

PAGES
72
BLADSVE


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Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Simbim (Name) NDLELA Tape I
Naam
Subject [REDACTED]
Vak
Place BOOK I
Plek

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Royal Collection

JD. 328

INTERVIEWED AT :

DATE :

INFORMANTS : Simbimba Molela - SM

MAIN informant : Simbimba Molela - SM

ALSO PRESENT :

HEARD FROM : Gedlembane Molela

INTERVIEWERS :

1. LaMelusi - daughter of Melusi. (The word Melusi is translated shepard.)

~~2. LaMubhaka - daughter of Kubhaka~~

3. Lomvumbi - person's name

4. Simbumba - person's name

5. Sedlembane - person's name.

(247) inl'abekati: see glossary

(2) LaKubhaka: ~~daughter of~~

According to Matsebula (p. 6), the mother of Ndrungunye was known as LaKubekha, and was the daughter of Kubhaka Mndzebele. Her residence was Lomamba.

SN Ngingusi Mbumba wa Gedlembane.
I am Simbimba⁴ of Gedlembane⁵

1 bese uyacala-ke ukhuluma,
you then start talking (telling)
ngem la'dvo waka ngwane - ke
about the history of the ngwane
place

SN Mine ngitalwa ngu Gedlembane
I am born of Gedlembane.
Manje-ke unlando ngwana ngaye
now, I heard history through him
Gedlembane. Manjena-ke Sikhulume,
Gedlembane. now we have talked
ngkhulume unlando wekutsi, sisusele
I have (talked) told the history that is of,
nga ndungunye kutsi unina
we started from ndungunye that is his
ngulabani, ngatsi-ke mine ngulamelusi;
is so and so. I said she is LaMelusi
ngulakubheka lelnye, mabili lamabito
she is Lakubheka² (which is) another name,
ale nkhosikati jona libito layo
they are two of the nkhosikati²¹⁷, her name
ngulomvimbibi³
is LOMvimbibi.

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

6. Indlovukati (zi) - see glossary

7. Intloshikati - see glossary.

8. Zombodze - Ngwane's national headquarters, in the vicinity of modern Swaleni. (Barnes, p. 14)
The name of the tribal capital founded by King Ngwane III in the mid-15th century. The Hcwala ceremony was held there during his reign. King Shun's capital was also called Zombodze and is located 5 miles due east of the present capital of Lobamba. (Grotzinger, p. 190).

Ngwane's royal residence at a small hill covered with trees north-west across the Phongola under Masenjana Hsibandé (Indvuna). (Matsibula, p. 6)

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

SN

ngeweyise
They are of her father
1 ng wo: ngeyise.
wo they are of her father

SN

ngeweyise wakhe
They are of her father
1 LOMVumbi?

SN

yindlovukazi, libito layo, lekheya
This is indlovukazi, her name from her
kubo. leyise
family, it is of her father.

Manjena. muni ngemati kutshi
now, I know that she is
yinkhosikati yalapha ka Zombodze
a inkhosikati of here at in Zombodze,⁸
nguyona ndlovukazi, yaka Zombodze
She is the ndlovukazi of Zombodze ²⁴⁷ emuvoti
Emwa. Uyesi y wakhe Hewan
the father of
ngu Slamini

Hewan is Slamini

1

Usecapha kulakubheka lesise ngaye
Whilst you are still (in) mentioning Lakubheka, the
kutshi nambla nye lokel nye ukuphi nye
one we have heard about, just today, where
lakubheka lapho akhona?
is she, this lakubheka?

SN

Mane kangilati lelifuna kong
Unfortunately, I do not know where
her grave is? but

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

10. incwala - see glossary

(15) gidza'd - see glossary.

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

(250) According to Matsebula (chart opposite p. 4) Ndrungunye was also known as Zikodze. Ndrungunye was the son of Ngwane and the father of Sambalo.

ngyati lekutsi ufelle to unuti
I know that she died ^{here} when the royal
sowula ka zombodze lapha
residence ~~was~~ had been erected at
kubheka ungisane

Zombodze⁸ faying (the river) Mgisangu⁹
1 lokusho kutsi uti: lolakubheka
which means, you say this lakubheka,²
lolamelusi' endlovukazi, yaka
this lamelusi' is an endlovukazi³ of
Zombodze emuva

S.N

Zombodze emuva²⁴⁷ (South) in the South
Enke
yes

1 lenkhosi lebey-gidza lenwala
who was ~~the~~ king who (celebrated)
lapha ka zombodze emuva ngubani?
gidza id⁽²⁵¹⁾ the Ncwala¹⁰ here in zombodze emuva²⁴⁷

S.N

Mgwane. lelinye ngadwungunye
It is Mgwane²⁴⁹. Another name of his is Adwungunye²⁵⁰

1 Adwungunye kuyashwo kuye kutse
Is Adwungunye also called
Mgwane?
Mgwane?

S.N

ya
ya

1 Kuyalo malume?
Is it like that (my) uncle¹⁴⁸?

2 ligama lakona nkosi: lapha
It is a name of there, in your

11. Mikrosi ÷ literally it means King, but in this case it is a praise for the Stamini people. It can also ^{be} used for addressing other people.

keni _____

family nkhozi"

Someone whispered to informant

no I unfortunately it is not clear

what this person was saying.

LONGwane utala londungunye

This Ngwane begat this Advungunye
ngobe lamthla silapha nye solo

because as today we are here today,

Siku Ngwane wakini nkhozi.

we are still in Ngwane who is of
Akhoza-ku nemagama akhe lamanye

your family nkhozi", there are other
names of his.

I MDelela, sengatsi libito la
MDelela, it seems (that) the name

Advungunye ngu Zikodze?
of Advungunye is Zikodze?¹⁵⁰

SN ngu Zikodze?
~~ke~~ Jike Zikodze?

