

S. O. H. P. MULLA HISTORY: MUMBAI No 101a 2/4

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77. Smewati ÷ is a hat that is made from grass which specially worn, or put on by widowed women who are still under the mourning period

PAGES
72
BLADSYE



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SIZE A4 (297 x 210mm) GROOTTE

Name Ndlela
Naam
Subject Tape 49
Vak
Place Book II
Plak

INTERVIEW III

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 192

C So, who was the mother of
Mdelela?

HD Umuna waMdelela abengulabani?
Whose daughter was Mdelela's mother?

Mn Mdelela muphi-ku, lotala bani?
Which Mdelela? who begets who?

HD LoMdelela.

The daughter of Mdelela.

Mn Sengiyasi, khohlwa, Angati kutsi.

It seems, I am forgetting it, I do not know

Mgulabani man, Sakukhala

whose daughter was she. We did write

loku, kukhona lena kule history yetfu.

this, It is in our history

Angati kutsi utalwa ngulabani,

I do not know about whose daughter begets

babebabidi labantfu. Yuhlanti

him. They were two persons that one is an

loyo. Hguyakhambula kutsi yuhlanti

uhlanti. I remember that he is an

yalona lomkhulu

uhlanti⁴⁹ of the elder one.

HD I remember that the small one

was a sister to this one.

Mn lowaze wewa lapha Mabakhlum⁴⁹ were
the one who heard when theyⁿ
[discussing] talking.

Mn Kwakungavele Hakadze Lambekhe
Even long ago a left handed person was
losika ngalelikholo.
not installed [as king]

HD So, thus, no, will fail because he will
be using a left hand instead of
the right hand.

Mn akwakati kusikela emakhosi ngoba
He cannot sikela⁷⁶ the kings because
likholo
he is a left-handed person

HD |

Mn Mobe kuhlatjive yil kusikwa
because even of a beast is slaughtered,
ngalesi khayi ngalesi
this hand [right hand] is used ⁱⁿ cutting ^{the} meat, not this one

HD When they slaughter a beast, they
use this hand, they do not use
this hand.

c They use the right hand not the
left hand

Mn mntu
agreeing.

73. Libanala (cont) - or other contributions.
It represents the people and their
opinion. (Grotper J. pp 1).

74. Bantfwabankhosi ÷ (lit. the children of
the king) the nearest English
equivalent to this title
is that of prince princes.
The term is used for both
males and females. The term
is also more widely applied
to other members of the
royal lineage whose
connections to the king are
more remote.

75. Indvuna ÷ see glossary.

76. Sikela ÷ cut off for.

HD It was a trick for the people who suggested that he is supposed to be a Senior to be appointed, then that is why they say they must wait until he comes up and they do it.

Mn Ngobe labebanyenti labantfwana.
because the children were many
HD because there were so many sons

Mn Kodwa bakhona lelicoco labantfwana.
But there were those children
benkhosi lelibakonayo kutsi ranguya.
of the king which the licoco⁷² identified and
base layaphika kutsi angabe asabekwa
said there is the one. They then refused
lukhohlo, Halamuhla - nye Kalisiki
that the left-handed one should be installed
ngalesi, ngalesi.

Even today it [left-handed person] does not use this one.
HD of libandla⁷³, bantfwabentkosi⁷⁴

they were last discussing about
that

72 Liloco — (variant: Ligogo). A council at the national level that consist of the closest advisors to the king. Membership consists of the King's chief uncle plus the indvuna⁷⁵ of the chief village [residence], the indvuna of royal villages [residence] and others, presumably the wisest men in the nation, who are appointed for life. Many of the members will be of the royal clan, the Akosi Dlamini, but this is not necessary. . . . The ligogo is expected to relay to the king the ideas of the nation and to keep him informed on matters needing his attention. It should also advise him of matters that should be discussed at a meeting of the libandla⁷³ (Gutpeter, p. 73)

73. libandla — (variant: libandla laka Ngwane). Council of the Ngwane nation. A general council representing the nation in advising the king. It consists of all chiefs, kantfantenkosi⁷⁴, and other people who have been chosen to it because of their important intelligence, expertise or other

HD They were - so many sons.

