PASS MARK

Bonner Collection (B23 & B26)
Tsabedze History
Interviewer : ?
Interviewee : Magodi Tsabedze (& others)
Place : KaMalinda
Date : 1/11/71

BOOK I

Tsabedze History
interviewer ?

scribbling book/kladskrif
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PAGES 72 BLADSYE

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A Short Note On the Interview

The interview consists of a group of informants. Magodzi Tsabedze is the key informant. Amongst the informants whose names have been given are:

Informant 2 = Magodzi Tsabedze (of Mgadlela libutfo) (counter 737 – 744).
" 3 = Makelane Khumalo (counter 760 – 768)
" 4 = Phiwokwakhe Hlatjwako (counter 752 – 760)
" 6 = Mgwenya Simelane (counter 774 – 780)
" 7 = Mantulwane Tsabedze (counter 067 – 071 (Book 3))
" 8 = Mashabane Magagula (counter 052 – 058 (Book 3))
" 9 = Mjobo Mavimbela (counter 072 – 077 (Book 3))
" 10 = Mgangwa Tsabedze (counter 077 – 082 (Book 3))

It should be noted that the names Magwadza and Magwata are used interchangeably to refer to one and the same person in the interview (e.g counter 148 – 165). Also the interview was carried out through an interpretter who is heard pausing from time to time to interpret to a white man.

Furthermore, the name of the place in which the interview was conducted has not been labelled on the tape. It is, therefore, difficult to tell exactly where the interview took place. But it would appear that it was conducted in KaMalindza (refer to counter Nos: 011 – 019 & 082 – 088 (Book III)).

Lastly, there are too many informants in the interview, therefore, some of the numbers assigned for these informants may or may not correspond with the voices as it is sometimes hard to distinguish some of the voices which at times appear almost identical.

1 ---Khuluma .
--- speak .

2 O, ngingu Magodzi . Ngingu Magodzi waka Tsabedze,
Ow, I am Magodzi. I am Magodzi of waka Tsabedze
waka Magwata . Magwata abekulendzawo
of waMagwata[2] Magwata was in this
(kukhona lokhwehlelako), akhe Khona.
indzawo[3] (some-one coughing). He had built here.
kungenamuntfu, ayedvwa-nje, shulu!
There were no people. He was all by himself, shulu![4]
Lemiti leseyivela, leseyivela, ivela ita
These imiti[5] which then vela[6] and vela, they velad[7]
kuMagwata. Magwata waSomhlolo,
coming to KuMagwata[8]. Magwata was of Somhlolo.
watsi, uSomhlolo, ngoba bafunga
Somhlolo said, because they funga'd[9]
batsi --- atsi Mag --- a--a-- atsi:
saying --- he said Mag --- he--he--he said:
"Somhlolo, ngingabona uSomhlolo", Magwata.
"Somhlolo, I can bona[10] Somhlolo," Magwata.
Uyamati Somhlolo. Lendzawo le lehlaba
He knew Somhlolo. This indzawo the one which
le eMgungundlovu, ayiphetfwe nguye
hlabas[11] there at eMgungundlovu[12], it had been
Magwadvu, lendzawo, lapha lapha
under him, Magwadvu, this indzawo there where
kwakh' umut' weMgungundlovu.
it has built the umuti[13] of eMgungundlovu.
kwefika Ntonane, Ntonan' aletfwa
There came Ntonane. Ntonane was being
yinkhosi. Inkhosi yatsi kuNtonane:

1 waka Tsabedze — of Tsabedze sibongo (clan name / surname)

2 waMagwata — could mean: of Magwata; the son of Magwata; who comes from the family of Magwata.

3 indzawo — place; territory; piece of land ground (also space)

4 Shulu! — word denoting the practice of being the only one

5 imiti — homesteads; villages.

6 vela — emerge; appear; surface.

7 velad — past tense of vela (note 6)

8 KuMagwata — could mean they (the imiti) came and found Magwata having already been settled there.

9 funga'd — the practice of making / taking an oath.

10 bona — word used when one is making an oath or swearing or threatening some-one else.

11 hlabas — could mean stretches up to; goes as far as

12 eMgungundlovu — a name of a place which oral sources indicate is found in central northern Swaziland

13 umuti — singular form of imiti (note 5)

14 inkhosi — king (also a leader of any clan)

15 ngaku Magwata — the place next to Magwata; the place where Magwata lives

16 ngakuye — next to the place in which he (Magwata) lives; adjacent to the place in which he (Magwata) lives.

17 tikhotsa — veld; open country neither cultivated nor true forest;

18 akusatingelwa — was still a time when people used to go out and hunt game.

19 shisa — the burning down of grass normally done during Spring season in preparation for cultivation; (also done to indicate one's boundary)

20 iNkhomati — a river rising near the town of Carolina (Transvaal R.S.A.) and Swaziland at about 15Km south of the Havelock mine.

21 shiswád — the practice of shisa (see note 19)

22 tindzala — ruined buildings in which people once lived

23 hlalisanád — lived side by side; lived peacefully

24 sikhotsa — singular for tikhotsa (note 17)

brought by the inkhosi[14]. The inkhosi said
hamba ngakuMagwata. Uhlale ngakuye
to Ntonani! You go to ngakuMagwata[15]. You
wahlala Ntonanè, wefika kuMagwata
should stay ngakuye[16]. He went to stay Ntonane,
wahlala. Wabahlala ku Magwata
he came to Magwata and he stayed. When he
bangete bahluphana na Ntonani. Kwaba
was staying with Magwata, they did not trouble each
kuhle-nje. Tsatsi netikhotsa,
other with Ntonani. All was good. Even the
akusatingelwa tikhotsa, Magwata
tikhotsa[17], it was akusatingelwa[18], the tikhotsa,
waye washisa ngakhona ngale
Magwata even went to shisa[19] that side over there
ngek--- ngeNkhomati. Tikhotsa tishiswa
at--- by the iNkhomati[20]. The tikhotsa were
nguMagwata ngakhona ngale
being shiswád[21] by Magwata over that side
ngeNkhomati. E-- netindzala takhe
by the iNkhomati. E--- even the tindzala[22] of him,
Magwata tikhona nga khona ngale
Magwata, they are still there over that
ngeNkh-- ngeNkhomati. Wase wakha
side by the--- the iNkhomati. Magwata once
Magwata. kunganamuntfu. Ngokwakha
built. There was no person. After Magwata
kwaMagwata, bahlalisane[23] naNtonani.
had built, they hlalisanád[23] with Ntonani.
Kwasha sikhotsa lesimenywa
Then a sikhotsa[24] got burned, a sikhotsa
nguMagwata ameme Ntonani. Yesuk'

25 memád — normally the verb 'mema' means: invite, summon people (as done by chiefs)

26 inKhosiKati — principal wife of a chief/king; any wife of a chief/king (also a courtesy term for any married woman)

27 babe — father; one's father; (also one's father's brother; any man of the same age as one's father)

28 Ntonani — probably a slip of the tongue from the speaker. He's supposed to be talking about Magwata. Kune kwenteka kwekube kushelele lulwimi kulo-khulumako ngobe ufute kutsi lapha ngabe ukhuluma ngaMagwata.

