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COLLEGE EXERCISE BOOK SKRYFBOEK

NAME Shangwe NAAM

SUBJECT BONNER VAK

CLASS BOOK 1 KLAS

72 Pages Feint and Margin INTERVIEW 1 72 Bladsye Oef en Kantlyn

A BSC PRODUCT

Footnotes

1 Sigodzi:- 1. in one sense it means a valley. 2. it also ^{generally} refers to an administrative area, such as a district or zone which is under an induna or chief. In this context, the second (2) meaning seems to have been intended.

2 Old:- this word has a special meaning in siSwati particularly when applied to people. It still conveys the sense of age, but in addition, it suggests that old people are 'custodians' of knowledge. Their experiences transform them into wise, respectable people. In this context, this sense seems central.

3 Madlopha:- 1. at one stage in the past, there was ^{probably} a person by the name Madlopha. After his death, relatives ^{probably} continued to use it to refer to children by him, as 'children of Madlopha'. 2. Madlopha, later ^{probably} became a clan name, which ^{seems} today ^{to be} used as a clan address name as well.

4 Libutfo:- see glossary

5 Nkhosi:- see glossary

6 Balondoloz:- Libutfo largely comprised of those born roughly between the years 1901-1903.

7 Magavini:- Libutfo of those born roughly between the years 1890-1899.

8 emagavini:- 'e' ^{in siSwati} could be a locative prefix meaning it to be followed by the name of sth or place.

11 Nginanangu 'mngani wami
I am with this friend of mine here; I
lapha; ngitowufuna kuva lapha, ngekutfola
have come to hear, here, about
tindzaba ngaba ngiyabona kutsi kulesi
finding ^{tindzaba 35} stories because I see that in this
godzi salapha kubukeka kungatsi senguwe
Sigodzi² of here. It looks as if it is you
lomdzala e... longasita kusinika lwati
who is old² e... who can help in giving us
magondzana nemihambo yalapha kulesigo-
knowledge concerning ways of this sigodzi²
dzi saka Hhohho. Ngabe ^u nawubuka, Madlopha,
of kaHhohho. When looking, Madlopha;
ngabe u- ubutfo lini? inswidofo
of what libutfo⁴ are you?

2 Njengeku khuluma kwakho-nye, Nkhosi,
As according to your speaking, Nkhosi⁵,
mine ngesimo sami ngitsi ngiwaku Ba
myself as far as I am concerned I say I belong
londoloz. Uyantjintja-ke, Nkhosi, wena utsi:
to Balondoloz⁶. You change, Nkhosi⁵, you say:
"Cha, wena libutfo lakho le Magavini". E-
no, you, libutfo⁴ of yours, is Magavini⁷. E-
tabanyenti-ke labasho njalo ngabo keto
quite many who say so — that I am not
kutsangisiye umlondoloz, kepha-ke,
an Umlondoloz⁶, but Balondoloz⁶; those of
Balondoloz, labe Magavini, yebo ngakho
eMagavini⁷, yes I was taken out by
khwa ngumntfwanenkhozi waka Shongwe
an umntfwanenkhozi⁸ — of the Shongwe clan

e-Dludla :- If prefixed by 'e', the locative prefix
Dludla could be the name of a
place; if prefixed by 'e' the equivalent
of the English 'um', Dludla could be
the name or surname of a person.

Sicheme :- This word is used (in Swati) to refer to
graded people, either libutfo or simply
emajaba (see glossary), standing or sitting, but
usually standing in a file. Sicheme has come
to mean any graded grouping. In this context,
it refers to an age group - the eMagavu.

Lufahlweni :- this word does not seem to mean
anything. But if understood in the context,
it denotes the idea of 'right direction',
so that the informant is understood to be
saying "you are right".

Cela :- This word could mean a polite
word of asking for something from a
person, the equivalent of 'may I' in
English. It also has the sense of humbling
oneself before the addressee, 2. to beg, as a
beggar does.

Cata :- a verb, meaning 1. to peel.
2. In another sense it means to tell,
say a story. In this sense, it is used figuratively
meaning to give details.

Bobabe :- See glossary

e-Dludla, wangi faka kulabe Magavini,
e-Dludla, he put me into those of Magavini,
ngekubona kutsi siyashoda lesicheme
seeing that the Magavu Sicheme has
seMagavu. Impela-ke, awulakleki-nje
a shortage. Truly, you are not lost,
wena Dlamini kutsi ngi-ngiwe Magavini;
you Dlamini, that I - I belong to
uhambelu fahlweni lwendlela, Nguloko-ke,
Magavini; you are walking on fahlweni¹⁰
lebewu vele uhamba ngako nawe, kuku
It is that, for which you have been
cela-nje. Ngishokona-ke kutsi lokunye
journeying yourself, it is simple to cela.
kusangehlula; lokunye, ngitaku cata, kepha
I am saying it that some of it ^{still} defeats me;
ke ngekuma kwabababe, ebe ekanguye
some, I cata¹², but according to bobabe¹³
Ndlavela uyise, kanye nebenyatsini.
hearing, his father was an Ndlavela¹⁵, together

1. Wo! Uyise yi Ndlavela? ^{with those of Nyatsi}¹⁶

Oh! His father is a Ndlavela¹⁵

2. Uyisi Ndlavela.

He is a Ndlavela.

1. Abehlomile nakuphuma imphi?

He was blomile¹⁷ when imphi²⁹ broke out?

2. e. e.

yes.

1. yemshadza?

of mshadza¹⁸?

2. e., abehlomile.

14 Umntfwanenkhasi : see glossary
15 iNdlavela : libutfo ^{comprised largely} of those born roughly between 1845 - 1855

16 iNyatsi : libutfo ^{comprised largely} of those born roughly between 1834 - 1844.

17 Hlomile : from hloma, meaning: 1. take up arms; arm oneself 2. stick in, plant uprightly, thrust in. In this context (1.) seems to be intended meaning. Hlomile refers to the state of being at arms.

18 Mshadza : This is a name of Impi. There is a controversy over it; according to B. Sikhondze ('The Mamba Clan of Swaziland: an Oral History', in Ngadla, Vol. 1, no. 1, 1976) there were two battles fought by the Swazi against the Pedi. The second war took the name Mshadza from the Mshadza mountain in which the ^{the} Sotho held up and rolled stones down at the Swazi (p. 19). But according to J.S.M. Matsebula, the word "Mshadza" is derived from Pedi language (Mošote). It appears to mean the libandla of the King of the Pedi, (J.S.M. Matsebula, Izakhiwo), and is applied to both battles

19 Sigaba :- In this context seems to mean a section of libutfo or its division according to seniority. 'Sigaba of iNdlavela' seems to mean division of this libutfo.

20 Bhejane :- the name of one sigaba of iNdlavela, largely comprised of men born roughly between 1846 and 1866

21 Intsanga :- Person belonging to the same age grade; also one of the same age. In this context, age seems more relevant.

