

PASS MARK

student note book

feint and margin

BONNER SERIES

NKAMBULE HISTORY

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BOOK 2

uyayati, sibongo uwakabani? (Sibongo uwakabani?)

you know about this, what is your sibongo?

3. (Uyahleka.) Ngiwaka Matsenjwa. (Laughing.) It's Matsenjwa.

(Laughing.) It's Matsenjwa.

2. Uwaka Maseko.

Your (sibongo) is Maseko.

3. Matsenjwa.

Matsenjwa.

2. Matsenjwa, wena?

Matsenjwa, what about you?

1. Ngiwaka Vilakati mine.

Mine is Vilakati.

2. Wena lokutele lapha, utele umlandvo wakaNkhambule

Have you come here only for the Nkhambule

nje kuphela?

umlandvo?

1. Inhhi babe ngiyafuna nalobudlelwane nje

Inhhi babe I want the relationship the Nkhasi

bakaNkhasi, mhlambe ungangilandzela nabo nangabe

people, maybe you may landza for me about

kukhona nje babe, longake, lokukhumbulako, wena.

them if there's something you remember babe.

2. Budlelwane bakaNkhambule nebakaNkhasi.

The relationship between the Nkhambule and the Nkhasi people.

1. Enhhe, noma nje umlandvo wakaNkhasi nje

Enhhe, or the umlandvo you remember about

lowukhumbulako nawo nje babe, ungangifakela.

the Nkhasi people babe, you may add for me.

2. WakaNkhasi, a --- angiwati kakhulu, ngoba ---

I don't know much about the Nkhasi (umlandvo), because

wakaNkhasi ngati, ngati kakhulu, lengi wati kakhulu

277 that of the Nkhasi clan which I know a great deal about

160. Ludzidzini - 1. A name given to a royal capital.

2
ngulawa, ngulawa Sobhuza kutsi Sobhuza wachula
is that of Sobhuza, that Sobhuza grew up like that,
kanje, kwaba kanje, kwaba nje. Ngiyagcina khona
and it became like that, and it became like that. I end
pho, linengi lako ngiyakwati.
on that, I know much about it.

1. Nangu babe umphakatsi wala kaZombodze, mhlanbe
When did the Zombodze umphakatsi come to this
ungatsi wafika nini, nabacoca labadzala?
place babe, according to old people?

2. Umphakatsi wakaZombodze usuka la.
The Zombodze umphakatsi came from that place.

1. E, usuka kuphi ke babe?
Where did it come from babe?

2. Bowulapha, lapha nje, uyabona lelihlati lelihlati
It was at that place, do you see the forest on that place?

land 3 Inhi, babe.

Inhi, babe.

2. Usuke khona nje weta la. (Kukhala inkhulhu)
It came from that place to here. (A cock crows.)

1. Wo, ngukuphi ke lendzawo leya, babe, solo
Okay, what is that place babe, is it still known
ngu la, e, Ba, eBufaneni?
as Bufaneni?

2. Kuse Ludzidzini.

That is at Ludzidzini.¹⁶⁰

1. Wo kuse Ludzidzini. Wo babe sawuta large,
Okay that is Ludzidzini. Okay babe then it moved
langentasi kwesikolo.
to the place below the school.

286 Wa --- waka Zombodze, uyabona, umuti waka
That is --- of Zombodze, do you see, the umuti

161. Hhe - 1. An interjection used to show that you haven't heard what was said.

162. bekwaid -
1. This here means located.
 2. In another sense this may mean appointed or installed.
 3. Literally, put, placed.

Zombodze usuka lapha,
of Zombodze came from that place,

1. Enthe, babe.
Enthe, babe.
2. waka Lobamba usuka la.
and that of Lobamba came from this place.
3. Usuka kuphi la?
From which place?
2. Hhe? Bonubekwe la, waka Lobamba, (kukhala Hhe? The Lobamba umuti was bekwaid at this place. inkhukhu.)
(A cock crows.)

3. Langentansi la?
Was that below this place?
2. Nakuya, kuyabonakala. Uyawubona longwaco
At that place, it is easy to see. Do you see the road lo, lo, lo nawo umgwaco nawu lo la, longwaco, the road at that place, that road,

1. Yebo, babe.
Yes, babe.
2. langentasi kwakhona ke kwakungumphakatsi below which was the Lobamba umphakatsi.
waka Lobamba.

1. Kusho kutsi lemiphakatsi yakhelene?
Does it mean that the imiphakatsi were set up next to each other?
2. Waka Zombodze nankho lawusuka khona.
The Zombodze one came from that place.

1. Inhi.
Inhi.
2. Uyalibona nje lelikhatsi lela?
Do you see that forest?

163. elowanyeni - 1. This is used as a locative however this has no meaning but is used by a speaker to show that he's forgotten the name of the place under discussion.

164. Mahlanya - 1. The name of the place next to Lobamba, along the Manzini - Mbabane road.

165. Lobamba lomdzala - 1. The former name of Mahlanya - see note 164.

1. Enhhe.

Enhhe.

2. kwakunemuti wakaZombodze nje lapha.

There was a Zombodze umuti at that place.

1. Hha! Wo - -!

Hha! Okay - -!

2. Usuke lapha nje lowakaZombodze kuta la.

The Zombodze umuti moved from that place to this lowakahobamba usuke la waya le.

one. The Lobamba one moved from this place, to that one.

(kukhala inkhukhu)

(A cock crows.)

3. Bawutfutselani lomphakatsi?

Why was the umphakatsi moved?

2. Angati. (Uyahleka.) Ngeke ke ngikwazi loko

I don't know. (Laughing.) I won't know about that.

mine.

1. Wo. Bawutfutsa nini ke, mhlambe ungathumbula?

Okay. When was it moved, maybe you can remember?

2. Lo?

This one?

1. Enhhe, babe.

Enhhe, babe.

2. Kusuka lona uya lapha kaLobamba e, elowanyeni,

That one was moved from this place to Lobamba at elowanyeni,¹⁶³
e, kuMahlanya. Usuka kuMahlanya lokuya le.

at, Mahlanya.¹⁶⁴ Then from Mahlanya it was moved to that place.

3. Ngiko Mahlanya kutsiwa ngulo bamba lomdzala.

That is why Mahlanya is known as Lobamba lomdzala.¹⁶⁵

2. Iya. Kepha abamusho lokutsi ndzala, kantsi

304 Yes. But they don't say that this one is old, yet it

166. Gwamile - 1. The queen regent in Swaziland after the death of Swazi king Bhunu.

167. kaNgwane - 1. Present-day Swaziland.
2. In another sense, may mean Southern African homeland, next to Swaziland.

mdzala kunaloya.

is older than that one.

1. Wo lona ngabe mdzala kakhulu. (Bayahleka.)

Okay this one is very old. (Laughing) When the Manje ke nakufika ke la, lona ke wakaZombodze Zombodze (umuti) came to this place according to old

nhlambe nabachaza labadzala kutsi wafika njani people how did it come, were the emakhosikati brought long, nhlambe kuhlalisw' emakhosikati noma kuhlala to stay or did the inkhosi come to stay, how yona lenkhosi, kunjani? was that?

2. Phela lo lo Gwamile nje, lonina wenkhosi abelapha Gwamile¹⁶⁶, the mother to the inkhosi was here kulomuti wakaZombodze.

at the Zombodze umuti.

1 & 3 Wo, yebo babe.

Okay, yes babe.

