

S. O. E. P. NDLALA HISTORY: Simbimba Ndala 2/6

Kuphela nye emibi layicamsbill
except that he set up these residences,
nguwethampondweni, wethakani,
of Mampondweni⁴⁴, of Ludzakani⁴⁹
nguwenyakeni.
of Nyakeni⁵⁶.

5 Nyakeni khona-ke khayi la?
At Nyakeni in there, not here?

SM Khayi la. Phela ngowakhe
not here in fact it is his
nguye ngwane 'lapha kwakaka
he is ngwane, but when the zulus
baka zulu bakhatya kangaka be-
surrounded and found that the grass
tjwelwa sebese baldoma lesikozu
around the residence was not burnt, so they put
sowayakha lomuti. kuti kube
a sikozu⁵⁷ then the residence was burnt.
li Shuselo.

then that is how this Shuselo⁵⁸ came about

5 Ngwoko-ke lengisolo nguwifuna
That is the one I was all along
gubekela-ke kabe
looking for. Proceed kabe³⁴

SM Agati kanyalo
That is how I know it

1 Lokusho kuti ngemalawu
It means that they are emalawu⁵⁹
Amiswati ke
of Mswati.

plate of
56. eNyakem - derivative from the
word nyaka which
can be translated as
year, season, pancreas,
sweet bread, ruffled,
disturbed, disturbed object,
disorder, rate and scold.
(C.M. Doke and B.W. Velakazi.)

57. uSikozu - intense burning heat, as
felt in the immediate vicinity
of a great fire or (metaphor)
a hot locality; fame, great
reputation. (Alfred T. Bryant.)

58. Shiselu - present day known as
Shiselweni. This was a
royal residence name. The area
around the residence was and
called by this name. Further, today the
word has been extended to the
whole region known as
Shiselweni District.

(56) eNyakem cont: Bryant, Dictionary, p.462 gives
nyakem as a spoon-bag, according to a number
of Swazi informants, Nyakem was an insulting
epithet applied to tevela speakers of Ntatal.
(tevela being a dialect akin to siSwati) (see
Webb & Wright, James Stuart Archive, vol.1, p.118; vol.2,
p.55; vol.3, p.227)

Nyakem is also the name of present-day village
about 13 km north of Manzini

Also see Bonne interview with Ngizaso S. B. at Nyakem, where the informant asserted

'This is the house of Nyakem... - we are
also uLlambedla [the name of a herd] - the
king's herd from Nyakem! According to this
informant, the uLlambedla moved this
following an Anglo-Boer war

the informant also notes that Malunge, a son
Sambhlo was placed in charge of the Nyakem area
and that the Nyakem house is charged
with installing new kings

49 (e) Ludzakeni - derivative from Ludzaka which is translated mud. This word refers to the place of mud.

58 (e) Nyakeni - derivative from the word Nyaka which can be translated as year, season, pancakes, sweet bread, ruffled, dishevelled, disturbed object, disorder, rate and scold. (C.M. Boker and E.W. Velakazi.)

59. (i) sikozza - intense burning heat, as felt in the immediate vicinity of a great fire or (metaphor) a hot locality; fame, great reputation. (Alfred T. Bryant.)

58 (e) Shiselelo - present day known as Shiselweni. This was a royal residence name. The area around the residence was and called by this name. Further, today the word has been extended to the whole region known as Shiselweni district.

(56) (e) Nyakeni cont: Bryant, Dictionary, p. 462 gives nyakeni as a name of a village in the north-western part of Swaziland. It is a name of a village in the north-western part of Swaziland. It is a name of a village in the north-western part of Swaziland. It is a name of a village in the north-western part of Swaziland. (tikela being a word which is Swazi) (see Webb & Wright, James Smith's Archives, vol. 1, p. 118; vol. 2, p. 55; vol. 3, p. 229)

Nyakeni is a village in the north-western part of present-day village about 13 km north of Manzini.

Also see Bonne interview with Nyakeni at Nyakeni, where the informant asserted

'This is the house of Nyakeni... -we are also Udlambedia [the name of a herd] - the

5 lapho abekelwa khona lobukhosi
where was he installed (as king) for
ngukuphi? lapho abekelwa khona
kingship? where the child was installed
lobukhosi ngukuphi lomfwana?
So kingship, it is where?

Sm wabekelwa kabo phela
he was installed at (where his mother stayed)
ka zombodze. kalamndzibeli, kabo
zombodze. at lamndzibeli's, his mother.

5 ayi le entasi lapha ngase
not down there, there next to
tjani, wabekelwa ka zombodze
the rock, she was in at zombodze
kantsi?

Sm by the way?
phela abelisa le kulalitje.
Infact, he looked after livestock there in
umuti alapha ngasemfingeni
the rock. His residence was here near
wenzisana

5 ~~was~~ the source of Mzisanqo
wasubekelwa kulowo muti?
He was then installed at the residence?

Sm ya
yes.

5 makusuka lapho wase uyaphi?
when he left there, where did he go to?

Sm azange asuke kubhika emibili.
He did not go any further.

ss Lamazebeli - dant. 6/11/02
Mdz. 6/11/02; see n 2.

angikako ngelela nunt kulw
 I have never come to the
 ugobo lelitye wabekelwa khona
 rock itself. He was installed there
 wabekwa la ekhaya, ununt.
 It was installed here at home, the
 ulapha emzisana, untfombo
 residence was at Mzisanga. They fetched
 bekhwako kungulozisana
 water from the Mzisanga.

1 Umunt' ligama lawo Pungubani?
 what was the name of the residence?

Sm Ungu Zombodze
 It was Zombodze

5 usuka laphe wase ubhekaphi-ke?
 where did it moved to?

Sm ngulokwen abakhona kuleto liganga
 It is still in those areas

5 gha : ngesho ka, ukhona lomunt'
 no, I mean at, there is another
 umunt' lawucaba
 residence that he called

Sm Umunt' lawucaba ngati Wemampond-
 A residence that he called as I know
 weni

is the one at of Mampondweni^{uu}

5 Wemampondweni?
 of Mampondweni?

Sm ya
 Yes

5 libitwa kanyalo lelitje?
Is the rock called that way?

Sm ya libitwa kanyalo-le.
yes, it is called that way.

