



IMPALA

Naam BONNER SERIES
Name

Vak MAHILALELA HISTORY
Subject

INFORMANTS: 1. AITA Mahlalela
Klas 2. Bhulekula Nyoni
Class 3. Njenje Sifundza.

Skool BOOK 2
School

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PLACE : LO MAHASHA.

SKRYFBOEK EXERCISE BOOK

368. emaswati — See note 109.
369. emaphuthukezi — 1. The Portuguese.
370. emaswati — See note 109.
371. emaphuthukezi — See note 369.
372. imphi — See note 61.
373. maphuthukezi — See note 369.
374. tala — 1. Literally to give birth.
375. buselana'd — 1. The verb in this past tense sense means to reign on behalf of another.
376. bukhosi — 1. This means the highest position or rank in a society, such as kingship in a kingdom.
377. busela — 1. This has the same meaning as buselana'd — see note 375.
378. bukhosi — See note 376.

1. Base balwa emaswati nemaPhuthukezi?

Did the emaswati³⁶⁸ and the emaPhuthukezi³⁶⁹ fight? In actual

Empeleni emaswati nemaPhuthukezi babengalwa fact the emaswati³⁷⁰ and the emaPhuthukezi³⁷¹ could have fought nangabe kwakubanguwa Mzila. Kwakubanguwa indzaba when they clashed over Mzila. They only clashed over Mzila yaboMzila naMawewe kuphela. Hhayi kutsi kwakhishwo³⁷² and Mawewe's issue. Not that an imphi³⁷² was sent out imphi nje kuyoliwa nemaPhuthukezi. to fight with the maPhuthukezi³⁷³.

2. Cha. Akuzange kwenteke. Uyabona lo, labantfu No. That didn't happen. You see that, the people labahlangana ngulabakaMkhatshwa, who came together were the Mkhatshwa people.

1. Iya, ya. Yes, yes.

2. E, manje bahlangana ngoba kubonakala kutsi bete E, did they then come together because it seemed that batawutala tsine. Abahlangananga ngoba kubonakala they had come to tala³⁷⁴ us. They didn't come together because kutsi bebabuselana bukhosi le, it seemed that they buselana³⁷⁵ the bukhosi³⁷⁶ at that side,

1. Cha, cha. Inhhi. No, no. Yes of course.

2. loNgungunyane. Ngungunyane.

1. Inhhi, inhhi. Yes of course, yes of course.

2. Ja loNgungunyane asibuselani bukhosi, Yes we didn't busela³⁷⁷ the bukhosi³⁷⁸ with Ngungunyane.

1. Kunjalo. That is like that.

379. emaSwati - See note 109.
380. inkhosi - See note 12.
381. bakaNgwane - See note 295.
382. incwala - 1. The annual kingship first
fruit ceremony in Swaziland.
383. emabutfo - 1. Age regiments.
384. kaNgwane - See note 58.
385. emaSwati - See note 109.

2 ngubona laba bonakala kutsi behlisa intfombatane
they were the ones who it appeared that they sent a girl
ngokufuna tinkhomo kutsi.
because they sought cattle from us.

1. Wena wekunene. Wena wekunene ubuta kutsi
You of the right hand. You of the right hand he asks that
bakaMahlalela ba, bani, bani, funa, banasikhundla sini
what senior position is occupied by the Mahlalela
laph' emaswatiini?

people among the emaswati?

2. BakaMahlalela inkhosi yabo, ayibonani nebakaNgwane.
The inkhosi of the Mahlalela people, and the bakaNgwane do not
No, noma kudlal'incwala, kuphum' emabutfo laph'
see each other. Even, when the incwala is celebrated, the
aye kaNgwane.

emabutfo leave this place for kaNgwane.

1. Inhhi, inhhi, inhhi. Loko kutsi ke

Yes of course, yes of course, yes of course. That is because,

2. Kusukel' endvulo ke lapho.

Since a long time ago on that.

1. Utsi ba, nake nacabana yini nemaswati, lo sike
He says, did you once clash with the emaswati,
sakusho loko?

as we've said that?

2. Cha.

No.

1. No, they were not.

Cha, abazange.

A. He said, told by the, by the, themselves, do you remember
Utside, watjelwa ngu, ngu, bona, uyakhumbula nge,
about the, and maswati?

503 nemaswati?

386. sibongo - 1. A clan name or surname.
387. ewu - 1. An interjection used when exclaiming.
388. boshifu - 1. The plural of shifu : See note 104.
389. emaswati - See note 109.
390. bakaNgwane - See note 295.
391. kaNgwane - See note 58.
392. emakhosi - See note 308.
393. bakaNgwane - See note 295.
394. kaNgwane - See note 58.
395. inkhosi - See note 12.
396. live - See note 110.
397. emakhosi - See note 308.

1. E, ubuta labakaSifundza , ngitsi ke mine bakaSifundza
 E, he asks about the Sifundza people and I've said the
 bafanele kwatiwa bakaSifundza. Kutsi labakaSifundza
 Sifundza people are known by people of the Sifundza sibongo.
 indzaba esu koduwa sesi yakubambelela.

It's that the Sifundza people's story esu but were delaying you.

(Bayahleka.)

(Laughing.)

A. He doesn't want to.

Akafuni .

1. Iya, ya.

Yes, yes.

(kunemsindvo.)

(Interruption.)

1. Ubuta kutsi, intfo yekucala nje, nine naba boshifu yini
 He asks that, the first thing, did you become boshifu
 ba, naku bu, busengakesibo , emaswati, bakaNgwane,
 of, there , before, the emaswati, the bakaNgwane,
 asengakefiki lamakhosi akaNgwane?

before the arrival of the kaNgwane emakhosi?

2. Cha tsine seta kanye nebakaNgwane. Kubonakala

No we arrived together with the bakaNgwane. It appeared
 kutsi sehlukana nje, lokuphelele kutse nya, akukho
 that we separated, everything was there, nothing shows that
 lokubonakala kutsi inkhosi yakaNgwane yafika lapho
 the kaNgwane inkhosi arrived here on our live.

eveni lakitsi. Tsine singemakhosi mbamba, site kanye
 We were indeed the emakhosi, we arrived at Shiselweni
 eShiselweni. Lowefika lapha nguMlambo.
 together. Mlambo arrived at this place.

A. Where did he come from?

521 Abesuka kuphi?

398. baka Ngwane - See note 295.
399. shifu - See note 104.
400. emakhosi - See note 308.
401. mdzabuko - See note 230.
402. baka Nkhosi - 1. The Dlamini people
of royal personage.

1. Abechamukaphi la bechamuka khona?

Did he come from where he came from.

2. Beta kanye nebakaNgwane.

They arrived together with the bakaNgwane.³⁹⁸

1. Utsi ke nanifika lapha uyeva kutsi kwakukhona

He says when you arrived at this place he heard that there were tombs of your clans down at Shiselweni, can you ngaloko somuchazazhaze kambijana?

continue and elaborate, elaborate briefly?

2. Ngoba emathun' akitsi le, kusele Ntsalela kwasala

Because our tombs at that place, Ntsalela is the only one Sibangangiswane, kuphela laba le. Baba boshifu who is left, together with Sibangangiswane. They were the bakaMahlalela, khayi emakhosi.

Mahlalela shifus,³⁹⁹ not emakhosi.⁴⁰⁰

1. Utsi ke, manje, nguban' abengubabe walomunye?

He now says, who was a father to the other?

2. Lo, loMahlalela ngulomkhulu. Lo Sibangangiswane,

This, Mahlalela was an elderly person. Sibangangiswane, ngulomncane.

was the young one.

1. Manje beta kanjani eShiselweni, mhlambe uyati kutsi

Now how did they come to Shiselweni, maybe you know beta, bafika kanjani eShiselweni?

that they came, how did they arrive at Shiselweni?

2. A, chake laph' angikwazi, ngekwendzabuko ke lapho

A, no I don't know, according to the ndzabuko⁴⁰¹ lababuya khona, nabakanye nababakaNkhosi.

from where they came from, when they were one with the bakaNkhosi.⁴⁰²

1. No he says he don't know. Manje niyati yini kutsi

542 Cha utsi akati. Now do you know that who was

403. inkhosi - See note 12.

404. Nkhosi - See note 292.

405. tinkhosi - 1. The plural of inkhosi, see note 12

406. umtsetfo - 1. Literally, the law.

2. However used in this context
to refer to the norm.

407. kaLomahasha - See note 364

408. bukhosi - See note 376.

kwakungubani inkhosi lesa sikhatsi nabefika leShiselweni?
the inkhosi⁴⁰³ at the time when they arrived at Shiselweni?

2. Na, nabefika leShiselweni tsine, kwakungitsi phambili.
When, when they arrived at Shiselweni, we were the ones
kwase kubonakala kutsi ke, tsine sasilibala, e,
ahead. Then it became evident that, we then kept on,
kuhlalela leadlouu.

e, staying for the elephant.

