

S. O. H. P. NDLELA HISTORY : S1mb1mba Nd1n1n 1/6

9. Mzisangu: - name of a river in the  
far south of Swaziland which rises south of the Mhlosheni  
hills + flows into the Spierboom river, ultimately to join  
the Phongola R. in the Republic of South Africa.

10. Mcwala - see glossary

(21) gidza'd - see glossary

(249) According to Matabula (chart opposite p. 4), Ngwane III,  
was the son of Dlamini III, and the father of  
Ndwungunyane, who ruled in the late eighteenth  
century.

(250) According to Matabula (chart opposite p. 4) Ndwungunyane  
was also known as Zikodze. Ndwungunyane was the son  
of Ngwane and the father of Simbho.

SN ngeweyise  
They are of her father  
I ngeweyise  
we they are of his father

SN ngeweyise wakhe  
They are of his father  
I Lomvimbini?

Lomvimbini?  
SN yindaba kaazi, abato layo, lekheya  
This is indlovukazi, her name from her  
kubo. Leyise  
family, it is of her father  
Manjena. muni ngumati kuti  
now I know that she is  
yinkhosikati yalapha kaZombodze  
a inkhosikati of here in Zombodze,  
nguyona indlovukazi, yaka Zombodze  
She is the indlovukazi of Zombodze <sup>247</sup> emuvona  
Lomvimbini. Uyise y wakhe Hewan  
The father of  
ngqo Stamini

Hewan is Stamini  
I Usecapha kulakubhika lesise ngase  
whilst you are still (in) mentioning lakubhika, the  
kutsi namida nje lokh nje utaphi nje  
one we have heard about, just today, where  
lakubhika lakho akhona?  
is she, this lakubhika?

SN Mane kangilati lelithuna komo  
Unfortunately, I do not know where  
her grave is? but

6. Indlovukati (zi) - see glossary

7. Intlovukati - see glossary.

8. Zombodze - Ngweni's national headquarters in the vicinity of Mcedini Dwaleni (Barnes, p. 190) the name of the tribal capital founded by King Ngweni in the mid 15<sup>th</sup> century. The Hwala ceremony was held there during his reign. King Khumalo's capital was also called Zombodze and is located 5 miles due east of the present capital of Lobamba (Grotzinger, p. 190)

Ngweni's royal residence at a small hill covered with trees north-west across the Phongola under Masejana. Hsebungo (Indlovu) (Masebulala, p. 6)

(247) 'Zombodze em va': lit. Zombodze at the back/behind. The phrase is commonly used to refer to Zombodze in southern Swaziland i.e. in the sense of Zombodze 'down here'. However, it could also be used to refer to Zombodze 'back in time' i.e. an earlier establishment called Zombodze.

SN HginguSi Mbumba wa Gedlembane  
I am Simbumba of Gedlembane's

1 bese uyacala-ke ukhuluma,  
you then start talking (telling)  
ngemladro waka Ngwane - ke  
about the history of Ngwane  
place

SN Mine ngitalwa ngu Gedlembane  
I am born of Gedlembane.  
Manje ke unlando nguwva ngaye  
now, I heard history through him  
Gedlembane. Manjena-ke Sikhulume,  
Gedlembane. Now we have talked  
ngikhulume unlando wekhosi, sisusele  
I have (talked) told the history that is of,  
nga Mdungunye kutsi unina  
we started from Mdungunye that is his  
ngulabani, ngatsi-ku mine ngulamelusi,  
so and so. I said she is LaMelusi  
ngulakubhela lelingi, mabili lamabito  
she is Lakubhela (which is) another name,  
alekhoshati jona libito layo  
they are two of the khoshati, her name  
nguloMvimbe is  
is LEMvimbe.

1 Ngebukhosi lamabili?  
Are these two (names) of royalty?

1. LaMelusi - daughter of Melusi (the word Melusi is translated as shepherd)

2. ... ..

3. Lomvuli - person's name

4. Simbula - person's name

5. Sedlemant - person's name.

(2) LaKukheta: -

According to Matsibula (p. 6), the mother of Ndrungu was known as LaKukheta, being the daughter of Kabheta Mdzobelo. Her residence was Lbamba.

INTERVIEWED AT

DATE

INFORMANTS

Simbimba MDELA-SM

MAIN informant

Simbimba MDELA-SM

ALSO PRESENT

HEARD FROM

Gedlembane MDELA

INTERVIEWERS

PAGES  
72  
BLADSYE



# Exercise Book Skryfboek

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*Royal Collection*

JD. 328



Ndlela

Royal Series

Interview with Simbumba Ndlela.

c. 1968.

Original transcript/translation  
Edited Version

136 pp.

66 pp.

Ndlela  
History

- ②
- HAMILTON SERIES, INTERVIEW WITH Ezrom Ndlela,  
6.10.83.

#### 1 (4) NHLEKO HISTORY

- HAMILTON SERIES, INTERVIEW WITH Johane Nhleko et al,  
21.03.86
- HAMILTON SERIES, INTERVIEW WITH Mandanda Nhleko  
et al, 14.10.85.
- MAMBA SERIES, INTERVIEW WITH Khushuba Nhleko and  
Dibhi Nhleko, 13.04.86.

#### (5) NKONYANE HISTORY

- HAMILTON SERIES, INTERVIEW WITH Mshange Nkonyane and  
Dingili Nkonyane, 31.08.83

#### 6. NSIBANDZE HISTORY

- Swaziland BROADCASTING SERVICES SERIES, INTERVIEW WITH  
Mhlabha Nsibandze, (n.d.)
- Royal SERIES, INTERVIEW WITH Phuthlaphi Nsibandze,  
(n.d.)
- HAMILTON SERIES; 2 INTERVIEWS WITH Maphumulo Nsibandze,  
8.07.83 and 13.07.83.

