

B. O. H. P. NDILALA HISTORY ASSEMBLY Nd1e1a (2) 1/6

9 ngulo - ngu Dzambile, lekhla
this is one, it is Dzambile, the ohlanti
its Dzambile, the uhlati 12
yok Makhethe

H The girl who came to help
the sister, at sigodluwa 13

Ubitsatsa lilabile
took an ember
took a coal:

5 Wimbamba lomnthwava wan
she seized the child and forced
the ~~book~~ the child and
fumbakeisa
him to hold the ember.

H Longubani lomnthwava?
who is the child

S Dla - Hlobie → Hlubi

H And he took fire from the
fire, lilabile, and he put
in the ember hand of

C He did it put the hand
of Hlubi in hot porridge

H Akafatanga e- ephalishi
she didn't put [the hand] in
porridge

which is hot
92 porridge hot porridge

H she forced him hold an ember
No he made him hold a hot coal
H ... here and then

H ...
... turned to be a
... ke sekubekhu
... now ... ke sekubekhu
... her's [ember] was installed

H ... the one to Xibe
...
... name for childhood
... Dambiza
... Dambiza

was to be called Ndlela and this Dlamini that they say Ndlela, and Dlamini
I was kwenteka here, when
then, what happened here, when
how did that happen, see
ekushiswa kwabantwana
the children were burnt.
when one was burnt, one of the
child

S Oh - ya
H Oh yes explaining

S La la Dlamini, Hlubi
here, here, Dlamini, Hlubi.
Dlamini, Hlubi, for
? wakala Mkwanazi, uLomakhetho
is of the daughter of Mkwanazi, Lomakhetho.
Lamkwanazi, uLomakhetho

H Hlubi's mother is Lamkwanazi
Lomakhetho¹⁰

S Ya - Dlamini, wakala Mkwanazi
yes, Dlamini, he is of Lamkwanazi
Dlamini is for Lamkwanazi
umina uDzambile
his mother is Dzambile¹⁰

H Dlamini's mother is Lamkwanazi
name Dzambile

C. Two ladies
H. Two ladies yes they are sisters

S. Ya - this Dzambile had come
Dzambile had come

X
to this one, the elder one, she is
to the elder one, nomakhetho
khelelwe sekuyentsha
Lomakhetho. She then, it happened that
so it happened that when
kufa Ludvonga kubandakanya
when Ludvonga died after she heard
Ludvonga died, and Hlubi
kuba kutawabakwa to be
that this Hlubi is to be installed,
was to be installed, she
Hlubi was umtshunisa umhlobo
she then forced him to scoop, she forced
she made him take a
mbatsisa lilalile
him hold an ember.
coal in his hand

H
time of Ludvonga, nasata
while he was
kufa, after Ludvonga died and
about the die
kuba kutawabakwa lilalile
who is this one, who took the ember
who took the coal

Mine nagedza Lubombo, githa
You who finished the
hlehlelela, ⁸⁹ a hlehlelele-ing
Lubombo ^{squaring}

C What did he say about
Lubombo?

H E- they ^{range}
the mountain
Lubombo?

C Before Mbandzeni did ^{the}
Ndllela people ^{have a} what ^{range?}
Sibongo of the Ndllela people

H Kacala at first

S Kacala sets Nkhosi, Ndllela
^{firstly} it say Nkhosi, Ndllela
waHlubi, Hlubi waLudvonga
of Hlubi, Hlubi of Ludvonga, Ludvonga
Ludvonga waMavuso, Mavuso
of Mavuso, Mavuso of Ngwane
waNgwane

father, 'my' destroys you,
my grandfather, these ghekunene
these people want the history
want the history you should be explaining
you should explain to them
about ehogani (20)
that is, how did we ~~say~~ split from
~~the~~ how did we separate
the Dlamini people. Here
from Dlamini how did we separate
in Ludvonga, when he was to be called Hlubi
at Ludvonga ~~why~~ why they say
as this one, because
Hlubi is the other, because they
were twins with Dlamini, rather
they were born by people ~~they~~ were coming
not twins but they come one
after one another, that this Ndllela

ka Dlamini
at/mi Dlamini's place.
already with the Dlamini

S Kakhulu
That is it.
Yes, Yes (For sure)

C Who was the king ~~was~~
Dlamini king when they
split.

H kapha nahlwenta laka
here, when this happened,
so when this happened
inkhosi kwakungubani
who was king

S Inkhosi laka luyenta kuba
It was the king that made
the king who made that
sibese siba baka Ndlela
made us to be of Ndlela.
we became Ndlela

H Yebo
Yes

S Ngu Mbandzeni
It's Mbandzeni

H The king was Mbandzeni

S Ye
yes

C Can you tell us sinanatele⁷
of Ndlela

H Uqiniseka umi sinanatele
Can you tell us the
sibanatele
sinanatele⁷ of Ndlela.

S Sinanatele sibanatele sibanatele
sinanatele⁷ of Ndlela people
sinanatele of Ndlela they come
and since we Malangeni people
meet, it is one with that of the Malangeni⁸
together, it is one with that of Malangeni

H They come together

S Ye
yes

H Yes with the Dlamini

C Yes can you tell us
Uqiniseka kedomo
Can you tell us though.

S Ma kungabe uyabona kutsi wa
(agreeing). It is because you see, it is said
you see we say

Ndlela waHlabi, Hlabi waLudonga
Ndlela of Hlabi, Hlabi of Ludonga
Ludonga waMavuso waNgqane
Ludonga of Mavuso of Ngqane

H My father became urila⁶ of Mbandzeni

S Wase ubamba intwombalang
He then seized an intfombatane⁸⁶
He took a girl Sinjalo
Sinjalo Sinjalo sewu - unalo
and then the mother
of Hodoba
of Hodoba
of Hodoba

H And the mother of Hodoba was taken by Mbandzeni

S Ya uyumati Steki?

E Do you know Steki?

C Was she an Ndlela girl

S Uyise wa Steki
the father of Steki⁸⁷
Father of Steki

Hodoba

S Utalwa ke intwombalang gaba
~~the is~~ He is born of a
ijikhaya
girl from this house

C What did he say

H Hodoba, is the Steki is the son

S Steki phila utakwa ngutHodoba
Steki is born of Hodoba

H Steki is the son of Hodoba

S Amuboni ye Steki iti kuka
Do not you see, Steki says it is at
Steki says it is at his

Bogo lappa
his grandmother's [place] here.
granny's here

H Steki says grand father here

Dlamini Steki Dlamini grand father

at intwombalang
at grandmother's [place]

Do you say Ndlela used to be
part of Dlamini

you were, you were indeed there
You were, you were, you were

S Ya Mshengy then begot
Yes. Mshengy then begot
Mshengy bore Mkwetazi.

Mkwetazi, 79
MKhwetazi

H Mshengy

C Ya ya Mshengy
yes yes

H Ngwekat

S Mkwetazi, now Mkwetazi
yes Mkwetazi. Now, Mkwetazi
Mkwetazi, now Mkwetazi

Mkwetazi, now Mkwetazi
then begot Mgwazephansi, 80
bore (Mgwazephansi)

(-phansi)

C Ya ya I understand
yes, yes.

S Mgwazephansi then begot
Mgwazephansi bore Gedlembane
Gedlembane. Gedlembane bore
Gedlembane! 8. Gedlembane then
Gedlembane bore me (shukuba)

sewutala mine kutanjali
begot me like that is like that.