Mn Manyena kwase kutsiwa kulona
Hoo, it was said to this one
Kufuneka akhombi, kubaluloni
that he/she should point out (pick out) this
lala badala bayikhombile lezidi
was said by the elders after they have
le. kutsi kutaba walo, was
pointed out [picked out] this indlu² that
uyeva lo, kusafueliwe tintsambo,
it is going to be the one [child] of this one then,
ngobe kucala bokungentini nje
this one heard about it, this was during the
kukhulunywe, lese kudvungelwa
mourning period. because, long ago it was
ngana, kusabizwa kutsi kodwa
it done that is to speak, - start before
kungase kube ngubani. yase
he/she is, when the matter about who can it
intilanti seyenta lomona, seyishisa
le was still under secret discussion then, the
lo. Sekutakutsi nakuyowugwazwa
shanti⁴⁹ acted jealously. It bunt (It bunt
lapho nasokuyiwa lapha, sowuyakusiband
the hand) this one what then happened,
nisa kutsiwa angeke abekwa lona
when they went for * gwaza⁷¹ then,
kantsi wehlulekile.
(that) he was then cheated and they said
this one cannot be installed because he has
failed.

71. Gwaza - stab, kill, slaughter,
stretch out and to
walk with a stick. As
concerning the meaning of
the word in this context
it is not clear as to what
it means.

Mn Halebibito kutsi ngulomawa-nye
And the name that she is ^{SS} Lomawa,
Watalelwa la eMakhosini. uyabona
she was born here at/in Makhosini. As you
rayi intsa yana.
can see [that] this small hill.

HD The name Lomawa⁵³ mean the
place where he was born.

Mn utalwa ngulandlela
She is born of Landlela^{SS}

HD Her mother was Landlela.

c So when Adlela's hand was
burnt, the right was burnt
where did Adlela go after that?
what happened to him?

HD Sandla sandlela nazi sebasishisile
What happened to Adlela after they
wabe sowenteka nyani uAdlela?
^{had} burnt his hand

Mn Cha, phila batsi kwakutelwe
No, infact, they say there were
labatiffwana babaninane
many children who were born.

la
he appeared this side
HD Our grand grand father came
through here

Mn lobabe Mkhulu-ke
the great grand father
HD My grand-grand father

Mn Logogo, lo Anti uLandlala uphume
the grandmother, the Auntie, Landlala came
la Etheni la Ngwane. Fakazile⁶⁰
out from here at Etheni, Ngwane. Fakazile⁶⁰
HD My Auntie Landlala came from
at litje lojuba.⁴³

Mn lapsis atobe sowuyenza la
where she⁶¹ got married, here
e Zikhotheni
at/in Zikhotheni.⁵⁶
HD and then he got married at
Zikhotheni.⁵⁶

Mn kuNgolotjeni⁷⁰
To Ngolotjeni
HD He married Ngolotjeni⁷⁰

69. Fakazill - name of a person.

70. Ngolifeni - name of a person.

le phansi
down there
HD They moved from Katembe all the
Somhlolo and others ~~say~~ came up
c who came first to this land
across the Lukombo to Magutu.

HD lowyika kucala ngalakuwubombo
what was the first one to come
wabanguban?
this side of the Lukombo⁴¹?

Mn lenkosi?
the king?

HD Muli
agreeing

Mn Kufike ~~ndat~~ ndatasiyithole wase
Dwabasulufu³⁰ came and stayed
uyika uba lapha Ngesheya
there, over the other side of
Kweluphongo, lapha kubakwalokanya
the uphongo, to those people of So
na, babera komkhulu khona
and so. My grandparents used to go there
lavela kuyaphahla khona
to make sacrifices to the ancestors there
Ngobe bekuphahlewa lapha
because there were sacrifices to
the dead made here.

41. Lubombo - A range of mountains running along the eastern edge of the Lowveld. Broken only by the gorges of three major rivers, it is an impressive escarpment of about 2,000 feet (Grotzinger, J. J. pp 80).

