

S. O. H. P. NDLELA HISTORY & Simbumba Ndlela 5/6

240 Sotho ÷

class, generic term for
the non-siSwati speaking inhabitants
of the Highveld.

241 Shakata ÷ person's name.

kwase kuba khona umuntu
 It happened that there was a [man]
 lobengatsi, uffwasa fwasile nye
 person who appeared to have blood
 Watsi yena awu bunaffwa
 ffwasa-ed a little bit. He said I will
 loyuala, angete ngalala muni la
 not sleep here at home, I am going. He
 ekhaya ~~ngabe~~ ngiyahamba
 said this whilst the ^{fwala} was ^{being} drunk
 nobengitsi, ngiyalalala ingati
 As I tried to sleep, blood rose to
 yachawula la, ngabetse nguyaphapha
 here (dreaming). Even after I woke up and
 na yaplindze ingati yachawula
 slept, it again, blood rose to
 la. Angete ngalala la ekhaya,
 here. I will not sleep here at home.
 ngiyahamba lamuhla ubatsela ^{them}
 I am going (leaving) today. He was telling n

3 inganekwane enguyona
 a true tale.

Sm ya batsi suka — utsi uyinyanga
 yes. They said forget, you ~~th~~ say you
 wena Ungakwati nleuphengula
 are an ^{inyanga} yet you do not ^{even} know
 ubopha umfwalo wahle iyahamba
 how to ^{phengula}. He packed his
 kwatsi kudzabuka kusa yase
 luggage and left. By dawn it

237 (ku) Fwasa = to undergo the
training process
being an inyanga ²³⁹ for

238 inyanga = herbalist, ritual specialist, diviner

239 phengula = diviner

B1 ufela kwaku—

He died for

SM ~~Kwaku~~ ufela lile nje.

He died for nothing

1 Angisi lomuntu abebasita

By the way, the person [man] was helping

lokubabamba ngekudla

them through holding them by giving them food.

3 Manje-ke laba labhike le

Now, what about those who went

U Somcuba - le?

this direction [that is] Somcuba?

SM laba lababhika le yamu

Those who went this way, it [impi]

U Somcuba yambu bambulala

it killed, they killed Somcuba.

3 Bafolakala; Nakwona?

They were also found, also in-ued?

SM Kakhulu ... ?

For sept.

5 Wafike wabulawa le?

Was he killed when they came to there?

SM Batri - le wafika U Somcuba

They say when Somcuba arrived there,

Behunetwala behubhula

there was twala²³⁵ being drunk

emabele

whilst the Mabele²³⁶ were threshed

235 tywala - the term is used
refer to any alcoholic
~~beverage~~ drinks whether it
is Swazi brew, beer
and/or liquor.

236 Emabele - Sorghum

kutsi. nyabe cisa, utamka
him that he helped them escape, and
reksudla
even gives them food.

3 w--o lempi

SM w--o the impi Sowi yafake, bati nabemshuya
He then died. When they were on
loya kweluphongolo ngobe lempi
the other side of the Luphongolo, because
yate yefika ngeshuya kweluphongolo.
The impi came as far as the Luphongolo.
yancandzeka et kwe luphongolo,
and it returned back having killed
Seyi babuka lapha, yatsi uhamba
the Luphongolo and seeing them over there.
nani uyihlo awu yate incandzeka
It said your father is with you. Awu! it
lapho ka seyibuya le ibulala
then returned back. It then killed
to Makhahleleka.
the Makhahleleka when ^{it was} coming ^{back}.

5 Bayabuya kutowubika?
do they come to report?

SM Sebayabuya lapha kuMswati
They then came [back] to Mswati
kutawubika sebambullell
to report that they have
Makhahlelela
killed Makhahlelela

dvute - nye . lile la Mweni
 very near. It slept here in Mweni
 la — la kangiabli. Manje-
 here here in Mgabli place. Now,
 Makutsi kutsi kuyasa - nye kutsi
 it [impi] arrived at Makhahleleka's
 nchi - kusa beytseleka
 place immediately just
 e ku Makhahleleka. bakhandza
 before dawn. They found the fire
 ematko aye, sebahambile
 places like Iso, they were gone.
 batsi baye bawela Lumphogolo
 They went until they crossed the
 batsi sebangestuya phansi
 Lumphogolo. When they were over the other side,
 kwedvumbe ehtabatsini layalala.
 below the drumbe and slept in the forest

5 Bahamba naye lo Makhahleleka?
 Were they going with this Makhahleleka?

SM Makhahleleka uyaphi phila yena
 Where could Makhahleleka go to.

5 Ngobe naye batsi wabuya khonate
 because they say he also came
 e fomu there.

SM Cha, akabuyi, Makhahleleke
 No, he Makhahleleka is not coming,
 phila batamubulala seba-buya
 because they killed Makhahleleka
 seba-bulala lo Makhahleleka
 when they were coming back accusing

232 Mueni — place just east of Madulwini, between Hlathikhulu and Nibungano

233 Mgabli - not clear whether it is a name of a person or a place; KaNgabhe lies just west of present-day Bhunya; Mgabli is also the name of a son of the early Swazi king

234 Dvumbe ^{Plamim} not clear as to what it is name of whether it is a mountain, and or a river. Probably

the mte. in mountain near present-day Paulpietersburg, 105 of Phozgola; rises in the Drakensberg and flows eastwards closely parallel to the Swazi-South African border.

baye ka le mabebef ka le
 when they arrived there, there
 ku Mahamba of Lepica
 at Mahamba²³¹ they came
 entsambama upke
 in the evening. The child of the
 Umufwanentchosi uyabahlabisa
 King gave them cows to kill for
 kabele by bayayhlaba letenkromo
 their food and they straight away killed
 baysi awu mnakettu singeke
 the cows and said awu: son brother,
 Sihlali Singatikhabi Mswati
 we cannot leave slaughtering them
 rangu la. emwawetu impi
 because here is Mswati, after us the impi¹²¹

2\$ eyeta?
 He it is coming.

sm eyeta, kufhela bayat hlabatse, kantsi
 it is coming, so they slaughtered them and
 eku ekhatsi rebusulu bayabopha
 in the midst of the night they left.

S ladunya lalala
 left them the dust!

sm ladunya lalala
 left them the dust!

S babhekaphu - ke
 where did they go?

sm kantsi lempi rayo seyilele
 yet also the impi¹²¹ has slept

197

231 Mahamba - place on the south
western border of Swaziland; lit: the place of
the runaways

- Balala ngala ^{kwe} ~~all~~ Lushobeni
 until they slept on this side of Lushobeni
 1 Bayaphi?
 where ~~are~~ ^{are} they going to?
 Sm Bayabalaka. Baphusha
 They are running away. They went on
 Unomphelwani. ^{ya} Bayaka lapho
 with no rest. When they awoke up there,
 baphusha unomphelwani baye
 they went on until they
 bayolala kuMakhahleleka.
 slept at Makhahleleka's [residence]
 2 Kanyama; Kanyawo?
 At Nyama's place, at Nyawo's place.
 Sm kuMakhahleleka Amntfwanenkosi
 at Makhahleleka's place the child of the king.

- Sm Makhahleleka wa Somhlolo
 Makhahleleka is of Somhlolo's [child]
 {2 Makhahleleka wa Fukuta
 Makhahleleka is of Fukuta's [child]
 Sm Fukuta ngubani?
 who is Fukuta?
 2 Ngumnakabomswati wa Somhlolo
 He is of Somhlolo, also a brother of Mswati
 Sm Makhahleleka wa Somhlolo.
 Makhahleleka is of Somhlolo.

126 Luslobeni - place; possibly Mashobeni, the name of the area around the royal graves at Mbilaneni in the far south of Swaziland

127 Nyama - It appears that the informant wanted to say Nyawo instead of Nyama, although, the chiefdom of Makhabeleka was located to the immediate north-west of Chief Nzama's establishment in southern Swaziland.