S Mine then begot this one
And I bore this one

S K... it is like that

My grandfather explain to them about
how we became the Ndelela people.
where did it start, here -

S Now, when it was m (with) my
father. In (with) my father, as he then
my father, now he took
seized him, my father. he then
my father and made him

made him an insi⁸⁶ of his. he then,
his mela, and then and

Mbandzeni⁸² then seized
then Mbandzeni took Sinjalo
Sinjalo⁸³ and begot Hodoba⁸⁴
the bore Hodoba

H During the times of Mbandzeni
my grandfather, Babu waka
go go⁸⁵ his father

My father

C. I understand what
Okay can we go on?

H.D. Ungaghlubeta
You can proceed

S. Nyabona - nyabona
You see, you see - in this
embroidery, kuba ye se-
in the history it is like this. we
history its like this: we
sitalwa ngu Ludvonga. Neam-
We are born of Ludvonga at Nkhanini
are born of Ludvonga at Nkhanini.

H.D. We came from Ludvonga
he was at Nkhanini.

C. Uha (agreeing)

S. Ya Ludvonga ke utaka
yes. Ludvonga is born of Mswati.
ngumswati

H.D. Ludvonga's father - Mswati

S. Le - e Ludzidzini
There at Ludzidzini
At Ludzidzini.

H.D. At Ludzidzini

you see, as for us, we separate here,
you see, then we separated
ku Lutalala gobintso, ngu
in the one, ~~or~~ who begets the king. It
here with the father, born the king
Ludvonga umntwana wa Mswati
is Ludvonga who is Mswati's child
himself, of Ludvonga son of Mswati
H.D. there we come from ourselves
is Ludvonga son of
Mswati.

C. Uha (agreeing)

S. Sibesenghluba ke Ludvonga
Then we split. Ludvonga
then we separated. Ludvonga
watata Hlubi, bore Hlubi,
beget Hlubi 75
H.D. his son was Hlubi.

S. Ya Hlubi ke watata Ndlela.
yes. Hlubi begets Ndlela.
Hlubi gave birth to Ndlela.
H.D. Hlubi - his son was Ndlela.

S. Ndlela ke watata Mshengu,
Ndlela begets Mshengu 78
Ndlela bore Mshengu.

H.D. Ndlela - his son became Mshengu.

INTERVIEWED AT: ETIBONDZENI (X)
DATE: 27.07.83.

INFORMANTS: SIMBIMBA NDLELA (S)
SENZENJANI NDLELA (X)

ALSO PRESENT: MRS. NXUMALO.

INTERVIEWED BY: CAROLYN HAMILTON,
HENRY HLAHLAMENHLO,
DLAMINI.

Infact they are born
they all born of
the Dlamini's
in here, in/at Dlamini's place

As you know that [to] the king it is
As you know that with the key
said Bayethle. It is, it said
we say Bayethle, we don't say

nkhozi. Now, the king
Nkosi, Now the king then
ke ye ikhosi upakamba ke
usually take a girl, if he has
upakamba ke kini sentawubung
take a girl, then you will
take lonatalake

be called by the one who besat
H.D. Now the ^[KING] takes e.g.
a woman - upakamba = girl
from Uthala, now the name
of the upakamba will
be om. Hlabani dika. (7) (11)

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INTERVIEWED BY: CAROLYN HAMILTON,
HENRY HATLAMBE
Dlamini.

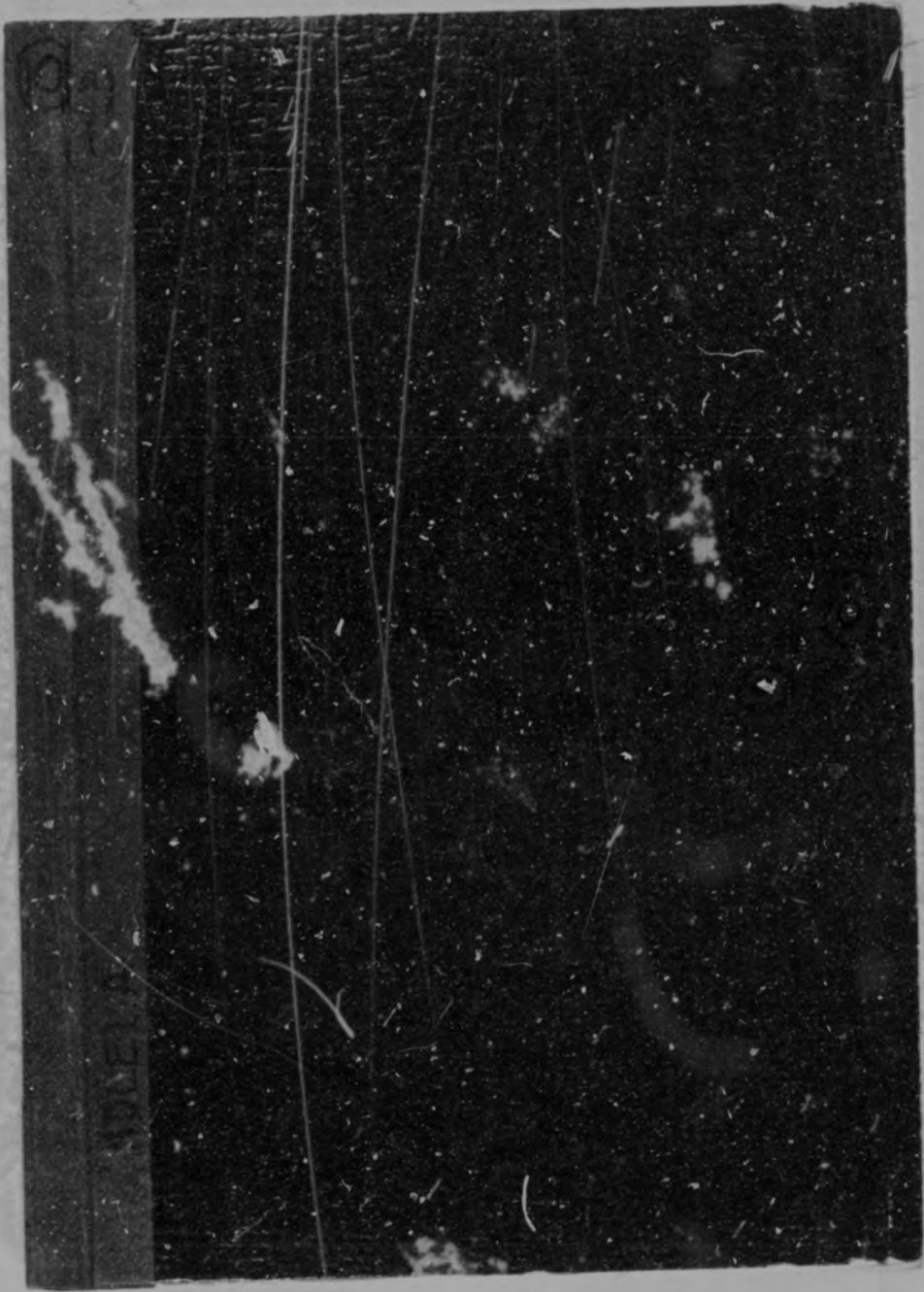
(S)
(Sikhulu)
(X)

In fact they are born
they are born of
the Dlamini
in here, in/at Dlamini's place

As you know that [to] the king of us
As you know that with the king
said Bayethle. It is not said
we say Bayethle, we don't say

nkosi. Now, the king
Nkosi, now the king then
usually
takes a girl, if he has
taken a girl, then you will
be called by the one who bears
[king]

#D When the nkosi takes a
woman - in the girl
from Ntlele, now the name
will be om. Hatlambe.