HD Lokusko kutisi idlela yena wesuka
It means that idlela left Magudu²⁸
eMagu, kaTembe waya eMagudu
in Tembe and went to Magudu?

Mn Basuka ngokukhuphuka la.
They left ^{here} when they wanted to go up [north]

HD Baya eMagudu²⁸
They went to Magudu

Mn ya laphe sokutan utalwa naba
yes, where these of Nyokane went to
eNyokane, batilwa la eMagudu.
be com. They were com here in Magudu.

HD Where Nyokane was com

c did idlela move from katembe
to Magudu?

HD Wabantu yini idlela kuya le
did idlela moved to
eMagudu?
Magudu?

Mn Cha phila balchuphuka ngale
no. In fact they went up that side
Hala Maswati eSomhlolo eBobani eLani
with the Swaz. people, eSomhlolo, eBobani eLani
ye kutshukhuka khona le
they went up from there
lamathana-ye kutshona lathona
there are grave which are present

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94. Kobaniani ↔ These 50 and 50.

~~Handwritten scribbles and marks on the right edge of the page.~~

Mn kusuka lapla kuya le baya le
From here to there, they going there,
Seloku bayitsatsa le history yofika
still taking [narrating] the history
phasi. kaTembe
until down to Tembe

HA When they are moving from to
until to Tembe's place.

Mn Maba sebawela Luphongolo baluwela
even when they were crossing Luphongolo,
lena bayaw shaya khona le
they crossed it there and went through
& Magudu, robe laplo kutalwa
Magudu²³ because at Magudu is the
logogo kuse Magudu
place where my grandmother was born.

HA when they crossed the Phongolo
where my grandfather, mother came
from Magudu's place

Mn Malogogo lo utalwa eMagudu ye
even, this grandmother was born in Magudu.

HA and gogo²³ is -

c Does it not mean that Adela

left kaTembe and Moved to Magudu
at

Mn Njengemraketfu - nye ngoba waka
like my brother, he was once
wefika li phansi
down there.

HD My brother did go there.

Mn lona besikhuluma naye ^{lena} waka
the one we were talking with there, he
wefika kaTembe.
was once in Tembe's place.

C Does indlela go to the place
with people under him?

HD wahamba sef rebantfu yini,
did he go with people?
wadzabuka rebantfu yini?
did he dzabuka²⁶ with people?

Mn Banike
who

HD Londlela.
this indlela

Mn ~~Wahamba~~ phela inkhosi yayihamba
Infact the king used to go with
rebantfu, nalomango
people, with the Mango³¹

HD He was given the people keeping
to go with.

28. Dzabuka - see glossary

80(4) Mango - It can refer to ^a community,
(2) a copy part of a
mountain.

HD Beyond the Lubombo.

Mn Luphongolo ngal' ngaphansi
Luphongolo⁷³ over down that side
kweLuphongolo, le phansi eMattutfini
of the Luphongolo down at Mattutfini⁷⁹

HD Down at the place they call it

Mattutfini

C They call it Mattutfini today?

HD balibita kutsi kuseMattutfini
so they call it Mattutfini even
nanamuhla?
today?

Mn yayikhona lendzawo, bayibita kutsi
there was this place, they call it, it is
kukaMhluphiki⁷²⁶ nyengoba ukhumbula.
at Mhluphiki's place as you can remember.
— Angizange sengifike khona. Ubuka
I have never been there. You can view,
nye entansi
down there.

HD I have never go to see the place
but they pointed to me, further
down.

where did Adlela go after he lost
chief, the kingship, where?

HD Utsi ufuna kuwa kahle lapha
she says she wants to get it clear here
Kutsi Adlela wabe gena sowushonaphu
that is, where did Adlela go to
lapha nasahlulekile lokutsi kamibeki
after he had failed in being installed
lapha?
there?

Mn Naye wadzatjwulq phela, watekwa nje
He was dzajutaled and put [given]
indzawo
in a place

HD He was given a place to stay
away from

Mn Kusakhuwe ngakhona ngall
They were still settled over that side.

HD not here, still there that side.

C where about?

HD ngakuphi?
where about?

