

PAGES
72
BLADSYE



Springbok®

Scribbling Book Kladboek

SIZE A4 (297 x 210mm) GROOTTE

Name
Naam

MDLELA

Tape I & II

Subject
Vak

Qualified copy

Place
Plek

Book III

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 192

151. Senzenjani - name of the Maluti chief
who died ^{sometime} prior to 1952,

152. Mashobeni - name of a ~~place~~ district
in southern Swaziland about 7 km south of Nhlanguano

153. Maphumzani - ~~place~~ present chief of
the Maluti in the Mashobeni area. (of the Sibonyane tribe)

160. Ngwenya - clan name. A number of
sources associate the Ngwenya people with the murders
of the Swazi kings. see Shiba interview, 23.08.83, p. 11,
Joko; Maphumulo Mshandze, interview 2, p. 81 Joko,

3 tsim uhu Senzenjani eMashobeni
Mgwane is in Senzenjani¹⁵¹ at Mashobeni¹⁵²
SM cha: cha: ~~no no; no.~~

3 Awu: Utsini ndlela nabakitsi
awu what is ndlela saying, you of
Kuna Mgwane lapha angitsi usho
my family. There is Mgwane here, and
eMaphumzane
SM nlenkhi (agreeing) ~~not you referring into Maphumzane¹⁵³~~

3 inkhosi yekucala lelapho
The first king who [was buried] is here
Ngu Mgwane
is Mgwane

SM netinkhomeni temandloti —
Even with
Hot discussion and argument
between informant and interviewer
over the name of the king who
was buried at Mbilaneni.
Unfortunately one cannot follow easily

SM ake ngitsi ke nkhosi uyabona
let me say nkhosi, you see,
nye imbilani lenkhulu ngule
the big Mbilaneni is this one.
phi thwe ngabakwanguwenya lapho
which is ~~under~~ the custody of
the Mgwanya¹⁶⁰ people, where

154. *Makhosini* - lit: the place of kings. see n. 271 below
the area around the royal graves at Mbalaneni
and at ~~the~~ near Mhosheni

155. *Matsi* -

156. *Mufwanenkosi* - literally it is
translated as child of
the king or prince.

kunatgwane khona. Lenkhabi.
~~the~~ Ngwane is in [buried]. You can
 lekutsina nguNgwane ungaywa
 even hear the ox which is called
 ye tungena lapha & Makhosini.
 Ngwane when they [cattle] enter ^{at} the
 Maniawaphuma rayo etulu
 Makhosini.¹⁵⁴ when they are about to
 ungera ye seyivakala tyangena
 come out with it to the top you
 ye kulesibaya letitawufike
 can hear, [the ox] it can be heard
 tigidze kuso seyikhongel
 bellowing before they enter ^{the} kraal when
 ungera yona. Laphana-nye lapha
 they will dance. There at Makhosi,
 emakhosi matsi¹⁵⁵ nguNgwane
 there are ^{these} many [informant was probably
 nguntfwanakhe u Sobhuza
 indicating with his hand] It¹⁵ Ngwane, his child^{is} Sobhuza.

5 Awu: Adlela, Adlela

Awu, Adlela, Adlela

3 Hjenigoba lemp.
 as the empi⁴¹

SM ake utsi Mntfwanenkhozi, la
 listen Mntfwanenkhozi¹⁵⁶, her in

kuSenzenjam ngutswati ~~what is~~
 Senzenjam¹⁵¹ [there is] it is Mswati.

5 wokucala?

The first one?

271 Dlangeni: also called Makhosini, It is a village located in the Dlangeni hills about 12 km east of Mbabane at which there are located a number of royal graves under the care of the game chief (Grotspeter, p.32)

Sm Mswati. lowe ku-
 Mswati who is of
 5 Ngisw loya local kuleya
 3 mean that one who was
 Mbilani
 the first to be buried in that Mbilani¹⁵⁰

Sm ya: local kuleya Mbilani
 yes: the first^{one} to be buried in that
 Umthwana. wamswati use Dlangeni
 Mbilani¹⁵⁰ is the child Mswati.
 umthwana wambandzeni use
 Mahlokohla who is Mbandzeni's child
 Dlangeni. Mahlokohla
 is [was buried at] at Dlangeni⁽²⁷¹⁾

5 asivele sisi wena waka nlela
 let us say you of nlela, you
 use kutsi ngumswati yedwa
 mean that Mswati is
 inkhosi lekona lapha, kute lenye?
 the only king which is here [was buried here]?

Sm ya, kune batwana benkhosi ye.
 yes, there are children of the king [princes]

3 Sombhlo? what about Sombhlo?

Sm ngobe Hlubi ulapha khona lapha
 because Hlubi is there in here,
 kulombani yemashobeni
 in the Mbilani¹⁵⁰ that is at Mashobeni.¹⁵²
 uyise wahlubi, kungatsi Hlubi nyalo.
 The father of Hlubi, I mean Hlubi.

157. Ndelela - [name of a person] not clear whether it is a clan name or just a name. One can only assume that it is a name of a person in this case. It is made clear by Simbumba

in subsequent interviews that Ndelela was the member of the Nguni royal house from whom the Ndelela people gained their name.

158 Mkhulu - grandfather, grand parent. However, the word is also used as a respectful form of address.

* in [buried in] the big one.

Kungatsi ndlela ngu ndlela lo
no, I mean ndlela¹⁵⁷ it is ndlela¹⁵⁷
la emashobeni embilane
who is here [was buried], in the
Hlubi ukule lentchulu.

Mbilaneni at Mashobeni. Hlubi is
5 Kumswati emakhosi mangaku
In Mswati [where he was buried], in Senzenyani¹⁵¹
le kusenzenyani?

place how many kings are there [were buried there]?
Sm yinye. NguMswati yedwa
It is only one. It only Mswati.

