

S. O. E. P. NDLELA HISTORY #51 mb lmba Nd1w1e (2) 2/6

Q. He was the oldest of the

H. Yes, Bhochoja

C. Do you know the father of Mlungana?

H. Yes, who is the father of Mlungana?

C. Nganyama, Nganyama

H. I know him. His father is Nganyama

H. Nganyama, father of Nganyama

V. This history, that is being spoken is for

C. In KwaZulu you get people with Zululand

H. KwaZulu is what they call it

H. In Zululand there are people who are said to be

Yes, they were, but I don't know anything about it?

Yes

Are there any who were heroes of the Ndlela, which you know who are heroes. If you know, know that so and so are

By the way who are they. no!

those are heroes.

Do you know the name of any oldest

grandfather, who

It is Mgwayephansi, who is a hero

My father is a hero. name of Gedlembane

Gedlembane also

C Zombe Ndlela

How long
Tangale

C Hoyo Ndlela

H Hoyo Ndlela

S Noyamali to Hoyo Ndlela
Q ^{this} know ^{this} Hoyo Ndlela

IV. iphi? where is he?

S ale taligwani ^{at} ^{the} ^{place} ^{where} ^{he} ^{is} ^{now} ^{at} ^{Ngwane's} ^{place}, ^{he} ^{is} ^{up} ^{at} ^{KaNgwale}, ^{he} ^{died} ^{there} ^{at} ^{Lobamba} ⁵¹
H he is now ^{at} ^{Lobamba}

S Nkanini
at Nkhanini 4

H He was staying at Nkhanini

IV. Jannakabo Mlenjana
H ^{He is} brother ^{to} Mlenjana
H Brother to Mlenjana

H Mlenjana staying at Zumbodze 44

C Is he a Ndlela

H Ndlela ya

C Can we find him anywhere
is his name

B Loto to yobala with the ^{family} ^{house}
These are still of this ^{family} ^{house}

at the ^{great} ^{grand} ^{fathers} ^{house} ^{are} ^{after} ^{another} ^{by} ^{birth}
H ^{the} ^{great} ^{grand} ^{fathers} ^{house} ^{are} ^{after} ^{another} ^{by} ^{birth}

C Sorry who is at Zumbodze

H Mlenjana
It is Mlenjana.

S ^{any} (agreement)

C Mlenjana Ndlela

H ^{any} (agreement)

C He is not dead he is alive

S ^{He is} still alive.

C We can find him there

H Yes

IV. near Zumbodze high school

H Ya just behind

C And those was his

S ^{same} ^{with} ^{those} ^{who} ^{are} ^{at} ^{Hloho} ^{same} ^{with} ^{those} ^{at} ^{KaHloho}
And with those who are at Hloho
Same with those at KaHloho

H ^{They are} Ndlelas?

S ^{Bholoja}

C ^{Bholoja} father of Mlenjana

Interview

Simbimba Ndlela (cont)

- S Angimbati
- Q dont know him
- Q also dont know them
- C Zula Ndlela
- Q ...? what about Ngula?
- ~~she is the daughter of?~~
- S Ngula, I do not know him
- Q ...
- too.
- C Mvuzela ?
- H Mvuzela, Futuzela ?
- she
- H Futuzela
- S Shubuzela ?
- H Futuzela
- C Futuzela ?
- Q Futuzela Ndlela
- S Ukhuphu ?
- Q where is he ?
- Q they say do you know him ?
- S Angimbati
- Q dont know him
- C Mayaga
- Q ... dont know

2/08/83

3 1/2 hrs

3/08/83

6 hrs

4/08/83

5 hrs

5/08/83

4 hrs

8/08/83

3 hrs

9/08/83

5 1/2 hrs

27 hrs



S Bata Mambu, angibati
I don't know the people of Mambu.
Mambu, I don't know

C There are some people who
the Mambu people in Swaziland
who have a religion 7

H Kuthona bata Mambu ^{Peopl}
These are some Mambu
Zulu ^{people} who have this
in Swaziland. who call themselves
Ndlala Ndlala
Sibongo of Ndlala.

S Ya, tuzahle kwizwe ngokho
That can happen because
kuthona ^{Some} Mambu ⁱⁿ Swaziland
there are ⁱⁿ Swaziland
kuthona ^{who are} of Ndlala ¹⁹⁷
there are Ndlala. Mshayisa

H here in Swaziland
some Ndlala Mambu

S Ya, yet ^{two}
yes, yet ^{two}
Mshayisa is born

Ndlala of this Ndlala.

H Mshayisa is the name of
a person, son of Ndlala.

(agreeing) but you don't
know each other

H but you don't know each other
No we don't ^{intermarry}
intermarry.

C Did you ever hear of any
of these people Socalase 138

H I have never seen you laba
Have you ever hear about
these, Socalase and others

S What?
H Socalase ^{is} near ^{to} Mshayisa
Have you ever heard of Socalase
Socalase Ndlala
Socalase Ndlala

4th Semkholo ^{begot} ~~begot~~ ^{who?} ~~who?~~
Semkholo ^{begot} ~~begot~~ ^{who?} ~~who?~~
baw ee

5 Watala Mswati
He bore Mswati

4th Mswati ^{begats} ~~bore~~ ^{who?} ~~who?~~
Mswati ^{begats} ~~bore~~ ^{who?} ~~who?~~

5 Mswati ^{begot} ~~bore~~ ^{Mbandzeni} ~~Mbandzeni~~
Mswati ^{begot} ~~bore~~ ^{Mbandzeni} ~~Mbandzeni~~

4th Mbandzeni ^{ke} ~~ke~~ ^{who?} ~~who?~~
Mbandzeni ^{ke} ~~ke~~ ^{who?} ~~who?~~

5 Mbandzeni ^{bore} ~~bore~~ ^{Mahlakohla} ~~Mahlakohla~~
Mbandzeni ^{bore} ~~bore~~ ^{Mahlakohla} ~~Mahlakohla~~

4th Mahlakohla ^{ke} ~~ke~~ ^{who?} ~~who?~~
Mahlakohla ^{ke} ~~ke~~ ^{who?} ~~who?~~

3 Sowutela ^{bore} ~~bore~~ ^{Bhuzza} ~~Bhuzza~~
He bore Bhuzza

C Can we ask the ^{people} ~~people~~ ^{who do they get} ~~who do they get~~
many sibongo?

H Laba ^{bata} ~~bata~~ ^{which} ~~which~~ ^{sibongo} ~~sibongo~~ ^{do} ~~do ^{there} ~~there
Which sibongo do there~~~~

People
the Hlalela ^{not} ~~not~~ ^{many} ~~many~~

which ^{is it that they} ~~is it that they~~ ^{don't} ~~don't~~ ^{they} ~~they~~ ^{marry} ~~marry~~

5 ^{No} ~~No~~ ^{awu;} ~~awu;~~ ^{there} ~~there~~ ^{is} ~~is~~ ^{none} ~~none~~.
No ~~awu;~~ ^{nothing} ~~nothing~~.

