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EZulwini Royal Umuti History

Interviewer : Prince ? (Makungu?)

Informant(s) : group

Place : EZulwini

Date : 15/5/70

Book 1

student note book

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name

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Short Note on the interview

The interview consists of a large group of informants some of whose names are given while others are not. Amongst those whose names are given are:

- Informant 1 = uMntfwanenkhusi (The interviewer address him as Mntfwanenkhusi (Prince) (e.g. counter N° 626))
- " 2 = Maduba Blamini (of eMasotjeni libutfo) (counter N° 171)
- " 4 = Mbandane (counter N° 350)
- " 5 = MKhonta (counter N° 365). The informant does not speak proper siSwati. He mixes Zulu and Swazi.

The interview, it would appear, was carried out through an interpreter who in this case was informant 1. He is sometimes heard interpreting to a white man. It should also be noted that because of the big size of the group of the informants, it is sometimes difficult to distinguish voices. Lastly, some words are not clear from the tape and these have been circled in pencil.

Name of interviewer ?

1. Mntfwanenkhozi — noun derived from the noun "umntfwanenkhozi" which when literally translated means "child of a king" (a prince or princess). The noun "Mntfwanenkhozi" is used as a title to address either a prince or a princess.

2. umlumbi — generally, the term is now used to refer to people of European origin including those whites from America. Initially it was used as a cover term to refer to all whites (and this includes even Asians) as opposed to blacks (Africans).

3. Malangeni — A title used when addressing "bantwa-benkhozi" (plural form of "umntfwanenkhozi" (see note 1 above) the noun itself is derived from the noun "eMalangeni" meaning "bantwabenkhozi".

4. bhalisa's — from "bhalisa" which literally means to register. Note that the "-s" ending has been ~~been~~ deliberately suffixed to make the verb assume an English orientated present tense.

5. tindlu — literally means houses. Metaphorically it can refer to households; homesteads.

6. bonkhozi — Again this is a title ^{commonly} used to address "bantwabenkhozi". But at times it can be used loosely to address either all Swazis or a gathering of Swazis. The title is itself derived from "Nkhozi" which is a

1 Mntfwanenkhozi ngiletse nang' umlumbi
Mntfwanenkhozi¹ I am bringing with me this umlumbi²
Malangeni lapha kokutsi ubhalisa tonkhe
here, Malangeni³. He bhalisa's⁴ all the tindlu⁵,
bonkhozi letindlu e--- leti tebukhosini
bonkhozi⁶, e--- these of ebukhosini⁷ and also
naleti-njeke tebafu --- tebantfu (kuvakala
these of--- of bantfu⁸ (there's sound like that
kungatsi kukhala tinkhukhu) naleyo mindzeni
of chicken) and the imindzeni ngemindzeni⁹
ngemindzeni kokutsi e--- kungubo
that e--- as it is them in that indzawo¹⁰
bate babe kuleyondzawo labakhe kuyo
in which they have yakhad¹¹, how did they
bate bakha kanjani, befika njani. E---
yakha¹² and how did they fika¹³ [there]. E---
manje-ke, Malangeni-ke, nalapha kini-ke,
now then, Malangeni, even here in kini¹⁴,
bonkhozi-ke, siyati kona kokutsi tindlu
bonkhozi, we know that the tindlu, these,
leti tenkhozi, taphuma khona le esigodlweni
are for inkhozi¹⁵. They phumad¹⁶ from there at esigodlweni¹⁷
kute titowuba lapha. Sekungase kukhanyise
to be here. It ^{would} then khanyisa¹⁸ you, Malangeni
nine-ke, Malangeni kokutsi-ke leyalaph'
about the one of here ekhaya¹⁹ in
ekhaya eSigangeni-ke e--- yadabuka
Sigangeni²⁰ that e--- it dabuka'd²¹ where and that
Ku--phi, inkhozi yefika kanjani lapha,
the inkhozi fikad²² how here, and the
umntfwanenkhozi kwakungubani, watala

royal clan name.

7. ebukhosini — a locative derived from the noun bukhosi (Kingship; royalty). It means of/at/in/from the bukhosi. In this context, it means "of the bukhosi".
8. bantfu — people (can also mean: the commoners; persons; etc)
9. imindzeni ngemindzeni — the noun imindzeni means families. The noun has been used repeatedly ("imindzeni ngemindzeni") to indicate plurality e.g. (literal translation) "families with families".
10. indzawo — place; area; land; etc
11. yakha'd — from the verb -akha (build; construct or set up a homestead or house). The "-d" ending has been deliberately suffixed to make ^{the} verb assume the form of an English past tense.
12. yakha — (see note 11 above)
13. fika — arrive; come to a place (also: reach or get to a place:)
14. kini — (in) your place (also: your area; your family; your community; etc.)
15. inkhosi — King. (can also refer to a leader any clan name)
16. phumad — came (from); came out (from); got out (from) (see note 11 for the "-d" ending)
17. esigodlweni — (from/at the) King's private enclosure with huts for queens and children; (from the) place (Rycroft, D.K., Concise SiSwati Dictionary, J.L. van Schaik, Pretoria 1981, p 32.)

umntfwanenkhosi who was it, and also that he bani, watala bani, kute nitofik' begot who and begot who until you come emagcinweni-ke, boDlamini to the end boDlamini.²³

2 A, wena wekunene, Kwati, Kwami Ow, wena wekunene²⁴, my knowledge about the ngaleya laph' ekhaya indlu, ngiyo yakaMswati one of here ekhaya, the indlu,²⁵ it is the one for Mswati. NayiyakaMswati-nje, umuti waKaboMswati. As it is for Mswati, the umuti²⁶ of wakaBoMswati²⁷ which lowokugcina aKungulomkhulu, kuseLudzidzini. was the last one²⁸ and was the lomkhulu, was at koduwak' inkhosikati loLaMagengane (Kungatsi Ludzidzini. But then the inkhosikat,²⁹ this kukhala luswane) walaph' ekhaya LaMagengane (sounds like there's a baby crying) of here waphuma eNkhanini anaseta laph' ekhaya. ekhaya, phumad at Nkhanini³⁰ when she was Ukhishwa sewukhishw' eNkhanini, Nkhosi, coming here ekhaya. When she was khishwad³¹, she was nakhona besolo kunguw' umuti waka-being khishwad at Nkhanini, Nkhosi, which was also -Mswati (Kungatsi kunetinkhukhu letinemantjwele) still the umuti of Mswati (sounds like there's a hen Kwase kuba nguwo-ke lesewukhupha-ke, and its chicken). It was then that one (umuti) which inkhosikati befike batayiletsa lapha. Khuphukad³² and the inkhosikati they came to bring it here. Bayibeka-ke. Umntfwana-ke lebeyimtele, They bekad³³ it then. The umntfwana³⁴ then, the one she bekunguMntfwanenkhosi Maloyo (tiyachubeka

- 18 Khanyisa — clarify; explain; give light to; etc.
- 19 ekhaya — literally means at home.
- 20 Sigangeni — a name of a place situated on the north western part of Mhlambanyathi.
- 21 dzabuká'd — originated (also: be torn; be cracked; be grieved; etc.) (see note 11 for the "-d" ending).
- 22 fiká'd — used as a past tense of "fika" (see note 13).
- 23 bodlamini — a title used to address people of the Dlamini clan name.
- 24 Wena wekunene — literally "You of the right hand side". A title used by Swazis to address every Swazi.
- 25 indlu — singular form of tindlu (see notes).
- 26 umuti — a homestead; a village.
- 27 wakaboMswati — of Mswati and (his) family; of Mswati and others; of Mswati and company; etc.
- 28 lomkhulu — the biggest; the principal one; the headquarters; the main centre of administration.
- 29 inkhosikati — principal wife of a chief; any wife of a chief; lady; courtesy term for a married woman (Doke C.M., et. al., English and Zulu Dictionary, Wits University, Johannesburg 1958, p 137.)
- 30 NKhanini — a royal residence of NKhanini built after Mswati II's death (1868) as the seat of iNdloukati Sirite Khumalo (Matsebula, History, p 25)
- 31 khishwá'd — be sent out; be taken to (Also: release; remove; acquit; etc.) (see note 11 for the "-d" ending)
- 32 khuphuká'd — was brought up (Also: go up; ascend; climb; mount; move higher; etc.)
- 33 beka'd — placed (also: put; instal; appoint; etc.)

had born, it was the uMntfwanenkhozi Maloyo tinkhukhu tiyavakala. Sekuvakala nelichudze nyalo (the noise by a hen and the chicken can still be heard and Nguye-ke, NKhozi, longuyena sichube iminyakana now these have been joined by a cock). It is him then, tot---, sonkhe satalwa sakhandza seku-phetse NKhozi, the one with whom we have chubá'd³⁵ for some yena, aphaatsele yon' inkhosikati. Emvakwaloko years until--- all of us, we were born and we found watal' umntfwana-ke, lolosashiyile him having phatsá'd³⁶. He had phatsá'd for the inkhosikati. uMntfwanenkhozi Mhawu. Yena-ke washiya After that he begot an umntfwana, the one who has shiyá'd³⁷ us, yena. Kungunamuhla-ke, sisahleti nalapha uMntfwanenkhozi Mhawu. And him (Maloyo), shiyá'd³⁸ him. And Kulenkhozi kati uMabo Mntfwanenkhozi Mhawu. today we have still hlalá'd³⁹ here with the inkhosikati, Wena wekunene. (inkhukhu yemantjwele seloku the mother of ^{the} uMntfwanenkhozi Mhawu. Wena wekunene. iyachubeka nekuvakala)

(The hen and the chicken still continue with their noise)

1 Dlamini, wekunene-ke, lapha inkhosikati Dlamini, wekunene⁴⁰, when the inkhosikati uLaMagengana nefika lapha, Dlamini wekunene, LaMagengana came here, Dlamini wekunene, e--- e--- anitwe --- anikwa lendzawo, when she was 'nikwa'd⁴¹ this indzawo⁴², this leliphakelo leli, kwakukhona yini liphakelo⁴³, this one, was there other people who labanye labebakhile lapha kutendzawo? had yakha'd⁴⁴ here in this indzawo?

