

PAGES
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BLADSYE


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Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Msane at Ezikhetheni
Naam

Subject BONNER I
Vak

Place Book 1
Plek

INTERVIEW 1

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 267

Footnotes

- 1 indabuko — } see glossary.
variant: indzabuko — }
- 2 ke — a non-influencing word
- 3 Ngolotsheni — name of a person. This informant sounds like a Zulu, and therefore speaks a Zulu dialect. The SiSwati variant is 'Ngolotjjeni', which differs from the Zulu one only in spelling. This difference holds true of many words, such as umntanentkosi [Zulu] vs umntfanentkosi [SiSwati], which are found in both languages.
- 4 inzalelwana — means a descendant of someone or something (e.g. an animal can be an inzalelwana of its ancient kind).
- 5 umntanentkosi — } see glossary
variant: umntfanentkosi — }
- 6 inkosi — } see glossary.
variant inkhosi — }
- 7 incwala — see glossary
- 8 bukhosi — see glossary
- 9 induna — } see glossary
variant: indwana — }

Thina bakwaMsane sefika no Ngolotsheni lapha.
We, the Msane, arrived with Ngolotsheni here,
Siphansi kwakhe. Indabuko yethu. Ngolotsheni.
We are under him. Our indabuko², Ngolotsheni
ke waphuma kwaZulu. Ngumntanenkosi
ke² came from Zululand. Ngolotsheni³ is
Ngolotsheni; uyinzalelwana ka Zide. UZide
umntanenkosi⁵; he is an inzalelwana⁴ of Zide. Zide
ke wayeyinkosi kwaZulu, yencwala,
ke² was an inkosi⁶ in Zululand, of incwala⁷
kwaZulu, O... UZide ke wayebusa ubukhosi,
in Zululand. O... Zide was reigning the bukhosi⁸
kunguyena bukhosi bakwaZulu. Umbuso
he was the bukhosi of Zululand. His rule
ke wakhe wachithwa ngu Shaka. Uachi-
was done away with, by Shaka. Shaka did
thwa ngu Shaka umbuso wakhe, lo Ngolotsheni
away with his [Zide's] rule, then Ngolotsheni
kwabonakala - ke wasuyefika ke lapha ka
arrived here in kaNgwane. He arrived at
Ngwane. Uafika ke enduneni kuMgcoyiza,
the induna⁹, Mgcoyiza; he [Ngolotsheni] found
wakhanda kuphetha induna uMgcoyiza,
induna Mgcoyiza being in charge, at
eShiselweni. Uase ke uba ngumfana wa
Shiselweni. He then became Mgcoyiza's
Mgcoyiza. Uase ke Mgcoyiza naye sowuya
boy. Mgcoyiza, too, abandoned him [Ngolotsheni]
mshiya uyabalaka. Uqoshwa yimpi yakwa
and ran away. He was chased out by

¹⁰ impi — } see glossary.
variant: impbi — }

¹¹ intombi — } - 'girl of full-grown, marriageable
variant: intombi } age; (in a particular sense)
Sweetheart. "[Bryant's Zulu-English Dictionary]

¹² khehla — put on a headring

¹³ isidlobo — headring

¹⁴ libutfo — } see glossary
or butfo — }

¹⁵ Tyichele — } a libutfo members of which
variant: tichele } are said to have been born
between 1828 - 1833, known
to have existed during the
time of Mswati

¹⁶ indlovukazi — } see glossary
variant: indlovukati — }

Zulu, sawuyakhona, ubuyela eMkhondo
 a Zulu impi. Ngcoyiza then returned to eMkho-
 Ngcoyiza, na Ngqwanjane waka Ngwenya
 ndo together with Ngqwanjane Ngwenya,
 owayephethe lamakhosi, angwabamakhosi.
 Whose responsibility was the burial of kings.
 Naye wabaleka, wayakhonw eMkhondo. Wasu-
 He, too, ran away to eMkhondo. Ngolotsheni
 yasalake Ngolotsheni. Wathi Ngcoyiza nasaa-
 remained behind. Just before leaving, Ngcoyiza
 wuhamba, wakhiphintombi wanika uNgolotsheni,
 sent out an intombi and gave it to
 ngobe wayengakathathi umfazi. Wathi ke
 Ngolotsheni, because he had not taken a wife.
 nangumfazi mntanami, mfanawami sengiku-
 He said: 'here is a wife, my child, my boy,
 khehla isidlodlo; wase umkhehla isidlodlo.
 I khehla¹² you isidlodlo¹³. He then khehla¹⁴
 Sowumfaka ebuthweni eselikhel'isidlodlo,
 him isidlodlo, and put him in ibutho¹⁴ which
 elibizwa kuthi Iyichele. Iyichele
 had khehla'd isidlodlo, called Iyichele¹⁵
 ibutho likaMswazi. Lapha ke kuleli laka-
 Iyichele 's Mswazi's ibutho. Here ke² in this
 Nguane kubusa Mswazi. Indlowukazi
 [country] of kaNgwane the ruling king was
 kungufazide. Lapha ke safika khona ka-
 Mswazi. The indlowukazi¹⁶ was fazide.
 thina, lapha kulelakaNgwane, safika ku-
 Here ke² we arrived here in this [country] of
 Mswazi. Okubonakala - ke kuthi, nase