2. Inkhosi njena lo, (kukhala inkhukhu) ibe nje. The inkhosi, (A cock crows) belonged to Zombodze, ngeyakaZombodze, lo, lenkhosi yakaNgwane.

that is, the inkhosi of kaNgwane¹⁶⁷. Gwamile, as you see Lo Gwamile njengoba ubona nje, ku - - kusukela from this place at Zombodze and everywhere else.

la, lakaZombodze konkhe. Nguwona nphakatsi, That is the important umphakatsi. Zombodze is the most lomkhulu. Yonkhe le, Zombodze nguyena amkhulu important umuti than all the other imiti of kaNgwane. kunayo yonkhe le - - lemiti yala kaNgwane.

1. Inhhi. Manje ke babe ke nako ke le - - baka

316 Inhhi. Now babe the Nkhambele and the Ndlela

168. bukhozi - 1. This refers to the royal capital where some of the members of the ruling Dlamini clan are found.

169. emphakatsini - 1. A locative meaning at the royal village or at the ritual capital.

170. boGwamile - 1. This is used collectively to refer to Gwamile and the other people belonging to the ruling Dlamini clan.

171. emaSwati - 1. This refers to the people belonging to the Swazi ethnic group.

172. hwalisene - 1. This means to stay alongside each other, in this sense, this refers to two different clans.

173. emakhosi - 1. The plural form of the noun inkhosi - see note 23.

Nkhambule nebakaNdlela, bahleli lacereni kwebukhozi nje people settled on the area next to the bukhozi¹⁶⁸

njengalakhaya. Mhlambenje bayabitwa yini ke babe like hae at home. Are they summoned babe when nangabe kunetintfo letimcoka lapha emphakatsini, babitwe there are important things at emphakatsini¹⁶⁹ and at

ke, ke, le laph' emphakatsini kulaboGwamile, letiphetse nje emphakatsini among boGwamile¹⁷⁰ in order to discuss emaSwati batetikhuluma? Vele kuhlalisene njani nje things concerning the emaSwati¹⁷¹? How are they hwalisene

nebakaNdlela, ngoba naku baseduute kakhulu kanganga? with the Ndlela people, as they are very close neighbours?

3. Kantsi yindzawo yabo. Yet that is their place.

1. Enhhe. Enhhe.

2. Laba bakaNdlela ngibo bebangwababa lamakhosi The Ndlela people were the ones who buried the lafela la kube nanamuhla nje bangcwatjwa ngibo emakhosi¹⁷³ who died at this place. Even today the labakaNdlela.

Ndlela people are the ones who bury them.

1. Inhhi. Inhhi.

2. Buni - budlelwane babo nje ngiko nje, lamakhosi The, their relationship is because of that, as the nje aka, ka ngeke nje angcwatjwe nje noma emakhosi cannot be buried by anyone, even ngubani, noma yinkhosi, noma yinkhosikati, noma an inkhosi or an inkhosikati, or an umntfwanenkhozi, ngumntfwanenkhozi, kungekho wakaNdlela if there is no Ndlela person to bury him.

2 kutawumphla?

1. Hha. Inhi. Labe Sutfu ke babe, naba ke nabo ladute, Hha. Inhi. What about the beSutfu babe, they too are bona ke so, asengitsi nje nako kufika kubo ma, close by, let me say until it came to your mother's kubo make, solo bayachubeka yini baba tnyanga time, did they continue to be the tnyanga until mhlambe ke baze bayekela nyalo ke, kukanjani kona? maybe when they stopped recently, how was that?
2. I, bakhona nje labanye labatnyanga; -- ungatsi kukhona There are people who are the tnyanga, there labatnyanga, kumane so, sekufihlekile. are people who are the tnyanga, but that is not exposed.
1. Wo yebo. Okay yes.
2. Enhhe, ungatsi kodwa bukhona lobunyanga bakhona, Enhhe, it's as if the bunyanga is there, but it's no bumane bufihlekile, mane abunakwa ngimi. longer exposed, I don't take notice of it. But the Kutsi lokumcoka nje le--le--le--laba ba, laba most important thing is that my family became bakitsi babamcoko ngababe, babe ngoba babe important because of my father, because my father nguye lokhulise lenkhosi vele. was the one who raised the inkhosi.
1. Wo, yebo, inhi. Okay, yes, inhi.
2. Tsine simcoka ngaloko nje. We are important because of that.
1. Kwakungubani ke yena babe libito lakhe, babe? What was the name of your father, babe?

174. ebukhosini - See note 51.

175. tsatsad - See note 127.

176. busa's - 1. This verb means governs or to hold an official position.

177. sikhulu - 1. A chief.

2. Lotala mine?

Do you mean the one who bore me?

1. Enhhe.

Enhhe.

2. Kwaku nguLomalima.

He was Lomalima.

1. Wo, Lomalima Nkhambule. Vele nje wahlala lebukhosini ¹⁷⁴
Okay, Lomalima Nkhambule. Did he stay at ebukhosini

2. waze sawusuka asandzala soya leNcabaneni kubanakabo?
until he was older and then went to his brothers at Ncabaneni?

2. Usuka asa - - asatsetse nalomake.

He left after he - - - had tsatsad ¹⁷⁵ my mother.

1. Wo, yebo. LeNcabaneni ke babe labanakabo,

Okay, yes. What was the sibongo of the umphakatsi
lomphakatsi wakabani, vele lolo _____?

at Ncabaneni babe, among his brothers _____?

2. Kutsi kuseNcabaneni kusemphakatsi, ligama

That it's at Ncabaneni is at the umphakatsi, that's the
lakhona, ligama balendzawo.

name of that place, of that area.

1. Wo, yebo. Wakabani wona babe, nhlambe

Okay, yes. What is the sibongo of the umphakatsi,
wakaMaseko, wakaNkhosi, lomphakatsi nje
maybe it is Maseko, Nkhosi, the umphakatsi of
waseNcabaneni?

Ncabaneni?

2. Ingani ngi, ngumphakatsi wa _____, ingani ngiyasho

But Eve, the umphakatsi of _____, but I've just said

kutsi kubusa bakaNkhambule, sikhulu sakhona
that the Nkhambule clan busa's ¹⁷⁶ the sibongo of the

nje sakaNkhambule. Kufana nalaph' eBuseleni,

¹⁷⁷ sikhulu of that place is Nkhambule. That is like at

- 178. Buseleni - See note 18.
- 179. dzabuka^d - 1. This here means originated.
- 180. busa - 1. This verb means to be in power or to govern.
- 181. tsatsa - 1. This here means to marry a wife.
2. Literally, to take.

sikhulu sa, lobusa khona nje waka, waka Nkhambule.
 Buseleni¹⁷⁸ where the sikhulu, who busa's his sibongo is
 Nase Buseleni lobusa khona waka Nkhambule.

- 1. Nanyalo babe, nanamuhla. Solo nje kwesuka
 Even now, even today. Ever since the umlandvo of
 kwadzabuka nje umlandvo wemaSwati, solo nje?
 the emaSwati dzabuka^d, has that been the case?
- 2. Ja, kubusa bona vele.
 Yes, they are the ones who busa.

- 1. Hha.
Hha.
- 2. Labe Buseleni nje, solo banye be Buseleni nalaba
 The people of Buseleni belong to one clan
 ba, ba, base Ncabaneni.
 together with the people of Ncabaneni.

- 1. Inhi, babe. Mhlamb' ungakumbula ke babe
Inhi, babe. Would you remember babe maybe the
 noma sikhulu, lesikhona nyalo, noma nje
 present sikhulu at Buseleni and Ncabaneni - Who
 takhon' e Buseleni nase Ncabaneni. Ngubani nje
 is the present sikhulu, those that are present?
 sikhulu, lesetikhona?

- 2. I --- le, ngakhohlwa lona, ngoba lolosakhona
 I --- le, I've forgotten about that one, because the
 manje, lolongatsandzi, longafuni kutsats'
 person who is now present, doesn't like, he doesn't
 umfati. (kukhala inkhukhu)
 want to tsatsa¹⁸¹ a wife. (A cock crows.)

