

BONNER SERIES.

SUBJECT : THE MTHETHWA HISTORY.

INFORMANT : MANDANDA MTHETHWA.

PLACE : SIGODZI

DATE : 13.3.70.

A INTERVIEWER (a white man).

1. Interviewer.

2. INFORMANT 1 : MANDANDA MTHEHWA

3. INFORMANT 2 : (A man) - No name

NOTES.

1. lulaka — 1. literally means temper.
2. however in this context it may mean that Ngwane was an ill-tempered type of person.
2. ka Nyawo — 1. the Nyawo area, where the Nyawo people are found, astride the Lubombo mountains, between the Phongolo and Ngwavuma rivers.
3. ka Nyawo — See note 2,
4. bube — 1. literally, my father.
2. may also mean my father's brothers.
3. may mean my father's sisters.
- In this context: 4. a term of respect used to refer to any male person of my father's age.
5. Enhle — 1. In this context this means, yes.
6. ka Nyawo : See note 2.
7. eMbo — 1. This according to Matsebula (p.6) is a name of a place occupied by the Mbo people who lived in the neighbourhood of the Limpopo.
8. ka Zulu — a place occupied by the Zulu-speaking people, which is known as

2. E, base bacedza Lubombo, babhaka le Ningizimu. E,
 E, they went through Lubombo to the South. E,
 Lapha, kwafika kwahlala Ngwane. Lapha Ngwane lulaka
 where Ngwane set up his residence. Where Ngwane lulaka
 E, lapha, kaNyawo. E, phuma kaNyawo sesitak²
 E, here, at kaNyawo². E, we left kaNyawo³ and we
 eShiselweni. E, eShiselweni, e, sewu, e, sesiy⁴
 came to Shiselweni. E, at Shiselweni, e, we, e, we went
 khon² eNyakatfo phela, babe. Sesiy³ eNyakatfo,
 to the North, babe⁴. We went to the North.
 Ungatsi sesiy³ eNingizimu. Enhhe, eNingizimu sesishiya
 It's as though we went to the South. Enhhe⁵, to the South
 Ngwane lapha kaNyawo. E, sesiyaphuma ke sesiya,
 and we left Ngwane here kaNyawo⁶. E, we came out
 kuNduungunye. Nduungunye ke wasala, e, _____
 and went to Nduungunye. Nduungunye remained, e, _____
KuneMbo ke, lapha ngakaZulu. E, sesita ke
 There was eMbo⁷, there next to kaZulu⁸. E, we came
 eShiselweni. Enhhe. Sifike etjeni laNgwane ke lapho.
 to Shiselweni. Enhhe⁹. We arrived to Ngwane's stone,
 E, lapho ke sekusuka ke, sesita kaNewamba.
 there. E, from there there was, we came to kaNewamba¹⁰
 Laka Newamba ke sesihlal³ eShiselweni. Sesile
 At kaNewamba we stayed at Shiselweni. We were
 Shiselweni ke, eShiselweni ke sengubani?
 there at Shiselweni, who was at Shiselweni, (the inkhosi)?

3. Bekung³ Nduungunye.

He was Nduungunye.

2. Bekungu Nduungunye waNgwane. Soyisuka lapho ke,
 He was Nduungunye of Ngwane. He then,
 uNduungunya, nasefik³ eShiselweni, sekutsiwa
 Nduungunya, when he arrived at Shiselweni, it was said

Zululand.

9. Enhhe : See note 5.

10. kaNcwamba — 1. Here this means a place known as kaNcwamba.

11. kaNcwamba — See note 10.

12. ka Ngwane — 1. This refers to present-day Swaziland.

13. kalobamba Lombala 1. This is a name of a place, present-day Mahlanya in Swaziland.

14. kalobamba Lombala : See note 13.

15. babe : See note 4.

16. sive — 1. In this context, nation.

2. may also mean a clan.

17. umculu — 1. may mean a scroll or book.

2. this may also mean a bible.

18. botisile — 1. literally, a verb meaning to cause something to rot.

2. this may also mean that something or someone has led to the destruction of another person or thing, which in this context is the nation.

19. umculu — See note 17.

20. umculu — See note 17.

21. emakhosi — 1. this is a plural of the word or noun inkhosi; meaning the African head of state.

22. babe ; See note 4.

batsi sekutakutsi wa Mswati. Kufika Ngwane, Ngwane
they said he would be Mswati. Ngwane arrived,
lomunge, Ngwane wesibili.
another Ngwane, Ngwane II.

1. Mhm.

Mhm.

2. E, sowuta lapha ke, kaNgwane, lapha ke kaLobamba
E, he came here, to kaNgwane¹², here at kaLobamba¹³
Londzala. E, sewusuka kaLobamba Londzala, sekutakutsi
Londzala. E, he left from kaLobamba Londzala,¹⁴
bani?

and it was said who was (the inkhosi)?

3. Somhlolo, babe.

Somhlolo, babe¹⁵.

1. Bayakuye.

They went to him.