Mn Ngale kwelubombo
over that side of the Lubombo

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78. Dzatju da - to be torn, to be
split down, to be
sawed through, to be
cut across and ~~divided~~
divided a land into plots.

Mn ngoba nguye abemikisa kudla le
because it is her who was sending food
ngoba yena nguye abemiane, abe-
ther, as she was the younger one. SHE used
nikisa kudla le kulabantwana
to send food there, to the children
bentkosi. Angayi lo ngoba ufweli
of the king. This one would not go
tincwati

HD because she was putting on a Sincwati⁷⁷
the young one used to serve
bantwana bentkosi⁷⁴ taking the food.

Mn ngulapho affola khona lokutsi
It is where she heard that they want
lafuna kubeka lo wase afunela
to install this one. It was then that
lowakhe ngoba naye unemntwana
she wanted it [coveted it] for her because she
londwana. Nalo naye unalondwana.
also had a male child like the other one [wife]

HD It is where he heard about the
rumours about appointing another one.

c okay, now, try to get the question
straight to him now I want to ask

no. *hombatus* - plural of *hombatus* -
which is translated as
grandfather. This may be
misnot be a biological
grandfather.

Mn laco Mamba

HD baneli langa?

Mn litulu phela
litulu⁸⁵

HD WO: Ours had rain. They were
g. see:
using rain.

C who?

HD the mallela's

C using rain

HD mulu yes
(agreeing)

C or making rain

Mn Halenwala yayigidowa phela
The inwala which was gidza-ed was in fact
yayilisiko. lobekati angabekwa
al isiko⁸⁹. The one who was installed [as
anikwa ngayena lomfana lo
king] was given [allowed to gidza inwala]. like
Ungakarukwa

HD And dancing inwala it was a
custom, when they give the king

88 litulu - weather, rain and lightning

lit They are with the sun (possibly they saveaking)

89 lisiteo - custom, practice, habit, manners

Ayifiki lemwala; bahamba nalo
the mwala is not a recent thing. They
Nkwethu bakhuphuka. Ngulolokwanya
went with Nkwethu, when coming up.
na labatri ngulomani lowayigidza
It is so and so, the one they call Dlamini,
Kucala
who gidza⁸³-ed it first.

HD Dlamini did dance the mwala

Mn Ngobe phila nalapha kaMamba
As in fact, you can remember, here in
uyakhumbula babeyigidza
the Mamba's place they gidza-ed it

HD And the Mamba people did.

gidza⁸³ mwala.

Mn Babenayo nabo mhlawumbi
They also had it, this gidza-ing of it
lokuyigidza ngoba nabo Babevell
maybe because they were also
Bangemakhosi.

HD Kings in the first place.
They were also the Kings themselves

Mn laba bakho ke Babevell banaloku
these of ours, had this in the first place

HD banani?
what did they have?

87. HKwethu - name of a person.

Mn akayigidzi phula ngoba mwala
He does not gidza⁸³ it because mwala
igadzwa ngumunye.

HD It is not danced mwala, it

^{is} only one person who dance it.

C who was the first

Swazi king to dance mwala?

HD lowekucala lobekayigidza
who was the first one to
mwala abengubani?
gidza mwala⁸⁴?

Mn Angomkhubuli lowekucala
I don't remember the first one
bonkhosi, khosi, khona li kusekhona
bonkhosi⁸⁵, khosi⁸⁶, in there, while they
li Mavavani⁸⁸
were still in Mavavani.

HD I cannot remember ball

Mn Somhlolo yayinqo Somhlolo.
Somhlolo⁸⁹ was Somhlolo.

HD Somhlolo, Somhlolo

Mn lobekagidza mwala basele entansi
who was gidz-ung mwala whilst
there were still down there

85. Contkhosi - plural of akhosi
which is a respectful
form of address in
this case

86. Mntfwanenkhosi - a 'child of the king'
The term is also extended
to ~~the~~ a son of a son of a
king.

HU He was buried at Lubombo.

C Which side? east or to the
West?

HA Ngale nonia ngala?
On that side or this side?