- 1. Longafuni kwentani babe?
 358 He doesn't want to do what babe?

182. phelile 1. In this sense, this means to have died.

2. Literally, finished.

(Bayahleka)

(Laughing.)

2. Kutsatsa bafati. Akanamfati sowukhulile kodwa lomunfu.

To tsatsa wives. He doesn't have a wife yet, he's old.

1. Yena, hha lolokuphi ke, babe?

Hha, the one who is at which place, babe?

2. Lose Nca, lose Buseleni.

The one who is at Nca, at Buseleni.

1. Wo, lose Buseleni. Hha. Ingabe, ingabe yini

Okay, the one who is at Buseleni. What, what is sizatfu?

the reason?

2. Senguy, sengimane ngimkhohliwe, kani ingani

I've, I've forgotten about him, yet he's the one

nga, nguyena ngimejwayele, ngiyavama kuya laph?

I'm used to, I frequently go to, go to

ela, kuya laph? e-Buseleni.

Buseleni.

1. Wo yebo babe. Inhhi.

Okay yes babe. Inhhi.

2. Kutsi loko na, ngikutfolisise kahle kusisi.

I'll get much of that from my sister.

1. Wo, yebo. Lowase Ncabaneni naye nje?

Okay, yes. What about the one of Ncabaneni?

2. Noma sekuye mine ngi, bute kahle khona

Or I should go and ask from Ncabaneni. But

la Ncabaneni. Kodwa sebaphelile, bafe baphelile.

They have phelile, they've died and phelile. It's

Kuze kuncono, kuze kuncono le-Buseleni.

better, it's better at Buseleni.

1. Onhho.

368 Onhho.

183. bekwad - 1. This here means installed, appointed.

2. Literally, put, placed.

184. Fakisandla - 1. An important Nkhambule chief.

185. emlandweni - 1. This here mean in the history.

2. Ngoba lesikhulu sakhona sibekwe nje kuwo lonyaka. Because the sikhulu of that place was bekwad¹⁸³ this year.

1. Hha, le, kuphi babe?

Hha, where babe?

2. SaseBuseleni.

The one of Buseleni.

Ungatsi, ungatsini, ungatsi ngumntfwan?

It's as if, as if, as if he is the grandchild emntfwana Fakisandla, loFakisandla uva kutsi of Fakisandla¹⁸⁴, as you hear that there was Faki, Fakisandla nguyena wayemkhulu.

Faki, Fakisandla, he was an important person.

1. Wo kuphi babe, leBuseleni?

Where about babe, at Buseleni?

2. Enhhe.

Enhhe.

1. Hha.

Hha.

2. Lona ngumntfwan? emntfwana loFakisandla.

That one is the grandchild of Fakisandla.

1. LoFakisandla kwakusikhulu lesikhulu khona was Fakisandla an important sikhulu at that le?

place?

2. Ngusona sikhulu sa le. Nguyena waseBuseleni.

He was indeed the sikhulu of that place. He was of

2. Ngye lolodume kakhulu, lo -- emlandweni

Buseleni. He's the one who is popular. Fakisandla is the

nguyen? atiwa kakhulu lo -- loFakisandla.

one well known in emlandweni.¹⁸⁵

1. Mhlambe waduma ngani ke, babe, bugagu

377 What made him popular babe, maybe any heroic act

186. tsatsa - 1. This here means to take after.
2. Literally, to take.

187. Eyi - 1. An interjection used to convey
dismay.

labenta?

that he did?

2. Kwakusi, kwakusikhulu lesa, wa - - waye nalo

He was the, sikhulu, and he - - had a

nalo lulaka.

temper.

1. Ngoba baka Nkhambule nje ungatsi banalo lulaka?

Because the Nkhambule people it seems have a temper.

2. Intfo lekhona, lulaka lwabo abafuni kucalwa,

But then, their temper is such that they don't want

bayathula. Ungaze umcale akabuyel' emuva.

to be provoked, they're quiet people. But once you
(Bayahleka).

provoke him, he doesn't look back.

2. Labanelulaka kakhulu baka Nkhambule ngulalaba

The Nkhambule people with a stronger temper are

sikati, laba, labaduna bancono, labesifazane

the females, the males are better, the women

banelulaka kakhulu.

have a stronger temper.

3. (Uyahleka.) Balutsatsa la kulabaka Simelane?

(Laughing.) Did they tsatsa¹⁸⁶ it from the Simelane people?

2. Eyi, labasika, banelulaka kakhulu labasikati,

Eyi¹⁸⁷ the women have a stronger temper,

3. Nalaba baka Maseko.

The Maseko people too.

2. uyabona la, labaduna, uze a - - - akafuni

you see, the males, don't - - want to be

kwehlulwa, uyalufihla, ungatsi uyakufihlela

defeated, he hides (the temper), it's as if he hides

kena.

388 it from you.

- 188. tsatsa'd - See note 127.
- 189. phahlas - 1. This verb means engages in an ancestral remembrance ceremony.
- 190. umntfwanenkhozi - 1. Literally, a child of an inkhozi
2. In this sense this refers to a prince.
- 191. luhlanya - 1. A mad or insane person.

1. Manje balunga njani ke lebukhosini ngoba naku
But why are they preferred at ebukhosini because even nebaka Simelane, makutsiwa makhosikati nabo vele the Simelane emakhosikati were sent away because bagcina sebacosha ngalolulaka? of their temper?

2. Manje na, naba baka Nkhangbule ngingati mine
But the Nkhangbule people I know that they are kutsi bayalunga lebukhosini, ngoba nje inkhozi preferred at ebukhosini, because the inkhozi had beyitsetsi six, baka Nkhangbule boduwa. tsatsa'd¹⁸⁸ six, only Nkhangbule (wives.)

Inhhi. Lona nje unina, unina wa Cetshwayo,
Inhhi The mother, Cetshwayo's mother, Cetshwayo, lotsi ngu Cetshwayo, --- u --- phahlela layikhaya, she --- phahlas¹⁸⁹ here at home, she belongs to this walayikhaya vele. Ngiva nje kutsi, ngifuna homestead. I heard that, I want to go and fetch, kuyawulandza, sengiyova ngaye, wala yikhaya. I would hear from her, she belongs to this homestead.

Cetshwayo nje, bnina wakhe nje kubitwa
Cetshwayo's mother is known as a person kutsi walayikhaya vele belonging to this homestead.

1. E, Cetshwayo wakuphi ke babe?
E, which Cetshwayo babe?

2. Umntfwanenkhozi.
The umntfwanenkhozi.¹⁹⁰

1. Ohho. Hha!
Ohho. Hha!

2. Nalo luhlanya lowutsi awu, lunatsa kakhulu.
397 The luhlanya¹⁹¹ who you can say awu, he drinks heavily.

192. sigebengu - 1. In this sense, a spy.
 2. Literally, a bandit or a gangster.
193. yendzi swa - See note 152.
194. bantfwabentkosi - 1. This here means children of the king.

3. Ngiyambona, ngiyambona.
 I see him, I see him.
2. Unga, ungats' uluhlanya yena kantsi sigebengu.
 You can say he's a luhlanya yet he is a sigebengu.

1. Wo, loletshwayo.
 Okay, Cetshwayo.
2. Angafike lapha nanikhuluma, adzakw' alale phasi, kan' ufuna kutfola yonkhe lentfo lenigikhuluma at the floor because he's drunk yet he wants to know about all ^{that you're saying}.

