



IMPALA

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Naam BONNER SERIES.
Name

Vak NGCAMPHALALA HISTORY.
Subject

Klas INFORMANT: NGCAMPHALALA.
Class

Skool PEACE: KANGCAMPHALALA.
School

DATE :

PAGES
72
BLADSYE

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_____ Book 1. _____

SKRYFBOEK
EXERCISE BOOK

1. INTERVIEWER

2. INFORMANT 1: NGCAMPHALALA

3. " 2: A woman - counter no. 746

4. " 3: A man - counter no. 694 (down page)

1. Awuchuzo ke babaj, konje, konje babaj glibulfa lini?
 Explain a little by the way that the ² degree dating to
 of respect to respect of
 Answer: The ³ M... of my
 of my father's...
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 96. ...
 97. ...
 98. ...
 99. ...
 100. ...

1. babe - 1. This has been used here as a term of respect to refer to an older man, usually of my father's age.
2. Literally, my father.
2. libutfo - 1. An age regiment formed by a king in Swaziland.
3. Awu - 1. An interjection used to express surprise.
2. This may also have no meaning but may be used at the beginning of a sentence, as in this sense.
4. Mlondolozzi - 1. A member of the age grade age regiment of the late Swazi king Sobhuza II, largely comprised of men born roughly between 1899 and 1904.
2. In another context, the name of one of Sobhuza I's age regiments.
5. Inhhi - 1. This here means, yes, of course.
6. Mweni - 1. The name of the area next to the Muwa or Mweni river found in the southern part of Swaziland, under the Shiselweni district, next to Ntshingila. This place is just east of Macudlwini between Hlathikhulu and Nhlanguano.
7. Enhhe - 1. This also like inhhi in note 5 means yes, of course.

1. Awuchaze ke babe, konje, konje bab' ulibutfo lini?
Explain babe, by the way which libutfo do you belong to?
2. Awu, ngingumkondolozzi.
Awu, I'm the Mlondolozzi.
1. Ungumkondolozzi. Awuchaze ke mlondolozzi.
You're the Mlondolozzi. Explain Mlondolozzi.
2. Awu, sefika, kungu Somhlolo. I've just arrived.
Awu, when we arrived it was Somhlolo.
1. Nafika kungu Somhlolo.
You arrived when it was Somhlolo.
2. Inhhi.
Inhhi.
1. Yebo ke.
Yes.
2. Kulenzawo le.
At this place.
1. Kulenzawo le.
At this place.
2. Inhhi.
Inhhi.
1. Nisukaphi?
Where did you come from?
2. Si, suka lapha, eMweni.
We came from Mweni.
1. Nisuk' eMweni?
You came from Mweni.
2. Enhhe?
Enhhe.
1. Konj' uMweni kukuphi la?
By the way where is Mweni?
2. Lapha ngaphasana.
Down at that place.

8. koNtshingila — 1. The place south of Mlathikhulu under the Shiselweni district in present-day Swaziland.

9. live — 1. This here means the nation
2. Literally means, land, area, territory.

10. bakaZulu — 1. The people belonging to the Zulu ethnic group, found in present-day Zululand.

11. inkhosi — 1. A king.
2. In another sense, a paramount chief, or
3. A chief.

12. layidela²d — 1. A verb used literally to mean light something.
2. In this context, to be on guard or to keep watch.

13. imphi — 1. A group of age regiments sent out to fight.
2. This may also mean a battle in another sense.

14. kaZulu — 1. Present-day Zululand
2. That which belongs to the Zulu people.

15. kaNgwane — 1. This here refers to the place where the members of the ruling Dlamini were found at the time.
2. This may also refer to present day Swaziland or
3. The South African homeland next to Swaziland.

1. Lapha ngako Ntshingila.
At the place next to koNtshingila.

2. Enhhe.

Enhhe.

1. Wena wekunene. Enhhe.

2. You of the right hand. Enhhe.

2. Sase siyefika ke lapha ke, live lisa, lisayaluka
When we arrived the live was still in turbulence
ngako kulwa ke. Kunet bakaZulu.

because of fighting. There were the bakaZulu!

1. Enhhe.

Enhhe.

2. Sebayakha ke, inkhosi ke uSomhlolo, seiyasha
They set up their homesteads, then the inkhosi Somhlolo
ke kutsi ke, akahlale lapha ke loNgcamphalala.

said that Ngcamphalala should stay at this place.

Nakhile ke sowutabohl² alayidela lemphi

After setting up his homestead, he layidela¹² the

yakaZulu,

imphi¹³ of kaZulu¹⁴.

1. Enhhe.

Enhhe. originally a sithulu

2. nayiya le kaNgwane.

when it set forth to kaNgwane¹⁵.

1. Enhhe.

Enhhe.

2. Bese ke uyakamba ke.

He then went away.

1. Wo loNgcamphalala kwakha kwakhe lapha,
Okay Ngcamphalala settled at this area, because
2. inkhosi yamnik² unsebenti weku gadza ngala
the inkhosi gave him the job of watching over here.

16. chamuka - 1. To approach
2. Literally, to emerge, come

17. hlabeka - 1. A SiSwati saying used to mean to raise an alarm, or to warn against danger.

18. umkhosi was hlabeka - 1. This here means the alarm was raised on the warning, such as the warning sound was easily made.

19. sikhulu - 1. A chief.

20. siganga - 1. A n. area usually unoccupied by people.

21. kaNgcamphalala - 1. An area under the Lubombo region in Swaziland past Siphofaneni, south of Big-Bend in the southern part of Swaziland next to St. Phillips.

22. imphi - 1. A small group of people.

23. kaZulu - 1. People of the Zulu people.

24. kaNgwane - 1. This here refers to a place...

2. Enhhe, lemphi ngoba yayichamuka nga la.
Enhhe, because the imphi would chamuka from this side

1. Lemphi kuts' ingedluli la.
In order that the imphi could not pass through this place.

2. Enhhe.
Enhhe.

1. Abe nguye losahlab' umkhosi lembili.
He was the one who would hlabeka the umkhosi ahead.

2. Jebo.
Yes.

1. Wena wekunene, kwase kwenteka njani ke?
You of the right hand. What happened then?

2. Base bayakha ke, nangempela, wahlabeka.
They then settled, and indeed the umkhosi was hlabeka.

1. A. LoNgcamphalala kwakungubani, kwakuyini, A. Who was Ngcamphalala, what was it, in leligama kuze kutsi...?
order that the name was...?

2. Kwakuvele kusikhulu.
He was originally a sikhulu.

1. Kwaku sikhulu loNgcamphalala.
Ngcamphalala was a sikhulu.

2. Enhhe.
Enhhe.

1. Kepha lase li, seli, sekubuye kucanjwa.
Was the siganga too named?
nale siganga?

2. Lesiganga phela sibitwa kutsi ngukaNgcamphalala.
The siganga is called kaNgcamphalala because

22. bekwa'd - 1. To be allocated an area in order to settle by those in authority, such as a king.

2. Literally, put or placed.

23. bukhosi - 1. The ruling Dlamini clan

2. Literally, kingship or chieftaincy.

24. tiphetse - 1. This means to be the authority such as chieftaincy.

2. May also be used to describe undisciplined children.

3. Literally, to carry oneself.

2. nje ngale sikhulu. babukhosi nje. of the sikhulu.

