

S. O. H. P. NSI BANDS HISTORICAL M. No 1000000 4/6

152

C From Zombodze?

He Yes, it the during of the Zulu land they made them go as far as where they are now

C Mdzimba<sup>379</sup>!

He Mdzimba!

C Did the Nubwage people also go to Mdzimba?

He No, that is why they remained, the King himself moved, but the Aduma<sup>123</sup> remained here.

He Ya, yanda Ntshu Induna

Yes, the Induna<sup>123</sup> remained here

C Did the the Nubwage people fight against the Zulus?

He They didn't

C They didn't?

He They didn't fight, they just they could

kill them because the King was not there.

(98) Has the work of the machinery at it not  
done.

C Did the Mbarige in those days when  
when they were indians at Zomboge, did they  
dance indole<sup>141</sup> with the howone people?

He petu toke Mbarige bayigida gini  
She is saying that the Mbarige people used to  
indole with the howone people bayigida  
indole<sup>104</sup>, which means they used to do  
the indole  
indole?

He Hana ndawa  
No<sup>(93)</sup>  
He they was not but

He Bangata ?  
Can you do that ?  
He they was, they was dancing the indole  
with the king, when the king was doing  
it, they was here

C with Mbarige ?

He Yes

He they was chased by the king people, I mean  
the king from that place

92

In the soil, the composition seems to be  
with present day loam to sand mixture

drawn

Handwritten text on the left margin, possibly a page number or reference.

120

Mr Banjala-ke laba whole no pishagan. The law  
They are like that, then pishagan and  
Muhagan, le libe <sup>the</sup> <sup>supremacy</sup>, ya la  
my father. Muhagan was at <sup>27</sup> <sup>was</sup>  
ka Zombodze.

He says the law <sup>was</sup> <sup>at</sup> <sup>the</sup> <sup>place</sup>  
He says the law <sup>was</sup> <sup>at</sup> <sup>the</sup> <sup>place</sup>

Man, he was staying at the place <sup>where</sup> <sup>the</sup>  
king himself built his own house and  
my grandfather's father was at the <sup>place</sup> <sup>where</sup> <sup>the</sup>  
the royal king house, <sup>was</sup>

So the one was Tiscane and the other  
one was Lobanga

the Iya  
Yes

Mr Yoyimera-ke ledunelque libasa  
It was like that the one <sup>was</sup> <sup>at</sup> <sup>the</sup> <sup>place</sup>  
libasa name Zithem <sup>was</sup> <sup>at</sup> <sup>the</sup> <sup>place</sup>  
drawn like a small house <sup>was</sup> <sup>at</sup> <sup>the</sup> <sup>place</sup>  
the when he is making the example, Zithem

Lozithu <sup>31</sup> and Lobanga <sup>76</sup> in the <sup>game</sup>  
and <sup>was</sup> <sup>at</sup> <sup>the</sup> <sup>place</sup>

(95) Mabazane indvura at Ndumungunyis capital at Shabalweni  
around the beginning of the nineteenth century.  
(Matukula, p. 7)

(96) Sobamba: residence of the Ndlovukazi (the queen mother),  
and the capital of the Swazi nation situated between  
Mbabane and Manzini. <sup>According to Grotzfeld,</sup> Sobamba was also the  
name of Ngwane's first village in south-eastern  
Swaziland (p. 75). Matukula (pp 6-7) describes  
Sobamba as the residence of laModzabela, the  
wife of Ngwane and mother of his son Ndumungunyis.

Where did Lohanga build Zombodze

Hr He <sup>said he</sup> cannot remember because there are so

many places where the king was building, he cannot point the place

Mn Ngoba wena Mwakofa Kuyothanga kuti  
Because you say brother, <sup>it is also that</sup> Mwakofa (94)  
Mwale Mwakofa, Mwakofa, Mwakofa, Mwakofa  
Mwale Mwakofa, Mwakofa, Mwakofa, Mwakofa  
Mwale Mwakofa, Mwakofa, Mwakofa, Mwakofa  
Mwale Mwakofa, Mwakofa, Mwakofa, Mwakofa

Hr Tigodoo  
Tigodoo<sup>29</sup>

Mn Tigodoo. Tigodoo - ke mpinga nye nyakubula  
Tigodoo. Nye Tigodoo just like the king  
Kwakwe kubuni nye ka Lohanga, ngiti ke  
at Lohanga<sup>96</sup> there was that king  
Mwale Mwakofa Mwakofa Mwakofa  
Mwakofa Mwakofa Mwakofa Mwakofa  
Mwakofa Mwakofa Mwakofa Mwakofa  
Mwakofa Mwakofa Mwakofa Mwakofa  
Mwakofa Mwakofa Mwakofa Mwakofa

Hr Ke Zombodze  
At Zombodze?