I mhl
yes

SN kangati kumbel lobentwana
I don't know maybe it is a name ^(that was used at his) of childhood.

I Wena wati lokutsi ngutswane
as for you, you know that he is
Ngwane.

12 hawu ÷ an exclamation.

(148)

LOHdvingunye

this Ndvingunye

SN

ya: agobe kune litfe le lapro

yes: because there is a rock outcrop

abelusela khona,

there, he looked after stock there.

wo - - - -

wo - - -

SN

kunelitfe libitwa kutsiwe

there is a rock called it is

kukuridvingunye kuphindwe

at Ndvingunye^[Rock] and it is also

kutsiwe ngokutgwane lelitfe

called it is at Hgwane (rock), this rock

kodwa liye.

but it is one rock (the same rock).⁴⁸

2

kukanyalo wena wenkosi

It is like that, you of nkosi.

3

hawu: emmandla ledwodza

hawu²: the man is powerful,

hawu-wu lorddvingunye ngutgwane

hawu-wu²: this Ndvingunye is (still) Hgwane

kephane. ngogoba siye sisi Ndvingunye

but, as we use to say Ndvingunye

wa Hgwane waphidze waba nga-

it is of Hgwane did he also become

Hgwane naye lorddvingunye?

(called) Hgwane him to this Ndvingunye

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

14. Awu ÷ exclamation.

(248) Nkhanini; According to Matsebula (p.25) Nkhanini was built shortly after the death of Mswati (1868) as the residence of the new indlovukati, Sisile Khumalo (mother of the heir Suvonga). It was situated at the junction of the road to the Lobamba king's house and the Mbabane - Manzini road.

2 kunjalo

It is like that

SN Kunjalo, kuplundze kwatsi lapha
 It is like that, again, when we were
 sibhuluma ka nesilo ngatsi muni
 talking with the silo, I said
 awu nasibhuluma nesilo kutsi
awu when talking with the silo that
 loMdvungunye kakusiyi lo
 this Mdvungunye is he not the one
 beyayekhosi yini? ngatsi-muni
 who was a king? I said
 awu mine ngati loko ngoba
awu As for me I know that because
 Mdvungunye nguMgwane ngoba
 Mdvungunye is Mgwane because
 kufika lomunye atri ngakutMdvungunye
 one comes and say it is at Mdvungunye
 lomunye afike atri ngakuMgwane
 and another comes and say it is at Mgwane
 ngaphuze ngatsi unti yencwala
 and I also said there are four
 mine

royal residences of incwala [where incwala ^{was} danced]

1 awu, yibale
awu: Count them

SN Ngatsike nyengoba waba ka Zombodze
 I say, as it was at Zombodze
 emuva yayisuka eNkhanini.
imuva (in the south) it had
 moved from Nkhanini. 246

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

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

(252) Dlamini: 1. the sibongo of the royal clan in Swaziland; 2. according to Matsibula (chart opposite p. 4) there have been four Swazi kings called Dlamini - Dlamini I (alias Matalataba) the Swazi founding ancestor; Dlamini II, another very early Swazi king; Dlamini III, the father of Ngwenane and a grandfather of Ndungunye; Dlamini IV (alias Mbandzeni) who reigned 1875 - 1889.

(253) Nyawo: a Swazi sibongo. The Nyawo people have historically occupied a chieftaindom along the Lubombo mountains between the Phongola and Ngwavuma rivers.

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

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

1 kazombodze emuva yayigidwa
At Zombodze ²⁴⁷ emuva who ²⁵¹ gidwa'd
ngubani?

emwala' there?

SN nguHwane
It is Hwane (249)

1 noma nguHdvingunye?
or he is Hdvingunye (250)

SN yebo
yes

1 etNkhamini yayigidwa ngubani?
Who ²⁵¹ gidwa'd it at Nkhamini? 248

SN igidwa nguBlamini
It was ²⁵¹ gidwa'd by Blamini (252)

1 nguBlamini?
Is it Blamini?

2. nlinhi; nlinhi nguBlamini
nlinhi yes it is Blamini

SN Mnh, kapha akhona use ula
nh, where he is, he was here
kaNyawo etulu elubonyeni
at Nyawo's ²⁵³ place (up) on the Lubombo ²⁵⁴
base loHwane angumfwanakube
by then Hwane was a child, after
kula hwe tintsambo takhe Base
his ropes were thrown away, then the
sebuyehla-ke bukhozi buyakwakha
royal family went down to settle
kuMatsapha ekhatri ekotjane
at Matsapha ⁵² between the Hcotjane ²⁵⁵

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

(256) Lobamba: according to Matsebula (pp. 6-7) Lobamba
was the residence of Ndrungunye's mother, Sa Mudzobeka,
and was where the incwala was celebrated at that
time. Grotper (p. 75) gives Lobamba as Ngunene's 'first
village' in south-eastern Swaziland. This Lobamba
should not be confused with present-day Lobamba,
the capital of the nation, situated in central Swaziland.
Somhlobo's hq, near Ndzimba, built c 1820 also called Lobamba.
18. daSibande - daughter of Sibande

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

newzimvubu, lapha afe waba
 and Mzimvubu³⁹ where he became
 ngumfwana boabonakala kuti
 a child who was seen that
 uyagijima, lapha sonutamusuka
 he could run now, it then that tal
 khona-ke lomuti waka zombodze
 residence at zombodze^(was) moved
 uyakwakhela lapha etulu la
 and settled up here, where
 emfombeni wemzisanqu.

the mzisana's⁹ source is.

3 wo-oo lozombodze beka le-
 wo-ooo. this zombodze was the
 emfombeni wemzisanqu?
 at the source of Mzisanqu.

