

S.O.H.P. NDLELA HISTORY & Symbiamba Ndlela 4/6

185. Tumboli - spies, agents

186. Sukati - clan name. According to Kuper (p.233) the Sukati are 'bemdzakuko.

187. Nkhambul - clan name. Kuper (p.233) lists the Nkhambul as a Sotho group, of emafik'enuv while Natsobu (p.22) says they khonta'd Nswati

274. Phongda river: rises in the Drakensberg mountains south and west of Piet Retief and flows eastwards almost parallel with southern border of Swaziland.

275. Ipdluziko: craggy mountain 5 km south of the Swazi border, approximately 20 km outside of present-day town of Langola along the road to Piet Retief.

Sewuyapluma-ke Hlubi, sowate  
 Hlubi did went out. He then  
 uyawukhulela elubonyeni kaVuma  
 grew up on the Lubombo at  
 kaMnyenyel. I like khona kabe  
 Vuma<sup>79</sup> at Mnyenyel<sup>80</sup>. When he arrived  
 ngulapho kutawutalelwa  
 then it was then when ndlela  
 ndlela. Manjena-ke abisi utsi uwela  
 was born. Now, the zulu people  
 uMkhuze bamdvunsele baka  
 attacked him when he tried to  
 zulu. kute clive laplo uquentele  
 cross the Mkhuze<sup>181</sup> [river]. When it [impi<sup>41</sup>]  
 Umkhuze ube bou ngulapho  
 fought there the Mkhuze river turned  
 Sebambonga ngawo Tomkhuze  
 red [because of the blood]. It was then that  
 bati ingazi zamadoda zadungana  
 they praised him with that Mkhuze,  
 Umkhuze. Manje-ke untratsi-ke lapho-ke  
 they said blood of men that dungana<sup>182</sup>  
 ye impihose emagudvu. Mayimpihose  
 at Mkhuze. Now, it took him there until  
 emagudvu, well  
 it threw him [pushed him] to Magudvu<sup>183</sup>  
 impi be nyalo, aye aphumel  
 and the impi<sup>41</sup> went on like before.  
 emagudvu ayongena eHoba  
 He came out of AgMagudvu and  
 went into Heba<sup>184</sup>

179. Vvina - name of a place  
possibly Ingwavuna

180. Mnyenye - name of a place.  
It is not clear whether  
it is a name of a place  
or a person locative form  
named ~~after~~ or called  
after the person.

181. Mkhuzi - name of a river which  
rises in Northern Natal, east of present-day Vryheid  
and flows eastwards and then southwards into  
Lake St. Lucia

182. Dungenya - to be befouled or made  
turbid.

183. Magudvu - place's name. Hills lie  
about 25 km outside the Swazi border  
due South of the present day  
town of Pongola.

184. Hoba - place's name

le emfuleni, kutse kuchamata  
 from the river, just at their  
 Kwabo nje, ugijiml waya kubo  
 appearing Hlubi men to meet them  
 Hlubi asashile watsi make <sup>little mother</sup> 268  
 having been burnt. He said, ~~acounte~~  
 mncane sowungshisill sandla  
 has burnt my hand. She has  
 ungefumbatsise lilahle ye mace.  
 forced me to hold an ember, <sup>you</sup> mother.  
 May manye-ke base layahlala

Now, they stayed  
 khayi kona kucabana, abacabaranga  
 without quarrelling. They did not  
 manyena. le kwase kubonakala  
 gubel. Now, the children were  
 sebakulu labantfuwana kwase kuba  
 to be grown up. Then, it was  
 ngulapho sekutsafwa lowaka  
 then that Dzambile's [child] was  
 Dzambile, Dambuza asatsafwa  
 taken, that is Dambuza. Dambuza  
 Dambuza asaba nguDlamsini  
 was taken and he became Dlamsini.  
 abesewutsi loHlubi sowabelwa  
 Then Hlubi was given  
 bantfu retinkhomo. Sekutsuwa  
 people and cattle. He was told  
 akaplume lapha ekhaya, nempela  
 to get out of the Home, and to

angikwati kuti ugingafumbatsisa  
 cannot force my child to hold  
 Umufwanani lilalili ngingamane  
 an ember. I would rather be  
 ngibulawe. <sup>m</sup>ngishuse ngibhekile.  
 killed. To burn him with my eyes open,  
 nje ngumfumbatsise lilalili.  
 force him hold an ember. Then  
 Abese yakhalala-ke lo Dzambile  
 Dzambile cried. She cried  
 Sowutshalela lo Lomakhetfwa  
 because Lomakhetfwa said she  
 ngoba utsi akakwati kufumbatsisa  
 cannot force her child hold an  
 Umufwanani. Sowutsi. nahabonakala  
 ember. After she was seen crying,  
 utsi dzadze ngitsatsa umbita ngiya  
 Lomakhetfwa said ~~my~~ sister I am  
 emfuleni. Sowungakwenta loko  
 taking an earthenware pot to go the  
 ngingakuboni nini. Mangempela  
 now, you can do that in my absence.  
 aytatsela umbita aye emfuleni  
 Indeed she took the earthenware pot  
 kanye nalo lamsetfwa nabolo <sup>zingi</sup>zingi  
 and went to the river with the daughter  
 uyayitsatsa umbita bahamba.  
 of Mtsetfwa, the mother of Loziyingi,  
 bahamba kanye kubese nasebabuye  
 who also took her own earthenware  
 pot and they went together. When they