Mn Ezitheni  
Ezitheni<sup>31</sup>

Hr Ehee.  
Yes



Mina dia Lohanga bina Zombodze

Hu He <sup>said he</sup> cannot remember because there are so

many places where the kings were building, he

cannot point the place

Mn Ngota wema Mwakofa Kayobhanya <sup>father</sup> <sup>it is also met</sup> <sup>at</sup> <sup>Lishani (9+)</sup>  
Because you say brother, <sup>the</sup> <sup>grand</sup> <sup>father</sup> he was together with  
Mosi gwest - grand father, <sup>the</sup> <sup>was</sup> <sup>together</sup> <sup>with</sup> <sup>the</sup>  
mole totola mbagane, <sup>the</sup> <sup>one</sup> <sup>who</sup> <sup>begots</sup> <sup>Makugane (95)</sup>, <sup>is</sup> <sup>his</sup> <sup>grand</sup> <sup>father</sup>

Hu Tigodoo  
Tigodoo<sup>29</sup>

Mn Tigodoo. <sup>the</sup> <sup>Tigode</sup> <sup>-ke</sup> <sup>nyinga</sup> <sup>nye</sup> <sup>nyokububua</sup>  
<sup>the</sup> <sup>Tigodoo</sup> <sup>just</sup> <sup>like</sup> <sup>the</sup> <sup>king</sup>  
Kwakne Jikhari nye ka Lohamba, <sup>Agiti</sup> <sup>ke</sup>  
nidindind <sup>at</sup> <sup>Lohamba</sup><sup>96</sup> there was that king  
nawoke Munti wakhoni nyole <sup>reunited</sup>,  
nidindind <sup>which</sup> <sup>was</sup> <sup>under</sup> <sup>construction</sup> <sup>at</sup>  
<sup>was</sup> <sup>under</sup> <sup>construction</sup> <sup>at</sup>  
whatsoever name

Hu ke Zombodze  
At Zombodze?

Mn Ezitheni  
Ezitheni<sup>31</sup>

Hu Ethe.  
Yes

- Mr Emleten, kula<sup>28</sup> kula, kula Shirewani  
 Emleteni<sup>(4)</sup> is there at Shirewani
- Mr Gya kula Mloteni. Ngakuma kula Mloteni.  
 Yes, it is at Mloteni<sup>(3)</sup> It is really at Mloteni.
- Mr Eke.  
 Yes
- Mr Lofu e Shirewani  
 There at Shirewani
- Mr E-e  
 Yes
- Mr O, ya ngde kula kula Shirewani ngde  
 Oh, yes because it is Shirewani because  
 Kwasha  
 at Kurunt.
- Mr E-e  
 Ye.
- Mr kura Kwasha<sup>28</sup> li Shirewani.  
 And Little<sup>28</sup> was built
- Mr The place that is called Shirewani is  
 when the king from that side and he  
 went, when that place, the town was  
 Kurunt, then it was called  
 the "Athei".
- C Ya ya, I know that, but there was  
 Zombodge!

(91) Refers to the Month of Nywame (Lige  
in Nywame).

(93) Mlotsehi:

Mr Lomuti ?

This residence ?

Mr E-e Lomuti - Nya Nanyana ?

Yes the one which was built by Nanyana

Mr Lomuti - Nya Nanyana ?

The one built by Nanyana ?

Mr Lomuti ?

Lomuti ?

Mr Lomuti - nyalobha nyigale nyat' bula

The one built by Lobha I would not know

remember nyat' nyat' labachaba akha

because even the king I would not know where they

Khona, idjane kanyatake du nyafongeni

built where they went, the place I know is

ya Nqwane idjane la Nqwane, nyat' laboni

at Nqwane<sup>(6)</sup> for Nqwane, it is at the Stone of Nqwane

ya Nqwane idjane kanyatake du nyafongeni

because the king started there at Etjani near

at the <sup>at the</sup> <sup>of</sup> <sup>Nqwane</sup> <sup>(6)</sup>

Mr Entfongeni ya Nqwane

at <sup>nyat' nyat'</sup> <sup>labachaba</sup> <sup>akha</sup> <sup>of</sup> <sup>Nqwane</sup>

Mr yate nyigale nyigale e Nqwane

then he left for Etjani la Nqwane,

nyat' nyat' laboni lya Nqwane

the <sup>laboni</sup> <sup>of</sup> <sup>his</sup> <sup>was</sup> <sup>transferred</sup> <sup>to</sup>

Motrem<sup>(15)</sup> nyat' nyat' laboni ke laboni

Entfongeni<sup>(15)</sup> I think they are there at

Entfongeni nyat' nyat' laboni

Motrem or it was there at <sup>Shilweni</sup>

Entfongeni nyat' nyat' laboni

He was out Hiduma<sup>02</sup> for Ingodde<sup>05</sup>, he was  
Hiduma for Hai Zombode.