22 Lomadukola :- seems to be the name of a certain man.

23 Imijindi :- the name of another sigaba of iNdlavela; some sources suggest that it was formed during the reign of Mbandzeni (1875-89)

24 Titjotjeni - the name of yet another sigaba of iNdlavela; some sources say that it was formed during the reign of Mbandzeni (1875-1889).

25 emaghiba - means parties into which a large body of people may be divided. In this context, it is the divisions of the iNdlavela.

maghibaghiba - is derived from emaghiba. It refers to the state of being capable of being divided.

26 Loshifi - 1. This word could refer to a person who is a chief, in which case 'lo' serves as a demonstrative, 'Shifi' as a siSwati translation of 'chief'. 2. It could also be the name of a person.

yes he was blomile¹⁷

1 ya- A-bekusiphi-ke Sigaba seNdlaveleni ya- He was at what Sigaba¹⁹ of Ndlavela¹⁵ according to what you hear?
Nawuva

2 -le Sigaba seNdlaveleni?

The Sigaba¹⁹ of Ndlavela?

1 Njengoba phela kwakukhona Bhejane As there was Bhejane²⁰

2 E...l...

yes

1 Intsanga yenduwana tomadukola the intsanga²¹ of induwana tomadukola²²

2 -- ya-

'yes

1 e- Kukhona Imijindi and there was Imijindi²³

2 e---

yes

1 Kukhona bo Titjotjeni there was Titjotjeni²⁴

2 ye-bo

yes

1 Onkhe lawo Solongawo emaghiba all these are still emaghiba²⁵ of iNdlavela ayo iNdlavela ngoba nayo... imaghiba because it is maghibaghiba²⁵ ghiba.

2. E-E, Njengoba ngibala-nje nami

yes, as I myself count that which kutsi wo wentani umntfanenkho Loshifi the umntfanenkho²⁶ Loshifi²⁶

27 Wekunene - this word is used together (after Wena meaning 'you') with wena ntsa a polite way of showing someone that you follow or agree to what he is saying
2. It is also used as a subtitle for ngiyabonga 'thank you'. In this context, the first meaning is more likely.
It is a derivative of one of the royal tsinatelo.

28 blasela - means attack, but it could also be used to mean going out to a battle to fight.

29 imphi - This way can be used to mean a battle, in war, it could also mean war itself, as when one says 'I have been recruited for imphi'. Another meaning is troops who may not be fighting, but fully armed. In this context, it seems to refer to war (2).

timphi - is derived from imphi, and the word timphi is a plural form of imphi.

30 phuma - means 'to go out', as when one gets out of a house (phuma endlini).
2. It could also be used to refer to going to war, in SiSwati, especially if this word is used ^{together} with imphi. In this context, (2) seems to be the meaning.

Phuma'd - is an attempt to use phuma to denote the past tense of phuma, because phuma is a verb, denoting present tense.

107 Sotho (Beutfu); inhabitants of the interior who speak a markedly different language to the Swazi; often used to refer to the Pedi people.

put me into this sicheme.
wangifaka lapha kule (Sicheme)...

1 kunjalo - wekunene
it is like that, wekunene.
2 e--e-- yebo-ke, nkhosi-ke, kuloke
e-- yes, nkhosi, in that, as you say that nyengobe usho kutsi ekaphumile
had this babe got out to blasela. I say yini lo-- lobabe kuyawuhlaseka. Ngitsi myself yes, he had, he used to tell this mine yebo, bekaphumile, ekayicoca
story, saying they went as far as lendzaba; atsi baya-ba-babuya khon' emsha Mshadza. But I do not know this imphi dza. Mane-ke angiyati-ke lemphi - because timphi were many which were ebe timphi tingenti labe tisuka occurring in those days when we were kucala-nye ekutalweni kwetfu. Tinye born. There were many timphi which nti timphi lebetiphuma-ke, kepha were going out, but he told me wangitjela kutsi ebeyimphi yebeSuthu that it was an imphi of the Sotho.

1 lalayiphuma?
the one he phuma'd.
2 e-e, lalayiphuma.
yes, the one he phuma'd.
1 Ngabe ngiyo yini lena yekucelwa betumbi?
Is it the one asked for, by the white people?
2 Asiyo

it is not.

1 yema Ngisi?

It is for the British?

2 e-e-

yes

1 Akusiyo lalayi phuma?

It is not the one ^{[imphi]²⁹} he phuma'd?

2. Asiyo le. Angati lapha

It's not this one. I don't know between Kubo Mbandzeni nabo Mswati-ngulapho Mbandzeni and Mswati - that was where yesuka khona - ke le-lolotfuli, ebe this dust started, I wonder why the Sotho had labe Sutfu abacabene ngani nalo Nguwane quarrelled with Nguwane.

1 Cha, ngiyabona kutsi nangabe ngiyo No, I see that if it is the one of King nye leye nkhasi Mbandzeni, phela Mbandzeni, it was when the white people ngulapho ^{khona} kwesuka khona bekumbi, eMalgisi, the British, came to ^{Mbandzeni} ask for help, batawucela juncenduo enkhosini that he ^[Mbandzeni] could give help to them [British] Kumbandzeni kwe kutsi akamane elekelele

[Here, it was difficult to hear. But it seems to be the continuation of the 'story' in which Mbandzeni is said to have been involved.]

Ngayo-ke, leyo-ke..

it was that one [imphi]²⁹

2 Sengatsi ushaye khona

31 live: - 1. it could be used to refer to a country.
2. it could also be used to refer to a portion of a country or a territory.
In this context, live seems to refer to territory.

32 Dwali - seems to be ^{the name of} a place,

33 yuwa - is a word that is used to refer to a situation in which someone is made to feel small, because another person is provoking him, making the victim feel humiliated. The person who causes the 'suffering' is said to yeyu; the one suffering the action yuwa. In this context, the informant is insulting the Sotho (chief) by calling him a dog.

it seems as if you have hit there, asikhishwe yinkhosi. Lenkhosi seyicabene we had been sent out by inkhosi⁵. This nalababe Sutfu ngobe labesutfu sebenta inkhosi⁵ had quarrelled with these Sotho, Shangatsi leluwe Selabo, Kats'akusilo, because these Sotho are acting as if this Nangempela-ke besutfu bacitfwa live³¹ is now theirs, whereas it is not. And, khonapho.

as it should have happened, the Sotho were defeated.

1 e-e.

yes

2 Man'angati-ke laba bakuba Dwali But I don't know those at Dwali³² as to Kutsi ebanganani. Ngoba nay'abayicoca how many they were. Because even he naye 'tsi owu! impela tsine sahlasele, himself used to tell this story [about the quarrel], asifuni kweyiwa yinja-nye yemuntfu saying 'owu! we truly hlasele'd, we don't bese iyawungena emkhatsini wetfu. want to be yuwa³³ by a dog-person.