3 ^{There} ~~There~~ ^{is} ~~is~~ ^{no} ~~no ^(sibongo) ~~(sibongo)~~ ^{they} ~~they~~ ^{don't} ~~don't~~~~

marry, ^{except} ~~except~~ ^{from} ~~from ^{amongst} ~~amongst~~ ^{their} ~~their ^{own} ~~own ^(sibongo) ~~(sibongo)~~~~~~~~

4th ^{what} ~~what~~ ^{is} ~~is~~ ^{the} ~~the ^{name} ~~name~~~~

3 ^I ~~I~~ ^{do} ~~do~~ ^{not} ~~not~~ ^{know} ~~know, ^{maybe} ~~maybe~~
Mama, ^{do} ~~do~~ ^{not} ~~not~~ ^{know} ~~know ^{maybe} ~~maybe~~~~~~

you know ^{my} ~~my~~ ^{grandfather} ~~grandfather ^{about} ~~about~~ ^{how} ~~how~~~~

you ^{know} ~~know~~ ^{something} ~~something~~ ^{know} ~~know~~
about the ^{Mcumu} ~~Mcumu~~ ^{people} ~~people~~.

what?
The ^{Mcumu} ~~Mcumu~~ ^{people} ~~people~~

C Near Pot hole
2 Bawuzi bone up hill
There is a lot of them there
nye kapha nyibe as

We once ¹³¹ ~~scaphed~~ scaphed at some time
we went at ~~one time~~ and
scaphed (going to work in the mines)

at - we found them there
at ¹³² Hhayoyo
4th V. ~~at Hhayoyo~~

lets go on
lets proceed with this - so that
they may understand ^{the story} this, as we
have been ~~talked~~ ^{talked} about the
Kingship, as ~~at~~ the Kingship is like
valpity, talk about Ufwane.

but this ^{is} go to (mention) Ngwane, then
and who was ~~born~~ ^{born}, who was
say who was born and who was born
born at ~~that~~ ^{that} that they

so that they may understand.
you sayd who went here?
the one who moved from here?

yes

Soulbulo moved
who did he bore bear

This Mswati was by then ¹³³ ~~outsward~~ outsward there
Mswati was outsward there

at ¹³⁴ Hhoho

After Soulbulo died, he
was brought here, Soulbulo
had been put ~~to~~ here,

he was put with his father
there are ~~two~~ ^{that are in this} Kings ¹⁴ Mbilane

C he isala to kuhulu ku
or kuhulu ku

H Mabuthu ku? Du ku ku
was he ku? Du ku ku
was he ku?
Q ku
A ku
Q ku
A ku

C Did he fight for ku
was ku was ku
the army of ku?

A ku ku ku
Did he bring his ku to
ku ku ku there was war.
ku ku ku

Q ku
A ku
He did bring his ku to
his ku would join
ku ku ku when there were
ku ku ku during wars
ku ku ku
a wars.

Q ku ku ku
ku would send people to

ku ku ku ku
go and report as ku ku
ku ku ku ku
send to the ku to report
ku ku ku ku
and then the ku ku
ku ku ku ku
would come out ku ku.

C ku ku ku ku
and ku ku ku ku
ku ku ku ku

ku ku ku ku
for ku ku ku ku
the ku ku ku ku
today it is in the ku
ku ku ku ku
that ku.

ku ku ku ku
ku ku ku ku
ku ku ku ku
ku ku ku ku
ku ku ku ku

Q He was the king
C ki (7)

4th Ath Abaphansi was he under 'Sombhlo? He was under Sombhlo?

5th Nhu (agreeing)
4th He was under Sombhlo. Under Sombhlo

5th banisett, no.
4th They were under which king? Who was the king?

5th This is how they were. They were still under, controlled (subjects), you see as you see, as I

I say even these I say, my people were ours (our people), as you see here, where it is said to be at Tibukweni
it is called Tibukweni¹²⁶

4th Explain here ^(my) grammar

Was Nyamayeya ~~was~~ under Sombhlo or he was under no one?

11 like a king
Was he like a king.

12 He was like the Namba king

13 Did he not dance ⁵⁶ mawala ⁵⁶

14 He danced it He gotzand it

15 he was like so in this (land) here

16 he was like so in this (land) here

H My grand father was married, he married Mbandzeni's ~~the~~ wife

C So what is she trying to say

H ~~the~~ the father of this Mbandzeni.

C what was she trying to say

H She was saying to me when you were in the Ndlela's court my father has explained

C Right, can you tell me what Nyamayenja said

H ~~my~~ my grandfather who begat who begat Nyamayenja

C He was the son of ~~Lushonga~~ ^{Lushonga}

H ~~born~~ born of Ndlela He is born of Ndlela. He is born by Lushonga

H ~~the~~ the son of Mbandzeni was the son of ~~Lushonga~~ ^{Lushonga}

C ~~Lushonga~~ ^{Lushonga}

H ~~born~~ ^{born}

C ~~Is He the King of the~~ ^{Is He the King of the}

H ~~people~~ ^{people}

H He was the head of all the Ndlela's

H ~~born~~ ^{born} Simakadze

C ~~where~~ ^{where} did he die?

H He is at Simakadze

C ~~is he~~ ^{is he} still alive?

C ~~is he~~ ^{is he} still alive?

H Kigali labu...
It started there with Mbandzeni
It started with Mbandzeni

S
H It started from the...

Female voice
C to what is she saying?

S Who?

Female voice
where did this Ndlela marry?
Ndlela's wife was who

S Ndlela
H She says, where from where had he married?
Where had he taken a wife?

S Ndlela had married the daughter of Shongwe
Ndlela had taken a wife from

the mother of Nyamayenja.
The Shongwe, mother of Nyamayenja

H Ndlela was married

Le Moya
C Le Moya 66

Female voice
was she the only one.

but one wife

she was not the only one.

It was not one

How did it come about that we
that we are Ndlela's here

became the people of Ndlela.
did we come to be

They want where you explain to them
they want that you explain

how we came to be of Ndlela.
that such that we are Ndlela's

S But I am explaining to them.
I think that is what I am

that is to say, this one you see, my
explaining, you see my grand

great grandfather who comes after
who comes after Mgwazaphansi

Mgwazaphansi, the father of my father, he
the father of my father had

had ¹²⁴ regenerated Mswati's wives, the mother
had taken Mswati's wife. Mother

M Manyalala, Manyamalala
Manyamalala, Manyamalala

is born of my ^{great} grandfather

kutluma yini kutlombata a
 people take as wife a girl who was of
 take a girl from Dlamini
 uka Dlamini loyatsat wa ngum
 the Dlamini people, who was married by
 (who a girl) taken by the
 kaddlala
 the people of Ndebele.

