

PAGES
72
BLADSYE



Springbok®

Scribbling Book Kladboek

SIZE A4 (297 x 210mm) GROOTTE

Name Naam Simbimba NDLELA Tape I
Subject Vak Royal Collection
Place Plek BOOK II

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 192

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

30.1 ^{wo}belumene ÷ This is a polite form of address, in this case referring to the interviewers. It is also a Sinanatelo (praise) for the Damini people. It also has a wider everyday usage.

2 Hemitsambo yakwo igewale⁶⁴
 and your veins be full.
 ya, nkuhu
 yes

— kakhatsi uala
 then you start.

Sm Ngulakubhika ngulameli.
 'he is Lakubhika², she is Lameli.'
 nguyise wakhe lomvumba,
 'this is lomvumba's³ father,
 indlovukazi yaka zombodze lengiyatiko
 the indlovukazi⁶ of zombodze⁸ that I know
 letala ndvungunye ndvungunye
 which gave birth to ndvungunye. The rock
 litje lakhe laphe abedlala khona
 when ndvungunye played is his and it
 ngurndvungunye ngurwane
 is called ndvungunye, it is called ngwane.
 Manyera-ku ngukoke name
 now, that is what I
 lengikwatiko bekunene loku
 know you of kunene³⁰ bekunene³⁰
 kulo ndvungunye, ndvungunye lo
 about ndvungunye, ndvungunye is a
 untfwana walakubhika uyise
 child of Lakubhika², his father
 wakhe nguNamini use luboyem
 is Namini²⁵² who is at Lubombo²⁵⁴

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

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

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

68. Simelane - clan name; see note 17.

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

kuHlatsikhulu lapho akhotsama
at Hlatsikhulu⁶⁵ where he was
khona Manjena-ke ngeloko Bontkosi
buried. now, that is what I
lenqiwatiko mine.

know Bontkosi".
Sesiyakukhuluma, sengiyakukhuluma
we will talk it over, I will talk over
loku yengalokaba sengisitho loku
this as I have said this.

Senguya kulelile lakhe ngibuyela.
I am now going to talk about his rock
enwaka-ke manje kulelile ndunganye.
I am going back now, to the rock of Adunganye

lapho akhulela khona angumfana
where he grew up being a boy
akadlala emagwadla khona waze
playing Magwadla⁵⁰ until he

lwaba yinkosi. akulahlile tenkiso
became king. He stopped to look after live-
kwakhe nasabusa ubese wufuma
stock when he started to reign. He then

emadvoza kuti ayomcelela
sent a man to ask for him an
kuSibandze ayomcelela intfombi.
intfombi⁶⁶ from Sibandze⁶⁷. The man
ayileke emadvoza kuSibandze
went to Sibandze

Simelane. ekhalaneni manjena-ke
Simelane⁶⁸ at Hkalaneni⁶⁹ now

70. intambatane - (1) young girl (from infancy to puberty)
(2) unmarried girl, unmarried women

71. Sinjalo - name of a person. It can be translated as "we are like that" possibly another form of Samjalore, the common name of Samblolo's mother

72. Liphovela - is an intombi (girl friend) of the King.

rakefika kusibandze, Sibandze
 when they came to Sibandze⁶⁷, Sibandze
 ubanika intfombatana yakhe
 gave them his intfombatane⁷⁰
 Sinyalo. Kufika kwayo-ke yikhili
 whose name is Sinyalo⁷¹. When she came
 yaba Liphovela yase ikanye iba
 became a Liphovela⁷² ~~was~~ until at once
 inkhosikati. Mayyinkhosikati
 she became inkhosikati⁷. When she was an
 etse mayiesisu siphumile
inkhosikati she miscarried after getting
 Sisu, Saphuma abhili lomuntfu
 pregnant. She miscarried whilst it was
 ngako-ke kwake kwedula-ke loku
 an embryo. When this passed she
 utse nasaphidza watala uSomhlolo.
 again got pregnant and gave birth to
 ke. Ngusomhlolo ngam bekunent
 Somhlolo. Why is he Somhlolo, you 2
 kungehutsi kwakhardzeka 'la
kunene³⁰, it is because ³¹ found that here,
 kucinile la konthi la lapla
 it is hard, all over here, here on
 kubikitela la etulu kwaze-ke
 top (scalp) it is jelly-like. Goats were ^{then}
 kwahlatjwa limbuti kulle
 slaughtered and a pea piece from
 kusikwa lufu lwembuti lubekwa
 the stomach [digestive part] was sometime
 cut and placed

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

74. Lobamba ÷ This name was originally
used by Sigwane II as the
name of his village
(residence in what is
now South-eastern Swaziland).
Likewise, Sobhuza I called
his headquarters Lobamba
when he built it about
1820 near the Mdzimba
mountains. It is now,
sometimes referred to as
old Lobamba.

La, waze wagijima ngilokan
 here. His head was not right
 ukhoko yakhe ungakalung. kahle
 until he learned to run.
 kodwa akhokamphe emkhweni
 but he was clever by appearance.
 aphile yengalabanye. watsi
 clever and healthy like other children.
 asandzala kwakungukhatsi.
 His head became like a head of
 ukhoko iba njengeyebantfu kuzo
 everybody when he was grown up.
 atfole ~~ngilokan~~ lelibito lekutsi.
 That is how he got the name (was
 nginkhoko lo ngu Sombhlo.
 named) Sombhlo. He is Sombhlo.
 Manjena - ke utelwe ukhulile
 now, he is born, he is grown up,
 utsi nabe khulile wabhubha
 when he was a grown up, his father
 uyise wabekwa waba ka Lobamba
 died and was installed and stayed
 lomna at wamekeza ka Zombodze
 at Lobamba. His mother ^{was} mekeza-⁷² diti
 waba yinkhosikati khona Zombodze
 and she became an inkhosikati there.
 Kubhubha kwa Ngwane - ke
 Lobamba ²⁵⁶ was erected after
 ngula Kavela ulobamba. Sombhlo - ke
 after the death of Ngwane. Sombhlo

75 (e) Zulwini / Lizulu, a place

According to Matsebula, p. 10, the residence of Samkoto's biological mother Samnyabese Simele was at Zulwini, somewhere between the Sasushwane road and Mbabane river in central Swaziland.

76. (e) Mgudzeni - a place area occupied today by the Mamba chiefdom lying between the Mbulungwane - Maloma road and the Mkhathuze river.

