

S.O.H.P. SHIBA HISTORY : MAI 1a SHIBA et al 4/5

(59) See glossary.

accommodate everything that he is going to say because he have a lot.

c I am sure, we can, let's that and see what happens.

no Nyable kwe ngophinda kona yini  
Are you going to repeat what already  
Empeleni lobushino yini noma lokunge-nye  
has been said, or something slightly different  
lobushino noma manjira kuphinda  
because if you want to say what this father 59  
lobushino ngubaba nyable kube  
has already said, we would be going  
Mkhawumbi nimbuziela lomva mathala?  
back unnecessarily.

X Empeleni lengatokuola kusho  
In fact that I will just say, from what  
kuloku lobushino ngubabe, ngikhumbi  
father has said already, so that I can  
ngize ngiphuma suka  
continued well until the end.

no I see, he is prepared to say  
even things - - -

And that from then, continue  
up.

Mqokhelele behahlela lapha ku Shiba, e-e,  
About paying tribute they are paying tribute hereto  
NDL The <sup>Shiba</sup> Mdelele people, yes, the Mdelele people

Are under the Shiba they are supposed  
to hlela to Shiba.

C what is hlela ?

NDL Hlela means that they should - -

MS - - -

NDL They work under Shiba and they do  
all things for Shiba - -

in short they are just under Shiba.

C Okay, Okay, can you know - tell us, what  
can you tell us about, if would like

to start with the Swazi kings, if he has something to add extra

C X Impela angati noma akutshela yini  
Infant, I don't know if  
inkumbano ke.

NDL He says, he does not know, he

is not quite sure if you could

(64) It is an additional class (Ninawatele) for  
the Dlamini people

(65) Mission - School in Southern Swaziland

NBC Yes, that is the part of them - - -

XW Mphahlema ngalaba baka Nkhosi labodi  
He you talking about the ntloni<sup>(6a)</sup> people  
& Mkhosweni?  
More at Mkhosweni(65)

MS Mh, Mphahlema ngabaka Ndlala  
No, he talking about Ndlala people

NBC Baka Ndlala laba labangizalokwama  
The ndlala people who are the generation of  
yaloma abebalekile  
the one who had run away

c Can they tell us anybody, can anybody  
tell us any more stories about  
the Ndlalas and Shiba

NBC Kodwa ngakhe kube kukhona lomunye  
Is there anyone else who can say something  
longakhe akho lokuthe Malandana  
pertaining to the Nqwanya, Shiba or Ndlala people,  
consider nebantfu baka Nqwanya baka Shiba or  
herself as we are all here?  
baka Ndlala, thina nokhe nla?

XW Baphetfwe ngu Shiba lababaka Ndlala,  
The ndlala people are under the Shiba people

(59) See economy

Where are these people, in other words, can we find them today?

AIDC Yes - I didn't, he did answer that one.

Abebuza - nye Kanene muiethemba futhi she was asking a small thing father, I believe  
rewaphendulile lombuzo larwubuzako kuthi we answered that question she is asking that  
Sinyabathola yini namanye labaka Ndlela can we still find these Ndlela people, who went  
kolomche waboleka waphinde waluya with that person who ran away and later came back,  
ngathi - ke Mine - ke baba aberathulumele

I say, father had already said that and  
wathi ule bayathidokale namanye bantwana said they are found especially the children?  
belo. Anyazi Nomas - - -

AIDC Yes, he did answer that question he

said they are still found up here.

C up where?

AIDC At Mlshana

C Are those the ones at Mlshana?



Yini la - - -

Kubuya kwabo-ke lakitu

NBC The reason why they happened to come  
back to - - -

the King Mwati had died by then

so it was long for them to - - -

back to the Shikwa and say please

just let us Khonta, just let us

Khonta so that again we can

be re-united with you, no one is going

to kill us now since the King is

no more around.

c When he told us that that one who

ran away from capture and that there

is some one of that generation

(65) Literally, the sentence could mean that the king was there because of various reasons (i) had been toppled or gone somewhere else. But in this context, it means that the king was dead or late.