2. Sengengcile kuSomhlolo. NguSomhlolo lowatsi, e, ¹⁶Nibobheka
I have passed Somhlolo. It was Somhlolo who said, e,
sive lesinye lesiyawufika lapho kini. E, lapho
"You must beware another sive¹⁶ will arrive among you.
niyawulahla, niyawu, ningaboyitsatsa idayimane, ¹⁷niibotsatsi
E, you will reject, you will, you mustn't take a diamond,
umculu. E, ningatsatsa idayimane niyabe niibotsisile.
you must take umculu¹⁷. E, by taking a diamond you will
Nangempela satsats' umculu ke. Utzats'wana ngubani?
have botisile¹⁸. Indeed we took umculu¹⁹. Who took it?
ngoba lomculu, sesi wunikewa nguSomhlolo. Somhlolo
because we were given the umculu²⁰ by Somhlolo.
sawunika (pause) —

Somhlolo then gave (pause) —

3. Nankhe emakhosi lamabidi babe, labe kamancane.

049 Those two emakhosi²¹, babe²², who were young.

23. kaHhohho - 1. The name of a place under the Hhohho district.
23. beSutfu — 1. the Sotho speaking ^{or ethnic group} people.
24. leSutfu — See note 23.
25. live — 1. country, land or area.

2. Mhm.
Mhm.

(Kukhona lokhutumela phasi).
(Someone is talking, however inaudible.)

2. E, Ndvungunya ke sotawutala
E, Ndvungunya then bore
1. Somhlolo.
Somhlolo.

2. Somhlolo. Somhlolo sotawutala
Somhlolo. Somhlo then bore

land 2 Mswati.

Mswati.

2. Mswati ke nguye ke lobe, lososoya, uyawuncandzeka
It was Mswati then who, who then went, he
eDlomodlomo.
returned from Dlomodlomo.

1. Mhm!
Mhm!

2. Nabuy' eDlomodlomo Mswati sawuya kaHhohho.
When he came back from Dlomodlomo Mswati then
Nesuka kaHhohho ke Mswati sawuphindze ke
went to kaHhohho²³. When he left Hhohho Mswati then
ubuya laph' eMdzimba. Lapha ke kutawusuka ke,
again came back to Mdzimba. Where there was,
uta, usatawucabana, asatawucabana nebeSutfu ke.
he came, he clashed, he clashed with the beSutfu²³.
BeSutfu ke bese bayawela, sebaya le, eMshadza.
The beSutfu²⁴ then crossed over, and went to, Mshadza.
Seliba lakaNgwane ke live, leli lakaSomhlolo, selaka
The live²⁵ then became that of the Ngwane (people),
Somhlolo ke. Sengulelaka Somhlolo.

065 that of Somhlolo, it was that of Somhlolo. It was that of Somhlolo.

26. imphi

- 1. In this context, an army or a regiment or part of an army.
- 2. may also mean a battle or a fight.

27. beSutfu

- See note 23.

28. beSutfu

- See note 23.

29. teka

- 1. In this context, a verb meaning to tell.
- 2. This may also be used as a verb meaning to marry in an African culture.

30. inkhosi

- 1. A singular of the noun enakhosi: see note 21.

31. inkhosi

- See note 30.

32. loya

- 1. literally, a verb meaning to bewitch or cast a spell onto a person or people.

33. live

- See note 25.

34. inkhosi

- See note 30.

35. live

- See note 25.

36. inkhosi

- See note 30.

E, kubhubha Nguwane ke, ungatsi kubhubha Mswati,
 E, Nguwane died, it's as though Mswati died,
 sekuna Mbandzeni. Mbandzeni ke losatawuphindz'
 and Mbandzeni was installed. Mbandzeni also
 ayitsats' imphi, aphindz' ayawuhlasela beSutfu
 took imphi²⁶, he also attacked the beSutfu²⁷
 khona leMshadza. Angahlasela beSutfu leMshadza
 at Mshadza. After the attack of the beSutfu²⁸ at
 Mbandzeni, e, nase, sebateka letekutsi, labaka Nguwane,
 Mshadza by Mbandzeni, e, when, when the
 "inkhosi yakitsi njoba sesihlasele sesi, sesiwucitsile
 (people), taka²⁹, that, "since our inkhosi³⁰ has
 uMshadza, senisitsini?" kwatsiwa inkhosi itawuloya
 attacked, has, has destroyed the Mshadza, what will
 live layo, itawufu itibusa, nesitukulwane. Iyawutsiwa
 you do with us?" It was said that the inkhosi³¹ will loya³²
 itibusa nesitukulwane ke? Yebo, nguko loko
 his live³³, he will die being the ruler, and his off-spring.
 lokuholwa yinkhosi yakini yaka Nguwane, nina
 He will be said to be ruling, and his off-spring^{too}. Yes, it is
 beniteyilwela la, itolwela live layo. Nangempela
 because you are led by your inkhosi³⁴ of ka Nguwane, you
 ke, solo ke sabuya ngaloko ke. E, solo sema
 who had fought for him here, to fight for his live³⁵.
 lapho kutsi e, kwatsiwa siyawubusa netituku, igaw?
 Indeed, we still came back with that. E, we still
 inkhosi iyawubusa netituku, nesitukulu sayo. Ngiso
 keep that, e, that it was said we will rule and his off-spr, he,
 ke situkulu sayo ke lesesikhona ke lonuhla ke.
 the inkhosi³⁶ will rule and his off-, his off-spring^{too} which is here today.

1. Mhm.

D85 Mhm.

37. inkhosi — See note 30
38. phaka — 1. Literally, to serve for example food.
2. In this context, a verb meaning to arrange.
39. imphi — See note 26.
40. umkhosi — 1. In this context, a general alarm.
2. This may also mean a public announcement.
41. imphi — See note 26.
42. nduuna — 1. Literally, a headman, induuna.
2. In this sense, a term of respect used to refer or address an elderly male.
43. umuti 1. Literally, a homestead.
44. umuti — See note 43.