77. Lubhuku - a place

78. Mokwane - a place in present-day Swaziland located between Mahlanya and the Mbabane - Manzini main road.

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

80. Lushikishi - a place in present-day Swaziland about 25 km south-west of present-day Mankayane.

Uyugdze kalobamba mwala
^{gidza'd (251)} danced mwala at Lobamba.

wasike unina souffwowa
Then his mother became
tugula souyafa walahlwa
sick and she died. She was buried
e Zuluwini, kwakunguzwan
at Zuluwini. ⁷⁵ It ^{was} on that day that
kucambeka unuti wakabo
the residence where Sombhlo's mother
Sombhlo e Zuluwini. le e t g u d z e n i
lived was (named) Set, put at
banatsa Lubhuku unifula.

Zuluwini. Back there at Hgudzeni, ⁷⁶ they
lokuze lapha, maSekususa u Sombhlo
(fetched) dranked water from Lubhuku ⁷⁷ river.

le Solusuka-le ubese uyalutsatsa
When Sombhlo moved, it moved from there, He
Lizulu souwata nalo la ⁷⁸

took Lizulu ⁷⁵ and came with it here. And
na Lobamba souwaba serokward
Lobamba began to be at Itokwan ⁷⁸
e soualutsatsa, uyasitsatsa
he took it, he took

Sigombe sibase sigombeni ⁸⁸
Sigombe ⁷⁹ and it was put at Sigombeni. ⁷⁹

uyaytsatsa inyaka ⁵⁶ ita senyakem
He took inyaka ⁵⁶ and put it at nyakem ⁵⁶
uyalutsatsa lushikishi
he took Lushikishi ⁸⁰

81 Motsa - clan name. The origins of the Motsa people are debated by Swazi scholars. According to Bonner, Nkhaba Motsa was placed in charge of a 'previously ~~autonomous~~ autonomous chiefdom by Mswati. (p. 89) At In Kuper's 1952 Ethnographic Survey of the Swazi, and of Swazi chiefs, the Motsa chief Nkhlanje is listed as being chief of the Luohikishikim area. (p. 68)

82 Solugi:

83. Induna - see glossary

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

85 Gwababa - person's name.

86. Neno - person's name

87. Kufanini - place

88. Meletho - place

89. Kamncina - place of the Mncina's
According to Bonner, (map opposite p. 1), the Mncina chiefdom c. 1820 lay on the Black - Mbuluzi river (map reads Mfobuzi an error), but fled to the Nkanani river area from Sombulo, + finally to come under the control of Nyamayenja Dlamini.

lwaka motsa luba selu skutiskitini
of Motsa⁸¹ to Lusukishikini⁸⁰

uyawutsatsa wasoluzi umuti
He took the residence of Soluzi,⁸²

usoluzi induna
Soluzi is an induna⁸³ of
mtsetfwa lithuna lakhe lile
Mtsetfwa⁸⁴ and his tomb is this side.

umriakabo Soluzi ngu gwababa
The brother of Soluzi is Gwababa⁸⁵
Mtsetfwa. Manjena-ke umuti.

Mtsetfusa. Now, these are the residences
lahamba nayo kwatsi lowasala le
that he went with. The only residence
waka bHeno Mtsetfwa nanamhla
that was left behind is ^{that} of Heno⁸⁶ Mtsetfwa, even
Ukhona nye wona le. Manjena-ke
today it is still there. Now you of

bekunene lengkwatiko lengitawile
bekunene³⁰ that is what I know which I

kulabadzala. Wekufanini-ke
heard from the elders. That of Kufanini⁸⁷
wekufanini-ke le uladwe ngu Mswati

Kufanini back there, was collected by
waye wawakha eMeletho lapha
Mswati and it was excited at Meletho⁸⁸

Seyyawungena kaMncina lapha
This is towards kaMncina⁸⁹, this

Seyyawungena eNkomazi
to towards Nkomazi⁹⁰

90. Nkomazi - name of a river and the area around the river.

which rises ~~the~~ west of Swaziland, entering the country about 15 km south of Havelock. It flows in a roughly north-easterly direction across northern Swaziland, exiting the country near Border gate.

91. Mbuluzi - name of a river and the area around it which

drains much of north-central Swaziland by means of its two main branches, the Black Mbuluzi and the white Mbuluzi (Mbuluzana), breaching the Lubombo to enter the sea.

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

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

94. Tigojwana Tomdlebe - name of a river.

95. Langa libalele - person name. It can be translated as Sunny day.

Probably the chief of the Hlubi people who acceded c. 1837, and ~~he~~ died in 1889, who contracted a number of marriage alliances between his family and the Swazi royal family (see Wright and Mangoch, The Hlubi Chieftaindom, 1983).

96. Mbandzeni; the Swazi king who succeeded Ludwonga.

uphuzi wabe sawuyawususa le
 He again moved it from
 eMeletho sawuwakha la eMbuzi
 Meletho and built it at Mbuzi⁹¹
 Masowala eMbuzi, bese
 From Mbuzi it was
 uladwa uyaladzeka sawufile
 collected (moved) after Mswati had
 Mswati sekubekwe Ludvonga
 died and Ludvonga⁹² had been installed.
 Sawuyawulaza Ludvonga upikel
 Ludvonga collected (moved) it and
 wakha wa nyengoba wakhile
 it was built this side of of the
 waka zombodze yf wakhwa
 present day residence of Zombodze⁸ 801
 ngala eceleni etikwa ndlela
 (on top of) mesitho Ndlela⁹³
 Umfudlana akhona lo tigojwana
 There is a stream there called tigojwana
 Tomdlebe. Manyana-ke usuyafa ke
 Tomdlebe⁹⁴ Now, Ludvonga died
 Ludvonga ayigizze kanye incwala
 having danted ^{gidza'd 251} incwala^{10 for} only once. He
 atsatsa uLa Langa libalele
 had married the daughter of Langa libalele⁹⁵
 Lolu Lo Ludvonga intsanga yabate
 Thus Ludvonga is of my fathers age^{and}
 kanye na Mbandzeni kanye
 with Mbandzeni⁹⁶ with and with

97. Logcogeo ÷ a son of Mswati.

98. Mvelaphansi ÷ Mabeula (chat opposite p. 9) gives him as the son of Mswati while Kuper (Ethnographic Survey, p. 55) gives him as a son of Mbandzeni.

99. Ngengemane - name of a place.

101. Sobongo - see glossary.

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

103. Mkhomagisi ÷ name of a place.

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

100. eNgcibwini; umphakatsi in the Nanyini district of mntwanentosi Ngebiseli Nkosi, now succeeded (towards Siphofaneni) by his son Bhizeni.

na Logcogco ubalandzela ngemwa
Logcogco⁹⁷ who is coming after them.