STH
 ya:
 yes

3 wo-oo - o-o-k
 wo-oo - o-o-l

STH Lowesitsafu umuti wemvula
 The third [royal] residence where mvula¹⁰
 ngumuphi-ke. Lonakhe zombodze
 was danced (celebrated), this zombodze gave
 utale ulobamba ka bo somhlolo
 both to lobamba²⁵⁶ of somhlolo's
 kala Simelane, libito labendlovakazi,
 of La Simelane¹⁷, a name of the ndlovakazi⁶
 uLa Simelane uLa sibande uyise
 La Simelane she is La sibande¹⁸ his her

19. Sibandl - is a person's name; Sibandye was the son of Ntjunga, - see note 24

20. Sibongo - see glossary

21. Bhozongo - person's name. According to Simelane informant Bhozongo was the first Simelane chief to settle in Swaziland and was the father of Ntshingila

22. Ludzidzi - royal residence of Thandile, mother of Mswati, situated in central Swaziland at Ludzeludze halfway between the Zombodze and Matsapha schools. (Matsebula pp. 14, 17 also see Grot-peter, p. 18).

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

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

257. Ncabaphi: Sencabaphi was the wife of Ntjunga and the mother of his heir ^{Sibandze} Sencabaphi was the daughter of Mbandzeni

usibande

father is Sibandl¹⁹

1 libito lokutsi sibandze akusiso
is Sibandl a name, it is not
Sibongo?
Sibongo²⁰?

SN akusiso sibongo. libito nyengobe
It is not a Sibongo. It is a name as
la beba vusa libito la sibandze
those who were to restore the name
la wontjingila lona lofile was
of this Sibandze^{24a 19.} of ntjingila²⁴ is this one
Ncabaphi umntwana beba vusa
who died he is of Ncabaphi, a child. They were
libito labwa wokucala nyise
restoring the name of the first one, the
wa Bhozongozo. Manje-ke ngaboke.
father of Bhozongozo^{21?} now, these are they.
Nase ayizidze ke Somhlolo la
after Somhlolo has danced (celebrated)
kwabo kalobamba incwala.
incwala⁽¹⁰⁾ at Lobamba^(25b). Lobamba
...-ke ulobamba-ke

atale uludzidzi kabomswati
gave birth to Ludzidzi²² which^{is of} Mswati,
kalazidze manje-ke nyengobe,
of Lazidze^{23?} (where he was born)
Mungaki-ke nkhosini manje?
now, how many are they (residences)
nkhosini? ?

(258) umuti - see glossary.

1 qha vele ngye leminil.
no: indeed it is the four.

3 Lo lokewanyana, lo Blamini
this, this one, this Blamini (252).
waygidzelaphi inwala?
where did he dance inwala? (10)

SM Blamini waygidzela etuler
Blamini danced gidzad up on
eluboyeni. lepho efela khona
the Lubombo. where he did. 254

3 Umuti wakhona amuwati
you don't know the (royal) residence of them? Umuti 258.

SM Umuti wakhona?
the (royal) residence of them?

3 mah lalepha agidzela khona
yes: where he danced (celebrated) gidzad (251)

SM Anguwati, ngyati lokutsi lomuti
I don't know it, I know that the residence
phela kuse nkhanini lakubo Blamini
in fact is called nkhanini here in Blamini's 248 252
lolotanwatala lo zombodze.

home, who gave birth to zombodze.
Zombodze atale lolobamba
Zombodze gave birth to Lobamba 256

2 Khumbula futsi Mnaketu
remember again my brother

SM Lolobamba atale loludgidzi
this Lobamba gave birth to Ludgidzi, 22.
bese iba mine-ke nkhozi,
then they become four, nkhozi"

25. Dzabuka (ed) = get torped, break-off.

And to originate. See glossary.

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

27. Mdvungunyè ÷ A Swazi king.

who ruled around in the first end of early nineteenth century - the father of Somhlolo.

1 | Iasho kutshi lapha eMkhanyini
It means that here at [this] Mkhanyini²⁴⁸
ngukhona etulu eLubombo?
it is up there on the Lubombo?

sm | kakhulu nkosi
indeed, nkosi

1 | Lokusho kutshi ngala kwekuvuleka
It means that ^{the} beginning of the
kwemehl' etfu kakhumbula ngoba
opening of our eyes, is to remember
phela Sikhonywe embili. bethosi
because we are pointed far, ^{small} ~~our~~
betfu^{solo} badzabuka kakhumbula
king slip into dzabuka^d to remember
sisukela lapha eMkhanyini?
we start from Mkhanyini²⁴⁸

Sm | Tsini lacoboo kwefu
we, our true self.

1 | kusukela lapha kuNdwunganye
It starts from Ndwunganye²⁷

2 | Kufuna ngale lapha phansi
you need to start down here
Mnefu. njengekusika lephansi
my brother, like saying down there
ka Tembe. ngoba phela ukhuphukel
at Tembe²⁶ because he went up

28. Macetjeni - place

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

(259) 'hlehetela ngedubombo' - is a praise of an early Swazi king (according to Matsebula, it is the praise of Dlamini I, and the full praise is 'Lowacedza Lubombo ngekuhlehetela etfwela umfuntl', which Matsebula mistranslates as 'the one who scowged [~~not~~ should be skited] the Lubombo range carrying his little bundle of medicines' (p.5))

nabeta capha kanzwan befshela
when they were coming here to the place of
capha emacetjem.