2. E, iphindze yona inkhosi leseyibusa lomuhla, iphindze E, also the inkhosi³⁷ who rules today, he also yaphak' imphi. E, nakucabene emaNgisi nena Jalimane. phaka³⁸ imphi³⁹. E, when the English people had clashed with Batsi Wena Wekunene, yelekelela, nankh' umkhosi. the Germans. They said You of the right hand, assist, Nans' imphi, seyita, sesitarayo lapha kuwe ekhaya. here is an umkhosi⁴⁰. Here is an imphi⁴¹, approaching, we Aphu, wayinik' emaSotja ke. approached with it to you at your homestead. He contributed by sending soldiers.

1. Akhanda bani ke ?

Who did they find ?

(Pause. (094 → 120))

(Pause : from counter no. 94 — 120.)

1. A, a, asengibuyel' emuva, ndvuna, kancane. Lapha uSomhlolo May, may, may I go back, ndvuna⁴², a little, when Somhlolo wakaya eDlomodlomo, kwakwente njani? Abeyakwakh' went to Dlomodlomo, what had happened? Had he gone umuti khona, noma, abeyakwentani leDlomodlomo? to set up his umuti⁴³, or, what had he gone to do at Dlomodlomo?

2. Abeyakwakh' khona.

He had gone to set up (his umuti.)

1. Wo, kukhona, kukhon' umuti lowakhiwa leDlomodlomo. Wo, there is, there was umuti⁴⁴ which was set up at Dlomodlomo.

2. Uyabona phela nje, e, eNcakini, uyabona phela nje You see, at, at Ncakini, you see at, e, e, eMbhuleni. at, at Mbhuleni.

1. Jebo.

Yes.

2. Uyabona phela nje, eMjindini.

You see, at Mjindini,

45. Enkhe. — See note 5.
46. ndvuna. — See note 42.
47. kaNgwane — See note 12.
48. imphi — See note 26.
49. ndvuna — See note 42.
50. babe — See note 4.

1. Enhhe.
Enhhe.⁴⁵

(Pause 130 → 138)

(Pause: at counter no. 130 to 138.)

A. Ask him if he will, he will know anything about civil
Mbutse kutsi anga, angati lufu yini ngembango,
war, with, with Somhlo?
na, naSomhlo?

1. Yes, sir I'm coming. E, nduuna batsi labanye
Yebo, mnumzane ngiyeta. E, nduuna⁴⁶ others say that
lapha nakaya eDomodlomo, kukhona, e, i-incabano
when he went to Domodlomo was there, e, a...
leyase yabakhona lapha kaNgwane. Uya leDomodlomo
clash present here in kaNgwane⁴⁷. That he went
nje, ngobe kukhona loku, incabano ngalapha ngekheya.
to Domodlomo, because there was this, a clash here at home.
Nasabuya leDomodlomo ukhanda kutsi ungatsi kukhona
When he came back from Domodlomo he found that a s
lebese bafuna kubeka, esikhundleni sakhe.
though there was someone who they wanted to install,
Sekuphinda kusuka lenye kie imphi ke yekucitsa
in his place. Then another imphi⁴⁸ broke out, to
laba lese, kukhanya kutsi bafuna kubeka, e, lomunye
destroy those who, it became clear that they wanted to
U...utsini ke ngakuloko, nduuna?

install, e, another. What...do you say about that, nduuna⁴⁹?

2. Ngitawutsi babe intfo lengingete ngayichaza,
I will say babe⁵⁰ something I cannot explain,
ngingete ngayichaza.
I cannot explain it.

1. Yebo.

152. Yes.

51. imbeku — another word meaning a quarrel.
52. sihhehle — this is another siSwati word meaning a cave.
53. bakaZulu — this means the Zulu people, that is, people belonging to the Zulu ethnic group.
54. sihhehle — See note 52.
55. Nhhe — this has no meaning but denotes that someone is following the story being told.
56. tihhehle — A plural of sihhehle: See note 52.
57. emaSwati — 1. the Swazi people or the people belonging to the Swazi ethnic group.
58. ehhe — See note 55.
59. ehhe — See note 55.

2. E, ngingasho nje kutsi imbeki⁵¹ leya² iyeyuka
 E, I might say that the imbeki⁵¹ which broke out of
 lapha, e, kwaze kwentiwa sihhehle, lapha e,
 here, e, until a sihhehle⁵² was made, here at,
 eNcabaneni, bakaZulu.

at Ncabaneni, were the bakaZulu⁵³

1. Yebo.
 Yes.

2. Babefuna kutawuhlasela leli lakutsi.
 They wanted to attack this of ours.

1. Mhm.
 Mhm.

2. Ngati loko ke, ngingatsi, e, kukhona lapho, lapha
 I know that, I can say, e, it is right there, where
 natawubheka le. E, ngoba kwacale sihhehle
 he would turn to there. E, because there began
 saba ngulesi salaph² eNcabaneni.
 the sihhehle⁵⁴ of Ncabaneni.

1. Nhhe.
Nhhe⁵⁵

2. Ngiyakholwa kutsi ke nakhona ke le, eDlomodlomo,
 I believe that even there, at Dlomodlomo,
 abeya ngako khwetela fihhehle.
 he went to add to tihhlehle⁵⁶

1. Yebo ke. Kaku, vakali lokutsi kwa, emaSwati aba
 Yes. It is, not clear that there was, the emaSwati⁵⁷
 safuna kungatsi abeka lomunye ngala ngemuva.
 then wanted to install another person this side, behind.

