IMPALA

Bonner Collection B24
Gamedze / Shongwe / Maziya History
Interviewer : Dlamini

Naam / Name: Informants : (group)

Vak / Subject: Places : KaMadlenya, KaMaphilingo, KaMaziya

Klas / Class: Date : n/d

Skool / School: Book V

PAGES
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BLADSYE

Feint with Margin Dof met Kantlyn

SKRYFBOEK
EXERCISE BOOK

EJK

(See Book I for Notes)

"abadubi" fog kwaMgwanqi ? — L — ochbudolamgchwabi
(Book I) or zwakwaton 222)
Kulendzawo yakaCamedze ?
(Book II) ulendzaton 222) — kaCamedze
8 Kute
(Book II) 222 ston 222) — b'alwdgold
1 (uvakala acedza kuhumusha atsi: "no")
(Book II) 181 ston 222) — idmottini
Mgabe ikhona yin intfombi yakaCamedze
(Book II) 181 ston 222) — kaCochsqi
leyake ya... leyasuka mhlambe kuleto tikhatsi
"idmottini" fo mgrofdzlowlq — idmottrit
(yagwolla emdzaa otodukszgsini ?
8 Tinyenti
1 (uvakala ahumusha atsi "He says ...")
(heard interpreting saying "atsi ...")
... nini ku... kubuphi bukhosi ?
... when and in which bukhosi ?
8 kute lekhona.
in the present bukhosi
1 (uvakala ahumusha atsi: "... in the present...
(heard interpreting saying "... kulobu lobukhosi...
... sekuphindze kuvakala umsindvo wemoto
(and again noise from a passing vehicle
kyendlelako) lapha-ke k... tikhona yini
(it heard) here then it there some
intfombi talebukhosini lefendza lapha
... girls at here at chiefdom's who yendzaa
kaCamedze ?

734 emaduodza — plural form of "induodza" (see note 145 (Book I))

735 belumbi — (see note 154 (Book II))

736 hlephula'd — (see note 562 (Book III))

737 intfombi — (see note 180 (Book II))

738 yendza — (see note 181 (Book II))

739 tintfombi — plural form of "intfombi" (see note 737 above)

emaduodza[734] or some other people like the
noma ng'labanjani? L-- bahlephula
belumbi[735] or whichever people who hlephula'd[736]
kulendzawo yakaGamedze?
from this indzawo of KaGamedze.

8 Kute.
There is none.

1 (uvakala acedza kuhumusha, atsi: "no")
(heard just about to finishing interpreting, saying: "No")
Ngabe ikhona yin' intfombi yakaGamedze
is there any intfombi[737] of KaGamedze which
leyake ya... leyasuka mhlambe kuleto tikhatsi
went to yendza[738] there at the ebukhosini
yayakwendza lebukhosini?
in those times?

8 Tinyenti
There are many of them.

1 (uvakala ahumusha atsi "He says ---")
(heard interpreting, saying: "Utsi ---")
--- nini ku... kubuphi bukhosi?
--- when and in which bukhosi?

8 Kule lekhona.
in the present bukhosi.

1 (uvakala ahumusha atsi: "... in the present--
(heard interpreting, saying: "--- kulobu lobukhona---
--." Sekuphindze kuvakala umsinduo wemoto
And again noise from a passing vehicle
leyendlelako) Lapha-ke k-- tikhona yini
is heard) Here then, is there some
tintfombi talebukhosini lefendza lapha
tintfombi[739] of there at ebukhosini who yendza'd
KaGamedze?

740 umsebenti — (see note 200 (Book II))

741 beka — (see note 199 (Book II))

here at KaGamedze.

8 Kusete. There is none so far.

1 (uvakala ahumusha atsi: "nothing". Kukhona livi futsi leliphindze litsi: "Kusete.") e--- ngab' ukhona yin' umsebenti mhlawumbe le-- bakaGamedze labanikwa bukhosi wona lapha kulendzawo bawente bawentele bukhosi?

(heard interpreting in the manner: "Kute". There is another voice which says: "There is none so far") e--- is there any umsebenti[740], may be, which the bakaGamedze were assigned by the bukhosi here in this indzawo to do it for the bukhosi?

8 lomayelana nani, Dlamini? in connection with what then, Dlamini?

1 e--- a--- mhlawumbe kuye kwenteke phela inkhosi ingatsi mayikubeka laph' itsi-ke: 'ngikubeka lapha-nje wena kodwa ubohle ungentela kutsi, ungiletsela kutsi.'

e-- may be sometimes it happens phela that the inkhosi could beka[741] you there and then say: "I beka you here but you should sometimes do this for me and bring this to me."

8 Awu, kwalamuhla loku---

Ow, this is a thing of today---

1 Kute. (uvakala ahumusha atsi: "nothing, there's nothing. (heard interpreting as follows: "Kute, sir") --- phandle kwaloko laba

742 hlukaniswá'd — being seperated ; being divided ; being allocated ; etc.

743 indlunkhulu — (See note 66 (Book I))

744 tindvuna — see "emadvuna" (note 653 (Book IV))

745 yetfula — offer something as a present

746 yonakala — be done wrong

mnumzane.")--besides that when these
baka Gamedze ma behlukaniswa lendlunkhulu
baka Gamedze were hlukaniswá'd[742] there at the
yaka Madlenya, ngabe baka Madlenya kukhona
indlunkhulu[743] of kaMadlenya did the baka Madlenya
yini, bukhosi ~~baka khosi~~ baka Madlenya
the bukhosi of kaMadlenya ask the
lobabutsi kuleti--- kuletindvuna
tindvuna[744] which were being hlukaniswá'd
letehlukanako tiboba-- sita ngekubentela
to help them by caring out some duties
kutsi tibuyel' endlunkhulu?
and then go back to the indlunkhulu?

8 A, abamemeteli, ngitsi siticabanga tsine
Ah, they don't memeta. We think for ourselves
kutsi simikise siyokwetful' endlunkhulu.
that we should yetfula[745] to the indlunkhulu,

1 e--
e--

8 Hhayi bona, abamemeteli bona. Ngitsi,
not them. They don't memeta. It is us. We
si--cabanga tsine kutsi sihambe siyotful--
think ourselves that we should go and yetfula--
nakonakele lo simikis' endlunkhulu.
-if this has yonakala[746], we take it to the indlunkhulu

1 mani-ke babe (sawuvakala ahumusha
can you pause then, babe. (He is then heard interpreting
atsi: "They just give---") Ng--- nyubaphi
as follows: "Bafane banike---") with which
bantfu le--- mhlawumbe le-- lesibongo
people does the sibongo of kaGamedze
saka Gamedze lesiye sihlangahlangane

747 hlangahlangana — (see note 158 (Book II))

748 tsatsana — (see note 160 (Book II))

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

may be sometimes hlangahlangana[747] or
(noma lesinga tsatsani nabo?
that which it (the sibongo) does not tsatsana[748] with?
8 A-- a-- u-- angikwati ni lo-- ---
A-- a-- you-- don't know th ---
1 cha, ku-- ku-- ku-- ngisho ngekutsi
No, it-- it-- it-- I mean that
babe-- (uvakala akhulumela ecetelni atsi:
babe --- (heard speaking in a low tone to
(switch it off, sir")
the white man, saying: "Yivale, mnumzane.")
8 Angikwati. (Kukhona lotsi: "baka Sikhondze")
I don't know it. (some-one is heard saying: "it
Sikhondze.
is the baka Sikhondze") Sikhondze.
1 Lala--- labanye babe ngubaphi?
The others, babe, who are they?
8 Kwatiwa ngulabadzala, mine ngikutjelile
It is known by the labadzala[749]. Me, I told you
ngats' angati.
that I don't know.
1 (uvakala asho ngelivi leliphansi atsi "---
(heard speaking in a low tone, saying: ---
doesn't know." Sowuphindze ubuta lomunye
akati: "Then he is heard asking from another one
utsi: "Kukhona babe lowungasisita ngako?"
in the group, saying: "Is there anything with which you can help us, babe?"
Kukhona lasaphose abulawa luhleko.)
Some-one bursts into uncontrollable laughter)
7 e-- mane kangitfoli kahle lokutsi
e-- but I'm not quite clear that when you
nasenibuta lapho nibutela kutsini?