C Right, do you know the Mareyano  
Zombode was?

The Mareyano is indadana for Lobbuja, the  
row

C The row?

He is the row

C Is the row

He yes

C I see, when Lobbuja built Zombode,  
is it exactly like or where was it? that  
the Zombode?

He Ah, pitir komiti pawokhona he  
no, the is saying was the middle  
moma part built?  
how or where it was built?

Hn That is Mswati

MN Alungye Mbandzeni?

Is it not Mbandzeni?

MN Yes, Mswati

No, it is Mswati

MN No, Mswati

No, it is Mswati

Hn E-e. Yiyati yes Mswati

Yes, it is Yiyati <sup>(83)</sup> for Mswati

MN Inhlavela?

Inhlavela <sup>(68)</sup>

HN Kwophuma ~~and~~ Inhlavela Kwophuma

Inhlavela <sup>(68)</sup> was sent out, Yiyati <sup>(83)</sup> was

Yiyati Kwophuma Inhlavela

sent out and Inhlavela <sup>(62)</sup> were sent out.

MN Iya

Yes

Hn Labanjilwa ke

The one they fought there.

MN Iya

Yes

Hn Bodzala-ke

They are old

C When the Mbandzeni were at Lubombo <sup>136</sup>,

did they dance Inhlavela there?

HN Inhlavela, Yiyati Inhlavela Khona lo,

The Inhlavela was being danced gida

right here

(10) emandzause : hostile evil spirits; who were once  
people who <sup>were once</sup> should have been their  
enemies, but who had become captives. Once released  
these spirits continue to haunt the land and  
their descendants.

Mr Emauthwe em Enkhan?  
In the Mabuti<sup>12</sup> of the king  
Mr E-e  
Yes

Mr omu, Imphi phla, Maoba am khama - nye  
The Imphi<sup>48</sup> because there is one Imphi  
ley aphuma luthungisa kwate kwaba  
Went out to capture that's why there were  
semarigawe - Nje  
are Mandzawe (20)

Mr E-e  
Yes

Mr Iya.  
Yes

Mr They fought during the time of the  
Mushudza<sup>49</sup>

C What is Mushudza<sup>49</sup>

Mr It's north in Buruti land

C Oh, ya

Mr Sengibani - ke lopha lenukupa lewe?  
Who is that one who sent it out [imp]

Mr Nye Mi Suete  
It is Mwate





154 Maphela: son of Mamba, of the emGazini section  
of the Zulu clan, was the Zulu king Mpande's  
principal induna; and a powerful figure in  
Zululand.

See op. cit.

Mr Zulu land.

C Himself, he was a Zulu?

Mr Yes, that is Zulu.

Mr Lowoko ulawa lakey induma-ke

That one comes after the induma<sup>132</sup>

Mr He comes after the one who induma<sup>132</sup>

in Zululand, Mariphele<sup>154</sup>

C Did he come alone, or did he come with people, Nqangane?

Mr Ntini weto yeduma nono weto she is saying, did he come alone or malomunge?

With another one?

Mr weto yeduma He came alone

Mr He came by himself, he never

C Did he Khorta<sup>7</sup> to the Swazi King?

Mr Ntini wakhonta yini eNkhotini ya KaNgwane?

She is saying, did he Khorta<sup>7</sup> to the King of

Mr KaNgwane shele wabulwa yinkhosi.

At KaNgwane<sup>4</sup> was invited requested by the King.

(100) Npy.

(94) Mtjngae (variet Mtjngae) a Sasai sibongo.

(92) Mklwa-kwa: area south of hiki near the  
Mtwa-kwani mountain just inside the South African  
border. The area takes its name from the  
preponderance of mklwa kwa trees (strychnos  
spinos - monkey orange) there

to the king that when army comes  
to them so that they run away for them

C The Nubids

The Nubids, the people of the place

when they are they required, they

put a request to the that when

anything that is coming to attack them, the

king must send somebody and be close

one man who was called Sitham<sup>60</sup>

Nyangare<sup>44</sup> to come and build his home at

Mkhwakwa<sup>47</sup> where he was, Kaduma lipholi  
what is lipholi<sup>60</sup>

Kutima  
called? <sup>49</sup>

SS spy

the spy there

C where did Nyangare come from?