Kudla. Atsi Lomakhethwa  
 them there. It was then that Lomakhethwa  
 Kudzambile tsatsa naku kudla  
 said to Dzambile take this food, <sup>which</sup>  
 kwetjwala unikhisele lantjwana,  
 is tjwala <sup>122</sup> to the <sup>bantjwala (137)</sup>  
 Esigangeni. Manjena ke lantjwala  
 in the veldt. Now, it <sup>was</sup> then that  
 ngulapho atakubuya religama  
 Dzambile came with the word  
 lokutsi. lapha nasabuya kulo  
 that when she returned, to  
 Lomakhethwa atsi awu manjena  
 Lomakhethwa and said awu now,  
 ngitetyise ngulenze indvodza lena,  
 I have been informed by another man  
 uti manjena Sitawubulawa, ~~awu~~  
 there, he said now, we will be killed.  
 ngani na? Senteni na? Sitawubulawa  
awu: what for? what have we done? we  
 nganangu Hlubi. Sitawubulawa  
 shall be killed because of Hlubi. We  
 ngahlubi ngoba lenti? awu  
 shall be killed for Hlubi because <sup>has</sup>  
 kutsiwa, tse lendvodza nesingamfom-  
 done what? awu: the man said, if  
 batsisa lilahle ngeke sabulawa.  
 we can force him to hold an ember  
 Atsi-ke Utomakhethwa awu  
 we will not be killed. Then  
 Lomakhethwa said awu: I

ku kwase kubekwa umutswanatchil  
 Now, his child Ludwonga was  
 Ludwonga. Ludwonga naye  
 installed. Ludwonga also grew  
 ukhulile, wate-ke, kukhula.  
 up and when he was grown up  
 Kwakwe wayawucela umfati  
 he went to ask for a wife from  
 Kugobocwane, Mabecela umfati  
 Gobocwane. Gobocwane gave him  
 Kugobocwane lomfati lamnika  
 Lomakhethwa, when they asked for  
 yena gobocwane neLomakhethwa  
 a wife from Gobocwane. now,  
 lenkhosikati. Manjena-ke yefika-ke  
 she came and her <sup>105</sup> inhlanti  
 inhlanti yayo ngu Dzambile manjena-ke  
 is Dzambile. now, while  
 kwentcha lokutsi, kuthi kuyawugula  
 this happened, that is, until Ludwonga  
 Ludwonga manjena kubonakhal  
 got ill. now, it appeared that  
 kutsi batsi inkhosi, ulantimba,  
 they say the king has Unitimba. It  
 (molo khulafwa) ekhaya, libandla  
 was then that they slaughtered [a beast] at  
 kuze banifwana benkhosi, base  
 home, that is why the <sup>178</sup> libandla, children of  
 ludle, esigangeni, banikiselwe  
 the king were in the veld, out in the open  
 country. Food would be sent to



274 untimba - body. a person who is  
said to have untimba is  
one who is colossus. However  
in this context the word  
appears to be referring to  
a certain type of disease.

Laka zulu, Mswati wase utjelwa  
 was meeting, Mswati was then told  
 ngulendabaza yakazulu kutsi  
 by a certain zulu man that they  
 bajakele kumemuka lobutshosi  
 want to deprive him of his kingship +  
 lobugidza mswala. Manjena-ke  
 ubili dawe mswala<sup>10</sup> now it was  
 wase ahamba Mswati emzimkhulu  
 then that Mswati left Mzimkhulu<sup>40</sup>  
 kulomoti waka -

The residence of  
 Kabonakula kutsi nabo kutsi.  
 It appeared that they too say they  
 abuyati kutsi ishonophe kwese-ke  
 do not know ubili, it way it had gone  
 manjena-ke ubilileleka ngelubombi  
 now, he went, iking, by the  
 ute uyehla-ke elubonjem Mswati  
 Lubombo<sup>272</sup> until he came down the  
 uyawufika eMavanimi uyakha<sup>265</sup>  
 Lubombo and he arrived to Mavanimi  
 Makahlile-ke Mswati ute wafa  
 and settled down. Mswati died at  
 Khona eMavanimi asakudzala  
 Mavanimi long after his  
 afika. Walahlwa efem likantunja  
 amwal. He was buried at Fjere  
 Mbili ngwulele ngingeni manjena-  
 likantunja Mbili ngwulele ngingeni<sup>253</sup>

272 this is a praise of the Damons

273 Rock of two openings [doors], open  
for me to enter. A well-known  
A Swazi nursery tale concerns a rock which  
could open for a particular young boy to hide  
himself away (from cannibals).

Kuphela. —  
 gainu, consciousness) at the hospital.  
 uyay bona-ke itelwa ngulomlungu  
 you see it being narrated by the  
 uke ngokholive kuti, imilambo  
 white man. He says I have believed that  
 yebantfu ungaloyedzelela. Mind  
 one must not despise other people's customs.  
 lengisho bantfu labafile ngisho  
 I was referring to dead people like  
 lekitsi ngitsi yintfo letile-ke  
 in my own country thinking it is a dead thing.  
 Sengokholive kwakutsi ngulomlungu  
 I now believe that this is another  
 umango la ngisho lentfo lentelke  
 land. I mean what has happened  
 kuni. Uts. Usho uwuka esibhedlela  
 to me. He said this after awakening  
 (yalandza lolungena kwakhe  
 from the hospital concerning his  
 kutsi abuke-abuke  
 entering [of the burial caves), and after observation.  
 Kepha nga uyaganga lomutfu  
 but this person would be doing  
 ayotsatsa umuntu etive ayonkhombi-  
 wrong by showing a foreigner  
 sa timfihlo.  
 the secret thing

S.M Ngati kutsi kulilangeni libandla  
 I know that I the Zulu libandla<sup>175</sup>

178. libandla - [people] men sitting assembled  
together, a social gathering,  
as merely to gossip or drink  
beer, or for some particular  
business, as to hear a trial  
the collectively of any estab-  
-ment, Kulu (M) Congregation  
company of believers, Set,  
church (A. T. Bryant).

mazala kwatsi akagiml.

he grew up to when he learned to swim.

5 libito bakhe babetsi ngubani?

what did they say his name was?

Sm

Mgu Somhlolo. Batsi ngu Somhlolo  
It is Somhlolo. They said he is Somhlolo  
ngako loku kubekitela konkhe lapha.  
because it was jelly-like all over here.

3

mhlolo muni

what manner of

Sm

ya: Manyenda - he wase ekhulile - he  
Yes: now he then grew this  
lo Somhlolo sekubonakala uyise  
Somhlolo. Then his father  
esekhotsamla  
deed.

5

Waygidza mawala loyise?

Did his father ~~damned~~ <sup>gidza dza</sup> mawala<sup>10</sup>?

Sm

Waygidza

He damned it.

5

Bowuhuphi lomuti ngesikhati

where was the residence when  
ayigidza?

he danced it? gidza

Sm

Ka Zombodze  
at Zombodze.

5

Ka Zombodze?

at Zombodze?