5 Lamatje behadlala ngawo bekakuphi?
What were these stones he was playing with?

Sm lamatje senguloku ufolusa
the stones, he was lining
emabutfo, ticheme ticheme ticheme
mabutfos, separated groups, separated groups,
ticheme

separated groups

5 Benge bekangekho litulu lamatje?
They were not on top these stones?

Sm pha bekangekho etulu etem
no, they were not on top of the rock

5 Behalaphansi kwalilitje?
They were at the bottom of the rock?

Sm behalapha ngaphansi kwalilitje kadlala kulo
they were at the bottom of the rock
he played at

5 akhwela ngam kuya letulu?
What did he used for climbing to the top?

Sm akhwela masakhwela
He climbed when he climbed

5 akhwela ngam?
He climbed how?

Sm akhwela, ahlala kulo lelitje,
He climbed, he sat on the rock,
kulelwela masakhwela akhwela
to climb, if it could be climbed he climbed.

5 Wo nguye lo zombodze
we^{su} 94 is this zombodze?

SM ya
yes

5 lokunguno solo nguvufuna-ke
which is the one I have been looking
Mun. kanyena-ke lomlufwana
for, now the child
wakhulela khona?

SM giv up ~~is~~ this?
lomlufwanake utse nje mabetsi
when the baby was then
ungumfwana ungaka wase
an infant (young child) of this size,
uyasuka lomuti uyawakha
then the residence moved to settle
entzisana lapho atakuta
at Mzisangu where he became a
ngumfana khona-ke lo ngwan
boy, this ngwan

5 lo wase wenta nyam-ke?
what then (happened) did he do?

SM lapha-ke asetawelisa ayodlala
here it is when he locked off. lwi-
kullitje libitwa kuti - nje
stock and went to play on the rock, as it
ngu rhdungunye, ngukurhdungunye-
is called rhdungunye. It is at rhdungunye.
nje ngukurhdungunye
94 is at rhdungunye.

54 WO - exclamation

Sm Enhu Sowayabekwa wase
 yes He was then installed then
 uyabekwale lapho Sowuba yinkhosi
 he was installed and he became a king.

5 Sowuyogedzaphike lenuwale?
 where did he then ~~arrive~~ ^{gidza} ²⁵¹ inuwale ¹⁰

Sm uyogedza ka Zombodze
 He ~~arrived~~ ^{gidza} it at Zombodze

5 Zombodze ^{ye} lenimatiko kumbel
 Is it the Zombodze we know or it
 lomunye?

is another one

Sm lololenwale lenimatiko
 the one in ^{emvya} ~~the~~ (east) south ²⁴⁷ which you know.

3 Kute lomunye Zombodze ngaphandle
 is there not another Zombodze besides
 inawale?
 that one?

Sm Kute
 there is none

1 Wakhiwaphi lo Zombodze?
 where was this Zombodze built?

Sm Wakhiwa ku Matsapha ekhatsi
 It was built at Matsapha ⁵² between
 Kwe Ncotshane ²⁵⁵ ~~lenzimvubu~~
 Ncotshane ²⁵⁵ and Mzimvubu ³¹ rivers

1 lomunye kowubitwa kutsiwa yini?
 what was the the residence called.

Sm lomunye nguye lo Zombodze
 the residence is this Zombodze.

52 Mat. apha - name of a place. This
is not the present day
Matsapa area. Its location
is between the present
town of Pomula and Saliffi border.

1901

2 enta emabuffo

He was making mabuffo⁵¹

SM

ya enta emabuffo

yes making mabuffo

2

nih

yes

SM

nih

yes

1

Mancane lamaffe romi zematje

are the stones small or it is

lamakulu?

big stones?

SM

cha mancane

no, they are small.

1

langangekutsi umaffuana

of that size that a young child

abengawatsa

could lift them?

SM

ya

yes

5

chubeka, kutsi nakacedza kadalala

continued, that is after he has

ngalamatje wabese sowusuka

finished playing with the stones

lapho uyaphi?

where did he go?

SM

bese ubandzala

then he became a grown up.

1

Senuyabekwa?

He was then installed?

70. intfambatare - (1) young girl (from
infancy to puberty.
(2) unmarried girl.

71. Sinjalo - name of a person. It
can be translated as
"we are like that" possibly

and the form of Samjalore, the common name of Samblode's mother
72. hiphovela - is an intombi⁶⁶ (girl
friend) of the King.

38

kuHlatsikhulu laphu Akhotsama
at Hlatsikhulu⁶⁵ where he was
khona manyena-ke nguloko Bontkosi
buried. Now, that is what I
lengkwatiko mine.

know Bontkosi"

Sesiyakukhuluma, sengiyakukhuluma
we will talk it over, I will talk over
loku yengalokuba sengis hito loku
this as I have said this

Sengiya kulelile lakhe ngibuyela.

I am now going to talk about his rock
enuwa-ke manje kulelile rdunganyo.

I am going back now, to the rock of Adunganyo

laphu akhuluma khona angumfana

where he grew up being a boy

A odlala emagwadla khona waze

playing Magwadla⁵⁰ until he

waba yinkosi to kulahle tenkomo

became king. He stopped to look after lile-

kwakhe nasabusa ubese wufuma

stock when he started to reign He then

emadvoza kutsi ayomcelela

sent a man to ask for him an

kuSibandze ayomcelela intfombi.

intfombi⁶⁶ from Sibandze⁶⁷. The man

ayileke emadvoza kuSibandze

went to Sibandze

Simelane. emkalaneni manyena-ke

Simelane at Hkalaneni⁶⁹ now

65. Hlatsikhulu ÷ (variant: Hlatikhulu). A town in southern Western part of the country (the name means 'Big forest'). It is located near the scenic 'Grand Valley' of the Mkhondo river. (G. O. Peter, p. 51). This may refer to another Hlatikhulu elsewhere.

66. Intfombi ÷ is a post-adolescent young unmarried woman but in the case of royalty she may be even younger. This is also an age condition of a fully-grown up girl.

67. Sebantze - clan name, Bumanu. but in this case is a person name. (see n 24a)

68. Simelane - clan name; see note 17.

69. NKalanem ÷ name of an place area near present-day Melmoth in Zululand.

2 Nemitsambo yakho igwall²⁴
and your veins be full.
SM ya, nkhulu
yes

— kakhatsi ucala
then you start.

