

S. O. B. P. NIDWANTWA DISTROY: Makhi tni Nikhatshwa 1/2

your leaving there, when indlowukati¹⁰ fetched you,
uho Zidze, ungitjele lamagama bobabe. We
tell me the names of bobabe¹³. Whom did she
bandza bani, kutakweny la? ngubani loweta, a
fetch when you came here? Who came leading
abola sive saka Nduandwe nanitangala?
the sive¹⁶ of the Nduandwe when you came here?

3 Ngu Dlundlume.

It's Dlundlume.

1 Dlundlume?

Dlundlume?

3 e-e.

yes.

1 yebo-ke.

yes-ke².

3 [difficult to hear]

1 ekwase kusuka ku Dlundlume sekubekwa
e-^{the} from Dlundlume, who was installed?
bani?

3 Nkamane.

Nkamane.

1 kwase kubekwa Nkamane?

Then Nkamane was installed?

3 e-e.

yes.

1 yebo-ke, emvakwa Nkamane?

yes-ke; after Nkamane?

3 Vanyane.

Vanyane.

1 Vanyane e- Emvakwa Vanyane?

¹⁶ five - } see glossary
plural two - }

babe¹³ Vanyane got in. After babe Vanyane got
naye jinge ungenela lelosiko lakuba,
in, he too, followed that custom of his people,
lekugezis inkhosi; lekuwala incwala. Uyafa
that of washing the king; that of opening incwala⁷.
ke naye babe Vanyane; ufe ke sesinge-
Babe Vanyane died, too; he died when we
majaha natsi. Sekubekwa bhuti Mgwejezi,
were majaha¹⁴. Then brother Mgwejezi was
longumfawefu, inkhosi yetfu. Naye jinge
installed, who was mfawefu¹, our inkhosi¹⁵.
ulandzela lowo msimeto labetela wama,
he, too, followed that tradition for which they
laba landzelwa wama yindlowukazi,
had come, for which the indlowukazi¹⁰ had
Tsandzile, ulazidze, unina waMswati,
fetched them, that is Tsandzile, LaZidze, mother
Manjena ke, ndambila - ke asafile jinge
of Mswati. Now then, even today, after he
sekubekwa lolokhona, nangu nye lesingwe
had died, the present one was installed - this
Naye soloku ulandzela loko telesaku-
one with whom we are, - he is still following
tela lesalandzelwa kona, asikaphambuki
that for which we had come, for which we were
Ngikwati Kanjalo-ke. Nine bekunene!
fetched; we haven't diverted. That's how I know it. You of
Kunene!

[Difficult to hear]

2 Ngifuna ungikhumbute wena mkhulu kutsi
I want you grand father to remind me that, from
ekusukeni le, nanilandwa yindlowukazi

13 babe --> see glossary
bababe ->

14 Majaha - see glossary

15 iokhosi - see glossary

there. It was seen that here, this mountain obstructs
iyasitsa ngete labonakala lilanga le. Sasesi
ou view, such that the sun is not visible there.
ya. bayakhuphuka bomkhulu-mkhulu Zihlume
We then ^{went} they went up, grandfather-grandfather
Sawutakwakha laphetsabeni. Atewubana
Zihlume came to build here on the mountain,
lilanga naliphuma le. Nempela-ke Kwahamba
to see the sun when rising there. Indeed, that is
kanjalo, wakhake. Wase ukhipha lomuny'u
how it went, he ^{thing} built here. He then took out
muti-ke, wakabo Nkamane uwakha lapha
another homestead for Nkamane and built it
ngaphansi, kutsiwa kuse Bugeleni, uwukhi-
there beneath; it is called Bugeleni, having
pha lapha Lwandle. Manjena-ke nawu
taken it out from etwandle. Now, having put
bekile ke lapha-ke, sawuyafa Dlodlume,
it [homesteads] here ke, Dlodlume then died,
sekubekwa loNkamane. Na Nkamane ke
and Nkamane was installed. Nkamane, too,
jinge ungenela leyondlela ngobe vele
continued on that path, because, indeed,
sewungumsebenti wabo lokusebentinkhosi
it was now their duty to attend to the king,
e. lapha bagcoba Tomutsi ^{ne} kubanjwe
here crushing this herb; the bull, too,
nenkunzi lebulawa ngetandla, agcobe
would be held, which is killed by hands, he
lomutsi. Uyafa-ke Nkamane, kungena babe
would crush the herbs. Nkamane then died,
Vanyane. Nasekungene babe Vanyane-ke

