

PASS MARK

Bonner Collection (B8)

Dlamini History

Interviewer :

informants : Josefa Dlamini , Fakudze

Place : eLudzakeni (Lucolweni)

Date : 8/5/70

Book 1

scribbling book/kladskrif
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PAGES 72 BLADSYE

Short Note on the interview

The interview consists of a group of informants. Those whose names are given are:

- Informant 1 = name ? (interviewer & interprets)
- " 2 = Josefa Ndungamuzi Dlamini, of eMasotjeni libulfo, of Ludobakeni (Kaliba) area (counter: 695-712) He is also an uMntfwanenkhozi (counter 380)
- " 3 = a woman whom it would appear is the wife/relative of informant 2. (counter 380 - 388)
- " 4 = a Mr Fakudze whose first name has not been given (counter 867 - 880)

The tape has two interviews. The first interview (side 2 of tape) is given by Informant 2 (see above) the second ^(side 1) is given by informant 4. The former furnishes the interviewer with an historical account of his ancestors (fore-fathers). The latter talks about Mswati II. He begins from as early as the arrival of Mswati's mother and then proceed to talk about the timpi that were fought during the reign of Mswati II.

The interviews it appears were carried out through an interpreter (informant 1). He is heard from time to time pausing to interpret to a non-Swazi speaker (a white man). Lastly some parts of the tape are in-audible and these have been indicated by words which have been circled in pencil.

- 1 yakháid — built or constructed (a house ; homestead or any structure)
- 2 njalo — connotes ideas like: "do not forget ; "remember (or you'll remember)".
- 3 inhloko — literally "head". means : first born son (or daughter) ; (also a leader of a place).
- 4 busáid — governed ; administered ; controlled , was in charge of (also : live luxuriously)
- 5 umhlaba — place ; territory ; land (soil ; (sometimes country) world).
- 6 kaNgwane — present day Swaziland (also : the part of Swaziland which is currently being administered in South Africa as a homeland ; the place where the royal family lives)
- 7 yilwá'd — literally "fought." figuratively : was still time for (wars) ; was still a period for (wars)
- 8 timphi — wars ; (also : battles ; regiments)
- 9 yakha — (see note 1)
- 10 etulu — up ; up country ; on top of
- 11 ekucolweni — locative form of Lucolweni , a place found about 12km east of the Mbulungwane in central-southern Swaziland .
- 12 bobabe — (our) fathers ; plural form of babe (father) (also : one's father and his father's contemporaries)
- 13 bobabemkhulu — grandfathers (also : one's grandfather and other men of the same age as one's grandfather)
- 14 iNyatsi — here it is not clear whether the speaker referred to a libutfo or this was a person's name or a libutfo to which the person in question belonged . Seemingly it is the latter .
- 15 yelanywa'd — to have some-one come after you in the

2 E --- Kwakha Liba njalo . Nango-ke Liba
 E --- it yakhad' Liba njalo². 'There is Liba then
 asatala Bhukwane . Ngibala-ke inhloko³
 begetting Bhukwane . I am mentioning the inhloko³
 yakhe Liba lengiyona yabusa lomhlaba
 of him, Liba, the one (inhloko) which busa'd⁴ this
 lengikuwo . Nango-ke kube atale Bhukwane
umhlaba⁵ in which I am . There he is, after having
 awela, Kubonakala kutsi ufun' imigedze
 begotten Bhukwane, crossing, looking for caves here
 lapha kaNgwane . Kwakusakwa timphi
 in kaNgwane⁶ . It still yilwa'd⁷ timphi⁸
 njalo . Nango ewela Bhukwan'
njalo . There was Bhukwane crossing to yakha⁹
 ayokwakh' etul' eLucolweni . Akhile
etulu¹⁰ at eLucolweni . "Having yakhad at
 eLucolweni, was' uyabatata-ke labo-
eLucolweni, he then begot the bobabe¹² who
 -babe labatata tsine, bobabemkhulu .
 begot us, the bobabemkhulu¹³ . He begot
 Watale Mzwakumba, wase utala,
 Mzwakumba and then begot, Mzwakumba
 Mzwakumba sowutala Nyatsi, iNyatsi
 then begot Nyatsi, the iNyatsi¹⁴ of Mswati .
 yaMswati . LeNyatsi yaMswati-ke
 'This iNyatsi of Mswati then is yelanywa'd¹⁵
 yelanywa --- (ubindza sikhashana) bo ---
 --- (pauses for a while) by bo ---¹⁶ it
 yelanywa yiNdlavele . LeNdlavele-ke
 is yelanywa'd by iNdlavele¹⁷ . This iNdlavele then
 ngiyo-ke letala lobabe lotala mine .

of birth .

- 16 bo --- — speaker was thinking of the person (or people) yelama'd (see note 15) the iNyatri
- 17 iNdlavele — a libutfo of Mswati II which comprised mainly of men who were born roughly between 1856 - 1866 .
- 18 babe — singular form of bobabe (see note 12)
- 19 yelamana — come one after the other, in their order of birth
- 20 inkhaba — literally the navel . Figuratively that means a place where one's home is .
- 21 kuLiba waNgwane — meaning: "in Liba of Ngwane" .
Liba, oral sources indicate, was born of Ngwane II and was a ^(see below) brother of Ndungunye . Also a name of a village in eLudzakeni .
- 22 eLudzakeni — one of Ngwane II's residences built after his installation at Zombodze .
- 23 yehlela'd — (of liquid or semi-liquid thing) flow down
- 24 inkhosi — King (also a leader of any clan name)
- 25 umuti — homestead ; village .
- 26 fik'ed — to come to or arrive to a new place from another place .
- 27 kaNgwane — place where the royal family lives ; (also: present day Swaziland ; a part of Swaziland currently being administered as a homeland by South Africa .)
- 28 kaZombodze — locative form of Zombodze . A name of different Swazi royal residences that existed on different historic times . Currently there is one Zombodze east of Lobamba (central Swaziland) and another one situated at about 10km south of Mhlosheni (southern Swaziland)
- 29 nine bekunene — "You (plural) of the right hand side,"

is the one which begot the babe¹⁸ who begot
 Bayelamana -nje labantfu bobabili.
 me. They yelamana¹⁹ these two people. E --
 E --- balangitalelwe Khona, ngitalelwe
 where I was born, I was born right here
 Khona laph' eLucolweni. Laph' inKhaba
 at eLucolweni, where my inkhaba²⁰ is, in
 yam' ikhona, KuLiba waNgwane,
KuLiba waNgwane²¹ at eLudzakeni²². It is called
eLudzakeni. Kutsiwa kuseLudzakeni ngoba
eLudzakeni because it yehlelad²³ the Ludzaka
kwehlela ludzaka lwenkhosi nankh'
 (mud) of inkhosi²⁴, that umuti²⁵ of inkhosi
umuti wenkhosi lowefika ubuyiswa
 which fikad²⁶ (coming) from kaNgwane²⁷
kaNgwane watakwakha kaZombodze
 to yakha at kaZombodze²⁸. It (the umuti)
Uletfwa lapha kuBhukwane. Kwabonakala-
 was being brought here to Bhukwane. It was seen
 -ke, nine bekunene, kutsi: 'awu, nang'
 then, nine bekunene²⁹, that: "Ow, here is a
umuntfu uyandza. Solo uyabattundza
 person who yandza's³⁰. He: still tfundza's³¹ the
bantfwabenkhosi loBhukwane. Was' uya-
bantfwabenkhosi³², this Bhukwane. Then he
 -wutala-ke---, Bhukwane, sowutala
 begot ---, Bhukwane then begot boMahagane³³;
 boMahagane; Mahagane sowutala
 Mahagane begot boMlotjwa³⁴, I mean to say boIfongo³⁵.
 boMlotjwa, ungatsi boIfolo, Ifolo-ke
 Ifolo then begot boMlotjwa, the bobabe.
 sowutala boMlotjwa. Bobabe-ke. Laba

- a title used to address a group or gathering of Swazis
- 30 yandza's — literally, expands; spreads; multiplies
figuratively multiplies his generation or offspring
 - 31 ifundza's — literally, urinate. Figuratively: continue to beget children
 - 32 bantfwabenkhosi — literally, "children of the king" meaning princes or princesses
 - 33 boMahagane — Mahagane and other children
 - 34 boMlotjwa — Mlotjwa and other children
 - 35 boIfolo — Ifolo and other children
 - 36 Bhud' amadod' onjengendoda — literally: "one who dreams men; one who is like a man."
 - 37 umnakaboMlotjwa — brother of Mlotjwa (could be a sibling or a brother from an extended family)
 - 38 ngesidlwane — with/by sidlwane. A sidlwane is burning wood
 - 39 Mlangeni — title used address a prince or princess
 - 40 kaLobamba — residential place of the queen-mother during Sobhuza II's reign, also a capital of Sobhuza II, situated between Mbabane and Manzini. There were, however, other royal residences prior to this one which were called by this name.
 - 41 ingebe — child's sickness causing unsteadiness of neck; a breach-loading gun (Doke C.M. et al, English And Zulu dictionary (Wits, Johannesburg, 1958; p 74))
 - 42 shaya'd — beaten; hit (also defeated)
 - 43 dum-dum — could mean the sound produced by a gun

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These boMlotjwa then begot us. I, boMlotjwa-ke sebatala tsine-ke. Mine for instance, was begotten by Bhud' nje ngitalwa (uyambonga): "NguBhud' amadod' onjengendoda³⁶", the umnakabo-amadod', onjengendoda, umnakabo-Mlotjwa³⁷. The one to whom they say (recites his praises) -Mlotjwa. Labats': Ungene ngesidlwane: "you entered ngesidlwane³⁸, Mlangeni³⁹, Mlangeni Kalobamba. Uyingebe naba at Kalobamba⁴⁰. You are an inpebe⁴¹, here bakushayile. Udumdum kwenhlavu they are, they have shayad⁴² you. You are dumdum⁴³ ZakaMalinda, unhlavu zikhale kabi like bullets of KaMalinda⁴⁴. You are bullets that kwelase Ngudeni. Bathi ngusijad' khala'd kabi⁴⁵ in that (live)⁴⁶ of eNgudeni⁴⁷. They say you esimacond above. "Nguyeke lolowa-- are sijada⁴⁸ that has red emacondo⁴⁹." He is the lowabeka lolesinaye -nje lamuhla one who --- who bekad⁵⁰ the one we have today laph' emhlabeni waka Ngwane. Bomake here at emhlabeni⁵¹ of KaNgwane. The bomake balatelwa ngaye, emakhos' alapha balatelwa⁵² because of him, the emakhosi⁵³ of here KaLiba Awn, ngete ngamcedza Liba, at KaLiba⁵⁴. Ow, I can not finish Liba, boNkhosi⁵⁵, boNkhosi, ngoba nanguy' ahlahlotot' because there he hlohlototad⁵⁶ advancing ayawuphik' eSinceni, solo nguLiba. towards eSinceni⁵⁷. It is still Liba. There Nanguy' ayohlohlotot' aphika KaZulu