Logcogco kabelami kanye
Logcogco does not come after them immediately,
na Mvelaphansi, kanye na Ngengemane
by age^{and} with Mvelaphansi⁹⁸ and with
lolandzela Mvelaphansi.

Ngengemane⁹⁹ who comes after Mvelaphansi
usemwa Ngengemane yena

Ngengemane is the last of all
Kulaba kanye nemafwanekho,
these and with the Hqculwini¹⁰⁰

wengculwini. Lolwati lwami-ke,
~~unswanekho~~ ^{presence} that is what I know, that
leng khule kunquloko kuladzala⁸⁴
which I heard is that from the
lona kunengi
elders and it is a lot.

Labendly yakisi yphuma
Relative of my ^{house} Subongo¹⁰¹ comes from
entkhamu. Tsini Satalwa, Lokhubi
Nkhamu²⁴ We are born of, this Hlubi¹⁰²
utalwa ngaludvonga
is born of Ludvonga.

Ludvonga utalwa ngumswati,
Ludvonga is born of Mswati.
Mswati lowesuka emkhongazi

Mswati who left Mkhomazi¹⁰³
Kabhala emkhongazi
at Bhaca²⁹, in Mzimkulu⁴⁰

netto I
side B
counter
0
10/12/19

104. Loziyigili - person's name.

105. Inhlanti - According to Is a second wife which is a sister to a previous wife. The in-laws of the husband would may give another daughter to their son-in-law on the following conditions: 1) first and foremost the son-in-law must have a lobola-ed satisfactorily. 2) a 'babusi' (sister) of the previous daughter is banenti, (3) in the case of a king to assist in caring for the children of her sister, and ultimately to become lobola a wife of the king herself.

wesuka wabhetjelwa indvodza
 He was warned by a certain man,
 kwesuka indvodza yanga, bayakell
 the man is called yanga. They intended
 kutsi bambambe bayomemuka
 to capture him so that they deprive
 incwala yase yam yesuka
 him of incwala, then the man
 indvodza kutsi ngelilanga
 came and said on such and such
 lelingakutsi ubhekke uyabanywa
 a day be on your guard you will be captured.

Sekubayimpi-ke yaHlubi

There was it was Hlubi's impi⁴¹
 ngulapha-ke Soku^{ta}wufika lasetaphungo
 It was then that certain people from
 kuDlamini kutsi Dlamini sowuhlaselewa
 Dlamini came saying Dlamini⁷⁵² is attacked
 by Loziyingili¹⁰⁴ utsi ange^{ke} unyoko
 asluse Hlubi la ubese utsi ke ubusa
 that Dlamini cannot claim to rule over
 tsine natsi. Setalwa ngulundvonga
 Utsi because his mother burnt Hlubi's hand,
 Wena ungowaka hlanti. ngulayoko
 and we are also born of Ludvonga, and
 asatsi ayihlome Hlubi, Seyyahloma
 your mother is uhlanti¹⁰⁵. It was then that
 yewuka yphuma ngesikhala
 Hlubi say lets arm ourselves, so they
 equipped themselves and went down

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

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

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

266. Nguaruma breach; by Nguarumapoint, the
point where the Nguaruma river breaches the
Lubombo mountains about 25 km south of
Big Bend

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

sen gwavuma yathubi yakamamba
 through the gwavuma breach. The Mamba
 seyisembili ku Mamba ngobe batsi
 impi⁴¹ was ahead because they say he
 abegucuka — kube aphumle
 was in gucuka¹⁰⁷ after he went through
 ngesikhala^{semkhumbi} eyefika emaraneni
 the Mkhumbi²⁶⁷ breach. When it arrived at
 ikhadza emaraneni akusenaniwfu
 Mavani²⁶⁵ no one there.

sheet 1;
 Side B;
 center
 no 34.
 re
 01/2/95

Sebadiingwa - ke kudze kudze kudze
 they moved, far, far, far,
 kudze kudze kuritungwa lapho-ke
 far, far to Mtungwa¹⁰⁸ where they
 bakhandza batchadza ulangene
 found the Mamba fighting in
 yakamamba kube batsileke laba
 the battle. They ended the war
 bayaygedvula bayantsatsa ke
 when they arrived. Then they took
 Hlubi. Kuntsatsa kwahlubi,
 Hlubi. After taking Hlubi, they went
 bakhwela naye bayakumbeka
 up with him and placed him
 elunge elubonyeni lwaka Nyawo
 at the Lubombo of Nyawo.²⁵³

nyengoba ahlalake elubonyeni
 He stayed on the Lubombo
 luyawo lwaka Nyawo afihelwa
 of Nyawo until he

ngumtumba-ke naye abesebantetha-
 died then they burned
 nusa-ke khona ehlatseni kurhlatshulu
 him in the forest in Hlatsikhulu⁶⁵
 kaMyawo. kulahla tintsambo-ke
 at Myawo's place. After the mourning
 kutse kube telahle tintsambo
 process for Dlamini was over, they
 ta Dlamini behla, behla bafha
 came down, they came down and settled
 eMzimvubu ngala kuyincotjane
 at Mzimvubu³⁹. This side, there is incotjane²⁵⁵
 ngala kumzimvubu kuMatsapha
 and on this side is Mzimvubu ju aila
 seganga. Manjena-ke kusuka
 is called Matsapha⁵². Now, from Matsapha
 kuMatsapha babelapha ku Zombodze
 they (moved to) were at Zombodze²
 lapha yengoba ngiyiphidza ngiyiphidza
 her. As I am repeating it again
 Maswati akitsi
 and again my fellow Swzis.

I Ngabe sowncedzile?
 Are you through?

SM Ngicedzile
 I am through.

I Manjena sownpjetsile lamulha vele
 Now, you today, he has concluded
 Mhlawumbel Sekufuna Sibuye
 maybe we need to come back

109. Mlela - clan name.

ngengcibelo kutsi babani kaba
on Saturday. to^{sind} out about whose are
bandlela wena wekurene.

3 these of Adhela¹⁰⁹ you of Kumen³⁰
awubani^{te} well bengitsebulekile
you see, for sure my mind was not here,
mine angikendulutho mind yonkhe
I did not hear anything. I tried to
lenkhulumo bengibatse ngiyalalela
listen to the whole story but to
ngaki ha! Seyinsha yonkhe
my surprise it is all new to me.
yisha yonkhe lilengene lapha
All that has entered into the
namuhla.

tape (here) today is new.