2 (ucala ngekukhlekha, sewuvakala atsi: "ngisuke

- 34 umntwana — literally a child (could also refer to a gown up person e.g. a son or daughter; or sometimes an heir to the throne)
- 35 chubád — worked with; lived with (Also: drive along such as when driving animals) (see note 11 for the "-d" ending).
- 36 phatsá'd — be in power; be in charge; be in control (also: touch; hold; contain, carry in hand, etc) (see note 11 for the "-d" ending)
- 37 shiyá'd — died; late; passed away; left (Also: go to live in another place; leave behind)
- 38 shiyá'd — leave behind (as successor) (compare with note 37 above)
- 39 hlalá'd — stayed; lived
- 40 (Dlamini) wekunene — could have been used as a "sinanatele" (an extended form of the Dlamini clan name) (see also note 24)
- 41 nikwa'd — given; offered
- 42 indzawo — (see note 10)
- 43 liphakelo — animal given to a woman when she starts eating sour milk at her husband's village (Marwick B.A. *The Swazi*, Cambridge, London, 1940 Appendix II) (Also: a share)
- 44 yakha'd — (see note 11)
- 45 bekunene — plural form of (wena) wekunene (see note 24)
- 46 kudzabuka — the originating (also tearing; the cracking, the breaking)
- 47 live — a country; a territory; land (also an entire population)
- 48 lihlane — wilderness; uninhabited country

(laughs first and then is heard saying: "I just want ngi--- ngifuna kukhayita bekunene". Kungatsi to --- to look around, bekunene⁴⁵. "It looks like kukhona lomunye bekakhulume kucala). Kungatsi, some-one had spoken before him). It would seem, bekunene, bebakhona-nje koduwa-ke bekunene, that there were but then the lokubakhona kwabo kwakuk --- kwakudza--- presence of theirs was --- was --- was the kwakukudzabuka kwe-live Laba bantfu kudzabuka⁴⁶ of live⁴⁷. These people were the kwakungulabantfu labangubona bakhandzakala--- people who were the ones who were found ---

1 ngisho bona, Dlamini ---
I mean them, Dlamini ---

2 be-fika-ke --- befika besurwa lapha. Nangiva they fika'd --- they fika'd and were moved here. When ngiva bakhuluma nga Mshiya kungatsi I hear, I hear them speak about Mshiya. It seems inkhosikati yakhandza Mshiya nayifika, the inkhosikati found Mshiya when she (the inkhosi-kati) fika'd. It seems as if it was a live that kakhudlwana. Wena wekunene. was more of lihlane⁴⁸. Wena wekunene⁴⁹

2 Dlamini wekunene, to Mshiye, sibongo sakhe Dlamini wekunene, this Mshiye, the sibongo⁵⁰ of his, of abewakabani noma sibongo lokutsi Mshiye? which sibongo was he or it was his sibongo this saying Mshiye?

1 Wena weluhlanga ngiva-nje kutsi wena weluhlanga⁵¹, I hear only that he was kwakuMshiya, kungumSutfu njengobe

49 Wena Wekunene — see note 24. But this time, the phrase can ^{also} be used to convey other senses such as "I pause here"; "I have finished"; that is how the story is or goes"; etc.

50 Sibongo — surname; clan name (also: a praise; a praise name)

51 wena weluhlanga — literally, "You of the reed". A phrase used the same way as "wena wekunene" (note 24)

52 umSutfu — a person of Sotho origin.

53 umtsangala — a wall or fence of stone

54 beSutfu — plural form of "umSutfu" (see note 52)

55 suka'd — get off; went out; originated

56 iya — a way of saying: "I see"; "I understand; etc

57 NKhosi — singular form of "boNKhosi" (see note 6)

58 fakwad — being placed; being put; being put into

59 ngena — get in; get into; enter

60 phatfwad — administered; controlled; governed

61 endlunkhulu — (at/in/from) the principal hut in a homestead or village.

62 khonta'd — became a subject of ^(a leader or chief); sought political asylum (also: pay allegiance to; serve; worship)

63 umuntfu — person; a subject

64 sebenta'd — literally worked. (also: worked hand in hand; co-operated; etc)

Mshiya, an umSutfu⁵² as we found that there was sakhanda kutsi kunemtsangala lapha an umtsangala⁵³ here where the beSutfu⁵⁴ lapha kwefike kwesuka labeSutfu khona. suka'd⁵⁵.

1 iya.

iya⁵⁶.

2 Sibongo, angisati (Kuvakala livi lemntwana the sibongo, I don't know it (A child's voice is heard ekudzenyana), ligama-nye lengeva kutsi at some distance). It is only the name which I heard Mshingu, ligama kwakungu Mshiye was Mshingu. The name was Mshiye.

1 e --- (sawuvaka akhulumela phansi atsi:

e --- (is then heard speaking softly saying: "

"I'll speak in English ---". Bakhona nalabakhuluma

Ngitawukhuluma ngesiNgisi --- "There are others who also

ngemavi laphansi) --- ta kutsi-ke, NKhosi-ke,

speak in low tones) --- asking that, NKhosi⁵⁷,

loMshiye-ke, wabese-ke naye-ke nasekufakwa

this Mshiye, he then, when it was

leNKhosi-kati lapha naye-ke vele-ke

fakwad⁵⁸ the inkhosi-kati here, and him too, did

was' ungena vele sawuba ngumuntfu

he then ngena⁵⁹ and became a person who

lovel' asaphetfwel lapha endlunkhulu?

was phatfwad⁶⁰ here at endlunkhulu⁶¹?

2 Wena Wekunene. Wabes' uyakhonta.

Wena wekunene. He then khonta'd⁶². He then

Sawuba ngumuntfu weNKhosi-kati.

became an umuntfu⁶³ of the inkhosi-kati.

INKhosi-kati seyisebenta naye, seyihlala

64 sebenta'd — literally, worked (also: worked hand in hand; collaborated; co-operated)

65 hlala'd — See note 39.

66 fika'd — See note 22

67 tikhonti — people who have "khonta'd" (see note 62)

68 etikwendlovukati — literally "on top of the indlovukati".
could mean: when the indlovukati was in power; when the indlovukati was in control; during the reign of the indlovukati; were accepted by the indlovukati; etc

69 phuma'd — moved out; got out (compare with note 16)

70 yakha — (see note 12)

71 imiti — plural of umuti (see note 26)

72 tinkhalweni — at / on the ridges or horizons.

73 khishwa'd — (see note 31)

74 ekhaya — (see note 19)

75 yakhetwa'd — from yakhelwa (have a structure e.g. a homestead or house built or constructed for you. (see note 11 for the "d" ending))

76 esigodzini — in/at a shallow valley (Also: a district or region)

77 imphi — an army; a regiment (also: a battle; a war)

78 bani — could be translated as "so and so" (but singular form)

79 indzawo — (see note 10)

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The inkhosikati then sebenta'd⁶⁴ with him, she (the naye. Losekufika-ke bonkhe-ke letikhonti inkhosikati) hlala'd⁶⁵ with him. Then there fika'd⁶⁶ lesetifika, tifika laph' etikwenkhosikati all the tikhonti⁶⁷ which fika'd. They fika'd here seyinay --- seyinaye loMshiya, seyihleti etikwenkhosikati⁶⁸. She was already with this Mshiya naye.

She hlala'd with him.

1 (uvakala ahumusha atsi: "They have ---")
(heard interpreting saying: "Ba ---")

2 --- na, Wena wekunene, batsi labantfu --- Wena wekunene, when the people fika'd nabefikako bakhonta la, lokuze sebhaphuma and khonta'd here, when they phuma'd⁶⁹ lapha lokwakhala lemiti laph' etikhalweni, here to yakha⁷⁰ the imiti⁷¹ there at the bese bakha ngokube sebakhishwa la tinkhalweni⁷², they yakha'd because they were ekhaya. Babese bayakwakhelwa-k' imiti being khishwa'd⁷³ here at ekhaya⁷⁴. Then they were laph' esigodzini kwentelwe kutsi kung yakhetwa'd⁷⁵ imiti there in the esigodzini⁷⁶ because kungahle kwenteke kuchamuke im --- it could happen that there approaches an --- lokunye loku --- ngabe kuyimphi ngale. something which might be an imphi⁷⁷ that side. Aku -- akuyohlala bani ngale kuleyandzawo. let -- let bani⁷⁸ go and stay in that indzawo⁷⁹. Agadze imphi leyawufika, akwati akwati He should guard against an imphi which might kutawahlab' umkhosi la endlunkhulu,

80 umkhosi — an alarm; a (sound of) warning; (also a celebration)

81 indlunkhulu — (see note 61)

82 Mkhosi — (see note 57)

83 umphakatsi — a chief's administrative centre; a royal village

84 lukhalo — ridge; horizon; point; angle (also: waist; loin)

85 induodza — a man; a mature man (married man, husband)

86 Mlangeni — singular form of "Malangeni" (see note 3).
The noun is itself derived from the noun Lilangeni meaning an "umntfwanenkhozi" (see note 1)

87 tindlu — (see note 5)

88 bantfwabenkhozi — plural form of "umntfwanenkhozi" (see note 1)

89 eLuhlendlweni — locative form of Luhlendlweni. The area is located on the north west of Mhlambanyati.

90 boSiphocosini — meaning: in Siphocosini and other places, in places like Siphocosini. Siphocosini is an area located in the north-eastern part of Mhlambanyati.

91 fika — (see note 13)

92 inkh- — the word is incomplete. It could be "inkhozi" (see note 15)

93 wena wekunene — (see note 24)

come. He should be able to raise an umkhosi⁸⁰ here
Kwekutsi kukhon' imphi letako ngala.
at the indlunkhulu⁸¹ that there is an imphi approaching
Sebakhishwa-ke la ekhaya, Mkhosi. Bakhishwa
that side. They were khishwad here ekhaya, Mkhosi⁸². They
njenge tinhloli lesetigadze lomphakatsi kutsi
were khishwad as spies which should protect this
phel' elukhalweni lolutsite nakuchamuka
umphakatsi⁸³ that if from a certain lukhalo⁸⁴ there
lokutsite, itawuchamuk' indvodz' ito wubik'
approaches anything, there will come an indvodza⁸⁵ to
endlunkhulu kutsi kukhona lokutako.
report to the indlunkhulu that there is something
Mangalapho, nangalapho. Sebakhishwa la
approaching. (this was done) in each and every corner. They were
ekhaya.

khishwad from here ekhaya.
1 e --- laba labanye-ke Mlangeni njenga-
e --- these other people then Mlangeni⁸⁶ such as the
-letinye tindlu-ke lapha tebantfwabenkhozi
other tindlu⁸⁷ here of the bantfwabenkhozi⁸⁸ such as
njengala --- Luhlendlweni, KuboSiphocosini,
there at --- eLuhlendlweni⁸⁹, in boSiphocosini⁹⁰, may
Kumbe ngabe niyati-ke bona kokutsi-ke
be you know about them that when
bona babese bona be --- befika nini
did they fika⁹¹ them (these other people) here and
lapha, kuyiphi in --- ?
in which inkh⁹² --- ?

2 Labefika, wena wekunene, njengalaba
those who fika⁹³, wena wekunene, such as these
balapha e-Luhlendlweni, befike bakhandza

94 inkhosikati — (see note 29)

95 uMntfwanenkhozi — (see note 1)

96 khuphuka'd — from khuphuka (go up; climb; mount; ascend; come from a low lying land to a higher land) (see note 11 for the "-d" ending)

97 eZulwini — It would appear that several places seem to have been known by this name. Some oral sources have maintained that eZulwini was a Mamba ^{umphakati} which had been built for the Mamba inkhozi, Mbatjane II, who died in 1966. It lay in the Ngudzeni area where there is the Mamba chiefdom. Other oral sources have argued that it was an area which had been given to the early Simelane chief ^{Maweni} in central-southern Swaziland by Sobhuza I. Mathebula, on the other hand, argues that this ^{was} the residence of Sobhuza I's mother, Sonjalose Simelane and that it was situated somewhere between ^{the} Lusushwane river and the Mbabane river. It is also a present-day name of the valley west of the Mdzimba mountains and south of Mbabane.