MA Kungala Mawuya le luphongolo
It is over this side when going to
nje unela utlu, Kungalapla,
Luphongolo, you crossed and go this way. It
la entsatani

HU is this side [of the boundary line], here on the Mountain.
HU When you are going down to
it is somewhere on
top of the Mountain.

C When Halebela lost the kingship
and he was given a place,
did he gidza⁸³ inawala⁸⁴?

HU Halebela rasa dzafu ulilwe
did Halebela gidza inawala after
indrano yakhe, wabesowugidza
a land was divided, portioned unto
inawala yini?
hini?

83 gidza - see glossary

84 incwala - see glossary

HD There is a grave for my grand
grand father

Mn Beyiloku difuna intchosi; kute
the king was still wanting [to see] it. when
wawafika kudwabaselutfuli
it came to dwabaselutfuli.

Ngudwabaselutfuli lolotapho

It is dwabaselutfuli who is there

HD Dwabaselutfuli the king is the
one who was buried there

e where?

HD Tembe, katembe?
at Tembe

MT Kula, phila abekhuphuka
It is here. In fact he was coming up from
leka tembe wafika wabe
Tembe place, (when) he came and
Sowukhutsamela la Sowuyafutsa
died here. He moved here from the
lapha entabeni. Adhona
mountain there are graves which
lmathuna la li phansi
are down there

HD elubongeni?
at Lubongeni?

Mn ninku
[agreeing]

Kurebakwa alokwana, ngibakho bilwel.
 There was the people of so and so, why do I
 want, akusibo baka Myeni, baka Myeni
 forget them. Are they not of Myeni? The
 baya muna. Naku la kutalilwe
 Myeni people went later. Here where so and
 nangu lekwanani, lapsu of the
 so¹³ buried. When he came land
 wayowenda lidiza la lentchesi
 made a grave for^{the} king for his people
 yakulo, eyafela lapha phans.
 which died down there,
 egobholo
 at Gobholo⁸²

HD ka Nyawo
 at Nyawo's place.

Mn akhu, ka Nyawo
 that is, at Nyawo's place.

HD Nyawo's place

C what?

HD utsi kwa
 you say at so

Mn ngulapha kwa, kumbithuna
 It is here, where my grandmother's grave
 lagogo. Ngwenyanu yayisole
 was. The Ngwenyanu⁵⁴ still
 ilifuna kuthuma.
 wanted [to see] the grave

81. Myem - Sebongo - (for Sebong
see glossary)

82 Sobholo - name of a place.

Mn Mgeba naranangu Mgwamill⁹⁶
Because even thus Mgwamill
na Mgwamile lobutsi la nasaphitse
even Mgwamill heit, when she was
bekaphatseli yena Umantfwarwa⁰⁷
in charge [ruling] she was ruling on behalf of the ^{Umantfwarwa}
HD na Mgwamill was acting as a
also
king HE was just helping him to
do everything.

Mn ngulendlu yakagogo lendzala
This is the old [Swazi] indlu^{62/64} of my grandmother
lo naranamhla loku nguloku roma
even today, it is still. Even when
kufihlwa umantfu kapla
a person is [to be] buried on the
entsakeni kutina kimi
mountain [caves] - you come to me [consult me]
HD whatever is happening on the
mountain, they always consult me

Mn ngobe kulisiteo letfu kutsi
because it is our custom that the
eMaswati afihlwa kante
Swazi people are hid [buried in caves] this way.
HD It is our custom that I know

96. Ngwanile - name of a person.

97. (U)ntfwana - child. This is a word that is used as a title for the prince who is a future king. However, the other princes and princesses are also referred to as bantfwana - children. (see also see footnote no 74)

97. (U)ntfwana - child. This is a word that is used as a title for the prince who is a future king. However, the other princes and princesses are also referred to as bantfwana (see bantfwana bantlhos⁷⁴)