128 Nyawo: either the Nyawo chiefdom on the Lubombo or the place of a particular Nyawo person elsewhere

229 Malchialleleka - person's name grandson of Sombolo, and son of Jokoti, chief of an area between Mashobeni and Makhaba

230 Fukuta - person's name; probably Jokoti, see n. 229 above

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xx

Q This Ngwane bore Ndvungunye xx these are other names of his.

Wdilela, it seems that oo another name of Ndvungunye's is Zikodze¹⁰? xx As for you, you oo know him as 'Ngwane'? xx

S.N. Yes, for there is a oo rocky outcrop xx It is called Ndvungunye's oo rock, and it is also called Ngwane's rock, but it is one and the same rock." xx When we were talking with the Dile¹², I said ooxx 'Auri¹³, this Ndvungunye is he? ot the one who was a king?' I said 'Auri, as far as I know that Ndvungunye is Ngwane because one comes and says oo it's Ndvungunye's rock, and another comes and says it's Ngwane's'. And I also said 'These are few inithi of the incwala' xx I said oo 'It was at Zombodze emuva⁸. It had moved from Nkhanini'¹⁴

Q At Zombodze emuva⁸, who gidwa'd incwala there?

S.N. It was Ngwane.

Q Or was he Ndvungunye?

S.N. Yes.

Q Who gidwa'd it at Nkhanini¹⁴?

S.N. It was gidwa'd by Dlamini¹⁵. He was at the place of the Nyawo people, up on the Subambo¹⁷ oo at that time, Ngwane was but a child; his tintsambo¹⁸ were thrown away. Then the royal family went down to

Ndlela

Royal Collection

Interviewed at: Embo State House¹

X Date:

Informant: Simbimba Ndlela (S.N.)
also present: the then Ndlela chief²,

Interviewers: Mmfwanenkhozi Mahlaba³
Isaac Dlamini
Maboya Fakudze.

Information heard from: his father, Gcdlembane Ndlela.

pp1-3

S.N. I am Simbimba, ~~son~~ born of Gcdlembane. Now I heard the history through Gcdlembane. xx We have talked. I have told the history⁴ xx We started with Ndrungunye. xx His mother was LaMelusi¹⁷⁷. She is LaKubheka⁵ - another name. xx Unfortunately, I do not know where her grave is, but I know that she died here, when the umuti had been erected at Zombodze⁶, as overlooking the Mzisangu river.⁷ LaMelusi was the indlovukazi of Zombodze emuva⁸.

xx

Q Who was the king who gidza'd incwala here at Zombodze emuva?

S.N. It was Nguane. Another name of his was Ndrungunye⁹.

Q Was Ndrungunye also called Nguane?

S.N. co Yes.

photocopy ~~7~~ 60 - 66
28 - ~~39~~ 40

King sent them
with questions
prai interview with King

JOM i Sencebapni - from Helen (Kuper)
get ref. 182 from Mamba box

1. When did Ndlela interview happen.

PHOTOCOPY (2 COPIES)
pp. 28-40 (including 28+40)
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Do not
forget

Sm babakhona kubesutfu.
They stayed amongst the
Sotho²⁴ people.

Sm eHhulu phila uhushwa
 In fact at HHulu [impi] was
 nguMswati ulandzela nangu
 sent out by Mswati as he was
 loTchla longakahladzwa yena
 following Tcha²⁴⁵ who was not
 lapha, Mabe abulale loSomcuba
 found when they killed Somcuba
 Sowunicindzeta nye akafi

Mabhedla.

3 akafi mabhedla

Mabhedla¹²² had not died

Sm Mabhedla Sowale kube Sutfu

Mabhedla was there in the Sotho people

3 wamtfola yoni?

did he find him?

Sm akamtfoli wabalaka Mabhedla

He did not find him. Mabhedla ran away.

2 wabalaka Mabhedla abamtfoli

Mabhedla ran away and they could not find him

Sm abamtfoli

They do not find him.

3 azange - nye bamtfole?

did not they find him?

Sm Mabhedla awu angikwati

Mabhedla, awu I do not know that

3 bamtfwabakhe ??

His children?

245. Tello - name of a person.

E. ...

ke Mswati nalempi?

Continued with Mswati and the impi¹²¹

SM Uyachubeke Mswati njengoba
Mswati went on (continued). As he
Soxukhula ye sebadzala bankhe
grew up while all these,
labo Somcuba bankhe nabo
Somcuba, Tsekwane and
Tsekwane
others already grown up.

3 Sebantfu labadzala?
they were grown up people.

SM Sebantfu labadzala
They were grown up people.

BS Lowakhiphi impi ke kucala
Who sent out impi at first,
wayisa le inkhosi ingakhephi
Sending it there, before the king was
ngubani?
grown up, who is he?

SM Lowakhiphi wayiyisakuphi?
Who sent it to where?

3 le eHulu
there, at Hulu

SM eHulu
at Hulu?

3 mh, leyekucala, sebakhephi
yes, the first one, where were
bantwana benkhosi le
the children of the king settled
there.

19

285 *Thulu*: Across the Ngwenya river, in the (native-eastern
Transvaal; see *Banno*, interview translated by
John). - (Nkhambule informant)

- Sm nkh
yes (agreeing)
- 3 uyaywa wakutsi?
Do you get it, you of my family?
- 5 khubeka babe kuti kwase
Continue babe³⁴ as to what
kwenteka nyani lakubom Somhlolo?
then happened, here in Somhlolo's [time]?
- Sm Sesiku Mswati
We are now in Mswati.
- 3 La rho-ke lakutsi besatsaffwa
Where it says he was carried
ngesikhumba asadla lubisi,
by a hide and he was eating [drinking]
asikwa kuti kwatsaffwa
to milk. We did not hear, that is, which
muphi, umntwana walabani?
^{child} was taken [to be k.g.], of which wife?
- Sm Kwatsaffwa walazidze phila
That of zidze's daughter was taken.
- 3 Walazidze
of zidze's daughter.
- Sm ya
yes
- 3 wase utala Mswati.
Then she gave birth to Mswati.
- Sm likh (agreeing)
that is it.
- 3 Sigwa-ke nkhusi. wase uyachubeka
We understand nkhusi³⁴. Then you

5 boShakata

It is Shakata and others

SM Manjena - il awu
Abu, awu

5 watsini Mswati, inkhosi naku ana
What did Mswati say. King so and so, did
watsi babobuya nabo yini?
he said, they should come back with them?

SM ya
yes

5 Masebefika?

what happened why they came?

SM nasebefika sebaphundze bayahlala
When they came, they again stayed
endlunkulu kati bayakhulala
at endlunkulu until they grew up
khona - ku laba kantiwana bengkosi
in there, these children of the king,
lo. Njengoba sebese banikwa
As they were then given

bhanganoma nje
Bhanganoma

5 bahamba nabo yini kinkhomo
Did they went with cows which
lekuyawusenzela labantwana?
were to be milked to get milk for the children

SM bhanganoma phela kinkhomo.
infact bhanganoma refers to cows.

2 Tinkhomo lo bhanganoma.
Does this bhanganoma refer to
cows

19
202 (e) ndlankulu $\frac{1}{2}$ see glossary

243 Bhanganoma - area II of Khatkulun
? milk cow.

wukakill umuti.

[impi] had surrounded the residence.

3 Babulawa kants?

They were killed?

SM lo-lo-loyana loMagadla
this this-that one, this Magadla.

Kusindza kwamagadla, Magadla

After Magadla's escape, he

uchubekela kubesutfu²⁴⁰ people.
continued to the Sotho

3 Embili akahlalanga?

did he not stayed in another place?

SM ya, akahlali ngati kanyalohi

yes, he does not stay. that is how I know it

3 Ayabuya lempi?

the impi came back then what?

