IMPALA

Bonner Collection B24
Gamedze / Shongwe / Maziya ; History
Interviewer : Dlamini
Naam / Name Informants : (a group)
Vak / Subject Places : KaMadlenya, kaMaphilingo, kaMaziya
Klas / Class Date : n/d
Skool / School Book IV

PAGES
72
BLADSYE

Feint with Margin Dof met Kantlyn

SKRYFBOEK
EXERCISE BOOK

EJK

(See Book 1 for Notes)

581 ngena'd — (compare with note 95 (Book I)) got in without consent ; entered without permission ; invaded ; etc.

582 wekunene — used in a singular form to express a similar idea as "bekunene" (in note 579 (Book III)).

583 tsatsa'd — from "tsatsa" (take ; possess ; become the owner of ; impose oneself to be in charge of ; etc) (compare with "tsatsa" (note 52 (Book I))

584 nikwa'd — given ; offered ; permitted ; given consent ; etc.

585 bekwa'd — placed ; put ; installed ; appointed ; etc.

586 belumbi — (See note 154 (Book II))

587 tfukela'd — (were) surprised ; (were) shocked ; (were) caught unawares ; (were) amazed ; etc

588 tindaladi — plural form of "ludalada" (see note 564 (Book III))

589 umnyamanyana — a little darkness ; a period of uncertainty

They just ngena'd[581] ---

1 Babe wena u-- uk-ith kukhona
You babe, is there anything which you
lowukwatiko kutsi mhlawumbe
may know on how this wekunene[582]
lowekunene utsatse njani noma unikiwe
tsatsa'd[583] or he was nikwa'd[584]
njengoba phela umuntf' uyabekwa
because phela a person is bekwa'd[585] by
nge-- ngelisiko?
(our) custom?

6 Labelumbi?
The belumbi[586]?

1 nhe.
nhe

6 Ba-- batente --- batentela bona-nje.
They ... they just did it on their own. We
Setfukela ngetindaladi-nje natsi Samangala
just tfukela'd[587] when we saw tindaladi[588] and we were
(kukhona lolungisa livi) kutsi : hawu,
shocked (someone clears his throat) that : "Ow, why,
kwente njani, sicoshwa kwente njani
why are we being evicted? We are being evicted,
lapha ?"
what has happened here?

1 Ngesikhatsi kwenteka lowo umnyamanyana
When that umnyamanyana[589] occurred,
khona lapho bekunguban' inkhosi le?
who was the inkhosi there at
KaNgwane?
KaNgwane?

6 Bekungu ---

590 lo — this one ; the one in front of us; the present one ; the current one; etc.

591 duutane — near ; closer to ; around the the time of ; etc.

592 eMshadza — (see note 122 (Book I))

593 sukа'd — from "suka" (leave ; start off etc); broke out ; left ; started ; began ; etc.

594 umntfwana — (see note 14 (Book I))

It was ---
8 (umhlaba lulwimi) nguyena lo.
(interrupts him:) It was him, lo[5].
1 yim --- Sobhuza wesibili ?
It is the --- is it Sobhuza II ?
6 mnh, yena lo.
mnh, him, lo.
1 mnh. e-- loMngayi ngesikhatí aletfwa
mnh. e-- when this Mngayi was being brought
la, kwakukukhona lapho duutane[591] yini
here, was it there duutane[591] the impi
kulemphi yase Mshadza[592] noma kwase
of eMshadza[592] or when was it, was---
kunjani ku--ku-- kwase kulibanga
was it quite sometime after the impi
isukile na ?
had suka'd[593].
6 eku--- ya-- yase iphelile.
e--- it-- it had been over.
1 Yase iphelile, sekunemalangana ?
It had been over. Was it after some days or what?
6 Awu, yase iphelile, kangati- ke kutsi
Ow, it had ended, but I don't known as to
akungemalanga yini. (kukhona lomunye
whether or not it was after some days. (some-one
lovakala aphendvula naye atsi: "ungasho
is heard replying that: "You can say so that
njalo utsi akungemalangan' impela.")
it was after some days, indeed.")
Mnhi, yase iphulile.
Mnhi, It had ended.
1 mnh. (uvakala ahumusha atsi: "It was---"

595 landzelisa — make to follow each other; arrange in order; count; enumerate; list; etc.

596 bala — (see note 438 (Book III))

597 lo — (see note 590)

598 lokhona — (who is) here; (who is) alive; etc (compare with note 590)

599 indvodza — (see note 145 (Book I))

mnh. (heard interpreting saying: "kwaseku---")
e-- Konj' uMnumzane Mngayi umntfwan-
e-- by the way, the uMnumzane Mngayi's
-akhe mase sibalandzelisa ngubani?
umntfwana[594], if we landzelisa[595] them, who
NguMngayi?
was it? It was Mngayi?

6 mnh, naSikhulu.
mnh, and Sikhulu.

1 Awubabalenje bonkhe.
can you bala[595] them, all of them.
(kukhona lojake kuphendvula, uvakala atsi:
(some-one itches to answer and is then heard saying:
"ng-- nguSkhu---") NguMngayi;
"It--- it is Sikhu---") It is Mngayi;

6 NguMngayi, wekucala;
The first one is Mngayi;

1 nhenhe
nhenhe.

6 sengu Sikhulu; sengu-- Hhabela; e-- then it
sengulo-ke lokhona.
is lo[597], the one who is lokhona[598].

1 ngu Maphilingo?
who, Maphilingo?

6 ngu Maphilingo.
Maphilingo.

1 mnh. kukhona yini lesinga ku khumbula
mnh. Is there anything which we can remember
ngaSikhulu naye njengendvodza yelibandla
about Sikhulu as he was also an indvodza[599] of
le angatiwa ngako? Nom' abe silomo

600 libandla — (See note 211 (Book II))

601 silomo — (See note 82 (Book I))

602 sebentáing — (See note 201 (Book II))

603 umsebenti — (See note 200 (Book II))

? 604 gogomkhulu — great-grandparent?

605 phumáid — (See note 108 (Book I))

606 libutfo — (See note 313 (Book III))

607 liSotja — (See note 337 (Book III))

608 umphakatsi — (See note 315 (Book III))

def. of gogomkhulu

803

libandla[600], that which he may be known for, whether
kanjani noma abenjani njobá abehlala
he was a silomo[601] or what as he was
lapha kulendzawo aniKw --- asebenta
staying here in this indzawo having been given ---
lomsebenti
sebentáing[602] this umsebenti[603].

6 Awu, ngete sati- ke lapho kalakubane
Ow, we don't know there e- what
e- lesikwatiko-nje sati kona loku ---
we know is only this --- e this
e-- logogomkhulu, Mngayi, abephumá imphi.
gogomkhulu[604], Mngayi, had phumáid[605] an imphi.
1 Kute lesikwati ngalo Sikhulu?
There's nothing we know about this Sikhulu?
6 nhe, Kute lesikwatiko ngaloyo.
Yes, there is nothing we know about that one.
1 --- gama lakho? (bayahleka. lomunye
--- your name? (they laugh. One of is heard
uvakala atsi: "Musa kuhleka y --- sebenta
saying: "Do not laugh --- sebenta here
la iha ---")
it ---")
6 ngu Ngudvu. (kuvakala livi lemlumbi
I am Ngudvu. (A white man is heard speaking in
akhuluma siSwati atsi: "Sibongo?") Ngudvu,
siSwati saying: "Sibongo?") Ngudvu
Shongwe. (Umlumbi uphindze utsi: "libutfo?")
Shongwe. (Again the white man says: libutfo[606]?)
Ngi-- liSotja. (uphindze umlumbi utsi: "umphakatsi?")
I am a liSotja[607] (the white man again says: "umphakatsi[608]?")
1 umphakatsi wakh --- la ekhaya?

