

PASS MARK

student note book

feint and margin

BONNER SERIES.

NKAMBULE HISTORY.

INFORMANT'S name: SOLOMON MABHALANE NKAMBULE

PLACE: KOMBODJE

DATE: 21-08-92

72 PAGES

BOOK I - S.A. 72F

1. INTERVIEWER : NOKUTHULA VILAKATI
2. INFORMANT : SOLOMON MABHALANE NKHAMBULE.
in counter no. 515.
3. INFORMANT : KHANNISILE MATSENJWA.
in counter no. 515
4. INFORMANT : MACE NDIELA (LANKHAMBULE.)
in counter no. 740.

[The right page contains handwritten notes, which are mirrored and bleed-through from the reverse side. The text is largely illegible due to the bleed-through and is oriented upside down relative to the page's layout.]

NOTES.

1. kaNgwane - 1. This refers to present-day Swaziland.
2. Hha - 1. An interjection used to convey surprise and disbelief.
3. babe - 1. Literally, my father.
2. This here is used as a term of respect to address an older man, of my father's age.
4. Inhi - 1. This means, yes, indeed.
5. dzabuka - 1. Literally to get torn, crack, split.
2. In this context this means to originate.
6. dzabuka²d - 1. This verb is in its past tense form but means the same thing as dzabuka, in note 5.
7. Ncabaneni - 1. A place under the Manzini district in Swaziland, near Mankayane.
8. beSutfu - 1. This means the Sotho speaking people found in present day Swaziland by the "true Swazis" that include the ruling Dlamini clan.
2. In another context, this may refer to the Sotho people found in present day Lesotho.
9. Mhm. - 1. This has no meaning, but is used to show that one follows the story-line.
10. kudzabuka - 1. This also like dzabuka in note 5 means to originate.
11. boTembe - 1. Although used collectively by the use of the prefix bo-, this however refers to kaTembe, the place found in the vicinity of the Delagoa Bay.

2. Ngichase kutsi bakaNkhambule bafika njani kaNgwane. I can explain how the Nkhambule people arrived in nekutsi bakaNkhambule bayini, kaNgwane.
kaNgwane¹ and that what the Nkhambule people are, in kaNgwane.
1. Hha. Cha ke babe kusho kutsi nje salo sicala, Hha². No babe³ that means we should start, so that singatukubambelela ngoba nako nawe utsi we could not delay you because you say you uyahamba. Sitawucala nje, are leaving. We would start,
2. Inhi.
Inhi⁴
1. ngekucela lokutsi sati kutsi bakaNkhambule by asking to know that where did the Nkhambule badzabuka kaphi bona, ngoba sesiyati nje kutsi, people dzabuka⁵ from, because we know that,
2. Badzabuka laph² eNcabaneni bakaNkhambule. The Nkhambule people dzabuka⁶ from Ncabaneni⁷.
1. Wo, eNcabaneni. Okay, at Ncabaneni.
2. Ba, ba, ba, beSutfu vele bona. They, they, they are indeed the beSutfu⁸.
1. Wo beSutfu?
Okay are they the beSutfu?
2. Inhi.
Inhi.
1. Mhm. Manje ke kudzabuka kwabo eNcabaneni Mhm⁹. Now does it mean that because of their ke babe, kusho kutsi, abazange ekubeni nabo kudzabuka¹⁰ from Ncabaneni, babe, they didn't come bachamuke kubotembe njengatsi nje nebakaDlamini?
from botembe¹¹ like us and the Dlamini people?

12. live - 1. Land, country.
2. This may also mean an area, place.

13. siSutfu - 1. The Sotho language spoken by the people belonging to the Sotho ethnic group.

14. tive - 1. This refers to clans.
2. This however literally means, ethnic groups, nations.

15. Enhhe - 1. This like inhi in note 4 means yes, indeed.

16. ebeSutfwini - 1. This here is used as a locative meaning the place where the Sotho people are found, in present day Lesotho.

2. Abazange bachamuka. Bona nje ba, ba, ba, vele live
They didn't come. They, they, they, that is indeed
lebeSutfu leli.

the live¹² of beSutfu.

1. Wo ---!
Okay ---!

2. Lelive nje leli, lebeSutfu leli.
That live, belongs to the beSutfu.

1. Inhi! Manje ke,
Inhi! Now then,

2. Mkhulu nje lo, lotala babe nje, e --- abekhuluma
My paternal grandfather, he --- spoke in
siSutfu.

siSutfu.¹³

1. Hha. Manje kusho kutsi bbeSutfu bahlala lana vele,
Hha. Now does it mean that the beSutfu stayed
e, bakaNkhanbule, ngubaphi labanye beSutfu nhlambe
at that place, e, the Nkhanbule people, which are the
nanihlala nabo lana nje?
other beSutfu you stayed with at that place?

2. A --- letive?
A --- the tive¹⁴?

1. Enhhe
Enhhe.¹⁵

2. Angati, ngati lowakitsi, laba --- kusho kutsi
I don't know, I know about our own, those --- it
beSutfu njoba babese bayahamba bay'
means that they were the beSutfu because they left
ebeSutfwini, ekufikeni kwalaba kaNgwane,
and went to ebeSutfwini,¹⁶ when the kaNgwane people
base bayatfutsa bona sebaya le, ba ---
arrived, they then migrated and went to that place,

17. timphi

- 1. Battles

2. In another sense, this may mean the age regiments sent out to go and participate in a battle

18. Buseleni

- 1. An area about fifteen kilometres north of present-day Hlatikhulu, located in an arc of the Mkhondvo river.

19. imiti

- 1. In this sense villages of influential people such as chiefs, or of a king.

2. Literally, homesteads.

20. imiphakatsi

- 1. Royal villages.

2. This may also refer to ritual capitals.

21. busa²ing

- 1. This verb in its continuous form means to be a leader, chief, governor or a ruler, and in this context this refers to a chief.

22. sikhulu

- 1. A chief.

ekulweni kwetimphi.

when the timphi¹⁷ were fought.

1. Wo. haba kaNgwane bayefika vele banikhandza

Okay. The kaNgwane people arrived and found you

nilaph² eNcabaneni.

at Ncabaneni.

2. Basikhandza sikhona la.

They found us at that place.

1. Hha!

Hha!

2. ENcabaneni nje, labeBuseleni labanye solo banye

At Ncabaneni, and the people of Buseleni¹⁸ belong

nalaba base Ncabaneni.

to the same clan with the people of Ncabaneni.

1. Wo, eBuseleni, le?

Okay, at Buseleni, at that place?

2. Enhhe.

Enhhe.

1. Lemiti kusho kutsi yayi, le, lemiphakatsi yayi

Does it mean that the imiti¹⁹ were, that the imiphakatsi²⁰

mibili, kukhona lolobaseBuseleni kukhona nabo base

were two, there was one at Buseleni and another

Ncabaneni?

at Ncabaneni?

2. EBuseleni nje kukhona lobusa khona eNcabaneni

There is a person who is busa²¹ing at Buseleni, and

kukhona lobusa khona.

there is a person who is busa²¹ing at Ncabaneni.

1. Hha! Mhlambe ungakumbula babe, sikhulu sakadzezi

Hha! Maybe you will remember babe, the sikhulu²²

khona la Ncabaneni, seba, sebeSutfu ng, seny

021 during the early days at Ncabaneni, of, of the beSutfu,

23. inkhosi

- 1. This here refers to a king.
- 2. A paramount chief or
- 3. an ordinary chief.

24. bulaleke

- 1. Literally, to be killed.
- 2. In this sense, this means to be at a loss.

25. inkhosikati

- 1. The wife of a very influential man such as a chief or a king.
- 2. This may also refer to any married woman.

26. laNkhambule

- 1. The way a particular woman is addressed, the prefix "la" is followed by the clan-name of the woman.

27. hamba

- 1. Literally, to go away or leave.
- 2. This may also mean, to die.

28. umlandvo

- 1. History, narrative.

29. Sibangani

- 1. One of the ^{early} Nkhambule clan leaders, at Buseleni.

30. lowanyane

- 1. This has no meaning, but is used here to denote that the speaker is trying to recall the name of the person under discussion.

31. lidloti

- 1. A deceased ancestor or an ancestral spirit.

