IMPALA

Bonner Collection B24
Gamedze/Shongwe/Maziya History
Interviewer : Dlamini
Informant(s) : (a group)

Naam
Name

Vak
Subject: Places: KaMadlenya, KaMaphilingo, KaMaziya

Klas
Class: Date : n/d

Skool
School: Book III

PAGES
72
BLADSYE

Feint with Margin Dof met Kantlyn

SKRYFBOEK
EXERCISE BOOK

EJK

(See Book 1 for Notes)

510

then?

2 [illegible] — [illegible]

[illegible]

1 Sekuya chata ekaplikeni? : [illegible]

It continued, then?

2 [illegible] : [illegible] [illegible]

Ow, cishe, [illegible] not [illegible] others ---

1 naku sekunsala lesi khala kungati (bakhuluma

Here is left this sikhala, it seems (they

kanye kanye) ---

(speak at the same time) ---

2 cishe ngati bakaM ---

cishe I know the bakaM ---

1 sakaMamba?

the Mamba sibonge?

2 cha, angitsi usibalile sakaMamba?

No, you have counted the Mamba sibonge?

1 cha, awukasibali (kukhona lomunye lotsi

No. You have not counted it (some-one else

cha, asikabalwa.")

saying: "No. It has not been counted.")

2. Angkababali bakaMamba?

It haven't counted the bakaMamba?

1 nhenhe (bayachubeka nekubutana ngemawi

nhenhe (they continue questioning each other in

kaphansi kuvakala nelivi lemlombi kancane.

low tones. A whole man's voice is also heard. "then

lomunye sowuvakala atsi: "Awukababali

one of them is heard saying: "You have not

bakaMamba ---")

counted the bakaMamba ---")

2 We, ang kababali? Bese kuba bakaMamba.

294 Cishe — a word which can be used to express a similar meaning as almost ; nearly ; etc .

295 Sikhala — a blank ; an opening ; an outlet ; etc.

510 there ?

2 nhenhe.
nhenhe .

1 Sekuyachubeka-ke?
It continued , then ?

2 Awu, cishe-ke angisabati labanye ---
Ow, cishe[294], I do not know others ---

1 naku sekusala lesikhala kungatsi (bakhuluma
Here is left this sikhala[295], it seems (they
kanye kanye) ---
speak at the same time) ---

2 cishe ngati bakaM ---
cishe , I know the bakaM ---

1 sakaMamba?
the Mamba sibongo ?

2 cha, angitsi usibalile sakaMamba?
No, you have counted the Mamba sibongo ?

1 cha, awukasibali (kukhona lomunye lotsi:
No. You have not counted it (some-one else
"cha, asikabalwa.") .
saying : "No. It has not been counted.")

2 Ang'kababali bakaMamba ?
I haven't counted the bakaMamba ?

1 nhenhe . (bayachubeka nekubutana ngemavi
nhenhe . (They continue questioning each other in
laphansi . kuvakala nelivi lemlumbi kancane.
low tones . A white man's voice is also heard . Then
lomunye sowuvakala atsi : "Awukababali
one of them is heard saying: "You have not
bakaMamba ---")
counted the bakaMamba ---")

2 Wo, ang' kababali ? Bese kuba bakaMamba.

296 nhi — another way of saying "yes".

297 bakaDlamini — See note 271 (Book II)

298 sukád — from "suka" (leave ; go ; go away ; come from ; etc)

299 emakhandzambili — See note 282 (Book II)

300 bakaNkhosi — See note 270 (Book II)

514 Ow, I have not counted them ? Then it was the bakaMamba

1 Bese kuba bakaMamba ?
It was the bakaMamba?

2 nhi.
nhi.[296]

1 Laba bakaMamba-ke bona kusho kutsi
These bakaMamba then it means when did

bafika nini noma nabakhandza khona
they come or you found them there

noma --- (bakhuluma kanye kanye)
or --- (they speak at the same time)

2 BakaMamba nabo abebakaDlamini —
The bakaMamba were also of bakaDlamini[297] —

1 babe ---?
They were ---?

2 besuka khona lapha kubakaDlamini.
they sukád[298] there from the bakaDlamini.

1 babebakaDlamini, basuka kulaba bakaDlamini?
they were bakaDlamini, they sukád from these bakaDlamini?

2 mnh --
mnh (Yes) --

1 Babeve --- babevele bakhona yini noma
Were they --- were they there or you mean

usho kutsi nine ningemakhandzambili-nje
that you bakaGamedze as you are emakhandzambili[299],

ba-- banikhandza khona —?
they found you there —?

2 Basikhandza nabo njengalaba bakaNkhosi.
They also found us like these bakaNkhosi[300].

1 Luvakala ahumusha atsi? "They found ---". ---
(heard interpreting, saying : "Bakhandza ---" ---

e-- keph' esebaba--basikhulu sakaMamba

301 Sikhulu — chief; chieftancy

302 sakaMamba — of the area of the Mamba people; of the Mamba clan name or surname; of the Mamba community; etc.

303 lijaha — a full grown young man

304 bakaMagagula — people of the Magagula clan name; of the Magagula family name; of the Magagula area; of the Magagula community; of the Magagula chieftancy; etc.

305 bhodzanisa'd — from "bhodzanisana". This is one of words which are not commonly used. Literally, the word could mean: criss-cross (e.g. one's knees as one walks); quarrel; be on bad terms; disagree on certain things; etc.

But they then became a sikhulu[301] of;
kantsi bona kwabese kwenteka njani
saka Mamba[302], how did it happen
sebaze babitwa kutsi bakaMamba?
that they were then called bakaMamba?

2 Awu, kwati (Nkhosi) labe ---
Ow, it is only (Nkhosi) who knows, who ---
1 noma usho kutsi kulelinye lijaha[303] lali---
or you mean that it was another lijaha who ---
labitwa ngaleligama l---
who was called by this name who ---

2 kwakungu Mamba (bakhuluma kanye kanye)
It was Mamba (they speak at the same time)
ngempela ---
indeed ---

1 kwakunguMamba ligama lakhe. (uvakala
It was Mamba, his name. (heard interpreting
ahumusha atsi: "Ihse was one ---" e---
saying: "kwakukhona ---" e--- these
l-- laba bakaGamedze kwakukhona yini
bakaGamedze, was there any relationship
bukhlobo lobabutsite nalaba bakaMagagula
of some sort with these bakaMagagula[304]
noma ku-- kungevan' emkhatsini kulaba
or some misunderstanding between these
bantfu?
people?

2 Awu, ang --- ngulona ngi-- ngingalutfoli
Ow, I don't --- that is where I am not clear
lokutsi saze (sabhodzanisana) yini nabo.
if whether or not we once bhodzanisa'd[305] with them.
As-- asisito tinini nabo ngoba kasitfoli.

306 tfola — find ; get ; hear ; etc.

307 umsindvo — noise ; conflict ; misunder-
-standing ; disagreement ; etc.

308 emkhatsini — in the middle of ; between;
in between ; among ; etc.

309 Wena Wekunene — see note 139
(Book 1)

310 imihlobo — a variety of people ; different
clans ; ethnic groups ; etc.

311 yakhelanad — see note 42 (Book I)

312 babe — see note 266 (Book II)

We are not related with them because we don't tfola.[306]

3 -- te nan' umsinduo lenase nawubanga nabo
-- there's no umsinduo[307] which made you quarel with
ngoba bebasemkhatsini nebeSutfu
them because they were emkhatsini[308] the
njengoba ashilo-nje kwekutsi
beSutfu as he has said that

1 Wen' wekunene
Wena Wekunene.[309]

3 baselinganisweni lona kuti babeSutfu yini,
they were likened with the beSutfu, I
kangibati'.
don't know.

1 nhenhe.
nhenhe.