750 hlangana — (see note 405 (Book III))

751 embili — in front; forward; ahead; etc (the speaker directs them to go to the Sikhondze people)

752 Angani — (see note 136 (Book I))

753 gambuta — (see note 440 (Book III))

ask that, what (really) are you asking for?

1 laba bakaSikhondze kuhlangana kubo
These bakaSikhondze, how does it hlangana[750]
njoba bona nibasho?
in them, as you mention them?

8 ku--- chubekani niye le embili. kutsiwa:
It --- you go there embili[751]. It is said:
Sikhondze; Kunene; Mtimandze
Sikhondze; Kunene; Mtimandze.

1 (uvakala asuka ekuhumusheni) --- nanatelo
(has just finished interpreting) --- the
awusi--- utsi bu--- si--- sicala njani,
sinanatelo can you --- you say --- how does it
mawusicalile?
begin, when you begin it?

8 Angani ngicalile kucala ngatsi: 'Sikhondze.'
Angani[752], I began it before when I said: 'Sikhondze.'

1 (uvakala ahumusha, sokuyajubeka. Sekubakhona
heard interpreting and then the tape is switched off.
kubindza kusuka enombolweni lebalako
Then there is a long pause beginning from counter
lengu 046 kuya ku 089.)
number 046 to counter number 089.)

--- usigambute-ke babe. (kukhona lo-
--- can you gambuta[753] it then babe. (some-one
-khulumako, uvakala atsi: "A, ---." Lomunye
is speaking. He is heard saying: "A, ---" Another one is
uvakala akhuluma sakuhleka atsi: "--- nako-ke
heard speaking as he laughs saying: "--- that is
lesikufuna-ke loko-ke." kukhona
what we want, that one." Others too,

754 Cha-ke — the word here can be used in more than two senses : no ; OK then or alright then.

755 Kitsi — our Sibongo (surname or clan name) (see also note 718 (Book IV))

756 Bhambolunye — literally "one rib"

757 Weta nato ekhabonyoko — "you brought them (ribs) from your mother's home."

758 Bzindzikhulu — "Big tuft of grass"

759 Wena wacedza Since ngekwelama — "You who finished the Since (place) by coming after another in order of birth"

760 Mlotjwa loseSinceni — "Mlotjwa who is in Sinceni"

nalabanye labebahleka, bahlekela phansi)
had been heard laughing)

8 Chake, Mnumzane, kutsiwa kitsi :na
cha-ke[754], mnumzane, and kitsi[755] it is said :
Gamedze ; Kunene ; Mtimandze ;
Gamedze ; Kunene ; Mtimandze ;
Bhambolunye ; Weta nat' ekhabonyoko ;
Bhambolunye[756] ; Weta nato ekhabonyoko[757] ;
Bzindzikhulu ; Wen' wacedza Since ngekwelama ;
Bzindzikhulu[758] ; Wena wacedza Since
Mlotjwa loseSinceni .
ngekwelama[759] ; Mlotjwa loseSinceni[760] .

1 Cha, kusho kutsike ka.. anitsatsani
Does it mean that you do not tsatsana
yini nalaba bakaKunene noma baka-
with these bakaKunene or the
-Ndzimandze? (kukhona lovakala atsi :
bakaNdzimadze? (some-one is heard saying : "the
"bakaNdzimandze, awu, as---", ukhuluma
bakaNdzimandze, ow, we don't --;" laughs as
uyahleka) Sengisho --- kani bakaNdzimandze
he speaks) I mean --- oh, where do we
baphi?
find the bakaNdzimandze then?

8 baka Mkhosi baka Ndzimadze . kute baka-
They are the baka Mkhosi, the bakaNdzimadze. There's
-Gamedze.
no bakaGamedze.

1 e--- kunene-ke ?
e--- the bakaKunene then?

8 bakaKunene --- ngabo laba phela baka-

761 bakalokwanyana — The speaker had forgen the sibongo of these people, therefore he used the word "lokwanyana" (see note 110 (Book I))

762 hlukana — (see note 664 (Book IV))

763 hlukana'd — (see note 762, above.)

764 ekucaleni — in the beginning; where it started; from its origin; etc.

The bakakunene, they are them phela these -lokwanyana --- 761 bakalokwanyana --- --

1 Utsi babe kanitsatsani yini nabo na?
He (the white man) says, babe, do you not tsatsana with them?

8 Cha. Awu---
No, ---

1 ---- sizatfu ngabe uyasati yini
--- do you know the reason

lesenta loku --- ?
for this --- ?

8 Phela kulapha kusinanatelo sakitsi.
Phela, it is the sinanatelo of kitsi

1 (Uvakala ahumusha atti: ---because of
(heard interpreting, saying: "--- kungenca

these tinanatelo.") Ngabe kusho kutsi
these tinanatelo.") What is it that

baze bahlukaniswa yini baze bahluka-
made them to hlukana 762 when they

-hlukane --- ?
ultimately hlukana'd 763?

8 Asati lekucaleni
We don't know there ekucaleni 764

1 (Uyahumusha, akuvakali. Nemlumbi naye uvakala
(He interprets but it's not clear. The white man's is

akhuluma kungatsi utsi: "Sorry, babe, I'm sorry
also heard saying something like: "Ncesi babe.

about the confusion ---") --- lokutsi-ke
Ngiyacolisa ngekukuphatamisa ---") --- by

usho ligama lakho nesibongo sakho
telling us about your name, your sibongo

nelibutfo lakho.

765 Kutsela — to pay taxation; that which is used when paying taxation.

766 libito — a name; onés name; the name of a place; etc.

767 tsela — pour something; pay taxation.

768 ekhaya — (see note 610 (Book IV))

769 inkhulumo — (see note 612 (Book IV))

and your libutfo.

8 lokutalwa kwami, libutfo loku-- loku--tsela ---?

that of my birth, the libutfo of-- of--tsela ---? Kutsela[765]?

1 libito lakh ---

your libito[766] ---

8 libito lekutsela, lengitsela ngalo?

the libito of kutsela which I tsela[767] with?

1 mnh. (uvakala akhuluma. uphindze utsi: "e-- mnh. (is heard speaking. then he says: "e--- switch it off")

"Yivale.")

8 --- Shifi Ngcobobo, mine. Libutfo lami --- chief Ngcobobo, myself. The libutfo to ngiweMaSotjeni

which I belong is eMasotjeni.

1 (Kuvakala umlumbi atsi "--- mphakatsi?")

(A white man is heard, saying "--- mphakatsi?")

u-- e-- umphakatsi wala ekhaya[768]

e--- the umphakatsi of here ekhaya,

kutsiwa yini ligama lawo?

what is its name?

8 KuKaHhishi.

It is at kaHhishi.

1 (uphindze umlumbi uvakala atsi: "and then ---?") Lenkhulumo lo--solo uyiva bese-ke ---?") The inkhulumo[769] which you lapha usi --- uyiteka lapha way-- wayi-

have been hearing here, which you have -tfola kuphi, kubani, kanjani?

770 babe lomkhulu — one's father's senior brother.

771 nh — word which is also used when one decides to change his thoughts.

772 kaMaziya — of the place of the Maziya people; of the community of the Maziya people; of the clan name of Maziya; of the Maziya people.

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been telling here, you tfolád it where, from who and how?

8 Ngayitfola ku-- ku-- kubabe lomkhulu
I tfolá'd it from -- from babe lomkhulu[770] who
longasiye babe lotala mine, ngayitfola
isnt the babe who begot me, I tfola'd it from
kuba--be --- nh-- chake, ngayitfola
ba--be, nh[771], no, I tfola'd it from babe
kubabe, kuNgidi Ngidi waku--- waku-
Ngidi. Ngidi of --- of --- Nyon' ebovu,
-Nyon' ebovu nguMdwali.
he is Mdwali.