SM ayabuya-ke lempi ibuya emuva

the impi came, it came back.

3 ayabuya yodwa kute Umntfwana

It came alone, is there no child

lebuya rafe?
of the king which it comes back with?

SM buya kabo lemfwana

It comes back with Somcuba's

baSomcuba
children.

5 baSomcuba, Sifuna loko

of Somcuba, that is what we want.

SM lo Shakata

is Shakata²⁴¹ and others

pp. 38-41

going to talk about his rock. I am going back now, to the rock of Ndvunguny. He grew up there, being a boy, and playing with emagwadla⁵⁰, until he became king. He stopped looking after the livestock when he began to reign. He sent a man to Sibandze, to ask him for a young girl. The man went to Sibandze Simzeleni at Nkalaneni⁵⁵. When they got there, Sibandze gave them a girl named Sinjalo⁶⁶. She was betrothed to the king, until she became an inkhosikati.

Once an inkhosikati she became pregnant, but miscarried. She miscarried whilst the fetus was still an embryo. When this passed, she again fell pregnant, and gave birth to Somhlolo. Why was he called 'Somhlolo'⁶⁷, bekunene⁶²? It was because it was found that while most of his head was hard, here on the very top, it was jelly-like. Goats were ^{then} slaughtered and a part of the lufu⁶⁸ was cut and placed there. His head was not alright until the time when he could run. But, in appearance, he was clever and healthy like other children. His head became like the heads of others when he was grown up. That is how he got the name Somhlolo. When his father died, he was installed and stayed at Lobamba²². His mother was mekeza'd⁶⁹ at Zambadze, and she became an inkhosikati there. Lobamba was erected after the death of Ngwane Somhlolo. gidza'd incwala at Lobamba. Then his mother became sick and died. She was buried at

pp. 35-38

Q. Can't you remember something?

S.N. Awe, I can give you what I think that it is, so but I would be spoiling the story!

Q. Perhaps the Ndlalas of Hlubi⁵⁶ can remember whose emabutfo were the Magagodvoko⁵⁷ and the Tamaku?⁵⁸
 so It is this the elders call the Ndlalala.⁵⁹

S.N. I cannot say it out, but it is like that. I cannot put it well; that is, I would be mixing up so and spoiling the story. To so state what you think is not the right thing to do. You need to so repeat what you heard from the elders.

Q. And your veins are full⁶⁰?

S.N. Yes!

xx

S.N. There was Sakubheka⁵, who was LaMelusi¹⁷⁷. This⁶¹ is the father of Lemvimbi; the indlovukazi of Zombadza⁶, who, I know, gave birth to Ndrungunye. The rock where Ndrungunye played, is his and it is called so after him. It is so also called so after Ngwane. Now that is what I know, bekunene⁶², about Ndrungunye. Ndrungunye was the child of Sakubheka. His father was Dlamini who was at the Lubombo¹⁷, at Hlatsikhulu⁶³, where he was buried. Now, that is what I know, konkhosi⁶⁴.

We talk it over, I will discuss this soxx I am now

pp. 34-35

Q It is Ngwane?

S.N. Yes.

Q It means that it was at the lilawu⁵⁴ here, where the incwala was gidza'd, here at Zambadze?

S.N. Yes.

Q. It is called liohisele?⁵³

S.N. It is where people like Gawu and Nsweli⁵⁵ died on the day that they were surrounded by the Zulus.

Q Who were they?

S.N. They were heroes xx of this Ngwane

Q. At that time, did he run away?

S.N. He went out

Q Did he not go out with his heroes?

S.N. The heroes remained holding the imphi. It is where these heroes were fatally injured.

Q. Which was that libutfo of his?

S.N. I cannot say it because I missed the name from them, the elders.

PP31-34

S.N. It is still in those areas.

Q. Was there another umuti which he erected?

S.N. The other one that I know of is that of the Mampondweni.⁴⁶

xx

Q. Where was he installed?

S.N. He was installed at the place where his mother, LaMndzebele stayed, at Zambodze. xx He looked after livestock there at the rock. The umuti was here, near the source of the Mzisangu.⁷

xx

Q. When he left there, where did he go?

S.N. He went no further, except that he set up these imiti, Mampondweni,⁴⁶ Ludzakeni,⁵¹ Nyakeni.⁵²

Q. At Nyakeni there, not here?

S.N. Not here! In fact, the Zulus surrounded it, and they found that the grass around the umuti was not burnt, so they fired it,⁵³ and it was burnt down. That is how their shiseló came about.

Q. It means that these were the emalawa⁵⁴ of Mswati.

S.N. Of Ngwenane!

- 46 Mampandweni: (lit: place of the Mpanda (?)); according to Kuper, Mampandweni was the name of one of Shunjo's residences, 'in the mountains'. (Kuper, Sobhuza II, p. 28). In the ethnographic survey, p. 65. Kuper notes Mampandweni as the name of the umuti, and surrounding district, under chief Duphuyane Nkhosi, under Phuthlephi Nkandze of the far south; Phandwane is also an area about 10 km west of the modern town of Pangola.
- 47 Mavani: we have been unable to locate this place.
- 48 kaNgwane: lit. of Ngwane. It is used to refer to the area under Ngwane's rule, (or that of the descendants of Ngwane) or it can be used to refer to the heart of that area, around the principal royal residences.
- 49 Cetjeni likantunjambili ngivulele ngingene: lit. rock of two apertures, open for me that I may enter; a common feature in a number of Swazi folk-tales. There is also a rocky mountain called kwaNtunjambili located just south of the Thukela river, about 90 km inland from the coast.
- 50 emagwadla: a game where small stones are used to represent cattle, and stones representing bulls are made to engage in mock-fights. The name of the game is an onomatopoeic rendition of the sound of the stones knocking each other in the course of play.

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top of the rock.

xx

Q After he finished playing with the stones where did he go?

S.N. He became an adult. xx He was then installed xx and became a king.

Q Where did he gidza incwala?

S.N. He gidza'd it at Zombodze.

Q Is it the Zombodze that we know, or is it another one?

S.N. The one emuva⁸ which you know.

Q Wasn't there another Zombodze besides that one?

S.N. There is no other one.

Q Where was this Zombodze built?

S.N. It was built at Matsapha¹⁹, between ^{the} Ncotshane²⁰ and Mzimvubu²¹ rivers. xx When there, the child was an infant of this size. Then the umuti moved to settle at Mzisangu⁷, and this Nguwane grew to be a boy. xx That is where he looked after livestock and went to play on the rock. xx He was installed there. xx

Q Where did Zombodze move to?

pp. 24-26

Q. This Zombodze⁶?

S.N. of Zombodze. xx Naw, when it moved from here, by the Mzininku²¹, he was an infant. He grew, and became a boy and began to care for the livestock when it was here at Mzisangu⁷. They were drinking the water of the Mzisangu at Zombodze. He looked after livestock at the rock of Ngwane⁸, oo of Ndvungunye. It has two names.

Q. It was he who was playing on the top of the rock?

S.N. It was he.

Q. How old was he?

S.N. He was a boy. He was installed oo asking whilst he was there, caring for livestock.