SM Nowant they first arrived here at Macetjem.²⁸
Phela lokhuphake ka Tembe lota capha²⁶
infact, the one who went up to Tembe,
etulu elubonyeni ngu Dlamini

coming up on the Lubombo is Dlamini.^{25a}
lotakufika afele la ngati kotsi;
who came and died here. I know that
inkhosi leyesuka le ka Bhaca²⁹

the king who left there at Bhaca²⁹ such
kuzi kutsiwe ngemabhaca - nye
that ~~was~~ it was said they are Bhaca²⁹ ~~people~~ these
ngema Swati abhacela Muswati

are Swazis, they hid away from Mswati
muhlani Muswati atakugcotsiwa
on the day when Mswati was warned
yid odza yakazulu batsi befuna
by a (certain) man from Zulu (land) who said they
kumemuka incwala. Batsi

want to deprive him of the incwala.¹⁰ When the
bayakaka baka Zulu bakhandza
Zulus surrounded (Mswati's royal residence)

Mswati asahambile lokuzi kutsiwe
they found Mswati^{had} gone, that is why
na lileletela ngekubombo,
it was ^{said} you skated by the Lubombo, ⁽²⁵⁹⁾

nileletela ye ~~incwala~~ misuka
jo on your skirting, you for had
Kabhaca.

left ^{the} Bhaca place.

3. lonwumbi - person's name

(30) Melua: the name of a person

Melua

lonwumbi

lonwumbi person's name

[Redacted]

Angwathumbili

I do not remember.

SM ngulomvumbi phela

She is Lomvumbi³

3 ngulomvumbi

She is Lomvumbi

1 lelilakhe libito lekutalwa is her name, a name of birth?

SM lakhe lekutalwa It is her's of birth?

1 la lamabili ngani? what are these two for?

SM ngeweyise They are of her father

1 akuvakali Is not understood.

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

1 akuvakali ngoba phela utsi: It is not clear (understood) because he says ngekutalwa, ngekutalwa solo by birth, (names) of birth are still ngeweyise, lekutalwa leyise of her father, (a name) of birth is of her father, ngelobukhosi, unalo lebhukhosi it is of royalty, She has one of royalty.

SM phela nguyise Lomelusi, londlounkazi in fact this Melusi³⁰ is her father, this ndlounkazi⁶,

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

ngukhupha lokutsi nguyise manjena.
I am pointing out that he is her
we emabito aboyise nabili
father, now, there are two names of her father.

32

lotala lendlovukazi
who begets the ndlovukazi's

1 wo-o-o
wo-o-o (g see)

Sm

lotala lendlovukazi ngulaku-
^{who bears} the ndlovukazi is born of Lakubheka,
bheka, ngulamelusi, munye kodwa
she is lamelusi, but the person is
lomitfu
one and the same person.

1 wo-o-o
wo-o-o

Sm

lotala lomvumbi loyindlovukazi
who begets this lomvumbi who is a ndlovukazi's.

1 libito lelimile ngulomvumbi
a standing name is lomvumbi,
lolamelusi solo nguloyise
this lamelusi is still her father.
3 nalolakubheka solo nguloyise
and this lakubheka is still her father.

Sm

ya I nguloyise
ya : is her father.

1 ngukubheka le —
he is kubheka there —

Sm

ya
ya

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

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

33. Mahloua - person's name

34. Gabe - 'father': see glossary

35. Mabhaceni - place of the Blacas²⁹
see n. 29

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

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

1 wakabani Sibongo Sakhe?
what is his Sibongo²⁰?

Sm wakamndzebile, laba bakam
He is of Mndzello²⁰¹, these of
ndzibili - ye manwa nkosi
Mndzibili, as you hear nkosi it
kutsiwa nabonkosi kutsiwo
is said nabonkosi³¹ it is said
ngayeke.

Because of that.

4 Cha³² vele ngesikhathi sinamahloua
It is so, by the time we were with
nami nami ngingaka ngangile
Mahloua³³ and S³⁴ as old as I am now, I
kanyalo kutsi wakamndzebile
heard it that way, that is he is of
mane besebadibani lapha sekufun-
Mndzebile, unfortunately they were
ka kutsi anu lolomunye
confusing it where they were asked
ngewakabani.

about, of who was is the other one.

1 ghubeka - babe
Continue, babe³⁴

Sm Manjena - ke Semabhaleni - ke
now, it is in Mabhaleni³⁵,
lapha kabhaca. kabhaca kwesuka
ku in Bhaca. at Bhaca it was

What the kingship does when ending a year (262) ←

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

Mswati wa coshwa yindoda
 Mswati who left being chased [wamld]
 yaka zulu kunemhlango wo kutsi
 by a man from zulu (land) who said there
 kufanele ayokakwa etsi
 is a meeting whose agenda is to surround
 angabanjwa ayofundzisa inkhosi
 him, after he is captured, he must come
 yakwa zulu batsi angayifundzisa
 and teach the zulu king, after he has
 ayicedze bese bayame nuka yena
 finished teaching it, then they depose
 sonyaba ngumntf u. batsi abusiko
 lun ^[of his kingship] and ~~be~~ become a common person. They
 bukhosi kahlle ribokel nuyobuka
 said it is not a true kingship, you
 ngala emaswatin: utsi bukhosi
 must on day go and observe this side
 benta yam nabajuba umnyaka.

in the country of the Swazis, that is

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

It was said by these of zulu (land)
 nabesusa lokuyakum kaka
 when initiating the idea of surrounding him.

5 Uyasikhumbula sikhatsi kutsi
 do you remember the time, that is
 nguyiphi leyo nkhosi yayikhuluma
 which is that king which was talking
 naye, yaka zulu?
 with him, of zulu (land)

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

37. Ndwandwa - clan name; name of a kingdom south of Swaziland which collapsed under Zulu attacks.

38. ^{L the 1820s} Thandile - Daughter of Zwide who married Samhlobo and bore Mswati (alias LaZidze)

39. LaZidze

40. Mzimkhulu - literally it is translated big residence*; the Mzimkhulu river forms the southernmost boundary of Natal. (See n. 29.) *see below

(263) According to Matsebula (chart opposite p.4); the son of Dlamini I, the founding ancestor of the Swazi royal house, was Mswati I. The informant seems to be trying to distinguish between two Mswatis in the royal genealogy, an early Mswati and the later, better known Mswati, son of Samhlobo.