1 nhe?
nhe?

8 Ngidi Gamedze.
Ngidi Gamedze.

1 Ake si --- kahle wen' uyahlupha wena —
Let us --- excuse us, you, you are trouble-some you-
konjeke laba-- ngesikhatsi laba bakaNgwan'
By the way, these --- during the time when these
umntfwanenkhosi lo alettfwa la, ngubani
bakaNgwane, when the uMntfwanenkhosi, this one,
wekucal' umntfwanenkhosi?
was brought here, who was the first uMntfwanenkhosi?

9 NguMnyafula!
It is Mnyafula!

1 nguMnyafula. Sikhulu kwakungubani
It is Mnyafula. The chief who was it, the
saka Maziya la?
chief of kaMaziya[772] here?

9 nguMehlwana.
It was Mehlwana.

1 nguMehlwana. (kuvakala livi lemlumbi litfi: "who was the Swazi

773 nhinhi — yes.

774 hhayi! — a way of saying: "No!"

775 Wena Wekunene — (See note 139 (Book I))

776 nhenhe — (See note 773 above)

777 kuMswati — in Mswati; in Mswati's time; during the reign of Mswati; when Mswati was in power; etc.

It is Mehlwana. A white man's voice is heard saying:

Kingi?") e-- Kwakungubani bukhosi

"Kwakungubani inkhosi lekaNgwane.") e-- who was

lenhla, kaNgwane?

the bukhosi up there in kaNgwane?

9 nguMswati! (Kukhona lomphikisako utsi:

It was Mswati! (Some-one disagrees with him, saying:

"Cha!") La-- la-- lakuca-- ek-- kufika

"No!") When-- when-- when it-- when there

lapha kufika Mnyafula? (ubuta kulona

arrived here, when Mnyafula arrived? (asks from the

lomphikisako. Lomphikisako utsi: "nhinhi")

one who has been opposing. He responds as follows: "nhinhi"[773])

NguMswati. (Lomphikisako utsi: "hhayi!")

It is Mswati. (The one opposing him says: "hhayi!"[774])

1 Wena wekunene. (Lomphikisako uyachubeka utsi:

Wena wekunene.[775] (The one opposing continues doing

"Khuluma Hlophe.") so and then he says: "You speak, Hlophe.")

10 (Hlophe abuta) Mnyafula? (Lobeka-

(Hlophe asking) who, Mnyafula? (The one who

-phikisa utsi: "nhenhe.") Cha, cha, cha.

opposes says: "nhenhe.[776]") No, no, no.

Ufike kuMswati.

He came (in) kuMswati.[777]

1 (uvakala atsi: "switch it off". Bayachubeka

(heard saying: "Yivale"). The interviewees continue

nekuphikisana laba lababutwako. Lomunye

arguing. One of them is heard saying: "He

uvakala atsi: "ucinisile" ngelivi leliphansi.

is right," in a low tone. While they are still

Basachubeka sekuKhuluma lobabutako.) Kahle

778 kuMahlokohla — in Mahlokohla; in Mahlokohla's time; during the reign of Mahlokohla; when Mahlokohla was in power; etc.

779 nhenhe — (See note 776)

780 hlupha'd — from "hlupha" (trouble): troubled; ill-treated; etc.

781 bantfwabenkhosi — plural form of "umntfwanenkhosi" (See note 38 (Book I))

782 Hhawu — an expression of surprize.

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

784 lowana — used the same way as "lokwanyana" (see note 110, Book I)

785 hlehla'ing — from "hlehla": trot or march at the double, bearing weapons; parade or march past (Aycroft D.K., Op. Cit, p39). carry out duties assigned to one by any authority that is in power e.g. a chief or a king.

continuing with their argument, the interviewer
Maziya sesiyacedza, babe. (Kuvakala
intervenes) Wait Maziya, we are now about to
livi lemlumbi.) u-- u-- ku-- ku Mahlokohla?
finish, babe. A white man's voice is also heard) He-- he
(Lobaphikisako utsi: "nhenhe". Sekuvakala
is in kuMahlokohla[778]? (The one who's been opposing says:
nelivi lemlumbi litsi: "Mbandzeni?") Wa--
"nhenhe[779]") Then a white man's voice is heard saying:
wafika kubani, babe?
"Mbandzeni?") He-- he arrived during whose time, babe?

9 Wefika kuMswati.
He arrived (in) kuMswati.

1 wefika kuMswati?
He arrived (in) kuMswati?

9 nhenhe, wa-- kwatsiwa unelulaka
nhenhe; he-- it was said he had temper,
Mnyaful', uhlupha bantfwabenkhosi la.
Mnyafula. He hlupha'd[780] the bantfwabenkhosi[781] here.
Wacoshwa waletfwa la.
He then expelled and brought here.

1 Hhawu, lomunye-ke kwase kuba
Hhawu[782]. Another one then who was it, an
ngubani, umntfwanenkhosi lowaletfwa
umntfwanenkhosi[783] who was brought here as
njoba sibabalile?
we have counted them?

9 Mnyaf--- lowana -- lo, las-- ufike
Mnyaf--- lowana[784] --- this one --- he came at
kwase kuhlehla tsine, tsine ulomkhehle
a time when it was us who were hlehla'ing[785]. We
samakhela (kukhona lotsi: "nhenhe"). Ufika

786 yakhelá'd — build (e.g a homestead) for some-one

787 fikád — (see note 417 (Book III))

788 nyalo — (see note 429 (Book III))

789 boMaziya — the Maziyas; people of the Maziya clan name; people of the Maziya chieftancy or community; etc.

790 boNkhosi — people of the Nkhosi clan name; etc. This time the word has been used loosely to refer to these people (the interviewees) generally as they are all Swazis. Nkhosi is a clan name which is used loosely to address every Swazi citizen.

791 bala'd — (see note 438 (Book III))

yakhela'd[786] him, LoMkhehle. Some-one agrees
nyalo, with him, saying: "inhenhe") He fikad[787] nyalo[788]:

1 Sikhulu Kungubani lay' eKhaya?
Who was the chief here at eKhaya?

9 nhe?
nhe?

1 Sikhulu Kungubani la? (Bakhuluma bonkhe.
The chief, who was it here? (all speak and some
Lobanye batsi: "Mnyafuza.") Inkhosi Kungu-
are heard saying: "---Mnyafuza") And who was the
-bani, yona lekhona? (Kukhona lotsi:
inkhosi then? (some-one is heard saying:
"KaMphundle lona --") Inkhosi Kungubani
at KaMphundle ---") The inkhosi, who was
lekaNgwane?
it there at KaNgwane?

9 nguMahlokohla!
It was Mahlokohla!

1. nguMahlokohla?
It was Mahlokohla?

9 iya!
iya!

1 (uvakala kancane ahumusha. Bayachubeka
(heard interpreting but what he says is barely heard. The
nekuphikisana) Kahleni-ke boMaziya!
others continue arguing) Excuse me boMaziya[789]!
Akenime boNkhosi. Sib-- sibale laba
Wait boNkhosi[790]! We have bala'd[791] these baka---
baka-- le Mnyafula nalaba bakala---
there Mnyafula and these bakala---
(kukhona lokhulumako), laba labanye-ke?

792 bakaMntfwanenkhosi — people who are under the uMntfwanenkhosi.

793 kuMehlwana — in Mehlwana; in the time of Mehlwana; when Mehlwana was in charge (of the area); etc.

794 phahlelwa'd — from "phahla" (to offer libation); had libation offered for him.

795 khonta — (See note 351 (Book III))

796 sukád — (See note 298 (Book III))

797 yakha — (See note 50 (Book I))

(some-one else is also speaking), what about the others?
Sengum --- bakaMntfwanenkhosi bani
It is then the bakaMntfwanenkhosi[792] who
futsi bona?
again?