# INDEX

①

## Section One

### (1) MAMBA HISTORY

- BONNER SERIES; INTERVIEW WITH Logwaja Mamba, 15.07.1970.
- HAMILTON SERIES; 2 INTERVIEWS WITH Logwaja Mamba, 25.08.83 and 14.10.86.
- Article by B. Sikhondze, 'The Mamba Clan of Swaziland: An Oral History', from Ngasla, vol.1, no.1 (1976).
- DISSERTATION BY R.S. Mamba (filmed under Section Two)

### (2) MKHONTA HISTORY

- HAMILTON SERIES; INTERVIEW WITH Mhaurikelwa Sam Mkhonta; 4.07.83.
- HAMILTON SERIES; INTERVIEW WITH Magoloza Mkhonta, et al, 31.08.83.

### (3) NDLELA HISTORY

- ROYAL SERIES, INTERVIEW WITH Simbimba Ndlela. c. 1968.
- HAMILTON SERIES, 2 INTERVIEWS WITH Simbimba Ndlela, 27.07.83 and 17.08.83.
- HAMILTON SERIES, INTERVIEW WITH Mlunjana Ndlela, 14.10.83.

Swazi land  
Oral History Project

Section One

19. Sibantle - is a person's name; Sibandye was the son of Ngungu; see note 24

20. Sibongo - see glossary

21. Bhozongo - person's name; according

to Simelane informant, Bhozongo was the first Simelane chief to settle in Swaziland; he was the father of Mtshingila

22. Lulazi - royal residence - Thandile, mother of Nswati, situated in central Swaziland at Lulazi, halfway between the Zombodze and Matsapha schools (Matsetule pp. 14, 17 also see G. Peters, p. 18)

23. Lazidze - daughter of Zidze, i.e. Thandile

24. Mtshingila (Mtshingila): the name refers to the Simelanes who occupy a chiefdom just south of present-day Hlatikhini. Mtshingila was the son of Bhozongo, and died c. 1929.

257. Ncabaphi: Sencabaphi was the wife of Mtshingila and the mother of his heir, Sibandye. Sencabaphi was the daughter of Mbandzeni

8  
nemzimvubu lapha afe waba  
and Mzimvubu<sup>39</sup> where he became  
ngumfivana losabonakala kuti  
a child who was seen that  
uyagijima, lapha somutamusuka  
he could run now, it then that the  
khona-ke lomuti waka zombodze  
residence at zombodze<sup>(was)</sup> moved  
uyakwacha lapha etulu la  
and settled up here, where  
entfombeni wemzisanu  
the Mzisana's<sup>9</sup> source is.

3 wo-oo lozombodze beka le-  
wo-oo this zombodze was then  
entfombeni wemzisanu?  
at the source of Mzisangu

ST

ya  
yes

3

wo-oo - o-o-k  
wo-oo o-oh

ST

Lowesitsafu umuti wencwala  
The third [royal] residence when menala<sup>10</sup>  
ngumuphuka lonakel zombodze  
was danced (celebrated), this zombodze gave  
utale ulobamba kabosomhlolo  
butu to khamisa<sup>25b</sup> of Somhlolo's  
kala Simelani, libito laberathwazi,  
o la Simelani<sup>17</sup>, a name of the ndlovakazi<sup>6</sup>  
Ulasimelani ulasibande uyise  
lasimelani sin'is lasibande<sup>18</sup> lister

17. LaSimelane - daughter of Simelane, a man of the  
clan. According to Bonner, the Simelane people fled from  
Zwide to Ndrungunye (p. 26), although Dalisi Simelane notes  
that some Simelanes left Zululand somewhat later  
to settle in Swaziland (see Kithia Campbell, *Africana*  
Library, Zulu tribal essay competition, 'The Simelanes'  
by Dalisi Simelane). According to Matschuba (p. 9) the  
Simelane are known as bemzahuko, and LaSimelane was Somphiso  
Simelane, the mother of Somhloko (p. 8)

(256) Sobamba: according to Matschuba (pp. 6-7) Sobamba  
was the residence of Ndrungunye's mother, LaMdzobeko,  
and was where the incwala was celebrated at that  
time. Grotzinger (p. 75) gives Sobamba as 'Igwan' fort  
village' in south-eastern Swaziland. This Sobamba  
should not be confused with present-day Sobamba,  
the capital of the nation, situated in central Swaziland.  
Somhloko's (p. 9) near Udzimba, built c. 1820 and called 'Mankh  
18. LaSibande - daughter of Sibande

39 Mzimvubu - river which rises in southern Swaziland  
and flows south to become a tributary of the  
Phangola



1 kazombodze emuva yayigidwa.  
At zombodze <sup>247</sup>emuva who gidwad <sup>251</sup>

ngubani? emwala there?  
SN ngutgwane  
It is Hwane <sup>249</sup>

1 noma ngutdvungunye?  
or he is Hdvungunye <sup>(250)</sup>  
SN yebo  
yes

1 ettkhamini yayigidwa ngubani?  
Who gidwad <sup>251</sup> it at Ntkhamini? <sup>248</sup>

SN igidwa nguBlamini  
It was gidwad <sup>(251)</sup> by Blamini <sup>(252)</sup>

1 nguBlamini?  
Is it Blamini?

