamane abute nje  
ask, she says can she just ask

CH About that story

ML Phela sengilalele kutsi ubuta inhlobo lenjani<sup>asking</sup>  
Actually I am now listening as to what kind is she<sup>1</sup>

Gumedze<sup>2</sup>

2 Sikhundla sikhulu

Sikhundla sikhulu<sup>13</sup>

ALL Sikhundla sikhulu

Sikhundla sikhulu<sup>13</sup>

2 Phalaza lonkomonyeni

Phalaza<sup>14</sup> lonkomonyeni<sup>15</sup>

ALL Phalaza lonkomonyeni

Phalaza<sup>14</sup> lonkomonyeni<sup>15</sup>

2 Maghol' amabili anjengenkosi

Two magholo they are like a king

ALL Maghol' amabili anjengenkosi

Two magholo they are like a king

2 Zulu kalidumi libonakata ngeyikhukhula

The storm that does not thunder, it is seen by

zomfula

the floods of river

ALL Zulu kalidumi libonakata ngeyikhukhula

The storm that does not thunder, it is seen

zomfula

by the floods of river

2 Gatja

Gatja<sup>16</sup>

ALL Gatja

Gatja<sup>16</sup>

2 Wena wakwamlayeza

You of Mlayeza<sup>18</sup>

ALL wena wakwamlayeza

You of Mlayeza<sup>18</sup>

2

Footnotes

80 Hhauri (variant: Hhowu) interj. of strong disapproval; regretful surprise

wakabo Mswati

of Mswati's family

1 Then the kraal separated, Mswati's  
Wase ke lomute wehlukansa Mswati

MB

1 Mswati's family went out

likhaya lakubomswati laphuma

MB Sewuyahamba ke Mswati sewuyakwakha  
Then Mswati<sup>56</sup> moved away to build at

Kathohho  
Kathohho<sup>76</sup>

1 He proceeded to settle at Hhohho, Mswati  
Wachubeka wayewukwakha Kathohho, Mswati

MB Sowuyigidza khona incwala

Then he<sup>78</sup> gidza the incwala<sup>79</sup> there

1 And where he was dancing incwala  
Nalapho ebegidzela khona incwala

MB asaphuma lapha kaLobamba

When he came out from Lobamba<sup>75</sup>

1 and when he came from Lobamba  
Asaphuma lapha kaLobamba

MB Kungako ke tsine ke siphansi kobukhosi

That is why we are under bukhosi<sup>80</sup>

1 That is why we are found to be under the  
Kungako siphansi kungaphansi  
bukhosi

kobukhosi

MB Ngoba lapha bukhusi buyakhona sihamba nabo

Because wherever the bukhosi<sup>80</sup> is going to we<sup>80</sup> also<sup>81</sup>

1 Because wherever the bukhusi are going to we

Footnotes

\* Simelane : a Ntungwa- nguni clan in origin

87 Ntungwa? : One ethnologist makes the term emantungwa } Ntungwa synonymous with nguni, in the context of "true nguni" rather than conquered clans which have been absorbed. The awkwardness is that Swazis are themselves nguni people, and thus presumably also nguni. (Grottel p 124)

- I He is waiting for you, for a few questions  
 Umele wena nyalambuzo limincane
- CH Will we still find the Lushaba people at  
 Singabatfolo? yini namanye bantfu baka  
 Maphumulo?  
 Lushaba kuMaphumulo
- I Bakhona yini bakatushaba kaMaphumulo  
 Are there still those of Lushaba<sup>20</sup> at Maphumulo<sup>20</sup>
- MB kaMaphumulo bakhona  
 At Maphumulo<sup>20</sup> they are there
- I Ya  
 Yah<sup>8</sup>
- CH Umhu I see. Who do the Lushaba people  
 Umhu<sup>4</sup> ngiyabona. Babani labangatekwa  
 not marry  
 bantfu bakatushaba
- I Ngubaphi labangatsatfwa ngulaba bakatushaba<sup>20</sup>  
 Who are those that are not tsatfwa by those of 1
- MB Lapha kubafati  
 Among wives
- I Um-um  
 Um-um<sup>9</sup>
- MB Bafati, awu, nalaba bakandwandwa siba tsatsa<sup>83</sup>  
 Wives, awu<sup>51</sup>, even those of ndwandwa, we tsatsa  
 ngelipulane kabatsatfwa lapha kitsi ngoba  
 them through a plan, they are not tsatfwa<sup>83</sup> by us  
 benguni njengatsi  
 because they are kenguni<sup>85</sup> just like us
- I The ndwandwe people, Nxumalos is the people  
 bantfu baka ndwandwe bakaNxumalo ngabo bantfu  
 which we do not take