(ii) See glossary

XW Ngabo namu intshule lokuti laba baze  
because you are quite as regards their coming back,  
balunge, laba baka Ndele, balawu laba  
thee beble of ndeles, the Shibe people are in fact  
bazi Shiba.

their in-laws.  
HSC So the ndeles decided to come to  
the Shibas simply because they were  
related to ndeles because of inter-  
marrying

MS Sebabuya - ke wena - - -  
They come

XW Inquti sebayalela lala lapha  
In, it they asked, asking from their brother -  
kumkhwenyawabo mayi bikhari Ayisekho,  
in-law, because now the king was not there. (63)  
sebatobhala laka Shiba

MS Bawele bakhonta . - - -  
July khonta 'ed'

(difficult to hear)

ntu-ke lomamla-ke, awu bikhwenyewetfu

laka bikhari - - - MSwati

lang ebhala lala laka Mamba ayeth ngabuya

(1) Literally, it refers to an animal (lion).  
However, in the context, it has been used to  
refer to the Swazi king who is likened to  
a lion which lion has great strength  
in relative terms. It has been used to  
indicate the strength that the king is believed to have.

(2) King's residence, sometimes called *loziba*. It means  
where enemies are found, that is its literal  
content. It is about 10 kilometres  
south-east of Hlabisa.

NBL Ya, akaregwa kwutlu ngahle kabe yi  
 Ya, Me cannot understand whether it is the  
 ngulenzalelwane yalenikhulu lenkomo kapa napa  
 generation of ndlela chief who was called  
 ndlela Muthiwa ngu Sengenjani? Ngubani vele  
 Sengenjani? What exactly is the name of this  
 ligama lalenikhulu - - -  
 chief.

MS kumpama lozikoko?

NBL e-e  
 Yes

MS Lowo-ke uyanati nonke - - -  
 That one whom you all know, at  
 ka Zombodze ka Ngwane  
 Zombodze, ka Ngwane

NBL  
 Very young one

c So why were you laughing?

MS Anyithi waywa nawe Inqananyama  
 Didn't you hear the Ngwenyamabini when  
 ikhuluma ngaye kapa Ezitheni  
 he talked about him at Ezitheni 62

HD - - -

56

NBC Remained near Ngwavuma.

X Malamanye emawati baka Dlamini  
And other Swazi, the Dlamini people who  
lebakethiswa nyemthanga  
were referred to as Prathanga  
NBC Of course, some of the Dlamini  
known as - Thogas.

X Basala khona ka Tembe  
were left at Tembe's  
NBC Remained here to be with the Tembes

X Tembe wabemamba ngumholi wabo khona  
Tembe was their leader there and  
lapho, wase nyabelana, uba ngumelani  
looked after them, which means that he  
wabo. kuti kuti wabujwa kintlweni  
was left by the king to look  
kuti elwe bona lamawati lamanye  
after the Swazi who were at Ngwavuma,  
abekhona kule Ngwavuma.

NBC Tembe then remained as a

ruler for those, over those people

so that he could be on behalf,

ruler on behalf of the King.

78/ See glossary

79/ " "

68/ " "

(80 during the war (See glossary))

5

X Ngwane-ke wase seunhela emawati.

NSC Ngwane then led the Swazi.  
Ngwane was the leader of the Swazi.

X Maholele, wabantu naye wayekwakhona phakathi  
Went with them where he settled at Magudu <sup>78</sup> and  
kwe Magudu ne Liphonyo.

NSC He led them to between Magudu  
and Phonyo, Phonyo.

X Keptu-ke lamanye emawati, yingebaka  
However, some Swazi, such as the  
Mqomotule

NSC But some of the Swazi such as  
Mqomozulu people

X Baka Makhalela,  
The Makhalela people

NSC Makhalela

X Nebaka Majiya  
and the Majiya people

NSC Majiyas

X Barala ngentimphi e Ngwavuma  
was left during the timphi at  
Ngwavuma (68)



(68) See glomony

(76) A disease caused by mosquitoes (is)  
Malaria fever.