1. Manje ke kwenteka njani lokutsi labaka Nkhosi bese
Now how did it happen that the Nkhosi⁴⁰⁴ people then
baba nemandla bese bayanendlaba, sebaba tinkhosi,
had more power and subjugated you, and became tinkhosi⁴⁰⁵
nine seniyawa nine nibuya phasi?

then you became their subordinates?

2. Cha kwentiwa ngumtsetfo ngoba kwakubonakala
No that was because of umtsetfo⁴⁰⁶ because it became clear
kutsi, tsine njengemuntfu lokubonakala kutsi asalel'
that, as a person who it seemed remained behind,
emuva kubonakala kutsi, lelongagijima njengematubane
that is, us, it became evident that, as even an athlete
ayotsats' imali, koduw' ungasho yini kutsi
who may win a race and take money, however can you
seniyalingana yini naye?

say that you are equal with him?

1. Manje kusho kutsi ke kwase kwenteka njani lokutsi
Now that means that how did it happen that
bese nita la kaLomahasha?

you then came to this place at kaLomahasha⁴⁰⁷?

2. Sabese, sesihamba tsine soduwana, angitsi sesehlukene.
We then, we went alone, because we had separated.

Nalabo sebatsetse bukhosi babo, nalaba sebatsetse bukhosi

559 One group maintained their bukhosi⁴⁰⁸, and the others

409. bukhosi - See note 31
410. kaNgwane - See note 58.
411. bukhosi - See note 31.
412. inkhosi - See note 15.
413. Nkhosi - See note 292.
414. kaLomahasha - See note 364.
415. inkhosi - See note 15.
416. kaNgwane - See note 58.
417. kaNgwane - See note 58.
418. inkhosi - See note 15.

babo. Kungako nje uma bakubona kutsi, e, singa, singa maintained their bukhosi⁴⁰⁹. That is why then when they dibani nebukhosi bakaNgwane, kwentiwa nguloko. notice that e, we we shouldn't meet with the kaNgwane bukho⁴¹⁰, that's because of that⁴¹¹.

1. Nanehlukana, kwakungubani inkhosi yalaba baka, When you separated, who was the inkhosi⁴¹² of the, bakaNkhosi? Nkhosi⁴¹³ people?

2. Bonkhe nje bebatalwa yindvodza yinye. Sehluhana They were all fathered by one man. We separated ngalokutsi, tsine sesiyahlala sekutsiwa tsine siba because, we stayed and we were then known as kaMahlalela. the Mahlalela people.

1. Manje ke kunjena wena, wena Mahlalela, utsi manje Now it's like this you, you Mahlalela, you say how did neta kanjani la kaLomahasha, kwakungubani inkhosi you come to kaLomahasha⁴¹⁴, who was the inkhosi⁴¹⁵ yalaba bakaNgwane leso sikhatsi nanisyka leShiselweni of the kaNgwane⁴¹⁶ people at the time you came from nita la? Shiselweni to this place?

2. LokwakaNgwane kangikucondzi kahleke ngoba kutsi The kaNgwane⁴¹⁷ part I'm not sure of because as to ayingubani yon' inkhosi. Ngoba bakaMahlalela, vele who was the inkhosi⁴¹⁸. Because as for the Mahlalela kweta Mlambo.

part, Mlambo indeed came. (Kukhona labakhuluma lokungevakali ngesi/Ngisi). (Someone is talking in English, in an inaudible tone.)

1. Niyati yini kutsi ngabe neta ngayiph' indlela nanita Do you know that which route did you use

419. kaLomahasha - See note 364.

420. kaLomahasha - See note 364.

421. Phuthukezi

- 1. Literally, Portuguese.

2. This is used to refer to the former Portuguese territory, Mozambique.

la kaLomahasha?

to come to ⁴¹⁹ kaLomahasha?

2. Wo, nasita nga la, seta ngeLubombo tsine.

Okay, when we came to this place, we came via the Lubombo.

1. He says. Ningabati yini bantfu lenabakhandza landleleni Utsi. Will you know the people you found along your nihanbe ni, hindlula kubo landleleni?

route those you, passed along your route?

2. Cha bakaMahlalela abazange batfole bantfu: Bantfu babatfole la.

people at this place.

1. Kwakubobani lenabatfola la kaLomahasha?

Who were the people that you found at ⁴²⁰ kaLomahasha?

2. Lesabatfola, Lomahasha utalwa muva.

The people we found, Lomahasha was born thereafter.

1. Nanifika lapha kwakukhona yini lendzawo lekutsiwa kuseMadola nga la?

Madola already this side?

2. Cha, ayingekho leyo.

No, that place wasn't here.

1. Jefika kanjani kantsi lendzawo yaseMadola la?

How did the Madola place come this side?

2. La, be, angibati labakaMadola, njongoba vele asihlangani, At this place, there, I don't know about the Madola people nokuhlangana.

because we aren't even closely associated.

1. Batsi Ma, lendzawo lekutsiwa kuseMadola nga la, They say Ma, the place known as Madola this side, yase inge, ibakhona kanjani lendzawo yanga laPhuthutezi,

592 it was, how did the ⁴²¹ Phuthutezi place come about,

422. +imphi

- 1. The Plural of imphi - See note 61.

423. imphi

- See note 61.

424. baka Ngwane - See note 295.

425. imphi - See note 61.

426. baka Ngwane - See note 295.

eMadola.

at Madda.

2. Angiyati ke lapho.

I don't know about that.

1. Manje utsi ke weva kutsi ke lapha kucala nakefika

Now he says that when he arrived at this place before lapha, kutsi ulomahasha ngumuntfu abekadze alwa he heard that Lomahasha was a person who used to akhipha netimphi alwa nalabanye bantfu abelwa nabo fight and send out ⁴²²timphi fighting with other people he fought ngakhona ngalaph' etindzaweni nje. Ungachubeka gini with about these places. Can you continue and ngaloko sowuchazgchaze.

elaborate, elaborate about that.

2. Cha. Lomahasha kute, imphi le lengiyona yakhishwa

No. There was no ⁴²³imphi that was sent out by Lomahasha.

ngulomahasha angiyati kutsi yayawulwa kuphi. Ngaphandle

I don't know where it went to fight. Except for when the

kokuba kusuke bakaNgwane nangabe kubonakala kutsi

⁴²⁴bakaNgwane initiated the ⁴²⁵imphi when they had come

beta batawucela, laba kaLomahasha bahamba ba,

to request, the Lomahasha people went and came

badibana nebakaNgwane kuphela. Ayikho ke leng'

across the ⁴²⁶bakaNgwane only. There was no other place

indzawo, ngaphandle kwokubheka le. Akukho Lomahasha

apart for that on that place. There was no time when

lapho ase, asatihlaselela yena nje, kuphela. Cha,

Lomahasha, attacked by himself, on his own. No,

akukho loko.

there is no such.

1. Manje, nanifika lapha nine, ba, babevele labaka,

609 Now, when you arrived at this place, were the,

427. tinkhosi - 1. The plural of inkhosi - see note 12.
428. emakhosi - 1. The plural of inkhosi - see note 12.
429. Nkhosi - See note 292.
430. umuti - 1. Homestead.
431. maSwati - See note 109.

labaka Dlamini sebatinkhosi yini ?

Dlamini people already tinkhosi?

2. Bebanjalo. Nebaka Mahlalela vele bangemakhosi.

They were. The Mahlalela too were indeed emakhosi.

1. He said they had a king. Manje loku nanita lapha

Watsi baba nenkhosi. Now as you came to this place

kusho kutsi kwasho labaka Nkhosi yini noma kwasukela

does that mean that the Nkhosi people ordered you to

lakini njena kutsi titeleni laka Lomasha.

or it was due to your own initiative that you should come to Lomasha.

2. Cha nje njobe, njengemadvodza, nje nalaba bahlukana

No because, like men, they split and one group

bahamba bacondz' indzawo yabo, nalaba baticondz'

went and headed to their own place, and the others headed

indzawo yabo. Njengebantfu lekubonakala kutsi bayalingana

to their own place. Like people who it seemed that they were

Angitsi uyabona nangabe ubona kutsi sesilingana, nani

equal to. By the way you realise that when you see that

sengifuna kuphum' umuti wami, ngingahamba nami

we are equal, I also want to set up my own umuti, I

ngitibhekele, ngihambe ngiyotihlalela khona. Ngoba kuyakhayo

may go and head to, go to stay at that place. Because

kutsi nasita le, vele sibakhulu tsine.

it's clear that when we arrived here, we are indeed great people.

1. Kusho kutsi, manje kwakuvele nime kanje, nanifika

That means that, did you already appear this way, when

le Shiselweni, noma nasenita lapha ?

you arrived at Shiselweni, or when you came to this place?

2. Wo, mayelana nakuphi ke ?

Okay, concerning which area ?