3. Yonkhe lentfo lenigishako.
 All that you're saying.

1. Hha! Ke babe ke mhlambe lamakhosikati mhlambe Hha! Maybe you remember babe about the six nawukhumbula lalagwele lebukhosini jenganawa emakhosikati at ebukhosini, that were they nje lasitfupha, wona kutsi ayendzi swa jini, yendzi swa ¹⁹³ or the inkhosi just chose them noma inkhosi nje, iyatikhetsela, kanjani? himself, how was that?

2. Kunje laka Ngwane:
 It's like this here at kaNgwane:
1. Enhhe babe.
 Enhhe babe.

2. Kucala ku Sobhuza kutsi, nebantfwabentkosi ¹⁹⁴ Before Sobhuza's time, when bantfwabentkosi loved bekatsi nakakutsandza vele akutsatse ngenkhai you, he would take you by force to become uyoba ngumpati wakhe. his wife.

1. Enhhe, babe.
 408 Enhhe, babe.

195. soma - 1. This verb means to court a woman.

196. Nkhosi - See note 99.

197. bambad - 1. This verb in its past tense form means captured or took hold of.

198. unkhonto - 1. An assegai of any variety.

199. hambile - See note 89.

200. coma - 1. This verb refers to the act of taking a girl by force to become a wife.

2. Be -- be -- bebangasomi vele.

They -- they -- didn't soma.¹⁹⁵

1. Enhhe.

Enhhe.

2. loko kuze kucale kutsi basome laba baka Nkhosi, The Nkhosi¹⁹⁶ people began to soma during Sobhuza's kucale ku Sobhuza lo. Kube, use, lowalapha ke time. That was stopped when the person belonging to ngetulu ka Nkhambule abulale uyise wa -- wa -- that Nkhambule homestead above this place killed wa Mfanasibili. lo -- -- neyise wa Mfanasibili Mfanasibili's father. And -- Mfanasibili's father was abu, abulawe waka Nkhambule lapha ngetulu, killed by a Nkhambule person, above this place.

1. Hha, babulalelani, bambulalelani?

Hha, why did they kill him?

2. Wa, wabamba lomntwana lobabe, waphuma lobabe nenkhonto wefike wangwaza lomntfu. out with an unkhonto¹⁹⁸ and stabbed the person.

1. Hha, inkhi.

Hha, inkhi.

2. Jabu ke seyitsi ke inkhosi le -- -- lelehambile Then the inkhosi who has hambile¹⁹⁹ said eyi, the yatsi eyi, lokuncono kutsi e, inkhosi sekutaba best thing is that I would be the only inkhosi ngimi kuphela lotawuma, abasenawucona, who would stand, they should not coma²⁰⁰, sekufuneka kutsi basome bona. they have to soma.

1. Wo! yebo.

419 Okay! yes.

201. coma^{2d} - 1. The past tense form of the verb
coma - in note 200.

202. Aha - 1. An interjection used to denote
good news.

203. mntfwanenkhozi - 1. This generally refers to a
child of a king.

204. tsatsa - 1. This verb here means to marry
a wife.

205. kucoma - 1. This noun refers to the act of
taking a girl by force to become
a wife.

2. Kusukele lapho, mine nje ngikhule nje, bekucanywa²⁰¹
From that time, when I grew up, they coma^{2d}
nje kuleto tikhatsi leto. Bengitsi nje -- wena
during those times. When I talked to a girl and
ngiyakukhulumisi² uyintfombatane, ngibone kutsi
realise that she hates me. I would then go to that
uyangenyanya. Bese ngiyahamba ngi --- ngiya
place and say, "Aha²⁰², there is a girl, I think that
le ngitsi, "Aha, kunentfombatane le ngiyabona²⁰³
she is wanted by you mntfwanenkhozi,²⁰³
kutsi ifanwa nguwe mntfwanenkhozi,²⁰⁴
he would then come and indeed tsatsa you.
Soyefik² uyakutsatsa ke vele.

1. (Uyahleka.) Yebo, babe. Manje lo, babe
(Laughing.) Yes, babe. But Mfanasibili's father,
waMfanasibili,

2. kucoma nje manje kuphelele nje, kuphele²⁰⁵
Now kucoma is over, it became stopped after
kwaphela nje kube kufe kubulawe Makhosikhozi,
the death of Makhosikhozi, above this place.
lapha ngetulu. Kwase iyakubulala inkhozi loko.
Then the inkhozi stopped that.

1. Wo, yebo.

Okay, yes.

2. Ngangingumfana, ngiyabona ngangingetudlwanyana
I was a boy, I think I was a little older
kwanangu.

than this one.

1. Wo loNkhambule, ngulo Makhosikhozi lolowabulala

428 Okay the Nkhambule person who killed _____ was
Makhosikhozi.

206. elowanyana - 1. This has no meaning but is used here as a locative denoting that the speaker is trying to recall the name of the place under discussion.

207. Msutfu - 1. This is a sinanatelo or an extended clan praise name of the Nkhambule clan name. This here refers to a Nkhambule person.

208. bayeni - 1. Literally, bridegrooms.
2. In this sense, a marriage ceremony, whereby people representing the groom's clan pay the brideswealth.

209. Hynd - 1. The hospital named by Swazis after the Nazarene missionary doctor whose surname was Hynd.

2. Lo, utawu, wakaNkhambule laph' elowanyana. Ngiye, ²⁰⁶ This one, was a Nkhambule person of elowanyana. I ngilikhumbule nje leligama mane selilahlekile. sometimes recall the name but I've just forgotten.

1. Enhhe. LoMakhosikhosi ngumntfwanenkhozi?
Enhhe. Was Makhosikhosi an umntfwanenkhozi?

2. Ngumntfwane mntfwanenkhozi, nguyise waMfanasibili. He was the grandchild of inkhozi, Mfanasibili's father.

1. Nguyise lolowabulawa ngulo Msutfu? ²⁰⁷ Was he the one killed by the Msutfu?

2. Wa, nguyise lolowabulawa ngulo, ngulowalapha. He was one who was killed, he's the one belonging ngetulu, kwaku ne, kwakune bayeni. Bahambile ²⁰⁸ to the place above this one, there were bayeni. They had

baya le, wafike was' ubamba lentfombatane gone to that place, then when he arrived he bambad

yakaNkha, umntfwana loNkhambule. Watsi the girl, the daughter of Nkhambule. Another person said

lomuny' umntfu, ngoba banelulaka vele, watsi, because they have a temper. He said, someone

"Ning' umntf' abamb' umntfwanakho." Waphuma has bambu your daughter." The Nkhambule

ke lo - - - wakaNkhambule ke, waya khona person went out to that place, the person died

ke, wafela kaHynd, esi bhedlela kaHynd. at ²⁰⁹ kaHynd, at the Hynd hospital.

1. Hha. Manje yen' akasaboni yini kutsi phela, lo - - - Hha. Didn't he realise, didn't the Msutfu realise

loMsutfu akasaboni kutsi ngumntfwanenkhozi that the person was an umntfwanenkhozi?

lona?

210. Uhh--u! -1. An interjection used to express surprise.

211. bamba - 1. This here means capture, or take someone forcefully.

212. lowanyana - 1. This has no meaning, but is used by the speaker to denote that he is trying to recall something.

213. yeji - An interjection used to express surprise.

2. A -- kabanga nandzaba, akabanga nandzaba uabko. He wasn't bothered, he wasn't bothered about that.

1. Uhh--u!
Uhh--u!²¹⁰

2. Ngoba nelicala vele waliwina. Because he even won the case.

1. Cha, ke. No, then.

2. Kuze kuvalwe nje kucoma kaNgwane ngabso sikhatsi. Kucoma was stopped in Swaziland at that time.

1. Inkhi. Inkhi.

2. Bebasoma, bebangasoni nje bona. Kusukela They used to coma and they didn't soma. Before manje sebasoma, bebefika nje nedi bangakutrande now whereby they soma, they would come and akubambe abes' uba ngumfati. Hhawu kute once they love you, he would bamba²¹¹ you then letawukwenta. you would be his wife. Hhawu there's nothing you'd do.