(77) First King of the Swazi people

X Blamini-ke labe maturo Madzwo yare  
 When Blamini 77 was ruling this place  
 Ngwavuma were sewabulawa kufa likwopelwa  
 of Ngwavuma 63, he was then killed by  
 yimbo  
 a disease called imbo (76)

NDC Blamini happened to die while he was  
 still a king over the Ngwavuma killed  
 by the disease called ?

X Imbo

NDC Imbo, yes.

X Marafite stule e Ngwavuma were  
 when he was dead up at Ngwavuma,  
ungawajelwa khona  
 he was buried there

NDC After his death on the Ngwavuma,  
 that is where he was buried.

X Marafite - ke Blamini kware kuti  
 After the death of Blamini, Ngware  
 Ngware  
 then took over.

NDC Up to the death of Blamini,  
 Ngware took over

(72)

(73) North-west of Suva

(74) A re-settlement area near Nelfin.

(75) Present day town, north of Suva.

NBL From Malabokuba up to Carolina

X Kueke e Carolina kuyike kubheke e Sofoya  
From Carolina to Sofya (72)

NBL Carolina to Sofya.

X Bee kuyakuya e Sofoya kuta le Sofya  
Then it comes back to

Kutivwa kure Bhabhathoni Khona.  
a place called Babaton 73

NBL From Carolina to Babaton - - -

X Mshay e Enkhokwe Nsikazi  
Go past the Nsikazi 74

NBL up to Nsikazi

X Bhabhathoni

NBL Babaton

X Mbuye nyakina e Nelspruit  
up to Nelspruit (75)

NBL up to Nelspruit

X Sekuyabuya kuya nyawe Mopute  
Then it comes back to Mopute

NBL Back to Mopute

X Sekuyablangano - ke Kori bay  
Then it meets at Kori bay

(69) See glossary

(70) A place in the north coast of Zululand.

(71) herent day town - west of Swaziland.

c Can you wait one minute while he translates

NDC -----

c And Saldhana bay?

X From Maputo, ne Maputo kukhona imangwane there is something, Mmnyele oberikelana ware Maputo lapho a boundary which he shared with Maputo, ebelana khona kumkela Maputo muling from Maputo, to Kori bay and up to Kuyomayusa e, Kuyo ku Kori bay

NDC talks slightly after X & it is difficult to follow NDC

Saldhana bay, then up around Mkhuzi river, kuya Saldhana bay, here kuyenyuka kushaya still continuing up to where there are Shuba ngare, e Mkhuzi, Mmpulo u Mkhuzi, kuyenyuka people at a place called Somkhele<sup>69</sup> at kuye lapho kumbaka Shuba khona kutiwa Matubatuba<sup>70</sup> kuyo Somkhele, e Matubatuba

NDC up to where the Shubas are found today that land is known as Matuba Laba

X Uenyuka-ka muphe e Matubatuba Meyenkha from Matubatuba<sup>70</sup> up to the place where lapho kutiwa kwe Carolana khona is called Carolana<sup>71</sup>

(66) People resident to the east of Swaziland.  
Tembu is a clan name of Abougo

(67) People also originated from Thongaland

(68) It is a river which begins north of  
Mhlangani in the south-western part of Swaziland  
and flows due east and it merges with  
the Longala river.

It is also used as a district which lies east  
of Lubombo Mountains and named by the  
Nqavama river (JOHN J GROFFETER)

(69) Chief of Mphumnyoni people in the northern  
coastal plain. Supporter of the Umtho and Zulu  
civil war. (Jett Guy)

Baka Slamini tane labaringi la sadzaboko  
originated from the Tembe<sup>66</sup> people whereupon,  
khona sadzaboko ka Tembe lapha barholwa  
was led by our king Slamini  
yinkhari yofu Slamini khona.

c Stay, you can go.

x Lapho kwakhona khona baka Makholela,  
where there was Makholela, Maziga, Mngomtulu  
baka Maziga, baka Mngomtulu kanye ne baka  
and even the Slamini people who were  
Slamini lebobotwa ngokutwisa nge Matfonga.