Q. How did he climb the rocks to play on top?

S.N. It is one rock.

xx
Q. What did he play with on top of the rock?

xx
S.N. He was playing with emagwadla^{5D} oo down below, at the bottom of the rock. xx They were separated into groups like emabutfo.

xx
Q. ^{oo}Others have said that he was playing like this on the

pp. 21-24

Mampandweni⁴⁶
Bhaca.

at the place of the

S.N. He gidza'd it at the place of the Bhacas at Mzimkhulu. xx Here at Mampandweni⁴⁶ so we find Nguane's umuti. Not this Nguane, but the first one. As I was saying, there were few residences of here, kaNgwane. I never heard heard anything about this one

Q. As far as we understand that it is this one.

xx

S.N. You see, when Mswati left Mzimkhulu⁴² back there, warned by the Nyan from Zulul³⁸, the Zulus surrounded his umuti. Mswati had gone by then. so The Zulus captured the Bhaca, saying 'These are the Bhaca who hid from Mswati. xx Mswati skirted the Lubambo³⁶; he went round the Lubambo; he descended from the Lubambo and settled at Mavani⁴⁷, xx where he gidza'd irivula. xx As I understand it, the first Mswati was buried at etjeni likantunjambile ngivulele ngingene⁴⁹; down there. xx And also his child, the one who bore us Ludvanga⁹, and he is down there. The one who was born of Ludvanga, this Dlainini is here at Lubambo xx at the place of the Nyawo.¹⁰

Q. Who then was left at the Lubambo?

S.N. At the Lubambo: it was the umuti that went down the Lubambo when Nguane was born.

pp. 17-21

S.N. In fact, it was an earlier Mswati; not this later one, ³⁵ the one who gidza'd at the place of the Bhaca ^{at} Mzimkulu. ⁴²
 The Swazi people gidza'd a song saying we are 'umuzinkhulu' ⁴³, saying this while they were at Mzimkulu, ^{xi} at the place of the Bhacas. They hid from Mswati on that day when he was warned by a Zulu man. The man said 'Flee, the impi is coming to capture you, to capture you. After which you will be forced to go and teach the Zulu king this incwala, and you will be deprived of it'. Then Mswati left. But he had told these, and they hid. ^{oo} That is how they came to be called the Bhaca. ³⁴ ^{xx} You, ^{see} this umuti, this limpondo ⁴⁴ is a Swazi limpondo. ⁴⁵ ^{xx} A limpondo; at Mampondweni ⁴⁶ ⁴⁶ As is over here, on our side, those who raised up an umuti, they say that the umuti at Mampondweni ⁴⁶ was for Nguane.

xx

Q. Where did the first King Nguane gidza incwala

xx

S.N. He gidza'd back there, it is him.

Q. At the place of the Mpando's?

S.N. Yes, when he left Mampondweni ⁴⁶, he skirted around the Lubombo. ³⁶ Then he went down to Maranini. ⁴⁰⁷

Q. Let us say that the first Mswati gidza'd at

pp. 15-17

x*

Now it is in Mabhaceni³⁷, here at Bhaca; it was Mswati who was obliged by the warnings of the man from ka-Zulu³⁸ to leave. The man said that there was a conspiracy to surround Mswati and to capture him. After capturing him, he would be required to go and teach certain things to the Zulu king. After he had taught it, then they would deprive him of his kingship, and demoting him to the status of a commoner. They said that it was not a true kingship. One day you must go to the country of the Swazis, and observe what the kingship does there when ending a year.³⁹ This was said by those of kaZulu when putting forward the idea of surrounding Mswati.

Q Do you remember which king it was of that time, of kaZulu, who was speaking?

A.N. It was at Mkhathjwa.⁴⁰

Q It was of the Ndwandwe⁴¹?

A.N. Yes.

Q Was Thandile²⁹ not yet chosen?

xx

A.N. No.

Q LaZidze²⁹ was then chosen because LaZidye gave birth to Mswati.

pp. 11-14

Q This means the beginning of the opening of our eyes, or the thing to remember is about where our kingship dzabuka'd, is that we start from Nkhenini.

A.N. We, our true selves!

Q It starts from Ndvungunye.

Q You need to start down there, my brother, down there at ka Tembe³¹, because he went up when they were coming here to the place of Ngwane³². The first arrived here at Macetjeni.³³

A.N. In fact, the one who went up to Tembe and so up on the Lubombo¹⁷ is Dlamini who went and died there. I know that the king left there, at ka Bhaca³⁴, such that it was said they are Bhaca, they are Swazis. They hid away from Mswati³⁵ on the day that Mswati^{was} warned by an individual from ka Zulu³⁸, who said that they wanted to deprive him of the incwala. When the Zulus surrounded so his umuti, they found that Mswati had gone. That is why it was said 'you skirted the Lubombo'.³⁶ On you skirting the Lubombo, you had left the Bhaca place.

xx

PP7-10

to settle at Matsapha¹⁹ between the Ncotjane²⁰ and Mzimvubu²¹.
 oo he grew up - a child able to run about now. oo It was then
 that the umuti of Zombodze was moved and settled up
 here, where the source of the Mzisangu² is. xx The third
umuti where incwala was performed was that oo of
 Lobamba²². This Zombodze gave birth to Somhlolo's Lobamba,
 that of oo the izibovukazi, LaSimelane;²³ she is
 LaSibande²⁴, her father was Sibande xx Sibande was not a sibongo,
 it was the name xx Sibandze of Ntjingila²⁵. oo The latter,
 born of Dencabaphi²⁶, was so-named so as to
 revive the name of the father of Bhonzongo²¹.

After Somhlolo had gidza'd incwala at Lobamba,
 Lobamba gave birth to Ludzidzi,²⁸
 oo the umuti of LaZidze²⁹, where oo Mswati was born.
 Now, how many residences were there, Nkhesi³⁰?

Q No, indeed there were few!

● This one, this Dlamini, where did he gidza incwala?

A.N. Dlamini gidza'd up on the Lubombo¹⁷ where he died.

Q You don't know any umuti there xx where he gidza'd
incwala?

A.N. I don't know it. I know that the residence is, in fact,
 called Nkhanini¹⁴, there at Dlamini's place, oo the one
 which gave birth to Zombodze. Zombodze gave birth
 to Lobamba²² xx This Lobamba gave birth to Ludzidzi.²⁸
 Then they became few, Nkhesi³⁰.

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Q₂ That did go wrong! What wrong did their running away do. If there was an outbreak of fire here in the house, would you remain inside, saying I was told to stay inside?

SN. Mntfwanenk hosi¹³³, then he...

Q₂ Wait! Let me tell the story, because there is a dispute. xxx When you return to the spot where the house burnt down, is the place not yours? Don't you come back to rebuild it? What I know is that you will go amongst the trees to cut logs. Others will assist you. The house was on fire, so they¹⁴⁵ could not stay. Who would stay in the event of an imphi?

SN. Ngobotzeni¹⁴⁵ stayed!

Q₂ His staying was of no avail. xx Are you claiming that the the Ndwandwe people then looked after the Kings' graves? Are the Ndwandwe people boys of the sigadlo?

Chorus They are not!

SN. No. It was this one who ran away. He left his favourite boy. The boy said 'I will die here. You will see when I do not come. You will know that the Zulu imphi has killed me'.

Q₂ Does Ndlela¹⁴⁷ mean that it is the Ndwandwe people who are supposed to enter into the fortresses¹⁴⁸

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at Maphumzane's¹³⁸. xx Advungunye was also known as Zikadze¹⁴⁰. xx The reason why he was buried at Ngwenya's place¹³ to Mkhosini¹³⁹ was because he was killed by lightning. It would have been a disgrace if he had been buried here, at Makhosini¹³². So they resorted to erecting a burial umuti for him alone. xx Then, the bantwana bethkoxi¹³³ could be buried there, so passing time with him.

xx
 SN. In fact, xx child of lutalo¹⁴¹, the great kings who were buried at the place of the Ngwenya's. xx

Q₂ Yes, indeed. xx The people of Ngwenya are the custodians of the kings' burial caves. xx Even on this side, on Maphumzane¹³⁸ is a custodian on behalf of the Ngwenya people. Also, those of Dlangeni¹³⁴ xx are custodians on behalf of the Ngwenya. If something troubles them xx they go and report to the Ngwenya people. The Ngwenyas who report to the king - so then, are the ones These boys of the Ngwenya people.