44. kaMalinda — an area found between Manzini and Siteki.
45. Khaláid kabi — produced a bad sound (could mean the bullets were deadly)
46. live — territory, country, land (sometimes a country's entire population)
47. eNgudeni — area within Mamba chiefdom, east of Hlathikhulu, name of Mamba umphiakathi (chief's kraal) in Southern Swaziland.
48. sijada —
49. emacondo — could mean emacondo (legs)
50. beka'd — could mean begot (also instal; place; appoint)
51. emhlabeni — literally means "in the soil" could mean: "in the land---"; "in the country---"; "in the territory---" ~~territory~~
52. bomake balatelwa — literally, mothers got delayed or passed season without fertilization
53. emakhosi — plural form of inkhosi (see note 24)
54. kaLiba — name of a village in eLudzakeni (see note 22)
55. boNkhosi — phrase used as a title to address Swazis usually a gathering of or a group of them
56. hlohlotá'd — could mean find one's way aggressively or forcefully.
57. eSinceni — range of hills about 17 km north-west of Sitfobela in central-southern Swaziland.
58. kaZulu — land of the Zulu people; territory of the Zulus

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he hlohlolota'd advancing towards KaZulu⁵⁸
 Khona le eTjeni laNgwane; lapha
 right there at eTjeni : laNgwane⁵⁹ where
 kukhulele Ngwane khona. Awela aya
 Ngwane grew up. He was crossing heading
 ngeshey' eCembeni, solo kugawele
 across to eCembeni⁶⁰. It is still full of
 bantfwabenkhosi, ngiyamangala nangifika
bantfwabenkhosi. I am surprised when I reach
 Khona kutsiwe : lapha nguKakiba : lapha
 there and kutsiwe⁶¹ : "Here it is at Kakiba; here
 nguKakiba." Indlunkhulu-ke yalabantfu,
 it is at Kakiba.⁶² The indlunkhulu⁶² then of these
 ngiyo leyalapha eLudzakeni. Lomuti
 people, it is this one of here at eLudzakeni⁶³. This
 kute kutsiwe kuseLudzakeni - nje
umuti⁶⁴ that it is called eLudzakeni, it is
 kushiwo ngemuti wenkhosi, lowesuka
 because of the umuti of inkhosi which
 ubuya le kube bawele bantfwabenkhosi
suka'd⁶⁵ coming from there after they had crossed
 bay' eMdzimba. Kwaseke kuyawutsatfwa
 the bantfwabenkhosi to go to eMdzimba⁶⁶. Inen it
 losilele unikwa lamakhosikati kutsiwe,
 was taken this Silele and was given to the
 nhinhi, loyamtfwanenkhoi utakwettfuka
emakhosikati⁶⁷ and it was said: "nhinhi⁶⁸ that
 temuva, kushiwo kulo Bhukwane, ngoba
umntfwanenkhoi⁶⁹ will be surprised there at emuva⁷⁰.
 besalwa timphi. Ngempela wafike
 It was ^{being} said to this Bhukwane because it was
 wakha la enhlakwemuti wa Bhukwane

- 59 e'jeni Langwane — "at / to the Rock of Ngwane"
- 60 eCembeni — possibly an area around or near
Lucolweni
- 61 Kutsiwe — literally "it is said"; meaning: "I am
told"; "they tell me"
- 62 Indlunkhulu — principal hut; main administrative
kraal.
- 63 eLudzakeni — (see note 22)
- 64 umuti — (see note 25)
- 65 sukad' — literary left; set off (eg on a journey)
meaning: was moved to another place.
- 66 eMdzimba — chain of mountains in central Swaziland
lying between the cities of Mbabane and Manzini
- 67 emakhosikati — principal wives of a chief (also:
courtesy term for married women; ladies)
- 68 nhinhi — equivalent to "no", a word ^{often} used when one
or more people debate(s) whether or not the idea he/
they want(s) to embark on would be right (in
relation to its consequences)
- 69 uMntfwanenkhozi — singular form of bantfwanenkhozi (see
note 32)
- 70 emuva — literally "at the back" meaning the place from
which they came.
- 71 yilwad' timpi — (see notes 7 and 8)
- 72 yakhad' — (see note 1)
- 73 wenkhozi — "(person) of the inkhozi" could mean child of the king
or can be used loosely to mean any person
who's under the king's administration.
- 74 umcuba — dry cattle dung; kraal manure
- 75 yehleta'd — (see note 23)
- 76 emabaleni — yards (or in modern gardens)

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still yilwad timphi⁷¹. Indeed he came and yakhad⁷²
loweMkhosi - Kwase Kusuka loludzaka
here ^(at a site) above the umuti of Bhukwane, him, wenkhos⁷³.
lomcuba wehlela lapha Kulo... Kulo...
then the ludzaka (mud), the umcuba⁷⁴, yehlelad⁷⁵ to ---
(uyahleka) Kulo... muti wa Bhukwane.
to --- (laughs) to the umuti of Bhukwane. The
lomcuba ugcwale laph' emabaleni
umcuba accumulated on the emabaleni⁷⁶ at the
ekhaya lowehla lapha kwwehla lapha
ekhaya⁷⁷, the one (umcuba) which had yehlad⁷⁸ from that
kuloweMkhosi longes --- longenhla. Lok'
of the wenkhos on the upper side. Then
asesuka njengoba ngishilo kutsi
he moved, as I have pointed out that he
wages' uyesuk' utakwakha laph'
then moved to come and yakha⁷⁹ here at
eSikhaleniseligundwane, babenabani Koduwa
eSikhaleniseligundwane⁸⁰ - who were they with by
make, umntwanenkhos, lobekhona lapho?
the way, make⁸¹, umntwanenkhos who was
Mabesuka phela leJeni laNgwane
there? When they moved, phela⁸² from there at
kutsiwa kukaZombodze. (Kukhona longati
eJeni laNgwane it is said it is at KaZombodze⁸³ (some-
uyahleba) Ungakhumbula? Babenanangu,
-one seems to be whispering) Can you remember? They
ngitakutjela (uyabindzabindza). Nhenhe
were with nangu⁸⁴, I'll tell you (pauses for a while).
babenaloNdvungunye, kwakha kwabo laph'
Nhenhe, they were with Ndvungunye when they
eSikhaleni, njengoba - nye bona abayanya

- 77 ekhaya — home (also: a dwelling place)
- 78 yehla'd — (see note 23)
- 79 yakha — (see note 1)
- 80 eSikhaleni seligundwane — place located at about 5 km east of Mhlosheni (southern Swaziland)
- 81 make — mother; one's mother; mother by virtue of being one's father's second, third, etc. wife in a polygamous marriage. Sometimes used loosely by a husband to mean "my wife" as it seems likely in this context.
- 82 phela — seems to connote ideas like: "you'll remember / recall that ---"; "you know that ---"
- 83 kaZombadze — (see note 28)
- 84 nangu — word used when one forgets the name of the person he wants to mention in order to maintain the flow of speech and also to keep the listener listening while the speaker is still thinking of the name.
- 85 nhenhe — ~~the~~ word has been used to indicate that the speaker has found the answer.
- 86 eSikhaleni — possibly short form for eSikhaleni seligundwane (see note 80 above)
- 87 lahlwad — literally throw away something; dispose of; get rid of. A euphemistic term for bury (buried)
- 88 kaNgwane — (see note 27)
- 89 eMbilaneni — hill used as a site for royal graves found at about 8 km south of modern Mhlangano (southern Swaziland).
- 90 bantfwabenkhasi — (see note 32)
- 91 kitsi — our place, the place in which the interviewee and the rest of his community members live.
- 92 emuva — refers to a place which was used as an

yakha'd there at eSikhaleni⁸⁶ as they were
 kuyawulahlwa lekaNgwane, balaph'
 not lahlwa'd⁸⁷ there at kaNgwane⁸⁸, they are
 eMbilaneni labalahlwa khona, labo
 there at eMbilaneni⁸⁹ where they were lahlwa'd,
 bantfwabenkhosi, lapha kits' emuva.
 those bantfwabenkhosi⁹⁰, here in kitsi⁹¹ at emuva⁹²
 Lokusho kutsi-ke nami loku
 which means that this also makes me
 kuyangitsakasisa ngoba ngiyat'
 happy because I know the umtsambo⁹³
 utrambo wami lapha ngachamuka
 of mine where I chamuka'd⁹⁴ and where
 khona nalangatalwa khona. Angiva
 I was born. I don't hear it ngendzaba⁹⁵.
 ngendzaba. Ukute kube nguLiba-nye
 that it was Liba, e--- it was Liba
 e--- nguLiba ngaNgwane loLiba
ngaNgwane⁹⁶. Then this Liba tfundza'd⁹⁷
 atfundze laba boBhukwane. Nine
 these boBhukwane⁹⁸. Nine Bekunene⁹⁹ - (seemingly
 bekunene. (kungati kunelivi lemlumbi)
 there is a white man speaking)
 1 Ku--ku--kufika kwenu la ngulesikhatsi
 The--the--arrival of you (plural) here was ~~it~~ during
 Somhlolo akaZombodze noma ngelesikhatsi
 the time when Somhlolo was at kaZombodze¹⁰⁰ or it was
 asela eShiselweni?
 during the time when he was still here at eShiselweni¹⁰¹.
 2 AbesalekaZombodze. AbesakaZombodze phel'
 He was there there at kaZombodze. He was
 uSomhlolo.

earlier settlement before moving to another place, in this case Shiselweni (the Ngwane settled there first before moving northwards)

- 93 umtsambo — literally vein; a figurative language meaning the source; place where one came (and sometimes origin)
94. Chamuka'id — came from (appear; emerge; surface unexpectedly)
- 95 ngetindzaba — by being told; through hearsays
- 96 ngaNgwane — because of Ngwane who begot him (to make him exist)
- 97 tfundza'id — literally "urinated", a figurative language meaning begot
- 98 boBhukwane — Bhukwane and others
- 99 Nine bekinene — (see note 29)
- 100 kaZombodze — (see note 28)
- 101 eShiselweni — name of present-day administrative district of Swaziland, the history of which dates ^{back} to as early as Sobhuza I's reign
- 102 indzaba — story; history
- 103 emakhosi — (see note 53)
- 104 iNdlavele — the libutfo of or members of the libutfo of iNdlavele which was a libutfo (regiment) that was formed during the reign of Mswati II comprising largely of men born in the years between approx 1856 - 1866
- 105 bobabe — (see note 12)
- 106 yehla'd — descended; came down
- 107 eLubanjeni — locative form of the mountain range which forms the eastern border of Swaziland.
- 108 eGolela — locative form of present-day town on the South African side of the border (south east of Swaziland)

at KaZombodze phela Somhlolo.