2. E, kubeka lomunye, ngitawutsi ngulaba bakaMaseko.
 E, the installation of another person, I will say by the Maseko^{dan.}

1. E, ehhe, ehhe.

168. E, ehhe⁵⁸, ehhe⁵⁹.

60. emakhosi — See note 21.
61. kuleNkabaneri — This mean on that area of Nkabaneri.
62. Iya. — This means, yes.
63. laMbobota — 1. This is a name of a certain female person usually denoting the name of her father, that is, the prefix 'la' — is followed by either the name or the surname of the father.
64. laMbobota : See note 63.
65. BolaMbobota 1. Literally, this is used to refer to laMbobota and company.
2 or this may just be a collective term referring to only one important person in the group.
66. laMbobota — See note 63.
67. laMbobota — See note 63.
68. laMbobota — See note 63.
69. inkhosi — See note 30.

2. Baka Maseko lengibatiko labase, lababanga boduwa. Base
 It's the Maseko people whom I know that, they clashed
 bayacitfwa lapha, batibita ngekutsi nabo
 among themselves. They were then driven away from this
 bangemakhosi. -

place, they called themselves emakhosi⁶⁰ too.

1. Jebo.

Yes.

2. E, khona lapho kule Ncabaneni.

E, right there kule Ncabaneni⁶¹.

1. Iya.

Iya⁶².

2. Bacitfwa ke bahamba ke.

They were driven away and they left.

1. Laba baka Maseko sehabanga boduwa ngalesikhatsi

Did the Maseko clash among themselves at the time
 naba, naseku, kubekwe, kuphetse ulamBobota
 when they, when it, when they had installed, when
 yini? Sekubanguani, noma ngulenzaba yaka
lamBobota⁶³ was in power? What was the clash about,
 lamBobota naMgazi?

or was it the issue of lamBobota⁶⁴ and Mgazi?

2. BolaMbobota bacitfwa, ngob' ulamBobota basuke

BolaMbobota⁶⁵ were driven away, because they put
 banfa, banfaka, e, ba, wacabana nalamBobota.

lamBobota⁶⁶, they put her, e, they, he quarreled with
 ulamBobota wase u--, wase wengya tiduwaba

lamBobota⁶⁷. lamBobota⁶⁸ then she ---, she dipped her
 emantini, sewuta laph' enkhosini. Sokutsiwa
 garments in water, and went to there to the inkhosi⁶⁹.

ke ngumntfwana bani lotiduwaba tinje, setoma
 They said whose child is this with such garments, which

70. inkhosi — See note 30.
71. Hhe — See note 55.
72. maSwati — This means emaswati; See note 57.
73. inkhosi — See note 30
74. inkhosi — See note 30.
75. kaZulu — See note 8.
76. Enhhe. — See note 5.

taba nje?

are this stiff.

1. Mhm.

Mhm.

2. Base bayacitfwa ke baka Maseko. Soyeyuka ke

Then the Maseko people were driven away. Then

lo, lo lo lo lo lo lo lom lomntfwarenkho⁷⁰si ke,
This, this this this this this this this child of inkho⁷⁰si,

longuyera nabese u---ubeka lenkhosana yaka
was the one who then in---stalled the heir

Maseko. Ngugogo wa Shulugwane ke.

of the Maseko.

1. Hhe. E.

Hhe⁷¹ E.

(Pause: 128 → 200.)

(Pause: 188 → 200.)

1. Ngoba phela sigati kutsi nibaka Dingiswayo

Because we know that you are people of Dingiswayo

nine baka Mtsetfwa, seritfolan' nita la, naka maSwati

you the Mtsetfwa, you found each other and came

njengalapha, seritfolana nini?

here, with the maSwati⁷², when did you find each other?

3. (Seta nenkho⁷³si, ngi---ngokwucolisa kakhulu.)

We came with inkho⁷³si, I will ---ask to be forgiven a lot.

2. E, ngati kutsi, e, Dingiswayo, e, baka Dingiswayo

E, I know that, e, Dingiswayo, e, the people of

batal' inkho⁷⁴si yaka Zulu.

Dingiswayo bore the inkho⁷⁴si of ka Zulu⁷⁵.

1. Enhhe.

Enhhe⁷⁶.

2. E, lo.

211 E, this one.

77. ka Ngwane — See note 12.
78. ka Ngwane — See note 12.
79. lumisa — 1. In this sense, this is to make someone bite or orally take
80. emakhosi — See note 21.
81. Onkho. — This is used just like enhhe: see note 5.
82. tityanga — 1. In this context, refers to any traditional specialist both medical and non-medical, or commonly applies to traditional medical practitioners.
2. may also mean months in a year.
83. inkhosi — See note 30.
84. Onkho. — See note 81.
85. bukhosini — 1. a place where the people of royal personage reside, at the royal kraal.
86. lumisa — See note 79.
87. emakhosi — See note 21.
88. lumisa — See note 79.
89. emakhosi — See note 21.
90. inkhosi — See note 30.
91. inkhosi — See note 30.
92. imitsi — 1. the medicines prescribed by a traditional medical practitioner to a patient.
93. inkhosi — See note 30.
94. imitsi — See note 92.