32. umphakatsi

- 1. A royal village or a ritual capital.

bakaNkhambule noma ke beBuseleni. Sikhulu nje nom² of you the Nkhambule people or at Buseleni. The sikhulu inkhosi, noma ke ²³ or the inkhosi, or?

2. Uyabona losati kahle umuntu lokhona manje, uyati You see the person who knows well, you know sengi bulaleke, loseekuhamb²⁴ inkhosikati ulaNkhambule ²⁵ I've been bulaleke, as the inkhosikati laNkhambule umlandvo²⁶ abewati kakhulu ke laNkhambule has hamba, ²⁷ laNkhambule know a lot about umlandvo. ²⁸

1. Oya. Inhhi. Manje vele nje awusakhumbuli? Yes. Inhhi. Now don't you indeed recall?

2. Ngoba loSibangani lena, ngulowa, lo --- lowafa, Because Sibangani, ²⁹ was the one who --- died, abeyinkhosi, kwase kuta lo, lo, lowanyane. he was the inkhosi, then lo, lo, lowanyane ³⁰ took over.

lo --- abengene, lelidloti lakhe lahlupha ³¹ The one --- who was ngene, the one whose lidloti troubled lolaNkhambule, Sibangani kwakuyinkhosi yakhona. laNkhambule, Sibangani was the inkhosi of that place.

1. Wo, awakuphi ke yena babe, loSibangani? Okay, where did Sibangani belong to?

2. EBuseleni.

At Buseleni.

1. Wo, aseBuseleni.

Okay, at Buseleni.

2. Inhhi.

Inhhi.

1. Hha. Jebo ke babe kusho kutsi ke, umphakatsi

Hha. Yes. babe does it mean that the umphakatsi, ³² waba, walaba kaNkhambule ukhona lapha of the Nkhambule people is at

33. Nkhosi - 1. This here refers to the ruling Dlamini clan, in Swaziland.

34. hlalisana - 1. A verb meaning to stay alongside each other.

eNcabaneni?

Ncabaneni?

2. Use Ncabaneni nase Buseleni.

That is at Ncabaneni and Buseleni.

1. Wo, nase Buseleni.

Okay, and at Buseleni.

2. Inhhi.

Inhhi.

1. Manje ke ni, okay, nanifika lapha, angiva babe,

Now you, okay, when you arrived at this place, I

nanifika ke laph' eNcabaneni babe, labaka Nkhosi

don't understand babe, when you arrived at Ncabaneni

banikhanda khona, nifike ke ni hlalisana njani ke?

babe, and the Nkhosi people found you at that place, how did you ^{hlalisana?}

2. U - - u - - ukutsi kokucala nje, labaka Nkhangbule,

At - - at - - first, the Nkhangbule people,

1. Enhhe babe.

Enhhe babe.

2. U - - u - - babetinganga baka Nkhangbule.

they - - they - - the Nkhangbule people were tinganga.

1. Wo - - ! Khona laph' eNcabaneni?

Okay - - ! Was that here at Ncabaneni?

2. Enhhe, abe, babetinganga.

Enhhe, they, they were tinganga.

1. Hha.

Hha.

2. Bebatsi nabefika la baka Nkhosi,

When the Nkhosi people arrived,

1. Inhhi.

Inhhi.

2. base bacela laba baka Nkhangbule kutsi babe tinganga

they asked the Nkhangbule people to be their

36. Nowu

- 1. An interjection used to express surprise.

37. mani

- 1. An interjection used to convey dismay.

38. tikhulu

- 1. The plural form of the noun sikhulu in note 22.

39. boMatikweni

- 1. Although this has been used collectively here, this however refers to the time of one of the early Nkhangbule clan leaders, who was at Matsapa.

40. tinkhosana

- 1. The male heir or a successor.

41. kaNkhangbule

- 1. This refers to the Nkhangbule clan.

2. In a different context, this may mean at the place where the Nkhangbule clan has set up its village.

42. mntfwanami

- 1. This has been used as a term to address a young person of your child's age.

2. Literally, my child.

tabo.

tinyanga.

1. Wo, inhi.

Okay, inhi.

2. Waba yinyanga ke...lomuntfu abenebantfwana lababili.
That person became an inyanga and he had two children.

1. Hha.

Hha.

2. Lo - lo - lo - lo - khayi ke, ³⁶owu ³⁷mani, lomlanduo
The one - the - the - no, owu mani, the umlanduo
bowukhona, bowukhona wonkhe kusakela, netikhulu
was here, it was all here from, even the tikhulu
takhona, kusakela phasi, ngiwubhale kahle mani.

of that place, from the beginning, I had written it well, mani.

1. Inhi.

Inhi.

2. Kuze kuta, kutawufika ku boMatikweni, kukhona
Up to, until boMatikweni, there was Ma, do you
Ma, uyeva nje kutsiwa Matikweni?
hear when they say Matikweni?

1. Wo yebo, ngubani ke yena, babe?

Okay yes, who was he, babe?

2. LoMatikweni, loMatikweni, babetelwe bababili.

Matikweni, Matikweni, there were two children in
kuyintfombatane na, kuyintfombatana naye.
his family, a girl and him.

1. Wo batinkhosana yini la, lakaNkhangbule?

Okay were they the tinkhosana at, kaNkhangbule?

2. Lalela phela ngikuchazele mntfwanami.

Listen so that I may explain, mntfwanami.

1. Enhhe babe.

045 Enhhe babe.

43. tsatsa - 1. This verb is used here to mean to follow a story-line.

2. Literally, means to take.

44. sintfu - 1. This here means Swazi culture, customs.

2. May also mean generally African culture, or mankind.

45. tsatsa - 1. This verb here means to be a successor, or to take over.

46. bukhosi - 1. Kingship, sovereignty.

2. May also mean chieftaincy.

47. Onkho - 1. This here means yes, of course.

48. sikhuni - 1. A piece of burning wood.

49. bekwa'd - 1. To be installed into a position, for example, to become a chief, as in this sense, or a king.

50. inkhosana - 1. The singular form of the noun tinkhosana in note 40

51. ebukhosini - 1. A locative meaning at the royal village or kraal.

2. This may also mean among the members of the ruling Dlamini clan.

2. Kwatfolakala kutsi lo - - - lo Matikweni ulancele.

It was established that - - - Matikweni was left-handed.

1. Wo - - -!

Okay - - -!

2. Manje loby, kuncono vele. nigitsatse lapho ngoba

Now the, it would be indeed better for you to

ngiyon' iyindle leyo.

tsatsa it there because it is the better one.

1. Wo, yebo.

Okay, yes.

2. Inkhi. Manje kwatfolakala kutsi lo - - - lo Matikweni

Inkhi. Now they established that - - - Matikweni

ulancele, inkhosi ke ngesintfu kayibutsatsi

was left-handed, yet an inkhosi according to sintfu cannot

bukhosi um' ulancele. Lokutsi Matikweni nje

tsatsa bukhosi if you are left-handed. To say Matikweni

kwase kushisa lomlib. Sewetsiwa ngaleligama

was because of the burning fire. Then he was named

sekutsiwa ngu Matikweni.

by the name Matikweni.

1. Onkho.

Onkho.

2. Kwatsatfwa umlilo, washiswa. Kwatsatfwa sikhuni

A fire was taken, and he was burnt. A glowing sikhuni

washiswa, kwatsiwa ke ngu Matikweni

was taken and he was burnt, and he was named

ngalesikhuni.

Matikweni because of the sikhuni.

1. Wo - - - inkhi! Soyabekwa ke uba yinkhosana,

Okay - - - inkhi! Then he was bekwa'd and he became

yala uba labukhosini lomncane.

the inkhosana of this place, he was here at the ebukhosini.

52. gogo - 1. Literally, my grandmother.

53. anti - 1. Literally, my aunt.

2. Sebaba bona lababili, inhi.

They were the two, inhi.

1. Wo, sowuka nebanfwana lababili?

Okay, did he bear two children?

2. Ba, ba, bebababili bona nje, ke abugintfo abatare

They, they, were the two, there was a girl and

naye him.

1. Wo, kuko nje, kute lomunye.

Okay, that is, in his family, there is no one else.