1. Wena wekunene. You of the right hand.

2. Inhhi. Akusho kutsi kwaba nguNgcamphalala. Inhhi. That doesn't mean that a Ngcamphalala was lesiganga. the siganga.

1. Hha. Hha. which is presently there, how did you

2. Inhhi. Inhhi. incorporated?

1. E, wena wekunene njengoba ke phela sijeva E, you of the right hand because we learn that kutsi bakaNgcamphalala babekwa bukhosi la. the Ngcamphalala people were bekwa'd by the Kepha kuze bahlangane nobukhosi, ba, bacala, bukhosi at this place. But how did it start until cala njani khona lapho? they met with the bukhosi?

2. Kwacaleka ngalemphi yakaZulu. That started during the imphi of kaZulu.

1. Babeyini kucala labakaNgcamphalala, what were the Ngcamphalala people before, how did babekhleti njani, ba, kabe, batiphetse khona they stay, were they tiphetse at this place or lapha, noma babengaphatsi kwabani? who were they subject to?

2. Wo, kulomunye? Okay, to another?

1. Enkhe. Enkhe. and were at that place.

25. vela'd - 1. This means to originally come from.

2. Literally, emerge.

26. Shiselweni - 1. An area south of Mkhosweni, under the Shiselweni district in Swaziland.

2. Literally, King's place.

27. tiphete - 1. This means to be a chief or a person in charge.

2. May also be used to describe a disciplined child.

3. Literally, to carry on.

28. ... of the right hand because we learn that the inkhosi people were behind of the ...

... But we did it start that ...

... they met with the inkhosi?

... that started during the ...

... before ...

... they stay near the tiphete of this place or ...

... who were they subject to?

... to another?

... to another?

...

2. Abe, bavele basi, babukhosi nje. They were originally the bukhosi.

1. Babevele babukhosi nje, inhhi. He said, E, They were originally the bukhosi, inhhi. Utsite, E,

Lapha ke wena weku nene njengoba phela, As you person of the right hand, you are seen

seni bonakala ningaphansi kweluphiko being subject under the wing of the Dlamini clan, the

lusebaka Dlamini, bukhusi lobungubona bukhusi bukhosi which is presently there, how did you

manje, na, na, nangena njani, nangena kanjani? become incorporated?

2. Bangena phela ngoba kwakukhanda kutsi They were incorporated because they found out that

inkhosi, inkhosi, i -- ngiy' inkhosi ya he was the inkhosi of kaNgwane. That was

kaNgwane. Ngobana inkhosi yayi sele, loku because the inkhosi was still at that place, and

seyijika iya, le. he then went back to that place.

1. Jayise -- --, usho kutsi laba bakaNgamphalala He was -- --, do you mean that the Ngamphalala

bavelele le, ngesikhatsi bukhusi bakaNgwane people vela'd at that place, at the time the

buse Shiselweni? bukhusi of kaNgwane was at Shiselweni?

2. Buse Shiselweni. It was at Shiselweni.

1. Base bayavela laba bakaNgamphalala. Then the Ngamphalala people vela'd.

2. Bavela baba khona. They vela'd and were at that place.

27. vela - 1. The present tense form of the verb

28. Mweni - See note 6.

29. Ntabande

30. beSutfu - 1. One of the Sotro speaking people found already in Swaziland by the ruling Dlamini clan and the other clans now known as the "true Swazi."

2. In a different sense, the Sotro people found in present-day Lesotho.

31. dzabuka'd - 1. originated, or to have been an original inhabitant.

32. Lusutfu - 1. This here means present day Lesotho, or the place where Sotro people were found, in the siSwati language.

2. This may also mean the Great Usutu river in Swaziland.

1. Ba, babevela nje, bavela njani khona lapho, How did they ²⁷vela at that place, at that moment at that place? ²⁸are the beSutfu

2. Asibati natsi, bachamuka leMweni. Beta We don't know, they came from ²⁸Mweni. They la, eMweni nje besuka eNtabande. Kulamakhos' came to this place, at ²⁹Mweni from ²⁹Ntabande. The akhona, lamadzala akaNgcamphalala. old Ngcamphalala emakhosi.

1. ENTabande nga, le.

At Ntabande, that side.

2. Inhhi. Beta ke lapha, kufika kwabo, Inhhi. They arrived at this place,

1. Sebakhandza se,

Did they find,

2. batowubona nabo la. when they came to see this place.

1. sebakhandza lobukhosi baka Ngwane did they find the kaNgwane bukhosi at

2. sebu leShiselweni? Shiselweni?

2. Asati noma batfolana kanjani ke lapho. We don't know how they found each other at that place.

3 and 4. BeSutfu.

They are the beSutfu.

2. Wo. ka leku beSutfu, base bafika layi Ntabande. Okay. ³⁰They are from the beSutfu, they then came

4. Sadzabuk' eLusutfu. We dzabuka'd ³¹from Lusutfu ³²the Ngwane

1. Inhhi. Ya. They were from the beSothos. Inhhi. Yes. Bebasuka ku beSutfu.

33. sibongo - 1. Surname or clan name.

2. A praise name

3. An offering

34. Ntalasifane - 1. The siSwati word meaning the Transvaal.

2. Lesibongo, kulesibongo kutsi beSutfu. Njengoba
The sibongo, on the sibongo there is beSutfu. Because
beSutfu nje, labeSutfu laba.

they are the beSutfu, these are the beSutfu.

1. Ja. They were from the beSothos. Kukuphi
Yes. Bebasuka kubeSutfu. Where is the place babe

babe lapha, badzabuka khona le, e--eNtabande,
where they dzabuka'd, is that at --

kukuphi?
Ntabande, where is that?

2. ENtabande.

At Ntabande.

1. ENtabande. Inhi.

At Ntabande. Inhi.

2. (Besuk' eNtalasifane.)

They came from the Ntalasifane.

1. LeNtabande, sikhulu sakhona ku, sikhona,
Who is the sikhulu of Ntabande, is there

siyatfolakala yini?
one?

2. Awu, kasati, ku, kwefika, sesibala nje

Awu, we don't know, there came, we mention

1. kutsi ngulapha bachamuka khona. Besuka le
that that was where they came from. They

kubeSutfu.

came from the beSutfu.

1. Besuka leku beSutfu, base bafika layiNtabande,
They came from the beSutfu, they then came

sebayasuk' eNtabande, sebeta la kaNgwane.
to Ntabande and they came to kaNgwane.

2. EMweni.

At Mweni.

35. Muwa - 1. The name of a river, just east of Macudulwini, passing south of Hlatikhulu, then joins with the

Ngwavuma river, also known as Mweni.

36. Hlatsikhulu - 1. An area just east of Hlatikhulu, under the Shiselweni district in Swaziland.

37. Ermelo - 1. A place in the Republic of South Africa next to Witbank.

38. Pitelitifi - 1. A place in South Africa, or Piet Ritief, next to the southern western part of Swaziland, and Mahamba.

39. butseka - 1. This here means to become subjects.

2. In another sense, to serve the king and live in the royal kraal and the king has control over your labour and reproduction.

1. Enhhe eMweni. Enhhe at Mweni.

2. Enhhe. Enhhe.

1. Kungakuphi khona, ku, kule Shiselweni? Where is that, is that at Shiselweni?

2. Ngukho? eShiselweni. Ngob' uMuwa nankhu That is at Shiselweni. That is because the Muwa³⁵
phela nawusuka kaHlatsi.

is at the place when you're from Hlatsikhulu.³⁶

1. Sengisho kutsi, lo Muwa yini yintsaba noma I mean that what is the Muwa, is it a mountain
yini, angati? or what, I don't know? because of the impi.