¹⁷ isigquma — } hillcock.
variant: ligquma }

¹⁸ sikhala — tunnel; open space

¹⁹ odidini — } royal residence of Thandile,
variant: eludaidini — } mother of Mswati situated in
Central Swaziland at Ludzai-
ludze, halfway between the
Zombodze and Matsapha
Schools. (Matsebula pp. 14, 17;
also see Grotpete, p. 18)

²⁰ umuti — }
emtin — } see glossary
emzini (variant) — }

²¹ gida — } see glossary
variant: gidza — }

²² incwala — } see glossary

Ngwane, we arrived to Mswati. It became seen that Ngolotsheni ahlezi la, isigquma sakhe, as Ngolotsheni stays here, his sigquma¹⁷ wabake-, ahlolimpi, ngumkhwakhwa, so that he could check an impi¹⁰ is isigquma sakhe lapha fike, ugade, umkhwakhwa, his sigquma, where you look njengensimini nawulindle. Ngugade wakh after something or someone as you do in the case of lomkhwakhwa abehlolimpi. Bese kuthi a cultivated field. This Mkhwakhwa is his lapha Sikhaleni seGundwane phezu, observation post, checking impi¹⁰. Then at the sekubhala omunye. Mudla-ke Ngolotsheni sikhala¹⁸ of Gundwane at the top, stays another agofjwa amadolo, wesuka lapha ethaya. On the day Ngolotsheni was bent knees, he set eNhlango, waya eMkhwakhweni out from here at home, at Nhlango and yawukhlolimpi. Wafike impi wayibona went to eMkhwakhweni to check impi. ngaphesheya eMagudu seyighamuka He saw the impi¹⁰ across at Magudu emerging iza, wasuyabuya layi khaya ufike then came back home and slept. He uyalala. Wawuka ekuseni waye waya-woke up early in the morning and went to wungena kaNgwane Odidini, emzini kaNgwane, at Odidini¹⁹, atenzi²⁰ of the wenkosi lapha kwakugida khona Mswazi King, where Mswazi gidd²¹ incwala²² its Ididi incwala Ididi. Wase uyafika uyabika,

23 awu — a non-influencing word.
24 hloma — take up arms & pierce. The intended meaning seems to be ① above.

25 Umphakathi — } see glossary
variant: Umphakatsi — }

He then came to report, and found that the king wayikhande inkosi ingetho iKwaHhohho. was absent - in Hhohho. The izinduna⁹ Zafike zathi izinduna yedlula, wena said to him: 'pass on, you will arrive quickly uzawusheshufike uyowubikelinkosi kwa and report to the king in Hhohho, at eNtonjeni Hhohho, eNtonjeni. Nempela wedlula Indeed, he passed on, on that day and ngalanga, wayawufike Ntonjeni ngalanga arrived at eNtonjeni on one day. E-um-3 linge. E-wafike Ntonjeni wayikhandinkosi; he arrived at Ntonjeni and found the king. wafika wayibikela. Yathinkosi awu and reported to him. The king said: 'awu³ hamba utsheliyinduna kuthi Kayihlome go and tell the induna⁹ that it [um-3] must ibahlangabeze laba bakwa Zulu. Wavuka hloma²⁴ and meet these Zulu. He woke up ngalanga lesine, wazawufika futhi on the (H)fourth day and got at Odidini Odidini ngalanga, asuka kaHhohho. E- in a day, coming from Hhohho. E-um-3 it yaphuma - ke yafike ya- zathikiyinduna got out ke² and arrived; they said to the na, lapha emphakathini Odidini, zathi induna⁹ here at the umphakathi²⁵ at Odidini, cha, hamba wena Ngdotsheni u- khona they said: 'No, go you Ngdotsheni so that you uyawusitshela ukuthi seyikuphi, uyawusi- can tell us where it [um-10] is; you will hlangabeza usitshela ukuthi seyikuphi,