We are surprised that the people of eZikotheni¹²⁸ are worrying the people of Ngwenya. xx Is there a person who stays in the sigodlo, who is dlala'd¹⁴² with? Is he got a boy¹⁴³ of the king? Can you play with the boy of the king? ...

SN. No, you see, I will explain the problem to you. Why did it happen like that? The Zulu imphi of Mkhubosina¹⁴...

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people, and that is where Ngwane's remains are.

* There is an ox which is called Ngwane. When the cattle enter at the Makhoseni¹³², and when they come out, the ox can be heard bellowing before they enter the cattle byre where they will gidza. xx It is Ngwane, whose child was Sobhuza, xx

xx Listen, umNfwanenkhozi¹³³, here at Senzenjani's¹²⁹, lie the remains of Mswati. xx The first one to be buried is that Mbilaneni was xx Mswati. Makhokhla, the child of Mbandzeni was buried at Dlangeni.¹³⁴

Q. oo Do you mean, you of Ndlele¹³⁵, xx that Mswati is the only king who was buried here?

A. Yes. There were bantfuabentkhozi¹³³ oo as well. xx Ndlele is there, at the Mbilaneni¹²⁷ which is at Mashobeni.¹³⁰ xx Mswati was the only king to be buried at Senzenjani's. xx Somhlolo is in oo the Mbilaneni at eTikotheni¹²⁸. oo Hlubi was buried in the big one.

Q, Let me tell you the story, malume¹³⁶, mkhulu¹³⁷, oo as I heard it, oo Ngwane, the father of Ndvungunye, is ~~but~~ was buried at Senzenjani's, at Maphumzani's.¹³⁸ xx This Ndvungunye, whom you call Ngwane, was buried at Mhlosheni¹³⁹. He was buried at the place of the Ngwenya¹³¹ people. The child of Ndvungunye, xx Somhlolo xx was buried back there, at Senzenjani's.¹²⁹ xx He was followed by Mswati, who oo was buried.

pp69-73

Ncotjane and the Mzimvubu rivers?

S.N. Yes. xxoo The umuti moved to the Mzimvubu⁷ because of fewer xxoo it was Ngweni who moved, although he was still a young child.

Q. Was he Ndrungunye?

S.N. Yes, he was Ndrungunye. He was still a young child.⁷ He started to care for livestock at the Mzimvubu, here where he played on the rock, making separate groups of emabutfo.

Q. Who arrived at Ngogweni?¹²⁵

S.N. Ngogweni is far up. xx it was Magubulundru who was at Ngogweni at Bhadzini.¹²⁶ xx Lobamba was erected after the death of Ngweni. Ngweni's oo remains are at Mbilaneni¹²⁷ which is at eZikotheni¹²⁸

Q. xx You call him Ngweni, who is also Ndrungunye. The one whom we call Ngweni, oo who is not also called Ndrungunye, is in Senzenyani¹²⁹ at Mashobeni.¹³⁰

S.N. xx Let me say, Nkhosi,³⁰ you see, the big Mbilaneni¹²⁷ is this one which is in the custody of the Ngwenya

PP63-69

xx

people arrived at utungwa¹⁰³, where oo Soziyigile⁹⁵ had
 armed an imphi xx The Mamba people oo arrived first
 and found that the imphi had surrounded o Dlamini.
 He, of Hlubi arrived later. On oo arrival
 we swept them away and we took Dlamini⁴⁷
 We did not take him back to Mavane. We
 put him up on the subombo. He stayed up on the
 subombo until he died. oo After Dlamini had died,
 and after the intsambo¹⁸ oo were removed, the
umuti was moved, and settled between the
 Mzimvubu²¹ and Ncotjane²⁰ rivers. oo xx The river are
 like so. The area is here, in between. It is far down,
 where it is about to enter the Phongola. oo On this side
 of the Phongola. oo Then it went to the Munsangu at
 Zombodze.⁶

xx

You see, you cross the Ncotjane, when you have gone
 down via Sondeli's¹²⁰ place at Matsapha¹⁹. You cross the
 Ncotjane and come over to utungwa¹⁰³ xx Ntungwa
 is over this side, kaNgwane⁴⁸. The Phongolo is
 on that side of kaNgwane. oo xx The Manzayiwako¹²¹
 rises next to the court at Hlutsi¹²². It runs down
 south until it is near Mahlabatsini¹²³. Then it runs into
 the Mzimvubu²¹. Another name for the Mzimvubu is
 Ntshahitje¹²⁴. xx oo The umuti¹⁴
 which was on the subombo was called Nkhaini.
 xx oo Nkhaini gave birth to the umuti of Zombodze,
 of LaMndzebeli.⁶

Q. Was it Zombodze which was erected oo between the

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When he arrived he said let the imphi take up arms.
 After this it went down along the Ngwaruma¹⁸ river
 until it crossed the Subombo¹⁷ through the Ngwaruma
 breach.¹⁹ It proceeded straight to Mangwaneni,¹⁰⁷ crossing the
 Phongolo river. When it reached Mangwaneni it found no-one there. The women said
 'Auru, the imphi went that way'. They followed in its footsteps. They followed in the footsteps of the
 Mamba people. The Mamba people were ahead.
 They came upon it engaged in battle. It was there that it took Dlamini. After they took him, they did not
 bring him back to Mangwaneni. They went up with him, and put him on the Subombo, kaNyawo.¹⁶
 When they arrived with Dlamini, they built a place for him, and he settled down there,
 on the Subombo. He married LaMndzebele⁵, also known as LaMeliwi. She was the wife of Dlamini who bore Ngwane. That is the story as I know it!

The umnti came down after the tintsambo¹⁸ for Dlamini were discarded. They came down and settled between the Mzimvubu²¹ and Ncotjane²⁰ rivers, at Matsapha¹⁹. When it was at Matsapha it was seen that it was an amadl'atsi¹¹ and that fever was high. It then went up to Zombadze⁶, at the Mzingsangu⁷. It was settled there. He then grew up there, since he had, all along, been very young. He then began to care for the livestock, and so he played with the emagwadla. He made them into emabutfo with stones, below this rock, the one which is called Ndvungunye, and is also called Ngwane".

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Now when the time came for the king to be installed, it was seen that Dambuza, the child of the inhlanti⁹⁸ was chosen. He was then named Dlamini because of that, because he was not supposed to be the one. Hlubi was then given people and told to leave by way of the Subombo.

xx

oo The placing of the ember in Hlubi's right-hand caused the child to become left-handed, They found that the child was left-handed. He was eating with his oo left-hand.¹¹⁴ 'Oh, no!', they said. They then took Dzambile's child and installed him. Yet, here,¹¹⁵ they know that the thing was done by her.

After Namba¹⁰⁰ and Hlubi departed, they returned and swore at him saying 'You cannot reign here. You have taken by stealth the umuti of Hlubi. You are but oo the child of an inhlanti, and yet you think that you can be the one to rule over us here. As for us, we are not oo the offspring of inhlanti⁹⁸!'

Then Soziyingili⁹⁵, who was born of LaMtsetfwa¹¹⁷ went to his mother's people at Manguza and said there 'Let us take up arms'. He then incited the oo whole of the Manguza people to arm themselves oo against Dlamini. He also took those who were here. It swept oo Dlamini from here. It swept him with that libuffo that was with him. It swept him as far as stungwa¹⁰³. He then sent some people on to Namba, and some on to Hlubi. The Namba people were at lucuka¹⁰¹ and Hlubi was at eTibandzeni, where he had built a residence.

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he ran to greet her. He came crying saying 'My little mother¹¹¹ has burnt my hand, mother. She forced me to hold a burning ember!' It then happened that the other emankhosi kati heard what had happened. xx

xx It was Hlubi, ^{xx}born of the elder, ^{oo} Lomakhetjwa who burnt himself. ^{oo} Lomakhetjwa was the girl who ¹¹² Ipocwane gave to the King ^{oo} Hlubi was burnt by the oze who came as an inhlanti.⁹⁸

xx She burnt him. xx She had taken tiwala¹¹³ ^{oo} to the libandla, there where the bantfwabenkosi were. ^{oo} She heard ^{oo something} from a certain man of the libandla there, ^{oo} she returned and said 'I heard that we are going to be killed!'