1 Cha nkhozi ngelokonje kutsi
No nkhozi" the question is whose are
babani sowukukhokhile-ke nkhozi.
they, he has (said) revealed that nkhozi".
ngaphandle nasetibekive, soku chamura
except when debating, because you would
nam ngelwazi ngelwazi tsine
also come with what you know and
solo silalele. Utsi naye sowucedzile
as for us we would listen. He says he^{has} finished.

5 nembala unkhosi beyishe loku.
indeed, the king was referring to this.
3 Utsi bakamamba, ngimava ukhulumama
He say them of Mamba, I heard him

110. Ngongonini - place

111. Mangwarini → place of residence?

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

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

SM nguBlamini
It is Blamini 152

5 Blamini nuphi?
which Blamini?

SM Blamini lotalwa nguLundvonga
It is Blamini who is born of
khona le phansi
Ludvonga, down in there.

2 ~~Lotalwa~~ ——— ngongonini
at Ngongonini'''0

SM Lotalwa
who is born of
5 Ngunuphi leBlamini nsho kutsi
which is the Blamini, you mean it he
ngulwengongonini yase Mangwaneni?
is the one of Ngongonini at Mangwaneni'''?

1 noma nguBlamini longale ngelha!
or it is Blamini who is on
that other side. toward'

112. Duwaba Sentfuli - person name.

Duabasi Cuffuli is the name of an early putative ancestor

113. Msongelwa - person's name.

114. Goboewana - person's name.

115. LoMakhetwa - person's name, also known as Lankhwanazi - meaning daughter of Mkhwanazi.

sm Hguye weMangwaneni - lona
He is the one of Mangwaneni"11 that
benzikhuluma ngaye

I was speaking about.

3 Mgudwaba semfuli lowesemangwaneni
The one of Mangwaneni is dwaba semfuli"12

sm phla lesibiti

This is another name for him.

3 Sengisho kutsi akasiye lomunye
I mean that he is not another

Dlamini longale galakatja
Dlamini on the other side.

sm utalwa Hgumswati, Mswati lowesuka
He is born of Mswati, who moved from

3 ngifuna naba lapha nginide nosi,
I want these here, I heard him,

angikayiva lapha nasakhuluma

I did not follow when he was
atsi watsi lomfati —

saying, the women said

kunjani nyani umntfwana ushile
what, what, the child is burnt.

asewuteke lapho angikeva lapho
Tell about that, I dismissed from there.

ngubani lodzadze wabomsongelwa?
Who is the sister of Msongelwa?"13

sm Benifwana baGobocwana loMakhetfwa
They are children of Gobocwana"14

lesuka inkhosi ludwonga wayocela
this loMakhetfwa"15 King Ludwonga from

theventh...
font read

116. Dzambile - person's name

He is the son of Mangunam

I was speaking about

The son of Mangunam is Dzambile

This is another name for him

Another name for him is Dzambile

I believe that is a very common

name in the area

He is from the area

He is from the area of Mangunam

He is from the area of Mangunam

He is from the area of Mangunam

He is from the area of Mangunam

He is from the area of Mangunam

He is from the area of Mangunam

He is from the area of Mangunam

He is from the area of Mangunam

He is from the area of Mangunam

He is from the area of Mangunam

He is from the area of Mangunam

He is from the area of Mangunam

He is from the area of Mangunam

He is from the area of Mangunam

He is from the area of Mangunam

He is from the area of Mangunam

He is from the area of Mangunam

He is from the area of Mangunam

He is from the area of Mangunam

Umfati. wefika wannika Lomakhetfwa
 wife. He was given Lomakhetfwa¹⁵
 sekusuka lodzadze uba yulilanti
 and her sister became uhlanti¹⁰⁵
 lo Dzambile Nguyeke lokuphatico
 this Dzambile¹⁰⁶ She is the one who
~~confuses~~ ulomakhetfwa la ekutseni
 Confuses you, this Lomakhetfwa, she was
 wayenguning wathubi¹⁰⁷ atsi akasuse
 the mother of Hlubi. She saying she must
 lo Hlubi ngesandla, ale lo lotala
 burn Hlubi (in the) by hand. The mother of
 Hlubi ulomakhetfwa, makalile abe
 Hlubi refused, this Lomakhetfwa¹⁵ Dzambile
 Sowubona uyakhala to Lotsambile
 began to cry, when realizing that
 abesowutsi yengobe sewuyakhala
 the other one said since you are
 ga cha ngingete ngakwenta nje muni
 crying, no, I cannot do that thing.
 kwelususa Umufwana Hangeri
 to burn my child.
 Utsatsa umbita yemati uyahamba
 She took an earthenware pot for fetching
 uya emfuleni, nangempela - ke lona
 water and went to the river. and
 Sowuyakwenta - ke, Umfumbatsisa
 indeed, this one did it, she forced
 lilahle - ke. Makabuya loruna le
 the child to hold a bunzi¹⁰⁸
 in his hand. when her mother came
 from there (river).

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

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

118 Mkhulu - grandfather.

119. Lodziyigili - person's name

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

5 Akamfaki emfu dweni mkhulu?
 She did not put him in mbido¹¹⁷ mkhulu¹¹⁸?
 sm cha wamfumbatsisa lilahle
 no She forced him to hold an ember in ^{his} hand
 5 Ngaywa-ke nam indzaba lenye
 I also heard such a story.

sm Wamfumbatsisa lilahle, manjena-ke
 She forced him to hold an ember. Now, ~~the~~
 nakamfumbatsise lilahle lomfwana
 child was big when she forced ^{him} to
 semukhulu¹²⁰ sewungaka uyagijima
 hold the ember. He was of this size.
 tube abone lomuna kube ahamuke
 After seeing his mother coming from the
 emfuleni uyamhangabeta utu
 river, he ran to meet her. He came
 uyachala utse make malane
 crying and said ^{my little mother} 268. ~~the~~ Auntie has
 sowungisilisile make, ungifumbatsise
 burnt my hand. Mother, She has forced
 lilahle, ngilapho-ke atakuwa
 me to hold an ember. It then ^{happened} that the
 lamarkhosikati, Bonabozingili
 other Markhosikati⁷ heard about it. This was
 lebabehambe bakamp kuya emfuleni
 the Mother of Lozingili¹¹⁹ who had gone to the river ^{together}
 5 Ngubani lebanisusa sandla
 who is the one whom ~~was~~ they
 burnt his hand.