1. Bonkhe labantfwabenkhosi nenkhosi. All the bantfwabenkhosi and the inkhosi.

2. Kwakunjalo, ya. Kwa, kwaphela ngaleso sikhatsi, That was like that, yes. That stopped at that kwaphela kube kufe lowanyana, Makhosikhosi. time, that was stopped after the death of lowanyana²¹² Makhosikhosi.

Ngoba nje ngingabona kutsi yeji, ngingakubona Because when I see that yeji²¹³, when I see that even kutsi ngibatse ngiyakhulumisa, ungangenyanya, when I try to talk to you, you hate me; when you

214. gana - 1. This verb refers to when a girl accepts a lover, boyfriend or fiancé.

215. beSutfu - 1. This here refers to the Nkhanabe clan whose extended clan name is Msutfu.

2. In another sense, this may mean the Sotho people found in present day Lesotho.

216. etigangeni - 1. This here is used as a locative meaning all over the country.

2. Literally this refers to open country or velds.

unga, ungafuni kungigana, bese ngiyakumpiniba ngale
doit want to gana²¹⁴ me, I would report you that side.

1. (Uyahlaka.) Yebo, babe.
(Laughing) Yes, babe.

2. Ngitsi lona ngibatse ngiyankhulumisa, akafuni
I'd say when I try to talk to this one, he doesn't kungigana. Bafike bese bayakutsat'a. Kwaphela, want to gana me. Then they would come and tsaba you.

1. Kwaphela kunjalo nje kube kufe uyise waMfanasibili.
That was stopped following the death of Mfanasibili's father.

1. Wo yebo, babe. Kusho kutsi laba labasutfupha
Okay yes, babe. Does it mean that the six (wives) ke laba lese balena ke ebukhosi, sengulena nje who are at ebukhosi are the ones the inkhosi inkhosi leseyitikhetsela bona? chose himself?

2. Inhhi, itikhetsela yona.
Inhhi, he chose them himself.

1. Enhhe, mhlamb' ungati babe kutsi bakhetsa
Enhhe, maybe you might know babe whether lemiphakatsini yebeSutfu yini, lenjengase Buseleni they choose from the imiphakatsi of the beSutfu, nase Ncabaneni noma nje iyatikhetsela nje live like at Buseleni and at Ncabaneni or he chooses lonkhe?

from all over the live?

2. Ibakhetsa latigangeni.
He chooses from etigangeni.

1. Wo yebo.
Okay yes.

2. Njoba ubona nje lo, na, uyise waCetshwayo, unina
458 As you see this one, Cetshwayo's father, Cetshwayo's

217. phahla - 1. This here means to engage in an ancestral remembrance ceremony.

218. kuhamba - 1. This means the death.
2. This may also mean to leave or go away.

wacetswawayo, kutsi kwase sekushona bonke laba mother, that all her family members died. Then when bakubo. Watsi nasafuna kutsi kutawupha, kutsi she sought where she would phahla, it was found langaphahlela khona ngukuphi; kwatfolakala kutsi that that's here, the members of her family ngunaku, bakubo mbamba ngulaba. are these.

- 1. Onhho.
- Onhho.
- 2. Ngoba kuya ngalokutalana.
Because that is according to the off-spring.

1. Inhhi. Sowuyabuya ke unina wacetswawayo sotawuphahlela
Inhhi. Cetswawayo's mother came back to la. phahla at this place.

2. Inhhi. Uphahlela layikhaya. Koduwa bengingekho
Inhhi. She phahla's here at home. But I wasn't mine, bengise Jozi. present, I was in Jozi.

1. Onhho.

Onhho.

2. Inhhi. Sengi, sengikulandzela nje muva nami kubaba
Inhhi. I noticed it later after the kuhamba sekuhamba lomnaketfu. of my brother.

1. Inhhi. Cha ke siyasitakala vele babe, kusho kutsi
Inhhi. No we're being helped indeed babe, it means

2. Kuncono kubuta ku, ubuta kahle nawubuka
It's better to ask, you ask well when you labhukwini lakho.

look from your book.

219. Owu - 1. An interjection used to express accomplishment.

220. elokwaneni - See note 144.

221. Dwalile - 1. The name of a border town below Sandlane and beyond Bhunga under the Highveld region in Swaziland.

222. kwendza - 1. This means marriage.

223. yendzile - 1. To have got married.

224. kaNkhosi - 1. This means that the clan name or the surname in that homestead is Alamini.

1. Enhhe (Bayahleka.)

Enhhe (Laughing.)

3. Atohl' akhumbula.

In order to remind herself.

1. Owu kusho kutsi sekusele ke kutsi ke wena babe Owu²¹⁹ what is left is that babe where did you get ke lomlando ke lomncanelo, losifjela wona nalo the little umlando you're telling us about and the bowutsi uwubhale phasi, wawuwuwe nga, bani ke, one you said you had written down, from ngive utsintsa anti?

whom did you get it from, I heard you mention your aunt?

2. Kwakungu anti, le elokwaneni.

That was my aunt, at that place at elokwaneni.²²⁰

1. Kuphi babe?

Where is that babe?

2. Abele kuDwalile, abakho khona.

She was at Dwalile,²²¹ where she had set up her home.

1. E, uya ngekwendza yini?

E, did she go to that place because of kwendza?²²²

2. Ebendzile.

She was yendzile.²²³

1. Kabani ke babe?

What was the sibongo?

2. Ungatsi kukaNkhosi. Eyi mani, lomuntfu abebhal' It's as if it's ^{at} kaNkhosi.²²⁴ Eyi mani, that person had info lentle man.

written a good thing.

1. Inhhi.

Inhhi.

2. Abebhale lomuntfu kuze kuphelele manje.

479 The person had written about everything up to now.

225. imphi - 1. A battle.

226. libutfo - 1. An age regiment.

227. Balondoloz - 1. The main age regiment of the Swazi king Sobhuza II, made up of men of his age group born roughly between 1899 and 1904.

228. Sukasambe - 1. This refers to Sobhuza II's third main age regiment known as Lindimpi.

229. Lindimpi - See note 228, literally this means awaiting a war. Men under this age regiment were born roughly between 1929 and 1939.

1. Inhhi. Hha. Mhlambe ngubani ke libito lakhe anti, babe?

Inhhi. Hha. What is the name of your aunt, babe?

2. Latiwa ngusisi lapha ngenhla, angilati mine.

My sister up at that place knows it, I don't know it.

1. Mhlambe nawungabekisa nje umnyaka kutsi watalwa

Maybe you may estimate that she was born during

ngayiphi imphi yemaswati, noma e, ulibutfo, uma
which ²²⁵imphi of the emaswati, or e, which ²²⁶libutfo

umbekisa ulibutfo liphi nasewulinganisa nale, le

she belong to or you may estimate the libutfo of

labo babe?

men that she belongs to?

2. Ufanele kuba ngiyo lentsanga yabomake, noma

She is supposed to be of my mother's age, or

ke kuba londoloz.

the Balondoloz.

1. Onkho. Wena ke babe ke lesiva kuwe

Onkho. Then you babe from whom we get the

londoloz, mhlambe singatsandza kwati kutsi

umlondoz, we may like to know that what is your

ngubabe bani, naye ulibutfo lini?

name, and which libutfo do you belong to?

2. Mine ngi - - - uyabona nje mine ngingu

I'm - - - you see that I rightfully belong to

Sukasambe ngentsetfo.

Sukasambe.

1. Wo babe.

Okay babe.

2. Ngingu Lindimpi.

I belong to Lindimpi.