Ofer called Matfonga<sup>67</sup>  
Mgwavuma - ke lapha yindzawo lapho  
Mgwavuma<sup>68</sup> is a place where King Slamini  
kwakubona khona Slamini, ayinkhoni  
was ruling as king; during that time, he ruled  
ngalawo sikhathi wabona indzawo luyangokwaka  
an area near Mputo to Kari bay  
eeleeni kwale Mputo kuyakuya up  
to Saldhana bay, he went up to where  
e Kari bay near Saldhana bay, wenguka-ke  
there are Shiba people and the place  
weta lapho kubizwa khona ngokutwisa  
called Sonkhelle<sup>69</sup>

Kunobaka Shiba khona lapho kubizwa

kako Sonkhelle khona.



C Can you with the very early, early times, what do you know of the very early part?

X Nqinqelela khona, I can start from I can start <sup>from there</sup> the beginning.

C Please, I am looking for the history up to Mswati, the rest of Ludwonga, Blunne and Sombela, Sobhaya - which I leave that, - - -

X Ninko kuti ngingabamba ngilale I am saying, I can go and start from phansi there? the beginning

NBC - - -

X Ngingu - - - Jabulane Stamini, I am - - - Jabulani Stamini, ngitabulandza umlandvo wezwawati I will relate brief history, we arrived before the Stamini people originated, lapha time baka Stamini. In fact we the Stamini people, part of us sadzabuka khona, ezipeleni

(81) See glossary

63

via this place where he was going to  
welcome them

c Ekoy

X Enpeleni lapha ka Hhobho  
In fact, here at Hhobho was a  
Kwobuyindzawo lapha uthele kuti Konkhe  
place where everything was done, he did not  
lakwintoko ukwintela khona, ukwintela  
do them up at Zombodze  
lona enkho ka Zombodze.

HDL That is to say this place that is where  
most of the activities were performed  
compared to the other activities which  
were performed at Zombodze.

X Mangabe Ngwane avokhile lapha yase  
After Ngwane had built here, he  
uyafa.  
then died

HDL After he had settled at this place,  
he happened to die, King Ngwane

(8) see glomery

X Wamka-ka laphu sawakhu lomungye  
 He left here and built his other phopati(80)  
 umphukati wakhe khona laphu ka Hhokho  
 of his, here at Hhokho  
 NB He then built another phopati  
 here ka Hhokho.

X Lomuti wakhe-ka ngwene sawakhu  
 The residence which ngwene built here  
 laphu ka Hhokho, bewulutwa ngokutwina  
 at Hhokho was called lilawu  
 lilawu laphu abetretela khona emalala

NB That name that he built here at  
 ka Hhokho, it was called lilawu,  
 that is where actually

X Nebantfu bebochamuka ngaphandle Even  
 people who came from other courts  
 kulavungye emave abefike abemketele  
 were accepted here at Hhokho.  
 khona laphu ka Hhokho

NB Even the foreigners to this  
 place were going to war, supposed to

62

X Wanku-ka laphu sawaku lomunge  
 He left here and built his okas nyohokatu(80)  
 liphukatu wakhe khona laphu ka Hhokho  
 of his, here at Hhokho

NB He then built another hidlunshulu  
 here ka Hhokho.

X Lomuti wakhe-ka ngwene lawakho  
 The residence which ngwene built here  
 laphu ka Hhokho, bewalutwa nyekutwina  
 at Hhokho was called lilawa  
 lilawa laphu abetretela khona emalala

NB That name that he built here at  
 ka Hhokho, it was called lilawa,  
 that is where actually

X Nebantfu bebochamuka nyaphandle even  
 people who came from other courts  
 kulawunge emave abefike abemketele  
 were accepted here at Hhokho.  
 khona laphu ka Hhokho

NB Even the foreigners to this  
 place were going to war, supposed to

(80) See glossary

(81) Tribal Capital founded by King square  
III in the mid 18<sup>th</sup> C. (The initial  
ceremony was held there during his reign) (JOHN J.  
GROTPETER)

(82) Referring to the "home" of the senior  
wife who is to be an heir, especially in  
a polygamous family.

Could also mean a hut in an  
extended family <sup>set-up</sup> where important matters are  
thrashed out.