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

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

SM Ngul Hlubi, lotalwa ngulolondzala
 It is Hlubi, who is born of the eldest,
 Ulomakhetfwa languyena Gobocwan
 that is Lomakhetfwa¹¹⁵. who is the one Gobocwane¹¹⁴
 wafike wakhetfa yena. loku ushwa
 gave out (handed over) as he was burnt
 ngulona loweta ngebuhlanti yena
 by the one who came to be inhlant¹⁰⁵

3 Umshiselani?

She burnt her for what?

SM Umshusa utsi ngivile itse lenye
 She burnt her saying I heard ^{from} a certain
 indvodza yelbandla lekubantfwana
 man of libandla¹²¹, there, where the
 bentkosi nengoba abeyise tjwala le
 princes are. As she ~~take~~ had taken
 kubantfwana bentkosi ^{utse ngivile}
tjwala¹²² there, to the ^{bantfwana bentkosi} princes. She said,
 kutsi sitawutulawa tsime. kani.

I heard that we are going to be killed.
 manye nakivile utse ka lomuni

yet. Now, when Hlubi's mother heard
 Wakhlubi Sitawutulawa sorenini.

that she said what wrong have we done
 senteni? Utsi lo awu ngaphandle

that we will be killed for, what have we done?
 Singakamfumbatsisi lilahle lona

this one said awu, unless we make this one
 Sitawutulawa. Ubona sonyakalaka

hold an ember, we will be killed.
 She then saw her crying

Sowutawutsatsa umbita atsi

It was then that she took an earthen-
 ngingeke ngikwati kufumbatsisa
 were ^{pot} saying I will not be able to force
 umntfwanami lilalile ngingamane
 my child hold an ember. I would rather
 ngife. Ukh aliswa ngililo ke lekutsi
 die. That is what made her ^(the other one) to cry,
 ngingamane ngife. Mangife naye
 that I, I would rather die. If I die with
 umntfwanami kungabe kulungikel
 my child it would be ~~okay~~ all
 utsi lo ngive lenye indodza itsi
 right. This one ¹²³ said I heard a certain man
 nasumfumbatsise lilalile singetle
 saying if we force the child hold
 Sabulawa. Uyala lo khoma lapho
 an ember we won't be killed. This one
 kukanye uyakhala ke lo. Masekhala
 refused there and there. At once this one
 utsi ke lo ngingamane ngitsatse
 cries. This one said I would rather
 umbita ngiyemfuleni usall ukwenta
 take an earthenware pot and go to the
 ngingamboni. Mabebuya le emfuleni
 river and you remain doing it in my
 uyagujina lomfwana ukhangabela
 absence, not seeing him. The child ran
 umna Sowumfumbatsise le lilalile
 to meet his mother. She had already
 forced him (the child) to hold the ember.

ngilapho ke alawuya lamankhosikati
It was then that the mankhosikati⁷ who
lahamba naye lonabothubi. Manjena-ke
were going with Hlubi's mother heard about
masekuyawumiswa inkhosi.

it. Now, when the king was to be installed
sokubonakala kutsatwa Dambuza
it was seen that, Dambuza of the
wakaMhlanti Sowuba ngu Dlamini
Mhlanti¹⁰⁵ was taken. Then he became

ngaloko ngoba abengakameli Kutsi
[^{was} named] Dlamini because of that. Because
abe nguye Sokutsi loHlubi sowu-
he was not supposed to be the one.

nkwa batfu kutsiwa akaphume
Hlubi was then given people and ^{was} told
ngelubombo lwakwanye -

to leave by way of the Lubombo of -
lonake - usuyagijima usuhlangabeta
This one then ran to meet his

umama lomafwana yilapho
mother, the child. It was then that
batawubona khona lomuti

they saw that is the residence [People
nemankhosikati labelamba naye
living in the residence] and the Mankhosikati⁷

aye naye le emfuleni. Masekukutu-
who had gone with to the river.
na loHlubi atsi lapha make

When this Hlubi was talking,
saying mother, here

124. Ngwasa - a Swazi word

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

126. wo! - an exclamation.

sengisule ngisusua ngumake ncan
 I am burnt, my ^{little mother (268)} ~~aunt~~ burnt me.
 ungefungifumbatsise ilahle ucall
 She forced me to hold an ember. She first
 walitsatsa walitsi walitsi wase
 took it and did like this then
 Sowuli beka lapha kimi Sowuyaliba
 She put it here, in me, then she
 mba mayena-ke nasebatsi
 held it now, when they wanted
 sebayakumenta lokwakubo baka
 to do on him their own things, then
 Ngwane sebakhandga Umufwana
 of Ngwane. They found that the
 Sewuleneke Sowudla ngalesi¹²⁵
 child was left handed, he was using this
 wa. cha sebatatsa wakakhl-ke
 hand. Wo¹²⁶ no, they then took that of
 Dzambile babeka yena. Lapha-ke
 [child] Dzambile and installed him.
 xani sebayati witsi lentfo yentive
 Yet, here, they know that the thing
 inguye lo. Betakutsi bahambile
 was done by her. After Mamba and
 Bomamba nahubi ahambile,
 Hubi had gone,
 wabuye maye bamfungete. baki ungeke ubuse
 they came back and swear at him
 wena lapha. Unga fumba umuti
 saying you cannot reign here.
 you can take stealthily the

127 Lamtsetfwa - daughter of Mtsetfwa.

see n. 84.

~~128. Maguza -~~

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

129. libullo - see glossary.

~~130. Ittingwa -~~

waHlubi uwufumbe wena
 residence of Hlubi while you are an
 uyinhlanti kube sekuba ngumel
inhlanti¹⁰⁵ and think you can be the
 sewutosibusa la Tsina asiseto
 one to rule over us here. As for us, we
 tinhlanti. Kutsi uLoziyingili lotalwa
 are not tinhlanti¹⁰⁵. Then Loziyingili¹¹⁹ who
 ngulamtsetfwa sowuyayihlomisa le
 is born of Lamtsetfwa¹²⁷ went to his
uloziyingili ekhabsuna
 mother's people at Manguza¹²⁸ and said
 kaManguza sonkhe liswe
 there, let us take up arms. The whole
 sakaManguza lapha bakam
 Manguza clan, where the
 tsetfwa basive khona, sowuyayihlomisa
 Mtsetfwa¹²⁷ people are a clan. He then united
 sewutsatsa nalaba laba lapha
 them to take up arms. He also took
 yamkhukhula la-ke unkhukhula
 those who are here. It swept him from
 umomphelwane lelobutfo abenalo
 here. It swept him with that libutfo¹²⁹
 unkhukhula nalo kudze kudze
 that was with him. It swept him to as
 Kuntungwa uyabaffumake labaya
 far as Ntungwa¹⁰⁸. He then sent
 kuMamba labaya kuHlubi
 some to Mamba and some
 [persons] to Hlubi.

