

EDUCATION FOR THE NATION

Freedom Stationery (PTY) LTD



# COLLEGE EXERCISE BOOK KOLLEGE SKRYFBOEK

Bonner Collection B14

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NAAM Informant(s) : Maloba Maseko

SUBJECT Place : Mgabaneni  
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SCHOOL BOOK TI STD.  
SKOOL ..... KLAS

72

A4

FEINT AND MARGIN  
DOF EN KANTLYN

Key :

1 = Interviewer

2 = interviewee

3 = interviewee (appears occasionally)

(Refer to Book I)

53 baka Simelane — means all the people who belong to the Simelane clan.

54 bantfwabendvodzo — this means sons of one man.

1. Asewusho Kutsi abengumzala ngani lo Sobhuza  
Can you say that he was a cousin how this Sobhuza  
KumaNgcamane?  
to the emaNgcamane?
2. Batse nabafika baphuma lekaZulu bafikela  
When they came from Zulu land they arrived and  
kulaba bakaSimelane ngalange Shiselweni. Base  
found the bakaSimelane<sup>53</sup> this side at Shiselweni. Then  
laba bakaSimelane sekubakhon' intfombi yaka  
these bakaSimelane there was a girl whose surname  
Simelane leyendza itala lo Sobhuza Wesibili.  
was Simelane who got married to the bakaMgwane and bore Sobhuza II

1. Somdlalose?

Somdlalose?

2. Ungatsi Kunjalo vele ang'tholi kahle —

It seems so, indeed, I am not sure —

1. Mgoba kuKhona lekutsiwa yayingu Somdlalose

Because there is this one whom it is said was Somdlalose

yaka Simelane le Shiselweni.

whose surname is Simelane there at Shiselweni.

2. Enhhe --! Mgyenake. Mgoba labaka Simelane

enhhe --! That is the one. Because the baka Simelane

batalwa yindvodza yinye. Lo Simelane, nalo Maseko

were begotten by one man. This Simelane, and this Maseko

nalo Mutsimkhulu, nalo Gule bantfwabendvodza.

and this Mutsimkhulu, and this Gule are bantfwabendvodza<sup>54</sup>.

1. A -- ubuta nje Kutsi babe khelene yini laba

A --- he is asking that were they neighbours these

lababaka Simelane nalababemaNgcamane noma

the baka Simelane and those who were emaNgcamane or

Kumbe babehlukene?

- 55 hialisana — means living together side by side. It could also mean they lived together harmoniously.
- 56 bantfu — generally means people. In this context it could refer to the subjects who were under the "inkhosi" of the Simelane clan and those who were under the "inkhosi" of the Maseko clan.
- 57 hambelana — literally means "go to each other". This means they visited each other, a sign that they had good relationship with each other.
- 58 fihlwa — literally means hide. It is also a euphemism for bury.
- 59 lashwa — the verb is derived from the verb "lapha" which means to treat medically.
- 60 lungiselwa — a verb derived from the verb "lungiseja" which means to prepare for.
- 61 Umsebenti — generally means work. In this context, it could mean a function.
- 62 emaswati — a synonym for bakaMgwane. Generally it refers to the people of Swaziland.

perhaps they were separate?

2. Bebatibusela laba. bakaSimelane ngakhona ngall.  
 They were governing themselves these bakaSimelane there, that side.  
 Man' angati lokutsi uphi lomehluko lapha  
 But I don't know - the difference where  
 bebay - - - lomuny' abebus' agcina khona, kusuka  
 they - - - another one governed and ended, starting from  
 le Kuta la. Bona bebahlaliscene nje Kanjalo.  
 there until here. They had hlalisana<sup>55</sup> that way.  
 Malabo nabo bebanebantfu babo ngale, nalaba  
 Those too had their own bantfu<sup>56</sup> that side, and  
 banebabo. Koduwa bahambelama. MguSimelane  
 these had theirs. But they hambelana<sup>57</sup>. It is only  
 nje lotsi "Owu! ayisale yawufihlwa a - - -  
 Simelane who says "Owu! let him be fihlwa<sup>58</sup> a - - -  
 eMqabane ni lenkhosi ngoba imigedze minengi le  
 at Mqabane ni, the inkhosi, because curves they are many there  
 enhe - - .

enhe - - .