61

X Emeva Kokuba Arawakhe-ke Lomphokati  
 After he had built Mphokati 80  
 NDL After he had built the Mphokati

X Ware Nyaraka-ke ita ka ka Zombodge  
 Then he came up to Zombodge (81)  
 NDL He left that place to Zombodge.

X Mafika laka Zombodge wakhu  
 When he arrived there at Zombodge, he built  
Mphokati wakhe  
 his own Mphokati  
 NDL When he reached Zombodge he got  
 decided to build his kool, mbu,  
Mphokati.

X Mawakhe-ke Mphokati waka Zombodge,  
 When he had built the Mphokati of Zombodge,  
 lowo Mphokati, wawunguwana, that  
Mphokati was the one which was referred to  
 as the nyekutina ni head quarters  
 as the headquarters  
 NDL That Mphokati was then called the  
 that Mphokati was then called  
indlu nkhulu  
indlu nkhulu (82)

c Okay



67 See glory  
69 See glory  
70 " "

X Ware wakra Khona Umuli wakra  
He then built his own  
Khona lapa  
residence there.

MO These he settled and built his residence

X Ngulapha atfola Khona baka Shiba  
It is where he met the Shiba people

MO That is where he met the Shibas

X am

MO Loked one S'khale

at the same

time c Sombhele?

hence

difficult ya, Sombhele

for one to

see MO Shiba Sombhele

C Okay

X Lomphokati wakhava ka Sombhele ukhona  
The Lomphokati<sup>50</sup> of Sombhele<sup>69</sup> is there  
Khona he c Matubutuba  
at Matubutuba

MO Up to now, up to today, the Lomphokati  
of Sombhele is still found at  
Matubutuba.

(78) See glomery  
(79) " "

X Kutho Kuthi abe iKuthu  
That means he was chief  
NDC That is to say he was chief.

X Naka Mqomekulu Kwakukhona iKuthu  
Even with the Mqomekulu people, there was a chief  
NDC Of Council, even to Mqomekulu <sup>tribe</sup> there was  
a chief.

X Naka Makhalela Kwakhona iKuthu  
Even with the Makhalela people, there was a chief.  
NDC There was another i Makhalela

X Naka Maziya Kwakhona iKuthu  
Even with the Maziya people, there was a chief  
NDC Maziya again, there was a chief.

X Kwabese Ngwane Marachubeka Araya  
When Ngwane continued between Pongola and  
Dhukathi these Kwakhona ne Mqandhu  
Mqandhu  
NDC When Ngwane proceeded to, between  
Dhukathi and

c Mqandhu?

NDC Mqandhu

(68) See glauy

(1) Name of a person near which the residence  
of Sombulo was located.

20

HD Tithali was up there at the  
Mountains i Pihlankhli

X Mangabe aboma Amozulu Tithali et al  
When Tithali saw the Zulus advancing,  
HD when he saw the Zulus coming or  
approaching,

X Ato Klarela Sombhlo  
to attack Sombhlo  
HD Coming to fight Sombhlo

X Wabe Nwuyantjela Kutu phosi  
he then told him, "king, I see Amabulfo  
nyibona Amabulfo Ayeta aka Zulu  
coming from Zululand."  
HD So, he reported the matter to the king  
that the Zulus are coming to  
attack you

X Sombhlo-ke wabe Nwuyachubeta Nwuyabha  
Sombhlo then continued building his  
Lomunge Manti wabe Nyolofha  
other residence at Phokho, there is his  
ka phokho phambili ka, Kikhona  
residence that side went to Manti  
Manti wabe Longala ngak Manti.

he was trying to make friendship with  
Zuide whom Zuide was going to  
fight and till the land, so he decided  
to make friendship - - -

X Kodowa Zuide akagange eme tutu  
However Zuide did not stop fighting  
Aokhorela Sombolo  
Sombolo

NOX But Zuide did not stop fighting Sombolo.

X Washubeka Zuide - - -

NOX He continues fighting

X Weta kutu mberela in Sombolo.  
The lame and attacked Sombolo  
NOX of fighting Sombolo here

X Ngerikhatipe Zuide eta atokhorela  
When Zuide came to attack Sombolo,  
in Sombolo

NOX while Zuide was here fighting.

