

PAGES  
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BLADSYE



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SIZE A4 (297 x 210mm) GROOTTE

Name Naam Simbimba NLELA 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 <sup>wg</sup> 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 igewale<sup>64</sup>  
 and your veins be full.  
 SM ya, nkuhu  
 yes.

— kukhatsi uala  
 then you start.

SM Ngulakubhika ngulamelusi  
 'he is Lakubhika<sup>2</sup>, she is Lamelusi.'  
 nguyise wakhe lomvumba,  
 'this one is Lomvumba's<sup>3</sup> father,  
 indlovukazi yaka zombodze lengiyatiko  
 the ndlovukazi<sup>6</sup> of zombodze<sup>8</sup> 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  
 ngunvungunye, nguzwane  
 is called ndvungunye, it is called ngwane.  
 Manyana-ku ngukoke name  
 new, that is what I  
 lengikwatiko bekunene loku  
 know you of kunene<sup>30</sup>. bekunene<sup>30</sup>  
 kulo ndvungunye, ndvungunye lo  
 about ndvungunye, ndvungunye is a  
 untfwana walakubhika uyise  
 child of Lakubhika<sup>2</sup>, his father  
 wakhe nguNamini use luboyem  
 is Namini<sup>252</sup> who is at Lubombo<sup>254</sup>

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 Hlatsikhulu<sup>65</sup> where he was  
khona manyena-ke ngeloko Bonkhosi  
buried. now, that is what I  
lenqkwatiko mine.

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

Senguya kulehle lakhe ngibuyela.  
I am now going to talk about his rock  
enwaka-ke manje kulele adunganye.  
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 Magwadla<sup>50</sup> until he

waba yinkhosi. 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.  
intfombi<sup>66</sup> from Sibandze<sup>67</sup>. The man  
ayileke emadvoza kuSibandze  
went to Sibandze

Simelane. ekhalaneni manyena-ke  
Simelane<sup>68</sup> at Hkalaneni<sup>69</sup> 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 Samblode's mother

72. Liphovela - is an intombi<sup>66</sup> (girl friend) of the King.

rakefika kusibandze, Sibandze  
 when they came to Sibandze<sup>67</sup>, Sibandze  
 ubanika ntfombatana yakhe  
 gave them his ntfombatane<sup>70</sup>  
 Sinyalo. kufika kwayo-ke yikhili  
 whose name is Sinyalo<sup>71</sup>. when she came  
 yaba Liphovela yase ikanye iba  
 became a Liphovela<sup>72</sup> ~~was~~ until at once  
 inkhosikati. Mayyinkhosikati  
 she became inkhosikati<sup>7</sup>. when she was an  
 etse mayiesisu siphumile  
inkhosikati she miscarried after getting  
 Sisu, Sapuma abhili lomantfu  
 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 bekumantfu  
 Somhlolo. why is he Somhlolo, you 2  
 kungekutsi kwakhardzeka 'la  
kumantfu<sup>30</sup>, it is because ~~it~~<sup>31</sup> found that here,  
 tucinile la kankhe la lapla  
 it is hard, all over here, here on  
 kubikitela la etulu kwaze-ke  
 top (scalp) it is jelly-like. Goats were <sup>then</sup>  
 kwahlatjwa limbuti kulle  
 slaughtered and a pea pierce 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 ngiloken  
 here. His head was not <sup>o</sup> right  
 ukoko yakele ungakalung. kahlle  
 until he ~~was~~ learned to run.  
 kodwa akhampile emkhwen.  
 but he was ~~never~~ by appearance  
 aphile yengalabanye. watsi  
 clever and healthy like other children.  
 asandzala kwakungukhatsi.  
 His head became like a head of  
 ukoko iba njengeyebantfu kuzo  
 everybody when he ~~was~~ grown up.  
 atfole ~~ngiloken~~ lelibito lekutsi.  
 That is how he got the name (was  
 ngumkoko to ngu Somhlolo.  
 named) Somhlolo. He is Somhlolo.  
 Manjena - ke utelwe ukbulile  
 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  
 lomina ~~at~~ wamekeza ka Zombodze  
 at Lobamba. <sup>256</sup> His mother <sup>wad</sup> mekeza-<sup>72</sup> ~~at~~ <sup>72</sup>  
 waba yinkhosikati khona Zombodze  
 and she became an inkhosikati <sup>7</sup> there.  
 kubhubha kwa Ngwane - ke  
 Lobamba <sup>256</sup> was erected after  
 ngula Kavela ulobamba. Somhlolo - ke  
 after the death of Ngwane. Somhlolo

75. (e) Zuluwini / Lizulu, ÷ place

According to Matsebula, p.10, the residence of Samkoto's biological mother Samnyabese Simelele was eZuluwini, somewhere between the Sasushwane road and Mbabane trees in central Swaziland.