3 Abasibo, phandle kwalemihlobo-nje,
They are not, except the imihlobo[310], the very
yekucala, saka! Uyibale kahle-nje lemihlobo
first ones. He has counted these imihlobo well
kwekutsi: ngule Ngcamphalala; nalo Gamedze;
that: it is the Ngcamphalala; the Gamedze;
e-- nalo Ndzimandze; nalo Isabedze. Yekucala
e-- the Ndzimandze and the Isabedze, the
imihlobo lela yakhelene nalabeSutfu.
first imihlobo which is here which had

1 e-- sesiya -- siyeva babe. e-- libito
yakhelanad[311] with the beSutfu. e--we understand
lakho-ke babe? (ubuta lolomunye)
babe[312]. e-- what is your name, babe? (asking from another man)

2 ngu Mhawu, Gamedze.
I am Mhawu, Gamedze.

1 Mhawu, Gamedze.

313 libutfo — singular form of "emabutfo" (see note 106 (BOOK I))

314 eSikhonyaneni — locative form of the libutfo (regiment) of Sikhonyane. Sikhonyane was a libutfo that was formed during the reign of Sobhuza II. It was largely made up of men born between 1919 – 1924.

315 umphakatsi — a chief's administrative centre; a royal village; ritual capital

316 wakini — of your family; of your community; of your area; etc

317 indzaba — a story; anything that is told; a long story; etc

318 tfola — get; acquire; find; etc

319 tfolád — (see note 318) NB that the word has been made to assume a past tense by fixing the "-d" ending

320 insangu — dagga; marijuana; drug similar to marijuana; wild hemp.

321 coceta — tell some-one (e.g. story); narrate to; relate to; etc

322 esangweni — (at) the front gate of a cattle byre where men meet round fire in evening.

you are Mhawu, Gamedze.

1 Ubutfolini?
Which libutfo[313] do you belong to?

2 ngiweSikhonyaneni.
I am of eSikhonyaneni[314]

1 eSikhonyaneni (kukhona lovakala kungatsi
the Sikhonyane (some-one seems to be
utsi "phakatsi") e --- u-u-- umphakatsi
saying "inside") e --- what is the
wakini?
umphakatsi[315] (of) wakini[316]

2 ngukaMadlenya.
It is at KaMadlenya.

1 ngukaMadlenya. Lendzaba wayitfola
It is KaMadlenya. This indzaba[317], how did
kanjani?
you tfola[318] it?

2 ngayitfola kubabe, bengiyitfola kubab'
I tfolá'd[319] it from babe. I used to tfola it from
asabhem' insang' ebes' uyangicocela
babe when he smoked insangu[320]. He would then
esangweni.
cocela[321] me at the esangweni[322]

1 Wen' wekunene --- elibutfo lini
Wena wekunene --- to which libutfo did
konje yena?
your babe belong by the way?

2 AkuyiNgulube.
He belonged to iNgulube[323]

1 AkuyiNgulube.
He was of the iNgulube libutfo?

3 NgiweMasotjeni, mine.

323 iNgulube — a libutfo (age regiment) which was made up mainly of men born approximately between 1866 – 1876. It was a libutfo of King Mbandzeni.

324 e Masotjeni — a libutfo that was formed in the reign of Sobhuza II.

325 umntfwanenkhosi — (see note 38 (Book I))

326 yetsa — tell; narrate; relate; etc

327 kangaka — this much; so much; so well; thoroughly; etc.

328 inganekwane — story; folk tale; a long story; etc

553 I am of the eMasotjeni[324].

1 Libi --- kahle babe! Libito lakho?
Your nam-- excuse us, babe! What is your name?

3 Ngingu Loshina.
I am Loshina.

1 Loshina bani?
Loshina who?

3 waka Gamedze, sibongo
of Gamedze surname.

1 Loshina, Gamedze, sibongo?
Loshina of Gamedze surname?

3 nhenhe.
nhenhe.

1 Ubutfolini?
Which libutfo do you belong to?

3 NgiweMasotjeni.
I am of eMasotjeni.

1 UweMasotjeni. Wakh' umphakatsi?
You are of eMasotjeni. And your umphakatsi?

3 Umphakatsi, kuKaMadlenya.
the umphakatsi is at KaMadlenya.

1 Umphakatsi, kuKaMadlenya.
the umphakatsi is at KaMadlenya.

3 Ng' mntfwanenkhosi-nje, KaMadlenya.
I am the uMntfwanenkhosi[325] at KaMadlenya.

1 Wena wekunene. Lendzaba lowuyetsa
Wena wekunene. This indzaba which you yetsa[326]
kangaka, wawuyitfola kubani?
kangaka[327], from whom did you tfola it?

3 Awu, lendzaba ngingakucocel' inganekwane.
Ow, this indzaba, I can cocela you an inganekwane[328]
Ngihleti nebeNyatsini mine (kuvakala

329 eNyatsini — a locative meaning the libutfo called "iNyatsi" (see note 111 (Book I))

330 khandzá'd — from "khandza" (find; get; acquire; etc)

331 umLondolozi — a member of the libutfo of "Balondolozi" (see note 107 (Book I))

332 cobelela'd — from "cobelela" (to fill a pipe or a smoking horn with tobacco or insangu; do this for some-one else)

333 iNdlavela — (see note 114 (Book I))

334 Wena wekunene — (see note 139 (Book I))

I have stayed with people of eNyatsini[329], myself. (a lizinyane likhala). Ngahlala e-- lamb is heard making noise somewhere). I stayed (bakhuluma kanye kanye) e--- (they speak at the same time)

1 Wawuyitfola kubeNyatsini?
You tfola'd it from people of eNyatsini?

3 e-- yica -- ngiyicale e -- kubeNyatsini, e-- I first heard it e-- from people of eNyatsini, ngayikhandza kumbondozi Mgwagwa.
I also khandza'd[330] it from Mgwagwa, the umLondozi[331].

Asibhema nay' insangu, simcobelela.
We smoked with him the insangu, we cobelela'd[332] him. (kukhona lotsi: "wo, ayibafa--")
(some-one saying: "ow, it does not ---")

1 Kahleke! (uyambindzisa) Wayitfol'
Wait please! (asking him not to interrupt). You tfola'd it from the libutfo of iNyatsi and then you tfola'd it from?

3 kuBalondolozi
from the BaLondolozi.

1 Balondolozi. Sowuyitfola kubani?
the Balondolozi. And then you tfola'd it from?

3 Sengiyitfol' eNdlaveleni.
I then tfola'd it from the iNdlavela.[333]

1 Sowuyitfol' eNdlaveleni. Wen' wekunene
then you tfola'd it from the iNdlavela. Wena wekunene[334] (bakhuluma kanye kanye)
(they speak at the same time)

3 Sengize ngitayitfola kuMgadlela.
I tfola'd it again from the uMgadlela.

1 Sowuphindz' uyitfola kuMgadlela.

335 uMgadlela — a libutfo that was formed during the reign of Mswati II.

336 Nkhosi yami — literally, "my King". The phrase as used here expresses a similar idea as the English phrase "My Lord". In short, this is another way of saying "yes".

337 liSotja — a member of the libutfo of eMasotjani (see note 324)

338 Mnhi — a way of saying "Yes".

You tfolá'd it once more from the uMgadlela.[335]

3 Sengize ngitayitfola kuNgulube.
I further tfolá'd it from the iNgulube.

1 Sowuz' uyitfola ebutfweni leNgulube?
And you further tfolá'd it from the libutfo of iNgulube?

3 Nkhosi yami.
Nkhosi yami.[336]

1 --- e-- lakho libutfo e-- liba ---
---e-- your libutfo e--- your name?
libito? (Kuvakala umlumbi atsi "ligama.")
(a white man is heard saying: "name")
Ligama?
Your name?