2. nkhulu, nkhulu nguBlamini  
nkhulu yes uko Blamini

SN Mkhulu, kapha akhona use ula  
mhl' where he is, he was here  
ka Nyawo etulu eluboyeni  
at Nyawo's <sup>253</sup>place up on the Lubombo <sup>254</sup>  
base kottwane angumfwane's kule  
by then Hwane was a child, after  
kula hluwe "titsambo" takhe base  
his ropes were thrown away, then the  
Sebuyehla-ke bukhosu buyakwacha  
royal family went down to settle  
ku Matsapha ekhatri "etkhejane"  
at Matsapha <sup>52</sup> between the Hootjani <sup>255</sup>

15 Umntwana - is translated as child. It can also be used to refer to a prince. However, in this case it refers to a child.

16 Kulahla: tutsambo - literally it can be translated as "throwing the ropes". However, it is an expression that is used to denote the process of undressing the mourning gown signifying the end of the mourning period for a late husband.

(252) Dlamini: 1. the sibongo of the royal clan in Swaziland;  
2. according to Matschula (chart opposite p. 4) there have been four Swazi kings called Dlamini - Dlamini I (alias Matalataba) the Swazi founding ancestor, Dlamini II, another very early Swazi king; Dlamini III, the father of Ngwenane and grandfather of Ndungunye; Dlamini IV (alias Maudzeni) who reigned 1875-1887.

(253) Nyau: a Swazi sibongo. The Nyau people have historically occupied a chiefdom along the Lubombo mountains between the Phangola and Ngwaruma rivers.

(254) Lubombo mts: form Swaziland's easternmost border.

(255) Mootjane river in southern Swaziland which rises south of Mluti and flows southwards into the Republic of South Africa.

2 kunjalo

It is like that

SN Kunjalo, Kupludze kwatsi kapha  
It is like that, again when we were  
Sikhuluma ka nesilo ngatsi muni  
talking with the silo I said  
anu nasikhuluma nesilo kwatsi

anu when talking with the silo that  
to Hdwunganye kakusye to

this Hdwunganye is he not the one  
belayer khosi yini? ngatsi muni  
who was a king? I said

anu mine ngati loko ngoba

anu As for me I know that because  
Hdwunganye ngatwane ngoba

Hdwunganye is ngwane because  
kufika lomunye kati ngukutHdwunganye

one comes and say it is at Hdwunganye  
lomunye afika at ngukutHdwunganye

and another comes and say it is at ngwane  
ngaphudze ngatsi into yentivala

and I also said there are four  
more

royal residences of incwala (where incwala <sup>was</sup> danced)

1 anu yibale

anu Count them

SN Ngatsike nyengoba waba ka Zombodze  
I say as it was at Zombodze

emwa yayisulica eMkhanni

emwa <sup>247</sup> (it) it had  
moved from Mkhanni <sup>248</sup>

13. Silo ÷ Variant: Silwant - wild beast,  
ferocious animal; the  
lion, the king.

14. Awu = exclamation

(248) Nkhanu: According to Matschule (p. 25)  
Nkhanu was built shortly after the death of  
Mswati (1868) as the residence of the new  
Indlovukati, Sinku Khumalo (mother of the heir  
Sudvonga). It was situated at the junction of the  
road to the Sobamba king's house and the  
Mbabane - Manzini road.

COHdvwungunye  
 this Ndungunye  
 SN ya ngoba kune litfe le kapro  
 yes because this is a rock outcrop  
 abelusela khona,  
 there, he looked after stock there  
 wo ----  
 wo ---

SN kune litfe libetwa kutsiwe  
 there is a rock called it is  
 kukuhdvwungunye kuyhndwe  
 at Ndungunye<sup>land</sup> and it is also  
 kutsiwe ngokutgwane lelitfe  
 called it that Ngwane (rock), this rock  
 kodwa liye.  
 but it is one rock (the same rock).

2 kukanyalo wena wendhosi  
 It is like that, you of ndhosi.

3 hawu: emmandla lidwodza  
 hawu<sup>2</sup>: the man is powerful,  
 hawu-wu: this Ndungunye is (still) Ngwane  
 kephane. ngoba sive sibi ~~at~~ Ndungunye  
 but as we use to say Ndungunye  
 wa Ngwane waphidze waba ngc.  
 + is of Ngwane did he also become  
 Ngwane naye loddvwungunye?  
 (called) Ngwane him to this Ndungunye

12 hawu - an exclamation

keni —  
 family nklos."  
 Someone whispered to informant  
 no I unfortunately it is not clear  
 what this person was saying.

LONGwane utala londungunye  
 ink Hgwane begat this Adungunye  
 ngobe lamthla silapha nye solo  
 because as ~~today~~ we are here today,  
 Siku Hgwane wakini nklosi.  
 we are still in Hgwane who is of  
 Akhona-ku nemagama akhe lamanye  
 you family nklosi". There are other  
 names of his

- I HDelela, sengatsi abito la  
 HDelela, it seems (that) the name  
 Adungunye ngu Zikodze?  
 of Adungunye is Zikodze?<sup>150?</sup>
- SN ngu Zikodze?  
 Is he Zikodze?
- I mhl  
 yes
- SN kangati kumbel lokuthwana  
 I don't know maybe it is a name <sup>(that was used at his)</sup> of childhood.
- I Wena wati lokutsi ngutshanane  
 As for you, you know that he is  
 Hgwane.

