

S. O. H. P. MICHONTA HISTORICAL MANUSCRIPTS AND PAPERS 1/5

basifake latubu ngoba tsine  
 incorporate us to them - we  
 sikhandze bi ngwane banga-  
 found the N<sub>g</sub> mes not allowing  
 khontsi<sup>bats</sup> bangsicolu bantlu  
 "khouta" they had ~~folawa~~ people  
 labamfolile babutlwa saile  
 they got would be collected by.

H When we came to them we  
 find that the Nywank people  
 had people that they always  
 when they go they got these  
khontas, they don't khontas  
 they just keep them.

C As part of Nywane?

H As part of Nywane same  
 thing what could happen  
 when we are, say we are  
 not the Mkhontas ourselves now  
 we are here, The Mkhontas  
 whenever they moved or Dwalin

at down anywhere Makhulu  
 or anywhere, we follow them  
 because we hope they are our  
 defence

C Is that was not what the  
 Mkhontas were doing with  
 Nywane

H Yes.

C Where did they khonta Dlamini?

H Bekhontu tulu lapho?  
 where was that

S Kwakulo - nge ma Sudu lapho  
 → It was near mabudu here  
 ngale nge kunomsheni  
 over that side is a cotton  
 wakotini phasi Kwaketahtsaba  
 ginney below those mountains  
 ngulapho sabakhandza khona  
 its where we met them  
 lamalangeni ngoba babengabli  
 the Malangeni because they never  
 lapha lungenangaba khona  
 stayed where there was no fort

kutsi qha asingalwi sasiyakhonta  
 No let us not fight we are "khonting"  
 Kubo, Uma - ke sibita kubo  
 to them. When we came to them  
 sesimemeta ~~saya~~ njengalapha  
 we shouted at a distance  
 siyakhonta (nine - beKunene)  
 we are here to "Khonta" (salute).

H Now they had decided that  
 what plan are we doing now  
 so they collected herd of cattle  
 50 herds of cattle to go and  
 khonta to the ~~king~~ <sup>them</sup> to the king.

C. Not to the Hlubi but to the  
 what people

H Not to the Hlubi but to  
 these people's - king - so they  
 went to the king and started  
 to shout - E - siyakhonta - we  
 have "khontaed", so that means  
 we have come under your

people

C. Who was the king there?

H. Mnyigqawu ka - lekhosi?  
 Who was the king.

S. Sibile na Mawandla ka - Saphe  
 We came into Mawandla to that place

H. Ucho laba - ~~to~~ iyale sive  
 She means king of the people you  
 find.

S. Kwa ngu Dlamini inkhosi  
 It was Dlamini who was king

H Dlamini was the king.

S. Sablat - kwa inatata ke  
 We stay - so when we

kutsi nasibita kubo ke cha -  
 had arrived at them <sup>no</sup> they  
 basemutela batsatsa letihlomo  
 accepted us and they took the  
 kwahokua phansi tikhali sahlala  
 cattle and they put down the arms  
 nabo. Nabe ~~kutsi~~ ~~the~~ tatawutsi  
 they told us that as  
 ngabe sibhontsa nje,

ngabe sibhontsa nje, batasitata  
 we "khonta" to them, they will

C the rest of the story

H The rest of the story, the spies the spies who went to see what is happening the other side because many of the people are coming behind and the spies go in front where they saw these people one with a feather and then they said oh no lets go back and tell these people. So they divine again and then they decided oh in this is a king among these people

C Aha.

S Manje ke kwabonakala kuti vele ngeke sete lufu kwase kulungiswa

S Manje ke kwabonakala kuti Now it was apparent that ngeke sete lufu kwase kulungiswa we will not be able to do anything inkulungiswa yotutsi njengoba labantfu so we prepared for a negotiation - the bongomulhosi betufanele siyabobekisa since these people ~~were~~ <sup>had</sup> a king phansi tikhali njengoba sisandza we should ask them to put down arms kusuka kwamaHlabi, kulwa nomaHlabi we had just been fighting Hlabi's

H Now they had to come calm down to decide - we had been fighting the Hlabi's for 5 years now lets go and ask them not to fight just to put down the assegais

S Kwase kulungiswa emashumi Then we prepared 50 <sup>head</sup> ~~heads~~ lasiblanu etakhomo tikhalsiwe of cattle selected to go and uyababekisa phansi tikhali ask them to put down arms.

S Base babuyele emuva bafisi  
 They went back to report  
 kunebantfu labangale kuletintaba  
 that there are people over these mountains  
 leti banengi labantfu e -  
 - there is lots of these people - e  
 babanengi nje lomunye wabo  
 being many still there is one  
 ufake lolusiba kwase kushaywa  
 of them wearing a feather. Then they  
 lamatsambo phusi, nashaywa  
 divined with the bones. When this  
 lamatsambo kwabonakala kutsi  
 was done it became apparent  
 inkhosi luya muntfu, uma ee  
 that the person was a king. So when  
 sekubhale kutsi, sitalwenta njani  
 everything was planned as to what will  
 njobe ~~ng~~ ayinkhosi nje lapha kunc  
 be done since <sup>the person is a king</sup> ~~there is a king~~, and we  
 inkhosi lapha phatatsi. Kwabonakala  
 have our own king. So it ~~also~~

kutsi nakushaywa lamatsambo  
 became apparent after divining  
 kwesibili e - bukhosi betfu tina  
 for the second time - e - <sup>our</sup> kingship  
 Manyisa rebuyaphela buphelela  
 the Manyisa was coming to an end and  
 kulaban kulabantfu a sisakwa  
 kubedlula, <sup>it</sup> was ending into these

Kubedlula  
 people we cannot pass them.  
 H Ya - in fact I was going to  
 remind you about Manyisa  
 e nphi ma e Manyiseni?  
 Are you from Manyiseni?  
 B. Qha usaphu usagomta le  
~~si~~ No! we are still from Away  
 singo Manyisa tina  
 we are manyisas ourselves  
 H No were the Manyisa - the Mkhonto  
 themselves, their tribe was a  
 Manyisa

ngala sitof ka la kahlatsi,  
cross to this side to reach Hlatsi

Hlatsi lala eeleni kwe Glencoe  
re Hlatsi which is close to Glencoe

H When we joined together we fought  
Nalwa nalama Hlubi?

You fought the Ma Hlubi?

S Yebo!

Yes

H We fought with the Ma Hlubi?

C Mhh. who was the chief  
of the Hlubi?

S Yebo

# Yes

H Kwakungubani lo chief walama Hlubi?  
Who was chief of the Hlubies

S Kwakungu Hlubi

# It was Hlubi

# It was Hlubi

C The people were also called  
Hlubies

S+H Yes

e Okay

S Manje "sats" masese Hlubi na lapho

Now when we separated from the  
nabo babhuma ngelasi tsine

they moved ~~to the~~ below across and  
Sopruma ngenbla - sesigeta sya

We moved above on the other side  
Lamba sigatsi nasitawutika la

so we came sojourning, when we  
edute na ma Gudvu tintloli

came close to Ma Gudvu our spies  
let setfu <sup>ngulobha</sup> ~~ngulobha~~ hlanguana khona

met with

nebantfu lo take lusiba layi-  
people one with a feather on  
Nloko

the head

A When we came to Maguda -  
Magudu

C Magudu

H that is where our spies met  
people with a feather on the head

Yebo ke - ba fake lusiba

H Although I am not quite well true - because I doubt if it should be nearer to Pietermaritzburg where Dingane had his kraal

C. Okay - right

S. Manje - ke - sasukake

Now then we moved from there lapho nasiwela luThukela when we crossed Thukela

ngulapho sahlungana naHlubi that was where we met Hlubi

H When they crossed the Thukela they met Hlubi.

C Oh - right - was Hlubi a person or people?

S Ukanyiz nemalangeni among the Malangeni

H The Hlubis were ~~put~~ out of Dlamini's

C So Hlubi was a chief is that right

S. Abeyinkhosi - wabayinkhosi, He was king - He became king

ngaba namanje butichulu. Babe because even now they are chiefs. They bongo lobatho, nebataNgwan were <sup>guarantee</sup> ~~seemingly~~ <sup>agathuntha</sup> over the kingship with wase - nyabaleka uya - le - the Ngiwanes, And then he fled to --

C So you were with Hlubi.

S. Nasihlangana ke naye ke When we met him

kwaliwa, nababekisa laba we fought when they figure out - our bakisi labadzala batsi old fates say

kwaliwa iminyaka lemihlanu we fought for five years

Singabavumeli bavwela luThukela Not allowing them to cross Thukela

nabo bangasivumeli kube site and they also did not allow us to

lobukhosi bakaNdwandwe  
the kingship of the Ndwandwe  
buyaphela bakhetisa lokubaleka  
is coming to an end - so they choose  
ngoba ule babajiba bafuna  
to flee because it was also their  
kuya kubo lapho budzabuka  
plan to proceed to their original  
khona emanyiseni  
place, Manyiseni.

H. When it came to - they started  
deciding - they divine - when  
they divine they find that  
the Nxumato kingship is  
getting finished so they started  
to <sup>want to</sup> get away from them, they  
wanted to get a chance to get  
away from them ~~to~~ because  
they have got nothing more.