9 Kute. Sibente bababatsatfu phela. (Bakhuluma
Nothing. We counted them up to three, phela. (All
bonkhe. Komunye uvakala atsi: "Usho
begin to speak. One is heard saying: "He is referring
KuZondwako." Nalomunye utsi: "mnh, ku-
to Zondwako." Another one says: "mnh, to
Zondwako.") NaZondwak' wefika
Zondwako.") Zondwako too also fikád
kuMehlwana. (kukhona lotsi: "mnhi, we--
kuMehlwana[793]. (some-one again is heard saying: "yes, he-
awu, wefika waphahlelwa-ke lowo.")
-ow, he fikád and was phahlelwád[794] that one.")
Ab--- ma-- waphahlelwa-nje amang'
He didn't --- he was phahlelwád but he did
akhonta Mnyaf --- kulowa Zondwako, waye-
not khonta[795] Mnyaf --- to that one, Zondwako. He
-suka nge-- le, wesuka ngekutsi ku--
sukád[796] --- there. He sukád because he was
ngumntfwanenkhosi (kuvakala linyenti
an umntfwanenkhosi (A group of men is
lemadvodza libhunge ngemsinduo budze
heard chatting noisily at some distance) and
budvute-nje.) wayawukwakha le,
he went to yakha[797] that side. He never
wangalala. Uyabona? (lona lakhuluma
slept. Do you see? (The one he speaks to
naye utsi: "kwang ---") Wangalala,

798 yakhád — (see note 50 (Book I))

799 Khalelwád — from "Khalelwa" (have a person or an animal cry in your presence; be scared by e.g monsters)

800 tilwane — animals

801 live — (see note 47 (Book I))

802 bukhosini — (see note 76 (Book I))

803 lakini — of you and your family; of you and and your community; etc

804 shayá'd — from "shaya" (beat; hit; pay; etc)

805 lijongosi — a young ox

responds as follows: "it ---") He never slept, (The
(lakhuluma naye uphindze utsi: "baba ---")
one he speaks to again says: "They ---") there
le laph' akhe Khona, kukugogobelana.
where he had yakhád[798] in Lugogobelana.
Akhalelwa tilwane kwasa, kwasa
He was Khalelwád[799] by tilwane[800] till it dawned; it
wakhalelwa tilwane, kwasa, kwasa
dawned, he was Khalelwád by tilwane; it dawned,
wakhalelwa tilwane, kwasa. kwase kutsi
it dawned and he was Khalelwád by tilwane and it dawned.
Ndima na Mahila: "ungete wakha kuleliv'
And then Ndima and Mahila said "you can't yakha
ungakayi lebukhosini, kaMaphungwane.
in this live[801] if you haven't gone there to the
Leliv' alisilo lakini leli." Wasowushaya
bukhosini[802], at kaMaphungwane. This live is not lakini[803]
lijongosi lingaka. Sowuyawuphahlelwa le,
this one." Then he shayá'd[804] a lijongosi[805] which was this
(kukhona lotsi: "mnhi.") kaMaphungwane.
big. He was then phahlelwa'd there (some-one saying: "yes") at
kaMaphungwane. There was Mnyafulu only, here.
kuna Mnyafulu kuphela, la.
1 inkhosi leka Mgwane uts' kwakunguboni?
The inkhosi there in kaMgwane, you say it was who?
9 nguMswati.
It was Mswati.
1 nguMswati?
It is Mswati?
9 nhenhe! (kukhona lofuna kumphikisa
nhenhe! (some-one wants to disagree with him.
utsi: "ngu Mswati? ngu ---")

806 baka Lasi — people of Lasi; people who are under Lasi; people of Lasi surname or clan name; etc

807 baka --- — people of ---

He is heard saying: "is it Mswati? --- ")

I --- kufika laba baka --- labanye bantfwa-
--when there fikad these baka --- the other bantfwa-
-benkhosi kwakungubani sikhulu sala
-benkhosi, who was the chief of here
ekhaya? (kuvakala livi lemlumbi) --- kufika
ekhaya? (a white man's voice is heard) --- when
baka --- baka Lasi?
there fikad the baka --- the baka Lasi[806]?

II nakufika Lasi?
When there fikad Lasi?

I nhenhe kwakungubani sikhulu
nhenhe, who was the chief of here
sala ekhaya?
ekhaya?

II kwakungu Mphundle.
It was Mphundle.

I kwakungu Mphundle?
It was Mphundle?

II nhenhe.
nhenhe

I wo, nyalo-nje nise ---
oh, just now

II se-- se-- sesitsela-nje nekutsela
when --- when --- we had even begun the kutsela.

I nho. (uvakala ahumusha)
nho. (then he's heard interpreting)

II naMahlokohl' asafa kudzala.
And Mahlokohla had died long ago.

I --- abe baka --- babe Magonge-ke
--- the baka[807] --- babe, Magongo, them, when
bona bafika nini konje bona?

808 yakhelwa'd — (see note 786)

809 nakubo — (even) in them; when they also arrived; etc.

810 induodza — (see note 145 (Book I))

811 bekwa'd — (see note 585 (Book IV))

812 dvonsa'd — from "dvonsa" (pull something; head; be in charge; etc

did they fika by the way?

9 hha, befike muva labo. —
Ow, they fika'd late those.

1 ba-- ba--
They-- they--

9 bakhelwa ngitsi. —
we yakha'd for them.

1 ba--- bafika nyalo nabo?
They--- they also fika'd nyalo?

9 ye-- bakhelwa
--- they were yakhelwa'd[808]

11 nhenhe
nhenhe

9 ngitsi labo, befika nyalo
by us those. They fika'd nyalo.

11 Nabo befika asafile Mahlokohla.
They too fika'd when Mahlokohla had died.

1 nho. --- ngubani sikhulu saleph'
nho.---who was the chief of there

11 ekhaya kuleso sikhatsi?
ekhaya during then?

11 kwaku Mphundle.
It was Mphundle.

9 Akungu Mphundle nakubo.
It was Mphundle (even) nakubo[809]

11 nhenhe.
nhenhe

1 sikhulu sabo kwakungubani, induodza
Their chief, who was it, an induodza[810] that

leyabekwa khona lapha bona? Babe--
was bekwa'd[811] there? Who dvonsa'd

dvonswa ngubani, libandla liphetfwe

813 phatsa'd — from "phatsa" (administer; exercise control; be in charge; etc)

814 libandla — (see note 211 (Book II))

815 lisokanchanti — first born son of a polygamist

816 Ticheleni — locative form of the libutfo of Tichele. a libutfo of Sobhuza I (Matsubula JSM, Izakhiwo Appendix B). Other sources maintain that it was a libutfo of Mswati II, comprising of men born between the years 1828 – 1833

817 induvuna — singular form of "emaduvuna" (see note 653 (Book IV))

them, who was it that had phatsa'd[813] the libandla[814]?

9 ngu Magojela,
It was Magojela,

11 ngu Magojela.
It was Magojela.

1 ngu Magojela?
It was Magojela?

11 nhenhe.
nhenhe

9 lisokanchanti la Malibi.
the lisokanchanti[815] of Malibi.

1 Abelibutfolini lo Magojela.
Which libutfo did this Magojela belong to?

11 abewe Ticheleni.
He was of Ticheleni[816]

1 abewe Ticheleni?
He was of Ticheleni?

11 nhenhe.
nhenhe.

1 mnh --- Tikhuba kak --- kwakume
mnh --- Tikhuba --- how was it

kanjani laph', abeyini lo Tikhuba khona
there, what was the position of this Tikhuba

lapho?
there?

11 Abeyindvuna. (kuvakala livi lemlumbi. kukhona
He was an indvuna[817]. (A white man's voice is heard.

lovakala kungatsi uyatsimula, sewutsi:
Some-one seems to be sneezing and then he says:

"kahleni boMazintfu.")