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

77. Lubhuku ÷ place

78. Mokwane ÷ 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 - place in present-day Swaziland about 25 km south-west of present-day Mankayane.

Uyugdze kalobamba mwala  
<sup>gidza'd (251)</sup>  
~~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. <sup>75</sup> It <sup>was</sup> on that day that  
kucambeka unuti wakabo  
the residence where Sombhlo's mother  
Sombhlo e Zuluwini. le e t'gudzeni  
lived was (named) Set, put at  
banatsa Lubhuku unifula.

Zuluwini. Back there at t'gudzeni, <sup>76</sup> they  
lokuze lapha, maSekususa. U Sombhlo  
(fetched) dranked water from Lubhuku <sup>77</sup> river.

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

took Lizulu <sup>75</sup> and came with it here. And  
na Lobamba souwaba serokward <sup>78</sup>  
Lobamba began to be at t'okwan  
e souwalutsatsa, uyasitsatsa  
he took it, he took

Sigombe sibase sigombeni <sup>86</sup>  
Sigombe <sup>79</sup> and it was put at Sigombeni <sup>79</sup>.

uyayitsatsa inyaka ita senyakem <sup>56</sup>  
He took inyaka <sup>56</sup> and put it at nyakem <sup>56</sup>  
uyalutsatsa lushikishi  
he took Lushikishi <sup>80</sup>

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 ~~an~~ 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. Induma - see glossary

84 Mtsetfwa - clan name. According to <sup>(p. 22)</sup> Ntshabela, the Mtsetfwa are ema fikamunji <sup>who khontala</sup> <sup>to Mswati</sup> 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  
According to Bonner, (map opposite p. 1), the Mncina chiefdom c. 1820 lay on the Black - Nkuluzi river (map reads Mfobzi an error), but fled to the Nkanani river area from Sombhlo, + finally to come under the control of Nyamayenja Dlamini.

lwaka motsa luba selu shukishikini  
of Motsa<sup>81</sup> to Lusukishikini<sup>80</sup>

uyawutsatsa wasoluzi umuti  
He took the residence of Soluzi,<sup>82</sup>  
USoluzi induna

Soluzi is an induna<sup>83</sup> of  
mtsetfwa lithuna lakhe lile  
Mtsetfwa<sup>84</sup> and his tomb is this side.

Umriakabo Soluzi ngu gwababa  
The brother of Soluzi is Gwababa<sup>85</sup>  
Mtsetfwa. Manjena-ke umuti.

Mtsetfwa. Now, these are the residences  
lahamba nayo kwazi lowasala le  
that he went with. The only residence  
wakaboteno Mtsetfwa nanamhla  
that was left behind is <sup>that</sup> of Teno<sup>86</sup> Mtsetfwa, even  
Ukhona nye wona le. Manjena-ke  
today it is still there. Now you of

bekumene lengkwatiko lengitawile  
bekumene<sup>30</sup> that is what I know which I

kulabadzala. Wekufanini-ke  
heard from the elders. That of Kufanini<sup>87</sup>  
Wekufanini-ke le uladwe ngu Mswati.

Kufanini back there, was collected by  
waye wawakha emeletho lapha  
Mswati and it was excited at Meletho<sup>88</sup>.

Seyyawungena kaMncina lapha  
This is towards kaMncina<sup>89</sup>, then  
Seyyawungena eNkomazi.  
to towards Nkomazi<sup>90</sup>

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 heling who died within few years of his father.

93 Ndlela - clan name. This may refer to the residence of Mhnyana Ndlela, 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 sawuvakha la eMbuzi.  
 Meletho and built it at Mbuzi.<sup>91</sup>  
 Masonula eMbuzi, bese  
 From Mbuzi it was  
 uladwa uyaladzeka sawufile  
 collected (moved) after Mswati had  
 Mswati sekubekwe Ludvonga  
 died and Ludvonga<sup>92</sup> been installed.  
 Sawuyawulaza Ludvonga upikel  
 Ludvonga collected (moved) it and  
 wakha nyengoba wakhile  
 it was built this side of of the  
 waka zombodze yf wakha  
 present day residence of Zombodze.<sup>8</sup>  
 ngala eceleni etikwa ndlela  
 (on top of) mesite to Ndlela<sup>93</sup>  
 Umfudlana akhona lo tigojwana  
 There is a stream there called Tigojwana  
 Tomdebe. Manyana-ke usuyafa ke  
 Tomdebe<sup>94</sup> Now, Ludvonga died  
 Ludvonga ayidze kanye incwala  
 having danted <sup>gidza'dzsi</sup> incwala<sup>10</sup> for only once. He  
 atsatsa uLa Langa libalele.  
 had married the daughter of Langa libalele.<sup>95</sup>  
 Lela Lo Ludvonga intsanga yabate  
 Thus Ludvonga is of my fathers age<sup>and</sup>  
 kanye na Mbandzeni kanye  
 with Mbandzeni<sup>96</sup> with and with

97. Logcogeo ÷ a son of Mswati.

98. Mvelaphansi ÷ Mabeula (chat opposite p. 9) gives him a song 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. Mkhomagi: ÷ 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. Ngailwini; umphakatsi in the Nanyini district of mntwanentosi Ngebiseli Nkosi, now succeeded by his son Bhizeni (towards Siphofaneni).



na Logcogco ubalandzela ngemwa  
Logcogco<sup>97</sup> who is coming after them.