X Tikhali abelapha kutubevi & Akhankle  
Tikhali was there at the mountain called  
Akhankle.



90) A named women. Usually named to be  
royal family and chief.

ngq T Sandzile.

note That son, that lady was called Thandile  
ISandzile

X Male amantshile lomutswana wabe nkwaba  
After he had taken the daughter, she was  
by inkhorikati Gophe  
then his inkhorikati (90)

note That was and then she was going to be  
his wife - - -

X Wanku-ka lepho wabuya naye khona  
Then he left there and came with  
le antini wabhe ka khopho.

note And then she was brought to here  
to his residence at khopho  
ka khopho.

X Loko-ka somhlolo abekwatele khuti  
Somhlolo die that so that Zwide could not  
Zwide angamkhosi ngobe enqalwa ngalwa  
attack him because the Zulus at that  
inkhosi abekwatele naye etfobe  
time were fighting so that they could  
indzamo letinkhulu sekwatha  
get big land for building

note Of course, the reason why he decided

to went to Zululand to get the wife,

67

NBC Was found to be - pregnant [tape checked]

V Bare bekhuta kumbolo

then they were astonished

NBC then, they were really surprised, was

is happening now, how can this be - - -

X Mabe khuta - ke bati, Moko kwentekani  
they were and shouted, Moko,  
kappa, yini kuno kuzibonako  
what has happened, what is it that we see!

NBC What's wrong now?

C - - -

X Sombolo wabe senyabamba mya ka Zulu  
Sombolo went to Zululand where he got  
yo tratia kwafati khona  
a wife.

NBC Sombolo went as far as Zululand  
where he decided to get his wife from

X kwafate kwamfola ku Zwile.

NBC He got her from Zwile.  
He got the wife from Zwile

X Masamfobile ku Zwile kwatratu  
When he had got her from Zwile,  
kwamfobane wa Zwile kwatratu kwafate  
the daughter of Zwile who was called

(8) could mean He was intelligent.  
could also mean He was advanced in years.

before he got, he didn't get one boy

X Lapho-ke Enawati abe asayabika kuli  
At that time, the Swazi looked what was  
relawente kani ngobe Nkhosi ife Nqokotfoli  
happening, because the king died without  
Muntfwana  
having had a child.

NDL So the Swazi were very worried at  
what to do because the king had

even not

one son

X Kwatri-ke Barobhepile Lopho, Ware  
While contemplating this, one of the Wwis  
nyabonakela lomunye lo emaphosintati  
of the king was identified.  
Lukhosi

NDL while they were still in the  
darkness, darkness one of the inkosikazi

X Wabonakela akhathile. akhulelwe [tape checked]  
She was seen to advanced. (89)

(85) Literally, it means a lady dephant. However, as it is used here, it is a title used for the queen mother. In the case when the king is unable to rule because of some reasons, the queen mother is then installed as queen regent.

(86) Clan name for the Mbugale people.

(87) Clan name for the Simelane people.

(88) Name of the mother of Sombido

Ndougungye, Lotolwa indloontazi epaka  
 then Ndougungye was installed, he was born of  
 Mdzibeli, Wafa Ndougungye, Kwabekwa  
 a Ndlovukazi<sup>85</sup> whose clan name was Mdzibeli<sup>86</sup>, then  
 a Sombhe Lotolwa indloontazi epaka  
 Ndougungye died and Sombhe was installed who  
 Simlani, litile a Sominjale  
 is born of indloontazi whose clan was Simlani<sup>(87)</sup> and  
 his name was Sominjale<sup>(88)</sup>

NDC Anuchubeke Mvokoffu.  
 continued brother<sup>(84)</sup>.

x Simabese to Ngwane, Kwane tubekwa  
 After the death of Ngwane, then  
 Ndougungye  
 Ndougungye was installed.