98 yakha — (see note 12)

99 ngembili — further on; forward; ahead; in front.

100 mnh — can be explained in several senses some of which are: "I see"; "I understand"; etc.

101 yakhad' — (see note 11)

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of here at eLuhlendlweni, they fikad and found kungiy' inkhosikati lapha labe... it was the inkhosikati⁹⁴ here who --- the lomntfwanenkhozi weLuhlendlweni, labatsi-ke uMntfwanenkhozi⁹⁵ of eLuhlendlweni, the one they ngu'fontfwane. Akhuphuka eZulwini-ke say is 'fontfwane. He khuphuka'd⁹⁶ from eZulwini⁹⁷ yena. Was' uyefika-ke nay' ufik' him. He too fikad and went past here. Ihe weidlula khona lapha-ke. Ise inkhozi-inkhosikati then said: "No, proceed and go -kati-ke: 'cha, gendlula-ke uyokwakha to yakha⁹⁸ there ngembili⁹⁹ you, but then ngembili wena lapha koduwa ungatsi can you help me: there is a river ungangisita: ukhon' umfula lokudzinge kutri which you should cross. It (the river) uweivele, nguMaguwa. is Maguwa.

1 mnh.

mnh.¹⁰⁰

2 kwatfolakala-ke asakhe ngala kwalomfula. It was then discovered he had yakhad'¹⁰¹ this side Yase iphindz' inkhosikati, seyiva lapha, of the river. Again the inkhosikati, upon hearing, kuti: "hawu, kantsi lomntfwanenkhozi (said) that: "Ow, this uMntfwanenkhozi has sowakhe la, mine bengitsit' akewele lowa yakhad' here! I had said he should cross that mfula." Emvakwetinsuku-ke, inkhozi, river." After some days then, inkhozi, he was' uyewela. Noko-nje lowungatsi

102 imisinjwana — literally, "petty noises" or "little noises". Metaphorically; misunderstandings; conflicts; quarrels; etc.

103 khonta'd — (see note 62)

104 ngenaid' — past tense of "ngena" (see note 59); intruded; got in without permission.

105 ngekhatsi — inside; within

106 live — (see note 47)

107 Iya — a way of saying "yes".

crossed (it). This looks like --- it is the Kutsandza --- ngukona kufuna kutsandza one which seem to cause some imisinjwana¹⁰² kwent' imisinjwana ngobe sekungatsi because now it seems as if he just did naye wenta-nye, wafik' wakhonta, it, (as if) he just fikaid', khonta'd¹⁰³ and wangena la ngekhatsi Kulelaka LaMagengane ngenaid'¹⁰⁴ here ngekhatsi¹⁰⁵ in this (live¹⁰⁶) of kantsi INKhosikati yatsi akewel' umfula LaMagengane yet the inkhosikati had said to Maguwa he should cross the river, this Maguwa.

1 mnh.

2 Koduwa - ke noko wewela.

But then he crossed.

1 loMntfwanenkhozi nguMaguwa?

The uMntfwanenkhozi is Maguwa?

2 chake, umfula lap --- kwakush'

No. That is a river --- it said the

inkhosikati lokutsi: ubowela lom --- loMaguwa.

inkhosikati that: "you should cross this --- this Maguwa"

1 nhenhe

nhenhe.

3 Iya, yats' inkhosikati: "umtjele

Iya¹⁰⁷, the inkhosikati said: "you should

kuts' akewele lomfula Maguwa."

tell that he should cross the river Maguwa."

2 Akewele lomfula loMaguwa ---

He should cross the river, this Maguwa.

3 batowucekelana,

108 cekelana — live apart from each other; there should be space in between them.

109 lima — cultivate; plough; grow crops

110 baka Sobhiyose — people of Sobhiyose; people who are under Sobhiyose.

111 hlukaniselana — divide among each other; share among each other

112 muva — at a later time; late

113 kuMntfwanenkhozi — literally, in the uMntfwanenkhozi. Metaphorically: during/at the time of the uMntfwanenkhozi; when the uMntfwanenkhozi was in power

114 phatsa'd — (see note 36)

115 kakhulu — literally "greatly". Metaphorically: wielding much influence

116 Nabo Jabhane — normally Swazi proper names that have the pre-fix "Nabo-" denote "mother of". There's a possibility, therefore, that this is "the mother of Jabhane."

So that they cekelana¹⁰⁸.

2 batwacekel', uena wekunene.
So that they cekelana, wena wekunene.

3 batwacekel' kul' -- kulima nekudlisa
So that they could --- could lima¹⁰⁹ and
tinkhomo.
graze their cattle.

2 uena wekunene. Ngalapha - ke nabo laba
wena wekunene. This side then even them
baka Sobhiyose kwabe khona kutsi
these baka Sobhiyose¹¹⁰ they had to
behlukaniselane khonapha.
hlukaniselana¹¹¹ there (in that place.)

3 iya.
iya.

2 lofika muva, asefikela lapha ku-
this one fikad' muva¹¹². He fikad' here
-Mntfwanenkhozi Maloya, ngiyabona
kuMntfwanenkhozi¹¹³ Maloya, I think it had
sekuphetse yena kakhulu, yiAkhosikati
then phatsa'd¹¹⁴ him kakhulu¹¹⁵, this is the
le yaMbandzeni,
inkhosikati, this one, of Mbandzeni,

3 iya.
iya.

2 UNat -- uNabo Jabhane
(called) Nabo Jabhane¹¹⁶

3 uNabo Jabhane, awu chake ---
Nabo Jabhane, ow, ---

2 Naye-ke naseta lapha sekutsiwa-ke :
She too when she came here it was then
'ukhon' uyihlo lowutaw --- tawukhandza

117 uyihlo — your (second person singular) father or father's brother.

118 fika — (see note 13)

119 yama — lean on or against; rely on

120 bantwabenkhosi — (see note 88)

121 phuma's — goes out; leaves. (Note that the "-s" ending has been suffixed to make the word conform with the English ^{grammatical} rules of forming a present tense.

122 esigodlweni — (see note 17)

123 yeyamiswad' — made or told to "yama" (see note 119)

124 labadzala — senior ones (also: old; respected members of society)

125 yeyamisa — make or tell (some-one) to "yama" (see note 119)

126 bona — literally, "see". Metaphorically, as used in this context, it could mean: "Did you see ---"; "Did you notice ---"; "Do you know ---"

127 kuMakhosikhosi — literally, "to Makhosikhosi". The meaning here is implied not stated outright. So, "kuMakhosikhosi" could mean: "--- what was done to Makhosikhosi"; "--- how it was done to Makhosikhosi"

128 wena wekunene — (see note 24) The phrase as used here could also mean "yes". (Note that

073 said: "There is an uyihlo¹¹⁷ whom you --- you find over there.

3 Utawufik' uyame kuye. You will fika¹¹⁸ and yama¹¹⁹ to him.

2 Utawufik' uyame, Mkhosi." Kwabenjabo-ke. You will fika and yama, Mkhosi." It happened that way.

3 --njengehlala yenteka vele kuye kwentime --- as usual, indeed, it is done that way, Mkhosi, --- there are these

-ntfwabenkhosi nanyalo njena naku-bantfwabenkhosi¹²⁰ even now, when there

-phum' inkhosikati esigodlweni iye ivele phuma's¹²¹ the inkhosikati from the esigodlweni¹²² she

yeyanyiswe kulabantwabenkhosi labadzala (the inkhosikati) is always yeyamiswad'¹²³ to the

kutsi: "owu, naku umntfwanenkhozi bantfwabenkhosi who are labadzala¹²⁴ that: "ow,

ngingameyamisa lapha." Uyabona -nye here, the umntfwanenkhozi, I yeyamisa¹²⁵ her here."

KuMakhosikhosi? ¹²⁷ Do you bona¹²⁶ kuMakhosikhosi?

1 Wena wekunene wena wekunene¹²⁸

3' wabafwa (Makhosikhosi) wafakwa He was taken Makhosikhosi and fakwad'¹²⁹ in emkhatsini waSijula the emkhatsini¹³⁰ of Sijula.

1 Wena wekunene. wena wekunene.

3 e--- naMntfwanenkhozi lapha e-- e---

this is one of the Swazi phrases which can be used to convey various senses.

129 fakwád — placed (also: put)

130 emkhatsini — literally: (in the) middle; (in) between

131 NKiliji — a place located on the northern part of the Manzini City.

132 mnh — a way of saying "I see"

133 nhenhe — Another way of saying "yes"

134 indzawana — diminutive form of indzawo (see note 10)

135 sicintsanyana — small piece of land; small plot of land.

136 boSijula — Sijula and others (other people)

137 faka — place (also: put)

138 LaMboyi — The prefix "La-" in Swazi proper nouns normally indicate "daughters of". LaMboyi, therefore, could be a daughter of a man called Mboyi.

139 ngenád — (see note 59)

140 bona — (see note 126)

141 eSigwe — a place located south-east of Ngudzeni area in the Shiselweni district.

142 inkhosi — (see note 15)

e --- even the uMntfwanenkhosi here at --- at ---
e --- e NKiliji.
at --- at NKiliji ¹³¹

1 mnh.

mnh ¹³²

3 nhenhe, ngoba leyo ndzawana KwakuKhona
nhenhe ¹³³, because in that indzawana ¹³⁴ there was
sicintsanyana lapha bafuna kuyibanga
a sicintsanyana ¹³⁵ here. They wanted to quarrel
laba boSijula, was' uyabona kuyabonakala
over it these boSijula ¹³⁶. Then he saw, it was seen
Kutsi owu, cha, asi faka - ke inkhosi kati
that ow, no, let us faka ¹³⁷ the inkhosi kati
lapho uLaMboyi.
there (called) LaMboyi ¹³⁸

1 wena wekunene.

wena wekunene.

3 was' ungena lapho. Awuboni - njena
She then ngenád ¹³⁹ there. Don't you bona ¹⁴⁰ there
nakuya lapha entasi emkhatsini
down between the uMntfwanenkhosi
weMntfwanenkhosi Ndabazewe
Ndabazewe and Bhokweni, there in
naBhokweni, nako lapha batsi khona
the place they say it is called
nguseSigwe,
eSigwe ¹⁴¹

1 nhe.

nhe.

3 e --- lapha kwaze kway' inkhosi

e --- there it ended up going the inkhosi ¹⁴²
mbamba lapho kuloyo mbango

143 umbango — a dispute; a quarrel; a conflict

144 Kucitseka — the spilling of; the shedding of

145 tsatfwád — from "tsatfwa" (be taken); taken

146 fakwád — (see note 129)

147 yakha — (see note 11)

148 phelela'd — from the verb "phela" (e.g. of a story) be finished; be completed; be ended)

149 lamuleka — be mediated (the making of peace; the stopping of a conflict, fight, quarrel etc.)

