

G.O.E.P. HISTORY by Maxhona 1st District 2/3

zaku _____, was uyabona okaNdaba
 then the one of Ndaba²³ saw that
 kuthi a! konakele. Inkomo zifike ngayi-
 ah! something has gone wrong. Cattle arrived
 zolo, kuasa iNdavela iqhazile, yabafazwa
 the previous day, and the following day iNdavela⁸⁶
 nguMambane wathi 'ha Dlamini iNdavela
 had done well; it was even praised by Mambane
 ayikahlomi nekadzeni, kuba ikhomite, inkhomo
 who said, 'ah Dlamini! The iNdavela⁸⁶ has
 nangamahlakla enkhlambelo.' Ungabowa-
 so khlomad⁸⁷ that it has khlomad even by
 buka ke Dlamini amahlakla atakubalekela.
 Poles/loas from iNhlambelo⁸⁸ You, Dlamini;
 Izulu lidumile enkhundleni, emkhontweni,
 don't look at these poles, because they will
 kuasa kunezindaba, siye sabona nalugoi
 dodge and run away from you. Izulu⁸⁹ has
 bhozi lukaMavuso selugobhozela. Dilima
 thundered at enkhundleni⁹⁰, at emkhontweni⁹¹, and

Songo _____ (Utsengu Mujji) netiNjijela
 the following day there were izindaba⁸⁴; we have
 watsi sibhejane siyakwesula tnyembeti.
 seen even lugobhozi⁹² of Mavuso, gobhozela ing
 waphebla lifje kwawutsa umlito. Sikelakla
Dilimasongo _____ He bought uMujji⁹³ and tiNjijela⁹⁴
 saselukhalweni kuMagobhozi; ungabasigawuki
 and said Sibhejane⁹⁵ is going to wipe tears from
 uyawubona ngezintanjane kuyaluka nana-
 his face. You bored a lock and fire came out. A fire,
 mukla loku ziyaluka. Mamba sikhwele
 belonging to a mountain gap at Magobhozi's place;

86 Indlavela —

87 hlomaid — see glossary

88 Inhlambelo — a small enclosure made up of poles, which is erected inside the cattle byre. This small one is specifically for the /q King when performing Kingly rituals.

89 Izulu } — see glossary
variant: litulu }

90 enkhundleni } — see glossary
variant: enkundleni }
also inkundla
ikundla }

91 emkhontweni —

92 Lugobhata } — probably from kugobhata
variant: lugobhata } meaning 'to flow' as blood
does, after one has been injured.

93 uMujiji —

94 INjojelag —

45 Sibhejane —

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ozelwe kahlathjwako. Nam _____ kubekake
 Mphuklase⁷⁷ who has/is no horns of cattle,
 nkhonyane yendlouu. Wabeka ungewagha
 of young cattle; as they phuklaid⁸⁰
kelisa kungesiwamabele ezindayi. U'atsi
 Listen, you, boys of lobamba [place], there is a
Mgeleza ngeke zifuthwe zaku _____
 disturbing noise inside the house/hut! It's a
 wembath'izingubo zabambili; enye yayiyengwe
 leopard crushing a lion. Maphakane who has
 enye yayiyengwenyama. Zakhwesthelana
 been ban into a thlatjwako⁸¹ [family or clan],
 ngomsifa wona wawu _____

Nam _____ putting/installing, then calf of an
 wena waphakathi, Bayethe _____ |
 not being sorghum of zinkhulu⁸², (Mgeleza said) those of _____ |
 P.B. the other, of a lion. They khwesthelana⁸³ by/with tails that was _____ |
 you waphakathi⁸²! Bayethe⁸⁴!

M.D. Mbandzeni: Labheja lazona izindaba!
 Mbandzeni. It [sun] reddened^{up} and harmed the
 Labheja lakushawukusa kwadabuka, kwathi
 mountains. It reddened up, as though it were at
 Kusemini laliwashisa amadoda, liwashisa
 noon, and it burned up men, burning them up
 phezulu. Madeya kandaba, wadeyizindaba
 Madeya⁸² of Ndaba⁸³, he delaid⁸² izindaba⁸⁴
 wabona madoda akubhilingela. Inkomo
 and saw men; they turned against you. A
 ekhwele phezu kwendlu kabo Mabhebha
 cow which climbed up a house/hut at the place
 Umuthunduluka wabhej'egargeni ezikude
 of Mabhebha. An umuthunduluka⁸⁵ that became red

79 Mphukhase } —

80 phukha } —

81 Hlatjwako } — one of Swazi clans.

82 Zindayi } —

83 khweshelanat } — to give way to someone, something reciprocally.

84 Izindaba
variant: tindaba
Singular: indaba
indaba } — see glossary

elephant. You put, without making it sit precavicusia, it won't be smoked. You wore two blankets: one of a leopard,

85 umthunduluk — a bush that produces fruits which become red in colour when ripe, and it is usually bitter in taste when not ripe.

Lonconobezela longasiwo amanzi oku-
 The boys of the king are hungry; we are full, we
 hlalelwa! Abeyawukhlalelwa ngu Jojo kyba-
 spear of u Didi⁶⁶. Lonconobezela⁶⁷ though⁶⁸ not
 fana beku finyeni. (Wavum'indabusha)
 water to be waited for! He was going to be
 Mtaka Ndaba; ayephelema Swazi eliphatha⁶⁹
 waited for, by Jojo among boys of ekufinyeni.
 Ndaba. Wagrya amagonso, amade, wawu-
 you accepted an indabusha⁶⁹, son of our
 nywa ngu Mphotholozzi (wakabuthalikalang,
 father's house, where are the Swazi of the
 Makhakhandeni lwenyathi wenzela
 liphathandaba⁷⁰. You made long jumps, when
 amaqhawe eNyathi khona azokubaleka
 ayaying⁷¹; you were supported [in your performance]
 la. Mququzi welithambo inkomo —
 by Mphotholozzi of (Buthalikalang) place or
 uzozikhona. Ugeza ngenyongo wenzela
 people]. The seater on the forehead of an
 amakhosana ageze ngezintelezi,
 inyathi⁷², so that those [people] of eNyathini⁷³
 Mabusa ngendlala, amakhosi abusa nge-
 would run away from him. You, who ququda's
 nala. Mphuklase (longampondo) zamaguga;
 a bone, a cow — (present). You
 zitheziphukla abejo —. Latelani nina
 bathe with bile so that amakhosana⁷⁵ may bathe
 bafana bakatobamba naku kuyaguduz'endlini!
 with izintelezi⁷⁶. The one who busa's⁷⁷ with/by
 Yingwe iqhoba libhubesi, umaphaklane
 famine, whereas Kings busa⁷⁷ with/by nala.⁷⁸

⁶⁶ uBidi —
varian hudzidzini

} name of a royal village or
umuti of Queen mothers
during the reign of Swazi
Kings whose kingly names
were Mswati. In this
Context, it seems to be
referring to King Mswati II

⁶⁷ kuncanobezela }
kuncanobetela }
variant: ukuncanobezela

kuncanobetela (verb)

} to pour into another container
a liquid that is almost
finished in the first
container. Such a liquid
usually flows slowly,
hence one has to be
patient and steady when
pouring it.