C. When the Mkhonto people went  
with Zwide - Where? <sup>Do</sup> you  
know <sup>the</sup> name of the place or ~~the~~ ~~land~~ ~~an~~

of the Kraal of the Mkhonto.

H. Uti. Ke ngawethathi baka  
she is saying at the time the Mkhonto  
Ukhonto baka Zwide - e -  
were with Zwide - e.

S. Babenelikhaya labo  
They had their own home.

C. Ya - when they were with Zwide

H. Lapha labana Zwide khona  
Where they were with Zwide - As  
mawubutako bahlangana kuphi?  
you know - where did they meet

S. Nona ngungathi kahle kodwa  
Although I <sup>do not know very well</sup> ~~am not sure~~ but we  
sath kahle tutsi sikhlangene nga  
are sure that we met across  
bhesheya kweluthukela kodwa  
the Thukela but when we look  
nakubaketa kahle kusedvute nala  
closely its closer to foot of the  
Mgungundlovu lapha kwakwatho  
(Mgungundlovu) where Dingane's home  
umti waDingane khona.  
was built.



H We were found with the Mthethwa

C Where in Zululand

S EKazulu - le Kubhaka - Eho - H  
Eh-- at kwaZulu - toward: e.e.

NgaseThekwini. angu: yalo ngaba  
Durban let me say because ?

ngitawubala kutsi ngate kwe  
will consider that it is across

luThukela

the Thukela

C Thekwini - Durban

S Nasisuka - ke - lapho sesiya

When we moved from there we  
Kubaka Ndi andwe

went to the Ndwa dwe

H When we moved from --  
nisuka kuphi?

You moved from where?

S Sisuka kulaba bakaMsetfwa  
~~siya~~ We moved from the Mthethwa  
siya kulaba baka Ndwandwe  
and we went to the Ndwandwe

nasifika kulaba bakaNdwande k

when we arrived at the Ndwandwe we

Sahladzi k bula <sup>E</sup> Yaka

found Yaka ruling

H When we move from the  
Mthethwa we moved to Ndwandwe  
Labebusa bekungubani?

S Who was ruling.

S Labebusa kwakungu Yaka lo  
Yaka was ruling. Yaka is  
tala Zwidi.

father of Zwidi

H The king there was Yaka, the  
father of Zwidi

C Yanga

H YAKA

S Sahlala ke khona kwabonatala

We stayed there until it was

kutsi uma sebachaya timphoy  
apparent that when they divine-

labu bakitsi babona kutsi

my people - found that

Manyisa utalwa nguNgwanya  
 Manyisa is born of Ngwanya  
 Ngwanya utalwa nguMpintsholo  
 Ngwanya begat Mpintsholo  
 Mpintsholo atale Manyisa  
 Mpintsholo begat Manyisa  
 Ngulapha ualandva wethu uphela  
 This is where our generation ends  
 khona. Kepha-ke ikuhisi labantfu  
 but these that I have named  
 lengibabala la beeingemakhi  
 named here were the Kings  
 sirgaka hlangu: ne baka Ngwanya  
 here we joined with the Ngunis  
 H These people, he has been the name  
 he have said, they were kings  
 before they joined Ngwane  
 C Where?  
 S Sasidla liselwa ngaleso khatu  
 Ne were feeding on "emaselwo" at that  
 sasile le - kucamuka kwethu  
 time we were ~~the~~ <sup>by origin</sup> originate

isamata e South West Africa swela  
 we originate from South W. Africa  
 H They came from South West Africa  
 S Manje nesi fika kulaba baka Zulu  
 e were moving downwards. Now we reached khatu  
 sifika kuDzingiswako waka Mtsetfwa  
 we came to Dzingiswako the Mtsetfwa  
 H When they arrived in Zululand  
 they find they stay with Dzingiswako  
 the Mtsetfwa  
 S 'Sahlala khona sichatsi kulapho  
 We stayed here a long time that's where  
 kufikela Mkhubaweluthuli <sup>arrived</sup>  
 Mkhubaweluthuli started ~~moving~~  
 H They stayed there until Mkhubaweluthuli  
 came  
 C Do they - were they with the Mtsetfwa  
 H Nini baka Mtsetfwa nini.  
 Were you with the Mtsetfwas  
 S Ehe  
 Yes

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INTERVIEW: SAM MKHONTA, AT: ETUNZINI  
ON:

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(HOURS: )

S. Mine ngiqumhawukelwa Sam. Mkhonta  
Q am Mhawukelwa Samuel Mkhonta  
H. Yes He do the history from the start  
when they came here  
C. Yes I think so  
S. Mine bekunene! mine ngitalwa  
(Salute) I am born of  
ngu Mambuluko - Mambuluko utalwa  
Mambuluko - Mambuluko is born of  
ngu lo Ngudu - lo Ngudu utalwa ngu Mhlatsi  
Ngudu - Ngudu is born of Mhlatsi  
Mhlatsi utalwa ngu Mazubane -  
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Mkhubaweluthuli is born of Mary

Mkhanu

Hamilton Series

Interview with Mhaurakelua Sam Mkhonla.

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Mkhonta History  
MHAWUKELWA SAM MKHONTA

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and then he was left  
 left, just fighting with  
 buti butiungu... until Nduvunge  
 Nduvunge...  
 Nduvunge did not work much  
 waka...  
 He died early, the children  
 nataban...  
 were still young there was...  
 labi...  
 with us was Marubane, so  
 wa...  
 we fought, fighting the war  
 we proceeded forward. After  
 that then it was Mhlatsi here  
 with us, we were still fighting helping  
 the bakaNgwane, we never

separated from bakaNgwane  
 till today

H... we have not departed  
 from...

C... the Mhanta people  
 fought with Ngwane were  
 the same...

S... we use to be together except  
 were in different houses or houses - 9  
 have heard as she has been  
 we were in different houses - houses

with Ngwanu.

S. Lapho sasika Dlamini  
 At that time we were with Dlamini  
 Nkhosi, base kuba ngobabang, e-  
 Nkhosi' and then Ngabazotukhali  
 luthuli wesibili sekuba  
 the second and then  
 nguNgwane - ka - angitisi  
 Ngwane - so then when  
 nalisuka lapho sita  
 we moved from there to

H. Nine - uwele Ngwanu  
 You are with, you crossed Ngw-  
 rebaka Ngwane  
 with the Ngwanu.

S. Sewele unkh... laka  
 we crossed unkh... this  
 LuPhongolo, silwelela iska  
 Phongolo, we crossed it  
 Ngwane sesakhonta niantu  
 with the Ngwanu we had <sup>khonted</sup>  
 kine aisa khont nantulu  
 long ago, we were no more to that

... singidolwazi, kakh-  
 we were already Swazi, all  
 ... rebaka Ngwane  
 these which had been fought by  
 ... bantsi.

Ngwane they fought with us  
 H. All that Ngwane did we  
 ... than ourselves

S. Nkhosi - kubambela ka  
 E. so it went  
 E. the way.

H. ...  
 E. ... the ... with Ngwane's  
 ...

H. ...

S. Sasany amabato tone laba  
 We were warriors, we, those  
 ... a Ngwane, kuzala le ka  
 of my people, of Ngwane <sup>starting from</sup> from  
 ... lowa be but for  
 Gijome with us <sup>who was</sup> who was



S E h <sup>we</sup> <sup>crossed</sup> <sup>savala</sup>  
 E h <sup>we</sup> <sup>crossed</sup> <sup>savala</sup>  
 nabe ngoba <sup>satsi</sup> <sup>with</sup> <sup>them</sup>, because after we  
 sikhante, <sup>sahlala</sup> <sup>khosana</sup>  
 had khonta, we stayed with  
 kwaisi <sup>intshosana</sup> <sup>yetfu</sup>  
 them; ~~our~~ <sup>our</sup> heir got  
 yaphuma <sup>yaya</sup> <sup>emanyisi</sup>  
 out and went to ~~the~~ Manyisani  
 kwasi (masibokani) <sup>nembi</sup>  
~~the~~ <sup>but</sup> the first son  
 Ulnatabo (~~Nkhosi~~) <sup>ba</sup> <sup>sala</sup>  
 the brother to Nkhosi remained  
 Tindla <sup>ketasala</sup> <sup>tala</sup> <sup>to</sup> <sup>of</sup>  
 Houses that <sup>remained</sup> ~~were~~ <sup>left</sup> were three.  
 To Manyisani <sup>ngulaphu</sup> <sup>lun</sup>  
 at manyisani <sup>is</sup> <sup>where</sup> our  
 khosana <sup>yetfu</sup>, <sup>sesusala</sup>  
 heir is, so we remained  
 sine <sup>qivelo</sup> <sup>zibaka</sup> <sup>Nkhosi</sup>  
 as the Mkhontas.