Mm Semane ————— nyoba nyeko-nye
 It is just ————— because, that is
 inkhosi. yatsi awu akusiko lillo
 why the king said awu that is nothing
 nyoba phila akwentwa, kuyabekwa
 because that is not done. It is only
 kuzi kwentwe kugciswa kahle
 done after the installation [process]. It is kept
 njengoba ubona naramuhla loku
 safe as you can see, even today
 ————— kuyabekwa. kungako-ke
 they are phitsitel-ing. That is why I
 ngitsi awu ngingacoca coca-nye
 say awu I can just talk a little bit.
 stedi-ke setimphandze temhlaba
 except that these are roots [fundamentals]
 yatsi inkhosi singabokusho loko. that
 of the land [nation] the king said we must not mention,
 HD The king said we must not say
 that

Mm Singakiwa-nye lutalo lwethu
 we can just be known as to our descent
 kutsi muni ngitalwe . . .
 that is, how I am born
 kangaka, sathi kangaka, lwati
 we know this much knowledge.
 HD We can speak on how we become
 ————— to be like this

95. ^(K4) Phitsitela - to move above
confusedly.

HD Our grand grand father used to
have people who were giving
instruction that we do not do
this, we do that, we do this

Mn maku kalo njengoba nje
Here in this one's home. As I can
njengakutshela njokutsi lomkhulu u-
tell you that my grandfather is
la, kube Mbandzeni yena agile
here [burned here]. This was after Mbandzeni
tiga la abulala Lamgangeni⁹³
And a strange thing by killing Lamgangeni
wawele, inkhosi. Seyimfilakalo
he, the king, that is a secret, you
ung'ete wakhulala loku
should not write [it] this. It is a
Seyimfilakalo. watsi ke lamiba
secret. He/she said go and get
uMantso Nyokane atotsatsa
Nyokane so that he can take
lokwakato
what belongs to his family.

HD When he killed Lamgangeni
that is a secret you must not
write it down.

93. Langangeni - daughter of Mgangeni

ngalolomunye Somhlolo, na Somhlolo
named after another Somhlolo and Somhlolo
wetswa ngalomunye.

was named after another one.

HD Somhlolo's name comes from one
to another one.

Mn Malenkosi salokwentwa konkhl
what is done (ritual) to the king, is
kwentwa le, atentwa babe
done to this one. The rites are not
babili munye lovele kube ralyo
performed to two individuals. The secret
fuhlakalo. Lababomkhulu bantfu
rites are performed on one person. These
lababevele banelwa.

Bomkhulu⁹⁰ were people who were knowledgeable.
Kwatingabala alwa kwatwatawa - nje
It was not reduced to writing but it was
kuba lendu le yhatfwa kanje
just known that this indlu⁹¹ is supposed to
hencwala le yayiphelwe
be controlled this way. This incwala⁹² was also
ngulabomkhulu kuzi kuya leka
controlled by bomkhulu⁹⁰. They started
Hhoho kusukelwa phansi leka
down from there at Tembē to as
tembe.

far as Hhoho⁹².

92 HHolo - The northernmost of the four
Administrative Districts of
Swaziland. The town of
HHolo is the northernmost town
in Swaziland, three miles from
the South African border.

pankhulu - qre-dp - - - - -

Hawala comes from?

HA Mhlawumbi wase weva uena
Maybe you ever heard about
Kuti mwala yefika nabaplu
which people came with mwala?
yathamukaphi?

Where did it come from?

Mn ha! Banyenti laba, angiyati
ha! these are many. I don't know
yes ita nalabo lebayicala
it. It came up with those who
kaazeni. ngoba nalobukhosi
started it long ago because even the kingship
Cuhumbi kamalo Cadalua khona
has followed that way. It was dalwa-ed
lapha ku Somhlolo. Kwakweniwa
in there, in Somhlolo. This thing was done
lentfo kungumalalo. Unisikhatsi
as a game. It has its period [in which
Sans, nyavalwa.
it can be played] and prohibited in certain periods.

HA From Somhlolo, there - are
certain times that they dance
mwala.

Mn Ngobe nalo Somhlolo wetsiwe
Because even this Somhlolo is

91. Dalwa - to be brought into
being, to be created.

to dance inwala

Mn Alkanikwa phila inwala kucala
He is not given inwala before being
angakate akhompiswe, wentwa
shown (taught) first and gone through
tonkhe letintfo, bese yanikwa-ke.
many processes first. Then he is given. Some
keke kumwul-nyl
time is allowed to elasp.