Sm

enhl

yes

Sm kutse enwa kwaloko wabese  
 After that, she  
 sawuphinda kube atlahle  
 again after she had thrown  
 letintsanto phindze bayahlangana  
 away the ropes [completed the mourning period]  
 nenkhosi sekubonakala uyemitsa  
 they again met [had sexual intercourse] with  
 nlang nakemitsa waphumelela  
 the king and she conceived. Now, after  
 wamfala, wamane waba ntsiga  
 she had conceived she gave birth. Unfortunately,  
 ngoba abendubiki lwenhloko, tsi  
 the baby was deformed. His head was  
 la etulu. Many lapa kucinile,  
 jelly-like. It did like this up on here.  
 nekubuhlelwa kwakhe abhakaniphile.  
 Now, here it was hard. In appearance  
 Dingumntfwana. Kwase kuhlatfwu  
 he was clever, like other children. Then  
 umbuti sekutsi lufu lwembuti  
 a goat was killed and then a piece  
 lulinganiselwe kugcina la.  
 from the stomach (digestive part), equal to  
 lubekwe la. kutsi lungatala kubonakale  
 here was cut and put here [on the head].  
 kutsi luyavundza lususe kuphuzwe  
 When it started getting spoiled,  
 kuhlatfwu lenye uze waba  
 another goat was killed and its  
 stomach piece was used to replace the  
 spoiled one. This was done until

Kumane ngalwolla kukulandzelisa  
 Unfortunately I forgot to tell you  
 lapka ngalwolla lapka uyise  
 here when I mentioned the father  
 walandzebeli, ngaseng khohlwa  
 of Landzebeli<sup>55</sup> I forgot to tell you.  
 Kulanazetisa libito lakhe kutsi,  
 her name, that she is  
 ngulomdzimba lendlotukazi,  
 Lomdzimba, this Adlovukazi.<sup>6</sup>

1. Ishe babe?  
 Say it babe?

sm Manjema-ku lo Sinyalo malukabana  
 Now, this Sinyalo is a daughter  
 waka lamadzebeli, ulese uyise  
 in law of Lamadzebeli<sup>55</sup>. When they came  
 uyabamba Sibandze nempela utse  
 Sibandze, truly gave them [his daughter].  
 nasasekhaya, kutse lesosisa  
 When she had come, [she got pregnant]  
 sokucala kutse lapka nalubonakela  
 and when that first pregnancy appeared  
 kutsiwa<sup>awu</sup> seng sekungatsi sekutawuta  
 that awu it is about to be a  
 ngumantfu, sokube sekuyalimala  
 person [foetus], it was then damaged [she  
 kuphuma kulukhuli lemantwana  
 miscarried] it came out as an embryo.

13. Ngusinyalo Simelane inkhosikati  
 The inkhosikati is Sinyalo Simelane



empumalanga. Ngakoko bese  
 [where sun comes from] therefore, that is  
 sengulapho Ngwane asacala  
 when Ngwane began to look  
 eselusa. Emabuto laNgwane  
 after livestock. The names of Ngwane,  
 lelunye ngurdungunye.  
 Another [name], he is rdvungunye.  
 Manje-he utliti lapho efeni lakel  
 then, he stayed at his  
 elusa, wenta emagwadla, lapha  
 rode looking after livestock and did  
 ahlanelisa kwenta emabutto wase ke  
 Magwadla<sup>50</sup> Separating into groups making  
 manyena sonuyakhula, sonutle  
 emabutto. He then grew up and  
 uyabekwa uba yinkhosi. Kubelwa  
 was installed and he became a king. After  
 kwakhe nabeyinkhosi ubese  
 his instalment as a king, he sent  
 sonutsi ayo celulwa umfati  
 men to ask a wife from  
 Sibandze. Similar  
 Sibandze<sup>67</sup> Simelane<sup>68</sup> for him.  
 eNkalaneni utfuma emadvodza,  
 at Nkalaneni<sup>69</sup>.  
 emadvodza ufike uyassika  
 Sibandze gave the men  
 Sibandze, uwanisa Sinjalo  
 Sinjalo<sup>71</sup> when they came.

uyehla uyakwakhra ekhatsi  
 It went down and settled between  
 kwemzimvubu nencotjane, kulisiganga  
 the Mzimvubu<sup>39</sup> and NcOthani<sup>255</sup> in the  
 nguphatsapha lowakha kuso kutse  
 Matsapha<sup>52</sup> apha. While there,  
 khona lapho-ke kubhikwe  
 settled, fever attacked them  
 badlangelwa ngumkhulani  
 persistently.

Umkhulani-ke ng-manjena-ke  
 fever now.  
 sekubonakala kutsi songumifwana  
 This Hqwane of the daughter of  
 lobonakala kutsi songumifwana  
 Mndzebeli<sup>55</sup> of Lamelesi was then an  
 to Ngwan' waka ka Mndzebeli,  
 infant child.

Ka Lamelesi. Manje-ke ubese uyeyuka  
 Now, the residence moved  
 Umuti-ke lapha sowuyakwakhra  
 led, to settle at the  
 esihlofweni semzisan' unfula  
 head [source] of the Mzisangu<sup>9</sup> river at  
 ka Zombodze Umhlosheni  
 Zombodze. When going to the  
 sebawubuka ngesandleni sangesa-  
 east, the Mhlosheni<sup>109</sup> is on  
 ngencele nangabe kubhekil  
 the left hand side

Kanjalo. Sitakuteka elubonyeni  
 babal. We will put you up on  
 etulu khona noml bangatsi,  
 the Lubombo where it will not be  
 bayakulandzela, kunyeki kwaba  
 abe hle even if they try to follow you.  
 nyengako la. Mempelala-ke babali  
 And indeed, they went up with  
 sebatshuphuka naye bafika  
 him. When they arrived, they  
 sebayawakha - le khona elubonyeni  
 built a [residence] there on the Lubombo  
 Mabe bawakha lomuti ufihlile  
 When they built the residence, he came  
 uyahlala-ke elubonyeni lolunibakha  
 and stayed on the Lubombo which is  
 Nyawo, kaNyawo. Uyahlala-ke ugkhel  
 settled by the people of Nyawo. At Nyawo's  
 ufolwa ku khotsama lapho  
 place. He stayed until his death  
 Dlamini. Lapho-ke maki afolwe  
 there, that is Dlamini. When he was  
 Kukhotsama kutsi mzi kulahlala  
 caught by death and after the day  
 lintsambo takheli kube ngulapho  
 when the process of undressing the mourning  
 sehubonakala kutsi uyafihlisa  
 dresses was over, then the residence  
 lomuti. Songu zombodze lomuti  
 moved. The residence is <sup>then</sup> zombodze