1 Unalo lwati yini longasitjela lona
Do you have knowledge which you can tell
ngaNgwane?
us about Ngwane?

2 Awu, indzaba yaNgwane lofundze
Ow, the indzaba¹⁰² of Ngwane who fundzad
onkhe lamakhosi aLapha kaNgwane,
all the emakhosi¹⁰³ of here in kaNgwane,
nginelwati loluncane lokutsi be ---
I have knowledge which is little which --- I
bengitjelwa ngileMdlavele beyi --- leyitaka
was told by the indlavele¹⁰⁴ which --- the one
bobabe kutsi kutse nakwehla umuti
(indlavele) which begot bobabe¹⁰⁵ that when it
wakaNgwane wehl' eLubonjeni utakwakh'
yehlad¹⁰⁶ the umuti of kaNgwane from eLubonjeni¹⁰⁷
eGolela, abesakhona Ngwane. Ekwehleni
to yakha at eGolela¹⁰⁸, he was abesakhona¹⁰⁹ Ngwane.
kuNgwane-ke kube kwehliwe kutiwe
After the kwehla¹¹⁰ of Ngwane, after they had
eGolela, bang' asahlala loyomntfwana
yehlad to come to eGolela, he did not stay (for
lapho, watsatfwa wayawufihlwa le
long) that umntfwana¹¹¹ there, he was taken to
kuGodlwako, lalakubitwa kutiwe
be fihlwa'd¹¹² there in kuGodlwako¹¹³ where it is
kuse ijeni laNgwane khona. Afihlelw'
called eJeni laNgwane: He was being fihlwa'd
imphi yalaba bakitsi labasicosha
because of the imphi¹¹⁴ of these bakitsi¹¹⁵ who were
ngemuva bakaJembe, emaIfonga, kutsi

- 109 abesakhona — was already born; was already living; was already there; was already present; etc
- 110 kwehla — the practice or process of descending or coming down
- 111 umntfwana — child (also heir to the throne)
- 112 fihlwa'd — hidden; placed
- 113 kuGodlwako — locative form of the place of Godlwako, a craggy mountain found about 5 km south of the Swaziland border.
- 114 impi — battle; war; a fighting (also regiment)
- 115 bakitsi — people of the home, community or place from which one (in this case the interviewee) comes or lives
- 116 bakaTembe — the Tembe people, a name of the peoples who live east of the Lubombo mountains between present-day Maputo and Lake Sibaya
- 117 emaTfonga — generic term for the inhabitants of the area east of the Lubombo mountains and south of present-day Maputo.
- 118 bukhosi — kingship; royalty; sovereignty
- 119 kubona lokubi emvakwakhe — practice of seeing or noticing danger when it approaches
- 120 wena wekunene — singular form of Nine bekunene (see note 29)
- 121 nje — one of the siSwati words whose meaning is influenced by the context in which they are used. This one, as used here, could mean "for instance".
- 122 tsatsa'd — take; listen to attentively
- 123 khulumad — spoke; talked; the telling of a story
- 124 faka'd — put; wrote; commit in writing; record
- 125 nephepheni — wrote in paper; record on a paper

chasing us behind, who were baka Tembe¹¹⁶, the
 bangafike bambulale. Kucala-nye
ema Ifonga¹¹⁷ because they ^{could} come and kill him.
 nangitfola, ukut' atsatsa bukhosi

The beginning, when I hear, that he assumed the
 lapha kaNgwane, utsatsa umuti sowu-
bukhosi¹¹⁸ here in kaNgwane, he assumed (it)
 -lapha eShiselweni, eTjeni laNgwane,
 when the umuti was here at eShiselweni, at
 lapha bamkhandze umntwana asakhulile
eTjeni laNgwane, where they found the umntwana
 khon' asakwati nekutibalekela, Kubona
 having grown up and even able to run away
 lokub' emvakwakhe.

for himself, the Kubona lokubi emvakwakhe¹¹⁹

1 Kukhona yini e --- e --- lamadvodzan'
 Is there any e --- e --- of the sons of
 aNgwane losawakhumbula ngemagam'
 Ngwane whom you still remember by their
 awo?

names?

2 Awu, wena wekunene, emadvodzan'
 Ow, wena wekunene¹²⁰, the sons of Ngwane,
 aNgwane ngingakutekela ngawo. E ---
 I can tell you about them. E --- I do.
 ngingawo - nye lamanye na --- ngadziwe
 have some nje¹²¹ --- I even tsatsa'd¹²²
 ngatsatsa nami nakukhuluma leNdlavele
 when it khuluma'd¹²³ the iNdlavele, I even
 ngadziwe ngakufaka nephepheni kuti
faka'd¹²⁴ it nephepheni¹²⁵ that, may be, the
 kumbe nami nesitukulwane lenginaso

- 126 Situkulwane — younger generation; offspring; descendants
- 127 buka — look at; check; refer (e.g. to the written or recorded material)
- 128 bobabemkhulu — grandfathers (also: fore-fathers)
- 129 bobabe — fathers; father and others
- 130 bomkhulu — grandfathers; grandfather and others
- 131 tinhloko — plural of inhloko (see note 3)
- 132 umhlaba — (see note 5)
- 133 bantfwabenkhosi — (see note 32)
- 134 nangu — this one; the present one (e.g. Sobhuza II)
- 135 umtfombo — fountain; source; spring
- 136 yetsemba — hope; have hope; trust; have trust; believe
- 137 tinsika — pillars; (also: mainstays; posts)
- 138 kitsi — of the interviewee's family or clan.
- 139 insika — singular form of tinsika (see note 137 above)

Situkulwane¹²⁶ of mine which I have, could
 Singabohe sibuka kutsi "Owu, kantsi"
 sometimes buka¹²⁷ that: "Owu, so the bobabemkhulu¹²⁸
 bobabemkhulu naba, nabababe naba,
 here they are, and the bobabe¹²⁹ here they are,
 nabomkhulu naba! "E-- emadvodzan'
 and the bomkhulu¹³⁰ here they are!" E-- the sons
 aNgwane nankha: e--- yes-- yekucala,
 of Ngwane are: e--- the--- the first one, I
 ngitakutsi, nguMdvungunye, languwana - nye
 will say, it is Mdvungunye, the ones who were
 abetinhloko temhlaba te--- tinhloko
 the tinhloko¹³¹ of ^{the} umhlaba¹³² of --- the tinhloko
 tebantfwabenkhosi laNgwane; bese
 of bantfwabenkhosi¹³³ here in kaNgwane. Then
 kulandzel' uSomhlolo; bese kulandzela
 next is Somhlolo; followed by Mswati;
 Mswati; bese kulandzela Mbandzeni;
 followed by Mbandzeni; followed by
 bese kulandzela Mahloko-hla; bese
 Mahloko-hla; followed by nangu¹³⁴ which
 kulandze nangu lesinaye - nye manye.
 we have right now. It is still the
 Soloku ngumtombu wonkhe lowo.
umtombu¹³⁵ of Ngwane all that. I yetsemba¹³⁶
 Ngiyetsemba kutsi tinsika takitsi
 that they are the tinsika¹³⁷ of kitsi¹³⁸ these. The
 leti lelesinaye - nye yinsika yelisotto,
 one we have, for instance, is the seventh
 yesikhombisa (kukhona loKhulumela phansi)
insika¹³⁹ (some-one speaking in low tone)
 1 Ungasitjela yini lamanye emadvodzana

140 tfundza'd — (see note 97)

141 wena wekunene — the phrase could also be used to mean "yes" as it is used in this context. (compare with the other usage in note 120)

142 enhlokweni yami — lit: "the heard of mine", meaning my heard; my memory.

143 cocela'd — told; told in a narrative form; told as when telling a story.

144 basa'd — kindled a fire; made a fire.

145 esangweni — locative form of the front gate of a cattle byre; a place where men meet round fire in the early morning and evening.

Can you tell us other sons of ---
 a --- aNgwane ngaphandle kwaNdvungunye
 of Ngwane other than Ndvungunye
 na Liba?
 and Liba?

2 Awu, Li --- na Liba, lo Liba? Wo. Awu,
 Ow, Li --- and Liba, this Liba? Oh, the
 emadvodzana aNgwane manengi.
 sons of Ngwane are many. They are
 Manengi, wena wekunene, ngoba
 many, wena wekunene, because he has
 utfundzile naye lomuntfu.
 also fundza'd¹⁴⁰ this person.

1 Kukhona koduwa lamanye emagama
 There are however some whose names
 abo lowubatiko ---
 you know ---

2 Ema --- emadvodzan' aNgwane?
 The --- the sons of Ngwane?

1 Wena wekunene.

wena wekunene.¹⁴¹

2 Awu, ngingeke ngichaze kakhulu,
 Ow, I can not explain too much, wena
 wena wekunene, labanye sengibakhohlwe
wekunene, some of them I have forgotten
 ne. --- nenhlokweni yami noma iNdl ---
 even --- even. in (the) enhlokweni yami¹⁴²
 iNdlavele beyingicocela nasibase laph'
 despite that the iNdl --- the iNdlavele cocelad¹⁴³
 esangweni, ngoba loku beyikucoca
 me when we had basad¹⁴⁴ there at esangweni¹⁴⁵
 beku --- beyikucoca sihleli laph'

146 imbasha — dry or semi dry maize

147 mnh — "yes"

148 Kuphatsa — practice of/way of governing;
administering

149 catsa — literally, big or broad. Metaphorically,
substantial; tangible

150 Sobala — obvious; clear (to every-one e.g. known)

151 phela — (see note 82)

152 wena weluhlanga — "You of the Reed", phrase
used the same way as wena
wekunene (see note 120)

153 phatsa — govern; administer; be in charge of;
be in control of

154 kakiba — (see note 54)

155 yelanywa'd — (see note 15)

156 bukhusi — (see note 118)

because this it (intlavele) cocáid --- it cocáid
 esangweni sigaying' imbasha mnh.
 when we were seated there ^{at} esangweni, roasting imbasha¹⁴⁶, mnh.¹⁴⁷

1 U---sakhumbula-ke ngekuphatsa
 D--- do you still remember then about the
 kwaBhukwane kutsi kukhona yini
kuphatsa¹⁴⁸ of Bhukwane if there was anything
 lokucatsa lokusobala lowungakukhuluma
 which was catsa¹⁴⁹ and sobala¹⁵⁰ which you
 ngaye wena wekunene?

Can talk about concerning him, wena wekunene?

2 Awu, wena wekunene, ngingakubeka
 Ow, wena wekunene, I can tell you that
 lokuncane, e --- ngekuphatsa kwaBhukwane
 which is little e --- about the kuphatsa of
 Bhukwane phela, kunje, wena
 Bhukwane. Bhukwane, phela¹⁵¹, this is how it is,
 weluhlanga, ngalolwatana : akusiye
wena weluhlanga¹⁵², according to the little knowledge :
 Bhukwane lebengiyena afanele
 It is not Bhukwane ^{who} was supposed to phatsa¹⁵³
 kuphatsa lapha kaLiba. Umuntu
 here at kaLiba¹⁵⁴. The person who was supposed
 longuyena abefanele kuphatsa nguVezi.
 to phatsa is Vezi. This Vezi then is the
 loVezi-ke ngulomdzala. Welanywa
 eldest. He is yelanywad¹⁵⁵ by this Bhukwane.
 nguloBhukwane. E --- ukute-ke

E-- that the bantfwabenkhosi and the
 bantfwabenkhosi nebukhosi bemhlaba
bukhosi¹⁵⁶ of umhlaba took Bhukwane and
 butsatse Bhukwane bumbuyise laph'

157 emuva — (see note 92)

158 bheka — look after; watch over; keep protected against possible dangers.

159 live — (see note 46)

160 bakaZulu — Zulu people; people of the Zulu nation; Zulu speaking people

161 hleka's lite — "laughs at nothing": gets easily amused; gets pleased by trivial things (and therefore could be easily swayed from his responsibility)

162 umuti — (see note 25)

163 sengicuphula — beginning to display my skills or art of dancing (traditional dancing)

164 giya — the doing of the dancing already mentioned in note 163.

