

S. O. H. P. INDIA DISPONY, S. Ambamba Nd 1010 (2) 5/16

(62) Literally means grandfathers.

It could mean one's ~~biological~~ biological grandfathers. It could be referred to any old men as one of similar ~~as~~ as ~~one's~~ biological.

- Q. To go and ask for a ^{woman} wife
- S. *Lombola kutu kungafa amde*
The one that will take ^{this} ~~the~~ person's position ^{his} ~~the~~ after
- Q. *Yirikosara* And be the heir
- C. But he ~~was~~ has of *lobola* being paid with *indondo* or *indondo* 1/2 something made of grass.
- Q. *Kate nica indolu kutu*
Have you ever heard ^{the} ~~the~~ *lobola* being paid with *indondo*
- S. *Lobola Lobola?*
Q. *Lutofwe* ^{Yes lobola being paid with indondo} ~~ngati indondo~~
- S. *Indondo* ^{What is indondo} ~~indondo~~ ^{are ngati kutu} ~~are~~
The *indondo* that I know of *indombi indohle ngati kutu* is the one that people carry *kuphatpa indondo indohle* ^{the} ~~the~~ *indondo* *indohle* is a ^{to indohle} ~~to indohle~~ ^{white} ~~white~~ ^{be indohle}

xala yikha ya this home

R. He says that now say they was to go to ask for a girl from a certain family so they want to bring titensi a bangle

C A bangle

Ya they would give that to that man whom they want when he gets a girl from his wife ^{then} that girl would be taken as her ^{own} -

which gave the titensi

C Did they call that kwetfu la

R. Bekakubita rgekutsi kwetfu la

Did they call that kamba loko rgekutsi loko kaba kaba kwetfu la or ^{to that person} something

Yini rgekutsi kanyo kwetfu la kaba

kwetfu

S kanyo loko. It is going to ask

R. ^{asking} kanyo loko kwetfu la

B Going to ask for a wife

C Did they pay lobola (with) lithusi was it like this did it look like this

U Lalisa njenje It was exactly like this

S kwakube sekuba kubongana It was used in thanking nje nabe kamtsandzila kamfeka when they felt like they would let lithusi put the lithusi on him

R Anikwa ngulaba kasesitini The in-laws

When they had given the lithusi if the people had loved kasesitini kamfatu noma kenderudza kaba

Did they put it on their bakubomfati yini? Bafaka kamfati man. Did they put lithusi on the let lithusi noma kafaka kamfatu nyani bride or the groom

S kubonakala kutsi telithusi si The lithusi was for tibonga kubongetwani kutsi thanking

encenje ketsurise sekuphuma ke may the lithusi would come out let lithusi bayabonga ke ngalo and it to thank.

R Bawela bini?

Who did they give it to

S Mabele kphung noma suqelata We used it when umfati, maseyela umfati

asking for the wife kadayie silhupha let lithusi silondzise we would take out the lithusi and from his father

R Letigatwato noma leti was it the one in a long form?

S Letigatwato. Nengoban kesiye. The one that is worn on the waist.

kuyawela ngalolithusi The one who had been nquyana ke simelela kutsi asked given lithusi when

umafu anake angantala asking for, is the one that nancwara ngaba yintsozi in

Amakwenta Some times
it happened

aphama te
come out
ngalo

Basi kwakwenta toka
they are surprised to happen
Then said it was happening it
used to happen

What did it look like was it
in a bangle or was it in a
block or was it in a ball

to
suyfeta
en

Upsi to tefisi sithukuma
Did the tefisi look like
the saying this lithuini

sithukuma
sife kutayie
and rise
then and

ngalo sithukuma ngelufisi
when we are talking about
a bangle

telonyani telitphongele telinye
we talking about what type of
something else

telit
the figure
bangle form

ngamaky katugabile none-
the bangle which is like this when
he has put on?

on the wrist
to kesije

Nali nali tefisi
This one, this one tefisi

isi
seen

For tabola (V)

lects

Ehutebeteri yiv For tabola

when

Lemakhosana For the hairs

that

For the hair

that
hairs in

- S. Belisetjardawa njengen-unjfu lobekue
 It was use in crowning somebody
- A-ununijfu lobekue ufekung
 a. a person who has been
 1. Ifusi. appointed is crowned with Ifusi
- H Lobekue njengakubari
 A person who has been given like which position
- S Njenge unjfu lobekue kuti
 Like somebody who has been
 sikhulu
 made (sikhulu) a chief
- H A person who is being appointed
 as a chief is given Ifusi.
- C A Thank-you
 Did they ever wore it on the legs
- H Abawafaka. nalapha yini
 Did they wear it even here
- S Cha No
- H No
- S Abawafaka la They wore it here
- C Did they ever use Ifusi for lobola
- H Lona nalo bekalobola ngale yini
 Did they lobola with it
- S (b) See glossary
- H
- S
- H
- C C
- H H
- S
- C
- R

6e) occurs when somebody
gives

6o) Pay tribute. Make a
present of respect.

Abete abutala tonate
He occasionally used to kid them.

S H m able ayo tetpala le
And he would go to tfula there
H when he got them one or two
and then take them to the king
my uncle.

S Abi mabegetetpala le inkasi-ke
Whenever he went to tfula ^{to} the
base imbona ngandiso

H King would thank him with ^{a cow} cattle
H When he's taking the skins of ^{the} in-
tra king gives him a beast

C okay what did the people in
the old days use the Hasi for?

H Letiusi keteta tethasi
What did they use ^{1/2} the
beba's setentisela kwentani
for in those days?

H. Abebanika yini kuthonisa ^{did they} ^{use to give} ^{them} ^{cattle}
Did he use to give them cattle

S Abebanika Inkosi beyiba ^{He did}
He did.

kuthonisa uyabona kuthonisa
You see There was an uncle
malume lapha abe ababa
of mine there you used to ^{he} know

H.
I don't know what to say

S Awuyeti in—
You don't know the

H. ngiyayeti.
I know it

There was my uncle sometime
he used to tell us—
the small like not like a
rabbit like a dog a small
dog we call it ins— It lives
in the water it lives in the
sea I mean in the pool ins—

H Abewaphetse kanyani?
How did he control them?

S Abewaphetse nje ukhona
He controlled them just
even, kwakwama kutsi. Kani
like anybody in the country
ukhona loqoba insimbi
it was known that there's so and
yokutsi. Bani ukhona
so who works on this and so and
lofula insimbi yokutsi.
so who works on this k'khona

H He was controlling them
like this so and so at
embitterment, doing this
kind of a job. But the thing
is immaterial what you
are doing. Somebody at
Makhosini's place is doing
hoeing ^{the} than ^{the} other one doing
thusi just like that

C Did he use to give them cattle

When they work

H Abewaphetse ngani?
What did he pay them with?
Abewaphetse ngani? Ukhona
Did he use to give them cattle
yim nataba sebentisa?
when he gave them work

S Inkosi ibakhontisa kucala
The king used to khontisa
umuntu lokubona kq'la
them anybody who ^{has} his
kutsi. umyalezo wabase
Special value ^{own} ^{value} job.