99

nebaka Mamba sekutsina beadule la  
37 was said [they were told] that also  
nabo sebaye khona kintungwa manjema  
them of Mamba went past here, they  
mabefika likuntungwa bayikhanda  
have gone to Htungwa now, when  
chlangent. Kupha kwayo lena  
they arrived at Htungwa, they  
navitseleka kubangapho igwabuka  
found it meeting together [fighting].  
leya ~~aya~~ Leya Loziyingile. impi baye  
Loziyingile's impi<sup>4</sup> dropped out when they  
banikhapha kuleyo neaba kintungwa  
arrived. then they got Mamini out of the mess  
Mamini Babuya naye bafika naye  
at Htungwa they came back home,  
ekhaya ekhahini, kubonakel  
at Hkhanini with him. A suggestion  
indlela yetutsi awu Mnabekhu lapha  
was made that is, awu our brother, what  
Sitakwentanjani sikusiyi yeni lapha  
are we going to do, should we leave you  
Aksi yena awu Bonakethu  
here? In reply he said awu my brothers,  
ningangisuya nyani loku wele  
how can you leave me because the  
lempi ekhoni nabeva kutshi  
impi<sup>4</sup> is armed and so when they  
uhambile nint itawungibuyela  
hear that you are gone it will  
come return to attack me as

98

Seyinikile ukakwe ngulodzingile  
surrounded by Loziyingile. He  
Sowuladze belch'ona ~~that~~  
has fetched the people of his mother,  
Kamtsefwa kamangaza itgekuba  
at Mtsefwa's place, at Mangaza <sup>128</sup> Sinil  
Sedvute-he Mamba ngobe mamba  
Mamba's name, because Mamba  
wakhuphuka ngelusutfu yena  
went up along the usuthu river, he  
Waphuma elubinjenu esikheleni.  
came through the usuthu bush from  
Selusutfu. Bebhla laba bathubi  
the Lubombo. them of Hlubi came down,  
yehla ~~ngesikhala~~ ngeNgwavuma  
it [impit] came down along the  
yaphuma ngesikhala eNgwavuma.  
Ngwavuma <sup>269</sup> It came through the  
ephilelela khona eMagwaneni  
Ngwavuma pass heading for  
yavumela Laphongolo lapho  
Magwaneni. It crossed the  
chlangana khona eNgwavuma.  
Laphongolo <sup>270</sup> where it meets with  
Mabefika le eMagwaneni, kubonakala  
the Ngwavuma. When they arrived  
ahusenamuntu enkhanini akukho  
at there, at Magwaneni, it appeared  
nuntfu. Babe set ayatingena tinyawo  
that there was none at ~~nkhanini~~ <sup>248</sup>  
there was no person. they then  
followed the footsteps

192. Usuthu - name of a river which  
traverses central Swaziland, reaches the ~~Lumbo~~  
Lukombo <sup>near Big Bend</sup> and ultimately joins the Phangola R.

Sebayafika sebaye bayofika  
 Now, they arrived in Hkoneni, they arrived  
 eNgwedze eMachosini lapho isuka  
 at Ngwedze<sup>189</sup> at Machosini<sup>150</sup> where it  
 Khona. Sebayendutla Khona kuya  
 starts. Then they went pass that,  
 wufika kuSihlolkwane lapha  
 to Sihlolkwane<sup>191</sup> where the Vilakati  
 kwakuSokela ukhosi yakavilakati.  
 King did his circumcision practice.  
 lentaba batsi nguSihlolkwane nye  
 They call the Mountain Sihlolkwane  
 bayibita ngentlozi yakhona yaka  
 after the king of that, of the  
 Vilakati.

Vilakati people  
 3 Besutfu nabo?  
 Are they also Sothos?  
 sm Besutfu nabo. Kutse mabebawell  
 They are also Sothos. After they crossed  
 sebath bayofika kuShaka, inkaba  
 they went until they arrived to  
 sebasitsete sonke besigodzi kubese  
 Shaka's inkaba<sup>192</sup> After they had captured  
 kufika umbiko sebhethi sekuyiminyaka  
 the whole area, a notice came,  
 ka, sekhufika umbiko loti, awu  
 They had by then stayed for years. A  
 Blamini le emuva ekhaya  
 report came which said awu!  
 Blamini back at home is

188. Mkonem - name of a place

189. Ngwedze - name of a river  
tributary to the Ngwaruma river, which flows northwards  
roughly parallel with the Mtsheben-Hla-thikulu  
road

190. Dilakazi - Ulan name. Kuper lists the  
Dilakazi as 'lakafik'emuva' and as being  
'Nguni' (p. 234).

191. Sihokwane - name of a person  
which was then used  
for as a mountain  
name.

276 inkaba. literally belly-button, residual umbilical  
cord. There apparently a mountain somewhere  
in the south called KuShaka



kube ngulapho Hlubi, titamubuy<sup>185</sup>  
 It was then that Hlubi's tinhloli  
 tinhloli takhe setuye tawela  
 came back after having crossed  
 luphongolo tona, taye tayofika  
 the luphongolo and went as far as  
 e Godlwako bangakati konanga  
 Godlwako having not been seen  
 besutfu. Babese bayesuka tayaqela  
 by the Sothos. They then crossed at  
 ebusuka. Mabelwela kobanakali  
 night. After they had crossed, the  
 uyanga yayiswela. iselwa ngala.  
 Moon was seen, it had appeared by then  
 Manye. befika lapha kulendzawo  
 It was rising late on this side. Now,  
 e Godlwako bandza mundzawo  
 they came to Godlwako and advanced  
 batsi. bayanwuka bakasukati  
 into the area. When the sukati<sup>186</sup>  
 rebakamhambule bakhandze yonke  
 people and the khambull<sup>187</sup> people  
 lendzawo sekuyimp. manye. babe  
 woke up they found that there was  
 Sebayakho tsama sebati asilwi  
 an impi<sup>41</sup> all over the area, then they  
 nini bekutsini. besutfu labantfu.  
 bowed and said we are not going to  
 Manye & seba bay<sup>8a</sup> yofika l'itkoneni  
 fight with against you people of sulh  
 and sulh. These people were Sothos

~~SM~~ emabutto akhe ayambulala  
by his Mabutto<sup>51</sup> when they  
noma —  
arrived or what?