150 ums --- the complete word is umsindvo (see note 152 below)

151 lamle --- (see note 149 for the complete word)

152 umsindvo — literally noise. Metaphorically: quarrel; dispute; conflict; misunderstanding

153 uyise — his (third person singular) father or his father's brother.

154 umntfu lomdzala — literally, "an old/senior person". A phrase commonly used to show respect to elderly members or senior members of society.

155 Hlubi — a sinanate (extended form) of the Damini clan name.

himself there in that umbango¹⁴³. It (the umbango) was very very serious. It (the umbango) wanted Kucitseka Kwengati, nami besengimkhudlw- the Kucitseka¹⁴⁴ of blood. I had been a -anyana-nye, gown up by then.

1 mnh.

mnh.

3 Kwase Kutsatfwa lapho Kuvele Kuts ---

It was then tsatfwád¹⁴⁵ --- it was kufakwa uMntfwanenkhozi Mshengu. Kepha fakwád¹⁴⁶ the uMntfwanenkhozi Mshengu. But then wangete waya kuyakwakha yas' iphelela he did not go to yakha¹⁴⁷ and then it khona lapho kantsi yena utsi akuye phelela'd¹⁴⁸ there yet him he had said let yen' ayongen' emkhatsini lapho afike it go him to ngena in the emkhatsini there akhe lapho.

and then yakha there

1 Kutowulamuleka loms ---

so that it can lamuleka¹⁴⁹ the ums¹⁵⁰ ---

3 Kutowulamle --- Kutowulamleka lomsindvo.

so that it can lamle¹⁵¹ --- so that it can lamleka

Kwatsiwa naye-ke unika --- uniketelwa the umsindvo¹⁵². And it was said he was being ---

uyise Ndabazewe, njengemntfu lomdzala phel' offered because of his uyise¹⁵³ Ndabazewe as he was an uyise uMntfwanenkhozi, nhenhe, Hlubi.

umntfu lomdzala¹⁵⁴, the uyise uMntfwanenkhozi, nhenhe Hlubi¹⁵⁵

1 Ubuta-ke boMkhosi-ke kwekutsi-ke:

- 156 boNkhosi — (see note 6)
- 157 bemndzeni — people of a family; family members
- 158 ekhaya — (see note 19)
- 159 Malangeni — (see note 3)
- 160 yentá'd — from the verb "(y)-enta" (do); did; performed; undertook to do.
- 161 umhlabatsi — literally, soil. Metaphorically, (things) concerning land.
- 162 kusebenta — the performing of; the undertaking of; the practice of doing something e.g. a certain task.
- 163 imisebenti — literally, works. Metaphorically: deeds
- 164 bani — (see note 78)
- 165 fika'd — came; happened; occurred
- 166 landzela'd — literally, followed. Metaphorically, came
- 167 khonta — (see note 62)
- 168 inkhosikati — (see note 29)

He is asking, boNkhosi¹⁵⁶ that: are there bakhona yini bemndzeni khona laph' bemndzeni¹⁵⁷ here at ekhaya¹⁵⁸ ekhaya-njike, Malangeni-ke, lenibatiko-ke Malangeni¹⁵⁹, whom you know (dogs [kuvaka tinja iyakhonkhotsa], Kumbe-ke, are heard barking), may be people who labenta tintfo letitsite, kumbe ngetem-yenta'd¹⁶⁰ certain things, may be things of -hlabatsi, kumbe nekusenta-nje umhlabatsi¹⁶¹ or may be the kusenta¹⁶² of nemisebenti kutsi owu, bani wenta imisebenti¹⁶³ that ow, bani¹⁶⁴ did this kutsi nekutsi nekutsi nekutsi (kuvakala and that, this and that (there's noise umsinduo wetape. Seku khona lomemetako from the tape. Then some-one is heard shouting kungatsi ubitainja)? and it seems he is calling a dog)?

2 Awu, wena wekunene, angikhumbuli Ow, wena wekunene, I don't remember (again (iphindze iyakhonkhotsa lenja) lapho kutsi a dog is heard barking) there if we can singati kutsi bemndzeni beku--fika yini know that the bemndzeni --- fika'd¹⁶⁵ (or not) balandzele kutawukhonta kuNkhosikati that they landzela'd¹⁶⁶ to khonta¹⁶⁷ to the na? (kukhona lokhulumako konje akuvakali inkhosikati¹⁶⁸. (Some-one speaking but it's utisini. Sekuvale tivu lemuntfu lomsikati utsi: in-audible. Then a female voice is heard saying: "--- suk --- sukani bantwabami. tiham ---")

- 169 bantfwabani — my children; could also be used loosely by an adult to refer to children or every member of the young generation.
- 170 NKhosi — (see note 57)
- 171 imindzeni — families
- 172 tingwazi — skilled people in fighting with spears; skilled fighters; heroes
- 173 labadzala — (see note 124)
- 174 emadvodza — plural form of indvodza (see note 85)
- 175 libandla — a council; an assembly; a group of men.
- 176 bobani — see note 78 (but this time plural form)
- 177 kaNgwane — the place where the royal family stays. (also: present-day Swaziland; a part of Swaziland which is currently being administered as a homeland by South Africa)
- 178 umnakenu — one's brother (a sibling) or one's brother because they share a similar clan name.
- 178 kini — in your family; in your area; in your community.
- 180 mfanakazana — word used to maintain the flow of speech when one forgets a name of a boy or young man.
- 181 eZitheni — locative form of Lozitha, a royal residence with a sibodlo housing the king's wives and daughters, about 8km south-east of present-day ^{Kobamba} Lozitha.
- 182 lokwanyana — word used again to maintain the flow of speech when one forgets the name of the person he wants to mention.

"--- go away, bantfwabani¹⁶⁹ ---")
 Ngumbuto lowo, NKhosi, Kutsi: imindzeni
 This is a question, this one, NKhosi¹⁷⁰, that: the
 ngulenjani? (kuvakala livi lalokungatsi
imindzeni¹⁷¹, which ones are these? (looks like
 uhamusha, utsi: "e--- they say ---")
 Some-one is interpreting saying "e--- batsi ---")
 1 --- Blamini, utsi-ke, Mlangeni, ubuta,
 --- Blamini, he is saying that, Mlangeni, he is
 NKhosi-nje, njengetingwazi. la Kutsi
 just asking, NKhosi, about the tingwazi¹⁷² here
 bantfu labadzala labebatingwazi nani
 the people who are labadzala¹⁷³ who were tingwazi
 lenibatiko khona lapha kuleli noma
 whom you also know here in this (place) or
 Kumbel-ke labanye-nje emadvodz'
 may be other emadvodza¹⁷⁴ of libandla¹⁷⁵
 elibandla leniwatiko nani lokubonakalisa
 whom you also know and is clear
 Kutsi owu, cha, bobani lapha
 that ow, no, bobani¹⁷⁶ there even in
 naKaNgwane sinaw' emadvodz' elibandla
kaNgwane¹⁷⁷ we do have emadvodza of
 labobani, njenganang' umnakenu-nje
libandla, like this umnakenu¹⁷⁸, the other one,
 lomunye naye lowalapha kini, lo,
 the one of kini¹⁷⁹, this one, mfanakazana¹⁸⁰,
 mfanakazana, nangu lole eZitheni,
 the one who is there at eZitheni¹⁸¹, lokwanyana¹⁸²
 lokwanyana koduwa ngubani, nguShalisi?
 who is he, Shalisi?
 2 nguShalisi

- 183 babe — father ; one's father ; one's father's brother (also : all men of one's father's age)
- 184 mkhulu — grandfather ; one's grandfather (also any elderly ^{man})
- 185 yeyama'd — a euphemistic ^{word} for having an affair with (compare with note 119)
- 186 lingalinga — try a bit
- 187 vetaveta — literally: make appear a bit. Metaphorically cause to exist or come into being a bit.
- 188 emacanjana — literally small eggs. Metaphorically to raise children
- 189 live — (see note 47)
- 190 khonta'd — liked so dearly ; liked so much (compare with note 62)
- 191 inkomazi — a river rising near present-day Transvaal town of Carolina. It enters Swaziland about 15 km south of the Havelock mine and exists the country near Bordergate in the north-east.
- 192 esitini dolobha — possibly a Swazi name for Steynsdorp east of the Transvaal Province (RSA) (Myburgh, A.C., Die Stamme van Die District Carolina (1956))
- 193 babemkhulu — (one's) grandfather (Pycroft A.K. Concise SiSwati Dictionary, J.L. van Schaik, Pretoria, 1981, p 2.)
- 194 wakabo — of his family ; who belonged to his family.

It is Shalisi.

- 1 Iya. Ubut --- ubuta bantfu laba. Yes. He is ask --- he's asking about -njengalabo-ke. people like those then.
- 2 Wena wekunene, loShalisi lona wababe. wena wekunene this Shalisi, this one, is of babe¹⁸³
- 1 nhenhe. nhenhe
- 2 Lo --- babe-ke mkhulu wefika lapha. This --- babe then, mkhulu¹⁸⁴ fika'd here and wa --- wasewutakweyama leNkhosikati then he yeyama'd¹⁸⁵ the inkhosikati.
- 1 mnh. mnh
- 2 Watawulingalinga kuvetavet' emacanjana. He came to lingalinga¹⁸⁶ to vetaveta¹⁸⁷ the emacanjana¹⁸⁸
- 1 wen' wekunene. wena wekunene.
- 2 Kwabe nguye-ke naye kodwa-ke. It became him but then he abenelive bekadz' alikhontile, lingale had a live¹⁸⁹ had khonta'd¹⁹⁰. It is there ngaphasi nge -- nge inkomazi, esitini dolobha, below the --- the inkomazi¹⁹¹, in esitini dolobha¹⁹². eta ngekuvakasha - njeke lapha. He came here only to visit
- 1 mnh. mnh.
- 2 Kwase kuba nababemkhulu-ke wakabo. Then there was babemkhulu¹⁹³ of wakabo¹⁹⁴ ngobe kwakungu Msweli lobabemkhulu

195 tsatsa'd — took. (could also mean married)

196 inkhosikati — (see note 29)

197 khuphulá'd — from the verb "khuphula" (to bring something upward). could mean brought (her) up.

198 tive — (different) clans; ethnic groups; nations

199 yakha'd — (see note 11)

200 lilawu — a bachelor's hut.

201 endlunkhulu — (see note 61)

202 phuma — go out; go to another place (compare with note 16)

203 eLudzidzini — there seems to have existed a number of important royal residences which bore this name.

Matsebula (New ed. p 9) argues that it was the name of Mswati II's national umphakatsi. It was situated at Ludze-ludze which is just ^{half-way} between Zombodze and ^{the} Matsapha schools. The royal residence of the present King of Swaziland (Mswati III), situated just south-east of Lobamba, is also known by this name.

204 inkhosi — (see note 15)

205 beka'd — (see note 33)

because it was Msweli, this babemkhulu.

1 nhenhe.

nhenhe.