1. Nine senifika, nini lapha kaNgwane?
When did you come to here in kaNgwane?⁷⁷
2. Tsine lapha kaNgwane, le, besilumis' emakhosi.
We here in kaNgwane,⁷⁸ we, we lumisa⁷⁹ the emakhosi,⁸⁰
1. Onhho.
Onhho.⁸¹
2. Sityanga tenkhosi.
being the tinyanga⁸² of inkhosi.⁸³
1. Onhho. kufika —
Onhho.⁸⁴ The arrival —
2. Ku...ke...ke...kungena kwetfu laph' ebukhosini.
The --, the --, the -- the coming into the bukhosini⁸⁵ of our people.
1. Ni...ni...nibatfda sebale Shiselweni?
Did -- did -- did you find them already, there at Shiselweni?
2. Sikhona leShiselweni.
We were there at Shiselweni.
1. Wo, natfolwa nje nine,
Wo, you were found
2. Silumis' emakhosi, silumis' emakhosi. Inkhosi
We lumisa⁸⁶ the emakhosi⁸⁷, we lumisa⁸⁸ the emakhosi.⁸⁹ The
ke, yesuk' inkhosi yacija.
inkhosi⁹⁰, the inkhosi⁹¹ then became very clever.
1. Hhe.
Hhe.
2. E, itsi ingayidla lemitsi yaka Mtsetfwa bese
E, after taking the imitsi⁹² of the Mtsetfwa
icedza bantfu iyababulata,
people the inkhosi⁹³ then killed people,
1. Mhm!
Mhm!
2. Iyitfukutselisa.
the imitsi⁹⁴ made him ill-tampered.
- 221.

95. Enhhe - See note 5.
96. tihlahla - 1. literally, trees or plants.
2. In this sense, herbs.
97. buyisana - 1. In this context, this means that you are considerate.
98. lwandle - 1. In this context, sea-water.
99. imitsi - See note 92.
100. tisuka - roots of plants.
101. inkhosi - See note 30.
102. Lwandle - 1. literally, the sea.
2. This is an area next to Manzini where the Mkhathshwa clan live (they play a key role in the Incwala ritual).
104. Enhhe - See note 5
104. babe - See note 4.
105. lumisa - See note 79.
106. lumisa - See note 79.
107. inkhosi - See note 30.
108. incwala - 1. the first fruit ceremony celebrated every year in Swaziland.
109. incwala - See note 108.
110. incwala - See note 108.
111. gidwa - 1. this means to participate in a certain ceremony or function
or 2. the actual action of dancing during a traditional ceremony.
112. be Nguni - 1. these are the Nguni clans who historically established themselves in northern Malawi, southern Tanzania and north-east Zambia.
2. In this sense, the Ndwandwe people.

1. Mhm!

Mhm!

2. Sase ke sesi, sesiyahliswa ke. Sekutawungena
We were, we were stopped. Then the Ndwandwa
laba bakaNdwandwa ke.
people took over.

1. Yebo.

Yes.

2. Enhhe. TakaNdwandwe ke tihlahla, cha, tibuyisan⁹⁵
Enhhe. The Ndwandwe people tihlahla, no, these
ekhaya nje. Iyatfukutse⁹⁶ ithuliswe lwardle, kwatise
buyisana⁹⁷ to your homestead. When ill-tampered he is
kutsi ayikafakwa letisuka, tekutsi inkhosi
quittered by the lwardle,⁹⁸ because the imitsi⁹⁹ is not
ayibulale bantfu.

mixed with tisuka¹⁰⁰, which make the inkhosi¹⁰¹ to kill people.

1. Yebo. Kungena kwalaba be lwardle?

Yes. Was that the coming in of the people of lwardle?¹⁰²

2. Enhhe, babe.

Enhhe, babe.^{103 104}

1. Nani nani, nani

Were you also, you

2. Asilumisa.

We lumisa.¹⁰⁵

1. nanilumis¹⁰⁶ inkhosi le, leNcwala yenu nine,
you lumisa the inkhosi¹⁰⁷ this, the incwala¹⁰⁸ of your people,

2. ngonyaka, ngeNcwala.

every year, during incwala.¹⁰⁹

1. leNcwala yenu nine yayigiduwa ifanare yini
Was your incwala¹¹⁰ also giduwa¹¹¹ like this one
nale leseyifika, i-iphatfwa ngula beNguni?

232. which has come, which --- is handled by the beNguni?¹¹²

113. tihlati - l. herbs
114. tihlati - See note 113.
115. tityanga - See note 82.
116. imitsi - See note 92.
117. inkhosi - See note 30.
118. sikhlahla - l. the singular of tikhlahla; see note 96.
119. inkhosi - See note 30.
120. buya - l. this is a siSwati saying, meaning that the person is knient.

2. Solo yinge phela, sole yesuka phasi,
It's still one and the same, since it was begun.

1. Yebo ke.

Yes.

2. uyintjintjwa.

It's not changed.

1. Mhm, mhm. Kwamane kwaba ngulokutsi nje, e,
Mhm, mhm. It was then because of that then, e,

tihlati katintjintjwe.

the tihlati¹¹³ may be changed.

2. Kwantjintjwa tihlati kuphela,

Only the tihlati¹¹⁴ were changed,

1. Yebo ke.

Yes.

2. Kutsi asekungere nati letinge tinganga, nato
that let the other tinganga¹¹⁵ also come in, we

sesitibone kutsi tona titawuphasisa labakaMtsetfwa

also see whether they will also qualify the Mtsetfwa

yini, bakaMtsetfwa banemitsi lemibi. Inkhosi

people, the Mtsetfwa people have bad imitsi¹¹⁶. After the

itsi ingadla sikhahla sabo bese icedza bantfu.

inkhosi¹¹⁷ has taken their sikhahla¹¹⁸ he then kills people.

1. Mhm! Mhm! Mhm!

Mhm! Mhm! Mhm!