165 bonakala'd — literally "was seen" figuratively: could mean it was then resolved that something be done (e.g. to dispossess him of the kingship)

166 lomncane — younger one; younger brother

brought him here at emuva¹⁵⁷ to phatsa and
 emuva kutawaphatsa kubheka lelie
bheka¹⁵⁸ this live¹⁵⁹ here that it should not be
 laph' emuva kutsi lingatfunjwa
 captured by these bakaZulu¹⁶⁰, it happened
 ngulaba bakaZulu, kwenteke kutsi
 because this Vezi was a person who is like-
 lollezi ungumuntu lonjenga --- longumuntu
 --- a person who is just like some-one who
 -nje njengemuntu lo--hleka lite, e---
hleka's lite¹⁶¹ e--- so much so that this
 ngangokuba lomuti wakutsi unabo -nje
umuti¹⁶² of kutsi has got people who are like
 labantu labanjalo banengi kube
 that, they are many. they would, as we are
 njengobe ngihleti -nje unganjibona
 sitting, you would see me sengi-
sengicuphula ngigiya, ngigiya, ngigiya
-cuphula¹⁶³ and then giya¹⁶⁴, and giya and giya,
 e--- nibuke kutsi: "awu, lomuntu
 e--- and you would watch (questioningly) that: "Ow,
 bhlala atsi bahleti bantu bes'
 this person who when people are seated would
 uyagiya utsi angabaphatsa bantu?"
 then giya, do you think he can phatsa people?"
 Agiyele lite kwabonakala-ke inkhosi
 He used to giya for nothing. It bonakala'd¹⁶⁵ then,
 yakaNgwane, masengitfola, kutsi kwatsi
 the inkhosi of KaNgwane, when I hear, that,
 makubuyiswa lolomncane laph' emuva
 when it was being brought, the lomncane¹⁶⁶ here
 watsatfwa yena nang' ahamba ngemphi

- 167 emuva — (see note 92)
- 168 imp'hi — regiments or warriors (compare with note 114)
- 169 umnakaboBhukwane — brother of Bhukwane
- 170 khishwa'd — sent out; released; instructed to go out
- 171 kaMgabhi — at the place of Mgabhi, a place found west of present-day Bhunya (central Swaziland)
- 172 khokho — great-grand parent; ancestor
- 173 funga — the practice whereby one commits himself to undertake to do something despite any difficulties that may arise; to swear to do something. So this means when these (people) want to undertake such a commitment they mention the name of their khokho (note 172)
- 174 Vez' kaMgabhi — Vez' of/at Mgabhi
- 175 imp'hi — (see note 114)
- 176 yelanywa'd — (see note 15)
- 177 umnt'wanenk'ho — (see note 69)
- 178 eShiselweni — (see note 101)
- 179 bant'wabenk'ho — (see note 32)
- 180 eMdzimba — (see note 66)
- 181 wena weluhlanga — (see note 152)
- 182 inkhosikati — singular form of emakhosikati (see note 67)
- 183 unina — mother; one's mother ^{from} any of the wives of a polygamist

at emuva¹⁶⁷, he was taken and he went with
 lo -- loVezi, umnakaboBhukwane. Mang'¹⁶⁹
 the imphi¹⁶⁸, this Vezi, the umnakaboBhukwane. There
 ahamba ngem --- nemphi leyayikhishiwe
 he went with --- with the imphi which had
 iya kaMgabhi, lapha afela khona - nye
 been khishwa'd¹⁷⁰ to go to kaMgabhi¹⁷¹, where he
 loKhokho wami. Natsi simfunga sitsi
 died, this khokho¹⁷² of mine. And we (people of his
 Vezi kaMgabhi. Uafela lapha kaMgabhi
 clan), we funga¹⁷³ him saying Vezi kaMgabhi¹⁷⁴. He
 emphini, lolowelanywa nguBhukwane,
 died there at kaMgabhi in the imphi¹⁷⁵, the one
 longuyena mntfwanenkhozi abefanele
 who is yelanywa'd¹⁷⁶ by Bhukwane. He was the
 kutsi abuyiswe ya eShiselweni
umntfwanenkhozi¹⁷⁷ who was supposed to be brought
 atobheka lelive kubantfwabenkhozi
 here at eShiselweni¹⁷⁸ to bheka this live among
 nasebewele bay' eMdzimba, basuka
 the bantfwabenkhozi¹⁷⁹ after they had crossed to eMdzimba¹⁸⁰
 laph' eShiselweni. Wena weluhlanga,
 coming from here at eShiselweni. Wena weluhlanga¹⁸¹

1 Babetalwa yinkhosikati yinge yini
 Wena wekunene? inkhosikati¹⁸²
wena wekunene?

2 Babetalwa yinkhosik ---
 They were born by ---
 1 Unin' abemunye yini?
 Was the unina¹⁸³ one?

2 Nhenke, nkhozi, basho njalo bantfwa -

184 Mhenke — Yes

185 Nkhosi — title used to address a prince or princess. Sometimes it is used loosely to address any Swazi whose surname is unknown to you. The surname itself (Nkhosi) is a royal clan name.

186 bantwana — children

187 yelamana'd — (see note 19)

188 inkhosikati lenkhulu — Senior inkhosikati
(see note 182 for inkhosikati)

189 inkhosi — (see note 24)

190 make — mother (see also note 81)

191 labadzala — senior members of society;
elderly people

192 lenkhulu — Senior (see also note 188 above)

193 LaMcumbela — daughter of a man whose name or surname was Mcumbela

194 tsatfwa'd — be taken (as); be treated (as)

195 bantfu labakhulu — literally "big people" meaning
a respected people; a feared nation

196 bantfu -nje — a simple people; a weak nation

197 kutsatfwa — "being taken". The speaker here could have understood the interviewer to be referring to the literal meaning of the word ("to take") when in fact the interviewer had meant to refer to the figurative meaning the word which is "treated (as)"

Mhenhe¹⁸⁴, Nkhosi¹⁸⁵, they say so, the bantfwa-benkhosi. Batsi unina abemunye

-benkhosi. They say the unina was one, (of) labantfwana, babelamana.

these bantfwana¹⁸⁶. They yetamanad¹⁸⁷.

1 Inkhosikati lenkhulu yakhe Bhukwane

The inkhosikati lenkhulu¹⁸⁸ of him, Bhukwane, leyatala inkhosi lemlandzelako

which bore the inkhosi¹⁸⁹ which took over from uyayikhumbula yini? (Kukhona lovakala

him, do you still remember it? (some-one

atsi: Angiva --- unina - ke, unina - ke

heard saying: "I don't understand --- the unina, make wa --- ")

the unina, the make¹⁹⁰ of --- ")

2 Awa, wena wekunene, labadzala

Ow, wena wekunene, the labadzala¹⁹¹ told

bangitjele kutsi inkhosikati lengiyona

me that the inkhosikati which was (lenkhulu)¹⁹²

kwati nangabe asafile Bhukwane

when he had died Bhukwane, it was kwakungulaMcumbela. LaMcumbela.

LaMcumbela¹⁹³. LaMcumbela.

1 Beku--bantfu leba--- sebatsatfwa

Were they--- a people who --- were then

njengebantfu labakhulu yini noma

tsatfwa'd¹⁹⁴ as bantfu labakhulu¹⁹⁵ or they were

kwakubantfu - nje?

just bantfu-nje^{196?}

2 Kutsatfwa baphi ?

Kutsatfwa¹⁹⁷ which people?

1 Sengisho kutsi kwase kuvele kwive

- 198 sive lesikhulu — literally "a big nation" meaning:
a strong nation in terms of political
organization and military might; a respected
nation; a feared nation
- 199 hloniphekad — been respectable; not looked
down at with contempt; etc.
- 200 bafokatana — a common people; a people that
could be treated with contempt; etc.
- 201 phela — (see note 82)
- 202 imiphakatsi — administrative kraals of
chiefs
- 203 indzawo — place; area; land; territory
(also space)
- 204 bekunene — phrase used to refer to a people
in question; a people being talked
about; a people being discussed
- 205 eLuceleweni — (see note 11)
- 206 eLudzakeni — (see note 22)
- 207 Lucolo — name of a mountain in eLuceleweni
(see note 11)
- 208 umuti — (see note 25)

I mean that was it already a sive
 lesikhulu lesihloniphekile yini noma - nje
lesi khulu¹⁹⁸, one that had hloniphekad'¹⁹⁹ or
 beniba -- benibafakatana
 just bafakatana²⁰⁰

2 Awu, -- kani soloku phela nalamuhla
 Ow, --- even today, phela²⁰¹, ---
 loku lo -- , wena wekunene, ukuba
wena wekunene, had we been bafakatana,
 sasibafakatana ngayifile lemiphakatsi
 they would have been dead, these imiphakatsi²⁰²

1 Beba hlalaphi - ke , beba -- hlala kuyiphi
 Where were they staying then, they --- stayed
 indzawo laba bekunene ngesikhatsi
 in which indzawo²⁰³ these bekunene²⁰⁴ during
 sakaMcumbela?

the time of LaMcumbela?

2 Awu, bebakhona lapha , Nkhosi ,²⁰⁵
 Ow, they were here , Nkhosi, at eLucolweni,
 eLucolweni , lalakutsiwa kuseLudzakeni
 where it is called at eLudzakeni²⁰⁶, at
 khona , eLucolweni . Yintsaba loLucolo
eLucolweni. It is a mountain this Lucolo²⁰⁷
 Umuti kuseLudzakeni, ligama lalomuti.
 The umuti²⁰⁸ is called eLudzakeni, the name of
 mnh . Nansi - nje le -- nansi - nje
 the umuti. Here is the --- here is the mountain
 lentsab' uyibona . Ngayo le . Kusukela
 as you see it . This is the one . It begins the
 Lucolo - nje khona lapha , nalo
Lucolo right here and it stretches until
 luhamba luyawufika . kutholomi , lakutsiwa

208 Kuthholomi — possibly the area located between Sidvukodvo and Siphofaneni.

210 umphakatsi — singular form of imiphakatsi
(see note 202)

211 yakhád — (see note 1)

212 kakiba — (see note 54)

213 bantwana — children (meaning the younger generation)

214 phatsád — (who have now) taken over ^{the} reigns; (now) in power (see note 153)

215 bobabe — (see note 129)

216 eKusitini — possibly an area in or near Lucolweni.

217 lahlwa'd — (see note 87)

218 phatsa'd — (see note 153)

it reaches Kuthholomi²⁰⁹, where it is said it is Kuthholomi Khona luyaphela Lucolo. called Kuthholomi. It ends, the Lucolo there. (Kuvakala livi litli: " --- ngumfula - ke ") (A voice heard saying: " --- is a river ")

1 Nisekhona Khona -- lisekh -- basekhona
 Are you^(plural) still there --- is it --- are they
 Khona namanje?

still there even now?

2 Namanje soloku nang' umphakatsi²¹⁰
 Even now, here's the umphakatsi having
 wakhi' eludzakeni Kaliba, bantwana
yakha'd²¹¹ at eludzakeni in Kaliba²¹², the
 lasebaphetse. (Kukhona labavakala bakhulum-
bantwana²¹³ who have now phatsa'd²¹⁴ (some are
 -ela phansi). Sisemadlizen' abo - nye
 heard speaking in low tones) We are on the graves
 bobabe. Na Bhukwane nal' lidliza
 of them, the bobabe²¹⁵. And Bhukwane here is
 lakhe - nye ngale ngaphasi, kubuk'
 his grave down over there facing at
 eLusitini, laph' alahlwe Khona
elusitini²¹⁶, where he was lahlwad'²¹⁷,
 Bhukwane.

Bhukwane.

1 Utsike shifu -- kwakungubani shifu
 He is saying then, the chief --, who was the chief
 lobekaniphetse kuleso sikhatsi?
 who had phatsa'd²¹⁸ you at that time?