~~because~~ <sup>because</sup> the Ngwanas would  
 balatsi? <sup>7</sup> <sup>nakoya</sup> <sup>kitsi</sup> <sup>batsi</sup>  
 say when they come to us - say  
 khontas <sup>lopha</sup> ~~to~~ <sup>khontas</sup>  
 go to those the  
~~khontas~~ <sup>khontas</sup> <sup>khontas</sup> <sup>khontas</sup>  
 Mkhontas. they thought they  
~~khontas~~ <sup>khontas</sup> <sup>khontas</sup> <sup>khontas</sup>  
 were insulting yet they gave  
 sisiba <sup>bata</sup> <sup>Mkhontas</sup>  
 as surname, then we became Mkhontas  
 H hm the name Mkhontas  
 was given to them when  
 they treated the cattle to  
 the ~~name~~ <sup>name</sup> they did not  
 bother about their real  
 surname because they are  
 Mkhontas <sup>since</sup> they had  
 said 'Siyakhontas'.  
 C. When did they get the  
 land ~~there~~ <sup>there</sup> <sup>day</sup> <sup>wise</sup>

S Ew ~~we~~ savela saw la  
 th we crossed  
 nabo ngoba <sup>sets. f. uka</sup>  
 with them, because after we  
 sikhente, sakhala nkhos  
 had khonta, we stayed with  
 kwatsi intkhasava yetha  
 them; ~~our~~ heir got  
 yaphuma yaya emangweni  
 out and went to ~~the~~ Manyisa  
 Kwatsi (nasibakantsi) ~~remained~~  
~~the~~ but the first com  
 Ulnakabo (~~Nkhosi~~) basala  
 the brother to Nkhosi. remained  
 Tindlu letasula faka faka  
 Houses that ~~were~~ <sup>renamed</sup> were three  
 1. Manyisani ngelapha lu  
 at manyisani <sup>is</sup> where our  
 nkhasava yetha. sasasala  
 heir is, so we remained  
 tsine sivela sibakantsi  
 as the Mkhontas.

... because the Ngwanes would  
 babetsi nabayim kitsi haki  
 say when they come to us - say  
 hankam hpa ~~to~~ kunaba  
 go to those the  
 babetsi babetsi haki  
 Mkhontas they thought they  
 babetsi haki sebasetla Sibong  
 were insulting yet they gave  
 sisaba babu Mkhontas  
 as surname, then we became Mkhontas  
 H hm the name Mkhontas  
 was given to those when  
 they fought the battle to  
 ... they did not  
 bother about their real  
 surname because they are  
 Mkhontas since they had  
 lived 'Siyakhontas'.  
 When did they get the  
 name Mkhontas they were

lena ngaykhom  
 was built by Ngwane.  
 Ngwane kungaba. I think  
 first. IMbidlimbidli ~~the~~  
 lo. kapha kapha ngaphakathi  
 place I've been saying is where  
 wafike wakha imbidlimbidli  
 he came and built IMbidlimbidli.  
 H Ngwane wakha ludzidzi  
 Ngwane built Ludzidzi  
 S Ya - wawaw - qha - lo  
 yes - he - - - no - - its  
 Ndvungunye wawakha kulu  
 Ndvungunye who built  
 dzidzi, loku lwesibidi le  
 Ludzidzi, the second one that  
 nikhombisa le lekhontas  
 you point <sup>that</sup> was built by  
 ngu Mswati  
 Mswati..

[6] H

Mbidlimbidli yalawa ngu  
 Mbidlimbidli was built by  
 Ngwane  
 H F is + the koo! the  
 name of koo! is  
 C Who was there?  
 H Ngwane  
 Its Ngwane.  
 S E ngapha ngu Ndvungunye lo  
 8 - no d was Ndvungunye  
 wakha loku was Ludzidzi.  
 I who built the home of Ludzidzi  
 H Ndvungunye built the Ludzidzi  
 C (can we get that)  
 where the Mkhontas were with  
 Ngwane where did the  
 Mkhontas live?  
 H babana Ngwane  
 were with  
 John Brian Mkhontas  
 Ngwane the Mkhontas

A nkame to the south - the  
slab...

C. The stone M. I. ...  
S. Kwabakatale ki kuti

S. Kwaba ngala ...

P. it was like so, and then  
kutsi ka una xtebha nka ...  
after time went and went  
kuye kubonakale kuti ngala  
until we saw that

Selo kulwa nulelimph ...  
since we are still fighting the war  
rebo Suthu kuti ...

with the Suthu so that we may  
kugena ka ngaha ...  
enter here on the other side was  
kwakuyingaba yonkhosi. So

the King's fort. So we were  
fuga labatuthe many ...  
pushing the Suthu now wanting  
kugena kubalwa selo ...  
do enter into this land on this

side of. Then when these started  
pushing away - these we were  
fighting with - those Found ahead

because ...  
they started

giving way, then it was decided  
that ...

giving way, let the home extend  
So Ndvungunye occupied the  
extended home.

S. Now aqubaka Ndvungunye, Ndvungunye  
So Ndvungunye

built a home called Ludzidzi  
first, because Mbidlimbidli

it has stones which are  
 made like a ~~ring~~ "sicoco" [O]  
 as a ring they themselves  
 but they are big. as  
 on look them up at the top

M. These stones are made like  
 "sicoco" - (a leather ring worn by <sup>lunzi old men</sup> <sub>on the head</sub>  
 so he would climb remaining  
 He climbed yet ~~is~~ an old  
 person cannot climb, it a

we can all take off to it  
 but both of you cannot climb  
 yet a young person can climb!  
 H. ...  
 C. ... [Rock of Ngwan  
 still to the ...]

S. ...  
 It was not named at the time  
 it was named after, - seeing that  
 the rock as an omen - so its  
 H. ... after he had done all  
 that they noticed that  
 old man ...  
 climbing up the rock (why) then  
 told ...

us that you can walk  
for 25 miles inside

C In the cave and street  
is near at his place

S Ngulapla abellets Homa  
That's where he was staying.

abengwa ne tsi house tall  
he got in there with ~~the~~ <sup>his</sup> cattle  
khora ne ba tsi batha the  
and his people.

54 C

H That's the thing

56 C

S uma sikusute lapha  
Now from here - because  
aven'etsi lapha Ngwane was  
Ngwane was staying here then  
sewuba ngwanthe, labati  
then he became a person, about who  
bakabwane lenkosi improve  
the Ngwane people said what's wrong  
you, was uwawati ulu  
with the king, he goes to climb

a rock which is unclimbable, or  
kheant hawelaki, nesuta  
hard to climb He would run  
ekhuya agiyine and aystia  
from home until he comes to the  
kheant hawelaki  
the rock and climb up the  
tent alone keliwa at hawelaki  
rock which is hard to climb.

H Ngwane had suspected them  
~~Ngwane~~  
because he used to run

running from home go to the  
with a rock climb up the rock.  
S Akhwalit kule letshe, Akhwalit  
He would climb up the rock, climb  
etshu letshe tsi lapha stala  
high, this rock at the top, ~~it~~  
kwa the kigoba kante again  
itself, because it has many  
kwa stones. At the top

H. Kungedvute kwaba Pit-Ti-Fi.

Is it near Piet Retief.

S. Kusedvute ne Pit-tifi ngaba

Its near Piet Retief, because

[142] nayi ne \_\_\_\_\_ veki \_\_\_\_\_  
here the \_\_\_\_\_ still under

[143] khona age / ngotititit  
control with \_\_\_\_\_

H. Akus ka lapho kwantaba

is it not where

kubitua ngokutsi kwantaba

it called Ntfongeni

i Ntfonga ya Nzwane

i Ntfonga ya Nzwane (Nzwane's rod)

S. Intfonga ya Nzwane kutlona

"Nzwane's rod" Intfonga ya Nzwane

lapho,

that is the place.

H. Phha

C. What is the name of

that kral Nzwane's kral

that you just spoke about

H. Nkwane

C. Ca kwantaba le Nkwane

No Nkwane is a mountain

akus kwantaba elithaya  
is not a name of a name.

H. Nkwane is a hill

C. Is it a kral of Nzwane

S. Akus kwantaba elithaya

It is not a home or kral.

kwantaba kwantaba phona

the home was down there

kwantaba kwantaba kwantaba

at the where there is a fort

kwantaba kwantaba kwantaba

where when we were still <sup>small boys</sup> young a

kwantaba kwantaba kwantaba

certain white told us that the fort

kwantaba kwantaba kwantaba

has more than 25 miles distance

kwantaba kwantaba kwantaba

when you walk through

kwantaba kwantaba kwantaba

~~the~~ lu Phongola <sup>ku</sup> ~~ku~~ Phongola  
Phongola \_\_\_\_\_ until you go  
kush' live nje likalwa  
up - it just means the land is

134 njele Phongolo laKitsi \_\_\_\_\_  
bounded <sup>remained</sup> by Phongola our land  
natalabongu nalubakakulu  
the-utites and the Zulus  
sahlukana lapha smatini  
we separated at the waters  
ngoka yagwazana lapha  
because ~~there~~ was stabbing (fight)  
emantini yagwazana yagwazana  
in the water, fights of fights  
Kwabonakala Kuti sengaloni  
until it was decided that the land  
nani ngale nathi asite sale  
across is theirs and ~~across~~ we shall  
wela luPhongola nani anara  
not cross Phongola and you shall  
'wewe a. Sesiywela -ke  
also not cross it to ~~them~~

Umsi ~~we~~ ~~crossed~~ ~~the~~ Phongolo  
we crossed, crossed the Phongolo  
lapha eNkoneni ngale nje  
that's where He built at the  
lapha eNkoneni ngale nje  
place called Nkoneni just over  
ngaphansi, Kuyindzawo lentile  
that side, its a good place  
kubi, kumengaba nalapho  
Very good, there is a fort over <sup>here</sup>

H. Kuzi white nguNgwane  
~~the~~ By the way you said its Ngwane  
Solomon Ngwane to lowo  
Ngwane Yes its still Ngwane  
Ngwane masibili  
Ngwane II

H. His road is he called Nkoneni  
C. Where is Nkoneni  
H. Nkoneni  
S. Kuthaba eTransvaal  
Its in the Transvaal.  
C. Near East Coast? ~~someplace~~  
there!



