



## student note book

### feint and margin

BONNER : SERIES.

SUBJECTS : DLAMINI HISTORY.

INFORMANT'S name : ISAIA DLAMINI

PLACE : Ekupheleni

Date : n/d

72 PAGES

Book I

S.A. 72F

1. INTERVIEWER AND INTERPRETER.
2. INFORMANT (1): ISAJA DLAMINI
3.       "       (2): Lushawulo Dlamini
4.       "       (3): Ndiya Maduonsela
5.       "       (4): Macala Mkhonta
6.       "       (5): Ndambi Mkhonta.

(In jotter no. III: there was no clear distinction as to the identities of the speakers, since this was a group interview)

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## NOTES:

1. Nkhosi - 1. Literally a king or the paramount chief in African societies.  
2. However, this is used here as a term of respect to refer to a person who is of royal personage or  
3. Can be used as a term of respect to any fellow Swazi.
2. Kagogo - 1. This means the homestead of your grandparents.
3. Mlangeni - 1. This is a term used to address a person either belonging to the royal clan or  
2. May be used to refer to any fellow Swazi.
4. inkhosi - 1. This is used here to mean a king  
2. May also mean a paramount chief or a chief.
5. indlu - 1. Literally, a hut or a house.  
2. In this sense, means a village.
6. Ekupheleni - The name of a place, next to Oshoek.
7. Ewu - 1. This is an interjection used to express <sup>dismay</sup>.
8. tihlonhleri - 1. A locative used to mean at the cattle posts.
9. tihlonhla - 1. A noun in its plural form meaning cattle posts.
10. Nkhosi - See note 1.
11. Ekupheleni - See note 6.
12. umuti - 1. Literally a homestead.
13. Ndlaaveleni - 1. The libutfo or the age regiment made up of young men of Mbandzeni's age group.
14. Mshadza - An imphi or battle fought between the Swazi and the Pedi after the death of Mswatili and during the reign of Mbandzeni.

1. Sitjele Nkhosi ngakagogo wakho, nawe lapho u,  
Tell us Nkhosi<sup>1</sup> about your kagogo<sup>2</sup>, where you were  
talwa khona. Usho Mlangeni<sup>3</sup> kokutsi, italwa nguyiphi  
born. Say Mlangeni<sup>3</sup> that who was the inkhosi<sup>4</sup>, who  
inkhosi. Lendlu gekupheleni. Kut<sup>5</sup> iye lapha, yakhishwa  
bore it. The indlu<sup>5</sup> of Ekupheleni<sup>6</sup>. How was it  
njani kuz<sup>7</sup> iyokwakha lapha, lapha laph<sup>8</sup> ikhona?  
to be built at this place, where it is now?

2. Ewu.

Ewu<sup>7</sup>.

1. Bes<sup>9</sup> uyeta ke ngetinhlonhleri ke kutsi tihlonhla tangena  
Then you may come at the tihlonhleri<sup>8</sup> that how  
kanjani ke, tihamba kanjani, kute kutowugcina ke  
did the tihlonhla<sup>9</sup> come, how was that, until the  
njoba ku la.  
end as that's here.

2. Cha, kuyevakala Nkhosi, ngiyeva nje kahle. E,  
No, I understand Nkhosi<sup>10</sup>, quite well. E, I am a boy  
mine ngingumfan<sup>11</sup> wakhona Ekupheleni. Ngitalwa  
of Ekupheleni<sup>11</sup>. I was born at that place, the umuti<sup>12</sup>  
khona nje, lomuti LoNkhone lengangihlala naye  
Nkhone who I stayed with belonged to the  
we Ndlaveleni, labahlasel<sup>13</sup> imphi eMshadza. Utsi,  
Ndlaveleni<sup>13</sup>, who participated in the Mshadza<sup>14</sup> imphi. He said  
"lomuti wakhishwa nguMswati. Watsi Mswati,  
"The umuti<sup>16</sup> was moved by Mswati. Mswati said,  
Sobhiyoze, ngikubeka le, lapha kubulewe baka-  
Sobhiyo, I beka<sup>17</sup> you at the place where the Mnisi.  
Mnisi. E, utakwakha khona ke. Utakwakha  
were killed. E, you will settle at that place. You will  
ngekupheleni ngoba ngukapha live seligcina khona  
settle next to Ekupheleni<sup>18</sup> because that is where the

15. imphi - 1. This refers to a battle.  
2. May also be used to refer to an army.
16. umuti - 1. Literally, a homestead.  
2. In this context used to refer to a village whereby mostly people belonging to the same clan, live.
17. beka - 1. Literally, to put.  
2. Here this means to be allocated an area for settlement.
18. Ekupheleni - See note 6.
19. umuti - See note 16.
20. Ha - 1. An interjection used to express surprise.
21. Ekupheleni - See note 6.
22. Nkhosi - See note 1.
23. Ekupheleni - See note 6.
24. inkhosana - 1. The first born son who usually becomes an heir or the successor after the death of his father, such as a chief or the sikhulu.
25. Ndlaveleni - 1. A noun meaning one belongs to the Ndlavela libutfo : see note 13.
26. bukhosi - 1. In this sense, means chieftaincy.
27. Nkhonkhleni - 1. Literally, a cattle post.  
2. May be used to refer to the name of a place next to Mafutseni in Swaziland, under the Manzini district.
28. inhlanganisela - 1. Literally, to join something together.  
2. This may also mean an association.

Utawufik<sup>2</sup> umuti wakho ke, ke tawutsiwa kuse  
live extends to. At that place, your umuti<sup>19</sup> would be  
 \_\_\_\_\_. Ha nje lelibito lekutsi kusekupheleni,  
 called \_\_\_\_\_. Ha<sup>20</sup> the name of the place is at Ekupheleni,<sup>21</sup>  
 kutsiwa la, la, letsiwa nguMswati, Nkhosi,  
 the place is called, it, it was named by Mswati, Nkhosi,<sup>22</sup>  
 nasivako tsine. Lapha ke Ekupheleni, e, kulobabe  
 when we were told. At Ekupheleni,<sup>23</sup> e, at my father's place  
 uSobhiyozo, njengoba mine nje ngiwekugcina  
 Sobhiyozo, as I'm the last born child of Sobhiyozo.  
 kuSobhiyozo. Kulobab' uSobhiyozo, inkhosangakhe  
 To my father Sobhiyozo, his inkhosangakhe<sup>24</sup> was Ndloula  
 ngu Ndloula we Ndlaveleni, lowabe ke sawutsatsa  
 of the Ndlaveleni,<sup>25</sup> who then took over the bukhosi,<sup>26</sup>  
 bukhosi, beku fe lo Sobhiyozo, babe. Kwase ke  
 after the death of my father, Sobhiyozo. Then Ndloula  
 kuba ngulo Ndloula. Ndloula ke satawutal<sup>3</sup>  
 took over. Ndloula then bore lo, Londvunduma.  
 ulo, uLondvunduma. Londvunduma ke, satawutala  
 Londvunduma then bore Luvuno. E, as now it is  
 loLuvuno. E, njoba namhla sekungu loLuvuno  
 Luvuno. It has gone as far as that. I grew up  
 nje, Sele kuyacocoma kuya khonapho.  
 at Nhlonhleni,<sup>27</sup> at Nkhone's home, at the inhlanganisela<sup>28</sup>  
 Awuboni ke mine ke, ngakhulel<sup>3</sup> eNhlonhleni,  
 of the cattle. There were no dipping tanks, then,  
 lapha ka Nkhone, ngiyihlanga, inhlanganisela  
 during those days. We herded those which,  
 nje, tinkhomo. Kwakute phela nemadibhi  
 there were no dipping, those were only for  
 kadzeni. Saselusa leti, tatit' emadi, tati tenyana  
 meat.

29. inkhosi - See note 4.
30. Nhlonhleni - See note 27.
31. sibongo - 1. A clan name or a surname.
32. umuti - See note 16.
33. Ekupheleni - See note 6.
34. hlola - 1. Literally, to look.  
2. This is used here to mean to spy.
35. imphi - See note 15.
36. kaZulu - 1. This refers to present day Zululand.
37. hlola - See note 34.
38. umuti - See note 16.
39. Ekupheleni - See note 6.
40. Ekupheleni - See note 6.
41. umuti - See note 16.
42. Ekupheleni - See note 6.
43. inkhosikati - 1. A term used to refer to any married woman.  
2. In this sense used to refer to the wife of a very influential person, such as a chief.

nje. Kufike leta tihambe, tibuyel' enkhosini.

When those arrived, they were taken to the inkhosi.

Kubonakala ke kutsi ke mine ke, ngakhulela khona

It became clear that, I grew up at Nhlonhleni,

ke laph' eNhlonhleni, ngihlala naNkhone, waka-

I stayed with Nkhone whose sibongo was Masuku. E,

Masuku. E, kwabonakalisa ke kutsi, anasichasa

it became evident that, when we explain about the

lo, lomuti wekupheleni, utsi, "Kwasho Mswati,

umuti of Ekupheleni, he said, "Mswati said, Mswati

watsi Mswati, soyihlolil' imphi kakhul lekaZulu,

said that, you have hlola the imphi at kaZulu for a

solo uyihlola. E, manje ke sengitakufunel'

long time, still hlola. E, I will now look for a place

indzawo, le lapha ke kucitfwe laba bakaMnisi,

where the Mnisi people have been sent away, you

sekutawuya wena ke, uyokwoakha khona,

will go to that place, where you'll get settled, and

wakh' umuti wekupheleni." Nakwakhiswa ke

build the umuti of Ekupheleni. Then Ekupheleni was

Ekupheleni. Lengikwoatiko, kantsi nami ke ke

set up. That is what I know, however I also heard

ngikuva ngabo labo labadzala, sebahhubha

this from old people, who are dead though, the old

kojuwana, abasekho labadzala. Sekwasala

people are not here now. That is what remained.

loko nje. E, kwabo nakalisa ke kutsi, nempela

E, it became clear that, indeed the umuti of

e, lomuti wekupheleni, uyakhuphuka ke uya

Ekupheleni, had to be moved up to that place.

le. Inkhosikati leyakhushulwa kucala phela,

The first inkhosikati to be taken to the new place was



44. sibongo - See note 31.
45. umuti - See note 16.
46. timphi - 1. The plural form of the noun  
- imphi: See note 15.
- 47(a) Sibaya - 1. Literally, a cattle kraal or pen.  
2. In this sense, this means  
a name of a mountain next to  
Motjane under the Hhohho district in  
Swaziland.
- 47(b) Motjane - 1. The name of a place under  
the Hhohho district in Swaziland.
48. Ludzidzini - 1. This refers to the main homestead  
of a king, known as the royal  
kraal.
49. live - 1. This refers to an area, land  
or nation.
50. mkhulu - 1. Literally, my grandfather.  
2. It may also be used to  
refer to an older man of my  
grandfather's age.
51. Onkho - 1. This here mean something is  
understood.

ngunabo Majaha, waka Tsela. Kwa, kwakhela  
Majaha's mother, whose sibongo<sup>44</sup> was Tsela. They, they  
khona lapha, njongoba umuti wakhile lapha  
settled right at this place, as an umuti<sup>45</sup> was built below  
ngaphasi. Wafike wakh<sup>2</sup> etulu, ngoba kwakwesatjwa  
this place. They settled up at that place, because they were  
timphi phela kutsiwa khona, ats<sup>2</sup> u Sobhiyozo  
afraid, of timphi<sup>46</sup> because they said, Sobhiyozo too said  
nakhona, ibonakale ngisho ichamuka  
at that place too, it would be seen even when it came  
laph<sup>2</sup> entasi, ngiyalinganisela ngibuka la,  
from down that place, I'm estimating, I see that,  
ichamuka ngakuSibaya, lentsaba lesentasi,  
it came through Sibaya,<sup>47(9)</sup> the mountain below, Motjane<sup>47(6)</sup>  
kwoase Motjane. Kutsiwa ke, u --- wakha  
They said, he settled at that place, Majaha's mother  
khona ke, kwamikisw<sup>2</sup> unabo Majaha, e,  
was the first to be sent to the new place.  
wekucala.