29 iNKhomazi — variant of iNkhomati (see note 20)

that Magwata memád[25], then he invited Ntonani:
inKhosiKati e--- kwesuka Ntonani
"then the inKhosiKati[26] e--- Ntonani then
wase ubuta kuMagwata kantsi
went to ask from Magwata: Magwata's
kabafana baMagwat' emajaha
boys had set the veld on fire and did
ashisile angete akhuluma nakuMagwata
not go to report to Magwata that:
kokutsi "awu, babe, asimeme
"Ow, babe[27], let us invite Ntonane to
Ntonane simtjele njengoobe lesikhotsa
tell him about this because he too has his
naye uyasijuba ngale ngeNkhomazi."
boundary passing through this sikhotsa over that side
Nako-k' atfukutsele-ke Ntonani:
by the iNkhomazi." Then Ntonani got cross:
"Awu, lesikhotsa sesiyasha, Ntonani[28]
"Ow, the sikhotsa has been set on fire and
akangimemi kantsi nami ngiyasijuba
Ntonani[28] did not invite me yet my boundary
ngalapha!" Ahambe-ke Ntonane-ke
also passes through it this side!" Ntonane then
e--- ete kuMagwata atekubuta
went e--- went to Magwata to inquire
kutsi: "Magwat' awangimemi kanjani
that: "Magwata, how come you did not invite
na lonami lesikhotsa ngalaph'
me because my boundary too passes through this
eNkhomazi ngiyasijuba?" Kusuk'
sikhotsa this side by the iNkhomazi[29]?" An
inKhosiKati imlandze Ntonani. Wo,

30 ha! — word used when one expresses surprise.
31 umuntfu lomdzala — "old/senior person", a phrase often used as a polite way of referring to any person who is mature.
32 kubanjalo — a phrase which when literally interpreted means the following: it became so; it happened that way; (it happened as planned)
33 umuti — (see note 13)

inkhosikati went to call Ntonani. Oh, they
batsi: "Ho, uhambile ~~uhambile~~ ushone
said: "Oh, he went this way to (see)
le kuMagwata. Uyokhuluma na Magwata
Magwata. He has gone to talk with Magwata
kutsi umshiya ngani namuhla
to find out why he did not invite him
kulesikhotsa loku naye uyasijuba
today to this sikhotsa[because] he too has a boundary
ngalapha." Afike-k' -- afike-k'
passing through it this side. "She reached -- reached
inkhosikati imtsatse-ke loNtonani: "ha!,
there, the inkhosikati to take Ntonani: ha![30]
hamba uyekha --- ekhaya. Ungabob'
go hom -- home. Do not (disappoint
ujabhisa Magwata, umuntfu
Magwata, an umuntfu lomdzala.[31] Then
lomdzala." Bahambe-ke bay' ekhaya-
they went home. The inkhosikati
-ke. Isale lenkhosikati-ke (usho ngelivi
then remained behind (saying this in a
leliphansi). Owu, kubanjalo! kwavela
low tone). Ow, it was kubanjalo[32]! Then
Myangu, kwavela Myangu. Lowavela
Myangu appeared. Myangu appeared. He appeared
khona laph' eMgungundlovu kuwo
from there at eMgungundlovu from that
lomuti (kuKhuma lokuhwehlelako) kwatsi-ke
umuti[33] (some-one coughs). After Myanga
nyekuvela Myangu setiyabangeka-ke
had appeared then the quarrel over the
letikhotsa. Batsite-ke laba babobe,

tiKhotsa[34] began. Then these people of babe
baMagwata: "Awu, (sowuyakhwehlela)
of Magwata said: "Ow, (he coughs) you
senitawusitfumba ne--- nesiKhotsa
(people) now want to capture us as well
setfu, Kantsi sikh--- sakha lapha
as the--- the siKhotsa of ours yet
tsine lelive lakhe--- nj'--- e---(uyangingita)
we yakhad[35] here and the live[36] had--- e--
kwakha tsine kunganamunthfu?
(he stammers) we yakhad when there were no
Owu, sitawubulalana." Kwabikwa
people? Ow, we will bulalana[37]." It was reported
sekukhula Myangu--ke, lowatalwa
Myangu had grown, the one who was born
laph' eMgungundlovu. Kwabikwa. Seku-
there at eMgungundlovu. It was reported. They
-shangatsi singakhonta kanti tsine
wanted to make us khonta[38] yet we are
siphetfwe lekatfhohho. LoMagwata-ke
administered there at Katfhohho[39]. Magwata was
waleKatfhohho laph' aphetfwe khona.
of there at Katfhohho where he was administered
Ngemtsetfo walaph' eMgungundlovu
At eMgungundlovu, Magwata used to
Magwata beka khetseka kutsi akasiye
be discrimanated against that he was not
weMgungundlovu, wale katfhohho yena
of there at eMgungundlovu, but was of there
laph' aphatfwa khona, kuMswati.
at Katfhohho where he was administered in
Kwaba-nje watsi kwaloko, ow, bats.

40 KuMswati — could mean : under the administration of Mswati ; where Mswati's administrative kraal is .

41 bakaMphila — could mean : the people of Mphila clan name ; the people of Mphila.

42 emakhosi — plural form of inkhosi (refer note 14)

43 vela's — See vela (note 6)

44 babe — (see note 27)

45 bantfwabenkhosi — literally "children of the inkhosi (note 14)" meaning princess (and princesses)

46 nyalo — now ; recently ; not long ago

47 lamadzala — old ones ; first ones

48 ligwayi — tobacco ; snuff

49 bhema — smoke ; inhale (e.g snuff)

50 bhemad — see bhema (note 49) (the "-d" ending has been suffixed to make the verb comply with the English way of forming past tenses.)

KuMswati[40]. Aw, even other (people) who
nalabanye lebebangalapha njalo
were this side too experienced the same (some-
(kukhona lokhwehlelako) futsi kwabanjalo.
-one coughs) thing ~~again~~. "It was exactly
kwabatse ngale ku--- loku--- e---
like that --- e -- e --- of -- of--
e-- l-- k--- (uyangingita) kwa--- kwa-
-- (he stammers) of --- of Magwata, the
-Magwata bakaMphila. Magwata kuvela
bakaMphila.[41] Magwata's appearance,
kwakhe ngete ngasho ngibale
not to mention the emakhosi[42] who
lamakhosi kavelako, wavela babe
vela's[43], he appeared, babe[44], during that time
kunaw' emakhos' akucala, kubantfwa-
of the first emakhosi, during the time
-benkhosi bakucala. Laba kabavela
of the first bantfwabenkhosi[45]. These who vela
nyalo lamakhos' anyalo, asayabuta
now, the present emakhosi, they then
lamakhosi l--- e--- anyalo labekwa
inquired, the present emakhosi, the emakhosi
nyalo. Atsi ke: "Emakhosi laba--- l--
who have been installed nyalo[46]. They said: "The
emakhosi lawa lamadzala[47] abebhema
emakhosi who --- the emakhosi, those who were
neligwayi labani?" Kwatseka: "Abebhema
lamadzala[47] whose ligwayi[48] did they bhema[49]?" They
ligwayi laMagwata. Nawo law' emakhos'
replied: "They bhemad[50] the ligwayi of Magwata,
akucala." E-- kuphendvula kwaleyo

even them those emakhosi of akucala[51]. E-- in
-nkhosi kuts': "ewu, ukhon' umfan'
reply that inkhosi said: "Ow, is there an
wami Magwata yini (kukhona lokuwchlelako
umfana[52] of Magwata (someone coughs) because
loku --- loku --- abelima ligway'
--- because --- he used to grow ligwayi,
emakhos' a --- lawa akucala e---
the emakhosi of --- those of akucala e---
abebhema ligwayi laMagwata? kut'
bhema'd the ligwayi of Magwata? Is
umfan' waMagwata yini?" kwatseka:
there no umfana of Magwata?" They said:
"likhona -- ukhona, umfan' waMagwata."
"It is[53] (available) --- there is an umfana of
"Awu, ute singani? Lo Magwata
Magwata." "Ow, does he have a singani[54]
semudzala, lomfana wakhe ute singani?"
because Magwata is now old, this umfana
kwatsiwa: "Unaso" kwatsiwa:
of his does he have a singani?" They said: "He
"Ngumntfwanabani?" kwatseka:
has." It was said "whose child is it?" They
"Ngumntfwana Ntonkhulu." "Ntonkhulu
replied: "It is the child of Ntonkhulu." "Ntonkhulu
wakabani?" "WakaNkhambule." kwatsi:
is of wakabani[55]?" "He is of wakaNkhambule[56]." Then
"Magwata-ke loku semdzala-ke m-
he said: "as Magwata is now old you tfunga[57]
-tfungeni sidlodlo." Akasakhuluma-ke
for him a sidlodlo[58]." He was saying this
kulaba bakucala-ke bababe, ku-

51 akucala — of the early days / times; the first emakhosi.