26 sigaba — part, portion, section; class,
division

27 khonza — } see glossary.
Variant: khonta — }

28 lizwe — } see glossary
Variant live }
also: izizwe }
plural: hwe }

meet us and tell us where it is, this impi¹⁰, because
 (laphaseyikhona) lempi, ngoba wena uzawufika ngelanga.
 you will arrive [there] within one day. He
 Waphuma Odidini ngelanga lesiblanu, wawu-
 got out of Odidini on the fifth day, and
 wufika layikhaya futhi. Kwase tu-lapha ke
 arrived here at home again. It was there
 asahluleka khona, ukugobana; ukuba agoba
 that he [Ngolotsheni] had failed to bend, to
 ne. Wasuphekela amanzi ashisako, Sowuyashiswa,
 bend. He was then cooked hot water, and
 uyathotshwa emadolweni, nawo wonkum-
 heated; was heated on the knees, as well
 zimba, Sowugotshiswa amafutha, wase
 as the whole body, and smeared with emollient.
 uphekela idokwe lamanzi. Idokwe
 a ^{water-} soft porridge was cooked for him. A Water
 lamanzi. lamabele Sowuyanikwa uyalina
 soft porridge, of sorghum and drank its
 tha, aloku amile. Kwabanakala kukuthi
 still standing. It was seen that he
 ke, wasuyagala ke uyagobana ke. Sewayan-
 began to bend, he bent and was. helped
 gobana ke, Sowuyagotshwa ke. Njengoba-ke
 to bend. As you hear that "you will be
 uza kuthi, uyawugotshwa madolo
 bent your knees like Ngolotsheni." It's this
 njengo Ngolotsheni. Ngiso-ke isigaba, kuaba-
 sigaba²⁶, he was a hero. He khonza²⁷
 abeyi phawe. Wakhonza felizwe ke, ^{enkesini} ngaba
 this lizwe²⁸ from the King, from Mswazi.
 Ko, ku Mswazi. Yase-ke ingamuka-ke

29 dabuka^d ... — } see glossary
variant: dzabuka — }

The impi¹⁰ then came to an end there. There impi Khona lapho. Kunabahtwana-ke batho are children by Ngolotsheni, which he to Ngolotsheni abazala, lababokugala. Wokun begot, the first ones. The first one is gala ngu Sibhamu, ozalwa ngu tamgcoyiza Sibhamu, brought forth by tamgcoyiza. Yayi bambene ngezibhamu, (legama). Wesibili, It had held by guns - this name. The Ngulomas... ngu, ngu lomawa, Ngulomawa, second one is Lomawa, its lomawa, a intombazane - lonina-ke wa Ngwenyama. Wa girl - the mother of Ngwenyama. She [Lomawa] zalelwa emthandeni, lapho Ngabeni, phakathi was born in a cave there at Ngabeni, thi bacashela impi, wabelekela Khona^{unina} inside, as they were hiding from an impi¹⁰. uLandlela^{ke} ngu Landlela. Kwabonakala... wesibili That's where her mother, uLandlela gave birth thathu Ngu lobatshoki, yayigwazana na nge- to her; it's uLandlela. The third one is lobatshoki butshoki. Wesine ngu tomasotsha. Abantwana it was piercing each other with na baNgolotsheni abethiwa ngesica bows and arrows. The fourth one is tomasotsha. Sempu bangu four. Ngiyema-ke lapho. Children of Ngolotsheni; who were named after a particular thing connected with impi¹⁰ are four I stop there

- 2 Kwesuka ku... kudabuke kutanga. It began with... it dabuka'd²⁹ from Tangga.
- 3 indawo a place

30 eMagudy — hills lie about 25 km outside the Swazi border, due south of the present-day town of Pongola.