2. Kabo nje. Manengamati nje, mani bengiwubhale

In his family. But the one I don't know, mani I had

lolandvo mani.

written the lolandvo mani.

1. Inhi.

Inhi.

2. Wona bowumhla kabi ngoba awusuka le,

It was very good because it started from that

phindza ngangwubhale phasi wonkhe, lomunfu

place, and I had also written down all of it, the

abengi tjela, logogo lo, lo ant' abe wati wonkhe

person who told me, my ⁵²gogo, my ⁵³anti knew about all of it.

1. Onhho.

Onhho.

2. Ngawubuta ngawubhala phasi, was' ulahlwa

I asked about it and wrote it down, then

ngu Miriam.

Miriam lost it.

1. Inhi.

Inhi.

2. Nangitsi ngiyefika ngatfola sowufile.

058 When I arrived I found out that she was dead.

54. hamba - 1. This here means after some time.

2. Literally, to go.

55. inyanga - 1. A traditional medical practitioner.

56. emashangane - 1. The people belonging to the Shangane ethnic group, found in present day Mozambique.

57. enkhasini - 1. This here means the king.

58. lapha - 1. The treatment given to a patient by a traditional doctor.

59. elowanyeni - 1. Although this has no meaning it was however used here as a locative, but shows that the speaker was trying to recall the name of the place under discussion.

60. kaSoshangane - 1. This literally means, at Soshangane's place, the founder leader of the Shangane nation.

2. In this sense, this refers to present-day Mozambique.

1. Hha.

Hha.

2. Kwahamba kwahamba ke, lo --- la --- angiwususe
That ⁵⁴hamba and hamba, that one, let me start from kulo, kwahamba kwahamba, that one, that hamba and hamba,

1. Enhhe.

Enhhe.

2. lo --- loNkhambule lojinyanga,
Nkhambule who is an inyanga,⁵⁵

1. Inhi.

Inhi.

2. wase uela, wa kweta emashangane atancel?
then he asked, then the emashangane came and enkhasini.

asked for him from enkhasini.⁵⁶

1. Inhi.

Inhi.

2. Ukutsi ahamb' ayekwelapha le, e --- elowanyeni,
That he should go to lapha at, at elowanyeni,⁵⁸
e --- e --- kaSoshangane,
at --- at --- kaSoshangane.⁶⁰

1. Wo ---!

Okay ---!

2. Nakahambil' ayekwelapha lekaSoshangane,
After he had gone to lapha at kaSoshangane,
lanaShangane asafuna, ku, asa, asafuna
the emashangane wanted, to, they, wanted to kumbulala.

kill him.

1. Wo ---!

Okay ---!

61. make - 1. Here this has been used as a term of respect to refer to a married woman.

55. inyanga 2. Literally, my mother.

62. esangweni - 1. This refers to the place where men meet round fire in the evening.

2. May also mean the front gate of a cattle byre or gateway, gate or main entrance.

63. babe - 1. This is a term of respect used to refer to any adult man.

64. bhola^{2d} - 1. This verb means to make a hole.

65. indlu - 1. A hut.

2. Manje ke lomunge nake wase uela, uela, utjela
Now another make⁶¹ then asked, she asked, she told

lo --- lo - lo make, laboyise, angits² ulesangweni
--- the make, whose father, by the way his father

lo --- lobabe wakhe.
--- was at esangweni.⁶²

1. Enhhe.
Enhhe.

2. Ulesangweni, batsi, balekani, njengamanje
He was at esangweni, they were told to escape as

nitawubulawa namuhla.
they would be killed that day.

1. Inhhi. Ubatjela ba le, kaSoshangane?
Inhhi. Did he tell them while they were at kaSoshangane?

2. Utjela lo, utjela, babalekile utjela labakaNkhambule,
He told this one, he told, when they had escaped he told

unebantfwana lababili. Lonak² abenebantfwana
the Nkhambule people, he had two children. The wife had

lababili.
two children.

1. Enhhe.
Enhhe.

2. Nay² abenababili labantfwana?
Did he too have two children?

1. Inhhi.
Inhhi.

2. LoMbandzeni le, loMbandzeni lo, lengikhuluma ngaye.
Mbandzeni, the Mbandzeni I'm talking about.

1. Inhhi.
Inhhi.

2. Nake, nakesuka lobabe wabho, wabhola indlu la.
Then babe⁶³ bhola^{2d} the indlu.⁶⁵

071

66 sibongo - 1. A surname or a clan name

Wabhola indlu langemuva.

He bhola'd the indlu at the back.

1. Enhhe.

Enhhe.

2. Kutsi aba, abaphumise khona ke. Baphuma ke
That they should phumise from. They left and indeed
nembala ke babaleka ke laba ke. Wasala ke. Was
they escaped. He remained. His father then died at
ufela le ke loloyise wakhe.
that place.

1. Lenganga ngubani ke yona ligama layo?

What was the name of the inganga?

2. Mane se --- sengalikhohlwa leligama, sengingati

However I've --- forgotten the name, I can know

labantfwa bakhe nje.

only his children.

1. Wo yebo babe, bobani ke bona, babe?

Okay yes babe, who are they, babe?

2. Nguye lo Mbandzeni, na, na, na, nguye lo Mbandzeni,

He was Mbandzeni, and, and, and, Mbandzeni was the

lengimkhumbulako. Manje ke,

one I remembered. Now then,

1. Mbandzeni muphi babe, lolo wabese uba yinkhosi?

Which Mbandzeni babe, the one who then became an inkhosi?

2. Mbandzeni lowaka Nkhosi wetsi wa ngalo waka

Mbandzeni whose sibongo was Nkhosi was named

Nkhanbule,

after the Nkhanbule one.

1. Wo ---! Kwakuna Mbandzeni waka Nkhanbule babe?

Okay ---! Was there Mbandzeni whose sibongo was Nkhanbule?

2. Enhhe, lowaka Nkhosi nje wetsi wa ngalo

078 Enhhe. The one whose sibongo was Nkhosi was named

67. bakaNkhosi - 1. This refers to the Nkhosi people,
see note 33.

68. lowanyana - See note 30.

69. etaleni - 1. The locative ^{means} the yard in a homestead
whereby ash and refuse
always dumped.

70. ngaphandle - 1. This literally means, outside.
2. This might also be a word
used as a term of respect to refer to
going out to the forest for excretion or
defecation.

71. esigangeni - 1. An area not occupied by
people in a village.

waka Nkhanbule.

22 after the Nkhanbule one.

1. Onhho.

or Onhho.

2. Kutsatfwe leligana la lowaka Nkhanbule lanikwa
The name of the Nkhanbule one was given to
lo.

that one.

1. Ngubuphi ke babe lobudlelwane kutsi baze betse

What was the relationship babe that they named

2. lowaka Nkhosi, ngabwaka Nkhanbule. Mhlambe,

the one whose sibongo was Nkhosi after the Nkhanbule one. Maybe,

2. Batsandziswa kutsi labakaNkhosi, ngoba watsi

The bakaNkhosi⁶⁷ liked that, because when he came
nasabuya nabo lo, lo, lowanyana, lomak' asahleli
back with them, that is, lowanyana⁶⁸, when the wife

lapha, ahamb' akhukhubala laph' etaleni, asa,
stayed at that place, she would go and crouch at
abalekile le.

etaleni⁶⁹ after, she had escaped from that place.

1. Enhhe.

Enhhe.

2. Lomake abaleke, ngoba kwakusekukadzeni, kwakuyiwa

The wife had escaped, because it was long ago,
ngaphandle esigangeni.

when people went ngaphandle⁷⁰ at esigangeni⁷¹.

1. Enhhe.

Enhhe.

2. Bantfu bayambona lomake a, khukhubele, batsi, "Kuna

People saw the wife, crouching, and they said, "There

lomunye make lolapha, uhamba nebantfwa bakhe

083 is another woman at that place, she is with her

72. Hawu - 1. An interjection used to express surprise.

73. Ayi - 1. An interjection used to mean, no.

70. ngaphandle - 1. This literally means, outside.

lababili, asimati kwentjani." two children, we do not know what has happened."

1. Enhhe babe.

Enhhe babe.