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

SM yayingeyakam khatywa
It was at Mkhathwa³⁶ (Mkhathwa)

15 beyya ka ndwandwa?
It was of ndwandwa³⁷?

SM nkhuli
yes

1 abesengaka conywa Thandile?
Was Thandile³⁸ not yet chosen?

SM nku?
nku

1 abesangaka conywa ulazidze?
Was Lazidze²³ not yet chosen?

SM gha
no

2 besa conywe phela ulazidze ngoba
lazidze was then chosen because
ulazidze utala Mswati
Lazidze gave buthi to Mswati

SM Mswati phela lowatucala, khayi
infact the earlier Mswati, not this
lo, ngowamva phela lo, lowa
one, this one is a of late, this one
lo la
this, here (263)

3 lowa seludzidzini
the one of Ludzidzim²²

SM ngisho lo lowayigidza le
I mean the one who danced
ka bhala unwala, lowinkulu
at Bhaca²⁹, at Mzinkulu⁴⁰ (gidzad²⁴)

41. mpi → see glossary

It was of Mindanao?

Yes.
absolutely correct company transfer?
Was transferable not yet chosen?

Yes.
absolutely correct company transfer?
Was transferable not yet chosen?

no
best company file a large file
Start: was a team chosen because

large file went back to Mswat
Mswat file transfer case, large

important to earlier Mswat, not this
B. forms were file to have

one, this one is a of late, true one
this, (see)

Lower registration
the one of Ludwig

mean the one who started (word)
the data under engineering
at Braca, at Mindanao

nemaswati abeyigidza ^{gidza'd} ingoma
 and the Swazis ~~dated~~ (same) a song
 atsi tsim sungumuzi inkulu
 saying we are a big residence.
 asho-ll emzinkulu

40

3

kabhaca
 at Bhaca²⁹

SM

kabhaca, babhacela Mswati
 at Bhaca, they hid from Mswati
 mhla atokuvuswa yilendoda
 on that day when he was warned by
 yakwazulu itsi phuma wena,
 a zulu man. The man said run away,
 impi yeza itakubambawena
 the impi⁴¹ is coming to capture you,
 itakubamba itsi ingakubamba
 to capture you, after which you
 uyofundzisa lenkhosi yaka zulu
 will go and teach the zulu king
 lenwala wenukwel lenwala.
 this enwala¹⁰ and you be deprived of it.
 Sowuya phuma Mswati, kantsi
 Then Mswati came out [ran away], yet he
 Sowubafjelile laba sebayabhaca
 had told these, then they hid,
 sekutsiwa igemabhaca ke
 then they were called the Bhacas,²⁹
 libito labo. uyabona yfe
 their name. You see

42. **Mpondo** ÷ name of a group of people resident around the Mzimvumbi river in present-day Transkei

Mampandweni ÷ place of the Mpondo people.

(See n's 29 + 40)

(264) See Bryant, Olden Times, chap. 28, for a similar claim.

Mpondos place is for Mgwane

umuti lo. limpondo, liswati
this residence. This mpondo⁴² is a
limpondo.

Swazi (set) limpondo

S limpondo liswati?

is a limpondo a Swazi

Sm limpondo, lenampondweni,
an mpondo, at the place of mpondos
nyengalapha kitsi lavuswako

As over here, in our side, those who are
kutsiwa ngumuti wenampondweni
raised up they are called a residence

→ Lomuti wenampondweni ngewantwane
of mpondos. The (royal) residence at the
Wangwane?

5 it is of Ngwanl.

Sm ya.
ya:

3 lenampondweni?

At ~~the~~ the mpondos' place

Sm khona le kunge
in there, is like this

5 Wendhula enamhaceni wase uya
He went past the place of the Blacks²⁹
enampondweni.

to the place of the mpondos⁴²

Sm Iha abese lithethwe nguye lomkhe
no, it was^{all} under his jurisdiction.
lomuti lo ngawala ka Ngwanl
this residence is of here in Ngwanl's place.

5 Lowenampondweni
this one of the mpondos?

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

44. ~~Mops~~ Mampandweni - Mpondor's area
a place.

Sm
 8 Lowemampondweni
 This one of the mpondo's⁴² place.
 | wawungakuphi?
 where about was it?

Sm
 Nfengalona - nje ngenoba sala
 like this one, as this is here,
 Kazombodze Ngwanl kusemampond-
 in zombodze, Ngwanl, it is in
 em, kusemampondweni
 mpondo's place, it is in mpondo's⁴² place.

2 la kaluphuyant
 here, at Luyhuyant⁴³

Sm
 laka luyhuyant
 here at Luyhuyant⁴³

1 loya Ngwanl wokuqala wayi gidzaphu
 that first Ngwanl, where did he dance^{gidza}
 inwala, kungatsi loya Mswati
 inwala¹⁰, it seems that first
 waku cala.

Mswati

Sm
 abeyigidza le, usuke nguye lo
 He was dancing^{gidza'd(251)} it the back there, it is him

3 lenampondweni
 at the mpondo's place

Sm
 ya usuke le lenampondweni
 yes when he left Mampondweni⁴⁴
 wase uhlehetela igalobombobo
 then he skirted^{skirted} around the Lubombo

265 Navanini:

Lawrence...
this one of the mpanda's place
was about 5

the mpanda's place
was about 5

mpanda's place
was about 5

Bar at mpanda's
place

Bar at mpanda's
place

Bar at mpanda's
place

Bar at mpanda's
place

Bar at mpanda's
place

Bar at mpanda's
place

Bar at mpanda's
place

Sowuyehla uyakuba Semawamini.
then he went down to Mawamini. 265

1 asitsi uyizidze emampondweni
let us say that that first Mswati
nomma kabhala leya Mswati
danced (gidzaldla) at Mampondweni 44
wokuwala
or at Bhala 29

SM uyizidze kabhala emzimnkulu
He danced ^{gidzaldla} it at Bhala in Mzimnkulu 40

1 lapha emampondweni sengubani ke?
who is it here at Mampondweni?