5 Sombhlo lo ukuyiphi?
In which is Sombhlo [Mbilaneni]?
Sm ukuleya

He is in that one [Mbilaneni].

5 yiphi?
which one?

Sm lena lisezikhotheni
The one [Mbilaneni] which is in Zikhotheni¹³¹

3 Asengitokucocela la ke Malum.
Let me tell you the story uncle,
Mkhulu. Nini uywa inkhulumo
Mkhulu¹⁵⁸ As for me, I heard the story
letsi le kusenzenyani leku Maphumza-
that says in Senzenyani¹⁵¹ in Maphumzane¹⁵³
ne kumaNgwane, Ngwane
there is [Ngwane was buried there] Ngwane,
lotala Advungunye wena lo
This is the Ngwane who
begets Advungunye whom you

159. Mhlosheni - name of a place

mission settlement in southern Swaziland
between Nkhungu and Hluti, which probably
took its name from the nearby Mhlosheni hills.
There is a royal grave-site just east of Mhlosheni
in the care of the local Nkhungu people (Ndwandwe)

Hdvungunye lotsi nguNgwane
you say he is Ngwane.

LoHdvungunye wena lotsi
this Hdvungunye whom you say he
nguNgwane useMhlosheni. All
is Ngwane is at [was buried at]

kuLabaka Ngwenya. Sekuyesuka
Mhlosheni.¹⁵⁹ He is [was buried] in the place
sowutsi lomuntwana weHdvungunye
of the Ngwenya¹⁶⁰ people. Then the child of

Sobhuza loSomhlolo sowuphindze
Hdvungunye, that is Sobhuza, this Somhlolo,
ubuyela lapha kuSenzenjani
again went back [was buried] here in
useMbilaneni

Senzenjani.¹⁵¹ He is in [buried in] Mbilaneni

SM Bhuza ?

what ~~at~~ about Bhuza [Sobhuza]?

3 LoSomhlolo ?

this [you mean] Somhlolo?

SM Somhlolo phela nguBhuza

in fact Somhlolo is the first
wokuqala

Bhuza [Bhuza I].

3 Sekuyesuka yalo ulandzelwa
He was then followed by

nguMswati bakhona khona

Mswati. They are in, [were buried in]
lapha kuMaphumzane eobatsafu
here, in Maphumzane, all three.

161. Zikodze — given by Mabehe (chat opposit
p. 4) — as the alias of Ndungunye.

Vanike, loAdvungunye lolotsi,
 hear this, this Advungunye whom
 wena nguNgwand kantsi, muni
 you say he is ngwand yet
 bese ngitawacala emanga ngitsi,
 I was going to lie and say he
 muni nguZikodze loAdvungunye
 is Zikodze¹⁶¹ this Advungunye.

SM Ngemabto akhe loAdvungunye
 these are all Advungunye's names.
 la
 here.

3 Yena lokuze aye le kaNgwenya,
 the reason why he went [was buried] at to
 khayi, aye le MaMhosini uya
 Ngwenya's place. No, he went to Mhosini,
 ngoba yena wabulawa litulu
 is because he was killed by lightning.
 Kwabonakala kutsi awu lichulo
 It was taken to be a big disgrace
 kutsi angaya lapha MaMhosini
 that he could go [be buried] in
 abasale bayomcabela umuti
 MaMhosini. So they resorted to erecting
 wakhe yedwana
 a residence [burial cave] for him alone.

1/5 Uhambe kabi
 He has [died] gone the wrong way.
 3 Sekungaya batwana benkosi
 Then princes can go there
 [can be buried there]

162 Lulalo - descendants from a
Common ancestor (C. M. Dold
and B. W. Ulatazi).

labayokumlibatisa ye Emakhosi
who will pastime with him. [Kings
nankhaya.

are there] there are kings.

Sm

lamakhulu kantsi ngwaphi

Which are then ^{the} great
Emakhosi?

Kings?

3

Kute lamakhulu Emakhosi,

There are not great kings.

Emakhosi ayalingana

Kings are equal.

Sm

Emakhosi phela mntwana

In fact kings, child
wolutala mntwanawentkosi-

lutalo ¹⁶² [prince] child of the king,

Emakhosi lamakhulu ngula

Great kings are those who

akaNgwenya lala kimu

are in ~~that~~ Ngwenya's place, which are in all

3

mlinku phela. lalala kutsingisho

yes indeed. listen, why I say

ngekutsi kanyani phela

that, In fact [the Ngwenya people]

bakaNgwenya baphetse enkeli

they of Ngwenya are custodians of

Emakhosi aKaNgwanl

all the kings [Royal burial caves]

Mamaphumzani le uphetwe

of the Ngwane place. Even

Maphumzani this side, he is a

163. Magadu - not clear whether it
is a name of a person
or an area.

164. Sigodlo :- see glossary

8

Baka Ngwenya yena uphatsela
a custodian on behalf of
laba Baka Ngwenya, tsebetlangeni
the Ngwenya people. Also, them of
lena Kuthagadu baphatsell
blangeni⁽²⁷⁾ there, in Magadu¹⁶³ are custodian
laba Baka Ngwenya. Makumentfo
on behalf of these of Ngwenya. If there
lebahuphile basola kutsi
is something that worries them, when
akulambr kahl bayahamb
they suspect that things are not going
bayobikela laba bakatngwenya.
well, they go and report to the Ngwenya
laba bakatngwenya ngobona beta
people. Then, the Ngwenya people are
la enkhosini lesinyo kutawubika.
the ones who come and report to
bona bafana balaba bakatngwenya
the king we have. These are boys for the
Siyamangala-nye naba balapha
Ngwenya people. We are surprised that the
ezikhothem lokutsuwa baphikl
people of Zikhothem¹³¹ are worrying the
kuyalukusa bantfu bakatngwenya
people of Ngwenya.
kutsi, ulchona umuntfu
That is, is ^{there} a person who
loses igodleni lokudlalwa ngaye
is [stays] within the Sigodlo¹⁶⁴ who
is played with