SM Ngulakubhika ngulamelusi²
He is Lakubhika², she is Lamelusi¹
nguyise wakhe lomvumbi,
this is lomvumbi's³ father,
ndlovukazi yaka zombodze lengiyatiko
the ndlovukazi⁶ of zombodze⁸ that I know
letala Hdvungunye. Hdvungunye
which gave birth to Hdvungunye. The rock
like lakhe laphe abetlala khona
where Hdvungunye played is his and it
nguhdvungunye, nguzwane
is called Hdvungunye, it is called ngwane.
Manyana ke ngukoke name
new, that is what I
lengikwatiko bekunene loku
know
Kulo Hdvungunye, Hdvungunye lo
about Hdvungunye, Hdvungunye is a
umfwana walakubhika uyise
child of Lakubhika², his father
wakhe nguHlamin²⁵² use lubonyem²⁵⁰
is Hlamin²⁵² who is at Lubombe

64. Hemitsambo yahlo igewale ÷ This
expression means to be
confident of what one is
saying. Literally it can be translated
'and your blood veins become full.'

30. ^{we} belumini - This is a polite form of
address, in this case
referring to the interviewers.
It is also a Sinaratelo
(praise) for the Danini
people. It also has a wider
everyday usage.

PAGES
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BLADSYE



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JD. 192

Sumbumbe

Do not
film.

1. get date, interviewees from Isaac interviewed at.
2. n. 4. on Sumbumbe + n. 5 of his father - flesh out.
3. Neabaphi (p. 9) who is he
4. Who was Sibande, p. 9?
5. Macetjeni - p. 12 where is it
6. Melun n. 30 p. 13
7. p. 15 who is Mahhova
8. p. 20 Lufhayane - near Tombadze? n. 43
9. Mavamin, p. 21, n. 265 - had occurred - other interviews
10. n. 45 ifc Ntunjambile - also Hope
11. p. 33 n. 49 where is edudzakeni?
12. p. 33, n. 56. Nyakem were is it, or what?

|

m

SM am: ³⁰ ngengele ngakhuluma kucabanga
an I can give you what I think it
ku am. Sengingabli ngithunga
is. I would be spelling the
ikhuluma
story.

3 Kumbi bangakhumbula
maybe the khelas of Hluti⁶⁰
baka ndlela (wakhubi) lamagogodvulo
can remember, whose were the
netamaku: kwakungemabuffo
Magogodvulo⁶¹ ani tamaku⁶² emabuffo⁶¹?
abani?

2 Hgubo laba labadzala nabasho
It is thus as the elders say
— ndlavela
ndlavelo⁶³

SM ngengele ngakhupha kahle kona
I cannot say it out, but it is
kunjalo, ngengele ngagodzisa
like that, I cannot put it quite
kahle kuthi ngangidibanisa
well, that is I would be mixing (spoiling)
ikhuluma, kukhuluma kokubel
the story, to talk what
Sowuticabangela wena akusenti-kona
you thing think is not the right thing
kufuna ukhuluma into lowaywa
to do, you need to talk (say) what you
kubadzala.
heard from the elders.

60. Huku - Swazi ancestor from whom the
Hallela's claim descent

61. Magogodvolo \div name of libutfo⁵¹ of
(see Matschula at Takhiwo appendix b)
abombolo and Meweti. \wedge ~~It is~~ translated as
frog

62. Tamaku \div name of libutfo.
It is translated as
small dogs

63. Mbalavala - libutfo⁵¹ made up of men b
between 1856-1866, some sources give it as
a unit of Meweti, other say of Mbandzeni

5 Mgemachawe enkhwisi?
Khu eni brave man of the king?

SM Enmachawe abotgwant
brave man of the Mgwant

5 Wabaleka yena kapho?
did he at that time run away?

SM yena waphuma
he went out

5 Wangaphumi nawo emachawe
He did not go out with his ~~brave~~ ^{heroes} akhe?
man?

SM Emachawe asala abambe lempi
The brave men remained holding the
ngulapho-ke alimali khuma-ke
impi⁴ It is what these brave men
lamachawe
were ^{fatally} injured.

5 Bekungulaphu-ke leli kutfo?
Which was that litfo⁵

SM ntu?
what

5 Bekungulaphu lelo kutfo lakho?
Which was that litfo of his?

SM Angite galishi ngaba langishiya
I cannot say it because I missed
kubo labadzala
the name from them the elais.

5 Kute nabelincane lolicabangako?
you cannot ~~not~~ remember just
anything?

Sm a Hgwane
of Hgwane

1 Agumgwane?
He is Hgwane?

Sm mhh
yes

3 kushi kutsi kwakuselavini lapha
It means that it was at Lavini⁵⁹
incwala igadzwa lapha ^{gidza'd(251)}
but when incwala¹⁰ was ~~at~~ here
ka zombodze?
at zombodze?

Sm ya
yes

5 Lokukutsiwa lisuselo-ye
as it is called a Sluselo⁵⁸

Sm ngulapha kwafa loGawu nabo
It is when people like Gawu and
Msweli muzukwand sebakakwe
Msweli died on the day when they
ngizulu
were surrounded by the zulus.

5 bebayini?
what were they?

Sm emachane
they were brave [heroes]

5 bebayini?
what were they

Sm emadvodza
they are men

59. *lilawu* - One of the three basic structures in the traditional Swazi homesteads (see also *Sibova* and *indlunkulu*.) The *lilawu* housed unmarried men and male visitors, and was placed near the entrance to the homestead in order to guard it. When used in context with a young king, however, *lilawu* refers to the site of his new quarters so he lays the basis for a new capital away from that of his parents. As such, it then eventually becomes his administrative headquarters while he is king. (Gutpeter, p. 78) see glossary.

100. Loziyigile - person's name.

105. Inhlanti - is a second wife which is a sister of a previous wife. The in-laws of the husband may give another daughter to the son-in-law on the following conditions: 1) first and foremost the son-in-law must have behaved satisfactorily. If the previous daughter is barren, (3) in the case of a king to assist in caring for the children of the wife, and ultimately to become a wife of the king herself.

na Logcogco ubalandzela ngemwa
Logcogco⁹⁷ who is coming after them
Logcogco Kabelami Kanye
Logcogco does not come after them immediately
na Mvelaphansi, Kanye na Ngenemane
by age^{cond} with Mvelaphansi⁹⁸ and with
Lolandzela Mvelaphansi.