S ubese uyayitso
 He has then taken it
 He took it (name)
 kube Mbandzeni a-aba-
 after Mbandzeni made his sister
 took his
 lodzadzewako,
 a wife
 sister

H Abant, Mbandzeni abant
 After Mbandzeni married
 Mbandzeni took the
 dzadzewaboyihlo
 sister of your father

H During the time of Mbandzeni
 when Mbandzeni was married
 the sister of my father

E eh
 S ubese ubant
 He has taken (married) Labhengane
 He took Labhengane

H He took Labhengane
 S Labhengane
 He took Labhengane
 H He took Labhengane
 S yes yes, the grandmother
 He Grandmother, your grandmother.

H It was my grand mother,
 He was born at Luchidzini (5)
 who was that

C. And before that
 H No, before they married each other
 before that, is there anyone
 who was taken, before
 before

S Labhengane?
 H Labhengane
 S Labhengane
 H Labhengane
 S Labhengane
 No - d started here, St
 Labhengane
 starts here.

22. In modern Swaziland, the Mamba people chiefdom is located ~~on~~ in.

23. The Mamba chiefdom today is located in southern Swaziland and enjoys a unique measure of autonomy with the Kingdom.

24. The uSuthu (variant: Susutfu) river crosses central Swaziland and joins the Phongola. It has the Kingdom's major water volume.

25. Possibly Ngwavuma, the district to the immediate east of the Lubombo mountains.

26. Mkhuzi river traverses northern Zululand just south of the Phongola and enters the sea at St. Lucia.

27. Magudu hills lie about 25 km outside the Swazi border, due south of the present day town of Phongola.

28. Godlwako: a ^{craggy} mountain 5 km. south of the Swazi border and approx. 20 km. outside of the present-day town of Phongola along the road to Piet Retief.

29. Nkhambele: according to Matsebula (p. 22) ~~they~~ ^{group} only arrived in Swaziland during the reign of Mswati II.

30. According to Kuiper (p. 233) the Sukati people are bemdzabuko, 'true Swazis'.

31. Claiming that the Sukati were 'Suthu' contradicts Kuiper, n. 30.

32. A polite salutation derived from the tinanateko of the Dlamini's, but generally used more widely as well.

11 'Hlahlamehlo' is Henry Dlamini's (H.D.) nick name.

12 inhlanti: junior co-wife

13 sigodlo

14 MBILANENI: a hilly area in southern Swaziland; site of the royal graves of Ngwenane III, Sobhuza II.

-also known as the Nzama royal graves

or other name for the royal graves at Mkhathwa near Mkhosben

15 Emakhosini:

16 ^{Madvuhini} Emadvuhini: between Hlatikhulu and Nkhlangano.

17 eMavananeni

18 The Nyawo chiefdom is located in the south eastern corner of Swaziland extending across the Lubombo and beyond the Swazi border.

19 The Phongola river rises in the Drakensberg, south and west of Piet Retief and runs eastwards almost parallel to the southern border of Swaziland.

20 Baqa (variant: Baca) lit. means 'to hide' (name given to Natal fugitives as well - see O.T., p. 352)

21 Entsheni kaNtunjambeli: Ntunjambeli is also the name of a mountain just south of the Thukela R. also known as Krantzkop.

22 Nongoma - present-day town in Zululand, approx. 70 km. south of the Swaziland border.

6 insila: 'king's attendant' required to dispose of all the royal 'body dirt' (nail parings, expectorations, etc.) (D. and V. p. 755). Amongst the Swazi there are two tinsila, of 'the right hand' and of 'the left hand' who enter into a blood pact with the king, and who are henceforward considered to be intimately connected with the king. (Kuper, pp 78-81)

7. See glossary

8. Emalangeni: address-name of the Dlamini.
(variant: dubanjani)

9. The dubambo mountains run parallel with Swaziland's eastern border.

10. domakhetso: (alias LaMkhwanazi)

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Interview 1.Notes

(variant: Bayede)

- 1 Bayethe: a royal salute. - used in a variety of contexts, but always reserved for the king; a siSwati equivalent of the English salute 'Hail'. (Grot peter, p. 10; also see Kuper, pp. 64, 78, 193)
- 2 NKhosi One of the Dlamini tinanatelo (address-names), but often used more generally.
3. Ludvonga: the informant ^{appears to} refer to an early Swazi king, not the grandson of Somhlolo.
- ← 4 Nkanini -
- 5 Ludzidzini - royal residence of Thandile, mother of Mswati, situated in central Swaziland, at Ludzidzini halfway between the Zombadze and Matsapha schools. (see Grot peter, p. 81; Masebula, pp. 17, 17)

4 Nkanini - Ludvonga's royal capital built at the junction of the road to the Dabamba king's house and the Mbabane - Manzini road. (Masebula, p. 25)

5 Nombata Simelane ¹⁶²
They are of Simelane
Its the Simelanes

H2 The Simelane

C had the Simelane?

H1 what about the Ndllela?

what about the Ndllela ^{people}

5 Bata Ndllela ^{people}
The Ndllela ^{never} rolled ^(came) by
ngedilulu ¹⁶⁰

The Silulu

H2 They have never

C Do the Ndllela call themselves
keldzabuko?

H Bata Ndllela ^{people}
Do the Ndllela ^{call}
ngedilulu ^{the} Mdzabuko ¹⁶³?

5 Bata Ndllela ^{people}
I know that the Ndllela people are
the Ndllela, I know that

Mdzabuko nje they are of ¹⁶³
1 Mdzabuko Umdzabuko

2 Koduna lapha payindzabuko ¹⁶³
But where they are of Mdzabuko

ngedilulu ngathombela le,
I can point that side (point)

H1 where

C Koduna (way back)

H2 Koduna lapha, katulu in Zululand
where is that, at kwatulu

5 ka Shaga, eMlenenge

At Bhaga, at Mkhwazi

H2 point there Kabaga
at Bhaga ¹⁶⁰

my grandfather?

S Ebutungwa ¹⁵⁸ at Buntungwa ^{it}
ngukhau lupia ^{found} is where they find Dlamini, ^{impi}
khona loDlamini ^{Lo} surrounded by the army of
Lo Zizili

H Ntungwa is where they
find this Dlamini ¹⁵⁹
surrounded by Zizili

C Was Ntungwa a place ¹⁵⁹

H Ntungwa ¹⁵⁹ is it a place ^{this}
Ntungwa.