1. E, lonabo Majaha kwakungumfati wabani?  
E, who was Majaha's mother's husband?
2. O -- waSo, wa Sobhiyozo. E, esuka laph<sup>2</sup>  
O --- of So, of Sobhiyozo. E, she left from Ludzidzini<sup>48</sup>  
ehudzidzini, aya kulimela lelo live letfu,  
to grow crops, for our live<sup>49</sup>, before mkhulu<sup>50</sup>,  
a, anga, asangakakhuphuki lo, lomkhulu,  
went up to that place.

1. Onhho, ngunabo Majaha lowaya lapha kucala?  
Onhho<sup>51</sup>, was Majaha's mother the first to come to this place?
2. Lowaya kucala ngunabo Majaha.  
The first one to go was Majaha's mother.

52. la--Tsela - 1. This is a term used to address a married woman. This is shown by the prefix "la"- which in this sense is followed by the surname of the woman.
53. Hha -wu! - 1. An interjection used to express surprise.
54. Bhetali - 1. The name of a place next to Matsapha, under the Manzini district in Swaziland.
55. Enhhe - 1. This here means yes, of course.
56. Enhhe - See note 55.
57. silungu - 1. Literally, the English language.  
2. Here this means to do something in a modern way.
58. Enhhe - See note 55.
59. Mphandzeni -
60. Owu - 1. An interjection used to express recollection.
61. nxa! - This is used when displeased about something.
62. mayi babe! - 1. Literally, oh my father! This is used as an interjection to mean yes, of course.
63. Nkhosi - See note 1.
64. indlu - See note 5.
65. gogo - 1. Literally, my grandmother  
2. However used here to mean grandparents usually from the paternal side.
66. gogo - See note 64.

1. Ngiyamati.

I know that one.

2. E, e, u -- ulatSela.

E, e, la -- Tsela.<sup>52</sup>

1. Ngati loMajaha mbanba.

I indeed know Majaha.

2. Enhhe, utala loMajaha ke, umnaketfu. Ngumnaketfu.

Enhhe, she bore Majaha, my brother. Majaha is loMajaha.  
my brother.

1. Lomusa waMajaha uyamati?

Do you know Majaha's son?

2. Hha -- wu! Benginaye nje nase Bhetali.

Hha -- wu! I've been with him at Bhetali.<sup>53</sup><sup>54</sup>

1. Ngubani?

What is his name?

2. E -- e nguMvukunyane.

E -- e he is Mvukunyane.

1. Ya --!

Yes --!

2. Enhhe.

Enhhe.<sup>55</sup>

1. Nangu lowakhe sitolo

The one who built a shop.

2. Enhhe utsi ngu Loius manje le -- le silungu.

Enhhe<sup>56</sup> he is Loius now in -- silungu.<sup>57</sup>

1. Enhhe, ukhulele kimi naku laye Mphandzeni.

Enhhe<sup>58</sup> he grew up under me at Mphandzeni.<sup>59</sup>

2. Owu nxa! mayibabe, Nkhosi. Ngiyo ke indlu

Owu<sup>60</sup> nxa!<sup>61</sup> mayibabe,<sup>62</sup> Nkhosi.<sup>63</sup> That is the indlu<sup>64</sup> of

yakagogo wakhe ke, ngoba utsi gogo phela

059 his gogo<sup>65</sup>, because he says gogo.<sup>66</sup>

- 67 Enhhe - See note 55.
- 68 indlu - See note 5.
- 69 laHlophe - 1. The term used to address a particular married woman, usually shown by the prefix "la" which is followed in this case by the surname of her father, or of the woman.
- 70 laHlophe - See note 68.
- 71 induna - 1. Governor or senior official.
- 72 Ewu - See note 7.
73. laHlatjwako - 1. The term used to address a married woman shown by the prefix "la" - then followed by her surname.
74. umuti - See note 16.
75. Ekupheleni - See note 6.
76. umuti - See note 16.

uta, e--e-- ngoba yen' utalwa ngu Majaha.

he was bore, e--e-- because he was bore by Majaha.

1. Enhhe.

Enhhe<sup>67</sup>.

2. Lapha ke, lendly ke ikhushulwe iye laph' eOshoek  
Then, the indly<sup>68</sup> was moved up to Oshoek.

1. Utalwa ngulaHlophe lomfana.

The boy was born by laHlophe<sup>69</sup>.

2. E, utalwa ngulaHlophe phela, umntfwana

E, he was born by laHlophe<sup>70</sup>, the daughter of

M--wenduna, ungatsi lo, lo, Loshiphu.

M--, the induna<sup>71</sup>, he may be lo, lo, Loshiphu.

Ewu, wabona ke e, bekunene ke, kwabonakala

Ewu<sup>72</sup>, he saw that e, of the right hand, it was decided

kutsi nakukhushulwe lo, unabo Majaha ale,  
that after Majaha's mother was sent up to the place,

uyakhuphuka ke lo, unabo Ndlouula, ulaHlatjwako

then Ndlouula's mother went up, laHlatjwako<sup>73</sup>.

ke. E, losakhuphuka ke, sowutakwakha lapha

E, she went up, to settle below that place, she

ngaphasi ke umuti khona lapha, sowakha ngaphasi

set up an umuti<sup>74</sup> at this place, below that place,

ke, e, sowu, sowu, kukhon' Ekupheleni, ngunabo

e, he, he, that was at Ekupheleni<sup>75</sup>, Ndlouula's

Ndlouula ke. Sowujinge ke lo, waka bo Majaha

mother. Then Ndlouula's mother still set up her home

sowakha ndzawanye, sowuba munye lomuti.

nearby, the umuti<sup>76</sup> became one. That was only

Uphindze wa wehlukanisa busha lapha pha

separated again where we were born, where

sitelwe khona tsine, lapha kwaya Mbandzeni

071 Mbandzeni went to, e, at the place called

77. emaSwati — 1. The people belonging to the Swazi ethnic group.
78. Magolweni — 1. The name of a place next to the Lugolweni hills in southern part of Swaziland.
79. Magolweni — See note 78.
80. Enhhe — See note 55.
81. Tikhoveni — 1. The name of a homestead of a very influential person such as a sikhulu or chief, next to or at Ekupheleni.
82. Ekupheleni — See note 6.
83. enhhe — See note 55.
84. Wo — This means, okay,
85. Ijaha — 1. This means a young man of the age where he could marry.  
2. May also mean a warrior.
86. Awu — 1. An interjection used to surprise.
87. Inhhi — 1. This means yes of course.
88. yeyi! — 1. An interjection used to convey bewilderment.
89. ho! — 1. An interjection used to express surprise.
90. Bo Ndlovula — 1. This is used collectively here to mean Ndlovula and company.

e, kusigodzi nje kutsi, kwakutsiwa njeyi, nelibito  
it was called, its name, the emaSwati<sup>77</sup> merely gave  
le phel<sup>78</sup> emaSwati ebeman<sup>79</sup> etse, akutsiwa  
names, it was known as Magolweni<sup>78</sup>. We were  
kuse Magolweni. Sitalwa khona ke tsine,  
born at that place, at Magolweni<sup>79</sup>, at those  
eMagolweni, e, kuleto tintzaba.

mountains.

(Bayahleka.)

(Laughing.)

Enhhe.

Enhhe<sup>80</sup>.

1. Cha.

No.

2. Elapho ke sowutawuphuma ke kwabo, boMajaha

E, then the homestead of Majaha's family segment  
besuba kuse Tikhoveni. Uphuma ke kulo

became separate, and became known as Tikhoveni<sup>81</sup>. E

wekupheleni, lapha ke kutawufela loSobhiyozo,  
split from that of Ekupheleni<sup>82</sup>, where Sobhiyozo then

lobabe. E, seyindvodza nje seyindzala, enhhe  
died, my father. E, he was then a very old man, enhhe<sup>83</sup>

nami nje yayingibamb<sup>84</sup> umbala itsi, "wo, le  
he would hold my leg and say, "wo<sup>84</sup>, the lijaha<sup>85</sup>."

lijaha." Awu, wafa asandzala. Inhhi, asandzala  
Awu<sup>86</sup>, he died when he was very old. Inhhi<sup>87</sup>, he was

impela. Kwakubalekwa nje, yeyi! ho!

indeed old. They ran away, yeyi! ho!<sup>88</sup>

Sabaleka kanyenti phela. Asale uSobhiyozo

We ran away many times. Sobhiyozo, my father,  
lapha babe, e, laph<sup>89</sup> ekhaya. Baphuma boNdloula

083 remained, e, at home. boNdloula<sup>90</sup> came out with



91. Enkhangala - 1. An open treeless veld.
92. hlona - 1. To be prepared for a battle and have all the necessary war weapons.  
2. This may mean to take up arms or army weapons.
93. Inkhi - See note 87.
94. mntfwanenkhosi - 1. Literally, an inkhosi's child both son and daughter.
95. Inkhi - See note 87.
96. BoZikokwane - 1. This refers to Zikokwane and company.
97. imphi - See note 15.
98. lycotfo - 1. A rope usually made out of wool or beads wore around the waist.  
2. This here means a very old person.
99. lapha - 1. To doctor or the treatment given a patient by a traditional doctor using traditional medicine.
100. lutfuli - 1. Literally, dusty.  
2. However this is used here to refer to a very old person whose hair is grey.
101. ntfuntfununu - 1. This refers to grey hair signifying old age.
102. intfub - 1. Literally, a species of lizard, the salamander, grey in colour.  
2. However used here to denote old age with grey hair.
103. Owu - See note 60.

retinkhomo, bakhwel' enkhanga. Ne, seyikhom' iphelele. cattle, and went up to the enkhanga. It was complete.

Inhhi. Nge, ngetabe ngikubala, singakubala konke loky hloma. Inhhi. I won't be mentioning, should we mention mntfwanenkhozi, njoba ku, ku, kuyingihlakalo. all that mntfwanenkhozi, as that, that is a secret

1. Inhhi. Chubeka, ngete kwedlula loko.

Inhhi. Continue, that cannot be passed.