2nd Ngumfula. It's a river.

1. Wo lolo Muwa ngumfula. Iya. le Ntabande lapha Okay the Muwa is a river. Yes. Where about
ngase Ermello, i kuphi? is the Ntabande next to Ermelo?³⁷

2. I, le nawuya, kwedlul' ePitelitifi. It's at the place when you go to, past Pitelitifi.³⁸

1. Iya. E, lapha ke wena wokuwene njengoba Yes. E, you of the right hand because it is
kubonakala kutsi nichamuka ngale, neta clear that you came from that place, did you

mhlawumbe, lapha kaNgwane ngaphasi come to kaNgwane maybe because you were
kuwabukhosi bakaNgwane noma nati, the subjects of the kaNgwane bukhosi, or you

watimisela kutsi siyabutsek' enkhosini, noma were determined to butseka³⁹ to the inkhosi, or

to. bakaNwane - 1. This here refers to the ruling
of Dlamini clan members.

2. Literally, people belonging to
present-day Swaziland or

3. people belonging to the South
African homeland next to Swaziland.

41. nikela - 1. This here means willing make
yourselves subjects

2. Literally to give, offer, sacrifice.

42. esikheleni - 1. Literally, a gap, usually between
two hills.

43. Lubombo - 1. The mountain range found
in the eastern part of
Swaziland, in this sense, in the
southern part.

mhlawumbe bakaNwane baniyalukisa, baniyalukisa
maybe the bakaNwane made you turbulent, until
naze nase niwa ngemadvola phasi kwabo?
you fell down on your knees under them?

2. Awu, nangivako wena wekunene, abalwanga
Awu, when I'm told you of the right hand,
nebakuNwane.
they didn't fight with the bakaNwane.

1. Natinikela nje?
Did you nikela yourselves?

2. Enhhe, batinikela nje base ba, bayahlangana
Enhhe, they nikela'd themselves, then they met with
nabo ba, nenkhosi nase ku, sebahlangana
the inkhosi, and also met because of the imphi,
nanga lemphi, ngoba sekukhanyisa kuts'
because it was clear that the imphi killed

1. imphi i bulala bakaNwane.
the bakaNwane!

1. Wena wekunene.
You of the right hand.

2. Seba, bakaNgcamphalala ke, seyijiyababona
Then the inkhosi saw that the Ngcamphalala people
ke inkhosi kutsi, "Cha, nina bakaNgcamphalala
that, "No, you Ngcamphalala people should be
yibani naku esikheleni." Ngoba ngale
at the esikheleni." Because beyond this place
yi Ntalasifane lo Lubombo phela.
is the Ntalasifane because that is the Lubombo.

1. Enhhe.
Enhhe.

2. E, "Manini lapha ke nina, senitabohle ke
E, "You should wait at this place, we would

sive ngani, sive naka Ngwane?

hear from you

1. Ihm. baka Ngwane, njengaba

Ihm. baka Ngwane

2. naseyikhon' imphi. baka Ngwane ngoba
when the imphi is here.

1. Inhhi. Ngesikhatsi nje empeleni ba, sicala

Inhhi. At the time when indeed we began to hear

kuva labaka Ngcamphalala, bukhosi bale

about the Ngcamphalala people, the bukhosi of

kaNgwane, kwakungubani inkhosi ngaleso

kaNgwane, who was the inkhosi at that time?

sikhatsi?

I mean babe that maybe that they said to

2. Kwakungu Somhlolo, was laba naba

It was Somhlolo, se too had nikela'd

1. Kwakungu Somhlolo, nani nane nane

It was Somhlolo, who just said awu we

2. Inhhi. sine sitawukhatsama

Inhhi. khona to the emakhosi were here

1. Wena wokunene. Kukhona yini longase

You of the right hand. Can you remember (the

uve ngokubakhumbula kutsi leNtaba,

people) at Ntaba, at Nta, at Ntabande, at

2. eNta, eNtabande, ngesikhatsi na,

the time the Ngcamphalala people were settled at

3. baka Ngcamphalala bahleti khona noma

that place, or is there another sive, or that of

kukhona yini lesingye sive, noma sasi

the beSutfu or of what, which too was

sebeSutfu noma sasisani, waso lesabuya

incorporated into the sive of kaNgwane?

45. khotsama - 1. To be humble.

2. Literally, to bend down.

46. emakhosi - 1. The plural form of the noun inkhosi - in note 11.

47. bantfwabami - 1. This is used here to refer to young people of my children's ages.

2. Literally, my children.

48. loyi - 1. This has no meaning, but is used here to show that the speaker is trying to recall something.

Sangena e, esiveni sakaNgwane?

2. Awu ababahamba nje, basahamba, njengabo Awu they just went, they were going, like the bakaNgwane, njengabo bakaNgwane ngoba kaNgwane people, like the kaNgwane people because

nabo beta bahamba. Akusho kutsi sewa they too came when they were going. That doesn't mean kokutsi base balwa, asibat? ebudzaleni that we heard that they once fought, we don't babo.

know (during the old people's time.)

1. Sengisho ke babe nekutsi ke mhlawumbe I mean babe that maybe that they said to nje labanye kutsiwe ke wo, laba nabo the others okay, these too had nikela'd

2. seba, sebatinikele njengani nine navele themselves like you who just said awu we watsi awu tsine sitawukhotsama would khotsama to the emakhosi, were there du

3. kula makhosi, labanye njalo nani vako, (clans), according, to old people? naniva ngalabadzala?

2. Awu, sangatsi kasati. Awu, it seems that we don't know.

3. Asati, asati bantfwabami. Kukhona ungatsi We don't know bantfwabami. It seem that bakhona labebefike nabo. Baka loyi — they came with some (clans). Those of loyi

4. BakaNkhambule. The Nkhambule.

49. make - 1. This here has been used as a term of respect to refer to an older woman usually of my mother's age.

2. Literally, my mother.

50. Mdzimba - 1. The area on the Mdzimba hills next to Mbabane and Lobamba.

51. umphakatsi - 1. A royal village or ritual capital.

52. Nkhosi - 1. A term of respect used to refer to a fellow Swazi, because of the ruling Dlamini clan name Dlamini, Nkhosi.

1. Bebabefike nabaphi, ke make?
 Who had they come with, ⁴⁹ make?

3. Labakha nabo laba baka Ngcamphalala le,
 Those who settled with the Ngcamphalala people,
 ugenyusa. Baka Nkhambule ke selo bathile bona
 back at that place. The Nkhambule people are still at that place.

1. Say. E, wena wakenene, akesive kancane
 Utsi. E, let us hear you of the right hand, a little,
 lapha ekutsenini ke, ngesikhatsi laba baka Ngcamphalala
 that at the time the Ngcamphalala people were

3 ba, bangena ngephas' eluphiko lwebukhosi, inkhos'
 incorporated under the wing of the bukhosi, the
 uSomhlolo, kungesikhatsi lenkhos' isese Shiselweni
 inkhosi Somhlolo, was that at the time the inkhosi

yini noma yase ifutsile, seyilen' eMdzimba?
 was at Shiselweni or he had gone to Mdzimba?
 2. Jayise Shiselweni.
 He was at Shiselweni.