2 Sewuta kutsi lo - babemkhulu lo - sowutsatr'

Then this babemkhulu this - then inkhosikati iyajiletra lapha kuMkhosikati tsatsa'd ¹⁹⁵ (an) inkhosikati ¹⁹⁶ and brought her (the yakhe, uyikhuphula le) etiveni lapha inkhosikati) here to the inkhosikati of his. He

ebakhe khona, khuphulá'd ¹⁹⁷ her there from the tive ¹⁹⁸ where he had yakha'd, ¹⁹⁹

1 mnh

mnh.

2 Kutsi nay' aboba nelilawu lakhe

So that he too could have a lilawu ²⁰⁰ of his kutati nakhona akhona laph'

So that even if he was here endlunkhulu abohl' aphuma abe at the endlunkhulu ²⁰¹, he could sometimes nelilawu lakhe. phuma ²⁰² and have his lilawu

1 mnh

mnh.

2 Em - emvakwalako-ke babemkhulu, Phangweni,

Aft - - after that then babemkhulu, Phangweni, uba seLudzidzin', inkhos' imbek' stayed at eLudzidzini ²⁰³. The inkhosi ²⁰⁴ beka'd ²⁰⁵ eLudzidzini.

him at eLudzidzini.

1 mnh

mnh

2 Senguye - ke losatawukhipha labantwana

206 khipha — literally "take out". Metaphorically, "raise children".

207 yamisa — (see note 185)

208 bhubhabhubha — die; die often; die each time they were born.

209 o, ya — a way of saying "oh, I see"

210 fika'd — (see note 13)

211 tindvuna — headmen; (also foreman; overseer)

212 umuti — (see note 26)

213 ekhaya — (see note 19)

214 vela'd — from the verb "vela" (appear; emerge; surface; come into being). could also mean be born.

18

It was him then who would khipha²⁰⁶ the asata kweyamisa la ku NKhosikati ngobe children. He would yamisa²⁰⁷ here in (the) ungatsi abevama kubhujabhujelwa inkhosikati because it seems her children bantwana laph' ekudzikini -

used to bhubhabhubha²⁰⁸ for her there at ekudzikini

1 o, ya

o, ya²⁰⁹

2 Sete ... sekute bayefika-ke. Mayeke

F... finally they fika'd²¹⁰. And him, babemkhulu, babemkhulu lo, Msweli kungatsi nguye

this one, Msweli, it seems it was him who lowefike welekelel' inkhosikati macondzana

fika'd and helped the inkhosikati by looking nekuyifunela netindvuna letingabhaka

for her some tindvuna²¹¹ who would keep watch lomuti, laph' ekhaya. Wena wekunene

over the umuti²¹², there at ekhaya²¹³. Wena wekunene.

1 Ubuta, NKhosi, kutsi uMntfwanenkhozi-ke, He is asking, Nkhosi, that the uMntfwanenkhozi, Makoyike, bafati bakhe bebabangaki?

Moloyi, his wives, how many were they? Mawubati NKhosi, nawungabati njal' :

If you know them, Nkhosi, and when you don't 'angibanti', Dlamini.

(Just say): 'I don't know', Dlamini.

2 Lengivele, NKhosi, basekhona balishumi. The one I vela'd²¹⁴ while they were still alive,

Kodwa ngakhandza kutsi sekuhambe Nkhosi are ten. But I found that one was munge, NKhosi, Kusho Kutsi ngaileveni.

215 labadzala — (see note 124)

216 beNyatsini — of the libutfo (age regiment) of iNyatsi (see note 222 below)

217 timphi — plural form of imphi (see note 77)

218 coca — tell as when telling a story; (also: discuss; converse; collect; gather; summarize)

219 imphi — (see note 77)

220 eMshadza — according to Matsebula (Izakhiwo ZamaSwazi, p.29), there were two wars known by this name. The first was fought in 1869 against the Pedi. The second was fought during the reign of Mbandzeni. The Swazis again were fighting against the Pedi but this time on behalf of the British.

221 khishwad — sent out; released

222 iNyatsi — a libutfo (age regiment) formed during the reign of Mswati II. It was largely made up of men born between c1835-1846

223 phungelwad — go out for; leave for something

late, NKhosi, which means they were eleven.
1 Kumbé NKhosi yini len --- benikuva
May be, NKhosi, what is it that you --- that
nakuy' uMntfwanenkhozi nasekhona,
you used to hear from him, the uMntfwanenkhozi
e ---, naye nakuvako kulabadzala
whilst he was still alive, e --- what he also
beNyatsini, kokutsi kukhona yini timphi
heard from the labadzala²¹⁵ of beNyatsini²¹⁶ that
le --- lenitatiko takhe Mswati, lenaniwa
are there some timphi²¹⁷ which you know of him, Mswati,
kucocwa ngato?
which you heard (the labadzala) coca²¹⁸ about.

2 A, wena wekunene, ngikhumbula imphi
A, wena wekunene, I remember the imphi²¹⁹ of
yeMshadza lengiyikhumbula kutsi sakh ---
eMshadza²²⁰ which I remember that we ---
yakhishwa yiNyatsi.
it was khishwad²²¹ by the iNyatsi²²².

1 yeMshadza NKhosi?
That of eMshadza, NKhosi?

2 mnh, yeMshadza yini a ---
mnh, is it that of eMshadza ---

3 YeMshadza beyiyaMbandzeni
That of eMshadza was one of Mbandzeni.

2 O, beyiyaMbandzeni, koduwa yakh ---
Oh, it was for Mbandzeni, but it was ---

phungelwa yiNyatsi?
phungelwad²²³ by the iNyatsi?

3 yari, NKhosi? Ye -- yeMshadza yaphunywa
Of what, NKhosi? Of -- of the eMshadza, it
yiMdlavela.

224 phungwád — (of people) going out for or leaving out for

225 iNdlavela — a libutfo that belonged to Mswati. It comprised mainly of men who were born approximately between 1856 — 1866

226 eLuthu — possibly a slip of the tongue.

227 eWulu — probably the Leolu mountains in Sekhukhuni land about 50 km North-west of Lydenburg. this, it would appear, was where the imphi which Swazis commonly refer to as imphi YaseMshadza was fought. (see Delius P., The Land belongs to Us, (1983) p. 100)

228 phela'd — (was) finished; perished; died

229 bantfwabenkhosi — (see note 88)

230 phuma'd — (see note 202)

231 boMatsafeni — Matsafeni and others; Matsafeni and company

232 geza — wash; clean; cleanse (also: bath)

233 tikhali — spears (also: assegais; weapons)

was phungwád²²⁴ by the iNdlavela²²⁵.

2 o, NKhosi, ---

o, NKhosi, ---

3 iNdlavela --- Leye Nyatsi ---

the iNdlavela --- that of the iNyatsi ---

2 Leye Nyatsi ?

That of the iNyatsi ?

3 tinen --- tin --- tinengi, teNyatsi. Kukhona

There are --- are --- there are many of the iNyatsi.

leye Luthu yewulu

There is this one of eLuthu²²⁶, of ewulu²²⁷.

2 wo ---

oh ---

3 Uyayikhumbula kambe leyo ?

Do you remember that one ?

2 yebo ---

yes ---

3 YiNyatsi leyo. Lapho khona kwefike

It was the iNyatsi, that one, where there kwaphela bantfwabenkhosi khona. Manso

phela'd²²⁸ the bantfwabenkhosi²²⁹. That one which leyaphuma afile Mswati (kukhona lovakala

phuma'd²³⁰ when he had passed away, Mswati. (some- atikhulumela-nje. Menkhukhu yemantjwele nayo solo

-one is heard speaking nearby. The hen and the ayikatibeki nani phansi), leyakhishwa tindvuna

chicken are also heard making their noise). The one

boMatsafeni. Kwabonakalisa kutsi iyawugeza which was khishwád by the tindvuna, boMatsafeni²³¹.

tikhali, iyawukhalel' inkhosi Mswati.

It was seen that it was going to geza²³² the tikhali²³³.

Manso lekwana kalisa kutsi iyal

234 khalela — literally, "cry for (some-one)" metaphorically
mourn the death of (some-one)

235 inkhosi — (see note 15)

236 iNdloukazi — the Queen Mother. literally means
she elephant / female elephant.

237 fukamelwad — literally, the practice of brooding;
the practice of sitting on eggs such
as what a hen does before the
eggs are hatched (gestation)

238 khiphad — (see note 221)

239 inkhani — without taking advice; without
heeding advice; by force

240 fukamela'd — (see note 237 above)

241 fika'd — (see note 13)

242 phela'd — (see note 228)

243 ph--h! — word used to indicate that
nothing was left or that nothing
survived.

244 sive — a nation (also: a tribe; people of a
similar clan name; a country's entire
population)

245 nya! — can be equated to "completely!" (see also
note 243 above)

246 landzana — literally: go to fetch each other; go to
fetch others

247 tfola — literally: get; find. metaphorically: understand.

it was going to khalela²³⁴ the inkhosi²³⁵, Mswati.
iNdloukazi uLazidze kutsi: hawu,

the one which it was clear that she refused, the
nitawukhipha lemphi itawufukanye lwa
iNdloukazi²³⁶, Lazidze, that: "Ow, it would be
ngubani njengoba inkhos' ifile na?"
fukamelwad²³⁷ by who as the inkhosi has passed away?

Gayikhipha²³⁸ tindvuna ngenkhani. Kwabate
they khiphad it, the tindvuna, by inkhani²³⁹. There
loyifukamela ku Yefika imphi le kwaphela
was no-one who fukamela'd²⁴⁰ it. It fikad²⁴¹ the
bantfwabenkhosi, ph--h! Kwaphela
imphi, there and there phela'd²⁴² the bantfwabenkhosi;
Sive, nya!

ph--h!²⁴³ there phela'd the sive²⁴⁴, nya!²⁴⁵

2 laba bebalandz — — — those who had — — —

3 nhenhe, naba-nje bebalandzene, ngiyo-ke
nhenhe, those who had landzana²⁴⁶, it is
leyomphi leyo-ke
that one, that imphi then.

2 Wena wekunene.
Wena wekunene.

3 nhenhe
nhenhe.

2 cha, Mkhosi mane asikayitfolanga kahle
No, Mkhosi, we did not tfola²⁴⁷ it well
lapha kuma — — —
there in — — —

1 nhenhe
nhenhe.

2 Malapha kulabadzala abayicocanga kahle.

248 labadzala — (see note 124)

249 coca — (see note 218)

250 Kubo Lugogotfo — in places like Lugogotfo.

NB: it is not clear ^(from the tape) whether this is Lugogotfo or Lugogodulo.

If it is the latter, then it is either of the following: a libutfo of Sobhuzi and Mswati II (Izakhiwo Appendix B); an Imphi; a mountain in the Nelspruit area (interview with NKunzi Shongwe)

251 hlasela — attack; invade; raid.

252 tinengana — diminutive form of many.

253 landza — literally, "fetch". (could also mean capture; seize)

254 iya — a way of saying "I see"

255 mnhi — another way of saying "yes"

256 tintalelwana — off-spring (also: descendants; younger generations)

And here in labadzala²⁴⁸, they did not coca²⁴⁹ it well

1 yebo.

Yes

2 mnhi.

mnhi.