He: Baka belwa yim bo... Nibandze nabeke Zulu?  
Did the Nibandze people ever fought with the Zulu people.  
He: They never fight

He: Kuba phela Nibandze wadze kakhle kuti  
For you Nibandze to understand clearly that  
Jikhosi ka Sombhelo uMkhosi ka Sombhelo  
king Sombhelo asked from the Zulu king,  
enkhosini yaka Zulu, uMkhosi ka Sombhelo  
asking for a person who would sound an  
lotabekakhibela Ninkhari, nabeke kakhle yaka Zulu,  
alumn pheni an <sup>48</sup> supple of Zululand  
Ngobe Ngemagwala laba bokhosi futi-ke  
comes because my camp people are lowlands, and  
kwakurete bantfu. Kulehwa nangu-ke  
there was no people. Siphambel (99) was asked  
Siphambel belwa yinkosi Niswazi ngathi  
by king Mkhosi, ne I mean Sombhelo, the  
in Sombhelo, uMkhosi ka Zulu Ngemagwala  
The king of Zululand gail hini phi  
nangu

He: Eyi-ya  
1/23

He: Iya.  
1/23

He: He says Swazis were not people of army,  
by, because they were not of that type  
they even but a request

INTERVIEWS IN ZOMBODE

13<sup>th</sup> JULY, 1983

DATE

INFORMANTS

MAPAMULO MIBANZE (MM)

IF LI NISIBANZE (Hm)

(94) "Chances of escape of people"

PAGES  
72  
BLADSYE



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SIZE A4 (297 x 210mm) GROOTTE

Name: M. M. M. L. C. N. S. B. A. D. E. ? H. F. L. S. I. R. A. N. D. E.  
Naam

Subject: TAPE 3 (b)  
Vak

Place: Z. O. M. E. D. Z. E.  
Plek

Faint Ruling with Margin  
Dowwe Lineëring met Kantlyn

(INTERVIEW)

JD. 192



They wanted to kill the King, King Kala  
the King. If the King was not killed they would  
take the King, because he was their prince

Mr. Belandjela says that like Zulu, like KwaZulu  
they were followed by the Zulu people,  
because like Zulu  
the King, the Zulu were left there chasing  
the Zulu.

C And chasing the KwaZulu at the same  
the King and the Zulu went and the  
KwaZulu stayed there?

Mr Yes.

C And the Zulu were chasing coming this side?

Mr The Zulu were still coming in

C What happened with the KwaZulu people  
and the Zulu?

just put to trial

Mr Note *Wihulu* *Miyambuba* *Miminkine*  
Or the *Chief* would go with him  
enthusiasm.  
to the king.

Mr And the *Chief* said to take that  
person who wanted to put up a trial  
to the king.

Mr *Yuthori Imemukele - Ke*  
The king would then accept him  
Mr And the king receives him then.

C I am sorry, what are you going to  
say about the two brothers and *Mthente*?

Mr There are two brothers, the *Mthente*, the  
junior, like *Maya* *Yini eThungini*?  
Did you go to *Thungini*?

Ho e-e  
Yes

Mr *Batimi* *bona*?  
What did they say?  
*Bantjole* *kahlle*? *Bathulume* *batimi* *pho*  
Did they clearly tell you? How did they  
talk?

23 -

place of the Nigwana  
king?

His side.

C Which army, Zulu Army?

HN Zulu Army

C Pushed them

HN Yes

HN Nyeke udhaye indzawo yakho phleli  
You cannot leave your place when  
Kable

r enjoying it.

C Did they thrust to the hoozi king?

HN Nti bakhonta yini enkhorini yaka Nquane?  
She is saying, but they thrust <sup>at the</sup> ~~the~~ <sup>the</sup> ~~the~~

HN Kuyakhanya vele kiti bakhonta kufakela  
It is clear that they thrust <sup>ed</sup> they control the <sup>king</sup> ~~and~~  
bophethe ikhosi bayasimisi, ayibke

They are known, they cannot just control the  
bophethe ikhosi, thrust <sup>thrust</sup> ~~thrust~~ <sup>thrust</sup> ~~thrust~~

king, A person would put up a residence in  
abiyathi nye indzaweni Ayakabikwa  
a place before being reported to the  
enkhorini.

place of King

HN And that there is, there no such roads

C Marimba?

H Yes, is the place

Mu Bachamuka le le arati netu.  
They came from there, even ourselves don't know.  
H Iti ni Zulu land this side, I cannot

tell there is that place.

C They come from there?

H Yes, they came from there.

C How did they come here?