SM ngesikhatsi kufika lamabutto  
At the time when the emabutto arrived.  
utsi akantsatse vele ayambulala.  
He said they should take him to  
Elukhalweni, esikhaleni.  
Kill him at Gundwane pass,  
segundwane  
at Lukhalweni

5 lapho abulawela khona  
where he was killed?

BSM ya  
yes

3 wo: bantwana bakhe baya lena yena  
wo: his children went there because  
yena wabulawa ngalapha.  
he was killed on this side.

SM Manjena-ke, lokwe kutabe sekutsi.  
Now, what happened afterwards  
nuva aloba sewutangala  
is that he came over this side.  
yiboku elwa nalabesutfu  
while fighting the Sotso people.  
Sowute utofika lapha kuMdzumba  
This continued until he came  
kublasela kwa Somhilo<sup>170</sup> xuguni  
to Mdzumba. Somhilo's attacks  
[expeditions] ends by the

197  
103 Gudwane - name of a pass.

104 (e) Lukhalwani - possibly also a place name but it seems more likely to be a

signature remark meaning a high up place (Lukhalwani) suitable for an ambush, from which escape would be difficult (esikhakani segudwane lit: the passage of rat.)

111

Sebantsetse lamadwodza lala  
the man that were here had  
Sebanyise lapha enhlambelwem<sup>279</sup>  
took him into the nhlambelwem  
Kantsi Hdvu  
yet Hdvu

3 Lelo langa  
~~sa~~ that day?

sm ngalelo langa. Hdvu wanganena  
on that day. Hdvu came in [back]  
uhamba usembili ebutweni  
going on the front of the libutfo<sup>51</sup>  
libutfo lita enuwa. Mabemkhandza  
and the libutfo was coming following  
Sowumkhandza Sowusenhlambelwem<sup>279</sup>  
behind. He found him in the nhlambelwem  
manena. ke wafela loku Hgwekazi

Now Hgwekazi died for that.  
Kantsi Hgwekazi abekhuluma  
yet Hgwekazi did say  
Kantsi " - awu bandla ntsini, batsi  
that awu! bandla<sup>182</sup> what do you say,  
akuzange isetwentekel, Encenye  
they said it never happened. maybe it  
yafika yatsi lapha. Ufika Sowuyam-  
came and just passed an eye. He came  
bulala

and then killed him.  
5 Umbulalela kuphi? Kufika  
where<sup>about</sup> did he kill him? was he

102 Landla - see libandla<sup>178</sup>

280 incwaka lencane: preparatory ceremony to  
the main incwaka; see description Kuper, pp 202-6

281 Ndvu - name of a person

5 Asluye naba, lotala naba  
 he had left behind these, the one who  
 banfwane-benkhozi bomswali  
 begets Mswali and others, these are  
 wokutsatsa umutwana wam  
 children of the king. The one who  
 telenyame kafakudze uyise wakhe  
 married Mtelengane " " Fakudze's  
 umutwanenkosi  
 child. The father of the king's child

3 USozoboso wabani?  
 Who is the father of Sozoboso?  
 SM nku?  
 what?

3 USozoboso wabani  
 who is Sozoboso's father?

2 waMchobosheli  
 He is of Mchobosheli.

5 Bese asluyebam kapka ekhaya  
 whom did he leave at home.  
 nooba ngwa nyambita?  
 Because I heard you mentioning him?

SM Usluye Ngwekazi la ekhaya.  
 He left Ngwekazi here at home.  
 mayenake kutse mahlanga  
 Now, he found the men who <sup>were</sup> left  
 lokungena inwala lenene  
 behind having taken this Ngwekazi  
 Sowukhandza loNgwekazi  
 into the ahlambelo <sup>217</sup> on the <sup>280</sup>  
 day of starting the small inwala

195

Mswali - name of a person

196 Mtelengane - name of a person

197 Fakudze - Sibongo, clan name;  
according to Kupes (p. 233) and Matsikula (p. 7) the  
Fakudze are known as bendzanku.

198

Sogoboso - person's name.

199 Mchobosheli - person's name.

100 Ngwetakazi - person's name; possibly  
a brother (Kupes, Survey, 54 <sup>+ Logwaja Mamba (p. 33)</sup> ↑ <sup>son</sup>) of Sankhlobo who  
engaged in a suicide dispute with Sankhlobo  
(see Barnes, pp. 211).

101 Incwala - See glossary.

279 inhlambelo - washing enclosure inside the cattle  
byre of the king's main establishment, opposite the entrance  
where traditional events occur, such as the keeping  
of <sup>special</sup> water with which the king washes or where the  
bull killed by boys <sup>is</sup> after the busukwane is first done

Sm ubutse balondoloz<sup>1</sup> bontsangiyakhe  
He collected balondoloz<sup>1</sup> <sup>278</sup> who are of his age.

2 retichele letidzala  
with the old tichele <sup>193</sup>

Sm retichele letidzala. Manyena-ke  
with the old tichele now, they  
babaleka-ke, bontfumbeka-ke baze  
ran away. They were captured until  
bayoguna le. Asluye umnakhabo  
they ended there. Back <sup>at</sup> home he had  
ekhaya. Manike, ngitavutsandza  
left his brother. Wait, it seems I am  
kumkhohlwa, kam lisebaleni-ye  
forgetting his name yet it is  
liboto lakhe. le  
not hidden

5 yabamba yagcinaphi lempi?  
Where did the empi end

Sm lena  
there

5 abehamba nayo yini yena lempi?  
Was he going with empi?

Sm yena abesekhatsi kulempi.  
He was in the midst of the empi.  
asluye  
He had left

5 Cela Maboya, mhlawumbi  
Ask Maboya, <sup>194</sup> maybe  
utakumkhumbula naye  
he will remember him



193

Techel - age group, libutfo (for libutfo see glossary), according to Matsebula (Izakhuso appendix B) a libutfo of Samhlolo's.

278. Balandobzi: the libutfo of the age of the late king Sobhuza II; but, according to Matsebula (Izakhuso, appendix B) also a libutfo of Samhlolo's.

194 Mabaya: probably Mabaya Jakuda, a renowned authority of Swazi history who was, for a long time, regent of the Nkhamu royal village near Sobamba.