1. Enhhe.

491 Enhhe.

230. phumad - 1. This verb refers to the setting forth of warriors to participate in a battle.

231. phuma - 1. The present tense form of the verb phumad - in note 230.

232. Sikhonyane - 1. An age regiment formed during the reign of Sobhuza II, largely made up of men born between 1919 and 1924.

2. Ngulabatsi nabaphuma laba nabaya le,
These are the (warriors) who when those phumad to that place

1. Kuphi ke babe?
Which place babe?

2. la, le - - lemphi ya '39. Kwatsiwa nakubuya bona ke during - - the imphi of '39. It was said that when they came kutawuphuma tsine.

back we would then phuma.

1. Enhhe. Hha, libutfo liphi ke babe?
Enhhe. Hha, which libutfo does babe belong to?

2. Ngu - - ingani ngiyasho ngu Sukasambe, Lindimpi.
I - - - but I've just said that it's Sukasambe, Lindimpi.

3. Lindimpi.
Lindimpi:

1. Ohho.
Ohho.

2. (kukhala inkhukhu.) Lelibito nje letfu le la - - -
(A cock crows.) Our name was given at that place, lasungulwa khona, tsine nje silandzela Sikhonyane. we come after the Sikhonyane.

1. Enhhe. Ohho. Kusho kutsi latsi nalibuya vele leli,
Enhhe. Ohho. Does it mean that when it came back, nabese niyaphuma nine?
you then phumad?

2. Cha se - - - akubange kusaba khona imphi
No there - - - was no imphi which broke out, we lesukako, kwase sekugadwa lenye imphi stayed on guard for another imphi which would break out. letawusuka.

1. Wo, enhhe. Senihlala nje nilinde lemphi.
503 Okay, enhhe. You then stayed on guard for an imphi.

233. umlamu — 1. This here refers to a woman whose surname or clan name is like that of your wife.
 2. Literally, wife's collateral relative, brother or sister in law.

234. Msutfu — See note 207.

2. Enhhe. Sengisho nje lelibutfo lelitawusuka.
Enhhe. I mean the libutfo which would set forth.

3. Wo, Lindimpi, nilindzele leny' imphi.
Okay, Lindimpi, you're on guard for another imphi.
 (Bayateka.)
 (Laughing.)

2. Ja, uyalibona, ngumlamu wami, kenj' utsi uwaka
Yes, she sees it, she's my ²³³umlamu, by the way you said
 Maseko?

your sibongo was Maseko?

3. Chake, Matsenjwa.
No, Matsenjwa.

1. Manje ke babe ke, kusho kutsi libito ke singatsi
Now babe your name, what is your name
 ngubabe bani ke Msutfu.
Msutfu?

2. Lami lababe ngu Mabhalane, le, lesikholwa
The name I was given by my father was Mabhalane,
 ngu Solomon.
then in school I was Solomon.

1. Wo yebo babe. Babe ke yena kwakungubabe
Okay yes babe. What was the name of your father

2. Lotala mine?
The one who bore me?

1. Enhhe babe.
Enhhe babe.

2. Kwakungu Lomalima.
He was Lomalima.

1. Make awaka
Your mother's surname was

2. Kutsi wa ngu Lomalima nje naye, kwakutsi wa ngu Lomalima
 515 He was known as Lomalima, he was known as Lomalima

235. Zinduku - 1. A Zulu word for sticks, that is, long, walking staffs of any kind.

236. lima - 1. This here is used as an expression to mean to be a good fighter.

2. Literally, this means to cultivate.

237. lima'd - 1. This here is used to mean cultivate.

238. tivandze - 1. Small maize gardens.

239. limata - 1. This verb means, to hurt.

240. timphi - 1. The plural form of the noun imphi - in note 225.

241. lowanyana - 1. This here has no meaning, but is used to show that the speaker is trying to recall the of that thing under discussion.

ngob' abeshaya kakhulu, kulima lezinduku, abeshaya because he was a great fighter, the ²³⁵zinduku ²³⁶lima, my kakhulu, babe.

father was a great fighter.

1. Wo, khayi kutsi abelima tivandze.

Okay, not that he ²³⁷lima'd the ²³⁸tivandze.

(Bayabheka.)

(Laughing.)

2. Ja. Batsi bannika leligama ngob' abelwa kakhulu,

Yes. They said they gave him that name because he

ashaya. Batsi ngulomalima, ngob' alimata vele, ²³⁹was a great fighter, he struck. He was lomalima because he ^{limata}.

1. Hha, manj' alimata kuyhi ke babe, nakagadzi

Hha, where did he limata babe, was that when he was inkhosi?

Looking after the inkhosi?

2. Nakusuka, noma kwenteka imphi, noma kwentiwani,

When there started, or when an imphi started, or when

abe, ngob' abesilwi.

something was done, because he was a fighter.

1. Mhlambe babe imphi longak' uyikhumbule, babe

Which imphi do you remember babe that your father

take a, angena kuyo, naye walwa?

once participated in, which he too fought?

2. Kut' imphi langena kuyo, ase kute.

There's no imphi in which he participated, there's none.

1. Wo kute, wo ya.

Okay there's none, okay yes.

2. Ngoba tonkhe letimphi ²⁴⁰tivele yena as engumfana,

Because all the timphi broke out when he was a

ebengumfana, leti tabo, tabo lowanyana.

young boy, a boy, the (timphi) of, of lowanyana. ²⁴¹

242. cosha - 1. This here means, to learn about something.

2. Literally, to drive away or repel.

243. beSutfu - See note 215.

244. kaluhleko - 1. The name of the Maseko clan umphakatsi or village, next to Bhunya, under the Manzini region.

245. elowanyeni - See note 147.

1. Mhlambe ke babe lomunye longasilayela, ngike rgeva
Maybe babe you may forward us, I heard you
ubala kutsi lomunye lesingakhona kucosha nakuye,
mentioning another person from whom we may also
webeSutfu lowatiko lomlanduo ebeSutfwini,
cosha²⁴², someone who knows about the umlanduo of
singawutfola kuphi?
the beSutfu²⁴³, where can we get it?

2. Awu, ungatsi sekute manje. Ngaphandle nawungatfola
Awu, it's as if there's none now. Except for the
labakaMaseko bantfu, bakaMaseko labakhona.
Maseko people, the present Maseko people.

1. Wo bakaMaseko bayawati lomlanduo webe
Okay the Maseko people know about the umlanduo of

2. Phela be, beSutfu nabo.
They are the beSutfu too.

1. Wo yebo. Inhhi!
Okay yes. Inhhi!

2. Sekute labadzala. Lomdzadlanyana sengimi.
There's no older person. The older one is me.

1. Hha. Cha kapha babe sisitakele vele kakhulu.
Hha. No babe we've been helped a great deal.

2. Ungaze uye kambe e-kaluhleko²⁴⁴, lelowanyeni,²⁴⁵
You may go to kaluhleko---, at elowanyeni, because
ngoba bakaluhleko banelive labo, bakaMaseko.
at kaluhleko the Maseko people have their live.

1. Wo yebo.
Okay yes.

2. LakaLuhleko nje live lebakaMaseko njengalaba
The kaluhleko live belongs to the Maseko people like
baki tsi bani kwa live.

540 our people who were given the live.

- 246. bakhudlwanyana - 1. Literally, a little great.
- 2. This here means to hold little positions of authority.
- 247. beSutfu - See note 8.
- 248. eMalangeri - See note 81.
- 249. bukhosi - 1. This here refers to the ruling Dlamini clan members.