⁶⁸ eKufinyeni

— literally meaning 'A place
where a nose is blown'.
This was Mswati II's umuti
(see glossary) in central
Swaziland, near the site of the
University of Swaziland,
(Muyengo Campus). He later
moved this umuti to Hhohho,
where it became Mswati II's
administrative centre. [Matsebula,
J.S.M., A History of Swaziland,
2nd edit., p. 38]

69 indabusha —

70 liphatlandabs —

71 giya
Kugiyu
variant: ukugiyu } — to make occasional rhythmic jumps when performing a certain Swazi dance; this is usually done on certain occasions, such as in wartime, feasting occasion, etc.

72 inyathi
variant: inyatsi } — 1. buffalo. 2. see footnote 44 (above) for the second meaning.
As part of ritual, Swazi Kings are said to sit on buffalo foreheads.

73 eNyathini
variant: eNyatsini } — 1. to/at, inyatsi (regiment) (libutfo) see footnote 44 above.
2. An area ruled by a section of the Dlamini royal clan. This area is in Southern Swaziland, about 25 km south-east of Hlathikhulu Town.

74 ququda
ukququda
variant: Kuququda } — to munch away at any hard edible thing, e.g. a bone

75 amakhosana } — see glossary.
variant: tinthosana
singular: inkhosana

76 izintelezi } — (a) medicine, either roots,
variant: tintseleti } leaves or a mixture of water
and crush roots, used ritually
for strengthening oneself, or
to acquire dignity.

77 busa's } — busa is a verb. Kubusa
Kubusa } is a state of busing, which
variant: ukubusa } means 1. rule, as a ruler does,
2. reign, as a king does,
3. enjoy life, live comfortably.

78 inala — the state of abundance of food
grown, as after a good rainy
season in Swaziland.

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lusekwane. Wagaq'igula lakho wabanjengenku-
they can dlala⁵⁴ the umkhosi⁵⁵ of the Swazi, lusekwane⁵⁶
nzi yaso Dlambedlini Kant'uyinkunzi yase
you took your igula⁵⁷ onto your shoulders, like
Mkhondweni. Nyamazane lebovana umsumpe
a bull of Dlambedlu⁵⁸, whereas you are a
kazana; ihlatjwe nguShkishhi Kwabaka-
bull of Mkhondweni⁵⁹. Game that is reddish,
Khumalo. Nani maDlamini, nani maKhumalo
an umsumpekazana⁶⁰. It has been hlatjwa⁶¹ by
sinisolile thina MeSwazi; niye nayizala
Shkishhi⁶² among the Khumalo [people]. Even you,
in kosi nase niyazi bulalela. Sesiyawesaba
Si mini [people]; even you Khumalo [people],
umhlane wakho Jojo; wabeleka emathole
we have Solad⁶³ you, we Swazi [people]; you
abamabili. Lase elidala liyaqhuma liyali-
did beget the inosi⁶⁴ and then killed him for
balekela elincane laquqa ngamadolo;
yourselves. We now fear your back, Jojo; on it, you
elincane lalinguyeki Ndongande wa Ngwana
carried two calves; then the elder one burst up
Hlosi ngamehlo asemhlubulweni, wafunda
the young one knelt on its knees. The young one
ukukhasa, ukhasela izinkomo zikatomkh-
was Ndongandi of Ngwana⁶⁵. Hlosi⁶⁵ by/are eyes
hliso. Besethembe phela Ndongande sithi
of one's flank; he learnt how to scramble,
Likadekade liyadla, sebalambile abafana
scrambling for cattle of Tomkhahliso. We were
benkhosi Sesuthi thina. Mkhonto wadib-
hoping, Ndongande, that the Likadekade eat

54 dlala — 1. play 2. perform 3. be involved or take part in a ceremony or act.

55 Umkhosi — 1. an occasion 2. A Ceremony
?, an event.

56 Lusekwane — see glossary

57 Igula
variant: ligula } —

58 Dlambedlu — special royal cattle, used for ritual purposes.

59 Mkhondweni —

60 Umsumpetazana —

61 Blatjua'd — 1. sliterally, stabbed
2. to slaughter a beast
3. to pierce something with a pointed weapon, such as a stick, knife, etc.

62 Shishhi — name of a person.

63 Solad — 1. suspected 2. blamed

64 Inkesi
variant: Inkosi } — see glossary.

65/Hlosi

1

0

1
+

P.B. enhe.
enhe²

M.D. um... he, that's right!
e- abe, yebo-ke!

P.B. enhe.
enhe²

M.D. um... I may have made a mistake here.
e- ngakhe kube ngente siphosiso lapha.
I think e- I am not sure whether Ndlophu
Ngiyacabanga, e-, anginaciniso, noma Ndlophu
e- sum, that's right that is the first
e- ya! e-e-, nguye umuntu wekucala
person who was allocated in that area.
Kunikwa live kuleyandzawo, Uqinisile. E-
That's right. And with, then which is two,
loku-ke kwaseke; babili, e- emadvodzani
e- sum two sons. Oh ya!
lamabili. Wo ya!

P.B. Who was Mbayimbayi's mother?
Kwakungubani unina wa Mbayimbayi?

M.D. e- sum Mbayimbayi, e- Nkambule, a
e- Mbayimbayi e- Nkambule, abewaka-
Nkambule
Nkambule.

P.B. Nkambule. Mancibane's mother was...?
Nkambule. Unina wa Mancibane kwaku...?

M.D. e- sum
e-

P.B. you are not sure, now, I should ask
awucondzi kahle, manie, angibute

M.D. [laughs] you know Mbayimbayi's mother
[uyahleka] uyamati yini unina wa Mbayimbayi-

P.B. at the King's kraal, ---
 emtini wenkhosi ---

M.D. but he just went there, you know. e-
 kapha wayanje lera, uyabona --- e---

P.B. just free?
makhala?

M.D. e-um, that's right! ya!
 e-yeboke! ya!

P.B. I see, which King's kraal was he was
 Ngiyabona. Kwakungumuti wayiphi inkhosi, abe
 resident at...?

M.D. Well this, this was um, eNkhanini, before.
 e-lapho kwaku, kwakuse Nkhanini, kuqala.

P.B. Now, um, so it was, was it Ndlapfu who
 nyalo, e- lokusho kutsi, kwakungu Ndlapfu
 was first placed at _____ [interrupted]
 yini lowaqala wabekwa e- _____ [uyaphatamisa]

M.D. That's right! Ndlapfu.
 Yeboke, uqinisile! Ndlapfu.