2. Ana Mahlokohla, ana Mahlokohl' ala, eMampondweni.

He was with Mahlokohla, he was with Mahlokohla at Ngiyabona salala kanyent' entsabeni. Kutsiwa u- Mampondweni. I see that we slept on the mountain many utawukhiph' imphi, kusho boZikokwane. Batsi ke times. BoZikokwane said that he would send an imphi kuhle kulandwe lucotfo loludzala, uSobhiyozo.

They said that it would be better to fetch an old Ula Sobhiyozo atekwelapha Mahlokohla, khona lucotfo, Sobhiyozo. To fetch Sobhiyozo to lapha Mahlokohla nay' iyaba litfuli, iye ibe yintfuntfununu Mahlokohla, so that Mahlokohla too would become (Bayahleka).

litfuli, and become ntfuntfununu. (Laughing.)

Li--li--li, le le--senje seyiyintfulo. Owy, He--he--he,--he was like an intfulo. Owy, then kwabonakalisa ke kutsi ke nempela, kuhle kutsiwa it was clear that indeed, then when it was said ke nansi, siphume sibaleke nabomake, singene that it was coming, together with our mothers, we (Bayahleka)

would run, to (Laughing)

ngale ngeNtalasifane. Baphume retinkhomo next to the Ntalasifane. They came out with

104. Ntalisifane - 1. The Transvaal or part of the Transvaal.
105. nkhangala - See note 91.
106. imphi - See note 15.
107. Enhhe - See note 55.
108. BoZikokwana - See note 96.
109. inkhosi - See note 4.
110. lashwa - 1. A different form of the verb "lapha" but the meaning is still the same: see note 99.
111. umuntfu - 1. Literally, a person.  
2. However in this context this has to do with traditional medicine, whereby parts of a dead person's body are used in the making of a medicinal formula.
112. inkhosi - See note 4.
113. inkhosi - See note 4.
114. inkhosi - See note 4.
115. lashwa - See note 110.
116. umuntfu - See note 111.
117. inkhosi - See note 4.
118. lashwa - See note 110.
119. tilwane - 1. Literally, animals.  
- 2. However used here to mean a traditional medicinal formula, made out of parts of a dead animal.
120. tinyamatane - 1. Literally, bucks.  
2. Used here to mean a medicinal formula prepared by a traditional medical practitioner, made out of parts of dead bucks.

laph<sup>2</sup> ekhaya, bakhwele letul<sup>2</sup> enkhanga. Imph<sup>2</sup>  
cattle from our home, they went up to the nkhangala  
ingete yafika.

The imphi<sup>106</sup> would not arrive.

3. Kusedute phela kweluthaka.

It is close to the border.

2. Enhhe, ingete ja\_\_\_\_\_.

Enhhe<sup>107</sup>, it didn't\_\_\_\_\_.

1. Bebaganga njena nabo bo Zikokwana. Ikhona  
Bo Zikokwana<sup>108</sup> were doing a wrong thing. Was the

inkhosi leyase yelashwa ngemuntfu? Ungats<sup>2</sup> inkhosi,  
an inkhosi<sup>109</sup> who was lashwa<sup>110</sup> using an umuntfu<sup>111</sup>. Yet an

ungani nawuye, away<sup>2</sup> enkhosini. Ikhona inkhosi  
inkhosi<sup>112</sup>, when, that is not used to an inkhosi<sup>113</sup>. Was

leyase yelashwa ngemuntfu? Vele inkhosi yelashwa  
there an inkhosi<sup>114</sup> who was lashwa<sup>115</sup> using an umuntfu<sup>116</sup>? An

ngetilwane, ngetinyamatane.

inkhosi<sup>117</sup> is indeed lashwa<sup>118</sup> using tilwane<sup>119</sup>, the tinyamatane<sup>120</sup>.

3. (Uyahleka).

(Laughing.)

2. Lenye ke mntfwanenkhosi, lenye, imphi,

Another imphi<sup>121</sup> mntfwanenkhosi<sup>122</sup>, there are emajaha<sup>123</sup>

kukhon<sup>2</sup> emajaha akitsi ke la, abutsekile,

from my clan, who butseka<sup>124</sup>, they are bo Mathambo<sup>125</sup>,

bo Mthambu, e, alpha e--e--e lokwaneni

e, they are e,---e--- at lokwaneni<sup>126</sup>, e,

ke, e,

3. EMfabantfu.

At Mfabantfu<sup>127</sup>.

1. Enhhe. Abutsiwe. Kwehla ke Mahlokohla, wehl<sup>2</sup>

Enhhe<sup>128</sup>. They are butsiwe<sup>129</sup>. Mahlokohla went down to that place

121. imphi — See note 15.
122. mntfwanenkhosi — See note 94.
123. emajaha — 1. The plural form of the noun  
lijaha — See note 85.
124. butseka — 1. This here means to reside in  
a king's royal kraal for national  
service.
125. boMthambo — 1. This means Mthambu and company.
126. lokwaneni — 1. A locative however this has  
no meaning but denotes that the speaker  
is trying to recall the name of the place.
127. Mfabantfu — 1. The name of a place between  
Lozitha and Matsapa where there are  
vast fields for the royal kraal.
128. Enhhe — See note 55.
129. butsiwe — P
130. Mampondweni — 1. The name of a place next to  
Lobamba.
131. Ib zilonleshe — P
132. Mampondweni — See note 130.
133. Mfabantfu — See note 127.
134. Hawu — An interjection used to convey amazement.
135. indlovukazi — 1. Literally, she - elephant, in the  
Zulu language. 2. Here used to refer to queen mother.
136. Enhhe — See note 55.
137. Mgwami — 1. This refers to queen mother Gwamile
138. 141. inyikingiki — 1. This here means labourous work.
142. ewu — See note 7.
143. emahawu — 1. Literally, small dance shields
- 144-145 phuma — 1. To set out for a battle.
146. Owu — See note 60.
147. Mgwami — See note 137.

eMampondweni. Kodwa ngaJo zilonshela. Weh! to Mampondweni. But because of Jo zilonshela. He went eMampondweni ke, uyakufika lapha eMfabantfu, down to Mampondweni, until he arrived at Mfabantfu. Hawu! Kubonakala ke indlovukazi, uyayati ke Hawu! The indlovukazi was seen, do you know the lele ngenhla. Enhhe, loMgwami. Kubonakala ke one who is up at that place. Enhhe, Mgwami. It was then selinyikingiyiki, linyikingiyiki, linyikingiyiki, linyikingiyi, a linyikingiyiki, linyikingiyiki, linyikingiyiki, linyikingiyiki, the kubon' emahlahla, ewu ungatsi emahawu, trees were seen, ewu it was like the emahawu, iyaphuma, iyaphuma, iyahamba. Owu, uyabuta it phuma, it phuma, and it went away. Owu, Mgwami loMgwami, e kutsi, Hawu lemphi lephuma asked, e, that, Hawu the imphi which phuma from laph' emalawini, ihloniswa ngu... ngu... ngulenkosi the emalawini, it has been hloniswa by -- by the e, Mahllokohla njongoba afika aphuma le. inkhosi, e, Mahllokohla as he arrived from that place. Batsi ke boZinyosi iya kaSobhiyozo. Ilandza BoZinyosi said it was going to kaSobhiyozo. To fetch uSobhiyozo phela, udla ngelucotfo loludzala. Sobhiyozo, who ate using an old lucotfo. E, E, ulaNdwardwa, utsi ke Gwamile, "Ha! laNdwardwa, Gwamile, said, "Ha! Sobhiyozo couldnt Akabulaw' uSobhiyozo, uvul' incwala be killed, because he begins the incwala at Ludzidzini. eLudzidzini." Ngisho MGwamile, ngitsi washaya I mean Mgwamile, I say she clapped her hands like tandla nje wenta nje (Uyalingisela). Watsi, "kabulawa this (he claps his hands). She said, "he couldnt be killed

148. Hawu - See note 134.
149. imphi - See note 15.
150. phuma - See note 144.
151. emalawini - 1. The bachelor's huts or the warrior's huts, in a royal homestead.
152. hlomiswa - 1. This means to be prepared for war purposes.
153. inkhosi - See note 4.
154. BoZinyosi - 1. This means Zinyosi and company.
155. kaSobhiyozo - 1. At Sobhiyozo's homestead.
156. lucofo - See note 98.
157. laNdwardwa - 1. This refers to a woman's name, the prefix "la" is followed by her surname.
158. Ha! - 1. An interjection used to convey amazement.
159. incwala - 1. The annual kingship, first fruit ceremony in Swaziland.
160. Ludzidzini - See note 98.
161. Mgwanile - 1. This refers to the queen mother, Gwanile.
162. emajaha - See note 123.
163. butsekile - 1. This means to be already butseta; see note 124.
164. hlaba umkhosi - 1. To raise an alarm or to warn.
165. awu - See note 86.
166. ngena - 1. Literally to enter.  
2. However used here to mean to attack.
167. BoMathambo - See note 125.
168. incwala - See note 159.
169. Ludzidzini - See note 48.
170. khipha - 1. To send out an imphi or age regiment to participate in a battle.
171. ewu - See note 7.
172. emakhosi - 1. The plural of inkhosi: see note 4.
173. khipha - See note 170.
174. dliwa - 1. This here means the traditional practice of being made to give away cattle as a fine for an offence.

a, gijimani niyimenete." Bate bayimemeta seji la.  
a, run to call it." They called it when it was at this place  
Emajaha akitsi nje asaphum<sup>3</sup> embili, nala bebutsekile  
The emajaha<sup>162</sup> from our clan had gone to the front, and those  
asabange kutsi ayekuhlaba<sup>3</sup> unkhosi, kutsi awu,  
who were butsekile<sup>163</sup> were about to hlaba unkhosi<sup>164</sup>, that  
lamuhla iyangena, siyaphela. (Uyahleka).  
awu<sup>165</sup>, it will ngena<sup>166</sup> today, we will perish. (Laughing.)  
BoMthambo<sup>167</sup> nje baye bafika lekaya. Uyayincandza ke  
BoMathambo<sup>167</sup> even arrived at home. Gwamile had called  
Gwamile, sokutsiwa ke, "Kayibuye, akabulaw<sup>3</sup>  
it back, and they said, "It should go back, Sobhiyozo  
uSobhiyozo, e, abevul, abevul incwala,  
couldn't be killed, e, he began, he began the incwala<sup>168</sup>, at  
ehudzidzini. Ayibuye!" Nempela ke, iyabu,  
Ludzidzini<sup>169</sup> Call it back!" It indeed, went, went back.  
iyabuyela ke. Kantsi abesayikhiphile (Mkhonta  
Yet Mkhonta had kipha<sup>170</sup> it to go up the Jozi.  
ngaJozi iyenhla). Laph<sup>3</sup> atawubuka khona ke,  
That was where he saw that ewu<sup>171</sup>, the emakhosi<sup>172</sup>  
kutsi ewu, emakhosi nawo, asayagudlulana.  
clashed too. It --- was called back by his mother, who  
I --- ilandlwa ngunina, yen<sup>3</sup> uyikhiphile, utsi  
he had already kipha<sup>173</sup> it, and he had said it should  
ayiye, ayiyowubulala, lobabe nje ngawobulawa  
go, to kill, my father could have been killed. Sobhiyozo  
Ngakati felang<sup>3</sup> uSobhiyozo. Ngasadliwa.  
couldn't have died because of natural causes. We could  
Ngenca yekubandzala nje, batsi bo, bo, bo, bo,  
have been dliwa<sup>174</sup>. Because of being very old, bo, bo, bo, bo,  
laba naba, bebelaph<sup>3</sup> inkhosi, batsi, e,  
those, who lapha<sup>175</sup> the inkhosi<sup>176</sup>, said, e, bozikotwana<sup>177</sup>



175. lapha - See note 99.
176. inkhosi - See note 4.
177. bo Zikokwana - See note 96.
178. lasha - See note 110.
179. Awu - See note 86.
180. Owu - See note 60.
181. mntfwanenkosi - See note 94.
182. bandla - 1. This is used here as an address  
meaning, people.
183. emajaha - See note 123.
184. Enhhe - See note 55.
185. imphi - See note 15.
186. Nkhosi - See note 1,

12  
bozikokwana, e, njongob<sup>2</sup> u Sobhiyozo asandzala  
e, said, because Sobhiyozo was very old he should  
akaman<sup>2</sup> aphume, nje aphume, ahlale lapha ngaphandle  
come out, come out, to stay outside.