1. Kusho kutsi ke lokuze nitsi nibe kulendlela yena Swati

That means that when were you in the maSwati

432. emaswati - See note 109.
433. emaswati - See note 109.
434. kaNgwane - See note 58.
435. bakaNgwane - See note 295.
436. tingwenyama - See note 5(b)
437. kaNgwane - See note 58.
438. kaNgwane - See note 58.
439. tfula - See note 298.
440. kaNgwane - See note 58.
441. umtsetfo - 1. This is used here to mean, culture.

kunini, naninase nilapha noma nani leShiselweni yini?
route, were you at this place or were you at Shiselweni?

2. Kusukela, seta le vele singemaSwati, vele nanyalo vele
From, we came to that place already ^{being there} emaSwati, ⁴³² as even
singemaSwati. -
now we are indeed emaSwati. ⁴³³

1. Mahlalela. manje, kusho kutsi kucala, nakukhona intfo
Now Mahlalela, does it mean that before, when you had
leniyentile mhlambe noma niyalwa noma nentani lokutsi
done something or maybe when you fought or whenever you
nanikutfumela yini lekaNgwane, noma nangingakutfumeli,
did something did you send that to kaNgwane, ⁴³⁴ or you
nanenta njani ngako?
didn't send it, what did you do with it?

2. Wo, sengitakutjela liciniso. NebakaNgwane mosi bayati
Okay, I'll now tell you the truth. Even the bakaNgwane ⁴³⁵
kutsi tsine besibubala tingwenyama sitimikisa
know that we used to kill tingwenyama ⁴³⁶ and took them
kaNgwane, noma yingwe siyimikise kaNgwane siyoffula
to kaNgwane, ⁴³⁷ or a leopard which we would take to
khona.

kaNgwane ⁴³⁸ to tfula ⁴³⁹ there.

1. Kusho kutsi ngaphambi kwekuba belungu befike
That means that before the white men arrived at this
lapha, u - - nanivele niyenta lentfo, niyitfumela lena,
place, you - - did you indeed do that, send that to,
kaNgwane. ⁴⁴⁰
kaNgwane.

2. Na, be nanamhla loku senta njalo asi wulahli lomsetfo
Even, today we still do that we haven't lost our
wakitsi ngoba si, sitelwe kanye mosi. Singeke silahle,
umsetfo ⁴⁴¹ because we, were born from one family. We want

442. SiSwati - 1. Literally, the Swazi language.
2. However used here to mean the Swazi culture, that is, Swazi norms, values and beliefs.
443. inkhosi - See note 15.
444. kaNgwane - See note 58.
445. Dalagubha - 1. The Delagoa Bay.
446. Dalagubha - See note 445.
447. bukhosi - See note 31.
448. Dalagubha - See note 445.
449. Dalagubha - See note 445.
450. bukhosi - 1. A locative meaning among the highest authority or among the members of the royal kraal.
451. timphi - See note 422.
452. maShangane - 1. This means the people belonging to the Shangaan ethnic group, found in present-day Mozambique.

labelungu batitele nje bona, asi, asikh' emkhatsini
 abandon
 that, the white men had just come for their own purpose,
 wabo, kutsi silahle lenkhuluma yesiSwati sakitsi, cha.
 we, we aren't in their midst, that we'll lose the talk of our SiSwati.

1. Kukuphi la nangabe nanikusa khona letimphahla,
 Where is that place when you took the goods to,
 nanititfumela la?

when you sent these?

2. Enkhosini kaNgwane.

To the inkhosi at kaNgwane.

1. Manje ke kucala ke Mahlalela, kutsiwa manje kwakukhona
 Before Mahlalela, it's said that the Mahlalela people
 bantfu labese bayandza labakaMahlalela bashona phasi
 then increased in population and spread down to,
 le, eDalagubha. Ungakhuluma yini kabantana ngaloko?

Dalagubha. Can you elaborate more on that?

2. Cha, bakaMahlalela abayang' eDalagubha, labakhona

No, the Mahlalela people didn't go to Dalagubha. These
 nje ngulabakhona nabo baphetse, na -- baphatsele
 who are there are just there and they are leaders,
 bukhosi bakaMahlalela kuphela. Akukho lomunge
 they are in leadership on behalf of the Mahlalela bukhosi.

wakaMahlalela lowahamba way'eDalagubha. Lowahamba

No other Mahlalela went to Dalagubha. The person who
 loyo way' eDalagubhe nguloyo nje longabe watihambela
 might have gone to Dalagubhe could be the one who
 watidukela kadzeni, aka, akateki nalaph' ebukhosini.

went on his own and might have gone astroy long ago, he, he
 isn't known even here at bukhosini.

1. Niyati yini timphi letesuka emkhatsini wemaShangane

Do you know about the timphi which broke out
 naMawewe naMzila?

668 between the maShangane that is Mawewe and Mzila?

453. kaNgwane — See note 58.
454. bukhosi — 1. Used here to refer to the members of the national royal kraal.
455. fihla — 1. Literally, to hide.
2. Used here to mean, to give people land on which to settle.
456. shifu — 1. A chief who is the head one of the different localities in a kingdom under each and every district in Swaziland.
457. fihlwa — 1. A past tense sense of the verb "fihla" — see note 455.
458. fihlwa — See note 457.
459. fihlwa — See note 457.
460. bukhosi — See note 31.
461. sive — 1. Used here to mean, a nation.

2. Cha loko asikwati. Labo nje bafike sebatiswa bukhoši.
 No we don't know about that. Those people arrived and
 bakaNgwane kutobafihla kitsi, laba ba, bakaMkhatshwa
 they were notified by the ⁴⁵³kaNgwane ⁴⁵⁴bukhoši which had
 laba.

come to ⁴⁵⁵fihla them among us, the, the Mkhatshwa people.

1. Kwakungubani shifu ngaleso sikhatsi walabo bantfu
 Who was the ⁴⁵⁶shifu at the time when the people
 labaletfwa batowufihlwa lakitsi?
 were brought to be ⁴⁵⁷fihlwa at our place?

2. E, kwa, kwakukhona Mzila longuyena kubonakala
 E, there, there was Mzila who was the one that it
 kutsi nabafihlwa bekungu Mawewe lote watawufihlwa
 appeared that when they were ⁴⁵⁸fihlwa he was Mawewe
 lapha kitsi. Mawewe.

who had come to be ⁴⁵⁹fihlwa among us. Mawewe.

1. Emva kwaloko wase uyasuswa yini lakini noma
 Thereafter was he taken from your place or was he
 wase unikwa leny' indzawo lapha angabe asahlala
 given another place where he could have stayed
 khona?
 at ?

2. Wa, wabes' uyanikwa nje, bukhoši bakaMahlalela,
 He, he was then given that, by the Mahlalela ⁴⁶⁰bukhoši,
 bamupha kutsi akahlal' indzawo yakhe kuphela.
 they only gave him a place where he could stay.
 Abesengatsini ngoba kwakubonakala kutsi akanaw'
 What could he have done because it became apparent
 emandla, manje mncane manje akubonakali kutsi
 that he didn't have the power, he was young and it
 enceny' angalwa nalesinye sive.

689 wasn't clear that maybe he could fight with another ⁴⁶¹sive

462. kalomahasha

- See note 364.

463. live

- See note 110.

464. emaswati

- See note 109.

465. sisa.

- 1. This verb means to

take something or some people to another place where they will stay for some time with agreement between the owner of the new place and the one bringing them.

1. Kusho kutsi akahlalanga lakini sikhatsi lesinengi
Does that mean that he didn't stay with you for a
kakhulu, la ka lomahasha?

long time, here at ⁴⁶² kaLomahasha?

2. Cha, akahlalanga sikhatsi lesikhulu. Ngob' uhleti nangalo
No, he didn't stay for a long time. Because he stays
kuseveni lakitsi, labakaMkhatshwa.

even today at our ⁴⁶³ live, that of the Mkhatshwa people

1. Manje ke, kusho kutsi, ...baka...emaSwati amsita yini
Now, does it mean that, how did the ⁴⁶⁴ emaSwati assist
lo Mawewe kanjani, noma kanjani? Ungakutsi, unga-

Mawewe, or how? Its as if, you may briefly talk
khuluma kancane ngaloko.

about that.