2 Kuphatse Bhukwane. Wafa Bhukwane,
 It phatsa'd Bhukwane. He died Bhukwane,
 Kwaphatsa Mahagane. Wafa Mahagane,

219 umnaketfu — brother of mine ; my brother

220 lahlekád — literally, "got lost", a polite way of saying died.

221 emakhosi — (see note 53)

222 hlalád — "stayed (or seated)" meaning left on our own ; left without ; no longer have one .

223 sisonge tandla — "folding arms" meaning (we are) left helpless ; stranded, etc

224 nine bekunene — (see note 29)

225 kuhlasela — the practice of attacking ; invading raiding or waging a war against

226 bakaZulu — (see note 160)

227 indzawo — (see note 203)

228 wena wekunene — (see note 120)

it phatsá'd Mahagane - He died Mahagane ,
 Kwaphatsa ifolo . Wafa ifolo , Kwaphatsa
 it phatsá'd ifolo . He died ifolo , it phatsá'd
 Mlotjwa . Sowufile Mlotjwa , sekuphetse
 Mlotjwa . He has died Mlotjwa , it has
 Vezi nyalo , umnaketfu . Sowusi ---
phatsá'd Vezi now , the umnaketfu²¹⁹ . He has ---
 sowusilahlekele - ke naye lentsandzane
 he has also lahleká'd²²⁰ , this orphan which
 beyisele kulamakhasi lengikubalela
 had been left amongst these emakhosi²²¹ which
 wona . (Kuvakala livi lemlumbi)

I count for you . (A white man's voice is heard)
 Sesihleli - nje sisonge tandla , nine
 We have now hlalá'd²²² . Sisonge tandla²²³ , nine
 bekunene .

bekunene²²⁴

1 (livi lemlumbi solo liyevakala . Kungumanje
 (the white man's voice can still be heard . He is now
 uvakala ati : --- I'm talking about the
 heard saying : " --- ngikhuluma ngatesikhatsi ---)
 time --- ") Kukhona yini lowungasitjela
 Is there anything you can tell us
 kona nge - kuhlasele kwebaka Zulu
 about the kuhlasele²²⁵ of the bakaZulu²²⁶
 kulendzawo le ?
 in this indzawo²²⁷ ?

2 Mnh , (sewuyahleka . sekuphindze kukhala
mnh , (then he laughs . A cock crows) Ow,
 lichudze) awu , wena wekunene ,
Wena wekunene²²⁸ , I used to hear
 ngangitfolo nangako loko . Ukute phela

229 bantfwabenkhasi — (see note 32)

230 sakaká'd — got scattered; got dispersed;
spread to other places

231 umhlaba — (see note 5)

232 boSongezane — Songezane and others

233 cedzela'd — finished; smashed; killed

234 eMhlatfute weMakhasi — "at/in the Mhlatfute
of emakhasi (Kings)". Mhlatfute
is a river which rises in South-
central Swaziland flowing north-east
past Nyudzeni to join the Lusutfu
river.

235 bobabemkhulu — (see note 128)

236 etilokwaneni — locative word used when
one forgets the locative name of the
place(s) he wants to talk about (to
maintain the flow of speech).

237 eMfombotsini — possibly an area within
Lucolweni

238 phela'd — got finished; perished

239 ceduwa'd — passive form of the verb cedza (finish)
(see cedzela'd (note 233 above))

about that too. That, phela, e --- the
 e -- bantfwabenkhosi basakake
bantfwabenkhosi²²⁹ sakaka'd²³⁰ all over the
 wonkh' umhlaba - nye, nabaya labanye
umhlaba²³¹, there are some bantfwabenkhosi,
 bantfwabenkhosi boSonyezane baye
boSonyezane²³², they ultimately cedzela'd²³³
 ba -- babacedzela nako eMhlatfute
 them there at eMhlatfute wemakhosi²³⁴, when
 wemakhosi, nawuva - nye kutsi kukhon'
 you hear that there is the uMhlatfute
 umhlatfute wemakhosi nankho - nye
wemakhosi, there, for instance, are the graves
 ematfuna abobabe newebantfwa -
 of bobabe and those of bantfwabenkhosi
 -benkhosi abobabemkhulu lapho
 of bobabemkhulu²³⁵ there at etilokwaneni²³⁶,
 etilokwaneni, e -- eMtfombotsini.
 e --- at eMtfombotsini²³⁷. The bridge, for instance,
 lelibhuloho - nye nawuwela kulo
 when you cross it, the one which it is said
 lelekutsiwa leMhlatfute yenyusa lon'
 is of eMhlatfute, go up by it you will find
 utawukhandza lapha kwaphela khona
 where it phela'd²³⁸ the bantfwabenkhosi. They
 bantfwabenkhosi²³⁹ baceduwa ngabo
 were being ceduwa'd by them, these about whom
 laba lowungibuta ngabo bakaZulu.
 you ask me, the bakaZulu. (The cock
 (liphindze liyakhala lichudze)
 crows again)

1 --- busa -- kubusa -- ?

- 240 busa — see present tense of busá'd (see note 4)
- 241 busá'd — (see note 4)
- 242 imphi — (see note 168)
- 243 phatwa'd — (have some-one to) be in charge of ; lead ; command.
- 244 iNdlavele — (see note 104)
- 245 iNyatsi — a libutfo (age regiment) formed during the reign of Mswati II. It largely comprised of men born between c 1835-1846
- 246 emtfojjeni — locative form of "umtfoambo"; fountain, spring ; source.
- 247 uMhlatfute lomkhulu — "big/great uMhlatfute"
- 248 uMhlatfute lomncane — "little uMhlatfute"
- 249 eMayhuku — possibly Mooihvek found south of Khubuta (central-southern Swaziland)
- 250 emphakatsini — locative form of umphakatsi (see note 210)
- 251 kaNtamo — in the place of or in the chieftaincy of Ntamo.
- 252 eSifobeleni — locative form of Sifobela, an area about 12 km east of Khubuta in central-southern Swaziland
- 253 kuShifu — in the place of or chieftaincy of chief

--- busa²⁴⁰ --- it busá²⁴¹ --- ?

2 Kwakubusa Mswati phela. Ngoba
It busá²⁴² Mswati, phela. Because that imphi
leyomphi yayiphettwe yiNdlavele ne-
had been phattwad²⁴³ by the ndlavele²⁴⁴ and
-Nyatsi yaMswati.
the iNyatsi²⁴⁵ of Mswati.

1 eMhlatfuzo kukuphi lapha, ungasi-
At eMhlatfuzo, where is that here, can you
-tjela yini?
tell us ?

2 Wo, eMhlatfute - ke, wena wekunene,
Oh, at eMhlatfute, wena wekunene, as
njengoba silapha - nye, sise mtfonjeni
we are here, we are at the emifonjeni²⁴⁶
weMhlatfute lomkhulu, lalasikhona - nye.
of the uMhlatfute lomkhulu²⁴⁷, right where we are.
E-- ukhona - k uMhlatfute lomncane
E--- there is also the uMhlatfute lomncane²⁴⁸ which
losuka le eMayhhuku. Nguwo - ke
begins there at eMayhhuku²⁴⁹. It is the one
lowehlako wehle wehle nango uma
which stretches down right to the point
ucondz' emphakatsini kaNtamo - nye
where you go straight to emphakatsini²⁵⁰ of kaNtamo²⁵¹
uchamuka ngala eSifobelweni uwela
when you come from this side at eSifobelweni²⁵²,
wona - ke loMhlatfute. Ungakefiki
you cross it this uMhlatfute, just
le kushifu Ntamo. Nguwo - ke
before you reach there at kushifu²⁵³ Ntamo. That
uMhlatfute weMakhosi lowo. Lona

254 uMhlatfute wemakhosi — (see note 234)

255 Maloma — town in south-eastern Swaziland found at about 6km south of the Mhlatuze river within the Mamba chiefdom.

256 emakhosi — (see note 53)

257 Since — the place of eSinceni, (see note 57)

258 kaMahawukela — "at the place of Mahawukela (could also be a name of a village there)

259 live — (see note 46)

260 kaNgcamphalala — of the Ngcamphalala area; of the area of the Ngcamphalala people. kaNgcamphalala is also a name of area in which the Ngcamphalala people are found west of Big-Bend (southern Swaziland)

261 bokhokho — plural form of khokho (see note 172)

262 phelela'd — perished; got finished; were killed.

263 ceduwad — (see note 239)

264 baKaZulu — (see note 160)

265 kaZulu — (see note 58)

266 wena wetuhlanga — (see note 152)

267 sibhuku — the practice of being cruel; harsh; brutal

is the uMhlatfute wemakhosi²⁵⁴ that one. The one
 lowuwela uchamuka lapha kuMaloma
 which you cross when you come from Maloma²⁵⁵
 nguMhlatfute nje lomkhulu. Ngulomncane
 it is just a big uMhlatfute. It the small one
 lowa wemakhosi. U-phas'e Since. Usuka
 that of emakhosi²⁵⁶. It is below the Since²⁵⁷. It
 lakaMahawukela - nje ugudla Since
 begins here at KaMahawukela²⁵⁸ and stretches
 phansi lapha uy' uphik' entasi - ke
 down by the Since heading, further downwards
 kwe lakaNgamphalala. Nguwo - ke
 to that (live)²⁵⁹ of lakaNgamphalala²⁶⁰. That is the
 lowemakhosi lengiwushoko lapha e--
 one of the emakhosi which I am referring to
 bokhokho betfu baphelele khona.²⁶²
 where e--- the bokhokho²⁶¹ of us phelelad.²⁶²
 Baceduwa ngulabantfu bakaZulu.
 They were being ceduwad²⁶³ by the people of bakaZulu²⁶⁴
 1 Ula -- usa -- yi -- kaZulu - ke
 You --- you --- --- at kaZulu²⁶⁵, do you
 uyati yini kuti kwakubusa bani
 know who busa'd at that
 ngaleso sikhatsi ?
 time ?

2 Ewu, mangiva, wena weluhlanga,
 Ow, when I hear, wena weluhlanga²⁶⁶, it seems
 kungatsi nguloluhlanga babatsi nguShaka.
 as if it is this lunatic they say is Shaka.
 Abesibhuku lesibi masitfolo tinkhulumo
 He had a bad sibhuku²⁶⁷ when we hear from
 takhe - nje. Nguye lo abephaka lempl

268 imphi — (see note 114)

269 Shaka — a name of a mountain according to the interviewee

270 hlala — sit, stay (for a while); rest.

271 kuMbulungwane — locative form of Mbulungwane, a hill located at about 15 km south-east of Hlatikhulu.

272 tindzawo — plural form of indzawo (place) (see also note 203)

273 phela — (see note 82)

274 nine bekunene — (see note 29)

275 ukaMcumbela — "the (La)Mcumbela" (see note 193)

276 khokho — (see note 172)

talks about him. He is the one who initiated
 Ngoba nalapha nay' intsaba - nye
 the imphi²⁶⁸. Because even here, there is this
 ibitwa kutsiwe nguShaka kulapha
 mountain which is called Shaka²⁶⁹. It is where
 batt' abehlala khona - nye lentsaba
 they say he used to hlala²⁷⁰ (on) this
 lelangaphansi.

mountain which is below.

1 (ukhuluma nemlumbi.) La-- lapha
 (speaks to the white man) H-- here in
 kuMbulungwane nalentsaba lelenitsi
kuMbulungwane²⁷¹ and the mountain which
 ngu-- nguShaka ungasitela yini kancane
 you (plural) say is--- is Shaka, can you tell
 noma kakhulu kutsi watini ngale--
 us briefly or elaborate what you know about
 ngalemagam' aletindzawo?
 the names of these tindzawo²⁷²?