31 Mahamba — A Swazi town located right at the Swaziland-South African border in the southwestern part of the country. [Grotzinger J.J., p. 86]

32 baba — } see glossary.
varient: babe — }

2. E Magudu. E- kwaba ngu Zwide, e- kwaba
at Magudu³⁰. E-- [um--] it was Zwide, e- [um--]
ngu Mguni, kwaba ngu Mguni kwaba Siba
it was Mguni, it was Mguni, it was Siba
lahala, inkose ke. kuMahamba. Kwase kuba
lahala, the king was at Mahamba. It was
ngu Shemane - nangu layitulu la. Nguloko
then Shemane - he's here at the top here.
Ke kuzo Sibekhona ke Sengubabaku Dlume
It is that, until we were present ke², then
ke ofile wasishiya ke...

its baba³² Dlume who died, leaving us...

4. Khuluma pheliucondzanise la.

Speak, directing [your mouth] here.

2. Sengubaba ke uDlume ofile ke wasishiya
then its baba³² uDlume who died, leaving
ya ke. Sibekhona - ke.

us present - ke³²

3. Jubalenemntfanakhe lokhona
also count his child who is present.

2. e- manje ke umntwana lowa Dlume
e-- [um--], now ke a child of Dlume, who
okhona ngu Makhutwane, ushifi lolokho-
is present is Makhutwane, the chief who
lolosiphethe ke nyalo. Kuphela - ke. Mine ke
is administering us now. That's all. I am
ngingu Mandlenkosi; ngishiywe ngilababa
Mandlenkosi; I have been left by the elders
dala engibaziko bonke. Nguloko, bekunene
whom I all know. It's that, of Kunene

4. Ubabamkhulu wakho ngubani?
Your grandfather is who?

33 inkosi — see glossary

variant inkhosi →

34 Foketi — Mswati's half-brother who rebelled against Mswati.

1. it's Shemane, born of Sihalahala
2. Ngu Shemane, ozalwa ngu Sihalahala
the inkosi³³
inkosi.

Sikhand'u Mbandeni, laka Nguwane, obaba.
We found Mbandeni, here in ka Nguwane,
mkhulu.

our grand parents.

3. Chake. Ngu Mswati

No, it's Mswati

2. kwakungu Mswaz'aku siy'u Mbandeni?

It was Mswazi, it wasn't Mbandeni?

3. Cha

No. [difficult to hear]

2. - - - Mswazi, kuz'e kube ngu Mbandeni,

[difficult to hear] Mswazi untill it's Mbandeni.

ngu Mahlokohla - - -

it's Mahlokohla

4. kikhona lokwathko babe nga fokoti?

Is there [anything] you know about fokoti?

2. fokoti waka Mthethwa?

fokoti of Mthethwa?

3. cha, umntfanekhosi fokoti.

No, the umntfanekhosi⁵ fokoti³⁴

2. cha, kute

No, nothing.

3. cha lo Sihalahala - - - - - (e kuma-

no this Sihalahala [difficult to hear]—

hamba.

at Mahamba³¹

4. Ngubaphi laba fika kucala kubo nalaba

35 umfowabo — } see glossary
variant: umnakabo — }

36 ya — means yes; originally an Afrikaans word for 'yes', which has become a common expression in SiSwati as well.

37 Mbulungwana — } name of an area situated about
variant Mbulungwane — } 15 km south-west of Hlatikhulu.
(or Hlatikulu)

38 Bhetali — probably refers to Bethany Mission,
(or Bethany) situated about 18 km north-west of
Hlatikhulu (or Hlatikulu)

Who are the ones who arrived first among
baka Ngolotsheni?

those [people] of Ngolotsheni?

2. kwefi k'u Ngolotsheni kugala. wase ulandu
Ngolotsheni arrived first. He then went
mfowabo, uShemane & Umusa kaNgwane u-
to fetch umfowabo³⁵, Shemane. He took him to ka
Ngolotsheni.

Ngwane, u Ngolotsheni

3. cha ucinisile. Ukhulumengikwaziyo

No You're right. You're speaking what I know.

2. Umsa kaNgwan'uthi nangoyinkosi

Took him to kaNgwane says: 'The inkosi⁶ ^{of mine} is this one; its
yami; nang'oyinkosi yami omkhulu kimi,
this one who is the inkosi⁶ of mine, who is
ngoba yikhohlwa uNgolotsheni, inkosi
senior to me, because Ngolotsheni is left-
ngulo Shemane.

hand: the inkosi⁶ is this Shemane?