11. Mitrosi - is also a name king, but  
in this case it is a praise  
for the Dalmatian people. It is  
also used for addressing other  
people.



nguyati lokutsi ufeli (to) umuti <sup>3</sup>  
I know that she died <sup>but</sup> when the royal  
sowula ka Zombodze lapha  
residence <sup>has</sup> been erected at  
kubheka umzisane.

Zombodze<sup>3</sup> saung (the sweet) ngisangu.  
1 lokusho kutsi uti, lolakubheka  
what means, you say this lakubheka,  
lolamelusi indlovukazi, yaka  
this lamelusi is an indlovukazi of  
Zombodze emuva

Zombodze emuva <sup>247</sup>  
SN Enhe  
yes

1 lenkhosi lebeyigidza lenwala  
who was ~~the~~ king who  
lapha ka Zombodze emuva ngubani?  
gidza 'd <sup>(251)</sup> the Nwala 'hu in Zombodze emuva <sup>247</sup>

SN Ngwenwane. kelinye ngadavungunye <sup>250</sup>  
It is Ngwane <sup>249</sup>. Another name of his is Ketyungunye

1 Hdvungunye kuyashwo kuye kutse  
Is Hdvungunye also called  
Ngwane?  
Ngwane?

SN ya  
ya

1 Kuyalo malume?  
Is it the (my) uncle?

2 ligama lakhona nkosi, lapha  
It is a name of the, in year

260. 'libito lelimile': the name by which the person is most commonly known.

1 Angwalikhumbili  
 I do not remember

SM ngulomvombi phela  
 She is Lomvombi?

3 ngulomvombi  
 She is Lomvombi

1 lelilakhe libito lekutalwa  
 is his name, a name of both?

SM lakhe lekutalwa  
 It is his of both?

1 la lamabili ngani?  
 what are these two for?

SM ngeyeyise  
 They are of her father

1 akuvakali  
 Is not understood.

3 ngeke salibhala nkhozi ngoba —  
 We cannot write it nkhozi because

1 akuvakali ngoba phela utsi  
 It is not clear (understood) because he says  
 ngekutalwa, ngekutalwa solo  
 by both, (names) of both and still  
 ngeyeyise, lekutalwa leyise  
 of her father, (name) of both is of his father.  
 ngelebutchosi unalo lekukhosi  
 it is of royalty. She has one of royalty.

SM phela ngeyise Lomelusi, lomelusi  
 in fact this Melusi<sup>30</sup> is her father, this  
ndlovukazi,

(30) Melusi: the name of a person

nabeta capha karrwanan Befhela<sup>12</sup>  
 when they were coming here to the place of  
 capha e macetjem.  
 Nowand this first arrived here at Macetjem.<sup>28</sup>  
 SM / Phela lokhuphake ka Tembe lota capha<sup>26</sup>  
 in fact the one who went up to Tembe,  
 etulu elubonyeni ngu Dlamini  
 coming up on the Lubombo is Dlamini<sup>250</sup>  
 lotakufika afele la ngati lokutsi,  
 who came and died here. I know that  
 inkhosi leyesuka le ka Bhaca<sup>29</sup>  
 the king who left there at Bhaca such  
 kuzo kutsiwe ngemabhaca-nye  
 that it was said they are Bhaca<sup>29</sup> people these  
 ngemaswati abhacela mswati  
 the Swazis. They hid away from Mswati  
 mahlane mswati atakugcotskwa  
 on the day when Mswati was warned  
 yid odza yakazulu batsi Befuna  
 by a (certain) man from Zulu (land) who said they  
 kumemuka mawala. Batsi  
 want to depose him of mawala.<sup>10</sup> When the  
 bayakaka baka Zulu bakhandaza  
 Zulus surrounded (Mswati's royal residence)  
 Mswati asahambile lokuzo kutsiwe  
 they found Mswati<sup>had gone</sup>, that is why  
 na lileletela ngelubombo, (259)  
 it was<sup>scare</sup> you skinted. the Lubombo,  
 nileletela yo mswaka  
 On your skinting, you had  
 kabhala  
 left<sup>the</sup> Bhaca place.

28. Macetjemi - place

29. Bhaca - is to huddle. It is used  
has ordinarily as a name for  
a people or a name of  
an area or place. Bhaca appears to  
be a nick-name for groups of fugitives or  
refugees. The existence of two separate  
groups of Bhaca people can be identified.  
The first group seem to be connected  
to the Swazis, to have fled from  
a 'Zulu' attack, and to have lived somewhere  
east of the Lubombo. The second group of  
Bhaca, as described by Bryant, (Older Times, p.150)  
were an accumulation of fugitives from  
most of the southern clans of Natal who settled  
south of the Mzimkhulu river <sup>amongst the Mpondo people</sup> sometime around  
the reign of Shaka.

(259) 'hleketela ngedubombo' - is a praise of an  
early Swazi king (according to Ntshobela, it is the  
praise of Dlamini I, and the full praise is 'Lomaced  
Lubombo ngekhlehketela etfwela umfuntl', which  
Ntshobela translates as 'the one who scavenged  
[and should be skinned] the Lubombo range carrying  
his little bundle of medicines' (p.5))

1 | kusko kuti lapha eMkhanini  
It means that had at [this] Mkhani<sup>248</sup>  
ngukhona etulu eLubonjeni?  
It is up there on the Lubombo?

sm kakhulu nkhozi  
indeed nkhozi

1

lokusko kuti ngala kwesivulela  
It means that <sup>the</sup> beginning of the  
kwemehl' etfu kwakumbala ngoba  
opening of our eyes, is to remember  
phela Sakhonywe embili. kwakhozi  
because we are pointed far, small  
betfu<sup>sdop</sup> badzabuka kwakumbala <sup>our</sup>  
kinship, dzabuka 'a<sup>25</sup> to remember  
sisukela lapha eMkhanini?  
we start from Mkhani<sup>248</sup>

sm Tsind luloobo kwetfu  
we, our true self.