609 wakho — of you; which belongs to you; the one to which you belong; etc

610 ekhaya — (See note 96 (Book I)); the area in which you live; the community in which you live; etc.

611 kaSikhulu — (at) a place called Sikhulu; (at) the home or territory or chieftancy of Sikhulu; etc.

612 inKhulumo — a talk; speech; etc (Compare with "indzaba" (note 317 (Book III))

613 yetsa — (See note 326 (Book III))

614 tfola — (See note 318 (Book III))

615 Khulungwa'd — (being) spoken; when there was talk; etc.

616 vela — (See note 9 (Book I))

617 sigaba — a part; a section; a portion; etc

The umphakatsi wakho[609] here at ekhaya[610]?

6 emphakatsi ku-- kukaSikhulu.
at the umphakatsi, it is at kaSikhulu[611].

1 kukaSikhulu?
it is at kaSikhulu?

6 nhenhe. (Kuvakala liviv lemlumbi futsi nhenhe. (A white man's voice again is heard litsi "mnh." Sowuphindze uvakala akhumela saying: "mnh." Then he is heard speaking in a low phansi, akhuluma nalohumushako) tone. He is speaking with his interpreter)

1 We-- u-- lenkhulumo njeng---
---you---this inkhulumo[612] as---

6 isempu---
it is at---

1 njengoba uyati-nje lenkhulumo, uyetsa
As you know this inkhulumo, you yetsa[613] it,
wawuyitfola kanjani, kubani?
how did you tfola[614] it, from who?

6 Angiyitfola-nje njengoba ku--kukhulunywa[615]
I used to tfola it when it was being khulungwad
kukhulunywe-ke, nami-ke ngingayinaki-ke
it was spoken then, and I did not bother
kantsi yinkhulumo letawuvela.
myself about it yet this was an inkhulumo which would vela[616].

1 Sewusho kutsi kute nesigaba lowungatsi
So you mean that there is not even a sigaba[617]
wayitfola e--butfweni lelitsite noma
which you could say you got from e-- a certain libutfo
ebandleni lelitsite?
or a certain libandla?

6 Angiyitfola-nje nakuBakondolozi naba--

618 Balondolozi — members of the libutfo of BaLondolozi (see note 109 (Book I))

619 hlalád — were seated; were at rest; were sitting; etc).

620 eMaSotjeni — belongs to or is a member of the libutfo of eMaSotja. (See note 324 (Book III))

621 nhe--- — said when one is still trying to figure out what another person had said especially if one had not heard what that particular person had said.

622 phela — (See note 137 (Book I))

I tfolád it also from the BaLondolozi[618] when bahleti.
--- they (had) hlalád.[619]
1 KuBaLondolozi ?
from the BaLondozi ?
6 mnh,
mnh,
1 mnh.
mnh.
6 mababahleti-nje. (Sebayahleka laba labanye.
when they (had) hlalád (The others laugh.
sekukhona lovakala atsi: "cha, mine ---")
Then one is heard saying: "No, me, I ---")
1 ---ma wena babe kucala.
--- peak, you babe first.
7 ligama lami, ngingu Ephraem Nsibandze
My name, I am Ephraem Nsibandze
1 Ephraem Nsibandze ? (ubuta sakuhleka)
Ephraem Nsibandze ? (laughs as he asks)
7 nhenhe (kuvakala livi lemlumbi akhuluma
nhenhe. (A white man is heard speaking
ngesiswati litsi: "libutfo?") NgiweMaSotjeni
Siswati, saying: "libutfo?") I am of eMaSotjeni.[620]
(uphindze uyambuta, akeva) nhe---
(he asks him again, he doesn't hear) nhe[621]---
ufuna ngekutalwa kwam-- ?
he wants to know about my birth ---?
1 umphakatsi wala ekhaya, angits' u--
about the umphakatsi of here ekhaya as
ula ekhaya phela.
you are here at ekhaya, phela[622].
7 wo, la ekhaya, ngi-- (kukhona lotsi:

623. Ndumo — a name of either an umphakatsi or a place

624 tfola — (see note 318 (Book III))

625 kuyiva — hear of it

626 emuva — (at) the back; behind; the beginning; (since) the olden days; etc.

627 tfolá'd — (see note 319 (Book III))

628 Sibongo — (see note 60 (Book I))

629 uMgadlela — (See note 344 (Book III))

630 uyise — his father; one's father; a brother of one's father; etc.

631 lo — (see note 590)

820 oh, here at ekhaya, I am in --- (Some-one
"Sikhulu:") ngise Ndumo, kuSikhulu. kuSikhulu.
says: "Sikhulu.") I am in Ndumo[623], under Sikhulu.
1 eNdumo, kuSikhulu (uyakhuluma umlumbi
in Ndumo, under Sikhulu (A white man's
ukhulumela phansi) e--- lenkhulumo
voice is heard speaking in low tone) e--- this inkhulumo
uyitfole kanjani kuyiva nawe ize
how did you tfola[624] it, that is kuyiva[625], now
ifawufika namuhla solo uyiva uyiva
that it is still heard to date, how did you
kusuka lemuva?
keep on hearing it, hearing beginning from there emuva[626]?
7 Ngiyitfole kuKelemu. (Kuvakala liwi
I tfolá'd[627] it from Kelemu. (A white man is
lemlumbi akhuluma ngesiSwati atsi: "Sibongo?")
heard speaking in siSwati saying: "Sibongo[628]!")
waka Shongwe.
is of Shongwe surname.
1 Abebutfolini?
Which libutfo did he belong to?
7 (baphenduula bonkhe. Lomunye utsi: "ewu,
(they all reply and one of them is heard saying:
kangat--" Lomunye utsi: "nguMgadlela.")
I don't know---" Another one says: he was uMgadlela[629].")
NguMgadlela. Nguyise wakhe lo, ngoba
He was uMgadlela. This is his uyise[630], this one,
ngafika ngahlala kuye lo.
because I came and stayed with him, lo[631].
8 nguMdlalambi.
I am Mdlalambi
1 Sibongo?
the Sibongo?

632 uMlondolozi — (see note 115 (Book I))

633 babemkhulu — grand father; one's grandfather.