4 ya
ya³⁶

2. Seyiyamemukela ke inkosi, wo kulungile

Then the king welcomed him: 'okay, it's alright,
le phela Ngolotsheni hamba ke, -

Ngolotsheni, go ke² _____'. Shemane arrived
uShemane uyefik'uyakha ku Mbulungwana
and built [a homestead] at Mbulungwana³⁷,

na, uyesuka ku Mbulungwana ufele ka-
he moved from Mbulungwana - he died here
eBhetali. Sekuzawu bekwa ke ubab'u Dlume

at Bhetali³⁸; then ubaba³² Dlume was installed.

UDlume - k'u file ke, ukhon'umakoti wakhe

39 Makoti — is a bride, young wife.

40 Sikhundo — position of authority, occupation.

41 Khaphela — lead out and leave at any place. Here, this word seems to carry the sense of 'portioning' or giving someone a land.

42. thula — } see glossary
Variants: kwethula, kuthula, ukwethula }

Dlume has died ke, his makoti³⁹ is present

4. Nifketa kuyephinkhosi?

You arrived on which king?

2. kuMswazi. kuzekuba-~~ke~~ ngumbandeni, on Mswazi, till it was Mbandeni and no Mahlokohla.

Mahlokohla.

4 inkhosi kuthona yini leyaye imnike

Is there a thing which the king gives to kona to Shemane kutsi

Shemane so that he could be known by it, ngako, noma sikhundla noma, - njenjebu- whether it's a sikhundla⁴⁰ or - such as being

nduuna?

2. Cha. Ayikaze yamnika (uthe inkosi. Ku- no, he [king] never gave him [Shemane] any

mnika nje kumkhaphela izwe kutshi thing. Giving him, is to khaphela⁴¹ him izwe²⁸ hambani nyekwakha Ngolotsheni noShemane.

that: 'go and build [seemingly a homestead], Ngola UNgolotshen' abethula-ke ku Shemane, inkosi' tsheni and Shemane, Ngolotsheni thula⁴² to yakho.

Shemane, his inkosi⁶

^{why did, why did,} 5. Why did Shemane move from here to there?

Why did, why did, why did Shemane move from here to there?

4. Wakhelani leku Mbulungane lo Shemane?

Why did Shemane build an umuti²⁰ at Mbulungane?

2. Cha, babangeze bahlala ndawonye phela No, they couldn't stay together, as, this one is njenjebu- - nalo yinkosi, nalo yisikhulu,

#3 indly — see glossary

an inkosi⁶; and this one is an inkosi; and
nalo yisikhulu. Abekhlaba-ke, nahlabile akhi-
this one is a chief. He used to slaughter, having
phe lublangothi lo Ngolotsheni, alumikise
slaughtered, he would ^{Ngolotsheni} take out a portion of the
le kuMbulungwane. Omunyumuzi wakhe bo-
meat and send it to Mbulungwane. His other
wula, waka Lobadida, owathi naphuma ka
umuzi²⁰ was here, of Lobadida, which, when
Ngwane wawushiya la-ungathi kaZulu, wawu-
he came from kaNgwane, he left, I mean, from
shiya la, wasuyekuyawukwakha ke-
Zululand, he left it [umuzi²⁰] here, and then
kuNdiyane le-kuMbulungwane.

he went to build at Ndiyane there at Mbulungwane^{near}

4 Kwentiwelan, lokutsi babengemakhasi
Why was it done that all were made emakhasi,
bonkhe lo Ngolotsheni nalo...
this Ngolotsheni and...

2. nalo Shemane
and this Shemane.

4 nalo Shemane?
and this Shemane?

2 Yikhothlwa elivele ibekhona, lo Shemane,
It's a left-handed who really become present, this Shemane.

3 Cha
no!

2 abeyikhothlwa phela uNgolotsheni, indle-
Ngolotsheni was, of course, a left-handed; its
ncane
a small indlu⁴³.

3 awulalele la, kwe...

44 hauu — } 'When expressed hard,
variant: hauu, auu — } it expresses the surprise
of dislike, disapproval,
indignation; etc. [Bryant, 10]
Could also be non-influencing.

45 rho — 'Well then, then, well but, what then
(used in remonstrating or strong
question)'. [Bryant, p. 50ff]

46 bachit — throw out or away, as water
also chit — from a dish, or potatoes from a
basket (only of things which may
be scattered abroad). In this
context, the word seems to have
an additional meaning, namely of
destroying or driving away.

you listen here. kwe...

1. hhawu! kahle Sowuthini
hhawu⁴⁴ don't, what are you saying?