P.B. Ndlapfu was placed there after; so he
 Ndlapfu wabekwa lapha emvakwembu;
 escaped from being killed, then he went to
 lokusho kutsi waphunyula ekubulaweni, wase
 the royal kraal, to the inkhosikati's
 sawuya emtini wenkhosi, emtini wenkhosi-
 kraal, um, and then he was after the
 kati, e-, kwaseke, emvakwaloko, wase
 he was placed in that area?
 sawuyabeka kuleyo ndawo?

M.D. e-um, in fact, Ndlapfu
 e- eqinisweni, Ndlapfu

imithi yekuphaklana, Amaggaba ayinkoqo-
 Inqulungqulu¹¹⁴ which is Dlamini. I have
 ngani lezonkomo ngezaboMashwila;
 seen it driving cattle; it was walking gallantly,
 ngibonile ke Dlamini asawubashaza, aphuma,
 and I said "that is Dlamini, that nqulungqulu¹¹⁴.
 enkambelweni ngakhokhwa kuthi Bayethe¹⁵
 Don't eat those cattle, Dlamini, they are carrying
 ngathi, ngezwizindaba. Makhasaba nge-
 medicines for prodigious deeds, under their
 Injobo zawo. Ungasitholisa Mshiva;
 dim-pits. Those cattle are for bo Mashwila. I saw
 lesa. Bayethe! Wenomukle

Dlamini walking confidently out of inkambel⁸⁵,
 kakhulu. You who is most handsome!

be⁸⁴. Scrambler with Injobo¹⁵ for. Find for us
 P.B. [laughing] E-zumj, Msipha was living where
 uyahlakaj, E-Masipha abehlalakuphi?
 did he have an area, his area with down
 Abenayo yini indzawo yakhe, ngaku Mahamba,?
 near Mahamba, was it or...?

M.D. e-zumj Ris... Oh no!
 e yakhe... Wo, Cha!

P.B. did he have an area or?
 (Abenayo yini) indzawo noma?

M.D. at that time?
 Ngalesosikhatsi?

P.B. yes
 yebo.

M.D. he was resident at the King's kraal
 abehlala emtini wentkosi

114 ingqulungqulu — } — a bird of bad
variant: ingcubungcubu } omen

115 injaba —

and I forgot to say "Bayette!"¹¹⁴ and I heard izind

khalel'izinyembezi. Be bathi ngikubongelani
 of Mausoth⁶ of Ngwane³¹. They are inside,
 wena Dlamini. Toku uligwayi lokumbelwa?
 Makhathamela, the Ngwane³¹ people, they are climbing
 Ifulathel indlowu ya Ngwane yayowukhola
 up mountains, the sea is moving around. When,
 umfowabo ngesheya kwe Nkhomazi.
 after arriving at the emathandzeni¹⁰⁴, I attempted to
 Wakhlangana ne

praise Dlamini, they cried tears before me. They were
 . Lesinye sathi yinkinga, lesinye satsi
 saying why am I praising you, Dlamini, because
yimpicabahloti. Lesi

you are ligwayi lokumbelwa¹⁰⁵? Ngwane's³¹
 umkhonto, sakata kubheka. Besinguwe ke
 indlowu¹⁰⁶ has turned its back and has gone to
 Makhathamela owakhathamela izinkomo
 check his brother across Nkhomazi¹⁰⁷ [river].
 zikaVezi. Mkhono unezikhwepha kusuka

You met with — One of it
 ezansi nolwandle kuyawufika phezu
 said it's a problem, another one said. it's
 eMdzimba. Inggulungulu lengu Dlamini
 an impicabahloti¹⁰⁸. This — it has a
 ngiyibone ngekughuba izinkomo, ngibone
 spear on its shoulder, that of takubheka¹¹⁰. You
 izighuba ihamba inkwamuza, ngathi
 Makhathamela¹¹¹, who ~~kakhamele~~¹¹¹ cattle for
 ngu Dlamini ke leyo Nggulungulu. Ungaba
 vezi¹¹². Arm that has strength to travel from
 zidla phela Dlamini lezo nkomo zigodle
 down at sea to up on Mdzimba¹¹³. An

¹⁰⁴ amkhandzeni — see glossary

¹⁰⁵ liqunyisi lekumbelwa } — literally meaning tobacco that did not grow there naturally, but has been planted there. Mbandzeni had not been an heir apparent at birth, but had, in his teens, been chosen by kaMgangeni from among ordinary princes, and made king, after the death of King Ludwanga.

¹⁰⁶ Indlowu — elephant. In Swaziland, an elephant has symbolical meaning which stands for greatness, in terms of power.

¹⁰⁷ Nkhemazi } — a river which cuts
variants: Nkomanzi } through the Northern part of
Komati } Swaziland

¹⁰⁸ impicabahlali — a puzzle or problem that is not easy to solve.

¹¹⁰ Lakubheka — mother of Ndrungunywe (or Zitede) son of Ngwane III. Her other name was kaMndzebele, because she was a daughter of Kubheka Mndzebele.

111 makhakhamele

— an ambitious person who reaches out for things that are bigger or beyond him/herself. Kukhakhamele is to reach out for something.

112 Vezi

113 mdzimba
variant: Metimba

} — Mountains: a series of elevations south of Mbabane in the Midveld, about halfway to Manzini. Caves in the mountains are the gravesites of some of the Swazi kings. The royal villages are also usually located near the foot of these mountains. The impenetrable nature of these mountains made them natural Swazi strongholds when the Zulus attacked the Swazis, only to give up and go home. [Grottel, S.J., p. 98.]

nhlambelweni. Maholoba ngelifu elimklo-
 qija that is
 phe lembeth'izintaba; kube lalembethe
 and said, Dlamini is dlaloring⁵⁴ the one who
 mina mfokazana angingeze ngakuthola
 says he is busa'ing⁵⁷, who is in enhlambelweni⁵⁸
nekuk'holo. Wena wakhanda besutfu
 Maholoba ¹⁰² by a white cloud that wears
 bapheke buhobe wabakhandeke Dlamini
 mountains; if it had worn n e, commoner, I
 wabakhandeanisa. wabuchitha
 would not have found it at all. You, who found
 Dlamini wabusakaza, kuagenuka amaguma
 Sotho people holding buhobe¹⁰³; you found them,
 kubeSutfu, akubanga kusasala lutko,
 you Dlamini, and you really found them.
 kuselizimpakla, zasala zenzani, zasala
 you split it [buhobe], Dlamini, you scattered it.
 z'bahawula, nalamukla lokhu, ziyaba-
 keed screen for the Sotho fell over, and nothing
 hawula. Lalakakhe Mngabasha, nalingeba
 remained, only clothes are left - what are they
 likulungele. Walibukelekudeni kuNdongande
 [clothes] going to do, they will only remind them
 waMauuso waNgwane, baphakathi, Makhatha
 of the [terrible] deeds, thereby hurting them, even
 mela, bakaNgwane bakhwel'izintaba, lu-
 toky, they are still hurt by memories of these.
 ndle luyadikiza, Ngithe ngiyefik'emakha-
 Sleep well, Mngabasha. The wound is okay for you.
 ndzeni ngathi ngiyambanga Dlamini bing-
 you looked at it, at a distance that on Ndongande