4 Wo, nguMoyeni.
Oh, I am Moyeni.

1 NguMoyeni bani?
Moyeni who?

4 Mamba.
Mamba

1 Mamba? (Kuvakala libi litfi: "libutfo")
Mamba? (some-one saying: "libutfo")

4 Mnhi.
Mnhi.

1 U--u--ubutfolini, Mamba?
which---which libutfo do you belong to, Mamba?

4 NgiliSotja.
I am liSotja.[337]

1 uLiSotja?
You are liSotja?

4 Mnhi.
Mnhi.[338]

1 Lendza -- (kuvakala kungatfi kukhona lomtjela.

339 indza --- the complete word is "indzaba" (see note 317)

340 teka — tell; recount; relate; etc.

341 kangaka — (see note 327.)

342 eMgadleleni — from members of the llibutfo of uMgadlela (see note 335)

This indza[339] --- (there seems to be some-one with a white man's accent telling him to ask about umphakatsi. He is heard saying: "--- mphakatsi, umphakatsi") Umphakatsi-ke? ("--- mphakatsi, the umphakatsi") the umphakatsi to which you belong? It is at kaMadlenya.

4 KuKaMadlenya.

1 kuKaMadlenya?
It is at KaMadlenya?

4 mnhi.
mnhi.

1 Lendzaba uze uyiteke kangaka njoba siyiva-nje, uyiteka wawuyitfola kanjani?
This indzaba which you teka[340] kangaka[341] as we hear it, you teka it, how did you tfola it?

4 Ngayitfolí eMgadleleni.
I tfolá'd it (from) eMgadleleni.[342]

1 Wayitfolí eMgadleleni?
You tfolá'd it from eMgadleleni?

4 mnh. (bayabindzabindza).
mnh. (a brief silence)

1 m---
m---

4 Mgadlela, ngubabe-ke loyo.
Mgadlela, that is babe.

1 e?
what?

4 Ngubabe, Mgadlela.
It is babe, Mgadlela.

1 Wayitfola kubabe?

343 nhenhe — a way of saying "Yes".

344 uMgadlela — a member of the libutfo of uMgadlela. (see note 335)

345 hha — another way of saying "I see"

346 (e)Sikhonyaneni — meaning that he is a member of the libutfo of Sikhonyane (see note 314)

579

You tfola'd it from your babe?

4 nhenhe

nhenhe[343]

1 AbenguMgadlela?

He was uMgadlela[344]?

4 nhenhe.

nhenhe

1 hha. (kukhona lovakala atsi: "angingeni hha.[345] (Some-one is heard saying: "I am not mine." Lomunye utsi: "Ngena ---." Sekukhona entering." Another one says: "Get in ---". Then someone losavakala atsi: "Hello.") L-- libi --- ligama again is heard saying: "sawubona") Your --- your lakho? name?

5 NguSigeza.

I am Sigeza

1 nguSigeza, bani?

Sigeza who?

5 waka Manana.

of Manana surname.

1 waka Manana. Wu -- umdzala kangakanani?

of Manana surname. You --- how old are you?

5 ngiweSikhonyaneni.

I am of the (e)Sikhonyaneni[346]

1 uweSikhonyaneni?

You are of the (e)Sikhonyaneni?

5 nhenhe.

nhenhe

1 Lendzaba kuze nawe uyive njoba

This indzaba, as you have also heard

i--- uyi --- ilandvwa-nje, wawuyitfola ---

347 landvwa'd — from "landza" which means: narrate a story; relate a story; etc.

348 eNgulubeni — this means a member of the libutfo of iNgulube (see note 323)

349 wakitsi — of us; of my family; of my area; of my community; etc.

350 nhe — another way of saying "yes".

351 khonta'd — from "khonta" (become a subject of (e.g. a chief); pay allegiance to; serve; worship; seek political asylum

it being landvwad[347], you tfola'd --- from wayitfola kubani?
whom did you tfola it?

S kucala kwami ngayiva kubabe.
I first heard it from babe.

I Wayiva kubabe, bab' abelibutfo lini?
You heard it from babe. To which libutfo did he belong?

S Abe we Ngulubeni,
He was of eNgulubeni,[348]

I Awe Ngulubeni.
He was of eNgulubeni.

S --- leyaka Mahlokohla.
--- that of Mahlokohla.

I e-- umphakatsi wakini?
e--- to which umphakatsi do you belong?

S umphakatsi wakitsi?
the of umphakatsi of wakitsi[349]

I nhe.
nhe.[350]

S Kwakuse Gunduwini ngisengumfana,
It was at Gunduwini when I was a boy. Now

senga khonta la KaMadlenya.
I khonta'd[351] here at KaMadlenya.

I wo, way-- wayitfola usese Gunduwin',
Oh, you --- you tfola'd it while you were still at

usengumfana --- (kuphatamisa umsinduo wetape') Libito lakho?
Gunduwini, while you were still a boy --- (there's noise from the tape) What is your name?

S nguSigeza.
I'm Sigeza.

I Sigeza, Manana?

352 yetsa — (see note 326)

353 umlandvwana — a diminutive form of the noun umlandvo which means a narrative; a history; a long story; etc

354 kubo — the family to which one belongs; the community, place, area, chieftancy, etc. to which one belongs

355 landza — narrate; relate; fetch; etc.

356 live — (see note 47 (Book I))

Sigeza who, Manana?

S nhenhe.

nhenhe.

1 Libito lalobabe, kwakungubani konje?

The name of your babe, who was it by the way?

S Ngu Madanguza.

It was Madanguza.

1 Madanguza (kuba khona kubindza

Madanguza (there is a brief silence.

sikhashana. Sekuvakala umsindvo wekuvula

Then there is noise which indicate that the tape

itape") konje lapha kulendzawo

is being switched on) By the way this place is

kutiwa kuka Maphilingo, ngakoke

is called KaMaphilingo therefore we will

sitawulinga lokutsi laba bakaMaphilingo

try that these people of KaMaphilingo

ba-- betse; umlandvwane walapha

yetsa[352] the umlandvwana[353] of here

kubo kaMaphilingo kuze kuvakale

kubo[354] at KaMaphilingo so it may be heard all

tonkhe timphambasi letingase ti-- titsandzekale

the minute details which may be desired

kutsi tivakaleke kulendzaba. (kukhona

to be heard in this indzaba. (there is a

kubindzabindza) Awulandze-ke, babe. (kukhona

brief silence) Can you landza[355] then babe.

lotsi: "njengekukhuluma kwakho ---")

(Some-one saying: "as you have spoken ---")

6 e-- lelive leli, e-- Mngayi cwalitfola

e--- the live[356] this one, e-- Mngwazi tfola'd

ngebungwazi.

357 bungwazi — the practice of being a skilled warrior; the practice of being a distinguished warrior especially because of having shown bravery at war or having killed many people at war; etc.

358 inkhosi — (See note 22 (Book I))

359 sikela'd — from "sikela" (cut something for; divide something for; mark limits for; demarcate something for; etc)

360 ingwazi — a person who has shown bungwazi (See note 357 above)

361 kugwaza — the practice of stabbing; the practice of killing with a spear; etc.

362 kaHhohho — (See note 71 (Book I))

363 Matsamo — (See note 73 (Book I))

364 Wen' weluhlanga — literally, "you of the reed", a popular phrase used to address every Swazi. It can also be used to express a similar sense(s) as Wena Wekunene (See note 139 (Book I))

609 it because of bungwazi[357].

1 mnh.
mnh.

6 Ngebungwazi-ke, inkhosi-ke yase
Because of bungwazi then the inkhosi[358] then
iyamsikela-ke, seyimnika lelive-ke,
sikela'd[359] him the live and offered it to him.

1 mnh
mnh.

6 kutsiwa 'uyingwazi wena' Zang'
it was said 'you are an ingwazi[360], you.' He never tfola'd
asalitfole ngalokunye. Ngati kutsi
it by any other means. I know that he tfola'd
walitfola ngekugwaza-nje.
it by kugwaza[361] only.