52 umfana — literally "boy", term which was often used by elderly people to refer to any young man.

53 This a slip of the tongue. The speaker unintentionally (inadvertently) talks about ligwayi and then immediately rectifies that.

54 singani — girl-friend; a woman with whom one is in love; (a darling; a sweet-heart)

55 wakabani — of which clan name / surname

56 wakaNkhambule — of the Nkhambule clan name / surname.

57 tfunga — sew; make (and perhaps weave)

58 sidlodlo — head-ring worn by senior men

59 bakucala — people of the early days/times; the first people (see also note 51)

60 inkhosi — (see note 14)

61 yiphá'd — gave; offer to; introduced to

62 belumbi — Europeans (also the white people)

63 emafutseni — to the fat/fatty part (of the body (see note 64 below))

64 emtsebeni — to the fatty part/layer found in the stomach/abdomen (the belly)

65 nine bekunene — "You of the right hand side", a phrase used by Swazis when addressing a gathering of people or when greeting these.

66 indzawo — (see note 3)

67 beNguni — people of the Nguni stock; Nguni speaking people

to those of bakucala[59], those of babe,
-Singamazane. "A, mine ngitsi,
to Singamazane. "Ah, Nyamazane, I have
Nyamazane, ngitsi' inkhosi nguwe."
been thinking that you are the inkhosi[60]"
Utsi-ke t--- Singamazane: 'Angisiy'
Singamazane s--- said: "I am not the
inkhosi, ukhon' umfana wababe
inkhosi. "There is the umfana of babe
loyinkhosi yakhe babe." "Awu,
who is the inkhosi of him babe" "Ow, you
mtfungeni sidlodlo, Nyamazane. Alime
(plural) tfunga for him a sidlodlo, Nyamazane, he
leligwayi, Magwata semdzala. Alime
should grow the ligwayi because Magwata is
leligwayi. 'Inkhosi e--- yasipha
now old. He should grow the ligwayi. 'The inkhosi
ligwayi lebelumbi, litsi, nawuts'
e--yiphá'd[61] us, the ligwayi of belumbi[62] which when
uyalibhema lingene laph' emafutseni,
you bhema it goes to here emafutseni[63] to the
emtsebeni." 'kunjeke, nine bekunene,
emtsebeni[64]." That is how it is, nine bekunene[65]
ngobe lendzawo le kwefika beNguni
because in this indzawo[66] this one there came the
bakhona lapha. Na--- nabo bahlupheka le
beNguni[67] and they built (their homestead) here. They
baphuma lapha bahlupheka khona.
too were desperate coming from where they were
Bakha laph', asakhona babe. Nako-ke
needy. They built here. He was already here
labeNguni sebayesuka lapha se=

68 live — (see note 36)

69 Shisa — (see note 19)
70 tikhotsa — (see note 17)
71 edamu — locative form of lidamu (a dam or a cattle dipping tank)
72 Mashobane — name of a place (see note 232 (Book 2))
73 tindzala — (see note 22)
74 beMgungundlovu — people of eMgungundlovu (see note 12)
75 shisad — (see note 19)
76 MKhumane — possibly a name of an area
77 eLudvwaleni — possibly a name of a place.

babe. Then the beNguni left, these
-bayesuka ~~tapha~~ sebayahamba,
beNguni: They left this live[68] because
labeNguni. Sebayesuka kulelive ngoba
babe used to shisa[69] these tikhotsa[70]
bab' abeshisa letikhots' kuhlabe
until further down there at edamu[71]
ledamu le-- lentasi lenyuse ---
and then upwards along Mashobane[72]
e--- (sowuyakhwehlela) lenyuse
(he coughs) and he proceed further up
Mashobane, kuye kuyoshon' etindzaleni
along Mashobane until he reached the
teMgungundlovu lapha kuyowushona
tindzala[73] of eMgungundlovu where --- he reached
e--- kwa--- kwa-- kw--- (uyangingita)
where e---th--th--th--- (stammers)
kwa--kha khona beMgungundlovu
they built these beMgungundlovu[74], when
akefikako (uyabindzabindza) lolowaletfwa yinkhosi
he arrived (pauses a little) this one who was brought
kubabe. Kunjeke: akushisa babe
by the inkhosi to babe. This is how it is: it
konkhe ngalapha kuyakhona le-
is babe who shisa'd[75] all over this side up
-kuMkhubane lapha kufike--kwehluke---
until MKhubane[76] where it branches--where
kwehluk' um--migwanco khona kuye--
it branches the roads and further
hle e--- Ludvwaleni e--- uye--uye
down to eLudvwaleni[77] until there
laph' elokwini epulazini lapha

78 elokwaneni — word used when one forgets a name of a place he/she wants to mention.

79 epulazini — a loan word from Afrikaans used here as a locative form of lipulazi (a farm).

80 lipulazi — (see note 79)

81 lya — another way of saying "yes"

82 yaka'ifusi — of Ifusi surname or clan name.

83 lahlwa'd — literally "thrown away", could mean: dethroned from the position/post he held.

84 lahla — (see note 83, (here it is used in the present tense))

85 benkhosi — people of the inkhosi (note 14)

86 phela — word suggesting an idea like: "you'll remember that"

87 phatsa — be in charge/in control; administer.

at elokwaneni[78] at the epulazini[79] the place where sekulipulazi khona. Kusike ngemgcanco. it is now a lipulazi[80]. The boundary is marked Ngalapha kushisa babe kumuka by the road. This side, it is babe who shisa'd kuya khona le nyeNkhomazi. from here up until there by the iNkhomazi. Kunjalo-ke lokwatiwa ngubab', That is what babe knew, what he abengitjela babe. lya. kwabavela-k' used to tell me. lya.[81] Then these came ase kuvel' emaduodza-ke laph' some men here at eMgungundlovu. eMgungundlovu, sowukhona loNkhawu. NKhawu was already here. A man Itsit' induodza ikhona laph' of yaka'ifusi[82] who was here at eMgungundlovu yaka'ifusi yalahlwa eMgungundlovu said he was lahlwá'd[83] nguNkhawu. Asakhona-nye loMtonani. by Nkhawu. Mtonani was already here. Kwaya Nkhawu, babe wakhipha Nkhawu went, babe released Nkhawu and Nkhawu watsi: 'hamb' iyowulahla said: 'You go and lahla[84] that one. lowa, benkhosi phela laba They are of benkhosi[85]. phela[86] those, they ababaphatsi le." Ngiyaphela, nine don't have to phatsa[87] there." I stop, nine bekunene; e--- lokukhulunywa bekunene e-- (speaking) about that which ngubabe.

88 nhenhe — another way of saying "yes"
89 sibongo — clan name / surname
90 Nhenhe — could mean: yes or I see
91 mnh — way of saying "yes"

babe used to talk about.
1 E-- lomdzala njoba sowushito,
E-- a senior person as you have already
Tsabedze, kutsi lapha kwakungu-
said it, Tsabedze, that here it was
Magwadza,
Magwadza,
2 nhenhe.
nhenhe[88]
1 waka Tsabedze,
of Tsabedze sibongo[89]
2 nhenhe
nhenhe
1 ekucaleni kungenamuntfu la
in the beginning when there weren't people here,
2 kungenamuntfu.
there weren't people
1 bonkhe bantfu kum--- kuMagwadza
all people came to --- came and found Magwadza
2 kuMagwadza.
they found Magwadza
1 Nhenhe, e--- loMagwadza yena
Nhenhe.[90] E-- this Magwadza where was
ngekwakhe abevelaphi, abekwe nguban.
he coming from, who had installed him there,
lapha?, loMagwadza?
this Magwadza?
2 loMagwadza?
this Magwadza?
1 mnh.
mnh.[91]
2 Magwadz' abephuma kubo, Emitini

92 kubo — his family; his community, the place of the Tsabedze people.
93 imiti — (see note 5)
94 ngakubeSutfu — next to / near to the place or territory of the beSutfu (people of Sotho origin.)
95 live — country (see also note 36)
96 KaNgwane — present-day Swaziland (also the place where the royal family stays; a part of Swaziland currently being administered as a homeland by South Africa)
97 ebeSutfwini — meaning amongst the beSutfu; from / in the land/territory of the beSutfu.