PAGES  
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BLADSYE



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# Scribbling Book Kladboek

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102

Sm Wayigadza impela <sup>gizad</sup> utse ngall  
 He ~~started~~ <sup>gizad</sup> ~~sully~~ ~~started~~ it. On  
 ngenyaka mabetanuta  
 the other side, near Hyaka <sup>56</sup>, when coming,  
 ulungamise le ePitoli. Somhlolo  
 adjacent to Pretoria, Somhlolo  
 5 Bese kwente yani nakefika  
 what happened when he arrived  
 ePitoli?  
 in Pretoria?

Sm utese uyayilomisa, ulwa  
 He equipped it <sup>impi</sup> and fought with  
 nebasuffu, ubesusa la use  
 the Sotho people. He drove them from  
 nabo le. Somulwa nebasuffu - ke  
 he and went with them there. He then  
 utsatsa tintfontatane, libutfo  
 fought with the Sotho people. He took  
<sup>gits</sup> <sup>51</sup>  
 tintfontatane, libutfo of tintfontatane gits  
 ngemajaha ngalapha, kuba ngemajaha  
 and put it in the middle and <sup>young men</sup> ~~Majaha's~~  
 jaha ngala. Tintfontatana tiffwala  
 were either sides. The tintfontatana gits  
 kndla

carried food.

5 Cuso mabutfo bekungamabutfo  
 which were those Mabutfo <sup>51</sup>?  
 mani?

5 Lobamba ucanjwa ngubani?  
Who Set up Lobamba?

SM Lobamba ucambeke la bese  
Lobamba was set up after the  
of the inkhosi yaka zombodze  
Zombodze king was dead  
manjema-ke sebayambeka-ke  
now they installed  
Somhlolo. Sowuyi gida ka lobamba  
Somhlolo. He then <sup>gida</sup> started <sup>10</sup> inwala  
ke yena inwala kutse makuthonia  
at Lobamba. Whilst being there  
lapho kwadaleka we zuluwini, umuti  
that of zuluwini<sup>75</sup> was created, a  
waye wakhaphu wakha elubhuku  
residence. It was erected at Lubhuku<sup>77</sup>  
lomuti. Lubhuku lusuka la

? this residence. Lubhuku<sup>77</sup> [where?] starts  
eNgudzeni. Ngulapho-ke unina  
at Ngudzeni<sup>76</sup> that is where Somhlolo's  
was Somhlolo akhona lapho njengoba  
mother is [was buried]. That is what  
lengikwatiko-ke nini. Kutse-ke manjema  
I know. Now, after  
uSomhlolo kube alive nebasutfu  
Somhlolo fought with the Sotso people  
nebasutfu nasebathwesha  
and the Sotso people had moved

5 wayigadza lenwala yena uSomhlolo?  
Did Somhlolo start <sup>gida</sup> <sup>51</sup> inwala<sup>10</sup>  
himself?

S Zombodze nuphi?  
Which Zombodze?

Sm Zombodze le emwa  
Zombodze there emwa<sup>247</sup>

S ayi leMavareni?  
Not at Mavareni? <sup>265</sup>

Sm & Cha  
no

S ayi letjemi  
not at the rock

Sm Cha manyena Zombodze la  
no nois, Zombodze here

S ghubeka babe.  
Continue babe<sup>34</sup>

Sm Manyena-ke kwase kubonakala  
Now, as he was seen  
aygwafjwa ematibosini kulentkhulu  
taken to Matibosini, <sup>15A</sup> in the big  
mbilani.  
Mbilani<sup>150</sup> to be burned.

S Kulentkhulu mbilani, kagwafjwa  
in the big Mbilani, was this  
lotgwani?

Hgwani burned there?

Sm Ya lotgwani, njengoba asesuka  
Yes this Hgwani. As he left,  
sehudalehe wakaLobamba,  
the Lobamba<sup>256</sup> residence was  
umuti.  
created.

3 le kazulu?  
there in Zululand?

Sm le kazulu  
there in Zululand

5 baphi bona laba?  
what are these?

Sm indvuna yakhe kunguyise  
His indvuna was Senzangakhona  
wa Shaka. Senzangakhona  
the father of Shaka.

3 indvuna yakhe?  
that is that his indvuna

Sm ya indvuna yakhe  
yes, it is his indvuna.

3 ka lo zidze?  
this zidze?

Sm nli  
yes

5 Chubeka  
continue

Sm Manjena-ke kubese sekuyenteka-ke  
then, it then happened that

Sowuyeta-ke utokuba  
she came to be an

yinkhosikati, lomafwana Wavumisa.  
inkhosikati, the child of Vumisa.

Manjena-ke, kubambe Kwahamba  
now, time marched on.

Sebakhulile nabotsekwane,  
by the time when Tsekwane<sup>116</sup>  
and others were grown up.

193  
113 Ihdvuna - see glossary.

114 Senzangakhona - father of Shaka

115 Shaka - Zulu King, c.1816-1828

116 Tsekwane - name of a person;  
Tsekwane was the name of a son of Dambos, and is the  
name of the present-day chief of the LaVumisa area.

117 lckhosikati - see glossary.

Wemnakabo lolama zidze  
of Vumisa<sup>112</sup>, the one who comes  
wa Vumisa  
after ~~zoo~~ zidze.

5 Lekazulu?  
there, in Zulu land?

sm kapulu, kamkhatjwa  
in Zululand, in Mkhathjwa's<sup>282</sup> place.

3 wafumela emadwoda?  
He sent men?

sm wafumela emadwoda  
He sent men.

5 labo Mamba?  
Those were Mamba and others?

sm Manjena-ke, kwaborukhala kutsi.  
Now, ~~to~~ <sup>to</sup> SE happened that  
ayamika zidze umnika wifombi  
Zidze gave them an wifombi<sup>66</sup> which  
letalwa ngu Vumisa yena  
is born to Vumisa and he [Zidze]  
userabantwana labancane  
had by then young children.

3 Umikwa ngu zidze?  
He was given by zidze?

sm nhinlu Umikwa ngu zidze.  
yes, he was given by zidze.

3 Lozidze aseyinkhosi lapho?  
Was zidze a king there?

sm Ayinkhosi  
He was a king.



193  
1  
112 Vumisa = name of a person.