H One brother came here.

C Do you know why?

H Iti Kwaga nyari kutu bele Nyalapha?  
She is saying why did they come this side?

Mu Kwaga, babamuka ngako lokukhushwa?

It was because they were being troubled.

H Bacoshwa yempi?

Were they chased by <sup>48</sup> impis.

Mu ngite lokukhushwa...

Is this that trouble...

H It was the army that made them

leave the place and come

- (108) Mzilikazi: son of Mashobane, an induna, in the  
Zulu army who became 'king of the Mdebele' in the nineteenth
- (109) Nyatsini: possibly meaning 'from the <sup>19th</sup> century  
tribe - but see note 11 below
- (111) Masimba: probably kwa Masimbangerja, the  
place of origin claimed by the Mkhonto people,  
the exact location of which is not known. See  
Mkhonto interview, 31.08.83. Literally,  
emasimba are faeces, and nyatsini  
is sometimes used as a euphemism for  
emasimba.

Thayi Kutu seta Kgenlulu  
Not that we came to the Mkhotla (105)  
the Tseie Seivokashell. We were the  
we were on the Vent.  
Visitors to our Cousins

C Oh, moko, what can you tell me about  
the Mkhotla (138)

the Mkhotla ngalaba baka Mkhotla engantjela?  
She is saying, <sup>What</sup> can you tell <sup>me</sup> about the Mkhotla (138)

MIN Awa baka Mkhotla behamuka le  
The Mkhotla people came from Marimba (111) le  
ka Marimba baka Mkhotla  
Mkhotla (138) people

the ku Marimba?  
From Marimba (111)?

MIN Cha Kuyatu engatim  
no, from Kuyatu, at Myatim (110)

the during the time of the Kuyatu (110), during  
the time of Mzileng (108)

the Bopika Kgenphati le Kwato  
They came during the time of Kwato  
the coming to the place where it is called

the Marimba (111)

- (105) A large rounded grain-basket made of plaited grass.  
(106) A name for the Senelane people.  
(107) A name for the <sup>the interviewees</sup> ~~Senelane~~ <sup>Blamin</sup> people.  
But in this context Blamin, I was being  
called to respond addressed

(109)

(103) KoNtjingila - Senelane chiefdom south of Haki Khulu.

Blamin (105)



MN Angete hudge

I know nothing

C Did you ever hear a story about people coming to Swaziland in a silaba?

th O sta labeta nivalaba kokabani?

Oh, she is saying who are those who came with the silaba

th Baka Simelane?

They are the Simelane<sup>106</sup> people

MN Baka Simelane.

th You can get it in Simelane<sup>106</sup>

to A+jingile<sup>103</sup>.

C You have heard the story there?

th Yes, they know about the silaba.<sup>105</sup>

Blamini baka simelane labentzela syentibela?

Blamini<sup>107</sup>, the Simelane people can tell you the

June Induna nye Simelani.

We are only Induna<sup>102</sup> of the King

MN Njengohu sqintzela sje kuti ho hanka

th I am telling you we came from

e Nqagae, tui, lepha Nophana Khana,

Nqagae<sup>105</sup>, where we came from and

Nquloko nitak, nitak, nitake, nitake

we came gradually.

(103)

(100) emathoua : a satiny degradation for a black  
smith; the Tonga people send to the  
east of Swaziland

C Do you know anything about Embo?

Hr Watin ngendzaba yare Embo?  
What did you say about the story of <sup>34</sup>Embo

WV Kute  
There is nothing.

Hr He knows nothing there

C And you?

Hr Embo, I have no idea. Which is that place?

C Just, I am not sure.

C And Mntungwa<sup>137</sup>, or the Mntungwa people, do they call themselves Mntungwa<sup>138</sup>?

Hr Emathonga?  
What about Emathonga<sup>139</sup>

C Emathonga, not Mntungwa.

C Did you ever hear a story about

Hr Watin ngendzaba yare Embo?  
She is saying, what did she say about the story of <sup>34</sup>Embo

They did dance there

C At the Lobamba?

Hn Lobamba<sup>196</sup>

C Not at Lobamba, at Lubamba?

Hn utu-ke luma <sup>rebati aduma</sup>  
She is saying, when they were down  
bala mbungu, <sup>rebati aduma</sup> le ditau  
did there mbungu people  
babuy gidza yin <sup>mbungu</sup> people  
gidza<sup>76</sup> dance <sup>mbungu</sup> <sup>mbungu</sup><sup>714</sup>

Hn they came did that

C Did they have sigodlu<sup>145</sup>?

Hn They never have sigodlu<sup>145</sup>?