1. E - - ubutei kutsi babelashwa nyani nabalungiselwa  
 E - - he is asking that how were they lashwa<sup>59</sup> when they were  
nobanembenti laba bakaSimelane. Babehlanganiselwa  
lungiselwa<sup>60</sup> when they had umsebenti<sup>61</sup> these bakaSimelane. Were they  
 nemaSwati yini roma babelashwa boduvana?  
lashwa together with emaSwati<sup>62</sup> or they were lashwa separately?  
 2. mhh - - - awu - - ngulapha ngingawucodzike  
 mhh - - - that is where I am not clear on  
 lowomlandvo lowo.  
 that umlandvo.  
 1 Sengatsi mine ngingawuphendvula nje ngekutsi  
 I would have answered it by saying  
 bakaSimelane phela nanamuhla bayatiwa

- 63 emakhosi — plural form for "inkhosi" .
- 64 indzaba — generally it means a story . At times it could mean an issue to be discussed as it is used here .
- 65 mangala — the word can mean to be surprized or amazed . It can also mean to take a case to court (traditional or modern) for discussion .
- 66 bika — means to take the case to the king or report it to the king .

the baka Simelane in fact even today they are well known  
Kutsi ngemakhosi —  
that they are emakhosi<sup>63</sup> —

2. mnhinhi — — —

mnhinhi — — —

1. lapha Kontjingila  
here at Kontjingila.

2. lalapha bakhona  
where they are

1. nhe-nhe .

nhe-nhe .

2. Ucl, babe netinyanga takubo: taduwa .

Indeed, they had their own traditional doctors.

1. Ya! loko kusobala, loko .

Ya! that is obvious.

2. nhe-nhe .

nhe-nhe

1. Ubuta Kutsi, laba baka Maseko nakumendzaba

He is asking that these baka Maseko when there was  
bebayeyi -- mangalaphi? Moma ukhona

an indsaba<sup>64</sup> where did they mangala<sup>65</sup> it? Or there was  
lowabebekiwe yinkhosi Kutsi owu, nangu

one who had been installed by inkhosi that owu, here  
lenitamtsatsa lenitawungala kuye. Moma

he is whom you will take, to whom you will mangala. Or

babevele bayobika enkhosini yemaswati —

they went straight to bika<sup>66</sup> to the inkhosi yemaswati —

2. lapha naso ufile lombuso wabo ?

When their rule had ended?

1. lapha nas' ufile lombuso wabo .

When their rule had ended.

2. Babese bay' enkhosini, basebatikhonti .



67 tikhonti — Subjects

68 kulaba — could mean in these or among these

69 bobabe — could mean all the men who belong to his (the interviewee) father's age group or it could mean the period in which his father's contemporaries lived.

70 busa — literally, it means govern or rule. Here it could mean it (the issue) still dominates talks.

They went to the inkhosi, they were then tikhonti.<sup>67</sup>

1. Ya - - -  
Ya - - -

2. Lalakhona.

the present ones.

1. Malaba bakaMkhambule nasenacabana

With these bakaMkhambule, did you ever quarrel

nin -- nin' emangcamane e - - - e - - - emuva

y - - you emangcamane p - - - p - - - prior

Kwekwebe seniphetsi - e - - Kulaba bakaMgwane?

to the time when you were in power. Kulaba<sup>68</sup> bakaMgwane?

2. Myalonye Kubobabe. Kube lapho. Kweviwana,

Just now, the quarrel began among our bobabe.<sup>69</sup> There

Kweviwana, kwatsi nasekufika lapha Kubo

was understanding of each other until the time of

babe Kwase Kuba khona lokutsi batsi

bobabe when it transpired that the

bakaMkhambule yabo youkhe lendzawo

bakaMkhambule are saying it is theirs, all this place

naleyaKitsi. Loko kwabusa ngisho lamuhla.

even that one which belong to us. That still busa<sup>70</sup> even to day.

Kuselicala lelingahle likhulunywe nalamuhla.

It is still a case which might be discussed even to day.