2. Weta ke watawubukwa. Kwatfolakala kutsi ke "Hawu" ngulo, ngulo abeyinyanga yalayikhaya. she is the one, the one who was the inyanga of here at home."

1. Enhhe.

Enhhe.

2. Lomuntfu vele asimbuyise. Ba, ba, banakhe? We should take back the person. They, they, set up a umuti ke khona, nalabantfwa bakhe lababili. homestead for her, with her two children. Mbandzeni Labo Mbandzeni nalolomung' umuntfu. and the other person.

1. Enhhe.

Enhhe.

2. Wase ke sowesaba lokungena laph' ekhaya, Then she became afraid of entering the homestead ngoba indvodza yakhe seyifele le, kaSashangane. because her husband had died at, kaSashangane. Sowesaba kungena layikhaya. She became afraid of entering the homestead.

1. Wo, lolasafele lena babe ngulenyanga?

Okay, was the one who had died at that place babe the inyanga?

2. Inhhi nguloyise, lenyanga yakhona.

Inhhi he was the father, the inyanga of that place.

1. Inhhi.

Inhhi.

2. Yatsi ke lenkhosi, yatsi lenkhosi, "Ayi ngeke ngimlahle The inkhosi said, the inkhosi said, "Ayi³ I won't abandon

74. kaNgwane - See note 1.

75. beSutfu - See note 8.

76. awu - 1. An interjection used to express surprise.

77. live - See note 12.

lomuntfu, phela labantfu laba, bantfu bani, lekuze
this person, because these were my people, who I had
ngangibatjelekile lapha bayekwelapha nje, abuye
lent to lapha, and would thereafter come back to me
kimi." Base bahlala ke lapha ka, lapha kaNgwaneke.
Then they stayed at this place, at kaNgwane. Mbandzeni.
Lo, loMbandzeni. Sobayahlala ke.
Then they stayed.

1. Inhi.
Inhi.
2. Kodwa bona, beba, babatinganga nje, bebevele
But they were, the tinganga, that was indeed their
kusakulive labo leli.
live.

1. Wo yebo, babe. Inhi.
Okay yes, babe. Inhi.

2. Labe Sutfu, u - - - unga kukhohlwa loko.
The beSutfu,⁷⁵ don't - - - forget about that.

1. Yebo awu ngeke babe. Manje ke babe,
Jes awu⁷⁶ I won't babe. Now then babe,

2. Kusakulele kulive labo, enhhe.
That was indeed their live,⁷⁷ enhhe.

1. laba ke bakaNkhosi nako sitsi bayafika ke
the Nkhosi people we say, arrived and found,
bayakhandza, wo, nalaba lesebafika ke,
together with those who arrived, when ^{the} Nkhambule people
labakaNkhambule, nasebabuya lekaSoshangane
came from kaSoshangane, then they took the wife
lomake bese bambuyis' ekhaya, ubuyis wa ngulabaka
to that home, she was taken back by the Nkhosi
Nkhosi, sebakuphi bona labakaNkhosi?

099 people, where were the Nkhosi people then?

78. boNgwane - 1. Although used collectively, as shown by the prefix bo-, this however refers to one of the earliest Swazi king Ngwane III.

79. landza'd - 1. This here means to narrate or relate.
2. In another sense, may mean, to fetch.

2. LabakaNkhambule sebahambile, selive lakaNkxosi manje
The Nkhambule people had left, and that was then the live of the Nkxosi people.

1. Wo selive lakaNkxosi.
Okay that was the live of the Nkxosi people.

2. Sekutfolakala kutsi nobeSutfu abasekho vele la.
They found out that the beSutfu were not at that place.

1. Wo, mhlamb' ungakhumbula babe kutsi kwakungubani
Okay, maybe you can recall babe that who was the inkxosi yakaNkxosi leyefika ngaleso sikhatsi nakuba inkxosi of kaNkxosi who arrived at that time when nebudlelwane nebakaNkhambule? Nakucala nje kuba they became closely related to the Nkhambule people? nebudlelwane nebakaNkhambule. Mhlambe kwakungu The first time that they became closely related to the Mswati, kunguSomhlolo, kungubani, babe? Nkhambule people. Maybe was it Mswati, or was it Somhlolo babe?

2. Awu, ba, basha kakhulu labo.
Awu, those, are very recent.

1. Wo, mhm, kwaku boNgwane vele le?
Okay, mhm, were those indeed boNgwane?

2. Ya, kulemuva kakhulu,
Yes, that was long ago.

1. Oya.
Yes.

2. Kukhashane. Mane ke angati, mani leli phepha,
That was long ago. But I don't know, the paper mani, ngangiyibhale kahle kulelibhuku, lelihle kabi, mane I had written that well on the book, very nicely, but wangi lahlela lo. Abewulandze, wawuphuma, that person lost it. He had landza'd, and he succeeded, the

80. umlandvo - See note 28.

81. eMalangeni - 1. This here means the ruling Dlamini clan.

82. Jozi - 1. The siSwati name meaning Johannesburg.

wawuphumelele wonkhe lomlandvo vele wakaNkhambule. Nkhambule umlandvo⁸⁰ was indeed successfully (written.)

1. Hha.

Hha.

Ase sibale ke babe, tikhulu fakaNkhambule ke, let us count babe, the Nkhambule tikhulu who maybe letatsi mhlambe nasekubuywa ke lekubalekeni, after coming from the escape, they then asked to sebacela ke loku, bekwa ke ngulabaka laMalangeni, be bekwa'd by the eMalangeni⁸¹, maybe those you may mhlambe longatikhumbula kutsi wo, kwakucala remember that okay, who was the first one, you may bani nje lengitikhumbulako Matikweni, kulandzela remember Matikweni, who was then followed by who, bani, kulandzela bani? then followed by who?

2. Chakeke, angeke ngisatikhumbula, ngoba

No, I won't remember them, because mntfwanami, mntfwanami, nami loku ngakutsatsa kulo anti, I also got this from anti, I was then at Jozi⁸², base ngise Jozi, bengingati, ngehla ngatawufundza nje I didn't know, I came down to that place to khona.

learn.

1. Wo yebo, babe.

Okay, yes, babe.

2. Inhhi. Kumbé ngingake ngihlale phasi, ngibute

Inhhi. Maybe I would sit down, and ask from kulabaka Nkhambule, labanye, the other Nkhambule people.

1. Wo yebo babe, utfole.

114 Okay yes babe, and find out.

83. babe lomncane - 1. This literally refers to
of my father's younger brothers.

84. boNkhambule - 1. This is used collectively as
shown by the prefix bo-, to refer
to more than one person whose
clan name is Nkhambule. In this
sense, this refers to a group of people
in a Nkhambule homestead, whose
clan names are not Nkhambule, except
for one.

85. Yebo - 1. The siSwati way of responding
after being greeted.
2. This may also be an interjection
of assent, meaning yes.

86. tindvuna - 1. Headmen or councillors.

87. umbuso - 1. This here means the ruling
Dlamini clan.
2. This literally means the kingdom
or kingship.

88. emakhosikati - 1. This here refers to the wives
of a very influential person, that is,
the king.

2. This may also refer to
married women, in general.

89. hambile - 1. This here means dead.

2. This literally means, gone

90. emakhosi - 1. The plural form of the noun
inkhosi in note 23.

2. Ngitawufuna londzala. Ngoba babe lomncane lolokhona⁸³
I will look for an old person. Because my babe lomncane
wehlulwa ngimi ngenlandvo, mine ngiyawati.
who is here doesn't know as much as I do about umlandvo.

1. (Uyahleka) Yebo babe. Manje babe naku ke lokunge
(Laughing) Yes babe. Now babe we learn from old
siye sive nje nasemabhukwini akadzeni kutsi,
books that,

(INTRUDER) Sanibonani boNkhambule. (Kukhona nake lowengako).
I greet you boNkhambule.⁸⁴ (This was said by a passing woman)

1. Yebo make. Siye sive babe, nasemabhukwini bab⁸⁵
Yebo make. We learn babe, from Nkhambule books,
akaNkhambule, kutsi kwaku, bakaNkhambule kwakuba⁸⁶
that the Nkhambule people became the tindvuna of
tindvuna letinkhulu tembuso, noma kube makhosikati,
the umbuso⁸⁷, or became the emakhosikati⁸⁸, maybe there is
mhlambe nje longake ukukhumbule, ukulandze.
something which you may recall and landzadit.