Tsine sasinge kakhulu. we — too much

1 e-e.

yes

2 Nangempela-ke, ngekubonakalisa and, indeed, seeing —

e-e.

yes

1 Ngifuna-ke nyalo usitekele-ke ngakake

34 induna - see glossary

I want you now to tell us
1 Awusicocele-ke, Madlopha-ke nyalo-ke.
tell us, Madlopha, now the coming of
Kufika kwalabaka Shongwe, e... Umsebeti
the Shongwe, e... what is your duty
wakhona wena la, kulesigodzi saka
here, in this sigodzi² of the Shongwe?
Shongwe yini? Angatsi, wena ngini
is not it that... what, aren't you umgijimi?
ba... yini? Ungumgijimi?

2 [did not hear the words] abeyinduna, umna
My brother was an induna³⁴

ketfu

1 Wo- abeyinduna?
Oh- he was an induna³⁴

2 e-e.

yes

1 Ayinduna yabani-ke?
he was whose induna?

2 Abeyinduna yama
he was an induna of [did not hear]
Sekwenta kona-ke kubhubha, sebayaka-
It means the destruction, then they went

1 mba-ke [Betangasiye umuntfu
[did not hear] he was not an old
lomdzala, ngumnakatfu yena.
person; but he was my brother.

1 e-e.

yes

2 Beka fibutfo leti Ngulubeni?

35 indzaba - 1. this word refer to a story.
2. There is also another sense in which indzaba is used in Swaziland, which conveys a slightly different meaning. In this sense, it means an affair, usually discussed, usually.
3. it also means news, which is usually told, and in siSwati there is a singular form for news, as well as a plural form. In the context, the second meaning (2) seems to be the intended meaning.

36 awu - non-influencing exclamation.

37 jubela - is a word used to refer to the act of forcing something or someone to swerve, thus taking a different direction, eg when cattle are heading for a ploughed fields

38 lukhalo - 1. ridge 2. the part of the human body just below the belly round to the back. The meaning in the context seems to be (1)

39 Bulunga - name of mountains, which also refers to the area surrounding the mountain - a chiefdom. This place is ^{found at} about 20 km south-east of present-day ^{cont. at work 101} Manzin

40 ke - a non-influencing word.

was he an libutfo of Ngulubeni?
1 e-e.

2 Manjena-ke, khonapho-ke bayikhuluma
Now, there, they discussed the kindzaba; ngangobe ubuta loko, wena indzaba³⁵; as you ask^{that} you nkhosi⁵, Nkhosi, lapha kuMswati, e- lapha concerning Mswati, in connection with the kulaba kaShongwe nabefika la, bathi-Shongwe when they arrived here, they shwa yinkhosi. Ku^{ts}'awu, Matsamo were sent out by the king. ^{He said} that 'awu³⁶, kamba uyowu jubela kulokhalo³⁸ lolu Matsamo¹¹¹ go to jubela³⁷ at that lukhalo³⁸ lawubheta le empaka. Nabeseyi sukimphi¹¹⁰ in the direction of mpaka. If an imphi²¹ le itsi batawujuba lapha 'awu vele starts and the people intend passing here, nibawimbe niba dubule. Impela-ke wase you should stop them, then fire on them. uyesuka-ke Matsamo le kuBulunga, Then Matsamo left Bulunga³⁹ and went Sowutakwakha la to build his homestead here.

1 Wo! Matsamo usuka kuBulunga?
Oh! Matsamo came from Bulunga?
2 e-e.
yes.

1 yebo-ke.
yes ke⁴⁰
2. Nake suka le kuBulunga ewu sowuyakha

109 Ngwenyendala: a Shungwe legend
1875-1875

110. Mpaka: area about 50 km east of Manzini

111 Matsamo: the border post in the far north of Swaziland is known as Matsamo; took its name from that of the Shungwe chief Matsamo. According to Ngwenyendala, Shungwe ('Baka Shungwe' by J. Mamba in Ngadla, vol. 1, no 1, 1976, pp 16-18) Matsamo was the grandson of Tikhuni, the Shungwe chief who was first established in that area by Mswati; i.e. he was the son of Matsajeni (Tikhuni's heir) and a daughter of Mswati. The coming of the Baers caused the Shungwe to be cut off from Swaziland. Matsamo led a resistance to this
excurs.

39 Bulunga cont. according to Richard Patrick (Genealogy ms.) the ^{early} Shungwe chief Tikhuni lived at Bulunga.

112 Lugebhuta; according to Richard Patrick's
genealogy manuscript, Lugebhuta was a member of
the Shongwe chiefly house but not of the chiefly
line, although his son, Behkindlela was.

113 Msuduka sent by Mbandzeni to
Hhohho as the chief in charge; a son of Mswati.

8
when he left Bulungu²⁹, he then came to build
la, Sowubuyutsaka umfana wakhe, I
here. He later took his boy, Lugebhuta,
Lugebhuta, Utsi: 'wena mfana, hamb'uyeku
and said: 'you boy, go to block in that
wimba ngala, kulolukhalo loluseduute
lukhalo³⁰ next to Msuduka; Msuduka
na Msuduka; Msuduk'uyayibona
will see it [imphi²⁹] when it
nayiphuma ngale. Natsi ngalapha siya
phuma³⁰ that side. We, this side, will
wuyibona nayiphuma ngalapha ngakisi,
see it [imphi²⁹] when it phuma³⁰ on
Sihlabelan'umkhosi; Uyakha-ke lomfana
our side, then we will raise an alarm
waMatsamo la.

for each other, so, the boy built [homestead] here

1. Lugebhuta?

Lugebhuta?

2. Lugebhuta. Awu kuyahlalwa, kuyahla-

Lugebhuta. Awu³⁰ - We then stayed,
lwa, kuyahlalwa-ke, e-kubate-ke
and stayed ~~ke⁴⁰~~, nothing came
lutfuli lolughamuka le Lwebesutfu, ku
from the ^{live³¹ of the} Sothana. We stayed on

kuyahlalwa-ke S'phelane.
Perpetually. As for the live³¹, they met-ke⁴⁰
ke. Sevele live-ke bayahlangana-ke
including bantfwabenkhosi¹⁴, S'tse
kanye kanye, nebantfwabenkhosi, bo S'tse
they met-ke, and held this live³¹ till
10 Bayahlangana-ke

#1 timphisi — 1. spotted hyena, *Hyena crocuta*
2. also conveys the sense of a dangerous, powerful people. Singular form is 'Imphisi'. In this context the intended meaning seems to be (2).

etimphisini: place of the timphisi

#2 dzabula — see glossary

#3 daladi — 1. barbed wire 2. it is also used to refer to a fence, separating countries — boundary. Also, in a narrow sense of (2) barbed wire dividing a piece of land is called 'daladi'

bodaladi — a plural form of 'daladi'
emadaladi — another version of the plural form of 'daladi'.

#4 bekwa — 1. this word literally means to ^{be} put, but in siSwati it is also used to refer to appointing someone to a position.
2. in a special sense, this word is used to refer to the installation of a chief or king. In this context, (2) seems to be the intended meaning.