H He used to khontisa them

S Uyabona. You see

C What

H He would put them aside
that he has a certain job that
he is doing. He would tap
them where he would find
them always.

C —

shuyahlangang
join it together

Se If you go to the river
where there sand is you just
look at the thing and if
you know the thing you can
just see the thing and say
I want this and take it out

C Did the king control them
emalata

H. Abe mtho siabephetwe ngiyo
Did the king control
lanlalata

the malata

S Ya Yes

H The king used to control
the malatas

C How?

H Kanjan?
How?

S How

(199) Brans & Cope (refers to).

nye ifinusa ngulabo
Sometimes the people from
labale kubo Cape Town.
Cape Town need it

S Uyabo wale emantini
You in the water you
emanti wale nanyalo
Can find 'ifusi shining
nye nala m'fusi enhlabatsin

unika...
ungakhatidza...
You would find...
ngito-ke...
that is the...
that is...
ifusi...
shining...
shining...

H Iy'khatzi
in the water

S Yat 'ole, lokhanyateketo
Yes the thing that shines
nye la enhlabatsin
in the sand

mamjeki bona batwath bantifz
Now the people know have
ye kukubamba yetube
something to catch that and

C Okay

C When did the Swazi ^{king} get
Itusi from?

H Luthusi - ka mthosi, bayibhaleph
Where did the Swazi king get Itusi?

S Laluyifola kaaba laba
He got it from ^{there} the ~~lab~~
labafula labansi,
blacksmiths

H They used to get it from
the malalas

C From the labas when did the
labas people get it from

H Bonatamajala labaka tathaphi?
Where did the labas get it from?

S Babawa fasa ^{from} ^{their} ^{own} ^{thoughts}
from their minds
Xabo

C What did he say

H They were getting it from
wall bags

C Is it possible that they got
it from trading or somewhere
outside

H kunganteka yini kutsi
Is it possible that
labakengisela na malabanye ^{with}
they traded it ~~into~~
Lantfu bora latsatse liphusi
other people and in turn
see kutsi ka lala lanye
the other people got what they wanted
got Itusi
latsatse kalabakupurako.

Ukho kutsi nye angits.
For instance dagga
njengengqu laba insangu

74

lobaba walapha wakua
known for making them
emasike's wakua lenikwa
both sickles and knives

S Ya. ngavo lamalala
Yes the blacksmiths

R Lamalala kuyintu
What kind of people were
lenjani?

the blacksmiths.

S Ngulabafuti labafuta
The ones who worked on
lehsimbi. iron

R these specialists who were
good at making the metal
were called amalala. In
other words we could call
them black smiths

C No No lala is a special
word

1. 15 of 75

C With a lala people lala
was it a surname lala
or was it a word?

R Manje utsi ke kuitsi nitsi
was lala a surname
ngamalala kwakutibongo.
or was it a special
tala bantfu yini kuitsi
name for a people or
lalalala nomanje
just a name
mbawumbwe libito labo yini

S pha libito labala
no, labo is the name of there
No lala is a word
labagcoba letingsimbi
like used to smelt iron
for the black smiths.

R It's a name for those

no this the surname

lamabele seyiyambamba-ke
 brought the corn he grabbed
 to Tsandzile. Seyitsi-ke to
 Tsandzile. Then the king ^{told}
 inkosi enduneni kelayigquba
 to the Induna ^{who} had
 lamantwana labaletse, lamabele
 accompanied the king's children to
 seyitsi uyawufike ngibike
 told the king ^{that} &
 kuyaba eysi lamantwana
 he had ^{the} child
 grabbed
 ngibese ngiyambamba. Manya
 Tsandzile
 sawuyasala kani senguyena
 She mother stayed
 lasatawutsi uyahlangana
 behind and when they met
 nalo thatsi sekutaleka
 this child was
 lamantwana-ke. Ngq. Vuse
 born. He is Vuse

d) the administrative offices in either
 royal residence or a chief's
 headquarters. However, there are various
 junior indunas of some junior
 rank.

1st Zulu name when translated into
 Zulu name could be babe.

76)

R. What he's ^{been} saying 'Sobkerza' by
Sombiloto, had those sons
Malambule Somcika 'Isckwan.
So he had gone to ask for a
wife from Zidde wakallchatswa
and then Zidde ~~was~~ and then
Zidde who ^{he} had gone to ask
the wife from, his kids were still
very young. But his brother's
daughters were big so he gave
Sombiloto a wife from his
brother's daughters. He gave
as a wife to Sombiloto his
brother's daughters as his
children were still young.

C. Thandilo

R. No No No not Thandilo

R. So then that one went and here
these four no no Somcika
Malambule and 'Isckwan.
These three.

R. So then she was -

S. Ha ^{gibatale} kaba nie.
Ha counted so much.
R. So then when she was still
these men Zidde his
daughters were grown up
now. So he said lots,
like its a tradition that
they carry some tswana
and something to go to give
to their inlaws. So Zidde's
daughters and - ladies
thawad they were going to
tswana at Sombiloto's place.
So when they came there
Zidde's daughters were
already grown up too. When
they came there Sombiloto
saw his one and said no no
I'm taking this one and
that's Thandilo.

C. Okay

S. Manjane scutsi-ke ma kuletwe
that had when they

(73) Female name of a person

Sometaoukate Somtiloto 11
 When they came Somtiloto
 nakafika te hlawu nger 12
 said here is my wife
 nangumlanu wami
 sister ^(sister) she's not a
 asabuljeli to. Sowuyambanawie
 going back. He then grabbed
 -ke to Isandzile. toto lasatawui-ss
 Isandzile (B) the one who ^{was with} Lore i to
 tata totswati, Lani laba etc.
 totswati when the others ^{bothehni se}
 seabadzala-ke laba was already
 R. Labo Somcuba Somcuba and thrust. When
 S. Labo ^{Somcuba} ^{na bo mizabhidla o}
^{na bo kwane and mabambues no no}
^{na bo mabambues}
 S. Anigoba-nje nangalo kuvamisa d
 That happens a lot when
 kuvanteka boku kuvete
 now that nearly
 ka. gaka kubu kelingenteki
 happened.

detpwe

(72) Refers to girls.

letadise masetikhula leti
 ta and when they grew
 to Zidze sonutsi Zidze marje
 up Zidze said we are
 sesenteka lilelase lekangwane,
 becoming a laughing stock with the ^{people}
 lomantwana kengamijisa le
 The child I gave to the
 kangwane ngamnik' inkhosi.
 Ngwane's, I gave to the king
 itsela kute leke, wathwalalwa
 who had asked for ^{a wife}, had never
 kona Masela kapa wamikechwa
 been given ~~any~~ anything
 le kubakala kutsi uphuma
 by the Zulus to show that he
 ekhaya. Wase-ke satfwalisa
 comes from a home. He then gave
 tirtfombi-ke. Lani letirtfombi
 tirtfombi ⁽⁷²⁾ something among
 sekukhule valetakhe,
 which were his grown up daughters.