2. Kunengi kwakaNkhambule ngoba nje kulenkhosi
There is much of the Nkhambule people because to
lekhona bebawusix bakaNkhambule emakhosikati
the present inkhosi they were six Nkhambule emakhosikati.

1. Hha.

Hha.

2. Kulenkhosi nje lehambile.

To the hambile⁸⁹, inkhosi.

1. Inhhi. Tindvuna ke babe ke, nakulamany' emakhos'
Inhhi. What about the tindvuna babe, during the time of
akadzeni?

other emakhosi⁹⁰ a long time back?

2. Lokumcoka nje lengi kwati kakhulu nje ngulo
124 The important thing I know very well is that of

91. lokwanyana - 1. This here shows that the speaker is trying to recall something.

92. bunyanga - 1. This noun refers to traditional medical practice.

94. bugagu - 1. This noun means expertise.

93. tinyanga - 1. A plural form of the noun inyanga in note 55.

95. tikhundlanyana - 1. This noun literally means little positions of authority because of the suffix -nyana which is used to refer to small things.

96. umtsetfo - 1. This here means a usual occurrence.
2. Literally this means a law, rule or regulation.

97. tikhundla - 1. This noun like in note 95 means positions of authority.

98. sikhundla - 1. This is the singular form of the noun tikhundla in note 97.

99. Nkhosi - 1. In this sense, this refers to the ruling Damini clan in Swaziland.

100. laNkhanbule - See note 26.

kwelawanyana, kwebunyanga, lokwanyana⁹¹, of bunyanga⁹²

1. Wo, yebo, babe. Okay, yes, babe.

2. bebutinyanga nabo. Noko sobungasetho lakitsi, they too were the tinyanga⁹³. But the bunyanga is lobunyanga. no longer with us.

1. Jebo babe. Inhi. Kusho kutsi babeze babekwe Yes babe. Inhi. That means that they were bekwid ngaletinduuna ngabugagu babo bekutsi batinganga to be the tindvuna because of their bugagu⁹⁴, that tenkhosi, baya,

2. Ja. Vele nje bona bane, banenhlamba yetikhundlanyana⁹⁵. Yes. They are indeed lucky of being given tikhundlanyana.

1. Wo, yebo. Okay, yes.

2. Ja, umtsetfo wabo. Kani linengi labo alititsandzi Yes, that's their umtsetfo⁹⁶. Yet many of them do not letikhundla. Njengami nje angisifuni sikhundla, like the tikhundla⁹⁷. Like me I don't want a sikhundla⁹⁸.

1. (Uyahleka.) Naku ke babe lo Mbandzeni wakaNkhosi⁹⁹. (Laughing.) Then babe Mbandzeni whose sibongo was Nkhosi, sike satfola kutsi unina kwakungulaNkhanbule, we found out that his mother was laNkhanbule¹⁰⁰, or noma kwakunjani, mhlambe ungakhumbula babe? how was that, maybe you may recall babe?

2. Awu ngeke ngikhumbule lutfo. Awu I won't remember anything.

1. Wo, yebo. Okay, yes.

101. hkosì yami! - 1. This interjection is used to convey dismay: oh my God.

102. hlokote - 1. In this sense this means to find out.

103. inkhosikati - See note 25.

104. endziselana - 1. This verb here means to intermarry.

2. Uyabona nje kube lo anti akafanga nkhosiyami!
You see if only anti didn't die nkhosiyami!

1. Besitawutfo.
We could have found out (about this.)

2. Kutsi ngatibhaly, ngaze ngatibhala kabili letincwadzi.
That I wrote, I even wrote the books twice.

1. Inhhi.
Inhhi.

2. Sengiyishiya ke, ngoba ngangihlala eJozi, ngitsike,
Then I left it because, I lived in Jozi, and I said,
"Bona ke mntfwanami, ngigcinele lenawadei yami,
"Look after it mntfwanami, keep my book, I would
ngisatake ngiyitsatse ngiyifundze."
take it and read it."

1. Jebo babe.
Yes babe.

2. Kutawutsi nase, ngihloko, hlokote kulabanye
Then I would hloko, hlokote from other Nkhambule
bakaNkhambule, laba.
people.

1. Labatakukhumbuta.
Who would remind you.

2. Inkhosikati, angiboni kutsi uyakwazi kona loku
The inkhosikati, I don't think that the inkhosikati of
inkhosikati yenkhosi, uhabo Cetshwayo.
inkhosi, Cetshwayo's mother, knows about this.

1. Ihm. Chake babe nako ke sekuyahlanganwa
Ihm. No babe they came together with the eMalangeni,
ke neMalangeni ke, leNcabaneni nakusacala nje,
at Ncabaneni at first, maybe you may remember that,
mhlambe ungakhumbula kutsi, e, mhlambe nendziselana
e, did you endziselana with the eMalangeni when they

105. shashabula - 1. This verb here means to do something expertly or fast.

neMalangeni nabafika nje, lobudlelwane babunjani? Mhlambe arrived, how was the relationship? Did you endziselana or maybe how did you stay?

2. Kusho kutsi vele mntfwanami kwahlaleka, kwahlaleka kahle. Ngoba babe nje lolotala tsine, stayed well with each other. Because my father who bore

1. Enhhe.
Enhhe.

2. uva nje lokutsi akahlamb' uyashashabula, uhamba, as you hear that he doesn't swim, he shashabula, he wafundziswa ngubabe mbamba lokuhlamba. swam because he was taught by my father.

1. Wo - - - ! bani, babe?

Okay - - - ! who was that, babe?

2. Babe lolotala tsine.

My father who bore us.

1. Wo, wafundzisa bani ke?

Okay, who did he teach?

2. Wafundzis' inkhosi ke lola, ya Sobhuza.

He taught the inkhosi, Sobhuza.

1. Wo yebo.

Okay yes.

2. Ukhule, bakhule, ukhulele khona vele.

He grew up, they grew up, he grew up at that place.

1. Hha, imh. Manje ke kufika lena ngoba na, Hha, imh. He arrived at that place because he, let a sengitsi siyefika, kute siphilisane kahle, mhlambe, we say we've arrived, and in order that we live well with a ngitsi nani banikhandza, e, nibeSutfu.

149 each other, maybe I can say they found you, e, being beSutfu.

106. tsatsa - 1. Literally to take.

2. Here this means to understand.

107. lula - 1. This means easily.

108. sigcili - 1. This noun means a servant or subject.

109. tikhonti - 1. This noun means voluntary observant or subject.

2. This may also refer to a refugee.

2. Angitsi befika laba mntfwanami,
These people indeed arrived mntfwanami,

1. Enhhe babe.

Enhhe babe, became closely related it was found out that

2. loku kufanele ukutsatse lula, loku. Kutsi nanifika
you should tsatsa¹⁰⁶ this lula¹⁰⁷. That when you arrived,
kubaleka batini, uyasala wena, angitsi?
your people ran away, and you remained, isn't that so?

1. Enhhe.

Enhhe.

2. Kusho kutsi ngaleny' indlela usal' ubasigcili. Asikubete
That means that in other words, you remain and become a sigcili¹⁰⁸.

1. Wo, yebo babe. Kusala ini ke babe ibasigcili?
Okay; yes babe. What remained babe and became a sigcili?

2. Labake Nkhambule lababaleka, angitsi babaleka.
The Nkhambule people who ran away, they indeed ran away.

1. Wo babaleka?
Okay did they run away?

2. Phela beSutfu bonkhe, ngoba babebesutfu.
They were all the beSutfu, because they were the beSutfu.

1. Enhhe, babe.
Enhhe, babe.

2. Basala laba lapha ngemuva. Kusho kutsi laba
They remained behind at that place. That means that those

babese basala sekuba tikhonti talaba bakaNkhosi
people remained behind and became the tikhonti¹⁰⁹ of the
nge, ngekubuka kwami.
Nkhosi people, as I see it.

1. Wo, yebo babe.
Okay, yes babe.

2. Kufuna siyitsatse nje ngale, itewu, itewusingiselela
We should tsatsa it that way, so that that may be alright.

1. Itewusilungela.

In order that it may be alright.