1. Jayise Shiselweni. Nawehl' ubheke le.
 He was at Shiselweni. When you go to that place.

3. Umphakatsi waka, wa --- wakalo.
 The umphakatsi ⁵¹ of --- that one.

1. Inhhi. Khawula ke Nkhosi. UMweni ngetwawo
 Inhhi. Stop Nkhosi ⁵². As you point at the Mweni

2. njengoba niwukhomba lapha ngaka Hlatsi,
 next to Hlathikhulu, is there another big river
 u-ukhona yini unfula lomunye lomkhulu
 which is a tributary to the Mweni river,
 lotselela ku, lotsela kuwo, noma wona
 that after their arrival, they settled at this place

1. lo, lau --- kunjani?
 or that one -- how is that?

53. Ngwavuma - 1. A river found in the southern part of Swaziland passing through Nhlanguano and south of Hlatikhulu.

54. imiti - 1. Villages or homesteads

3 UleNgwavuma. That is at Ngwavuma (river).

1. Utsel' eNgwavuma. It's a tributary to the Ngwavuma (river.)

3. Enhhe. Enhhe.

2. Lo Muwa. The Muwa.

1. Lo Muwa. The Muwa.

3. Lo Muwa. The Muwa.

1. Dvutane kwakhona lapha phakathi bakaNcamphalala. Was that next to the place where the Ncamphalala babehlalela ngakhona lapha, dvutane kweMuwa people stayed next to that place, the Muwa, or are

3 noma kwamanje kukho, se - - - kukhona there imiti⁵⁴ which are built at that place, or yin' imiti leyakhe khona, noma ngemadlobha towns built there, or are those their names,

2 lakhe khona, noma ngemagam' awo, or what?

3 noma kutsini?

2. Aweygingab' asati wengawekunene. Awey, could we know you person of the ngoba, sisho njenatsi ngekuva kutsi otha right hand, because we too say what we heard batsi bebefike bakha la. that after their arrival, they settled at this place.

1. Enhhe.

Enhhe.

55. Ntshingila - 1. This may either refer to the clans found in the area known as koNtshingila - in note 8; or 2. The Simelane chiefdom found south of Hlathikhulu at koNtshingila, known as the Ntshingila people because of the first Simelane chief, known as Ntshingila.

56. boNtshingila - 1. This is used collectively as shown by the prefix bo- to refer to the Ntshingila people - see note 55.

57. tindzala - 1. This mean old ^{clan} village site.

58. bokhokho - 1. Great grandparents usually from the paternal side.

59. gugela'd - 1. grew old

60. bobabe - 1. This has been used collectively to refer to my father and his brothers.

2. Singete sati kutsi besuka ngoba kwacatjanwa
We cannot know that they left because they were yini. clashed.

3. Sekwakha bakwaNtshingila.
The Ntshingila⁵⁵ people have settled at that place.

1. Cha, ngisho kutsi boNkhosho, kwamanje nje
No, I mean that boNtshingila⁵⁶ as for now maybe

3. nje nkhanbe, lemiti leyakhe khona, kube ngabe
the imiti built at that place, that which are the

2. bobani leyamiti kwanamhla nje, mangabe
imiti, if we call these by their names. The ones

siyayibit' emagam' ayo. Leya leyakhe khona
set up at the place which is our tindzala⁵⁷.

lelapha kutindzala takitsi khona.
my bokhokho, my bokhokho My father who bore

3. Awo, kungati Mfanasibili lekangakha
Awo, Mfanasibili would know because that's

1. khona.
they don't know. E, kulaba
where he settled. is the Nkhanbe people are

2. Awo, singete sesiyati.
Awo, we cannot know. phakala, people, was

3. Kungati Mfanasibili waMbayimbayi.
Mfanasibili of Mbayimbayi would know. which was

2. Singete sati ngekwetfulungoba, kasisayi,
We want know because, we no longer go, we
kasiyat' imiti leseyikhona. Ungani bokhokho
don't know the imiti which are there. However

2. labadzala labagugele lapha, labatala bobabe,
my old bokhokho⁵⁸ who gugela'd⁵⁹ at this place, those
batalalwa la.

who bore bobabe⁶⁰ were born at this place.

- 61. tibongo - 1. The plural form of the noun sibongo - in note 33.
- 62. Whu ---! - 1. An interjection used to express dismay.

1. Yebo ke. E, ngesi khatsi laba baka Ngcamphalala Yes. E, at the time the Ngcamphalala people were babekwa kuleso siganga khona leMweni, kwakukhona bekward at that siganga at Mweni, were these people bantfu yini laba bakhe khona, babebobani tibongo who were already settled there, what were their tabo, noma kwakukhona njani? tibongo, or how was that?
3. Whu ---! Whu ---!
2. Awu nako loko wena wekunene ngingete Awu that too you person of the right hand I ngati ngoba, awu, ungani bengikuphi njera, wouldn't know because, awu where was I because ngoba bokhokho, bokhokho. Babe longitalako, my bokhokho, my bokhokho. My father who bore songitala skula, sekwathiwe la. me, bore me when they were settled at this place.
1. Inhhi. They don't know. E, kulaba Inhhi. Abati. E, as the Nkhambule people are baka Nkhambule njoba sole bayangena, ngera still linked with the Ngcamphalala people, was nalaba baka Ngcamphalala, kwakukhona buhlobo there any relationship between (these clans) which was buni, lobabuvele budalekile, nangabe budalekile already in existence, which we can know lesingabuva namhla nje? about today?
2. Awu nani ke bekunene ngingete nga, Awu people of the right hand I too cannot, ngingeke ngikhulum' emanga ngitsi kwakukhona cannot tell lies and say there was any relationship

63. tsatsa - 1. To marry as wives.
 2. Literally, to take.

64. kutekana - 1. The siSwati custom way of marrying a wife, whereby first the bride is smeared with red clay or liboux. Thereafter an untsimba or a traditional wedding takes places.

65. lokwaneni - 1. This has no meaning, but it is used here to show that the speaker is trying to recall the name of the place under discussion.

66. tiwana - 1. Closely related to each other.
 2. Literally, to know each other

1. buhlobo lobutsi, ngitsi nje, ngibuka kolutsi kwakweta
 I say that, I see that that was because of kinship

20 bunini ngoba yekani nyalo sesiyabatsatsa bantfwana
 ties because we now tsatsa their children.

babo. Ebudzaleni asingabatsatsi.
 Long ago we didn't tsatsa them.

3. Akungatekwana.
 There was no kutekana.

2. Akungatekwana.
 There was no kutekana.

1. Ake une. Kambe solo nisenunye uabo njena nje.
 Wait. By the way, are you still one group
 1. kwamanje?
 with them even now?

2. Laba ka Nkhambule?
 The Nkhambule people?

1. Enkhe.
 Enkhe.

2. Bona phela ba le ngelokwaneni.
 They are at that place, next to lokwaneni.

1. Sengisho kutsi solo kuyatiwa kuyatiwana?
 I mean do you still tiwana?

3 and 4. Inhhi. Kuyatiwana, kuyatiwana.
 Inhhi. We tiwana we tiwana.

1. With the Nkhambules. Ngubaphi ke labanye
 Nala baka Nkhambule. Who are the others who
 njalo lengase mhlayimbe kwakutfolwanwa
 maybe found each other because of kinship
 ngebunini, kwakhelwana?
 links, and settled alongside each other?