SM la emampondweni phila ngumuti
but in Mampondweni 44 in fact, it is a
waitwane. Ngwane lowa wakugala
Ngwane's residence. Not this Ngwane
ay lo. Ngengoba ngisho ngitsi
but the first one. As I am saying,
emiti yalapha kaNgwane mhl
that are four residences of here in
Anginwanga lo.

Ngwane's place. I didn't hear anything about this. 40

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

1 gha asibonge
no. let us say thank you.

5 Asaghuba babe

Can babe³⁴ proceed.

Sm uyabona ke Mswati kusuka kwakhe
 you see, when Mswati left back there
 le emzimkhulu acoshwe yibendoda
 at Mzimkhulu being chased (warned) by
 yafenazulu usuka ke uyahamba
 this a man from Zulu (land) he went
 Mswati & sebatsi bayakakha
 away and when the Zulus surrounded
 bakazulu akasekho Mswati
 his residence, ~~he~~ Mswati was
 Sebabamba lama bhaca sebatsi
 gone by then, they then captured the
 gemabhaca labhacele Mswati
Mabhaca²⁹ saying, these are Bhacas who has
 nabehamba. Mswati uhlilela
 hid from Mswati when they were going away.
 ngelubombo uyehla, uyehla
 Mswati went round the Lubombo and he
 elubonyeni uyakwakhela Mavavini.
 Came down from the Lubombo and settled at Mavavini²⁶⁵

5 Makafika emavavini?

When he arrived at Mavavini then what?

Sm uyefika emavavini uyahlalake
 when he came to Mavavini he settled
 uyayigidza intwala
 down and he danced gidza²⁵¹ intwala¹⁰

5 uyayigidza futsi?

and he danced gidza it again?

45. 'lize lhanjambili ngwulele ngungene':
This is a name of a place.
literally it could be translated as
Open for me that I may get in,
Rock (stone) of two apertures or rather
Stone (rock) of two openings, open
for me that I may get in.

46. Luvuvonga ÷ could mean Ludvanga
(Again, see Matschwa, chart opposite p.4, for
the existence of 2 Ludvanga's on the Ngunene
kingdom - one pre-nineteenth century, the other a
nineteenth century king

Sm mh, Mabe yidza-ke. Mswati-nye
yes, when ^{gicizalung} ~~starting~~ it. As I understand
lowekucala kuva kwami

the first Mswati was buried
usetjeni likantunjambili
at ~~the place for Mt. @tjeni~~ of ntunjambili
ngwalele ngingeni le phansi,
ngwalele ngingeni ⁴⁵ down there

2 elubonyeni
at Lubombo

Sm Nalomntwanakhe toto lona
and also his child this one
lotala tsine lokundvonga naye
who begets us this Lundvonga ⁴⁶ and him
ulephansi. Lona-ke lotalwa
is down there. This one who was born
ngulokundvonga le lodlamini
of Lundvonga this Namini ²⁵² is
ula elubonyeni
here at Lubombo

2 kaNyawo
at the ~~place~~ place of the Nyawo ²⁵³

Sm kaNyawo, kwati kwami-ke
at Nyawos place that is how I know it,
5 Sekusuka bani-ke lapha
who then left here
elubonyeni?
at Lubombo

Sm elubonyeni-ke sekwehla-ke lomuti
at Lubombo, it is the residence

47 Mzimvubu - The name of a river, and also a name of the area around the river.

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

49 Mzimvubu -
Mzimvubu

Mzimvubu

wella elubonyeni-ke utale
that went down the Lubombo
La Ngwane

2 after Ngwane was born
Lozombodze

SM this Zombodze
Wakazombodze
of Zombodze

5 Ghubeka-ke babe
continued babe³⁴

SM manjena Sowusuka-ke la
now, when it moved from here
ekhatsi emzimvubu usengumfwana
between the Mzimvubu³⁹, he was by
kukhula kwakhe kuba ngumfana
then an infant, he grew and became a
myelusa welusa sowula,
boy and look after livestock when it
emzi⁴⁰, Sebanatsa umzisangu
was here in Mzisangu. They were using water
ka zombodze. Welusela-klona-ke
from the Mzisangu for consumption at zombodze.
lapha efeni la Ngwane laku
He looked after ⁴⁸ livestock at the rock of Ngwane
Mdungunye yalo, kona lelitje
here in Mdungunye also, it has got
linemabito lamabili

two names

5 Latjemi la Ngwane, Nguye yeni
Here in the rock of Ngwane, it is his

501 Magwadda = 84 is gamul. where stones
are used to represent cattle, and bones
representing bulls mock-fight. (the name is an
onomatopoeic rendition of the stones knocking each
other)

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

SM nguyel
It is him.

1 Sowungakanani-ke?
How old was he?

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

He is still looking after livestock.

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

SM nlu?
what?

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

SM litje lenye
It is one rock

5 lenye kodwa abedlala nyani
It is one but how did what did he
lapha etulu
used to play ^{with} on top of it?

3 eha, gha, gha
no, no, no

SM abedlala ngemagwadla laphansi
He was playing with magwadlas⁵⁰ below

51 Mabuffo - see glossary.

kwalo lelitje, yemagwadda
or on the bottom of the rock, it is Magwadda⁵⁰

5 angephansi?
are they below?