2. Kuwa, base kungenelana lobudlelwane la, kwatfolakala. Then, they became closely related; it was found out that kutsi bantfu labavanako laba, laba bakaNkhosi the Nkhosi and the Nkhambule people were on friendly nalabakaNkhambule. Sekukhona halobunyanga kulaba terms. There was the bunyanga too, among the bakaNkhambule. Nkhambule people.

1. Enhhe babe. Sekuyasitwana.

Enhhe babe. They helped each other.

2. Sekuyasitwana. Sekuba kunengi laba kwatiko laba. They helped each other. The Nkhambule people knew a bakaNkhambule, sebatsi, "Bykani lapha singeke sibalahle lot, and they said, "Look, we won't abandon these labantfu, ngoba banelusito nabo" Asikutsatse nje, people, because they are helpful too." Let us tsatsa kanjalo. that, that way.

1. Yebo, babe. Inhhi. Manje babe nako ke lokunye. Yes, babe. Inhhi. Now babe we sometimes hear the siye sive bakaMaseko bakhulum' ungatsi banebudlelwane Maseko people talking as though they are closely related nalabakaNkhambule, angati?

to the Nkhambule people, I don't know?

2. BakaMaseko phela kusho kutsi ngulabasala lapha, na. That means that the Maseko people were the ones beSutfu nalaba bakaMaseko. who remained behind, the Maseko people are the beSutfu too.

1. Wo, beSutfu nabo, Wo! babe.

163 Okay, they too are the beSutfu. Okay! babe.

110. beka - 1. This verb here means to end.

2. Literally, this means to put, place,

3. This may also mean to instal,

111. butili - 1. Abstention.

112. tihlotjanyana - 1. This noun here because of the suffix -nyana, means numerous little relatives.

113. boNcabaneni - 1. Although used collectively, as shown by the prefix bo-, this however refers only to Ncabaneni.

114. indzabuko - 1. The source or the origin.

2. Enhhe.
Enhhe.

1. Nihlala kanye kanye gini?
Did you stay together?

2. Basala ku- -ku- - kutsi - - - babeSutfu nje, bakaMaseko
They remained that - - - they were the beSutfu, the Maseko
nabo ngulabasala nakuhamba labeSutfu, nabo babeSutfu
people too remained when the beSutfu left, the Maseko
bona laba bakamaseko.
people too are the beSutfu.

1. Yebo babe.
Yes babe.

2. Ungakubeka nje khonapho, beSutfu ngoba butili ba-
You may beka¹¹⁰ that on that (point), they too are the
babeSutfu.
beSutfu because the butili¹¹¹ they - - - are the beSutfu.

1. Yebo.
Yes.

2. Bonkhe laba baka, bakasime, bakasimelana,
All the Sime, the Simelane people, and the
netinhlotjanyana nje, babeSutfu.
tihlotjanyana¹¹² are the beSutfu.

1. Inhhi. Manje babe nawubuka nje lokutsi nize
Inhhi. Now babe in your opinion, why did you
hikhetse lokuyohlala laph' endzaweni yase kubo
choose to stay at the place of boNcabaneni¹¹³,
Ncabaneni, kwakwentiwa yini?
why was that?

2. Ngulapho kwa kuvele kuyindzabuko, kwaku kusho
That was where it was indeed the indzabuko¹¹⁴, that was,
kutsi kwakukunengi labaka Nkhangule kuleyo ndzawo,
that means that there were many Nkhangule people at that place,

- 115. busa - 1. This verb here means to govern.
- 116. vuma - 1. In this sense, this means arable.
2. Literally, this means to assent
- 117. imitsandza - 1. Caves.
- 118. emitsandzeni - 1. A locative meaning at a place whereby there are caves
- 119. emasiko - 1. Customs.
- 120. incwala - 1. The annual kingship first fruit ceremony in Swaziland.
- 121. gidza - 1. To participate in traditional dance, during a ceremony, such as incwala in note 120.

kantsi vele inkhosi yatsi vele hlalani nibuse la, nine. yet the inkhosi indeed said stay and busa¹¹⁵ at that place.

- 1. Inhi. Mhlambe babe igavuma yini noma nakulinywa Inhi. Maybe babe did it vuma¹¹⁶ or when you had cultivated noma mhlambe inemahlatsi leni khona kubhaca naku, or maybe did it have forests in which you were able netimphi, yayinjani vele ladzawo nawubulka? to hide when there were timphi, how was the area in your opinion?
- 2. Inato letintsaba, (kunemsinduo lengenya, kukhala umfawana) It has mountains, (Interruption as a child)
- 1. Wo yebo. Okay yes.
- 2. ifanele kuba nayo lemitsandza, mine ngekubuka it is supposed to have the imitsandza¹¹⁷, as far as I kwakusemitsandzeni vele. see that was indeed at emitsandzeni¹¹⁸.
- 1. O, yebo. Ihm. Okay, yes. Ihm.
- 2. Lithuna nje lamkhulu lilayi Ncabaneni. The tomb of my grandfather is at Ncabaneni.
- 1. Hha. Ihm. Cha ke babe mhlambe ke Hha. Ihm. No babe maybe the Nkhambule people baka Nkhambule, mhlamb' ungakhumbula kutsi nabo maybe you may remember that they too had babe nemasiko lanjenganawa, lafika nebaka Nkhosi, emasiko¹¹⁹ like these, which were introduced by the kwekutsi banencwala noma kunjani, babe? Nkhosi people, that did they have incwala¹²⁰, or how was that babe?
- 2. Cha bebangenayo, angiyi khumbul' incwala. No they didn't have it, I don't remember an incwala.
- 1. Wo bebangayigidzi, baze bayicala sekufike Okay they didn't gidza¹²¹ it, they started to after the

122. eMalangeni - See note 81.

123. buchawe - 1. This noun means heroism

124. umphakatsi - See note 32.

125. Zombodze - 1. The name of a place under the Manzini region in Swaziland next to Lozitha.

126. Lobamba - 1. The name of a place next to Lozitha, which is very significant because it's the Swazi Queen Mother's residence.

laMalangeni. Wo, ya.

¹²² eMalangeni had arrived. Okay, yes.

2. Angiyikhumbul' incwala.

I don't remember an incwala.

1. Mhlambe ke babe lokuncoka nje lokwatika kutsi

Maybe babe is there any important thing you know

bakaNkhambule benta buchawe emlandweni nje

that the Nkhambule people did buchawe¹²³ during the

wetfu wemaSwati, mhlambe bake basit' inkhosi,

umlandvo of the emaSwati, maybe they once helped the

bentani, ngaphandle kwalokutsi bayisite, babe wayisita

inkhosi, what did they do apart from helping him, babe,

ekuhlambeni yini, yini?

learn to swim and what else?

2. Ku- - kutsi babe uyisite kulokunengi ngoba

Babe has indeed helped him a great deal because

vele babe ukhulele kuyo lenkhosi, ukhuliswe

babe indeed grew up with the inkhosi, he was

nguye vele.

raised by him.

1. Wo, ukhulela kumuphi ke babe, umphakatsi wenkhozi

Okay, in which umphakatsi¹²⁴ of inkhosi did he grow

khona la, ka Zombodze?

up, was that here at Zombodze¹²⁵?

2. Kusho kutsi umphakatsi wawuse la, ka Zombodze.

That means that the umphakatsi was still here at Zombodze

Ngoba make nje lolala tsine utalwa la, wantatsa,

Because my mother who bore us was born here, he tsatsad

wantsatsa nje alapha kaZo, a - - - lekalobarba

her when she was here at Zombodze, while he was at Lobamba¹²⁶

127. tsatsa'd - 1. In this context, this verb in its past tense form, means to have married a wife.

128. somad - 1. The siSwati verb meaning to count a young woman.

129. shela'd - 1. The siZulu verb with the same meaning as somad in note 128.

130. comad - 1. This verb refers to when a young woman agrees to a marriage proposal.

131. Bufaneni - 1. The name of the area now known as Zombodze, under the Manzini region, next to Lozitha.

132. umuti - 1. The singular form of the noun imiti - in note 19.