2. Bamsita ngoba kubonakala kutsi, "Nine bakaMahlalela
They assisted him because it appeared that, "You the
siphatseleni nang' umuntfu." Ngoba bona nabo batalwa
Mahlalela people ^{must} keep this person for us." Because they

yintfombatane yaka Ndwandwe njengami, ngoba rami
were also born by a young Ndwandwe woman like

ngitalwa khona. Kwabonala kutsi, balandza laba
me, because I was also born on that place. It appeared

kufanele kutsi kuncono kutsi sihambe siyobasisa
that, they brought these because it was necessary

lapha e, kulaba bakaMahlalela, ngoba sitalwa ke,
that it was better that we go and ⁴⁶⁵ sis them here at,

Ngoba buntfu sitemnakele.

among the Mahlalela people, because we were born. In order, ^{that we look after that person.}

1. Kusho kutsi ke ungakhuluma ke kutsi yini lokwenta
Does it mean that you may talk that what made them

kutsi babaletse lapha ngoba ngo, ngo, ngoba Mawewe
bring them to this place because, be, be, because Mawewe

466. baka Ngwane - See note 295.
467. teka - 1. Literally, to tell, recount.
2. Used here to mean to marry a young woman through the traditional way.
468. tekwa - 1. The past tense sense of the verb tekwa - see note 467.
469. kaNdwandwa - 1. This means, at the Ndwandwa homestead or
2. Among the Ndwandwa clan members.
470. kaNgwane - See note 58.
471. boMahlalela - See note 240.
472. maShangane - See note 452.
473. kaZulu - 1. Present day Zululand, where the Zulu people are found.
474. Dalagubha - 1. Delagoa Bay.
475. Dalagubha - See note 474.
476. inkhosi - See note 12.
477. Mdzimba - 1. The mountain next to lobamba.
478. inkhosi - See note 15.
479. baka Nkhosi - 1. This means the members of the ruling Nkhosi clan.
480. Mdzimba - See note 477.

kwakungumntfu lonemandla?
was a powerful person?

2 Lokutsi babaletse la, kwakubanakala kutsi emandla.
That they brought them to this place, it appeared that the
kute babaletsa-ngoba kubanakala kutsi laba
power, they brought them because it seemed that the

bakaNgwane had teka from that place.

1 Ungabakhumbula yini labo bafati labatekwa lapha
Can you remember if the women who were tekuwa
kaNdwandwa ngulaba bakaNgwane?

at kaNdwandwa were those of kaNgwane?

2. Cha angibati ngoba ngimncinyana. Angete ngibati.
No I don't know about them because I'm young.

1. He says he don't know them. Abesakhona yini boMahlalela
Utsi akabati. Were boMahlalela already here when
i---i--- lamashangane nesuka lekaZulu abheka le
the---the---the mashangane left from kaZulu and headed
eDalagubha?

to Dalagubha?

2. Nababheka leDalagubha, bakaMahlalela bebefike
When they headed to Dalagubha, the Mahlalela people
kadzeni.

had come a long time back.

1. Nine bakaMahlalela neta lapha emvakwe kuba inkhosi
You the Mahlalela people did you arrive here after
seyisuke ihamb' iyeMdzimba yini noma neta

the inkhosi had left and had gone to Mdzimba or did
ngaphambili isengaka, isengakayi basengakayi eMdzimba
you come before the inkhosi had not, the bakaNkhosi
labakaNkhosi?

729 had not gone to Mdzimba?

481. bakaNkhosi - See note 479.
482. Mdzimba - See note 477.
483. live - See note 110.
484. baka Ngwane - See note 295.
485. Mdzimba - See note 477.
486. bukhosi - See note 31.
487. lisokanchanti - 1. The first born male son of the chief wife in the homestead of a very influential man such as the chief or the king.
488. inkhosi - See note 15.
489. bakaNkhosi - See note 479.
490. Hha - 1. An interjection used to express surprise.

2. Kwa, nabaye Mdzimba bakaNkxosi nebakaMahlalela bahleti
 There was, when the bakaNkxosi went to Mdzimba the Mahlalela people
 kule live lakubo. NabakaNgwane bahleti khona le Mdzimba.
 stayed on their live. And the bakaNgwane stayed at Mdzimba.

1. Kugho kutsi kwakukhona lokwenta kutsi nize nisuke nize
 Does it mean that there was something which made you
 nite lapha nalaba basuke bashone le. Kukhona lokwaku,
 leave and come to this place and the others leave and go to that
 kunenta kutsi nize nihlukane?
 place. Was there something which made you split?

2. Cha. Asimange sehlukana. Njengebantfu, angitsi uyabona
 No. We didn't split. Like people, you see that people, you
 kutsi bantfu, kubona kuyafanana nje kutsi encenge
 see that it's the same thing that maybe the bukhosi bore
 bukhosi buyatala lisokanchanti, bayalikhapha lihambe
 the lisokanchanti, they sent him and he would go to,
 liyo, liyohlal' indzawo na lo aphum' ahamb' ayohlali
 to stay at a place and that he would leave and go to
 ndzawo noma ayinkhosi.
 stay at a place even if he was an inkhosi.

1. Uma nisuka nonkhe nala bakaNkxosi besuka nanisuka
 When you left together with the bakaNkxosi they left
 nita lapha, kukhona lenabashiya yini lemuva?
 when you left heading for this place, and did you leave others behind?

2. Hha kute lesabashiya, bakitsi labasala, e, lapha naku, e,
 Hha we didn't leave any people, the members of our
 bakaMaziya kuphela. Bakitsi ke labo, basala nje nabo
 clan who remained, e, when, e, those were only the
 bahlala.

Maziya people. Those are our people, they remained and stayed.

1. Nabashiya khona lentasi?

Did you leave them down that place?

491. kalomahasha - See note 364.
492. tibongo - 1. Clan names or surnames
2. May also be used to refer to praise names, in a different context.
493. tibongo - See note 492.
494. khonta - See note 23.
495. teke - 1. The past tense sense of the verb "teka" see note 467.
496. teke - See note 495.
497. khontako - 1. The present continuous sense of the verb, "khonta" see note 23.
498. tsatsa - 1. Literally, to take.
2. Here, this means to marry a young woman and take her to be your wife.
499. tsatsa - See note 498.

2. Sabathiya lapha.

We left them at this place.

1. What clans. Kusho kutsi bakhona labeta nani labanye Tiphitiwe. That means that some people came with you betibongo labeta nani la kalomahasha, ngaphandle to kalomahasha⁴⁹¹, those of different tibongo⁴⁹² besides kwala bakamahlalela? the Mahlalela clan?

2. Bakamahlalela nabeta la bete baboduwana, tibongo When the Mahlalela people arrived at this place they came batitfo le khona la. Enase balapha naku, njengebantfu by themselves, they found tibongo⁴⁹³ at this place. E, when they ke labetako batewukhonta, kuphela. Kuze bateke were here they had come to khonta⁴⁹⁴, only. Until they teke⁴⁹⁵ bakamahlalela, bateke ngebantfu laba, labakhontako. the Mahlalela people, they had teke⁴⁹⁶ by the people who, who were khontako⁴⁹⁷ Nalabafati labeta nabo khona le.

Together with the wives who they had come to that place with.

1. Kukhona yini buhlotjana lobukhona emkhatsini Was there a relationship present between the Maziya webaka Maziya nebakamahlalela? people and the Mahlalela people?

2. Bukhulu kakhulu ke lapho. Ngulokukhulu loku vele. It's very great on that area. That's indeed very great.

1. There is much relation between. Ingabe laba kamahlalela kunebuhlobo lobunengi emkhatsini. Do the Mahlalela people bayabatsatsa yini laba ka Maziya? tsatsa⁴⁹⁸ the Maziya people?

2. Cha, asibatsatsi. No, we don't tsatsa⁴⁹⁹ them.

1. Is this because, kuya ngekutsi ngoba buhlobo benu Loku kwentiwa kutsi yini. Was that because you were

500. stelega

- 1. This means, very much.

buhlangene kakhulu yini?

closely associated?

2. Kakhulu stelega ngoba kuyakhanya kutsi bomnaketfu, Very much stelega because it's clear that they were our mosi bomfowethu.

brothers, they were our brothers.

1. Kusho kutsi bokhokho benu bakanyekanye yini?

Does it mean that your great-grandfathers came from one place?

2. Kanye.

From one place.

1. Kusho kutsi unga, ungamusho yini lo labomkhulu benu

Does it mean that you, you may say that your grandfathers bebakanye kanye nalabaka Maziya nalabakini.

Came from one place together with those of the Maziya people?

2. Cha loko ngingeke ngikucandze ngoba lalangibatiko

No I won't know about that because the people that I mosi kusho kutsi ngati nje laba lesengibeva kutsi know it means that I know that the people I heard from

lo abengubani. Manje ke loko ngeke ngikugcwabise that who was he. Now I may not complete that kakhulu kutsi ke ngoba bani ke wabes' utala bani

because that one then bore who, then that, who bani watala bani, bani watala bani, la lapho ke did he bear, and who bore who, who bore who, I don't angikutfoli lapho, laph' abengubona bakhona.

understand at that place, at the place where he was.

1. Kusho kutsi ni, ni nanisitana yini nakukhona lokukhona

What does it mean, did you help each other when there nangabe nine kukhona leni lenidibene nga, kabi was something, when there was something that made you join nalabanye noma nijalwa noma hentani laba noma

794 forces badly with the others or you would fight or did anything

501. emangcanga -

502. inkhosi - See note 15.