1 A-- a-- abesukaphi lom-- loMngayi?
Wh--where was he coming from th-- this Mngayi?

6 Abesuka kaHhohho,
He was coming from kaHhohho[362]

1 esuka kaHhohho.
He was from kaHhohho.

6 kuMatsamo.
from Matsamo[363] area.

1 kuMatsamo?
from Matsamo.

6 nhenhe.
nhenhe (Yes).

1 Wen' weluhlanga. e-- uma afika lapha
Wen' weluhlanga[364]. e--when he arrived here,
loMngayi wasowunikwa lesiganga
this Mngayi, he was then offered this siganga[365]
yinkhosi?

365 Siganga — a singular form of the word tiganga (see note 45 (Book I))

366 vela'd — (see note 9 (Book I))

367 wo — another way of saying "I see"

by the inkhosi.

6 wase unikwa yinkhosi.
He was then offered by the inkhosi.

1 Sekuyasuka lapho-ke sekulandzela
Then from there what happened

kanjani-ke?
next?

6 e-- Soku -- Sowuyafa-ke loMngayi.
e-- then -- then he died, this Mngayi.

1 Sekuvela bani emvakwakhe?
Who then vela'd[366] after him?

6 Sekuvela u-- babe-ke, lositalako-ke
It then vela'd babe, the one who begot

tsine-ke, Sikhulu.
us, Sikhulu.

1 ligama lakhe, ungubani?
His name, who is he?

6 nguSikhulu.
He is Sikhulu.

1 nguSikhulu, (bakhuluma kanye kanye)
He is Sikhulu, (both speak at once)

6 nhenhe.
nhenhe.

1 Shongwe?
Shongwe?

6 nguSikhulu Shongwe.
He is Sikhulu Shongwe.

1 wo.
wo.[367]

6 nhenhe.
nhenhe

1 Sekuyachubeka-ke, sekuphindze kuvela

368 namuhla — today; the present time; the time in which we live; nowadays; etc.

369 umphatsi — a person who is in charge of or who controls something; a manager; etc.

370 bukhosi — (see note 39 (Book I))

371 ngemuva — at the back; behind; the place one has left; etc

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

625

It continued then and who velá'd
bani-ke?
again?

6 Sekuvela-ke Hhabela.
It then velá'd Hhabela.

1 Sekuvela Hhabela?
It then velá'd Hhabela?

6 nhenhe.
nhenhe

1 Sekuyachubeka sekuvela ba--- sekunamuhla?
It continued again and who velá'd --- it is namuhla[368]?

6 Sekulamuhla-nje ku--ku--(bakhuluma
It is then namuhla --- (both speak at
kanye kanye)
the same time)

1 Wen' wekunene. Lemuva kubabe,
Wen' wekunene. Back to the time of babe
Mngayi, (bakhulumela phansi sakubutana.
Mngayi, (they kind of question each other in low tones.
sekuvakala lona bekalandza tsi: "cha, lom---
Then the recent interviewee says: "No, th---
abengumphatsi[369] lowo.") Lemuva
he was an umphatsi that one") There back to
kuMngayi ngesikhatsi inkhosi imtfumela
Mngayi's time when the inkhosi sent
ngala, kwakukubani bukhosi ngale
him this side, who was the bukhosi[370] that
ngemuva? Lebukhosini, kuleso sikhatsi?
side ngemuva[371]? There at the ebukhosini[372] at that time?

6 Angati-ke leke. (kukhona lotsi:
I don't know there. (some-one says: "is
nguMbandzeni.") Babe --- abekunguMbandzeni.

373 indlu — (see note 34 (Book I))

374 lencane — a small one; a little; a young one; a junior one (by order of birth, status or rank); etc

375 hlanganá'd — from "hlangana" (meet with; come to (e.g. some-one); join; come to one point; etc)

Mbandzeni") They -- It was Mbandzeni.

1 Kwakungu Mbandzeni. Wen' wekunene.
It was Mbandzeni. Wena Wekunene.
(Kuvakala livi lemlumbi) e --- (Sowulungisa
(there is a white man's voice) e --- (he clears
livi) Akeni ---
his throat) ---

2 wafika wahlala ---
he came and stayed ---

1 a-- angubani yena?
wh-- who was his name?

2 KunguMngayi.
He was Mngayi.

1 Mngayi. (Kukhona lolungisa livi) -- e ---
Mngayi. (some-one clearing his throat) e ---
abekuphi yena, loMngayi?
where was he, this Mngayi?

2 ka-- kalthohho,
at -- at Kalthohho.

1 esuka kalthohho.
He was from kalthohho.

2 ayindlu lencane, indlu-nje yebukhosi
He was an indlu[373] lencane[374], just an indlu of
(kukhona lokhwehlelako) abe -- bukhona
bukhosi (some-one coughs) which was --- was
la.
here.

1 u-- waya le ebukhosini. u-- uze--
He -- went there to the ebukhosini. He ---
wa-- wenteka njani masahlangana
what did he do when he hlanganá'd[375]
nebukhosi?

376 Kubutseka — the practice of becoming a member of a certain libutfo.

377 enkhosini — literally "at the King". The other senses are: with the King; at the King's place; etc.

378 nika'd — from "nika" (give; offer; order some-one to go to or offer service to; etc.)

379 sikela — (see note 359)

380 indzawo — (see note 32 (Book I))

643 with the bukhosi.

2 wahlangana nebukhosi ngekubutseka.
He hlangana'd with the bukhosi by Kubutseka[376]

1 mnhi.
mnhi.

2 Asabutsekile-ke, wahlal' enkhosini.
After he had butseka'd, he then stayed at the

Masesuk' enkhosini, sowutawuhlala
enkhosini[377]. When he left enkhosini, he then

lapha KuMadlenya.
came to stay here at KaMadlenya.

1 mnh.
mnh.

2 e-- inkhosi-ke seyimnika e-- Luguba
e--- the inkhosi then nika'd[378] him e--- Luguba

Dlamini, waseMphumakudze kub'
Dlamini of Mphumakudze area to come

atotjela Mngayi kutsi kam --- atotjela--
and tell Mngayi that --- to come and tell---

1 (uyamkhumbuta utsi: "Madlenya")
(reminds him that: "Madlenya")

2 Madlenya kutsi: "nay' ingwazi yami,
Madlenya that: "Here is an ingwazi of mine,

yisikelen' indzawo laph', i--- itawuhlala
You people should sikela[379] him an indzawo[380]

nawe khona."
where he will stay with you."

1 mnh.
mnh.

2 nhenhe. Uma asuka lapho-ke, base
nhenhe. When they left there, they then

bayatfutsa-ke le ngesheya. Sebayawela.

381 tfutsa'd — from "tfutsa" meaning to leave the homestead where one had been staying taking all his/her possessions to a new homestead or new place; or, according to Rycroft, D.K., to convey, transport; move house or dwelling place. (Rycroft, D.K., Concise SiSwati Dictionary (1981) p. 98)

382 timphi — (see note 226 (Book II))

383 lijiva — a bangle; a bracelet

384 emfuleni — in the river; by the river; etc.

385 imphi — (see note 93 (Book I))

386 kaNgwane — (see note 94 (Book I))

tfutsa'd[381] from that place.

1 mnh.
mnh.

2 Kutsi nasebawele Lusutfu, ngoba kwaku-
Then when they had crossed the USuthu River,
selive lesikhatsi setimphi, sowushiya
because it was still a live of timphi[382], he then
lijiva laph' emfuleni, LoMngayi. Kukhon'
lijiva[383] there emfuleni[384], this Mngayi. Then
imphi-ke yayita futsi, ngingati-ke
there was an imphi[385] which was coming again, but
kutsi yayiyawuhlaselaphi yona, yase itsi:
I don't know where it was going to attack. The
"awu, Mngayi sewuwele —"
imphi then said: "Ow, Mngayi has crossed —"

1 Iyakuphi lemphi?
Where did the imphi belong to?

2 Iphuma kaNgwane futsi.
It was coming from kaNgwane[386] again.

1 mnhi.
mnhi.