^{oo} When Hlubi's mother heard this, she said 'What wrong have we done that we are to be killed? What have we done?' ^{oo} The inhlanti said 'Aure, unless we make your son hold a burning ember we will be killed'. xx

The ^{oo} mother of Hlubi ^{oo} they took up an earthenware pot, saying, 'I will not be able to force my child to hold an ember. I would rather die.' This made the inhlanti⁹⁸ cry. xx ^{oo} The mother of Hlubi continued, 'I would rather take my pot and go to the river. You stay behind and do it in my absence, ^{oo} so that I don't see it!'

^{oo} That was how it happened. When the child ran to meet his mother, the inhlanti had already forced him to hold the ember. It was only then that the ^{oo} other emankhosi kati, who had gone with the mother of Hlubi, heard what had happened.

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these,

xx

Q₃: . . . Do you mean that he is the one of Ngongini¹⁰⁶ at Mangwaneni¹⁰⁷?

Q₁, Q₂ is it the Dlamini who is on that other side.

A.N. It is the one of Mangwaneni that I was speaking about.

Q₂ The one of Mangwaneni is Dwabasemfubi¹⁰⁸.

A.N. That is another name for him. xx King Ludvanga went to ask for a wife xx He was given

Lomakhetfwa, and her sister became an izhlanti⁹⁸, the Dzambile. She is the one who confuses you, this Lomakhetfwa. She was the mother of Hlubi. . . . It was said that she must burn Hlubi's hand. The mother of Hlubi refused, this Lomakhetfwa. Dzambile began to cry. Realizing that she was crying, the other one said.

'No, I cannot do that thing: burn my child! Lomakhetfwa took up an earthenware pot for fetching water and went to the river. And then, indeed, the other one did it. . . . Dzambile forced the child to hold a burning ember in his hand. When his mother returned from the river . . .

Q. Didn't she put . . . his hand in . . . hot porridge, mkhulu¹¹⁰?

A.N. No! She forced him to hold a burning ember in his hand. xx Now, the child was quite big when this happened, xx seeing his mother coming from the river,

pp. 47-49

area is called Matsapha¹⁹. Now, from Matsapha, they so moved to Zombotze.⁶ so I am repeating it again and again my fellow Swazis.

Q. Are you through?

S.N. I am through.

Q₁. Now, today he has concluded! Perhaps we need to come back on Saturday to find out whose are these, the people of Ndlela,¹⁰⁴ wena wekunene

Q₂. For sure, my mind was not here. I heard little. I tried to listen to the whole story, but, to my surprise, it was all new to me. All that has entered the tape here today is new.

Q₁. No, ntkhosi⁶⁴. The question is 'whose are they'? x You will also come with what you know, and as far as we, we would listen.

Q₃. Indeed, the king was referring to this.

Q₂. He¹⁰⁵ said for the people of Mamba, that they took the king and built for him xx there.

Q₃. Which king was it that they say they went to deliver from his difficulties?

S.N. It was Dlamini¹⁵ xx the one born of Ludvonga,⁹⁶ down.

PP. 44-47

Ngongemane is the last of all these, ~~so~~ with the umntfwanenkhozi of Ngculwini.⁹⁴ That is what I know. That is what I heard from the elders, and it is a lot.

These people of my house, so they come from Nkhanini.¹⁴ We are born of Hlubi, who was born of Ludvanga. Ludvanga was born of Mswati, Mswati who left Mkho au,⁸⁶ at ~~the~~ Chaca,³⁴ at Mzimkhulu.⁴² He was warned by a certain man named Yanga, that they intended to capture him and deprive him of the izwala. The man came and said, 'On such and such day, be on your gawd you will be captured.' xx It was then that certain people from Dlamini¹⁵ came, saying 'Dlamini was attacked by Loziyungili³⁵. The reason given by Loziyungili was that Dlamini could not claim to rule over us because his mother burnt Hlubi's hand. We were also born of Ludvanga.⁹⁶ Your mother⁹⁷ was the inhlanti.⁹⁸ It was then that Hlubi said 'Let's arm ourselves!' so they equipped themselves and went down through the Nqavuma breach.⁹⁹ The Namba¹⁰⁰ impfi was ahead, because, they said, he was in Gucuka.¹⁰¹ xx after he went through the Mhlume¹⁰² breach; it arrived at Mavani.⁴⁷ There was no-one there. They moved off, far, far, far off, to Ntungwa.¹⁰³ where they found the Namba fighting. xx They ended the war when they arrived. Then, they took Hlubi. They went up with him, and placed him on the Lukombo,¹⁷ kaNyama.¹⁶ He stayed so there until he died. Then they buried him in the forest, at Hlatsikhulu.⁶³ kaNyama.¹⁶ After the mourning period for Dlamini was over, they came down, and settled at Mzimvubu²¹ - this side, there at Ncotjane²⁰ and on the other side is the Mzimvubu. The

pp. 41-44 eZulwini⁷⁰. It was on that day that the umuti where Sombolo's mother lived, was named eZulwini. Back there at Ngudzeni⁷¹, they fetched and drank water from the Lubhuku⁷² river. When Sombolo moved, it moved from there. He took lizulu⁷³ and came with it here. And Lobamba began to be at Nokwane⁷⁴ x He took sigombe⁷⁵, and it was put at eSigombeni⁷⁶. He took inyaka and put it at eNyakeni⁷⁷. He took lushikishi⁷⁷ of Mobsa⁷⁸ to lushikishikini. He took the umuti of Solugi⁷⁹. Solugi is an induna of Mtsetfwa⁸⁰, and his tomb is this side. The brother of Solugi was Gwababa⁸¹ Mtsetfwa. Now these are the imiti that he went with. The only umuti that was left behind was that of Neno⁸² Mtsetfwa. Even today it is still there. Now, bekunene⁶², that is what I know, what I heard from the elders. That of Kufanini⁸³, x Kufanini was collected by Mswati and it was erected at Meletho⁸⁴. This⁸⁵ towards kaMucina⁸⁵; this is towards the Nkomazi⁸⁶. He again moved it from Meletho and built it at Mbhuluzi⁸⁷.

∞ It was fetched from Mbhuluzi after Mswati died, and Ludvonga⁸⁸ had been installed. Ludvonga⁸⁸ moved it and it was built this side of the present-day umuti of Zombodze⁸⁹ on top ∞ next to Ndlela⁸⁸. There is a stream there called 'Tigojwana tomdeke'.⁸⁹ Now, Ludvonga died, having gidza'd inwala only once, he had married the daughter of Sangaibalele⁹⁰. This Ludvonga was of my father's age, ∞ together with Mbandzeni, and with Logogco⁹¹, who came after them. ∞ In age, Logogco did not come immediately after them, ∞ with Mvelaphansi⁹², and with Ngenemane⁹³, who comes after Mvelaphansi.

pp. 108-113

Nyaka, when coming adjacent to Pretoria, Somhlolo
 xx equipped an imphe oo and did battle with
 the Sotho¹⁶⁴ people. He drove them from here, and
 went with them there. He fought with the Sotho¹⁶⁴
 people; He took a libutfo of girls, and put it
 in the middle oo with young men on either side
 The girls carried food.