503. tekas - See note 467.

504. tibongo - See note 492.

labakaMaziya, bese niyasitana khona lapho.

or you then helped each other, you and the Maziya people.

2. Ingani bo, ingani bomnaketfu labo.

Those are, those are our brothers.

1. Kusho kutsi ikhon² indledlana letsite lenentako kutsi
Was there a way which made you that you, you,
nize ni, ni, nibe tihlobo letitsite impela hala
you become closely associated together with the
bakaMaziya?

Maziya people?

2. Kuna lositelwe kanye.

We were born from one place.

1. We were born

Satalwa

2. Uma nje nayitele njob² emanganga nankha, noma
when it had given birth because the emanganga⁵⁰¹ are

batele labo kubonakala kutsi bakanye, mosi
here, or those had given birth who it seemed that
labantfu ngoba batalwa yiny² indvodza. Ngoba
they were from one family, because the people were
kucala wena uyakwati naloko kutsi, e, inkhosi
fathered by one man. Because first you know that,
beyiteka bantfu babe banengi. Uyabona babe,
e, the inkhosi⁵⁰² tekas⁵⁰³ a lot of people. You see, my
babe lolala mine, abena thirty seven, bafati.
father, had thirty seven, wives.

1. Kusho kutsi kukhona yini labanye bebakhona
Does it mean that there were other people of
baletinye tibongo bebakhona khona laceleli nani,
other tibongo⁵⁰⁴ that were next to you, who you
nanitihlobo nabo?

814 had strong kinship ties with?

505. inkhosi - See note 15.
506. sive - See note 461.
507. inkhosi - See note 15.
508. teka - See note 467.
509. inkhosi - See note 15.
510. teka - See note 467.
511. tsatsa - See note 498.
512. lijaha - 1. A young man no longer a boy, but not yet married.
513. soma - 1. A verb meaning, to ask a girl to marry you, in the Swazi culture.
514. ganwa - 1. A verb meaning when a young accepts to marry a man or
2. To be married then the new bride moves from her homestead to the husband's family's homestead

2. Wo, layi celeni, bebakhona phela bantfu njenga laba
 Okay, next to us, there were people like these who are
 babantfu, kodwa inkhosi beyitalwa ne nesive sonke
 people too, but the inkhosi⁵⁰⁵ was born from the same
 lesi lesi la, yiye ngeyalokuteka bafati babe
 family with the whole sive⁵⁰⁶ that is here, because the
 banengi.

inkhosi⁵⁰⁷ teka⁵⁰⁸ many wives.

1. Kukhona yini lokunihlanganisako nebaka Matsenjwa
 Was there something which closely associated the
 nebaka Mahlalela?

Matsenjwa people with the Mahlalela people.

2. Baka Matsenjwa yinkhosi nje yateka khona, kuphela.
 The inkhosi⁵⁰⁹ only teka⁵¹⁰ from the Matsenjwa people.

1. E, baka Matsenjwa banabo yini bafati lababatsatsa
 E, do the Matsenjwa people have wives that they
 laba Mahlalela?

tsatsa⁵¹¹ from among the Mahlalela clan?

2. Cha, abanabo.

No, they don't have.

1. Kusho kutsi ke ngalokutsi labaka Ma, labaka Ma, bakini
 Does it mean that the Ma, the Ma, since your
 babanabo bafati baka Matsenjwa kwase kunenta kutsi
 people had wives from the Matsenjwa clan did that
 seniba bakhulu yini nguna labanye, noma?

make you become dominant over them, or?

2. Cha, kwa, kwenteka nje njengoma njenge nge ngelijaha
 No, that, that happened because like a, a lijaha⁵¹²
 nase kubonakala kutsi, e, lisom' infombatane, laganwa
 when it became clear that, e, he would soma⁵¹³ a young woman,
 kwabonakala kutsi ufanele wena sibe tihlobo, ngani na,
 and was ganwa⁵¹⁴ and it became apparent that we have to

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515. lobola - 1. Brideswealth paid by the husband to the wife's parents, usually in the form of cattle.

516. Hhawa - 1. An interjection used to convey surprise.

517. awu - 1. An interjection used to express amazement.

ngoba mine ngikhiphe tinkhomo ngayolobol⁵¹⁵ umntfwanakho.
be relatives, why, because I have paid lobola to marry your child.

1. Kusho kutsi, kwake kwabakhona yini kucabazabana
Does it mean that, was there some clash, clash among
kuma kubaka Maziya nebaka Mahlalela nebaka Matsenjwa
the Maziya people and the Mahlalela and the Matsenjwa
emkhatsini wenu nonkhe?
people ?

2. Cha bebatawucaba nelani ngoba batalwa kanye.
No why would they have clashed because they were born ^{from one family}

1. Kusho kutsi labaka Maziya nebaka Matsenjwa befika
Does it mean that the Maziya and the Matsenjwa people
hine senikhona lapha kulendzawo?
arrived after you were already found at this place?

2. Hhawu kudzala, vele sefika kadzeni tsine.
⁵¹⁶ Hhawu we arrived long ago, we indeed arrived long before.

1. Niyatati yini tindzawo talaba bakini laba, labasa?
Do you know the places of your people, who
eShiselweni labakhulu bomkhulu bokhokho beny,
remained at Shiselweni your great grandfathers,
leShiselweni ?
at Shiselweni ?

2. Cha singeke sati ngoba seku, awu akusiko nangalo.
No we won't know because there, ⁵¹⁷ awu that's not
Naban' abengati netihlahla bekute lokufanana nako,
recent. No one would know as there were no trees like
bekuhlala kungemahlatsi kuphela. Bekungekho fihlahla
at that place, there was only growth. There were no trees
kufana njengoba seku nje.
as there is now.

1. Kusho kutsi uyabati yini labanye babakhona lena leceleni,
Does it mean that you know if there were other people

58. tivana - 1. A noun used to refer to many different nation. However the suffix -ana may either be used derogatorily to belittle something or its use may have no underlying meaning at all.
519. Ewu - 1. An interjection used to express despair.
520. imbuti - 1. Literally, a goat.
521. tsatsa - See note 498.
522. inkhosikati - 1. The wife of a chief, a king or any influential person.
2. May also be used to refer to any married woman.
523. tsatsa - See note 498.
524. tsatsa - See note 498.
525. tsatsa - See note 498.

ti...ti...tivana nje letitsit' emaceleni kwenu ngaphambili
next to you, the...the... tivana⁵¹⁸ as your neighbours before the,
kwa, kwa, kwa kuba... bakaMahlalela ne, bakaNlamini?
the, there... were the Mahlalela people and the Nlamini people?

2. Cha, angitati. ~

No, I don't know about those.

1. Angitsi uloma, lomahasha ubuse sikhatsi lesidze yini
Did Loma, lomahasha rule for a long time or
noma ubuse sikhashana lesincane?

only for a short period of time?

2. Ewu lomahasha ubuse kakhulu.

Ewu⁵¹⁹ lomahasha ruled for a long time.

1. It is a long time.

Sikhatsi lesidze.

1. Alimata bankhe bantfu abenta njeyi, kute la, lanenta
He injured many people and did many things, didn't
kopa la ka lomahasha nina?

lomahasha do anything to you?

2. Cha. kungeke phela tsine silwe nembuti.

No. We won't fight with an imbuti.⁵²⁰

1. Soshangane. Awusho uSoshangane utsi kunini lapho

Soshangane. Tell me when did Soshangane tsatsa⁵²¹

atsatsa khona, bakaMkhatshwa, Soshangane, inkhosikati
the Mkhatshwa people, Soshangane, the Mkhatshwa
yakaMkhatshwa?

inkhosikati?⁵²²

2. Cha, kutsetse bakaMahlalela, nguMbhudula kuphela

No, the Mahlalela people tsatsa,⁵²³ it was only Mbhudula
lolotsetse, wakaMahlalela lotaba mine. Azange se, e,
my father, of the Mahlalela clan who tsatsa.⁵²⁴ Soshangane
Soshangane atsats' intfombatane yakaMahlalela.

never, e, tsatsa⁵²⁵ a Mahlalela woman.

526. tsatsana - 1. This mean to take each other as husband and wife.
527. bo lomahasha - 1. Although this is used collectively here due to the prefix, "bo" - however this means Lomahasha alone.
528. Awu - 1. This interjection is used here to express surprise.
- 529 & 530. Nkosi yami! - 1. A siSwati expression used literally as My God!
530. shifu - See note 456.
531. shifu - See note 456.
532. shifu - See note 456.
533. tibongo - See note 492.
534. dlisa - 1. Literally, to make another person eat something such as something edible or
 2. to poison someone through food.
 3. Used here to mean to be known to be popular about.

Soshangane phela waaka Ndwardwe bebangatsatsana njani.