818 Kahleni boMazintfu — "wait people of Mazintfu." Note that it has been (and some-times still is) customary that when Swazis sneeze they would respond to that sneezing much the same way as the Europeans would say "Excuse me"

819 fikelá'd — came and found; was welcomed or received by; etc

820 kuMagojela — (to) Magojela; during the time of Magojela, when Magojela was in charge; etc

821 Khonta'd — (see note 77 (Book I))

822 busa — (see note 87 (Book I))

823 sigodzi — shallow valley; region; district (Rycroft D.K., Op. Cit, p 32); area; community

824 waka Maziya — of Maziya area or community; of Maziya surname or clan name; etc.

"Kahleni boMazintfu."[818])

9 manje --- manjena nakufika Tikhuba, wefikela ku-
when Tikhuba fikád, he fikelá'd[819] (to)
Magojela. (Kukhona lotsi: "cha!" Lomunye uvakala
kuMagojela[820] (some-one saying: "No." Another one is
atsi: "Kahle babe, Kahle." Nalabanye
heard saying: "Don't, babe, don't." The others too
bayachubeka nekukhuluma bakhulumela
continue speaking in low tones. He
phansi.) Wefikela kuMehlwane, wefika
fikelád kuMehlwana, and he khont---
wakhon--- wa-- wa-- wakhonta la
he --- he --- he khontád[821] here under
kuMehlwane. Was' uyatsatfwa-ke lapha
Mehlwana. Then he was taken away from
kuMehlwana-ke sowumikiswa l-- lapha
Mehlwana. He was taken to Matsanjeni
eMatsanjeni (Kukhona lotsi: "iya", ngelivi
area. (some-one saying: "yes", in a low tone)
leliphansi). Umikiswa-ke kuloMntfwan-
He was being taken to the uMntfwanenkhosi,
-enkhosi, kuMagojela. Ufika ucatjelwa
to Magojela. Then they built an umuti for
khona-ke. Kubusa loMagojela khona,
him there. It busa[822] this Magojela there. It
nguMntfwanenkhosi-nje la-- la busa
is an uMntfwanenkhosi that busa the
sigodzi, (Kukhona lotsi: Mago ---") lo
sigodzi[823], (some-one is saying: "Mago ---") this
Magojela waka Maziya.
Magojela (of) waka Maziya.[824]
lisokanchanti?

825 Kuye — in him; in his area; in the area he administers; etc.

826 Sandla — a hand; rule; administration; control; etc.

827 hlukwanád — the practice whereby a once united people break away each of them taking a different direction.

828 yetsa — (see note 326 (Book III))

829 mkhulu — grandfather; any man of the same age as one's grandfather.

830 hlalelád indlovana — literally "stayed waiting for a small elephant."

831 indlelo — a small container for storing snuff.

is he a lisokanchanti?

9 nhenhe! Ko Tikhuba-ke uyawubekwa
nhenhe! This Tikhuba then was bekwád
kuye-ke, njebonga nanyalo-nje balapha-
kuye[825] as even nyalo they are still
-nje e-- laba baka Magongo, baphans'
there e--- these bakaMagongo. They are under
esandla saMagojela.
the sandla[826] of Magojela.

1 Wen' wekunene --- lesikhatsi ku---
Wena wekunene --- when it was being
kwehlukwana nalaba bakaMahlalela
hlukwanád[827] with these bakaMahlalela
nalaba bakaMaziya ngabe kukhona yini
and these bakaMaziya, was there any
lokwa-- kwa-- kwa-- kwabakuxaban'
quarrel between these people, how ---
emkhatsini khona lapho, kw-- kw--
how --- did it (quarrel if any)
kwasuka kanjani lapho? Awuyetse
begin there? Can you yetsa[828] it
mkhulu.
mkhulu[829]?

12 Bahlalel' indlovana, (kukhona lotsi: "nansi-k'
They hlalelád indlovana[830], (some-one says: "Here is
indlelo yami longiyifuna." Lomunye utsi
the indlelo[831] of mine which I have been looking for." Another
"nhi.") iya, bahlalel' indlov--- (kukhona
one says: "nhi") iya. They hlalelád indlov--- (there's
umsindo lophatamisako ungatsi ngeweluhleko)
disturbing noise which sounds like laughter)

1 nalaba bakaMahlalela nebakaMaziya,

With these bakaMahlalela and the bakaMaziya, was
kukhona yini k--- noma kuxcabana-nje
there any quarrel of some sort ---
kutsi kuyal-e kuyali--- (kukhona lophendvulako
(Some-one that: "In these bakaMahlalela?"
utsi: "kulaba bakaMahlalela?" lomunye futi utsi: "nhenhe"
Another one again says: "nhenhe." Another
lomunye utsi: "cha, yindlovu-nje kuphela."
once more says: "No, it is indlovu only." Another
lomunye futi utsi: "yindlovu". Sebevakala
one once again says: "it is indlovu." Then they are
bakhulumela phansi.) --- ngabe laba
heard speaking in low tones) --- but how come
bakaMahlalela kuze kepha babe ne--ma--
these bakaMahlalela had their own
nebabo lena lebabashiya lena endzaweni
people there whom they left there in the
yaseShiselweni, ngabe ba--ba-- basala
indzawo of Shiselweni? How were those
kanjani labo?
people left there?

II bakhona bakaMaziy' eShiselweni?
Are there bakaMaziya in Shiselweni?

I bakaMahlalela.
(I mean) bakaMahlalela.

II bakaMahlalela? (Nalomunye futsi uyabuta
bakaMahlalela? (Another again asks the same
kutsi: bakhona?") Nguleba ---
question: "Are they there.") It is those who ---

I cha, makute-nje boNkhosi kufune
No, if there is none, boNkhosi, you have
niphindze nicondze.

832 Kwakha — building ; Kukhonta (see note 795)

833 Kukhonta — (see note 795)

to say so straight away.

II Kute Mgulebaya nge kwakha lala (Kune-
There is nt. It is those who went there by Kwakha[832]
-msindvo wetape") bakhona, ngekukhonta
(noise from the tape) the ones who are there,
le.
by Kukhonta[833] there.

I A-- a-- akukho kokutsi mhlawumbe
Is it not that, may be, the bakaMahlalela
bakaMahlalela bang' kahlukani noma
before they hlukanád or they left here
basuka lapha baya le mhlawumbe
for that place or may be they then
base bayabuya sebabuya ngale, kute
came back to settle that side, is there
lokwati wako kanjalo?
not anything like that known?

II (ucala ngekukhwehlela) cha.
(begins by clearing his throat) No.

I (uvakala atsi: "No, sir") --- nisho kutsi
(heard saying: cha, mnumzane) --- do you
vele abazange baye bay --- zange baye
mean that they never went --- they
bakaMahlalele le solo-nye basuka ngala
never went there, the bakaMahlalela since they
babheka le?
left this side for this direction?

II nhenhe, (kukhona labanye nabo labavumako)
nhenhe (there are others who also agree with him)
abazange baye.
they never went there.

I --- ba laba bekunene labatsintsana

834 bekunene — plural form of (Wena) Wekunene (see note 1 (Book I))

835 tsintsana — touch each other; be in touch with each other; have contact with (some-one); etc.

836 bhekás — from bheka (look; face); extend towards; etc.

837 eLwandle — is a name of a place in the Manzini region. ELwandle could also mean in an ocean.

838 ePhuthukezi — in Portugal; in the country of Portuguese people speaking

839 bakitsi — people of our clan name; people of our family; people of our community; people of our place; etc.

840 bakini — people of your clan name; of your family; of your community; etc.

841 tikhulukhulu — numerous chiefs

--- these bekunene[834] who tsintsana[835] with
nalaba baka Maziya labakhe ngale
these bakaMaziya who have yakhá'd that
kulelive lelibheka lena eLwandle nase-
side in the live which bhekás[836] there at eLwandle[837]
-Phuthukezi, ti-- si--sikhulu sabo noma
and ePhuthukezi[838], the chief of theirs or
sibongo sabo, sive sabo?
the sibongo of theirs, the sive of theirs?