S ~~It~~ ^{mean} that it is a fortress
As a fort

H Ntungwa means is a cave
to cove of a cave

C In Hlubi, the people who
came from Hlubi like Kollala
do they call themselves

Ntungwa ¹⁶⁰ Ntungwa ¹⁶¹
Those who come from Dlamini,
frontline do they ever call
themselves Ntungwa ¹⁶¹

S Kubi ¹⁶⁰ Ntungwa - cha
That they are Ntungwa - No

H he ¹⁶⁰ don't call
hear the story

silulu ¹⁶⁰ silulu ¹⁶⁰ who came

H he ¹⁶⁰ silulu ¹⁶⁰ silulu ¹⁶⁰
shall we ask this, have you

ever heard about the story of ^{the}
silulu, people came by ⁱⁿ

S silulu ¹⁶⁰ silulu ¹⁶⁰
I did hear about it

C silulu ¹⁶⁰ silulu ¹⁶⁰
who are those that came ⁱⁿ
a silulu

H The word Embo is not new, its a long time I have heard about it, people — Embo

C Do the Ndlala people call themselves Embo

H Ntse ntyantibeti yini tuko
Do you ~~of~~ ever call nibembo yourselves you are of Embo?

S Mh...? what?

H Embo ntyantibeti tuko do you ever say you are of nibembo nini Embo?

S Utsi singebembo, sine you say we are of Embo we, all Maswati, uku kwale Swazi people, we indeed came about Swazi, we are people of Embo being them of Embo

H Yes we are people of Embo

C From Embo

H m-

Because a Swazi would be ye kwale walita. Embo ka swearing when saying Embo kuboyelwa, lisho kutsi noma "kakuboyelwa" ¹⁵⁶ it means even if unqabayela awaye wefike kubo you return you will never reach uyathinta sawughamuka uduke it you will find yourself coming back alone.

H You can't say I am not to come back to come back to Embo, but in the future you will find yourself coming back.

C Do you know anything about Embo

H I don't know ¹⁵⁷

C and Mutungwa does he know

H Mutungwa anything about

H Mutungwa

H Mutungwa

H Mutungwa utikululu What do you know about Mutungwa

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Bluza

H Embo you one who
built here H. But they

C Does he know anything about Embo
then? H. Yes.

H Embo ⁷ there no earlier Embo that
the first Embo, does it
you know.
H no one know it

5 ⁷ earlier one, I don't know ^{but} give nabate Embo ^{to} Embo you
I hear them say Embo you

H This word is not new to
me I've always heard it
people say Embo &

10 Embo outside Embo?
what does the word mean?

2 Batsi Embo kukuloyelwa
They say Embo you don't return
They say to Embo you ^{do not return} kukuloyelwa ¹⁵⁶

H say say Embo kukuloyelwa ¹⁵⁶ that
you never I will not
return back.

C was there ever a place
called Embo kukuloyelwa ¹⁵⁵

H kukuloyelwa indzawo yayibit
Was there a place which
was called Embo kukuloyelwa
was called Embo kukuloyelwa

S Embo kukuloyelwa indzawo yayibit
Hwa, I cannot say that it
is not there, ^{do not} I just don't

know it because this name of
Embo kukuloyelwa ¹⁵⁶ is old.
Embo kukuloyelwa ¹⁵⁶ is old.

Even Embo kukuloyelwa ¹⁵⁶ built
even the king build and named
his residence, he named it after this
the kraal. How the say that

Embo kukuloyelwa ¹⁵⁶
expression
Embo kukuloyelwa

He did (wear) emabhebha.

S He would wear emabhebha

H Mayobo ¹⁵¹
S (agreeing) did he put on libheshe?

H He use to wear libheshe ¹⁵¹

S did he not put on libheshe

H He used not to wear libheshe

S He could not, the libheshe was not there (at that time)
It was not there at the time.

H He the libheshe not around

C When libheshe was long

H libheshe would be long

S They would end here (pointing)
they were as down as here (pointing)

C libheshe was long

S libheshe was long, it was like that, they were at the back, as long as that

C libheshe would meet here, they were here, there was they would then form a wrap

S libheshe around

H nothing here.

H this was not there, it would do like this.

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C What, libheshe

malibho ¹⁵¹ were, like

The malibho would be and would be long.

The malibho were long, some as

far as here.

Embo

Do you know at Embo ¹⁵⁴ Babe

I know I know

H Embo

H Embo can you tell us

Embo has been built by

Dewas 3/10/10

udle, udle ...
after eating the meat it
best ...
would then ¹⁴⁵ "kleza" it
lubisi.
the milk

H When

S

H when they had the meat
and then after that they
go to kleza

C Uh - what about
(agreeing) 150
igawe, earlier ones

H Kutaba ke babadzala ...
From those ^{the} older ones
one is
igawe ...
there no hero that you know
babadzala ...
From the ^{older} old ones a hero I
know is Muzzeplause

... of the Nyati libatto regiment
H ... of the Nyati ...
... that ...
... to be ...
... Earlier than that at
...
... time of Hlebi and Loulido.

...
I cannot remember those
... because even these that I
... know I got from the ^{older ones} old ones
... I know ...
... I got it from
the old ones

C Uh, did Hlebi was libuyo
or umitika 152

H ...
Did he put on libuyo, or
he, ...

...
did he do emabrebha 153

story of ruling people because
the methods of ruling people
since you are a king.

H Athwami
Who did she sent?

S Athwami sent the British, who
she had sent the English
were four (in number) when they came.

H Four British people
from England, who did
they come to who?

S They came to Mbandzeni.

H They came to Mbandzeni.

S Mbandzeni
So they found Mbandzeni
abwajya it was a hill which
he was over that hill which
is called Sidwatshana where
emajaha abwajya
some young men were placed

with cows which were to be
klezwa-ed by the Mayaha of Mbuttwo

148
klezwa-ed by the Mayaha of Mbuttwo

H What did Mbandzeni say to them?
what is the name of the hill?
What is the hill?

S Mbandzeni said
The name is Sidwatshana

H Sidwatshana, the
hill is called Sidwatshana
and they find the cows
cows, how were they?

S Some cows to be klezwa-ed by
the Mayaha of Mbuttwo

H The cows were cattle
and the Mayaha used
to work the cows

C After the Mbuttwo had eaten

They placed Ngwazaphause
down here, by the way which

war is that, which was fought
by our ^{great} grand fathers

of Mshadza during the
time Mbadzwe

His name was Gubandze

It is him who caught Sikwati
the king of Sathos and the

English went with him because

the war was for the ^{British} English

what is that

H E - k... They were helping the ^{British} English

They were helping the British
That (they) combined

the English and the Swazis

Swazis

Those who had come to

fetch the ^{impi} army from Mbadzwe

came and said hahudweduwe

the ^{English} Madam says ^{ugene} ¹⁴²

her daughter had died, she was

so that you could tell her

coming to you, to be told

129 name of a place.

130 Range of mountains south
east of Mbabane.

131 This is a term that is used
to describe the process by
which persons (Men) who wants
to go and work in the
mines in South Africa
offer themselves for
recruitment. The individuals
go to any H.R.C. office/
agency in the country where
they then fill certain
forms for employment.
After which they are recruited
and sent to the mines
in the Republic of South

Africa.