165. Linyelwa'ed - the meaning of this word is not clear. It could possibly be derived from the verb kulimela meaning to plough for another person, which with the 'wa' suffix suggests 'the one who is being ploughed for', i.e. possibly some-one who has joined the king and who no longer ploughs his own fields

166. Mkhubonina - name of a place.

Akasiye unofana wentshosi,
Is he not the king's boy.

ungadlala ngenfana wentshosi,
Can you play with the king's boy.

kube nje lomuntfu kutsiwa
Sfaybet is said son that

walinyelwa bona bangena
he was linyelwa^{'65} and then they

phansi kwema
get under the —

SAM Cha uyabonate ngitakutsi nangitalu cha.
No, you see, I will explain

zela lenkinga kutsi labakangwenya
the problem to you that is why it

kuzo bentee kanjema yini?
happen to them like that?

Impi yakazulu yemkhubonina
the Zulu impi^{'41} of Mkhubonina^{'66}

3 Atwan akonakala lutfo loko
that did no wrong, what wrong

kubalekwa kwabo konani ngoba
did their running away do because

uma kungatsi vakusla unililo
if there is a fire outbreak

lapha endlini uphike kuhlala
here on the house, can you continue to

utsi kwatsiwa nini kwatsiwa
stay inside, saying and you say, I was

ngiyakuhlala lapha endlini
said that I should stay inside
the house

18 Ngoloteni → name of a person

yasha indlu
a house burns

SM Mntfwanlkhosi, wase
Child of the king [prince], then he...

3 Kahlle ngiteke nini ngoba
Wait, let me tell the story because
ngumbango. utawuhlala

that is a dispute. Are you going to
lapha ekhatsi, yasha indlu
stay inside, when a house is on fire
utibalekelle. utsi ingasha
you run away (escape). Does not the spot
lendlu singatesaba ngesakho

become yours after the house
seti lesigugudla, awubuyi utoyakha
is burnt? Don't do not you come back
utowavusa. nini ngati kutsi
to rebuild it? What I know is that

uphuzze ugawule batugawulise.
you again [go to the forest] to cut [logs] and
kwakusha indlu lapha ngubani
they assist you. The house was on fire
lobengaphuzze babengeke

so they could not
bahlala, ngubani lobengahlala
stay. Who could stay in the
kutwa impi
event of an impi⁴¹?

SM wahlala ngolotjeni
Ngolotjeni¹⁶⁸ stayed.

167. Magadeleni - name of a person.
(Mamba King)

169. Ndwaḍwa (Ndwendwe) - clan name see n.59

~~170 (4) Mnyo - the owner.~~

3

Kuhlala akuletsanga lufu

The stay did not bring anything.

sm

~~Magaddelemi~~ Makubulawo

when Magaddelemi¹⁰⁷ was

Magaddelemi

Killed

3

Ase sishi naku lahwa

Let us say when Golotjeni was

~~Golotjeni~~ sowusiro kutsi se

thrown out [expelled], you mean that

bakandwandwa labagadze

it is the ndwandwa¹⁶⁹ people who looked

lamakhosi, bafana besigodweni

after the kings [Makhosi]. ~~Are the boys~~

bakandwandwa yini?

Ndwandwa people boys of the sigodlo¹⁶⁹?

others

abasibo

They are not.

SM

Cha, kwabaleka lo, lomfana

No, it is this one who ran away, the

womniyo wemniyo. Was ushuya

boy of the owner [Mniyo]¹⁷⁰. He then,

lomfana wakhe lamkhontile

left his favourite boy.

Watsi lomfana ngitamufela la.

The boy said I will die here,

uyawubona ngami babe nasengize.

You will see when I do not

fika uyawubona-ke kutsi ngibulewe

com, you will see [know] that I

170 Ndlala: the enjament, Sumbumba Ndlala.

171, auu - exclamation.

172 Mshini - name of a person.

yimpi yaha zulu.

the zulu impi⁴¹ killed me.

3 MDlela lapha uti sebaka
Does MDlela mean that it is
MDwandwe lekufanle bangene
the MDwandwe people who are
lekhatzi etincabeni bageebe
Suppose to enter into the fortresses
bageebe

[burial caves] and prepare the place.

SM awu angicumi

awu¹⁷¹ I do not agree.

3 Bakuphi labakwandawanda
The MDwandwes are of what?

Babekwa ngubani?
Who ~~was~~ instated them?

SM awu yingaba leyo
awu it is difficult to tell.

3 yingoba sengathi uyabavumela
~~as~~ as it appears that you agree
uti basala.

with them, you say what did they remain?

SM Kwake kwabanjwa libhuni
A Boer by the name of Mshini¹⁷² was
Mshini, wasuka wayavusaha
once caught, he went to saw
lapha emakhosini.

[to cut trees using a saw] at Makhosini
waphunde wahamba nalo lelo?
did he go away with that

wakhumuleka wahamba nalo
 the boer was freed and went
 lisaha lakhe labakhe la
 with his son. He resi was resident
 ekolishi nkosi, kukhumba
 at the college nkosi. After his
 kwakhe kazange a phundze
 release, he was not sent away
 aloshe, wahamba
 [from the country], he just left
 lakarigwan?

5 Here in the ~~the~~ Ngwan's place

SM lakarigwan, wahamba
 In the place of Ngwan, He caught
 wakhwelela ~~the~~ Pitelitifu,
 [a bus or a train, not clear] at Piet Relief.
 kahambanga nalamabhunu kahamba
 He did not go with the boers who
 muvu ngkhufa kwentkosi
 went after the death of the king.