282 Mkhathjwa (variant: Mkhathshwa): a isibongo  
of the Ndwandwe kingdom; also a isivakalelo  
of the Ndwandwe and Nkumalo  
peoples.

19  
112 Vumisa: according to informants from  
the LaVumisa area in southern Swaziland  
LaVumisa was a wife of Lomhlobo  
who bore Thekware. (Interview Thekware  
Dlamini)

3 way githa lapho mawala?  
Did he <sup>githa</sup> <sup>251</sup> mawala there?

sm wayigitha mawala  
He [did] githa mawala

3 Sekhatsi lesingakani?  
For how long [for how many years]?

sm Ute wakhula, batsi wate  
until he grew up in age they say  
wakhula waze watsatfwa  
he lived to such an age that he could  
ngesetshumba, nekudla asadla  
not walk and was carried by a hide  
myama lese igayiwel. Ayinatse  
and containing food, he was then eating  
u Sombilolo.

3 Meat that was ground and Sombilolo drank it.  
ayinatse?

sm ya. asanatsa nlabisi kuphilla  
yes. He also drank milk only.

Kwase kuba ngulapho sekufika  
It was then that death  
lokutshotsama - ke. lona lowepha  
came [took him]. This first Sombilolo  
kucala u Sombilolo la wacela  
to come here, he asked for a  
umfati kuzidze wakhandza  
wife from zidze. She found that  
Sekuthelele lo umntfwanana  
this one the child of  
his brother has given birth,



Chubeka nkhozi singakuphazamis.  
let us not disturb you, continue, nkhozi

5 Chubeka Sesi folile.  
Continue, we have understood.

Sm manje phela<sup>ke</sup> ngati loko-ke  
How, indeed that is what I know.

5 Makayibeka umpi le uyanucaba  
When Somhlolo put the umpi<sup>21</sup> there,  
umuti yini ngala? U Somhlolo?<sup>22</sup>  
was he going to erect a residence this side?

3 U Somhlolo.

Sm Somhlolo  
Utsatsa wona loya ka lobamba<sup>25b</sup>  
He took that very one at Lobamba  
uwubeka lapha eHokwane  
and put it here at Hokwane<sup>28</sup>

5 uwubeka la eHokwane?  
He put it here at Hokwane?

Sm mli  
yes

3 Mngoba sitse kufuna tindzala  
As we have tried to search  
lapha sathola ~~tindz~~ tinzengelo  
for tindzala<sup>109</sup> here, - we found  
lapha phansi kwe lubombo  
tinzengelo<sup>110</sup> here, on the bottom of the  
wanwubeka lapho  
Lubombo<sup>25A</sup>, he put it there [residence]

Sm mli  
yes.

109 Tundzala = It could refer to the spot where a residence was once built in respect of whether the ruins are still there or not.

140 Tundzengelo = Broken pieces from clay pots

lolasibandze?

sm

, this daughter of silandze?  
Awa: Kangiyiboni, angiyiboni  
awa: I do not remember the  
inhlanti, nombe yayikhona.  
inhlanti, whether there was,  
Abazange bakhulume ngayo ngobe  
they did not talk about it because  
nami lokukhuluma ngukutfole  
I also heard the story from  
kulabadzala.  
the elders

3 Subutela nje njengahlubi kutsi  
we are just asking, like Hlubi, that  
kwabate<sup>yini</sup> inhlanti ngobe  
is, was there not an inhlanti? because  
sowusisitile nga Sinyalo tsini  
you have help with Sinyalo. As for us  
ngekwetfu sati Sinyalo na  
we know Ulojiba  
Ulojiba na Sinyalo - the +sini  
and Sinyalo. we,  
ngekwetfu laba bonina wabani  
ourselves. Whose mothers are these?

1 1/2 5

waSombilolo  
of Sombilolo

3 Kodwa-ke sowusikhuphulle  
but you have widen our  
kulokunengi natsi engondweni  
knowledge in our mind <sup>with</sup>  
many things



ngeHkomazi. Losa tsatsa lengesheya  
the Hkomazi (river). Who took over  
ngumfwana wa Somhlolo  
continued] ~~on~~ from ~~the~~ over the  
ngumswati

Other side of the river is Somhlolo's child, Mswati

3 yena ugcine ngeHkomazi.  
as for him, he tended by the  
Hkomazi.

SM Sowukhandza bakamaseko la  
He then found the Maseko people led.  
kusukela le wonche lomdzimba  
From there to all over the Mdzimba

5 lomina uphi (wa Somhlolo)?  
Where was ~~the~~ Somhlolo's mother at the time?

SM lomina walike sowufile  
His mother was dead

5 kungulabani?  
She was the daughter of who?

SM kungala Sibandze  
She was the daughter of Sibandze

2 Simelane  
Simelane

SM Simelane. hito lache ngu  
Simelane. her name

Sinjalo  
Sinjalo

5 Bekate ubhanti yalike  
did not she have an ubhanti

B B B 2



106 Mkomazi/Komati - name of a  
river that cuts ~~the~~  
through the north  
of the country. It runs  
from west to east.

107 Maselco - clan name: The Masoko,  
known as emakhandzambila, were defeated  
and scattered by Semhlole.

bapuma ra Malambele.

5 They went out with Malambele  
babukaphi - ke babe?

Sm Where did they go babe?  
bapuma babuka entasi.  
They came out and went down  
elubonyeni.

5 to the Lubombo?<sup>254</sup>  
entasi elubonyeni?

Sm Mh Batsi rabelapha etulu  
yes They saw dust being blown up  
elubonyeni babona lufufu  
behind them when they were up  
lubhonyile emva kwabo. Batsi  
on the Lubombo. They said, there is  
naso impi. Auu bababatsi  
an impi. Auu; they tried to think  
ngelwefinkhomo cha akusibo  
that it is caused by cattle, no, it is not;  
ngelwempi. Babese bayehla la  
It is caused by an impi. Then they came  
kulalakaHkonjane  
went down here, from Hkonjane<sup>people's</sup> area.

5 kulalakaHkonjane?  
from the area of the people of Hkonjane?