Lisihlalele nje. Kantsi nami futsi seng - - -

It is still awaiting us. And I also - - -

nasengiva Kutsi labantfu labatsatfu ngabo

When I hear that the three people are the ones

labafaka siyumelwano sekutsi--vele ngibuka

who made an agreement that -- indeed I see

Kutsi bakhishwa ngibo ngansense. Kantsi

that they were moved by them secretly. Yet

Kumbe labelumbi batitfolela bona. Babapha

- 71 Khomba — literally it means to point. Here it could mean gave (them) or offered (them).
- 72 hlanganisa — literally means join. Here it could mean made it part of their territory or joined it to their territory.
- 73 ludzidzi — is something which has been placed together into one or something which has been mixed up.
- 74 cedza — literally means finish or complete. Here it could indicate that the speaker does not clearly know that part of "umlandvo".

may be the Europeans found it (the land) themselves. They gave them lababapha kona. Kepha ngalokungevani, that which they gave them. But because of the misunder- base bakhomba naloyakitsi indzawo, -standing they further <sup>71</sup>khomba even the land which belonged to us, Sebayinghlanganisela <sup>72</sup>ludzidzi ndzawonye. Batsi they <sup>72</sup>hlanganisa <sup>73</sup>ut <sup>73</sup>ludzidzi into one place. They said inkhosi yaletsa bona. Mgukoke lokusenta the inkhosi brought them there. That is what makes us Singevani ngisho lamuhla.

not understand each other even to day.

- 1 Ubuta kutsike wesuka laph' eMokwane  
He is asking that he moved there at Mokwane was 'uchubeka ubhekaphi? Loku - - -  
and proceeded to which direction? That - - -  
longakuKhumbula.

which you can recall -

- 2 Sengingaphambanisa lapho ngoba nome -  
I am likely to confuse that whether -

- 1 mnhinhi - - - (uyahleka)

mnhinhi - - - (he is laughing)

- 2 Kwa-- buywa lakubamba lomdzala. Angisa--  
they came here to lobamba lomdzala. I don't  
-cedzi lapho.

cedza<sup>74</sup> there -

- 1 nhe - - - (ubuta kulamhushelako)

nhe - - - (he is consulting with the one he interprets for)

U--khuluma kuts' ungati yimi ngabo Magwegwe  
He is speaking that do you know of Magwegwe  
netimphi tabo - - - timphi letaliwa bakaMgwane?  
and their wars - - - wars which were fought

- 75 Kwakini — means that which belongs to the second person's home, place, or area etc. In this context it means that (umlandvo) which belong to the interviewee's clan.
- 76 boMagwegwe — "bo" is a prefix indicating plural. Magwegwe is a proper noun. The prefix "bo" indicates that the speaker is talking about Magwegwe and some other people although he does not mention their names.
- 77 bukhosi — could mean either kingship or chieftainship.

by baka Ngwane ?

Ngitsike mine kumbe kutaba lukhuni ngobe

Then I am saying maybe it would be difficult because phela nawe wati kwakini. Sengutaba

you know. Kwakini<sup>75</sup>. It is these

bakaMKhosi labangati boMagwegwe nabo bonkhe

bakaMKhosi who might know of boMagwegwe<sup>76</sup> and

laba labanye.

all these others.

2 Cha, vele kangisati lapho.

Indeed, I don't know there.

1 Oh. There I don't know. (uyahumusha)

"Oh. There I don't know" (he interprets)

Ubaloke ubul --- ye --- kwak --- kwa ---

He ran He was kil --- It --- it ---

Kwasekul --- kuSomhlolo naku --- kubulawa

It was --- during the reign of Somhlolo when --- the

lobukhosi baMgabhi.

the bukhosi<sup>77</sup> of Mgabhi was ended.

2 Enhe --- Bufe ---

Enhe --- the bukhosi ended ---

1 K- kwakungu Mswati ---

I --- It was Mswati ---

2 ngulolo --- ngulolotsi ngudzadze wabo

Is it --- Is it the one you say she was his sister

lolowabulala Mgazi; Ungatsi nguSobhuza

the one who killed Mgazi; It seems like it was

wesibili ---

Sobhuza II ---

1 Y --- Yha! Ungatsike lowekucala.

Y --- Yha! The first one.

78 myutele — means open for him or her

3 Ngusobhuza wokuwala . Nguye Sobhuza .  
It is Sobhuza I . It is him, Sobhuza .

2 Y---Yha! lowatsi "mvulele uhlupha dzadze  
Y---Yha! the one who said "mvulele<sup>78</sup>, he is  
wetu . Akacitfwe vele"  
troubling my sister . He must be chased away ."

1 mnhi --- mnhi --- wo, abengudzadze  
mnhi --- mnhi --- Oh, she was a sister  
wabo lola Mbobota ?  
of the lambobota ?

2 Enhe !

Enhe !