133. Bufana - 1. This refers to Bufaneni in note 131.

134. umtsetfo - 1. This noun refers to that which is right.
2. This literally means law, rule or legislation.

135. khulisa'd - 1. This here means to exaggerate
2. Literally, enlarge.

sowutsatsa make.

he tsatsa'd¹²⁷ my mother.

2. Ukhamba nentshosi, was' usoma lomake ke, ushela
He went with the inkhosi, and he then somad¹²⁸ my mother, lomak' uyamcoma, lomake nje walaph' eBufaneni.
he shela'd¹²⁹ my mother and she comad¹³⁰ him. My mother ^{this place at Bufaneni} belongs to.

1. EBufaneni babe,
At Bufaneni¹³¹ babe,

2. Ngu la.
That is at this place.

1. Wo kuse, kuse ndaweni,
Okay that is, at the place,

2. Leligama nje kutsiwa kuse Bufaneni.
They say that it's name is at Bufaneni.

1. Wo. Inhi. Chake, babe.
Okay. Inhi. No, babe.

2. Ngoba nalomuti nje lowaka Zombodze u -
Because even the umuti¹³² of Zombodze --- was wakhontelwa la.
khontelwa at this place.

1. Enhhe.
Enhhe.

2. Noma sekungatsi nje ngawona umkhulu,
Even though it's as if it's the important one, awumkhul' umuti waka Zombodze, lomukhulu the umuti of Zombodze is not important, the important ngulo Bufana ngemtsetfo.
one is Bufana¹³³ by umtsetfo¹³⁴.

1. Wo, yebo.
Okay, yes.

2. Koduwa ke, so --- se bawukhulise nje, ngo, ngo
But, they have khulisa'd¹³⁵ it because, of

136. celelwa - 1. This means to ask for permission from the people in authority.

137. Boyane - 1. The name of a place next to Mbekelweni and Zombodze, under the Manzini district.

138. phetfwe - 1. This here means to be administered from.

139. bekwad - 1. This here means to have been allocated land by the authorities such as a chief or a king.

140. Bufaneni - 1. The name of a place in the Manzini district.

141. Lelive - 1. The name of a place in the Manzini district.

142. Lelive - 1. The name of a place in the Manzini district.

143. Lelive - 1. The name of a place in the Manzini district.

144. Lelive - 1. The name of a place in the Manzini district.

145. Lelive - 1. The name of a place in the Manzini district.

146. Lelive - 1. The name of a place in the Manzini district.

147. Lelive - 1. The name of a place in the Manzini district.

148. Lelive - 1. The name of a place in the Manzini district.

149. Lelive - 1. The name of a place in the Manzini district.

ngekuhlakanipha.

deverness.

1. Lo Bufana bungaku ke, babe?

Where about is Bufana, babe?

2. Na, rawo, nguwo lomuti wathona lolonga la.
Over there, that is the umuti of that place, this side.

1. Wo, lo.

Okay, that one.

2. Lomuti nje waka Zombodze, wacelelwa khona
The umuti of Zombodze was celelwa¹³⁶ at

laph'e Bufaneni.

Bufaneni.

1. Wo, hha.

Okay, hha.

2. Lelive nje lakhona nje, kusuka lapha liye le
The live belongs to that place from here to Boyane¹³⁷
ku Boyane, sob laka Zombodze lele live, liphetfwe
that live still belongs to Zombodze, and is phetfwe¹³⁸

la Bufaneni.

at Bufaneni.

1. Inhi!

Inhi!

2. Hhayi kutsi ka Zombodze, intfo nje seabamane
Not that it's at Zombodze, but they like that they
batsandza bona kutsi babekwe nebaka Zombodze.
have been bekwad¹³⁹ together with the Zombodze people.

1. Enhhe.

Enhhe.

2. Bona bakhulu. Ema, enabhukwini nje kuyagcinwa
They are indeed important. That is recorded in books,
lokwa kuyawuhamba khambe kuphume kutsi
after some time it would be revealed that the

140. Enhhe - This here means no.

141. ebukhosini - See note 51.

142. Ayi - See note 73.

live belongs to Byfaneni.

1. Hha.

Hha.

2. Ka, ngoba kuyabhalwa phasi.
Because things are written down.

1. Inhhi, babe. Manje babe naku ke sise Byfaneni, kusho Inhhi, babe. Now babe we are at Byfaneni, does kutsi baka, le, labaka Nkhambule bebahlala la Byfaneni? it mean that the Nkhambule people stayed here at Byfaneni?

2. Enhhe.

Enhhe.¹⁴⁰

1. Wo kwakuhlala la Malangeni?
Okay did the Malangeni stay at this place?

2. Pheba - - ku - - angitsi make wa, babe waya.
But my mother - - my father went to

lebukhosini.

ebukhosini.

1. Yebo babe.

Yes babe.

2. Ukuze babe e - - esuke labukhosini ngoba a - - asuke
Until babe left from ebukhosini¹⁴¹ because he had
le, inkhosi imnike, yayimnike indzawo.
left from this place and the inkhosi had given him an area.

1. Enhhe.

Enhhe.

2. Wabese utsi, "Ayi kuncono ngiyewubona,
He then said, "Ayi¹⁴² it would be better for me to see
u - - umnaketfu uyangifuna lengase Naba," ba, ba,
my - - brother who wants me at the place next to Naba,"
sowuya le babe.

and babe went to that place.

143. Jen Saan - 1. The name of a holiday resort found in Ezulwini, opposite the Ezulwini Holiday Inn or hotel.

144. etokwaneni - 1. This has no meaning, but shows that the speaker is trying to recall the name of a certain place.

1. Wo soyakwakha le.
Okay and he went to set up his homestead at that place.

2. Kubanakabo.
Among his brothers.

1. Wo, yebo. Hha. Sowusuka njani ke lomuti babe kuz' utofika lana ke, eceleni kweMalangeni?
Okay, yes. Hha. How did the umuti move until it came to this place, next to the eMalangeni?

2. Muphi?
Which one?

1. Njengalona nje waka Nkhangule.
Like this one of the Nkhangule people.

2. Waletfwa, waletfwa, kwanele kube kushone make, babe, make was' uta layikhabo nina.
It was brought by, it was brought by, after the death of my father, my mother then came to her mother's place.

1. Wo.
Okay.

2. Ngekwakhona, abete make endzaweni lebayinikwe.
As that should have been the case, my mother had come to the yinkhosi, inkhosi yayinike babe. Watsi babe ke, watsi place which the inkhosi had given to my father. My father had babe kulenkhasi, "Ngisa, ngi sayawubona bonnaketfu, said to the inkhosi, "I'm going away to see my brothers,

1. Wo, ngiya le, sowubuy' ekhaya make,
Okay, he was going to that place, then your mother came back home.

2. ngitawubuya, ngitawubuya kulendzawo kule, kule. I will return and come back to my place." When he ndzawo, kulendzawo yami. Nasabuya ke utfola kutsi returned he found that the inkhosi had allocated the inkhosi seyifake bantfu, nako ke, eJen Saan, place to people, at Jen Saan, at etokwaneni.

145. belungu - This noun refers to white men.

146. Ncabaneni - See note 7.

1. Hha.

2. ake uhale lapha kini. "may you stay at your people's place."

1. Lu, kuphi kini ke, leNcabaneni? At which place of your people, was that at Ncabaneni?

2. La. At this place.

1. Wo, la. Okay, at this place.

2. Kusho - - - ku - - - usho kumake. He said that to - - - my mother.

1. Onhh - - - o! Onhh - - - o!

2. Lotalalwe lapha ngimi kuphela. Bonkhe laba kbange The only person born at this place was me. Then all the mine ngifike - - - ngu - - - ngangimntfwana vele. others, I arrived at this place when I was still a child.

1. Inhhi. Inhhi.

2. Sengisho kutsi ke, lokuze sibe la, eBufaneni tsine, I mean that we came to this place, to Bufaneni,

1. Jebo babe. Yes babe.

2. seta ngeligama lenkhosi la. because of the inkhosi's order.

1. Hha.

224 Hha.

2. elokwaneni. Lenzawo yase Jen Saan nje yayinikwe babe The Jen Saan place had indeed been given to my father. vele. Yafiko' inkhosi, "Sengifake belungu kulenzawo, The inkhosi then said, "I've allocated the area to the belungu"

1. Hha. Hha.

2. ake uhale lapha kini. "may you stay at your people's place."