83 loku lakushoko ucusile nkosi
~~What~~ he is true in what he is
 lokukwentehill ngiyabona
 saying nkosi. This happened, I think
 kumbe iminyaka lemitili
 two years ago. It is one or
 leyendulili, nunge noma
 two years ago, ~~the~~ from
 nibili yendulili lomkumbi
 the white man.

170 Mdzumbe: mountain range in central Swaziland
between present-day Mbabane and Manzini
apparently housing the graves of a number of
Swazi kings

wale Melika, kolu laku tekako
from America, this he is telling,
wabanywa lomlungu lehlatsini
the whiteman was caught ⁱⁿ at the
utsite libito lakhe lalingubani?
forest. You say his name was?

Sm. kwatungu mshini.
He was Mshini ¹⁷².

#3 Memambala-ke akusiko. le
Indeed, it is not there
buka-ke le ngusemakhosini
look. there it is at the real
sibili, wanywe la Mdzimba
Mankhosini. He was caught here at
lo la la lapho —
Mdzimba ¹⁷⁰, this one, the one here -
uyahamba ubushwa yinkhosi
he went because of obstinacy
utsi kuti into yena langahl
He said there is nothing which he
eyesabe into lefile. Angesaba
can fear. Can he fear something
into lefile. Umunfu loliswazi
that is dead. A Swazi person took
uyakumfaka uyahamba-ke
kuni into [the burial caves]. Inu le
nase ayiteka lomlumbi utsi
went and saw as the whiteman
wabona wabona utsi sowuva
tell it [the story]. He says, he then
saw heard that he had

176 lhayi : an exclamation

177 (1) Misimeto : customary way of doing something.

wa unisibundzi ngasolo

boldness. I kept

ngyachubeka nje solo ngwa kuti
going on, meanwhile I had

ngunisibundzi, khayi ngatubona
boldness, khayi I saw what

ngatubonako uylandza lelenkatima
I saw. He is telling the

yona leyemisimeto yakangwane,
hard story of the Misimeto(s) of Hwane's place.

Ukhipha yona ntamba ntamba-nta
He is telling it, as it is.

lemisimeto ulandza kuti bangena
that of Misimeto that is they keep

bantsi bantsi bantsi, ulandza kona
[the dead body] and do like this to him.

kona Sewutsi unlungi sengetsi
that is the exact thing. The white man

ngyachubeka angati ngetfaka nje
says, as I went on, I do not know

sekutse khwishi. Usti unlumbi
what happened. It suddenly realized

Wayhudze wakona kuti sovukuph
became dark. The white man says he

akati, kwatisha khona lapho.
does not know what followed. Everything

khona lekhat. Waye unlumbi
went dark from that moment whilst

Wayot khandza avuka esibhedlela
he was inside [the burial cave]. The

white man found himself waking up

178. libandla :- [people] men sitting assembled together, a social gathering, as merely to gossip or drink beer, or for some particular business, as to hear a trial collectively of any ^{establishment} ~~social~~; hence (M) congregation, company of believers, sect, church. (A. I. Bryant)

Kuphela. —

gaining consciousness) at the hospital.
 uyayibona-ke ifelwa ngulomlungu
 you see it, being named by the
 uki ngokholive kutsi umhamba
 white man. He says I have believed that
 yebantfu ungaloyedzelela. Mind
 one must not despise other people's customs.
 bengisho batfu labafile ngisho
 I was referring to dead people ~~thinking~~
 lekitsi ngits. yintfo lefile-ke
 in my own country thinking it is a dead thing.
 Sengokholive kwekutsi ngulomlungu
 I now believe that this is another
 umango la ngisho lentfo lenteke
 land. I mean what has happened
 kuni. Uts. Usho uvuka esibhedlela
 to me. He said this after awakening
 uyalandza lokungena kwakhe
 from the hospital concerning his
 kutsi abutke. abutke
 entering [of the burial caves], and after observation.
 kepha nga uyaganga lomutfu
 but this person would be doing
 ayotsatsa umuntu wetive ayomkhombi.
 wrong by showing a foreigner
 sa timfihlo.
 the secret thing.

S.M Ngati kutsi kuhlangene libandla
 I know that I the Zulu libandla ¹⁷⁸

272 This is a praise of the Dlamini's

273 Rock of two openings [doors], open
for me to enter, A well-known

A Swazi nursery tale concerns a rock which
could open for a particular young boy to hide
himself away (from cannibals),

laka zulu, Mswati wase utjelwa was meeting, Mswati was then told ngulendodza yaka zulu kutsi by a certain zulu man that they bajakele kumenuka lobutshosi want to deprive him of this Kingship, lobugidza mswala. Manyena-ke which dance mswala¹⁰. Now, it was wase ahamba Mswati emzimkhulu then that Mswati left Mzimkhulu⁴⁰ kulomuti wake -

The residence of Kabonakala kutsi nabo batsi. It appeared that they too say they abayati kutsi ishonophe, kwase-ke do not know which way it had gone. manyena-ke uhleleleka ngelubombo now, he went, skating by the ute uyehla-ke elubonyeni Mswati Lubombo²⁷² until he came down the uyawufika eMavanimi yakha Lubombo and he arrived to Mavanimi²⁶⁵ Makakhile-ke Mswati ute wafa and settled down. Mswati died at Khona eMavanimi asakudzala Mavanimi long after his afika. Walahlewa efeni likantunya amwal. He was buried at Fjeni mbili ngwulele ngingene. Manyena-likantunya mbili ngwulele ngingene²⁷³