2. Nangempela yababuya kubakaNdwandwa ke,
Indeed when came to the Ndwandwe people,

yabuy' ekhaya inkhosi.

the inkhosi¹¹⁹ buya¹²⁰ to the homestead.

1. Mhm.

Mhm.

(Pause 242 → 258).

(Pause: 242 → 258)

121. enaSwati — See note 57.
122. kaZulu — See note 8.
123. enaSwati — See note 57.
124. kaZulu — See note 8.
125. beNguni — 1. In this context, the historical
Nguni clans.
126. enaSwati — See note 57.
127. beNguni — See note 125.

A. Ask him whether that he knows, whether he knows
 Mbutu mhlambe uyati kutsi, mhlambe uyati kutsi
 whether the, the Swazis were ever subject to
 mhlambe ena, enaSwati ake abuswa ngu
 Dingiswayo? -

Dingiswayo?

1. Abazange baphatfw' enaSwati nguDingiswayo, utsi
 The enaSwati¹²¹ were never subjects of Dingiswayo,
 base baphatfwa lekaZulu?
 were they ever ruled from kaZulu?¹²²

2. Usho ke laba bakaMtsetfwa?

You mean the Mtsetfwa people?

1. Laba baka, enaSwati.

These the, the enaSwati.¹²³

2. Akazang' a phatfwe.

They were never ruled.

1. LamaSwati nje, azang', a-azang' asaphatfwe leka,
 Were the naSwati, never, never ruled from,
 kaZulu?

kaZulu?¹²⁴

2. Akazang' a phatfwe.

They were never ruled.

1. No, they were, ne, never under the -

Che, aba, abaza, abazange babe ngaphasi kwe -

A Newer, were they ever under the Ndwardwe?

Abazange, abazange babe phase bakaNdwardwe?

1. Aba, beNguni ke bona, abazange sebawabus'

They were, what about the beNguni,¹²⁵ did they ever
 enaSwati?

rule enaSwati?¹²⁶

2. BeNguni?

269 The beNguni?¹²⁷

128. Ehhhe. — See note 5.
129. Auu. — An interjection, used like oh!
130. beNguni — See note 112.
131. emaSwati — See note 57.
132. beNguni — See note 112.
133. kaNgwane — See note 12.
134. ndruna — See note 42.
135. gidza — 1. This verb means to participate
or 2. to actually dance during
a traditional ceremony.
136. incwala — See note 108.

1. Enhhe.
Enhhe¹²⁸.

2. Awu, cha.
Awu¹²⁹, no.

1. Ba, --ba, batfalana kanjani beNguni nemaSwati
How, --- how, how did the beNguni¹³⁰ find the emaSwati¹³¹
njengob? ungatsi beNguni lakaNgwane brantfu labakhulu
because it seems that the beNguni¹³² here in kaNgwane¹³³
nje, nduuna?
are people of important personage, nduuna¹³⁴?

2. Usho laba bakaNgungunyane?
Do you mean the people of Ngungunyane?

1. Yebo. Nona bakaNgungunyane, nona bakaZidze,
Yes. Either the people of Ngungunyane, or those of Zidze.

2. Ngati baka, ngati bakaNgungunyane labatsi babagidza
I know the people, I know the people of Ngungunyane
iNcwala.
who they say gidza¹³⁵ the incwala¹³⁶.

1. LabakaZidze?
The people of Zidze?

2. BakaZidze awu! nganginemanga, kungati labatiko,
The people of Zidze awu! I would be lying, others would
ngangi, kucatelela ungakuboni.
know, otherwise I would, recount what I don't understand.

1. No, no.
Cha, cha.

A. No, I see.
Cha, ngiyabona.

1. Lapha bakaNgungunyane angitsi ngulaba
Here the people of Ngungunyane are they the people
baNgungunyane be--bakaMawewe?

279 of Ngungunyane who-- were also of Mawewe?

137. Enkhe. — See note 5.
138. umbango 1. In this sense, a succession dispute after the death of either an inkhosi or a sikhulu or sometimes a homestead head.
139. umbango — See note 138.
140. khonta — 1. In this context, to seek permission to set up a homestead from the sikhulu or inkhosi.
2. May also mean to worship
or 3. pay respect to or send regards to
141. inkhosi — See note 30.
142. kaNgwane — See note 12.
143. inkhosi — See note 30.
144. imphi — See note 26.
145. imphi — See note 26.
146. nduna — See note 42.
147. tinduna — 1. This refers to many headmen.
148. kaNgwane — See note 12.
149. mkhulu — 1. literally, my grandfather.
2. In another case, a term of respect used when addressing any old man of my grandfather's age.
3. In this sense — used to refer to a young man of your son's age.
150. Awu — See note 129.

2. Enhhe.

Enhhe.¹³⁷

1. ngoba phela na
because they

2. ngumbango waka Mawewe.

It was umbango¹³⁸ of Mawewe's clan.

1. ngumbango wa Mawewe na, na Mzila.

Was it the umbango¹³⁹ of Mawewe and, and Mzila?

2. na Mzila.

and Mzila.

1. E, bese ke uSoshangane, bese ku, kubekwa Mzila

E, then Soshangane, then, Mzila was installed

ngale sewuyabaleka Mawewe utawukhont' inkhosi,

and Mawewe ran away to khonta¹⁴⁰ to the

ngala kaNgwane.

inkhosi¹⁴¹ of this area, kaNgwane¹⁴².

2. Mhm.

Mhm.