1. Inhhi.
 - Inhhi.
2. Banikwa live. Njengoba uva nje kutsi bakhudlwanyana, They were given the live. As you hear that they're vele bakhudlwanyana, banelive labo baka Maseko. bakhudlwanyana, they're indeed bakhudlwanyana, they have their live.
 1. (Kukhala inkhukhu.) Wo yebo babe. (A cock crows.) Okay yes babe.
 2. Sebanikwa ngubani, angitsi beSutfu babe, bakhandvwe Who gave them, aren't they the beSutfu ²⁴⁷ babe, who bahleli la? ^{were} found settled at this place?
 1. Banikwa phela ngulayise wa, bo -- sikanye They were given by their father, our great grand bokhokho bo -- bo le emuva. Ngoba phela parents belonged to one group during a long time lona abesavele, lon' ubatfole vele sebakhona ago. That was because that person had found them lo. already at that place.
 2. Enhhe ubatfole seba la. Enhhe he found them already at this place.
 1. Wo kusho kutsi lekubokhokho bayanikhandea Okay that means that the Maseko people found you during baka Maseko, sebakike eMalangeri ngoba nako your great grandparents time, then the eMalangeri ²⁴⁸ arrived eta rebukhosi, sekaya, senguwona lasaninika and because they were the ones coming with lelive. bukhosi ²⁴⁹, they were the ones who gave you the live.
 2. Sengisho loko, base banikwa ngibo. Kwabakhona I mean that, they were given by them. They became

250. emakhosikati - See note 88.

251. ebunduneni - 1. This here refers to the category under which an indvuna, that is, a councillor or governor, is classified.

252. Eyi - See note 187.

253. etikhulwini - 1. The category under which tikhulu or chiefs, are classified

254. tsandza, tsandza - 1. This here means when people from a clan are liked and always appointed to positions of authority.

budlelwana.

closely related.

1. Wo yebo. Mhlambe nebaka Maseko nebaka Nkhambule
Okay yes. Do you know if the Maseko too and
uyati kutsi nabo bayamikisa len' emakhosikati,
the Nkhambule people send emakhosikati to that
babetindvuna, kunjani kubo?

place or become the tindvuna, how is that among them?

2. Angati ke, angikase ngayiv' inkhosikati yaka Maseko.
I don't know, I have not heard of a Maseko inkhosikati.

3. Inhi. Nam' angikase.

Inhi. Me too hasn't.

2. I, angikase, ungatsi bayabenyanya laba
I, I haven't, it seems they hate the Maseko and
baka Maseko nebaka Simelane, banelulaka.

the Simelane (women), because of their temper.

1. Wo babe, kepha banebudlelwane.

Okay babe, but they're closely related.

2. Kutsi laba bakitsi banelulaka banayo lenhlonipho.
That's because although our own people have a temper but also ^{have} respect.

1. Wo yebo. Laph' ebunduneni nabo bafana
Okay yes. At ebunduneni are they too like the
nalabe Sutfu baka Nkhambule, kutsi nabo baba tindvuna,
Nkhambule beSutfu, that they too became the tindvuna,
kukanjani?

how was that?

2. Eyi babanengi ke letindvuna ngoba na kho...

Eyi the tindvuna were many because even ...

ngu. etikhulu, khulwini, tiyabatsandza, tsandza,
the etikhulwini, they tsandza, tsandza them, or

noma namanje ungera nje, tiyabatsandza, tsandza,
even now you may hear that, they tsandza, tsandza

255. tikhundla - 1. This means positions of authority.

256. sikhundla - 1. The singular form of the name tikhundla - see note 255.

257. phetse - 1. To hold an official position.
2. Literally to carry, hold.

258. Matsapha - 1. The name of a place next to Manzini under the Manzini region.

259. Zombodze - 1. The name of a place next to Matsapha and Lozitha, under the Manzini region.

letikhundla bona.
them, the tikhundla.²⁵⁵

1. Bowubekisa njengabani babe, lobekayindvuna?
You estimated like who babe, who was the indvuna?

2. Sokhokhoza, angitsi nguy' abephets' i Swazi Commercial Amadoda yala kaNgwane, nguy' Swazi Commercial Amadoda of here at kaNgwane, abeyi president yalapha. he was the president of that.

1. Hha, awaka Maseko.
Hha, his sibongo was Maseko.

2. Wako Nkhambule.
His sibongo was Nkhambule.

1. Wo wako Nkhambule.
Okay his sibongo was Nkhambule.

2. Ngimi nje kuphela lengingasifuni sikhundla, I'm the only one who doesn't want a sikhundla, ngeke ungibone nje. you won't see me.

1. Leni babe ngoba sikahle sikhundla? (Bayahleka.)
Why babe because a sikhundla is okay? (Laughing)²⁵⁶

2. Ufa masingane. Angitsi umnaketfu walayikhaya You die sooner, where is my brother of here at uphi, waye ngangimekhuta. home, I also warned him.

1. Abe yini ke gena babe?
What position did he hold babe?

2. Awu ungatsi abephetse, naku Matsapha bekunguye, Awu it's as if he was the one who was phetse even nalaka Zombodze bekunguye.

578 at Matsapha²⁵⁸ and here at Zombodze.²⁵⁹

260. ka D.C. - 1. This refers to the District Commissioner's office.

261. Manzini - 1. The town found in the centre of Swaziland under the Manzini district.

262. cabangela - 1. This is used here to mean to think for another person, in this context, may mean to want to do bad things to a person.

263. yeyi - 1. An interjection used to convey surprise.

264. Hhayi - 1. In this sense this has no meaning but used like the word now.

2. In another context this may be used to mean no.

265. Msutfu - See note 207.

1. Ayi, sikhulu.

He was the sikhulu.

2. Angumabhalane, angiyoyonkhe lentfo.

He was a clerk, and everything else.

1. Wo, nabhalane.

Okay, a clerk.

2. Naku Matsapha konkhe bekulungiswa nguye,

Even at Matsapha he prepared everything, you would bowuntfola ka D.C. umtfole ka Manzini.

find him at ka D.C. and find him in Manzini.

1. Hha.

Hha.

2. Ngimekhute, ngingafunani naloko. Ngoba akufuneki,

I warned him, I didn't want that. Because you shouldn't

uphike kubaleka. Angisho kutsi nasositfolite, ngoba

keep on running away, I don't say that when you've got

phela bayakucabangela, utsi uhleli bayakucabangela

it because they think for you, while you're in that position

lapha ngemuva.

they cabangela you from behind.

1. Inhihhi babe.

Inhihhi babe.

2. Koduwa yeyi, dod! wentfo!

But yeyi, that is a rotten thing!

Kufa sikhundla, dod!

To die because of a sikhundla, that's rotten!

1. Hhayi asi bonge ke Msutfu, kusho kutsi

Hhayi thank you very much Msutfu, that means

ke nakukhona ke lakunye lose kuvela ke

that when something else crops up, we would

sesiyophindze site babe.

come back babe.

266. babe lomncane - See note 83.

267. busa - See note 180.

268. faka'd - 1. This here means to put on an object in order to signify being installed into a position of authority.

269. nika'd - 1. This verb means to be given something.

2. Ningafika sengilungise lokunengi.
When you arrive I would have prepared so many things.

1. Inhhi singatfola mhlambe, sowuwa'tfolide nemabhuku
Inhhi we may found that, you might have got your books.

2. Ngoba lokunengi nje kwatiwa ngimi ngisho
Because I know about many things which my nababe lomncane akakuwati.
babe lomncane doesn't know.

1. Hha.
Hha.

2. Kutsi mine nganginentlanhla nalokubuta bantfu
That is because I was lucky to ask from old labadzala.
people.

1. Yebo babe.
Yes babe.

2. Inyani ngisho nalo wekhabo make watiwa
[I know the umlanduo of my mother's place, too, the ngimi umlanduo, laba bataph' abawati.
people of this place don't know it.