Cassette
Side A
Counter 0
262012195

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

ke kwase kubekwa unatfwanatche
 Now, his child Ludwonga was
 installed. Ludwonga also grew
 up and when he was grown up
 Kwakwe wayawacela unfati
 he went to ask for a wife from
 Kugobocwane, Mabecela unfati
 Gobocwane¹¹⁴. Gobocwane gave him
 Kugobocwane lomfati Lannika
 Lomakhefwa^{15 - the nkhosikati 7}, when they asked for
 yena gobocwane ngu Lomakhefwa
 a wife from Gobocwane. now,
 lenkhosikati. Manjena - he yefika - he
 she came and her uhlanti¹⁰⁵
 uhlanti yayo ngu Dzambile manjena ke
 is Dzambile. now, while
 kwentcha lokutsi kute kuyawugula
 this happened, that is, until Ludwonga
 Ludwonga manjena kubonakhal
 got ill. now, it appeared that
 kutsi batsi nkhozi uhlantimba,
 they say the king has uhlantimba. It
 was then that they slaughtered [a beast] at
 kuze Bantwana bentkosi base
 home, that is why the libandla¹⁷⁸, children of
 ludle, esigangeni, banikiselwe
 the king were in the veld; out in the open
 country. Food would be sent to

Kudla. Atsi lomakhethwa
 them there. It was then that Lomakhethwa
 kudzambile tsatsa naku kudla
 said to Dzambile take this food, which
 kwetjwala unikisele bantwana
 of tjwala¹²² to the (bantwana¹³⁷)
 Esigangeni. Manjena ke le Dzambile
 in the veldt. Now, it^{was} then that
 ngulapho atakubuya religama
 Dzambile came with the word
 lokutsi: lepha nasabuya kulo
 that when she returned, to
 lomakhethwa atsi awu: manjena
 Lomakhethwa and said awu: now,
 ngitetywe ngulenze indvodza lena,
 I have been informed by another man
 uti manjena sitawubulawa, awo
 there, he said now, we will be killed.
 ngani na? Senteni na? Sitawubulawa
 wo: what for? what have we done? we
 nganangu Hlubilo. Sitawubulawa
 shall be killed because of Hlubilo. We
 ngathubi ngoba Enteni? awu he
 shall be killed for Hlubilo because he
 kutsiwa, tse lendvodza nesingamferu-
 done what? awu: the man said, if
 batsisa lilahle ngeke sabulawa.
 we can force him to hold an ember
 Atsi-ke ulomakhethwa awu
 we will not be killed. Then
 Lomakhethwa said awu: I

Angikwati kuti ngungafumbatsisa
 cannot force my child to hold
 Umufwanani lilahle ngungamane
 an ember, I would rather be
 ngibulawe. it^mgishuse ngibhekile.
 Killed. To burn him with my eyes open,
 nje ngumfumbatsise lilahle.
 force him hold an ember. Then
 Abese uyakhala-ke lo Dzambile
 Dzambile cried. She cried
 Sowutshalela lo Lomakhetfwa
 because Lomakhetfwa said she
 ngoba uti akakwati kufumbatsisa
 cannot force her child hold an
 Umufwanani. Sowutsi: nakabonakala
 ember. After she was seen crying,
 uti dzadze ngitsatsa umbita ngiya
 Lomakhetfwa said ~~my~~ sister I am
 emfuleni. Sowungatwenta loko
 taking an earthenware pot to go the
 ngingakuboni mine. Mangempela
 wu, you can do that in my absence.
 ayitsatshe umbita aye emfuleni
 Indeed she took the earthenware pot
 Kanye nalo lamkhetfwa nabolozingeli
 and went to the river with the daughter
 uyayitsatsa umbita bahamba
 of Msetfwa, the mother of Loziyingili
 bahamba Kanye. kutse nasebabiyi
 who also took her own earthenware
 pot and they went together. When they

le emfuleni, kutsi kuchamutso
 from the river, just at their
 Kwabo yfe, Ugiyiml waya kubo
 appearing, Hlubi van to meet them
 Hlubi' asashule. wats, make
 having been bunt. He said, ^{little mother} Auntie
 Mincane Sowungisikisil' sandla
 has bunt my hand. She has
 ungefumbatsise lilalile yematce.
 forced me to hold an ember, ^{you} mother.
 May manye-ke base bayalala

Now, they stayed
 hlayi kona kucabana, abacabaranga
 without quarrelling. They did not
 manyena. he kwake kubonakala
 quarrel. Now, the children were
 sebakulu labantwana kwase kuba
 to be grown up. Then, it was
 ngulapho sekutsafwa lowaka
 then that Dzambile's [child] was
 Dzambile, Dambuza asatsafwa
 taken, that is Dambuza. Dambuza
 Dambuza asaba ngudlanini
 was taken and he became Dlanini.
 abesewutsi, lo Hlubi Sowabelwa
 Then Hlubi was given
 bantfu utinkhomo. Sekutsuwa
 people and cattle. He was told
 akaphume lapha ekhaya, nempela
 to get out of the Home, and to

179. Vuna - name of a place
possibly Inguavuma.

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

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

182. Dungena ~~is~~ = to be befouled & made
turbid.

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

184. Hoba - place's name

Sewuyaphuma-ke Hlubi, sowute
 Hlubi did went out. He then
 uyawukhulela elubonyeni kaVuma
 grew up on the Lubombo at
 kaMnyenyel. ~~Of~~ like khona kube
 Vuma¹⁷⁹, at Mnyenyel¹⁸⁰. When he arrived
 ngutapho kutawutalelwa
 there, it was then when ndlela
 ndlela. Manjena-ke abisi utsi, uwela
 was born. Now, the zulu people
 uMkhuzel bandvumele baka
 attacked him when he tried to
 zulu. kute clive lapho ugentke
 cross the Mkhuzel¹⁸¹ [river]. When it [impi⁴¹]
 uMkhuzel ube bouu ngutapho
 fought there the Mkhuzel river turned
 SebamBonga ngawo Tomkhuzel
 red [because of the blood]. It was then that
 batsi, ingazi, zamadoda zadungana
 they praised him with that Mkhuzel,
 uMkhuzel. Manje-ke untsatse-ke lapho-ke
 they said blood of men that dungana¹⁸²
 eye impihose emagudvu. Manjiphose
 at Mkhuzel. Now, it took him there until
 emagudvu, ~~...~~ well
 it threw him [pushed him] to Magudvu¹⁸³
 impi ibe nyalo, aye aphume
 and the impi⁴¹ went on like before.
 emagudvu ayongena eHoba
 He came out of AgMagudvu and
 went into Hoba¹⁸⁴