(7) May mean Swaziland.
also mean the place of
Ngwenane other than
day Swaziland.

lim ngindzala boni mine
wife but found that I don't have
ang katsatsi, ngikatsi, mine
wife at that ^{moment}, my children
boni bantwana babane
are still young,
bona langolama k swanetintfo
but the one who comes
mbi ngibese ritsatsa lentfombi
after one have big girls. Then I
bona fedlinga ngim lakamngke-
wanda take the girl who I am supposed
to get lobola for and give her to the king.
Ngwenane, baka lawumisa nye
like name of Lawumisa and his brother
lingiso nye langulayo layin
belong to that lineage
category of langwane (71).
lakalqwane. kwentka kanyalo-
hed in langwane. That's how it
ke Manje kwahamba
happened. Now as time went by
kwahamba tase tijakentla
Zidris daughters grew up

4

(67)

wephuta kufa kava ze
Sobhuta lived long and ischurane.

(68)

kwabonakala lakhula
Somuba, magedla

botsekwane kanye nabosomuba
and Malambule

(69)

kanye nabomagedla kanye
grew up too.

nabo Malambule, kwabonakala

Now when

kutsi, manjena somu... kani

the Danini's went to Zwide

naye wayawucekwa unina

to ask for a wife ^{the mother of Zwide}

waisekwane ku Zwide waMkhathu

from Zwide ^{the mother of Mkhathu}

gave them ^{his} brothers

Zwide Zidye ^{gave them the}

wafike wabonika Zidye

daughters. For an example

wabonika ^{his} brother

Umtfwana wemnakabe

if people can come to me to

kubonye kugenteka kutololwa

As an eldest brother, to ask for a

- (65) Name of a person.
- (66) Shortened form for Sobhuza.
- (67) One of the Swazi kings

H. kutsi lowo akhigqili kodwila
 Somebody who was once a ^{king} ^{king} ^{king}
 wabe seureya khuphula
 but then ^{became} ^{great} a big man
 seureya mkhulu

S. kuyenteka loko iyengobu
 That happens as ^{the} ^{thing} seen
 inkhosi ibulala labu
 killed ^{the} ^{king} ^{king} ^{king} people
 ba Somcuba

R. It does happen the example
 people of Somcuba

R. USomcuba waba nyami-ke?
 What happened to Somcuba?

S. USomcuba utakwa nguBhuza
 uSomhlolo Kanye naMswati
 Somcuba is born of Bhuza together with
 manjona kwenicko-ke kutsi
 Mswati. Now after Sobhuza's
 nasakhotsame Sobhuza
 diale, but before that
 wabese kani kulala

sewuyawitonga ^{keitsile}
and he will later be addressed
And his surname becomes
as ^(eg) nikhosi nikhosi (5)

- C. What did he say
- H. Sigela is a child who has found that her or his father has been killed by the king then the king takes care of the child to keep him at his place and then he would be given a surname Stamini if its a Stamini (5)
- C. Really
- H. Yes
- C. Does he know about - Ligcili people who became big man
- H. Laba labatigcili labo
What about slaves who sehaka netikhumdla labo later had big portions? became big man kakhetu?
- S. kani atesigcili ? name? ^{yet he is}
He started off by being igcili?

(64) It is an additional clan name for Stamini people. But usually used as an address of respect used by the Swazi people.

1
oelisephuyile akungetelelwa
it was still poor people added
enkhomeni njengaletimbuthi
on to the cattle with something
ngobe Actimbuthi keningetela
goats were also used to
because ^{even} goats were added to
cows.
add on to the cow.

C Does he know anything about
slaves

H. Tsigili-ke kekhona tokwazi
Slaves ^{Do} you ^{know anything} know anything
ngato about them

S sigqeti iqumintfu tokwabulawu
A slave is somebody who
boyise kwabona kata -ke ^{by the king}
his ~~the~~ father had been killed
kwekutsi umilwana
after which the king took
umyawukhulola entlosini
him to keep him.

19/08/33

5 hrs

+ 7 hrs (5+2)

R No he heard about the goats
not punitions

S ngati kuti bawo bephane apha
What I know is that in laws
unthoti wakhe be ngum kuti
can give them to another mlilo, but gift.

R Ya?

R Ya. It could just be a gift to
the inlaws not as a lobola

C And what about lobola with hoes

R Lulibola ngemakhu bak kuti
and what about lobola with
nye kutiwe seyobola ngemakhu
hoes?

S Uyoobola ngemakhu bak angetelela
paying lobola with hoes hoes are
Ekhomeni used to add to the number

ekuse lianga kabi nye kuvetole
the world may not as I have
the world had not reached me stage
day

(63) refers to putting a
penis sheath.

91

Alencuasta ngenocwastes
wad to me the elephant tooth
walebringo bondlow

L. Kewadja (63)

1) Wanthengame wa'o

S Wanthengame wa'o

C Did they use the ivory for -

R Lulho kutu yalijha wale lora Nkosi
It means it ^{used to belong to} per king
So it means ivory was for the king

S Yes Yes

C Used for the king

R Yes Yes

C Okay. Like ever hear of lotora
with pumpkins or goats.

2) Waka wawa kutu kuake kwatjokwa
Did you ever hear of wola
ngema tsanga noma timbucti
paid with pumpkins or goats

Cha pso wa kwatmbuti angati
No we heard of wola with goats
ematsanga wa pumpkins

R the white cloth.
S ^{the white} ^{marker} ^{chief}

R Utsi ke yona ^{is} ^{paying} indondo is
the ^{is} ^{paying} indondo is

ku yona teyakhuwa ngensini
something that is made of iron.

S Cha anguyati
No I don't know it

C — Can you ask that Adela
Adela people hunt for ivory

S Utsini what is she saying?

L Utsi bala Adela bala
she's asking if the Adela
bafina 1- batryela batryela
people ever hunted for ^{the} ivory
ematiye ematiye.

S Cha phela ^{an} ^{elephant?} ematiye ematiye
No ivory was for one person
ngoma-munye njangoba nje
As we have

sikhulwane nja Hlubi, Hlubi-ke
talked about Hlubi, Hlubi
Hlubi

5. Sinanatelo of Ndlela. They conjoin with those of the MaLangeni. ⁸ You see, we say
'Ndlela of Hlubi, Hlubi of Ludvongo,
Ludvongo of Mavuso of Ngwane,
You who have . . . scowged the Lubombo.