11 bakitsi ku-- sekule ngale.
There is no bakitsi[839] that side.

1 Cha, labangale, babe, labangasibo bakini.
No, (I mean) those who are over that side, babe, who
Babo ... bakabani bakhelwane?
are not bakini[840], they are of which sibongo, your neighbours?

9 ngalaph' ePhuthukezi?
This side at ePhuthukezi?

11 Awu, tikhulukhulu tinyenti-nje!
Ow, tikhulukhulu[841], they are so many!

1 Sinye-nje, babe. Sinye noma ngusi-;
Just one, babe, one whichever it is that
lesatekako, Sive sakhona lesatekako.
is known, the sive of there which is known.

9 Mhawu, ngu--- ngu--- nguMhawu.
Mhawu, it ... it is Mhawu.

1 nguMhawu?
It is Mhawu?

9 nhenhe, Gamedze.
nhenhe, of Gamedze surname

1 Gamedze?
Gamedze?

11 nhenhe.

842 waKaGamedze — is of Gamedze clan name;
is of the Gamedze area; is
of the Gamedze community; is
of the Gamedze chieftancy;
etc.

nhenhe.

9 Usuka KaMadlenya naye,
He too comes from KaMadlenya.

11 nhenhe.
nhenhe.

9 wayawubekwa le.
He went to be bekwád there.

1 mnhi.
mnhi.

11 nhenhe.
nhenhe.

1 (Uyahumusha: "He is saying that---") ngabe
(he interprets: "Utsi---") How did he leave
wasuka kanjani lekaMadlenya kuz'
there at KaMadlenya and go to as far
ayofika le Phuthukezi kantsi waKaGamedze?
as there in ePhuthukezi when he was himself
(kuvakala livi lekungatsi lemuntfu lomsikati)
waKaGamedze 842 (there's a voice which sounds like its a woman's voice)

9 wesuka-nje --- nawe-nje ungesuka
He just sukád (willingly) --- you too can suka
uwe--- utokwakha la-nje.
--- (in your place) and come to yakha here.

11 wa-- wahamba ngekukhonta.
He--- he left to khonta there.

1 wahamba ngekukhonta?
He left to khonta?

11 nhenhe.
nhenhe.

9 nhenhe, nawe-nj' ungeta la.
nhenhe, you too can come here.

11 Wakhonta lapha kitsi.

843. Kitsi — (see note 718 (Book IV))

844. tsandza — liked ; chose

845 eMahlabatsi — name of a place or area.

846 banti — wide (in terms of area) ; long (in terms of distance) ; far (in terms of distance) ; distant ; etc

He Khonta'd here Kitsi[843].

9 wase siyawu--- bekwa

He was then bekwa'd

11 watsa --- watsandza lela live-ke.

He --- he tsandza'd[844] that live then.

9 ngob' uyalibona?

because he was seing it ?

11 mnh.

mnh.

1 ngabe kusho kutsi laba bakaMaziya

does it mean that these bakaMaziya, as

njengoba lo wekunene wag -- wakaGamedz'

this wekunene was (of) wakaGamedze and

wakhonta kubakaMaziya base bambeka

he Khonta'd among the bakaMaziya who then

ngale, ngabe kusho kutsi lo--- lodaladi

beka'd him that side, does it mean that this

losubekiwe manjena u-- uhamba live

daladi which has now been erected stretches leaving

lakaMaziya ulishiya ngale ngasePhuthukezi?

the live of KaMaziya that side of ePhuthukezi ?

11 Ulishiya, phela tonkhe letikhulu---(kukhona

it leaves, phela all these chiefs---(some-one saying:

lotsi: "bakitsi bonkhe ngale!") letikhulu

"they are bakitsi all of them that side!") these chiefs

letilapha ngaphasi, lisika ngeMahlabatsi.

who are down this place, is demarcated by the eMahlabatsi[845].

1 e--ngabe bakaMaziya --- kahleke ba--! — ngabe bakaMaziya

e---did the bakaMaziya--- excuse us ba ! — did the bakaMaziya

ba--- ku-- kubanti kangakanani kuya khona le,

--- how-- how banti[846] is it to go there to that place,

cishe kubanti kangak---

847 menyetwa'd — (see note 101 (Book I))

848 hlehla — (see note 785)

849 suka — (see note 796)

850 elayinini — (from) the line; (from) the border; (from) the boundary; (from) the line of demarcation; etc.

851 ngaphasi — down; underneath; below;

it is as banti as ---

9 kwakumenyetwa!, batohlehla la

It was menyetwa'd[847] and they came to hlehla[848] here.

1 ku-- kubanti kangakanani ?

how --- how banti is it ?

9 e!, kubanti.

e!, it is (very) banti.

11 kusuka ---

starting

1 ngemalanga lamangaki lapho?

How many days does it take?

11 kusuka laph' e --- ?

start there at --- ?

1 Mani, ngabe ngemalanga lamangak' usuka

Wait, how many days does it take when you suka[849]

laph' elayinin' uhamba, 'uhamba

there at the elayinini[850] and walk and walk through

live laka Maziya lili --- uyawufika

the live of KoMaziya --- before you

khona?

reach there?

11 wo, linye lilanga.

oh, it is one day.

9 Ungalal --- ungesuka laph' ulale lapha

When you don't sleep, you can suka here

ngaphasi kusa uyawufika lapha

and sleep there ngaphasi[851] it can dawn when

ligcina khona.

you are about to reach where it (the live) ends.

11 basho phela nabesuk' elayinini laph'

They mean phela when they start from the

es-- ta-- e ---

852 nine bekunene — plural form of "wena wekunene" (see note 1 (Book I))

elayinini there at ---

1 --- ni siyente kahle lentfo nine
--- do this thing right, nine bekunene[852],
bekunene njoba si--- kusi --- lapha
as we --- we are here, we bekaʼd there
sabeka laba baka Gamedze baka Maziya,
baka Gamedze baka Maziya, when you
kusuka elayinini namuhla kuhamba,
suka from the elayinini today, when you walk,
u--hamba sikhatsi lesingakanani ukuze
how much time do you take walking to arrive
kuyofika khona noma tikhona yini
there or are the mountains there, those that
letintsaba letatiwako khona no---
are known there or --- anything that is
lokwatiwako -nje ima-- lokusenemagama
known --- that which still has names, that
lokwakwatiwa noma tintsaba noma
which was known or some mountains or
yimifula? Uhamba sikhatsi lesingakani?
some rivers? How much time do you spend walking?
Asicale ngalokuhamba.
Let us start by this walking.

9 usuka naku etintsabeni,
you suka here from the mountains,

11 ng-- e---
ng --- e ---

9 ufike lapha ka---
and you arrive there at ---

11 nhi, la---
yes, here --

9 ka-- Gab -- lapha ka-- ka-- ka-- lapha

853 KaMhawu — (in/at) the place of Mhawu; (in/at) the place that is under Mhawu; etc.

854 lakitsi — See "kwakitsi" (note 689 Book

855 KaManjolo — (in / at) the place of Manjolo; (in/at) the place called Manjolo; (in/at) the place that is under or governed by Manjolo; etc

856 sika — (see note 578 (Book III))

857 umhlaba — (see note 729 (Book IV))

858 wena Nkhosi — "you Nkhosi". (See note 37 (Book I) for "Nkhosi")

at --- Gab --- there (at -- at -- at -- there at KaMhawu.

KaMhawu,[853]

1 iya

iya (yes).

9 Ubuy' uncandzek' ubuye la Nasowu--

and then retreat to come here. When you suka

u-- us -- usuka KaMhawu sowuya le, live

at KaMhawu, going this way, the live of

lakitsi ligcina KaManjolo.

lakitsi[854] ends at KaManjolo[855]

1 Uhamba sikhatsi lesingakanani?

How much time do you spend walking?

9 Ewu!, Aw! ---sibona lishona lilanga.

Ow!, Aw!, --- we think till the sun sets.