1 Angitsi nguye lola Mbobota ?  
Is it the one lambobota ?

2 Ya, abe ngudzadze wabo lolongu —  
Yes, she was her sister the one who was —

3 Ngudzadzi wabo Sobh --- wabo Sobhuza  
It is the sister of Sobh --- Sobhuza I  
wokuwala .

2 Ya, nangabe nje akasho kutsi dzadzewetu,  
Yes, if he does not say my sister, then  
akunyeke kungaba nguMswati ngobe loyo  
It is not him It could be Mswati because the  
watsi uhlupha dzadzewetu .

actual one is the one who said "he is troubling my sister"

1 nho --- .

nho --- .

2 nh --- nhi .

nh --- nhi .

1 cha, kuy --- yawuba kuSomhlolo . Aku --- ang ---



79 Kuhlalisana — refer to Book I (foot-note 19)

80 hlonipha — generally means respect. It could also mean the two clans did not marry each other.

It should be Somhlolo. It can't --- I don't ---  
 boni kutsi kwakungaba nguMswati. Mswati  
 think that could have been Mswati. Because  
 ngoba ng --- Kungunyalo, muva.  
 Mswati's reign is only now, recently.

2 m-m-m---

m-m-m---

1 M-m-- bakaMagagula nebakaMaseko Kukhona  
 m-m-- the bakaMagagula and bakaMaseko is there  
 yini lokwatiko kuhlalisana kwabo noma  
 anything you know about their kuhlalisana<sup>79</sup> or  
 kumbe babetihlobo noma kumbe babeyini?  
 perhaps they were relatives or maybe what?

2 Mgati kuphela kutsi babehloniphana —

All I know is that they hlonipha<sup>80</sup> each other —

1 Y-Yha .

Y-Yha .

2 Angibati ke nabo lokutsi nabo batike bacela

But I don't know whether or not they also asked  
 kulaba bakaMaseko yini —

from these bakaMaseko —

1 m-m-- (uyamvumela ngekulandzela indzaba)

m-m-- (listening with interest)

2 bababeke lapha. Mako lapho ngingehlukanisi Khona.  
 to be placed there.

1 m-m-- Asusitjela ke Maseko sewulandze nje

m-m-- Let us proceed, Maseko, so that you narrate  
 lokukhumbulako kutsi kucala kuban' ebukhosini  
 what you recall that it begins from who in their  
 babo wehle na---bo, njoba ngive uphatsa  
bukhosi until the one, because I heard you mention

81 *bemaMycamane* — like "baka Maseko", it means of the Masekos.

82 *yengca* — the word is derived from the verb "engca" which means jump. It could also mean go beyond that which is stated.

boMaphanga njeyi, ubacale letulu wehle nabo  
 people like Maphanga, you start them there from the top one by one  
 ut' utofika ekugcineni lapha KuboMgazi noma  
 until you reach the end here to Mgazi or  
 wendlul' ut' entasi. Bukhosi bakaMaseko,  
 you can proceed until until you reach down. The bukhosi  
 bemaMgcamane.

bakaMaseko, bemaMgcamane.<sup>81</sup>

- 2 Am --- ngingabu --- into lengingabacala  
 Am --- I can --- for a good beginning,  
 ka---hle kungancono ngitsi : nguMgazi ---  
 It would be better for me to say: it is Mgazi ---
- 1 Wow --- ucal' --- uyetulu? (umhlaba lulwimi)  
 O, you --- begin --- upwards [start from the last <sup>one</sup> in the lineage]? (he interrupts)
- 2 ngiye le  
 I go this direction [indicating where he starts from that lineage]
- 1 Kulungile  
 It's alright.
- 2 NguMgazi ; nguKhabangobe ; nguMaphanga. Se ---  
 It's Mgazi ; It's Khabangobe ; It's Maphanga. I ---  
 --- sengiyema mine lapho Bayengca bona.  
 --- I stop there. They yengca.<sup>82</sup>
- 1 m-m  
 m-m
- 2 Koduwa kwati ngulapha nje Mgobe nematfuna abo  
 That is where my knowledge ends. Because even their  
 ngiwati ---  
 graves I know them ---
- 1 laba labatsatu ?  
 These three ?
- 2 ehhe --- ! Mgazi useMpuluzi, enhla nayo

83 Sigubhu — calabash used as a container .

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Yes -- ! Mgazi is at Mpuluzi up Mpuluzi  
 lapha yena afela khona. Khabangabe  
 where he died. Khabangabe  
 washiswa ngobe bebashiswa. Washiselwa  
 was burnt because they were burnt. He was burnt  
 kuhaSibhongo lapho ka Vezwani  
 at LaSibhongo there at Vezwani.