2 "Sowuwele Mngayi ngabe sisewela.
"Mngayi has crossed, we need not cross. Let
Asibuyel' emuva tsine." Sebabuyel'
us retreat." Then they went
emuva-ke,
back

1 mnh.
mnh.

2 ngoba loMngayi abengumuntfu lowesabeka
because this Mngayi was a person who was
kakhulu.

387 ngenad — (see note 95 (Book I))

most feared.

1 mnh.

mnh.

2 Was' uyangena-ke kulelive-ke, uyahlala-ke

Then he ngenad[387] in this live and he stayed

e--- lapha ngenhla. Ngale ngenhla kwakhe

e--- there up country. And beyond him was

kuba ngukugubha. Ngalapha nguMadlenya.

kuguba. This side it was Madlenya.

1 mnhi.

mnhi.

2 Ubaphakatsi kwaletikhulu

Madlenya was in between the these chiefs

1 Wen' wekunene, akesibone-ke babe.

Wena Wekunene. Let us see then babe.

(Uvakala ahumusha: "He is just explaining

(heard interpreting: "Uchaza lokwekutsi ---"

that ---") --- chubeka, babe, usal'

Go on babe, just continue and

uchuba-nje uchuba ukwente kube

make it one if you can afford

kunye mangabe ungakhona lawukhona

to where you can so that we can

khona sitekuva (kukhona lokhwehlelako)

hear (Some-one coughs).

2 ngisema lapho.

I stop there.

1 (Uvakala ahumusha atsi: "He is just stopping ---"

(heard interpreting that: "Utsi uyema ---")

Lendzawo, usho kutsi, Wena Wekunene,

This indzawo, you mean Wena Wekunene

yayiyindzawo yakabani kucala?

388 suka'd — (see note 298)

it was whose indzawo at first?

2 yaKaMadlenya.

It was of KaMadlenya.

1 yayiyindzawo yaKaMadlenya?

It was an indzawo of KaMadlenya?

2 mnh.

mnh

1 mnh.--- sikhatsi laba baKaShongwe

mnh.--- when these baKaShongwe were

ba-nikwa lendzawo, kwakungubani

offered this indzawo, who was the chief

sikhulu salaba baKaMadlenya?

of these people of KaMadlenya?

2 Kwakunguye Madlenya.

It was him, Madlenya.

1 Kwakunguye Madlenya?

It was him Madlenya.

2 nhenhe.

nhenhe

1 mnhi. e--- lo--- loMngayi konje usho

mnhi e--- this--- this Mngayi by the way

kutti kusuka yena abenguwa---

you mean that he was of --- of

nguwaliphi si--- kulaba baKaShongwe?

which ch--- in these baKaShongwe?

Abenguwa--- ngu--anguwabaphi? Esuka

He was of --- he was of which people? He sukad 388

kubaphi?

from which people?

2 Usuka ku--- kuMatsamo.

He sukad from --- from Matsamo.

3 Usuka kuMatsamo phela KaHhohho (kukhona

389 phela — (see note 137 (Book I))

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

391 kuMatsamo — literally: "in Matsamo". It could mean: younger by age compared to Matsamo; is a child of Matsamo.

He sukád from Matsamo phela[389] at kaHhohho.
lomunye lotsi: "kuMatsamo".
(some-one says: "from Matsamo")

1 Hg--ngumntfwana khe loMatsamo?
It--- it is his umntfwana[390], this Matsamo?

3 nhenhe.
nhenhe.

1 ngumntfwana ku Matsamo.
It is an umntfwana kuMatsamo.[391]

8 mnhi
mnhi.

1 kaHhohho?
at kaHhohho?

3 kaHhohho. (kukhona lomunye lovumako,
at kaHhohho. (some-one else also agrees
utsi: "nhenhe.". Sekuvakala livi lemlumbi
saying: "nhenhe". A white man's voice is heard saying
lelingatsi litsi: "Mashobeni")
something like: "Mashobeni")

1 kuphi, laph' eMashobeni?
where about the Mashobeni area?

7 phambili, phambili-ke --- (bakhuluma
Beyond, it is beyond that --- (they both
kanye kanye)
speak at the same time)

1 phambili kweMashobeni?
Beyond the Mashobeni area?

7 nawuchamuka ngalapha wendlul'
When you are coming from this direction, you
eMashobeni bes' uyakhona.
pass Mashobeni and then go there.

1 mnh. e---i--ingakhumbukala yini len---

392 uMnumzane — (see note 80 (Book I))

393 sibongo — (see note 60 (Book I))

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

395 tibongo — (see note 157 (Book II))

mnh. Can it be remembered th ---
ingakhumbululeka --- khumbuleka yini
can it be remembered --- this indzawo
lendzawo lena lapha babekhona laba
the one in which they were (living) these
bakaShongwe ngale kaHhohho, kutsi
bakaShongwe there at kaHhohho that it
kukuphi lipama lakhona, kuleso
is where, its name, in that siganga
siganga sakhona?
of that place?

7 Awu, asitati ngoba natsi sikhulele
Ow, we don't know them because we grew
la. Sitalelwe la.
up here. We were born here.

1 e --- lo--lo Mnumzane Mngayi nguyiphi
e --- this --- this uMnumzane[392] Mngayi, which was
lemph' abeyilwa yena? (Kuphela
this imphi which he was fighting himself? (end
kuhlangotsi lwekucala lwetape". Lolu lolulandzelako
of side A of the tape. The following is
sengelwesibili)
from side B)

--- kutsi kodwa sibongo lesinye kodwa
--that it is another sibongo[393] but they don't
abatsatsani ngoba cishe sinye, ngutiphi
tsatsana[394] because it is almost one, which
leto tibongo?
are those tibongo[395]?

7 Letibongo, wen' wekunene, tehlukana kanje,
These tibongo, wena wekunene, differ in this manner,
sesitsatsana-nje, tehlukana kanje:

396 bakaMadvonsela — people of the Madvonsela clan name or surname.

397 bakhona — are present; still living; are of the same surname as us (bakaGamedze); etc.

398 tinanatelo — (See note 173 (Book II))

399 tfungelana — can be used in various senses such as marry each other without observing the customs such as animals do.

400 lunga — be right; be acceptable; be according to the expectations of (e.g. society); be moral; etc

401 Kutfungelana — (see note 399)

now that we tsatsana, they differed in this manner:
besingatsatsani nebakaMadvonsela;
we did not tsatsana with the bakaMadvonsela[396]
1 bakaMadvonsela.
the bakaMadvonsela.
7 besingatsatsani nebakaGamedze; (Kukhona
We did not tsatsana with the bakaGamedze; (Some-one
lohlebako utsi: "nebakaSikhondze") besingatsatsani
whispers saying: "and the bakaSikhondze") we did not
nebakaSikhondze (Kukhona lokhwehlelako)
tsatsana with the bakaSikhondze (some-one coughs)
bakhona labo. Netinanatelo (ukhulumela
Those are bakhona[397]. Even the tinanatelo[398] (speaks
phansi utsi: "ngu-- ba-- bangu "four" bona
in low tone saying: "are--- they--- they are four, them,
lesingatsatsani, ufane ng-- ngilibele naku,
the ones with whom we dont tsatsana. I've just forgotten this,
1 mnh.
mnh.
7 besingatsatsani). Awuboni nyalo
we did not tsatsana) But now we
sesiyatfungelana kantsi lapha sivele
tfungelana[399] yet when we vela'd us, we
tsine sakhandza kungalungi (Bayahleka,
found that it did not lunga[400] (They laugh because
bahlekiswa ligama lekutfungelana. Lomunye
of the word "Kutfungelana"[401] Another one is
wakala atsi: "---lokutfungelana." Bayahleka.
heard saying: "---this kutfungelana." They laugh
lomunye sewutsi: "cha, kulungile." Bayachubeka
again. One of them says: "No, it is alright." They laugh
bayahleka. Lomunye sewutsi: "ungayivuli lentfo

402 sinanatelo — singular form of tinanatelo (see note 398).