Ngenemane⁹⁹ who comes after Mvelaphansi
usemwa Ngenemane yena
Ngenemane is the last of all
Kulata Kanye nemafwaninkhosi
these and with the Hqculwini¹⁰⁰
Wengculwini. Lolwati twani-ke,
~~presence~~ that is what I know, that
leng khule kunquloko kuladzala⁸⁹
which I heard is that from the
kona kumengi
elders and it is a lot.

Labendly yakitsi^{nowe} yphuma
Relative of my Sibongo¹⁰¹ comes from
enkhani. Tsini is talwa, lolilubi
Mkhani²⁴ We are born of, this Hlubi¹⁰²
italwa ngaludvonga

is born of Ludvonga
Ludvonga italwa nguMswati,
Ludvonga is born of Mswati.
Mswati lowesuka enikhomazi¹⁰³
Mswati who left Mkhomazi¹⁰³
Kabhaca entethi emzantsi
at Bhaca²⁹ in Mzantsulu⁴⁰

97 Logogoo + a son of Mkwazi.

98 Mvelaphansi + Makhulu (not opposite p. 9) gives him a ke-song of Mkwazi while Kuper (Ethnographic Survey, p. 55) gives him as a son of Mbandzeni.

101. Sobongo - see glossary.

102. Hlubi: = name of an early ancestor of the Ngwane chiefly line.

103. Mkhomazi: = name of a place.

99 Ngengemane: Makhulu makes no mention of him, but Kuper (Ethnographic Survey, p. 55) lists him as a son of Mbandzeni.

100 eNgulwini; umphakatsi in the Mangini district of mtwanenkosi Ngebiseli Nkosi, now succeeded (towards Siphofaneni) by his son Bhezi.

uphidge wabe sawnyawususa le
 He again moved it from
 eMeletho sawnyakha la eMbuluzi,
 Meletho and built it at Mbuluzi.⁹¹
 Masouala eMbuluzi base
 From Mbuluzi it was
 uladwa uyaladzeka sawufile
 collected (moved) after Mswati had
 Mswati sekubekwe Ludwonga
 died and Ludwonga⁹² been installed.
 Sawnyawilaza Ludwonga uphile
 Ludwonga collected (moved) it and
 wakha wa nyengoba wakhile
 it was built this side of the
 waka zombodze ye wakha wa
 present day residence of zombodze.
 ngala eceleni etikwa ndlela
 (on top of) nestic ndlela⁹³
 Umfudlana akhona lo Tigopwana
 There is a stream there called Tigopwana
 Tomdlebe. Manyana-ke usuyafa-ke
 Tomdlebe⁹⁴ Now, Ludwonga died
 Ludwonga avigidze Kanye mwala
 having ^{gidze} ²⁵¹ ^{10 for} ^{only} ^{one} ^{only} ^{one}. He
 atsatsa ulalanga libalele.
 had named the daughter of Langa libalele.⁹⁵
 Lala Lo Ludwonga intsanga tyabate
 Thus Ludwonga is of my father's age^{and}
 Kanye na Mbandzeni Kanye
 with Mbandzeni⁹⁶ and with

90. NKOMAZI - name of a river and the area around the river which rises in west of Swaziland, entering the country about 15 km south of Havelock. It flows in a roughly north-easterly direction across northern Swaziland, exits the country near Border gate.

91 Mbuluzi - name of a river and the area around it which drains much of north-central Swaziland by means of its two main branches, the Black Mbuluzi and the white Mbuluzi (Mbuluzana), breaching the Lukombo to enter the sea.

92 Ludwonga - name of Mswati's heir who died within few years of his father.

93 Ndelela - clan name. This may refer to the residence of Mhnyana Ndelela, situated along the Zambadze school in central Swaziland.

94. Tigojwana Tomdiele - name of a river.

95. Langa libalele - person name. It can be translated as Sunny day. Probably the chief of the Hlubi people who acceded c. 1835 and died in 1869, who contracted a number of marriage alliances between his family and the Swazi royal family (see Wright and Maged, The Hlubi Chiefdom, 198).

96. Mbandzeni: the Swazi king who succeeded Ludwonga.

kwaka mofsa luba selu skitiskitini
 of Mofsa⁸¹ to Lusukitiskitini⁸⁰
 uyawutsatsa wasoluzi umuti
 He took the residence of Soluzi,⁸²
 USoluzi induna
 Soluzi is an induna⁸³ of
 mtsetfwa lithuna lakhe lile
 Mtsetfwa⁸⁴ and his tomb is this side.
 umnakabo Soluzi ngu gwababa
 the brother of Soluzi is Gwababa⁸⁵
 Mtsetfwa. Manjena-ke umuti
 Mtsetfwa. Now, these are the residences
 lahamba naye kwatsi lowasala le
 that he went with. The only residence
 wakabomeno Mtsetfwa nanamubla
 that was left behind is ^{that} of Momo⁸⁶ Mtsetfwa, even
 ukhona nye wona le. Manjena-ke
 today it is still there. Now ~~you~~
 bekuneni lengchwatiko lengikwile
 bekunene⁸⁷ that is what I know which I
 kulabadzala. Wekufanini ke,
 heard from the elders. That of Kufanini⁸⁷
 wekufanini-ke le uladwe ngu Misi⁸⁸
 Kufanini bak then was collected by
 waye wawakha eMeletho lapha
 Nswati and it was ended at Meletho⁸⁸
 Seyyawungena kaMucina, lapha
 This is towards kaMucina⁸⁹, then
 Seyyawungena eMkomazi.
 towards Mkomazi⁹⁰

81 Motsa - clan name. The origins of the Motsa people are debated by Swazi soldiers. According to Bonner Nkhaka Motsa was placed in charge of a 'previously autonomous' chiefdom by Mswati. (p. 29) In Kupé's 1952 Ethnographic Survey of the Swazi, and of Swazi chiefs, the Motsa chief Nkhlanje is listed as being chief of the duhikishikim area. (p. 68)