(beka — Verb; meaning 'put'.)

9
bayahlanga-ke bayalibamba lelwe thili today. As it [live³¹] is now white like this, lamhlanje loselimhlophe selinjè, seli-it was entered by them, timphisi⁴¹; its ngenelwa ngito timphisi, e- etimphisi-them [timphisi] who- e-[um] at timphisi⁴¹ ni-ke ngabo lababdzabule madakde-ke⁴⁰, they are the ones who dzabule⁴² madaladi, live selibangumkhashana emadaladi⁴³, live³¹ became portions, as so; sebatutse labafana lebatsi baya it [live³¹] is, the boys who have been bekwa hawu! loluthaka lufunani bekwa⁴ have^{asked} in vain, what this daladi⁴³ lapha na? Batsi: 'awu. Sincenza nine is for? They say: 'awu³⁰ we are helping ngendakaba yelufu lwetinkhomo you ^{for} indzaba³⁵ of a cattle disease which lusuka laph'entalasifane'. 'Intalasifane comes from the Transvaal'. 'Which Transvaal?' yiphi na? 'Khona lapha kuMatsamoi. 'The one at Matsamoi'. 'Awu³⁰ We find this 'Awu kuyasehlula tsine loku; asilwazi difficult, we don't know this luthaka⁴⁵. We tsine loluthaka; sesakhi nggongqwana have now built inggongqwana⁴⁶, yet we nje, kantsi phela ngasitse ge): ebe should be having enough space to allow sibetfwa ngumoya; Manj'awusasi bets'u air to bets'a⁴⁷ us; now the air moya sesibangana-nje bulimi khona la.

45 luthaka — is a wire. This word could also mean 'daladi', in which case, the two are used as synonyms.

46 ingqongqwana — does not seem to have a definite meaning, but in this context it seems to mean a cluster of homesteads.

47 betse — 1. strike / 2. blow a pleasant breeze as the wind.

hhwadla — literally, it refers to beating something (e.g. a tree) by using a long stick, as when one is doing this to bring down fruits from a tree. It could also refer to dealing with something difficult to manage.

nje — non-influencing word.

Ngwenyama — lit: lion; title reserved for the king.

does not **betsa⁴⁷** us, we are now **sekute lapha singaphumela khona**. A-Contesting over farming, there is no way **impela-ke, nitsi-ke** nine **n'phuma le** out. A- truly-**ke⁴⁰**, you say-**ke** you come **KuyeNgwenyama, nitsi: 'cha, asenibinda** from **Ngwenyama¹⁴**, you say: "no, cool down se; **Sisahhwadla naku nanaku nanaku**, a little, we are **hhwadla⁴⁸** this, and this and this; **Sisaghelis'imiti yakhe kable, sitakubu** we are ^{presently} **resettling¹⁴** ^{his} **homesteads properly**, we **ya kuloludalada lolu: Loludalada-nje** will come to this **dalada⁴⁵**. This **dalada** **Kushiwo ngamabomu kutsi kuseNtalasi-nje⁴⁹** it is said deliberately that it is at **fane**. **Miyalati yini lwe lenkhosi laMswati**, the Transvaal. Do you know where **king lapha ligcina khona? O! kukhanye** **Mswati's live³¹ ends? Oh!** it then became **kutsi asilati. Abese bayakhomba-ke kutsi** clear that we don't know. Then they **O! Ingani tsine siyati, kwekutsi lwe** showed that **oh! how come we know**, **lenkhosi lithashane le! Emunwe** that the **live³¹** of the king is far there! **Nawuva batsi mfula muni ngalapha** When you hear, what do they call the **lentalisika ngawo lelive lakaNgwane** river by which the **live** of **Ngwane** cuts, **Kusuka khona lapha kini-nje, kaMatsamo** starting from **here** is your **ave-nje⁴⁹** **ngengoba nangu dalada lapha taleni?**

50 taleni 1. refers to a place where rubbish is thrown; this place is normally next to the hut in which ^{the} cooking takes place. 2. the word is also used figuratively to refer to something nearer the speaker, as opposed to far from him. In the context, (2) seems to be the intended meaning.

51 hhawu! - an exclamation, also used for expressing doubt.

115 Mule river:

116 Lusaba: possibly the Sabie River

at taleni⁵⁰

at Matsamo's area, as here is dalado⁴³
 2 e... awu...
 e... awu³⁶

1 Batsi-ke mfula muni ngalapha labelisika
 What do they say the river by which it [Lusaba] used to cut is?

2 Ngu Mule lomfula
 It's Mule¹¹⁵ this river.

1 hhawu! Ngabe kambe bacalemanga labala
 2 hhawu! Does it mean that those who say batsi, lalisika ngelusa¹¹⁶ba?
 it [live³¹] used to cut by Lusaba are lying?

2 Ngu, Ngulaphukhona phela lomfula,
 that, that is where this river, Mule, is.
 Mule

1 Wo...
 yes [agreeing]

2 Lusaba
 Lusaba

1 Wo... Lusaba
 yes, Lusaba

2 e... Ngiyabona lomfula ungembili
 I think that this river is in front of this
 Kulolusaba

Lusaba.

1 e...
 e...

2 Kuseduute njergekusuka la, uye 'Spiki'.
 it is as near as travelling from here to

52 Piggs Peak - a town in the Hhohho Region/Districts in Northern Swaziland.

53 incwala - see glossary

Piggs Peak⁵²

1 Angatsi ngiva kwekutsi, laba bemanti, It seems as if I hear that these [people] of labetfala lesigubhu semanti enkhosi water, who carry the ^{king's} guard of water, ekugezi nkhosi ngencwala, ngiva kweku [water] by which the king washes during tsi badzabula khona lapha kini, bate incwala⁵³, I hear that they [people] dzabula⁵² kambe bayowucala ngalo Lusaba kukha? here until they start with this Lusaba to fetch?

2 e... e... yes

1 Ngoba lolusaba, vele, lwalungumncele Because this Lusaba, indeed, was your wakin? boundary?

2 Lwalungumncele wakitsi lolusaba. E... This Lusaba was our boundary. E... Manje - ke njenge be uhambisa leyo now - ke⁴⁰ as you pass that poti nkhosi, bendlula lapha, bayowucala report, nkhosi⁵, they pass here khona'pha ku Matsamo. Bayawuka Matsamo's place, where they sleep. They ku Matsamo, kokuphela, kokuphela wake up at Matsamo's place and travel bayokutseleta ngekushona kwelilanga continuously, continuously till they got e Lusaba. poured at Lusaba, by sun-set.

118 Nelspruit: South Africa down just west of
Swaziland

119 Mgwenya

120 Lugagodvo

13
1 e- ...
2 e- ...