3. ngizawuchaza kuth'uginisile.

I'm to explain that you are right.

2. ingani pho Sowuthi 'cha' sengathi kukhona?
How come pho⁴⁵ you are saying 'no', as if
ongiphikisa...

there is something you disagree...

3. Ngithi mine qha, phela kwenziwukuthi
I'm saying 'no', it was done because,
ngomncane loNgolotsheni; wabe sowuthatha
Ngolotsheni is the younger; he then took a
isikhundla esikhulu.

big sikhundla⁴⁰.

2. Sowudons'inkosi yakhe, 'naku buya
He then pulled his inkosi¹⁶: 'Here, come here
lapha uyahlupheka babe, Uhlushwa yimpi
you are bothered, babe³³. You are bothered by
kaShaka. kuze bachithe?

an impi¹⁰ of Shaka. Nothing, bachithe⁴⁶?

3. Nefika-ke lapha lo Shemane bekungubani,
When this Shemane arrived here, who was
inkhosi lapha kulendlu yaNgolotsheni?

an inkhosi¹⁶ here, in this indlu⁴³ of Ngolotsheni?

2. bekuze, bekuvele kunguye Ngolotsheni.
There was nothing; it was the very Ngolotsheni.

3. Emva kokuba safile loNgolotsheni?
After the death of this Ngolotsheni?

2. kubekwe Mlokotho.

Mlokotho has been installed.

3. lowatsetse mua kwaNgolotsheni?

the one who took over, after Ngolotjeni?

2 e-e. Uthathe, umintana Ngolotsheni, kwabanguyena yes, who took Ngolotsheni; it was Ngolotsheni ke Ngolotsheni'ophezulu kulo Mlokothwa. himself who was on top of Mlokothwa.

3 abesafile yini lo Shemane?

Had ^{this} Shemane died?

2 e-e. abesafile; Shemane ufe kugala yes, he had died; Shemane died first, Ngolotsheni ufa ngemuva. Ufe kugala; ni died after. He died first; Ngolotsheni is nguyena lo Ngolotsheni athunge Dlume the one who saw Dlume isidlo¹³, the father isidlo, uyise walo Shemane. Ufe of Shemane. This Shemane died first. Now, kugala lo Shemane. Manje ke nguyena he is the one who has seen baba³² Dlume; athunge lo bab' u Dlume; uthungwa ngulo sawn by this Ngolotsheni, Shemane died Ngolotsheni ufe kugala lo Shemane, first, and Ngolotsheni was left. It's that ke², kwasa lu Ngolotsheni. Nguloku-ke, nguloko it's that ke.

3. I asked him: 'why did Shemane move
I asked him: 'why did Shemane move
from _____ back to Ngolotjeni?
from _____ back to Ngolotjeni?'

5. ya.
ya³⁶

3 akaneliswa kutsi wesuswa yini lo Shemane

47 khweshha — move aside, get out of the way
2, be out of the way, be far away.

48 kaNtshingila — name of an area situated about 80km south of Hlatikulu.
The people living in this area are probably referred to as 'bakoNtshingila'.

he [seemingly Bonner] is not satisfied about what made
le kuze abuye la kulomnaka bo
Shemane move from there, as he came to his mnakabo³⁵

2 Cha akasuswanga lutho; neta ko Ntshingila.
No, he wasn't moved by anything; even
la namanje, nalolakhiwe, bayazi kuwa
the ko Ntshingila [people] now, as it [live²⁸] is
lizinduna; bayazi yizwe lika Shemane,
built, know the izinduna⁹ remained; they
akusho kuthi kumbe balwa, batabana
know it's lizwe²⁸ for Shemane, it doesn't
balhini, , wabese uyayisukela nje
mean that maybe they fought, quarrelled, or what
yena. sawuya khwesha uya kuye, sawu
He just felt like going off, and he khwesha⁴⁷ and
shiyizinduna lapho.

Went to him, leaving izinduna⁹ there.

3. babani labakhandea lo Shemane kufika
Whom did this Shemane find, on his arrival
kwakhe kulenzawo yaku Mbulungwane?
in this area of Mbulungwane?

2. wakhande bako Ntshingila bakhona; untshe
he found the ko Ntshingila⁴⁸ [people] present,
ngila.

Ntshingila [sounds like a person].