1 | kusukela lapha kuNdzungunyel  
It starts from Ndzungunyel<sup>27</sup>

2 | Kufuna ngale lapha phansi  
you need to start down here  
Nneffu njengekusuka lephansi  
my brother, like saying down there  
ka Tembe ngoba phela ukhuphuke  
at Tembe<sup>26</sup> because he went up

25. Dzabuka - get word, break-off.  
And to originate. See glossary.

26. Tembe - area near the sea south of  
Delagoa Bay named after the Tembe  
river which flows in that area.

27. Mivungu ÷ a Swazi king  
who ruled in the early nineteenth  
century - the father of Somkhodo.



25. Dzabuka - get word break-off  
And to originate. See glossary

26. Tembu - area near the sea south of  
Delagoa Bay named after the Tembu  
river which flows in that area.

27. Ndvunguny - a Swazi king  
who ruled in the early nineteenth  
century - the father of Mthlolo.

1 qha vele ngye lement.  
no indeed distal four

3 lo lokwanyana, lo Blamin  
this, this one this Blamin<sup>(252)</sup>  
waygedzela<sup>inwala</sup> ?  
when did he ~~dated~~ <sup>gidza</sup> <sup>(251)</sup> inwala ?<sup>(10)</sup>

SM Blamin waygedzela etale  
Blamin ~~dated~~ <sup>gidza</sup> up on  
elubonyem <sup>lepto</sup> efela khona  
the Lobamba <sup>254</sup> where he died

3 Umuti wakhona amuwati  
you don't know the <sup>(royal)</sup> <sup>umuti</sup> <sup>254</sup> residence of them?

SM Umuti wakhona?  
the <sup>(royal)</sup> residence of them?

3 mab lulapha agidzela khona  
yes where he ~~dated~~ <sup>gidza</sup> <sup>(251)</sup> (celebrated)

SM Anguwati, ngyati lokutsi lomuti  
I don't know it, I know that the residence  
phela kuse nkhanini Lokutsi Blamin,  
in fact is called nkhanini <sup>248</sup> here in Blamin's <sup>252</sup>  
lolotian utala to Zombodze.

here, who gave birth to Zombodze.  
Zombodze atale lolobamba  
Zombodze gave birth to Lobamba <sup>256</sup>

2 Khumbula futsi makhethu  
Remember again my brother

SM Lolobamba atale loludgidzi  
this Lobamba gave birth to Ludgidzi,  
base ba mine-ke nkhasi,  
then they become four, nkhasi"<sup>12</sup>

(258) umuti - see glossary.

(28) unmute - see glossary

9  
usibande  
father is Sibandi<sup>19</sup>

1 libito lokutsi sibandze akusiso  
is Sibandi a name, it is not  
Sibongi?<sup>20</sup>  
Sibongi?<sup>21</sup>

S/M akusiso sibongi. libito nyengobe  
It is not a Sibongi. It is a name as  
labebavusa libito labosibandze

those who want to restore the name  
la wentjunga lona l'file was  
of this Sibandze<sup>24</sup> of Njingila<sup>24</sup> is this one

Acapaphi ununtuwana bebavusa  
who died he is opeNcapaphi, a child. May use  
libito labona ukucala nyest  
restoring the name of the first one, the  
wa Bhozongo. Manje-ke ngatoke.

father of Bhozongo<sup>21</sup>. now, this is my  
Mase ayigadze ke Somlile la  
after Somlile la danda (celebrated)

kuabo katobamba mawala  
mawala<sup>(10)</sup> at lobamba<sup>(256)</sup> lobamba  
uLobamba-ke

atale uludzidzi Kabo Mswati  
gave birth to Ludzidzi<sup>22</sup> which is Mswati,

kalazidze manje-ke nyengoba,  
& Lazidze<sup>23</sup> (what he was born)

mingaki-ke nkosi manje?  
now, how many are they (residences)  
nkosi?.

43. Luyuyant. Name of a place, or  
a person's home

44. Mamyondwen - Mplondis' area  
a place

umuti lo. limpondo, liswati  
this residence. This mpondo<sup>42</sup> is a  
limpondo.

Swazi. limpondo

S limpondo liswati?

is a mpondo a Swazi

SM limpondo, lemampondweni,  
an mpondo, at the place of mpondos  
nyengatapha kitsi lavuswake

As over here in our side, those who are  
kitsiwa nyumuti wemampondweni  
raised up they are called a residence

→ Lomuti wemampondweni ngawawane  
of mpondos. The (royal) residence at the

S Wangwane?

it is of Ngwane.

SM ya  
ya

3 lemampondweni?

at the mpondo's place

SM Khonia le kunge

in there is like this

S Wendhula enamhaceni wase uya<sup>29</sup>  
He went past the place of the Blacks

enamampondweni.  
to the place of the mpondos<sup>42</sup>

SM Iha abese liphelele nguye lentshe.  
no, it was all under his jurisdiction.

Lomuti lo ngawala ka Ngwane  
This residence is of here in Ngwane's place.

S Lowemampondweni

This one of the mpondos?

242. Mpondo ÷ name of a group of people resident  
around the Mzimvubu river in present-day Transkei  
Ehlangeniwe ÷ place of the  
Mpondo people.