102 Maholoba —

103 buhobe — a certain type of food that
looks like porridge.

ngemizathiya emibili. Kuye kwakhuphuka inku-
 don't chop it; [if you do], you will see swallows flying
 ngu neyanga. Naleyonkhungwana ayitsenga
 aimlessly; even now they are flying aimlessly. Mamba,⁹⁶
 amadung, amadung akondaba. Imbuzi
 we climbed up by two imizathiya.⁹⁷ A cloud of fog
 bayibambile entandweni yalatela, waphuma
 rose. Even that fog was for buying amadung.⁹⁸
 umageca abekazela; abona ukuba Mshiza
 of Ndaba.⁹⁹ A goat has been caught at will and
 kaMavuso wonakele ukuba akhwele
 it listened. Mageca came out perseveringly;
 izintaba zaboMabhula, zaboMazubha
 and seeing that Mshiza of Mavuso has been
 nezabo Mashwila; wathi kubeSutfu, 'yembul-
 harmed, to climb mountains of Mabhula, of
 ngubo, ngingene, ngibalekela isikhenkenene
 Mazubha and of Mashwila. He said to the
 sikababa sikaMavuso, engaze ngaqabela?
 Sotho, 'yembul'ingubo ngingene',⁹⁹ and run
 Ngezulu kuhagabala ingani byaduma
 away from an isikhenkenene¹⁰⁰ of haba¹⁰¹, of
 eMashisini; asukanentombi zawonwela
 Mavuso, before I call it up? by/with izulu.⁹⁹
 ziyam yobayobela. Zamthela ngezimnyama,
 gathering clouds in preparation for rain; by the
 ngejuba ————— ngegosa eli —————
 way, it is thundering at eMashisini; they/it went

off with girls of hair that are troublesome. they
 wathi uyadlala Dlamini lothi uyabisa lose.
 threw him/her with black one, with yuba ————— by/with

96 Mambi: — 1. a Mamba person, is one who either resides in the area under the jurisdiction of Mamba luba or whose surname is Mamba.

2. 1-Mamba n. Generic name for several varieties of venomous viper, of similar form and habits, having long slender bodies capable of standing erect, small undulating necks and long narrow heads with prominent eyes (especially when excited).

97 Imizathiya

98 amaduna } — see glossary
variant: maduna

99 yembulingubo ngingene } — 1. literally meaning "lifting up the blanket [of the king]". This is a Swazi way of saying one appeals to the king against certain sentences passed on him/her.

2. Yembulingubo Ngingene, let it/him/her lift up the blanket so that I may enter. This is a re

100 isithenkenene — a big, powerful animal, e.g. a bull

101 baber } — see glossary
variant: babe }

esinamandla sika Zwide koNgobe koYanga.
 carried/held a spear that was powerful from
 Wahlasel'izinkomo zakwaMlambo, wadlizi-
 Zwide¹²² of Ngobe¹²³ of Yanga¹²⁴. You hlaselel¹²⁵
 nkomo zakwaMlambo. Wadlamathole wathi
 Cattle for Mlambo; you ate calves only, saying
 izalukazi zizakubambeleda. Luthlungu hlungu
 that very old ones would delay you. The Luthlungu
 lumananga, lunkhone; awu! lwenabele
 ngu¹²⁶ is Nananga¹²⁷ is Nkhone; awu¹²⁹ it has
 ngaphakathi kwesigodlo. Amakhosikazi kaLo-
 stretched itself into inside sigodlo¹³⁰. Amakhosikazi¹³¹
 Ndubela ayobabaza, nako zibouu (Izingini)
 of Londubela will praise even among red
 zegwalagwala; bezika Mgandamini kaZwide,
 (Izingini)¹³² of Igwabgwala¹³³; they were of
 kaNgobe koYanga. Nkhosi! Ndlorukazi!
 Mgandamini, of Zwide¹²², of Ngobe¹²³, of Yanga¹²⁴
 Nkhosi¹³⁰ Ndlorukazi¹³¹!

P.B. Thank you.
 Ngiyabonga.

M.D. Londubeya mnenekazi, mfazi wakithi
 Londubeya¹³⁴, mnenekazi¹³⁵, wife for our place
 omabele made; longqongwe zibouu zoku-
 who has long breasts; longqongwe are red, are
 shaya amaduna aso Didini. Wawuyokwe
 for beating amaduna¹³⁶ of o Didini¹³⁶. You went to
 ndeya wefika wasima ngeguma laphendu-
 bag for food and, you put up a windscreen and it
 ka imithand'emibili. lakubukisisa. Siwanguwa-
 turned into two rows of umthando¹³⁷, and it looked
 ngu Sosiba kumadoda. Kahleni madoda
 very carefully at you. Siwanguwangu of a fetter!

122 Zwide } the chief of the Ndwandwe
variant: Zidze } people in the early nineteenth
century. Strong militarily, Zwide
was able to challenge King
Sobhuza I in a dispute over
maize fields near the Pongola River.
Sobhuza, threatened by Zwide with
invasion, backed off. Nevertheless,
Sobhuza's settlement and also his
residence at Shiselweni were
attacked and burned by Zwide and
his men. Zwide later agreed to
Sobhuza's request for one of his
daughters for his bride and to be
mother of his heir. The choice
was Thandile, later as Ndlovukazi
to be called Izidze. Zwide said
that the marriage would not
prevent him from attacking
Sobhuza in the future, if he
wished. [J.J. Grotzinger, p 193-194]

123 Ngobe —

124 Yanga } said to have been father of Zwide
variant: Kanga } leader of the Ndwandwe people,
see footnote 122 above.

125 hlasele } — see glossary

126 lublungublungu } —

127 mananga —

128 nkhone — {cattle} which have a beautiful
variant: colour, mottled — red, white
and, possibly black spots as well.

129 awu } — 1. (interjection) of sudden surprise
variant: bawu } 2. of surprised interrogation
bhawu } 3. in some contexts this word is
non-influencing.

130 sigodlo } — see glossary.
variant: isigodlo }

131 amakhosikazi } — see glossary.
variant: emakhosikati }

132 izingini —

133 igwalagwala } — lorry.
variant: ligwalagwala }

134 Londebaya —

135 mnenekazi —

136 oDidini } — Mswati II's residence,
variant: eludzidzini } where he danced ncwala
was called Ludzidzini; so is
Mswati III's. This is the place
where the queen mother resides.