1. Ngujena andzala kuna labanye.

He was older than other people.

2. Bese, bese batsi ke kutakwelashwa lo Mahlokohla,  
They, they then said that Mahlokohla should be lashwa<sup>178</sup>

uyawuhlala nay<sup>2</sup> aphil<sup>2</sup> abe njengaye. Awu. Ngoba  
so that he too would live for as long as him. Awu.<sup>179</sup>  
sowugugile.

Because he was quite old.

1. Azange sekwenziwe. Kwakuphuma letinkhomo.

That has never been done. The cattle would be taken out.

3. (Uyahleka).

(Laughing).

2. Iya. Owu!

Nayifikako ke,

Yes. Owu!

When it approached,

mntfwanenkhozi, bandla, na, a -- afika

mntfwanenkhozi, bandla, when, the emajaha<sup>183</sup>

lamajaha. Akhanda tsine sibalekile..

arrived. They found us having escaped.

1. Lawa, lawakini?

Were they those who belonged to your clan?

2. Enhhe, sibalekile tsine nabo make, sibafana,

Enhhe,<sup>184</sup> we and our mothers had escaped, we were

Sasibafana, labancan<sup>2</sup> impela. Babaleka natsi

young boys, quite young. They escaped together with

bayowungena ngale njeekhatsi, kwasa babuya

us and we entered the other side, they came back

ngakusasa.

heyomphi ke, Nkhosi

146 the next day.

That imphi<sup>185</sup>, Nkhosi<sup>186</sup>

187. ndlouukati - See note 135, however here  
in the Swazi language.
188. Owu - See note 60.
189. emajaha - See note 123.
190. impi - See note 15.
191. phuma - See note 144.
192. kaNgwane - 1. This refers to present day  
Swaziland.
193. indlouukazi - See note 135.
194. indlu - See note 5.
195. inhlonhla - 1. A cattle post.
196. mntfwanenkosi - See note 94.
197. inkosi - See note 4.
198. tindhlonhla - See note 9.
199. Enhhe - See note 55.
200. tindhlonhla - See note 9.
201. mntfwanenkosi - See note 94.
202. enhhe - See note 55.

yaphela ke, icedzwe ngu Indlovukati  
was stopped, by the indlovukati.<sup>187</sup>

1. E, awuphakame.

E, stand up a little.

2. Owu, nempela ke, leyomphi ke ibe, efike ke  
Owu<sup>188</sup>, indeed the emajaha<sup>189</sup> arrived during that imphi<sup>190</sup>

lamajaha. Kutsi ke bese iphumile ie. Kuye kuvakale

It had phuma<sup>191</sup> from that place. It was later established

ke kutsi lekaNgwane, cha, iyincandzil<sup>2</sup> indlovukazi.

that at kaNgwane<sup>192</sup>, no, the indlovukazi<sup>193</sup> had called it back

kuwabuye kwabuyelwa ke emakhaya ke, kwahlalwa

We then went back to our homes, and stayed.

LoSobhiyozo ke naye solo mane ahleti lobabe,

Sobhiyozo still continued to live, he would go out

aman<sup>2</sup> aphume nje aphume ngendlu, ahlale

and sit next to the indlu<sup>194</sup>, he was quite old,

lapha ku, kudzala, kudzala mpela.

quite old indeed.

1. Lenhlonhla mntfwanenkhozi, yaya njani, lapha?

How did the inhlonhla<sup>195</sup> move to that place mntfwanenkhozi<sup>196</sup>

2. Le, lenkhosi.

The, the inkhosi.<sup>197</sup>

1. Letinkhomo.

The cattle.

2. Leti, leti

Those, those

1. Angani tindhlonhla phela lapha?

Isn't it the tindhlonhla<sup>198</sup> at this place?

2. Enhhe yindhlonhla lapha kitsi phela, mntfwanenkhozi

Enhhe<sup>199</sup> these are the tindhlonhla<sup>200</sup> at our place, mntfwanenkhozi.<sup>201</sup>

E, enhhe. Kunje; nasivako tsine ngoba sibancane,

160. E, enhhe.<sup>202</sup> It's thus: when we are told because we are young,

203. nhlanganisela — See note 28.
204. kaZulu — See note 36.
205. hlokeni — 1. This means to have spied.
206. lashiwe — 1. This means to have already been kashwa — see note 110.
207. kaZulu — See note 36.
208. umntfwanenkosi — See note 94.
209. kakhohlo — 1. The area under the northern part of Swaziland.
210. nhlanganisela — See note 28.
211. inkhohlo — See note 195.
212. Ndlaveleni — See note 25.
213. Gavini — 1. This is the first age regiment formed by the king Sobhuza II, known as the liGauy.

asati lutfo. Siva kutsi, lenhlanganisela, abets' angafika  
 we don't know anything. We heard that the nhlanganisela<sup>203</sup>, when  
 lobabe nabuya lekaZulu bes' unikuw' inkhomo. Angabuya  
 my father came from kaZulu<sup>204</sup> he was given a cow. When he  
 njalo ekuhloleni, abehlala elashiwe. Imvu nje,  
 returned from hloleni<sup>205</sup>, he always stayed lashiwe<sup>206</sup>. The sheep, we  
 siyayidla nje tsin' imvu lemnyama. Wayilunyiswa  
 eat the black sheep. He was made to eat it by Mswati  
 nguMswati, kwatsiwa njob' utawufika nje,  
 they said as he would arrive, from kaZulu<sup>207</sup>, he should  
 nabuya lekaZulu, akhandze kuhlatjwe imvu  
 find a black sheep slaughtered, then he would become  
 lemnyama, bes' uyahlanya, unntfwanenkhosi  
 mad, the unntfwanenkhosi<sup>208</sup> would wander all over  
 uhlanga netintsaba. E, kuhle vele ayilume. Wayiluma.  
 mountains. E, it was better that he eat it. He ate it.  
 E, la, lapha kakhohho. Kubonakalisa ke kutsi ke, e,  
 E, here, at kakhohho<sup>209</sup>. It became clear that, e, he was  
 letinkhomo kutsiwa betahl' ani kwa ngayinye, ngayinye  
 given the cattle one by one, one by one, one by  
 ngayinye, ngayinye, ngayinye ke. Tabitwa ke kutsi  
 one, one by one, one by one. These were known as the  
 yinhlanganisela ngaloko. Lenhlonhla, yamiswa nguloko  
nhlanganisela<sup>210</sup>. That was how the inhlonhla<sup>211</sup> came about.  
 E, Ndlouula weNdlaveleni, abemele kusitjela  
 E, Ndlouula of the Ndlaveleni<sup>212</sup>, was indeed in a better  
 liciniso tsine sibancane, ngoba mine nje  
 position to tell us the truth because we were young, I  
 ngiwe Gavini njeke sibafana, yiNdlavela. Abemele  
 belong to the Gavini<sup>213</sup> and I was a boy. He indeed had  
 kukhuluma liciniso. Nalo Nkhone lengangihlala  
 to tell the truth. Nkhone too who I stayed with,

214. nhlonhleri - 1. A locative meaning at the place where cattle are kept, at the cattle post.
215. sikhwili - 1.
216. sibongo - 1. A surname or a clan name.
217. sengula -
218. bukhosini - 1. A locative meaning at the royal kraal.
219. mntfwanenkhosi - See note 94.
220. shifu - 1. A noun, meaning a chief.
221. nkhosi - See note 1.
222. Enhhe - See note 55.
223. shifu - See note 220.
224. Enhhe - See note 55.
225. mhuma - 1. This may mean a very old person.
226. Ludzidzini - See note 48.
227. sibaya - 1. A cattle kraal or pen.
228. laTsela - See note 52.
229. nhlanganisela - See note 28.
230. Enhhe - See note 55.

naye, abema nato letinkhomo. Laph<sup>214</sup> ehlonhloni ngoba he used to look after the cattle. At the nhlonhloni because kwakukhetfwe sona si...sikhwili saka Masuk<sup>215</sup> asengula he was the one delegated, the sikhwili of the Masuku tiyewudlina lebutkhasini. Letinkhomo ke mntfwarenkhasi sibongo<sup>216</sup> while he was sengula<sup>217</sup>, to be eaten at butkhasini.<sup>218</sup> Thema ngalokunjalo. Nabashoko ke laba, e, Ndlovula. is how the cattle came to be, mntfwarenkhasi.<sup>219</sup> According to, Ngushifu phela loNdlovula nkhasi, kute umati. Enhhe, ngalaba e, Ndlovula. Ndlovula was the shifu nkhasi,<sup>220</sup> so that you may ulonduundvuma, ngushifu wetfu. Enhhe. Letinkhomo know. Enhhe,<sup>222</sup> he bore londuundvuma, he was our shifu.<sup>223</sup> Enhhe ke tatitfolwa ngubabe, uSobhiyozo, lolosangumhuma. The cattle were received by our father, Sobhiyozo, who Atitfolwa lapha kuMswati, kutsiwa ke abeyitfolwa was the mhuma.<sup>225</sup> He got these from Mswati, who they said ngayinye, ngayinye, ngayinye, ngayinye, ngayinye, he got these one by one, one by one, one by one, one by one, ngayinye, ngayinye. Tase takhelwa ke ecelen<sup>226</sup> one by one, one by one, one by one. Then some shelter was eludzidzini. Tiba secelen<sup>227</sup> sibayana sakhe, built for these next to Ludzidzini. Those were nearby tisengakakhuphuki kulandzel<sup>228</sup> unaboMajaha. lolu in his small sibaya before they were taken up after ngimbalile, ulaTsela, kugogo waMukunyane ke Majaha's mother. The one I mentioned, laTsela,<sup>229</sup> Loius.

Mukunyane or Loius's grandmother.