1. Lu, kuphi kini ke, leNcabaneni? At which place of your people, was that at Ncabaneni?

2. La. At this place.

1. Wo, la. Okay, at this place.

2. Kusho - - - ku - - - usho kumake. He said that to - - - my mother.

1. Onhh - - - o! Onhh - - - o!

2. Lotalalwe lapha ngimi kuphela. Bonkhe laba kbange The only person born at this place was me. Then all the mine ngifike - - - ngu - - - ngangimntfwana vele. others, I arrived at this place when I was still a child.

1. Inhhi. Inhhi.

2. Sengisho kutsi ke, lokuze sibe la, eBufaneni tsine, I mean that we came to this place, to Bufaneni,

1. Jebo babe. Yes babe.

2. seta ngeligama lenkhosi la. because of the inkhosi's order.

1. Hha.

224 Hha.

147. elowanyeni - 1. This is used in the same way as dekwanyeni - in note 144.

148. naba - 1. This here means to give details.
2. Literally, this means to stretch legs.

149. hlalisana - See note 34.

150. kuhlalisana - 1. This means staying alongside each other.

2. Nasifika ke kutfolakala kutsi inkhosi seyifake bantfu
When we arrived we found that the inkhosi had allocated

1. laph' elowanyeni, e Jen Saan. Itsi eyi, okuncono ake the area to people at elowanyeni¹⁴⁷, at Jen Saan. He said, the yhlale lapha, layikhabo, lakini. Nangabe bakuhlupha best thing to do would be that you stay at the place of your laba bakini, ubuy' ungitjele.
people, when those people bother you, come back and report.

1. Eh!
Eh!

2. Ngitobese ngikufunela yakhi' indzawo.
I will then look for your own place.

1. Hha.
Hha.

2. Kusukela kulomunye nje umlandvo lekufuna siwente
That starts from another umlandvo which we have to lo, ngiya, ngiyayifuna vele lendzawo yami.
compile, I indeed want my area.

1. Wo yebo (Uyahleka). Wo babe kusho kutsi
Okay yes (Laughing.) Okay babe that means babe that babe so wungenaba ke usitjele kutsi ke, nafika you may naba¹⁴⁸ and tell us that, how did you arrive, njani ke, senihlalisana njani ngoba nawu nemphakatsi and how did you hlalisana¹⁴⁹ because here is lomkhulu useduute, kukanjani vele?
an important umphakatsi nearby, how is that?

2. Ku, kute kuhlalisana ngoba tsine sa... Sengenena
There is no kuhlalisana¹⁵⁰ because we came to this place ngebe -- ngebekhabo, hhay' umphakatsi.
through -- my mother's people, not the umphakatsi.

1. Wo nangena ngebakhabo make?
233 Okay did you come to this place because of your mother's people?

1. Enhhe.

Enhhe.

2. Kwatsi ekubeni lokuphinganani kwabo, kwase kuba, Then after they had committed adultery, then, as my njengoba nje ligama lami, li- - seba- - - seba- - - name, then became - - - they would then take my sebatsatsa leligama lami balenta sibongo. Ngoba name and was made a sibongo. Because Ndlela akusibo baka Ndlela kube sibongo sabo mbamba is not their real sibongo.

leso.

1. Enhhe, kwakuligama lemuntfu. Enhhe, it was a name of a person.

3. Baka Nkhosi. Their sibongo was Nkhosi.

2. Baka Nkhosi. Their sibongo was Nkhosi.

1. Yebo. Yes.

2. Base bayalalana, bese sekulawene ke, sekutsatfwa. They had an illicit sexual intercourse, after which the lo Ndlela sekutsiwa ke sibongo. name Ndlela was changed to a sibongo.

1. Inhhi. Inhhi.

2. Abasibo ke baka, sekutsiwa kwaba sibongo, vele Their sibongo was not, as they say that that was a akusiso sibongo, ligama. Ngoba leli ligama, baka Nkhosi sibongo, that was not a sibongo, but a name. Because bona vele, mbamba.

that was a name, their sibongo was indeed Nkhosi.

152. yendziswa - 1. This means to be married by arrangement between parents.

153. ebukhosini - See note 51

154. kwendziswana - 1. This means intermarriage by arrangement between parents.

1. Hha. Mhlambe ungati babe lokutsi kwacala nini ke loku
Hha. Maybe you will know babe when the Ndlela people
sekune bakaNdlela, mhlambe kwakuyinkhosi bani, kwacala
came to be known, maybe who was the inkhosi, when
nini kona loku, kutsi kuvele labantfu bakaNdlela?
was that, that the Ndlela people became known?

2. Phela ungani ngichaza kona.
But I've just explained that.

1. Enhhe, babe.

Enhhe, babe.

2. Laba bakaNdlela bavela ngaloku --- ngu --- ngumkhulu
Did the Ndlela people become known --- after
ngu --- ngulotala make mbamba lomkhulu?
the name of your mother's father?

1. Wo -- hha! Enhhe, babe.

Okay --- hha! Enhhe, babe.

2. LoNdlela nje ngulotala, kwantjintja yena,
Ndlela was the first one, he was the one who
kubamake, ngumake lowa, lo -- lo -- loNdlela nje
brought the change among my mother's clan, Ndlela
ngulotala make mbamba.
was the one who bore my mother.

1. Sebendzisa bani ke lebukhosini ke, kuze kubanatale
Who was yendziswa¹⁵² at ebukhosini¹⁵³, when the adultery
lokuphingana, bese ky, kutsiwa ke sekune bakaNdlela?
occured, then the Ndlela people came into being?

2. Awu, akwendziswanga, kuthona laba la --- la --- la
Awu, there was no kwendziswanga¹⁵⁴, a Nkhosi person
laba --- laba bakaNkhosi lalala naye wakaNdlela.
had an illicit sexual intercourse with a Ndlela person.

1. Wo, yebo.

257. Okay, yes.

155. teka — 1. To marry a wife in line with the Swazi traditional custom.

156. tekwe — 1. The past tense form of the verb teka in note 155.

157. laNgangaza — 1. The name of one of the present Swazi king Mswati III's wives who is addressed in this way, the prefix la- is followed by the name of her father instead of her surname which is Dlamini too like the king's.

158. Mswati — 1. This refers to the present Swazi king Mswati III.

159. Enhhe — See note 140

2. Njobu bona nje beyintekile, inkhosi beyintekile nje lo, As you see that the inkhosi had teka¹⁵⁵ that person, ufe kulomnyaka lo phelile. (Kunemsindvo lomkhulu.) who died last year. (Interruption.)

1. Wo abewaka Ndlela.

Okay her sibongo was Ndlela.

2. Enhhe. Wala Bufana. Ufe nje kulonyaka, kulonyaka Enhhe. She belonged to this place at Bufana. She died lo.

the year, during this year.

1. Enhhe.

Enhhe.

2. Abetekwe, kwaba njalo njeke loyise wa Sobhuza She was tekwe¹⁵⁶, that was like that, Sobhuza's father waba, want sandza lona, njoba, njoba nje namanje loved that one, as even Sobhuza has had namanje kukhona la lanlele uSobhuza, bantsi ngu- an illicit sexual inter- course, they say she was.

3. Make wabo Phiwo kwakhe.

Phiwo kwakhe's mother.

2. Yebo make wabo Phiwo kwakhe.

Yes Phiwo kwakhe's mother.

1. Wo yebo, babe.

Okay yes, babe.

3. Kufana nalaNgangaza na, naMswati.

That's like laNgangaza¹⁵⁷ and, and Mswati¹⁵⁸.

1. Make wabo Phiwo kwakhe, abewaka Ndlela?

Was Phiwo kwakhe's mother's sibongo, Ndlela?

3. Enhhe. Abengumntfwanenkhasi, mbamba.

Enhhe¹⁵⁹. She was a true princess.

2. Abengumnakabo mbamba ke loyo. Cha ungatsi

268 She was a true sister. No it's as if that belongs to

WTCB 122

A2760 - Swaziland Oral History Project

PUBLISHER:

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

LEGAL NOTICE:

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