1. Hha, cha siyabonga ke
Hha, no we thank you

2. Abati nje nalokutsi lona abekufanele kutsi
They don't even know that the person who was abuse lapha, ngumalume lotalwa namake.
supposed to busa at this place was my uncle, both ^{from my mother's family segment}
Kwatfolakala kutsi lomalume lo abengumfana
It was established that my male uncle died, when wafa, nabatsi bayamfaka nje waphose wafa
they faka'd him he almost died, then they nika'd

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base banike, base banika lolomunye. koduwa laba
the other one. But the people of this area don't know
balapha abakuwati loko, kwati, koduwa mine
that, but I know it.

ngiyakuwati. used to stay and act about anything

- 1. Wo ngusiphi lesa sikhatsi babe?
Okay when was that babe?
- 2. Awu ku -- kadzeni ngoba u -- lomuntfu
Awu that -- was long ago, because -- the person

wakabomake emhlane ngoba,
belongs to my mother's family's segment because,

- 1. Hha. Kwabese sekubekwa muphi ke babe?
Hha. Who was then bekwa'd babe?
- 2. kwase kubekwa, u -- uyise wabo Mlunjana
then the father, of the present Mlunjana
lokhona.
was bekwa'd.

- 1. Onhho. Hha. Seliyachubeka ke le laliyini selihamba
Onhho. Hha. Then the line went according to
ngalelilayini lakubo Mlunjana, sekuyekelwa leli
Mlunjana's family segment, and the line that was
lalivele li (Uyahleka) Hha!
there before was (Laughing) Hha!

- 2. Koduwa laba kabati bona.
But these people don't know that.

- 1. Wo wena konkhe laku sowukuva ngamake,
Okay did you get all this from your mother,
kutsi kwakunjena mntfwanami?
that my child things were like that?

- 2. Ngikwati konkhe mine. Kutsi mine bengivama
613 I know everything. That's because I used to

kuhlala kulabantfu labadzala ngibute.

stay among old people and ask them.

1. Wo enhhe.

Oday enhhe.

2. Bengivama nekuhlala kutsi ngibute noma yini nje.

I used to stay and ask about anything.

1. Inhhi babe.

Inhhi babe.

2. Ngibaphikise nebantfu, ngiphikise ngentele kutsi

I used to argue with people, argue with them so batengitjela kahle yonkhe lentfo.

that they may tell me everything.

1. Yebo, ugcine sewati ledzaba sibili. (Uyahleka.)

Yes, you ended up knowing the true story. (Laughing)

2. Ngitsi loku kungemanga mani, ukhuluni emanga

I would say that is false mani, you're telling me lies. kanjalo. Utase soyayichasa ke lenkhulumo.

He would then explain the talk.

1. Inhhi.

Inhhi.

2. Benginhlanhla yekubekisa tintfo letinhle.

I was lucky to take note of useful things.

1. Hha. Kulena ke babe ke leyakubomake nje, lomnakabo

Hha. How about the story of your mother's people, why make mhlambe ungeva nje kutsi sekuze sekubekwa

was your mother's brother not bekwad and another lomunye kuyekelwa yena, kani nangy naye ukhona,

person was bekwad instead of him, yet he was present.

Mhlambe banyekela ngob' use mncane, noma kunjani? Did they leave him because he was young or maybe what?

2. Sowusho nyphi ke?

Who are you talking about?

271. beka'd - 1. This too means to be installed into a position of authority.

272. litfusi - 1. This noun literally means brass, copper. 2. Here this may mean a round metal object that is put on the head of a new leader, as a crown.

273. Ifusini - 1. According to the informant this is a name of a place where a new leader is installed at.

1. Lowabese akasabekwa, babe. Lobhuti wamake.

The one who was not bekwa'd, babe. Your mother's brother.

2. Angitsi wabese sowuyafa. Onkho. Watsi nje nabatsi. But he then died. Onkho. Soon after they beka'd him, bayanbeka, banfaka bukhasi bakhe, when they faka'd him his bukhasi,

1. Inhi.

Inhi.

2. was' uyafa, angumfanyana. Was' uyafa. he then died, while still a boy. He then died.

1. Wo yebo, babe.

Okay yes, babe.

2. Base batsi njob' asafile ke, angati kwakutelwe. Then they said after his death, because only girls were tintfombatane todwa, kunguye lomalume kuphela. left and my uncle was the only male child. When they Batsi nabatsi, kuwo nje longaka labambeka ngawo, tried to, during the year that they beka'd him, when batsi banfaka lelitfusi, ku --- kunenzawo lapho they faka'd him the litfusi, there is --- a place kutsiwa kuse Ifusini, ngulapho banfakela khona known as Ifusini, that is where they faka'd him lelitfusi.

the litfusi.

1. Enhhe.

Enhhe.

2. Nalaba ngeke balati ke litfusi kutsi lisho kutsini. Even these people won't know what is meant by a litfusi. Batsi babeka loyise wa lo --- They then beka'd the father of this one ---

1. Lelitfusi liyini ke babe, mhlambe kuyini?

635 What is the litfusi babe, maybe what is it?

2. Ligama nje lendzawa.

That's only the name of a place.

1. Wo lendzawa, enhhe. Hha!

Okay of a place, enhhe. Hha!

2. Wase uyafa ke, sebanika lo.

He then died and they gave that position to this one.

1. Inhhi. Hha.

Inhhi. Hha.

2. Sengisha kutsi laba ba la, kaNdlela abati kutsi kwa...

I mean that the Ndlela people do not know how...

kuatamba kanjani.

everything went.

1. E, kwakungubani ligama lemnakabo make?

E, what was the name of your mother's brother?

2. Awu angilati, ngabe nginemanga.

Awu I don't know, I'd be lying.

1. Uwe nje lomlanduo.

You just heard about the umlanduo.

2. Uyalati sisi lomkhulu ngoba konkhe uyakwati.

My older sister knows about it because she knows

Ngoba lokunengi uyakwati.

about everything.

1. Wo ukuphi yena babe sisi lomkhulu?

Okay where is your elder sister babe?

2. Ulangenhla. Ukhona nje nekhaya.

She's up at that place. She's at home too.

1. Cha kusho kutsi sitake simsukele waye babe asengelele

No that means that we'll have to go to her babe

kuloko mhlambe.

in order for her to maybe add to this.

2. Kumbe nanje ngob'ukhona namanje ngiyetsemb' ulakhang

648 Maybe now because she's present I hope that even now she's

1. Who is the person who is...
 2. What is the name of the place...
 3. How many people live there...
 4. What is the main business...
 5. How far is it from the city...
 6. What is the climate like...
 7. How do you get there...
 8. What is the history of the place...
 9. How many years has it been...
 10. What are the famous people...
 11. How many schools are there...
 12. What is the population...
 13. How many houses are there...
 14. What is the name of the...
 15. How many people work there...
 16. What is the main product...
 17. How many acres of land...
 18. What is the soil like...
 19. How many trees are there...
 20. What is the water source...
 21. How many wells are there...
 22. What is the weather like...
 23. How many days of rain...
 24. What is the temperature...
 25. How many degrees...
 26. What is the humidity...
 27. How many hours of sun...
 28. What is the wind direction...
 29. How many miles per hour...
 30. What is the air quality...
 31. How many pollutants...
 32. What is the noise level...
 33. How many decibels...
 34. What is the light level...
 35. How many lux...
 36. What is the sound level...
 37. How many meters...
 38. What is the distance...
 39. How many kilometers...
 40. What is the area...
 41. How many square meters...
 42. What is the volume...
 43. How many cubic meters...
 44. What is the weight...
 45. How many kilograms...
 46. What is the length...
 47. How many meters...
 48. What is the width...
 49. How many meters...
 50. What is the height...
 51. How many meters...

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