Ndlela

Hamilton Series

Interviews with Simbuka Ndlela. (2)

27.07.83, and 17.08.83

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HAMILTON INTERVIEW (I)

Ndlela History

SIMBIMBA NDLELA

TRANSCRIBED AND TRANSLATED
BY B.R. NDLELA.
ANNOTATED BY R. NDLELA.

H. ...

S. B. Va, mabamba ...
yes. when they crossed there at
Luphanga ...
Kongolo ...
at Godwato ...
Bikakhambulu
Kambules

H. when they saw, arrived
at Godwato they found
Kambules

S. Mhaka ...
and the Sukati ...
had the Sukati ...
Sutru
are Sothos
Sutru.

H. they were Sutru
Sothos

S. Babuyele ...
they then returned there, to Hlubi.
They returned to Hlubi

4. ...
Hlubi said no, ...
so Hlubi said ...
at night, at Godwato ...
where they were ...
and the Sukati they found
that the ... had surrounded
them, so they ...
hand and said no, we are not
fighting ...

H. ...
29 ...
we wait fight

10. ~~to be taken~~ ~~back~~ ~~to~~ ~~Blaca~~
way they had been instructed
to ~~return~~ ~~to~~ ~~Blaca~~
which was said they should
take back to Blaca

11. They ~~took~~ ~~them~~ ~~away~~ ~~from~~ ~~the~~ ~~way~~ ~~they~~ ~~would~~ ~~take~~ ~~them~~ ~~to~~ ~~Blaca~~

12. Manjira K. ~~was~~ ~~the~~ ~~one~~ ~~who~~ ~~was~~ ~~in~~ ~~charge~~
Now it drove them all
the way until it got them
to Hoba, but still the spies
were going ahead, checking
often spying the slaves ahead

13. All the time they were
what were the people
were ~~also~~ ~~going~~ ~~to~~ ~~Blaca~~

H. ~~the~~ ~~people~~ ~~were~~ ~~looking~~ ~~for~~ ~~place~~ ~~in~~ ~~which~~ ~~to~~ ~~settle~~?

By the way the Nallela people were
looking for place in which to settle?
a place to stay

4th F. Now, it came to
Tea, now until
then the spies crossed

and crossed the Phogolo [river]

H. ~~the~~ ~~people~~ ~~were~~ ~~going~~ ~~to~~ ~~Blaca~~
C. ~~so~~ ~~they~~ ~~went~~ ~~which~~ ~~way~~, ~~did~~
they ~~come~~ ~~to~~ ~~Swaziland~~ ~~or~~ ~~that~~ ~~side~~
They were indeed coming here
They were coming this side

S. Ya, muna nase...
 Now when he was sp...
 etulu elubanyu...
 here at Lubanyu⁹, they of
 Luata ²⁵ Vana

ingua name?

S Vuna²⁵

H. When they were up at
 top of the range...
 Lubombo, Kabana²⁵

S. Ya muna...
 Now then Ndlela was
 ka... Ndlela
 born, he was ^{just} Ndlela
 nje

H. Ndlela was born
 C. Ndlela was seen...
 4th he was seen...
 C. Ah

S. Masalaba...
 when Ndlela was born, ^{at their}
 departure there, they crossed
 they moved from there

...wela... beawa
 and they crossed ^{over to.} they crossed
 although... Nanzana
 although²⁶, when they were at
Nkuzana, they were ^{7 July land} attacked by [impi] that of N.
 Zulu

H.

It attacked them
 they were attacked

H.

Yes, it attacked them and forced them
 beawa...
 to again cross ^{the} although ²⁶ It made them
 cross

Cross to ²⁷
 Ma Guder

H. ... out there and

... it made them lose their

sekuphuma Mamba
after Mamba had got out
~~the~~ Mamba was instructed to ^{go} ~~cross~~
up the USuthu river, himself.
in the river Suthu,

H Luduthu
USuthu
River Suthu 24

Ya, Luduthu, He crossed over
Yes Luduthu, he crosses, cross
to the Phongolo and went ^{up} the USuthu
Phongola and made up Suthu

H Mamba was going to
cross Phongolo and go
up the Suthu up to
the north

S Manjena, batalisa
Now, all these are born
Suthu bantwana bantwana
of hudsonga

H They all come from hudsonga

Now it is said, that to
Now Hlubi was told to
this Hlubi [he] should go back
return back and hide
to hide

hide

Now after they went

After Mamba went out, he ^{he} ~~he~~
when they went ~~they~~ went out, ~~he~~

was given people and ^{he} went, and Hlubi
was given people and he went

M

On this side they say Bayede after we salute Bayede

We salute Bayede

Bayede, Bayede, after it was taken unkonwala a... apparent that Hlubi is not betwa to Hlubi... installed, the son of the... sublanti was taken, so lo Zingili ⁽³⁸⁾ said you want rule the ^{residence} house you are not Bayede, Bayede Bayede, Bayede is Hlubi... you mother ^{burnt} burnt him deliberately

H And they... Hlubi... It is Hlubi who was going to reign.

(agreement)

H He is infact the one whose hand was burnt

Oh: the one whose hand was burnt

yes

H ...

H ...

H ... (1)

H ...

H Niema... They are swazis in Zulu land

Now ... he fought

le wayawulabima
buried at Entshemlikantungambili
of Ntungambili (21)
Ka Ntungambili

H. Then when in passing by
Mwala I he was asked
to be buried there at a
place called ~~the~~ Ludwig's

C. Where is that

H. Kukuslu bapa
where is that

S. Kule nautalanyama
It is ^{there} where, when you are at
nje ukhomba, ukhomba
Nongoma²², you point that end

H. When you are at No

S. Entshemlikantungambili bapa
That's at Entshemlikantungambili

H. Mawubhokisa, it is ^{to the south}
when you face there, to the south
when you point to the south

S. Yes
H. Yes

(exclamation).

Now, even ~~the~~ Ludwig's
child, was also buried
Ludwiga was also buried
in there.
that side

H. I don't know was buried

yes
The first one not to be

returned there, its
Dlamini

H. It is

Dlamini, like this one, he has closed
on this side this side

laka Nyawo. areas of Nyawo¹⁸
 Say it is in Nyawo's area
 S. Mh. una Nyawo's area
 When you are this side
 take lingosha go
 you point it, ^{that it is across} across the
 fute Phongola¹⁹
 the Phongolo. further

H. When you are at...⁸
 you point it across the...¹¹

S. Ya
 C. across Phongola south
 towards the sea

H. uchenba...
 You point at Phongola¹⁹
 ucheka
 father do you face the east or
 roma ucheka li
 you face that side

S. Mengaba ubwa
 as you can see, the Swazis
 As you can see the Swazis

moved, his departure,
 moved, they moved, Mswati
 Mswati left from Bhaca
 moved from Bhaca
 H. Bhaca... (20)

You see at Bhaca, it is said there
 you see at Barga the places
 are Mabhaca, they hid from Mswati
 called Barga just because they
 [the amabaga] and his impi
 fled (from) from Mswati and impi
 H. Bhaca (20)

Bhaca
 After he died there, he was

H. Laba case...
 When Hubi and Dlanini split
 here when they separated
 Hubi and Dlanini, where
 were they settled.
 Hubi and Dlanini, where was this
 S. Enattwathu, E. Mad...
 At edladwadwini,
 eNas...
 eNava...¹⁷ there where
 kuno...
 the is

HD (Mo...
 at Mavaneni

S. Le lake (Mpholontongde)
 where there is Mpholontongde
 Khona

HD E -

S. Lake (Mahlunga) where
 there is Mahlunga, the
 nge Masimi...
 place is now called Masimi,
 yet +
 nduku...
 It is Lozinduku⁹⁸
Lozinduku, the...