2. Laba baka Ngcamphalala?
 Is that the Ngcamphalala people?

67. gogo - 1. A term of respect used to refer to an older woman, usually of my grandmother's age.

2. Literally, my grandmother.

68. umhambo - 1. The history

63. lokwaneni - 1. The history

66. timana - 1. Closely related

1. Enkhe

2. Bona phela ba le khubini...

1. Inzi iso...

3. Inzi. Inzi. Inzi...

1. Inzi. Inzi. Inzi...

1. Inzi. Inzi. Inzi...

1. Inzi. Inzi. Inzi...

1. Inzi. Inzi. Inzi...

1. Inzi. Inzi. Inzi...

1. Enkhe, laba baka Ngcamphalala.
Enkhe, the Ngcamphalala people.

3. Baka Maseko. Baka Maseko labanye, nasiva. The Maseko people. The other Maseko people, when we Batsi nabo beta nabo laba baka Maseko. hear. They too said they came together with the Maseko.

1. The Maseko people, they came together with the Laba baka Maseko beta nabo. know my father who

2. Lokubala bantfu lesingetukabacondza. Asibacandi. You mention people who we don't know much about. kahle labantfu, bekunene. We don't know much about the people, people of the ^{right hand}

1. Inkhi. Inzi kusuka kwilaba baka Ngcamphalala.

Inkhi. when the Ngcamphalala people left and

2. Laba baka Maseko njengob' asho gogo. Kundo. The Maseko people as gogo⁶⁷ has said. It would be bantfu lesitabati njengabo labaka Nkhambule. better if we know the people like the Nkhambule people.

1. Inkhi. They're doubting with these Maseko. Inkhi. Banekungabata ngalaba baka Maseko.

Njengoba nibadzala nje nibaka Ngcamphalala. As you're old Ngcamphalala people, people of the right ^{hand} wine bekunene, niwati umhambo kusuka hand, knowing about the umhambo⁶⁸ from that place,

2. le, kepha laba baka, lobukhosi kusuka le but the people of, how did the bukhosi go Shiselweni sebuya len' eMdzimba, babese abuhamba from Shiselweni to Mdzimba, how did it go? kanjani ke bona?

2. Lobu baka Nguwane? Is it that of kaNguwane?

1. Enhhe.

Enhhe.

2. Awa singete sati bekunene, njengoba
Awa we want know people of the right hand,
 ungasibuta wena wekunene, njengoba ngibala
 because you may ask us you of the right hand,
 kutsi babe, lotala mine kangimati kutsi u-
 as I mention that I don't know my father who
 unjani, lotala babe futsi watalelwa la, ngete
 bore me, the one who bore my father was born
 ngikwati loko.

at this place, I want know about that.

1. Empeleni kusuka kwalaba bakaNgcamphalala
 Indeed when the Ngcamphalala people left and
 mabeta kunasiganga lesikuso, uma siva mhlanbe
 went to the siganga in which we are at, when
 ngalabadzala, batsi kwasuka baphi kucala, noma
 we hear from old people they say who left
 bakaNgwane bay' eMzimba, noma laba ba,
 first, or the kaNgwane people went to Mzimba,

2. beta la, ngubaphi labasuka kucala kuleso
 or these came to this place, who left first
 sikhatsi?
 at that time?

2. Awa ngibona kutsi kwafika laba
Awa I think that the Ngcamphalala people
 bakaNgcamphalala, sengibetisa ngalemphi, wena
 arrived before, I estimate through the
 wekunene.

imphi, you of the right hand.

1. Kwafika laba baka Ngcamphalala kucala ngala.
 The Ngcamphalala people arrived first at this place.

1. Enhhe laba bakaNgcamphalala
 Enhhe, the Ngcamphalala people
 2. Awa singete sati bekunene, njengoba
 The Masoko people the other Masoko people who
 ungasibuta wena wekunene, njengoba ngibala
 because you may ask us you of the right hand,
 kutsi babe, lotala mine kangimati kutsi u-
 as I mention that I don't know my father who
 unjani, lotala babe futsi watalelwa la, ngete
 bore me, the one who bore my father was born
 ngikwati loko.

2. beta la, ngubaphi labasuka kucala kuleso
 or these came to this place, who left first
 sikhatsi?
 at that time?

1. Empeleni kusuka kwalaba bakaNgcamphalala
 Indeed when the Ngcamphalala people left and
 mabeta kunasiganga lesikuso, uma siva mhlanbe
 went to the siganga in which we are at, when
 ngalabadzala, batsi kwasuka baphi kucala, noma
 we hear from old people they say who left
 bakaNgwane bay' eMzimba, noma laba ba,
 first, or the kaNgwane people went to Mzimba,

2. beta la, ngubaphi labasuka kucala kuleso
 or these came to this place, who left first
 sikhatsi?
 at that time?

2. Awa ngibona kutsi kwafika laba
Awa I think that the Ngcamphalala people
 bakaNgcamphalala, sengibetisa ngalemphi, wena
 arrived before, I estimate through the
 wekunene.

imphi, you of the right hand.

1. Kwafika laba baka Ngcamphalala kucala ngala.
 The Ngcamphalala people arrived first at this place.

69. mango - 1. A place, an area.
 An interjection used to express dismay.

As I mention that my father who was born in the village, the one who was my father was born in the village, I want to know about that.

Indeed when the Ngcamphalala people left and went to the siganga in which we are at, when we hear from old people that they were left behind, we are surprised because we know that first, or the Nkhandza people went to Mzimba or these came to this place, who left first or that time?

3. Awu I think that the Ngcamphalala people arrived before, I estimate through the imphe, you of the right hand.

2. Inhhi nga, la. Inhhi, at this place.

1. Inhhi. Inhhi.

2. Ngoba bphela sengibekisa ngalemphi. Kokutsi Because I estimate through the imphi. That when nangabe seyisuka lenkhosi nase yi, le, seyikhuluma the inkhosi left and was at that place, when he said loku kutsi, "Wena Ngcamphalala solo uhleti, la, that, "You, Ngcamphalala, are still settled at this utawubuka lemphi yakaZulu." place, you will watch over the kaZulu imphi."

1. Inhhi. E, ngesikhatsi laba bakaNgcamphalala. Inhhi. E, at the time the Ngcamphalala people bafika kulomango lele sikuwo kuleso sikhatsi, arrived at the mango in which were at that time,

2. bakhandza kukhona baphi bantfu lababekhala who were the people they found settled at that khona? place?

2. La, la, kulesiganga, At, at, the siganga,

1. Kulesiganga. At the siganga.

2. awu bakhandza kuhleti tilwane. awu they found animals.

1. Kwakungenamuntfu vele. There was indeed no person.

2. Akungenamuntfu. Kwakuhleti tilwane ngoba There was no person. There were animals because

1. Konkhe letilwanyana letikhulu, awu bacabana all the big animals, awu they interferred with

71. duvuvulana'd - 1. Repelled each other
 2. Literally, to push away
 each other.

72. duvuvula - 1. Repelled
 2. Literally, pushed away.

nato tize ta, tabaleka la.
 (the animals) until they ran away.