H Kunetigaba?  
 There are torts.

S. Ehe  
 Yes

H. Lamshini wakotini?  
 The cotton ginney.

S. Urganene ngolubuya nyala  
 This side towards  
 ngema Sudu, uti na wulapha  
 ma Sudu when you are there  
 ngema <sup>bee</sup> Magudu ukhomba nje ngalapha  
 near Magudu then you point as  
 phansi ~~hamba~~ kwaleta tintsaba  
 you point down there to those mountains -  
 ukhomba lentsawa lapha kwe  
<sup>Like wise</sup> ~~then~~ you <sup>you</sup> point to the place where  
 kwathe la Malangezi khona  
 the Malangezi had built.

H. There is cotton mill near  
 Magudu under the hill top

C. That's the place

S.H. Hm

S. Nyato ke ngolapho siblangane  
 Ebo that is where we met or  
 khona malaka baba Ngwane  
 joined with the Ngwane.  
 Kuthambo ke kubonata's tute,  
 so it went until came  
 kuse kuthe sibhate, setube  
 time that  
 khause Ngwane losiyewela ke  
 s Ngwane ruled. Then we  
 siwila lu Phonzolo na Ngwane  
 crossed Phonzolo with Ngwane  
 bibuya ngawano. ~~the~~ Sekuli -  
~~we~~ came towards this side. When  
 vakuliwa lapho ke - legajetha  
 we fight at those places the  
 lelwe ~~lapho~~ ngalapho Phonzolo  
 region ~~were~~ divided, <sup>cut</sup> divided by  
 lanche ~~lapho~~ kuzowutika  
 the Phonzolo - the whole of Phonzolo  
 always the oala lacha kuzowutika  
 until the sea, even where the

remfana, kuyaturb...  
 and a dog were taken, to go and  
 unvunuto, unvunuto...  
 steal the cockbox of the king of  
 Dvokolwato, kabete,  
 kute sibangubo labi...  
 until we defeat these people  
 Dvokolwato...  
 of Dvokolwato, it was needed  
 ngusambhato lentfan  
 by Sombilolo.

2 What is it.

3 /

11 So well Sombilolo...  
 happened when they...  
 at [Hawndear]...  
 a steep when...  
 from Mahkaiye...

most of them are sitting on  
 the left hand side when  
 coming this side Mawzai  
 on the right hand side

S Mawzai...  
 Try to direct... machine for  
 Mawzai

H... machine for  
 Mawzai

There...  
 New Mawzai joining the  
 road to Mawzai and  
 just some gum trees and  
 there was a station and  
 then... the way going  
 to... station

S Ye Kover

H... station and then  
 just... Sombilolo was  
 there with... and  
 then... nala

They were going to fight  
 with Dvokolwato?

kwakhe. Lapha setimela  
 to the place was  
 legandama. He  
 given a name that its  
 mahlanga, Mahlanga  
 mahlanga, Mahlanga series  
 kumama. Ngobo. Lapha  
 speaking is at the  
 ula ngaka Ngobo lapha  
 place near Ngobo, where the  
 kwakhe umthunzi  
 a person came running and  
 wafika wabala abantu  
 sat close or near the king.

- H Ngobo - ngobo se lapha  
 where
- S Ngobo wanguye B...  
 Ngobo at Bethal
- H Hmn

S U fika kumbhalo  
 He came and stretched himself

Soukhole Lapha ngulapha  
 at that place, that's  
 also where we met the  
 Maseko's when we met the  
 Maseko, they then we planned  
 a way of how are  
 we going to defeat Dikolwako  
 Dikolwako was at  
 Zitheni

- H
- S He was at Zitheni, so a plan had  
 to be made that how are we  
 going to deal with him, so a girl

kutaPhunga. Kuywa embili  
and then the place was called kaPhunga  
mchazele to make.

we were going forward, explain later.

H The name Phunga, is a  
place called Phunga, ka  
Phunga, it was given a  
nickname by Sombhola,  
Sombhola he said to the  
mabutfo, <sup>what is that smell</sup> where does the  
smell come from. And he  
said look go out and  
find out what is the  
smell what kind of thing  
smells like this so, come  
back and said they did  
not see any thing so then  
the place was called kaPhunga

C. You know it

H. Yah - towards, when you  
see Sidoboduo

C

H. Another one, he was just resting  
in the morning.

H. So he was among the mabutfo  
and when following the  
people they were discussing  
the mabutfo - he <sup>was</sup> <sup>said</sup>

He went from there, my people are  
still with him, he is going with

them, when he went from there as  
you see where Dyke has built,  
He sat down, and stretched himself

down. The king <sup>had</sup> a strange  
habit. He stretched himself on

the ground and a lunatic came  
running and sat near him

le utika kaPhunga lapha  
at Phunga that's where  
afke wantala khona  
he came to ~~the~~ Sit, and he  
wacambalala.

stretched himself down

H. lo ...

S. Lo Sombhlole utika kaPhunga

~~the~~ Pts Sombhlole coming to Phunga  
~~the~~ akushiwa kutsi kutaphungala  
and slept down, the place was not called Phung yet

kutaphunga kutsi wacambalala  
so when he stretched himself down  
ukhosi wacambalala, kwato

the king, a certain smell was  
liphunga, ngale. Kutsi wa  
sensed from the other side, he sent

akuyichola lamabutfo kutsi  
mabutho le so and check what was  
ngabe kunokani, bayahle

Smelling, they checked but they  
ababoni kutfo kuzi  
saw nothing so the place

the twotense kutsi we kuta  
was named kaPhunga (small)

Phunga. Akhona wabombhlole siga  
With Sombhlole, we were

le mbele silandzela Dvokobu  
hoping forward, following Dvokobu

ko nebe Sutfu manje ke  
with the Sutfu, now the

wacambalala <sup>uya phumula</sup>  
he stretched himself down, resting

ngoba lamakosi lawa  
because these kings, these

abavela atilwela, Enathosi  
have been fighting for themselves,

akogango abuyela emuva  
The kings never remain behind or

emphini, abavela abusa. In  
go back during the war, they would

buya ke le uhlole phansi-ke  
fight; going there, he then sat

kunoka le liphunga sekutsi wa  
down, and then the smell came

what happened in the  
Mkhouta in the ...

S. And ...  
so with son ... we  
...  
were with Mazubane  
...  
during Sumbulo, It was he who ...  
...  
prepare the warriors for war, go with him.

H. Waka Mkhouta Mnyisa?  
Is Mnyisa a Mkhouta?

S. Ya waka Mkhouta phala  
Yes He is a Mkhouta, we are  
singe Mnyisa Mnyisas.

H. Ya

S. Kuphela nge ... ibata Mnyisa  
~~Only~~ Only that we are Mkhouta  
nguye futsi lesi - kuyatsho  
we also him - <sup>they</sup> crossed  
naye la - kuyashona le  
with him here - going that side

la kuluwa naye impi <sup>lena</sup> yase  
fighting this war of Lubuya  
y Lubuya kubonataka kutsi.  
then came the  
setubuya laba batakulu, ba  
Zulus, the Zulus followed us  
katakulu kwilandzela ngetukhono  
because of cattle yet we  
tsime siyewulwa nebatu  
were going to fight with Suthu  
kuphela nge batakulu babe  
we only seeing the Zulus wanted  
khala ngetukhono kute  
was cattle, we never have  
umbango with nebatu  
a quarrel with the Zulus.  
ngaphandle kwetukhono  
except cattle, until  
kuyawaphuma phansi elubonjeni  
down the Lubonise to the  
alwandle. kuphela nasesifika  
sea, Now when we came

Kufika Ngwana, also known as Ngwana arriving, it was - a first kwachala... they would hide on the fort... everybody was inside the kulungaba... fort, children and... Now the Mabute... were staying with the king... because the king was not left behind when they go fighting. He would be present... when fighting, the king was never left behind.

...the king... all the mabute would be... with the king... The wives would be put or hidden - inside the fort.

khalo lo khalo lo khalo  
 clearly, the one who made the <sup>must</sup> ~~one~~  
 sempe allude khalo lo  
 for use, pass from that, and  
 khalo khalo into khalo  
 divine himself, not being direc  
 letite buka, you abeyante  
 by the king to divine, the king  
 khalo youa waken khalo lo  
 would tell him to do such a cat

H Abenghani khalo Abeng-  
 Who was that by the way - it was -

S. Kusuka ke Gijini, khalo  
 From Gijini, Mazubano  
 ke Mhlati, bantfu vobachit  
 Mhlati, they are people who  
 kemphe kwachit a ngabo  
 prepared the Tumpis for fighting and  
 it ended with them.