82 Solugi:

83. Induna - see glossary

84 Mtsetfwa - clan name. According to Matabula, the Mtsetfwa are ema fikamwaji and are considered by Kupé (p. 233) to be of Nguni stock. ^(p. 22) ^{who hehantala Mswati}

85 Gwababa - person's name.

86. Neno - person's name

87 Kufanini - place

88 Melethe - place

89. Kamncina - place of the Mncinas. According to Bonner, (map opposite p. 1), the Mncina chiefdom c. 1820 lay on the black - Mbuluzi river (map reads Mfokuzi in error), but fled to the Nkomah river area from Sombhlo, + finally to come under the control of Nyamayenja. ^{Blanner}

Uyigadze kalobamba mwala
~~dal~~ ^{gidzid (251)} mwala at Lobamba.
 wasike unina souffwowa
 Then his mother became
 tuxa Sowuyafa wakahlwa
 Sick and she died. She was buried
 e Zulwini, kwakunguzeni
 at Zulwini. ⁷⁵ It was on that day that
 kucanteka unuti wakabo
 the residence where Sombhlo's mother
 Sombhlo ezulwini. le eHudzeni
 lived was (named) Set, put at
 banatsa Lubhuku. Unifile.
 Zulwini. Back there at Hudzeni, ⁷⁶ they
 lokuze lapha, maSekususa uSombhlo
 (caught) dranked water from Lubhuku ⁷⁷ river.
 le, Solusuka-le. ubese uyalutsatsa
 When Sombhlo moved, it moved from eed, He
 Lizulu Sowuta nalo la
 took Lizulu ⁷⁵ and came with it here. And
 naLobamba Sowuba Serokward ⁷⁸
 Lobamba began to be at Hskwan
 e Sowulitsatsa, uyasitsatsa
 he took it, he took
 Sigombe sibase sigombeni ⁷⁹
 Sigombe and it was put at Sigombeni.
 uyalutsatsa myaka ⁵⁶ ibasenyakem ⁵⁶
 He took myaka ⁵⁶ and put it at Nyakem.
 uyalutsatsa lushikishi
 he took Lushikishi ⁸⁰

75 (e) Zuluwini / Zizulu + place
According to Matsebula, p. 10, the condenced
Somkholo's biological mother Somkholo's
was etuluwini, somewhere between the
Lusuthwane road and Mbabane river in
central Swaziland.

76. (e) Mgudzeni - area occupied today
by the Namba chiefdom lying between the
Mbulungwane - Maloma road and the Mkhuthuze
river

77. Lubhuku - to place

78. Mokwane - place in present-day Swaziland
located between Mankanya and the Mbabane -
Manzimani road.

79. Sigombe / Sigombeni - a place in present-day
Swaziland 10 km due north of the University of Swaziland

80. Lusukuslu - place in present-day
Swaziland about 25 km south
of present-day Mankanya

ka waze wagijima ngiloken
 here. His head was not o right
 uhloko yakhe ngakalung. Kahlle
 until he learned to run
 kodwa ahlakamphile emkhweni
 but he was by appearance
 aphile nyengalabanye watsi
 clever and healthy like other children.
 asandzala kwakungukhatsi
 His head became like a head of
 uhloko ita nyengyebarfu kuzo
 everybody when he ^{was} grown up
 affole lelibito lekutsi
 that is how he got the name (was
 ngumkhulo lo ngu Somkhulo.
 name) Somkhulo. He is Somkhulo.
 Manjema - ke utelwe ukhulile
 now, he is born, he is grown up.
 utsi nabe khulile wabhubha
 when he was a grown up, his father
 uyise wabekwa waba ka Lobamba
 died and was installed and stayed
 lomna Awamekeza ka Zombodze
 at Lobamba. His mother ^{wad} mekeza ⁷² ⁷³
 waba yinkhosikati khona Zombodze
 and she became an inkhosikati ⁷ there
 kubhubha kwa Ngwane - ke
 I Lobamba ²⁵⁶ was erected after
 ngula ^{Kaveia} ulobamba. Somkhulo - ke
 after the death of Ngwane. Somkhulo

73. Mekeza ÷ Deflower a lady. in
the case of consummating
a Marriage.

39
nakefika kusibandze Sibandze
when they came to Sibandze⁶⁷ Sibandze
ubanka utfombatana yakul⁷⁰
gave them his utfombatani
Sinyalo. kufika kwayo-ke yikill
whose name is Sinyalo⁷¹ when she came
yaba liphovela yase ukanye iba
became a Liphovela ~~was~~ until at once
inkhosikati. Mayyinkhosikati
she became inkhosikati⁷² when she was an
itse mayiesisu siphumile
inkhosikati she miscarried after getting
Sisu, Saphuma abhili lomuntfu
pregnant. She miscarried whilst it was
ngako-ke kwake kwedula-ke loku
an embryo. when this passed she
utse nasapludza watala uSombhlo-
again get pregnant and gave birth to
ke. Her Sombhlo ngam bekumene
Sombhlo. why is the Sombhlo ~~you~~ of
kungekutsi kwakhazeka la
bekumene³⁰, it is because ~~it~~^{is} found that here,
tucimle la konkhe la lapla
it is hard, all over here, here on
kubikitela la etulu kwaze-ke
top (scalp) it is jelly-like. Goats ^{then} were
kwalhatjwa limbati kulle
slaughtered and a pea piece from
kusi kwa lufu lwembuti lubekwa
the stomach [digestive part] was sometimes
cut and placed

Sm Hguye weMangwaneni, lona
He is the one of Mangwaneni" that
bengikhuluma ngaye
I was speaking about

3 Mgudwaba Semfuli lowasemangwaneni
The one of Mangwaneni is dwaba semfuli¹¹²

Sm phla lisibili
This is another name for luni

3 Sengisho kuti akasiye lomunye
I mean that he is not another
Dlamini longale galakatya
Dlamini on the other side

Sm utalwa ngumswati, Mswati lowesuka
He is son of Mswati, who moved from

3 ngifuna naba lapha nginile mosi,
I want these here, I heard him,
angikayiva lapha nasakhuluma
I did not follow when he was
atsi watsi lomfati —

saying, the women said
kunjani nyani umntfwana ushile
what, what, the child is burnt.
asewuteke lapho angikeva lapho
Tell about that, I missed from there
ngubani lodzadze waboMsongelwa?
Who is the sister of Msongelwa?"¹¹³

Sm Bantfwana baGobocwana loMakhetwa
They are children of Gobocwana"¹¹⁴
lesuka inkhosi ludwonga wayocela
this loMakhetwa", King Ludwonga
went to ask for a

112. Dwaba Sentiuli - person's name.

Dwaba Sentiuli is the name of an early pitotwe ancestor.
113. Msongelwa - person's name.