185. Tukholi ÷ spies; agents

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

187. Nkhambulu - clan name. Kuper (p.233) lists the Nkhambulu as a Sotho group, of emafik'enu va while Matsebule (p.22) says they khanta'd Nswati

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

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

kube nyulapho Hlubi, titawubuya¹⁸⁵
 It was then that Hlubi's tinhloli
 tinhloli takhe setiye tawela
 came back after having crossed
 luphongolo tona, taye tayofika
 the luphongolo and went as far as
 eGodlwako bangakati bonanga
 Godlwako having not been seen
 besutfu. babese bayesuka bayawela
 by the Sothos. They then crossed at
 ebusuker. Mabelwela kobanakele
 night. After they had crossed, the
 unyanga yayiswela. iselwa ngala.
 Moon was seen, it had appeared by then.
 Manye. befika lapha kulendzawo
 It was rising late on this side. Now,
 eGodlwako bandza mundzawo
 they came to Godlwako and advanced
 batsi bayanwuka bakasukati
 into the aala. When the sukati¹⁸⁶
 rebakanhambule bakhandze yonke
 people and the ikhambule¹⁸⁷ people
 lendzawo sekuyimp. manye. babe
 woke up they found that there was
 Sebayakhotsama sebati asilwi
 an impi⁴¹ all over the aala, then they
 nini bekutsini. besutfu labantfu.
 bowed and said we are not going to
 Manye & seba bayeyofika lithoneni
 fight with against you people of sulh
 and sulh. These people were Sothos

188. 'Ikone' - name of a place

189. Ngwedze - name of a river

tributary to the Ngwaruma river, which flows northwards roughly parallel with the Mbohen-Hla Hlikulu road

190. 'Ulakazi' - Ulan name. Kuper lists the 'Ulakazi' as 'labajik'emuva', and as being 'Nguni' (p. 234).

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

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

sebayafika sebaye bayofika
 Now, they arrived in Hkoneni, they arrived
 eNgwedze eMachosini lapho isuka
 at Ngwedze¹⁸⁹ at Machosini¹⁵⁴ where it
 khona. Sebayendluta khona kuya
 starts. Then they went pass there,
 wufika kuSikhokwane lapha
 to SATHokwane¹⁹¹ where the Vilakati¹⁹⁰
 kwakuSokela inkhosi yakavilakati.
 King did his circumcision practice.

lentsaba batsi nguSikhokwane ye
 They call the Mountain SATHokwane
 bayibita ngenkosi yakhona yaka
 after the king of there, of the
 Vilakati.

3 Vilakati people
 besutfu nabo?
 Are they also Sothos?

sm besutfu nabo. Kutse mabebawell
 They are^{also} Sothos. After they crossed
 sebath bayofika kuShaka, inkaba
 they went until they arrived to
 sebasitsetse sonkhe lesigodzi kubese
 Shaka's inkaba¹⁹². After they had captured
 kufika umbiko, sebahleti sekuyiminyaka
 the whole area, a report notice came,
 ka, sekufika umbiko loti, awu
 they had by then stayed for years. A
 Mamini le Enuwa ekhaya
 report came which said awu!
 Mamini back at home is

192. Usuthu - name of a river which
traverses central Swaziland, breaches the Lumboko
Lukombo ^{near Big Bend} and ultimately joins the Phongola R.

Seyinikakile ukakwe ngulodzingile
 surrounded by Loziyingile. He
 Sowuladze bekhabonina ~~that~~
 has fetched the people of his mother,
 kamtsetfwa kamanguzo. itgekuba
 at Mtsetfwa's ⁸⁴ place, at Manguzo. ¹²⁸ Since
 Sedute-ke Mamba ngobe Mamba
 because of Mamba's ^{141/85} names, because Mamba
 wakhapuka ngelusufu yena
 went up along the Usuthu river, he
 wapluma elubonjenu esikhaleni.
 came through the Usuthu, ~~branch~~ from
 Selusufu. Sebella laba bathubi
 the Lubombo. them of Hlubi came down,
 yehla ~~ngesikhala~~ ngeNgwavuma
 it [Impi] came down along the
 yapluma ngesikhala eNgwavuma.
 Ngwavuma. ²⁶⁹ It came through the
 ephilelela khona eMagwaneni
 Ngwavuma pass heading for
 yawumela Lumphongolo lapho
Magwaneni. ¹¹¹ It crossed the
 chlangana khona eNgwavuma.
 Lumphongolo ²⁷⁴ where it meets with
 Mabelela eMagwaneni, kubonakala
 the Ngwavuma. When they arrived
 akusena muntu enkhanini akukho
 at there, at Magwaneni, it appeared
 nuyitfu. Babeseb ayalingena tiyawo
 that there was no one at Akhanini, ²⁴⁸
 there was no person. they then
 followed the footsteps.

rebaka Mamba sekutsina bealule la
 It was said [they were told] that also
 nabo sebaye khona kintungwa manjena
 them of Mamba went past here, they
 mabefika le kintungwa bayikhanda
 have gone to Htungwa. Now, when
 they arrived at Htungwa, they
 navitseleka kubangulapho igwabuka
 found it meeting together [fighting].