3 Bese ibakhona-ke futsi lapho khona-ke

There was another one again where

Mswati phindze khon' asacelwa

Mswati was asked by the Boers,

ngema bhunu khona, naku ngalapha

there this side at Kubo-

Kubo Lugogotfo

-Lugogotfo²⁵⁰.

1 nhenhe.

nhenhe.

3 Ahle nakhona kuhlaselwa (uya khwehlala),

(He) used to hlasela²⁵¹ even there (he coughs)

ngoba tine --- tinengana-nye taMswati

because there are tinengana²⁵² of Mswati,

Nkhosi let--- ngoba ngala ngulaph'

Nkhosi, --- because this side it is where

abevel' ahlasela ngakhona, ngulapha

he used to hlasela, it is where he used

abelandza khona tinkhomo

to landza²⁵³ cattle.

1 iya

iya²⁵⁴

3 mnhi, tinkhomo

mnhi²⁵⁵, cattle.

1 ---yena tintalelwana tabo labesutfo

--- him, the tintalelwana²⁵⁶ of theirs, the

kuleli laba labakhanduwa lapha,

257 beSutfu — people of Sotho origin.

258 boMshini — Mshini and (some) others

259 boNgwanami — Ngwanani and (some) others

260 boJiyane — Jiyane and others; Jiyane and other people; Jiyane and company.

261 Khonta'd — (see note 62)

262 Ndlotane — possibly the river which runs close to Sicunusa border post in the north west of Shiselweni district.

263 imphi — (see note 77)

264 bakholwa — believing; fellowshiping, having joined a religious denomination.

265 esontfweni — in the church

266 eSheshi — a SiSwati name for the Anglican church (the church of England)

158

²⁵⁷ beSutfu in this (five), the ones who were found tisekhona yini? (kukekela inkhukhu) here, are they still alive? (noise from a hen)

2 Ungatsi sekute namunye NKhosi lengob' 'It seem there is not even one, NKhosi, whom usambona (babutana ngemavi laphansi) you can see (asking from each other in low tones)

3 --- na... naloku --- (sekuKhona louakala --- and now that --- (then some-one is heard atsi: boMsh --- boMshini. Lamunye futsi utsi saying: it is boMsh --- ²⁵⁸ boMshini." Another one "iya.") nal --- kantsi laba boNgwanami, ²⁵⁹ says "iya") --- how about these boNgwanami, naloku atawulwa nami Jiyane, laba boJiyane? although he will quarrel with me, Jiyane, these (sebayahleka, naye lolokhulumako uyahleka) ²⁶⁰ boJiyane. (then they laugh, including the one who's been speaking)

2 --- ebayakhonta - nje sebaKhonta Khona lapha --- then they ²⁶¹ Khonta'd. They ²⁶¹ Khonta'd (right) here kuMntfwane nKhasi, from the uMntfwane nKhasi.

1) mnh.
mnh.
2 bachamuka ngala ngeNdlotane Kulemphi They were coming from this side of Ndlotane ²⁶² from yemabhunu lebeyikadze seyilwa. Bese babantfu the ²⁶³ imphi of Boers which was then fighting. They were batfolakala - ke ba... bakholwa laph, then people who were found ²⁶⁴ bakholwa there esontfweni leSheshi, in the ²⁶⁵ esontfweni of ²⁶⁶ eSheshi

1 0... mntfwane lapha, ngala Kulemphi

267 fihlwad — literally hidden, could also mean placed

268 kaZulu — the place of Zulu speaking people; the Zulu territory; the land of the Zulu speaking people.

269 bafundisi — missionaries; ministers of the Gospel; priests (Doke C.M., et al, English and Zulu Dictionary, WITS, Johannesburg, 1958, p 66)

270 nhinhi — a way of saying "yes"

271 fika'd — (see note 13)

272 cuba'd — stay briefly; stay for a short while.

273 chamuka — come from a certain direction; appear unexpectedly

274 hlola — check; to see how things are (the state of affairs)

275 khonta'd — (see note 62)

Oh --- ungatsi base batsatfwa then they --- it seems they were then taken bayawufihlwa le kaZulu, bafihlwa to be fihlwad²⁶⁷ there at kaZulu²⁶⁸. They were bafundisi babafihlela lemphi yemaBhunu fihlwad by bafundisi²⁶⁹ because of the imphi of Boers. 3 O, leyemaBhunu (nalabanye bashu njalo, naye Oh, that of the Boers (the others also say the same, futi lobutaku uho njalo) including the interviewer)

2 Nase babuya khona-ke nayi imishini when they were coming from there there there leseNdlotane is the mission (station) which is at eNdlotane

1 nhinhi. nhinhi²⁷⁰

2 bayefika bacuba khona. Sebaphuma where they fika'd²⁷¹ and cuba'd²⁷². Then they phumad khona-ke lokutawurchamuka ngalapha there to chamuka²⁷³ this side after they sebahambe bahlola live. had gone to hlola²⁷⁴ the live.

1 iya. iya.

2 Sebayefika-ke bayakhonta lapha then they fika'd and khonta'd²⁷⁵ here from Kumntfwanenkhozi.

the uMntfwanenkhozi. 1 la Kumntfwanenkhozi

here from the uMntfwanenkhozi. 2 Bachamuka lapha, nyalo kulemphi

276 nyalo — literally: now. Metaphorically: not long ago, recently

277 Kulemphi — in the imphi; during the imphi; when the imphi was fought

278 bona — literally: see. Metaphorically: know (it); have heard of it; have been told about it (compare with note 126)

279 emaBhunu nemaNgisi — literally "Boers and English" this refers to the Anglo-Boer War which was fought between the years 1899-1901. It appears there was another one which was fought prior to this one. It appears this was fought between 1880-81.

280 nhinhi — a way of saying "yes"

281 boJiyane — (see note 260)

282 Kholwa — believe; fellowship; attend church services

283 lisotfo — church

284 lisotja — a member of the libatfo (age regiment) of eMasotja; a libatfo that was largely comprised of men born approximately between 1914 and 1919.

171 They chamuka there, nyalo²⁷⁶ in Kulemphi²⁷⁷ of yemaBhunu. Angiyati kutsi beyi --- (uyacabanga) Boers. I don't know that it (the imphi) --- (he's thinking)

1 Ngiyayibona NKhosi,

I bona²⁷⁸ it, NKhosi,

2 nhenhe, NKhosi.

nhenhe, NKhosi.

1 nayi --- yona lele --- leyemaBhunu nemaNgisi²⁷⁹
this one --- the very one which --- the one for emaBhunu nemaNgisi

2 leyemaBhunu nemaNgisi.

That of the emaBhunu nemaNgisi

1 nhinhi

nhinhi²⁸⁰

3 wo, nguko-nje boJiyane solo bakholwa

Oh, that is why boJiyane²⁸¹ still Kholwa²⁸²

kulo lelisontfo?

in that lisontfo?²⁸³

2 Wen' wekunene. (Kuvakala kungatsi bacedza

Wena wekunene. (seems as if they had

kuhleka.)

been laughing)

1 ---

2 --- lisotja, ngiliSotja mine

--- lisotja, I am a lisotja²⁸⁴, myself

1 ---

2 ngu Maduba

I am Maduba

1 ---

2 Blamini

285 --- gangeni — the full word could be eSigangeni (see note 20)

286 tekela'd — from "teka" (tell as when telling a story) told (see note 11 for the "d" ending)

287 yetsad — (see note 286 above)

288 tjelwa'd — be told (e.g. a story)

289 bobabe — plural form of babe (see note 183)

290 ekhaya — (see note 19)

291 wakitsi — of us (the speaker and his family members) (could also mean: of the speaker and his community members)

292 umuti — (see note 26)

293 eNgulubeni — a locative form of the libutfo of iNgulube. this was a libutfo which comprised mainly of men born approximately between 1866 - 1876. It was a libutfo of King Mbandzeni.

294 tfolatfolad — diminutive form of "tfola" (find, get, acquire). could mean: got a bit; got in bits and pieces; etc.

295 vela'd — literally: appeared; emerged; surfaced. metaphorically: were born; lived

296 coca'd — (see note 218 and then note 11 for the "d" ending)

297 induodza — (see note 85) But this time the speaker refers to the white man who conducts the interview

298 NKhosi — (see note 57)

blamini

1 ---

2 --- gangeni

--- gangeni²⁸⁵
1 (Kuvakala livi lemlumbi litsi: "and the [a white man's voice is heard saying: ---nalabantfu people who told you ---"] Laba bebangubona labaku cocela ---") The people who bebaku tekela-ke yonkhe-ke le--- lese uye-tekela'd²⁸⁶ you all this --- this --- which you tsite-nje nyalo-ke, wawuyi (tjelwa) bobani have just yetsad²⁸⁷, nyalo, you were tjelwa'd²⁸⁸ le --- ? it by who this --- ?

2 Bobabe, uMntfwanenkhosi walaph' ekhaya It is bobabe²⁸⁹, the uMntfwanenkhosi of here ekhaya²⁹⁰ nababe, uMntfwanenkhosi walowakits' and babe, the uMntfwanenkhosi of this wakitsi²⁹¹ umuti, bebabe --- eNgulubeni. Ngabo-ke umuti²⁹² they were of eNgulubeni²⁹³. they are the ones lebengitfolatfola kubo labangubona bavela from whom I tfolatfolad²⁹⁴ (because) they were the ones Kucala, e --- nakucoca bona. who vela'd²⁹⁵ first, e --- when they coca'd²⁹⁶.

(Kunemculo kusuka etinombolweni tekubala 184 (music beginning from counter number 184 kuya ku 190) to 190)

1 e --- Mntfwanenkhosi-ke, leduodza, NKhosi, e --- Mntfwanenkhosi, this induodza²⁹⁷, NKhosi²⁹⁸, lapha-ke iyabhalisa-ke, Mlangeni, tonkhe-nje

299 bhalisa'ing — (see note 4) Note that the "ing" ending has been deliberately suffixed to make the verb assume some form of ^{an} English continuous tense

300 tindlu — (see note 5)

301 kaNgwane — (see note 177)

302 letinkhulu — literally: "those which are big".
Metaphorically: those which are principal (or those of royalty)

303 indzawo — (see note 10)

304 fika — (see note 13)

305 bekunene — plural form of (wena) wekunene (see note 24)

306 khanyisela — clarify for (some-one) explain something for (some-one)

307 indlu — singular form of tindlu (see note 5)

308 bukhozi — see ebukhosini (note 7)

309 sukad — came from; had started off from; (also: originate)

310 kungubani — literally: "it was who" meaning: who was in charge; who was in control; who was in power.

311 yekutalwa — literally: "of being born" meaning: how did it rank (at the bukhosini (royal family)); its status at the bukhosini.

312 yebo-ke — could be translated as "O.K. then"

313 cha — normally means "no". But here it doesn't necessarily mean no.