Logcogco kabelami kanye  
Logcogco does not come after them immediately  
na Mvelaphansi, kanye na Ngengemane  
by age<sup>and</sup> with Mvelaphansi<sup>98</sup> and with  
lolandzela Mvelaphansi.

Ngengemane<sup>99</sup> who comes after Mvelaphansi  
usemwa Ngengemane yena

Ngengemane is the last of all  
Kulaba kanye nemafwanekhozi  
these and with the Hqculwini<sup>100</sup>

wengculwini. Lolwati lwami-ke,  
~~unelwani-ke~~ <sup>presence</sup> that is what I know, that  
leng kuvile kunquloko kuladzala<sup>ba</sup>  
which I heard is that from the  
lona kunengi  
elders and it is a lot.

Labendly yaktsi iphuma  
Relative of my <sup>howe</sup> Subongo<sup>101</sup> comes from  
enkhamini. Tsini Satalwa, Lokhubi  
nkhamini<sup>24</sup>. We are born of, this Hlubi<sup>102</sup>  
utalwa ngaludvonga  
is born of Ludvonga.

Ludvonga utalwa ngumswati,  
Ludvonga is born of Mswati.

Mswati lowesuka emkhomazi<sup>103</sup>  
Mswati who left Mkhomazi

Kabhaca emkhomazi  
at Bhaca<sup>29</sup>, in Mzimnkulu<sup>40</sup>.

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104. Loziyingili - person's name.

105. Inhlanti - According to a second wife which is a sister to a previous wife. The in-laws of the husband would give another daughter to their son-in-law on the following conditions: 1) first and foremost the son-in-law must have lobola ed satisfactorily. 2) 'babusi' ed the previous daughter is baneni, (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 wabuletjelwa indvodza  
 He was warned by a certain man,  
 kwesuka indvodza yanga, bayakel  
 the man is called yanga. They intended  
 kutsi bambambe bayomemuka  
 to capture him so that they deprive  
 incwala yase yam yesuka  
 him of incwala<sup>(b)</sup>, 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 impi<sup>41</sup>  
 ngulapha-ke Soku<sup>ta</sup>wufika lasetaphungo  
 It was then that certain people from  
 kuDlamini kutsi Dlamini sowa<sup>752</sup>hlaselwa  
 Dlamini came saying Dlamini is attacked  
 nguloziyingili utsi ange<sup>ke</sup> unyoko  
 by Loziyingili<sup>104</sup>. The reason Loziyingili gives is  
 asluse Hlubi la ubese utsi ke ubusa  
 that Dlamini cannot claim to rule over  
 tsine ratsi. Setalwa ngulundvonga  
 23 Utsi because his mother burnt Hlubi's hand,  
 Wena ungowaka hlanti. ngulayoko  
 and we are also born of Ludvonga, and  
 asatsi ayihlome Hlubi, seyahloma  
 your mother is uhlanti<sup>105</sup>. 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 Nguarumaport, 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.

se ngwaruma yathubi yakamamba  
 through the ngwaruma <sup>266</sup>breach. The Mamba  
 seyisembili ku Mamba ngobe batsi  
 impi<sup>4</sup> was ahead because they say he  
 abegucuka — kube aphume  
 was in <sup>107</sup>Gucuka after he went through  
 ngesikhala <sup>semhlume</sup> eyefika emaraneni  
 the Mhlume <sup>267</sup>breach. When it arrived at  
 ikhadza emaraneni akusenaniwfu  
 Mavani<sup>265</sup> no one there.