HD | where they quarrelled
 That's where they quarrelled

S | yes

HD | ...

... what is the
 what is

name of there called?
 its name, is it at

Mazungeni¹⁰⁰

At Mavaneni¹⁷

HD | ...
 at Mavaneni

HD | ...
 down

S | over there
 down indeed.
 - down that way

If we can explain [well] we can

lolomuy waba epulisi
 the other one ~~the~~ became
 lolomuy waba epulisi
 King and what happened to the other one?
 One said what happened to
 the other?
 S Hlubi, Hlubi then here
 Hlubi, Hlubi then here
 Hlubi, Hlubi then here
 us.
 us.

H Hlubi was in epulisi, at
 have a generation of
 Hlubi

S Lora Louasta waba
 The one who was burnt
 became a left-handed [person]
 Lingele and became left-handed
 C ... did Hlubi ...

Washonapu Hlubi ...
 where was left hand ...
 C Where did he go?
 H Washonapu ...
 where did he go?
 S Lora, Luba ...
 Him, He after he died

he is here in 14. Mbilaneni
 at Mbilaneni

H ...
 C ...
 H ...
 S ...
 He died here, he died here at that

Stream Stream
 There is a stream here
 There is a stream here
 It is called Hlubi
 It is in Hlubi's [place]
 in Hlubi

C ...
 H ...
 S ...
 The Hlubi was the first to be
 The Mbilaneni was first used
 to bury Hlubi
 buried in this Mbilaneni.

C ...
 H ...
 S ...

H Botlubi na J
H Lubi and
Ludverga I

C So he is wrong when
he speaks of Mbandzeni
Yes He was wrong. Ludverga
Yes

C His d... -le me now, so
how did they get the name
Ndllela.

H Base kalitwala nyoni.
So how did they get
ke lamagama etahi
name(s)
this name Ndllela
Ndllela.

S Phela lamagama, lesibongo
his name the Sibongo
utfwolakala kubu base
was obtained in that he
also a le + fumbi. the female
named the infompi. the female
took the lady (our female)
95
father (Aunt) ~~he~~ he took her,

1 he is bambling her.

H Uban na nyubani
who bambling her
who took her

S Uban na nyubani manje
she was bambling by Mbandzeni.
she was taken by Mbandzeni
he gave us the Sibongo
now, he then gave us the Sibongo
now then he gave us the servant
Ndllela.

H that we of now of Ndllela.
Ndllela returned our aunt

9 That is it, aunt.
I am right, Aunt.

3 Mh...
(agreeing)

H ... yes ke
yes

C What happened to Phube, Dlamini
what happened to

H ... what happened to Dlamini

on their hand is the Ndlela as

C Hlubi

4 V. Ngabo laba ka Ndlela laba
It is them, these of Ndlela, who were
It's the Ndlelas that were
fumbatsisusa lile labile
were forced to hold the ember.
made to hold a hot coal, now

manje sewutplakala sewali
now,
he was found to be left handed
ncele lincelo
ngele, lungele kalibekwa

A left handed person ^{is not to be} cannot be
lapha kaNgwane
installed (king) here at kaNgwane
^{at Ngwane's place}

H When they were checking

whether the hands are alright

they find that he is left

handed so he ^{cannot} be king

C so he ^{cannot} be king

C What does it mean that the
iddle - does that mean
that Hlubi is the first
Ndlela

4 V. He was the first of the Ndlelas

C Where does the name Ndlela
come from, how did they
get the Sibongo?

H Lesibongo sata Ndlela, sit two
Where is this Sibongo?
This Sibongo of Ndlela, where is
laba kuphu ke
of Ndlela to be found?
it found was it obtained.

S Sitwotakala lapha kaMbandzeni
It is found here, not Mbandzeni.
It was obtained at Mbandzeni's
uyise ukhulu wa Bhuza
Bhuza's father's grandfather.
Grandfather of Bhuza (Sobhuza)

H We find Ndlela's name from
Mbandzeni Hlubi

C But didn't, Hlubi, and Dlamini
were brothers long before Mbandzeni's
time

Lo Dlamini
this Dlamini
H Dlamini was Dambuza from
childhood when he was

a child, He was called
Dambuza Hlubi

C Did Hlobie have younger
brother(s)

H Avenabo yim Hlobi
Did Hlubi have other
bomnakabo labancane
younger brothers.

small brothers

S Hlubi

H e - Avenabo bavakabo laba
ta - did he have younger
ncane brothers

S A - angali ngrigete ngam
I don't know, I cannot explain
chaza, ngoba naye ngamati
because I ^{only} know him from
ngokuba sebaya khuluma
the old people ^{they were talking about} talking.

laba labadzala leudzaba
this story
H I hear only one history
the old people talk

e

A^h ~~Ngulaba~~ but

ngulaba
it is these
these

baka Ndlela
Ndlela people
Ndlelas

C I think you must get closer
because the microphones
can't

Hth V. Angimane ngehlakause lapha
let me clarify here that
kubi lolwabe sewupakwa
the one who was made to hold
lilable ^{who was put an ember} ^{in the hand} and was then found to be a left-
handed person and was found left handed
handed person, it is them, these of Ndlela.
it is these the Ndlelas

H The one who had fire (lilable)
ember

labha ^{have} ^{liked}

H41 depends on it
words of the first...
has not...
so the...
what...
4th

Bu...
Come back ^{and} talk about the
king who remained here, who
was this boy, who ^{which used to} climb
and ^{sat} on a rock

It is Ngunene, ^{it is} Ndungunye
place

of the stone of this rock.

It is where he was looking after
his was looking after cattle
live stock at during his boyhood.
at that place when he was
still a boy

11. ...

yo

You see, (this, it is ^{now} ~~not~~ at

of this Ngunene himself)

because our ^{kingship} ~~royalty~~ is like this

even today, you see our ^{kingship} ~~royalty~~

is at Simatabila place

When he moved here, ^{it is} ^{at} Nyamayenja.

Nyamayenja who left (moved) here
moved from here

utahwa ngqin'ela
is born of Mdlela.

H They called ——— from
sticokweli, from Seamus 43
and come back.

C Why did he go to Seamus 43
first of all, why did they
go there

H Zinice nanyekwintan, hana
why did you go to Seamus 43
le e Seamus

S le, skungeyabiti kuyabizwo
the place was ours

H That was our place, the
whole place of Seamus.

Am. Akhulu, am. am. running
from the east of Zulu

C yes yes but that he came

C and then to Seamus, why
did he not come here to
Seamus 43

H ~~He~~ from here to Seamus

C He
He was moved from the Hottentots

C they were pushed to here
L Yes

C The Hottentots stayed a while and

then went to the west

C He was moved from the east of Hottentots

C He was moved from the east of Hottentots
to the west of Hottentots

he built it

H. And Zombidge ⁴⁴ moved because of the they said that the level put at the west side of the here to Zombidge ⁴⁴

C. What kind of fever is the Mosquito?

H. What was this fever? what kind of fever, what kind of fever?

S. It was fever, fever because um Khuhlane ^{this} jungle has got great the jungle has some fevers and many fevers.

there was also the tree called undlese ¹¹², then they shot it, it was shot from on airplane

Yes
Now, this one, as we were asked then asked there, then we were fetched from there, at the Summit's because this Mshengy ⁷⁸ Mshengy is born of Ndida