314 fikela'd — the first time when one comes to a place; arrived. (could also mean: was welcome by any authority that was in

here is bhalisa'ing²⁹⁹, Malangeni, all these tindlu³⁰⁰ letindlu lapha kaNgwane leti letinkhulu here in kaNgwane³⁰¹ these which are letinkhulu³⁰² about which lekubona kalisa kwekutsi-ke kuvakale it should be heard that ow, each kokutsi-owa, lapho nalabo, nalabo, and every people in their indzawo³⁰³ kulendzawo labakuyo befika njani, nini (the one) in which they are in, how did they e--- befika kwent njani. Hawe-ke s---, fika³⁰⁴, when, e--- (and) that why did they fika. bekunene-ke, laph' ehlukhlweni-ke, You too you ---, bekunene³⁰⁵, here at ehhlukhlweni, Singabonga Mntfwanenkhozi nawungasikhanyisela we can be grateful, Mntfwanenkhozi, if you can kokutsi lendlu yebukhozi laph' ehlukhlweni. khanyisela³⁰⁶ us that this indlu³⁰⁷ of the bukhozi³⁰⁸ here khona kute ifike yefika njani, isuka at ehhlukhlweni it fika'd how here, (and that), it kuphi. (Kukhona langati uya vuma) Yefika suka'd³⁰⁹ where (some-one it seems is agreeing) It fika'd kungubani, yekutalwa njani ngebukhozi. kungubani³¹⁰, it was ^{of} yekutalwa³¹¹ how by the bukhozi.

4 Yebo-ke

yebo-ke³¹²

1 mnhi, Dlamini.

mnhi, Dlamini.

4 cha, Nkhosi yefika ka--- kahle yona

cha³¹³, Nkhosi, it fika'd --- well it. It ngekwayo, yefikel' eZulwini. Mnh, kwak--- ku- fikelad³¹⁴ at eZulwini. Yes, there was --- -khona lapha khona --- kuhluphehlupheka

charge of the (eZulwini) area then.

- 315 Kuhluphehlupheka — diminutive form of hlupheka (be troubled)
- 316 Khulumad — spoke; made a speech
- 317 lila — console; comfort; mourn (compare with note 234)
- 318 mkhulu — (see note 184)
- 319 bhubhela'ing — literally means "dying". Metaphorically means: perishing; gradually becoming weaker and weaker because of illness (see note 299 for the "ing" ending)
- 320 lakitsi — of us (the speaker and family); of us (the speaker and entire community) of us (the speaker and people of his clan name)
- 321 baleka'd — literally, "ran away". Metaphorically, "gone to"; "left for"; "escaped to."
- 322 cosha'd — literally, expelled. metaphorically: forced you to leave
- 323 coshwad — forced (compare with note 322 above)
- 324 limad — (see note 109 and then note 11 for the "d" ending.)
- 325 Kalthohho — locative form of the Hhohho place
 Again several royal residences seem to have been known by this name. According to Matsebula, it was a lilawa of ^{King} Ngwane in Southern Swaziland. It was also the name of Sobhuza II's administrative capital near present-day Mhlosheni (Bonner, Kings, p. 14). Matsebula again argues that it was the name of Mswati II's capital situated in northern Swaziland (Matsebula, History, p 18)

some Kuhluphehlupheka³¹⁵ in it. E --- tace
 Kuyo. En --- Kwafa bantfu labane e ---
 died four people e --- here at ekhaya
 la ekhay'. Ase kukhulum' uMntfwanenkhozi
 'ihen it khulumad³¹⁶ the uMntfwanenkhozi
 Ngabeni, uMntfwanenkhozi Ngabeni, uta
 Ngabeni, the uMntfwanenkhozi Ngabeni. He had come
 natolila la kulomkhulu-ke, uti: "hawn,
 to lila³¹⁷ here to this mkhulu³¹⁸. He said: "ow,
 Mntfwanenkhozi Kepha sewuz' ubhubhela
Mntfwanenkhozi, you end up bhubhela'ing³¹⁹ here
 lapha njena, likhona live lapha le ---
 why? (there is the live here which --- the one
 (uyakhwehlela) lakitsi. lelikhona le
 (coughs) of lakitsi³²⁰ which is there at
 leZulwini live lelikhona lelile. Ngawumane
 eZulwini. You should have at least baleka'd³²¹
 wasale wabaleka -- waya khona tishiye
 have gone there and leave the uMntfwan-
enkhozi kufa. Nawutsi u --- ucoshwe
 -enkhozi, kufa. (If they) say what cosha'd³²² you? :
 yini na? : ucoshwe ngemanti khona,
 you have been coshwad³²³ by water there. Ie
 usuke lomfula wecwaba kakhulu
 river got over-flooded and then started
 wakhipha sikhlabatsi wasitsela ngetulu
 to deposit sand, pouring it on top of
 emasimini laph' alima khona. Was
 the fields where he limad³²⁴, and then he
 uyabaleka, ule kalthohho. "Awu, nemphele-ke
baleka'd, he is there at kalthohho³²⁵." Ow, indeed,
 e --- mkhulu nay' ahluphekile-ke (ne-

326 hlupheka'd — be in the state of being afflicted, being in trouble or suffer hardships.

327 labadzala — the ones who are old or who are aged. (compare with note 124)

328 kufa — death; disease; illness; sickness.

329 inkhosi — (see note 15)

330 ncoma — make recommendations (also to choose; to select)

331 yakha — (see note 12)

332 yinhle kakhulu — could mean: too good; too beautiful (could also mean: fertile; good agricultural purposes e.g. farming and rearing livestock)

333 yakhela — build (e.g. a house) for some-one; construct for some-one; set up a structure for some-one.

334 sitsinti — loin covering of cat's tails (Beke & M. et al, English-Zulu Dictionary, 1958) possibly an "object", "barrier" or something (some-one) serving as a barrier against any possible incident.

335 tsatsa's — takes (also: seizes; possess illegally; captures)

336 Luhhumane — name of a mountain found geo location

337 cedza'd — finished, taken all, left nothing

338 fakas — puts; incorporates; makes it part of

339 kaZulu — (see note 268)

e... mkhulu having hlupheka'd³²⁶ with four -bantfu labane... ekhaya kuye labadzala³²⁷ people... at ekhaya with him, the labadzala boduwa, watsi lo: sekuta kuwe lokufa, only, he said this one: "it is (now) coming to you sokutawafa wena-ke." Yab' inkhosi-ke this kufa³²⁸, you will die next." The inkhosi³²⁹ was ile kaHhohho, loMswati. Manguke asahamba-ke there at kaHhohho, this Mswati. Then he went asaya le kuMswati-ke, asayoncoma khona-ke going there to Mswati to ncoma³³⁰ there kuMswati kaHhohho. Afik' aBi Mswati: to Mswati at kaHhohho. Mswati said: "Ow, you Awu, ngawungitile Ifontwane nawungakho would have helped me, Ifontwane, if you can kuleyo ndzawo ngoba leyandzawo leya yakha³³¹ in that indzawo because that indzawo was beyiyinhle kakhulu nawungakhel' yinhle kakhulu³³² if you could yakhela³³³ the uMntfwanenkhozi kufa ngoba kufa abengisita uMntfwanenkhozi, kufa, because kufa used to help asitsinti sekuvimbel' uMntfwanenkhozi me. He was a sitsinti³³⁴ of preventing the uMntfwan-Mbilini lotratsa tinkhomo laph' -enkhozi Mbilini who tsatsa's³³⁵ cattle there at entsabeni Luhhumane, sowulu cedzile Luhhumane³³⁶ mountain. He has cedza'd³³⁷ it. He sewulufaka ngafe lekaZulu. Balutsatsa fakas³³⁸ it to that side at kaZulu³³⁹. They are taking it balusa lekaZulu loLuhhumane. Laph' to kaZulu, this Luhhumane, there at the entsabeni. Manje-ke Ifontwane ngawungi-

- 340 indzawo — (see note 10)
- 341 hanjelwa'd — (of a person) has left me (alone); has gone (to another place)
- 342 lokwanyana — (see note 182)
- 343 cedza — are finishing; are taking all; are not leaving anything
- 344 khuphaka'd — (see note 96)
- 345 babemkhulu — (see note 193)
- 346 bantswana — plural form of umntswana (see note 34)
- 347 indvodza — (see note 85)
- 348 kuhluma — literally: the sprouting of. Metaphorically the appearance of; the emerging of
- 349 imiti — (see note 71)
- 350 fika'd — (see note 13)
- 351 umuti — (see note 26)
- 352 uyise — (see note 153)
- 353 khonta — (see note 62)
- 354 sita'd — from "sita" (help; aid; give a hand; offer assistance) (see note 11 for the "d" ending)
- 355 ntsangayetfu — literally: "my contemporary". A phrase used to address someone with whom they are of the same age.
- 356 fika'ing — (see note 13 and then note 299 for the "-ing" ending)

mountain. Now then, ifontfwane, you would be -sita kakhulu nawu ngakha kuleyo helping me a great deal if you can yakha in that ndzawo ngoba sengihanjelwe ngulokwanyana indzawo³⁴⁰ because I have been hanjelwa'd³⁴¹ by sengiya - - - tiyacedz' letinkhomo laph' lokwanyana³⁴², I - - - they cedza³⁴³ the cattle there entsabeni, Luhhomane." Membal' akhuphuke- at the mountain, the Luhhomane." Indeed, he -ke babemkhulu-ke akhuphuke nebantswa- khuphaka'd³⁴⁴, babemkhulu³⁴⁵. He khuphaka'd with his -bakhe bodwa kubete sitsinti lesinye bantswana³⁴⁶ only. There was no other sitsinti which lamnika sona kokuti: "hamba nay' he offered him that: "Go then here is indvodza letsite." Kubet' indvodza lamnika a certain indvodza³⁴⁷, there was no indvodza which yona. Ahlal' iminyaka lesihlanu he offered him. He stayed for five years there. It lapha. Sengukhona kuyawucala kuhluma was then the beginning of kuhluma³⁴⁸ of kwemiti la. Kufike nangya umuti imiti³⁴⁹ here. There fika'd³⁵⁰ that umuti³⁵¹, the only munge lowa Ngisimane, uyise waNgisimane. umuti, that of Ngisimane, the uyise³⁵² of Ngisimane. Kufike Maphungwane, atewukhonta. Atsi there fika'd Maphungwane to khonta³⁵³. Him, he yena: "Aww, yebo Maphungwane said: "Ow, yes, Maphungwane, you have sita'd³⁵⁴ ungisitile-ke, ntsangayetfu, loku ufika lapha me, ntsangayetfu³⁵⁵, by fika'ing³⁵⁶ here. You did wente kona kufika, ngoba lapha

- 357 kufika — the practice of "fika'ing" (see note 356 above)
- 358 inkhosi — (see note 15)
- 359 bhasobha — give protection to (e.g. property); superintend; guard against possible danger; take care of
- 360 tsatsa's — (see note 335)
- 361 bukisa — help me "bhasobha" (see note 359)
- 362 emehlo lamabili — literally: "two eyes". This implies that if they are two they would give better protection
- 363 ngenhla — upwards; at the upper end
- 364 nyusa'id — made (him) to go "ngenhla" (note 363 above); (could also mean he took him to that place)
- 365 weNkhosi — of the Nkhosi clan name; (could also mean: "of the inkhosi" (see note 15))
- 366 eNtarasifane — locative form of "Ntarasifane" (Transvaal) which means: "in the Transvaal (RSA)"
- 367 Bhedeskot — geo. locatn. possibly Bettiersgoed in the area just a few km south of (and outside) the Oshoek Boarder post.
- 368 yakhela'd — (see note 333)
- 369 shiyana emabanga — should be some distance away from each other
- 370 hlabá — raise (e.g. an alarm); sound a word (e.g. of warning)
- 371 umkhosi — (see note 80)
- 372 hlabá'd — (see note 370)

right by kufika³⁵⁷ because as I am here, the ngilapha-nje inkhosi yatsi angitobhasobha inkhosi³⁵⁸ said I should bhasobha³⁵⁹ the uMntfwanenkhozi Mbilini lotatla tinkhomo uMntfwanenkhozi Mbilini who tsatsa's³⁶⁰ cattle, Luhhumane lena, sewungahl' ungibukisa the Luhhumane there. You can bukisa³⁶¹ me, emehlo lamabili. Ungakha lapha ngenhla-ke. emehlo lamabili. You can yakha then there ngenhla³⁶². Wamenyusa weNkhosi wamfaka lapha. Then he nyusa'd³⁶⁴ him, weNkhosi³⁶⁵ and placed eNtarasifane lapha batsi. Bhedeskot' him there at eNtarasifane³⁶⁶ in what (the place) they khona. call Bhedeskot³⁶⁷.