Sm ya lawa entwa ticheme
yes. these are made into separated
aye abingise ticheml temabutfo
groups like separated groups of emabutfo's⁵¹

5 awekho letulu aaphansi?
they are not on top but down on bottom?

Sm awekho letulu, aaphansi kwalo lelitje.
they are not on top, they on the bottom of the rock.

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

Sm abenikhobisa, angahlala etulu
He was telling you a lie, He can stay (play) on
etjeni linjani lona
top of the rock, how, how was the rock.
minl ngati' loko

3 know that.

3 Lamatje abewadlalisa nyaru
How did he made the stones to play
lamagwadda?
the Magwadda⁵⁰?

Sm Awenta ticheme ticheml temabutfo
He seperated them into groups of
emabutfo's⁵¹

2 enta emabutfo
He was making mabutfo⁵¹

sm ya enta emabutfo
yes, making mabutfo

2 mh
yes

sm mh
yes

1 Mancane lamatje romi zematje
are the stones small or it is
lamakulu?

big stones?

sm cha manane
no, they are small.

1 langangekutsi umafwana
of the size that a young child
abengawatsatso
could lift them.

sm ya
yes

5 chubeka, kutsi nakacedza kudlala
Continued, that is after he has
ngalamatje wabese sowusuka
finished playing with the stones
lapho uyapli?

where did he go?

sm bese ubamdzala
then he became a grown up.

1 Sewuyabekwa?
He was then installed?

52 Matsapha - name of a place. This is not the present day Matsapa area. Its location should be between the present town of Longola and Saliffe border post.

~~Mcotsha~~

Sm Enke soumyabekwana. was e
yes He was then installed. then
uyabekwane lapho souuba yonkosi
he was installed and he became a king.

5 Soumyigidzaphike lenuwala?
where did he then dance gidza²⁵¹ inuwala¹⁰

Sm uyigidza ka Zombodze
He danced ^{gidza} it at Zombodze

5 Zombodze ^{yena} lesumatiko kumbe
Is it the Zombodze we know or it
lomunye?
is another one.

Sm lololenuwa leminatiko.
the one ^{emuya} (in the (back) south ²⁴⁷ which you know.

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

Sm Kute
there is none.

1 Wakhiwaphi lo Zombodze?
where was this Zombodze built?

Sm Wakhiwa kuMatsapha ekhatsi
It was built at Matsapha⁵² between
kweNcotshane nemzimvubu.
Ncotshane²⁵⁵ and Mzimvubu³⁹ rivers

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

Sm lomunye nguye lo Zombodze
the residence is this Zombodze⁸.

54 WO : exclamation

except

except

except

→

5 Wo nguye lo zombodze.
wo⁵⁴, 3+ is this zombodze⁸

SM ya
yes

5 lokunguwo solo ngivifuna-ke
which is the one I have been looking
min. Manjena-ke lomntfwana
for. now, the child
wakhulela khona?

grew up as there?

SM lomntfwana-ke utse nye mabetsi
when the baby was then
ungumfwana ungaka wase.
an infant (young child), of this size,
uyasuka lomntsi uyawakha
then the residence moved to settle
emzisanana. lapho atakuba
at Mzisangu⁹ where he became a
ngumfana khona-ke lo ngwane
boy, this ngwane.

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

SM lapha-ke asetawelusa ayodlala
here it is when he looked after livi-
kullitise libitwa kuti-nye
stock and went to play on the rock, as it
ngu rdvungunye, nguburadvungunye-
is called rdvungunye. It is at rdvungunye.
nye, nguburadvungunye.
9+ is at Ngwane.

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

SM ya libitwa kanyalo-ke.
yes, it is called that way.

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

SM lamatje senguloku ufolisa
the stones, he was living
emabutfo, ticheme ticheme ticheme
mabutfos, separated groups, separated groups,
ticheme

Separated groups

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

SM gha bekangekho etulu etjemi.
no. they were not on top of the rock.

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

SM abelapha ngaphansi kwalilitje kadlala kulo
they were at the bottom of the rock
he played at.

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

SM akhwela masakhwela
He climbed when he climbed.

5 akhwela ngam?
He climbed, how?

SM akhwela, ahlala kulo lelitje,
He climbed, he sat on the rock,
kukhwela malikhwela akhwela
to climb, if it could be climbed he climbed.

Engchako ngefika miti kulo
 I have never come to the
 ugobo lelitse, wabekelwa khona
 rock itself. He was installed there.
 wabekwa la ekhaya, umnt.
 He was installed here at home, the
 ulapha emzisana, umfombo
 residence was at Mzisangu? they fetched
 lokhivako kungulomzisana
 water from the Mzisangu?

1 Lomuti ligama lawo lungubani?
 what was the name of the residence?

Sm Ungu Zombodze
 It was Zombodze.

5 Usuka lapho wase ubhekaphi-ke?
 Where did it moved to?

Sm ngulokho aba khona kuleto tlanga
 It is still in those areas.

5 Iha : ngisho ka, ukhona lomunye
 no, I mean at, there is another
 umnti lawucaba.
 residence that he erected.

Sm umnti lawucaba ngati wemampond-
 A residence that he erected as I know
 wem
 is the one at of Mampondweni⁴⁴

5 Wemampondweni?
 of Mampondweni?

Sm ya
 yes

55 Landzebeli - daughter of

Landzebeli; see n. 2.

~~Landzebeli~~

10
2

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

Sm wabekelwa kabo phela
he was installed at (where his mother stayed)
ka zombodze. kalamndzibeli, kabo.
zombodze. at landzibeli's², his mother.

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

by the way?

Sm phela abelusa le kulelitje.
In fact, he looked after his stock there in
umnti ulapha ngasemfanyeni
the rock. The residence was here near
wenzisana

~~near~~ the source of Mzisangu?