H Those who could divine  
 the like these were good. It  
 this time they stop to do  
 all the time sit out

being sent by the king. They  
 past divide in themselves  
 into 2's and see what's going  
 on. I happened today or tomorrow  
 to see what see these people  
 the khalo lo <sup>not</sup> ~~not~~ sent  
 to see they were sent  
 themselves that themselves.

C In the time of Ngweni the  
 khalo lo <sup>not</sup> ~~not~~ would be  
 was a khalo lo where were  
 the women and children

H Ngweni ke khalo lo  
 During the time of Ngweni  
 khalo khalo khalo khalo  
 these khalo lo who had  
 khalo khalo khalo khalo  
 children, children & the wives  
 khalo khalo khalo khalo

where were the ama-butfo  
 S. khalo khalo khalo khalo  
 Amabutho when we arrived here



where the king came to  
the Ukhonta to dance for  
him

H. Uthi rukhona kopo kopo  
~~to~~ <sup>was</sup> ~~for~~ this an incident ~~when~~  
ingakumbula thona ~~but~~  
<sup>you</sup> remember where, or  
mthayimbe kato wakatho  
let a Ukhonta  
ase aphingula ~~make~~  
divine this ~~a~~ ~~particular~~  
lelutsite rye. Mthayimbe rye  
thing, ~~As~~ <sup>say</sup> ~~for~~ ~~us~~ was  
loku oila nasabuyela ~~now~~  
are here, when we go back  
semparehana to ~~now~~  
and we talk something

S. Kwakuthona ~~has~~ ~~been~~ ~~there~~  
It was there with us a long  
kukhawavella ~~ngempho~~  
time back during Mawandla  
nabant nasinyera ~~libalala~~  
sma aben we joined the Malongeni

... ~~the~~ ~~king~~ ~~was~~  
divining was  
done by the king because he  
would divine for himself, and  
when he got in, he would divine  
for himself, for the Ukhonta, not  
the king, He would divine as to  
what he should do  
like now <sup>to</sup> ~~you~~ <sup>cause</sup> ~~are~~ <sup>trying</sup>  
to get to know well this  
our history  
now I want to explain to you

"geburanga" siggicau  
great in being with doctors, we did  
singamant. ~~...~~

not have a koral, we never called  
H. We were ~~...~~  
had wisdom. So when we  
king want something  
divine so to be ~~...~~  
come to us and we  
would divine something  
that would come. ~~...~~

C. Ya was there any case  
of a fungus disease.

H. Laba ~~...~~ Libe batanyang  
These others who were also  
nato kapu ~~...~~  
witchdoctors, who divined  
babang baka bami  
were of what surname

S. Kua kungahababandze  
they were sibandze, These  
be ipha ~~...~~ phakoty  
were healers inside the Royal ~~...~~

~~...~~ at that ~~...~~ they were healing the  
at that ~~...~~ Laba baka bami

Queen mother, these, the sibandze  
~~...~~ into ngigete  
they were doing everything since even  
~~...~~ <sup>things</sup> like beuccalabam  
all those for incense were  
~~...~~  
done by them

H. The sibandze <sup>people</sup> were

C. I believe

H. We were doing nothing  
what they doing the incense  
and the like

C. I see the sibandze were  
slaves and the Alankas were  
just diviners.

H. Yes the Alankas were just  
diviners.

C. I don't know any story

who was the Mbeuta chief during the time of Ngwane. H. Kodvane whole ... By the way you said who was ngubani chief there before chief at that place time. kwese sikhata.

S. ~~kwese~~ kwese me, kwese. During Ngwane, we did not, kwaphela kwaphela kwaphela our chieftanship ~~ended~~ <sup>ended</sup> when kapha nasiyawukhulu we went to kwonta to see Kubo kwaphela kwese kwese our chieftanship ended kwese.

H. When we went to kwonta to see Ngwane. S. Dlamini et. A. Dlamini.

... out being chief ... the ... following ... was king. There was no chief among ourselves.

H. Did Ngwane appoint somebody to look after the Mbeuta something like ...

H. I think you Ngwane ... thought, this man of Mbeuta is ... wise - lets make him chief.

such S. ... No It was only known ... that were with doctors, we were

In Mhlato, ...  
 with Mhlato, when this region was  
 Ngobu ...  
 cut for us, here where something is  
 less ...  
 at Hawini, this ... was  
 given to Mhlato during the war  
 of ... He was given here  
 we were already people preparing  
 we had the medicine of war for the  
 Ngwane so before impi ...  
 we go there with the medicine  
 we go to "prepare" the impi  
 and we would come back we

... were not chiefs, just respectable men  
 ...  
 but at Mbalweni with ...  
 the king, he gave my  
 people this ...  
 we are staying at, The ...  
 was distid there at ...  
 ...  
 king ...  
 ...  
 ...

kuphela ngaba bakabizane  
 only because bakabizane  
 bala ngokubona ukuba baba  
 refused, like people they got  
 bakafaka kanzima. When  
 they incorporated them into the home  
 sibancinci base uku kwakho  
 we were many, so they built for  
 ukuba saba, sibabizane  
 us differently, eat time we were  
 reba base sibala ezibizane  
 they, ~~we~~ would stay by ourselves  
 nokhaya ukuba saba  
 list when "calling" we would be called  
 ngokuba saba saba ezibizane  
 like today we are "called" at Zumbidge  
 emantsho. WeNkulu simeyitha  
 the home of the Kuba, we are called because  
 & vele asizange sifata kuba  
 just, we were never put inside  
 koduna saba biza biza  
 but we became the "libuthe" <sup>inside</sup>

H. 10...  
 "The... were there?"

3. Eka

H. 2...  
 "The... were there?"  
 "The... were there?"  
 "The... were there?"  
 "The... were there?"  
 "The... were there?"  
 "The... were there?"

When we were here our  
 chiefdom came to an end, when  
 we were with the Makongo, because  
 we were away, so our chiefdom came  
 to an end.  
 So this chiefdom started

akhupawunwa letingaba le  
 so we were in search of  
 tyatfolakala sikhonywa  
 the fort, we find them being  
 bakamaseko Ngulapha <sup>king</sup>  
 shown by the Masoko  
 lomutfu ~~chato~~ abhlanya  
 This person <sup>who</sup> was a lunatic  
 etc enkhasini, latsi le-  
 came to the king, the guards  
 butfo letfuka lapha nalu  
~~was~~ noticed later that his  
 luhlanya luya enkhasini  
 lunatic, <sup>went</sup> to see king and  
 lwafike hahlala la yi  
 then sat just near  
 celemi kwenthesi.  
 the king

H Its where sonhlolo, nyo  
 sonhlolo near lower - above  
 that is sonhlolo?  
 Sonhlolo met, + those were

man who was mad he came  
 running. He came to sit  
 just next to him and he  
 was surprised and these man  
 and everybody was chased  
 by this man, this man came  
 running and sat next to the king.

Si Manje kungulapho sebayaluswa  
 to they removed him, this  
 ce luhlanya reseya's  
 lunatic, the king saw  
 inkhosi abaluyekela kutshona  
 they must leave him alone, He  
 likuthombako, kwase kuchamba  
 predicts something, then the Masoko  
 bakamaseko kwafike kutshonwa  
 came, they had a belt with  
 nako lute kusuka, ~~and~~ phindze  
 them, so that <sup>taking</sup> sonhlolo again  
 wute inkhosi yena uSonhlolo  
 had to go himself

Penhoi, yase ipawuuta  
 called her, then he placed the  
 lunwauwa soot. subalapa  
 (lockers) then she got told  
 sawutshala longowalle kutu  
 her friend, that she  
 uyabona nptawuuta nta kashona  
 will touch this door  
 lase, swale, nptawuuta nta  
 In situati door called sirubawa  
 kashaba lase nptawuuta nta  
 I will touch this door, then P  
 nawa ke wenu lase nptawuuta  
 will be coming with it, so  
 tula namuaba nptawuuta  
 you must be quick, just make  
 ulale use, nptawuuta  
 of your clothes today when you sleep  
 ponile lupta amuhulu then  
 be ready, I have seen where she  
 H. Hila-ke nptawuuta nta  
 No - let me return you  
 bakawalis

bakawalis,  
 she told they that were  
 in the...  
 and she said  
 she was...  
 you must  
 sleep with all  
 your clothes.

she said a last to say  
 a message saying...  
 she...  
 S. '...  
 Now when they were going, they  
 they were told that when they  
 cross <sup>also</sup> the river, they had to...

H. He desire that we cannot  
conquer these people unless  
we get the  
unwavering.

C. what?

S. Anika <sup>she</sup> <sup>want</sup> <sup>know</sup>

H. Now the situation they had

cock in

C. Oh yes yes

H. Now they were ~~at~~ <sup>the</sup>  
lady and a bar ~~man~~  
man he ~~was~~ <sup>was</sup> ~~there~~ <sup>there</sup> ~~but~~  
so ~~trying~~ <sup>trying</sup> ~~to~~ <sup>to</sup>  
getting the cock.