132 Name of a place

133 be gathered in

134 Is the name of the area just
north of Mhlosheni east of
Mhlosheni in which the Shuba
people are settled. It is also the
name of the northern administrative
district of Swaziland. According
to Branner (p. 14) Hhoho was
Sombilele's administrative capital
near present day Mhlosheni.
According to Matsibala (p. 18)
Hhoho was also the name of

117 & a Sebongo⁷

118 ~~Isentani~~ - the interpreter

118 It appears that the interpreter here was not sure of the exact name and so he miscoded the name of the inhabitant¹²

119 inyamphekatani -

120 It is an exclamation.

121 literally: this word means daughter of Mtsetfwa.

122 literally daughter of bheggane

123 Daughter of Ziyanga

124 Take to wife the widow of a deceased brother.

125 Name of a person

126 ~~See glossary.~~

126 Name of a person.

127 pay tax, pour.

128 To unload, to pay tribute

Southwards to join the
Kongola river in the
Republic of South Africa

109 Matsapha - a name of
a place.

110 Name of a place

111 Name of a place

112 a certain shrub or bush
known as *Synedra*
arborescens. This is a species

of poisonous tree of the Euphorbia
family.

113 name of a place

~~114 see glossary~~

114 Father This term can also
be used ^{as} a polite term
of address.

115 ridge

116 Not clear It is not clear
as to what this word mean.

102 Thank, praise,
congratulate.

103 ~~you~~ lit: you of Kumene.
This is a Sinanatelo for
the Hamini people but
it is also used as a
polite term of address
to an individual.

104 name of a place

105. name of a place.

106 awu: an exclamation.

107 It is a river, it rises in
southern Swaziland south
of Hluti and flows
southwards into the
Republic of South Africa
and joins the Pongola
river.

108 It is a river, it rises
in Swaziland south
of Hluti and flows

102 Thank, praise,
congratulate.

103 ~~you~~ lit: you of Kurume.
This is a Sinaratelo for
the Diamini people but
it is also used as a
polite term of address
to an individual.

104 name of a place

105 name of a place

106 ~~name~~ an exclamation

107 ~~name~~ a name of a place in
South Island South
of Hawaii and Florida
South name of South
Republic of South
and name of South
name

108 ~~name~~ a name of a place
in South name of a place
of South name of a place

95 literally: female father.
This term refers to
a sister of ~~an~~ one's
biological father. An Aunt.

96. ~~lit~~ ~~pres~~ is translated as
to catch. However, in ^{this} case
~~of the king~~ ~~se~~ is used to
denote the act by which
which the king normally
select his wives. He just
select (catch) a young
lady without proposing for
love.

97 Name of a person

98 Name of a person.

99. (lit: the child of the king)
The nearest English equivalent

to this title is that of
prince/princess. The term
is used for both males
and female. The term is
also more widely applied
to other members of the
royal lineage whose
connection to the king were
more remote.

100 Place of the Mazingili
people. The word
Mazingili is not clear
as to what it means
or refers to.

101 name of a ~~person~~ place

is also used as a
respectful form of address.

86. 1. young girl (from infancy to
puberty).
2. Unmarried girl, unmarried
women (This is a polite
term to use, rather than
intombi).
3. Married sister (a dignified
used by men, in reference
to their female relatives)
4. Cowrie shell.
(C. M. Duke and B. W
vulakazi)

87 name of a person

88 intfombi - age or condition
of a full-grown girl.

89 Skirt

90. Is a polite form of
address. This term is
used when addressing
more than one persons.

91. incomplete word.

92. Preliminary product
made of Sorghum
and Maize meals. It is
then use in the
production of Swazi brew
or Traditional beer.

93 name of a person

94 Shortened form of Sobhuza

71 see n. 40.

72 i.e. Sobhuza II.

73. umuti: ~~usually home~~ home,
residence.

74 name of a person.

75 Name of a Swazi king.

76 Name of a person

77 Name of a person, but
today the name is ^(?)
now used as a Sibenge

78 Name of an individual

79 Mchwezi - name of an
individual.

80 an individual's name.
lit: (One who) pierce
down.

81 an individual's name

82 Swazi king

83 Sinyalo - an individual's
name which can be
translated 'we are like
that'.

84 name of a person

85 This word is translated as
grandmother. However, it

61 Ka-Ngwane - literally place of the Nkwane -
but it retains a sense of being ^{an area} closely
related connected with the Swazi
kings.

62 Nyatsi: one of Mswati's libutfo, comprising
men born between 1835-46.

63 Matubatuba: ~~just north~~ area just
north of the Mfoleni river in Zululand
approx. 35 km. from the coast.

64 Sorghum beer

65 The Shongwe people are described by
Kuper (p. 233) as being bemdzabuko
'true Swazis'. Matsibula (p. 9) describes
the Shongwe as being 'Ntungwe -
Nguni' in origin, and to have originally
inhabited an area south of the
Lusutfu R.

66 See n. 40.

67 etfwula

68 ETIBONDZENI (variant: ZIBONDENI) is a
district ^{approx. 4 km.} - east of Mphosheni.

69 'Mkhulu' literally means grandfather, but
is also used as a polite address form
for elderly people.

70 'Ekuqaleni' at first, in the first
position, earlier time.

71 Mswati - Swazi King

72 Hlubi - person's name

73 Ndlela - person's name
wherever today it
has become a
Sibongo ⁽⁷⁾

52 Magongo: the Magongo people are described by Kuper (p.233) as being bemdzabuko, 'true Swazi'; (Magongo - Banne 254? Ngandya who compared with Somkuba)

53 This may refer to the Mozane l in southern Swaziland which runs close to Mbilaneni, and one possible site of the first Zambodze.

54 Mbilane. hill in southern Swaziland, site of the royal graves of Ngwane III.

55 Iwe (~~to~~ variant: izwe)

(variant - gidvwa)
56 Gidza ^{literally} 'dance'; ~~the~~ when used in a phrase with incwala, its connotes 'to celebrate'.

57 Fokota (variant - Fokothi), a son of Somhlolo who challenged Mswati's accession

58 long ago.

59 Lisokancanti: literally, the first circumcised. A title applied to the eldest son.

60 Senizenjani, the young Ndlala chief present at the interview.

43 Sicunusa - a community 7 km east of the South African border in south western Swaziland.

44 Zombodze - (variant: Zombade); Nguane's main establishment at a small hill covered with trees 'in the vicinity of madon Dwaleni' (Banno 14) some debate exists as yet to its precise location

45 Mudlebe

46 Itshelajuba: is a rocky outcrop, ^{in South Africa} very close to the Swazi border ^{and} about 50 km outside of the present-day town of Pangola along the road to Piet Retief.