635 babe — (see note 266 (Book II))

8 Shongwe.
He was of Shongwe surname.
1 libutfo?
which libutfo did he belong to?
8 nguMlondolozi.
He was uMlondolozi.[632]
1 umphakatsi?
which is your umphakatsi?
8 M---Mpungo
It is Mpungo.
1 Mpungo?
It's Mpungo?
8 mnh.
mnh.
1 Lenkhulumo uyitfole ---
this inkhulumo, you tfola'd it ---
8 ngiyitfole, ngimkhandzile babemkhulu[633]
I tfola'd it, I found babemkhulu, I tfola'd
ngiyitfole --- eMyatsini. Ngase ngi---
it --- from the eMyatsini[634] I tfola'd it
ngiyitfola kubabe, kuphika Shongwe,
again from babe[635], phika Shongwe,
1 mnh.
mnh.
8 lenkhulumo.
this inkhulumo.
1 nhe.
nhe.
8 nhenhe, ngisuka leGunduwini, ngifika,
nhenhe, I was coming from there at Gunduwini,
ngita la
coming to this place.
1 nho. --- Kuyiteke nyeke ngoba

636 teka — (see note 340 (Book III))

637 chazáing — from "chaza" (explain; describe, etc)

638 gcina — end; stop; pause

639 ngena's — from "ngena" (see note 95 (Book I)); is understood; etc

640 khuluma — speak; talk; etc

641 cala'd — from "cala" (begin) began (talking about); started (talking about); etc

642 tsatsa — take; get; receive; understand; get the point; etc

643 ematfoko —

644 siGamedze — (see note 3 (Book I))

nho, can you teka[636] it as we have been
besichazelana, utitekele-nje wena yonkhe-
chazáing[637] this, just teka it on your own,
-nje uyiteke-nje uz' uyogcina laphi
all of it, just teka it until you gcina[638]
uyawugcina khona ngulapho-ke
wherever you gcina. Then after we
sitawutsi masesigcinile bese siyacala-ke
have gcina'd, it would be then that we start
sesiyabutana-ke. Uyiteke-nje wentele
asking questions. Just teka it so that
kutsi itowungena kahle, ingene iyakho
it ngena's[639] well, it should ngena as
vele ingene uyikhuluma', uyikhuluma';
you speak, you should khuluma[640] it,
uyikhulume.
khuluma it and khuluma it.

8 kuloku --- kuloku lengicale kuko?
this --- this with which I cala'd[641]?

1 ku--- iya, kuloku lowucale phela
--- yes, this with which you cala'd,
bese seng--- sesitakutsats' ematfoko-nje
we are now going to tsatsa[642] the ematfoko[643]

8 mmh
mmh.

1 u---wena-nje utawuchaza ngesiGamedze
while you explain about the siGamedze[644],
nje, angi --- utawuchaza-nje ngemaG---
you will just explain about the
njoba wati kutsi ---
Gamedze people as you know ---

8 Awu, kute lamini lokutsi kucala kwetfu

647 Kucala — beginning

648 yabekáʼd — distributed; allocated; shared out; etc.

649 umuti — (See note 191 (Book II))

650 live — (See note 47 (Book I))

651 inKhosana — Singular form of emaKhosana (See note 15 (Book I))

652 tsatsáʼd — from "tsatsa" (take); assumed responsibility; took control of; became in charge of; etc.

653 emadvuna — Headmen; officers of state or army; foremen.

654 bhalwáʼd — literally, "written"; registered; when registration was introduced.

655 lungáʼd — (See note 400 (Book III))

Ow, there is nothing, Mamini, it's only that tsine, saphum' eSinceni. Kunjalo Asi--, the kucala[647] of us, we bakaGamedze, we phumáʼd satalwa yinduduza yinye lokuze at Sinceni. We were born of one induduza and sitokwabeka, bese siba tikhulu letitsatfu. then we got yabekaʼd[648]. We then became three inkhosi yetfu nguMadlenya. Saphuma khona chiefs. Our inkhosi is Madlenya. We phumáʼd from lapha kaMadlenya-ke. Masiphuma kaMadlenya there at kaMadlenya. When we phumaʼd at kaMadlenya tsine senguloy' uphum' umut' wakhe, each one of us phumáʼd his umuti[649], each nguloy' uphum' umut' wakhe. Seke fika one of us phumáʼd his umuti. We then arrived la -- live lilakitsi liletfu. Malayo sowuba here -- the live[650] belonged to us. It was still ours. Each yinkhosan' uyabekwa, utsatsa umuti one became an inKhosana[651] and he was bekwáʼd. wakhe, wakh' umuti wakhe. Malowa He then tsatsáʼd[652] his umuti. And each one sowakh' umuti wakhe, soyaphatsa-ke built his umuti and then began to nalowa. Lokuze sela -- lo-- lokufika administer. Now that -- this what is called kutsiwa shifi, bangemadvuna, sasinge- chief, they are emadvuna[653] we were -madvuna tsine. Sesiyabhalwa kutsiwa emadvuna. When we were bhalwáʼd[654], it was shifi-ke. Sesiyalunga-ke. Nangempela then said chief. We then lungáʼd[655] and we sesiyema-ke kuleyo ndza-- tsine

656 yimád — from "kuma" (to stop); stopped; paused; remained as they were; etc

657 umphatsi — (see note 369 (Book III))

658 kaShiba — at a place of the people of Shiba clan; from a community of Shiba people; from a homestead whose head is of a Shiba surname; from a community whose chief is of a Shiba surname; etc.

659 yandza — (see note 262 (Book II))

660 phumás — (see note 108 (Book I))

indeed we then yimád[656] in that place. Ule, sibelutalo lwetfu sitalwa laphá by birth, were born here in this place eSinceni. of eSinceni

1 e --- kwakungubani lekwakunguyena a--- e--- who was the one who was the ngumphatsi webaka Gamedze? umphatsi[657] of the baka Gamedze?

8 NguShiba. It is Shiba.

1 Labephetse leSinceni? the one who was in charge of the Sinceni area?

8 Aphetse leSinceni. Saphuma kaShiba, He was in charge of Sinceni. We phumá'd at kaMadlenya tsine. kaShiba[658] in kaMadlenya.

1 mnh. e-- kwa--kwase kwenteka mnh. e-- how did it happen that kanjani lokutsi nisuke leSinceni senibuya you then left Sinceni and came this ngala kulelive? way to this live?

8 sesiyandza tsine, awuva phela, sesiyandza We now yandza[659], don't understand phela, we tsine sewaphuma lo nemuti nami now yandza: this one phumás[660] his umuti and sengi phuma, sesishiya lenkhosi-ke. I also phuma, then we leave the inkhosi here.

1 niyishiya kuphi? where do you leave the inkhosi?

8 siyishiya ke lapha kaMadlenya. Madlenya

661 dzabukáʼd — (see note 7 (Book I))

662 indzabuko — (See note 6 (Book I))

663 hlehletelaʼd — from "kuhlehletela" (to avoid by making a detour; move on: see Rycroft D.K., Concise Siswati Dictionary (J.L. van Schaik, Pretoria, 1981, p 39); to skirt around; etc.

We left him there at kaMadlenya. Madlenya
leka Shiba. Sesiyadzabuka.
there at kaShiba. We then dzabukaʼd[661].

1 mnh.
mnh.

8 Sokufik' inkhosi-ke, ang---nyete ngikwa---
Then there came the inkhosi, I --- I can't
ngikwati-ke loko. Sebaba
know that.

1 mnh
mnh.

8 Lapha sadzabuka khona-nje umdzabuko
But where we dzabukád, our indzabuko[662]
wetfu, saphum' eSinceni.
we phumaʼd from Sinceni.