403 KaMgcamphalala — of the people of bakaMgcamphalala (see note 265 (Book II))

404 hlangana — become one with another "sinanatelo" e.g. with that of the bakaShongwe.

405. ngekutsini — by saying what; how; in what way; etc.

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

721 once more. Then another one again is heard saying
yakho ngoba besisayifuna lentfo,
do not switch on your thing (the tape) because we
sisayiyaluka.
were still looking for the thing (the answer), we are still
1 mnh. e-- awubabale futsi babe baze
searching for it. mnh. e--- can you count them
bafike kulaba besine, utsi ngubaphi,
again babe until they reach the fourth sibongo. You
labangatsatsani nalaba bakaShongwe?
say which are these, those who do not tsatsana with these bakaShongwe?
7 BakaGamedze;
it is the bakaGamedze;
1 BakaGamedze?
the bakaGamedze?
7 nhenhe. BakaSikhondze; bakaMadvonsela;
nhenhe, then the bakaSikhondze; the bakaMadvonsela;
bakaMgcamphalala. (Kuvakala livi lemlumbi,
and the bakaMgcamphalala. (A white man's voice is heard
ukhuluma ngebakaMgcamphalala.)
mentioning something about the bakaMgcamphalala.)
1 Lesane-- si--- si-- sinanatelo[402] sakaMgcamphalala[403]
The ... si -- si-- sinanatelo of KaMgcamphalala
konje utsi sitsini, sihlangana
by the way you say how do you say it, it
ngekutsini? Nasesita---
hlangana[404] ngekutsini[405]? When it ---
7 Angati kulabadzala, ngikhandze ku-- ku--
I don't know from the labadzala[406], I found it (the
kushiwo njalo mine. (Kukhona lovakala
sinanatelo) being said that way. (Some-one is heard
atsi: "Kusangatsi Mgcamphalala; Shongwe".)

407 gucula — turn around; turn over or inside out; change something; alter something; etc.

408 wendlunkhulu — "of the principal hut or house"

409 tungeletelá'd — from "tungeletela" which means: surround; encircle; hem (something) in; go round something; etc.

410 kaShongwe — of the people of bakaShongwe.

411 noma — or; whether; even if; etc.

412 likhaya — a home; a homestead; etc

saying: it seems "Ngcamphalala; Shongwe")

1 Ngiva Ngcamphalala; Shongwe?
I hear Ngcamphalala; Shongwe?

7 Sebayagucula lapha kutsi Shongwe.
They now gucula[407] here by saying Shongwe.

(Kutsikameta umsindvo we"tape") --- tsiwa:
(There's noise from the tape) --- it is said:

Mcusu; wendlunkhulu, kulaba
Mcusu; wendlunkhulu[408], with these

1 --- bakhile laba bakaShongwe, ngabe
--- they have built these bakaShongwe, are there

kukhona yini tikhulu --- ngutiphi tikhulu
some chiefs --- which are the chiefs who

letitungeletele lendzawo yakaShongwe, sitsi
have tungeletelá'd[409] this indzawo of kaShongwe[410], chiefs

masiticala sitibala ngasinye noma ta---
whom when we count "one" by one noma[411] ---

takhandzakala lapha tikhanduwa ngulaba
they were found here by these bakaShongwe

bakaShongwe noma tifike labakaShongwe
noma they came and found the

sebala. Uma singacala-nje, sicale sitsi,
bakaShongwe already here. If we can only begin and

sihambe size sitohlangana la. Ake
begin like this and proceed until we reach

sicale ngalapha-ke, ngusiphi?
this point. Let's begin this side then, which chief?

7 Awu, ngaphandle kwal---
Ow, apart from th ---

1 Labatungelete le-le-- lelikhaya lakaSho---
The ones who have tungeletelá'd th-- this likhaya[412]

(kukhona lomemetako utsi: "NguMamba!")

413 ba--- — the word is incomplete. The speaker got disturbed while he was still speaking. When complete, the word should be "babe" (see note 266 (Boo II))

414 bakaM--- — again this is an incomplete word which the speaker decided to drop incomplete because it was not the word he intended to use. The complete one is baka Mamba.

415 Ngcamphalala — place of the people of baka Ngcamphalala; place where there is a Ngcamphalala chief; etc

416 fika — come to an area; arrive; reach; etc.

of kaShongwe: (some-one shouting: "it is Mamba!")

1 LoMamba u ---, kahleke ba --, loMamba
This Mamba he ---, excuse us ba --[413] this Mamba
ngabe ngulo wakhanduwa lapha bakaShongwe
was he one who was found here by the bakaShongwe
noma ukhandze laba bakaShongwe la?
or he found these baka Shongwe here?

7 BakaM --- bakaShongwe bakhandza Mamba.
The bakaM[414] --- the baka Shongwe found Mamba.

1 bakaShongwe bakhandze Mamba?
The bakaShongwe found Mamba?

7 iya.
iya (Yes).

1 ese kuyehla, sekuba ngubani?
And then down here, it is which chief?

~~7 BakaMa --- bakaShongwe bakhandza~~
~~The bakaMa --- the bakaShongwe found~~
~~Mamba~~
~~Mamba~~

~~1 bakaShongwe bakhandze Mamba?~~
~~The bakaShongwe found Mamba?~~

~~7 iya~~
~~iya~~

~~1 ese kuyehla sekuba ngubani?~~

7 Ngcamphalala la (kukhona lomunye futsi losho njalo)
It is the Ngcamphalala[415] here (some-one also supports him)

1 U -- bafike njani, ngubaphi labafike
He -- how did they fika[416], which people njani?

417 fika'd — (see note 416 above) Note that this one has been deliberately made to assume a past tense by fixing the "-d" ending.

418 beSutfu — (See note 17 (Book I)).

419 emakhandzambili — (see note 282 (Book II))

420 badzala — are old; are the first ones (or among) in the area; etc.

421 kucala — first; early; in the beginning; etc.

422 bakaMkhweli — people of the Mkhweli surname or clan name; people of the Mkhweli area; community or chieftancy; people who are under Mkhweli; etc.

fika'd[417] and how?

7 Hhawu, bakaNgcamphalala phela beSutfu,
Ow, the bakaNgcamphalala phela are the beSutfu[418],
makhandzambili.
they are emakhandzambili[419].

1 bakaNgcamphalala ngemakhandzambili?
The bakaNgcamphalala are emakhandzambili?

7 badzala, nhenhe.
They are badzala[420], yes.

1 Sekuyachubeka-ke?
It continues and then?

7 bakaGamedze.
It is the bakaGamedze.

1 bakaGamedze. Bona-ke kunjani?
the bakaGamedze. And how about them?

7 Bafike kucala.
They came kucala[421]

1 bafike kucala.
They came kucala.

7 e--- (kukhona lotama kumkhumbuta
e--- (some-one attempts to remind him by
utsi: "eSinceni." Lomunye sewutsi: "cha,
saying: "at Sinceni." Another one says: "No, they haven't
basengakafi--- uya le.") Sengulaba
reached--- he's going this way.") Then it is these
bakaMkhweli.
bakaMkhweli[422]

1 bakaMkhweli, (bakhuluma kanye kanye)
the bakaMkhweli, (they speak at the same time)
bakaBlamini?
the bakaBlamini?

7 nhenhe, badzala.

423 Mkhweli — (see baka Mkhweli (note 422))

424 Bulunga — a name of an area

425 kaGamedze — (at) Gamedze sibongo.

426 baka Phunga — people of the kaPhunga area; people who belong to kaPhunga area

nhenhe, they are badzala.

1 badzala?
they are badzala?