C Where they kings there?

Hn There, ordinary people

Hn <sup>Batungwanduma</sup>

Hn <sup>Juwala</sup><sup>141</sup>, they <sup>started</sup> during the

time of <sup>South</sup> <sup>Africa</sup>.

Handwritten notes in the left margin, including the word "SIBI" and other illegible characters.

Smigadla!

(102) Libuffs (so-called 'age-grade') of Meandzums,  
made up of men born between 1871-1876

120

-32-

C Where was Ndzata?

He He was in Zala land

C Where?

He At Marimba<sup>(III)</sup>

C Magubane?

He Yes

C And then

He After he was giving the portion of  
taking care of the King.

C Who was?

He Ndzata  
~~Ndzatal~~ 84

C Ndzata?

He Ndzata was giving by his junior  
brother.

C What portion, being an idovuna<sup>134</sup>?

(115) Magalozza: Magalozza is the present-day chief of the Mkhanta people resident in southern Swaziland, north of present-day Zombodze. The informant appears to be referring to the existence of an earlier Mkhanta man, also called Magalozza.

(118) Mkhonza - Zulu pronunciation of the Mkhonta  
sibongo.

(115) izikhulu; Zulu word for a man of very high standing

(113) sikhulu; uSwati was equivalent of isikhulu  
(see note 115), usually translated as chief today



B3

the Iya, I mean like the Akhonga<sup>118</sup>, they are not big chiefs. They are junior chiefs.

C I see, is there a Swazi word that, is similar?

the the chiefs, ijikhulu<sup>115</sup>

C And for junior chiefs?

SS There is only one who has accepted, the senior chief is one, say for instance, for an example

C like Mibandze

SS If you Mibandze, is only he is the head.

C And you call him ikhulu<sup>113</sup>?

the Induna<sup>133</sup>

SS It is head Induna<sup>133</sup> for all the other chiefs who are under him.

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(119) hidlu: huts, houses.

(120) kuphotso: lit: to touch; to be in charge.

have.

0821

122

Mkonakala lapho ke utungqida, lokuncane-nye  
 abang hove, you will tell me, but mind  
 utokukhalega, lokukhalega, lokucate-ke bala kusile-ke  
 things you will attend to them, major things,  
 C But the Mthethu dance to the point of how they come  
 to the point of how they come

He no

C With the Swazi king?

He they did dance it with the king

C But not

MN bambeka ngokwe ligodzi, ligodzi, ligodzi  
 he was installed because different areas  
 nye indlu ya engodzi ngaphantsa lo  
 like indlu (19), yes, in an area to  
 njenge ligodzi

But were given, they were given portions  
 of being responsible for the places where  
 these small matters they could discuss them  
 and when these are big matters they  
 could be discussed by the junior induna

Mr D taking care of the king's life, I mean, herbs.

C Oh, I see

Mr Yes

C Did the Nubardge people ever do that for the king?

Mr They never did that, the Nubardge kept the herbs with the women,

C The Nubardge,

Mr The Nubardge and the Nubardge said to me,

Mazubane, I am too young to touch the king's body so my brother can be able to do that because he is older than me and he went for him

Mr Bo Mazubane bona ngunaba nyengcletigodji nyi  
"There's Mazubane" are here like there  
brata istra naingodji nyobe nyinkudzevi  
areas, I am look after these areas because  
I am far away, when something goes

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(117) *Machane:*

C And then he went back to get

Hr Magubane?

What about Magubane?

MN Magubane we Thungini.

Magubane<sup>(17)</sup> is Thungini<sup>(2)</sup>

Hr Ngile phela lasepka apwe Thungini  
I say because the one who came in of Thungini

MN Magubane apwe Thungini lo Magubane  
Magubane<sup>(12)</sup> is of Thungini<sup>(11)</sup> the Magubane<sup>(7)</sup>

Magubane - le ngwe lonyena opha  
Magubane<sup>(17)</sup> is the one who came  
nduna yaka Zombodje le yare itabaphote  
the induna<sup>133</sup> of Zombodje, then he

leingodji se Thungini, lankhulu, loyogo

Hr Gya, <sup>my ancestor</sup> lasepka <sup>the area of Thungini</sup> Magubane, <sup>Magubane</sup> Magubane<sup>(17)</sup> came, <sup>Magubane</sup> Magubane<sup>(17)</sup> went  
walandza Ndzata

MN Ingani Ingilandzile, Ingani Ngile  
I said that, I said all that.  
kakhe loko

Hr Gya, the junior is Magubane she was  
for the khontas and Magubane went for  
his senior brother Ndzata.

Mn O, ngur Magdeza le lthava?