1 mnh. e--- (lulungisa livi) ngalesikhatfi
mnh. e--- (clears his throat) During the time
baka--- (kuvakala livi lemlumbi litfi:
when the baka--- (A white man is heard
--- of the two was a chief --- who was
saying: "--- kulaba lababili abesikhulu --- ngumuphi
the chief") ngalesikhatfi ku--fika baka Ngwane
abesikhulu?") During the time when the baka Ngwane
laba babehlehletela nelubombo, kwakunyubani
arrived, the ones who hlehletelaʼd[663] down the Lubombo
inkhosi, sikhulu nom' umphatfi walaba
mountain, who was the inkhosi the chief or the
baka Gamedze kuleso sikhatfi?
umphatfi of these baka Gamedze during then?

8 Angimncane vele kute lowa---lowatiwako.
I was still young. Indeed no-one is known.
---ng--ngi--ula nyalo nami, angati.

664 hlukanád — became seperated; became dispersed; became scattered; etc.

665 hlalisana — (see note 51 (Book I))

861

1 I do not know.
1 (ucala ngekulungisa livi) e-- ngalesikhatsi
(begins off by clearing his throat) e-- during the time
babe Gamedze n-- -- baka Gamedze
babe Gamedze -- when the baka Gamedze
ba-- batfola lendzawo yonkhe lele babese
got this indzawo all of it the one in which
behlukana kuyo sebaba batikhulu
they then hlukanád[664] and became different
ngetikhulu, ngaphambi kwaloko yayihlala
chiefs, before then, which people stayed
baka bani lendzawo le?
in this indzawo?
8 (ukhuluma sakuhleba) baka Tsabedze.
(speaks as if whispering) the baka Tsabedze.
1 Baka Tsabedze e-- lesikhatsi-ke kufika
the baka Tsabedze. e-- when these
laba baka Gamedze lapha kulendzawo,
baka Gamedze then came here to this indzawo
bakhandza labaka Tsabedze, kwe-- kwenteka
and found the baka Tsabedze, what --- what
kanjani, kwahlaliswana kanjani
happened, how did they hlalisana[665] with the
nebaka Tsabedze?
baka Tsabedze?
8 Ngingeke ngichaze ngoba kangiyati.
I can't explain because I don't know.
1 (uvakala ahumusha atsi; "He doesn't --- ")
(heard interpreting, saying: "Aka --- ")
--abese kwenteka njani lokutsi
--- how then did it happen that these
laba baka Tsabedze sebayagudluka-ke bona

666 Angitsi — again this is one of the words in the language which seem to presuppose that one already knows something. It carries with it senses like: "I have already told you about this"; etc.

baka Tsabedze then moved, leaving the Sebashiya siGamedze soduwala? siGamedze on its own here?

8 Angitsi ngishito ngatsi kangisati mine.
Angitsi, I have said it that I now don't know.
1 A-- awati. (ngelivi leliphansi. Uphindze you--- you don't know (saying in a low tone. He futsi avakale kancane ahumusha atsi: "He is then heard interpreting in the same tone saying: doesn't kn ---") --- cala waka Gamedze? "Akat ---") --- the first of kaGamedze?
8 nguShiba.
It was Shiba.
1 nguShiba, kwase ku--- kuba ngubani?
it was Shiba and then after him?
8 yena a-- akunguLudzaka lomkhu---
Him, he was Ludzaka ---
nguShiba waLudzaka.
It was Shiba of Ludzaka.
1 ngubani wekucala?
who was the first one?
8 nguLudzaka.
It was Ludzaka.
1 nguLudzaka; nguShiba;
It was Ludzaka; Shiba;
8 nguShiba
Shiba.
1 bese kuba nguMadlenya.
and then Madlenya.
8 mnhi.
mnhi.
1 (uvakala ahumusha atsi: "Ludzaka;

(heard interpreting as follows: "kwaba nguLudzaka; Shiba and Madlenya. Madlenya is just ---")
kweta Shiba kwase kuba nguMadlenya. Madlenya ---")
--- me kancane babe, lo nguShiba;
--- pause a bit babe, it was Shiba;
nguLudzaka bese kuba nguMadlenya
Ludzaka and then Madlenya (there is
(kuvakala umsindvo wemoto leyendlulako),
noise from a passing vehicle) and then
bese kuba ngubani --- (kukhona lotsi:
who else --- (some-one is heard saying:
"--kucala --- wakucala, loLudzaka.")
"--- it begins --- the first one is Ludzaka.")
Wo, nguLudzaka; nguShiba; sekuba
Oh, it is Ludzaka; Shiba; and then
nguMadlenya, sekuba ngubani emvakwa-
Madlenya and who else after
-Madlenya?
Madlenya?

8 --- kuma nguBabili.
--- was Babili.

1 sekuba nguBabili?
it was Babili?

8 mmh.
mmh.

1 (uvakala ahumusha atsi: "Ludzaka; Shiba;
(heard interpreting in this manner: "nguLudza;
---." sekuvakala livi lemlumbi) e---
---". Then there is a white man's voice)
nguShiba; ---". Then there is a white man's voice)
babe wakho-ke Shifu wena mbamba
e--- your babe then, chief, you yourself, which is he
ngumuphi kulaba boShifu, ngubani?

667 landzelana — come after another; come according to the order in which they were intalled or appointed; feature chronologically; etc.

668 gogo — grandmother; any woman of the same age as one's grandmother; one's grandmother's brother.

669 kuMafukulane — who had married Mafukulane; who had been married to Mafukulane; who was the wife of Mafukulane; etc.

among these chiefs, who is his name
Emkhatsini walaba lesibashoko?
among these that we are mentioning?

8. lotala bani?
the one who begot who?

1 lotala wena.
the one who begot you.

8 nguVikizijula phela babe.
It is Vikizijula phela babe.

1 wo, bab' wakho nguVikizijula?
Oh, your babe is Vikizijula?

8 (kungatsi utsi: "nangabe ugakhumbula,
(heard as if saying: "if you remember then
uyati-ke lapho.")
you know ")

1 wo. LoVikizijula wa--- ngumuphi
oh. This Vikijula was --- which one is him
yena kulaba? Ulandzelana kanjani
among these? How does he landzelana[667]
nalaba?
with these?

8 Utalwa ngu--- ngubabe kuMa--- ngugogo
He was begotten by--- by babe --- by
kuMafukulane.
gogo[668] kuMafukulane[669]

1 Utalwa nguMafukulane?
He was begotten by Mafukulane?

8 mnh.
mnh.

1 LoMafukulan' alandzelane kanjani?
This Mafukulane, how did he landzelana with this?

8 utalwa--- utalwa ngu blangobe.

670 Bukhulu — the practice of being a chief; chieftancy.

He was begotten --- was begotten by Dlangobe.

1 Solo batikhulu bonkhe labo (kuvakala
Were all of these chiefs (a white man's
nelivi lemlumbi)?
voice is also heard)?

8 nhenhe, bukhulu angibati mine kutsi
nhenhe. Bukhulu[670] I don't know it. I don't
bacalaphi lokutsi batikhulu, sengisho
know where it started that these are chiefs. I mean
kubu -- bati -- emadvuna, laphetse. (seba-
--- they are emadvuna who are in charge.
-khuluma bonkhe, nelivi lemlumbi liyevakala
(All start to talk. A white man's voice can also be
lomunye uvakala atsi: "uphuma --- kaMadlenya."
heard. Another one is heard saying: "He phuma's ...from
lomunye futsi uvakala atsi: "mnh.")
KaMadlenya." Another one again says: "mnh.")