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Sebadu ingwa - ke kudze kudze kudze  
 they moved, far, far, far,  
 kudze kudze kuritungwa lapho-ke  
 far, far to Mtungwa<sup>108</sup> where they  
 bakhadza 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.<sup>253</sup>

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

ngumtumba-ke naye abesebantletha-  
 died then they burned  
 nusa-ke khona elhatseni turklati khulu  
 hini in the forest in Hlatsikhulu<sup>65</sup>  
 kaMyawo. kulahla tintambo-ke  
 at Myawo's place. After the mourning  
 kutse kube telahle tintambo  
 process for Dlamini was over, they  
 ta Dlamini behla, behla batsha  
 came down, they came down and settled  
 eMzimvubu ngala kuyincotjane  
 at Mzimvubu<sup>39</sup>. This side, there is incotjane<sup>255</sup>  
 ngala kumzimvubu kumatsapha  
 and on this side is Mzimvubu ju aila  
 seganga. Manjena-ke kusuka  
 is called Matsapha<sup>52</sup>. Now, from Matsapha  
 kumatsapha babelapha ku Zombodze  
 they (moved to) were at Zombodze<sup>2</sup>  
 lapha yengoba ngiyiphidza ngiyiphidza  
 here. 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 sownphtsile lamulha vele  
 Now, you today, he has concluded  
 Mlawumbi sekufuna Sibuye  
 maybe we need to come back

109. Mlela - clan name.

ngengcibelo kutsi babani babani  
on Saturday. to<sup>sind</sup> out about whose are  
bawalela wena wekurene.

3 these of Adhela<sup>109</sup> you of Kument<sup>30</sup>  
awubani<sup>te</sup> 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 sowedzile  
as for us we would listen. He says he<sup>has</sup> finished.

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



110. Ngongonini - place

111. Mangwarini → place of residence?

ngobakamamba 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  
sebanikhiphili yena lona?  
taken out this him, this one?

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

SM Ngu Dlamini  
It is Dlamini 252

5 Dlamini nuphi?  
which Dlamini?

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

2 ~~Lotalwa~~ — at Ngongonini  
at Ngongonini

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

1 noma ngu Dlamini longale ngelha  
or it is Dlamini who is on  
that other side. toward

112. Duwaba Sentiuli - person name.

Dwabasi Sentiuli 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"1, that  
bengikhuluma ngaye.

I was speaking about.

3 Mgudwaba Semfuli loweMangwaneni  
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?"3

sm Benifwana baGobocwana loMakhetfwa  
They are children of Gobocwana"4

lesuka inkhosi ludwonga wayocela

this loMakhetfwa"5, King Ludwonga from

he went to ...

116. Dzambile - person's name

He is the son of Mangun...

I was speaking about

The son of Mangun...

This is another name for him

I mean that is a very common

name for the other side

He is from a village who moved from

I want there are 3 kinds of

I did not follow when he was

Saying the women said

what that, the child is from

Tell about that I did not hear from

who is the sister of Mangun?

They are children of Mangun

the children of Mangun

Umfati. wefika wanwika Lomakhetfwa  
 wife. He was given Lomakhetfwa<sup>15</sup>  
 sekusuka lodzadze uba yulilanti  
 and her sister became inhlanti<sup>105</sup>  
 lo Dzambile Nguyeke lokuphica  
 this Dzambile<sup>106</sup> She is the one who  
~~confuses you~~ ulomakhetfwa la ekutseni  
 Confuses you, this Lomakhetfwa, she was  
 wayenguninga waHlubi<sup>107</sup> atsi akasuse  
 the mother of Hlubi. she saying she must  
 loHlubi ngesandla, ale lo lotala  
 burn Hlubi (in the) by hand. The mother of  
 Hlubi ulomakhetfwa, makalile abe  
 Hlubi refused, this Lomakhetfwa<sup>15</sup> Dzambile  
 Sowubona uyakhala to Lotsambile  
 began to cry, when realizing that  
 abesowutsi iyengobe sewuyakhala  
 the other one said since you are  
 ga cha ngingete ngakwenta nje muni  
 crying, no, I cannot do that thing.  
 kwesulisa 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 lomunq le  
 the child to hold a ~~buried ember~~  
 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 inkhanti, 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 mbudo<sup>117</sup> mkhulu<sup>118</sup>?  
 SM cha, wamfumbatsisa lilahle  
 no. She forced him to hold an ember in <sup>his</sup> hand  
 5 Ngaywa-ke nami 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 <sup>him</sup> to  
 semukhulu<sup>120</sup> sawungaka, uyagijima  
 hold the ember. He was of this size.  
 tube above lomuna kube ahamuke  
 After seeing his mother coming from the  
 emfuleni uyamhangabeta, utu  
 river, he ran to meet her. He came  
 uyakhala utse make mncane  
 crying and said <sup>my little mother</sup> 268. Auntie has  
 sawungisile make, ungifumbatsise  
 burnt my hand. Mother, She has forced  
 lilahle, ngilapho-ke atakuwa  
 me to hold an ember. It then <sup>happened</sup> that the  
 lamakhosikati, Bonabozingili  
 other Makhosikati<sup>7</sup> heard about it. This was  
 lebabehambe bakamp kuya emfuleni  
 the mother of Lozingili<sup>119</sup> who had gone to the river <sup>together</sup>  
 5 Ngubani lebanseusa sandla  
 who is the one whom ~~she~~ 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. ibandla is the locative form.

122. tywala ÷ ~~is a 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.

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