3. Kutsiwa yinhlanganisela njoba, sowu \_\_\_\_\_

Those were known as the nhlanganisela, as he \_\_\_\_\_

2 Enhhe. Uhl<sup>230</sup> afaka ngayinye, ngayinye, ngayinye,

191 Enhhe. He would add one by one, one by one, one by one,



231. Inkhhi - See note 87.
232. inklonhla - See note 195.
233. Ndlaaveleni - See note 25.
234. nkhlonhleni - See note 214.
235. klangana - 1. This means to come together.
236. nkhanganisela - See note 28.
237. Ekupheleni - See note 6.
238. tikhlonhla - See note 9.
239. inkhosi - See note 4.
240. mphakatsini - 1. A locative meaning at the royal village or at a ritual capital.
241. inkhosi - See note 4.
242. Owu - See note 60.
243. Nkhosi - See note 1.
244. Ekupheleni - See note 6.
245. umuti - See note 16.
246. laHlatshwako - See note 73.

ngayinge, ngayinge. Inhhi. Tema ke, lenhlonhla ke yena  
one by one, one by one. Inhhi. That was how the inhlonhla came  
ngalokunjalo. NaNkhone, weNdlaveleni lengabuye  
about. Nkhone too, of the Ndlaveleni who I came to...  
nga...nga...ngakhulela kuye mine, e, ngingumfana, e,  
grow up under, e, when I was still a boy, e, at the  
enhlontleni, chay nay<sup>234</sup> ebesho njalo njongoba kusho  
nhlonhleni, no, he too said just what Ndlouwa had  
Ndlouwa. Kutsi ke letinkhomo tatitfolwa nguye babe  
said. That the cattle was received by my father, one  
atitfola ngayinge, ngayinge, ngayinge, ngayinge,  
by one, one by one, one by one, one by one, from Mswat  
kumswati, taze tahlangana, taba yinhlanganisela.  
until they hlangana, and became the nhlanganisela.  
E, njongoba ke eke nempela ke Ekupheleni ke,  
E, as indeed at Ekupheleni, Sobhiyozo went up to  
uSobhiyozo sawukhuphuka nato ke. Sotakhela  
that place and took the cattle with him. He built a  
laph<sup>237</sup> entsabeni, letinhlonhla. Setiba khona ke leti  
cattle kraal here at the mountain, the tinhlonhla. Then  
lekhaya. Yena sowuba le. Inkhosi nje Mbandzeni  
these were there at home. When the inkhosi Mbandzeni  
natawufika, e, aya le emphakatsini, tabuya phela  
would arrive, e, while on his way to the mphakatsini,  
nato kuye, teta, tonkhe. Ngoba tatita tonkhe, e,  
those too came back. Because all the cattle, e  
tinkhomo, e, enkhosini. Ifik<sup>241</sup> ikhetse nje  
were taken, e, to the inkhosi. He would then choose  
leyikukhetsako. Owu kwaba njalo njeke, Nkhosi ke.  
what he wanted. Owu that was just like that, Nkhosi  
Nekwakha ke umuti wekupheleni, ngula Hlatshwako  
Even to set up the Ekupheleni umuti, laHlatshwako,

247. sibongo — 1. A clan name or surname.
248. indlu — See note 5.
249. laHlatshwako — See note 73.
250. umphakatsi — 1. A royal village or a ritual capital.
251. Ekupheleni — See note 6.
252. mkhuba — 1. This here means of a bad reputation or a bad area.
253. wkhlokhleni — See note 214.
254. Mshadza — See note 14.
255. imphi — See note 15.
256. gwaza — 1. Literally to stab, as in a battle using a spear.  
2. However used here to mean a heroic warrior in a battle.
257. Mshadza — See note 14.
258. tingwazi — 1. This is a noun in its plural form meaning battle heroes.
259. Ekupheleni — See note 6.
260. Ndla vela — 1. This refers to an age regiment; see note 25.
261. giya — 1. This here means a dance denoting pride among the Swazi.
262. giya — See note 261.

unabo, unabo Ndlouula. Ulandzel<sup>247</sup> unabo Majaha  
 Ndlouula's mother did. She went after Majaha's mother  
 waKaTsela. Ulandzel<sup>247</sup> indlu leyakhuphuka kucala,  
 whose sibongo<sup>247</sup> was Tsela. She went after the indlu<sup>248</sup> which  
 yabab<sup>247</sup> u Sobhiyozo, yakabo Majaha. Kwase ke  
 was the first to go there, of my father Sobhiyozo, of my  
 kuba ngu le, yaka laHlatshwako k<sup>249</sup> umphakatsi,  
 Majaha's homestead segment. Then that of laHlatshwako<sup>249</sup>,  
 e, sewakha kuyo ke. Khona ke, sekubangukhona  
 became, e, the umphakatsi<sup>250</sup>. That then became Ekupheleni<sup>251</sup>  
 ke Ekupheleni. Kuyamenyetwa sekuyahlehlwa. Sebafa  
 They shouted and hlehla. After the Mnisi people  
 kadzeni laba baka Mnisi, sasibon<sup>252</sup> ematsamb<sup>252</sup> abo  
 had died a long time ago, we only saw by their  
 kutsi ke wo lapha kwake kwa, lailemkhuba,  
 bones that at this place there was, it was of mkhuba<sup>252</sup>,  
 mabili sesishaya tinxhomo tidla la. Basengikawabutsi  
 two of these we would see when we were herding cattle  
 baka Mnisi. Inhhi. Ngikhulela khona ke, nami ke  
 to graze at this place. Before the Mnisi people took these  
 lomfana ke, e, ngihlal<sup>253</sup> enhlonhleni, ngihlala ke  
 I grew up at the place, a boy I stayed at nhlonhleni<sup>253</sup>,  
 nalomuntfu ke, lowaphum<sup>254</sup> imphi iye Mshadza,  
 with the person, who participated in the Mshadza<sup>254</sup> imphi<sup>255</sup>,  
 Nkhona. Ngoba nabo labo Ndlouula nje bayiphuma,  
 Nkhona. Because although Ndlouula too participated,  
 koduwa ke labo Nkhona bona bagwaza, le Mshadza,  
 however Nkhona even gwaza<sup>256</sup>, at Mshadza<sup>257</sup>. They were  
 Tingwazi takhona nje lekits<sup>258</sup> Ekupheleni, ti, ti Ndlavela  
 the tingwazi<sup>258</sup> of our place at Ekupheleni<sup>259</sup>, the, the Ndlavela<sup>260</sup>  
 tatigiya kuphindze kubete lomunye longaphindz<sup>261</sup>  
 giya<sup>261</sup> and there wouldn't be anyone who would giya<sup>262</sup>

263. Enhhe - See note 55.

264. mntfwanenkhozi - See note 94.

265. inkhosana - See note 24.

266. Nkhosi - See note 1.

267. Inkhi - See note 87.

agiye. Sibafana njeke siyakhula ke, siyababulka.  
too. As young boys we grew up and looked at what  
Enhhe.

they did. Enhhe.<sup>263</sup>

1. Manjeke mntfwanenkhozi ke, utsi ke, ke, lenkhosana  
Now mntfwanenkhozi,<sup>264</sup> who did you say Sobhiyozo's  
yaSobhiyozo ke ngubani?  
inkhosana was?<sup>265</sup>

2. Ngu Ndlouula.  
He was Ndlouula.

1. Ngu Ndlouula.  
He was Ndlouula.

2. Ebo.  
Yes.

1. E, Ndlouula bes' utala bani ke?  
E, who did Ndlouula then bore?

2. Sawutal' uLondvunduma.  
He bore Londvunduma.

1. Bes' utala ke uLondvunduma.  
Then he bore Londvunduma.

2. Iyebo.  
Yes.

1. Londvunduma bes' utala bani ke?  
Who did Londvunduma then bore?

2. Sawutala Luvuno.  
He bore Luvuno.

1. Londvunduma was' utala Luvuno.  
Londvunduma then bore Luvuno.

2. Ebo, Nkhosi, Inhhi. Lok' asabhubha ke  
Yes, Nkhosi,<sup>266</sup> Inhhi.<sup>267</sup> Then he died Luvuno without  
loLuvuno ke angenamntfwana ke, (Uyahleka)  
any children, (Laughing)

268. sibongo — See note 247.
269. shifu — See note 220.
270. Wo — 1. This mean, okay.
271. Enhhe — See note 55.
272. inhi — See note 87.
273. indlu — See note 5.
- 274-276. laHlatshwako — See note 73.
277. bdozingungumbane — 1. This here means Lozingungumbane  
and company.
278. cucudzelana —
279. invunulo — 1. The dress of mature man.
280. vunula<sup>2</sup>ing — 1. To get dressed. The stem  
of the verb is "vunula" but the -ing suffix shows  
that that the verb is in its past progressive tense.
281. emalawini — See note 151.
282. kwendza — 1. The traditional type of  
marriage.
283. kwendza — See note 283.

sebatsi ke akubambe lo, Lozingungumbane, waka  
then they said Lozingungumbane whose sibongo was  
laMabuza.

Mabuza was made to become the acting shifu.

- 1. Waban' loLozingungumbane?  
Whose father was Lozingungumbane?

- 2. Walondvundvuma.  
He was of Londvundvuma.

- 1. Wo! walondvundvuma.  
Wo! he was of Londvundvuma.

- 2. Enhhe.  
Enhhe.

- 1. Longumnakabo Luvuno.  
He was Luvuno's brother.

- 2. Ungumnakabo Luvuno, inhi, ngoba ke, indly  
He was Luvuno's brother, inhi, because, the indly  
yakabo seyilanduwa, seyilanduwa ngulatlatshwako.  
of his family was related, related by latlatshwako.  
Ngulatlatshwako ke, ulatlatshwako utsi, bo,  
Latlatshwako, latlatshwako said, bo,  
bhozingungumbane naNdlovula, bacucudzelan'  
bhozingungumbane and Ndlovula, had cucudzelana  
imvunul' emalawini bavunula, atsi, umntfwanam'  
the imvunulo when they were vunula'ing at the  
uyakwendza kumntfwanakho. Aba, ngu- ngu- ngu-  
emalawini, and said my daughter would kwendza to  
Lozingungumbane atsi ku - - ku Ndlovula nani  
your son. Then - - - Lozingungumbane too said to Ndlovula  
wami umntfwanami uyakwendza kumntfwanakho.  
my daughter too would kwendza to your son. As  
Loku ke nembaka ke, uhozingungumbane ke, anletsa  
Lozingungumbane, was brought by his mother.



284. sibongo - See note 268.
285. insangu - 1. A wild hemp, smoked as a drug
286. umsobo - 1. A solanum nigrum shrub, used  
in making black beads.
287. umsobo - See note 286.
288. Inhhi - See note 87.
289. Ekupheleni - See note 6.
290. Ekypheleni - See note 6.
291. Inhhi - See note 87.
292. nkho - 1. In full, nkho, see note 1.
293. nkhozi - See note 1.
294. mango - 1. This refers to an area, a  
place.
295. Mantjolo - 1. The name of a place named  
after the Mzisi leader Mantjolo
296. Mlangeni - See note 3.
297. Enhhe - See note 55.
298. sitiba - 1. A stream.

ke, unina. Nguyise mkhulu nje uhozingungumbane, wetsiwa  
 As Lozingungumbane was named after his great grand  
 ngeyise mkhulu indvodza yakaMabuzza, yayingu  
 father, a man of the Mabuzza sibongo<sup>284</sup>, who was  
 Lozingungumbane. E, batsi yayihamba nje ibhen<sup>2</sup>  
 Lozingungumbane. E, they said he went about sucking  
 insangu, bume.

insangu<sup>285</sup>, anywhere.