1 e --- lo -- loVikizijula bab' wakhe
e --- this -- this Vikizijula, his babe who
kwakungubani?
was his name?

8 kwakungu Mavubulane waf- --
It was Mavubulane ---

1 Mavubulane?
Mavubulane?

8 mnh.
mnh.

1 (uvakala ahumusha atsi "Mavubu --- ") uyise
(heard interpreting saying: "Mavubu ---") The
wa Mavubulane -ke sekungubani-ke
uyise of Mavubulane then who was his
yena? (bevakala baphendvula ngekushiyana

671 boMadlenya —— (among) people who share the name Madlenya ; Madlenya and other people ; Madlenya and company, etc.

his name ? (They are heard answering in batsi : "ngu Luhlangotsi") varying tones saying: "It was Luhlangotsi.")

8 Luhlangotsi.
Luhlangotsi.
1 Luhlangotsi. (kuvakala livi lemlumbi litsi : Luhlangotsi. (A white man's voice is heard saying: "--- who's his father ?") e--- Luhlangotsi --- kwakungubani uyise ?) e --- this Luhlangotsi maso uva kungubani-ke yena, uyise when you hear, who was wakhe ?
his uyise ?
8 A--ngimncane, mgangicamb' emanga --- I was still young. I would be lying (to say I know).
7 --- ngobe kuyakhomba lokutsi loHlangoti --- because it seems likely that this angahle abe nguye lophuma la ---
Luhlangotsi could be one who phumád here.
1 Kulaba --- (ngelivi leliphansi)
among these --- (in a low tone)
7 lophuma la, iya, lapha kubaka Madlenya, one who phumá'd here, yes, here among the kuMadlenya.
bakaMadlenya in Madlenya (area).
1 wo, kuboMadlenya (ngelivi leliphansi .. kuvakala Oh, in boMadlenya[671] (in a low tone. A white man's nelivi lemlumbi litsi : "Madlenya ?" voice is also heard saying : "Madlenya ?"
lohumushako naye uvakala atsi : "nhenhe") the interpreter is also heard saying : "nhenhe")
Owu, ngifuna lokutfola kancane lapha

Ow, I want to hear that e--- by the
Kutsi e--- konje induodzana yaMadlenya
way the son of Madlenya, you say,
utsi ngubani ---induodzana biyaMadlenya,
who was it --- the son of Madlenya,
leyalandzela Madlenya ?
the one who followed Madlenya ?

8 Ngu Babili
It was Babili?

1 ngu Babili?
It was Babili?

8 mnhi. (kuvakala livi lemlumbi kungatsi
mnhi. (A white man's voice is heard and he seems
ubuta Kutsi "--- which induna --- was here")
to be asking that "--- kwakunguyiphi induna--leyayila")

1 Lo Babili ngulowaba lapha noma waba
This Babili, was he the one who was here or he
lentasi, ngubani labe la?
was down there, who was here?

8 ngulapha saphuma khona tsine. Labe-
It is where we phuma'd. The ones who
-balapha phela ngishito ngatsi ngu-
were here phela I said it that it was
-Vikizijula,
Vikizijula,

1 nguVikizijula lowaba la---
It is Vikizijula who was here ---

8 lotala mine.
the one who begot me.

1 lotala wena nguVikizijula?
the one who begot you is Vikizijula?

8 iya.

672 iya — another way of saying: "I see"

673 tsatsá'd — (see note 642)

674 lomdzala — singular form of the word "labadzala" (see note 89 (Book I))

675 fika'd — from "fika" (see note 416 (Book III))

iya[672]

1 --- Sikhulu yena wa ---
--- chief him he ---
8 abesikhulu
he was a chief.
1 abesikhulu?
He was a chief?
8 mnhi, lotala mine ---
mnhi, the one who begot me ---
1 abu --- abutsatse kuphi yena lobukhulu?
from whom had he tsatsá'd[673] the bukhulu?
8 abutsatsa kuyi --- kuyise phela ---
He tsatsá'd it from --- from his uyise phela ---
1 konje lolomdzala longanga zi --- vi ---
By the way, this lomdzala[674] called babe Vikizijula
babe Vikizijula, maniva, noma watalelwa
when you hear, was he born here or
lapha yini yena noma nguye lowafika
he is the one who fika'd[675] to this
lapha?
place?
8 Utalelwe la, ungani ngishito ngatsi
He was born here, ungani I said it that it is
ngugogo lolowa -- lowa --- loweta le.
gogo who --- the one who came here. It
Ngulo Dlangobe
is Dlangobe.
1 (uvakala ahumusha, atsi: "Vikizijula was
(heard interpreting, saying: "Vikizijula watalelwa
born here in this area, sir.") e --- babe
lapha kulendzawo, mnumzane.") e --- his
wakhe konje utsite ngubani, ngu --,

676 umuntfu — a person. Sometimes used when trying to show respect to one an elderly person as in this case.

677 lidvuna — singular form of "emadvuna" (see note 653)

babe by the way you said who was his name
babe walomuntfu lomdzala Vikizijula,
the babe of this umuntfu[676] lomdzala,
kwak---nothing
Vikizijula, it was ---?

8 bab' waVikizijula nguMavubulane.
The babe of Vikizijula is Mavubulane.
1 nguMavubulane, abeyini yena loMavubulane
He is Mavubulane. What was his social position
ngaleny' indlela a---
this Mavubulane in other words. He was ---

8 abelidvuna kaNgwane kusengekho lokutsi
He was a lidvuna[677] in kaNgwane. They were not
shifi.
called chiefs at that time.

1 Abeyindvuna kaNgwan', khayi la?
He was an indvuna in kaNgwane, not here?

8 nhi, kaNgwane.
nhi., in kaNgwane.

1 nhe. (uvakala ahumusha: "Mavubulane w---")
nhe. (heard interpreting: "Mavubulane ---")
Lapha induna kwakungubani lesikhatsi ---
Here, who was the induna during the
kuleso sikhashanyana-nye?
time ... in that short period of time?

8 nhinhi, ngangicamb' emanga.
No, I would be lying (to say I know).

1 (uvakala ahumusha: "He does --- doesn't know,
(heard interpreting as follows: "AKa --- akati,
sir.") e--- kepha lo--muntfu lomdzala
mnumzane.") e--- when this umuntfu lomdzala
longanga Vikizijula kuze-ke yena aso uya--

678 velá'd — (see note 9 (Book I))

679 sigaba — status; position; rank; etc (compare with note 617)

680 yakheka — be built; (of things) be in normal condition; go on as normal; etc

681 induvodzana — son

682 ngená'd — (see note 95 (Book I))

683 kufika — (see note 416 (Book III))

684 ganga'ing — from "ganga" (do some mischievous acts; do wrong; commit an offence; etc.)

911

of Vikizijula's character began and there -cala sekuvela ela --lo--lo--lesigaba velá'd[678] the sigaba[679] in which he was in while he labesakuso yena asasikhulu salendzawo, was a chief of this indzawo, how kwa--kwe--kwakheka kanjani ngasemuva? did it yakheka[680] there at emuva?