Magwadza had come from kubo[92], from other imiti[93]
leminye yaka Tsabedze lele ngaku beSutfu
of the Tsabedze people which are there
kube nanamuhla loku ikhona leyo-
ngakubeSutfu[94]. Even today those imiti
-miti yaka Tsabedze le laya---
are still there, (the imiti) of Tsabedze
Magwat' abe--- weta la, babane-
people there whee---- Magwata e--- came
-mbango loMagwata wase loMagwat'
here. They had a quarrel. Then Magwata
utsatfwa ngunina umletsa laph'
was taken by his mother who brought him
eveni laKaNgwane, utamfihla.
here to the live[95] of KaNgwane[96] to hide him.
1 e-- ngengoba sewushito kutsi
e--- as you have said that e---
e--- Magwadza -e-- abengal'
Magwadza was there amongst the beSutfu and
ebeSutfwini e--- base besuka nembaingo
then they quarrelled there in
wabo ngakhona ngal' ebeSutfwini
ebeSutfwini[97] and then his mother took
wase-k' unin' uyamtsats'
him to bring him to this live
umletsa kulelaKaNgwane,
of KaNgwane,
2 nhenhe
nhenhe
1 usho kutsi kuloko labo baKaNgwane
do you mean that when that happened
bebakuphi kuleso sikhatsi?

these baKaNgwane[98] where were they at that time?
2 BaKaNgwane?
the baKaNgwane?
1 Mnh.
Mnh.
2 BaKaNgwan' abavele ba-- ka-- eveni
The baKaNgwane had always --- had always
laKaNgwane. Abavele baseveni laKaNgwane.
been in the live of KaNgwane. They had (always)
Kunebakazulu-ke yaphum' imphi
been in the live of KaNgwane. Then there were the
yakaZulu yeta ngalapha eveni
baKaZulu[99], the imphi[100] of yaKaZulu[101] was released and it
laKaNgwane. Iya. Kutawu ---(akuvakali)
came here to the live of KaNgwane, iya[102], to --(in-audible)
1 Kutawu --- (akuvakali)
to --- (in-audible)
2 nhenhe, Magwata
nhenhe[103], Magwata.
1 --- (akuvakali)
--- (in-audible)
2 wagwaza --- wagwaza lapha kulaba
He gwaza'd[104] --- gwaza'd here against these
baKaZulu babe waye wagwaza
baKaZulu, babe, and he further gwaza'd
neLubuya. Bayat' eLubuya-ke
even at eLubuya[105] They know at eLubuya, that
lowebabe --- babe abati ngeLubuya.
of babe --- babe even knew about the Lubuya[106]
1 Awume kancane-ke
can you wait for a while.
2 --- babe kulemphi yeLubuya

98 baKaNgwane — the people of KaNgwane (see note 96)
99 baKaZulu — the Zulu people; people of Zulu origin
100 imphi — army; (also regiment; war; battle)
101 yaKaZulu — of the Zulu people
102 iya — (see note 81)
103 nhenhe — (see note 88)
104 gwaza'd — refers to the practice of fighting using spears
105 eLubuya — locative denoting the Battle of Lubuya which was fought between the Swazi and the Zulu in c 1836.
106 Lubuya — (see note 105)

107 hlangana — literally "meet", could mean: relate to each other

108 baka Isabedze — people of the Isabedze clan

109 emahlatsi — forests (suggesting land covered with forests)

110 ngenana — could also mean relating to each other (MB- that the word has a double meaning ambigous. The first is the one already given and the second meaning is one that could refer to the Swazi custom of marrying one's brother's wife when the brother dies)

111 babe — (see last meaning of note 27)

--- babe in the imphi of eLubuya.

1 --- ngawuyati yini kutsi e---
--- do you know how e --- they
bahlangana njani nebaka Isabedze
hlangana[107] with these baka Isabedze[108] the people
labangale ngentasi e--- ku-- kule ---
who are down that side e--- in the--
kulele mahlatsi, ngabe bobani lowubatiko
in the live of emahlatsi[109], who are the people
khona, bangenana njani (kukhona
you know there and how do they ngenana[110]
lokuwehlelako)?
(some-one coughing)?

2 Bangenana njani?
how they ngenana?

1 Yebo babe.
Yes, babe[111].

2 e --- na.. naMagwata nalaba?
e --- with --- with Magwata and those?

1. Yebo.
Yes.

2 lo Magwat' aphuma le?
As Magwata came from there?

1 Yebo, yebo.
Yes, yes.

2 E, nakhona lapho laba bangala, e--
E, even on that point, the people of this
kucitseka nabo asebangala. Nabo
side e--- they too had already been this
banekuhamba emakhosini lamanye
side when they seperated. They too could have gone
Akuliwe --- kuliwa, baphume labanye

112 emakhosi — (see note 42)

113 khonta — (see note 38)

114 kubo — the place from which he came, the place is which his family is; the place from which he was brought up.

115 kini — ones place; place to which one belongs.

116 bakini — people of one's place; people of the place from which one comes; ones community members

117 ngentasi — locative meaning from the direction of a low lying place; a downward sloping place; from the southward direction.

to other emakhosi.[112] During those times people bayoKu--khont' emakhosini. Laba used to fight and others would split to khonta[113] lebale besusa nang' umbango e-- from other emakhosi. Those who are over there, they wabo, nalaba. Kantsi nakhona le quarrelled with these, even there in the place to lapha baya khona laba bakaTsabedze which they went these bakaTsabedze. Magwata loMagwat' kut' abuye nakhona came back because they had a quarrel abe nembango nabo laba. Kantsi with them, yet that was kubo.[114] Quarrels kukubo. Umbango kawuhlali kini often occur in kini[115] amongst the kulu--- kubakini. Uyavela. Nalaph' people of bakini[116] it quarrel often crop up emakhosini kunjalo. Ubakhona Even among the emakhosi, the same thing happens. nembango nakuw' emakhosi. These are times when quarrels occur amongst the emakhosi

1 e--- Tsabedze, utsite Magwadza e-- Tsabedze, you have said that Magwadza e--- akusiye wekuchamuka kulala- did not come from among the people of this -bangalapha ngentasi kus--- utsi side ngentasi[117], you said he came from wekuchamuka le e--- lengifuna from this side, e--- what I want to know kukwati-ke ngulokutsi lokutsi then is that which is this place, the lena ngukuphi, lendzawo nguyiphi laph'

118 indzawo — (see note 3)

119 bomnakabo — the brother of his; his brother and other people; his brothers and their company.

120 boNyamayenja — Nyamayenja and others; Nyamayenja and company; Nyamayenja and other people.

121 etindzaleni — locative form for tindzala (see note 22)

indzawo[118] from which this Magwadza came
achamuka khona Magwadza, abanga
and also that who was he quarelling
nabani khona le kuleyondzawo? Nawuva
with there in that indzawo, when you
phela?
hear from those who told.

2 Abebanga nabona labomnakabo (ukhulumela
He quarelled with the bomnakabo[119] speaks
phansi) boNyamayenja, bomnakabo,
in low tone) with boNyamayenja[120], this
boNyamayenja, loMagwata. Watsatsa
Magwata. He took from his mother. Her
ku--nina watsi lonina: "owu, umntfwan-
mother said: "ow, my child, they
-ami batambulala. Angimmikise
would kill him. Let me take him there
letindzaleni ta----(akuvakali). Batambulala
to the etindzaleni[121] of ---(in-audible) They
laba bomnakabo."
would kill him these bomnakabo."