2) Bayawatsatsa - ke emanti

They then take ke⁴⁰ water and
bakkuphuke bayowufika khon'enkhosini,
travel up towards the King's place
sebalukhile lolusaba

until they reach it [King's place], after ^{fetching} Lusaba

1 e-e-

yes

2 e-e, Ngiyabona lemfula iyadibaba khona
yes, I think these rivers meet there

lena labakutsatsa khona; idibana
where they take it [Lusaba]; they meet
neMgwenya. Umgwenya - ke unganeno, ngala
with uMgwenya. Umgwenya - ¹¹⁷ke⁴⁰ is this side.

1 Ngiyati, Ulaphe Nas'poti

I know, it is at Nelspruit ¹¹⁸

2 ya ulaphe Nas'poti lomgwenya. LuSaba - ke
yes, uMgwenya is at Nelspruit. The Lusaba
lusembili, dvute na - nalo lolugogodvo, intsaba
is beyond, next to this lugogodvo, a
lenkhulu lekhone le. Impela yabhidleka laphetulu
big mountain there. Truly, it was divided

1 lesiyicocako; yabhidleka laphetulu
at the top the one we are talking about;
lentsaba basesebangenisekhona labeSutfu;
^{this mountain} was divided at the top, ¹⁰⁷the Sotha got
kantsi sebangenisekhona - nje sekubhicene
in there; by then they had mixed with the white people
nebetumbi.

54 Some Swazi tend to call white South Africans 'Boers', regardless of whether it is a South African bank manager or farmer.

55 umcondvo - means good ideas/idea. This word is usually used to distinguish good ideas from bad ones.

56 elders - old people, who are respected [see footnote 2]

1 Wo! Nalaphelugogodvo kuthon'imphi leyalwa?
Oh! even at lugogodvo there was an imphi, ^{that} fought?

2 Ikhona, bats'ayiyemabhunu - le
There was. They say this was for the Boers⁵⁴.

1 Wo! yayiyemabhunu leyo?
Oh! This was for the Boers?

2 e-e-

yes

1 leyalw'etugogodvo?
The one which fought at lugogodvo?

2 e-e-

yes

1 lapha kwaphela khona bantfu?
Where people got finished?

2 Lapha kwaphela siwe khona. Nguloko-ke
Where a nation got finished. It is that

wena nkhosi, umcondvo lenami engiwwa
you, nkhosi⁵, umcondvo⁵⁵ which I got from
|kulabadzala. lomatsamo kwabasi-

elders⁵⁶ This Matsamo was a
khonkhwane sekubuka bona laba laba-
post for looking at those who were
cits'emshadza.
defeated at Mshadza¹⁸.

1 Asuyiteke Madlopha, longiwa kutsi laba baka Ma-
Please tell, Madlopha⁵, I hear that, these

tsamo nabo ^{kingatsi} babantfu labakhulu kulendzamb
Matsamo are people who are big in this
nje khona lapha, kungatsi kavele nje
area here, it seems as if it is a huge
sikhulu lesikhulu kabi siganklagankla?

57 tihongo — are enclosures in which emabutfo's huts are built, and they sleep inside these huts during special days, such as mozuala

58 tinduna — see glossary

59 tincede — these are people whose status is almost similar to that of king's or queen's attendants, in Western societies; they serve the king and have no special job.

chief?

2 kunjalo-nkhosi.
It is like that, nkhosi's

1 Matsamo, abenawo-nje mandla ekubulaly-
Did Matsamo have big powers for killing mundfu lapha angakamcelenkhosini?
a person here, without permission from the king?

2 cha. kwenta tsine tinja takhe ee.
No. It is us, his dogs, who do that, yes, Ngobe-nkhosi ungotsubaphetse banfu, because, nkhosi's you may think you lead kantsi kumajabhane longetukuwacandza people, whereas there are some murderers lapha kutsi loyi mubi, loyi whom you might not identify from the rest, ulungile Kwaba nguloko-ke benta that this one is evil; this one is good. It was sakumtsenga lomundfu.

like that; they somehow bought the person.
1 emabutfo laku Matsamo abekhona?; Were emabutfo⁴ present here at Matsamo's tatikhona tihongo?
Place? Were tihongo⁵⁷ present?

2 E-e abekhon'emabutfo kepha-ke
Yes, emabutfo⁴ were present, but-ke⁴⁰ tihongo betingasenganani; lebese kugimuama tihongo⁵⁷ were no longer many; What was nje tinduna, netinceke takhe Matsamo. predominant was tinduna⁵⁸ and Matsamo's tincede⁵⁹.

1 Kuphela?
only?

2 Kuphela. Emabutfo bekaya-nje

only; emabutfo⁴ used to go nje⁴ when summoned
ngokumenyetwa ke emasimini a Matsamo
for the fields of Matsamo.

1 e-e-va emanda asabuyele tapha
yes

2 Asebente-ke, lalaphetfwe ngulenkhasi
they used [emabutfo⁴] to work, those who were
lencane Lugebhuta; Sibuye tsine ngala,
under the young inkhosi⁵, Lugebhuta¹¹²; we
ajingrasale lawa argale ku Matsamo,
used to come back, we this side, and those under
Matsamo would remain.

1 Awungitekele; kusho kutsi Matsamo

Tell me; It means that Matsamo took
wephuta kufa?
too long to die?

2 e-e- wephuta,
yes he took long.

1 Angitsi, lo Lugebhuta, ngum'sa wakhe?
Is it true that this Lugebhuta is his [Matsamo's] son?

2 e-e- ngum'sa wakhe.
yes it's his son.

1 ubhubhile naye Lugebhuta wamshiya
Even Lugebhuta died and left Matsamo?
Matsamo?

2 Wamshiya Matsamo.
indeed, he left Matsamo.

1 'loyise?
His father?

2 ,loyise.
His father.

1 Kwabe selo abusa?

he was still reigning?

2 abeseloku akhasa ngetandla
he was still scrambling by hands.

1 Kodva emandla asabuyele lapha
But power had returned to this
kulendvodzana?
son?

2 e-e emandl'ekawanike londvodzana.
yes he had given power to the son.

1 Liginisa yini lokutsi namagubha
Is it true that even Magubha found
naye umkhandzile lo Matsamo?
this Matsamo?

2 logogowakhe kambe?
You mean his grandfather?

1 e-e.
yes

2 Wamkhandza kutsi sawuyaphela ugale
he found him

1 Wefika naye wabekwa ngawe?
he, too, was bekwa?

2 e-e.
yes.

1 'Wabekelwetikwa logogowakhe?
he was bekwa on top of his grandfather?

2 Wabekelwetikwa logogowakhe.
on top of his grandfather.

1 Ngabe kambe lisiko yini lelo
Is it a custom that until the arrival of
kwekwekutsi kuze kufike umntfana
the child.

1 -

⁶⁰ bonina — literally means his/her mother
1. In sSwati, one's father's wives
are referred to as 'mothers', including one's
biological mother.

2. Every woman, the age of one's
mother, is referred to as mother. In
this context, meaning (1) seems to
be the intended one.

⁶¹ Makhosikati — see glossary

⁶² mbusa — derived from reign *busa*,
it refers to the existence of
royalty and its reigning [through
the king or chief.