8. Mayelana nani-ke, Dlamini?
Concerning what then, Dlamini?

1 Ngisho kutsi yena phela, angitsi yena
I mean that him phela, angitsi he, as
wena ngob' utsi wena wati sekutfiwa
you say you only know when it was
wen' um--- nduodzana kaVikizijula lo
said the induodzana[681] of Vikizijula, this one,
abesasikhulu salendzawo, kepha wa---
he was then a chief of this indzawo, but--- how
abengene kanjani, kufika la?
had he ngená'd[682], the kufika[683] here?

8. Awu, ngangicamb' emanga, Hlubi, loko.
Ow, I would be lying, Hlubi.
Ngangicam --- ng-- ngiyaganga-nje kutsi
I would be lyin--- I would be ganga'ing[684] to say
ngingati mine kutsi wangena kanjani,
I know how he ngená'd. I --- I am
ng---ngimncane mine,
young myself.

1 Mnh.
Mnh.

8 ngikhandze mine kutfiwa-nje shifi kephela.
I found it being called chief only.

1 (uvakala ahumusha: "---doesn't know.") Njengoba

685 tfutsa — (see note 381 (Book III))

686 hlanganá'd — (see note 375 (Book III))

687 umtsetfo — law; the people in charge; etc.

688 landzá'ing — (see note 355 (Book III))

689 kwakitsi — that which belongs to us; that which belongs to my family or my community or my area or my chieftancy; etc

(heard interpreting :"--- akati") As these laba bakaÍsabedze babelapha kulendzawo bakaÍsabedze where here in this indzawo is k--- kute kepha lengabuye sikukhumbule- there not anything which we can remember -njeke ngabo kutsi bona kuze batfutse about them, anything that forced them to batfutse; batfutse, bashone le, ngabe tfutsa[685] and tfutsa and tfutsa and go this kwahamba hamba njani? direction, how did it go there?

8 Awu, Dlamini, angani ngikhulumile
Ow, Dlamini, angani I spoke about this
kucala ngatsi mine kushangatsi ngabe
before that it seems as if we ought to
si---sihlangane nemtsetfo sawucala
have hlanganá'd[686] with umtsetfo[687] first thing
kucala seva lokutsi asibe nabo labo laba
in order to hear that we be together with
bakaÍsabedze kutsi tsine sati kanje,
these bakaÍsabedze so that they could say we
sati kanje, ngoba nami ngilandza
know it this way, we know it this way, because I am
kwakitsi lengikwatiko, mine kangati
also landzá'ing[688] kwakitsi[689] that which I know. Me, I
ngimncane.
don't know. I am young.

1 (uvakala acedzela kuhumusha)
(heard just about to finish interpreting)

8 Ngenhlanhla yami-nje le--lekha---
By my luck --- it seems as if these
kushangatsi labakaÍsabedze ngasinabo.

690 Kuxabaxcabana — slight quarrel; slight conflict; small disputes; misunderstings; etc. Note that the word is Zulu. Its Swazi equivalent is "kucabacabana".

691 umfundisi — priest; pastor; parson; clergyman; etc.

692 baka2ulu — people of the Zulu clan name; people who are Zulus; people who belong to the Zulu nation; etc.

693 entasi — down; below; south; etc.

bakaSabedze we should have been with them here.

1 M-- (sewukungisa livi. Uphindze uvakala M-- (then he clears his throat. He is then heard atsi: "switch it off, sir") M-- mhlawumbe saying: "yivale, mnumzane") M-- may be uKe weva-ke, babe, kutsi mhlawumbe you once heard. babe that may be these laba bakaGamedze bake ba--- kwabakhona bakaGamedze once --- there was some kuxabaxcabana na--laba bakaNgwane kuxcabaxcabana[690] with these bakaNgwane nga phansi kwenkhosi Mswati? under the inkhosi Mswati?

8 --- ke --- nambuta --- umfundisi?[691]
--- 've you asked the umfundisi?

1 Ngibuta kuye (ngelivi leliphasi), phela I'm asking from you (in a low tone), phela I'm ngiyabuta-nje mine, sisemhlanganweni sonkhe. just asking myself. We are in a meeting all of Lowatiko, uyati mangabe kute lowatiko, us. The one who knows, knows. If no-one knows, kute lowatiko. Akuhluphi loko. no-one knows. That doesn't matter.

8 A-- a2ange ng..., mine Dlamini ---
I--- I haven't ---, myself, Dlamini ---

1 (uvakala ahumusha: "No, Sir.") Niki --- (heard interpreting: "chake, mnumzane") Have sike seva yini ngalesinye sikhatsi we ever heard may be of a time when mhlawumbe bakaZulu balwa ba--ba-- the bakaZulu[692] fought attacking this live bahlasela lelive laka Ngwane, bachamuka

694 bantfu — people. can also be use the same way as "umuntfu" (note 676) but this time in a plural form.

695 labadzala — (see note 89 (Book I))

696 khanyisa — put light on; bring light to explain; etc.

697 sikhotsa — veld. See "siganga" (note 365 (Book III))

of Kalgwane, coming from there entasi[693], lentasi, benta njani?
what did they do?

8 A, noma kwenteka, Dlamini, ngangingaka-
Ah, even if it happened, Dlamini, I was not
-talwa
born.

1 (uvakala acedza kuhumusha.) e---
(heard about to finish interpreting) e--- may
mhlawumbe ke njoba lomuntfu lomdzala
be as this umuntfu lomdzala they
bamcamba leligama batsi nguVikizijula
named him Vikizijula, is there anything
ngabe kukhona yini lesikuvako lebametsa
which we hear that which they meant
ngalo bakucondzile bakaNgwane njoba-ke
these bakaNgwane when they gave him the
baye betse-nje libito phela balicondzanise
name as they often give a name which
nentfo li--- bantfu labadzala?
coincide with something (an incident)---the bantfu[694] labadzala[695]?

8 hà, loko-ke, Dlamini, nginga--- ngingaku-
Ow, that one then, Dlamini, I can--- I can
-khanyisa ngiyakuva ngetindlebe,
khanyisa[696], I hear it with my ears, but
1 nhi.

8 hhayi ngemehl' ami kubona. Kwakutsi---
I have not seen it with my eyes. When ever---
kwakusha sikhotsa, mshiya lowa kwanang'
the sikhotsa[697] was burning, there across this
umfula nankhu, batsi nguMzimnene, kwase

698 bangá'd — from "banga" (to quarrel over something)

699 bangwá'd — (see note 698 above.)

700 inyamatane — an antelope, a buck; wild animal, game, prey. (Rycroft D.K., Op. Cit, p76)

701 gwazaná'd — from "gwazana" (stab each other)

702 bujaha — the stage when one has become a full-grown young man.