HD after that

Mn Sentangengeriseu eblatsini
you will lead me astray
Sengiyalchawala.
Then I am stopping. [here]

HD I stop.

C ————— translate the

whole thing he said

Mn Sengisho bonkhulu yoba boma.
I mean bonkhulu⁹⁰ because they

HD when they put a new king

they wait until he get mature

C can you ask Adella did he

ever hear stories about when the

90. Comkhulu - plural of Mkhulu -
which is translated as
grandfather. This may be
may not be a biological
grandfather.

inkhosi lucobo lwayo etolo muni
supused when the king, himself was
ngumangeli. yona Mamba
speaking [the king] itself.

H) This was put in the Tape recorder

Mn abekhuluma yona saka saka.
It was himself speaking.

C Henry the edeston is

Mn anebandla lakhe
He was with his libandla⁷⁵

C did Ndlela

what you said to me, you said
Ndlela said the king that said
that all of these abantu¹⁰⁵ kurhaya
the king should be written down.

H) yes

C Is that correct?

H) He said we should write it
down himself so that anybody

105. Alanta - people



C no. 3 am, to explain about
carrying the king, he said the
said it should be written down

HU ya utsi kuloku lokushoko kutsi
Yes She says, why cannot this
inkhosi yatsi yini kangabhalwa
be written down, that is, what you
phansi khona kwentelut kutsi
say, was said by the king. So that
kangatomalaleka laba labanye
the others cannot lose because when
ngobe nasokungelho wena, nant
you are no more here [dead], you will
utosuke usukulahlile
be by then have [died with it] thrown away.

Mn awu ngiko-ke lokulokwentetke
awu; this is what happened yesterday
utolo kwasekuyawunehwa ebandleni
[recently]. It was then brought before
kwaphundze kwavakala nebandleni
libandle⁷³ and also heard at the
njengoba nawe wekhutile kutsi awu
libandla⁷³. As you have also marvelled
yayikutsatsela kutsi kuhlall
about that, it [the] took [recorded]
kuThupnikhotha. Sokukuluma yona
it so that it could be kept in
the tape recorder [cassette]. I was

the king?

HD ^{Phansi}
ufuna kubhalwa yini wena?
Do you want it written down?

Mn a-- Hfengoba sonukubhalile
As she has written something
lokunye -ye ngingakukhumi butla
down, I can only remind her
yena ye kutsi loku ukubhalile,
about what she has written.

lokuncoke angakutsatsa yena
concerning the important things,
kutsi lokuhle ngukushi,
she can decide on herself which is
ngukushi langakutsatsa
important, then write it down.

HD So you have been writing
did you write all what he
was saying

C mntu (agreeing)

Mn Hfengoba lapha lona
As this one here can
angakukhushela kutsi loku
interpret for you, that is
ukwazi kangaka
how much he knows about
this.

Mn Kwashi logogo mavuma-tee
that was said by the grandmother and
(Dina). Cha ngaloko-tee
you agreed. That is all I
lengikwatiko lokungasiko nje
know. What I cannot write is
lengingakubhala leko-tee nje
what I was told to keep
kutuka lekwasina angikubuke
book [After] as of now.
njengamanye le history yetfu
concerning our history, about
yekutala sitalwa khona
our birth, we were born [came into
le Magudu lentansi
bang] down in/at Magudu²⁸

HD But about history we just came
from there.

Mn Shamba nalamakhosi kusaka
we were moving with the kings
khona le
from the

HD we came with the kings from
(there).

C Does Ndlela want this thing
to be written about how he bur

100. Malunze - - - Prill Seived
under Queen Regent
Labotsbemi as assistant
regent during the minority
of Sobhuza II.

The younger brother of King
Bhunu (thereby uncle of
Sobhuza), he fathered four
children by one of Bhunu's
wives. (Grotspeter pp 88.)

Somewhere here and he said
no he did not say anything.