S. Q. Hlubi Hlubi
Hlubi died at that time
Hlubi then died.

Hlubi
H. During the time
Hlubi died

S. Nkomo yapa Hlubi
Hlubi then died

H. Hlubi died

S. Hlubi settled here, he died when he
Hlubi built here he died

was here, the one who went and settled
here, the one who built

there, is this one Ndlela.
there, is Ndlela

H. here his final was

Ndlela

H. Ndlela where was he?

He was there at the summit of Ngisana
He was at the Sicokweni
at Ngisana" 43

X H. Et at Mgazini's place.
yes 42

this here, the one who
Now, then this one dies

X then became king. The
King. He was moved by

residence was moved by (the outbreak)
a disease from here (Matsapa)

of] [disease] fever

back there

at Matsapa

between the

4th K...
The one who is called Nduungunye

H Nduungunye

S Nduungunye
He is still Nduungunye
Nduungunye is the same man

H Nduungunye and Nduungunye
the same

S Nduungunye residence
Now then the Kral was

...
moved down after they
like timamba

...
waning period was over

H And then the Kral was
moved to Lubone

...
Then it was built down
at Mzimvubu and Nontsane

...
at Mzimvubu¹⁰⁷ and Nontsane¹⁰⁸
... which is called

ngum
Matsapha⁴¹

H ...
...
rivers meet
These are rivers, they get together

...
the name of the area
down, the area is called
Matsapha¹⁰⁹

H ...
place ... is called Matsapha

Mhm, ... still alive
... marking

H ...
Was still alive^[at] the time
(when) ... was king

X and put him up on the Lubombo
 they left him of the
 of Nyawes people.
 he was on the Nyawes¹⁸
 land
 H They took him
 a 15

C Who did they take?
 H Sato...
 S. Lutsa...
 H They took Dlamini
 H Dlamini
 S. M...
 Now when they had
 left him up on the
 that is
 that's where he died
 H when they
 agreeing.

He is in the forest which is called
 He is at the bush they call
 Hlathukulu³⁹, where he was
 buried
 H
 39

H He died having borne Ngwane
 he left a child Ngwane
 He died having borne Ngwane
 he left his son Ngwane
 X Ngwane is of Lqmdzebele⁴⁰
 H Ngwane is for Lqmdzebele

5. Now they arrived and wiped the
 Now they destroyed
 it after Hlubis [Impi] had
 other (to English army) after
 ya Hlubis
 arrived.
 Hlubis' army arrived.

11. And when Hlubis
 came they

5. Then they returned back and
 so they took Dlamini back
 went back with him to Mavani.
 to Mavani

11. They then
 to Mavani 17

5. After they had taken him
 him to Mavani 17
 back to Mavani

After they had taken him back
 he said ^{awu'06} my brother you
 now I

cannot leave me here. I am going with
 cant stay, you cant leave me

you. because if you leave me here ^{ningushya}
 here, I am coming with you, ^{because}

it will then ^(Impi) surround me ^{kaka} [attack me].
 if you leave me here, they will ^{attack} me

must not

Now they then they took him

on Mamba he sent out (an
 Mamba had also taken out
 Khiphile, but he found him
 [impi], where it found him,
 so they found him
 at itays amkhambi
 at found him
 at Butunywa where he
 Butunywa¹¹⁰ where they had
 at was ~~so~~ surrounded.

surrounded him.

- 4. this Dlamini
- 3. this Dlamini, at a time
- this Dlamini was surrounded
- matable to Zingile
- by his brother le Zingile
- H. Brother of le Zingile
- fighting Hlabi
- H. Dlamini

C. who was le Zingile?
 H. Le Zingile was the
 who was Lo Zingile?

this Lozingili
 H. ...
 H. ...
 H. ...

H. ...
 V. E. ...
 C. ...
 (agreeing)

X. Now, it was found there,
 Now, when they arrived
 when they arrived there, that [impi] of
 when Hlabi's army arrived

Hlabi found those of Mamba being
 find that the Mambas had
 ahead.
 already gone ahead 7
 H. ...

setubonatala lomava the two
 back with his brother Dlamini
 mnatala Dlamini, asu-
~~the~~ He sent people to
 bantfuu batumbika to get
 come and report that he
 naba sibambhassa
 is being attacked.

H Hlubi

S. Cha batumbika
 no, they were sent by Dlamini
 - No they were taken out by
 take abatewabika
 to report to his brother.
 Dlamini to report to Luu
 mnatala brother

H Dlamini sent out people
 to report to him
 that they are settling him
 at the bank.

C Was, where was he
 he on side of the
 on the side of
 where was he?

H was he up on the Lubombo
 Was up at subayoni 9

or he was this side of the Lubombo
 or the other side of the Lubombo

this one
 X H H
 this Hlubi, this Dlamini.
 Dlamini

S The one who is down there in Mavani #
 Dlamini was down at Mavani

H He was down at Mavani 17
 on the other side of the
 9

H He was on the Lubombo
 on the other side of Lubombo

on the other side. Now, Hlubi said [to his
 how these things moved

[impi] let it take up arms here, himself,
 fully armed, even Mamba

yet even there in Mamba
 also were fully armed, since
 they had also sent to war

inyaklwente he killed ...
and Khonta'd to Hlubi until
Hlubi pyafa
Hlubi died

H They all ...
and then he died

C Can we just ask who
was with Hlubi, ...
Suete?

H^u and Vitabati

C And Vitabati anyone else

H Labanye?

S Labanye ...
Others are the Maseko people

C Maseko

S E... Maseko Duba
and Duba Maseko,

Duba
the Duba people.

C Duba

H^u They were all ...

S Mangwa ...
Now when he had settled

they then attacked Diamini
here, then at the back
back there [where he was left]
was attacked

H ...
sowublaselwa

He was
^ attacked by Lo'ingeli, Zingeli
...
went to his mother's place at
...
at Mtsetfwa's place, at Manguzu's place.

CH ...?

H ...?

S ...
I say after Hlubi
here, in this whole area
Hlubi ...

2/2

He doesn't remember
He is trying to

They say, my grandfather,
They are saying, grandfather,
say you can remember who
was sent to go to ^{Ngwane's place} Ngwane with
the ^{the} labutfo (7), can you remember
who it was, who ^{were going} went with
the labutfo when going to (labumba)
there
here, when the inavala was (guduwaed)
played
He split the labutfo of the Ndlela people,
they would split (the Ndlela labutfo)
we would go there (mamba, mamba)

and another ^(to katywan)

Who can you remember
among those.

I am just forgetting ^{him} the
name of the indvuna who
would go with them.

They were of which labutfo
regiment?

These labutfo (7)
These labutfo, those of old
are still there that are ^{of} here.
at Katywan

as you see the distance
 between them and the Ndlela ^{People}
 about Ndlela they say his responsibility
 Ndlela used to take a libutto
 was to send out a libutto (for messengers), one
 to ~~them~~ (libutto) to go these
 one to (Lobamba) another
 side and another to this side
 to (Ka Mamba)

H. libatto?
 at Mamba's place?
 No at KaNgwane another
 H. Ndlela they say libatto used
 to send

S. libatto libatto
 the other would play (gidza) here.
 another would dance here

H. ~~the~~ send the libatto
 S. libatto libatto
 They did not come together during the
 Det at one place during
 the incwala
 time of incwala
 (agreeing)

Those who ^{had gone} went among the
 Ndlela ^{people} those who were sent
 to go ^{and there} here, maybe you can
 remember some any of them?