47 Nyamaunja: according to Banno (p. 93) Nyamaunja allied himself with Mpande against Mswati in the late 1840s.

48 umutsi: a ritual medicine; something with 'magical properties'

49 Erythra Caffre (also known as a 'kaffi boom' tree)

50 Nobamba: (variant: lobamba) royal residence in the time of Ndvungunye (and/or at the time of his minority)

51 lobamba is also the same of Sobhuza II's administrative head quarters.

33 Vilakati (variant: Vilakazi)

Kuper, (p. 234) lists the Vilakati as labafik'emuva - 'late comers' to the Swazi kingdom.

34 Tiggili (variant: tigcili) - slave-like dependant.

35 Maseko: according to Matsebula (p. 9) the Maseko, occupying the area around Ngabareni (in Lusutfu River valley) submitted to Somhlolo and accompanied him in his flight northwards. Kuper (233) lists the Maseko as emakhandzambili, 'those found ahead'.

36 Duba (variant: Druba.)
According to Kuper (p. 233) the Druba were an Nguni group of labafik'emuva 'late-comers' to the Swazi kingdom.

37 Mtsethwa (variant: Mthethwa)

38 - , , ,

39 Hlathi khulu

40 la Mndzibele: the 'la' prefix indicates 'daughter of'; in this case, according to Matsebula, (p. 6) of Kubheka Mndzibele.

41 Industrial area just outside present-day Manzini; however this reference seems to refer to an earlier Matsapha.

42 Ngazini (variant Mgwazini) - present-day town in south-western Swaziland, located on the Mankayana-Nhlangano road, about 10 km from the border with South Africa (Lyttelton, 101)

10
Iwinauso, always nyabathoo
of Uauso that went to the
lw: phudzo / wabuyelala. Ngubudvoo,
most and repeated going there. ^{that, as is} Isiti
ke lowo. ^{the one who} ^{who bore}
Ludvoo ^{to} ^{the} ^{one} ^{who} ^{bore}
Hlubi Hlubi

I begets Hlubi

Ngita unuane ngibhuce ke kutati
& will confuse these of Hlubi
tathbi ngobe besabangavame
because they ~~it~~ hadn't been
kutibanga.

| Praising him much, of late.

Muri wezundlila zoubana, ugwane ne
The opener of all the ways, you
nato bakazulu watsi namse
fghti with them ~~the~~ Zulus, when
Nkunzana bakazulu sabuya
you were at Nkunzana, the Zulus, wa
ethoba ena Gudu, wase unilile
came to Hloba at ^{Magudu} MaGudu then

11
ebidlwato. — Ngubhube ke lowo
you crossed to Biedlwato. that is
H Agubhube ke lowo. Hlubi
S ta:

|
Besebanga nambongi kaugato with
^{they were not saying anything}
They hadn't been praising that much
Lendzaba ngenqatcedzi kaugata
^{quite later}
-that's why I can't finish there

H Mh-

L ———— that's why he
doesn't know ^{much} about tibago

M kushe kishi senugemile ke kutati
Does it means that you have
labadwina roma ke eAdlovukazini
ended with the nalo what about ^{the} ^{intelligence}
C what about the tibago of
Ndlala

S ~~B~~ Awi, eAdlovukazini ngita
well & will end with the
ungama kugogo wa Bluzza
indontati Gwandwa & Bluzza

9 10 21

kanje. "Bonga" Nlleba

S Qha ngitakwale te, ^{coming} siyupha
 No, I will know, I am going
 kuklswati.
 to Mswati

M Ngulo bawubonga Sobhuza
 Is it Sobhuza you were bonga'ing
 You have been praising Sobhuza.

S Ngulo abebongwe ngato liti tale
 This still has been praised by ^{many} ~~one~~
 M ^{one} ~~one~~ was bonga-ed by those of that one

S Xa,

H Uthe seutawubonga bawu ke
 Who do you think you are
 So you said who are you going
 going to bonga bawu?
 to Bonga praise

S Ngtawubonga Mswati
 I will praise Mswati

H Aberho kuakhaya lake bawu
 She wanted those older ones
 khuluma ngawo kuti bawu wabawu
 that you had been talking about

lapha wanda kuti mibayuke
 saying so & so moved from here to
 uyafali tibongo tako
 there do you know these tibongo

S kamphondzi letibongo tako, ^{nya}
 I don't quite remember their ^{praises}
 tali ababa njengoba ~~ya~~ kusutela
 I know those of these as from
 bhuza utala Mswati.
 Bhuza bore Mswati

H ^{yo} ~~yo~~ ^{yo} ~~yo~~ ^{yo} ~~yo~~
 yes ^{yo} ~~yo~~ ^{yo} ~~yo~~

S ^{yo} ~~yo~~ ^{yo} ~~yo~~

C Can he bonga Hlubi at all

H Hlubi ungabonga
 Can you Bonga Hlubi

S Hlubi, gha ngusete ngatgedza
 Hlubi, no, I can't finish them
 talwe.
 well.

H I am not quite sure of ibongo

S Ngusete ngatcedza kahle well
 I cannot finish them properly

C Even if it's just a few lines

ntangeni. Yemuka, suntu Nd
 bo, lets go Ndongaude
 nde kallaruso kakhwone. Su
 of Navuso of Ngwane. And let:
 lapho bantfu karpafi ~~the~~
 go to where people dont die b
 bayakuguga ngoku luphala. C
 get old and "Luphala"
 Si Uhlalgu sakho kakhwane
 whose shield, yours Ngwane. #
 Sakho te Bluya singaphants
 yours Bluya, it has confuse #
 siye sagudla umbha - say
 me, it went along the
 sagudla imbuluzi. Sise siku
 Mbuluzi when it was at
 Matsholo sabuya nodada olu
 mantsholo it came back with
 → ngulwalubuyele manzi asemg
 "udada" wnce,
 ndlovu. Naba baka Naziya bi
 here are the Mazya.

bavivile kafake ingongoni bhatitai
 coming at high speed they have ~~and~~
 bayakowela, bayabulwase Bluya
 ingongoni in their midst, they are spilling
 Bayede.
 they are preparing for you Bluya
 can, it must be the early
 time

Ngulo Sombulolo lo
 It is this Sombhlo -
 yes
 This is Sombulolo, e abested
 she had
 njalo nje kabe Zetso nase
 said that when you say
 utamutse auptse nase ukua
 lets say when you want to
 ku Mbumba nakdlila, bese upya
 talc about Ndlila. then you
 muso kutsi ngikumbama nakdlila
 must say that now I am
 buqubani. kgebanga bami bami
 Biaking about Ndlila. I am

(4) one of

(5) one of the greatest rulers
kings. Son of Senzangathona
and Nandi.