Sm ya. Babese bayehla bayewela  
yes. They then went down and crossed,  
baphuska unomphelwani bayel  
then they went on with no rest

193

124 Nkonjane = ~~area of~~ name of  
a person.  
people of Nkonjane -

125 Cross ÷ It is not clear what a  
to what phenomena did  
they cross. This could be  
a river or a mountain.

iseyincane yabeleka  
 while it was young. It was born  
 ngu — Singate sabekelwa  
 Def — A boy cannot be  
 Umfana. Lapha atawudlanga-ke  
 put to be over us. When this one became  
 lo lo abesonyawuhlala lapha  
 recalcitrant and went to stay there  
 eCondvo, Mswati.  
 at/in Condvo, Mswati.

3 Mswati, Sowuyababalekela?  
 Mswati then ran away?

sm mh, Sowuyabuya la elihaya  
 yes, He then came back home  
 Sowubuya ngempi, uyabulala  
 ngempi<sup>12</sup> ready to kill.  
 Ngutapha basakateka khona-ke  
 It was then that Somcuba and others  
 bo Somcuba babheka-ke  
 went to this side, with  
 naMabhedla

Mabhedla<sup>122</sup>  
 3 naMabhedla  
 with Mabhedla

sm Bese Kuphuma ngemva<sup>125</sup>  
 Then Tsekwan and Malambule  
 lo Tsekwan uphuma naMabhedla  
 went out [away]. They also went  
 baphuma bobabili nabo  
 out [away] together

121 Ngempi - by impi (see glossary for impi). This word refers to the state of an individual who is ready to fight

122 Mabheda + person's name  
son of Mswati who rebelled against the accession of Mbandzeni and fled amongst the Pedi for sanctuary

123 Malambule - name of a person  
According to Bantu, p. 47, Malambule was a son of Salunisa and Samhlo, who had been nominated as ~~son~~ the heir by an ailing Samhlo, but this was later retracted and Malambule was appointed a senior regent during the minority of Mswati. Malambule was accused of plotting to kill Mswati, and a major power struggle ensued.

Sm ulishi (agreeing)  
yes

3 lolotalwa ngu Sombilolo  
the one who is born of Sombilolo.

Sm sekutsi lo-lo-lo-lo  
Then, this Tsekwane,  
lotsekwane, cha, sowuphansi  
no, he is down.

3 Sowuphansi  
He is down

Sm Sowubekwa ngaloba  
That one was installed because  
ngobe utalwa ngulomdzala le  
he is born of the eldest from both  
ekhaya. nanyena-le lwase-ke  
home. Now, it happened that they  
baba buda-ke laba-ke  
caused friction between these [two]

3 bantwana  
they are children

Sm Mswati kani ngobe sekhu-  
Mswati yet, because Somcuba<sup>120</sup>  
suke kukhuluma ko Somcuba  
and others had said  
batsi tsine sientlhosu yetfu  
we have our own king which  
lyavete yabelekwa -  
was in the first place born

ngumakhe tala  
She is the mother-in-law.

197

120 Soncuba - person's name.

Soncuba challenged the rule of Mswati,  
and allied with the Ohngwed base in the  
late 1840's.

121  
uSomlilolo kapla acala lomntfwa-  
dies leg, the Thandwe's child  
na waka Thandwe

was starting

3 ayintfombi?

was she an intfombi?

Sm acala aba lijaha ayintfombi  
He was starting to be a lijaha. He  
yabo -

was of the same age as -

S bekamduna kantsi?

So he was a male?

Sm bekamduna lomntfwana

He was a male, the child.

S wo! wabamba lomduna

wo! He caught a male [child]

Sm Cha wabamba lomshati

no he caught a female [child]

S w-o

w-o

Sm Wase uyatala. lotu utanubekwa

Then, she gave birth. As he is now

ke yena manje.

to installed.

3 ya

I see

Sm abe ngumswati

He was Mswati.

3 abe ngumswati lomntfwana?

The child was Mswati?



193

119 Lijalia ÷ post-adolescent young men

19

193

14 Lyala - ... ..

19

8 9 6 9 8

- 3 idze  
 bom of idze  
 3 ya y...a  
 ye...s
- Sm mhinku  
 (agreeing) yes
- 3 kutsiwa ngutsandzile  
 She was called Tsandzile?
- Sm ya Asambamba  
 yes. He then caught her
- 3 ubanjwa ngulo Sombhlo?  
 She was caught by Sombhlo?
- Sm Sowubanjwa ngulo Sombhlo.  
 She was caught by this Sombhlo. He  
 watsi nmitawusale nsho kubale  
 said you will then tell, babe<sup>34</sup> that  
 kutsi ngibese ngenta nje  
 I have then ~~dit~~ done this (like this)
- 5 atibambela  
 He caught her for himself?
- Sm mhil, wo nangempella indvuna  
 yes, wo for sure, the ndvuna<sup>113</sup>  
 yase welle yakubika lsteo  
 did report that
- 5 lekchaya?  
 back at home?
- Sm mh, manyena-tce usuyahlala  
 yes, now, she stayed, and  
 uyahlala, yenzobe afa afa  
 stayed, as Sombhlo

waka lo lowaletfwa kucala, ngoba  
[isekwane] is of the one who was brought  
umntfwanakhi ngutsekwana  
first, his child is isekwana.

2 Ngumusa wandabazezizwe <sup>283</sup>  
He is the son of ndabazezizwe

SM ngumusa wandabazezizwe  
He is the son of ndabazezizwe

3 ngumusa wandabazezizwe  
He is the son of ndabazezizwe.

SM ya. Manye kubese uyatfumela <sup>113</sup>  
Yes. Now, zidze sent emabele  
zidze sekuletfwa emabele  
to the one who was brought  
kulowaletfwa sesinyundzekile  
and he said we are discredited  
kaNgwane  
in the place of Ngwane

82 asikapheki  
we have not cooked [sent food]

SM asikapheki kute lesikuyisako  
There is not any food we are sending to  
kulomntfwana' kukhanya kantsi  
the child. It appeared that it is  
sesinyundvo. Singulapho uSomhlolo  
a discredit. It was then that Somhlolo  
abona asaletsa loThandwe, kantsi  
Saw Thandwe <sup>284</sup> bringing. [something]  
loThandwe ngubalwa ngulo  
yet this Thandwe is the one

118 emabele = Sorghum, breasts.

283. Ndaba-zezwe: according to Matsekula (chat  
opposite p. 4) Ndaba-zezwe was the son of Tsekwane  
I, and a grandson of Samhlo, whose son  
was Tsekwane II.

284. See notes 23, 38.