7 nhenhe Mkhweli ku Bulunga badzala.
nhenhe. Mkhweli[423] in Bulunga[424], they are badzala.

1 Mkhweli ka-- ka-- kabani sibongo sakhona?
Mkhweli at -- at who, the sibongo of there?

7 kaGamedze (kukhona labanye labasho kanye naye)
at kaGamedze[425] (others too say along with him)

1 bakaGamedze?
They are of Gamedze sibongo?

7 nhenhe.
nhenhe.

1 badzala nabo?
They too, are badzala?

7 nhenhe.
nhenhe.

1 Sekubuya-ke?
coming this direction then?

7 Lapha-ke sebadzala lapha bakaPhunga
Here then, they are badzala here, the bakaPhunga[426].
(kukhona lotsi: "Lugugu")
(Someone says: "Lugugu")

1 ESinceni, bakabani sibongo sabo?
at Sinceni, they are of which sibongo, the sibongo of theirs?

7 BakaDlamini
They are of Dlamini sibongo.

1 BakaDlamini
They are of Dlamini.

7 e-- sekuyajika-ke, sekuba kuseNceka.

427 Nceka — a name of a place.

428 banyalo — are of now; of recent times; of the times we are living in; are new (comers); etc.

429 nyalo — now; just recently; the present time; etc.

430 baseNceka — people of Nceka place, community or chieftancy.

431 mnh — another way of saying "I see."

432 umuti — (see note 191 (Book II))

433 menyetwá'd — (see note 101 (Book I))

427

c--- turning this way now, it is at Nceka.

1 Sekuba seNceka, bakabani ---

It is at Nceka. They are of which Sibongo ---

7 eNceka-ke, bafike muva-ke bona (laba

At Nceka then, they (the Nceka people) arrived later them

labanye bati: "banyalo, bafika nyalo).

(the others say: "They are banyalo,[428] they have came nyalo[429]).

1 wo, baseNceka bafike muva kunebakaShongwe?

Oh, the baseNceka[430] came later than the bakaShongwe?

7 nhenhe.

nhenhe.

1 Bakabani sibongo sabo labaseNceka?

Which is the sibongo of theirs these baseNceka?

7 bakaBlamini.

They are of the Blaminiso sibongo.

1 bakaBlamini?

They are of Blamini sibongo?

7 nhenhe, nguNtamo, phela.

nhenhe. It is Ntamo, phela.

1 mnh.

mnh.[431]

7 Nawakhiwa lowo muti, kwamenyetwa

When that umuti[432] was built, these were

laba, labangubona bayosita kwakha

menyetwá'd[433], the ones who helped when that

lowa muti.

umuti was built.

1 mnh. (uwakala ahumusha atsi: "--except

mnh (heard interpreting as follows: --- ngaphandle

one chief there ---) Laba bakaShongwe

kwesikhulu sinye lapha ---) These bakaShongwe,

ngesikhatsi bafika kulomango, babekhona

434 umango — according to Rycroft, this could mean: an uphill route; a steep ascent; a country and its rulers. Rycroft D.K, Concise SiSwati Dictionary (J.L. van Schaik, Pretoria, 1981, p61). The word could also mean an area, place or territory and people.

435 nhi — a word often used when one has been thinking but could not find an answer or solution to a problem.

436 Silomo — (see note 82 (Book I))

437 Ingwazi — (see note 360)

when they came to this umango[434], were there people
yini bantfu lebabakhandza khona (kukhona
they found here (some-one coughs), other
lose akhwehlela) labanye noma ngulaba
people, whether it is these baka Gamedze
bakaGamedze noma ngubaphi (uyachubeka
or which-ever people (the one who coughed
nekukhwehlela, alungise nelivi futsi)?
continues and he further clears his throat)?

7 nhi, angikhumbuli. (kukhona longatsi
nhi[435], I don't remember. (some-one seems to be
utsi: "bakhandza Gamedze")
saying: "they found Gamedze")

1 bakhandza Gamedze. (usachubeka
They found Gamedze. (The man who coughs
lolokhwehlelako aphindze alungise nelivi.
continues and also clears his throat. The
Maye lolobutako uvakala asahumusha, atsi:
interviewer is then heard interpreting, saying:
"They found the Gamedzes---") e---
"Bakhandza bakaGamedze---") e--- is there
kukhona yini lokungakhumbukala
anything which may be remembered about the
ngaloMnuzane Mngayi mhlawumbe lokungase
uMnumzane Mngayi perhaps that which may be
kwatiwe ngesikhatsi sakh' asaphila? Noma
known during his time when he was still alive, whether
abesilomo noma abenjani?
he was a silomo[436] or what?

6 Mngayi abesi--si silomo, ayingwazi phela.
Mngayi was a silomo, he was an ingwazi[437], phela.

1 A--awusho, utsi phela ubale-nje kubala

438 bala — count; list; enumerate; recite; etc.

439 Bonga — express gratitude; say onés surname to express gratitude; praise some-one; recite onés praises; etc.

440 Gambuta — recite (e.g. onés praises) continuously; say without pausing; etc.

441 NKomo — cow; cattle.

442 phindela — do something again for; repeat something for; etc.

443 kaNgwambu — (at) the place of Ngwambu; (at) the home of Ngwambu; etc.

444 thola'd — (see note 319)

445 Siphundu — occiput, back of head (Rycroft D.K., Op. cit, p.83)

446 mphece — something that has folds or that has been folded.

447 hlaba'd — from "hlaba" (pierce; stab; slaughter; kill; etc.)

can -- can you recite or just bala[438]
noma ubala tibongo takhe. (kukhona
his tibongo (There is some-one who is heard
lovakala atsi: "wo, kibale."
saying "oh, bala them."
6 Ayi -- ayi -- ayingwazi
He was -- was -- was an ingwazi.
1 (Basho kanye kanye batsi: "Awu -- mbonge!
(the group of informants is heard saying: "Bonga[439]
Awumgambute.")
him! Gambuta[440] him.")
6 (Sewuyambonga) Akungu: "NKomo zababe
(reciting) He was: "NKomo[441] of babe
zamane zamphindela, zathi nasikaNgwambu
which only phindela[442] him, and when they were at
zamthol' uHolongwan' esiphundu, umabonwa
kaNgwambu[443], they thola'd[444] Holongwane at Siphundu[445], one
ngu Ngwane. Indlebe zimphece, zikhawul'
was was seen by Ngwane. The one whose ears were mphece[446],
entanyeni. Ufike kubesutfu wahlaba,
they (ears) reach the neck. You arrived among the besutfu
wefika kaSoshangane wahlaba. Uhlabela
and you hlaba'd[447]. You arrived at kaSoshangane[448] and you
amakhosikhosi onkh -- onkhona."
hlaba'd. You hlaba'd for many kings almost all of them."
1 Umbo -- abebongwa -- njob' anetibongo-
You bonga -- he was bongwa'd[449] -- as he has tibongo,
-nje abe atiwa ngekutsi abesebentani?
he was known that he was sebenta'ing[450] what?
6 Abeyingwazi.
He was an ingwazi.
1 mmh. (Uvakala ahumusha atsi "He was a

448 kaSoshangane — the home, land, place, country or territory of Soshangane, etc.

449 bongwá'd — from "bongwa" (the practice of bongá'ing some-one (see bonga (note 439))

450 sebentáing — (see note 201 (Book II)) Note that the word has been made to assume a past continuous tense by fixing the "ing" ending.

451 tilomo — plural form of silomo (see note 83 (Book I))

452 phumá'd — (see note 108 (Book I))

553 eShowe — a name of an area

554 lichawe — one who has shown buchawe (see note 147 (Book I))

555 ungani — the word implies that the fact that it was done before shows that it was the intention (the "aim")

mnh. (heard interpreting saying: "Abenesibindzi brave ---") Njengoba laba bakaShongwe --- ") As these bakaShongwe were also nabo banikwa lendzawo ngeku --- njoba offered this indzawo --- as we hear siva kutsi babetilomo, kwakuyintfo that they were tilomo,[451] was it a thing which yini leyayichelile yayentiwa bukhosi? was common which was being done by the bukhosi?