137 umthanda } — a decoration on a windscreen.
variant: umthandwe }

but controlled by an induna¹⁸, a certain
baphatsi; kepha tatiphetfwe yinduna
induna;
letsite,

P.B. enhe
enhe²

M.D. from e-[um], placed there from, who
Letindzawo tatitinkhosi; tinduna tati-
is directly controlled by e-[um]. The king
phatsele inkhosi, njenga Phuklaphi nje
and reports to the king, like, say Phuklaphi

P.B. enhe
enhe²

M.D. did you go to e-[um], for instance,
Wake waya eNgololweni?
Ngololweni?

P.B. e-[um] which place is this?
e kukuphi lapho?

M.D. Ngololweni is um Mxhoza
Ngololweni ngu Mxhoza¹⁹

P.B. Oh no, because e- I was going—
#hayi Cha, bengitawu—

M.D. Tsandzile wenzubuhle ngokubuye
'Tsandzile'²⁰ you did a good thing by returning
zizweni. Wawuyowutheng'izingubo ezinkhale
from ezizweni²¹. You had gone to buy beautiful
zamaduna akaNgwane. Wenzela khona
clothes/blankets for amaduna²² of Kaligwane,
azakwembatha aMeSwazi. Waphathi isikhali
you did that, so that Swazis could wear. You!

118 induna } — see glossary
variant: induna }

119 Mxhoza } — refers to a Xhosa person
variants: Mchoza } or ^{one} who descends from the
Lichoza } Xhosa main groups.
Mqhoza }

120 Tsandzile } — Queen mother during
variant: Thandile } the reign of King Mswati
II, and chief wife of King
Sobhuza I. Also known as
La Zidze, she was Zwide's
daughter, the then king of
the Ndwandwe people.

121 ezizweni } — literally meaning 'from, to,
variant: etiveni } countries/nations.

M.D. that's right! When I say it was, e-, it
 Ucinisile! Uma nitsi lendzawo kungenteka
 must have been unallocated, and was
 kutsi yayingakanikwa muntfu, yayiphetfwe
 under the direct control of the induna,
 yinduna, angisho kutsi kwakute bantfu
 is not that it was empty,
 lapho

P.B. yes!
 yebo!

M.D. that there were no people there.
 kutsi kwakungekho bantfu lapho.

P.B. yes, yes.
 yebo, yebo.

M.D. For instance, the Zwanes were there
 Buka nje, baka Zwane bebakhona lapho,
 and the others were there.
 nalabanye bebalapho.

P.B. enke.
 enke²

M.D. But e- [um] , no specific allocation,
 kepha e- yayingakanikwa umuntfu
 such as sending an umntfurnentkosi
 lotsite, njengekutsi kumikiswe umntfwane
 or allocating a definite chief.
 nkhosi, noma sikhulu.

P.B. enke
 enke²

M.D. e- [um] it was one of those which e--
 e- kwakungulenze yaletindzawo labetinga
 [um] was still awaiting for allocation,
 kanikwa muntfu, letatisetawabiwa, tabiwelwe

Zombodze.

P.B. enhe, the reason I asked, you know, was enhe². tokuze ngibute ngulokutsi, uyati, because, in, particularly in this early period of ngetikhatsi takadzeni emilandweni yeMaswati Swazi history,

M.D. nhn.

P.B. nho When Somhlolo comes up to e-umj, to uma uSomhlolo³⁶ eta, enyukela lapha Etangeni, e-umj, some of the Sotho Etangeni, e- labanye balabeSutfu labala people who were here - fled lapha, bemuka.

M.D. nhn, that's right, yes!

P.B. nho liciniso lala yebo! and some of them stayed, and then labanye bahlala, kulesinye sikhatsi uSomhlolo sometimes Somhlolo places another chief abebokle abeka lesinye sikhulu endaweni in the area where either the place has been leyashiywa sikhulu semaPedi left vacant by the Pedi

M.D. That's right!
ucinisile!

P.B. or he places a chief over and above noma-ke abeke sikhulu etikwalesinye them, the Sotho. sebeSutfu.

117 beSutfu } — meas Sotho, and in this
variant: abeSutthu } contexts it

M.D. _____

P.B. I see. Somebody else?
Ngiyabona. Tomunye-ke?

M.D. nkn.
nkn

P.B. e- [um], now before Ndlaphu was placed
e- manje, asengakabekwa Ndlaphu kulaya
in that area, who was controlling that area
ndzawo, ngubani labephetse yona leya-
before?
ndzawo ngaphambilini?

M.D. _____

P.B. yes, do you have any idea?
Yebo, ngabe kukhona yini umcondvo lonawo?

M.D. I I have no idea, but I can assume
Ngite umcondvo ngalokwe, kephake ngingasho
that it was one of those unallocated
kutsi kumbe kwakungulenge yetindzawo lelati-
ngakanikwa muntfu.

P.B. I see.

M.D. areas, e, held by an induna
tindzawo letiphattwa yinduna.

P.B. enke.

-enke²

M.D. direct from a royal residence who
tivele tibe phansi kweimphakatsi, lophettwe
was an induna. a direct induna. Like
yinduna; uphattwe yinduna. Njenga-
Phuhlaphi is holding an area in The, at
Phuhlaphi-nje lophette indzawo ka Zombodze

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Book 4

JD. 267

P.B. enhe
 enhe²

M.D. was Nkambule. The Nkambules at e-, at
 abewaka Nkambule, laba bika Nkambule e-
 the bottom of e- is that right, at Mkhondo,
 phansi kwe, e- ngabe ngukhona yini,
 you know - - -
 e-Mkhondo, uyati - - -

P.B. Oh yes! I have been there.
 Wo yebol! Ngike ngafika lapho.

M.D. you have been there! She came from there.
 Uke wafika lapho! Abewekugqamuka lapho-ke.
 She was a sister to Mbandzeni's mother
 Abengudzadze wenina waMbandzeni.

P.B. Oh yes! yes, that's right. _____
 Wo, yebol! yebol, liciniso _____

M.D. Oh! No! There is e-Mbandzeni; e-^{sum}
 khayi cha! Kwaku e-unina waMbandzeni
 Mbandzeni's mother was a Nkambule,
 e-unina waMbandzeni abewaka Nkambule.
 woman.

P.B. yes.
 yebol

M.D. e-^{sum}, not actually Madvolomatisha,
 e- khayi-ke la Madvolomatisha,
 Madvolomatisha
 Madvolomatisha - - -

P.B. was she a Nkambule, was Madolomatisha a
 abewaka Nkambule¹¹⁶ yini, ngabe Madolomatisha
 Nkambule¹¹⁶ not?
 abe waka Nkambule¹¹⁶ yini noma cha?

116 NKambule

variant: NKhambule

} — clan-name in Swaziland whose history and origin is traceable to Sotho groups who were found by the Dlamini-led group, residing in Swaziland.