3. Ngolotsheni; nafika yena la, ngubaphi
When Ngolotsheni arrived himself here, who else
labanye labakhandza?
did he find?

2. Ngolotsheni?
Ngolotsheni?

3. e. e.

49 embilaneni — 'A hilly area in southern Swaziland that is the site of royal graves.' [Grotzinger, 55, 197] 1. Nzama royal graves (also known as embilaneni), situated about 80 km south of Mhlangano. 2. Mlokotja royal graves (some people call these embilaneni, as well), situated about 90 km east of Mhlosheni.

50 indata — } see glossary
variant: indudza — }

51 qinile } — 1. be firm, hard, solid,
variant: Cinile } stiff, strong. 2. be fit, rights.
cina, qina }

52 Probably means the 'dialogue' came to an end.

yes

2. Wakhanda baka Ngwenya, beMakhleni;
he found the Ngwenya of Malakhleni; he
wakhandu Mgcoyiza
bound Mgcoyiza

ya, azanga bakhande...
ya³⁰, he never found —

2. Wakhandu Mgcoyiza. Mgcoyiza was u-
He found Mgcoyiza. Mgcoyiza then went off,
yesika ubuyel'eMkhondo,
and returned to Mkhondo.

3. lo Mgcoyiza abengu waka bani yena Sibongo?
What was the surname of this Mgcoyiza?

2. Mgcoyiza waka Khumalo
Mgcoyiza is of Khumalo —

2. Mgcoyiza waka Khumalo. Wase ke Mgcoyiza
Mgcoyiza is of Khumalo. Mgcoyiza then
uya ka Ngwane. ka Ngwane, Mgcoyiza
went to ka Ngwane. Ngwane, 'Mgcoyiza,
ushiye bane e- Malahle- - eMbilaneni?
whom have you left at Malahle- - , at Mbilaneni?
Wathi-ke, 'ngishiye Ngolotsheni, 'Uyama-
He said ke², 'I left Ngolotsheni'. 'Do you know
zi ukuthi uyindoda kahle na? Wathike
that he is an indoda⁵⁰ proper?' Mgcoyiza
Mgcoyiza: 'e-e. ngiyamazi, yindoda
then said: 'Yes I know him, he's an indoda⁵⁰,
uginile. Kwathuleka-ke,
he is uginile⁵¹. It then got silent⁵²

3. lo Ngolotjeni, kubekwa kwakhe lapha
This Ngolotjeni, his being put here,

53 blaze - go out to war; invade any particular locality; go, or come, against with the purpose of fighting, attack, as any particular person. [Bryant, p. 244]

wayebekelwe kutsi agadze baka Zulu
he had been put so that he could guard
kutsi bangeti yini ngala, ngesikhatsi semphe;
the Zulu that they shouldn't come this side during a
noma wabekwa nje?
time of impi¹⁰ or he was just put?

2 e.e. abebekelwe baka Zulu, njengoba ngisho
yes, he had been put for the Zulu, as I'm
kuthi saphuma leka Zulu nje, sasicoshwa
saying that we came from Zululand, we were
yimpi ka Shaka, lababomthulu bethu. Kuba
being chased by impi¹⁰ of Shaka, our grand-
thiwa ke, 'Cha yindoda', nakusho lo
parents. It was said: 'No, he is an indoda⁵⁰', when Khumalo
Khumalo, uMgcoyi za. Wathi ke: 'nabaya
Mgcoyi za said. He said: 'there, they are in
kaNgwane'. 'Sowulapha amakhosi aqinque
kaNgwane?' 'He is doctoring amakhosi⁶ guarded
ngubani?' Wathi-ke 'ngishi yindoda ul'golo
by who?' He said ke: 'I've left an indoda⁵⁰,
tsheni'. 'Umthembile yini?', wathi 'Cha
Ngolotsheni?' 'Have you trusted him?' He said:
yindoda iginile. Ngishiye - nje ngimkhe
'No, he's an indoda, he is ginile⁵¹. I left after
hle isidlodlo. Akheblwe ngu Mgcoyi za,
having khebl¹² him isidlodlo¹³. Having been
3. laba baka Zulu baka baniblasela⁵² Ngolotsheni
khebl¹² by Ngolotsheni
yini.

Did these Zulu ever blasela⁵³ you, during the
ngalesikhatsi sa Ngolotsheni?
time of Ngolotsheni?

2 Cha, abaphindanga befika, kuwela baxol'ka
No, they never arrived again, crossing to