We start saying '

'Nokosi, Ndlela of Hlubi, Hlubi of Ludvongo,
Ludvonga of Mavuso, Mavuso of Ngwane.

- X Babe⁽⁷⁾, may I interrupt: these people want the history. You should explain to them about 'ekugaleni'⁽⁷⁰⁾
How did we separate from the Dlamini's; how did we separate at Ludvonga; why they say 'Hlubi' to the others, because to . . . was a twin with Dlamini - rather, not twins, but that they came after one another; also: . . . about this Ndlela; that they say 'Ndlela' and 'Dlamini'. How did that happen? When one was burnt, one of the children?

- 5 Dlamini, Hlubi^{son} of laMkhwanazi⁽⁷¹⁾ - alias Lomaketho⁽¹⁰⁾
Dlamini is of laMkhwanazi - his mother is Dzambile. Dzambile joined the older one, Lomaketho, and it happened that when Ludvonga died, and Hlubi was to be installed, she made him take a hot coal in his hand. Dzambile, the inhlanti⁽¹²⁾ of Lomaketho.

HD. She didn't put the hand in porridge - hot porridge or sour porridge?

1
5. You see, in this history its like this: we were born of Ludvonga⁽³⁾ at Nkanini⁽⁴⁾ ludvonga ~~is~~ was born of Mswati at dudzidzini⁽⁵⁾. You see, we ~~were~~ separated here with one who born of the king ^{born} of ludvonga ~~is~~ son of Mswati

Then we separated: ludvonga bore Hlubi;
Hlubi bore Ndllela; Ndllela " Mshengu;
Mshengu " Mkwekazi; Mkwekazi bore Ngwazepansi;
Ngwazepansi bore Gedlem bore; Gedlem bore
bore me [Sumbini ba].

X Mkhulu⁶⁹, explain to them how we became Ndllela.
From where did it all start?

5 Now, he [Mbandzeni] took my father and made him his insila, and then he took Sinjalo, who bore Hodoba. Do you know Steki? Father of Steki. He is born of a girl of this house. Steki is born of Hodoba. Steki says its at his granny's here

HD. Were you already with the Elamis.?

5. Yes, very much so.

HD. When this happened who was king?

5 The king who made us become Ndllela? - Its Mbandzeni.

HD. Can you tell us the sinanxelo⁷ of Ndllela?

24

is as it is today. There
some people that are
specialists in that field
they are ~~are~~ were never
taught.

C It seems to me that
we should stop here
today.

buthori. Pjengola nje
 for the visits of the kingdom. Just as
 namoro nje ngoba
 it is now as we have
 sibilolelo ngura, taba
 lost the (world) king and the
 koabeta ngara ngara.
 boy has been crowned.
 lomlana - to see it as a boy
 The boy will take the
 leu leu - ke leu leu
 same foot steps with
 la panglong lomlana
 those who ~~are~~ fortify
 buthori ngara ngara ngara.
 He kings with the relevant miti
 2. He saying that there are
 some people who are
 too with the knowing the
 miti for the king so that

and Mswati was nowhere
to be found. He found those
people who had hidden
from Mswati when he was
leaving so the people were
called tsonga.

C. Where did Mswati get the
muti for Inswala?

R. Mswati yone bhehanti
Where did Mswati get
japhi imitsi yancwala.

C. Umuthi for Inswala

S. Imitsi yancwala kutsi
Imitsi yancwala it mean
kutsi kukhona labadala
there are people who
make dala bukhusi
when ^{a kingdom was} ~~they were~~ created, were
badala kutsi imitsi
created with the ^{knowledge of} imitsi
yancwala it is labadala
yancwala. They're responsible

(79) Roughly translated as medicine.

they will come and catch you. Ngiko-ke asala'ke. That is why Mswati fled?

S. Ngiko-ke loku Mswati. That is why Mswati asatawube senusute's left in propriety promptly euku ngoku tawu vusung; because he had been ngulendudza yala mihlatiwa ^{cautioned} told something by the mihlatiwa man.

R. A certain mihlatiwa man came to ...

S. Mangete uva nye kutlwa. Now you ^{often} ~~cut~~ here about kutlwa le la Shaka-ke a place called Kbhaca Sekubuta kemphe Yu Yanga. When Yanga's impius asked about kutsi uphi Mswati. Pats Mswati's whereabouts; Monatis

laka asawate tuku people said they didn't know when lshu'at'at. Sebaba ngabaka he had gone to. They were then l'kawa Pulha eke m'kasi called Khacas. "You hid from your man, han, baka yarking when he left."

Loku laka mame Khaca that's how they came to be called eye. Khacas people?

R. Kakhaca la Mswati. They hid from Mswati when asasahamba he left.

R. When these Pdwadwe men had come to caution Mswati that they will catch you then he wanted going. Mswati l'wara Yanga came with his impi or emsawate. Then he said that Mswati was

uyobafundzisa yena lo zidze
 him to go to teach zidze
 Yanga kusengu Yanga
 Yanga. Yanga was the nephew
 nyise walo zidze. Manyeke
 the father to zidze. Now
 kwase kusuka lenye
 a ^{certain} man from the
 indoodza la kubo babo
 Mthatswa as ^{people} went
 bakamkhatjwa iyawu kutsi
 to M'swati and
 kumswati lamhla walala
 said "to day if you put
 ula ubangiwu wena.
 up here they will catch you.
 Bafuna kutsi uyobafundzi-
 They want you to teach
 sa tencwala ungabacoba
 them about in cwala and
 -ke kuba fundzisa nemiti.
 once you finish doing that

yakhona nam bayabe
 they will see what
 sekadebonela into
 they will do ~~not~~
 labafuna uyente.
 make you do."

2. So he's talking about why
 M'swati had to move
 from the kwana.

2. - the war between the
 Swati and Zidze. He says
 now the Zidze people they
 wanted to catch M'swati
 and take him away from
 the kwana and all the
 must that he involved
 there and then after they
 will do something that they
 will do wanted to do with
 him. So a certain man
 came to tell M'swati that
 if you sleep here today

(25)

~~The concerted battle of [war].~~

79 See glossary

mbawambwe letive n
^{land} were they fighting
 weli hujwa nguliphi?
 for?

8. Like batwa manjeng
 For the land, they fought
 bangutoku batwa
 and left a fighting
 njengha ngakutunq-nye
 as I told you
 ngokutsi kucala kusuka
 before. The reason
 is because he was told
 utawukakwa yimphi
 that he was going to be
 yaka Zulu Hamfikela
^{surrounded} by a Zulu impi ⁽⁸⁾ which
 imbele lombambe ahambe
 will then catch him and force

waite walwa yini nebaritfu
to ever fought with ^{the} people
bakangwane of Swaziland

S kakhulu. Yes. Too much
why?