1. Seyukhipha imphi inkhosi yekuyakusita Mawewe.

Then the inkhosi¹⁴³ sent out an imphi¹⁴⁴ to assist Mawewe.

2. Yekuya, yekuyawuhlasela khona.

To, to attack there.

1. Leyomphi yayiphetfwe bobani ndvuna, tindvuna

Who led that imphi¹⁴⁵, ndvuna¹⁴⁶, the tindvuna¹⁴⁷

tala kaNgwane?

of here kaNgwane¹⁴⁸?

2. Utsi ngingayati, mkhulu?

Can I know, mkhulu¹⁴⁹?

1. Ungab' usatikhumbula.

You would not remember.

2. Awu, cha kukhumbula.

287 Awu¹⁵⁰, not remember.

151. ndvuna

152. Anu

153. Ja.

— See note 42.

— See note 129.

— i. A way to show the speaker that you agree and follow the speech.

1. Ngiyabona ke.

I see.

2. Ngangingekho ne...ne-- ngangisese,

I was not there with --with --I was,

(Uyahleka) -

(Laughing)

ngangisese ntimbeni, ngingekho ne -

I was still in the body, I was not her with -

1. Asergitsi nduuna, ngibute nje wena, bowukhona

Let me say nduuna¹⁵¹, may I ask you, were you

yini kuMbandzeni koduwa? Bowungamani

there during Mbandzeni's reign? How old were

kuMbandzeni?

you to Mbandzeni?

2. Awu bengingakatalwa.

Awu¹⁵² I wasn't born yet.

1. Bowungakatalwa kuMbandzeni, kuBhu, kuBhunu ke?

You weren't yet born during Mbandzeni's reign. How about

Bhunu, how about Bhunu?

2. Ngiyamati ngitelwe, ngitelwe kuhamba kwakhe

I know him I was born, I was born when

Mbandzeni,

Mbandzeni had just died,

1. Ja.

Ja.¹⁵³

2. nasatawuhamba.

when he was about to die.

1. Nasatawuhamba.

When he was about to die.

2. Ngisho ngani ngopha, phela

I mean because, indeed

1. He was born before the

Watalwa ngaphambi kwe

154. inkhosi

- See note 30.

155. hamba ebaleni

- 1. literally, to walk in the homestead yard.

2. Figuratively, this phrase is used to convey the message that the child was already a toddler.

156. lijaha

- 1. a male person no longer a boy, but of the age when ready to marry a wife.

157. Ya.

- See note 153.

158. Awu.

- See note 152.

159. Awu.

- See note 152.

160. lusekware

- 1. literally, a shrub brought by a large number of young unmarried Swazi men during the Incwala, the annual national kingship ceremony.

2. In this context, this refers to the ceremony itself.

161. Enhhe.

- See note 5.

162. incwala

- See note 108.

2 angatsi ngitelwe, ungatsi ngitelwe inkhosi seyivele
It's though I was born, it's though I was born when
seyihamb' ebaleni.

the inkhosi¹⁵⁴ was already hamba ebaleni,¹⁵⁵

1. Le -- le-Bhunu.

That one -- that -- Bhunu.

2. Lo, loBhunu.

This, this Bhunu.

1. He was born at, just at about, the death of
Watalwa e, ngalesikhatsi, sekufa
Mbandzeni.

kwa Mbandzeni.

2. Ngoba Bhunu ubekwe, ubekw' ubekwe salijaha.
Because Bhunu was installed, was installed was installed ^{he was already} salijaha¹⁵⁶ when

1. Ja. Bese ynganani wena lapho?

Ja¹⁵⁷. How old were you then?

2. Awu ngangiluswane.

Awu¹⁵⁸ I was an infant.

1. Nawu, nakubekwa Bhunu.

When, when Bhunu was installed.

2. Awu ngangiluswane.

Awu¹⁵⁹ I was an infant.

A. Sister's child, his first male child?

Umntfwana dzadzewabo, indvodzara yakhe yekucala?

1. E,

E,

2. Ngoba, e, lusekwane lwaBhunu lu -- lu -- lutsatfu.

Because, e, Bhunu's lusekwane¹⁶⁰ is --- is -- three ^{numbers} in¹⁶¹

1. Lutsatfu?

Three?

2. Enhhe. Incwala yintsatfu. Sekunani sengibona.

Enhhe¹⁶¹. There are three incwala¹⁶². When I was also around.

163. Ya. — See note 153.

164. Incwala lencane — 1. the beginning of the kingship ceremony when the Benanti: sea or water people are sent out by the inkhosi and the indlovukazi. This precedes the main ncwala which follows a fortnight after the incwala lencane.

165. Bayetere! — 1. This is a term of respect used to refer to the highest authority in a state, an equivalent of which is, Your Majesty.

166. Bayetere! — See note 165.

167. Bayetere! — See note 165.

168. Iya — 1. This denotes that the person listening is impressed with what the speaker is saying.

169. incwala — See note 108.

170. nduna — See note 42.

171. laLangatibalele — 1. This is a name of a particular woman, usually formed thus: the prefix 'la' — is followed by the name or surname of the woman's father.

172. laMgangeri — 1. This too is a name of a particular woman usually formed thus: the prefix 'la' — is followed by the name or the surname of her father.

173. Enhhe. — See note 5.

174. Enhhe — See note 5.

1. Ja.

Ja.¹⁶³

2. E, kwabune, kwatsiwa kubekw' iNcwala lencane,
E, for the fourth, they say there would be incwala-
kwabese ke lokutsi kwase kugcina khorapho, solo
lencane¹⁶⁴, then it ended there, while they still
kutsiwa Bayethe, Bayethe, Bayethe. Sesi, sikhatsi
said Bayethe!¹⁶⁵ Bayethe!¹⁶⁶ Bayethe!¹⁶⁷ During the,
saBhunu sekuhamba,
during Bhunu's time of death.