NDC After the death of Ngwane,  
 Ndougungye took over.

x Ndougungye wakhula khulu sihlali  
 Ndougungye qulu up, ruling at that  
 abusa kapha-ke, Azange atutse sihlali  
 time but he did not take long, he then  
 elidze, wabe khanyafu, Alengakotfoli  
 died without having had a child.  
 ngelwa Nungye khuntjwana

NDC But Ndougungye happened to day  
 before he got over at least,

(83) Place of the Kings.

(59) See glomony

(11) See glomony

(84) In this content, it is form of address  
for males who are either slightly older, younger  
or of the same age.

(59) See glomony

(85) See glomony



64

X Mangobe arofile - ka Ngwane wabereu ukratfwa  
When he had died, Ngwane was taken to  
reunguwa ya e Mokborini  
Mokborini<sup>83</sup> where he was buried

NBL After his death was taken to Mokborini  
where he was buried.

X Near Maplungane

NBL Near Maplungane

X Emma kwa Ngwane kwabe sekutua tsa  
After Ngwane, Ndumungwe took over.  
Ndumungwe.

NBL After the death of Ngwane, then  
Ndumungwe took over, ase nrike  
Let us give  
baba-ke kaneave, khone kitha baba.

MS Nkhe? <sup>father<sup>(51)</sup></sup> little but, correct father<sup>59</sup>  
Mumpuna toku khonta kwelwa?  
What? You want to know about khonta ing

NBL Ake uhubeka Mmaketfu  
Continued brother<sup>(84)</sup>

MS Nqubamike? Ngu Mubi, Mubi, Mubi Matola

sentences  
incomplete Ngwane, wakhipta babe Ngwane wa  
hall born of Mubi, my great grand parent  
my name wami - wafela Cuphuni, kwabekwa  
little name sent my father<sup>(59)</sup>, he died at emphini<sup>(85)</sup>

endzaweni yare Zulwini  
Arle of Zulwini (94)  
NBL When Zuide was now as far as  
Widzimba at the place known Ezedwini.

X Ware oya chubeka oya endzaweni  
He then continued to a place called  
lebitwa Kutinwa Nye Domo domo  
Domo domo (95)

NBL He went on, up to a place called  
e Domo domo.

X Ka Hhokho

NBL Hhuti Ka Hhokho, second Hhokho now

c Ya

X Maraka Hhokho-ke Sombolo were Zuide  
When Sombolo was at Hhokho, then Zuide  
reweyeva akulenzawo yare Zulwini  
heard as he was at the place called Ezedwini  
NBL Zuide heard that Sombolo was now

c  
conuts as far as to the place e Domo domo

NBL  
c Ka Hhokho

79

C What about bhaca?

HDL That's where he got refuge, refuge

C What is bhaca mean, refuge?

HDL Bhaca, kubhata  
Hide, to hide

C Refuge?

HDL Refuge, yes

X Lopho khatanewage lopho, lopho emarwati  
There, there was a cave where the Swazi  
abacha khona kulentaba.

used to hide in the Mountain

HDL He got refuge in one of the caves

which was still there.

C At ka Dhungalegazi?

X Aremdhule ka Dhungalegazi, Zwide wanelaka  
He had got part Dhungalegazi (92), Zwide  
Amkandzela, Kumbhalela  
kept on following him, attacking him.

C Okay

X Mangabe aka Mtzimba, Zwide  
When he was at Mtzimba, Zwide  
Wachibeka wafika khona lopho  
continued and arrived there in the

NBL Somblo decided to run away from  
his place up to Phungalegazi  
which is near Khatikulu.

X Mangabe Asaka Phungalegazi  
when he was at Phungalegazi (2)  
NBL when he was up there at Phungalegazi  
near Khatikulu.

X Wachubeka Zwide wanklerela Khona  
Zwide continued attacking him  
he to Phungalegazi  
even at Phungalegazi.  
NBL Zwide fought him to Phungalegazi.