Oh, it is Magdeza who is present?

Mn E-e, kodwa ukhona, baulita ngelibiti

Yes, but he is around, they called him  
llingye, ekunye le le lthava ke  
by another name, it is not this lthava  
sekunye, sekubhona komfawala, lthava  
there there is lthava-ya-bhala.

Mn Iya  
Yes

Mn Sengimlibele mpyana, sekubhona letha  
I have forgotten him when as we were  
ka 2 ombodze  
talking there at 2 ombodze.

C What is he saying?

Mn I say, there were brothers but the junior  
brother came first, and he said he has to  
go for his older brother, I have gotten  
the name of the older brother.

C And the junior one is?

Mn Is lthava

C lthava

HO He wants to know, what did they say?

C A lot but I am trying to check it  
you know but he  
didn't tell us about his brother, he  
didn't say anything?

HO Yes, his brother's name, Ndzato and also,

mbani? Kusapka Ndzato mbani?  
And who? Lawe Ndzato and whom?

HO Lawe Ngu Ndzato wewela  
The one who came first was Ndzato's  
were uludya Magolozza.

HO Then he came for <sup>15</sup>Magolozza.  
Then he came for Magolozza

HO Ngu Ngu Ngu Ngu Ngu Ngu Ngu Ngu Ngu Ngu  
I don't know, there is his name, I  
forgot it, panyalishikwa

HO Magolozza Nwutela Ngu panyalishikwa  
Magolozza was born of, who is the one  
Nwutela Nwutela?  
around now?

HO Ngu Magolozza Nwutela  
It is indeed Magolozza

Vertical text on the left margin: 58, 57, 56, 55, 54, 53, 52, 51, 50, 49, 48, 47, 46, 45, 44, 43, 42, 41, 40, 39, 38, 37, 36, 35, 34, 33, 32, 31, 30, 29, 28, 27, 26, 25, 24, 23, 22, 21, 20, 19, 18, 17, 16, 15, 14, 13, 12, 11, 10, 9, 8, 7, 6, 5, 4, 3, 2, 1



(14) a Thunzini: possibly Muzini, on the Tululard  
road

- (121) Butandzere: name given to an area north of the Komati River, in the Hlabisa district settled by Ndwandwe refugees during the reign of Sombhlo. Literally, the name means 'place of the in-laws', a reference to the fact that Sombhlo was married to an Ndwandwe woman, Thandile. The Ndwandwe people speak a slightly different, Zulu-ised dialect from the Swazis.
- (122) Yokhu: the 'Ndwandwe' form of the siSwati word lokhu (this)
- (123) Yeyiza: the 'Ndwandwe' form of the siSwati word yeyiza - an onomatopoeic word describing the 'Ndwandwe' dialect, <sup>presumably</sup>
- (124) Mayeye: the 'Ndwandwe' form of a siSwati word which we have not been able to identify

(12) aunt: in this case refers specifically to the sister of his father, and not of his mother. (the latter would be called mother or junior mother).

(154) Sandlana: the name of a person. Possibly Sandlana Zwane, senior uduma, under Somhlolo and later in the minority of Mawake.

MN La?  
Here?

Hu ee.  
yes

MN A: asin phela, Lappa badgolunka Khuma  
They are not, where they originated is  
bona Sphurma e Nqogca.  
Nqogca<sup>25</sup>

Hu They are not the citizens of this place,  
they are the citizens of i Nqogca.

C Let's hope that Lontinga left behind, what  
could be, what did they do, what could they  
get for, what could be use Nuni for?

Hu We cannot explain, concerning those herbs  
because they were handled by, they were  
given to the Mkhongar<sup>(118)</sup> and they were  
to be used by the king

C To do what for the king? To make Nuni  
strong to

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(125) Passes

(156) Yudzakenka: see glossary

Chump

He He says the Chiefs were present on those days because there was no King, the King was proved by the Army when at the death of Sankhela

C Do you know the friends of Lokhuya?

He Tibongo ta Lokhuya uti eyafati yini?

She is saying do you know the Tibongo<sup>25</sup> of  
MN Awu Argake pyatati Arg deti

No, I would not know, I cannot know  
He He says he does not know them

C And you?

He I don't know them

C ———— Okay

C Do the Kibandze people call themselves beudzaluka<sup>10</sup>?

He uti baka Kibandze bayatibuta yini kutu  
She is saying, why do the Kibandze people  
beudzaluka na? think they originated? <sup>dracula</sup>

121 C You are quite sure that the story  
you are talking about is Swati.

H He Ya, this story, the one who made the  
movement is Swati, he knew, yes

C Where Lokhya became indwana<sup>133</sup> at  
Mshandze at Zombodze, who was under  
him, who was the chief, who was living  
here?