173 Lobamba —

174 Luntsantsama —

175 Lozitha —

176 amankentjane —

~~176~~
177 Ngolotjeni —

178 Sidwaskini —

O Hlephula, uhlephulamakhosikazi uyowutje
 kaNgwane³¹, at eMkanini, at Mkhombeni.
 ngis'umbabane ngaphezu kwezintaba.
 Ndlovukazi⁴¹ King of kings! The fever of
 Ntondolo emxumbonxumbo, zithe ziyamakhosikazi¹¹ and goes to show Mbabane¹⁶² up
 phuza ziyishiyodakeni. Lomakasha kawu
 on the mountains. Ntondolo⁶³ which is
 ngakanani, nangentendeni yesandla wawu
 mxumbonxumbo¹⁶⁴, when other {goats} were
 ngalingana. Mqopho waqakathisa l'inguni
 drinking, they left you in mud. Lomakasha¹⁶⁵
 wenzela amasayitjeni khona azakumba
 you are not that much, even in the palm of a hand, you
 lekela. Untaba kazikhombisani nakhona
 would fit. Mqopho¹⁶⁶ you qakathisa¹⁶⁷ an umnguni¹⁶⁸, so that
 zihlalelene. Ndlovukazi, _____

sergents could run away from you. Mountains that don't
 show each other anything, although
 P.B. lomawa _____ they are sitting close to each other
 lomawa¹⁶⁹ _____

M.D. _____ umhlango lomudze ngawe Sidvo
 the¹⁷⁰ keed from Sidvokedvo¹⁷⁰. It
 kedvo. Ngulowawusikwa ngematjiti nemaghi-
 used to be cut by ematjiti¹⁷¹ and emaghitiza¹⁷².
 kiza. Wakanye wangondlake mine silambi.
 Oh, you have fed me, a hungry person.
 Mine silambi sekuphuma kuNtsabankhulu;
 I, a hungry person, from Ntsabankhulu. After
 watsi bewungondle ngase ngiyakugalajela;
 you fed me, I then galajela¹⁷³ you; I
 ngakubona lowungenayikho, ungenanyoko.
 did that because I saw that you have no father

162 Mbabane — a late 19th Century Swazi chief who ruled the people who were residing in the area known today by his name, Mbabane, which has also become the name of the Capital town of Swaziland,

163 intondolo } — a goat that has fully
variant: intondulo } grown to bear offspring

164 mxumborxumbo —

165 tomakasha —

166 Mqopho —

167 qakathisa'd —

168 umnguni } — see glossary,
variants: Mnguni }
Nguni }

169 tomawa — (Tomawa Ndwandwe) mother of King Sobhuza II; also daughter of Chief Ngolotjeni Ndwandwe.

170 Sidvokodvo — a town situated about 20 km South of Manzini

171 ematjiti — girls from the smallest age group in Swazi Women regiments.

172 emaghikiza — girls from the second-smallest age-group in Swazi Women regiments.

Mkhatywa, Yindlondlomane amazinyo
 eaten by boys of Mkhatywa, Indlondlomane¹⁵⁴
alusapha. Ingalugadogodo lukagovane lo-
 with many teeth. It is luadogodo¹⁵⁵ of Govane
 Kwethiya izikhova zabathakathi. Ingasikhizane
 of trapping izikhova¹⁵⁵ for witches. It seems to be
 sezimwula; ingazintuthwane zena zithi
 a sikhizane¹⁵⁶ of rain; its ants who, when
 naziye mkhontweni beziskaya ama—
 going to emkhontweni¹⁵³, beat ama—

Imbabala bayayibonemavunga
 Bush buck that is seen for its emavunga¹⁵⁷
 ase Mdzimba. Wathathudondolo lokugqubula
 of Mdzimba. You took up a walking stick for
 amakhosikazi. Ingan'uphethe sifu njengendoda
 helping amakhosikazi" along. But you are anying
 Nkhosi + Ndloukazi!

a ^{stone} trap like a man. Nkhosi^{3d} Ndloukazi⁴!
 Lubhalule, lumanz'abomi, iyatsele imbabane
 A Lubhalule¹⁵⁸ which has/is having red water,
 yaduwungana, bembi bemali base bayamangala,
 it has put its feet into Mbabane river, thus
 Mkhathazi wendala kuvel'inala; Mkhathazi
 causing it to be stirred up; miners of money
 wenala kuvel'inala. Uomgalajelwa wakitsi
 then wondered. Mkhathazi¹⁵⁹ of famine thereby
 lowagalajelwa yizikhulu zaka Ngwane; kwetase
 causing inala¹⁶⁰ is appear; Mkhathazi¹⁵⁹ of inala¹⁶⁰
 Nkanini, kwetase Mkhombeni; Ndloukazi
 thereby causing famine to appear. Ngagalajelwa¹⁶¹
 Nkosi yamaKhosu.
 for us who was galajelwa¹⁶¹ by chiefs of

154 Inndondomane —

155 izikhova } — certain nocturnal birds, believed
variant: hikhova } to be associated with witchcraft
Singular: sikhova

156 sikhizane } — from kukhiza, meaning
thunder showers of
rain. sikhizane is a poetic
noun that expresses the idea
of being like showers.

157 emavungu —

158 Lubhalub —

159 Mkhathazi } — the one who bothers
variant: Mkhatsati

160 inala } — state/condition of abundance
of food

161 ngalajelwa } — the one who is basted
Verb: galaja (at, by someone.
passive voice: galajelwa)

M.D. ——— Sukumuziphendulele nazi izindaba
 ——— Stand up and answer for yourself here
 zifiki! e. Ziza no Jim no Sitofela, mhlaba
 are izindaba⁸⁴ they have come. They are coming
 wankhomo zingawuwumi zibanjwe ngama-
 with Jim and Sitofela; mhlaba¹⁵¹ ofacow, which
 findo amadoda. Inkhomo zidl'Intambande
 do not allow men to hold them. Cattle have
 zayiphindelela, sesiyawuzibuza emadodani
 eaten long mountain repeatedly; we are now going
 amathathu: KuMzelenhle, Kubo Hhowahkwa
 to ask them from three men: from Mzelenhle
 nakubo Mhenge ———; litje elisindamadoda
 from Hhowahkwa and from Mhenge, ———;
 Nkhosi yemakhosi! Nkhosi! Ndloukazi.
 Stone/rock which has burdened men. Nkhosi⁵⁰ of

P.B. Lamgani? emakhosi³⁰ / Nkhosi / Ndloukazi!
 Lamgani¹⁵²

M.D. Lamgani. Ndlondlomane yase mkhontweni
 Lamgani. Ndlondlomane of mkhontweni¹⁵³
 lowaklabula abafazi nabantwana, amadoda
 who violently tore women and children, men
 asinda ngamagonso okuzibayekela. Wena
 escaped only because they could run fast. You,
 owavela ngentamo phakathi kwamakhosikazi
 who appeared by a neck among amathosikazi" and
 namalangeneni. Wathenga inkwa zabambili; enye
amalangeneni⁵³. He/she bought two flying ants; he
 wathi iyawudliwa ngu Jojo kubafana bekufi-
 said one would be eaten by Jojo among boys
 nyeni; enye wathi ayidliwe bafana baka-
 of Ekufinyeni⁶⁸. He said another one should be

151 mblaba
variant: mablaba } — the one who stabs,
slaughters or pierces.