Q Leni? Why?

S Walwa kakhulu nabo. times
he fought them many times

Q. Balwelan. why did they fight?

S. kwakufunwa nethukhano.
There were cattle raids
phela kwatq these days.

Q. Ya, he wanted cattle

C what about the land of
the Nongola?

S kwakufunwa nabo. and was annexed
Q. Am? and the land too.

C Why

Q. Ubuta-ke, bute, ngalendano
She's asking about the land

ngalendano ngase kumpungolo
did they fight on the land in

balwa yini noma
Phongola. or which

ing
it
ye
a
v
h
c
c

C
 S Manjena wabe sewuyaya
 to Now ^{ya} Senzangakhona
 to Senzangakhona ka...
 died and Senzangakhona
 to Senzangakhona abetsetse
 had a wife from the
 lekamtetfwa khona ^{to Butjona}
 mtetfwas ^{the} people at ebutfwa
 nayaka Mangusa Mangena
 near Mangusa ^{the} Now
 wabe sewuyeti loya Shaka
 Shaka came to pay
 sewutawukhala utawukhalelo
 condole^{nces} to Zidze
 Zidze ngaloyise tofite
 for the loss of his father.
 R. Actually he's telling us
 about Zidze that his
 kingdom got finished at
 Zidze Zulu. His son or his
 induna was Senzangakhona.

Senzangakhona had taken
 a wife from the Ndwandwes
 So Shaka he then started
 talking about Shaka that
 he went to mourn
 koje utse ngubani.
 What is the name of the
^{king} who had died.
 Ninkhosi leya? le
 S. Vinduna? It was a chief!
 R. Vinduna? ^{belonging to} Senzangakhona?
 S. Vinduna? ^{the} who was he?
 S. Vinduna? ^{the} Senzangakhona
 Senzangakhona
 R. Oh he went to mourn
 Shaka from the Mtetfwas
 went to mourn when
 Senzangakhona had
 died.
 R. Senzangakhona be ka-ke
 Now can you continue
 Nkhosi Nkhosi!
 C.
 R. Oh Nkhosi kutsi Zidze
 in the asking if Zidze

emph one
at the back.
R. Inkhosi yaka Zulu bekeengen
Who was the Zulu king
Lani - ke mkhulu. Mkhulu?

S. Bekungu Zidze Mkhathshwa
The king was Zidze Mkhathshwa
R. Oh! uhum - - So it
was like this; when Somblo
had caught this lady
Thardile he said to those
that were going back
they must report that I
have taken this lady here.
So now Thardile it was then
seen that this one, Mswati,
is the son of the daughter of
the real King Zidze not
son of the daughter of Mswati
who was Zidze's brother.

C. Oh does he know anything
also about Zidze?

R. Kakhona lokanya lokwato
Is there anything about
Mkhulu about Zidze?

mkhulu ngq'Zidze?
Zidze

S. Ngq'Zidze oh seng danyu
C. About Zidze she 'm how tired.

S. kama ngiyat lokethye
But I know something
Iokedsite lokubekaka
that when Zidze
kutsi nyangoba sebhapha
ke - - - came to
bukhosi ba kwe Zidze
an end in
velaZulu kwabe se bukhosi
kutsi, the reigns were
kabe bukhosi sebutatfu
later by a
induvung, ngumntfwan'
Chief, the son of a
anduvung xa Zidze, Induvung
Chief of Zidze. Zidze
xa Zidze - e ngu senzangakhona
induvung was senzangakhona

(77)

his name
white like

- 2. Lo Mswati This Mswati.
- 3. ^{Lo Mswati} ^{Mangena-ke} ^{This Mswati} ^{Now the} ^{also telwe} ^{to Vuso} ^{inkhosi} ^{is} ^{nywe}
Mwato m'buso was born the
kese iyakhotsana thong
king died just after
loko atelwe nasangy -
he was born when he is
mutfwana was still a child. to
- 4. Lo Sombololo (Lombolo)
- 5. ^{Yes} ^{people} ^{the} ^{Swazi} ^{of}
Mth - Mangena-ke
kacangwate kubonakale
saw that the child Thandile
kutti. Lemtfwana. to Thandile
was a daughter to the Zulu king
senge wale khosi. yaka Zulu
at Zululand.
asasiye walo Vumisa
That the child of Vumisa
Vumisa idelanana na lo Zidze
Vumisa comes after Zidze.

S. When they moved here, Nyamayenja (47) moved from here...

HD. Nyamayenja, a person?

S. A person ~~of~~ with the kingship over all the Ndelas.

HD. Where did he go?

S. He went to Simakahla. ()

HD. Who was the inkosi (7) at that time?

S. It was Somhlolo. Somhlolo asked for a boy from Nyamayenja, thinking that there may be an umutsi (48) that when the king gidza (incwala ~~to~~ (7)), to wash with it. Somhlolo demanded a boy from Nyamayenja. He took out Mshengu. Mshengu came back and his home was built there there where there is an ~~two~~ msinsi (49) tree. Somhlolo built his home over there, on the ridge, in the area called 'eMapulazini'. The place was called Nobamba. (50). From there, it was moved up to the [new dobamba⁽⁵¹⁾] homestead.

HD. Who moved? The ~~king~~ inkosi who moved from here, going up?

S. It was Somhlolo who moved.

DO NOT TYPE

13

X ~~Ndlela was the son of Hlubi.~~

S. Ndlela died here. Ndlela's home was removed by Hlubi. He built it there. He took him [Ndlela] from the house.

H.D. In Hlubi's time, is it right to say there were two homesteads, here and there.

S. Nmb [agacing]

H.D. Why did he have two places?

S. He was butswa'ing ~~the~~ (7). You see, when one is an ~~king~~ ^{inkosi (7)} one builds another homestead someplace there where ~~to~~ one likes.

X To come back to the ~~king~~ inkosi who remained here, who was this king who climbed and rested on a rock?

S. He was called Ngwane; he was called Ndwungunye, of the stone. He was looking after cattle when he was yet a boy.

X Today it is called eNtshejuba. (44)

DO NOT TYPE

12

Q Now, we were asked to go and fetch from
hickweni (oo) ~~This Mshengu~~

This Mshengu was born of Ndlela.

H.R. why did you go to Sicunusa? (43)

Q The place was ours.

X Actually, we were running from the war of the Zulus.

DO NOT TYPE THIS PAGE

~~SKIP A. NUMBER PAGE NUMBER~~ - eg if this shld be

||

p. 20 of your typing
leave p. 20 blank.

S. Now then, this one was king

leave
10 lines }

H.D. What kind of fever?