3. Umsobo.

The umsobo<sup>286</sup>.

1. Yayilimaphi?

Where did he grow it?

2. Umsobo kuphela nje. Inhhi.

Only the umsobo<sup>287</sup>. Inhhi<sup>288</sup>.

1. Kusuka lekini Ekupheleni kuta kuphi lapho khona

Extending from your place at Ekupheleni<sup>289</sup> to which place

laba bakaMnisi be, bebakhe kijiphi indzawo,  
 exactly did the Mnisi people settle, at this place.

khona lapho. Konke laph' Ekupheleni kwakungabo?

Did they settle as far as here at Ekupheleni<sup>290</sup>?

2. Inhhi, kwakukwakubo. Laba bakaMnisi ke,

Inhhi<sup>291</sup>, that belonged to his family. About the Mnisi people,

angibati lapha nkho, nkhosi ke, ba ababachaseli

I don't know, nkho<sup>292</sup>, nkhosi<sup>293</sup>, they did not explain

kutsi babechamukaphi. Bacale, bacale bakha

where they had come from. They started, they started

nankh' umango.

to settle at this mango<sup>294</sup>.

1. Uyabona nje lakuMantjolo, Mlangeni?

Do you see at Mantjolo<sup>295</sup>, Mlangeni<sup>296</sup>?

2. Enhhe, ngiyabuka lesitiba sabo.

<sup>262</sup> Enhhe<sup>297</sup>, I see their sitiba<sup>298</sup>.

299. Enhhe - See note 55.
300. sitiba - See note 298.
301. Enhhe - See note 55.
302. inkhosi - See note 4.
303. sidlwane - 1. This means a small fire
304. umutsi - 1. This means herbs used by traditional medical practitioners.
305. bukholi - See note 26.
306. Wo! - See note 84.
307. Nkhosi - See note 1.
308. nkholi - See note 1.
309. Malagwane - 1. A hill just before Mbabane.
310. Mango - See note 294.

1. Saka Mnisi ke lapha.

That belongs to the Mnisi people.

2. Enhhe.

Enhhe.<sup>299</sup>

1. Konkhe nakuya tapha, nje naku,  
All that at that place, that

2. Babesuka lengakitsi njeke, bete kulesitiba.

They would come from near our place, to the sitiba.

i. Enhhe.

Enhhe.<sup>301</sup>

2. Lapha batsi lenkhosi yakhona yayingena iphetse

Where they say their inkhosi<sup>302</sup> would go into carrying  
sidlwane, iyewumb' umutsi lephasi.

the sidlwane<sup>303</sup>, to dig the umutsi<sup>304</sup> down there.

1. He only remembers. Kutsiwa la bakaMnisi lobukhosi

Ukhumbula. They say why did the Mnisi bukhosi<sup>305</sup>  
babo ba-be sebuceduwa yini, bancotjwa yini?  
die, what defeated it?

2. Bancotjelwa khona pho ekube babulawe.

They were defeated after they were killed.

1. Wo! Babulawa?

Wo!<sup>306</sup> Were they killed?

2. A, phela ngisho kona nje Nkhosi ngitsi

A, I mean that Nkhosi<sup>307</sup> that their bones were  
ematsamb' abo abedliwa tinkhomo, sibafana.

eaten by cattle, when we were young boys. Then we  
Kutsiwe litsambo le, basengikawabutsi labakaMnisi.  
would be told that that bone belonged, before the Mnisi took those.

1. Phela nkhosi, babakhe lapha kuMalagwane.

But nkhosi<sup>308</sup>, they had settled there at Malagwane.<sup>309</sup>

2. Bawabutse sesibabuka. Babacedzela kunankh' umango.

They took those while we looked. They killed them on that mango.

311. Mnyamathini

- 1. The name of a place

312. inkhosi

- See note 1.

313. mntfwanenkhozi

- 1. The child of a king.

314. Enhhe

- See note 55.

315. Enhhe

- See note 55.

316. Mnyamathini

- See note 311

317. inkhosi

- See note 4.

318. umuti

- See note 16.

319. Nduduzo

- 1. The name of a place.

320. Dwalile

- 1. The border town under  
the Manzini region past Bhunya  
and Mankayane.

321. Mnyamathini

- See note 311

3. Base Mnyamathini inkhosi.

They belonged to Mnyamathini<sup>311</sup>, inkhosi<sup>312</sup>.

2. Kube, m, mntfwanenkhosi \_\_\_\_\_,

If, m, mntfwanenkhosi<sup>313</sup> \_\_\_\_\_,

1. Babulawa yini-?  
Who killed them?

2. Enhhe

Enhhe<sup>314</sup>.

3. Enhhe, eMnyamathini.

Enhhe<sup>315</sup>, at Mnyamathini<sup>316</sup>.

1. Babulawa ngubani?  
Who killed them?

2. NguMswati,

Mswati.

3. NguMswati. Njenjenje, inkhosi yabo, batsi babatse

Mswati. When they tried to chase their inkhosi<sup>317</sup> Njenje

bayangijimisa ahlal<sup>3</sup> ehlatsini, bahlala. Tikhona

he went into a forest, and they stayed. There were bees

nje netinyosi kucala lapha, bekhwel<sup>2</sup> ehla

at this place and they went above the umuti<sup>318</sup>. The M<sup>317</sup>nisi people

kwemuti nje la. Tatikhokhwa ngiba bakaM<sup>317</sup>nisi,

took out the honey, at the place from Nduduzo<sup>319</sup>

kulenzawo yakuNduduzo kuze kuyofika lekuD<sup>319</sup>uwalile

until up at Duwalile<sup>320</sup>.

phezulu.

1. Iya.

Yes.

3. Ngulangase Mnyamathini lapha bavinjelwa khona.

They were attacked at the place next to Mnyamathini<sup>321</sup>.

2. Babe sebayabhubha.

219 They then died.

322. Inhhi

- See note 87.

323. Onhho

- This here means yes, of course.

324. inkhosi

- See note 4.

325. Ewu

- See note 7.

326. nkhosi

- See note 1.

327. inkhosi

- See note 4.

1. A, a, asengicedzele loku. Yini leyabangela  
 A, a, let me finish that. What led Mswati to attack  
 Mswati lokokutsi abahlasele laba bakaMnisi, naniwa?  
 the Mnisi people, when you are told?

2. Nasivako kutsiwa kahlupha, nabo babenisa litulu.  
 We were told that they too became a problem because they made rain.

3. Ngalomlingo yabo bona, phela.  
 Through their magic, indeed.

2. Ngoba babelinga kune litulu nabo.  
 Because they made rain through their magic too.

1. Yebo kambe.  
 Yes indeed.

2. Inhhi.  
 Inhhi.

1. Onhho.  
 Onhho.

2. Bona sebafele lapho, ngoba phela  
 They died at that place, because

1. Mswati was jealous. Kwakungubani pho lo,  
 Mswati waba nemona. Who was the inkhosi,  
 inkhosi yabo kiba bakaMnisi ngesikhatsi naba  
 of the Mnisi people at the time when Mswati  
 hlaselwa nguMswati?  
 attacked them?

2. Ewu ngingete sati, nkhozi ngoba.  
 Ewu, we won't know, nkhozi because.

3 Kwakungesiy e Manyovu?  
 Was he not Manyovu?

2 Nasivako nje nguye Manyovu njongoba nisho  
 When we heard he was Manyovu as you say,  
 nje, inkhosi yakaMnisi.

the inkhosi of the Mnisi people.



328. inkhosana - See note 24.
329. vinjelwa - 1. Literally, to block.  
2. This here means to be attacked
330. Manzimnyama - 1. The name of a place next to the Manzimnyama or Swartwater river in Carolina.
331. Gwa. - 1. The name of the place next to the Vaalwater or river which joins with the Manzimnyama river in Carolina next to Doornkop and Doringkop.
332. Imphi - See note 15.
333. Ekepheleni - See note 6.
334. Wo - See note 84.
- 337 Nkhosi - See note 1.

1. It was Manyouu.

Kwakungu Manyouu.

3. Manje ke inkhosana yakhe ke sekuba ngu Ntjintji.

Then his inkhosana<sup>328</sup> was Ntjintji. After they were

Kuvinjelwa kwabo lapha, bahambe lapha baba

vinjelwa<sup>329</sup>, they went to Manzimnyama<sup>330</sup>, at

seManzimnyama, eGwa,

Gwa<sup>331</sup>,

2. Kokuba babaleke lapha kitsi,

After they ran away from this place,

3. babalekela khona nje imphi, baya khona le.

they ran away from the imphi<sup>332</sup>, to that place.

2. lapha kitsi Ekupheleni.

from this place at Ekupheleni<sup>333</sup>.

1. Wo base babesuke lapha base baya leGwa.

Wo<sup>334</sup> after leaving this place they went to Gwa<sup>335</sup>.

3. E, base baya leGwa.

E, they then went to Gwa<sup>336</sup>.

1. Ngukuphi lapho, eNtaliasifane?

Where is that, in the Transvaal?

3. ENtarasifane. Lem, lemgwaco nje lesuk<sup>2</sup> eMsidamu

In the Transvaal. The, the roads from Amsterdam

iyo,

up to,

1. After they were killed by the Swazi here, their

Gwa kwekube babukwe nge maSwati lapha, inkhosi

leader was produced. Akeniteke rayi:

yabo yakhishwa. Tell us about this:

2. Nkhosi.

Nkhosi<sup>337</sup>.

1. Na, natini ngebaka Malaza, bebakhona yini bona

301 What, what do you know about the Malaza people, were

338. Nkhosi — See note 1.
339. emphini — 1. This here means during the imphi or during the battle.
340. Nkhosi — See note 1.
341. Nkhosi — See note 1.
342. sive — 1. A nation or a clan.
343. sibongo — See note 268.
344. sikhulu — 1. A chief
345. Nkhosi — See note 1.
346. Ewu — See note 7.
347. Nkhosi — See note 1.
348. Nkhosi — See note 1.

baka Malaza kuleli, naniva?

the Malaza people found at this place, when you are told?