2 E-- kunitekela kwami phela, nine ²⁷⁴
 E--- my telling you, phela²⁷³, nine bekunene,
 bekunene, nguloku kokutsi ngitfolile
 is that I have heard that this Shaka
 kutsi loShaka kulaph' abephumula
 it is where he rested, this Shaka. E--
 khona loShaka. E-- njengaye loMcumbela.
 like this Mcumbela, for instance, whom we have
 -nye lesike samphats' uLaMcumbela,
 mentioned, uLaMcumbela²⁷⁵, the khokho²⁷⁶ of mine
 khokho wami walapha kaLiba, lidliza
 of here at kaLiba, the grave of her is
 lakhe nalo kuMcumbela lakuphela

- 277 Mcumbela — not clear whether it is a name
of a person or place (seems to be the later)
- 278 imphi — (see note 114)
- 279 ematje — stones; rocks
- 280 litje — singular form of ematje (see
note 279 above)
- 281 eTjedze — an area found north west
of Hlatikulu (Shiselweni district)

- 282 tsatsa'd — "take"; marry
- 283 bantfwabenkhosi — (see note 32)
- 284 bakakiba — of the place of Kakiba
(see note 54)
- 285 umhlonhlo — an euphorbia cooperari; a
candelabra tree
- 286 kushaka — in/on the mountain called
Shaka.

- 287 Mbulungwane — (see note 271)
- 288 imbulungwane — the word suggests something
that is dome shaped, something that
is shaped like a ball.

there in Mcumbela²⁷⁷ where it ends this
 loShaka Khona. Naye wabulawa
Shaka (the mountain). She was also killed
 ngiyo lemphi yakaZulu. Uphans' ematje -
 by the imphi²⁷⁸ of KaZulu. She is below
 -nje khon' apha kuMcumbela
 the ematje²⁷⁹ right there in Mcumbela in
 kulelitje lelikhulu lelibuke e'ijedze.
 that litje²⁸⁰ which is big which faces at e'ijedze²⁸¹
 kulapha loMcumbela a -- akhona-ke
 It is where this Mcumbela i -- is, where
 lakwakutsetse labantfwabenkhosi
 it had tsatsad²⁸² the bantfwabenkhosi²⁸³
 bakaLiba. kulapha kwakuphumula
 of bakaLiba²⁸⁴. It is where it rested Shaka --
 Shaka -- ukhon' umhlonhlo - nje
 there is an umhlonhlo²⁸⁵, for instance, which
 labawukhombako bats': 'owu,
 they point out saying: "Ow, he used to
 abephumula kunaw' umhlonhlo",
 rest under that umhlonhlo. It was a
 kusiteshi sakhe, laKuShaka. LoMbulungwane
 station of his, here in KuShaka²⁸⁶. This
 yintsaba njengoba niyibona yi-
Mbulungwane²⁸⁷ is just a mountain as you see that it
 -mbulungwane, bay -- bagiba kutsi
 is an imbulungwane²⁸⁸. They just named it so
 loyimbulungwane injengelibhola,
 saying because it is an imbulungwane, it is shaped like a ball.
 1 (uyakhuluma akuvakali)
 (speaking but it is in-audible)
 2 ibuka yena loShaka duntane.

289 Shaka — Shaka the mountain

290 dvutane — closely ; nearer ; (the two mountains are side by side)

291 wena wekunone — (see note 120)

292 wena weluhlang — (see note 152)

293 nyakata'd — walk as if searching for something ; go to every corner of ; visit frequently

294 Sidlidi — stones that have compiled together to form some kind of a heap

295 titse chwa — a phrase referring to the of sitting on top of a rock such as a rock-rabbit would do

296 gega — take another route instead of the other follow an alternative path

281

It is facing this Shaka²⁸⁹ dvutane²⁹⁰.

- 1 Kukhona lokunge lowukwatiko yini
Is there any other thing which you know
ngamBulungwane, wena wekunene,
about Mbulungwane, wena wekunene²⁹¹, this
lentsaba lekutsiwa nguMbulungwane?
mountain that is called Mbulungwane?
- 2 Awu, wena weluhlang -- (uyahleka),
Ow, wena weluhlang²⁹² --- (laughs), here in
lapha kulentsaba lekutsiwa nguMbulungwane
this mountain that is called Mbulungwane,
(ukhuluma-nje uyahleka), atange ngiyi -
(he's still laughing as he speaks), I have never
-nyakate - ke, wena wekunene, laph
nyakate²⁹³ it, wena wekunene, there inside.
e -- phakatsi. Ngibuk' ematje - nje
I just look at ematje because it is
ngoba akungeneki, ngematje sidlidli²⁹⁴
in-accessible, it is just ematje, a sidlidli
sematje - nje. Kugcwele timbila
of ematje. It is only full of rock-rabbits,
khona kuphel' imigedze yetimbila.
the caves of rock-rabbits. Even as you walk
Nalowuhamba ngemgevaco-nje noma
along the road. or even as you go
wehla ubona titse, chwa lapha
down, you you just see them titse chwa²⁹⁵
Kodwa akukhweli muntfu
there. But then no-one climbs up those
kulamatje. Bonkhe bagega langaphansi
ematje. All of them (people) gega²⁹⁶ here below
kunemigejana - nje lengasho lutfu.

297 lengasho lutfu — "which don't say anything",
meaning: of little importance; of
no great use; etc.

298 indzawo — (see note 203)

299 NKhosi — (see note 185)

300 lembi — "bad", meaning: in-accessible;
impassable

301 bakaZulu — (see note 160)

302 hlasela — attack; raid; invade; wage
a war against

303 kaNgwane — (see note 27)

289

(the mountain). There are small caves lengasho luffa²⁹⁷.

1 Yin' indzaba bangayi neke - -
Why do they not go to - - (why do) you (plural)
niyowubuka nebantfu bangayi, ku-
not go to see and people why do they not
kuyivakashela lendzawo²⁹⁸? Kukhona
go to visit that indzawo²⁹⁸. Is there any-
yini lo - - labakwesabako, NKhosi?
-thing they fear, NKhosi²⁹⁹?

2 (ucala ngekukhaleka) Akukho, wena wekunene,
(laughs first) there is nothing, wena wekunene,
lokwesabekako, ungukeksi - nye yindzawo
which is fearful. It is just that it is an
lembi. Ayikhweleki nalamatj'
indzawo that is lembi³⁰⁰. It can not be climbed
ungakhwela ubeke liladi ubeke liladi
and the ematje, you can climb by placing a
nawufuna kuyawuhlala laph'
ladder if you want to go and sit
etulu kulamatje
there on top of that, ematje.

1 Ngigeva - ke Kutsi labakaZulu
I understand that the bakaZulu³⁰¹ entered
bangena ngalendlela uma batohlaselela
through this route when they came to
lakaNgwane. Kukhona yini leny'
hlaselela³⁰² here at kaNgwane³⁰³. Is there any other
indlela loyatiko labangena ngayo
route that you know through which they
laba bakaZulu kutawuhlaselela, NKhosi?
entered these bakaZulu to hlaselela, NKhosi?

2 Awu, ngete - ke, wena wekunene,

304 umhlaba — (see note 5)

305 bonakalad — the word refers to the action of decision-making by authorities concerned; the making of a resolution(s)

306 bakaNgwane — the people of kaNgwane, the people who are now known as Swazis.

307 khiphad — released; sent out

308 umntwane Bhukwane — "child of Bhukwane" (a slip of the tongue from the interviewee.)

309 umntwanenkhozi — (see note 69)

310 bheka — (see note 158)

311 live — (see note 46)

312 emuva — (see note 92)

313 eMkhwakhweni — an area which lies south of the town of Hluti (southern Swaziland) near

Mkhwakhweni mountain just inside South African border

314 boSitsambi — Sitsambi and others; Sitsambi and company.

315 umbango — quarrel; conflict

316 impi — (see note 114)

317 tinhlavu — literally "bullets"; could mean: words; talks; speeches

318 ebukhosini — locative form of bukhozi (see note 118)

Ow, I can not, wena wekunene, explain this
 ngikuchazele Kabanti lapho. E - -
 broadly to you. E - - I just heard that
 ngiyatfola - nye Kutsi baka Zulu
 the baka Zulu did come to this
 bafikilo kulomhlaba wakaNgwane
umhlaba³⁰⁴ of kaNgwane as it
 njengoba kubonakele - nye Kutsi
bonakalad³⁰⁵ that even the bakaNgwane³⁰⁶
 nebakaNgwane kute bakhiphe
 that they finally khiphad³⁰⁷ the
 lomntfwane Bhukwane, lomntfwanenekhosi
umntfwane Bhukwane³⁰⁸, this umntfwanenekhosi³⁰⁹
 Bhukwane, atowubheka abengemehlo
 Bhukwane, to come and bheka³¹⁰ to be the
 emhlaba wakaNgwane kuleliye lalaph'
 eyes of the umhlaba of kaNgwane in this
 emuva nebakazulu bakhipha nabo
live³¹¹ of here emuva³¹². And the bakaZulu also
 labaseMkhwakhweni, boSitsambi, Kutawu-
khiphad those (people) who are at eMkhwakhweni,³¹³
 -cedza lombango wekulwa. Ukute
boSitsambi³¹⁴, to come and end this umbango³¹⁵
 iphel' impfi lakaNgwane iceduwe
 of fighting. That it ended the impfi³¹⁶ here in
 ngiloko ngoba kutfolakala nasengitfolo
kaNgwane, it was ended by that. Because it
 tinhlavu lesetiphum' ebukhosini
 is found, when I get tinhlavu³¹⁷ which have come
 bobubili nebukhosi lobu bakhipha
 from ebukhosini³¹⁸, both of them (bukhosi), the
 wab' umuntfu nebukhosi bakaZulu

319 kaZulu — (see note 58)

320 bakaDlamini — people of the Dlamini clan
name

321 Khishwad' — passive form of the verb Khiphad'
(see note 307)

322 banfwabenkhosi — (see note 32)

323 imphi — (see note 114)

324 unget' wayiphatsa — an expression of the
interest roused by the interviewer's
question which made the interviewee
respond in a way that can be equated
to: "don't touch that one (story);
"don't say that one"; "don't talk
about that one"; implying that
they played a great role

325 tilomo letikhulu — great heroes; great warriors

326 phaka'd — commanded; gave orders on how to go
about with imphi

327 bomkhulu — (see note 130)

328 phelela'd — (see note 262)

329 boSongezane — (see note 232)

330 giya'd — literally meaning see note 164
meaning (figurative language): attacked
(the enemy)

331 uts' usalelani-nje eNdlaveleni — meaning: how
could you have ~~done~~ that (remain behind);
there was no way of doing that (remaining behind),
implying that you had to face the enemy (fight)
and not retreat because the members of
ndlaveleni could not let you do so

bukhosi this khiphad its own person and
 bakhipha wab' umuntfu. Ukute
 the bukhosi of KaZulu³¹⁹ also khiphad its own
 kuphele lombango nekucabana. Wena
 person. That ended this umbango and
 wekunene.

the conflict. Wena wekunene.