1. There was nobody, except. Nangabe kusho
 kwakute muntfu, ngaphandle. If that means that no
 kutsi kwaku ngahlali muntfu lapha, ngubani
 person stayed at this place, who can we indeed say
 nje mbamba lekungatsiwa lendeawo yayiliswa
 that he looked after the place, at that time?
 nguye, kuleso sikhatsi?

2. Leya lapha kaNgcamphalala.

That of kaNgcamphalala.

1. Le, kulesiganga lesikiso, yakaNgcamphalala
 This place, at the siganga in which we are, that
 manje, kusele muntfu.
 of kaNgcamphalala now, when there was no person.

2. Aw' umuntfu, nangiva laba, kwaba ngulaba,
Awu when I was told the person, it was the people
 nalaba bekhabo babe bakaMamba. Bakhanda
 of my father's (dan) the Mamba people. They found
 bakaNhleko. Nala bakitsi bakhanda bakaNhleko.

the Nhleko people. Our people too found the Nhleko
 Ngiyabona kutsi baduvuvulana ke,
 people. I think that they duvuvulana'd during fighting
 kusaliwa ke. Babaduvuvula nalaba bakitsi.

They duvuvula'd the people of my clan too. Yet when the
 kantsi labakaNhleko sebatsi babalekela ngalapha,
 Nhleko people escaped to that place, the Mamba
 sebaduvuvulwa ngulaba bakaMamba.

people duvuvula'd them.

1. Usho kutsi laba bakaNhleko babekuphi, baba, la?
 Do you mean that where were the Nhleko people, were they here?

73. Mhlatfute - 1. The river passing through Big-Bend, in the southern part of Swaziland, under the Lubombo district.

74. kaMamba - 1. This may refer to the area occupied by the Mamba people in the central south eastern part of Swaziland, present-day Ngudzeni.

75. phela'd - 1. This here means to leave from a place in large numbers.
2. In another sense, may mean died.
3. Literally, finished.

76. phela - 1. The present tense form of the verb phela'd in note 75.

77. Ayi - 1. An interjection used to express great interest on the topic being discussed.

78. dudvulwa'd - 1. This mean to be repelled by another group or clan.

79. tiganga - 1. Places, areas usually unoccupied by people.

2. Babe bayla, babe baku, la ngeMhlatfute. They were next to the Mhlatfute.

1. NgeMhlatfute. Next to the Mhlatfute.

2. Inhhi, baya le, kaMamba. Inhhi, they went to, kaMamba.

1. Basekhona, khona yini kwamanje, baphi manje. Are they still there today, where are the Nhleko laba bakaNhleko? people now?

2. Awu baphela. Awu they phela'd.

1. Baphela njani, usho kutsi ba, bafa noma. How did they phela, do you mean that they I bahamba? died or they left?

2. Ayi, ngiyabona bahamba. Badvudvulwa. Ayi, I think that they left. They were dudvulwa'd ngulaba bakaMamba, base bayahamba. by the Mamba people, and they went away.

1. Ngubaphi wena wekunene labefika kucala. Who arrived first at these tiganga, you of kuletiganga, ngoba naba sesibona bakaMamba the right hand, because we see the Mamba and sesibona bakaNgcamphalala, ngubaphi labefika the Ngcamphalala people, who arrived first at kucala kuletindzawo tabo laba bantfu? the places of those people?

2. Awu wena wekunene, sesi tawukhulum' enanga. Awu you of the right hand, how will we tell lies siwatsini njoba nami ngiyatilandza kutsi because I'm also explaining that I'm also a

80. boNgcamphalala - 1. This is used collectively here as shown by the prefix "bo" to refer to the Ngcamphalala clan.

81. hlabela the unkhosi - 1. This like hlaba the unkhosi in note 17 means to warn some people against danger, or to raise an alarm.

82. gwaza's - 1. To bother
2. To stab, as in a fight, by using a spear.

1. phala - 1. The present tense of the verb phala

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nami ngingumntfwana. Jebo kopha ngeku bona, child. Yes because it is not clear that those who akubonakali lokutsi labafika kucala, kubaMamba, came first between the Mamba and the Ngcamphalala

nakubo laba bakaNgcamphalala. Mine ngitsi people. I'm saying that the Ngcamphalala people labakaNgcamphalala bese bakhona ngekubona were already there because the inkhosi Somblo

lenkhosi, loSomblo natsi, "Ngingibukele kaMamba had said, "Watch for me boNgcamphalala, you boNgcamphalala, ngini nitawuhlabela would hlabela the unkhosi. There is an imphi unkhosi. Kunemphi lengigwazako. Uyabonate which gwaza's me. You see I say that as I

ngitsi ke mine, ngekufanisa kwami ke see and estimate. I say away the ngekubuka. Ngitsi away, abese bakhona Ngcamphalala people were already there.

labakaNgcamphalala.

1. Inhhi. Njengoba siva lokutsi labakaMamba Inhhi. As we heard that the Mamba people drove bacosha laba bakaNhleko, ngabe kukhona away the Nhleko people, was there a reason

yini sizatfu lebabe, babacoshela sona nona why they were driven away or why they were babalwisela sona? attacked?

3. Asewubindze. Asekukhulume mine. Laba Stop talking. Let me talk. The Nhleko people, bakaNhleko, babe nenkhosi, behlukana were with the inkhosi, they split with the

83. Gucuka - 1. An area in the Mamba chiefdom about 10 kms north of Sifobela in central south-eastern Swaziland.

84. fahla'd - 1. To go through growth rather than a used path or route way from one place to another.

85. kaMagobhoyi - 1. The area of Magobhoyi, the early nineteenth century beSutfu chief, who lived in the Dlamodomo mountains of Swaziland, to the north west of present-day Swaziland.

86. butsana'd - 1. To come together, to be summoned.

87. eyi - 1. An interjection used to express dismay.

88. busa - 1. To reign, rule.

neba kaNgwane, bakaMamba. Naba bakaMamba, bakaNgwane, of kaMamba. These Mamba people. Behlukana nebaka, neba, nenkosi. Inkhosi yay² They split with the inkhosi. The inkhosi went to eShiselweni. BakaMamba baba laku Gucuka. Shiselweni. The Mamba people were here at Gucuka.

1. Wena wekunene. You of the right hand.

3. Inkhi. Besuka bakaNhleko, bakhandza bakaMamba Inkhi. The Nhleko people found the Mamba bakhile, bakhile bakaMamba. BakaMamba seba, seba, people settled at this place. The Mamba people sebabulalana, e, nasiva phela, sonkhe asikho. then killed, e, when we are told, we weren't there. 3. Sebabulalana, e, bekusuk' imphi yakaZulu. Imphi They killed, e, where the imphi of kaZulu broke out. yakaZulu iyalukise laba, The imphi of kaZulu set into turmoil the,

2. BakaNgwane. The bakaNgwane.

3. bakaNgwane. E, bes' iyafah¹ inkhosi seyiya le, the bakaNgwane. E, then the inkhosi fahlad and went to

1. Inkhi. Inkhi.

3. kaMagobhoyi. E, seyiyesuka imphi yaka, yaka, that place, at kaMagobhoyi. E, the imphi of, of this ya -- ya -- yalapha kaNgwane, bahleti, sebaya butsana place -- at kaNgwane broke out, they were settled, sebaya kulenkhozi yakaMamba, Maloyi. Kutsi, eyi, they butsana'd and went to the Mamba inkhosi, Maloyi. That "Buya utewubusa." Utsi Maloyi, "Angi kwadi kubusa eyi," "Come and busa." Maloyi said, "I cannot busa,

mine, ngitawulandza le, lapha kunemntfwana kefu
 I will fetch, where there is my brother. He
 khona. Aba khona." E, inema live ke, inema live
 was there." E, the whole live of kaNgwane was
 lonkhe, lelakaNgwane gwabu! bonkhe nabo bonkhe
 summoned gwabu! together with all the Ngeamphalala
 laba bakaNgeamphalala. Sebalandzi inkhosi le,
 people. They went to fetch the inkhosi from,
 kaMagobhoyi
 kaMagobhoyi.