Mn ya lewatsi nakuikhona gogo
yes. It said the unffwanentkosi⁹⁶
wave nalogogoo kutsi
should be put [buried] here, this was
abekwe lapha unffwanentkosi
in the presence of his grandmother
uyankhumbula?
and logogoo. do you remember him?

HD ngiyambona
I remember him

Mn eni kutsi nengoba abese
(agreeing) since Malunge¹⁰⁰ had the country
aphetse lwe Malunge abeyindle
under his control he was supposed to
kutsi aye (Makhosi). Kwafola
[be buried at] go to Makhosi¹⁰¹. The Ndlovukazi¹⁰⁰
kutsi yatsi Ndlovukazi
is said to have said, my grandfather
akacing'ur ngulimbhulu la.
should cingela¹⁰³ for him

HD Ndlovukazi (isri...¹⁰²) unffwanentkosi
child of the king
Lagogoo¹⁰² to look for a place
where to put Malunge¹⁰⁴.

100. Mkhovukazi - see glossary

101. Makhosini - literally - place of kings.

102. Logcogco - (Variant: Logcogco) Prince.
A son of Mswati II and
half-brother of Ludvonga II
and Mbandzeni; he was an
important Swazi councillor
for many years.

103. Cingela - to search on behalf of
someone, to look after
something on behalf of
somebody. It is presumable
that the grandfather in
this context was to search¹⁰⁴
for a place where Malungu
was to be buried or on
the other hand it ^{could} be that
the grandfather was to
look after the place on
behalf of Malungu¹⁰⁴

HD From, right from the beginning

C At Mblaneni also?

HD Nasembilaneni rakhona
do you also go to
niyaya?
Mblaneni?

Mn Ngini rje lobekayawafuna
It is I who went to look for the
lendlu yalankhosi
burial cave ("house") for this king.

HD I went there to look for
the place where the king
was buried.

Mn note babuta labakartgwant⁹⁸
Even when the people of Ngwant's
kutsi yasho yuni inkhosi
place were inquiring as to whether the
king did say kutsi shusa la ngatsi muni
awu cha ayishongo
and I said awu no, it did not say.

HD The people at Lobamba⁹⁹ they
asked him did the late king
say something about putting

98. Babatigwane - literally it is translated people of Igwane's place

99. Lobamba - As the Hlovenkazi's village, it is the capital of the Swazi nation. It also houses the modern parliamentary buildings as well as an official residence of the King, the Swazi National Council offices and the National Stadium. Further development is still going on. It stands on the site of a previous royal village called NKamisi, and is located on the main road about halfway between Mbabane and Manzisi.

sasale senta ngalokwetfu
So ^{we} did it, the way we were conversant with.
HD WE did not do exactly
what we should have done.

C Is it something that the ndlela
do, this burying and putting
in the mountain?

HD Utse ngumsebenti wakini?

you say it's your people responsibility?
Mn ya ngumsebenti walabokhokho,
yes it is the duty of these
wabokhokho

great grand parents [fathers], of my great grand fathers
HD From grand grand father

C are they also responsible like at
Mbilaneni?

Mn Kusuka-ikhona le phansi
From down there.

Mn Ngukoke inkhosi layayitsi angibusho
that is what the king asked me say [tell]
HD 1

Mn yayikusho lekoke inkhosi itsi
The king was saying that, it said
awu, ungakubhala mntfwana ⁹⁷
awu, you can write that mntfwana
ngatsi ke kuyawugcinwa ngubani
and I said who will keep it as
ngoba singemadlabha ngifuna
we are negligent. I want to talk
Kukhuluma njengoba nawe
[say it] as you are also
ungorakankhosi.

HD ^{of} ^{king} inkhosi ⁴⁶
He used to say write it down
so that we know.

Mn yatsi ngobokushuya nje loko.
It said I should leave [not mention] that.
Ngakushuya nake dzenu.
I did leave [not mention] it, even long ago. And
namhla sigcwaba lenkhosi nje.
^{also} In the day when we were burning
Watsi uyaya lomusa waNgolotjeni
the king, the son of Ngolotjeni ^{did} went
utsi kwabate (labotake)
[to inquire] and came back and said
there is not any persons who
are [were] coming.