S. whom I can remember that is
 remember Wile was, the name
 who was he?

H. Wile was among those who
 went to Mamba, as we are ~~like~~ like this,
 there is this Sengenani,
 we are Wile, Wile is Sengenani
 you see
 just like that

incwala mamba

incwala is this

of Hlubi

C. That Hlubi should
come to judge incwala

3rd who
yes

C. So some of them
should judge incwala
some said he should

4th yes

5th Mamba is a rule
Because according to rules and regulations
Yes just because as a rule

in lisokanchanti and the lisokanchanti, you see,
of incwala and lisokanchanti

of abakamamba Mamba
these of Mamba, Mamba is a
you see the mambas

lisokanchanti
lisokanchanti 59 gicwako 116

sawu

11. Mamba is a rule
to the four persons

Q. ... about ...

H. ...

Tell me again ¹¹⁴ babe what

did mamba do? Did you say about mamba?

I said mamba is a lisokanchanti 59

...

In reality, as you see, ^{at Mamba's} the

place it (incwala) is still ^{(a divided) place} incwala

Mambas still incwala

yes ^{in there} now, it had remained

like that

3. ~~Was~~ there, in Damini's (place)
 With Damini when
 whilst it was gidwaed there, it ^{was} then
 the gidwaed, the gidwaed
 that the dispute erupted.
 began

11. gidwaed where?
 where was it gidwaed?

5. At Mavani?
 here, At Mavani?

H. when the gidwaed was
 at Mavani, then the gidwaed
 this gidwaed.

C. Did he brother gidwaed gidwaed
 fight with Damini

H. gidwaed gidwaed gidwaed
 Did his brother, who is Mamba
 Did gidwaed the brother Mamba
gidwaed gidwaed gidwaed

S. gidwaed fight with Damini
 No.

H. No

S. gidwaed gidwaed gidwaed
 He never fought, it's gidwaed gidwaed gidwaed

who fetched this Damini there.
 fetched Damini from their
 H. people

when he reported to them that, gidwaed
 he reported to them that, that
 this one is killing me,
 one was attacking gidwaed.

XII. gidwaed ?
 who? gidwaed ?

this Lozi gidwaed

H. gidwaed gidwaed gidwaed

gidwaed gidwaed gidwaed

gidwaed gidwaed gidwaed

gidwaed gidwaed gidwaed

gidwaed gidwaed gidwaed

(agreements)

gidwaed gidwaed gidwaed

S. ...
They quarrelled over incwala
H. ...

S. ...
with Lo Zingile
H. ...
He said you can gidza⁵⁶ incwala
He said, you can't ...
because your mother, yet your mother
incwala because your mother
burnt the owner of incwala
Hlubi na
Hlubi, how:

H. They quarrelled ...
Kambe to Dlamini?
Hlubi, this Dlamini?
C. ...
H. Hlubi ...
yes⁵⁶

(agreeing)
56

Then Hlubi came over this
Then she went coming here
side, did he gidza
did he (Hlubi) gidza⁵⁶ incwala
incwala?

here
here, he did gidza⁵⁶ if.
H. H
It means that in a year there
were two
incwala, one here and the other
incwala was owned in two places
there at/in Dlamini's (place)
one here and the other with Dlamini

H when incwala was dancing
during Mswati

S waba incwala ^{it} was there, on the day when
it was there, after it

the incwala was over, after
was through, after Mswati

Mswati had ended the incwala,
had wound up the incwala

then Fokota arrived with
his libutfo ⁷ here, incwala

his libutfo ⁷ here, incwala
at incwala

H It was after, after
they danced, the incwala ⁷

libutfo ⁷

C She did not want to say
before them, libutfo ⁵⁸

H She wanted ^{it from} away back:
incwala at first

C incwala at first

H at the time of plawini and
Hlubi that ^{did} they ^{did} incwala

R incwala was here and
at

They incwala it, they incwala it

Deamini did gidza ⁵⁶ incwala

Deamini did incwala ⁷

That is it, that is it indeed.
That's where Lozingili and Deamini

where Lozingili libu, it is where
quarrelled

[they] it quarrelled.

H It was in the year incwala

they were giving room to each other

H. Bayalima ...
giving space

C. Was he a king (7)

yaya?

H. Nyamayanya ...
Was Nyamayanya a

S. Yes ...
was a king of ...
was king of a ...

X H. ...
this Nyamayanya?

S. Yes
H. Nyamayanya

of a tribe

C. Of Nkkelo?

H. The Nkkelo

S. Yes

C. At the time of ...
the Nkkelo people gudza (7)
with Sombhlo

H. ...
At the time of Sombhlo

...
did the Nkkelo dance incwala
with Sombhlo.

S. ...
with Sombhlo, they did gudza (7)

H. ...

C. ...
they gudza incwala (7)

S. ...
incwala here?

H. ...
Did you dance it with Hlube

or with Blamini

S. ...
They danced it, until

they seperated he then
even seperated, now

...
when they were gudzi-ng

...
incwala during at Mswati's time
with Hlswati

small hill

H. Ngosokhwa ... residence
At the time the road of
Lamba ulapa baka ...
Nobamba was here, where
Subakupha ...
were the Ndela, ^{people, on that mountain,} ^{over that hill?}

S. Babakilla ...
The Ndela ^{people} were here, because
maybe the lava ...
these of Langeni? are of
gabo ...
Hlubi

H. Belangeni, baka ... ?
^{them} of Langeni, ^{at} ⁵²⁹ ^{Magopo}

S. Ya
yes
H. Ngutupha ... ?
where is that?

S. le, → here
H. Ngosunya ...
Across Manzana ^B,
lay ...
over that bridge

yes ...
the old ^{sites} remains of

Langeni ⁸ ~~are~~ ^{these} are here

H. ... Langeni ⁸

They are on front of
behind

S. ...
L. ...

H. ...
She ^{says} she ^{has} asked ^{that} ^{at} ^{in this}
the time ^{when} soukhole was here,
residence, ^{the} ^{people?} where were Ndela
~~others~~ ^{were} present here.

9 0 3 4 1

S. ~~Hokya~~ ~~aka~~ ~~aka~~ residence
 He had build his house over
 there, there it is, there in the
 there, see there those areas
 called ^{freehold fami?} lands.
 called ^{of alyz}

Many
words

S. ^{yes} the place] it was called, it is
 Nobamba⁵⁰

H. Called Nobamba

S. Vayfulat = low
 It was on the back side of
 H. It was behind

S. ^{it is} from where the residence
 from where it moved
 moved when going (to be built) there
 to go up (new Nobamba) the area

H. The whole Nobamba

that is it.
 Now, its like so.

H. ^{who} moved, the king who
 moved from here when he was going there.
 moved from here going up

S. ^{its} ^{is} ^{semlolo} who moved
 H. Some who moved from here

H. ^{called} ^{Lobamba}

Q. ^{where} ^{are} ^{the} ^{Nobamba}?
 A. ^{Nobamba} ^{Wendaka}
 its old Nobamba

H. ^{where} ^{are} ^{the} ^{Nobamba} people?
 where were the Nobamba
 at that

to Sombulolo, Sombulolo said
this Sombulolo,
Nyanayanya thought
a boy. Proceed

C What did you say?
[unclear]??
H Now it is she wants to know
Now, what about the
[unclear] what you say about inavala?
[unclear]??

S Manki was Sombulolo
Now, Sombulolo ^{then, he} said
[unclear] gave him a boy.
He must give him a boy.

H Sombulolo thought a boy
from Nyanayanya.

S Ya Nyanayanya came
yes
Ya from Nyanayanya, then,
[unclear] He then ^{took} gave out this Mshengu
he took out Mshengu

H [unclear] Mshengu
yes, then Mshengu
Mshengu came back and
[unclear] [residence]
his house was built there,
where [unclear] [unclear]
there is a Euphorbia tree

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H [unclear] [unclear] like this was
[unclear] Mshengu was
[unclear] [unclear] [unclear]

S Sombulolo had build here,
Sombulolo had build his
[unclear] [unclear] there at luchalweni¹⁵
[unclear] there

H [unclear] Sombulolo was
[unclear] where is that?