114. Gobocwana - person's name.

115. LoMakhetfwa - person's name, also
known as hankhwanaz,
meaning daughter of
Mkhwanaz.

10. *Amata* *Scutellari* - *fulva* *ruralis*
Dusky *Amata* *Scutellari* *fulva* *ruralis*
10. *Amata* *Scutellari* = *fulva* *ruralis*

11. *Sobowana* - *fulva* *ruralis*

12. *Lakshmi* - *fulva* *ruralis*, *ak*
Amata *Scutellari* *fulva* *ruralis*
Amata *Scutellari* *fulva* *ruralis*

ngebakamamba bayitsatsa inkhosi
Talking about them of Mamba, that they
bayakhela kuphi bayitsatsa
took the king and built him a
bayakhela kuphi ngesikhatsi
residence where after they have
sebankephull yena lona?
taken out ~~the~~ him, this one?

5 Nguyephi lekhosi lebatsi bahamba
Which is the king that they say
bayoyikhipha?
they went to deliver out of his difficulties.

m Ngubani
It is Dlamini ¹⁵² lea

5 Dlamini nuphi?
which Dlamini? m

m Dlamini lotalwa ngulundvonga
It is Dlamini who is born of
Khona le phansi
Ludvonga, down in there.

2 ————— at Ngongonini ¹¹⁰
at Ngongonini ¹¹⁰

Sm Lotalwa
who is born of e

5 Ngumuphi le Dlamini usho kutsi
Which is the Dlamini, you mean
ngulowengonini yase Mangwaneni?
Is the one of Ngongonini at Mangwaneni? ^{111?} a

1 Noma ngubani longale igetia?
or it is a Dlamini who is on
that other side.

110. Ngongonini - place

111. Mangwaulni → place w/ residence?

ngemgibelo kutsi babani baba
 on Saturday. to^{sim} out about whose are
 bandlela. wena wekumre.
 these of Adlela¹⁰⁹ you of Kanene³⁰
 3 Awubani^{te} sele bengitschutekile
 you see, for sure my mind was not here,
 mine angikera lutho mind. yonkhe
 I did not hear anything. I tried to
 kengkulumo bengibatse ngiyalalela
 listen to the whole story but to
 ngatsi ha; Seyinsha yonkhe le
 my suprise it is all new to me.
 yinsha yonkhe kelengene lapha
 All that has entered into the
 namuhla.

- tape (here) today is new.
- 1 Cha nkhozi ngelokonje kutsi
 No nkhozi. The question is whose are
 babani sowukukhokhile-ke nkhozi.
 they, he has (said) revealed that nkhozi¹¹
 ngaphandle nasetbekiwe, sokuhamatca
 except when debating, because you would
 nam ngelwati ngelwati tsini
 also come with what you know and
 solo silalele. Utsi naye sowucedzile
 as for us we would listen. He says he^{has} finished.
 - 5 nembala inkhozi Beyisho loku.
 indeed, the King was referring to this.
 - 3 Utsi bakamamba, ngimwa ukhaluma
 He say them of Mamba, I heard him

109. Molela - clam namd

Handwritten notes in the left margin, including the number 109 and various symbols and characters.

Handwritten scribbles or notes in the top right corner of the page.

47

ngumtumba-ke naye abesebamekrotha-
died then they burned
nusa-ke khona ehlatsini iukhulathu
him in the forest, in Hlatsikhulu⁶⁵
kanyawo kulahla tintsambo-ke,
at Nyawo's place. After the mourning
kutse kube telahle tintsambo
process for Dlamini was over, they
ta Dlamini beka, beka lalcha
land down, they came down and settled
eMzimvubu ngala kuyincotjani
at Mzimvubu³² this side, there is incotjani²⁵⁵
ngala kumzimvubu iintatsapha
and on this side is Mzimvubu ju aila
seganga. Manjena-ke kusuka
is called Matsapha⁵² Now, from Matsapha
ku Matsapha kabalapha ku Zombodze
they (moved to) were at Zombodze²
kapha njengoba ngiyiphidza ngiyiphidza
here. As I am repeating it again
Maswati akitsi
and again my fellow Swzis.

I Ngabe sowncedzile?
Are you through?

SM Ngicedzile
I am through

I Manjena sownpitsile lamuhla vele
Now, ~~for~~ today, he has concluded
Mhlawumbel Sekufana Sibuye
maybe we need to come back

seNgwaruma yathubi yakamamba
 through the Ngwaruma ²⁶⁹branch, the Mamba
 Seysembili ku Mamba ngobe latse
 impi⁴ was ahead because they say he
 ake^{ku}gucuka — kubi aphum
 was in ¹⁰⁷gucuka after he went through
 ngesikhala ³eyefika ³eniaraneni
 the Mhlume ²⁶⁷branch. When it arrived at
 ikhadza eniaraneni akusenamunfu
 Mavani²⁶⁵ no one there.
 Sebadi ingwa -ke kudze kudze kudze
 they moved, far, far, far,
 kudze kudze kuthungwa lapho-ke
 far, far to Htungwa¹⁰⁸ where they
 bakhadza bakhadza ulangene
 found the Mamba fighting in
 yakamamba kubi batselake lata
 the battle. When ended the war
 bayayigedvula bayantsatsa -ke
 when they arrived men they took
 Hlubi. Kuntsatsa kwaHlubi,
 Hlubi. After taking Hlubi, they went
 bakhwela naye bayakumbeka
 up with him and placed him
 etunge elubonyeni lwaka Nyawo
 at the Lubombo of Nyawo.²⁵³
 njengoba ahlalake elubonyeni
 He stayed on the Lubombo
 luyawo lwaka Nyawo afihelwa
 of Nyawo until he