- 1 Laba bakaBlamini nabo babe khishwa
 These bakaBlamini³²⁰, were they also
 yini labantfwabenkhosi kutsi nabo
khishwad³²¹, these bantfwabenkhosi³²² that they
 ba -- balwe imphi kuvikela lendaawo?
 too should f -- fight the imphi³²³ to protect this indaawo?
- 2 Ewu, ew', unget' wayiphatsa,
 Ow, ow, unget' wayiphatsa³²⁴, wena wekunene
 wena wekunene. Ngabo tilomo letikhulu
 They were the tilomo letikhulu³²⁵ who
 betiphak' imphi njoba ngikutjela
phaka'd³²⁶ the imphi as I tell you - for instance
 nje ngalaba bomkhulu wami
 about these bomkhulu³²⁷ of mine who
 labaphelele lapha eMhlattute bo --
phelela'd³²⁸ there at eMhlattute, bo --
 boSonyezane. Bantfwabenkhosi bonkhe
boSonyezane³²⁹. They were bantfwabenkhosi
 labo, babe -- babegiya Kucala.
 all those. They -- they giya'd³³⁰ first. Could
 Wawungasal' emuva uts' usalelani - nje
 you have remained behind, uts' usalelani - nje
eNdlaveleni ngoba beye batsi noma
eNdlaveleni³³¹ because they said, even if
 bacoca sihleli laph' esangweni,

- 332 esangweni — (see note 145)
- 333 Khanyisád — literally "light" (illuminate something) could mean: a boy they sent.
- 334 bekuphetfwene Kabuhlungu lapha — "they handled each other painfully there", meaning: treatment was harsh there; treatment was rough there.
- 335 umuti — (see note 25)
- 336 inkhosi — (see note 24)
- 337 wena wekunene — (see note 120)
- 338 labadzala — (see note 191)
- 339 khishwád — withdrawn; ordered / told to come back (compare with note 170)
- 340 bokhokho — plural form of khokho (see note 172)
- 341 khīphád — active form of the verb khishwád (see note 339 above)
- 342 bositsambi — (see note 314)
- 343 hlalwád — the action of staying; living meaning no other war or fighting occurred or they reconciled.

we were seated there at esangweni³³², and
 nami ngisengumfana losakhanyisa
 me, I was still a boy who khanyisa'd³³³,
 ubone kutsi awu, bekuphetfwene
 you could see that: 'ow, bekuphetfwene
 Kabuhlungu lapha. Bekungalula - nye
Kabuhlungu lapha"³³⁴ It was not just easy
 njengoba sihleti. Natishona lilanga
 as we are seated. When the sun set down
 wetfuke sekukakwa lomuti.

you unexpected saw the umuti³³⁵ being surrounded.

1 Nguba -- nguyiphi lenye inkhosi
 Who --- which other inkhosi³³⁶ fought
 leyalwa nebakaZulu, wena wekunene?
 with the bakaZulu, wena wekunene³³⁷?

2 Awu, wena wekunene, ngitfoli kutsi
 Ow, wena wekunene, I hear that, weny
 nabakhuluma laba labadzala kutse
 they speak these labadzala³³⁸ after they
 ebe kukhishwe laba bokhokho wami
 were khishwa'd³³⁹ these bokhokho³⁴⁰ of mine,
 Bhukwane, e -- nakaZulu bakhipe
 Bhukwane, e --- and there at kazulu
 laba boMasiphula, boSitsambi e --
 when they had khiphad³⁴¹ these boSitsambi³⁴² e --
 akubange kusaphindze kubekhona
 there was no other imphi which
 imphi leyentekako lapho. Kubese
 occurred there. It was just hlalwa'd³⁴³
 kuhlalwa - nye sekuba -- sebababanye
 and it --- they became one these
 labantfu.

344 Sibongo — surname, family name, clan name; (a praise name)

345 umango — a country and its rulers (also: a steep ascent; an uphill route)

346 bakazulu — (see note 160)

347 bakabani — of which clan name (Sibongo)

348 live — (see note 46)

349 lakaNgwane — of KaNgwane (see note 27)

350 Kitsi — (in) our place (also: our community; our family)

351 kaLiba — (see note 54)

352 yakha'd — (see note 1)

353 lakaNzameya — the live (see note 46) of kaNzameya. kaNzameya is a place located near the Lucolo hills in south-central Swaziland.

354 Nkhosi — clan name of the royal family (see note 185)

people.

1 Labanye balesinye sibongo bebakhona
Others of another Sibongo³⁴⁴ who were
la kulomango, labalwa nebakazulu,
here in this umango³⁴⁵, who fought with the
babebakabani? Wena wekunene?

bakazulu³⁴⁶, they were bakabani³⁴⁷, wena wekunene?

2 labalwa nebakazulu? Baku -- baku --
who fought with the bakazulu? of -- of this --
-leli lakaNgwane?

of this (live)³⁴⁸ lakaNgwane³⁴⁹.

1 Kulomango. (Kubakhona kubindzabindza
In this umango. (They pause for a
lokukhomba kutsi lolobutwako uyacabanga)
while, an indication that the interviewee is
Lo -- lowanga --
still thinking) That --- that which you can not ---

2 Ewu, kukhona ligama lehlale bacoca
Ow, there is a name of another (person)
ngalo lakitsi kaLiba, batsi kwakukhona
about which they often talk here in Kitsi³⁵⁰ at
Mtjimletje waka Shongwe, abakhe
kaLiba³⁵¹. They say there was Mtjimletje of Shongwe
kuleli lakaNzameya. Kungatsi-ke nabo
sibongo who had who yakhad³⁵² in this laka-
bake babambana nebakazulu, lowo

-Nzameya³⁵³. It seems as if they too, did fight
muntfu. Losibongo - nje lesingasiso
with the bakazulu, that person. He was just
lesakaNkhosi. Ngoba loMtjimletje
of a sibongo which was not this of Nkhosi³⁵⁴.
kuvakala kutsi nakubeSutfu nguye

355 KubeSutfu — in the land/place of the Sotho speaking people; among the Sotho speaking people

356 fika'd — arrived; came

357 galela — attack; invade; raid

358 Kuleli — in this live (see note 46)

359 bakaiNzameya — people of KaiNzameya, a place located near the Lucolo hills in south-central Swaziland

360 bakaSimelane — people of the Simelane clan name; people of the Simelane chieftaincy/community

361 ngena'd — fought; took part; participated

362 Imphi — (see note 114)

363 bakakhumalo — people of the khumalo clan name; people of the 'Khumalo chieftaincy/community

364 eZikhotheni — an area about 3 Km east of present-day Mhlosheni

365 indawo — (see note 203)

366 uyise — father (one's father; one's father's brother; any man of the same age as one's father)

Because this Mtjimletje it is understood that even in lowake wefika wayawugalela.

KubeSutfu³⁵⁵ it is him who once fika³⁵⁶ to galela³⁵⁷.

1 (Kuvakala livi lemlumbi litsi : "where --- where... (A white man's voice heard saying : " --- Kuphi --- where --- ") Abehlalaphi yena loShongwe? Kuphi --- Kuphi") Where was he staying, him, this Shongwe?

2 Abelapha Kuleli lapha Kwakhe He was there in Kuleli³⁵⁸ where it has yakhad bakaNzameya Khona. Khona laph' the bakaNzameya³⁵⁹, just here behind the emvakweLucolo. (livi lemlumbi futsi likakala Lucolo. (The white man's voice is heard again saying kungatsi litsi : "What about the Simelane --- ?") something like : " Laba Simelane - ke --- ?")

E -- nabo - ke labaka Simelane, nabo E --- even these baka Simelane³⁶⁰, they too are ngabo bantfu labaphatsekako Kutsi people who are also mentioned that they bake bangena kulempfi.

once ngena³⁶¹ in this imphi³⁶².

1 E -- Kukhona yini labaka Khumalo E -- Are there baka Khumalo³⁶³ which lowubatiko lokutsiwa bale ngase Zikhotheni, you know whom it is said they are there wena wekunene, lababe -- babehlala next to eZikhotheni³⁶⁴, wena wekunene, who --- la kulendzawo? (Kukhona lovakala who were staying here in this indzawo³⁶⁵? (Some-one atsi : Kodrwa ngubani na uyise heard saying : "By the way, who is the uyise³⁶⁶ walomfokati." Kukhona lomunye longatsi

367 umfokati — an ordinary man; a commoner
or a person who doesn't have
royal blood.

368 emapulazini — locative form of emapulazi
(farms)

369 umntfwanenkhozi — (see note 69)

370 baKaMgcoyiza — could mean: (live) in a place
called KaMgcoyiza; belong to a
surname of Mgcoyiza; are
under a chief called Mgcoyiza.

371 baMgcoyiza — could mean: people of
Mgcoyiza; people who belong to
Mgcoyiza

372 bita — literally "call"; to say one's surname

373 tibongo — plural of Sibongo (see note 344)

374 bondza — mix; muddle

375 baDlambula — people of Dlambula; people who
belong to Dlambula.

376 Mgcolisa — could be a slip of the tongue so
that instead of saying Mgcoyiza he
said Mgcolisa.

377 ekufungeni — meaning when they funga (see
note 173)

of this umfokati³⁶⁷? "There is another one
 uyamphendvula.)
 who is heard responding).

2 Ho!, labakakhumalo bebakhe lapha
 Oh!, these bakakhumalo, they had yakhad there,
 ngesheya nak' emapulazini ngesheya
 across there, there in the emapulazini³⁶⁸ across there,
 dvute nemntfwanenkhozi Makhosini.
 close to umntfwanenkhozi³⁶⁹ Makhosini. They
 BakaMgcoyiza. Ngiyatfolo-ke kutsi
 are bakaMgcoyiza³⁷⁰. I understand that they
 bebasigodzi labantfu khona lapha
 were a community these people, right across
 ngesheya - nje, laba baMgcoyiza. E--
 there, these baMgcoyiza³⁷¹ E--- they are
 babhucene--- ngoba sebabita tibongo
 mixed--- because they now bita³⁷² the
 tabo batibondze, labanye batsi: "tsine
tibongo³⁷³ of theirs and bondza³⁷⁴ them. Some say
 sesinguba Dlambula." Angitfoli-ke lo--
 that: "we are now a baDlambula³⁷⁵" I don't understand
 loDlambula kutsi ngu wamuphi,
 then that this--- this Dlambula is of which people
 loMgcoliza ngu wamuphi. Ngibabuka
 and this Mgcolisa³⁷⁶ of which people. I look at them
 la ekufungeni³⁷⁷ kwabo. Lomung' atsi:
 in the ekufungeni of theirs: "The other says:
 "ngingafunga Dlambula"; lomung' atsi:
 "I can funga Dlambula", another one says: "I
 "ngingafunga Mgcoyiza."
 can funga Mgcoyiza."

1 Wena wekunene.

378 nanatelela — add something to what has been said earlier; say something in support of; fill gaps to what has already been said.

379 make — the word has been used loosely to mean mother as is common practice in Swazi custom that one has to address any woman of the same age as his mother mother (see also note 81)

380 bantlwabami — "my children", a Swazi traditional way of addressing the younger generation irrespective of whether or not they are grown-ups.

381 landza — tell something such as when telling a story; narrate; relate.

382 sala'd — remained; remained behind (or who's alive); who's still living.

383 wakaMsibi — of the surname of Msibi; of the Sibongo of Msibi; of the Msibi clan name.

Wena wekunene.

2 Kantsi ngubaka khumalo bonkhe
Yet they are bakakhumalo all of these
labantfu

people.