(See n's 27 + 40)

(264) See Bryant, Olden Times,  
for a similar claim

chap 28.

mpondos place is for Hgwane



18  
nemlaswati abeyigidza <sup>gidza'd</sup> ngoma  
and the Swazis ~~dated~~ (same) a song  
atsi tsind sinjumuzi Akulu  
saying we are a big residence.  
asboma le emzinkulu  
Saying this while they were at Mzinkulu <sup>40</sup>

3 Kabhaca  
at Bhaca<sup>29</sup>

SM Kabhaca babhacela Mswati  
at Bhaca they hid from Mswati  
Muhla atokuswa yilendoda  
on that day when he was warned by  
yakwazulu tsi phuma wena  
a Zulu man. The man said, run away,  
umpi yeza ukubambawena  
the umpi is coming to capture you.  
ukubamba tsi ingakubamba  
to capture you, after which you  
uyofundzisa lenthos, yaka zulu  
will go and teach the Zulu king  
lenwala wemukul lenwala  
this lenwala and you be deprived of it.  
Sowya phuma Mswati, kantsi  
Then Mswati came out [ran away], yet he  
Sowubatzelile laba sebayabhaca  
had told these, then they hid,  
sekutsiwa yemabhaca ke  
then they were called the Bhacas,<sup>29</sup>  
libito labo. uyabona nje  
their name. you see

41. map ÷ see glossary

SM yayingeyakamkhatjwa  
It was at Mkhathjwa<sup>36</sup>

15 beyya ka ndwandwa?  
It was of Ndwandwa<sup>37</sup>?

SM nkulu  
yes

1 abesangabaconywa Thandile?  
Was Thandile<sup>38</sup> not yet chosen?

SM nkulu?  
nkulu

1 abesangabaconywa ulazidze?  
was Lazidze<sup>23</sup> not yet chosen?

SM gha  
no

2 besaconywe phala ulazidze ngoba  
lazidze was then chosen because  
ulazidze utala Mswati

SM Mswati phala lowakucala, khayi  
lafat the earlier Mswati, not this  
lo, ngowamusa phala lo, lowa  
one, this one is a of late, this one  
lo la  
this, lela<sup>(263)</sup>

3 lowaseludzidzini  
the one of Ludzidzini<sup>22</sup>

SM ngisho lo lowayigidza le  
I mean the one who danced<sup>gidza</sup>  
ka bhala mwalu, emginkulu<sup>29</sup>  
at Bhaca<sup>29</sup>, at Mginkulu<sup>40</sup>

36. Mkhathwa - (variant: Mkhathwa) a subongo originally  
of the Ndwandwe kingdom.

37. Ndwandwe - clan name; name of a  
kingdom south of Swaziland which collapsed under Zulu attack

38. Thandell - Daughter of Zwindl who  
married Samhlobo and bore Mswati (alias  
Lalidze)

40 Mzimkhulu - literally it is translated  
big residence (the Mzimkhulu  
river forms the southernmost boundary of Natal (See n. 29)<sup>\*</sup>  
(263) according to Matschula (chart opposite p. 4), the  
son of Dlamini I the founding ancestor of the Swazi  
royal house, was Mswati I. The informant  
seems to be trying to distinguish between  
two Mswatis in the royal genealogy, an early  
Mswati and the later, better known Mswati,  
son of Samhlobo

\* (On debate over the meaning of this river name  
see A. Koopman, 'Zulu place-names on the Drakensberg',  
in A.J. d. Sinclair (ed.), G.S. Nienaber - 'n Huldeblyk,  
Mouv. of the Western Cape, 1983, pp. 303-4.) \*

Mswati wa cishwa yintoda  
Mswati who left being chased [wanted]  
yaka zulu kunumbilangano wokutsi  
by a man from zulu (land) who said the  
kufanele ayokakwa etsi  
is a meeting whose agenda is to surround  
angabanywa ayifundzisa inkhosi  
him, After he is captured, he must come  
yaka zulu etsi angayifundzisa  
and teach the zulu king, after he has  
ayicedze bese bayame nuka yena  
finished teaching it, then they dipni  
sowaba ngusuntsi. Batsi abusiko  
lun <sup>is no kingship</sup> will be become a common person. They  
bukhosi kahlle nibokel nyobuko  
said it is not a true kingship, you  
ngala (Mswatin). kutsi bukhusi  
must one day go and observe this side

→ Benta yam nabajuba umnyaka  
in the country of the Swazis, that is

2 kusho laba bakazulu  
this was said by those of zulu (land)

Sm kusho laba bakazulu  
It was said by those of zulu (land)  
nabesusa lokuyakumkaka  
when initiating the idea of surrounding him.

5 uyasibumbula sibhatsi kutsi  
do you remember the time, that is  
nguyephi leyo nkosi yayekhuluma  
which is that king which was talking  
naye, yaka zulu?  
with him of zulu (land)

what the Kingship does when ending a  
year (262) ←

(262) Presumably this is a reference to the incwala which  
usually takes place in mid-summer (i.e. late Dec.)

3 besingalati lilelonye.  
we did not know the other one (name)

1 wakabani Sibongo Sakhe?  
what is his Sibongo?

SM wakamndzebele, laba bakam  
He is of Mndzelle<sup>20</sup>, these  
ndzebele ye manwa bakwisi  
Mndzelle, do you hear ndkwisi it  
kutsiwa ndkwisi kutsiwa  
is said ndkwisi<sup>31</sup> it is said  
ngayeke.

Because of that.