181. Swazika - name of a place

182. Tebonzeni - name of a place; the name of the area at present occupied by the Ndlele's in southern Swaziland, on the Ngwedze river, about 4 km north-east of present-day Mkhoseni

269 Ngwavuma river: rises north of Nhlanguano and flows due east, draining much of southern Swaziland. It breaches the Lubombo about 25 km south of Big Bend.

270 Phongola R: rises in the Drakensberg mountains south and west of Piet Retief and runs eastwards almost parallel to the southern border of Swaziland. It flows through the Lubombo mountains to join the Usuthu river and to form the Maputo R.

58

baka Mamba-ke. Kugucika, Hlubi
The Mamba people were at Gucika¹⁰⁷ and
ula Etibonyeni. Lapha akhe khona
Hlubi was at Etibonyeni¹³² where had
uyefika utsi ayilome, yahloma-ke
built [a residence]. When he arrived he
Mahloma-ke yehla ngertgwavuma
said let it [impi⁴¹] take up arms. After
yawuphuma esikheleni elubonyeni
which it went down along the
ngertgwavuma igondza emagwaneni
Agwavuma [river]²⁶⁹ until it crossed the
wela. Lumphongo, yakhandza
Lubombo through the ngwavuma bread
emagwaneni akusenamifu.

It went straight to Mangwaneni.
Lasebezwa ngabo labasikati utsi
and crossed the Lumphongo²⁷⁰ [river]. When
awu impi yakhona le Sebahamba
it reached Mangwaneni it found
etinyaweni tayoke, sebahamba
no one. They heard from the females
etinyaweni tabaka Mamba
that awu¹³³ the impi⁴¹ went this way.
Sebasembili baka Mamba, bayawufika
Then they followed in utsi foot steps
le bakhandza yalwa bayefika
They followed on the footsteps of the
bayatselaka kuba ngulapho isukaka
Mamba people. The Mamba people were
ahead. When they arrived, they found
it fighting. When they arrived, it was there

um tsaka - ke Dlamini, kabe
that it took Dlamini. After they took
bantsetse bangabe basambuyisela
hini, they did not bring him back
lapha eManguweni, sebakuphuka
to Manguweni they went up with
naye bambeka eLubompo
hini and put him at Nyawo
kanyano

Lubombo of Nyawo.

5 yena loloshiswe?
hini who is bunt?

sm Cha
no

5 ngumuphi lelebabuya naye?
who is the one they came back with?

sm babuya nalo waka
they came back with this one of -

2 wakanhlanti
of the nhlanti 105

sm wakanhlanti
of the nhlanti

2 lolotsetse umnatsabo
The one who took his brother -

uphinde ukhipha umpi yokumsika
he again sent out the umpi to
inlekele
assist him.

3 Lo Dlamini?
This Dlamini?

Sm Lo Dlamini. ²⁵¹ ralo Mamba
This Dlamini and this Mamba.

5 Nabafika-ke?
When they arrived? ²⁵² there?

Sm nabafika-ke ²⁵³ raye bayamcabela
When they arrived with him, they
Bayama khela, uyakha-ke uyakhala-ke.
built him a residence, and he settled
la eluboyeni uthe. lo
down here, on the Lubombo. She had
uLamdzebeli lolamelusi gumfati
Married Lamdzebeli. ⁵¹³⁴ This Lamelusi
waDlamini lolala Lottjwan
She is a wife of Dlamini who begets
ngati kanyalo-ke. Loke sekutsi
this Ngwane. I know that is how I know
nakulahlwa tintsambo taDlamini
it. The residence came down after
ubese uyehla-ke umuti. Sowehla-
the process of taking off the mourning
ke uyakwakhela ekhatsi
dresses after the mourning period for
Lwenzimvubu ²⁵⁴ nencotjane
Dlamini. They came down and settled
ku Matsapha. Malapha-ke, ulapha
between Mzimvubu ³⁹ [river] and Hcottjane ²⁵⁵
ku Matsapha-ke ²⁵⁶ avu kubonakale ekhatsi
[river] at Matsapha ⁵². When it was
at Matsapha it was seen that it
was a forest.

135. M315ant - presumably the Mansangu river
which rises in southern Swayland and flows east and
then southwards across the border to join the
Phangola.

136 emahutfo : see glossary

umkhuhlane mkhulu kakhulu,
 and fever was very high.
 uyakhuphuka-ke losonyana
 It then went up to Zombodze,
 Kazombodze-ke. le emzisanl
 at Mzisanl¹³⁵ Then it
 Sownyakha-ke, Sowulchulela
 settled down [was built]. He then grew up
 Khona-ke loku abeloku emincane
 there since ^{he} had ~~was~~ all along been
 Sownyalusa sowenta laMagwadda
 small [young]. He then began to look after
 ke lapha emabutto, ematje phansi⁵⁰
 livestock and ~~he~~ so he did this Magwadda
 kwalo lelitye. lili lekutsiwa
 here. He made it into mabutto¹³⁶ with stones
 ngumdvungunye kutsiwa
 below this rock. The one which is called
 Ngumdvungunye linye

3 Mine ngifile angikera-ke lapho
 I am unfortunate, I did not get it
 lokusho kutsi mine ngitanwile
 there. which means I will keep on
 ngiyivula ~~ngiyivula~~ la aniswile
 turning [the tape recorder] it on and on.
 le

Can you open it [turn it on] for us.
 sm ngiyaphela ngiphuzze ngibuyelle
 I will stop here and start

137. (Umntfwana ÷ ~~the~~ literally, the term is translated as child.

However in the case of the royal family this is a title that is given to the ~~son~~ of the king who is an heir to the throne.

Prior to the designation of the heir, all the children of the king are called bantfwana. After the heir has been designated, the title of umntfwana is reserved for him alone.

emwa , phela
afresh , from the [start] back.

3 Kwentwa njalo

That is how it is done.

Sm ya ; ngiphindze ngibuyele
ya : 9 again go

emwa , ngiphindze ngiyisuse
back and again , start it afresh
Kangako 8
as before.