1. Iya.

Iya.¹⁶⁸

2. ngalencwala yakhe.
during his incwala¹⁶⁹
(Pause 311 → 332.)
(Pause: 311 → 332.)

1. lokunge nje nduna lapha, nawukhuluma
Another thing nduna¹⁷⁰ when, you talk
ngabalangalibalele, nangempela lolaMgangeni wa,
about langalibalele¹⁷¹, was this laMgangeni¹⁷² indeed,
walangalibabele?
of Langalibalele?

2. Abesabeke, abesabeke Mdzabuko,
He had installed, he had installed Mdzabuko,

1. Enhhe, enhhe.
Enhhe¹⁷³, enhhe¹⁷⁴.

2. umntfwarenkhosi, le,
the inkhosi's¹⁷⁵ child, there.

1. Enhhe, enhhe. Angitsi, angitsi Mdzabuko phela,
Enhhe¹⁷⁶, enhhe¹⁷⁷. Isn't, isn't Mdzabuko that,
Mdzabuko wa, wa, wa,

339 Mdzabuko of, of, of

175. inkhosi's — 1. something or someone belonging to the inkhosi.
176. Enhhe. — See note 5.
177. Enhhe. — See note 5.
178. Ja — See note 153.
179. Wo---! — 1. This means, yes, I agree or see
180. Enhhe. — See note 5.

2. Ngulomunye Mdzabuko, akasiye lo, lo lolwa, akasiye
 He's another Mdzabuko, not the, the, the one, not
 lowaka, wakambandzeni. Ngoba wayhi, uphindze
 the one of, of Mbandzeni. Because he, there was
 wabakhona Mdzabuko kaMbandzeni.

also Mdzabuko at Mbandzeni's homestead.

1. Ya, lo. Wo--!
Ya¹⁷⁸, this one. Wo--!¹⁷⁹

2. Kukhona lomunye.
 There is another one.

1. Abesengulomunye. Ukhulume ngaye lo,
 He was another one. You talked about that one,

2. Cha, akasiye loyo wa—
 No, that one is not the one of—

1. Lowa, waly— waludvonga.
 That one, was of Ly— was of Ludvonga.

2. Enhhe.
Enhhe.¹⁸⁰

1. Akusiye lowo.
 He is not that one.

2. Cha, aku—
 No, he is not—

1. E, ngoba lowo sigayats indzaba yakhe. Lokusho
 E, because we know the story of that one, Which

kutsi

means

(interruption).

(interruption).

2. Kwabese soku, soku

Thereafter there was, there was

(Pause: 349 → 359)

(Pause: 349 → 359).

181. laMgangeri — See note 172.
182. laMgangeri — See note 172.
183. laMgangeri — See note 172.
184. laLangalibalele — See note 171.
185. laMgangeri — See note 172.
186. laLangalibalele — See note 171.
187. ndvuna — See note 42.
188. laMgangeri — See note 172.
189. kaZulu — See note 8.
190. inkhosi — See note 30.
191. Wo. — See note 179.
192. lokwana — 1. This has no meaning, but is used either to convey that the speaker is trying to recall something. Or that that something is unimportant.
193. babe — See note 4.
194. Ya — See note 153.
195. mkhulu — See note 149.

- 1. Nangempela wa, walangalibalele lo, lolaMgangeri?
Was this laMgangeri¹⁸¹, indeed that one, of langalibalele?
- 2. LolaMgangeri¹⁸² phela ngitsi mine ngulaMgangeri ngoba
LaMgangeri I say she is laMgangeri¹⁸³ because
anginati, ka, kangi, kangi, kangikhumbuli kahle kutsi
I don't know her, I, I, I, I don't remember well
ukhona nalalangalibalele, ngiye ngitsi mine ulaMgangeri
whether there is also laLangalibalele¹⁸⁴, I usually say
nguy' ulalangalibalele.
laMgangeri¹⁸⁵ is laLangalibalele¹⁸⁶.

1. Basho njalo phela nduuna ngiko nje ngikubutisisa,
They say so nduuna¹⁸⁷ that is why I question you,
mine bengingakwazi. Bakhona labangivume, laba, laba
I didn't know it. Other people agree with me, they,
vumela njengob' usho nje. Ngoba kuyakhanya lokutsi
they agree just as you say so. Because it is clear that
sengatsi lolaMgangeri be bekufika baphuma lekaZulu.
it seems the laMgangeri¹⁸⁸ had, had come from kaZulu¹⁸⁹.
Baletfwa laph' enkhosini. Kwakhandzeka ke kutsi
They were brought here to the inkhosi¹⁹⁰. It was established that

(Pause : 370 → 381)

(Pause : 370 → 381)

2. Sase siyahamba ke. Wo lelokwana, sengiyahamba
We then left. Wo¹⁹¹ this lokwana¹⁹², I am going
babe,
babe¹⁹³,

1. Ja, vele se.
Ja¹⁹⁴, indeed there

2. sengigcinile, sengigcinile, mkhulu. Sekwengce sikhatsi.
I have stopped, I have stopped, mkhulu¹⁹⁵. Time has passed.

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(Kulandzela kukhulumisana phasi ngesingisi kancane at counter no. 385.)
(There follows an inaudible conversation in English at counter no. 385)