Q. What oo were the names of those emabutfo?

S. N. He collected the Balandoloz¹⁸⁰, who were of his age xx
 with the old tiChela¹⁸¹. Now, they ran away, xx they
 were captured. Back at home, oo Somhlolo had left
 his brother. Wait, it seems that I have forgotten his
 name, yet it is not hidden. xx He left Ngwekazi¹⁸² here,
 at home. Now, he found that the men who were
 left behind took this Ngwekazi into the
inhlambelo¹⁸³ on the day on which the small incwala¹⁸⁴
 commenced. xx Yet, on that day Ndru¹⁸⁵ returned,
 oo ahead of the libutfo. He found oo Ngwekazi in the
inhlambelo¹⁸³. Now, Ngwekazi died for that. Yet
Ngwekazi did say 'Awa, bandla¹⁸⁶, what do you say?'
 They said 'It never happened' xx oo Somhlolo came and
 killed him xx when the emabutfo arrived he said that
 they should take him and kill him at Gundwase
pass¹⁸⁷, eLukhalweni¹⁸⁸. xx Now what happened
 afterwards was that oo Somhlolo came over this
 side, whilst fighting with the Sotho¹⁶⁴ people. This
 continued until he came to Mdzimba. Somhlolo's
 military expeditions oo came to an end. at the Nkomazi¹⁸⁹.
 The one who oo continued oo from there, over the other

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∞ Thus they got Dlamini out of a mess at ntungwa. They returned home to Nkhamini¹⁴ with him. A suggestion was made, 'Awe, av brother, what are we going to do? Should we leave you here?'. He replied, 'Awe, my brothers, how can you leave me here. That imphi ∞ of Soziyigili's is still armed. When they hear that you have gone, ∞ they will return and attack me as they did before!'

They responded, 'We will put you up on the Subombo where ∞ it will be different'. And indeed, they went up with him. When they arrived, they built a residence there, ∞ up on the Subombo. ∞ Dlamini then came and stayed ∞ up there on the Subombo, ∞ in the area which is settled by the people of Nyawo.¹⁶ ∞ Dlamini stayed there until his death there.

∞ After the day when the tintsambo¹⁸ were removed, the umuti moved. The umuti was then Zambodze.⁶ It went down and settled between the Mzimvubu²¹ and Ncotjane.²⁰ in the Matsapha¹⁹ area. Whilst settled there, fewer attacked them persistently. ∞

Then the umuti moved here to settle at the ∞ source of the Mzimvubu⁷ river, at Zambodze.⁶ - when going east, Mhlosheni¹³⁹ is on the left-hand side. That is where ∞ this Ngwane, of the daughter of Mndzebele,¹⁷⁶ of LaNelusi¹⁷⁷, ∞ began to look after.

pp. 97-99

Now they arrived at Nkoneni¹⁶⁷, they arrived at Ngwedze¹⁶⁸ at Makhosini¹³², where it starts. Then they went past there, to Sifhokwane¹⁶⁹ where the inkhosi¹⁷⁰ of the Vilakati¹⁷¹ practiced circumcision. They call the mountain Sifhokwane after the inkhosi of there, of the Vilakati people. xx After they crossed, they went on until they arrived at inkaba¹⁷² kushaka¹⁷³.

After they had captured the whole area, and had by then stayed for some years, a report came which said 'Aure, Dlamini back at home is surrounded by Soziyigile⁹⁵ & Soziyigile fetched the people of his mother, & the people from Mtsetjwa⁸⁰, at Mangaza¹¹⁷.

Since Mamba¹⁰⁰ was nearby - because he had gone up along the usuthu¹⁷⁴ river - he came through the usuthu breach¹⁷⁵ xx. Those of Hlubi came down.

The imphi came down along the Ngwavuma¹⁷⁶ 118. It came through the Ngwavuma pass, heading for Mangwaneni¹⁰⁷. It crossed the Phangolo where it meets with the Ngwavuma. When they arrived there, at Mangwaneni, it appeared that there was no-one there at Nkhanini¹⁴. There was no person. They then followed the footsteps. They were told that the Mamba's had gone ahead already, that they had gone to stungwa¹⁰³.

Now, when they arrived at stungwa, they found that the forces were already fighting. Soziyigile's imphi dropped out when they arrived.

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xx She came, and her inhlanki⁹⁸ was Dzambile. xx
 Now, Ludvonga became ill. xx They said that the
 king had umtimba. It was then that they slaughtered
 as a beast at home. That is why, bantfuabentkhoru,¹³³ as
 the likandla was in the veld, out in the open country.
 Food was sent to them.

It was then that Somakhetfwa¹⁰⁹ said to Dzambile,
 'Take this food, this tjwala¹¹³ to the bantfuwana¹⁵⁶
 in the veld.' When she returned, she brought
 word of what was to happen. She said to Somakhet-
fwa, 'Auru¹³, now I have been informed by another
 man there, that as we are to be killed.

"Wo, what for? What have we done? We shall be
 killed because of Hlubi. We shall be killed because
 of Hlubi. Why?"

Auru¹³, the man said that if we could force Hlubi
 to hold a burning ember, we will not be killed!

Then Somakhetfwa said 'Auru, I cannot force my
 child to hold an ember. I would rather be killed.
 To bow, him with my eyes open, to force him to
 hold an ember!' Then Dzambile cried. She cried
 because Somakhetfo said she could not force her
 child to hold an ember.' as Somakhetfo saw her
 grief and said, 'dister, I am taking my earthenware
 pot down to the river, you can do it in my absence'.
 And indeed, she picked up her pot, and went to the
 river with LaMtsetfwa¹¹⁶, the mother of Doziyungile, who
 also took up her pot.

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they were up on the Lubombo. They said 'There is an imphi!' They tried to think, 'Is it caused by cattle? No, it is not. It is caused by an imphi!' Then they went down from the area of the Nk onjane people²⁰³ xx. They went down and crossed over; they went on without rest until they slept on this side of Lushobeni.²⁰⁴ xx When they woke up, they went on; until they slept at Makhahleleka,²⁰⁵ the umutjwanenkhozi¹³³ xx When they arrived there, there at Mahamba²⁰⁶ it was the evening. The umutjwanenkhozi¹³³ gave them cows to kill for food. They killed the cows immediately, saying Awe, our brother, we cannot do hold off slaughtering them, because Mswati is chasing us with an imphi. It is coming! So they slaughtered them, and in the middle of the night they left. xx Left them in the dust!

xx

The imphi had also slept, nearby, at Mweni,²⁰⁷ where at kaNgabhi.²⁰⁸ The imphi arrived at Makhahleleka's place just before dawn. They found no signs of recent fires, no but they were gone. They went on and crossed the Phongolo river¹⁶². When they were over on the other side, below the Drumbke,²⁰⁹ they slept in the forest. xx Makhahleleka was killed for having given them food and for helping them to escape.

The imphi only went as far as the Phongolo. It turned back having reached the Phongolo and having seen them on the other side. It said, 'Your father is with you'. xx It then turned back and killed Makhahleleka xx They then reported to Mswati that they had.