11 Alisiki kula Mahlabatsi?

Does it not sika[856] the Mahlabatsi area?

9 lisika ngeMahlabatsi.

The line of demarcation is eMahlabatsi.

11 lisika ngeMahlabatsi lelakitsi.

The Mahlabatsi is a line of demarcation for the live of lakitsi.

9 lomhlaba lo, wena Nkhosi, lomhlaba

This umhlaba[857], this one, wena Nkhosi[858], this umhlaba

walapha kitsi --- ulale,

of here kitsi --- and sleep,

11 KaMhawu.

at KaMhawu.

9 KaMhawu. Uvuka KaMhawu kungukhon'

at KaMhawu. You wake up at KaMhawu before

uyawufika le lapha ligcina khona,

you arrive there where it (the live) ends. You

ufike lishonile lilanga (kukhona labanye

859 daladi — (see note 564 (Book III))

arrive at sun set : (some people are also speaking.
labakhulumako. Lomunye uvakala atsi "usho
One of them is heard saying : "He means starting
kusuka kudaladi, yemkhulu, usho kusuka
from daladi[859], mkhulu. He means starting from
kudaladi – hhayi kusuka la." Lomunye
daladi – not starting here." Another one says :
utsi "hhayi, bo!" uyachubeka-lo, utsi: "kusuka
"No, please!" The latter one continues, saying: "starting
kudaladi". Maloyi uyachubeka utsi: "Lalela
from daladi." The former also continues that: "Listen
bo, usho le kuSigung' esikhulu kani, uya-
please, you mean there at Sigung esikhulu, you are
-phambanisa". Uphindze loya utsi: "ngisho kona
wrong." The other one persists saying: "It's what I
phela ku ---")
mean phela th ---")

I --- ligama lalomfula. e-- awusho-ke,
--- the name of the river, e-- can you
babe.
say it then, babe.

II e-- ligcin' eSigukwini saba --- (kukhona
e-- it ends at Sigukwini --- (some-one else
lomunye lokhulumako)
is also speaking)

9 kuMazimakala, ngikhon' eMTembe (kuvakala
In Mazimakala, I'm there in eMTembe (a white man's
livi lemlumbi litsi: "Tembe ---"
voice is heard saying: "Tembe ---"

II nhenhe, kuMTembe.
nhenhe, in MTembe

9 e--- ngob' um'temb' u-- uzi --- sesila.

e-- because the Mtembe is ---

11 nhenhe , umTembe-ke nankhuya!

nhenhe and the uMTembe then is over there!

9 nankhuya!

It is over there!

1 umTembe yini loko?

The uMTembe, what is that?

11 u---

u---

9 umfula.

It is a river.

11 umfula.

It is a river.

1 mnh

mnh.

9 ungange --- ungangeLusutfu.

It is as big as --- as big as the Lusutfu river

1 ---kwak ---kwakhe bobani ngale

--- wh--- who have yakhá'd that

kwawo?

side of the river?

9 ---maPhuthukezi

---(e)máPhuthukezi 860

11 sewu -- babungal' ePhuthukezi

--- it was over that side in ePhuthukezi.

1 kwakwakhe a-- ab --- emaPhuthukezi?

It had yakhá'd a--- the emaPhuthukezi?

11 nhenhe

nhenhe

9 nhenhe. Sele maPhuthu --- lale Dalagubhe

nhenhe. That live is then for emaPhuthu --- it

lelo.

860 (e)MaPhuthukezi — Portuguese Speaking people; Portuguese.

861 Dalagubhe — Delagoa Bay.

862 badzala — adults ; old ; grown ups ; people of old age ; etc.

863 buka — see ; look ; observe ; etc.

864 waNdzimandze — of Ndzimandze ; one who was born by Ndzimandze ; the child of Ndzimandze ; etc.

is for Dalagubhe[861], that one.

11 nhenhe.

nhenhe.

1 Njengoba nibadzala nilaphanje njoba

As you are badzala[862], as you are here, as you

nibuka, laba baka'sabedze u--ngabe

buka[863], these baka'sabedze --- how did

bafika njani, bafika nini, kukhona

they fika and when did they fika? Is there

yini lekungakhumbuleka lapho?

anything which can be remembered there?

9 A, ang' bati labachamuka khona, ngabe

A, I don't know where they came from. I would

ngical emanga (bakhuluma kanye kanye)

be lying (to say I know) (they speak at the same time)

11 Befika kusena Mahlanya, asibati laph'

They fika'd while there was still Mahlanya. We don't

achamuka khona.

know where they came from.

1 Bafika kusena Mahlanya?

They fika'd while there was still Mahlanya?

11 nhenhe ba---

nhenhe. They ---

1 Mahlanya kungubani?

Mahlanya, who was that one?

11 Mahlanya u--- lolo--lo--lola --e-- waNdzimandze[864]

Mahlanya ---the one who's here --e-- waNdzimandze

(kukhona umsinduo wetape. Kukhona futsi

(Noise from the tape. Also it appears as if some-one

longatsi bekabuta) Ndzimandze, umntfwan'

had been asking a question) Ndzimandze, the

a Ndzimandze.

865 umntfwana — (see note 14 (Book V))

866 phatfwa'd — (see note 813)

867 KaMagagula — of the Magagula clan name; of the Magagula community; of the Magagula people.

868 khuluma — speak about; talk about

869 nine — "you" (plural form)

870 tindzaba — plural form of "indzaba" (see note 317 (Book III)); news.

871 emabandla — plural form of "libandla" (see note 814)

872 indzawo — (see note 32 (Book I))

umntfwana[865] of Ndzimandze.

1 Mnh.
mnh.

11 Laliphetfwe nguye Ndzimandze-nje lonkhe
It (the live) had been phatfwád by him, Ndzimandze,
lelaka Magagula
all this one (the live) of KaMagagula[867].

1 Mnh.
mnh.

11 'Sine-ke siphetse laph' eLuhojeni (kukhona
And then we have phatsád there at eLuhojeni area
losavakala atsi: "Nibotikhuluma nine babe
(Some-one is heard saying: "You should khuluma[868] nine[869]
tindzaba ni-- nihlangane, encenye e--
babe the tindzaba[870]. You should meet may be
abaka--- ")
e---")

1 --- Khona yini la --- letin --- lamany'
--- is there any --- other emabandla[871]
emabandla mhlambe abatiwa noma
may be which were known or who were
angemachawe kulendzawo? (kukhona lovakala
heros here in this indzawo[872]? (some-one seems
kungatsi uyatamula)
to be yawning)

9 Emachaw' aKaMaphungwane kute lelinye
Heroes are at KaMaphungwane, there is no other
libandla la lokus ---
libandla here ---

1 e-- sengisho kutsi bona batiwa ngekutsi
e-- I mean that them, they were known
babengemachawe kanjani, kangakanani?

873 kangakanani — how much; to what degree; to what extent; etc.

874 gwaza'd — from "gwaza" (stab with a spear(s))

875 eMshadza — (see note 122 (Book I.))

876 bakaMaphungwane — people of the Maphungwane area; people of the Maphungwane community; etc.

as heroes how and kangakanani[873] ?

10 Babegwaza beSutf' eMshadza.
They gwazá'd[874] the beSutfu, in eMshadza[875].

1 Ba--- bayilwa lemph' yaseMshadza ?
They --- they fought the imphi of eMshadza ?

10 Ha! Ha! Ngingete ngakuphendvula ngabe
Ha! Ha! I will not answer you. I would be ---

ng--- (sekukhona lotsi: "cha, shano-nje,
(some-one says: "No, just say it: they fought

bayilwa." sekukhona lokhulumela phansi.)
it." Then another one is heard speaking in a low tone)

1 ---kung--- kwayi--- inkhosi kwakungubani
--- it wa--- the inkhosi, who was it when

kuleso sikhatsi kulwa imphi yaseMshadza ?
the imphi of eMshadza was being fought ?