S. ~~Keatibee~~ <sup>Keatibee</sup> ~~the~~ <sup>the</sup> ~~lady~~  
It was so the lady  
Hawaii ~~ing~~ <sup>ing</sup> ~~home~~ <sup>home</sup> ~~to~~  
could stay at Dvokelwake  
Dvokelwake Hawaii ~~ing~~ <sup>ing</sup> ~~to~~  
until the king could desire  
Hawaii ~~ing~~ <sup>ing</sup> ~~to~~  
hep, the boy was

with the drabito, not in the  
home, so after he desire her

the king, on the day that he

iv

visits him, hinder him so

she could see where ~~the~~ <sup>the</sup> hep

the cock).

now from there, there was

these ways

ahitaki kuahata tuahavata  
so true went until the  
lady knew where ~~unwilling~~ <sup>unwilling</sup> was  
la kuakame ~~ga~~ <sup>ga</sup> iyambita  
but, so ~~the~~ <sup>the</sup> ~~king~~ <sup>king</sup>



4. We know *Sombilolo* at *thana*  
 Even the King *Sombilolo* was  
*lapho*  
 here

5. *Nenkhu* *Sombilolo* *u**at**thana*  
 Even the King *Sombilolo* was ~~the~~  
*lapha kwaliwa* *luta* *tusa*  
 at *kathunga*, its known to  
*hlatsine* *lapha* *barzeta* *busho*  
 be the bush where we cannot  
*basitfole* *thana*, but it is not  
 be easily reached, so the  
*labantfu* *labantfu* *labantfu*  
 two people were chosen went  
*bayo* *ba* *ngatfole* *laminu*  
 to find the cock box  
*ngoba* *labantfu* *abibibibiti*  
 because these people were  
*sigabashaya* *bedinwa* *usiba*  
 undefeatable, we fight them  
*ngobe* *seefura* *kubanzeta*  
 but we don't defeat them  
 So we wanted to defeat them

111  
 112  
 113  
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H The *thana* people the one  
 who *thana* *wa* *ngobane*

S yes yes

S *thana* *lamabane* *kubi* *nyche*  
 He *thana* that we cannot  
*thana* *labantu* *ngatfole*  
 defeat these people before we  
~~thana~~ *thana* *ngobane* we  
~~thana~~ *thana* *ngobane*  
 get the [cock box] which was  
*thana* *ngobane* *thana*  
 prepared from tooth of an elephant  
*thana* *ngobane* *thana* *thana*  
 which was made for the king

during Ubandzu's time  
yaka? <sup>Was they</sup>  
going to fight?

S. Kwakwile <sup>at Ubandzu</sup>

The English had asked them

H

C. That was late for us  
lets turn the Sombilolo  
and finish up

S. Oh <sup>she</sup> wants to finish  
Sombilolo

with Sombilolo.

H Ya asubuzle ku Sombilolo  
lets go back to Sombilolo

S. Ya angisi la ku Sombilolo

Now here with Sombilolo

u Sombilolo utsaka

Sombilolo took me

nasekukhutsa intombatana

choose a pretty girl

lembile <sup>ukhe+swa</sup> ligaha  
and also choose a handsome

lembile <sup>sebaka+si+swa</sup>

youngman, these two people

lababale <sup>lababale bayo</sup> <sup>kwaba</sup>

were taken to go and steal

umunye <sup>asipuna</sup> unchazile

he [cock box], I want you to

ngabonisa <sup>ukho</sup> ungaswesabi ngaba

explain about this cock box, donts

ngayitshi <sup>levelo</sup> kuyawurele

be afraid because it is something

okhanyayo <sup>Hokabekwa</sup> ke

that is spoken about, so they were

aba fika a nye <sup>adrate</sup> ngaba

hidden just near by

hine si - e - libutfo <sup>loutho</sup>

we - we <sup>all</sup> ke libutfo

lika thunya <sup>lupho</sup> kubindise

was at kaPhunya where something

konkhe <sup>loutho</sup> loutho

was kept, everything, everything

H. Sombhlole was keen enough to look for a person whom even could one find the King's...

C. Why did Sombhlole want the hiding place?

H. ~~He~~ <sup>what?</sup>

S. Dvokotwato.

H. He wanted to fight with the Magapulas

C. # They were fighting with the Magapulas not with Zwido

H. Not with Zwido.

S. Not Zwido

C. Okay, did the Mchonta people go to the Nashe with Sombhlole

S. Ahe, sasirabo Sombhlole He wa - we were with them, Sombhlole Khora lapho at that ~~time~~ <sup>place</sup>.

H. Sombhlole was among the Nabutho,

C. And the Mchonta were with the Nabutho.

S. Eba

H. And the Mchonta

C. Right I see.

S. Emva kwakalaya npi yelivuyo After that war of the sector kwabe sekutse kuMbandzeni anga- of warriors, then it was Mbandzeni sekhe Msonati kwaphuma bababa <sup>grand</sup> ~~the~~ Mswale was late, our fathers ukhulile wami - ke - nange named

I. Dhlavele akaya baMasibekela inDhlavele, those Masibekela

colMbangamunye <sup>came out from</sup> ~~and~~ Mbangamunye, khaya baya - le. Mshadza here and went to Mshadza

H. During Mbandzeni my grandpa and the others went to Mshadza

sibanga kutabwa umasima  
qurelling over fields

H They had a quarrel with  
Nkongane themselves, it was  
during - 2 - kwakusithaba  
it whose time?  
Sabani?

S KwakunguMhlatsi  
It was Mhlatsi

H Sengiso inkosi  
I mean the king

S KwakunguMswati  
It was Mswati

H During the time of Mswati  
they fought Nkongane - but  
they did not fight, they  
were quarrelling.

S Kuze sitfole lelowe nyaba  
until we got this land

nyaba kuphela saba ngokwe  
a shield was in demand, so we got it.

H That where they got this Liffawa  
C Okay. It you can just ask  
why did Sonhlolo go to the  
Masoko

H Abesaye kwentani lapha, Usonhlolo,  
why did Sonhlolo want to  
kweb a Mas -

the Mas -

S. kwebakamasoko, labakamasoko  
To the Masoko? these Masoko  
Dunthi kasahlanya nabo, nabo  
we ~~met~~ <sup>met</sup> them, they also  
bena seba khonta la ku Sonhlolo  
came to "khonta" also to Sonhlolo

x labasala. kubebuthu, sebasikhonka  
they remained from the Suthuni, they  
tingaba ukucasha, uSonhlolo  
shoned us the forts to hide, Sonhlolo  
abefuna labati kahle tingaba  
wanted people who knew perfectly  
nyaba nyama kwati.

the forts as you want to know

noma ngingagondzi kabhe  
 although I am not sure as to  
 kutse likupho nasens lab  
 where it is, when we hear  
 kwakubwa umkomo wami  
 it was, ~~there was a quarrel~~ <sup>fight over</sup>  
 Mawewe babecelwe ~~with~~  
 with Mawewe, the Nguni people  
 bakabizane kuyo kwakubhelele  
 were asked to go and help  
 'apha phansi baka bala-  
 down those of that side  
 kodwa inkosi Latidze  
 but the king Latidze.  
 kuba yako sephinga something  
 tried to give  
 kumphumuta ibukela kusikenta  
 a nest, considering the work  
 kwalaha bakaMkhunta bami  
 of the Mkhontas, passing the  
 letimphi ekubhanganeni imbe  
 homers for us oversine they found

ibuka lesigaba solo kuba  
 considering the time since they  
 khona ka yase iyaphumuta  
 had been present, then he gave him  
 ethe lo Mhlalati utawubuya  
 a nest ~~and saying~~ Mhlalati must  
 a - a baka - iyaphumuta  
 come and nest, and he built  
 imathala eThunzini sisibange  
 for him at eThunzini, after a  
<sup>non</sup> siza buyayya kwakubhanga  
 quarrel with Guppya, a quarrel  
 with ababa Nkhongane marjo  
 between us and the Nkhongane, now  
 siza seyiti gha Mhlalati utawubuya  
 then he said - so Mhlalati has Pansi  
 bakaNkhongane baka  
 the Nkhongane here.  
 H E namhina nebaka Nkhongane  
 E - you were fighting with Mawewe  
 S a - sasibanga nje kwakubhanga  
 D - were just quarrelling

at ashode khona <sup>nganda</sup> ~~labi~~  
 gaps in information ~~from~~ the  
 labanye ngoba amfanani  
 S Ya <sup>others</sup> for you see not the same

H lolomunye kufike kumchule  
 another one ~~to~~ sets to a brother  
 bese uyabona kutse wo-  
 or fails or other thing then she  
 akafikanga ke ban wanyethela  
 3 sees that so+so did not tell  
 kahle la-me correctly.