leya ~~le~~ leya Loziyingile impi baye
 Loziyingile's impi dropped out when they
 bamkhapha kuleyo naba kintungwa
 arrived. then they got lamini out of the mess
 lamini babuya naye bafika naye
 at Htungwa. They came back home, with
 ekhaya ekhahini, kubonakel

at Akhanini with him. A suggestion
 indlela yekutsi awu Mnakefu lapha
 was made that is, awu our brother, what
 sitakwentanjani sikushiye yemi lapha
 are we going to do, should we leave you
 ahi yena awu Bonaketu
 here? In reply he said awu my brothers,
 nungangisuya nyami loku wele
 how can you leave me because the
 lempi elonile nabeva kutsi
impi is armed and so when they
 uhambile nini itawungibuyela
 hear that you are gone it will
 come return to attack me as

Kanyalo. Sitakubeka elubonyeni
 before. We will put you up on
 etulu khona nom bangatsi,
 the Lubombo. where it will not be
 bayakulanzela, kungeki unaba
 like here even if they try to follow you.
 nyengako ka. Mampela-ke bebale
 And indeed, they went up with
 sebakuphuka naye bafika
 him. When they arrived, they
 sebayawakha - le khona elubonyeni
 built it [residence] there on the Lubombo
 Mabe bawakha lomuti ufike
 When they built the residence, he came
 uyahlala-ke. Elubonyeni lolubakha
 and stayed on the Lubombo which is
 Nyawo, ka Nyawo. Uyahlala-ke uqhe
 settled by the people of Nyawo. ²⁵³ At Nyawo's
 ufolwa kukhotsama lapho
 place. He stayed until his death
 Dlamini. Lapho-ke maki afolwe
 there, that is Dlamini. When he was
 kukhotsama kutsi mzi kulahlala
 caught by death and after the day
 lentsambo taphi kube ngulapho
 when the process of addressing the mourning
 sehubonakala kutsi uyafutsa
 dresses was over. then the residence
 lomuti. Songa Zombodze lomuti
 moved. The residence ^{then} is Zombodze.

uyehla uyakwakhela ekhatsi
 It went down and settled between
 kwemzimwubu nencotjane, kullsiganga
 the Mzimwubu³⁹ and Ncctjane²⁵⁵ in the
 ngumatsapha lowakha kuso kutse
Matsapha⁵² area. Whilst there,
 khona lapho-ke kubhalelwe
 settled, fever attacked them
 badlangelwa ngumkhulani
 persistently.

umkhulani-ke ng-manyena-ke
 fever now.
 sekubonakala kuti songumifwana
 This Ngwane of the daughter of
 lobonakala kuti songumifwana
Mndzebeli⁵⁵, of Lamelusi was then an
 to Ngwane waka ka Mndzebeli,
 infant child.

kaLamelusi. Manye-ke ubese uyeyuka
 Now, the residence moved
 Umnti-ke lapha sonyakwakhela
 here, to settle at the
 esililofweni senzisane unyula
 head [source] of the Mzisangu⁹ river at
 ka Zombodze Umhlosheni
 Zombodze. When going to the
 sebawubuka ngelandleni sangasa
 east, the Mhlosheni¹⁵⁹ river is on
 ngencele nangabe bebhekile
 the left hand side.

empumalanga. Ngaho ke bese
 (where sun comes from) therefore, that is
 sengulepho Ngwane asacala
 when Ngwane began to look
 eselusa. Emabito laNgwane
 after livestock. The names of Ngwane,
 lelunye nguruvungunye.
 Another [name], he is rdvungunye.
 Manje ke utileti layho efeni lakhe
 now, he stayed at ~~the rock~~ his
 elusa, wenta emagwadla, layha
 rock looking after livestock and did
 ahlanelisa kwenta emabutto wase ke
Magwadla⁵⁰ Seperating into groups making
 manyena sowuyakhula, sowute
~~an~~ emabutto. He then grew up and
 uyabekwa uba yinkhosi, kubelwa
 was installed and he became a king. After
 kwakhe mabeyinkhosi ubese
 his instalment as a king, he sent
 sowutsi ayo celulwa umfati
 (men) to ask for ~~him~~ a wife from
 kusibandze ~~Simelane~~ Simelane
Sibandze⁶⁷ Simelane⁶⁸ for him.
 eNkalaneni, uffuma emadvodza,
 at Nkalaneni.⁶⁹
Emadvodza ufike ^{wa} uyasika
Sibandze gave the men
 Sibandze, uwanisa Sujalo
Sujalo⁷¹ when they came.

Kumane, ngakholha kukulandzela
 unfortunately, I forgot to tell you
 lapha ngashito lapho uyise
 here where I mentioned the father
 walandzibeli, ngaseng khohlwa
 of Landzibeli,⁵⁵ I forgot to tell you.
 kulandzela libho lakhe kutsi
 her name, that she is
 ngulomdzimba lendlokazi.
Lomdzimba, this Adlovukazi.⁶

1 lisho babe?

Say it babe?

sm Mayena-ke lo Sinyalo nalukabana
 Now, this Sinyalo is a daughter
 waka lamadzibeli, ubese uyikele
 in law of Lamadzibeli.⁵⁵ When they came
 uyabamba Sibandze nempela utse
 Sibandze, truly gave them [his daughter].
 nasasekhaya, kutse lesosisa
 When she had come, [she got pregnant].
 sokucala kutse lapho nakubonakela
 and when that first pregnancy appeared
 kutsiwa^{awu}, seng sekungati sekutawuba
 that awu! it is about to be a
 ngumuntu, sokube sekuyalimala
 person [foetus], it was then damaged [she
 kuphuma kulufilwili lemntwana
 miscarried] it came out as an embryo.