H We don't know

HN She Uthi Uma a Lokhya ay indwana  
she is saying when Lokhya was  
lata Zombodze, bobain Indwana<sup>134</sup> lilulu kabotkhulu  
luladzawo? here at Zombodze, who  
were chiefs of this area?

MM Awu Augitete

No, I don't know  
H He doesn't know

MM Tindwana Kwakute kyole Kwakungelholi  
There were Indwana<sup>135</sup> because there was  
no king

C You are quite sure that the story  
you are talking about is Swati.

Hu Ya, this story, the one who made the  
movement is Swati, he killed, etc.

C Where Lokhya became Induana<sup>133</sup> at  
Mshandze at Zombodze<sup>122</sup>, who ever made  
him, who was the chief, who was living  
here?

Hu we don't know

HN She Uti How a Lokhya ayinduana  
she is saying when Lokhya was  
lata Zombodze, bobani lilulu kabotkulu  
induana<sup>134</sup> here at Zombodze, who  
were chief of this area?

MW Awu Augitati

No, I don't know

Hu we don't know

HN Induana Kwakute ngole Kwakung<sup>135</sup> tholi  
There were Induana because here was  
no king



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iss Barberton:

0 8 3 0 4

about Soukhele, you understand what I am saying?

He Yes, I do

C That the story does not mesh with the Mbepe story, the Mbepe all of these things that you've been talking about before - Soukhele's line, you people think, Mbepe's line. I am not sure what, whether it was Soukhele or Mbepe

He Soukhele is the father of Mbepe, Soukhele died and Mbepe moved further west.

Soukhele is buried <sup>there</sup> on this side, like when the king is buried. Mbepe went as far as Babator. He went further, Soukhele did something like and he died and Mbepe went further to Mbepe.

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Q The Mjengalen kwabo Balandzeni, y:thun, yeyaga  
Like the one of Balandzeni<sup>(22)</sup>  
Meyeye?

A Yothun<sup>(22)</sup>, yeyaga<sup>(23)</sup>, Meyeye<sup>(24)</sup>  
Mr Ngate Ngate Valabedjale

Q I would not know [with the old people]  
He said he cannot know from the  
old people before

c Can I ask you just one last  
question? Is it possible that we are  
making a mistake here, when I went to  
speak to the Mjengalen, they were talking  
about Tigedue, they said that the king  
was Sombhlo and their story about people  
staying behind, when the king went to  
Mdzimba, is exactly the story of Sombhlo,  
is it possible when we are taking  
Mbewati now, that we are making a  
mistake, that we should be talking

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Mr E. C. ✓/es

Bebatratia lankhupula luhori, pange ka  
They used to take what the king used  
Wankhupula to Ant was utupwa Nye lankhanda  
to spit, they Aunt made him to spit out and  
Nade ay imhantenge luhori khatwa utuphaka  
she was married to Sandham because the king  
lithari Ayitri liphaka, but lowledge  
did not marry her because she was on  
khona

<sup>father</sup> people, nobody got married there.

Mr Moore married

C Did the Nibandje people ever speak  
a different tongue, differently you know  
like some people, like some Mkwaka  
people, they speak differently?

Mr Luluwini  
She is saying, did the Nibandje  
speak baka Nibandje?  
was talk another language than Nibandje  
luluwini  
Another language?

C But the illuantes, you sikulu

SS Yes, and chiefs, you cannot compare with him. He is on top of them all in Shusheni.

C Is there any kirbidge women like many a Amagi king

Mr Mkhona waka Msilunge lowake Wendya  
Is any kirbidge who once got married to the king?  
Ekhorini

Mr Lowake Wentura waka Yinduma?  
One she was made as Induma <sup>133/</sup>

Mr Wendya Ekhorini? Lowake Walonywa  
Married to the king? Who was she  
khona?  
married here?

Mr A, Augati.  
I don't know

C Do you know anything else about Lobuya?

Mr Iste babuta ngi subulala, ngati mul,  
they once asked me even before, and  
awu Augimati  
I said, I don't know.

Vertical text on the left margin: 58, 57, 56, 55, 54, 53, 52, 51, 50, 49, 48, 47, 46, 45, 44, 43, 42, 41, 40, 39, 38, 37, 36, 35, 34, 33, 32, 31, 30, 29, 28, 27, 26, 25, 24, 23, 22, 21, 20, 19, 18, 17, 16, 15, 14, 13, 12, 11, 10, 9, 8, 7, 6, 5, 4, 3, 2, 1