(6)

US *ngama-lobu-nye namujakile*
 Because of you run, some
ngantaba sekuya ngabisha kuppabs
 other things will be ^{skipped} escaped
ngantaba sekuya ngabisha kuppabs
 and won't be cared for ^{uhle} ubanga ima
 and then won't be well taken
nje kausano ubuke bana
 so say the ^{ingiso} thing slowly
 S *che ngitau bong ngitawusa*
 No, I will see I will
 start from *ngitau bong ngitawusa*
ngitawusa ngitawusa starting from
ngitawusa ngitawusa starting from
ngitawusa ngitawusa starting from
ngitawusa ngitawusa starting from
 Will start from *ngitawusa ngitawusa*
 in *ngitawusa ngitawusa* (one who
 was *ngitawusa ngitawusa* *ngitawusa*
 roars) among the *ngitawusa ngitawusa* one
 the one who *ngitawusa ngitawusa* that side
 of *ngitawusa ngitawusa* the other side
 of *ngitawusa ngitawusa* the one who found
ngitawusa ngitawusa the other side
ngitawusa ngitawusa the one who found
ngitawusa ngitawusa the one who found
 they had *ngitawusa ngitawusa* *ngitawusa*
 their *ngitawusa ngitawusa* *ngitawusa*
 neck

- (1) Literally means different class names (tibongo). However here they seem to refer to praises.
- (2) Somebody who praises (banga)

H

C ~~Heavy~~ if you could ask ~~me~~ ask him to give the praises now

H E-

C Akuba, may praises he knows Dabwani, Akuba, Ndlela and Nyamanga

H Umwabahle usenike kowa ke-
If you could give us, we
Maybe you can give us, we
bawabawaba, baba, pilayayake
were thinking that maybe you
were thinking that maybe you
ungaziwaba tibongo kuba yimbongi
Can give us the tibongo, the
can give us the tibongo, he
bubaba, baba, to tibongo taba
imbongi, the one who knows the
tibongo, & these tibongo that
n'pahi of so and so
you know'

S O- tibongo tenkhasi

C Ask him to go slowly

S Tibongo tenkhasi

Interview (2)

Simbimba Ndlela; at: et. BONDZENI

ON 17/08/83.

— missed something, you could not hear
| deliberately left something out.

(ndlela) — uncertain

S - Simbimba M - Mamba
C - Caroline Also present was
H - Henry Chief Sengenjani
R - RUTH

159 ~~plate~~ 34 is translated
as place.

163 See glossary (footnote no 7).

160

161 people of Mtukungu¹⁵⁷

162 . . . 34 is a Sibongi⁷

151

154 Same as ebhesu¹⁵³

155 in earlier days.

156 never to be given up.

152

157 Sinanatele⁷ of the
Khamalo people

155 Skin buttock covering worn
by men; loincloth made
of skin slit down worn
by men.

158 Hamel of a plall.

143 broke out, enter, come in,
go in; invade.

144 "the word in its strictest
sense would refer to
young men but is also
used when referring
to age group mates.

145 Milk into the mouth (as
hard boys, lads at the
military kraals etc).

146 gathering of members of
libuffo⁷

147 'little' woman's leather kilt.

148 derivative from kleza¹⁴⁵
which could also be written
as kleza¹⁴⁵-ed

149 plural of libuffo⁷

150 a brave warrior, a hero.

Mswati's capital on the North
bank of the Komati River in
Northern Swaziland.

135. not clear what it is

136 Mncunu - is a sponger.

137 name of a person.

138 name of a person.

139 name of a person.

140 Grave warriors, heroes

141 This is possibly the war
between the
British and Pedi people which
was during Mbandzeni's reign.
It is said that Queen
Victoria of England ^{about} in 1879
asked Mbandzeni for
assistance. The Swazi nation
was promised protection from
the British empire. In the
end the war was won by
the Swazis.

142 possibly it is a nickname
for the Queen of England
at that time.

R ubuta ke loluta, nuphi
She asked which Zombodge
Zombodge.

S holo udzala lola Zombodge
The old Zombodge, which is here
R ja, the old Zombodge, in other
words Soublolo was from the
old Zombodge.

C Where was old Zombodge
R Ukuphi yena lo Zombodge
where is this, ^{old} Zombodge
lou dzala.

S u, a, u, la
M ^{It} ^{is} ^{the} ^{Msahwani}, lapha kuma
^{at} ^{Msahwani}, where there
^{Phuklaphi} ^{thona}
^{is} ^{Phuklaphi}
S u, u, ungaphuma nje emahwani,
After you leave Msahwani
kaseyaphuma nje utse nawaga
and then you take the other
emphatatsi.
direction - so there is umphatatsi

L Near Msahwani, the chief there
utse chief wathona nguPhuklaphi
You said the chief is Phuklaphi

M Ngu Phuklaphi
R E - the chief there is Phuklaphi

C Oh that Zombodge
S Nginyona nduna yatomphatatsi
He is the unduna of the Umphatatsi

R Louphatatsi wata Zombodge.
The Umphatatsi of Zombodge

C So did Ngwane die at Zombodge
R Ya, Ngwane wafela le ka
~~to~~ ^{so} Ngwane die at
Zombodge
Zombodge

S Ya, kutakhe, kutakhe laka Zombodge
Yes, its at his place, at Ka Zombodge

R Soublolo's house - o - sewu
so he
suta ke lapha to Zombodge sewu
moved from Zombodge coming

S Njengalapha nje nalapha nje
 As same as it is with
 nekklasi, ngoku khusile loku
 sur king. I spoke this even to
 njengalapha njengoba lo Bhuza
 the king, that as we say
 nguMona libito lathe letutakwa
 lo Bhuza is Mona, his real name
 wanjenu ke - leli la Ndwangunge
 Now even this Ndwangunge is
 libito lathe letutakwa,
 a real name - name of birth

H #. Ha

S unina nyal Madzibeli
 His mother is Madzibeli
 C What is he saying
 R He is saying that same as
 Sobhuza is called Mona, the
 other name of Sobhuza is
 called Mona so the other
 name Nzwane was Ndwangunge
 His original name is Ndwangunge
 but as a king is known as

Nzwane. like Sobhuza's original name
 is Mona but his kingly name is
 Sobhuza.

C Do you think you can ask
 Simbimba where was Sombhoto
 before he came to old Lobamba
 here
 R Ase ngibute ke Mkhulu lo Sombhoto
 May I ask, Sombhoto was
 abekuphi ngaphambi kwakutsi etc
 were before he came here
 lapna ku Lobamba, lo Lobamba
 at Lobamba. This old Lobamba
 lomdzala

S Usuke, usuke le ka Zombodze.
 He moved from Zombodze
 R He was from Zombodze.
 C Which Zombodze.
 S kube kube upse Nzwane
 After his father Nzwane died
 R After the death of his father Nzwane

C But what about it, why
he talking about it

R His where his stone is

C whose stone

R That's where he was looking
after cattle.

S Uyabona babese kwenteka unyatsi zite
lee, they saw to make it
loNdvungunye ~~of~~ ngwane
that Ndvungunye is another king zite
mthlasi kam le - loNdwane
-get Ndwane is Ndvungunye.
nyeye loNdvungunye.