S Hm hm. Ya

H Mkhanda uhambile la  
~~to~~ Mkhanda has moved here  
 wambamba la kusuka la  
 and here <sup>from here</sup>  
 ugondza ku ~~the~~  
 is <sup>when you reach</sup>  
 uyabuya ku M <sup>bese</sup>  
 then  
 uyabuya ubuya upka ku  
 you come back you reach

M Mche. Sewuyelula kudiswiti  
 Mshoti, then you pass Mshot,  
 uyavumbona e-e ka Zombodze  
 you come to - to Zombodze  
 se uyabona ke lewidi. O-o  
 then you see that then here  
 manani ke lewidi lewidi  
 is the person who told me  
 wotai.

such o such  
 S. Iba songishe kutse uma  
 W, I mean that when  
 sesuygedzile lempu yabotokanda  
 we had finished fighting Dutabona  
 yonkhe uyaphela lempu kutse  
 all the war got over, then  
 Mkhwate, sekungu Mhlatsi ke  
 during Msesati, it was Mhlatsi  
 kizu nako ke bakita ba-  
 ork us, so my people went  
 bambu baya e. Siyo. (Si Siyo)  
 to Guyo, Si Siyo

labathala bats. luthona  
 the old people speaking of a place  
 kaZandando ngingati kutsi  
 called Zandando, I never knew?  
 nguyoz <sup>ngibone</sup> ~~ngifike~~, ngabona  
 would see it, I saw it  
 sengishe kutsi volu wekuna  
 I am to say, your (salute)  
 laku lakufunako lo make  
 eat these things that she  
 letitfo latitwako nje toje  
 wants are true  
 magwisa kodwa mine  
 but I had  
 ngangitsite nyitawukhuluma  
 said I want to speak  
 kumatsebula yena dese  
 to the recorder, and her to  
 nyatitsatsele, nyitawukhuluma nje  
 take it, to speak all by  
 ngingedvwa <sup>asa nyibuta</sup> ~~ngibuta~~  
 myself, and to ask me

Ke lapha anyibuta chona  
 whenever she wants to ask  
 nyitawukhuluma nje nyibuta  
 to read and proceed, but  
 kodwa ke - ngingoba manye  
 as it seems that she  
 kuyabonata kutsi gha asitwa  
 she is here

nje nyitawukhuluma  
 it is something she  
 kuyati nabanake  
 wants to know

H. Lo nyathela kumile lolunye  
 she is building up the information  
 angiti nyanganaku nje  
 say like what you have

3. (lokubonile) naku kubhalwe  
 seen, its written

S Ya - ifuna kukhlanganisa  
 she wants to connect

H. Muzi ab ifuna lapha  
 Now she wants those

lugobo kwathe. age apile  
 until he came  
 lapha lapha ~~ba~~ seba  
 to that place now called  
 ba senkhamini <sup>through</sup> ~~ba~~  
 Nkhamini but its not  
~~is~~ akukakhi yena kwathe  
 him who built these its  
 Mbandzeni ufike kwana unob  
 Mbandzeni, He came there and  
 ngulapha aphaka khona noph  
 he arranged his warriors <sup>or impi</sup>  
 yaDvokolwato, iphatelwa lapha  
 to fight Dvokolwato, it was arranged  
 enkhamini, ikhishwa nguye wa  
 at Nkhamini, he led ~~it~~ out to  
 wasela <sup>to</sup> laba bakaDvokolwato  
 fight Dvokolwato  
 nyoba saye saba beka li  
 we followed them until - at  
 eMliba lapha bufika  
 Mliba where they

ababikanga khona ~~seba~~ bats  
 gained ground, and they took  
 batsama bamute wabo baye  
 their medicine and hid it  
 wufihla, bamufihla lapha, kon  
<sup>is</sup> yade et, the Nkwane  
 laba bakaNkwane seba pholephole  
 people were yearning to get  
 kutse kutfelakala loya natsi  
 the medicine. so the  
 base bamufihla lapha entabeni  
 people of Dvokolwato hid it on the  
 ngulapha tabe seba lababikhi  
 mountain, that why my people  
 balabetsi saye safika ba  
 say they even reached  
 Zandondo, Saye safika  
 Zandondo

H. m - m - m  
 S Saye safika kat' sasiva  
 we reached Zan, we used  
 seba fuma <sup>with</sup> lapha bathuluma  
 a bear ~~at~~ when were small leap



S. Yes <sup>Duorelwato</sup> <sup>together with</sup>, we were together  
 with the Masiko, who know the  
 forts, we had asked from them  
 about these forts.

H. To that <sup>the Masiko</sup>  
 S. Yes were together with  
 the Masiko only.  
 Those Masikos showed  
 Sombilole the forts here  
 because it was also sought

but <sup>where the king residence would</sup>  
 the king residence would  
 be built, where there are forts. It  
 then also showed us the forts so  
 that - the house was  
 moved there, it was supposed  
 to be at <sup>Kaphunga</sup> <sup>at Kaphunga</sup>  
 there is no one who can claim a  
 place, even a king's child, the  
 place belongs to the king, Sombilole  
 so to proceed to here it was because  
 we hadn't got the forts at  
 Kaphunga

balala okusho kutsi k...  
they slept, it doesn't mean that  
ba... they

H 2 - these people  
Magazula...  
until...  
it was at the...  
so when they...  
clear...  
the...  
...  
Everybody...  
because of the...

G. Kwath...  
people were sent out from  
tanta...  
the Magazulas to go and look  
a...  
for the wife who was  
...  
missing.

Magazula...  
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H...  
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like I have said, this  
...  
person was bewitched that  
...  
he went to fight, so that  
...  
we could defeat him, we  
...  
conquered them because we

nyoha labangati kaba bagl-  
 & return, because they did not know  
 the, labangati bangema bagl-  
 where they originate, they were  
 had lugoko kaba laban-  
 shangani themselves, so they  
 babeyakela kubuyela la  
 were hurrying to return to  
 lapa labangamuka thoma  
 the place of their origin, so  
 bathanguluta batigat-  
 they were searching not knowing  
 kudabukana intuitive, but  
 because the splitting of the people  
 letive setisawabangam  
 some of them met and joined  
 tihlangane la Mangisem nyoh  
 again here at Mangisem  
 sekutsiwa ngemanyisa nye, bangye  
 that is why it is called Mangisem  
 agnamuta, lananyo le, setigatlangan  
 some others came from that side.

Asuka le <sup>labangane</sup> ~~labangane~~  
 some others came from another place  
~~nyoh~~ ~~nyoh~~ re(B)  
 then we joined with B  
 H They came from north of  
 E via  
 C who are there  
 H The Mthontas they went  
 down to Manysa  
 S la sibamba setsi  
 yes, we were going this way  
 H E they went down this way  
 C so they had a sigoda  
 B basite setisemanti, <sup>setisemanti</sup> ~~setisemanti~~  
 We came, we had our medicine  
 time <sup>setisemanti</sup> ~~setisemanti~~ enough  
 which, when somebody else  
 amuka lapa wona here  
 appears at a distance <sup>we</sup>  
 sigaphondvuta <sup>setigamba</sup> ~~setigamba~~  
 would then change, and would be  
<sup>setigamba</sup> ~~setigamba~~ walking a house, it would

S kakhulu

< lots!

H. Yes

C. Did he have a sigodlo

H kakhulu abenaso sigodlo

S # ~~Yes~~ kakhulu ~~ngama~~ ~~ngama~~  
Yes, he had one.

H. Yes he had a kural

S sigodlo sigale futwaka  
The royal residence started with Dmaba  
luthuli kubata ~~na~~ nesigodlo.

→ Ziluthuli, to have a sigodlo  
ngoba yena kwakuyindle  
because he was the ~~inter~~  
lencane, lenkhulu ngakona  
or <sup>inferior</sup> ~~superior~~ lencane, the <sup>superior</sup> ~~inferior~~ level  
leyabe siyayayekela buthe  
is the one that left off being  
ndlu lencane lelithaba  
king, its the inferior lencane.

sigodlo se kiba nesigodlo se  
where I belong, and its have a  
sigodlo se ku Dmabaziluthuli  
royal residence was started during  
matyama uba nesigodlo, nakho  
Dmabaziluthuli and Nguane had a  
sigodlo uba nesigodlo na Sanku  
royal residence, Ndvungye too, and  
uba nesigodlo, na Mswati uba  
Sombilolo had one, Mswati also  
nesigodlo, kakhulu namuhla nje  
had a "sigodlo", until today  
sela kuba sigodlo.

there is still a royal residence  
C. Did the Mkhonta people before  
they came to Ngwane did  
they have a sigodlo?

H. The Mkhonta  
S. E. Time sasibawisa usatho  
E. we were with the king  
kakhulu, ngakho kubayela  
ours, we were, they were hurrying to

khosikati yayifihla was in  
the caves, which were hidden,  
bonatalo kuba uphi uphi  
the king would be tied when it  
to emandla, sawantela etc  
was apparent that the king is  
sisiyayifihla.

getting defeated, then he would be

H. what was happening <sup>hidden</sup> only

women and children take  
in the caves and the  
king would be tied

hiding when they see that  
the warriors are defeated

C. Did Nqwane plant in  
the Phongola then?

H. Waka walima Nqwane, he  
did Nqwane farm around

S. khuthongolo  
the Phongolo

S. kuakulima sine isenthe zozo

It was the people that did  
farm

thova kuye ngoba yena abe

he would farm just a little

lima phala bayobu-tale naye

but the people would

kuakulima kuakulinywa kuletwe

farm and would bring some

lapha kuye kusuka ePhongolo

of the products to him, from Phongolo

kuakulima kuyindzawo yatho ye

it was his land the

kuPhongolo

Phongola land.