1 Niyafuna kuma-- ku-- kunanatela, make?
Do you (plural) want to--- to nanatela³⁷⁸, make?³⁷⁹

3 Sowukhulumile -nje bantfwabam'
But then he has already spoken, bantfwa-
umntfwanenkhozi. (Kukhona lotsi:

-bami³⁸⁰, the umntfwanenkhozi. (Some-one saying:
"Khulumama lowukwa---" sekuvakala lesicumbi

"Say that which you ---" The rest of the
lesikhona simkhutsata kutsi akhulume.

group is then heard encouraging her to speak.

lomunye ukavakala atsi: ungalandza -nje

One of them is heard saying: "you can just
make, ulandze -nje lokutsandzako." Noko

landza³⁸¹, make. Just landza that which you like"
manyenti lamavi lakhulumako kantsi

There are many of these voices which speak
futsi akhulumama kanye kanye lokwentia

at the same time making it hard

kutsi kubelukhuni kuva kutsi atsinini

to perceive what each of these is

lamavi ngalinge ngalinge). Losasele

saying) The one who has sala'd³⁸² of here

walapha nguMahlasela wakaMsibi

is Mahlasele of wakaMsibi³⁸³ who --- (they

lowe --- (bevakala bameluleka)

are heard advising her)

1 Khulumela la kulentfo gogo --- (lomunye

384 intfo — literally, "thing"; meaning the
tape; recording machine or micro-
-phone

385 gogo — term used to refer to any old woman
generally meaning grandmother (also:
one's grandmother; every women of the
same age as one's grandmother)

386 ingubo — dress (also blanket)

387 fika'd — (see note 26)

388 KubeSutfu — (see note 355)

389 eMalangeni — title used when referring to
the bantfwabenkhasi (see
note 32)

390 bekwa'd — installed; appointed; put in
charge of (also: placed; put)

391 indawo — (see note 203)

392 wena wekubene — (see note 120)

393 indlavelo — (see note 104)

394 bakaMkhasi — people of the Mkhasi clan
name

395 sivalo — literally "a door" could mean:
became instrumental in stopping
the timphi; played a major role
in warding off the timphi

396 timphi — plural for imphi (in note 114)

Speak here in this intfo³⁸⁴ gogo³⁸⁵ --- (Another
 uvakala atsi: "Khuluma, yekela
 one is heard saying: "Speak, leave that
 le-- lengubo, make, ---". Lominye
ingubo³⁸⁶, make ---." Another one again
 utsi: "Khuluma la."
 is heard saying: "You speak here."

3 (livi selivakala Kakhudlwana) Lowefika
 (the voice is now louder and more clearer) the one
 lapho nguMahlasela, lowefika, Mtimledze
 who fikad³⁸⁷ there is Mahlasela, the one who came,
 Kalovuma, nakubeSutfu lapha yayilwa
 Mtimledze of Lovuma, even to the KubeSutfu³⁸⁸
 khona.

where it (the imphi) was fighting.

1 Sikhona yini sizatfu sekutsi laMalangeni
 Is there any reason for which the eMalangeni³⁸⁹
 abekwa kulendzawo abekelwa ini noma
 were bekwa'd³⁹⁰ in this indzawo³⁹¹ or they were
 babemane ba--ba-- banikwa-nye lendzawo
 --- were just offered this indzawo that
 lokutsiabela? (kukhona lokhulumako-
 they be here? (some-one speaking, but
 Akavakali)
 it is not audible)

2 Awu, wena wekunene, nangitfolo nangay'
 Ow, wena wekunene³⁹², when I hear from
 indlavelo labantfu bakaNkhosi babasivalo
 the indlavelo³⁹³, these people of bakaNkhosi³⁹⁴
 setimphi tonkhe lebetikhona tinyakatelis'
 were a sivalo³⁹⁵ for timphi³⁹⁶ all those that
 umhlaba, uma ngitfolo-nye bacoca lalabadzala

- 397 umhlaba — (see note 5)
- 398 labadzala — (see note 191)
- 399 cocáing — telling (a story) in a narrative technique (also: chatting to one another; conversing.)
- 400 tibongo — (see note 373)
- 401 bakáblamini — (see note 320)
- 402 yakhá'd — (see note 1)
- 403 gcamá'd — suddenly become popular, famous or well-known; to dominate. (also: come into being all of a sudden.)
- 404 eMdzimba — (see note 66)
- 405 beSutfu — people of Sotho origin; Sotho speaking people.
- 406 siwe — a nation; people of one clan name (an entire population of a country)
- 407 bhidlikaá'd — the falling of rocks or stones that have been heaped together; the falling of any structure built in this way.
- 408 imitsangala — wall or enclosure built of stones that have been heaped together.
- 409 dvudvularaá'd — the chasing away of each other such as when pushing a very heavy thing
- 410 mkhu-- — slip of the tongue
- 411 khokho — (see note 172)
- 412 impi — (see note 114)

404

- occurred which shook the umhlaba³⁹⁷ when I hear labadzala³⁹⁸ coacing³⁹⁹.
- 1 Kukhona yini labanye baletinge tibongo
 Is there other people of other tibongo⁴⁰⁰
 lokwats' uma kufika labakaBlamini
 who when it came these bakaBlamini⁴⁰¹
 la babe bakhile la noma bomakhetwane -
 here had yakha'd⁴⁰² here or just
 -nye betibongo letehlukile kuMalangeni?
 neighbours of other tibongo which differed
 Wena wekunene.
 From those of eMalangeni, wena wekunene?
- 2 Awu, wena wekunene, kungatsi kwakute
 Ow, wena wekunene, it seems there was
 kulendzawo. Kwavele -nye kwase
 none in this indzawo. It just gcama'd⁴⁰³
 kugcama bona labakaNkhosi. Tibongo
 these bakaNkhosi, the tibongo which I hear
 lengitivako kuti bakaNkhosi kute
 about that the bakaNkhosi ultimately
 benabe bayofika eMdzimba kwakubesutfu
 spread to reach eMdzimba⁴⁰⁴, it was the
 sive sasikhona lapho. E-- lafika
besutfu⁴⁰⁵, the sive⁴⁰⁶ which was there. E-- where
 laph' eMalangeni kwabhidlik
 the eMalangeni came and it bhidlika'd⁴⁰⁷
 imitsangala kwaduvuvulwana njengoba-
imitsangala⁴⁰⁸. They duvuvulana'd⁴⁰⁹ as even
 -nye namkhu-- nakhokho wami
 the mkhu⁴¹⁰ --- even the khokho⁴¹¹ of mine
 uye wafel' emphini kaMgabhi ufele
 died in the imphi⁴¹² of kaMgabhi⁴¹³. HE died
 kuleyomphi Jayicubula letibongo

413 kaMgabhi — could be a locative name of
a place or person.

414 hlalád — were living; staying (also
sitting) (compare with
note 270)

415 chamukád — appears; emerge; surface
unexpectedly (also: come from)
(compare with note 94)

416 lwandle — sea; ocean (overseas)

417 hlalád — lived, stayed (compare with notes:
394 and 270)

418 eNgilandi — a SiSwati name for England.

419 lulwimi lwetfu lwahlangana — literally: "the
tongue/language of us met"; meaning
either of the following ideas: understanding
of each other; establishment of good
relationship / friendship; etc.

in that imphi. It (the imphi) was fighting
 letingasito eMalangeni
 against those tibongo which were not of eMalangeni

1 Manje - ke eMalangeni - ke uma
 Now, the eMalangeni had hlalad⁴¹⁴
 asahleti la Kulendzawo, Kukhona
 here in this indzawo, were there other
 yini labanye betibongo letinge
 people of other tibongo who came
 labeta la noma bababomakhelwane
 here or who became neighbours in
Kulendzawo? Wena wekunene.
 this indzawo, Wena wekunene?

2 Wo, Kuloko-ke, wena wekunene, Kwatsi
 Oh, in that then, wena wekunene, after
 kube eMalangeni ahla la, tibongo
 the eMalangeni had hlalad here, the
 letachamuka nguletachamuka nguleta-
tibongo which chamukad⁴¹⁵ are those that
 -chamuka ngesheya kwelawandle
chamukad across the lwandle⁴¹⁶ the
lababa bomakhelwane betfu. Sahlala
 ones who became our neighbours. We
 nabo labaphuma eNgilandi. E--
hlalad⁴¹⁷ with them, those who came from
nalamuhla-ke loku Kuseloku babo-
eNgilandi⁴¹⁸ who to this day are still our
 -makhelwana betfu. Akukho ncabano
 neighbours. There is no quarrel with
 nabo, seloku lulwimi lwetfu
 them. The lulwimi lwetfu lwahlangana⁴¹⁹ since
lwahlangana khona lapho.

- 420 edvute — near ; close to (you) ; in the area next to yours .
- 421 bakabani nebakabani — of which Sibongo and which Sibongo ; of which clan names
- 422 bo-Simelane — belonged to the Simelane Sibongo / clan name .
- 423 bobani — of which Sibongo / clan name
- 424 kitsi — the land of ours^(entire Swazi nation) ; country of ours (compare with note 350 , note 138 and note 91)
- 425 kaNgwane — (see note 27)
- 426 umchamuki — a person of foreign origin ; a foreigner ; (also a non-Swazi)
- 427 takaNkhosi — of Nkhosi clan
- 428 Nhenhe — a way of saying "yes" .
- 429 phela — (see note 82)
- 430 imichamuki — plural of umchamuki (see note 426)
- 431 hlala'd — (see note 417)
- 432 ludungunyane — a word which seems to suggest a terrible thing that causes unrest
- 433 impi — (see note 114)
- 434 emaswati — Swazi people ; siSwati speaking people or citizens of present-day Swaziland (as well as the kaNgwane homeland (South Africa)) .
- 435 bakaZulu — (see note 160)

then.

- 1 Ngalesi, khatsi - ke, wena wekunene,
 During the time then, wena wekunene, when
 nikhona la, labanye betibongo letinye-ke
 you were here, other people of other tibongo
 bebala edvute-ke bebabakabani
 who were here edvute⁴²⁰, they were bakabani
 nebakabani, sesisho - nye kumbe
nebakabani⁴²¹, I mean that may be they
 babo-- Simelane kumbe bobani; kumbe
 were ... bo-Simelane⁴²² or may be bobani⁴²³
 bobani, bakhona lakitsi kaNgwane.
 or may be bobani? People of here in kitsi⁴²⁴ kaNgwane⁴²⁵.
- 2 Ulena wekunene, tibongo temchamuki,
Ulena wekunene, the tibongo of umchamuki⁴²⁶,
 angitsi usho kambe lesi -- letingesito
 do you mean those (tibongo) which are n-- not
 takaNkhosi?
 of takaNkhosi⁴²⁷?
- 1 Letingasito takaNkhosi
 those of which are not of takaNkhosi
- 2 Nhenhe, wena wekunene, phel'
Nhenhe⁴²⁸, wena wekunene, phela⁴²⁹, the
 imichamuki njoba sihleti - nye sihleti
imichamuki⁴³⁰ as we have hlala'd⁴³¹, we have
 nay' imichamuki lekutse makusuka
hlala'd with them, the imichamuki who, when
 bludvungunyane lwalemphi yemaswati
 it broke out the ludvungunyane⁴³² of this inphi⁴³³
 nebakaZulu babaleka batfunjwa
 of the emaswati⁴³⁴ and the bakaZulu⁴³⁵, ran
 ngu bakaZulu bahamba. Angitsi - nye