1 nho -- !

nho -- !

2 enhe -- Angits' ekukhulumeni e -- e --

enne -- In talking e -- e --

laph' ashiselwa khona. Maphanga  
 where he was burnt, there. Maphangawashisela etul' eMphatsa lapha lapha  
 was burnt up at Mphatsa there thereema -- lil -- le -- mahlats' a -- agcina khona --  
 where t -- the forests end --

l -- lapha kahuhleko. (bakhuluma kanye kanye)

th -- there at kahuhleko. (both speak at once)

1 Lapha kahuhleko.

there at kahuhleko.

2 Kodwake kangitsi: bonkhe bandzawonye

But let me say: they are all in one place

khona lapha eMphatsa esihhehleni.

there at Mphatsa in the cave.

uts' angashiswa, kutsattwe lomlatsa

After you have been burnt, the ash is taken,

ulondvolotwe, ufakw' esigujini uyowubekwa.

it is stored, it is put into a sigubhu<sup>83</sup> and stored.

kwatiwe kutsi la kubekwa sibamibani;

It is known that here we place so and so;

84 boyise — literally means fathers. The term as is used here is not restricted only to a father who bore one. It has been broadened to include also ones uncles, that is his father's brothers which we term in our culture as "small father" or "big father."

85 Umcondvo — could mean idea

86 bantfu bakubo — "bantfu" means people and "bakubo" could mean of his home, place, area or clan etc. In this case "bantfu bakubo" means people of his clan.

87 tigujana — is a diminutive form of "tigubhu" whose singular form is "Sigubhu" (refer to foot-note 83 )

ngalomlota wakhe . Bandzawonye bona  
because of his ash . They are all in one place  
lapha .

there .

1 m - m - m .

m - m - m .

2 Koduwake basekhona bobabe , boyise  
But they are still alive bobabe , the boyise<sup>84</sup>  
waMazwezulu , mhlawumbi bangaba  
of Mazwezulu , may be they may have  
nawo lomlandvo wekutsi kusuka

the Umlandvo that it begins  
kuMaphanga Kayaphi lembili .  
from Maphanga it goes where there forward (in their royal lineage).

1 m - - m

m - - m .

2 m - - m . Abenemcondvo wekutsi : nase -  
m - - m . He had the umcondvo<sup>85</sup> that when they  
libehlula lelive , batatse labantfu  
were no longer able to govern the live , the bantfu  
bakubo , ngaletigujana talemilota . Bati kutsi  
bakubo<sup>86</sup> should take over , because of the tipujana<sup>87</sup> which had  
nari tatea lesigubhu sitsatse bani , sitsatse  
ash . They knew that when we take this Sigubhu we take  
lesigubhu sitsatse bani , sitsatse lesigubhu  
so and so , we take this Sigubhu we take so and so , we take this  
sitsatse bani ; Sihambe siye lapha siya  
Sigubhu we take so and so , We leave we go to where we  
khona , naye .  
are going to , with him .

1 Siyewulakha nabo embili .



- 88 yakha — means build. It could also mean to start something afresh or anew.
- 89 londvulotwa — means store safely for future use or keep something safe.
- 90 ngenkhangala — "inkhangala" <sup>up country?</sup> generally is an open veld with few trees. The prefix "nge-" is a locative whose English equivalent could be 'by'. It indicates the direction by which the Masekos came to Mqabane.

We will yakha<sup>88</sup> it ("new country") with them in the new place.

2 Y--Yha .

Y--Yes .

1 Mjengemaswati njelok' enta.

Like the emaswati as they are doing .

2 nhe--nhe !

Y--Yes !

1 Mgoba nemaswati abashiswa nje, baya

Because even the emaswati, they are not only burnt,  
londvolotwa —

they are londvolotwa<sup>89</sup> —

2 Balondvolotetwa kuti nase bahamba

They are londvolotwa so that when they leave  
bahamba nabo. (umhlaba lulwimi)

they leave with them (he interrupts)

1 kuti nase kuhanjwa, nakukhulanywa

that when they leave, when they talk

ngekuti nje litambo letfa, emaswati ke

that our bone, the emaswati

nasahamba ahamba nalo.

when they leave, they leave with it (the bone (ash)).