5 Khona itonambitseka

So that it ^[story] maybe tasty.

Sm Manjena-yena-ke. Sesilapha
now , as we are here
etjeni , manjena.
On the rock. now.

1 Phela nyengoba Umntfwana

As the child [Prince] is umntfwana ¹³⁷

Alala nye cala lapha nayiphuma
requesting you, start here, when the

umpi ilandzela lomntfwana
umpi ⁴¹ followed the [umntfwana ¹³⁷]

umlandza
to fetch him [get him back].

Sm ya
yes

1 awuchaze lapho-ke lomntfwana ¹³⁷

Is that ^{the} ~~best~~ [the ^{umntfwana} ¹³⁷]

ngulo obuswe i-yezi?

Can you explain that?

sm

Samlandza le, kwefika batca
 We fetched him there. The Mamba
 Mamba le kurtungwa lapha ase
 people arrived at Htungwa¹⁰⁸ where
 ase aychlonise ubozingile
 Loziyingili had made it [impi⁴¹] to take up
 yalwa naye babaleka naye
 arms and it fought with him. They
 babaleka babaleka le nyakatho
 ran away with him towards the North
 le kurtungwa manje-ke
 to Htungwa¹⁰⁸. Now, those who arrived
 lebefika tengala bakhandza well
 first found that it has surrounded
 mkakile le bakamamba, tsine
 him. then, those were the Mamba people.
 baka Hlubi sifike nuwa
 We of Hlubi arrived later, we
 Sakhandza, kwaba yilapho,
 found, it was then, at our
 sekutselaka kwetfu sibakhefula
 arrival that we swept them.
 Sesiyamtsatsa-ke asisamubuyisele
 then we took him. We did not take
 eMavani, sitakungqumeka la
 him back to Mavani²⁶⁵. We then put
 etulu elubonyeni, uyahlala-ke
 him up on the Lubombo. He stayed
 elubonyeni ule yela khona
 on the Lubombo until he
 died, ~~as~~ then, that is *

- an exclamation

The fact that the members
 people arrived at Hamm¹⁰⁸
 laggingly had made it [imp] to take
 some and of fight with him. They
 were busy with him through the night
 to Hamm¹⁰⁸ those who arrived
 first found that it was surrounded
 him. Then, there were the members people
 we of them. Arrived later, we
 found, it was then at our
 arrival that we swept them.
 Then we took him. We did not take
 him back to Manamoti. We then put
 him up on the tubs. He stayed
 on the tubs until he
 died.

Mamini, mabesebelahle tintsambo
 Mamini. After the process of undressing
 mosi, yesuka-ke^{uyehla} umuti utokwacha
 the mourning dresses was over the
 ekhatsi kwenzimvubu nincotjane
 residence moved^{down} to settle between
 lesiganga libito laso ngumatsapha
 the Mzimvubu³⁹ and Ncotjane²⁵⁵ [rivers].
 lapho ususwa yini, sokugula
 What moved it here, is sick
 Umkhublane lapho ubese
 of fever. Then it
 uyakhuphuka-ke sowuya le
 went up [moved] up
 ngokulu le lenzisane ka Zombodze.
 to Mzisan¹³⁵ at Zombodze.

3 wo usuka babe leku Matsapha
 wo¹³⁸ it moves from Matsapha
 lencotjane
 at Ncotjane

5 lenzimvubu
 at Mzimvubu

sm yente - nye lenzifula, lesiganga
 the rivers are like so. the area
 silapha ekhatsi, chlangana
 is here, in between. A far down
 entasi lapha seyiyawungena
 where it is about to
 ePhongolo
 enter the Phongolo²⁷⁰ [river]

139. Are they this side - this expression is in most times used by Swazi people when distinguishing the location of an area, a river or a mountain and any other phenomena whether it is within the boundary of Swaziland or without. Also, further, it distinguishes the the location of a phenomenon in respect to another phenomenon. For example which side is it on. Usually on 'this side' when discussing places in the same context means to the north of the phenomenon concerned.

134 eBetheni: probably Florence Mission school, south west of Hlabi

lengeshya kweluphongolo noma
On the other side of the
mshya ngalo?

Sm Lumphongolo [river] or this side?
mshya lo
on this side.

incotjane ungakuphi Umzimvubu
Where about is the ncotjane and
Ungakuphi
the Mzimvubu?

Sm incotjane isuka la
the ncotjane starts here.

5 Umzimvubu avusiso unfula
Is not the Mzimvubu a river
wall kazulu?
in Zulu land?

Sm incotjane isuka la eBetheni
the ncotjane starts here at Betheni. 134

1 Mani akukavakali kahle la
Unfortunately it was not clear here,
abuta unntfwanenkosi kutsi
The prince is the where about
le ncotjane nalomzimvubu
of the ncotjane and the Mzimvubu
ungala yini?
Are they this side ¹³⁹?

Sm ngitsi ungala
I say ~~to~~ it is this side.

1 kwelwanyana?
of o---f?

140. Lordeli - person's name
on the other side of the

[unintelligible] on this side?

on this side

Where about is the location and

the Migimunda?

the location starts here

It is not the Migimunda or when

in July 1900?

the location starts here at Bethel

unfortunately it was not clear here

the name is the when about

of the location and the Migimunda

the they this side?

I say it is this side

of the location?

Sm kweluphongolo of ^{the} Luphongolo

1 kweluphongolo noma ungall ^{of the} Luphongolo or on the kweluphongolo other side of the Luphongolo.

Sm ungala kweluphongolo over this side of the Luphongolo.

3 kweluphongolo? ^{of the} Luphongolo?

1 ~~kweluphongolo~~ mah (I see)

Sm uyabona-ye, uwela incotjane you see you cross the incotjane mawehle ka kalondeli. khamba when you have gone down via Londeli's khona ku Matsapha uwela place at Matsapha. You cross the incotjane base uwella eNtungwa. ~~Incotjane~~ and come over to Ntungwa.

3 lentungwa ingamshiya ngalona? Is the Ntungwa over this side?

1 intungwa kuphi, ingala where is the Ntungwa. Is it over ka Ngwane? this side in Ngwane's place?