As Soshangane was a Ndwardwe how could they tsatsana.⁵²⁶

1. Utsi kuMbandzeni kukhona yini le, lenakwent'a nine
He says did the Mahlalela people do anything, during
bakaMahlalela ekhatsi kusekhona Mbandzeni?
Mbandzeni's time?
2. Cha, ingani kusukela solo loMbandzeni Kanye,
No, because since when still Mbandzeni and,
nabo lomahasha bekubonakala kutsi ku---vele
bolomahasha⁵²⁷ it seemed that they were in---deed
ba---ba nangabe kunenkhumo, batikhulumela
when---when there was a talk, they talked alone.
Kanye bona boduwana. Tsine sasibona kutsi bayevana.
We only saw that they were in good terms.
1. Awu nkosiyami uyakucela sewusho kutsi ungubani
Awu nkosiyami!⁵²⁸ he asks that you say that what
ligama lakho, kanjani, usho nekutsi waba kanjani⁵²⁹
is your name, how, and also say that how did you
uze ube ngushifu, kwaya, kwasukela kanjani?⁵³⁰
become the shifu,⁵³¹ how, did that come about?
2. Lo, loku ukutfola kutsi, e, kuze ngibe laph' ebushifini,
That, you find that, e, that I became the shifu,⁵³²
kubonakala kutsi kwaf' umnaketfu, lomkhulu. E, mine
it seems that my elder brother died. E, I'm Gija
ngingugija libito lami, lekutalwa.
that is, my birth name.
1. Phindze batsi bese uyatibonga futsi lokunye, tibongo
They also say that you may bonga yourself, your
takho nawutatiko utibonge kanje, bengidlisa kanje,
tibongo⁵³³ if you know these that I dlisa⁵³⁴ in this
kanje, kenge.
manner.

535. bonga - 1. This mean to praise.

536. bonga - See note 535.

537. inkhosi - See note 12.

538. ndunduluzi -

539. Malangeni - 1. This means the ruling Dlamini ethnic group members.

540. udlawu - 1. Tongs, pliers.

541. shaya - Literally, to hit or to play.

542. cakaka - 1. Ankle.

543. ndunduluzane -

544. emaSwati - See note 109.

545. Ngilandi - 1. England.

546. Pitoliya - 1. Pretoria.

547. BoNjephe - The prefix "Bo" is used collectively to mean Njephe and company.

548. Inyanda leyo maSwazi - 1. A siSwati expression used to raise an alarm.

549. mahungu

550. Hhungula - 1. To bewitch.

551. impisi - 1. A hyena.

552. Mlambo - 1. The name of a person.

553. Nkhosi - 1. This is used here as part of the praise names, when praising an influential person such as a sikhulu or chief, or a king.

554. Nkhosi - See note 553.

2. Wo, longani bongela kutawubonga nangu Magwanyane,
Okay, Magwanyane would bonga⁵³⁵ for you. I
kuphela. Min' angibongi mine.
cannot bonga⁵³⁶.

1. Uyinkhosi. ~
You are the inkhosi⁵³⁷.

4. UGija lwezibaya nakulezibayabaya! Abakh' izibaya
You Gija of the kraals and many kraals! He built kraals
nase Ntonjeni! Umshaya ndunduluzi zibe mbili
even at Ntonjeni! The one who beat two ndunduluzi⁵³⁸
kuMalangeni! Intjwele lakithi lakhula lingakhukhuzelwa!
even among the Malangeni⁵³⁹! The chick of our homestead which
Ingani wonk' amantjwel' akhula akhukhuzelwa
grew up without being looked after! Yet all the chicks
bonina l. Undlovu utheth' udlawu ushay' ucakala!
grew up being looked after by their mother-hens. You who
Gucuka nyoka nyoka seligwa, yenyoka segwali!
is the elephant who took the udlawu⁵⁴⁰ and shaya⁵⁴¹ the cakala⁵⁴²!
Ikanga lakithi ingani liyawuphuma lenza ndunduluzane
Our sun would rise like ndunduluzane⁵⁴³ the emaSwati⁵⁴⁴!
maSwati! Uyagicika ulibhomu waphuma ngase Ngilandi
You're a rolling bomb you came via Ngilandi⁵⁴⁵ and
waphuma ngase Pitoliya! Indlovu yaphul' udalada
via Pitoliya⁵⁴⁶! The elephant which broke the boundary wire
nangezinyawo! Babaleka boN'jephe banger' ezindlii!
with its feet! BoN'jephe⁵⁴⁷ ran away and entered into houses!
Bath' inyanda leyo maSwazi! Ifikil' impisi nemahhungu!
They said inyanda leyo maSwazi⁵⁴⁸! The hyena and the mahhungu⁵⁴⁹
Hhungula mpisi, wena waMlambo, Nkhosi!
arrived! Hhungula⁵⁵⁰ the impisi⁵⁵¹, you of Mlambo⁵⁵², Nkhosi⁵⁵³!

CHOFUS) Nkhosi!
997 Nkhosi⁵⁵⁴!

555. emaSwati - See note 109.
556. tikhulu - 1. This means many chiefs
the noun "tikhulu" is a synonym of the
noun "boshifu" - see note 456,
for the singular form of "boshifu"
"shifu."
557. Nkhosi - See note 292.
558. live - See note 110.
559. tikhulu - See note 556.
560. tikhulu - See note 556.
561. sikhulu - 1. The singular sense of
the noun "tikhulu" - see note
556.
562. live - See note 110.

1. Nembala sitawucela kutsi lapho neta kanjani lapha
 We will indeed want to know that how did you come to
 kulendzawo lanikhona, nefika nini kucala yini kunebz
 this place where you are, how did you arrive, was it before,
 kunemaSwati noma kuna labaka Nkhosi labefika a____,
 there were the emaSwati⁵⁵⁵ or there were the Nkhosi people who
 ungasitjela khona lapho ke?
 arrived at _____, can you tell us on that?

2. Sefika kucala.
 We arrived before them.

1. They came early. Utsi ungabasho yini la -- letikhulu
 Beta kucala. He says can you mention the -- the
 lenafika ngaphasi kwato ke nina ngaphambi kwekube
tikhulu⁵⁵⁶ you came with as your leaders before the
 kubekhona labaka Nkhosi.
 arrival of the Nkhosi⁵⁵⁷ people.

2. Saphuma soduwa tsine satawungena kulelive.
 We left alone to enter to the live.⁵⁵⁸

i. Ungasinika yini enagama aletikhulu leneta nato la?
 Can you provide us the names of the tikhulu⁵⁵⁹ you arrived, ^{with?}

2. Lowachamuka ngale la -- letikhulu, kwachamuka sona
 The one who arrived the other side where --- the tikhulu⁵⁶⁰,
 lesi lesikuso. Sihamba nebantfu baso kuya ba --
 where the present sikhulu⁵⁶¹ who we are under his leadership. He
 bengibaka Mavimbela. A -- u -- lowefika layiveni
 arrived with his people the -- they -- they were the
 abuya le.

Mavimbela people. The one --- who arrived at the live⁵⁶² from there.

1. Enhhe.
 Yes of course.

2. Ngu Malingela lowefika la.
 Malingela arrived at this place.

563. sibongo

- 1. A clan name or surname.

1. Kwakungubani indvodzana yaMalingela?

Who was the son of Malingela?

2. Indvodzana yaMalingela kwa, yaba nguMatsala.

Malingela's son was, was Matsala.

1. Matsala Kwakungubani ke, indvodzana yaMatsala?

Who was Matsala's son, Matsala's son?

2. Indvodzana yaMatsala kwaba nguNdlovu.

Matsala's son was Ndlovu.

1. Ndlovu. YakaNdlovu ke yona ke?

Ndlovu. His sibongo⁵⁶³ was Ndlovu then?

2. Kwaba nguMakwalala.

He was Makwalala.

1. Indvodzana yakakhe ke?

Who was his son?

2. Sekuba nguMbandzamani.

He was Mbandzamani.

1. Indvodzana yakakhe ke?

Who was his son?

2. Yaba nguShewula.

He was Shewula.

1. Umntfwana Shewula ke?

Who was Shewula's son then?

2. Kwaba nguMajembeni.

He was Majembeni.

1. Umntfwana Majembeni ke?

Who was Majembeni's son?

2. Nguye lo lavuselako, Mbaleni lokhona.

He was the one who ^{has} sent his regards, the present Mbaleni.

1. Hers Mbaleni. (Pause.)

Ngu Mbaleni. (Pause.)

1. Asusitjele ke Sifundza kutsi, labakaDlamini bacala

May you tell us then Sifundza that, when did the Dlamini

564. tinkhosi

- 1. The plural of inkhosi -
see note 12.

565. busa'd

- See note 234.

nini lokutsi baze babe, tinkhosi lakini barehlule nine?
people become ^{the} tinkhosi ⁵⁶⁴, and become dominant over you?