1 boNyamayenja?
the boNyamayenja?

2 nhenhe.
nhenhe

1 kuyiphi lendzawo lalaph' achamuka---
Which was this indzawo by which he.--
asuka khona?
- from which he came?

2 Base bayahamba laba bomnakabo,
They then left these bomnakabo, the
bomnaketfu, besuka le, boNkhawu

122 bomnaketfu — the brothers of us (that is the brothers of both the speaker and the speaker's brothers)

123 boNKhawu — NKhawu and company ; NKhawu and others

124 KaNhlaphu — a name of a place according to these informants (counter 221 - 230)

bomnaketfu[122]. They arrived there, the Kubo laba.
boNKhawu[123], to those people.

1 Bale -- kutsi -- ya, khona lena
They -- --- yes, in that place, where
ngukuphi le, nguyiphi indzawo, ligama
is is there, which is this indzawo, the
lalendzawo, lelaphi esuka khona
name of this indzawo where this Magwadza came
loMagwadza labebabanga khona?
from where they had their quarrel?

2 ke... kepha limane e---e---e--
B--- but I've just e--e--e--
(uyangingita)
(he stammers)

3 Batsi kukaNhlaphu.
They say it is at KaNhlaphu.[124]

2 nhenhe, kukaNhlaphu.
yes, it is at KaNhlaphu.

1 nho.
oh.

2 nhenhe.
yes.

3 Babetsi kukaNhlaphu,
They said it was at KaNhlaphu,

2 nhenhe
yes

3 nabasitekelako.
when they told us.

2 nhenhe. (kuvakala nelivi lemlumbi)
yes. (There is also a white man's voice) It is
kukaNhlaphu, ligama lakhona.

125 KubakaNhlaphu — (in) the place of the Nhlaphu people (also means among the Nhlaphu people)

126 bakaNhlaphu — people of the Nhlaphu clan name (sibongo).

127 eMlomo — or possibly Emlomo

128 eGaleni — the name could be eGaleni which according to Rycroft means either "in/to/from Carolina" (Rycroft & K. Ancire Siswati Dictionary)

129 bakaNkhosi — people of the Nkhosi clan

130 inkhosi — leader of a clan (compare with note 14)

131 boBhobodze — Bhobodze and other people; Bhobodze and company (perhaps the rest of the people of his clan)

not too sure of geo locatn eGaleni & eMlomo 'cos seems these are outside SD (e.g. in TVL possibly Carolina district)

at kaNhlaphu, the name of that place.

1 --- Usho kutsi e--- nakutsiwa
--- do you mean e---that when it is
kukubakaNhlaphu ngulapho bekukhona
said it is at KubakaNhlaphu[125] is it where there
bakaNhlaphu yini ngoba kukhona
were the bakaNhlaphu[126] because there are people
bakaNhlaphu, bantfu lekutsiwa
of bakaNhlaphu, people who are of the Nhlaphu
Nhlaphu, ngabe ngukusiphi Sigodzi,
clan name, which is this place, could it
ngabe nguseMlomo, kuse --- maduute
be at eMlomo[127], near the place of
neMlomo, ngabe nguseGaleni, ngabe
eMlomo, at eGaleni[128] or which is this
ngukuliphi-nje khona ngale?
place across the border?

2 kukhona eG --- eG --- eGaleni,
It is at eG--- eG --- (stammers) at
e--- ngce eGaleni lapha kwakha
eGaleni just beyond eGaleni where the e---
naba e--- bakaNkhosi baMavumane,
bakaNkhosi[129] of Mavumane built, the
uyise waBhobodze, i--- i--- inkhosi
father of Bhobodze, the ... the --- inkhosi[130]
e-- yaboBhobodze naMakhumane
of boBhobodze[131] and MaKhumane - where he
lapha yakha khona.
(the inkhosi) built.

1 (uvakal' ahumusha ati: "He is saying
(heard interpretting saying: " utsi ---
that --- ")

132 live — (see note 36, Also compare with note 95)

133 eGwe — possibly liGwa which Doke and Vilakazi explain as the Vaal River (Doke C.M. & Vilakazi Zulu-English Dictionary (1948))

134 Nhe--nhe — word uttered when one is still thinking about what to say.

135 bona — could mean: see; know; (also note)

136 eGwa — (see note 133)

137 ebeSutfwini — (see note 97)

138 beSutfu — (see note 94)

--- ")

2 --- ya, lapha baNkhawu, baya khona
--- yes, where the baNkhawu went to.
le. Bafike wabahlabisi --- babahlabis'
Their hosts slaughtered --- slaughtered
inkhomo. Bakhokha — (kukhona
a cow for them. Then they (some-one
lokhwehlelako) --- base bakhokha
coughing) --- they then offered
lugogo lwe --- lwengwe banika
a leo --- a leopard's hide to the
lenkhosi ya Magwata, NKhawu.
inkhosi of Magwata, NKhawu.

1 e --- ase uyisho-ke utsi lendzawo
e --- can you then say it, you say
laph' achamuka khona Magwadza
that the indzawo from which Magwadza
ngukulela leGwe?
came is it in the live[132] of eGwe[133]?

2 Nhe--nhe, e --- uyabon' eGwa
Nhe--nhe[134] e --- do you bona[135] the place of
bachumuk' ebeSutfwini,
eGwa[136], they came from ebeSutfwini[137]

3 KusebeSutfwini (ngeliwi leliphansi)
It is at ebeSutfwini - (says in a low tone)

2 KusebeSutfwini. Bakha nebeSutfu
It is at ebeSutfwini. They built with the
laba
beSutfu[138] these.

1 mnh
mnh.

2 nhenke, beSutfu labaka'sabedze lesive

139 sive — population ; (also a nation ; a clan or a people of the same clan name)

140 saka'Isabedze — of the 'Isabedze clan name (sibongo) ; of the 'Isabedze clan.

141 bakaNgwane — (see note 98)

142 bukhosi — royalty ; inner circles of the royal family (also kingship)

143 ngenáad enkhosini — literally "entered to the king" could mean : was accepted; was welcome

nhenhe, the beSuthu those of baka'Isabedze, the saka'Isabedze lesila, sakhe nebeSuthu sive[139] of saka'Isabedze[140] here. We've built with the beSuthu

1 Nangu-ke loMaowaz' aseta lapha,
There was Magwadza then coming here,
ushito kutsi labakaNgwane bese
you've said it that the bakaNgwane[141] had
bakhona la, e--- ngakoke wefike
already been here, e--- how did he
wangena njani kulaba bakaNgwane
'enter' amongst these bakaNgwane e---
e--- noma wangena ngebukhosi
whether he got permission from the bukhosi[142],
waniketwa bukhosi lendzawo lokute
(that is) he was given by the bukhosi this indzawo
abe lapha yedvwana na?
to come and be here by himself or what?

2 Kuts' akakhe kulendzawo?
That he should built in this indzawo?

1 Mnh.
Mnh.

2 E!-- wakha yedvwana-njé
E! --- Magwata built and stayed there without
loMagwata e--- abe--- àbesebenta
neighbours e--- because --- because he was
(kukhonkhotsa inja) atsiya netilwane,
'working' (a dog barks) and he also trapped
tingwe, wangen' enkhosini. Yambita
animals, leopards and then he ngenáad
nenkhosi lapha ngalesifu sakhe
enkhosini![143] Even the inkhosi had summoned
lasi--- las--- la--labulala letilwane

144 Sifu — a trap ; or a stone for trapping birds.

145 inKhosi — (see note 14. Also compare with note 130)

146 boNKhawu — NKhawu and his friend or partner (in this case Singamazane) (compare with note 123)

him because of the sifu[144] with which he - letingwe lefe --- (akuvakali). Yambita, -- he killed the animals, the leopards which -- waya, waya le KuMbandzeni. Uyasitsiya - (inaudible). He summoned him and he responded to -ke silwane (kukhonkhotsa tinja) Mbandzeni's call. Then he trapped the animal (dogs Lesilwane. - ke sangete sangena laph' barking) But then the animal did not get ekhatsi, laph' asitsiyile. Nenkhosi into the trap. The inkhosi[145] had summoned imbitela ngobe lesilwane sidla timphahla him because the animal was eating his tayo livestock.