2. Babekhona, Nkhosi. Babekhona bachamuka le, They were here, <sup>338</sup>Nkhosi. They had come from that place ngoba phela <sup>339</sup>emphini, banga lapha baka, because at emphini, they were together with the,

1. Bebachamuka kuphi Nkhosi? Where had they come from <sup>340</sup>Nkhosi?

2. baka, cha, ngisana ma Nkhosi, ngoba kwakungatsi, the, no, I'm still reflecting <sup>341</sup>Nkhosi, because it's as if kwakutsiwa, nasive lesingalapha, baka Maseko it was said that, the <sup>342</sup>sive which is this side, are yini? Enje ba, laph' e, sibongo sanaba, e, they the Maseko people? By the way they, the <sup>343</sup>sibongo khabo, sikhulu sakhona nje sike saba

of those people, e, of that place, where the <sup>344</sup>sikhulu was ngu Jabhan', wafa kuase kuba, Mshinanga, once Jabhane who died then there was, Mshinanga, ebe khabo Mshinanga. Ngabo bonke labo, e, at Mshinanga's family homestead. Those are all those,

3. Nawo phela Makhathane. Makhathane too.

1. Cha Nkhosi sisabuta labaka Malaza, sicondzana No <sup>345</sup>Nkhosi we are still asking about the Malaza nabo. people, we're concentrating on them.

2. Ewu, angati Nkhosi. <sup>346</sup>Ewu, I don't know <sup>347</sup>Nkhosi,

1. Kute lbanye Nkhosi, sibuta baka Malaza, sifuna There are no others <sup>348</sup>Nkhosi, we're asking about the Malaza kuva ngebaka Malaza, kadze sol' acafile lapha <sup>347</sup>people, we want to know about the Malaza people, since he

349. bekunene - 1. This means people of the right hand.

350. Awu - See note 86.

351. boCaca - 1. This means Caca and company.

352. Mbhuleni - 1. This is a name of a

or 2. The name of a place next to Matsapha.

353. khonta - 1. To offer allegiance in an attempt to become an ordinary subject of a king or a chief in authority.

354. Inkhi - See note 87.

355. Nkhosi - See note 1.

356. yihlomkhulu - 1. This may refer to your father's other or your mother's father, or to any of their brothers.

357. bolowanyana - This here shows that the speaker is trying to recall the names of the people being discussed, as he eventually does.

358. bo,boSobhiyose - 1. This refers to Sobhiyose and company.

359 inkhosi - See note 4.

360 Enhhe - See note 55.

361 Nkhosi - See note 1.

362 Nkhosi - See note 1.

363 sibongo - See note 268

abuta ngebakamalaza.

started a long time ago asking about the Malaza people.

2. BakaMalaza.

The Malaza people.

1. Naningati nje-bekunene, wo, kasati.

If you don't know bekunene, wo, we don't know.

2. Awu sitatsi asa\_\_ti, ngoba nalaba bebelapha ngakitsi,

Awu we still say we don't know, because even those

labebe khona kitsi, boMahlanya nabo Caca, bese baphuma

who were next to our place, who were at our place, they are

lembhuleni, sebeta kukhonta lapha kubabe ku Sobhiyozo.

Mahlanya and boCaca, they had come from Mbhuleni to khonta

1. E--e, e, e kepublic?

Was---that, the Republic?

2. Inhi.

Inhi.

1. Bebakadze Nkhosi, laba boyihlomkhulu, bo, lowanyana,

Nkhosi, your yihlomkhulu, bo, lowanyana,

bo, bo Sobhiyose, babani, bayiphi inkhosi?

bo, bo Sobhiyose, lived, during the time of which inkhosi

2. BaSomhlolo.

They lived during Somhlolo's time.

1. Oh there was. BaSomhlolo?

Bekukhona. Did they live during Somhlolo's time?

2. Enhhe Nkhosi.

Enhhe Nkhosi.

1. Yes. Sobhiyozo was at Somhlolo's time.

Yebo. Sobhiyozo bekangesikhatsi saSomhlolo,

utsi ke Nkhosi ke, lenakhelene nabo ke ngubaphi?

He asks that Nkhosi, who are your neighbours?

2. Wo sakhe nebe, nebe Ndumo, baka, baka Mbetsambala.

Okay we are settled next to the Ndumo people whose sibongo is Mbetsambala.

364. sibongo - See note 268
- 365 sibongo - See note 268.
- 366 Inkh'i - See note 87.
- 367 Sigangeni - 1. The name of a place under the Hhohho district, next to Mbabane and Siphocosini.
- 368 Lusushwana - 1. The Little Usutu river in Swaziland.
- 369 Enkhe - See note 55.
- 370 Lusushwana - See note 368
- 371 boMaphungwane - 1. This means Maphungwane and company, or the Maphungwane people.
- 372 Wo - See note 84.
- 373 Mpholonjeni - 1. The name of a place about 16 (kms) west of Mbabane. (Matebula, 1988)
- 374 Wo - See note 84.

1. BakaShongwe.

Their sibongo<sup>364</sup> is Shongwe.

2. BakaShongwe. E, base ke, ba, base baba beMpholonjeni

They are the Shongwe people. E, then there are the ke, bakaDuuba.

Mpholonjeni people, whose sibongo<sup>365</sup> is Duuba.

1. Other one was Mpholonjeni.

Labanye kuaba baseMpholonjeni.

2. Inhhi, laph? etintsabeni, etinkhomeni.

Inhhi<sup>366</sup>, at the mountains, at the place where there are cattle.

Cha beSigangeni banesikhundla sabo, ngale Lusushwana.

No the Sigangeni<sup>367</sup> people have their own place, beyond the

Enhhe, sebangale Lusushwana, nabo Maphungwana bontu

Lusushwana<sup>368</sup>. Enhhe<sup>369</sup>, they live beyond the Lusushwana<sup>370</sup>, together

Sengisho leseyamene nabo la,

with the boMaphungwane<sup>371</sup>. I mean our close neighbours,

1. Wo,

Wo<sup>372</sup>,

2. etintsabeni.

at the mountains.

1. Those are the... JeDlamini kufike baphi kucala lapha?

Labo bo... Dlamini who arrived first at this place?

Ngulaba bakaShongwe, noma ngini?

Are they the Shongwe people, or you?

2. Kwefika tsine kucala.

We arrived first.

1. Kunani kuna laba, beMpholonjeni, bakaDuuba?

Before you and, the Mpholonjeni<sup>373</sup>, the Duuba people that?

2. Wo, nguTabhane ke lo, wetinkhomo.

Wo<sup>374</sup>, he was Tabhane, who looked after the cattle.

1. Ngisho bona ngitsi bona ke, befika nini ke bona,

I mean those people, when did they arrive, did they



- 375 Inhi - See note 87.
- 376 Enhhe - See note 55.
- 377 gciba - 1. Literally, to fill up or to cover up.  
2. However this has been used here to mean to appeal on behalf of a wrongdoer.
378. Mhobodla - 1. The name of a place next to Mbabane.
379. bo Peter - 1. Peter and company.
- 380 gciba - See note 377
- 381 - khul!khul!khul! -
- 382 chol!chol!cho!chol! -
383. inkhosi - See note 4.
- 384 Enhhe - See note 55.
- 385 khonta - See note 353.
- 386 kaNdloula - 1. The place next to Mbabane and Matshane, also known as Ekupheleni.
- 387 kaNdloula - See note 386.

befika kucala nabo, noma, noma kumbe muva kini?

2. Inhhi.

Inhhi.<sup>375</sup>

1. Sesisemuva.

That is way back.

2. Sesisemuva mpela,

That is indeed way back

1. Enhhe.

Enhhe.<sup>376</sup>

2. e, ngoba nango Jabhane phela, atsi, uyawugciba le, e, because Jabhane, said, he was going to gciba<sup>377</sup> at, kitsi, Mamukuyane, ushis' unlilo laph' e Mhobodla. Was' our place, because Mamukuyane had started a fire at

uyabatfuma ke boPeter utsi kabayogciba le, Mhobodla.<sup>378</sup> He then sent boPeter<sup>379</sup> to gciba<sup>380</sup> to, Sobhiyozo,

kuSobhiyozo, e, ngoba uthethi khukhu!khukhu! bofo... e, because he had khukhu!khukhu!<sup>381</sup> Jabhane, said,

Jabhane, watsi cho!cho!cho!cho!<sup>382</sup> bashise, bashise cho!cho!cho!cho! they burnt, they burnt the tinkhomo tenkhosi.

inkhosi's<sup>383</sup> cattle.

1. Akunjalo, Duuba?

Is that not so, Duuba?

2. Enhhe, ngoba, e, lo Jabhane uhola lebeyakukhontela Enhhe<sup>384</sup>, because, e, Jabhane led those for what he had lapha, kaNdlouula. Ufola ngaleninge njena.

gone to khonta<sup>385</sup> for, at kaNdlouula<sup>386</sup>. He found another.

Nakukhulungwa ngalo njena, When they talk about it,

2. Uvel' usho kitsi njena, kitsi kaNdlouula.

355 He indeed said to us, at our place, kaNdlouula<sup>387</sup>.

388. tive - 1. This may mean other clans.
- 389 umbango - 1. A dispute
- 390 live - 1. A piece of land, an area.
- 391 mkhulu - 1. Either part of the word Mbetsambente mkhulu or it is used here 2. as a term used when addressing a fellow man, who may not necessarily be of the speaker's grandfather or mkhulu's age.
- 392 Enhhe - See note 55.
- 393 banga - 1. A verb meaning to be locked in a dispute.
- 394 live - See note 390

3. laba baka Ndloula, nakukhulungwa ngetive, <sup>388</sup> the Ndloula people, when they talk about live,

1. Ngulaba, ngibo laba? Are they these, these people?

3. Ngabo laba. - They are these people.

2. Ngitsi. We are the people.

3. Umbango nje nangabe ngibo labajuba lelive le, <sup>389</sup> When there was an umbango they know about the kuJabhane, na Shongwe, <sup>390</sup> live's boundary, between Jabhane and Shongwe,

1. Inhhi. Inhhi.

2. Shongwe, Mbetsamlente Shongwe, Mbetsamlente.

3. Mbetsamlente, mkhulu? <sup>391</sup> Mbetsamlente. Mbetsamlente, mkhulu? Mbetsamlente.

2. Mbetsamlente. Mbetsamlente.

3. Enhhe. <sup>392</sup> Enhhe.

2. Uyis' wa Madzambane. Madzambane's father.

3. Uyis' wa Madzambane. Uma njena tsine si, <sup>393</sup> Madzambane's father. When we, banga, we had to kubanguwa nje, kufanele sati ku ngulaba baka Ndloula, know, it was the Ndloula people,

2. Ngoba tsine, Because we,

3. laba ngubona labasika lelive. <sup>394</sup> who would allocate the live.

395. tikhlonhla - See note 9.
396. inkhosi - See note 4.
397. Mbuluzi - 1. The name of a river in Swaziland.
398. Mbhuleni - See note 352.
399. lokwana - 1. This here shows that the speaker is either trying to recall something or that that is unimportant.
400. lugwaca - 1. Royal herds of cattle used for ritual purposes.
401. ledlambedu - 1. Royal herds of cattle used for ritual purposes.
402. Nkhosi - See note 1.
403. Awu - See note 86.

2. Sitakutsi,  
We would say,

3 ngoba letinhlonhla, tinkhomo.  
because the tinhlonhla<sup>395</sup> are the cattle.