### Footnotes

83 Isathwa; from kutsatsa which lit. means  
thatha } to take; but can also mean to  
marry or to be married to

84 Ndwandwa (variant Ndwandwe) a group of  
Bembo-Nguni people closely related to  
the royal Blamini clan of Swaziland.  
They were very strong in the early  
nineteenth century under their leader  
Zwide; also Ndwandwe is a surname  
which is sometimes referred to as  
Nxumato

85 beNguni; lit. people of Nguni; the Nguni  
sing. inguni } people are one of the principal ethno-  
linguistic groups of Bantu peoples  
in Southern Africa



Footnotes

81 Malaga : can be a surname ; also a  
Sinanatelo

82 Dlamini : a Sibongo

mine sengiphelite

I am finished

1 You can say I can tell you while I am  
ringasho kutsi anginitjele una mine sengi-  
finished.

phelite

ML Rangabe nifuna loku

If you want this

1 If you were looking for this

Rangabe nifuna loku

CH That's what exactly what I was looking for

ngiko ugobo loku bengikufuna

1 Ngiko mpela mpela ke lushaba loku bekufu-  
That is just exactly, lushaba, what has  
neka la

been looked for here

ML Naku ke senikufolite

Here it is you have found it

2 Nako ke ninenhlankla nembala

Therefore you have luck indeed

ML Hhawu

Hhawu

1 Wena wekuhlanguana nami

You of meeting with me

2 Lushaba

Lushaba<sup>2</sup>

ALL Lushaba

Lushaba<sup>2</sup>

2 Gumedze<sup>12</sup>

Gumedze

ALL Gumedze

Ngoba lapho bukhosi buya khona sihamba nabo  
are going with them  
natsi

Mb Noma kubekwa lobusha kufuneka sihambe nabo  
Even if the new bukhosi<sup>50</sup> is appointed we are  
lobukhosi  
expect to go with this bukhosi<sup>50</sup>

I Even when a new king comes we still going to go  
Noma kufika inkhosi lensha kufanele sihambe

Mb Ngoba ngitsi lesilungisa nalobukhosi  
Because we are the ones who prepare this bukhosi<sup>50</sup>

I Because we ———— medicine for it  
ngoba si ———— umutsi wabo

Mb Nabufile  
When it has died

I When it is dead  
Nabufile

Mb Um uyati ke nalo  
Um? even this one knows

I He knows  
Uyati

CH Sorry  
Ngesi

Mb Yena kanye lolohamba naye nguye lowatiko  
The very person you go with, he is the one that knows

CH What is he saying?  
Utsini?

I He says I know  
Utsi ngiyati

Mb Yiloko ke sekungasho nina kutsi angiphubeke  
That is it, you may tell me to continue

Footnotes

76 kaHhohho : (variants : Hhohho, Hoho, Horo)  
According to Matsebula Hhohho (in  
Southern Swaziland) was rquane's lilawu  
(History old edit p 6); Name of Sankhlo's  
administrative capital near present day  
Mhlosheni; and the name given to the area  
north-east of Mhlosheni inhabited by the  
Shikha people; also the name of Mbulati's  
capital on the north bank of the  
Lomati river in northern Swaziland,  
from which the modern northern  
administrative district (Hhohho) derives  
its name (S.W.A.H.P.) Hamilton series  
(Logwaya Mambvu, 1) edit notes p 27)

78 kujigca : see glossary

79 incwala : see glossary

angahala khona futsi angayiffola yini  
 Nembala lapha kaZombodge wayiffola ngobe  
 Indeed, here at Zombodge<sup>60</sup> he found it because the  
 intsaba etulu yente nje, ngalapha ke itse ngobe  
 mountain on the top has done this, and this side it  
 kwakubalekelu' impfi kadzeni  
 is like this because they were running <sup>away</sup> from an <sup>in the past</sup> impfi

- 1 The place of Zombodge the hill at the top is  
 Endzaweni yakaZombodge intsaba etulu bekile  
 flat, and while the other side is sloping down  
 kani ngaceleni iyewukela  
 like that

kanye

Mb Ya umuti ke uke ngala ngaphansi

Yah<sup>8</sup> the <sup>73</sup>umuti was down that side

- 1 And the kraal to be underneath and down  
 nalesibaya sibe ngaphansi, ngaphansi  
 below

phansi

Mb Uma ke acedzile ke lapho sowuyacatjwa ke

After he had finished there this <sup>73</sup>umuti was  
 lomuti sekutsiwa nguse ludzidzini kabonkhosi  
 then named and it was called ludzidzini

- 1 When they had finished they make the build  
 nabacedza kwenta, kwakha lomuti lowa  
 up a kraal that is called ehudzidzini  
 bitwa ngekutsi kuse Ludzidzini  
 kabonkhosi

kabonkhosi

Mb Kwase kuphuma naka lobamba Londzala  
 Then came out that of old lobamba<sup>15</sup> that