1 ---

---

2 tay' inkhosi.
(livestock) of him, the inkhosi.

1 Besuka boNkhawu na Singamazane
Then boNkhawu[146] and Singamazane ---
ka--- (akuvakali) bakh' ema --- (akuvakali)
(in-audible) made some --- (in-audible) and
bayasitsiya-ke lesilwane. Nabo
then trapped the animal. They too had
sebayasati lesi ---- lesi---
already gained the knowledge of --- of ---
(akuvakali, ukhulumela phansi). Sangete
(in-audible speaks in a very low tone) The
sangena-ke lesilwane, kungena
animal did not get into the trap. It did
kuya kulolukhotsi loluyitsiyile

147 lukhotsi — roasted ground mealies

148 phandzád — from "phandza" (dig up by scratching as a hen does)

149 bantfwana — literally "children" in this case meaning sons

150 uMdzimba — a range of mountains in central Swaziland found lying midway between the Mbabane and Manzini towns.

151 tsine-ke — meaning the white person and the interpreter.

152 ebukhosini — locative denoting the inner circles of the bukhosi (royalty) (see note 142)

not go to the lukhotsi[147] which had been used
lesifu. Sifike siphandze laph'
as a bait. It only phandzád[148] at the
emnyango. Singete sangena laph' ekhatsi.
entrance. It did not get inside. It
kwekuphela. ~~Alivakali leligama~~. Kwase
phandzáid again and again. Then it became
kuli ... awu, kwabonakala
clear to the bantfwana[149] of Magwata
bantfwaba Magwata, lesilwane si--senta
that this animal behaves like a
silwane semuntfu. Singete sangen'
person's animal. It did not get inside
ekhatsi (kuvakala umlumbi ungatsi
(A white man's voice is heard and he seems to
utsi: "Is he keeping on the point?")
be saying: "Ngabe usachubeka njengobe abutiwe
eMdzimba. (Lohumushako sekuvakala
yini?") the uMdzimba[150] (Then the interpreter
kungatsi uyaphendvula)
seems to be heard responding)

1 Tsine-ke besikhuluma ngekutsi
We, tsine-ke[151] were asking that e---
e--- nefika lapha wabekwa bukhosi
when he arrived here was he placed by
yin' noma wenta nyani, sowutsi-ke.
the bukhosi or may be how did he come, and
cha, ebukhosini kwangatsi wefika-nje
then you said: NO, it seems as if at the
watihlalela la a--- neta nalonina.
ebukhosini[152] he just came and stayed here when
Wase uvakala tidvumo takhe

153 tilokwanyana — word used when one forget the names of the things he/she wants to talk about.

154 enkhosini — locative form of inkhosi (note 14) denoting almost the same idea as note 152. (could also mean the place where the inkhosi stayed)

155 Babe — (see note 27)

156 ingubo yenkhomo — literally "a cow's blanket" denoting blanket made of a hide from a cow.

157 sinokoti — a kaross; skin blanket.

158 umlumbi — a cover term used to refer to white people (Europeans and Americans)

he was coming with his mother. And then he
letilokwanyana ti-- tingwe le
became famous for trapping the tilokwanyana[153],
enkhosini. Mangiva-k' utsi inkhosi
the leopards there at the enkhosini[154]. When I
yambitela kutsi ---
understand you say the inkhosi summoned him because-
2 letilwane tatidla tinkhomo tayo.
the animals were eating his cattle.
1 mnh.
mnh.
2 Atingekho khona lenkhosini yini? Because
Lo lapha abetsiya lapha naye
he was trapping these because the animals
letilwane atidla tinkhomo takhe
were eating his (Magwadza) cattle and then
wafundza lokutsiya letilwane naye
he learned how to trap these animals that
tidla tinkhomo takhe. Babe
fed on his cattle. Babe[155] used to wear
abembats' ingubo yenkhomo, sinokoti,
an ingubo yenkhomo[156], a sinokoti[157], Magwata.
Magwata. E-- nekudzin' atfole
E--- the first time he got blankets, he
tingubo watitfola kumlumbi, tingubo.
got them from an umlumbi[158]. He ---
Afuniswa ne --- ngetingubo.
with blanket. He used to wear a
abembatsa sinokoti.
sinokoti.
1 yebo-ke --- ngesikhatsi saMagwadza

159 Yebo-ke — could mean ff: I see; I understand; I get your point.

160 emakhosi — (see note 42)

161 KuboSomhlolo — in the times/period/reigns of Somhlolo and other kings

162 Mhlolo s' loMhlolo — a slip of the tongue from the informant. He had meant to say Somhlolo. (HB he stammers)

Yebo-ke[159] - - - during the time of Magwadza
njengob' ekuben' uts' inkhosi
as you say that the inkhosi then summoned
yabes iyambita ngekuva kutsi
him after he had heard that he can trap
wetsiya le--- le--- letilwane lapha---
the-- the animals there ---
2 letidla tinkhomo takhe
which fed on his cattle:
1 letidla tinkhomo takh', ngu---
which fed on his cattle, it was---
kwakungubani lenkhosi? (Kuba
who was this inkhosi? (there is a
khona kubindzabindza)
brief silence)
2 Ab-- a-- a-- a-- abe--- a--a-- a--
He--- h-- h-- h-- he--- h-- h-- h--
abe--- abeng--- abengu--- abengu--Mbandzeni
he--- he wa--- he was--- he was Mbandzeni
1 Yebo-ke (ngelivi leliphansi)
Yebo-ke (in a low tone)
2 Abengu Mbandzeni.
He was Mbandzeni
1 ---(ukhulumela phansi)
---(speaks in a low tone)
2 --- makhosi lamadzala kuboSomhlolo.
--- among the first emakhosi[160] in kuboSomhlolo.[161]
Awuboni-ke Magwat' uyamati lo---
Magwata knows this --- this mhlolo
loMhlolo --- s'-loMhlolo, loMagwata
s'--loMhlolo[162], this Magwata.
1 loMagwadz ---

163 funga — word denoting the practice whereby one wants to make a commitment to do something or wants to make a vow, a threat or an oath he would then say some-one else's name (normally his ancestor), the idea being that he would do it / carry out that commitment no matter what comes.

164 bona — literally "see", denotes idea like: Somhlolo could resurrect from death; (in fact the word is used to show how determined one is to carry out his / her commitment (that he/ she would do it no matter what))

165 libandla — a gathering of men; an assembly of elders; (also a council)

166 nhenhe — (see note 88)

167 majaha — normally the term refers to young men. But sometimes it is used loosely to refer to every male person young or old as it is used here.

this Magwadz ---

2 Abefunga yen' uSomhlolo,
He used to funga[163] him, Somhlolo.

1 (naye uyakhuluma kanye nalolokhulumako)
(interviewer also speaks as the interviewee is speaking)

2 atsi: "singabo --- ngingabon' uSomhlolo."
He would say: "We can bona[164] Somhlolo."