H loNdwane solo ugulo Ndvungunye
Ndwane is same as Ndvungunye

S Ya

C what is he saying

R Ndwane is same as Ndvungunye Ndwane
Ndwane is other name of Ndvungunye

20

S Ndvungunye nguye loNgwane
Ndvungunye is still Ngwane

H Ndvungunye nguye loNgwane
Ndvungunye is Ngwane

S Ya, Ndvungunye, uyabona nye
Ndvungunye, see his
litshe lakhe lile lapha
rock is over there where
abelusela khona.
he would look after cattle

H Wo - le,

S Ya, e Mzinsangu
at Mzinsangu

H Lapha kunisitiba
There is a ^{pool} dam

R. Kutsiwa ngukuphi ke kenziso
what is the place called

H Emzinsangu

S at Mzinsangu, ~~ka~~

H Lomfula the river

R Mzinsangu

C where is that, what is it

H I think its near Ndlanzamandle

71

81

(5) L. Henry was ~~still~~^{is} trying to find the
person that was struck by
lightning.

(6) S. Kuka hobamba, hobamba atale
He at Lobsamba, Lobsamba
Zombodze ^{gave birth to} followed by Forbodge

Ngatsi
for water

Zombodze utala, uhobamba
Zombodze is "begets" Lobamba
Zombodze is before Lobsamba

+ Asiye Ndvungunye, Afo
Is it not Ndvungunye.
She - (couldn't hear)

H Asiye Ndvungunye ngoba akavakali
As it not Ndvungunye
yena kutsi wabetwa kuyipi
because he was not known when he
indzawo
was buried

Ia Hlubi kule Mbitane
followed Hlubi

H lo lowehlelwa silwane
The one who had tragedy

S Mm

H Lolowehlelwa silwane ngubani?
Who is the one that was struck

S Lowehlelwa ^{by lightning} silwane, litulu
who was struck by lightning

H Mm

C Its Ndvungunye

H Ndvungunye

S Aberabusa? Was he weeping

H Ingatsi batsi aberabusa ^{was still weeping}
It ^{seemingly} seems he was already

S Ngubani njengoba miti
^{Who is that one} since the
^{royal residences for Inkwala were}
yancwala miti
homes or kraals of encwala
and 4.

(4) It means father. It could mean a ~~bro~~ biological father. It could also mean a male person who is of the similar age as one's biological father.

S Ta Ugwane

H S -

S Mhm

M ^{bro} Mouldle latta bate alhambel
 You slate bate, should nicely
 kabile use ligandze, unghliphoki
 and straight, don't be bothered.

S Tibongo talgwane → Silokane wetkaye
 Praises of Ngwane.

wetsafeu, Mehlo kabhekani ne-
 eyes which looked

wtsata + si. ← Non Nwane ke lowo
 directly to the ^{Ward} That's Nwane.

H Non Nwane ke lowo.
 That's Nwane.

S Mm Navungunil.

H U La kodvwa
 He is here by the way

S Ya ula, u kunayi Mbilane.

Yes here, here is this Mbilane

one lowagala lebil. ^{his} ^{mil.} konye
 dte him who started, it him who

nyamati, ngoba ngulapha sehluta
know him because its
khona time. Nyaboma
where we separated.

H I wouldn't know about Ndlela
because its where we branched
of

R its Nyamayenja in fact

S Nyamayenja ngulapha kwethukane
with Nyamayenja that's ~~was~~ ^{where}
bukhosi time sake sesibuya
we separated we came back
lapha. here

H Yes we make a branch we
came back here.

C Does he know the sibongo of
Dlamini and Ngwane.

H Yes ^{le} sibongo ta Dlamini, ta
Do I know ^{the} ~~praises~~ ^{praises}
ta - Ngwane
of Dlamini, of Ngwane

(3) Respectful address you are used
in Swaziland ~~see~~ when addressing
people.

nyaklilela ke lowo, lo magwazaphi.
that is Ndlala who "Stabs" and denies
elephant that is Ndlala. The one
ka lounge u ndlovu, Ndlovu zaka
like an elephant, Elephants which
kutsi deny's like an elephant. Elephants
goba, gungobele umlomo.
of your mouth.
of goba. they have but they not

- S Sengobekile, ke bekunene, lokunene
I have contributed something bekunene
how ever through, little it can be,
U Ushilo kamba kutse nguthubi ke
Did you say that that was
to, Hlubi
S Uha nguklilela
to its Ndlala
U Wo - nguklilela.
Oh, it is Ndlala
R - That is my Ndlala,
C what that cell
R That's all that he can remember.
C And of Dlamini
S Anubani ke Nyamayeyi angite
You see Nyamayeyi, I can't

tufuna unente kancane nje
just come slowly

S Awa nitangihatsata.
Oh, you trouble me.
M lobutsole, umaya wakho
just be cool, whatever you
unubeke nje plausi. set

(12) Type of home brewed
beer

M Ncoco hile kube nkutfoolise
It would have been better if

Nkeyeye.
we had given you nkeyeye (beer)

H Ngasesipho
We would have been through

S We would have long gone out

S uyaboa leudlela yudge, kutluma
You see this way is long and

H leudlela
this way. ^{is} difficult

S leudlela yona Pua lesituyo
this way you are for things

The way we leudlela on yekwate
needs knowledge that things
because its a way of learning

kutsi kanye, kanye
are life, this and that.
that its this & that

S Magwaraphika, bayenge ndlovu
the one who stabs and
one who is not dead like an
demon like an elephant,

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C And Abago of Ndlela.

H Abama libango saNdlela, taddla
He also want libango of Ndlela
S saNdlela o-

Many
Voices

nitawuraphiwoha takhula
You will trouble me a lot.

M kante bayathunyatsa shela bafuna
But they are
They are searching.
kuruta kumpatawe

H Ngoba supabona cuti tukuma
Because we know we can
betungavuta la find something

Useless
& angry

M bita ke Nkhosi, lobukhulato, ngoba
saw what you get

Yena lona lasitlunile
R Tibaya of Ndlovutazi passed

C Today, this one

R No, this kunge grandmother

S Kubhalule lumaucha kovu
Lubhalule which is red water like

lokwanyabala iMbabane yase
which stepped on Mbabane it

iyadvunzana. Mkalabane
became Murky

longadzuwa ngemaveyisi ebi
Mkalabane who does not get

longu; Naqakusasa nangayizolo
Ined. Even *Amman*

Ndlovutazi

and yesterday Ndlovutazi

C Which ndlovutazi

H E - grandmother of Sobhuza

C What was her name

H Gwamile

S Awu nqisabekile bolthosi
Mats where I and

(1)

(1) The capital town of Swaziland
named after the Mbabane river.

(2) Name of a person (male)

(1) Mean the the - elephant. A
respectful reverence referred to
the queen