*3 Ngusinyalo Simelane-ankhosikati
 The ankhosikati is Sinyalo Simelane

Sm

kutsi enwa kwaloko wabese
 After that, she
 sou uphinda kube atlahle
 again, after she had thrown
 letintsambo phinda bayahlengana
 away the ropes [completed the mourning period]
 nentchosi sekubonakala uyemitsa.
 they again met [had sexual intercourse] with
 manje. nakemitsa waphumelela
 the king and she conceived. Now, after
 wantala, wamane waba ~~resiga~~
 she ^{had} conceived she gave birth. Unfortunately,
 ngoba abenelubibi lwenhloko, et si
 the baby was deformed. His head was
 la etulu. manje laha kucinile,
 jelly-like. It did like this up on her.
 nekubulekwa kwakhe ahlaniphile.
 Now, here it was hard. In appearance
 ngumntfwana. kwase kuhlatywa
 he was clever, like other children. Then
 umbuti sekutsi lufu lwembuti
 a goat was killed and then a piece
~~lubeke~~ lulinganiselwe kuzana la.
 from the stomach [digestive part], equal to
 lubekwe la. lutsi lungacala kubonakale
 here was cut and put here [on the head].
 kutsi luyavundza lususe kuphinda
 When it started to getting spoiled,
 kuhlatfwel lenye. uze waba
 Another goat was killed and its
 stomach piece was used to replace the
 spoiled one. This was done ^{up} until

ndzala kwatsi' akagiml.

he grew up to when he learned to run.

5 libito latshe babetsi ngubani?

what did they say his name was?

Sm Mgu Somhlolo. Batsi ngu Somhlolo

It is Somhlolo. They said he is Somhlolo

ngako loku kubekitela wonkhe lapha.

because it was jelly-like all over here.

3 mhlolo mini

what manner of

Sm ya: Manyenda - he wase ekhula - he

yes: now he then grew this

lo Somhlolo sekubonakala uyise

Somhlolo. Then his father

esekhotsama

died.

5 waygidza mawala loyise?

Did his father ^{gidza'dzi} danced mawala ¹⁰?

Sm waygidza

He danced it.

5 bowuhuphi' lomuti zgeskhati

where was the residence when

ayigidza?

he danced it? gidza'd

Sm ka Zombodze

at Zombodze.

5 ka Zombodze?

at Zombodze?

Sm enli

yes

5 Zombodze nyphi?
Which Zombodze?

sm Zombodze le emwa
Zombodze there ^{emwa}²⁴⁷, back [south]

5 ayi le mavanem?
Not at Mavaneni? ²⁶⁵

sm q cha
no

5 ayi letjeni
not at the rock

sm cha manyena Zombodze la
no now, Zombodze here.

5 phubeka babe.
Continue babe ³⁴

sm manyena-ki kwase kubonakala
Now, ~~so~~ he was seen
ayagwatjwa emakhosini kulentchulu
taken to Makhosini, ¹⁵⁴ in the big
mbilani
Mbilani ¹⁵⁰ to be burned.

5 kulentchulu mbilani, kagwatjwa
in the big Mbilani, was this
lotgwant?

Ngwane burned then?

sm ya lotgwant, njengoba asesuka
yes this Ngwane. As he left,
sehudaleka waka lobamba,
the Lobamba ²⁵⁶ residence was
umuti.
created.

5 Lobamba ucanjwa ngubani?

Who Set up Lobamba?

sm Lobamba ucambeka la bese
Lobamba was set up after the
of the unkhosi yaka zombodze
Zombodze king was dead.

manjena-ke sebayanbeka-ke
Now they installed
Somhlolo. Sowuyigidza kaLobamba.
Somhlolo. He then danced ^{gidza} incwala ¹⁰⁷

ke yena incwala kutse nakukhona
at Lobamba. Whilst being there
lapho kwadaleka we zuluwini, umuti
that of zuluwini ⁷⁵ was created, a
waye wakhaphu wakha elubhuku
residence. It was erected at Lubhuku ⁷⁷
lomuti. Lubhuku lusuka la

? this residence. Lubhuku ⁷⁷ [river?] starts
eNgudzeni. Ngulapho-ke unina
at Ngudzeni ⁷⁶, that is where Somhlolo's
waSomhlolo akhona lapho njengoba
mother is [was buried]. That is what
lengikwatiko-ke nini. Kutse-ke manjena
I know. Now, after

uSomhlolo kube alive nebasutfu,
Somhlolo fought with the Sotho people
nebasutfu nasebathwesusa
and the Sotho people had moved

5 wayigidza incwala yena uSomhlolo?
Did Somhlolo dance ^{gidza} incwala ¹⁰
himself?

Sm way gidza impela utse ngall
 He ~~started~~ ^{gidzad} Sully ~~started~~ it. ~~when~~ On
 ngenyaka mabefanuta
 the other side, near Nyaka⁵⁶, when coming,
 ulungamse le ePitoli, Somhlolo
 adjacent to Pretoria, Somhlolo

5 Bese kwente yam rakefika
 what happened when he arrived
 ePitoli?
 in Pretoria?

Sm ubese uyayilomisa, ulwa
 He equipped it impi⁴ and fought with
 nebasuffu, ~~the~~ ubesusa la uye
 the Sotho people. He drove them from
 nabo le. Sowulwa nebasuffu-ke.
 hele and went with them there. He then
 utsatsa tintfombatane, libutfo
 fought with the Sotho people. He took
 letintfombi ulifaka ekhalsi, kuba
tintfombatane^{gits}, libutfo⁵¹ of tintfombi^{gits}
 ngemajaha ngalapha, kuba ngenya
 and put it in the middle and Majaha's^{young men}
 jaha ngala. Tintfombatana tiffwala
 were either sides. The tintfombatana^{gits}
 kudla.

carried food.

5 lawo mabutfo bekungamabutfo
 which were those Mabutfo⁵¹?
 mani?