Baya -- ba -- baya wati labantfu
They -- they -- they know them the other
laba labanye lebavelako e --- e -- (ku-
people who were being born e -- e -- (there
-vakala livi lemlumbi) - e -- nemakhosi
is a white man's voice) e -- even the
nemakhosi aya --- ayamati loSomhlolo.
emakhosi, they too --- they too know him this Somhlolo

1 E --- asengitsi --- njobe - bowushito
E --- let me say --- as you had indicated
kutsi sowu --- ugcinile lapho,
that you were stopping (the telling of the story), can
asekutfane kute leny' induvdz
we have another man of libandla[165]
yelibandla seyitesi -- silandzela e ---
who will --- tell us e ---

2 nhenhe
nhenhe[166]

1 itsatsele khona lapha kusuka khona
he would start where the story begins. E --
e --- sekukini nobabili-ke, majaha,
- it is up to the two of you then majaha[167]
kutsi nani nitisho kutsi nibobani
that you too introduce yourselves, stating
nabobani e -- njobe ngice --- ngishito -

168 umlandvo — a story told in a narrative form; a historical account of something told in this manner.

169 KuboSomhlolo — (See note 161)

170 uMgungundlovu — (see note 12)

171 nhenhe, nhenhe, awuboni-ke — a phrase which can be interpreted as "That's right, that's right, that's the point."

who you are (first), e --- as I said that the
-nje umlandvo usuka kuboSomhlol'
umlandvo[168] begins from KuboSomhlolo[169] then
uta ku -- kuMswati uta kuMbandzeni
to Mswati and then to Mbandzeni, all
konkhe loko lokwentekako neMgungundlovu
that happened as well as the uMgungundlovu[170]
kutsi waba ngou Mgungundlovu kanjani.
that how did it come to be uMgungundlovu.
sekuvakele kutsi Tsabedze wakhandza
It has been heard that Tsabedze found
Magwadza la ---
Magwadza here ---

2 nhenhe, nhenhe, awuboni-ke
nhenhe nhenhe awuboni-ke[171]
awu--- buta lapho e Mgungundlovu
He -- is asking that question about the
utsi kwakusengu Mgungundlovu-nje
uMgungundlovu. He is saying that as it was
ungu Mgungundlovu njeyi ngabani loNtonan'
uMgungundlovu how did it come to be uMgungundlovu
abet' umfati? Waphenjwa yini
because Ntonani did have a wife? How did the
loMgungundlovu? Angits' ubuta lapho?
uMgungundlovu come into being? Is that what
Nhenhe. (kukhona lokuntumako kodvwa
you are asking? Nhenhe. (someone speaking but
akuvakali kahle. uvakala ungatsi utsi:
what he says is barely audible. He seems to be
"--- --- kutsatse labanye")
saying: "--- --- let others speak")
Nhenhe.

172 babe — (see note 27)

173 eMbuluzi — an area which is roughly about 10 km north of Mbabane town.

174 eTfwalamkhono — possibly a name of an area within or neighbouring that of the Tsabedze people.

175 umango — a country (territory) and its rulers; (also an uphill route; a steep ascent)

Nhenhe

1 Nako-ke, nako-ke.
There it is, there it is.

4 --ne. Kute mine lengikwatiko, ngati
--ne, there is nothing which I know. All I
mine kuti mine ngitelwe
know is that I was born of babe[172]
ngubab' eMgungundlovu. E-- ngitelwe
at eMgungundlovu. E-- I was born during
nguMyaca kutalwa kwami, ngitelwe
the time of Myanga, when I was born, I was
kuMyanga. E-- lapha-ke ngati
born during Myanga's time. E--- about this place,
Ntonani kuti walethwa nguMswati:
I know that Ntonani was brought here by Mswati:
amsus' eMbuluzi. Was' utakwakha
He moved him from eMbuluzi[173]. He then came
laph' eTfwalamkhono. Sowuyafa
to build there at eTfwalamkhono[174]. Ntonani
Ntonan', ufa ngiyingana mine
then died. When he died I was still small
ngimtwi. Ngati Myanga lengimatiko
child. It is Myanga whom I know and
naSomtsewu. Ngiguge-nje ngigugele ku...
Somtsewu. Now I am aging, I started aging
kulabo bantfu, angikwati konkhe
before those people. I don't know all that
loku kwemango. Solo ngakhuluma
relate to this umango[175]. Since I became an
kute lengakubona lokubi. Sengihlet.-nje
adult there nothing bad which I saw. I have
lapha kubantfwabenkhosi. Sengiguge-nje

176 bantfwabenkhosi — (see note 45)

177 indzawo — (see note 3)

have always been staying with these bantfwabenkhosi[176]
ngigugela kubantfwabenkhosi. Laph'
Now I'm aging and I am still living with the
esuswa nguye Mswati watàba---
bantfwabenkhosi. where he was moved by
watambeka lapha eMtfwalamkhono.
him, Mswati, to place there at eMtfwalamkhono.
Kute-ke lengikwatiko lokunye.
There's nothing else I know. It is only
Ngukona loko-nje ngiyaphela.
this.

I Asesibute-ke sibuyele khona
Can we ask again just to go back (to
lena njobe Hlatjwako sewushito
earlier questions) as you have said Hlatjwako
kutsi naw awati lutfo lokunyenti,
that you too do not know much, let's
akesibuyele khona lena-ke e---
go back to e--- to Tsabedze that
kulo Tsabedze kutsi anefika lapha
when he came here, whom did
wakhandza kunabani (kuvakala
he find here (A white man's voice is
livi lemlumbi litsi: "Who was chief?") e---
heard saying: "Kwakungubani sikhulu?") e---
kwakungubani sikhulu salo--- sale--
Who was the chief of --- of --- of
salendzawo? E--- wase-ke yena
this indzawo[177]? E --- and then him, e---
e--- uba yimi-ke?
what position did he hold?

4 Lo Tsabedze?

178 mnhi — a way of saying "yes"

this Tsabedze?

1 mnhi.[178]
mnhi.

4 Angati.
I don't know

1 wo. (ngelivi leliphansi).
Okey. (in a low tone)

4 Angati.
I don't know.

2 E--- njengokuba babe wakhandza
E--- as babe found no chief here
kute sikhulu e--- laph' eMgungundlovu
at eMgungundlovu and then Ntonani
e--- kwefika Ntonani eta
came. He was coming to Magwata and
kuMagwata aletfwa yinkhosi.
was being brought by the inkhosi
unaMkhobo unina. Angitsi Mkhobo
He was with Mkhobo, his mother. Mkhobo
kutsite kube kukhule loMyanga
went back to where she had come
laph' eMgungundlovu asewuyahamba
from after Myanga had grown up.
loMkhobo ubuyela lek--- laph'
That is how it happened,
aphuma khona. Angitsi kwaba
is that not so? You, too, should
njalo? Ubovuma phela nawe.
say yes or no (to indicate if I'm wrong).

4 Usicatsek' emlonyeni.
You are putting words into our mouths

2 nhe?

179 eNkhambeni — possibly the place where the Ndwandwe chiefdom is found (central northern Swaziland). Nkhambeni lies at about 25 km south west of Mananga.

180 inkhosikati — (see note 26)

what?

4 Sowuts' akukhulume mine.
Are you saying I should speak.

1 nhenhe, kulungile phela lalaku-
yes, it is alright because with what he is
-khulumak' uyakukhumbuta kutsi ---
saying, he is reminding you that ---

4 MKhobo wahamba sokukhule
MKhobo left after Myanga had grown
Myanga wayawufela leNkhambeni,
up. She died at eNkhambeni[179].

2 nhenhe, wefika-ke.
That's right, you've come to the point.

4 wayawufela leNkhambeni laph'
She went to die there at eNkhambeni
afela khona. Azang' afela laph'
where she died. She did not die here
eMgungundlovu.
at eMgungundlovu.

2 cha.
No, she did not.

1 loMkhob' abeyini?
This MKhobo, what was her status?

4 Akayinkhosikati
She was an inkhosikati[180]

1 yabani?
whose inkhosikati?

4 ya Mswati.
of Mswati.

1 uNabo Ntonani?
the mother of Ntonani?

4 uNabo Ntonani

181 mnh — a way of expressing any of the following ideas: I see; I understand; I get your point; I follow what you're saying; etc. (Compare with note 91)

182 lomkhulu — literally "big" could mean: senior or heir (that is one who was supposed to take over power.