9 0 3 2 1

H. Nyamayini?

H. a person

S. Nyamayini, Nyamayini
A person who is the
butson Nyamayini
head of all the Nyamayini
Nyamayini
people

H. Nyamayini is the head
of a whole Nyamayini
where ^{did} he ~~go~~
where did he go?

S. Nyamayini Nyamayini ¹¹³
He went to Nyamayini
Nyamayini

H. He went to S
C. Nyamayini
S. Nyamayini
all of Nyamayini [land]

who was the king at that
time?

It was Nyamayini
It was Nyamayini
king

S. Nyamayini Nyamayini
Nyamayini, a boy four
Nyamayini
Nyamayini thinking that
there maybe ^{an Nyamayini} ~~muti~~ ^{which the} ~~muti~~ ⁴⁸ that when
king would be washed with on the
the king dance Nyamayini

day when he Nyamayini Nyamayini. He
to wash with Nyamayini
Nyamayini can be dug [from the soil]

You should make poses Nyamayini
Please Nyamayini a dance

9 2 3 1 4

child I cannot do it to
my child like that. put the
fire on his hand can you
do it

S kubese kubi te, sorowiti
to when lomathetho
Lomathethoo nengoko ngitso
said I cannot do it, she then
ute, sorowithala
cried

H had Dzambile was crying

yebe ke
yes, then

S Mada chala ke Dzambile
When Dzambile cried, then
kubese ute lomathethoo
bona sheffwo said. I am
amu apilala mukutu ki
taking the claypot, you can
ungamane nengoko ngitso
do it yourself I don't want
your
absence.
to see

C. 1 201

S lomathethoo mukutu
so she took her claypot for
obadamba nengoko ngitso
fetching water and she went with
baya ^{the} mother of ^{Lozingeli} Zingili to the river to
fetch water.

H they took a claypot and the
mother of Lozingeli to go and
fetch water.

S Mada chala mukutu libale
she remained and made the child
hold an ember. ^{hold ember}
S Mada chala mukutu libale
so she remained and made
libale
the child hold the ^{an ember} hot cat
H had then when they were away
fetching water, she one remaining
behind and she left the fire

1st Q Gobocwane
 H Gobocwane.
 S Nqoyise wabo lo Gobocwane
 He is ^{their} the father, this
 wise wabo labo Dzambile
 the father of them, this Dzambile and the other
 Gobogwane is father of Dzambile
 H Oh to the father of Dzambile
 S Unlike Gobogwane ubanike
 Gobogwane gave them lomathlho
 lomakhetso yajivole ^{successor}
 whom the king was referring to (when
 the king wanted help)
 keye intlho
 he sent (then) to Gobocwane for a wife
 H Gobogwane gave them the girl
 lomathlho the one who is
 wanted by the king.
 H Yebo ke
 4th Yes
 Nake thlha ke uhlangi ubi
 That is why when
 so when the uhlangi
 we kubi kutawabekisa lo
 heard that this one will be

the line
 & installed, said ha!¹²⁰
 S "Suyisi" lo kuba we leahlanti
 when it heard, this uhlangi,¹²
 so she said after hearing that
 lea buya le kubantlhabantlha
 there. then uhlangi coming back
 from the
 is to la kulohemathlho awa
 children of the king
 soul of the king, she said to lomathlho
 myingaba banginise kudlathlho
 as I have been taking ^{she} food ^{together}, my sister
 le a-^{me} ^{single} sitawubona
 I have heard ^{that} we shall be killed.
 time, ubi
 she said.
 H And ^{then} when she came back
 she said I have heard
 them talking about there is
 something wrong so we are
 going to be killed.
 C who is going to be killed
 H The elder sister who sent
 the one with her to

9 0 4 9

S 9. Matubatuba
at Matubatuba 63

H H Matubatuba

C In kwazulu
at Zululand?

H. Yes kwazulu
in Zululand.

H kwazulu
in Zululand.

C And then?

H kwase ke?

H then? ke leulanti
Iyeva ^{then} ke leulanti
then the inlanti heard
the inlanti heard that

S Iyeva ke leulanti, utse
then the inlanti heard
to the inlanti heard that;

lolo mathetho kulo Dzambile

Lolathetho¹⁰ said to Dzambile

Isatira bantwabantu, ba
take this to the ^{children sons of the king,} king's sons,

file yindlala, isatira naba

they are dying of hunger, take

hwalaba ubamkisele, nango

this Iwala⁶⁴ to them. So when

ntawutsi uyaya le one

he went there, she overheard

sebabhunge ngalo hube

that they are conversing about Hlubi

their talk about Hlubi

babci nabe Sabulawa yindlala

they said why do we have to

belunge uyizobe inkosi

Die of hunger yet see king had

yawuthunina kutsi akahambe

sent us to go and ask Goboqane.

buyalawa Goboqane, Goboqane

Goboqane had given us [the

wafite wasinika wasinika

lady] and we came back with

sabuya naye

her husband.

H Dzambile -

S Dzambile yinlanti

Dzambile is the inlanti (12)

H Dzambile is inlanti,

Iulanti is girl who assist

the one the married before

married who

H married the king

C which king

Handwritten note

It was rampant the the
 brother of Dlamini
 C. In Hlubi is the left hand
 and Ndlela is the right
 hand.

They persistently argued
 they argued saying that
 but komuthwana abingevile
 the child was not left
 lincile manye komuthwana
 handed, now the child uses
 sekete apnaka wathu, ^{the}
 the wrong hand, now (to know)
 bato akh tubatswe lincile
 they say let them take spears
 kuywa lapha ^{us} exdlolani noko
 and go to the a certain ^{that} path, because
 lesandla ^{the} sure sijucyela ^{be} to being used,
 the hand got used ^{see} the hand was used to
 this one of the left,
 being used (the left hand) so along
 exdlolani ^{would} see as to
 the both they wanted to note

which side he will pierce. And, indeed,
 which hand he will use so there he
 he pierced the ground by throwing
 was, he took the spear and clubbed
 (the spear) with it (the left hand). ^{ha}
 using the left, so they ^{found}
 indeed he is left-handed. That is where
 that he really was left handed
 Ndlela's kingship was stolen.
 so his kingship was

stolen this Ndlela
 H. There she was
 because the Nhlanti knew before
 that Nhlanti man that (she) it
 wants to take the kingship
 After Hlubi, did the Ndlela

9 0 5 4 1 C

sure were ambidextrous
 fell into the fire, he is
 unomanya lokubi ^{naim/...}
 lying that I have burnt her
 to hold an ember.

H When they arrived home
 she said he is telling me
 that I have put fire on his
 hand ~~to~~ he just fell on the
 fire himself

C Mhm (agreeing)

H ^{yes then}
 S kubisi a nanya seluabara
 so now then when the
 kalisa ke ^{besoluta/...}
 day came, on which the child
 club was wanted, he
 kuborakala ^{...}
 was needed. ~~it was~~ found
 was found to be left handed
 langa ^{...}
 that, he is, he is
 .kubi, son, son

H sawarajale ^{...}
 He was used ^{to using this hand (left)}
 He is burnt on this one, he is using this one
 He was burnt on feet other hand
 when eating, ~~he is~~ ^{this one (hand)}
 he was used to using the other one
 (left)

H This time she ^{is using}
 the left hand side

C ^{Alm} so there are two
 (agreeing) people who are left handed
 in this story lokubi and the

H about the laba - ngene - ngene
 The people who were using
 the left hands are two
 labili

S Alm ^{...} Only one
 H ^{...} One
 He is one.
 C ^{...} well her right
 hand.