703 bukhosi — (see note 39 (Book I))

943

p26

river they call Mzimnene, then they bangá'd[698]
kubangw' inyamatane-ke, vel' uyat'
an inyamatane[699] and you know that
inyamatan' ibangwa ngetigila, sekugwazana
an inyamatane is bangwá'd[700] with knob-sticks
ngetikhali sebatsi nguVikizijula ngaloko.
but instead they gwazaná'd[701] with spears thus they
1 mnhi.
called him Vikizijula. mnh.
8 Lebujaha si --- libito lakhe babe
His name for bujaha[702] my babe is
nguMathatha.
Mathatha
1 (uvakala ahumusha atsi: "He says ---")
(heard interpreting, saying: "Utsi ---.")
Ngesikhatsi-ke uMnumzane Vikizijula a---
When the umnumzane Vikizijula was a
asikhulu ngalapha, bukhosi ngale kaNgwane
chief this side, who was the bukhosi[703]
kwakungubani?
there at kaNgwane?
8 A, vele ngeke ngikutjele lutfo ngokutsi
Ah, indeed I can not tell you any thing
vele kangati lutfo.
because I don't know anything.
1 (uvakala ahumusha atsi: "--- doesn't know, Sir.")
(heard interpreting: "--- akati, mnumzane.")
kukhona lowungase u--kwati yati kancane
Is there anything you can know a bit,
mawuva ngalabadzala ngaloMavubulane?
anything you got from labadzala, about this Mavubulane?
8 mnhi, ngangiyaphosisa.

704 wekunene — (see note 1 (Book i))

705 kwakhelana — (see note 42 (Book i))

mnh, I would be making a mistake.

1 --- khile-ke nine baka Gamedze nente-nje
--- have built you baka Gamedze here, may
mhlawumbe ngutiphi tikhulu letini-
be, which are the chiefs that surround
-tungeletile, uma singacala mhlambe sicale
you, if we could start may be with that
ngalesa sibale situngeletise site sesiya-
one and count round till we reach a
-hlangana?
point where we hlangana?

8 mayelana nani Dlamini wekunene?
concerning what, Dlamini, wekunene[704]?

1 mayelana nalendzawo yaka Vikizijula,
concerning the indzawo of kaVikizijula,
leyase Phonjwane noma kutsiwa kasa -- kuka-
that one of ePhonjwane or --- it is called
-Vikizijula,
at --- at kaVikizijula,

8 ba---

1 tikhulu letitungeletele yona, namuhla-nje,
the chiefs that surround it today. Name
kutsi ngulesa; nalesa; nalesa; nalesa;
them that it is that one; and that one; and that
nale---
one; and that one; and that ---

8 ow--- u-- kwakhelana,
oh --- you mean --- the kwakhelana[705],

1 kwakhelana.
the kwakhelana.

8 kokutsi nakhelene nabani; nabani;

that you yakhelana'd with so and so; with nabani?
so-and so and so and so?

1 nhenhe. Mas--cala ngalapha-ke si---
nhenhe. If we could begin this side and count
sehle nato titsi tize titowuhlangana-ke.
them down this way until they hlangana.

8 wo, ngalapha kubalwa ngaMandlabovu
Oh, this side it is Mandlabovu and
bese kuya ---
then going ---

1 nguMandlabovu? (kuvakala livi lemlumbi
it is Mandlabovu? (A white man's voice is heard
litsi "--- sibongo") Sibongo sakhona
saying: "--- the sibongo") What is the sibongo
sakabani?
of there?

8 saka Fakudze
it is Fakudze.

1 saka Fakudze, ese kuya kubani-ke; ---
It's Fakudze. And then who else --- by
konje lo Mandlabovu yena laba baka Fakudze
the way, this Mandlabovu him, these baka Fakudze
bakhandvwa ngulaba baka Gamedze lapha
were found by these baka Gamedze here
noma ---?
or ---?

8 Anga --- loko angikwati-ke, nani!
I --- that one, I don't know at all!

1 (kuvakala ahumusha athi: "---know, sir") kwase
(heard interpreting saying: "---kati, mnumzane")
kutsi kuba ngulabanye sekuba ngubaphi?

706 mnhi — this time the word has been used to indicate that a negative answer is coming.

"Then which other people?

8 mnhi, ngase ngicamb'emanga ngala
mnhi, I would be lying this side ---
ngence --- (kukhona lohlebako utsi: "--kuse
(some-one whispers saying: "it is at Gunduwini")
Gunduwini") kuseG--- m-- b--m-- kuse-
it is at G--- at Gunduwini that
-Gunduwini lentsaba, nayi ... (kuvakala liwi
mountain, the one here ... (A white man's voice
lemlumbi litsi "---does he know ---". kukhona
is heard saying: "---uyati ---" There is also
nemsinduo wetape")
noise from the tape).

1 ---bona noma ---
--- them or ---

8 Angibati-ke vele, ngangic--- (kujubela
I don't know them, I would be ly---(The tape
itape": kuvakala umhumushi nemlumbi bakhuluma
was switched off. The intepretes and the white man
kepha akuvali batsini)
are heard talking in very low tones)

1 e--- ese kuba ngu--- sekulandzela
e--- and then who else --- who comes
bani? "Mdladla" (basho kanye kanye).
next? "Mdladla" (they all say at the same time.

8 Mdla --- nhenhe.
Mdla--- nhenhe.

1 bakabani sibongo sabo?
of which sibongo are they?

8 bakaGamedze
they are bakaGamedze

1 kwak---ngubaphi labakha kucala

707 yakhád — (see note 50 (Book I))

971 707 p30

Which of these yakhá'd first in this
kulesiGamedze laba nalaba?
siGamedze between these and those?
8 Vele ngeke ngicinise ngekutsi kangati.
Indeed I can't be sure because I don't know.
1 ngek'ucinise. (Kuvakala umlumbi atsi:
you are not sure. (A white man is heard saying:
"what is he saying?" Lohumushako aphendvula:
"Utsini?" The interpreter replies saying:
"He doesn't kn---") Sekuyewukawuka-ke
"aka ---") Then going down a bit
sekutsi-ke?
this way, who else?
8 Kuyawugcinaphi-ke? Msutfu.
To which end? Msutfu.
1 nhenhe. Sengisho kusuka kuMdlaka
nhenhe. I mean beginning from Mdlaka
sengilesinye sikhulu ngale kwakhe---?
it is another chief that side of hime---?
8 seku-- ngukhona --- sengu --- nguMadlenya-ke
It is--- is there--- it is--- is Madlenya
loyo.
that one
1 senguMadlenya?
it is Madlenya?
8 nnhi.
nnhi.
1 ese kuya sendlula kuMadlenya sesibuya
Then when we go past Madlenya coming this
ngala-ke? (Bayabindzabindza. Sekukhona
way, who else? (They keep silent for a while. Then
lotsi: "nguNtengenyane" ngelivi leliphasi) Ngu-

708 Nhenhe — used to express a similar sense as the one in note 706

709 yakhelanád — (see note 42 (Book I))

one of them says: "it is Ntengenyane" in a low tone.)
-Ntengenyane.
It is Ntengenyane.

1 bawu... bakabani sibongo sabo?
they... of which sibongo are they?

8 bakaDlamini
they are bakaDlamini.

1 bakaDlamini, bafika njani bona noma
they are bakaDlamini. When did they arrive,
bafika kucala noma bafi... (baphendula
did they come first or they came... (they answered
batsi: "Asibati")
(in reply they say: "we don't know")

8 Angati, kumbe bab' uyabati. Ubokhuluma
I don't know perhaps babe knows. You should
wena nawubatiko (kukhona nalamanye
talk when you know them (there are some
emavi).
other voices)

1 ese siyachubeka sesibuya ngala-ke?
And then we proceed coming this way, who else?

8 ngala ngenhla, ngeSigcaweni?
This way up towards Sigcaweni?

1 nhenhe.
nhenhe.