1. Kugawuhlaselewa laba bakaNhleko.
They went to attack the Nhleko people.
2. Cha. No. was at Mzimba. You of the right land can.
3. Cha. Basele bakaNhleko, lapha. Basele bakaNhleko.
No. The Nhleko people remained. The Nhleko people remained.
Iyahamba laba baya le, balandzi inkhosi. Basele
They went to fetch the inkhosi. The Nhleko people remained.
bakaNhleko. BakaNhleko sebayahamba, sebayoklasela
The Nhleko people then went to attack the Mamba
lenkhosi yakaMamba. Ba, batsatsa tinkhomo, batitsi
inkhosi. They took the cattle, the inkhosi of that
shwe, inkhosi yakhona. Ngoba ngubona
place. Because they are the people found by
babakhandza laba bakaNhleko, la.
the Nhleko people, at this place.
1. Awukhawule ke Nkhosi. E, konj inkhosi
Stop Nkhosi. E, by the way, who was the
yakaNgwane kuleso sikhatsi kwakungubani?
inkhosi of kaNgwane at that time? At the time
Ngesikhatsi laba bakaNhleko nalabukhosi bonkhe
the Nhleko people and the bukhusi were in

89. gwabu - 1. An action word denoting
 an instant response.
 2. Inkhosi yakhona. The inkhosi of that place.
 3. Inkhosi yakhona. The inkhosi of that place.
 4. Inkhosi yakhona. The inkhosi of that place.
 5. Inkhosi yakhona. The inkhosi of that place.
 6. Inkhosi yakhona. The inkhosi of that place.
 7. Inkhosi yakhona. The inkhosi of that place.
 8. Inkhosi yakhona. The inkhosi of that place.
 9. Inkhosi yakhona. The inkhosi of that place.
 10. Inkhosi yakhona. The inkhosi of that place.
 11. Inkhosi yakhona. The inkhosi of that place.
 12. Inkhosi yakhona. The inkhosi of that place.
 13. Inkhosi yakhona. The inkhosi of that place.
 14. Inkhosi yakhona. The inkhosi of that place.
 15. Inkhosi yakhona. The inkhosi of that place.
 16. Inkhosi yakhona. The inkhosi of that place.
 17. Inkhosi yakhona. The inkhosi of that place.
 18. Inkhosi yakhona. The inkhosi of that place.
 19. Inkhosi yakhona. The inkhosi of that place.
 20. Inkhosi yakhona. The inkhosi of that place.

90. tiphatselene — 1. To be your own leader, chief or king.

2. Literally, to carry something for another person.

3. Kuyalukiswana kwentiwa nje? turbulence and that was done?

2. Kwakunguy' u Somhlolo. It was Somhlolo.

1. Kwakunguy' u Somhlolo. Ngalesikhats' u Somhlol' It was Somhlolo. Where was Somhlolo at that asakuphi, noma abesese Shiselweni, nom' abese Mdzimba time, was he at Shiselweni, or was he at na? place, beyond the Mdzimba.

2. Abesa se Mdzimba. He was at Mdzimba, gogo, their place is at

1. Abesa se Mdzimba. Wera wekunene. Kuyatfolakala He was at Mdzimba. You of the right hand. Can you find out that who was the leader of ngubani, baholwa ngubani kuleso sikhatsi, noma the Nhleko people at that time, or who was sikhulu sabo kwakungubani? their sikhulu?

3. Kute, bebatiphatselene bodruwa. Babe bakhile. There was none, they had tiphatselene alone. They were settled!

1. Konje laba bakaNhleko kulendzawo babakha By the way the Nhleko people at the place where kuyo, kwakutsiwa kukuphi siganga sakhona, they were settled, what was the name of the siganga, khona, noma siganga sakhona ngusiphi or which is the siganga of that place, what is it namhla loku, sibitwa ngekutsi gini ligama called? way when the Nhleko people arrived laso? at the place, does it mean that they arrived?

3. Kuyalukiswana kwentiwa nje? turbulence and that was done?

2. Kwakunguy' u Somhlolo. It was Somhlolo.

1. Kwakunguy' u Somhlolo. Ngalesikhats' u Somhlol' It was Somhlolo. Where was Somhlolo at that asakuphi, noma abesese Shiselweni, nom' abese Mdzimba time, was he at Shiselweni, or was he at na? place, beyond the Mdzimba.

2. Abesa se Mdzimba. He was at Mdzimba, gogo, their place is at

1. Abesa se Mdzimba. Wera wekunene. Kuyatfolakala He was at Mdzimba. You of the right hand. Can you find out that who was the leader of ngubani, baholwa ngubani kuleso sikhatsi, noma the Nhleko people at that time, or who was sikhulu sabo kwakungubani? their sikhulu?

3. Kute, bebatiphatselene bodruwa. Babe bakhile. There was none, they had tiphatselene alone. They were settled!

1. Konje laba bakaNhleko kulendzawo babakha By the way the Nhleko people at the place where kuyo, kwakutsiwa kukuphi siganga sakhona, they were settled, what was the name of the siganga, khona, noma siganga sakhona ngusiphi or which is the siganga of that place, what is it namhla loku, sibitwa ngekutsi gini ligama called? way when the Nhleko people arrived laso? at the place, does it mean that they arrived?

91. Ncanduwini. According to catalogue :
 area of Nhleko people where an
 early Nhleko chief had set up a
 royal village or umphakatsi of
 Hlekwako. Ncanduwini is a name of a mountain
 located between present-day Maloma
 and Lubuli.

3 Utsi siyabitwa. Bangatiwa nje, njob' asibati
 Is it called. Can they be known because we don't
 nje, siya basho. Singa, le,
 know, we heard from what people said. It's at that place

2. Bhala nje kutsi abe bakhona mshiya, lo
 Just write that they were beyond the
 kwe Mhlatfute.

Mhlatfute.
 3. Singa, le, ngesheya kwe Mhlatfute.
 it's at that place, beyond the Mhlatfute.

1. Ingani batsi labanye, gogo, lengi batika indzawo
 But other people I know, gogo, their place is at

2. yabo ngule Ncanduwini.
 Ncanduwini.

2. Enhhe, abe besuka khona phela lapha, bayo
 Enhhe, they had come from that place, and went
 leNcanduwini.
 to Ncanduwini.

1. Ngiva basho njalo. Bafike batsi bona badzabuk'
 I heard them say that. When they arrived they said
 eNcanduwini, eNtalasifane.
 they had dzabuka'd from Ncanduwini, in the Ntalasifane

3. Ya. kuleli letilwane.
 Yes. On that of animals.

1. They don't have actually a name for the
 Abanalo ligama lbantfu bakaNhleko lapha eSwatini,
 Nhleko people here in Swaziland, except
 ngaphandle kweNcandweni lebeyi kaZulu. E,
 eNcandweni which was in Zululand. E, laba
 by the way, when the Nhleko people arrived
 bakaNhleko konje bona kufika kwabo kulendzawo,
 at this place, does it mean that they arrived,

92. umsindvo 1. This here mean turbulence
2. Literally, noise.