sengwarana yathubi yakamamba¹⁰⁶
 through the Mwarumal²⁶⁶ brooch. The Mamba
 Seysembili Ku Mamba ngobe latsi
 impi¹⁰⁷ was ahead because they say he
 abegucuka — kube aphum
 was in gucuka¹⁰⁷ after he went through
 ngesikhala²⁶⁷ iyefika emaraneni
 the Mhlume²⁶⁷ brooch. When it arrived at
 ekladza emaraneni akusenamuntfu
 Mavanini²⁶⁵ no one there.
 Sebadiinywa-ke kudze kudze kudze
 they moved, far, far, far,
 kudze kuaze kuzungwa lapho-ke
 far, far to Hungwa¹⁰⁸ where they
 bakhandza bakhadza ulangeni
 found the Mamba fighting in
 yakamamba kube latsileke latsi
 the battle. When ended the war
 bayaygedvula bayantsatsa-ke
 when they arrived then they took
 Hlubi. Kantsatsa kwaHlubi,
 Hlubi. After taking Hlubi, they went
 bakhwela naye bayakumbeka
 up with him and placed him
 kanye elubonyeni lwaka Nyawo
 at the Lubombo of Nyawo.²⁵³
 nyengoba ahlalake elubonyeni
 He stayed on the Lubombo
 kanye lwaka Nyawo afikelwa
 of Nyawo until he

106. Mamba - person's name; a
Swazi sibango.

107. Gucuka - name of a place.
in the Mamba chiefdom about 10 km north
of modern Sitchela.

108. Mtungwa - name of a place; see
glossary.

266. Nguavuma breach; near Nguavumaport, the
point where the Nguavuma river breaches the
Lubambo mountains about 25 km south of
Big Bend.

267. Mhlume breach; the Mhlumene river rises
in the Lubambo mts. about 13 km south of the
Mbuluzi river.

wesuka wabuletjelwa indvodza
 He was wanted by a certain man
 kwesuka indvodza Yanga, Bajakele
 the man is called Yanga. They intended
 kutsi bambambe bayamtsuka
 to capture him so that they deprive
 incwala yase yam yesuka
 him of incwala^(D) than the man
 indvodza kutsi ngelilanga
 came and said on such and such
 kelingakutsi ubhekke uyabanywa
 a day be on your guard you will be captured.

[Sekuba yimpi-ke ya Hlubi]

Then it was Hlubi's impi⁴¹
 ngulapha-ke Sokunwufika kusebaphume
 It was then that certain people from
 kuDlamini kutsi Dlamini sowuhlaselewa
 Dlamini came saying Dlamini⁷⁵² is attacked
 ngulapha-ke¹⁰⁴ utsi ange, unyoko
 by Loziyigile¹⁰⁴ the reason Loziyigile gives is
 asuse Hlubi la ubese utrike ubusa
 that Dlamini cannot claim to rule over
 tsini natsi. Setalwa ngulundvanga
 usi because his mother burnt Hlubi's hand,
 Wena ungowake hlanti. ngulapha-ke
 and we are also from Ludvonga, and
 asatsi ayihlome Hlubi, seyiyahloma
 your mother is hlanti¹⁰⁵. It was then that
 yewuka yphume ngesikhala
 Hlubi say lets arm ourselves, so they
 equipped themselves and went down

ngilapho ke atawuywa lamankhosikati
 It was then that the mankhosikati who
 lahamba naye lonabothubi. Manjena-ke
 were going with Hlubi's mother heard about
 masekuyawumiswa inkhosi.
 it. Now, when the king was to be installed
 sokubonakala kutsafwa Dambuza
 it was seen that, Dambuza of the
 wataMhlanti Sowubangu Dlamini
 Mhlanti¹⁰⁵ was taken then he became
 ngaloko ngola abengakameli Kutsi
 [named] Dlamini because of that. Because
 abe nguye Sokutsi lo Hlubi sowu-
 he was not supposed to be the one.
 nkwa batfu kutsiwa akaphume
 Hlubi was then given people and ^{was} told
 ngetubombo lwakwamye -
 to leave by way of the Lubombo of -
 lonake - usuyagijima usuhlangateta
 this one then ran to meet his
 unina lomntwana yilapho
 mother, the child. It was then that
 batawabona khona lomuti
 they saw that is the residence [people
 remankhosikati lahamba naye
 living in the residence] and the Mankhosikati⁷
 aye naye le emfuleni. Masekukulu-
 who had gone with to the river.
 na lo Hlubi atsi kapha make
 when this Hlubi was talking,
 saying mother, here

8 7 8 1 4

117. (u) Mhido ÷ preliminary soft porridge
that is made of a mixture of
crushed maize and crushed
sorghum. This is then used in
the process of brewing the
Swazi brew.

268: little mother: the sister of his biological mother,
in this case, the inhlanti, referred to above.

118 Mkhulu - grandfather.

119. Loziyongile - person's name

120. Lontfwana Semkhulu ÷ This can be
literally be translated as
the child was big.
However, this is not clear
as concerning the exact
age that the child was
at the time. It could only
be assumed he was a
toddler by then because
he could then run as
transpires from the
conversation.

127 Lamtsetfwa - daughter of Mtsetfwa.
see n.84.

128. Manguza - not clear what
refers to. It could be a
name of a person or a
name of a place.

129. libutfo - see glossary.

130. libutfo - see glossary.

sengiskule ngalusua ngumakencan
 I am burnt, my ^{little mother (268)} burnt me.
 ungefungifumbatsise ilahle ucall
 She forced me to hold an ember. She first
 watsatsa watsi watsi wase
 took it and did like this then
 Sowulibeka lapha kimi Sowulibeka
 She put it here, in me, then she
 nba manena-ke nasebasi
 held it now, when they wanted
 sebayakumenta lokwakubo baka
 to do on him their own things, then
 Ngwane sebakhandza Umhfwana
 of Ngwane. They found that the
 Sewulencere Sowudla ngalesi¹²⁵
 child was left handed, he was using this
 wa. cha sebatatsa wabakhl-ke
 hand. NO¹²⁶ No, they then took that of
 Dzambile babeka yena. Lapha-ke
 [Child] Dzambile and installed him.
 xani sebayati utsi lentfo yentive
 Yet, here they know that the thing
 nguye ke. Cetakutsi bahambile
 was done by her. After Mamba and
 Komamba nahlubi ahambile,
 Hlubi had gone,
 waboye manje bamfungile. Eke ungeke utuse
 they came back and swear at him
 wena lapha Uga famba umuti
 saying you cannot reign here.
 you can take stealthily the

125. Sowudla ngalesi - this is translated
as he uses this one
[meaning hand] when
eating. The use of spoons
when eating is a recent
thing in Swazi ~~land~~ custom.
The base hand was used
when drawing food from
the dish to the mouth.
Customarily, the right hand
is the hand that is
supposed to be used.