152 faMgargeni — (also known as Sisile Khumab)
mother of King Mbandzeni. She
became an indlowukazi, during
Mbandzeni's reign.

153 emkhontweni } — umkhonto means
'spear'. emkhontweni is a
locative.

Kubayandabuza! Nakusukwa ngakwesokunene
 among men. Men don't yandabuza¹³⁸ them! When
 kuyikwa ngakwesokhohtwa emadodeni. Indlouy
 it is moved from the right-hand side to the left-hand
 kayizimbelamageba, imbelwa ngezinye izindlouy,
 side among men. Indlouy¹⁰⁶ never dug pitfalls
 boLaMagangadza natamnisi izindlouana.
 for itself, but it had them dug by other izindlouy¹⁰⁶,
 Isithole esihle sakal-asibandze sasiyeku
 LaMagangadza and Lamnisi—small izindlouy¹⁰⁶.
 emadodeni. sathengwa ngu Jokovu umLangeni.
 A beautiful calf of Lasibandze it had
 wasibona sithenga amahiya namahlykukho.
 among/from men; it was bought by Jokovu, umLangeni.¹³⁷
 khelekhehle kudliwa kweSandlwane, sidliwa¹⁴¹
 He saw it buying amahiya¹⁴⁰ as well as namahlykukho
 ngabafana basesangweni; sasingusembabala
 khelekhehle¹⁴² the way Sandlwane¹⁴³ is eaten, being
 se mavungwini amadlokonyane. Ndlovukazi!
 eaten by boys of esangweni¹⁴⁴. It was of an imbakela¹⁴⁵
 Nkhosi yemakhosi! Nkhosi³⁰ of emakhosi³¹
 of Mavungwini¹⁴⁶, of amadlokonyane¹⁴⁷. Ndlovukazi!

P.B. that was who?
 lowo bekungubani?

M.D. e- [um] Somnja, e- Jiba
 e- bekungu somnja, e- Jiba¹⁴⁸?

P.B. Jiba. Somnjalose
 Jiba¹⁴⁸, Somnjalose¹⁴⁹?

M.D. e- [um] I will sing Madvolomafisha.
 e- Ngitawusko ta Madvolomafisha¹⁵⁰.

P.B. Madvolomafisha
 Madvolomafisha¹⁵⁰

138 yandabuza } —

139 Umlangeni } — from Mlangeni (a Sinanatele)
of the Dlamini people. Umlangeni,
is a singular form for emalangeni,
meaning "those of the sun".
Mlangeni, means "you of the
sun".

140 amabiya } —

141 amahlukuko } —

142 khekhehele —

143 Sandlwane —

144 esangweni — an area near a cattle kraal
where fire is usually made
in typical Swazi traditional
villages.

145 imbabala — a bush-buck

146 Mavungkhini —

147 amadlokenyane —

148 Jiba — [possibly fejiba] principal wife of
Mavungunye, and the one who adopted
Sobhuza I (Sombhlo). (Matsebula, P15, 2nd
edition)

149 Somnyalose Simelane? — Mother of King Sobhuza I. She assisted Malambule and Somcuba in running the country from 1836 to 1840 while her grandson, Mswati II, was still in his minority. She also gained a reputation for having been something of a restraining influence on King Sobhuza during his reign, setting a precedent for future Ndloukazis. Her clan, Simelane, received land in southern Swaziland in order to allow them to escape the attacks of the Zulus. This was done out of respect for Somnyalose, then the Ndloukazi. (Grotzinger, J.S., Historical Dictionary of Swaziland, p. 154.)

150 Madvolomafisha? — also known as Madolomafisha (variant) Tibati, was made Ndloukazi in the place of Lamgangani (Sisile Khumalo) who adopted Mbandzeni. After she was killed, following a quarrel between her and King Mbandzeni, Tibati became Ndloukazi. She was from a Nkhambule clan. [Matssebula, J.S.M., A History of Swaziland 2nd edition, Longman, Cape Town, 1976, p. 55]

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JD. 267

dani?

and you?

1 ngikhumbula kona, ngoba, into ngangina-
I remember that, because, I didn't take upon
yicikeleli lokuyibuta kutsi: lesive sasikhona
myself to ask saying 'the people that were here
lapho kwakutinklobo titingakhi?'
comprise of how many [clans]?

2 I only remember that Mbhokane, Ngozo were
Ngikhumbula nje Mbhokane, Ngozo, kutsi
under the aMaseko.

bebaphansi kwebaka Maseko.

P.B. there were chiefs at that time when Somhlolo
Kwakunetikhulu ngaleso sikhatsi, uma Somhlolo
came to Swaziland, who were they?

eta lapha eSwatini, kwakubobani

2. Utsike, mhlawumbé, babe, ungakhumbula kutsi lababaka-
he is saying, maybe, babe¹⁹¹, you remember who
Mbhokane khulu tabo ngalesosikhatsi kwak-
the Mbhokane chiefs were, in those days, when
bobani, nakufika Somhlolo? Lababaka Mbhokane
Somhlolo arrived? The Mbhokane and Ngozo
nebaka Ngozo? Ukhululeke, babe, _____ wakha
people be free, babe¹⁹¹ _____ you are

ikhonjwa yakho, imphilo yebakini; khululeka!
making your history, a life of your people, before!

1 manje, e-e ngiyeva wena weluhlanga,
now, yes, I hear, you, weluhlanga¹⁹²

Koduwake kuloko kutsi ngingabati kutsi
but then, as for that, that I may know who the
sikhulu sakhe sasingubani, sikhulu sakhe ^{to him} →
chief of him/her was so-and-so, chief of him/

191 babe } — see glossary
variant: biba }

192 weluhlango } — see glossary.
wena weluhlango }

bo Maseko ngaphandle kwalesakini; lesasipha-
Maseko people, apart from yours; which was
ntsi kwabo Maseko?
under the Maseko?

1 lesinye sibongo?
another sibongo¹⁸⁷

2 enkhe njengatsi, uyabona kuthona bofakudze
enkhe¹⁸⁸ like in our case, you see, there are
boDlamini, bobanibani, koduwa sikhulu sinye.
bo-Fakudze, Dlamini, etc., but there is one chief.