2 kwesuka^{khona} lutfungunyane was'utakwenta
That is when a trouble began, when this
lokubi lomagubha.

Magubha did something bad.
e-e.

yes
2 kulaba bonina, emakhosikati eyise,
To his bonina⁶⁰, the Makhosikati⁶¹ of his
sowenta bubu sowuhamba nalababonina
father; he did something bad, he walked with his bonina⁶⁰
Owu! wasowuyaduuba - ke loyise sowutsi
Oh! then his father sulked and said
Owu
Oh!

1 lombuso-ke walapha kini-ke; kugala besuyafa
this Mbuso⁶²-ke⁴⁰ of here, your place ke began
^{uyaphela}
Kubona kala kutsi sowuyaphela. ugale
to die, showing that it was getting finished.
Kubani? lowalapha ka Shongwe?
With whom did it start? of here at Shongwe?

2 lombuso ugale, ugale kuMagubha. Wase
this Mbuso⁶² started, started with Magubha.
besewuvela unyamalala, awu umbuso
It was then beginning to disappear, and the
wasubamfisha; awusabonakali kutsi
mbuso⁶² became short; it was no longer seen
lohlahlambako etikwe siwe ngulonjani;
as to say which is the one, clever, on top of the nation

e-e.
yes
2 Kwase, njengoba ufika - nje nkhosi

⁶³ co! — is a word derived from a sound as when one is striking a nail with a hammer.

⁶⁴ genu! — a word that ^{literally} means falling on one's back; it could also mean dying in a way that suggests the involvement of witchcraft.

¹²¹ Mandanda: possibly Mandanda Mthethwa, the 'traditional' prime minister of Swaziland

it then, as you come nje⁴⁹ nkhosi⁵, as I am nebeng hleti; sengingu mazi phatle. Angisa khu staying; I am now in charge of myself. I mbuli kutsi nakuyeliphetsandzaba, no longer remember that there is where all ebukhosini fonkhe tindzaba lapha tiffika tindzaba³⁵ are concluded, at the chief's place khona.

where tindzaba³⁵ reach.

1 e-e.

yes.

2 Awu waseke vele kubanjalo; sokubabata Awu³⁶ it became like that; every boy babeka lowomfana co!; babeka lowomfana that they beka⁴⁴ co!⁶³; they beka⁴⁴ that genu! Manjena umbuso awusakhanyi boy, genu!⁶⁴ Now the umbuso⁶² is no longer kokuphela-ke. clear for ever — ke⁴⁰.

2 Nawe sawu yawuhamba uyangicolisele and you will go to apologize for me kwinduuna yakhona; laMandanda to nduuna⁵⁸ of there; this Mandanda.¹²¹

1 Induuna yakuphi? Induuna⁵⁸ of where?

2 Yalena. of there.

1 Cha phela, kwakungu lwanyana induung

⁶⁵ blehla — literally means moving backwards, like someone cringing from fear. It also mean doing duties as commanded by the royal house.

⁶⁶ libhungu — a young man, ^{roughly} between 18-28 years of age, who is in his prime age.

122. Mbovane Fakudze: leading Swazi councillor of the 1870's (i.e. the reign of Mbandzeni) and 1880's. (Banner, Kings, pp. 148, 171)

no, it was someone induvuna⁵⁸, it was Kwakungu, Mbofane Fakudze

Mbofane Fakudze
2 Kwakungu Mbovane Fakudze?
It was Mbovane Fakudze? ¹²²

1 ya--
yes

2 m...
m...

1 Induvuna yayo lego.
his [the king's] induvuna⁵⁸.

2 ya--
yes

1 m... yebo kona kungenteka nje kona
m... yes it may happen -nje⁴⁹, that
phela nawe phela ngengemuntfu
wen you, as a person who has been
utekelwe, uhle ukhohlwa
told, to sometimes forget.

khona lapha kuMatsamo, nawukhumbuka,
'Here at Matsamo, if you remember,
nakhona lapha ku⁶⁰ Lugebhuta, uhlehlile?
even here at ¹ Lugebhuta, did you blehla⁶⁵?

2 e-e- Ngihlehlile lapha, Lugebhuta,
yes I did blehla⁶⁵ here, Lugebhuta, when
ngatsi ng'fike 'be nami ngahlala ngakhona
'I came, I stayed that side, in the Transvaal
ngalaphela Ntalasifane kakhulu; ngatsi
for a long time; when I came, Lugebhuta
ngifika watsi Lugebhuta, awu libhungu
said, 'awu³⁶ a ^{true} libhungu⁶⁶

⁶⁷ butseka refers to giving up oneself to one of royal residents, for services there. This may mean staying there for life, or only during occasions, such as weeding. People who butseka build their huts in those royal residents, and they sleep in it when ever they are at these residents.

⁶⁸ lisotja (pl. emasotja) literally means a soldier.

⁶⁹ lidliza literally means tomb or grave.

¹²³ Mashobeni: there are three sites in modern Swaziland known by this name 1) area in the far north-east of Swaziland, 2) area in southern Swaziland, located north-west of present-day Nhlengano and south-east of present-day Gqogqo, 3) area also in the south, about 7 km south of present-day Nhlengano.

comes from where? The boy must butseka⁶⁷ liphumaphi na? Umfana kufuneka kutsa at Mashobeni,¹²³ and stay there with other yowubutseka lapha eMashobeni, ahlale masotja⁶⁸ under me!

khona nalamanye masotja lengiwaphele.

awu khonapho-ke nkhosi-ke; vele awu³⁶ there ke⁴⁰ Nkhosi⁵ ke, he then ke Sowukhwelwa kugula; Ukhwelwa fell ill; Lugebhuta fell ill for a long kugula ko kuphela Lugebhuta, awu time, awu³⁶ indeed he was going — vele uyahamba

as we live with this lidliza⁶⁹. Having losesihlala nalelidliza. Nasihleti naleli lived with this lidliza, lived, lived, lived, awu³⁶ dliza, sihleti, sihleti, sibleti; awu even him did not reign for several ten naye amange sekabuse iminyaka leli years, I think he reigned for ten years, the shumi lemingakhi. Ngiyabona wabusa busi he went.

nje iminyakana yona lelishumi, wase on top of that as I speak that vele sowuyahamba.

awu³⁶, this Ndlavela¹⁵ would say, they etikwa loko; njengebe ngikhulumq say they can meet nje⁴⁹ and kutsi awu yona le Ndlavela ebanga discuss

tsi ba-, batsi bangahlangana nje bayicax

truly development and see that who? are
 sibili ifutfulmalo (ubone kutsi bani? babo
who. Nkhosi⁵ that they would mention
 bani. Nkhosi loko ebangasho emagama
 names; they were saying -nje⁴⁹; but even
 babasho-nje; konje nome babawasho,
 if they mention, if you don't have an
 info nawungakayincineli awube usayi
 interest in something you somehow
 tsatsa kahle.

take it properly. As you have been
 1 Njoba bos'ubloma sowulijaha.
 blaming, being a lijaha⁷⁰, is there a big
 butimba lose wa wabyphuma lobukhulu
 hunt which you have phuma'd³⁰ among
 bukhona yini, kulobubaka Ngwane?
 the Ngwane ones? Which one?
 ngubuphi?