8 Nhenhe, ngcke sikhanyise-ke lapho ngo...
Nhenhe[708], we can not khanyisa there becaus-

1 tikhul' asitati tikhulu lesakhelene
Chiefs, we don't know the chiefs with
nato ngala?
whom we have yakhelana'd[709] this side?

8 nhinhi, nhenhe, asingete ngoba kubheka

710 nhinhi — used the same way as the one in note 708

711 nhenhe — (see note 708)

712 umntfwanenkhosi — (See note 38 (Book I))

713 yehlisa'd — pull something down; settle down slope; etc

714 baka Klebe — people who are under Klebe; etc.

715 baka Malindza — people who are under Malindza; people who live in an area called Malindza; etc

nhinhi[710], nhenhe[711], we can't know these because ngencele kumntfwanenkhosi Ma-- going this way to the left it is the uMntfwan-kuMntfwanenkhosi Klebe. Sehlise Mdumezulu -enkhosi[712] Klebe. We have yehlisa'd[713] Mdumezulu, tsine, Mdumezulu phela waMhawu. us. Mdumezulu is of Mhawu.

I Utsi wehluke njani uMntfwanenkhosi
You are saying how is he different, the Klebe?
uMntfwanenkhosi Klebe?

8 Kungena laba beMacetjeni, Sokuchamuka
It ngenas these of eMacetjeni, and then
laba baka Klebe.
comes these baka Klebe.[714]

I e--
e--

8 Asilati kutsi ku-- ku-- ngukuphi, tsine
We don't know where it is, us. We
sicala ---
begin ---

7 Ngalapha phela baka Malindza ngakhona
This side phela it is the baka Malindza[715] this
-nje ngala,
side.

I mnhi.
mnhi.

7 phakatsi kuBaka Malindza.
In between is the baka Malindza.

I baka Tsabedze?
the baka Tsabedze?

7 iya.

716 fika — (see note 416 (Book III))

717 kaTsabedze — the Tsabedze area; the area in which the Tsabedze people live; etc.

718 Kitsi — the family, community; area or place in which one lives or comes from.

719 bakaMandlabovu — the people who belong to Mandlabovu; who are under Mandlabovu; etc.

720 bakaMhawu — people who are under Mhawu, people who belong to Mhawu; etc

iya.

1 e-- bona konje bafika njani (bakhuluma
e--them by the way, how did they fika[716]
kanye kanye)
(they speak at the same time)

8 Asi--- sikhulu saka Tsabedze, kaMalindza
--- the chief of kaTsabedze[717], at Malindza
kukhashane le, laba kadze-abe---
it is far away there, where he---
sengisho lapha Kitsi, lokukake laKitsi.
I mean here Kitsi[718] that which surrounds here kitsi

1 Baba-- bafika njani bona, ngubaphi
How--- how did they fika them, which
laba---
people are these ---

8 phela nako lesingakwati-ke ---(sekuvakala
phela, that is what we don't know ---(then
livi lemlumbi.)
a white man's voice is heard)

1 ese kuya--- sokutawu-hlangana nakaba
And then it proceeds this direction to hlangana
baka?
With which people?

8 (kukhona lotabanga aphumisele, utsi "baka---")
(Some-one is heard thinking aloud saying: "it is
kam--- bakaMandlabovu. (kukhona lotsi:
the baka ---") It is the bakaMandlabovu[719]
"bakaMhawu.") mnh.
(Some-one else says: "it is the bakaMhawu[720]") mnh.

1 bakaMandlabovu?
the bakaMandlabovu?

8 mnh, iya---

721 base Mdumezulu — the people of Mdumezulu area

722 kwakini — (it) belongs to you and your family; belongs to you and you community; etc.

723 bekwa'd — (see note 585)

724 khontelwa'd — from "khontelwa" (have some-one who goes to a chief or any person in power to ask that you become his subject or that you seek political asylum in his place)

mnh, 'ya ---

1 ese kuhlangana nalaba baka ---
And then it hlangana with these baka ---
base Mdumezulu ?
the base Mdumezulu[721] ?

8 mnh.
mnh.

1 ba --- bona-ke bafike kanjani ?
And them, how did they fika here ?

8 Awu, vele ka --- (kukhona lotsi: "Asati.")
Ow, indeed I --- (some-one saying: "we don't know")

kwakini loko kw -- kwatiwa nguye.
It is kwakini[722] this, therefore, it is known by you.

1 e -- lesikhats' emaGamedze-ke won
e --- when the emaGamedze had been
asabekiwe kulendzawo yakaVikizijula,
bekwa'd[723] in this indzawo of kaVikizijula,
bakhona yini labanye noma letinye
is there other people or some other
tikhulu letabekwa khona, takhontelwa
chiefs who were bekwa'd there and were
khona ?
khontelwa'd[724] there ?

8 tikhulu noma bantfu ? (kukhona
chief or people ? (some-one saying:
lotsi: "bantfu")
"people")

1 tikhulu, babe, awuboni mangitsi
chiefs, babe. When I say a chief it can
sikhulu kungenteka kutfi laba
happen that these bakaMandlabovu,
bakaMandlabovu ngiyalinganisela mhlawumbe

725 fakwa'd — put under; placed under; made to live; etc.

726 kaGamedze — (see note 182 (Book II))

727 sikelwa'd — (see note 557 (Book III))

728 sicephu — a piece; a part of; a portion of; a fraction of; etc.

729 umhlabatsi — soil; land; etc. see also (indzawo (see note 32), Book I)

730 ebukhosini — (see note 76 (Book I))

731 siganga — (see note 365 (Book III))

732 lifusi — fallow land; open veld Rycroft D.K., Op. cit., p 27.

733 tsatfwa'd — (see note 560 (Book III))

I am making an example, may be they bafakwa kaGamedze koduwa-ke base were fakwa'd[725] at kaGamedze[726] but they were bayasikelwa sebaba bakaFakudze, ngiya-then sikelwa'd[727] (an indzawo) and then they became -linganisela.
the bakaFakudze. I am making an example.

8 nhenhe, akwentiwanga loko.
No, that was not done.

1 (umlumbi uvakala ambuta. Sewuvakala
(the white man is heard asking the interpreter. The
amphenduula atsi: "no, sir") e--- likhona
latter replys as follows: "cha, mnumzane") e--- is
yini lelinye lesicephu salomhlabatsi
there any other, a sicephu[728] of this
wakaGamedze lesanikwa labanye boshifi,
umhlabatsi[728] of kaGamedze which was offered
lesinye sikhulu mhlawumbe?
to other chiefs or another chief, may be?

8 Kute.
There's none.

1 Ukhona yin' umuti wasebukhosini
is there an umuti of ebukhosini[730] which is
lokhona lapha kulesiganga sakaGamedze?
here in this siganga[731] of kaGamedze?

8 Kute.
There is none.

1 e--- ngabe sikhona yini lifusi lelinye
e--- is there any other lifusi[732] may
mhlawumbe lelatsatfwa ngulamany'
be which was tsatfwa'd[733] by some other
emadvodza noma ngulabanye njengebelumbi

A2360 . A6.3.4.4

A2760 - Swaziland Oral History Project

PUBLISHER:

Collection held at the Historical Papers Research Archive, University of the Witwatersrand, Johannesburg, South Africa

LEGAL NOTICE:

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.