1. All these, please.  
Konkhe loky, ngiyacela.

2. Sitakutsi ke Duuba, sitakutsi lomful' i Ntambande,  
We would then say Duuba, we would say the river Ntambande,  
i Ntambande, lijuba khona ke lakini. Likhwela ngay'  
the Ntambande, your area extends as far as that place. It  
i Ntambande liyawuphum' ehlatsini lenkhosi. Liphika ke,  
meanders as far as the Ntambande up to the inkhosi's<sup>396</sup> forest.  
le, e, e, Mbuluzi. Ngakoke tinkhomo tinikwa ngubabe  
Then as far as Mbuluzi<sup>397</sup>. Then cattle were given to my  
u Sobhiyozo. Tibalekela Mbilini, tiphuma le Mbhuleni.  
father Sobhiyozo. Those were taken away from Mbilini,  
E, u, unika i, ilokwana,  
from Mbhuleni<sup>398</sup>. E, he, was given, the lokwanq<sup>399</sup>.

1. It is admitted by the people.  
Bayavuma labantfu.

2. e, lugwaca, e, ludlambedu.  
e, the lugwaca<sup>400</sup>, e, the ludlambedu<sup>401</sup>.

1. U...u...uphasa Mbilini lapha, uniphetse?  
Were you... under Mbilini, is he your leader?

3. Uphetse Nkhosi, uphetse.  
He was the leader Nkhosi<sup>402</sup>, he was the leader.

2. Awu cha, Mbilini.  
Awu no<sup>403</sup>, Mbilini.

1. Sikhuluma ngetinkhomo.  
We're talking about cattle.

3. Tinkhomo  
Cattle.

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- 404 Wo - See note 84.
- 405 Mbhuleri - See note 352.
- 406 ludlambedlu - See note 401
- 407 kaNgwane - 1. This refers to present-day Swaziland.
- 408 beSutfu - 1. This refers to the members of the Sotho ethnic group found in present-day Lesotho.
- 409 inkhosi - See note 4.
- 410 live - See note 390.
- 411 mntfwanenkhozi - See note 313.
- 412 Mlangeni - See note 3.
- 413 lukwati - The calves of the royal herds of cattle kept for ritual purposes.
- 414 ludlambedlu - See note 401
- 415 Nkhosi - See note 1.
416. enhhe - See note 55.

2. Wo, ya! (Uyahleka).

Wo,<sup>404</sup> yes! (laughing.)

3. Tatibalekela Mbilini.

They were being taken away from Mbilini.

2. Tatibalekela Mbilini letinkhomo, le, eHla, eMbhuleni.

The cattle were being taken away from Mbilini at Mbhuleni.<sup>405</sup>

1. Tiphi ke?

Which ones?

2. I, lu, ludlambedu.

The, lu, ludlambedu.<sup>406</sup>

1. Ti, tibaleka tiyiswaphi ke?

Where were the cattle being taken to?

2. Tibaleka phela tita lapha kaNgwane, ngoba Mbaleni,

The cattle were taken to here at kaNgwane,<sup>407</sup> because Mbilini sowu le, kubeSutfu. Kutsiwa ke, utawutidla, Mbaleni, Mbilini was, among the beSutfu.<sup>408</sup> They said he would le. Setibaleka ke tita nga la, kula kulenkhosi, live. eat the cattle. These were then taken to the inkhosi's live.<sup>409</sup>

Sititjengiswa ngubabe kutsi atiye le, laphasetikhona.

We were shown by my father that they should be taken to this place.

1. lesuka le matfwanenkhozi, tibalekiselwa Mbilini

The cattle were being taken away from Mbilini tita nga la.

to this place, matfwanenkhozi.<sup>411</sup>

2. E, tibalekela Mbilini.

E, they were taken away from Mbilini.

1. Lusito, lusito Malangeni.

Help, help Malangeni.<sup>412</sup>

2. E, e, e, kuta lukwati ngemuva, kutsiwa ngematfole

E, e, e, the lukwati<sup>413</sup> followed, the ludlambedu's<sup>414</sup> alo ludlambedu Nkhosi, enhhe.

calves, Nkhosi,<sup>415</sup> enhhe.<sup>416</sup>



- 417 bukhosini - 1. A locative meaning the place where the royal kraal is located or 2. This may also among the members of the royal clan.
418. bukhosini - See note 417.
419. Enhhe - See note 55.
420. Mankayane - 1. The name of a place under the Manzini region, beyond Bhunya and Luyengo.
421. Mgazini - 1. The name of a place next to Mankayane: see note 420.
422. Mgazini - See note 421.
423. Mgazini - See note 421.
424. mntfwanenkhozi - See note 313.
425. bekwe - 1. Literally, to be put.  
 2. The immediate past tense of the verb beka or bekwa: which means to be allocated an area on which to settle by the person in authority, such as a king.
426. Ekupheleni - See note 6.
427. beka'd - 1. The past tense form of the verb beka - see note 425.
428. hlola'd - 1. The past tense form of the verb hlola - meaning spied.
429. imphi - 1. Age regiments on their way to attack.
430. katkhohho - 1. The northern part of present-day Swaziland.

1. Lwaphuma la,  
It came from this place,

2. E, e, e, ebukhosini. <sup>417</sup>  
E, e, e, from bukhosini.

1. Naku la, labukhosini. <sup>418</sup>  
Here, at bukhosini.

2. Enhhe. <sup>419</sup>  
Enhhe.

1. Kwakufike kukhuphuke laph' etulu eMankayane, <sup>420</sup>  
Did he go up to Mankayane and did he stop  
wefika wemis' eMgazini, wanhlasel' eMgazini?  
at Mgazini, <sup>421</sup> and attack you at Mgazini? <sup>422</sup>

2. Wasihlasele' eMgazini. <sup>423</sup>  
He attacked us at Mgazini.

1. Mbilini.  
Mbilini.

2. Ya.  
Yes.

1. If at all it isn't him. Utsi mntfwanenkhosi ke, <sup>424</sup>  
Uma kungesiye. He asks that mntfwanenkhosi, was  
sikhona yini sizatfu lesenta kokube, e, uSobhiyose  
there a reason leading to that Sobhiyose be  
aye lapha, nibekwe lapha, kulendzawo leyalapha  
bekwe <sup>425</sup> at this place, at the place of  
Eku pheleni? <sup>426</sup>

2. Wo abephiwe nguMswati. Wabekwa nguMswati <sup>427</sup>  
Wo he was given by Mswati. Mswati bekadhim  
nje ngoba abehlol' imphi kaHhohho. Somfunel' indzawo  
at this place because he hla'd <sup>428</sup> the imphi <sup>429</sup> at  
ke.

399 kaHhohho. <sup>430</sup> He then found a place for him.

431. Enhhe - See note 55.
432. beka - See note 425
433. nhlanganisela - See note 28.
434. sibongo - See note 268.
435. ngungcu -
436. Awu - See note 86
437. libutfo - 1. An age regiment whereby a group of men belonging to the same age group form one age regiment.
438. liGavu - See note 213.
439. libutfo - See note 437.
440. liGavu - See note 213.
441. libutfo - See note 437.
442. umphakatsi - 1. This is a noun 'see note 240.
443. Ekupheleni - See note 6.
444. Ekupheleni - See note 6.
445. Enhhe - See note 55.

1. Cha ushito njalo nakucala.

No you said this earlier.

2. Enhhe. Somfunel indzawo utsi uya mbeka khona.

Enhhe. He found him a place and beka him. E, he then

E, lapha ke asatawuhamba naletinkhono ke.

went with the cattle.

3. Ye, inhlanganisela.

Yes, the nhlanganisela.

1. Cha siyava ke. There was no reason except that.

No we hear about that. Kwakute sizatfu ngaphandle

2. Ngu Isaya.

I am Isaya.

1. Sibongo.

Your sibongo.

2. Isaya Dlamini. Ngcungcu zibovu ngumadlab'

Isaya Dlamini. Red ngcungcu who has no

ongerankhono!

cow!

(Bayahleka.)

(Laughing.)

1. Awu, ulibutfo lini?

Awu, what is your libutfo?

2. Ngili Gavu.

I belong to the li Gavu libutfo.

1. li Gavu. Umphakatsi?

You belong to the li Gavu libutfo. Where is your umphakatsi?

2. kus' Ekupheleni.

At Ekupheleni.

1. Ekupheleni.

At Ekupheleni.

2. Enhhe.

410. Enhhe.

446. mntfwanankhosi — See note 313.

447. Ndlavela — See note 25.

448. Ndlavela — See note 25

450. gwa2a — See note 256.

451. Mshadza — See note 14.

1. Wawutkelwa ngubani ke mntfwanenkhozi, tindzaba

Who told you mntfwanenkhozi<sup>446</sup> the stories of the talabadzala? old people?

2. Ngangitkelwa nguNkhono.

I was told by Nkhono.

1. Wo, yi Ndlavela?

Wo, was he the Ndlavela?<sup>447</sup>

2. Yi Ndlavela waka Masuku, lowagwaza, leMshadza.

414. He was the Ndlavela<sup>448</sup>, his sibongo<sup>449</sup> was Masuku, he gwaza<sup>450</sup> (Bayanleka.)

at Mshadza.<sup>451</sup> (Laughing)

1. E, Kunene ke, nani siyeva kutsi phela niba phatsi

betinhlonhla. E, nekwekutsi ke ngini phela laph?

etulu eMbabane yavele yase yetsiwa ngani nje,

yetsiwa ngaye Mbabane. As' usetsele ke, kokutsi nina

~~baka~~ kunene kuze nibekhona, navela njani lapha

loku sesiva nani sekutsiwa seniti khulu?

4. Nkhosi, wena weluhlanga. Tsine Nkhosi, seta

nenkhos' eShiselweni, sahlala njengoba siphetfwe

kwakutsiwe nje tikhulu tabekwa, mntfwanenkhozi

weluhlanga. E, emphini yaka Zulu. Kuze kufe

mkhulu wabomkhulu, wabomkhulu, eLubuya, kulemphini  
 yakaZulu. Sabe ke sivele sesihlala laph<sup>o</sup> enkhosini. Sek  
 sekutlaliwa laph<sup>o</sup> enkhosini siphelane. Kuba toti  
 bayatalwa bonke, nabo babemkhulu wabobabe.  
 Sebahlala khona laph<sup>o</sup> enkhosini kuMswati, leLudzidzini.  
 Bahlala siphelane, besiphelane, bayakhula ke laba  
 bobabemkhulu wetfu ke. Bayaphuma bayahamba  
 bay<sup>o</sup> emphini, khona leMshadza. Aw<sup>o</sup> iyagwazana,  
 iyagwazana, iyagwazan<sup>o</sup> eMshadza, toti baye bayabuyi.  
 Wabuya asa, asachutjwa ngubani babe, mkhulu,  
 nguMaphila. Abambe leny<sup>o</sup> indvodza, angati kutsi batsi  
 yakabani. Batsi bayamshaya sibhamu singena nga la,  
 siphuma nga la, lapha batsi mlenze mkhulu wehlul<sup>o</sup>  
 isibhamu! Sewuchutjwa nguMaphila, lapha, lo abakhe  
 lapha, e, nalomunye ke, sebamletsa batsi akahambe  
 naye batsi babambe lo, loyi lebambabile lemphini.