2 e angizange ngiye.
 e I never went.
 1 wo! a a awumange sowubuphume
 oh! a a you never phuma'd³⁰ that
 lobo?
 one?

2 Mange Sengibuphume
 I never phuma'd it
 1 bowuphuma bona lobalapha-nje
 you have been phuming the ones [hunts]
 Kaphuma
 for here -nje⁴⁹

71 tibandza, singular si bandza a certain category of wild animals somewhat resembling a cat.

72 sibhebile refers to an apartment in a rocky area, where animals such as leopard sleep/stay.

ones, it has become white, the new and

1 Njongoba lapha-^{ke} tintaba lapha, nani
As here-^{ke} mountains here, you phuma³⁰
phuma butimba nemntfanenkhozi
hunts together with mntfanenkhozi¹⁴
msuduuka asekhona, akumane setwe-
msuduuka¹³ while he was still alive, did-
nteke yini senihlangane nefibandza
not it happen that you meet ^{big} tibandza⁷¹
leli letikhulu lapha?
here?

2 leli letinjenga... ngengwe?
The ones similar to a leopard?

1 e.e.
yes
2 awu cha. Amane sesihlangane nato.
awu³⁶ no. We never met them.

1 kute tingwe lapha?
There are no leopards here?

2 tikhona. Tikhona kuyo lentsaba lentkhulu
They are. They are on this big
nayi. lapha kulefinduala lefhelela
mountain. There on these rocks
phansi, kusesibhebheni sayo
which descend down, is its [leopard's] sibhebhe⁷²

1 e.e.
yes.

2 Utsunge-fika -nje khona, uhandze tona
When you get there nje⁴⁹, you find big
timbaduula tefidlada, kanye nema-
footmarks for them [leopard's], together with
tsambo, ekwabambhlophe.

umbriss landed ^{or trace,} (to follow, eg. footmarks of
 a person or animal, 2, tell,
 eg. an informant telling history
 to someone, 3, go and take
 something and bring it here.
 In this context, (1) seems to
 be the intended meaning.

intfonga <sup>literally means a stick used
 for beating. It could also mean
 [if used figuratively] a gun,
 which is what it seems to
 mean in this context.</sup>

traced, awu³⁰ he found a tree finished by
 ngekubhashwa. Hhawu! Sihlahla, sibandqa
 biting. Oh! a tree, what sort of a Sibandqa⁷¹
 sini sona lesi lesibhasha sikhlahla sente
 is this one, which bites a tree like this
 nje? Awu! uyancaandzeka; Sowuyawu
 nje⁴⁹? awu³⁰ he returned; he then raised
 hlabake umkhosi, kubo, ebebasekha.
 an alarm for those who were still
nu umshuduula. Uklabumkhosi-ke
 Present, the (Mshuduula). He raised the alarm
 bhawu yabakhipha bafana-hambani
 -ke⁴⁰ Oh he sent the boys out-go and
 niyewubuka le nyandza lekayishoko
 see this phenomenon for which he raises alarm

Bayaya-ke, Awu
 They went -ke⁴⁰ - awu³⁰
 bayalandza bayalandza bayalandza,
 they landza'd⁷³ and landza'd and landza'd,
 baye bayayivusa. Ibhodliyaqumuka,
 until they took it up. It roared fearfully
 khawu! selokhleti lokwesi Jalimane.
 Oh! This German is still sitting.
 khawu! abe itikholele, kantsi-ke banato
 Oh! It found itself in a dilemma -ke⁴⁰
 netintfonga, njenganangu uyiphets'intfo-
 as they had an intfonga⁷⁴, as this one
 nga. Awu bakulahla phansi. Ngagcina nga
 is holding an intfonga. awu³⁰ they threw
 leloyingwe kulendzawo. Awu, seba
 it down. I end with that leopard in this area.
 jaya bayobika lekumntfanenkhozi

75 bukhozi - kingship

76 nya! - used to refer to the disappearance of something e.g. when there was a noise, when it subsides that disappearance of noise is referred as nya! - it exclaims the situation

awu³⁶ they went to report to Motfanenkosi⁴⁴,
awu ayibuye. Antsi phela leyo,
awu⁵⁰ let it come. Isn't that one the
ibukhozi leyo, njengobe bahlabumkha
bukhozi⁷⁵, as they raised an alarm here
si lapha-nje, Kumntfanenkosi,
nje⁴⁹ for the Motfanenkosi⁴⁴, indeed that
vele yemadloti leyonyama. Yelibuffo.
meat is for the spirits. It is for the libuffo⁴⁴.
A - impela-ke bayayitfala-ke bayayi.
A - truly -ke⁴⁰ they carried it -ke⁴⁰ and
hlinzela khona. Watsumntfanenkosi,
skined it there. UMotfanenkosi⁴⁴ said¹ awu³⁶
awu qha wena ndvodza yakankhozi
no you man of nkhozi⁵, we may now
Sesingakunika - nje kukukhalisa; sikuni
give it to you -nje⁴⁹ to join you in your cry;
Ka siblanu sabopondo, lesikhumba
we are giving you five Pounds, I want
ngiyasifuna/lesi, lolukhakhayi lublinze
this skin. Skin the skull and put it on
ni niluphanyeke laphesanguweni. Nange
the poles of the cattle-byre. Indeed, ke it
mpela-ke kwentiwa njalo; ngagcina
was done that way; That animal was
ngaleso silwane. Nya! Ungatsi
the last one I saw, Nya!¹⁶ It seems
kute kantsi tikhona. Nalobaphosa
as if they are not there, whereas they are.
Kangaka, bona bangalaphemuembili,
Although they miss [targets] too much,
naye lomfanangenekhatsi Kubo, loyi

77 umsebenti - literally means a job, or work, but could also mean a business or affair

78 endlunkhulu - see glossary.

79 dzidzimuka - 1. an earth's tremor 2. meaning that people flow in large numbers.

27 those of Emvembili, even this boy gets lowute kuye, a-bakutfoli. Nani.

among them, the one you have come to, they get nothing. Absolutely nothing.
1 Manje-ke Madlopha-ke, Kulentlalo. Now, ⁴⁰ke, Madlopha-ke, the manner in neniphetseke ngayo nyalo, kulobhukha which you are governed now, this bukosi⁷⁵ si benu bakashongwe njoba naku of yours, that of Shongwe, as it is that burgalena ngeNtalasi fane, Solonisaphe side in the Transvaal, are you being tseke kahle, njengakuye Matsamo, governed nicely, as ^{with} Matsamo and Lugebhuta nakuye Lugebhuta, nakuye Mabhedla? and Mabhedla?