4 zha<sup>32</sup> vele ngesekhathu sinamahlwa  
It is so, by the time we were with  
nam nani ngingaka ngangwe  
Mahlwa<sup>32</sup> and <sup>33</sup> old as I am now, I  
kanyalo kutsi wakamndzebele  
heard it that way, that is he is of  
name besebadibanisa lapha sekifune  
Mndzebele, unfortunately they were  
ka kutsi anu lolominye  
confusing it where they were asked  
ngewakabani.

about, of who .. is the other one.

1 ghubeka - babe  
Continue, babi<sup>34</sup>

SM Mangena-ke Sinabhaleni-ke  
now, it is in Mabhaleni<sup>35</sup>,  
lapha kabhala. kabhala kwesuka  
ku in Bhaca. at Bhaca it was

31. naBonkhusi - it could be translated  
'with the king and others with ~~them~~ King' and also  
it could also refer to  
Mothers of the King. In this  
case it refers to mother  
of the king.

32. Iha - it is translated as  
no but in this case it is  
use to confirm what the  
informant was saying.

33. Mahlova - person's name

34. Babe - 'father': see glossary

35. Mabhaceni - place of the Blacas<sup>29</sup>  
see n. 29

36. Mndzebele: a Swazi sibongo. According to Kupoi, p 233  
the Mndzebele are bemdzabuko



ngukubhika lokutsi nguyise nangena  
I am pointing out that he is her  
the emabito aboyise nabili  
father now, that are two names of her father.

32 lotala lendlovukazi  
who begets the ndlovukazi  
1 wo-o-o  
wo-o-o (g see)

Sm lotala lendlovukazi ngulaku-  
the <sup>what</sup> <sup>beats</sup> ndlovukazi is ~~from~~ Lakubhika,  
kbleka ngulamelusi, mnye kodwa  
she is kanelusi, but the person is  
lometsu  
and the same person

1 wo-o-o  
wo-o-o

Sm lotala lomvumbi leyindlovukazi  
who begets this lomvumbi who is a ndlovukazi.

1 libito kelimile ngulomvumbi  
a standing name is lomvumbi,  
lolamelusi solo nguloyise  
this lamelusi is still her father.  
3 nalababhika solo nguloyise  
and this lakubhika is still her father.

Sm ya nguloyise  
ya is her father.

1 ngukubhika le  
he is kubhika there -

Sm ya  
ya

50<sup>th</sup> Maguacola = St. is game where stones  
are used to represent cattle, and bones  
representing bulls mock-fight. (the name is an  
onomatopoeic rendition of the stones knocking each  
other)

48 Rock of Ngwane - Also known as  
Uje Lejuba, this rock is located  
35 km outside the present  
day town of Pongola along the road to  
Pretoria, and just south of the Swaziland border.

as 'like Likantunjabili ngwuleli ngweend:  
This is a name of a place.  
literally it could be translated as  
Open for all that I may get in,  
Rock (stone) of two apertures or rather  
Stone (rock) of two openings, open  
for all that I may get in.

46. Lunkwonga - could mean Luvuvonga  
(Again, see Matsubata, chart opposite p. 4, for  
the existence of 2 Luvuvongas on the Ngwone  
Kuhle - one pre-nineteenth century, the other a  
nineteenth century K.S.

Sowuyehla uyakuba Semavenini.  
then he went down to Mavani. 265

1 Asisi uyizidze emampandweni  
let us say that that first Mswati  
nomu kabhala leya Mswati  
danced 'gdrald' at Mampandweni<sup>60</sup>  
wokuwala  
or at Bhala<sup>20</sup>

SM uyizidze kabhala emzimakulu  
he started it at Bhala in Mzimakulu<sup>60</sup>

1 kapha emampandweni. Sengubani ice?  
+ who is it here at Mampandweni

SM la emampandweni phila ngumati  
here in Mampandweni <sup>in fact</sup> it is a  
waitwane. Ngwane lowa wakugala  
Mchane's residence. Not this Ngwane

Ayi lo. Ngengoba ngizizo ngitsi  
but the first one. As 3 em saying,  
unite yalapha kanguane muni  
then the four residences of here in  
Anguwanga lo.

Ngwane's place. I didn't hear anything about this<sup>one</sup>

3 Tsine swa kungatsi yilo  
As for us, we understand as if it is this one.

1 qha asibenge  
no let us say thank you.

kwalo lelitje, magwadda 26  
on the bottom of the rock, it is Magwadda 5.0  
5 angephansi?  
are they below?

Sm ya lawa entura ticheme  
yes these are made into separated  
are alongise tichenl temabutto  
groups like separated groups of emabutto's  
5 awetelo letulu aaphansi?

they are not on top but down on bottom?  
Sm Awetelo letulu aaphansi kwalo lelitje  
they are not on top they are on the bottom of the rock.

5 lalaba bebasicela batsi  
these who were telling saying  
asetulu, abedlangano  
they are on top, he played with them  
letulu etjemi bebasicela basikhobhisa?  
on top of the rock, they were telling us a lie?

Sm Abemkhobhisa, angahlala etulu  
He was telling you a lie, He can stay (play) on  
etjemi linjani lona  
top of the rock, how, how was the rock  
muhle ngati loto  
I know that.

3 Lamatje abemadhalisa nyaru  
How did he made the stones to play  
lamagwadda?  
the Magwadda?

Sm Awenta ticheme tichenl temabutto  
He separated them into groups of  
emabutto's

5 Matutfo - see glossary.

lobekadala ngalelitje letulu?  
who was playing with the rock up on top?

SM nguyel  
It is him.