X Wabaleka Somblo wachubeka waya  
Somblo ran away to Mdzimba (3)  
ku Mdzimba

NBL Somblo again went up as far  
as Mdzimba

X Laphu-ke wabona wabhala Khona  
That is where he hid.  
NBL That is where he got refuge

Ude iwo, ka Hhokho

X Manyabe-ke, Sombhelo asoka. Hhokho Zwide  
When Sombhelo was at Hhokho and Zwide  
are Zuluwini achubeka akhalele le Sombhelo  
at Zuluwini<sup>94</sup>, continuing fighting Sombhelo,  
C He continued after, followed Sombhelo

NO. While was Zwide, was still at ezuluwini,  
and then Sombhelo was ka Hhokho.

X Zwide-ke manyabe alpha ezuluwini, kwane  
When Zwide was at Zuluwini<sup>94</sup> ku! Mpi  
kupika iintanteli takhe.  
lane

NO. Iintanteli ka Zwide, that is to say  
the spe of Zwide,  
Mpi for; Mpi man of Zwide came to  
Zwide.

X Setiyantela kuti Shaka rawupile.  
They told him that Shaka was dead.  
NO. Telling Zwide that Shaka had died

Wabe rawayayekela Zwide kubhalela  
Then Zwide stopped fighting Sombhelo  
Sombhelo

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DATE : 17TH AUGUST, 1983

INFORMANTS : MSILA SHABA (MASOTSA) (MS)

JABULANI BLAMINI (MCHAMYESI) (X)

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111

# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Naam S.H. BA  
Subject Vak 19 PE- 10 (P)  
Place Plek KAYHOHO

Faint Ruling with Margin  
Dowwe Lh... ing, met Kantlyn

SKRYFBOEK II JD. 328

(94) Valley east of Ababane.

(95) Mountains just beyond Swaziland's  
North Western border



7

endzaweni yare Zulwini  
area of Zulwini (9A)  
NBL When Zwide was now as far as

ndzimba at the place known Ezulwini.

X Ware uya chubeka uya endzaweni  
He then continued to a place called  
lebitwa kutwina ngu Homodomo  
Homodomo (95)

NBL He went on, up to a place called  
e Homodomo.

X Ka Hhokho

NBL Hhuti Ka Hhokho, second Hhokho now

c Ya

X Maraka Hhokho-ke Sombolo ware Zwide  
When Sombolo was at Hhokho, then Zwide  
rewuyeva akulenzawo yare Zulwini  
heard as he was at the place called Ezulwini  
NBL Zwide heard that Sombolo was now

c connects as far as to the place e Homodomo

NBL

c Ka Hhokho

(93) Mountain range, east of Mbalane

(27) See glossary

(92) Literally it means the smell of blood,  
An area 15 km south-east of Sidwotodoo

22

NDC There was about three (3) caves  
NDC might have been there.  
been

Showing  
C X e Nkhanhle Lakhona mungu  
NDC At Nkhanhle, there is one.  
The place called e Nkhanhle <sup>there</sup> is one.

X Ngako-ke kopto Kulayo ndzawo kwakungulobho  
So, in that place it was where  
Kubhala Khono Cwawati Mungabe  
the Swazi had to hide when the  
Nkurempu  
was an impi  
NDC So that is where Swazi would hide  
themselves when we see the

X Ngoko-ke are Swazi Arayika latqumwe  
The Zulus who were sent by  
Ngqo Zwile kutawukhela se Sombhlo  
Zwile to attack Sombhlo came  
NDC When the Zulus came to fight  
Sombhlo

X Wabalaka-ke u Sombhlo wamku koptu  
Then Sombhlo ran away to  
waya ku Mungalegazi ka Hlati  
Mungalegazi at Hlati

21  
NDC. So, Sombulo decided to go away  
from this place up to the other place  
where he decided to build his second  
home

X Wabhalr-ke kwanu kapho, kolo ku aludzile  
He remained there, still waiting and looking  
abaka Cwazulu lampheliso.  
The Zulus who were attacking him  
NDC He settled there for a while, while  
still looking for the Zulus who were  
going to attack.

X Kwakunemigedze-ke kapho amawati  
There were caves where the Swazi used  
abekhala kwanu.  
to hide  
NDC There where he settled there were some  
caves where the Swazi could get  
refuge

X Kulenzawo yata kholo, ngalo ngale  
In the kholo area, in the east, there  
kuphuzungu kwemigedze kanti  
are three caves.