93. Mhlathuzane 1. The tributary to the
Mhlathuze river found in central
south eastern Swaziland, on the
western part of Hlathikhulu.

94. cubulana'd 1. To drive the opponent
during a fight away from a place.
To check? 2. Literally, to lift up.

95. umhlabatsi 1. Place, area.
2. Literally, earth.

ngabe kusho kutsi bafika, ngaphambi kokuba
before the umsindvo⁹² broke out, or the umsindvo

2 kusuke lomsindvo yini, noma lomsindvo wabakhandza
broke out after they were settled at that
sebahleti kulendawo, laba, sebahleli kuyo ngesheya
place, where they stayed beyond the

3. kwe Mhlathuzane na? hambe batifikusa, sebahleli
Mhlathuzane⁹³? where they went and they said

2. Laba baka Nhleko?
Was it the Nhleko people?

1. Yebo ke. I don't have an idea.
Yes. Abantu lanti

2. Awu ngingete ngabati, wena wekunene. Ngoba
Awu I won't know them, you of the right hand.

kukhanya kwekutsi, kwakuyalukwa nelive. Noma
Because it is clear that there was turbulence in the

nabo babakhandza balapha, yacubulana
live. Or they too found them at that place, it

ngekulwa, ngiyabona kutsi babakhandza
cubulana'd⁹⁴ because of fighting, I think

ba, la.
that they found them at that place.

1. Laba kaNhleko ke njengoba phela siyabona
As we see that the Nhleko people were at the

kutsi babekhona kulomhlabatsi lona, batsi
umhlabatsi⁹⁵, after they split because of the hardship,

kube bahlukaniswe ngulokuhlupheka, base bashonaphi,
where did they go to, where are they today,

bakuphi namhla nje, lapha, noma basuka
or they left and set up their village in a

base bayakwakh' esi gangeni lesitsite, kuphi, kuphi,
certain siganga, where is that?

ngukuphi khona?

2. Awu angibati, uts' abekho kaZulu? Loku ngabayevakaba
Awu I don't know, are they not at kaZulu?

la.
Because they would be vakala⁹⁶ here.

3. Abatiwa. Be, be, bebahambe batifukusa, sebhaphela.
They are not known. They went and tfukusa⁹⁷
nabo.

themselves, they have phela.

1. Wo. They don't have an idea.

Okay. Abanalo luati.

Kukhona lokhulumela phasi kakhulu, akuvakali,
Someone is talking in a very inaudible tone,

1045 bese liyaphela i tape, ku counter no. 1045.
until the end of the tape at counter
no. 1045.

96. vakala - 1. To be heard about or

seen.

97. tfukusa⁹⁷ - 1. Hid.

94. cubulana⁹⁴ - 1. To drive

95. ... 1. Place, area. edk 1.

Awu I want know them, you of the right hand

because it is clear that there was turbulence in the

live. Or they too found them at that place, it

cubulana⁹⁴ because of fighting. I think

that they found them at that place

As we see that the Thlaka people were at that

relationship, after they split because of the bond

where did they go to, where are they today

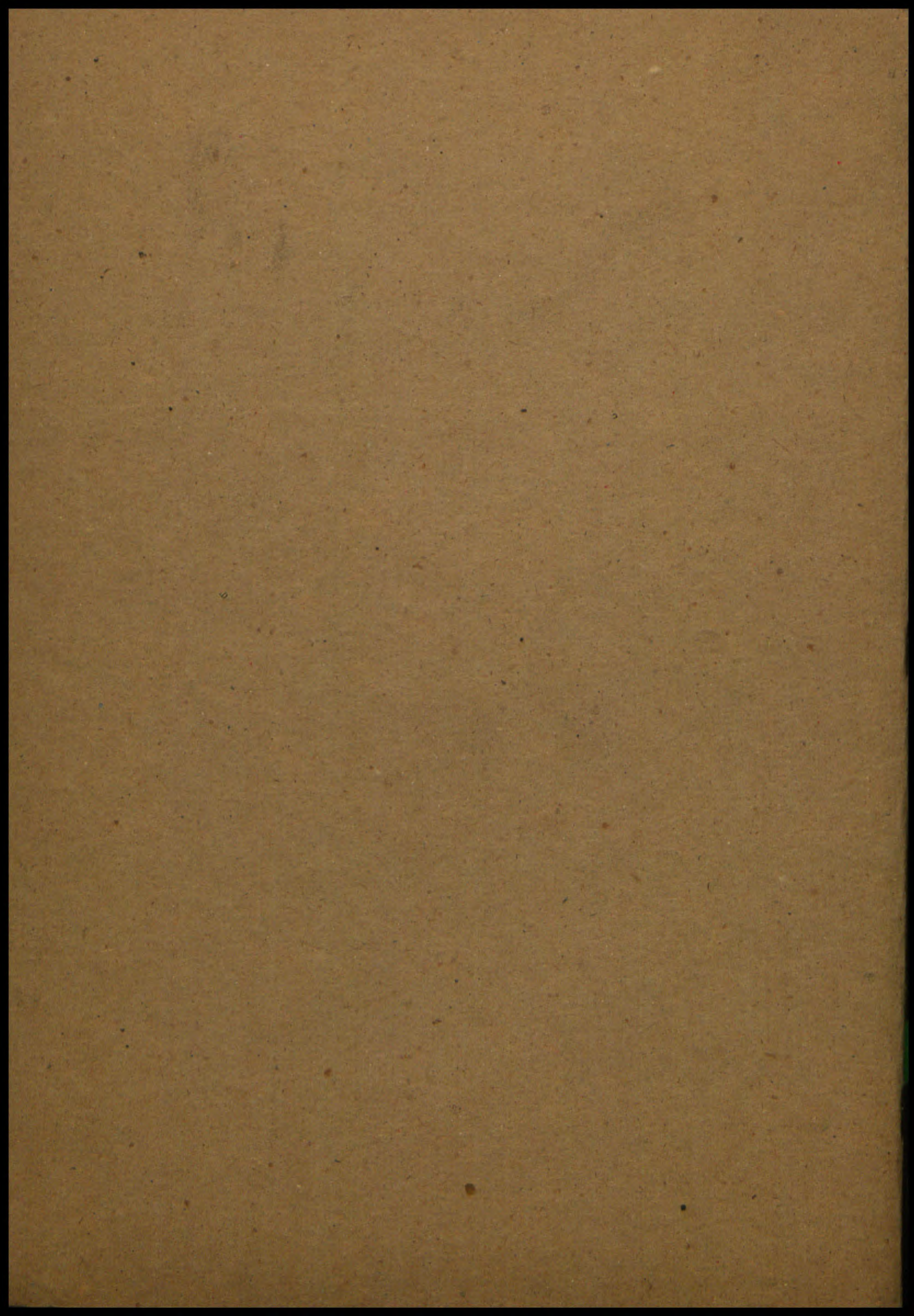
one they left and set up their village in a

contains siganda, where is that?

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A21.2.3.1

Handwritten marks and smudges, possibly including a faint 'f'.



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PUBLISHER:

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

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