5 Behla ngakhona ngale bandlula, bandlula, bayo, baye
They came down next to that place, they went past, to, they
bakhandza baka Mnisi. E, lowu, bacondza vele e - eMdzimba
found the Mnisi people. E, they, headed to Mdzimba.
bona. Basengca la.
They left us at this place.

2 Eshiselweni.
At Shiselweni.

5 Enhhe bengca ba, bay' eMdzimba.
Yes of course they went past, and headed to Mdzimba.

2 Basuka laph' eShiselweni phela. Bayongena ke eMdzimba
They came from Shiselweni. They headed to Mdzimba.
ke. Tsine ke silapha. Inhhi, ya. Tsine ke silapha ke.
We were at this place. Yes of course, yes. We are at this place.

1. Kusho kutsi i - - i - - baka Dlamini nabachamuka behla
That means that the - the - Dlamini people didn't say that you
batsi kwakute lekufanele nikwente nabo, noma
had to do something when they came and went down, or they
babevele batihambela bona ngekwabo boduwa?
went by themselves?

5 Batihambela boduwa, bajika le batawylimata tsine
They went by themselves, they returned from that side to hurt
Bajika bona bafika batawubulata tsine la.
us. They returned to hurt us at this place.

1. Ebe, kwakungubani abenibusa kuleso sikhatsi
Then, who ⁵⁶⁵ busa'd you at the time when they returned
nasebabuya batonilimata lapha nine, batonehlula?
to hurt you here, to defeat you?

Sebasilimata laku Shewula.
They hurt us while we were with Shewula.

566. inkhosi — See note 15.
567. inkhosi — See note 15.
568. gidza — 1. Literally, to participate in a traditional dance.
2. This here means to celebrate.
569. tinawala — 1. The successive annual first fruit or kingship ceremonies in Swaziland.
570. busa³ing — See note 257(b).

1. Kwakungubani inkhosi⁵⁶⁶ leyafike yani, yanhlula lapho?
Who was the inkhosi who came, to defeat you?

5. Aku, nguMbandzeni.

He, he was Mbandzeni.

1. Uneliciniso naloku kutsi kwakungesiye Mswati?

Are you sure that that was not Mswati?

5. KwakunguMbandzeni.

He was Mbandzeni.

1. Kwenteka njani kuShewula kuze ba, abengaphasi

How did it happen that Shewula become subordinate
kwalabaka Dlamini?

to the Dlamini people?

5. BakaDlamini abazange babonana naShewula, bakhandza

The Dlamini people didn't meet with Shewula, they found
atihlalele lapha.

him staying at this place.

1. Kwase kwenteka njani lokutsi aze a, abe phas' abo?

How did it happen that he became dominated, by them?

5. Phela ngiko lokwase ba batakulu, batakulasele.

That is why they then came to, attack.

1. Yini lokwenta kutsi baze bete batakulwa nani?

Why did they come to attack you?

5. Watenta loShewula, watenta inkhosi, atigidzela nje

Shewula made himself, he made himself an inkhosi, he

tincwala takhe, enta lokungentiwa.

gidza⁵⁶⁸ his tincwala⁵⁶⁹, and he did something that wasn't done.

1. Be, bakaMahlalela bese bakhona kuleso sikhatsi?

Were, the Mahlalela people already present at that time?

5. BakaMahlalela bafika ba, bakhandza Shewula la.

The Mahlalela people arrived and found Shewula at this place.

1. Befika a -- a -- a -- Shewula asabusa yini noma

1049 Did they arrive when --- Shewula was still busing⁵⁷⁰

- 13
571. busa²ing - See note 257 (b).
572. Nkhosi - See note 292.
573. Hhawu - See note 516.
574. Nkhosi - See note 292.
575. live - See note 110.
576. emave - 1. The plural of "live" - see note 110.

asengakabusi?

or before?

5. Asabusa la.

When he was still ⁵⁷¹ busing here.

1. Kusho kutsi labaka Nkhosi bafike base batsi

Does it mean that the ⁵⁷² Nkhosi people came and said labaka Mahlalela abange, ababe bakhulu yini kuna, that the Mahlalela people should, should be dominant kuna Shewula?

than the Shewula people?

5. Hhawu uwa... batenta bona, nabo bakhulu ngekuta

⁵⁷³ Hhawu they -- they made themselves, they were also kuabo.

dominant through their coming.

1. Yini lokwa, lokwabenta baze bete lapha laba

What made the Mahlalela people come to this kaMahlalela?

place?

5. Asati phela, bafike babuya kany' eShiselweni nala

We don't know, they arrived coming from Shiselweni bakaNkhosi naba bakaMaziya nala boMahlalela.

together with the ⁵⁷⁴ Nkhosi and the Maziya and the Mahlalela clans.

1. Batsi manje yini lokwabenta kutsi labaka Mahlalela

What made the Mahlalela and the Dlamini leave

nalabaka Dlamini besuke leShiselweni bete ngala?

Shiselweni for this place?

5. Asati laba besuka khona leveni labo nabo ba,

We don't know because they also left from their ⁵⁷⁵ live,

nabo sebatifune l' emave kutsi naloy' akatakhele,

and they too sought the ⁵⁷⁶ emave where they would atakhele.

set up their homesteads.

577. kaSifundza - 1. At the Sifundza homestead
or 2. among the Sifundza
clan members.

578. Ningizimu - 1. The South.

579. tibongo - See note 492.

580. tibongo - See note 492.

581. boSifundza - 1. This is used collectively
here as shown by the prefix
"bo"- to mean the Sifundza clan.

582. boMananga - 1. This is used collectively
here as shown by the prefix "bo"-
to refer to the Mananga clan.

583. tibongo - See note 492.

584. hliselana - 1. To share

585. tibongo - See note 492.

1. Kusho kutsi kwakukhona yini labanye bantfu bebakhona
Does it mean that some people were present too, apart
lapho, ngaphandle kwa kwebakaMahlalela nebakaSifundza?
from the Mahlalela and the Sifundza people?

5. Lapho emkhatsini kwafike kwengca Mahlalela wakha
Mahlalela went past the central part of this area and
lapha kaSifundza, asichamuka lena eNiningizimu.
he set up his homestead at kaSifundza, we came from the Niningizimu

1. Akuvakali kahle kutsi ke, kwafike, kwafika bobani
It's not clear that, who, who arrived and who did
bakhandza kunabo bani bantfu, kini nebakaMahlalela,
they find between you and the Mahlalela people,
letinye tibongo, tatikhona yini?
the other tibongo, were those there?

5. Tibongo kwaku, kwakute bantfu, kwakungemahlatsi
The tibongo were, there were no people, there were
nje oduwa, e, etinyamatane.
only forests, e, for bucks.

1. Kuna laboSifundza kuphela?
Were the boSifundza the only group?

5. Kweta bona laphuma lekitsi eBotswana. Sachamuka le
They arrived from our area in Botswana. We
tsine.
came from that place.

1. Nefika kanye nabobani ke nanifika la?
Who did you come with when you arrived at this place?

5. Ngitsi bakaSifundza safike sahluhana la, ngo, ngoba
We the Sifundza people split when we arrived here,
labo Mananga ngekushiyana ngetibongo, ngekuhliselana tibongo
because, the boMananga differ in tibongo, because of
Masidela.

1072 hliselana the tibongo Masidela.

586. phana

- 1. Literally, to give something to someone else.

2. This may be used here as a way of respect to say-incest.

587. tibongo

- See note 492.

1. Wo nguMasilela na nani, nobabili lenachamuka naye.
Okay, was he Masilela and you, did both of you come from ^{that place?}

5. Enkhe, lesachamuka le.
Yes of course, we both came from that place.

1. Nabani lomunye? [?]
Who else?

5. Batsi nebaka Mavimbela.
They say and the Mavimbela people too.

1. Yini lokunihlanganisako, nebakaSifundza nebakaMasilela?
What associates the Sifundza and the Masilela people?

5. Bakamasilela saphana laku Mananga lasafike sahlala
We phana ⁵⁸⁶ with the Masilela people at Mananga where
khona, letibongo kwabulaw² inyoni.
we arrived and stayed, for the tibongo ⁵⁸⁷ a bird was killed.

1. Kusho kutsi nani, nanibantfu banye yini ngaphambi
Does it mean that you, you were one group before
kwaloko?
that?

5. Sasibantfu banye.
We were one group.

1. NibakaSifundza nonkhe?
Were you all the Sifundza people?

5. SibakaSifundza sonkhe.
We were all the Sifundza people.

1. Natsi nanifika la nase niyehlukaniselana yini lendzawo,
When you arrived at the place where you are
lapha ni -- ni -- nakhe khona?
presently, did you divide the land among yourselves?