1 mnh. mnh.

4 Wamakhela khona weNkhosi watsi. He yakhela'd³⁶⁸ him there weNkhosi and said they abashiyan' emabanga naye. Nabo... nabona should shiyana emabanga³⁶⁹ with him. When... when into ngale agijim atohlab' umkhosi he sees something that side, he should run to hlabá³⁷⁰ ngala, njalo naban' into lapha agijim an umkhosi³⁷¹ this side. Again when he sees something ayohlab' umkhosi ngale. Natowuhlab'... there he should run to hlabá an umkhosi eve... eSigangeni, beSigangeni bawuhlab' be- that side. And he who has hlabá'd³⁷² it (the umkhosi) they should hear Siphocosini. at eSigangeni. The beSigangeni³⁷³ should hlabá it for the beSiphocosini³⁷⁴.

1 ... ut ut uyongena khona

- 373 beSiganeni — people of the eSiganeni area (see note 20)
- 374 beSiphocosini — people of the eSiphocosini area. (see note 90)
- 375 yakhad — (see note 11)
- 376 kwandza — the spreading of; the extension of; (also: the increasing of; the expansion of)
- 377 fika — (see note 13)
- 378 suka — leave; depart; move to another place
- 379 uyihlo-mkhulu — a second person's (singular) babemkhulu (see note 193)
- 380 impfi — (see note 77)
- 381 ngena'd — (see note 59 then note 11 for the "-d" ending)
- 382 hlasela — (see note 251)
- 383 libutfo — an age regiment; a regiment
- 384 mkhulu — (see note 184)

unt--- until it (the umkhosi) reached there.

4 ut' uyongena khona kaNgwane.
until it reached there at kaNgwane.

1 mnh.
mnh.

4 Wakha khona lapha. kwase kuba nguloko
He yakhad³⁷⁵ there and that was all, (about) the
kuphela kwandza kube lomuti utowufika
Kwandza³⁷⁶ for the umuti to fika³⁷⁷ here, They
la, besukiswa nguloko, wena wekunene,
were made to suka³⁷⁸ by that. Wena wekunene.
nhenhe.
nhenhe.

1 e --- ---ni ---mntwanenkhozi kumbe
e --- Mntwanenkhozi, may be, at that time
ngaleso sikhatsi sekufika kwakhe uyihlo-
of his arrival, the uyihlo-mkhulu³⁷⁹ here, an
-mkhulu lapha, impfi leyake yangena
impfi³⁸⁰ which once ngena'd³⁸¹, may be an
Kumbe yakhe Mbilini kutawuhlasela
impfi of him, Mbilini, which came to hlasela³⁸²
la?
here?

4 cha, mang' abe isangena wena wekunene--
No. It did not ngena, wena wekunene--
(kukhona lomunye lokhulumako) Ayimang'
(someone else also speaking) Nothing else
uphindze kungene lutf, mnh.
ngena'd. mnh.

1 Abebutfolini lo-- lomkhulu?
To which libutfo³⁸³ did he belong, this mkhulu³⁸⁴?

4 Ewu, angati, wena wekunene, ngoba

385 emabutfo — plural form of libutfo (see note 383)

386 eMangongo — according to Matsebula (Izakhiwo) a libutfo that was formed during the reign of Ludonga (Namini u)

387 bozithinithini — a word used when one does not know the names of the things which he should be listing.

388 ngembili kweNdlavela — preceded the (libutfo of) iNdlavela; (also: was ahead of (iNdlavela) in the order in which they were formed.)

389 ngembili — could mean: (they) preceded these; (they) are ahead of these.

390 iNdlavela — (see note 225)

391 MKhosi — (see note 57)

392 umdzabu — origin; indigenous, traditional (Rycroft, D.K., Op cit, p 19)

393 ngaphambili — before; in the early times of

394 ekuhambeni — leaving of; departure of; going (to live in another place) of

Oh, I don't know, wena wekunene, because here lapha emabutfo' ekucala kwakutsiwa in the first emabutfo³⁸⁵ it was said there was kukhon' eMangongco, kukhonani, bozithinithini the eMangongco³⁸⁶, and the like, bozithinithini³⁸⁷, emabutfo' akucala, lona lalingala the first emabutfo. His libutfo was ngembili ngembili kweNdlavela.

kweNdlavela³⁸⁸

1 wo.

Oh.

4 nhenhe, bangembil' iNdlavela, NKhosi. nhenhe. They are ngembili³⁸⁹, the iNdlavela³⁹⁰, NKhosi³⁹¹.

1 wo, libutfo laMswati?

Oh, it was a libutfo of Mswati?

4 nhenhe, libutfo laMswati --- angati nhenhe, it was a libutfo of Mswati. --- lapho,

don't know there,

1 ngiyabona

1 see

4 emabutfo' akucala, mnh. the first emabutfo, mnh.

1 Mntfwanenkhozi manjena bakhona Mntfwanenkhozi, now are there people yini nawuva le--- (uyabindza sikhashana) when you hear, who --- (pauses for a while) labebakhona lapha bemdzabu wakhona who were here, people of the umdzabu³⁹² of there ngaphambili, ngaphandl' ekuhambeni ngaphambili³⁹³, apart from the ekuhambeni³⁹⁴ of kwakufa njoba utsi kucala la

395 Kucala — in the initial period; in the beginning; in the early days

396 beSutfu — (see note 257)

397 sive — (see note 244)

398 yehla — opposite of Khuphukaid (see note 96)

399 kaHhohho — (see note 325)

400 cabana'd — literally: quarrelled. Metaphorically: was angry at; was angered by

401 etivandzeni — locative form of tivandze.

Tivandze are small fields used for growing maize

402 lima'd — (see note 324)

Kufa because you say Kucala³⁹⁵ here there
kwakukhona Kufa,
was Kufa.

4 Kwaku khona Kufa.
There was Kufa.

1 Kufa kukhona yini labakhandza la?
Kufa, are there people he found here?

4 Awu, angati, NKhosi, nobe wakhanda
aw, I don't know, NKhosi, whether he found
beSutfu noba wabaKhandzani,

beSutfu³⁹⁶ or what, NKhosi, I don't
Nkhos', angati kutsi wakhanda sive
know which sive³⁹⁷ he found here, ---

sini yena la, nom' waba yedwa noma
whether he was by himself or he hlala'd -
wahlala wa- - - - (kukhona lovakala

- - (some-one is heard speaking, but
akhuluma kepha akawakali kutsi utini)
what he says is in-audible.)

1 Hawuva, NKhosi, loKufa yini leleyaber'
When you hear, NKhosi, this Kufa, what is it
iyamsusa sewuyehla sewuya lekaHhohho?
that forced him to yehla³⁹⁸ and go there to kaHhohho?³⁹⁹

4 Ngemanti ngekutsi wacabana ngemanti
It was water in that he cabana'd⁴⁰⁰ with water.
akh -- akhukhula lenhlabati lapha

It moved the sand from there, down from the
phas' emantini ayitsela laph' etivandzeni.
water and deposited it there at the

Kwagcibeka lapha⁴⁰¹ lalima khona
etivandzeni. the sand covered where he lima'd⁴⁰²
etivandzeni ngobe kwakulingwa - - -

403 linywad — the practice whereby you lima (see note 109)

404 dvubad — from "dvuba" (fail to tolerate something) gave up; abandoned (it)

405 lima — (see note 109)

406 Kuphulad — from "khuphula" which means: to move something up; to move something from the bottom to the top; lift from underneath to the surface (see note 11 for the "-d" ending)

407 umhlaba — literally: soil - could mean sand

408 emantini — locative form of emanti (water) which means: "in the water"

409 tivandze — (see note 401)

410 LuSutfu — a river which traverses central Swaziland and later joins the Phongolo river

411 Khuphuka — (see note 96. see also note 406) could mean: deposit sand; pour sand on the surface (fields)

412 live — (see note 47)

413 banti — broad in terms of vacant space or unpopulated land; vast

414 minyetalanad — from "minyetelana" (be tightly packed) could mean: densely populated; (there) was no clustered homesteads/villages

415 batukulwane — (see note 256)

in the etivandzeni because it was linywad⁴⁰³ --
1 wa, was' uyadvuba⁴⁰⁴
Oh, he then dvubad⁴⁰⁴?

4 was' uyadvuba. Watsi Kunems ---
He then dvubad and said: there was ---
nele -- li --- utawulimaphi ngoba
where was he going to lima⁴⁰⁵ because it
selikhuphule --- lomhlaba wemantini

had Khuphula⁴⁰⁶ --- the umhlaba⁴⁰⁷
lawutsela ngetulu,
of emantini⁴⁰⁸ and deposited it on top,
1 etivandzeni.

of the tivandze⁴⁰⁹
4 lo kusutf etivandzeni.
this LuSutfu⁴¹⁰, on the etivandzeni.

1 ---

4 Was' uya lapha kungana -- kunga ---
Then he went where there would be no ---
khon --- kute lomfula lowutawukhuphuka,
--- no river which would khuphuka⁴¹¹, there at
lekaHhohho, live lisebanti, NKhari,
Kathhohho. The live⁴¹² was still banti⁴¹³, Nkhosi.
Singaminyetelene kangaka.

We had not minyetelanad⁴¹⁴ this much.
1 (uvakala ahumusha: "o, the reason is ---")
(heard interpreting: "wa, sizatfu kutsi ---")

La, lokusho Kutsi-nye, NKhosi, labatukulwane
Here, which means that, Nkhosi, the batukulwane⁴¹⁵
baKufa solo ba --- baba lekaHhohho
of Kufa are still there at KaHhohho
nanyalo?

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