126. wo :- an exclamation.

Sowutawutsatsa umbita atsi
 It was then that she took an earthen-
 ware ^{pot} saying I will not be able to feed
 umntfwanami lilalile ngungamane
 my child hold an ember I would rather
 ngife. Ukhalswa ngiloko-ke lehutsi
 die. That is what made her ^(the other one) to cry,
 ngungamane ngife. Mangife naye
 that I, I would rather die if I die with
 umntfwanami kungate kulungike
 my child it would be all
 utsi lo ngive lenye indodza itsi
 right. ¹²³ This one said I heard a certain man
 nasumfumbatsise lilalile singete
 saying if we force the child hold
 Sabulawa uyala lo khoma lapsis
 an ember we won't be killed. This one
 kukange uyakhala lu lo. Masekhala
 refused there and there. It once this one
 utsi ke lo ngungamane ngitsatse
 cries. This one said I would rather
 umbita ngiyenfuleni usali ukwenta
 take an earthenware pot and go to the
 ngungamboni. Mabebuya le emfuleni
 river and you remain doing it in my
 uyaqjuna lomfwana uhlangabela
 absence, not seeing him. The child ran
 uruna Sowumfumbatsise lilalile
 to meet his mother. She had already
 forced him (the child) to hold the ember.

SM Ngu Hlubi, lotalwa ngulolondzala
 He is Hlubi, who is born of the eldest,
 Ulomakhefwa languyena Gobocwane
 Ulomakhefwa¹¹⁵, who is the one Gobocwane¹¹⁴
 wafike wakhefwa yena. Loku ushiswa
 gave out (handed over) as he was burnt
 ngulona loweto. ngubhanti yena
 by the one who came to be inhanti,¹⁰⁵

3 Umshiselani?

She burnt her for what?

SM Umshisa utsi ngivile itse lenye
 She burnt him saying I heard ^{from} a certain
 indvodza yelibanilla lekubantwana-
 man of libandla¹²¹, there, where the
 bentkosi. njengoba abeyise tjwala le
 princes are. As she took had taken
 kubantwana bentkosi. utsi ngivile
 tjwala¹²² there, to the ^{princes} ~~princes~~. She said,
 kuti sitawubulawa tsone. kani.
 I heard that we are going to be killed.
 manje nakivile utsi ka bonini
 yet. Now, when Hlubi's mother heard
 Wafhlubi Sitawubulawa Someni.
 that she said what wrong have we done
 Senteni? Utsi lo awu ngaphandle
 that we will be killed for? what have we done?
 Singakamfumbatsisi lilahle lona
 this one said awu, unless we make this one
 Sitawubulawa. Ubona sowuyakkala ke
 hold an ember, we will be killed.
 She then saw her crying

121. ibandla - Is an assembly of men
for discussion especially
grassroot political matters. In this
meeting or assembly everyone is
given a hearing. ibandla is
the locative form.

122. tywala - This term is
used to refer to any
type alcoholic drink
whether it is Swazi
brew, beer or liquor.
Traditionally made from sorghum,
which had been made into
umhido (see n. 117) and then
allowed to ferment.

S Akamfaki embidweni mkhulu?
 She did not put him in ¹¹⁷mbido, ¹¹⁸²mkhulu.
 SM Cha wamfumbatsisa lilahle
 no She forced him to hold an ember in ^{his} hand
 S Ngaywa-ke namu indzaba lenye
 I also heard such a story.

SM Wamfumbatsisa lilahle, manjena-ke
 She forced him to hold an ember. How ^{the}
 nakamfumbatsise lilahle lomufwana
 child was big when she forced ^{him} to
 semukhulu ²⁰sewungatca, uyagijima
 hold the ember. He was of this size.
 tube above lomuna kube abhamuke
 After seeing his mother coming from the
 emfuleni uyamhlambeta utsa
 river, he ran to meet her. He could
 wachala utse make malane
 crying and said ^{my little mother 268} ^{Auntie} has
 sowungisilisile make, ungifumbatsise
 bumb my hand mother. She has forced
 lilahle, ngilapho-ke atakuwa
 me to hold an ember. It then ^{happened} that the
 lamakhosikati, Bonabolozingili
 other Makhosikati heard about it. This was
 lelabelambete bakanye kuya emfuleni
 the mother of Lozingiki, who had gone to the river ^{together}
 S Ngubani lebamisensa sandla
 who is the one whom they
 burnt his hand.

51
Umfati. Wefika wamnika Lomatchetfwa
wife. He was given Lomatchetfwa¹¹⁵
Sekusuka lodzadze wa yulanti
and her sister became inhlanti¹⁰⁵
lo Dzambile. Nguyeke lokuphica

this Dzambile. She is the one who
ulomatchetfwa la ekutseni
confuses you, this Lomatchetfwa, she was
Wayengunina wa Hlubi. atsi akasuse
the mother of Hlubi. saying she must

lo Hlubi ngesandla, ale lo lotala
burn Hlubi (in me) by hand. The mother of
Hlubi ulomatchetfwa, makalile abe
Hlubi refused, this Lomatchetfwa¹¹⁵ Dzambile
Sowubona uyakhala lo Lotsambile

Began to cry, when realizing that
abesowutsi iyengobe sewuyakhala
the other one said since you are
gh cha ngingete ngakwenta nje muni
crying, no I cannot do that thing.
Kwetsulisa Umntwana Hlangeni
to burn my child.

Utsatsa umbita yemati uyahamba
She took an earthenware pot for fetching
uya emfuleni. nangempela-ke lena
water and went to the river and
sewuyakwenta-ke, Umfumbatsisa

indeed, this one did it. She forced
lilahlile-ke. Makabuya lomunq le
the child to hold a ember
in his hand. When her mother came
from there (river).

[Handwritten scribbles and notes in the right margin]

as
w. etlar
ey