5. Sabuya kanye, saba kanye.
We came back together, we became one group.

1. Kusho kutsi lendzawo lapha, nikhona nebakaSifundza
Does that mean that you know the place where the Sifundza and

588. boshifu - 1. The plural of shifu - see note 456.
589. boshifu - See note 456.
590. live - See note 110.
591. shifu - See note 456.
592. shifu - See note 456.
593. induna - 1. This is a Zulu way of saying a councillor who usually takes orders from a chief in a locality.
594. induna - See note 593.
595. sibongo - 1. A clan name or surname.

nalabaka Masilela uyayati yini ?

Masilela people were found?

5. Ngiyo lesikuyo.

That is the place where we are now.

1. Sengisho kutsi tapha nikhona kute lapha kwehlukana
I mean that where you are isn't there something which
khona kukhombisa kutsi baka Masilela naba nga la,
differentiates that the Masilela people are this side,
baka Sifundza naba nga la ?
and the Sifundza people are on the other side?

5. Kute, loku kungenelene.

There's none, it's mixed up.

1. Naba nabo yini boshifu labehlukene?

Did you have different ⁵⁸⁸ boshifu?

5. Behlukane, kute lebehluka boshifu. Lo Masilela waba
They became different, there were no different ⁵⁸⁹ boshifu. Masilela
sewubuya nga la, sekutsi ka, kasekele lelive linga,
then came back to this side, that he would safeguard the
lingangemwa ngulabanye.

⁵⁹⁰ live ^{order} that other people do not take it.

1. Lo -- lo shifu waka Masilela lokhona ngubani ligama
What is the name of the present ⁵⁹¹ shifu? The Masilela
lakhe? Shifu waka Masilela uma ngabe ukhona?
⁵⁹² shifu if he's still present?

2* Ngu Zondo.

He is Zondo.

1. He was a induna not a chief. Kwakungubani lenduna
Bekayinduna khayi shifu. Who was the first Masilela,
yakucala, yaka Masilela? Lenduna yakucala leyaba ngu-
⁵⁹³ induna? The earliest ⁵⁹⁴ induna whose ⁵⁹⁵ sibongo was
yaka Masinga?

1093 Masinga?

5. NguMagwinya.

He was Magwinya.

1. That's Magwinya. Ungasitjela yini umntfwana Magwinya Ngu Magwinya. Can you tell us who Magwinya's kutsi ngubani, uphindze futsi usitjele bantfwa babo, bantfwa son was, and also tell us the children of, the other's balomunye njeloku nakhona nje umntfwanakho aphindze children as your child also fathers his own child atale lomunye umntfwanakhe aphindze atale lomunye and the child fathers his own child, you tell us umntfwanakhe, nawo usitjele kanjalo, ubalandzelise like that, you tell us in that manner, in a logical kahle.

order form.

5. Magwinya wa- watala Matfubeni.

Magwinya fa-- fathered Matfubeni.

1. Watala bani futsi ?

Who did he also bear ?

5. Watala Matfubeni was' utala Mboshwa.

He fathered Matfubeni and he also fathered Mboshwa.

1. Ma, Mboshwa sowutala bani ke yena ?

Who did Ma, Mboshwa then bear ?

5. Mboshwa sowutala Mahlakaniphane.

Mboshwa fathered Mahlakaniphane.

1. Mahlakaniphane. Kusho kutsi bakhona yini labefika base Mahlakaniphane. Does it mean that other people arrived bayanihlasela ngalapha kwakuvimbe khona labakaMasilela? who then attacked you where the Masilela people stayed in guard?

5. Kute.

There wasn't.

1. Sengisho emkhatsini kweni naku, naku nakuMaziya ?

I mean between you and , and Maziya ?

596. bukhozi

- 1. The members of the ruling clan, or the members of an influential man's homestead, such as a chief.

597. live

- See note 110.

598. live

- See note 110.

5. KaMaziya sesatsatsela bukhobo khona la, sebakhona.
The Maziya people established kinship ties, when they were here.

1. Sengisho kutsi labakaMaziya befik' emvakweny lapha,
I mean that did the Maziya people arrive after
kulelive?
you, here at this live?

5. Laba, bakaMaziya bafik' emvakwetfu phela la, la,
The, Maziya people arrived after us at this place,
laba labakaMahlalela nabakha lapha kitsi, nabakhandza
when the Mahlalela people set up their homesteads, when they
kut' umuntfu. Ngoba beta banje, emadvodza. Bukhosi
didn't find any person. Because the men, arrived alone. The
lobu buhamb' embili, nguMaphangwane, ngu Langa, ngu
⁵⁹⁶ bukhosi went ahead, Maphangwane, Langa, and Makhuneni.
Makhuneni. Base bayasalela laba, ba, lemuva labaka
They were then left behind, the Mahlalela people, as he'd
Mahlalela, njengekusho kwakhe njalo. Sebayefika
said that. They arrived and found the live ⁵⁹⁷ and he set up his
bayalikhanda live uyakha kuMaphungwane. Uyafik' ^{the 598}
homestead at Maphungwane. He arrived and found live, he
uyalikhanda live, uyakha lapha. Uyafika Ma, Mahlalela
set up his homestead. Ma, Mahlalela, a --- great man arrived
my --- mkhulu umkhanda, una Shewula. "Yendlula
and found Shewula. "Go ahead you'll find ahead those
utatikhanda embili." Uyendlula uyayikhanda ke
things." He went past and found, his sheep.
naye, imvu yakhe.

1. Kusho kutsi labakaMaziya befika nini lapha lanikhona
That means that when did the Maziya people arrive
nine, bakaMaziya?
where you the Maziya people are presently found?

599. induna - 1. This is the siSwati way
of saying councillor while
in Zulu this is "induna" see note
593.

600. sikhulu - See note 561.

601. kaShewula - 1. The place under the
Lubombo district of Swaziland,
next to kaLomahasha, where the
Shewula people are found.

602. sikhulu - See note 561.

603. sikhulu - See note 561.

604. live - See note 110.

5. La kitsi?

Here at our place?

1. Enhhe.

Yes of course.

5. Beta ke bona. Bafike batakhela nabo, khona

They arrived. They set up their homesteads, although we singete sababalela kutsi befika nini, ngabo labangatiko couldn't count when they arrived, they are the people kutsi befika nini. Ngoba safike sasikelana nabo. who'd know that. Because we came and divided land between

1. Manje ke, kusho kutsi befika i---i---induuna

Now, it means that when they arrived, who was the yalabaka, sikhulu salabaka Shewula kungu, kungubani, induuna⁵⁹⁹, the sikhulu⁶⁰⁰ of the kaShewula⁶⁰¹ people, and who nesikhulu sala, salaba, sabaka Maziya kungubani? was the sikhulu⁶⁰² of this place, ^{and} of these, of the Maziya people?

5. Asati ngebaka Maziya tsine, angide ngawati

We don't know about the Maziya people, I wouldn't know emakhandza lamanye, ngati lesikhulu sakitsi. about others, I know about our sikhulu⁶⁰³.

1. Kwakungubani?

Who was he?

5. Loku, simbale kucala laba.

We, mentioned him before.

1. Shewula.

Shewula.

5. Shewula phela mncane kakhulu.

Shewula is very young.

1. Ngubani le lebankhandza ichona?

Who was the one found there?

5. Kwafika Malingela layeveni.

Malingela arrived at this live⁶⁰⁴.

605. sibongo - 1. Clan name or surname.
606. busa²ing - See note 257 (b)
607. busa - See note 40.
608. inkhosi - See note 15.
609. inkhosi - See note 15.

1. Lebankhandza khona, ngubani lebankhandza asakhile?
Who was the person found already having set up his homestead?

5. Kute lebankhandza, akhile.
They didn't find anyone, having set up his homestead.

1. Sengisho labaka nangu, labaka Maziya.
I mean the, Maziya people.

5. Bakabani?
Of what sibongo?

1. Baka Maziya.
The Maziya people.

5. Baka Maziya bakhandza seku ngi Shewula' akhile.
The Maziya people found Shewula already settled.

1. Sekungu Shewula lobusako?
Shewula was the one busa'ing?

5. E, seku, nguye lobusako, kulendzawo yakhe.
E, he was, the one who was busa, at his place.

1. Laba ka Mavimbela ke bona kwase kwenteka njani
How did it happen that the Mavimbela people be found
kuze babekhona la kulendzawo?
at this place?

5. Bantfu ba Shewula weta nabo.
He arrived with Shewula's people.

1. Shewula's people who came with him. Befika kanye
Bantfu ba Shewula leta nabo. Did they arrive with
nani noma banilandzela labaka Mavimbela.
you or did the Mavimbela people go after you?

5. Sasinabo, bantfu ba batsi bantfu ba ba ba ba,
We were together, people said people they they they,
bantfwanenkhosi, bantfwanenkhosi lowesuka le _____
the inkhosi's child, the inkhosi's child who came from _____

1. Uphuma khona le lakushona lilanga, e-e-! Nshonalanga
Did you come from where the sun sets, at at the West?