2 mhi---

mhi---

1 O-- uti befika nini labaka Maseko la

O-- You say when did the baka Maseko arrive here

kulendzawo. Noma bes--be--babesukaphi?

in this place; Or where were t---they coming from?

2 Wo-- bona bachamuke ngenkhangala

OR -- they come from ngenkhangala<sup>90</sup> where they

le badsabuka; angitsi babesutfa, bona.

dsabuka; let me say they are Sothos, themselves.

Mabachuchumba Kuba—

91 Chuchumba — it could mean to split or separate

92 amaMdebele — these are people of Mdebele origin

93 bakaMabhoko — could mean people of Mabhoko or people whose surnames is Mabhoko (Mabhoko clan)

- When they chuchumba<sup>91</sup> from being —
- 1 Vele kusho njalo (bakhuluma kanye kanye).  
Indeed, they are Sothos (interrupts and they speak at once)
- 2 beSutfu sebaba. ngema Mdzebele.  
Sothos they then became emaMdzebele<sup>92</sup>.
- 1 Y--Yha.  
Y--Yes.
- 2 Maba**ch**uchumba emaMdzebeleni, bona,  
When they chuchumba from Mdzebeles, them,  
bachuchumbe emaMdzebeleni. Bayinhlase  
they chuchumba from Mdzebeles. They are a spark  
lesuk' emaMdzebeleni. Masebaba  
which began from ~~the~~ Mdzebeles. When they became  
ngemaMgcamane.  
emaMgcamane.
- 1 Y--Yha! Mg--ngiyakuvumela nje  
Y--Yes! I--I agree with you  
imphela ngobe nalaba bakaMabhoko  
because even the bakaMabhoko<sup>93</sup>  
bachuchumbe khon' apho.  
also chuchumba from there.
- 2 mnh .  
mnh .
- 1 nhe--nhe. Maluku sekungatsi  
nhe--nhe. Although it now seems as if  
beSutfu nje, ba--ba--bangema Mdzebele  
they are Sothos, th--they are Ndebeles  
labakaMabhoko.  
these bakaMabhoko.
- 2 mnh .  
mnh .

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1 mnh --- ubuta -- ma --- bakaMaseko

mnh --- he is inquiring --- if the bakaMaseko<sup>94</sup>  
naMswati kutsi kwase kwabakhona yini  
and Mswati that was there any  
kucabana lapho?

quarrel there?

2 Bese batikhonti .

'they were already tikhonti'<sup>95</sup>

1 nhe -- nhe

nhe -- nhe .

2 Bese bakhontile .

'they had already khontile'<sup>96</sup>

1 "they had already paid allegiance" (uya-

"they had already paid allegiance" (he

-humusha) . Ubusa --- ; Empheleni  
interprets) He ruled --- ; in fact

akazang' abuse phela Ludvonga . Ubuta

he did not rule , Ludvonga . He is inquiring

kutsi , letijaha , naku --- ngesi khatsi

if , this gentleman, when --- during the time

saLudvonga emaMgcamane abakhona

of Ludvonga , the emaMgcamane who were already

wona abetsini ? kukhona yini lapha

there what were they saying ? Is there anywhere

angena khona ?

where they are involved ?

2 a --- , Ludvonga angitsi ngulowatalwa

a --- is Ludvonga the one who was born

wafa ?

and died ?

1 Mgilo --- e --- ngitoto --- wa --- wa ---

97 Inkhosi — refer to Book I (foot-note 3)

98 emamlycamane — refer to Book I (foot-note 10)

498

'It is --- e -- it is the one -- who -- who --  
 akabusanga vele. Aka -- akabekwang',  
 he never ruled, indeed. He was nev -- He was never installed.  
 abefanele kutsi abe yinkhosi. Kwase --  
 He was supposed to be inkhosi.<sup>97</sup> Then --  
 was' uyafa sekubekwa Mbandzeni.  
 he died and Mbandzeni was installed.

2 Y- Yha. Mgulolo wafa angakabusi.  
 Y- Yes. ~~It~~ is the one who died before he ruled.

1 Y- Yha, ngulolo wafa angakabusi.  
 Y- Yes, It is the one who died before he ruled.

2 mnh

mnh

1 E -- maMgcamane kute langena khona?

The -- emaMgcamane,<sup>98</sup> there is no-where they are involved?

2 Vele kutsi, abesatikhonti, emaMgcamane.

Indeed, they were already tikhonti, the emaMgcamane.