2 Awu kutimphatseko kahle, nkhosi, Impha. Awu³⁶ we are not nicely governed, Dkhosi⁵. As tseko kable phela, njengebe ubutife for being nicely governed, as you have kutala kutsi khawu! Khona lekuye asked earlier that Oh! there at Siyatinhla Siyatinhlonhla, kwentiwa ngani nakue-nhla, what is the procedure if umsebenti⁷⁷ lumsebenti lonjenge wendlunkhulu na? appears, like that of endlunkhulu⁷⁸? Kwentanjani? Ngatsi qha, bayadzi dzi- What happens? I said no, they are muka laba labangakhona ngale ngakuye. dzidzimuka⁷⁹ those who are that side, with Ngebe nasengibukisisa, lapha silula la; him. Because when consider seriously, here ngebe imiti yakhona ingemaziphel'ema-

emaziphela - he probably meant 'emazubek' which would mean scattered

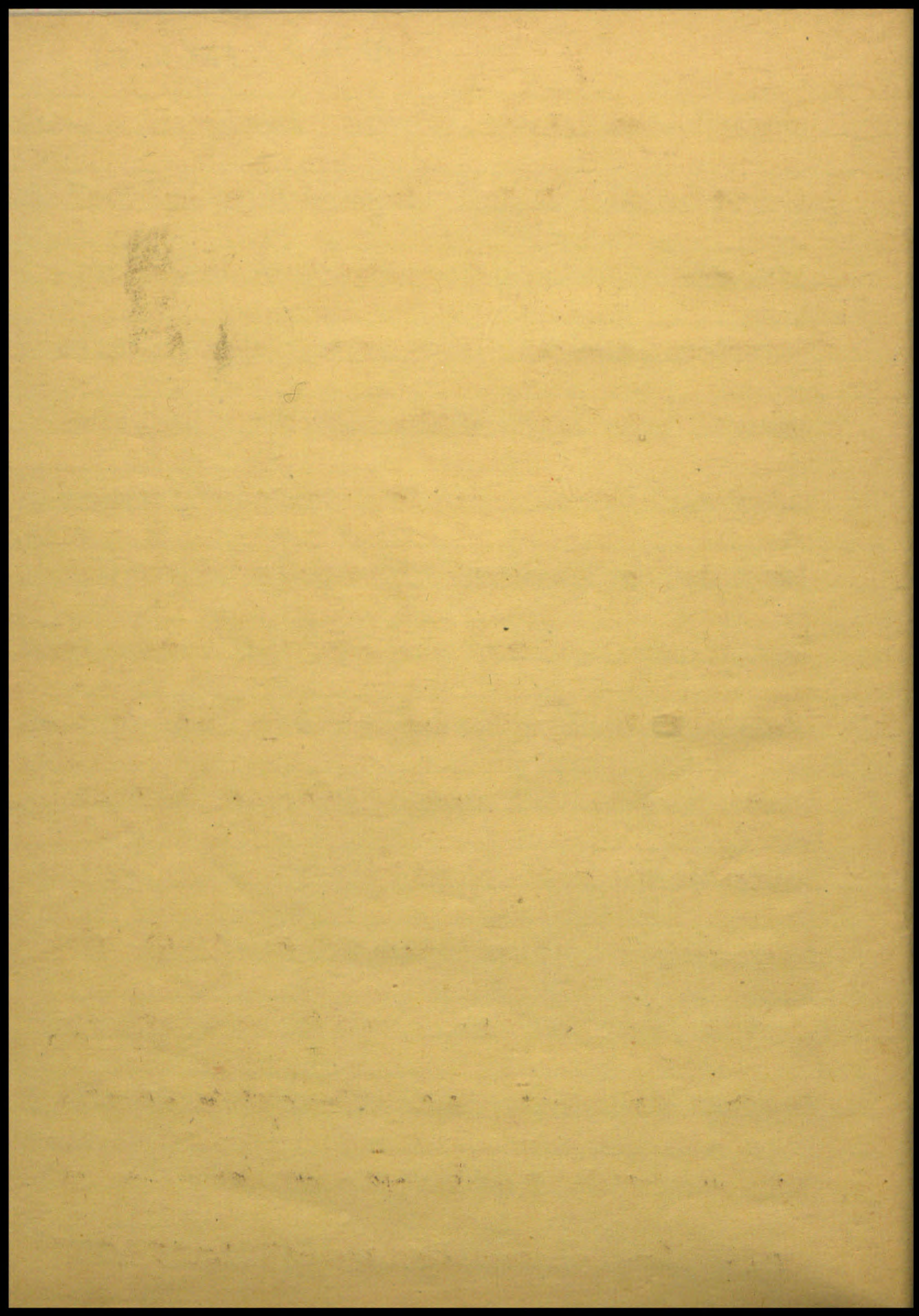
liklilonjana - he probably ^{said} meant 'likhlonjana' which would mean in small numbers

we are weak. Because here ziphel'emaziphela. Bona banyenti, abakle are maziphel'emaziphel'emaziphela⁸⁰. They li labantfu kutsi bayowuhloma batseke are quite many; they don't listen these people bonkhe khonapho babitwa bukhosi that they should bloma¹⁷ and all arrive where khona; kufika-nje liklilonjana. Awu the bukhosi⁷⁵ calls them. What gets there boni leku Tihlonhla, Hawu, bacisha nje⁴⁹, is only liklilonjana⁸¹. You don't see lilanga. Ngitsi kumbe bentiwa nguloku-there at Tihlonhla, Oh, they erase the ke, benta yona lenhlala kahle loyrsho-sun. I say maybe what makes them do that, is ko. E-e bandzawongye labantfu, utsa the nice governing, which you mention. ngabaqubula nj'abamemete, bavele ba-yes, they are together, these people; once sukumggumo wabo khonapho munye he calls them, they immediately get up ndzawongye.

right then, together.

- 1. lelakashongwe lisuka la? This Shongwe [live⁸²] begins here?
- 2. e-e- lisuka la. yes, it begins here.
- 1. life lihlabaphi-ke ngale ngekhatzi? until it reaches where -ke⁴⁰, there, inside?
- 2. lengekhatzi libaseligcina khona la. Inside, it ends just here.
- 1. Cha, le- kwemuka kuya le-? No. There, going that direction there?

No. 10. There, about that question there?
 (p. 10. to remember) (p. 10. 9
 friends it ends just here.
 a large part of the time (p. 10. 10)
 until it reaches where the time is
 1. like: (p. 10. 10) - the whole of the text?
 yes, it begins here.
 2. 2. like (p. 10. 10).
 3. 3. like (p. 10. 10).
 4. 4. like (p. 10. 10).
 5. 5. like (p. 10. 10).
 6. 6. like (p. 10. 10).
 7. 7. like (p. 10. 10).
 8. 8. like (p. 10. 10).
 9. 9. like (p. 10. 10).
 10. 10. like (p. 10. 10).



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