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child.¹⁹³ xxoo This was where, kaZulu,³⁸ kaMkhatjwa¹⁹³.
 xx He sent men. xxoo And it happened that Zidze
 gave them a girl, the one born of Vumisa.
 At that time Zidze had small children.
 xx Zidze's indvuna was senzangakhona,¹⁹⁴ the father
 of Shaka.¹⁹⁵ xx Now it came to pass
 that this child of Vumisa's became an
inkhosikati. Time marched by, and Tsekwane¹⁹⁶ and
 others grew up; Tsekwane, the child of the oo woman
 who was brought first. Now Zidze sent emabele¹⁹⁷
 to the one who was brought, oo saying we are
 discredited at kaNgwane.⁴⁸ xx We have not oo
 cooked and sent food for the child. xx It was then
 that Somhlolo saw Thandwe¹⁹⁸ bringing it. Thandwe
 was the one born of Zidze. xx She was then
 caught by Somhlolo. He said you will then tell
 your father that I have done this. xx She
 stayed and stayed. When he died xx Thandwe's
 child was xx starting to be a lijaha.¹⁹⁹ xx He
 was then installed. He was Mswati.

xx

Tsekwane was born of the eldest from back home.
 Now it happened that friction was caused between
 these oo two. oo Somcuba and others said. 'We have
 our own king, xx a boy cannot be put over us!' xx oo
 Mswati left. He then came back home oo with an
imphi, ready to kill. It was then that Somcuba
 and the others went to this side, with Mashedla.²⁰¹
 xx Then Tsekwane and Malamkhule²⁰² went away
 xx together. xx They went down to the Subamba.
 They saw dust being blown up behind them when

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side of the river was Samhlobo's child, Mswati.

xx

Q. Where was Samhlobo's mother at that time?

S.N. His mother was dead. xx She was the daughter of Subandze
xx Simelane. Her name was Singalo.⁶⁶

xx

Q. Did she have an inhlanti⁹⁸? xx As for us, we know
of Dojiba and Singalo. xx Whose mothers are these?

S.N. xx I don't know whether there was an inhlanti.

xx

Samhlobo took the Lobamba²² umuti and put it here at
Nokwane.⁷⁴

Q. We tried to search for tindzala¹⁹⁰ here. We found
tinzengele¹⁹¹ there, at the bottom of the Lubombo.
xx Did he gidza inwala there?

S. He did gidza inwala.

Q. For what period of time?

S.N. xx Until he was aged. They said that he lived to
such an age that he could not walk, and was
carried on a hide. xx He was so old he could only
eat ground meat, xx and drink milk. It was
then that death came.

When Samhlobo first came here, he requested a
wife from Lidze.¹⁹² xx Lidze's brother, Vumisa had a

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Q. Where was the umuti when he gidza'd?

S.N. At Zombodze⁶.

xx

Q. Which Zombodze?

S.N. Zombodze there, emuva⁸.

Q. Not at Mavaneni⁴⁷?

S.N. No.

Q. Not at the rock?

S.N. No, xx Zombodze here. Naw¹³² was xx taken to the Makhosini¹³², to be buried in the big Mbitaneni¹²⁷. As he left, Sobamba²² was created.

Q. Who set up Sobamba?

S.N. Sobamba was set up after the Zombodze⁶ King was dead. Then they installed Samhlolo. He then gidza'd izawala at Sobamba. Whilst there, the umuti eZulwiri⁷⁰ was created. It was erected at the Lubhuku⁷². xx The Lubhuku starts at Ngudzeni⁷¹. That is where Samhlolo's mother oo was buried. That is what I know. xx

Q. Did Samhlolo gidza izawala himself?

S.N. He oo most surely gidza'd it. On the other side, near

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livestock. oo One of his names was Ngwane, the other name was Ndingunye. Now he stayed at his rock, looking after livestock and playing ^{with} emaguadla⁵⁰, separating oo emabutfo into groups. He then grew up and was installed. oo He became a king. After his installation oo king, he sent men to ask for a wife oo for him from Sibandze Sumelane at Nkalaneni.⁶⁵ Sibandze gave the men Sinjalo.⁶⁶ Unfortunately, I forgot to tell you, there where I mentioned the father of LaMndzebele, I forgot to tell you her name she is Lomdzimba,¹⁷⁹ this indlonkazi. xx Sinjalo was the daughter-in-law of LaMndzebele. xx When she came oo and became pregnant, xx she miscarried. oo The foetus came out as an embryo. xx After that, and after she had thrown off the tintsambo,¹⁸ oo she slept with king again, and she conceived. oo Later, she gave birth. Unfortunately, the baby was deformed. His head was jelly-like. xx In appearance, he was clever, just like other children. Then a goat was killed, and the lufu⁶⁸ xx was cut out and put oo on the head. When it started to spoil, another goat was killed, and its lufu⁶⁸ replaced the spoiled one. This was done until he grew up, and had learnt to run. xx This was Somhlo. He was named Somhlo because it was jelly-like all over here. xx

. Q Did his father gidza mawala?

AN. He did gidza it.

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On their return, just when they reappeared, Hlubi ran to meet them, having been burnt. He said 'My little mother' has burnt my hand. She forced me to hold an ember!

Now, they stayed together, without quarrelling. The children grew up. It was then that the child of Dzambile was taken, that is, Dambuzza. Dambuzza was taken, and he became Dlamini. Then Hlubi was given people and cattle. He was told to leave the home. Hlubi went out. He then stayed on the Subombo¹⁷, at Vuma⁵⁷, at Nnyenye¹⁵⁸. Ndlela was born on his arrival there. The Zulu people attacked him when he tried to cross the Mkhuzwe⁵⁹ river. When they fought, the Mkhuzwe turned red with blood. It was then that they praised him xx saying 'Blood of men that made the Mkhuzwe murky'

Now, he was taken from there and pushed to Magudvu¹⁶⁰, and the imphi went on like before. He left Magudvu and went to Hoba¹⁶¹. It was then that Hlubi's spies returned having crossed LuPhangob¹⁶², having gone as far as Godlwako¹⁶³, having not been seen by the Sotho¹⁶⁴. They crossed at night. After they had crossed, the moon appeared. It was rising late on this side. They came to Godlwako¹⁶³, they advanced into the area. When the Sukati¹⁶⁴ and the Nkhambule¹⁶⁵ people woke up, they found that an imphi had occupied the area. Then, they bowed, and said, 'We are not going to fight against you' xx. These people were Sotho¹⁶⁴.

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him there. As the white man told the story, he said, 'I had boldness. I kept on going. Meanwhile, I had boldness. Hhayi!¹⁵³ I said what I saw!' He was telling the heavy story of the unismeto of kaNgwane.⁴⁸ xx that they keep on the dead body like this and do this on and this to it. The white man said the exact thing. He said 'I do not know what happened then. Suddenly it became dark. xx while I was there inside the cave. xx the next thing was that the white man regained consciousness in hospital. xx later he said 'I believe that one must not despise other people's customs. I was referring to dead people, as they are in my country. xx I now believe that this is another land.' xx He said this after awakening in the hospital. xx This person did wrong by showing such secret things to a foreigner.

S.N. I know that the Zulu libandla was meeting. Mswati was told by a certain Zulu man that they wanted to deprive him of his kingship, on the gidza'ing of inwala. Now it was they that Mswati left Mzimkhulu⁴² xx He went, skirting the Subombo³⁶, until he came down the Subombo, and arrived at Mavaneni⁴⁷, where he settled down. Mswati died at Mavaneni long after his arrival. He was buried at Tjeni likantunja mbili ngwutele ngingene⁴⁹. Then his child Ludvonga was installed. He grew up, and when an adult, went to request a wife from Gobocwane¹¹². Gobocwane gave him Lomakhetwa, the inkhosikati.

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and prepare the place?

S.N. Aure, I do not agree with that.

Q₂ The Ndwardues are of where? Who initiated them? As it appears that you agree with them, where did you say that they remained?

S.N. A boer¹⁴⁹, by the name of Mshini¹⁵⁰, was once caught there. He went to saw down trees at the Makhosini¹³². He sawed and he sawed, until he realized that his saw was stuck. When he tried to pull it away, he realized that his hand was stuck to the saw. Now, he was redeemed through cattle. People went to his wife and told her that he was stuck. Then cattle were taken to the Nguenya people. By then it was Mbhele who¹⁵¹ came with the few oxen to the Makhosini. Then the boer was freed, and he departed with his saw. He was a resident at the college, Mkosi³⁰. He was not sent from the country, he just left. He got transport at Piet Letief. He did not go with the boers who went after the death of the king.

Q₂ This story is true. It happened about two years ago. This white man was an American.

Q₂ But it was not there, it was at the real Makhosini, at Mdumka¹⁵². He went there out of obstinacy. He said that he feared nothing. He asked how could one fear something which is dead. A Swazi person took.