183 indzawo — (see note 3)

the mother of Ntonani.

1 nhenhe
yes.

4 Was' utala Myanga
Then she bore Myanga

1 mnh.
Mnh.[181]

4 Sengu Somtsewu logcinako weNgulubeni.
And then Somtsewu was her last born. He was
kuphela lengikwatiko.
of eNgulubeni. That's all I know.

1 Kwentekani-ke lapha kuNtonane
What happened then between Ntonane
naku Myanga (kukhonkhotsa tinja)
and Myanga (dogs are barking) as well
naku Somtsewu.
as Somtsewu.

4 Kwaha ---
It ---

1 Bahamba njani kwase kuba ngubani
How did it proceed, who was the
lomkhul' emkhatsini wabo lotawuba
lomkhulu[182] amongst them who was going to
e--- sikhulu lapho kulendzawo
be e--- a chief in this
na?
indzawo[183]?

4 Kwabese ku--- phela sekubekw'
Then they --- they then installed
umntfwana waM--- was---
the son of M--- of ---
wa--- wa--- waMyanga. Sekubekwa

184 baka Tsabedze — (see note 108)

185 Kathohho — (see note 39)

186 Sigcili — some-one subjected to servitude or slavery; a slave or serf.

of --- of --- of Myanga. They installed
Jim. Jim naye sewuyafa-ke
Jim. Jim also died and he did not
ukasateki-ke. Asuyafa.
have a wife. He then died.
1 --- ne ekutsini baka Tsabedze
--- on the point that the baka Tsabedze[184]
nabeta la kuvakele kutsi bachamuka
when they came here, it's been mentioned that
e--- nenina lo, wakhandza
they came e-- along with his mother, whom
bani la? Kwase kwenteka
did they find here? And how then did
kanjani kutsi laba baka Tsabedze
it happen that these baka Tsabedze came
baphatse lendzawo na? Ngisho phela
to be in charge of this indzawo? I mean
labamkhandza labephetse la
some-one they found here who was in
kulendzawo, beyiphetfwe ngubani?
charge of this indzawo, who was he?
2 Kahleni-ke uyabona kwesuk'
You (plural) wait then, you see, the inkhosi
inkhosi yayakutingela le kaHhohho
went to hunt there at kaHhohho[185]
kunesigcili laph' eMgungundlovu,
and there was a sigcili[186] here at eMgungundlovu.
cha sengingacedz --- seku--
No, I might finis --- let thes---
sekungacedza bo --- ba--buta kona
finish, that is what they are asking
kutsi waba ngeMgungundlovu ngani?

187 iya — word expressing same ideas as note 181

188 bukhosi — (see note 142)

189 bakubo — of the place from which he came (also of the family from which he was brought up)

190 babe — (see note 111)

191 nhenhe — this time it expresses an idea like "that's right"

192 mnhi — (see note 178)

that how did it come to be uMgungundlovu?
(kukhonkhotsa tinja) Akute sikhulu
(dogs barking) there was no chief.
1 iya.
iya[187]
2 e-- laph' eMgungundlovu, e--
e--- here at eMgungundlovu, e--- this
loMagwata abefihliwe e-- abanga
Magwata had been hidden e-- because there was
nebukhosi bakubo.
something for which he, and the bukhosi[188] of bakubo[189] were quarrelling over
4 Babuta lenkhosi kutsi ayingubani?
they are asking about the inkhosi that who was he?
1 (kukhonkhotsa inja) kahle-ke, babe,
(a dog barks) wait, babe[190], nhenhe[191]
nhenhe. LoMagwadza aneta la
this Magwadza when he came here to
kulendzawo wabekwa yinkhosi
this indzawo, was he placed by the
yini noma wefikela khon---
inkhosi or it's a place he reached when he came for
watifela-nye wat--- was' ufik'
the first time --- or he just --- she then
uyahlala khona lonina?
decided to settle on it, his mother?
2 LoMagwata?
this Magwata?
1 mnhi.
mnhi[192]
2 Wabekwa yinkhosi, nguMswati, Inkhosi
He was placed there by the inkhosi, It was
yayiyalapha eNdzingeni. Naye Magwata

193 eNdzingeni — name of a place (in northern Swaziland) found at roughly about 12-13 km ~~Km~~ South-East of Piggs Peak.

194 umphakatsi — an administrative kraal of either a chief or a king.

195 NKhosi — a clan name for the royal family which is often used to address every Swazi that is known or unknown to you as it is used here.

196 umuti — (see note 13)

197 LaboMonile — this could mean "Mother of Monile"

Mswati, the inkhosi who was of here at weNdzingeni, lekaHhohho. E--- (Kukhona eNdzingeni[193]. Magwata too was of eNdzingeni there lovakala akhulumela khashane angatsi at KaHhohho. (Some-one heard speaking at utsi: "umphakatsi bakhuluma kahle -- some distance and seems to be saying: " --the --" sekuphindze kukhonkhotsa tinja.) umphakatsi[194] they are right --" Then dogs bark --- kweni-k' inkhosi-ke yatsi: "Nans' again) --- the inkhosi said: " Here is indzawo Magwata hlala khona," Mswati. an indzawo, Magwata, you stay in it," This kwaba njeke (kukhonkhotsa tinja. was said by Mswati. That is how it happened (dogs sekuvakala lotekhutako utsi: "Hheyi!!") continue barking and then some-one shouts at them: "Hey!!")

1 --- nguyiphi lenkhosi?
--- which was this inkhosi?

2 NguMswati. NguMswati, Nkhosi. (seku- It was Mswati. It was Mswati, Nkhosi[195]. (The -landzela side B)
following part of the interview is from side B)

1 --nawuts' inkhosi yayihlala laph'
-- when you say the inkhosi stayed eNdzingeni yayakhe muti muni?
here at eNdzingeni what kind of an umuti[196] had he built?

2 LaboMonile. (kukhonkhotsa tinja)
LaboMonile[197] (dogs bark)

1 LaboMonile?
LaboMonile?

2 nhenhe, E---

198 boMabaMonile labancane — literally "the young mothers of Monile" which could mean either the younger sisters of Monile's mother or the junior wives of the husband of Monile's mother.

199 lomKhulu — could mean: the biggest one (by size); or the principal one (that is one used as a headquarters)

200 eMphondla — place where the umuti of LoMshile was built according to informant №2 (counter 497 ff)

201 Khonta'd — (see note 38)

202 KaboMonile — could mean: at the household in which stayed or at the place in which Monile stayed.

203 babe — (see note 111)

nhenhe, E---

1 Lo ---
the ---

2 E --- boMabo Monile labancane,
E --- the boMabo Monile labancane[198]. They
bababili. Waka LoMshile lomkhulu
were two in all. That of LoMshile, which was
wakhe laph' eMphondla lapha,
lomkhulu[199] had been built there at eMphondla[200], the
lomkhulu umuti.

lomkhulu umuti.

1 Mani-ke, usho kutsi nakufika
Wait a bit, do you mean that when
loMagwa --- lo Magwadza la wafikela
this Magw --- this Magwadza came here, the
la enkhosin' la eMdzingeni,
place to which he first arrived was there at eMdzingeni,
lonina, wefik' wakhonta wefik'
his mother, and she khontá'd[201] or what did
wenta nyani nanefikako?
she do when she arrived?

2 Waba weMdzingeni, kaboMonile.
She became a person of eMdzingeni at kaboMonile[202].
Nale kaThohho sewuya-nye leku Magwata.
At kaThohho she went to visit Magwata.

1 U--- ubuta-ke, babe, kwekutsi ---
He-- he is asking that, babe[203] ---

2 alapho ngitsi ngiyakhuluma phela
But I have mentioned that that he was
ngits' abephuma le asuswe
coming from there having been taken by
ngunina lapha kaNgwane.

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