H. He set to plough a farm

Phongolo and those people

to work

S. Kude +we bekuye

bring to him

H. when was with him all the

time were having shares of blough

C. Also the did Nqwane have

a lot of cattle

H. abenata kutheni kubo naye

did he have cattle, and also

S Kwakulaywa ugera chika  
 We would farm using lisa  
 lawa, kwakunyakaboshika  
 these, there were no cattle open  
 finthomo, indawo lempya  
 a place as byasthi  
 layibaleu la wirungo  
 yad, you could get a 100  
 kudla lokungapika enthe koma  
 vass' yield. Just this distance  
 neri amasaka lilibanga

H Ya some of  
 these houses

C What were they planting

H Maize, what was the  
 bebalina ini

S Bebalina emabele  
 they would farm sorghum, and  
 nje umble rucane. Cordons  
 a little bit of maize

into gaxetwa kakhulu kwaku  
 but mainly it was  
 ege mabele  
 sorghum

H They were used to

C So when they go to fight  
 and they go to hide  
 in the cave, the  
 was telling us about going  
 to what happened to  
 the fields

H La kule into libaryena  
 During the wars they would get  
 embhomeni  
 into the cave

S Kwakunyenya enthomonkufithwa  
 Yes they would get into the cave  
 emakhi wat' nyaba intsho yang  
 hiding the wives, because the key  
 was never hidden, it was only

walakha la lapha  
 built here at Shushweni  
 me luvu lapha  
 his house, moving  
 asasuka le e Hhonyo Mjindi  
 from Mjindini, running  
 agyama, walakha walakha  
 he came and built, built it  
 la - aseuka le ka Hhonyo  
 here, from ka Hhonyo  
 walakha la,  
 he built it

C So that was before Sombhile  
 went north, before he went

to e and le

S. Uvathu temuti le amathu  
 The home up there was  
 wakhwa aguth-wa- lapha  
 build by Mswati, which

ingathu emveni eLudzidani ke  
 we began - at Ludzidani - to  
 agyama luvuvuwa yomvima  
 celebrate the mawala, and it is  
 vuyi. Ke Mswati, son of e abe  
 established during Mswati time, Sombhile  
 luvu letimphi, xani abant  
 fought the wars, but even Mswati  
 uluwa kakhulu wendhaka le  
 did fight a lot, even more than  
 Sombhile.  
 Sombhile

C Can't she ask a question,  
 did Ngwane plant fields  
 was he planting grain

H. A belivane yini Ngwane  
 Was Ngwane ploughing crops.

S. Kuvakuluywa  
 Yes, we ~~plough~~ formed

H. Yes he was ploughing

S. Babe ka Dookolwato  
They were at Dookolwato when  
lapha babhona,  
they are even today.

H. It's where, to where?

S. Babuphi be babe

F. You mean -

Hum - E - Mliba, simple  
at Mliba, over

Kue Mliba, basekhona

the Mliba, even today they

invarusa yabo.

are still there.

H. I wanted us to say the  
man Simelane who was  
doing this (map) for me  
is teaching there.

C. Okay, what's where they

were living there before

the time of Sombhlo

and when Sombhlo was

fighting with the Basanti

where was Sombhlo?

4. The simple Sombhlo, kaPhungo  
Sombhlo was from where, kaPhungo

5. ~~the~~ - ~~the~~ - Chua - abe - muto

No - he was - the home was

wawula Shiselweni, ~~the~~

here at Shiselweni

H. The name wawula - Shiselweni

- the home was here at Shiselweni

6. Sombhlo's hat, libawa

even his special hat, his hat

lathi with the Huhla la

he built Huhla at

lapha Tibondzeni

Tibondzeni

7. What was that?

8. Sombhlo's hat, libawa

It was a hat of Sombhlo, a

ya Sombhlo, but was libawa

place of Sombhlo, it was called

githuhlo, Nwani nathati

Shohlo, even uswati



Kwage kwakamba kwakamba  
 this went on until we  
 kutse sesigidza inwala  
 celebrate the inwala  
 lesenala / Nyaba ngotula  
 The inwala, and the Nyaba ka  
 yay, valwa ya - ngotula  
 ngotula, was closed - He was  
 yayikhpha mphu ya - ngotula  
 taking out ~~the~~ the "impi", ~~and~~  
~~yayidza~~ inwala ya - ngotula  
 they returned she celebrate inwala  
 kuyigoma naye - le Nyaba ka ngotula  
 it was a song - the ngabaka ngotula  
 yemphi nataterwa / ngotula  
 - of war when we say - here is  
 ingaba ka ngotula - nataterwa  
 "the fort or refuge of Ngotula" - then  
 zili it tungi ya - kuthe ngotula  
 say "here is the "bull" - pointing  
 lonkunge lonkamba naye  
 at the "bull" you were with

ngotula, liboko liboko  
 in the middle, the abutfo would  
 abutfo ngotula ngotula ngotula  
 he singing this song because <sup>the</sup>  
 ngotula. In ngotula ngotula ngotula  
 "bull" in their mist, the impi would not  
 go out without the "bull"  
 H. ngotula ngotula  
 Without the "bull"  
 H. ngotula ngotula ngotula  
 because they were singing because  
 ngotula ngotula ngotula ngotula  
 the song, in among them, then  
 ngotula ngotula ngotula ngotula  
 ngotula  
 H. ngotula ngotula ngotula  
 ngotula ngotula ngotula ngotula  
 but they had no inwala  
 H. ngotula ngotula ngotula ngotula  
 they had ngotula.  
 H. ngotula ngotula ngotula ngotula  
 ngotula ngotula ngotula ngotula  
 ngotula ngotula ngotula ngotula

1. *Wakulana* *Wakulana*  
 so they fought to diminish  
*Wakulana* *Wakulana*  
 the kingship of the *Wakulana* as  
*Wakulana* *Wakulana*  
 as to establish the kingship of  
 A. E. the *Wakulana* *Wakulana*  
 with people

B. They were kings themselves  
 H. themselves *Wakulana*  
 as *Wakulana* *Wakulana*  
 dis - is king here a *Wakulana*  
 the best thing is to defend  
 these people

as cannot be the  
 I am a king they have  
 a king themselves, there must  
 be one king.

C. Did the *Wakulana* have  
 a *Wakulana*.

H. *Wakulana* *Wakulana*  
 Did they have *Wakulana*.

2. *Wakulana* *Wakulana*  
 as they had it, they were kings  
 C. *Wakulana*

D. *Wakulana* *Wakulana*  
 Did they celebrate *Wakulana*

E. *Wakulana* *Wakulana*  
 No they never celebrate *Wakulana*

*Wakulana* *Wakulana*  
*Wakulana*, even the *Wakulana* did  
*Wakulana* *Wakulana*  
 not celebrate *Wakulana*, *Wakulana*

F. *Wakulana* *Wakulana*  
 has been celebrated and established during

G. *Wakulana* *Wakulana*  
*Wakulana*, there was a certain occasion  
*Wakulana* *Wakulana*  
 which was celebrated for the <sup>(entire)</sup> *Wakulana*

*Wakulana* *Wakulana*  
 the *Wakulana* was used by all

*Wakulana* *Wakulana*  
 the nations, there was no nation

*Wakulana* *Wakulana*  
 that did not eat the "sicles"

nuto wabe, bodina...  
 look the cockles, but the rain...  
 like bala...  
 they refused with it, they had  
 saulipana...  
 it, we wanted it, which is  
 ta-tsi...  
 called "the rain of Durohwalu". They  
 Susa...  
 hid it until today it is still  
 together...  
 with them, I don't remember well  
 kulah...  
 from the old, if they did take that  
 labakutsatse...  
 what they took were the medicine  
 vomba...  
 they would prevent us with these, they  
 labalangen...  
 look them but I don't know  
 use khona...  
 if they are still there at the

those you...  
 local residence, but they had  
 really taken them (nuts)  
 11  
 Why did Souhilo, fight  
 with the Magagula  
 The Magagulas had kings  
 not Souhilo was also king

H Now the  
 the...  
 because it was a group of  
 watchdoctors that combined ideas on  
 the river

H The...  
 his...  
 to bring...  
 and the  
 the river

H Now when the...  
 bay...

S<sup>L</sup> ...  
 The Magawala were never told they  
 were...  
 when they came here, when  
 they crossed the river, at night the  
 Magawala slept and woke up  
 trying to approximate the time at  
 about 11- the day, that's when they  
 woke up; these people had  
 gone already, there was no  
 person, even the cattle were -

...  
 give the "nuti" when they cross  
 these ...  
 a big river, they would be ...  
 e - bayan ...  
 ritual with the nuti, so they crossed  
 till ...  
 the river, until they arrived,  
 ...  
 Now they sat down, then the  
 ...  
 Hkhakas and the formulated the  
 ...  
 "nuti" <sup>which</sup> ~~was~~ will allow, so we build  
 ...  
 the <sup>nuti</sup> ~~was~~ with ...  
 ...  
 was taken and used, moved  
 ...  
 so that he would go  
 ...  
 out and fight the ...

...  
 while he is fighting the ...  
 ...  
 at that time we came and  
 ...  
 destroyed, we destroyed his house  
 ...  
 the Nyume people came and  
 ...  
 destroyed it, when they came  
 ...  
 back, they ~~found~~ the Nyumas were  
 ...  
 finished destroying it, so that  
 ...  
 he was conquered, so he took  
 ...  
 of running, they flee, we had  
 ...  
 destroyed everything when they were  
 ...  
 away, we bewitched them using  
 this ...