Sm intungwa ungala ka Ngwane The Ntungwa is over this side in luphongolo - ungala ku ka Ngwane Ngwane's place. The Luphongolo is on that side of Ngwane's place

141. Manziwayo - a name of a river
marked on the map as Manziwayo

142. Hluti - name of a place
town in southern Swaziland

143. Mahlabatini - name of a place

144. Mtshalige - name of a river

145. Nzazulu - name of a place

Sekulapho-ke yenzoba Ungubuta
 then it is here, as you are asking me
 lapho Umzimvubu ule
 here. Mzimvubu, until
 kungeni Manzayiwako nankhi
Manzayiwako¹⁴⁴ enters. This river
 umpula losuka esifutse
 starts next to Court at Hluti¹⁴²
 emkantolo nanye. Igu Manzayiwako
 now, that is called Manzayiwako
 lowo. Lolosuka wethula utsi
 the one which runs down [south]
 wewuka wewuke lets^u bese utsi
 until when it is near Mahlabatsini¹⁴³
nawuyonufika emahlabatsini bese
 then it runs to the
 utsi - Sowuya emzimvubu-ke.
 Mzimvubu and then they
 Seyihlangana sowuyatselaka
 meet. It then empties into
 emzimvubu. Umzimvubu intshalitje
 the Mzimvubu. Another name for
 ye uyibuka ngala, kwala,
 Mzimvubu is Mshalitje¹⁴⁴. They are this
 ungala wona. Ungawwela mawusaka
 side, from this point we are. You
 ngaka ngelapha nge nzazule ule
 can cross it when you are from
 Sowungenakumatsapha sowuphindze
Nzazule¹⁴⁵ then you come to
Matsapha⁵² then you again

wewela incotjane mawuya le
cross the incotjane when going
eHtongwa
to Htongwa

1 ghubeka babe
continue babe

3 Sowusuka lapha emkhatsini
Then the residence moved from
Wencotjane emzimvubu -le
between incotjane and Mzimvubu
lomuti yenzoba usuka lapha
as it was from there,
etulu elubonyeni, lona bonilapha
up on the Lubombo, this one
elubonyeni libito wawunalo,
which was on the Lubombo had
kwakungukuphi?
a name, what was it called?

sm kusenkhadini
It was is a nkhanini

1 lapha etulu elubonyeni
here, up on the Lubombo

3 wo
wo [exclamation]

sm Haya kusenkhadini etulu
yes, it is nkhanini ^[that is] up on
elubonyeni. lotawutala
the Lubombo. This is the one
ko Zombodze. wakalamndzebeli
[residence] which gave birth to
Zombodze [which] of lamndzebeli ⁵⁵

3 Lozombodze nguye lowakhwa
Is this Zombodze that was
lapha lincotwane nentzimvubu?
erected here in Hcoffan and Mzimvubu

Sm ya:
yes

3 lapha nasekusukwa sekuyiwa
here, when moving to
le...

Sm emzisangu
Mzisangu?

3 emzisangu
Mzisangu?

Sm ya
yes

3 Sekuyabani-ke lapho?
who went there?

Sm Sekuyalomuti lapha ukhushulwa
It was the residence and it ^{was} moved
ngumkhuhlane
by fever.

3 wo---
wo---o

Sm Sowukhupukela le enkha ---
It went up to nkha---

3 Lolokhushulwa ngumkhuhlane
who is moved up, [what is
ngubani ke?
his name]?

146. Awa - an exclamation.

147. Magulundru - name of a person

148. Bhadzini - name of a place.

149. Ngogweni - name of a place

Sm Mgunye Hgwane usengumfwana
It is Hini Hgwane, he was but
kodwa

he was a (kid) young child.

3 Mgu ndwungunye?
He is ndwungunye?

Sm ya ngu ndwungunye usengum
yes, he is ndwungunye, he is still
mfwana. Lapho acale kuvelusa
a young child. While he started to
khona kulenzisane lapha
look after livestock is at Mzisane
atakudlalela kulo lelitye entle
huh where he played on the rock.
lamabutfo ticheme ticheme
He made seperated groups of
ticheme ticheme.
Mabutfo.

5 Le Ngogweni kufika banike?
Who arrived at Ngogweni¹⁴⁹?

Sm I senhla Ngogweni
Ngogweni shesifas upward.

3 Kute lofika eNgogweni?

Is there no one who comes to Ngogweni?

Sm awu ngu Magubulundvu lolle
awu¹⁴⁶. It is Magubulundvu¹⁴⁷ who
eNgogweni eBhadzini
is at Ngogweni at Bhadzini¹⁴⁸

3 Kute bukhos' lobutsintzana
Is there no royalty that is
connected with

Mogogweni. Bugena khona
Mogogweni. It only ends
lapha emzisanu?
here at Mzisanu?

Sm Live kona ngalo lonkele lili.
The ~~at~~ Land [Pala] is also this one.
Kodwa umphakatsi wencwala
but the residence where incwala¹⁰
ngukhona lapha.
[was] is danced is this one here.

5 Lemogogweni?
Is the Mogogweni?

Sm Uka
It is here

3 La emzisanu?
here in Mzisanu

Sm ya
yes

3 La kutsiwa kuka zombodze?
here, where it is known as Zombodze?

Sm ya Ngula sekutakufa yena
yes: It is here where Ngwane
Ngwane. Sokutaleka ulobamba.
died. Then Lobamba as a result was born.

3 wo: Ngwane utala Lobamba
wo: Ngwane begets Lobamba²⁵⁶

5 Ghubeka babe
Continue babe

Sm Muni ngati kunjalo-ke ulobamba
That is how I know. Lobamba

150 Mbilaneni - (variant: Mbilani). a
lully area in Southern
Swaziland, site of the royal
graves of Ngweni III; Sobhuza II

131 eZikotheni: area in the Shiselweni district
a few kilometers east of present-day
Mhlasheni.

-ke sekufe Ngwane Ngwane erected after the death of Ngwane. use Mbilaneni lesezikhotheni. Ngwane is [was buried at] in Mbilaneni¹⁵⁰ Ngwane. which is in zikhotheni

3 Wokugala loNgwane lezikhotheni Is Ngwane the first one at zikhotheni sm wokucala He is the first one

3 usembilaneni lesezikhotheni Is he in the Mbilaneni which is Ngwane? at zikhotheni, this Ngwane?

sm ya yes

3 akunjalo akunjalo. It is not like that, it is not like that. wo kodwa naye ntsi Ngungwane wo. by the way you also call him a cha-ke-ke velle ngifanelle Ngwane. No, I am supposed to Kuduka neba botswana to make error because there are two bobabili. Ngulo sezikhotheni ntsi Ngwanes. It is the one who is at Ngungwane loAdvungunye zikhotheni, you call him Ngwane. This Ngungwane lesitsi Ngungwane Advungunye is [also] Ngwane. The Ngwane who one whom we call