1 Sowungakanani-ke?  
to how old was he?

SM Sowungumfana, utewabekwa  
He was a boy, He was installed,  
wate wabekwa anguliku abhona  
He was installed whilst he was there  
lapho elusa.

5 lamatje bekakwela nyani  
How did he climb the  
lapha etulu  
rocks to play on top?

SM nlu?  
what?

5 bekakwela nyani kulamatje?  
How did he climb the rocks?

SM litje lenye  
It is one rock

5 lenye kodwa abedlala ngani  
It is one but how did what did he  
lapha etulu  
used to play <sup>with</sup> on top of it?

3 eha, eha, eha  
no, no, no

SM abedlala ngemagwadla laphansi  
He was playing with magwadlas <sup>50</sup> below



wella elubonyeni ke utalo  
that went down the Lubambo  
Lomgwane

2 after Ngwane was born  
Lozombodze  
this Zombodze

SM Wakazombodze  
of Zombodze

5 Ghabeha-ke babe  
continued babe<sup>30</sup>

SM manjena sonusuka-ke la  
now when it moved from here  
ekhatsi emzimvubu usengumafwand  
between the Mzimvubu<sup>39</sup> he was by  
kukhala kwakhe kuba ngumfana  
then an infant, he grew and became a  
uyelusa welusa sonusuka,  
boy and took after livestock when he it  
emzi. Sebanatsa Umzisangu  
was bred in Mzisangu they were using water  
ka Zombodze. Welusela-ikhona-ke  
from the Mzisangu for consumption at Zombodze.  
lapha etjani laNgwane laka  
He looked after livestock at the rock of Ngwane<sup>48</sup>  
Mdvungunye yalo kona lelitje  
here in Mdvungunye also, it had got  
linemabito lamabili

two rams  
5 Latjani laNgwane, Nguye yeni  
Here on the rock of Ngwane, it had

SM mli Mabele gida-ke Mswatinye  
 yes, when <sup>gizalwa</sup> ~~the~~ I & understand  
 lowekata kuva kwami  
 the first Mswati was buried  
 usetjani likantunjambili  
 at <sup>etjani of ntunjambili</sup>  
 ngwalele ngingeni le phansi  
 ngwalele ngingeni<sup>us</sup> down there

2 elubonyeni  
 at Lubombo

SM Malomntwanakhe toto lona  
 and also his child this one  
 lotala tsine lokundvonga naye  
 who begets us this Lundvonga<sup>ee</sup> and him  
 ulephansi. Lona-ke lotalwa  
 is down there. This one who was born  
 ngulolundvonga le loklamani  
 of Lundvonga this Namani<sup>252</sup> is  
 cila elubonyeni  
 he at Lubombo

2 kaNyawo  
 at the place of the Nyawo<sup>253</sup>

SM kaNyawo kwati kwami-ke  
 at Nyawo's place that is how I know it.

5 Sekusaka bani-ke lapha  
 who then left here  
 elubonyeni?  
 at Lubombo

SM elubonyeni-ke sekwehla-ke le muti  
 at Lubombo it is the residence

S asaghuba babe  
can babe<sup>30</sup> proceed

SM uyabona ku Mswati kusuka kwakhe  
you see, when Mswati left back there  
li emzimkulu (accusative) yilendoda  
at Mzimkulu being chased (warned) by  
yakwazulu usuka ke uyahamba  
thus a man from Zulu (land) he went  
Mswati & sebatsi bayakata  
away and when the Zulus surrounded  
bakazulu akaselwa Mswati

his residence, Mswati was  
Sebabamba lama bhaca sebatsi  
gone by then, they then captured the  
yemabhaca labhacile Mswati

bhaca<sup>29</sup> saying there are bhacas who has  
nabehamba Mswati ukhethela  
hid from Mswati when they were going away  
ngelubombo uyehla uyehla

Mswati went round the Lubombo and he  
elubonyeni yakwakhela eMavani.  
came down from the Lubombo and settled at Mavani<sup>265</sup>

S Makafika eMavani?   
when he arrived at Mavani, then what?

SM uyefika eMavani uyahlalalel  
when he came to Mavani, he settled  
uyayigadza intwala  
down and he danced gadza<sup>251</sup> mawala<sup>10</sup>

S uyayigadza futsi?  
and he danced <sup>gidza</sup> & agani?

265 Navarinu:

*[Faint handwritten notes or scribbles]*

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Sm Lowemampondweni  
This one of the mpondo's<sup>42</sup> place  
| wawungakuyhi?  
what about was it?

Sm Njengalona - nje njengoba sala  
like this one, as this is here,  
Kazombodze Ngwani kusemampond-  
in Zombodze Ngwani, it is in  
eni kusemampondweni  
mpondo's place. It is in mpondo's<sup>42</sup> place.

2 la kaluphuyani<sup>43</sup>  
here, at Luyuyani<sup>43</sup>

Sm laka luyuyani<sup>43</sup>  
here at Luyuyani<sup>43</sup>

1 loya Ngwane ukugala wayidza<sup>gidza<sup>44</sup></sup>  
that first Ngwane, where did he dance,  
inwala<sup>10</sup> kungatsi loya Mswati  
inwala<sup>10</sup> seems that first  
waken cala  
Mswati

Sm abeyigidza<sup>gidza<sup>44</sup></sup> le, usuke nguye lo  
he ~~was dancing~~ it the back there, it is here

3 lencampondweni  
at the mpondo's place

Sm ya usuke le lencampondweni<sup>44</sup>  
yes when he left Mampondweni  
wase ukhetela igalubombo  
then he ~~travels~~<sup>skirted</sup> around the Lubombo