S. It was a fever - a fever because the jungle
has much fever. There was also

died. He is at the hlatsi (oo) that they call 'Hlathikhulu'. (39) He was buried there.

H.D. He left a child, Ngwane?

S. Yes, he left a son, Ngwane. Ngwane was born of la Mndzebele. (40)

X The one who is called Ndvungunye.

H.D. Ngwane, Ndvungunye?

S. Ndvungunye is the same person [as Ngwane]. Then, ~~the homestead was~~ after the mourning period was over, the homestead was moved down. It was built entatsi (oo) at the Mzimvubu (oo) and at Ncontsane (oo) in the area called Matsapha. (41). The rivers, they join in the area called Matsapha.

H.D. Was Hlubi still alive when Ngwane was king?

S. Hlubi died at that time, Hlubi built here; he died here. The one who built over there was Ndlela. He was at 'sicokweni' (oo) of Ngisana (oo)

X Near Sicunusa. (43)

H.D. Kubo Ngazini (42).

to Hlubi. Hlubi was at Nsikazi. Then he took this, of Ntsekulane, all this. That was how he got that.

X. He appropriated it.

S. So they all raised their hands and khonta'd (7) Hlubi, until Hlubi died.

C. Can we ask who was with Hlubi? Nkambule, Siukati, Vilakati - anyone else?

S. Also the Maseko⁽³⁵⁾ people, and the Duba people. (36)

X They were all under Hlubi.

S. When he settled here, Dlamini - the one who remained behind - was attacked by Lozingili. Lozingili went to his mother's place, the Ntsetfwas at Manguzu.

leave
3/2/20

He sent people to come and report that he was being attacked.

H.D. Was he up at Dubonjeni (9) or there on the other side of Dubonjeni. This Hlubi, this Dlamini.

S. Dlamini was down at Mavaneeni (17)

H.D. On the other side of the Dubombo? (9)

X Yes.

the Mkhuze, crossing emagudu. So this made them lose the way they had been instructed to take to Baga. Now they were driven all the way until they got to Hoba. But still, the spies were going on ahead, checking the places ahead.

HD. Is it that the Ndllela's wanted a place to stay?

X Yes, they were looking for a place to stay.

S. Yes, now until the spies crossed the Phongola...⁽¹⁹⁾

HD. So which way did they go? Did they come to Swaziland or to that side.

S: They were coming this side. When they crossed the Phongola, when they arrived at Godlwako⁽²⁸⁾, they found the Nkhambules⁽²⁹⁾ and the Sukatis⁽³⁰⁾. beSut'fwa⁽³¹⁾. They returned to Hlubi. So Hlubi said 'No', they would arrive at night at Godlwako⁽²⁸⁾, so when the Nkhambules and the Sukatis woke up, they found themselves surrounded by an impi⁽⁷⁾. So they lifted up their hands, and said, 'No, we are not fighting, nine bekunene⁽²⁾'.

X And then the Ndllela's attacked them.

S. Then the spies went out again. They went all this way, going that side, until they encountered the Vilakali people.⁽³³⁾ And then they returned

S. After it was apparent that Hlubi would not be installed, the son of the inhlanti⁽¹²⁾ was taken. Thus Lazingile (38) said you will not rule in the umuti⁽⁷³⁾. You are not 'Bayede' (!). 'Bayede' is [a salute for] Hlubi, whose mother burnt his hand deliberately.

X. The one whose hand was burnt.

H.D. Of the Swazis; people of the place of Ngwane.

X. Kwa Zulu.

S. Now he fought after Mamba⁽²³⁾ left. Mamba was instructed to move up the Lusutfuru⁽²⁴⁾ river; to cross the Phongola⁽¹⁹⁾ and to move up the Lusutfuru. Now, all of these are the sons of Ludvonga.

H.D. They all come from Ludvonga.

X. They are brothers.

S. Now, Hlubi ^{was told} to go back and baga (hide). After that went, Mamba went out; he was given people and he went. And Hlubi was given people and he went. Now when he was up here at edubonjeni (9), this of Vuma⁽²⁵⁾, then Ndilela was born. When Ndilela was born they moved away from there and they crossed the Mkhuze⁽²⁶⁾. When they were at Mkunzana, they were attacked by the Zulu. Yes, they were attacked and forced to recede.

HD. That where they quarrelled?

S. Ya. Down that way, around the Nyawo¹⁸ area. Standing on this side, it can be pointed at across the Phongola.⁽¹⁹⁾

HD. Looking across the Phongola, do you face the east, or do you face that side?

S. As you can see, the Swazis moved. Mswati moved from Bhaga.²⁰ You see, the place is called Baga because the mabaga [people] hid away from Mswati and his impi.⁽⁷⁾

X Mswati I.

HD. Mswati the first.

S. After he died there, he was buried at Entsheni kaNtunjambili.⁽²¹⁾

HD. Where is that?

S. If you are at Nongoma⁽²²⁾, you point^{to} that end.

HD. When you point southwards.

S. Ya. Even his child, Ludvonga was buried that side. The first one not to be returned there was Dlamini. Dlamini, ee

'Bayede'⁽¹⁾ We each other, Bayede, Bayede.

C. So is he wrong when he speaks of Mbandzeni?

X. Yes, he is wrong. Dandvanga 1st.

C. So how did they get the name Ndlela?

S. Truly, this name, this sibongo⁷ was obtained when a lady, - a paternal aunt was taken. She was taken by Mbandzeni and he then gave us the sibongo⁷ Ndlela.

H.D. What happened to Dlamini and Hlubi?

S. Hlubi then bore us.

H.D. Where did Hlubi go?

S. Hm, he is there at Mbilaneni.¹⁴ He died here at that stream

X. It is called Hlubi. He was buried at emakhosini.¹⁵

S. This Mbilaneni was first used to bury Hlubi

H.D. So here, when Hlubi and Dlamini separated where did they

S. At eMadwuhwini¹⁶, eMavanezi, there where there is Npodontsingile. There were there is Makhlungu. The place is now called Masimini. Its 'dozinduku' (nduku?) the umntfawanezoni⁶⁵

S. No, she made him hold a hot coal.

H.D. So he turned out to be left-handed. So who was installed?

S. He [Hlubi] became left-handed and her [Dzambile's] child was installed. This one, his name ~~of~~ from child lead is Dambuza, this Dlamini

H.D. Did Hlubi have younger brothers?

S. I don't know. I cannot explain for all that I know is that which I was told by the old people.

X. Let me clarify here: the one who was made to hold a hot coal and who became left-handed was of the people of Ndllela. It ~~the~~ was the people of Ndllela who were made to hold a hot coal, he was found to be left-handed. ~~A~~ left-handed person cannot succeed to the kingship in kaNgwane.⁶¹ Kk

H.D. This sibongo⁷ of Ndllela, how was it obtained?