9 0 5 3 1

and get to his hand

C. When (agreeing)

S. Uma *apudambathara bilalite*
After she had made her hold
kacha mika, *infulen* *kanan*
an ember, they came from the river.
The coal, they appeared from the river.

walo *Zingili* *abathala* *lathsethwa*
with ^{the} mother of *Zingili*, *lathsethwa* ¹²

So *Hlubi* ran to his mother
so he ran (*Hlubi* did) he went

kunna ubi kunna nalle
to his mother and said to

maane *siunashalle* *imake*
my younger aunt
his mother, my mother has

ngitakudla *ngane* *ngine*
burnt my hand how will I eat.

H. When they were coming to
fetching water they saw *Hlubi*
coming running *athala* *ngine*

S. *athala* ^{He} *ngine*
He was crying.

H. Crying

S. *Uma* *maane* *ngine* *ngine*
That was when the mother

akomathwa thova leuva walo
of *Lo Zingili* heard that she
Zingili *thiva* *ngine* *ngine*
forced him hold an ember
had put a hot coal on his
thiva *ngine* *ngine*
hand

H. *Uma* *ngine* *ngine*
the mother of *Zingili*

S. *Zingili* *ngine* *ngine*
Yes, it is the mother of *Lo Zingili*

H. the mother of *Lo Zingili* is there
she got that a new one
was put the fire on his
hand

C. *Uma*
ngine *ngine* *ngine* *ngine*
they about to reach

Now, when they reached
thiva *ngine* *ngine* *ngine*
home (when) she came out to

ngine *ngine* *ngine* *ngine*
to meet them along the way, she

said the child just

children of the king
Lautfabentlasi and then
when she returned she
said we are we are going
to die here.

H Vobo ke kiki stakufa
yes, then we shall die.
So we shall die
S utsi ke lo-lo lolomdzala
So the elder one said, Lomakhethwa
Lomakhethwa
non singabulana source
what have we done, ^{that we should be killed.} to be killed

H Lomakhethwa answered, wari
why should they tell us
what for, what have we
done wrong.

C Loma - ?
Loma?

H Lomakhethwa
My mother of Dlamini, Lomakhethwa
Proceed

ke nkhozi, lokutsi as a woman
about when she advised her
about the device that we won't be killed
plan that we shall not be

we
killed if we do this
S Lomakhethwa, son of the Dlamini
She said, Dlamini said
ama, utiso u dzedza wote
another man we shall not
sukulawa ama ngabe ngafamba
be killed if we make him (Hlubi)
Hlubi held a hot coal -

H the other -
C put it into the hand of Hlubi
B Lomakhethwa she said I cannot
Dad she said I cant
ama, ngingote ngimhise mine
do that, I cant burn my
umkhethwanis, ngimhisele, ngimhisele
child, just take him and
my ngimhiselelelele
put an ember on his hand No.

H Lomakhethwa Lomakhethwa said
I must do it myself my

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4th v. Ludvonga I

H E- and they said you take this fwala to the princes, bantwabenthozi⁶⁵ they say they are hungry. wabe sewuyabutsaba re. Then she took it [to them]

S Wabe ~~the~~ sewuyakura re. She then heard that this. loku

4th v. lehlanti the inhlanti

S umkise lo kudla lo ku. She had taken the food to kubantwabenthozi, sewuyakura the children of the king, so she heard ke loku Trabasi babhanyile ku when they were conversing (arguing) bantwabenthozi and sabandwa that they are dying & hungry. lawa yindlala umkisi nyoyobha yet the king had sent them inkhosi yate ayiyoceliswa so she could ask a wife for

Meaning

umfati ku Gqobogwane
him from Gqobogwane

S Nyusaba ulelele Hlubi nange AS Hlubi is born She had given birth to Hlubi wale ulele Hlubi ununule who ^{CS} was wearing inyamphakane, inyamphakane ¹¹⁹ inyamphakane (Royal medals)

H E. izama lozunge, Trambani The name of this one, Trambani¹¹⁸ lehlanti the inhlanti¹²

S ngu Dzambile inhlanti It's ^{CS} Dzambile, the inhlanti¹²

H Dzambile, the girl, the young woman took the food, the bat and she found them talking about being hungry. there is nothing that they eat, at the same time they were told to go and ask a girl for inkhosi in franchise? who is it?

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It was Ludvonga I because
 they are sons of Ludvonga I
 Semutsaba emini me lo
 He then took over in broad daylight, this
~~was in~~ daylight he took it
 Alammuni wabe semumun
 Alammuni then took it over
 Alammuni took the king ship
 Isatsa uje emini, yinkhlabu
 in broad daylight, it was

Ngalelisu lathe
 through the plan of the infiltrant"

2. Wathwale ke kutse nabe wa
 He/she, this one found that, heard that
 It was found that, when
 lekutsi & sibandla malibelele
 the Citanda of the children of the King
 the sibandla of the King
 leli leba thathaklasi likho
 was discussing about who is supposed
 sons were sited and discussing
 -uma asathotsene lo intlozi
 to be installed, after this king had
 after the King had died
 likhuluma lekutsi lenute ka
 died. They said twise
 discussing about the intlozi
 msawa bani bati ke intlozi
 of someone else; they said

ntshakho akhosi, awu, nabakitsi
 Children of the King. awu; our people,
 we will die of hunger,
 ngate zitate sibulawe
 we will be killed by hunger,
 yet Ludvonga had sent us
 yudlala sibulawe Ludvonga
 be killed, yet Ludvonga did send
 to go to Gobocwane and
 asithuma wabi asume
 us to Gobocwane to ask for
 ask for a girl, he had seen
 a girl there at Gobocwane
 a Gobocwane. Siyomalela
 an intfombi for him. he had seen
 a girl there at Gobocwane
intfombi ubane intfombi ka
 an intfombi there at
 place
 Gobocwane.
 Gobocwane.

H Ludvonga send us to Gobocwane
 to ask for a girl
 to where
 H To Gobocwane
 where is that
 S Gobocwane twice
 H Gobocwane, surname is Sibaka

9 0 4 6

bebe ... libatfwo should not come back anymore

H. These ... libatfwo should not come back again

S. Ya ... because there were many deaths

casualties but Fokota escaped and

it wiped the brothers of Fokota, his brothers were

Fokota ... (it wiped them completely) destroyed by the libatfwo

that ... from Ndlela's place

H. because of the fact that ... did ... fight ... was not ...

Is the story clear,

this Ndlela is the one who ... hand ... was burnt, is it clear

H. ... this Ndlela ... this Ndlela is the one we are

talking about

He was burnt by the ... 12.

(which) wanted to take the throne ... by tricksson ... agreeing.

It is clear, because ... that is where ... it must be clear ... be clear these. Ndlela is

the one who was supposed to rule

the ... made a plan that

9 0 4 4 4

at Ngwane's place. butfo
He wants to know what ^{the} name of libutfo ^{is}
my grand father.

They mean what libutfo was
it?

What libutfo ^{regiment} was it
Here, when they came to stop
They ended up being
(end) it was inyatsi??

Yes because they ended up
going to Ngwane's place during ^{time}
with Mawati's

over there
as I say that after

Mswati ended the mawala,
had ^{disappeared} of mawala!

Mawati then Fokota,
came Fokota

it was when Fokota came.

Then it fought there and there,
Then they fought, at that time!

from ^{the} newala, in the kraal
just from mawala, ~~just~~ at

there at Ngwane's place
The kraal at KaNgwane

At Ebudzidzini 5.
at Ludzidzini

at Ludzidzini
Then Mawati said she

9 0 4 3