1 Saka Mbhokane,
he is of Mbhokane¹⁸⁹ [surname]

2 Mbhokane?
Mbhokane¹⁸⁹?

1 e-e-
yes

2 Nabaphi futsi?
and who else?

1 Nebaka Ngozo
and those of Ngozo¹⁹⁰ [clan]

2 Ngozo?
Ngozo

1 nhr-nhr
nhr²-nhr²

2 _____ nabaphi futsi?
_____ and which ones/who else?

1 Kwati kwami, kuthumbula kwami nguloko...
according to my knowledge, to my memory, it is that...

2 Nanibatsatfu nje kuphela? Ngaphandle
you were only three? Apart from the
kwalabaka Maseko baka Mbhokane, baka Ngozo,
Maseko, the Mbhokane and Ngozo,

187 Sibongo } — see glossary-
variant, Isibongo }

188 enhhe — 1. yes 2. that's it! 3. I see.
Hi. I agree.

189 Mbhokane — this is a Sinanatela of
the Gama people. Gama is
one of the Swazi clan-names

190 Ngoze — a Swazi clan-name.

ke ngangingayibuti lentfo, ngobe ngangingayira-Somhlolo, how did you find your stay? Now, I keleli kutsi itawuba, itawuveta _____ didn't ask this thing because I didn't realise that _____

2. e- [um] _____ Somhlolo nanakhephi? _____
e _____ Somhlolo when he had his umuti ¹⁸⁵

1. bebakhe katuhleko _____ where _____
they had built at katuhleko ¹⁸⁰

2. Nanikhlanganiswe yini nebakamaseko? what lumped you together with the Maseko people?

1. bebevele bakhe indzawo iyinye, ngoba they all settled in one area, as they were all kwakungeMangcamane onkhe. eMangcamane ¹⁸⁰

P.B. was there eMangcamane?

Abekhona eMangcamane?

2. lapha nifaka eMangcamane babebakaMaseko, when you arrived, the eMangcamane were

Maseko people only. _____

1. natsi singawo eMangcamane we too, are eMangcamane.

P.B. Malazi, so, they were controlled by the bakaMalazi, kusho kutsi bebaphetfwe ngulaba Maseko, were they? bakaMaseko, yebo?

2. Naniphansi kwebakaMaseko? were you under the Maseko people?

1. e-e-
yes -

2. Ngusiphi ke lesinye sibongo lesasiphetfwe which other clan-name was under the

185 umuti ? — see glossary.
variant: umuzi

186 eMangcamane —

2. e Motjane _____
at Motjane _____

1 e-e- ngala, eSikomplazi. Kuphela lengekwan-
yes. This side, in the township, that's all I
tiko. _____

know _____

2. Kulicinisio yini kutsi nanilapha nine anga-
Is it true that you people were here before
kefiki uSomhlolo lapha kaNgwane?
Somhlolo arrived here in kaNgwane³¹?

1 e-e-
yes

P.B. _____

2 ningamtekela ngaletotikhatsi (aseMalazi)
you can narrate to him/her about those times at
kutsi kwakunjani (kubasemendueni)

(Malazi) as to how things were to (basemendueni)

1 Ngingete ngamcocela kakhulu wena wekune
I cannot narrate for him/her that much, you of
ne ngoba yintfo nami ngangingakayicinel:
the right hand, because it is something I did
lokuyibuta

not care about that much to ask,

2. ngisho nje lowukwatiko, lokukhumbulako.

I mean what you know, what you remember,

1 [laughing], ngoba phelo intfo lowuyikhumbulako
{uyahleka} because, in fact, what one remembers
yintfo lowawuyibuta kulabadzala kutsi: "nisakhe-
is something which one used to ask from elders
li lapha boSomhlolo babahleli kanjani?" Manje
that: "In the past as you were staying with

184

basementveni

1 _____ lokuyibuta, kuyisusela phansi lakuba-
asking it, starting from far back, from
Mkhulu.

2 be Mkhulu¹⁷⁷ Nanikuphi lananikhona nine? _____
where were you, yourselves? _____
lalanakhe khona?
where you had built [homestead]?

1 bakhe Katuhleko
they built at Katuhleko¹⁸⁰

2. Katuhleko?
Katuhleko?

1 nho-nho.
nho-nho

2. _____

1 besuka Katuhleko bomkhulu, buya^{lapha} eMotjane
from Katuhleko¹⁸⁰, bomkhulu¹⁷⁹ went to Motjane¹⁸¹
kuGocweni, Katongindela
at kuGocweni,¹⁸² at Tongindela.

2 _____

1 owu, nyalo sesisusaka hla ngoba, ngesuka
owu, now we are scattered all over,
mine la kuGocweni ngaye Ntalisifane;
because I left kuGocweni¹⁸³ and for Transvaal,
nangisuka eNtalisifane sergiphindze ngiya-
when I left Transvaal, I came back here. As +
buya la. Loku sikhuluma nowe nje sergika-
am talking to you now, I am staying at
yiMbabane.
Mbabane.

179 bomkhulu } — see glossary.
variant: omkhulu }

180 katukleko —

181 motjane —

182 kuGoaweni —

183 GuGoaweni —

Mahlala anconcobale lonjengentsandzane,
 nor a mother. The one who sits as uncomfortably as
 intsandzane lenhle ngumakhofwa nguning,
 an orphan does. A good orphan is the one that is
Ugabathokozela bakatobamba. Uthokoza
 licked by its/his/her mother. Ugabathokozela
 ngamawita, izikhuthali ziyakuncomisa. Ua-
 those of tobamba!⁷³ You rejoice with lazy ones;
 memeza amadoda amadoda asayethuka,
 industrious people prefer/like you. You called out
 ethuka nje awelela ngesheya kwetuntsantsama,
 men and men then got frightened; as they
 Wesuka katozitha wahlala; uye wahlala
 got frightened, they were crossing over to the other
 wananzela. Wahlalendongenezibovu,
 side of tuntsantsama!⁷⁴ You got off and on
 indongezibovu ezahlala amankentjane.
 arrival at Fezitha!⁷⁵ you stayed. You stayed at/on
 Ingani kwakungesiwo amankentjane kwaku-
 ved gorges, those at/on which amankentjane!⁷⁶ also
 ngamaduna kaNgwane. Inkomo bathi
 stayed; in fact, it wasn't amankentjane, but it
 zidliwe nguwe yemntaka NgoLotjeni,
 was amaduna of kaNgwane!³¹ Cattle, they say,
 kanti zidliwe nguMkhlanasathi wendlu
 were eaten by you, child of NgoLotjeni,¹⁷⁷ whereas
 ye Siduwashini. Awukkulumpi uyaginelana,
 they had been eaten by Mkhlanasathi of the house
 Ndlovukazi! Nkhosi!
 of Siduwashini. You can't talk [because] you suffocate,

P.B.
 END of
 Side 1

{laughing} ——— . Ndlovukazi!⁴ Nkhosi!³⁰
 {uyahleka} ——— .