S. It was obtained in Mbandzeni's time, - the grandfather of Bhuza.⁷²

C Hlubi and Dlamini were brother's long before Mbandzeni's time.

X Luthwanga I⁸¹.

S. Ya.

H.D. Why did he move from here.

S. They were giving room to each other.

H.D. Was Nyamayenja a sikhulu? (7)

S. He was an inkosi (7) of a yesive (55).

H.D. This Nyamayenja?

S. Ya.

H.D. In the time of Sombulob, did the Ndlela people gidza (56) incwala (7)?

S. With Sombulob, they did gidza.

H.D. Did you gidza with Hlubi and Dlamini?

S. They gidza'd it, at the time, they even separated Now when they gidza (56) incwala (7) with Mswati. It was then, after it was through, after Mswati wound up the incwala, then Fokota (57) arrived, with his emabutfo (7) at the incwala.

C. I want to ask, what happened before, endvulo? (58)

H.D. She wants to know — ekugalemi (58), endvulo (58) At the time of Dlamini and Hlubi. Did they

()

S. When they moved here, Nyamayenja() moved from here...

HD. Nyamayenja, a person?

S. A person with the Kingship over all the Ndlela s.

HD. Where did he go?

S. He went to Simakahla().

HD. Who was the inkosi() at that time?

S. It was Somhlolo. Somhlolo asked for a boy from Nyamayenja, thinking that there may be an umutsi() that when the King gidza incwala(), to wash with it. Somhlolo demanded a boy from Nyamayenja. He took out Mshengu. Mshengu came back and his home was built there, there where there is an msinsi() tree. Somhlolo built his home over there, on the ridge, in the area called 'eMapulazini! The place was called Nobamba(). From there it was moved up to the (new Lobamba ()) homestead.

HD. Who moved? The inkosi who moved from here, going ...?

S. It was Somhlolo who moved.

S. It is called 'Lobamba lomdzala' ().

HD. At the time when the Nobamba homestead was here, where were the Ndlelas? Over that hill.

S. The Ndlela people were here, because those of the Langeni() are of Hlubi.

HD. Of Langeni, the Magongo people. ()

S. Ya

HD. Where is that?

S. There.

X. Across Mauzana(), over that bridge.

S. The ruins of the Langeni are here, behind-----.

()

S. Yes, he left a son, Ngwane. Ngwane was born of la-Mndzebele.()

X. The one who is called Ndvungunye.

HD. Ngwane, Ndvungunye?

S. Ndvungunye is the same person (as Ngwane). Then, after the mourning period was over, the homestead was moved down. It was build entatsi() at the Mzimvubu () and at Ncontsane() in the area called Matsapha(). The rivers, they join in the area called Matsapha.

HD. Was Hlubi still alive when Ngwane was king?

S. Hlubi died at that time, Hlubi built here; he died here. The one who built over there was Ndlela. He was at 'sicokweni'() of Ngisana()

X. Near Sicunusa.()

HD. Kubo Ngazini ().

()

S. When he settled here, Dlamini- the one who remained behind- was attacked by Lozingili. Lozingili went to his mother's place, the Mtsetfwas at Manguzu.

He sent people to come and report that he was being attacked.

HD. Was he up at Lubonjeni() or there on the other side side of Lubonjeni. This Hlubi, this Dlamini.

S. Dlamini was down at Mavaneni()

HD. On the other side of the Lubombo()

X. Yes.

S. Then Hlubi started out fully armed; even Mamba came fully armed since they had also taken out an impi(). They found Dlamini at Butunywa , where he was surrounded by Lozingili.

HD. Who was Lozingili?

X. He was the brother of Dlamini and Hlubi. And Mamba. They were four brothers.

S. Now when Hlubi's army arrived there, what they found there was that the Mamba people had already gone ahead. They destroyed the others (Lozingili's army) after Hlubi's army arrived. They took Dlamini back to Mavaneni.()He said 'My brothers, I can't stay. You can't leave me here. I am coming with you because, if you leave me here, they will attack me! So they took him, and left him up on the Lubombo, on Nyawo() territory.

HD. Who did they take?

S. They took Dlamini. They left him up on the Lubombo and that is where he died. He is at the hlatsi() that they call 'Hlathikhulu'() He was buried there.

HD. He left a child, Ngwane?

(2)

S. the Mkhuze, crossing emaGudu. So this made them lose the way they had been instructed to take to Baqa. Now they were driven all the way until they got to Hoba. But still, the spies were going on ahead, checking the places ahead.

HD. Is it that the Ndlela s wanted a place to stay?

X. Yes, they were looking for a place to stay.

S. Yes, now until the spies crossed the Phongola...()

HD. So which way did they go? Did they come to Swaziland or to that side.

S. They were coming from this side. When they crossed the Phongola, when they arrived at Godlwako(), they found the Nkambules(), and the Sukatis() - beSutfwu() They returned to Hlubi. So Hlubi said 'no' they would arrive at night at Godlwako(), So when the Nkambules and the Sukatis woke up, they found themselves surrounded by an impi(). So they lifted up their hands, and said, No, we are not fighting, nine bekunene().

X. And then the Ndlela s attacked them.

S. Then the spies went out again. They went all this way, going that side, until they encountered the Vilakati people(). And then they returned to Hlubi. Hlubi was at Nsikazi. Then he took this, of Ntsekulane, all this. That was how he got that.

X. He appropriated it.

S. So they all raised their hands and khonta'd() Hlubi, until Hlubi died.

C. Can we ask who was with Hlubi? Nkambule, Sukati, Vilakati- anyone else?

S. Also the Maseko() people, and the Duba people()

X. They were all under Hlubi.

(-)

HD. Mswati the first.

S. After he died there, he was buried at Entsheni
kaNtunjambili().

HD. Where is that?

S. If you are at Nongoma(), you point to that end.

HD. When you point southwards .

S. Ya. Even his child, Ludvonga was buried that side.
The first one not to be returned there was Dlamini.
Dlamini, 'Bayede'()we each other, Bayede, Bayede.

S. After it was apparent that Hlubi would not be installed,
the son of the inhlanti() was taken. Thus Lozingile
() said you will not rule the umuti(). You are not
'Bayede'(). 'Bayede' is (a salute for) Hlubi, whose
mother burnt his hand deliberately.

X. The one whose hand was burnt.

HD. Of the Swazis; people of the place of Ngwane.

X. KwaZulu.

S. Now he fought after Mamba() left. Mamba was instructed
to move up the Lusutfwu() river; to cross the
Phongola() and to move up the Lusutfwu. Now, all of
these are the sons of Ludvonga.

HD. They all come from Ludvonga.