6 Ayentiwa bukhosi bakaNgwane ba --- It was being done by the bukhosi of kaNgwane --- iphume se --- inkhosi imphi iyahlasela it phumá'd[452] --- the inkhosi, the imphi went to le, eShowe. attack there, at eShowe[453].

1 Sengisho kutsi kwaku --- kwakungiyona I mean that was it --- was the aim of the nhloso yini yebukhosi kutsi lolichawe bukhosi that the one who was lichawe[454] there le ese unikwa indzawo, lolichawe should be offered an indzawo and another one sowunikwa ~~sowunikwa~~ indzawo. kwaku- who also became lichawe there should be given an -ngiyona nhloso yayentiwa kuleso sikhatsi? indzawo? Was it an aim that was done during then?

6 Ayentiwa, asati phela, kungabe --- It was done, we don't know --- ungani naku bayenta phela. 'sin' ungani[555] here it is they did it (the "aim"). We were asingekho natsi asingakatalwa. Asingekho not there too, we were still not born. We were not netiswini. (kukhona lotsi: lokukhanya

556 etiswini — (in the) stomachs; (in) wombs; etc

557 sikelwa'd — from "sikelwa" (have something cut for you.)

558 lihawu — a shield

559 sikela — cut for (compare with note 557)

560 tsatfwa'd — from "tsatfwa" (be taken; be usurped; be alienated; etc.

561 labamhlophe — the white people (see belumbi (note 154 Book II))

562 hlephula'd — from "hlephula" (break off; tear off; cut off; etc)

even in etiswini[556]: (Some-one saying "The one
kutsi unenhlanhla abevel' anikwa
who was fortunate was offered an indzawo
indzawo." Lomunye utsi "mnh." Lomunye
Another one says: "mnh". Somebody else again
futsi utsi: "Asikelwe lihawu, phela". Lomunye
says: "He was sikelwa'd[557] a lihawu[558], phela." Some-one
futsi utsi: "Bamsikela lihawu". Bonkhe
once more says: "They sikela[559] him lihawu." Then they
bakhuluma ngemavi laphansi).
speak in low tones)

1 (Uvakala ahumusha, atsi: "It was a
(heard interpreting, saying: "kwakuvame---")
usu---") e--- njoba laba bakaShongwe
e--- as these bakaShongwe were offered
banikwa lendzawo, banikwa bakaGamedze,
this indzawo by the bakaGamedze, could
ngabe ikhona yin' indzawo lenye
there be any other indzawo which has been
lese itsatfwe noma yatsatfwa ngulabamhlophe
tsatfwa'd[560] either by the labamhlophe[561], an
le--le--yase ihlephula lomango wawunikwe
indzawo which then hlephula'd[562] this umango
bakaShongwe? (Kukhona lotsi "mnhi.")
which had been offered to the bakaShongwe (some-one saying "mnhi.")

8 Ikhona mphela. Ikhona.
Indeed, there is. There is.

1 Nguyiphi?
Which is it?

8 Nansi. Sesikuyo, i--i-- isemabaleni-nje
Here it is. We are now in it. It-- it-- is just at
(Kukhona labanye labavakala bakhuluma kanye

563 emabaleni — plural form of ebaleni meaning "in the yard".

564 ludalada — literally, "a wire". A boundary; the limits; a line of demarcation; fence; etc.

565 phatfwa'd — from "phatfwa" (be administered; be controlled; be under the rule of; etc)

566 tsatsa'd — (see note 560)

567 lipulazi — one of the borrowed (loan) words in the Swazi language. It is borrowed from Afrikaans (plaas) and its English equivalent would be a farm.

568 laka Gadlaza — of Gadlaza; one which belongs to Gadlaza; etc

569 Mvangatini — a name of a place

570 bekunene — a word used to express the same idea (but in a plural form this time) as (wena) wekunene (see note 1 (Book I))

571 phansi — down; on the ground; below

572 celela'd — from "celela" (ask for; seek

emabaleni[563]. (Others are heard speaking as
naye: Lomunye uvakala atsi: "nalu ludalada-
he speaks (supporting him). One of them is heard saying:
-nje, nalu ludalada la")
"Here is a ludalada[564] just here, here it is")

1 K--- ng--- le-lendzawo le-phetfwe
It--- it--- is the indzawo which is
ngubani?
phatfwa'd[565] by who?

8 ng-- (Sowulungisa livi) le-phetfwe ng---
It---(then he clears his throat) is the one which is under---

1 Cha, sengisho u-- lom-- lom--- lowayitsatsa.
No, I mean the one who... who... tsatsa'd[566] it.

8 wo, ngu Gadlaza. Kantsi kwacala kuLondela.
Oh, it is Gadlaza, but the first to tsatsa it was Londela.

1 uyatsi -- ngulendzawo lelebatsi lipulazi
He usually says --- is it the indzawo which they
laka Gadlaza?
call a lipulazi[567] laka Gadlaza?

8 nhenhe. (Lomunye uyamvumela utsi: "eMvangatini")
nhenhe (Some-one agrees with him saying: "at Mvangatini[569]")

1 eMvangatini
at Mvangatini.

8 Abengakoni lutfo-ke bekunene-ke e--
He had not done any wrong bekunene[570] e--,

Lungcwazu ngoba ule phansi, abecelele
Lungwazu, because he is there phansi[571]. He had only celela'd[572]
tinkhomo yena, wesuka le eGunduwini
his cattle. He left there at eGunduwini in Siduokoduo
eSiduokoduo, angumfana. Ueta la watawucela-
while he was still umfana[573] and he came here to
-ke luhlonga tinkhomo kuts' utawudlisa

consent to do something; ask for permission; etc)

573 umfana — boy; still young; a child; etc.

574 luhlonga — a special type of grass good for livestock.

575 Sihlutse — a place found somewhere between Lavumisa and Mhlangano.

576 dzabula'd — (see note 562)

577 bodalada — plural form of "ludalada" (see note 564)

578 sika's — from "sika" (cut; cut through; pass through; etc)

579 bekunene — the sense in which this word has been used now refers to the whites or "belumbi" (see note 154 (Book II))

580 tsatsatsatsa'd — from "tsatsatsatsa" (take bit by bit; take piece by piece; take gradually; etc)

celela his cattle luhlonga[574] where he could graze
tinkhomo. Wabona--, angati lapha nasekusuka
his cattle. He saw--- I don't know when that one,
lowa ekufeni kwaLungwazi, lowa weSihlutse
after the death of Lungwazi, that one of Sihlutse[575],
umsa kaLondela, asalidzabula alifaka
the son of Londela, dzabula'd[576] it and then erected
bodalada lapha.
bodalada[577] here.

1 mnh. (kukhona lokhwehlelako)
mnh. (some-one coughing)

8 Angati-ke lomusa kaLondela sowulinika
Then I don't know how the son of Londela
Gadlaza kanjani, loselu--lisika la
offered it to Gadlaza now that it sika's[578] here
umphakatsi-nje usekhatsi, ngadaladi.
through the umphakatsi. The umphakatsi is now in between 'cos of ludalada.

1 Awukhawule babe. (Uvakala ahumusha
Can you pause, babe. (heard interpreting saying:
atsi: "There is a p---") e-- ngabe
"kune---") e-- do they know, these
bayati yini bakaShongwe kutsi bona
bakaShongwe, how these bekunene[579] tsatsatsatsa'd[580]
laba bekunene balitsatsatsatse nyani noma
it or they were offered it by
banikwe bakaShongwe noma kwenteke
the bakaShongwe or what (really)
nyani?
happened?

8 mnh, abati, abati laba bakaShongwe.
mnh, they don't know. They don't know these bakaShongwe.
Bangene-nje ---