10 nguMswati naLudvonga.
It was Mswati and Ludvonga

1 ---baba--
--- they were

10 nhe ?
nhe ?

1 kwakungubani sikhulu salaba baka-
Who was the chief of these bakaMaphungwane[876]

-Maphungwane kuleto tikhatsi kuliwa
in those times when the imphi of eMshadza

imphi yaseMshadza ?
was being fought ?

10 K--- ngu-Maliwa.
It --- it was Maliwa.

1 Maliwa ?
Maliwa ?

10 mnh. (sewuyambonga, tibongo takhe) semb---

877 tibongo — plural form of "sibongo" (see note 60 (Book I))

878 lubanzi — broad; wide; etc.

879 cetfuka'd — from "cetfuka" (fall over; over turn; sit leaning backwards; show pride or arrogance) (Rycroft D.K. Op. Cit., p10.1)

880 gwazela'd — from "gwazela" (stab for some-one)

881 vuma — agree; admit; acknowledge; etc

882 vuma'd — (see note 881 above)

883 insindansinda — a very heavy thing. The word is Zulu. In Swazi, it is "insindza-nsindza".

884 yakithi — of our family; of our community of our chieftancy; of our area; etc. Again, the word is Zulu. Its Swazi equivalent is "yakitsi".

mnh. (Then he recites his tibongo[877])
longu Maliwa-ke nenguluzaleka kuZimba
-- who is Maliwa and the ngu luzaleka in Zimba which
kade bayiguluza, ngu Maliwa kalomuntu
they stated absent-mindedly. It is Maliwa of the person
kuyemabalanga (kukhona lotsi: "mnh!". Lomunye
. (Some-one says: "mnh!". Another
uvakala atsi "-ceta lomunye kutsi utsi bani?)
one seems to be saying: "-- tell the other --- he's saying
Ngu Mphundle.
who?) It is Mphundle.
1 e---u---angitsi --- (sewutsi: "switch it off ---")
e --- he --- let me say --- (Then he says: "Yivale ---")
10 ngu --- ngu Mphundle (sewuyambonga futsi utsi:
It --- it is Mphundle (Then he recite his tibongo
"ukhanda lubanzi lunjengo Maja, lunjengo Makelemu,
again: "One whose heard is as lubanzi[878] as Maja, as
e -- nsuku zekufa ziyabalwa (labanye
Makelemu. e --- (one whose) days of death are counted
bayatikhulumela, babhunge ngemsindvo), wagwaza
(Others chat to themselves noisily). You gwaza'd and
wacetfuka, wagwazel' indoda yaku Siyeshe.
then cetfuka'd[879]. You gwazela'd[880] an induodza of Siyeshe
Wagwazel' u Maf'avuke abezalwa kaVilane,
You gwazela'd Maf'avuke who had been born from a
mhlabi wankomo zingawuvumi, nhenhe,
Vilane family. Herd of cattle which did not vuma[881] it.
ungani zabo Magida ziwuvumile. Yinsindansinda
nhenhe. But those of Magida have vuma'd[882] it. It is the
yakithi yaka Maphungwane, iwasindil'
insindansinda[883] (of) yakithi[884] of KaMaphungwane. It has
amadoda akaMaphungwane. Sima yendvwa

885 sindá'd — from "sinda" (A zulu word meaning heavy) found it heavy. The siSwati word is sindza.

886 amadoda — zulu word for "emadvodza" (see note 734)

887 (l)abadala — zulu word for labadzala (see note 89 (Book I))

888 buselá'd — from "busela" (govern for some-one; administer for someone; rule for some-one; etc)

889 phela — this time, the word seems to convey the ideas that: "why have you stopped; "we are waiting for you"; etc.

890 mazomba — a zulu word meaning to go zigzag; to wobble; to meander. (Doke C.M., et. al, English And Zulu Dictionary (Witwatersrand, Johannesburg, 1958, p339))

891 emzini — zulu word for "emtini" (in/into/to the homestead or village)

892 ngena — (see note 95 (Book I))

893 ukude — zulu word meaning: far away; at a long distance; high up; etc

sindá'd[885] the amadoda[886] of kaMaphungwane. One who
longanambuseli, ungani labadala babebusela.
has no-one to busa for him yet the labadala[887]
(sewuyabidza)
buselá'd[888] (then he pauses)
1 chubeka phela babe.
You continue phela[889], babe.
10 Ndle --- ndlela zimazomba ngekuy'
P --- paths that are mazomba[890] because they
emzini.") Awu ngisenga2 --- ngingaphika
lead to emzini[891]") Ow, why should I --- should I keep
kwelula tonkh --- konkhe ngize ngicendze.
on extending all --- this until I finish.
1 kulungile-ke, babe. (kukhona lotsi: "kungena
It's alright then, babe. (some-one saying: It
lokh ---) Utsi lomunye ngubani?
ngena[892] the ---) You say who is the other one?
10 nguMehlwana. (kukhona lotsi: "nguShongwe.")
It is Mehlwana. (some-one says: "It is Shongwe.")
Sewuvakala abonga futsi atsi: "ukud' ule
Then he is heard reciting again, saying: "You are ukude[893]
ngaphezulu kwezintaba. Uma ungasuka
there high up the mountains. If you can suka when
sekwakhe ~~sekwakhe~~ thine bafokazana.
we have yakhá'd, we the bafokazana.[894] The spring
Mthomb' ogobhoza ngiphuz' amanzi. Ande
that flow and I drink water. For a long time I
ngangiyiphuz' inkanankana. Umncanco
have been drinking the inkanankana[895]. The uMncanco[896]
wakith' owacakazel' indlela zombili,
of kithi[897] which cakazelá'd[898] two paths, even those
naleziy' eMagudu, naleziy' eLwethukela."

894 bafokazana — Zulu word for: an insignificant stranger; poor, destitute man; menial person. (Doke, et. al, op. cit, p63)

895 inkananka — a problem; a difficulty

896 uMncanco — the word could either mean the sinanatelo of the Maziya surname which is Mncanco or it could mean: a simple footbridge.

897 Kitsi — a Zulu word for "Kitsi" (see note 718 (Book IV))

898 cakazela'd — from "cakazela", a Zulu word, meaning to scatter (something) about untidily (Doke C.M., et. al, op. cit, p29)

899 Magudu — name of a place possibly the Magudu hills south of Swaziland.

900 Lwethukela — name of a place. Again possibly the Tugela area situated south of Swaziland.

901 Kugcina — stopping; ending; finishing; a way of stopping, ending or finishing.

902 lijaha — full-grown young man

903 sinanatelo — singular form of "tinanatelo" (see note 173 (Book II))

which led to Magudu[899] and also those which led to
Ngiyagcina-ke: Maziya. A--"
Lwethukela[900] "Then I stop: "Maziya ---"

1 Awuva-ke, nako-ke kugcina kwelijaha.
"That's right, that is the kugcina[901] of a lijaha[902].
Awu--- u--u-- ucale-ke tibongo takaMas---
Can --- you ---you then say the tibongo of KaMas---
Sibongo sakaMaziya, usisho sonkhe
the sibongo of KaMaziya. You should say all of it
nesinanatelo saso. Usical' ekucalen'
with its sinanatelo[903]. Begin it where it begins
uyosibek' ekugcineni.
and take it to where it ends.

10 SakaMaziya, kutsi: Maziya; bani; (kukhona
(the sibongo) of KaMaziya[904] that: Maziya; bani[905];
lotsi "mnh") bani; bani? (kukhona
some-one says: "mnh") bani; bani? (some-one again
lotsi: "kutovakala ---". Lomunye utsi:
says: "It would be heard ---" Then another one
"nhenhe!") Maziya; Mncanco; M---
says: "nhenhe!") Maziya; Mncanco; M---
Mlangeni; Mtsimkhulu (kuyagcina)
Mlangeni; Mtsimkhulu (end)

904 KaMaziya — (see note 772)

905 bani — literally, it is "who" or "which person", but it can be equated etcetera.