X. They are brothers.

S. Now, Hlubi was told to go back and baqa(hide). After
they went, Mamba went out; he was given people and he
went. And Hlubi was given people and he went. Now when
he was up here at eLubonjeni(), this of Vuma().
Then Ndlela was born. When Ndlela was born they
moved away from there and they crossed the Mkhuze().
When they were at Nkuzana, they were attacked by the
Zulu. Yes, they were attacked and forced to recross the

()

✓ C. So is he wrong when he speaks of Mbandzeni.

X. Yes, he is wrong. Ludvonga 1st

✓ C. So how did they get the name Ndlela.

✓ S. Truly, this name, this sibongo() was obtained when a lady, a paternal aunt was taken. She was taken by Mbandzeni and he then gave us the sibongo() Ndlela.

HD. What happened to Dlamini and Hlubi?

S. Hlubi then bore us.

HD. Where did Hlubi go?

S. Him, he is there at Mbilaneni(). He died here at that stream.

X. It is called Hlubi. He was buried at eMakhosini().

S. This Mbilaneni was first used to bury Hlubi.

HD. So here, when Hlubi and Dlamini separated, where did they

S. At eMadvwulwini(), eMavaneni, there where there is Mpolon'singile. There where there is Mahlangu. The place is now called Masimini. Its 'Lozinduku'(nduku?) the umntfwanenkhosi()

HD. That where they quarrelled?

S. Ya. Down that way, around the Nyawo() area. Standing on this side, it can be pointed at across the Phongola ().

HD. Pointing across the Phongola, do you face the east or do you face that side?

✓ S. As you can see, the Swazis moved. Mswati moved from Bhaqa(). You see, the place is called Baqa because the maBaqa(people) hid away from Mswati and his impi()

X. Mswati I.

(2)

but they came one after another; also about this Ndlela that they say 'Ndlela' and 'Dlamini'. How did that happen? When one was burnt, one of the children?

alias

why have a space

him

S. Dlamini, Hlubi son of laMkhwanazi() alias Lomakhetho () Dlamini is of laMkhwanazi- his mother is Dzambile Dzambile joined the older one, Lomakhetho, and it happened that when Ludvonga died, and Hlubi was to be installed, she made him take a hot coal in his hand. Dzambile, the inhlanti() of Lomakhetho.

HD. She didn't put the hand in porridge-hot porridge or sour porridge?

S. No, she made him hold a hot coal.

HD. So he turned out to be left-handed. So who was installed?

S. He (Hlubi) became left handed and her (Dzambile's) child was installed. This one, his name from childhood is Dambuza, this Dlamini.

HD. Did Hlubi have younger brothers?

S. I don't know I cannot explain for all that I know is that which I was told by old people.

X. Let me clarify here: the one who was made to hold a hot coal and who became left-handed was of the people of Ndlela. It was the people of Ndlela who were made to hold a hot coal. He was found to be left-handed. At left-handed person can not accede to the Kingship in kaNgwane().

HD. This sibongo() of Ndlela, how was it obtained?

S. It was obtained in Mbandzeni's time,- the grandfather of Bhuza().

C. Hlubi and Dlamini were brothers long before Mbandzeni's time.

X. Ludvonga I st.

cross ref to original
editorial
inter. show

(1)

You see, in this history its like this: we were born of Ludvonga()at Nkanini(). Ludvonga was born of Mswati at Ludzidzini(). You see, we separated here with one who born of the King- born of Ludvonga son of Mswati.

Then we separated: Ludvonga bore Hlubi;
Hlubi bore Ndlela; Ndlela bore Mshengu;
Mshengu bore Mkwekazi; Mkwekazi bore Mgwazepansi;
Mgwazepansi bore Gedlembane: Gedlembane bore me
(Simbimba).

- X. Mkhulu(), explain to them how we became Ndlela ..
From where did it all start?

Now, he (Mbandzeni) took my father and made him his insila, and then he took Sinjalo, who bore Hodoba. Do you know Steki? Father of Steki. He is born of a girl of this house. Steki is born of Hodoba. Steki says its at his granny's here.

HD. Were you already with the Dlaminis?

S. Yes, very much so.

HD. When this happened, who was King?

S. The King who made us become Ndlela?- Its Mbandzeni.

HD. Can you tell us the sinanatelo() of Ndlela?

S. Sinanatelo of Ndlela. They conjoin with those of the Malangeni(). You see, we say Ndlela of Hlubi, Hlubi of Ludvonga, Ludvonga of Mavuso of Ngwane, You who have scorged the Lubombo.

We start saying

'Nkosi, Ndlela of Hlubi, Hlubi of Ludvonga,
Ludvonga of Mavuso, Mavuso of Ngwane.

- X. Babe(), may I interrupt: these people want the history. You should explain to them about 'ekuqaleni'()
How did we separate from the Dlaminis; how did we separate at Ludvonga; why they say 'Hlubi' to the others. Because he was a twin with Dlamini- rather, not twins

D. Sozingili.

C. Why did Sozingili fight with Dlamini?

X He was fighting for Hlubi. He said that he could not dance the incwala because the incwala was the order of Hlubi.

C. That Hlubi should be the one to gidza incwala

X Yes.

C. ~~Some~~ some of them said that Hlubi should gidza incwala, and some said that he should not.

X Yes.

D.

leave
4 lines

Namba was the liokancanku. (59) In reality, as you know, the Namba have their own ceremony. It has remained like that.

gidza incwala ?

A. They did gidza it. They gidza'd it incwala. Dlamini did. That is when Dlamini and Sozingili quarrelled. They quarrelled over the incwala. Sozingili said 'you can't gidza incwala because your mother burnt the proprietor of the incwala, Hlubi.

H.D. When Hlubi went away, coming here, did he gidza incwala ?

A. Here. He did gidza it!

H.D. It means that in a year, the incwala was held in two places; one here, and the other with Dlamini.

A. With Dlamini, when he gidvwa'd it, the quarrel began.

H.D. Where was it gidvwa'd ?

A. There, at Mavaneni. (17)

H.D. Did the brother Mamba fight with Dlamini?

A. No, he never fought. It was they who fetched Dlamini from there. He reported to them that he was ~~was~~ under attack.

H.D. Who?

S. It is called Lobamba lomdzala [old].

H.D. ~~Where~~ At the time when the Nobamba homestead was here, where were the Ndllelas? Over that hill.

S. The Ndllela people were here, because those of the Langeni (8) are of Hlubi.

H.D. Of Langeni, the Magongo people. (52)

S. Ya

H.D. Where is that?

S. There.

X Across Mauzana. (53), over that bridge

S. The ruins of the Langeni are here, behind —

H.D. At the time when Sombilolo was here, were there the Ndllela people?

S. Others were here. But Nyamayenja (47) was there where his father Ndllela died. It was Nyamayenja who moved from here and went to Simakahla. He moved from there at Sicunusa (43) to Simakahla.

H.D. ~~At~~ In the time of Sombilolo?