5 wasubekelwa kulowo muti?
He was then installed at the residence?

Sm ya
yes.

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

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

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

56.(e) Hyakeni - derivative from the word Hyaka which can be translated as year, season, pancreas, ~~what~~ sweet bread, ruffled, dishevelled, disturbed object, disorder, rate and ~~a~~ scold. (C.M. Doke and B.W. Vilakazi.)

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

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

(56.) eNyakem cont: Bryant, Dictionary, p.462 gives inyakem as a spoon-bag. According to a number of Stuart's informants, Nyakem was an insulting epithet applied to tekela speakers of Natal, (tekela being a dialect akin to siSwati) (see Webb + Wright, James Stuart Archive, vol.1, p.118; vol.2, p.55; vol.3, p.227)

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

Also see Banner interview with Ngizase Dlamini, at Nyakem, where the informant asserted 'This is the house of Nyakem... - we are also uDlambedla [the name of a herd] - the king's herd from Nyakem! According to this informant, the uDlambedla moved there following an Anglo-Boer war.

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

Kuphula nye uniki layi can bill
except that he set up these residences,
nguwedampondweni, weludzakeni,
of Mampondweni⁴⁴, of Ludzakeni⁴⁹,
nguwenyakeni
of Nyakeni⁵⁶.

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

Sm khayi la. Phela ngowakhe
not here. in fact, it is his
nguye ngwane 'lapha kwakaka
he is ngwane, but when the zulus
baka zulu bakhatya kwakaka ba-
surrounded and ^{they} found that the grass
njwelwa sebese baloma lesikozu
around the residence was not burnt, so they put
sowuyalha lomuti. kule kube
a sikozu⁵⁷, then the residence was burnt.
li Shiselo.

then that is how this Shiselo⁵⁸ came about
5 Ngwoko-ke lengisolo nguwifuna
That is the one I was all along
gubekela ke babe
looking for. Proceed babe.³⁴

Sm Ngati kanjalo
That is how I know it

1 Lokusho kuti ngemalawu
It means that 'they are emalawu'⁵⁹
AmSwati ke
of Mswati.

59. Lilawu - One of the three basic structures in the traditional Swazi homesteads. (see also Siboya and indlunkulu.) The lilawu housed unmarried men and male visitors, and was placed near the entrance to the homestead in order to guard it. When used in context with a young king, however, lilawu refers to the site of his new quarters as he lays the basis for a new capital away from that of his parents. As such, it then eventually becomes his administrative headquarters while he is king. (Grotzinger, p78.) see glossary.

478 new
name

lilawu

Sm a Mgwane
of Mgwane
1 Mgwane?
He is Mgwane?

Sm mhh
yes

3 kusho kuti kwakuselawini lapha
It means that it was at Lawini⁵⁹
incwala igadzwa lapha ^{gidza'd(251)}
huh when incwala¹⁰ was ~~started~~ held
ka zombodze?
at zombodze?

Sm ya
yes

5 Lokukutsiwa lisuselolo -ye
as it is called a Skuselo⁵⁸

Sm igulapha kwafa loGawu nabo
It is where people like Gawu and
Msweli mizukwanl sebakakwe
Msweli did on the day when they
nguzulu
were surrounded by the zulus.

5 bebayini?
what were they?

Sm emachawe
they were brave [heroes]

5 bebayini?
what were they

Sm emadvodza
they are men

S Mgemachawe enkosi?
 That one brave man of the king?

SM Emachawe abotgwant
 brave man of this Mgwant.

S Wabaleka yena lapho?
 did he at that time run away?

SM yena waphuma
 he went out himself.

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

man?

SM Emaghave asala abambe lempi
 The brave men remained holding the
 ngulapho-ke alinala khona-ke
 impi⁴. It is where these brave men
 lamaghave
 were ^{fatally} injured. (killed).

S Bekungulphi-ke lelo butfo?
 which was that libutfo⁵

SM nku?
 what

S Bokungulphi lelo butfo lakhe?
 which was that libutfo of his?

SM Angite galisho ngoba langishiya
 I cannot say it because I missed
 Kubo labadzala

the name from them the elders.

S Kute nalelineane lolicabangako?
 you cannot ~~not~~ remember just
 anything?

60. Hlubi - Swazi ancestor from whom the
Ndebele's claim descent

61. Magogodvolo - name of libutfo^S of
(see Matschula & Zalkhiwo, appendix b)
Sambhlo and Meweti. It is translated as
frog.

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

63. MAlavela - libutfo^S made up of men b
between 1856-1866, some sources give it as
a unit of Meweti, other say of Mbandzeni

36
SM awu : ngingete ngakhuluma kulabanga
awu : I can give you what I think it
kwami, sengingabi ngithunga
is. I would be spoiling the
ukhuluma
story.

3 kumbe bangakhumbula
maybe the ~~ndlela~~ ^{ndlela} of Hlubi⁶⁰
baka ndlela wahlubi, lamagogodvolo
can remember, whose were the
~~netamaku kwakungemabutto~~
Magogodvolo⁶¹ and tamaku⁶² emabutto⁵¹?
abani?

2 ngubo laba labadzala nabasho
It is thus, as the elders say.
— ndlavela
ndlavela⁶³

SM ngingete ngalikhapha kahle kona
I cannot say it out, but it is
kunjalo, ngingete ngagadzisa
like that, I cannot put it quite
kahle kutsi ngangidibanisa
well. that is I would be mixing (spoiling)
ukhuluma, kukhuluma kokube
the story, to talk what
sonuticabangela wena akusenti-kona
you ~~thing~~ think is not the right thing
kufuna ukhuluma into lowayiva
to do, you need to talk (say) what you
kulabadzala.
heard from the elders.