Ndwandwa is crushed after it's mixed with sea water
emhlaba, ngengob'e silapha nje, inkhosi le
together with big rivers, bounding the earth. As we are
Siyigezisa ngemant'eluphongo; nemanti e
here, this king, we wash him with water from Pongela,
Lusaba, lapha kugcina live lakaNgwane,
river, water from Lusaba river, where the live⁹ of ka
neLuselwa, nelwandle: sikha lwandle. Manje
Ngwane ends; and Luselwa, as well as the sea. We
na - ke seta kanjalo - ke kuMswati, sila-
fetch the sea [waters]. Now, that is how we came
ndva yindlowukazi lekutsiwa ligama
to Mswati, being fetched by the indlowukazi¹⁰
layo ngu Tsandzile, letala Mswati; kwafika
whose name was Tsandzile, who gave^{birth to} Mswati.
nyelwa Matimbane waka Nkambule, longu
Matimbane Nkambule was sent, as a lincusi¹¹
yena lincusa letfu leseta ngalo la.
For us by whom we came here. On
Nasifika - ke, sifikela leShiselweni seyitak
our arrival, arriving at Shiselweni¹² then the
inkhosi sesakha - - befika - ke bomkhulu
king came and we built; the great grand-
wabomkhulu bathalapha etjeni lemvelo.
fathers came and built here at etjeni lemvelo.
Kwabonakala kutsi sisebenta ngelilanga,
It became seen that we work by the sun,
kutsi inkhosi geza ngasikhatsi sin i; kufuna
that the king washes at what time; we
ka sibone lilanga naliphuma le.
should be in a position to see the sun when rising
Kwabonala kutsi lapha - - lentsaba

9 live - see glossary.

10 indlowukati - -2
variant: indlowukazi - } See glossary.

11 lincusa - generally refers to an ambassador,
or someone who acts like one,
when doing his duty.

12 eShiselweni - 1. area in southern Swaziland
extending south as far as the
Phongola river and eastwards to
the Fubombo mountains; occupied
by the early Swazi kings Nguane
and Ndurungunye, and by
Somblolo in the earliest phase
of his reign.

2. "the hot country, as it was
named because of the frequent
burning of kraals by enemies"

1) Nomubuka mine, nomubuka loya, ukhulun-
whether you look at me, or you look at that
me nje, njengoba ngikhuluma nawe, Ngekwati
one, just to -, as I am talking to you.
Kwazi iphumaphi?

According to your knowledge, where did you come ^{from?}

2 Khuluma mnaketyu
speak mnaketyu

3 Cha bantwana bemnguni nami ngimka
No children of Mnguni even I am
ne - nje. Ngiyati bengiva-ke noikhuluma
young nje². I know, I used to hear ke² when
labadzala bathi tsine kuze sifike lapha,
elders³ spoke, saying we, in order to arrive here,
'sine be twardle sadzabuka le eMagudu,
we of etwardle⁴ we dzabuka⁵ there at
lapha kudzabuka Ndwandwa khona. Manje
eMagudu, where Ndwandwa dzabuka⁵
na - ke salandva ke lapha ngekutsi
Now ke² we were fetched because we
sikwati kumba umutsi wekugezis'inkhosi,
know to dig medicines for washing the
nekugidzincwala. Salandzelwa loko, nest-
king and for kugidza⁶ the incwala⁷. We were
hlahla semanyeva lokutsiwa lusekwane,
fetched for that, as well as for a tree of
nekutsi e-umutsi wakutsi webukhosi baka
thorns called lusekwane, even that the
Ndwandwa ugqotjwa ngemanti elwandle
medicine⁸ for us, for the bukhasi⁸ of the
nemifula lemikhulu lese magqinweni

Footnotes

1 mnaketfu is sometimes used as a synonym for brother and simply refers to a sibling or children of a parent, whether one of the two or both parents. Rather than conveying the biological relation, this term also expresses an attachment beyond the mere biological one.

variant: Mfowetfu

2 nje (a) is a non-influencing word all by itself but when conjoined with others, it together with the other words, constitute a meaningful unit that conveys a special meaning.

ke (b) - falls into the same category with the above 'nje'; also non-influencing word all by itself.

awu (c) - also a non-influencing word if not associated with others to make it a meaningful unit.

3 elders - (a) apart from its general meaning of old age, in SiSwati this word also conveys the sense of wise people because of their experience. They are to guide, instruct and counsel the young.

Old - (b) when meant to refer to a person, it conveys the sense in (a) above.

* elwandle - name of an area, which is about two

1
kilometres south of Manzini

5 dzabuka - generally refers to originate. Some scholars feel that it ^{also} carries a deeper meaning that gives the sense of a political terminology distinguishing a set of people from others in certain situations. e.g. the Swazi bemdzabu are true Swazis, entitled to certain privileges than those not of bemdzabu - such as those who came ^{long} after the birth of the Swazi nation. [also see glossary]

6 Kugidza - generally refers to dancing, but there are different performances which do not, in Swati, bear the name gidza; there are called Kugiyga, Kugubha, Kutsamba, etc. Kugidza refers to one of the performances, not all.

2. The second meaning is that of holding a ceremony e.g. 'Kugidza incwala' meaning holding the first fruit ceremony, not specifically the Kugidza during the ceremony. [also see glossary]

7 incwala - see glossary

8 bukhosi - see glossary

108029
650 650

COLLEGE EXERCISE BOOK SKRYFBOEK

AT ELWANDHE
NAME NDWANDWA / NXUMALO NAAM

SUBJECT BONNER YAK

CLASS BOOK 1 KLAS

72 Pages
Feint and Margin INTERVIEW 1
72 Bladsye
Daf en Kentlyn

A BSC PRODUCT

Section One

Ndwandwe History

Banner series

12.04.70

Makhithi Mkhatsywa.

- of whom?

2 Gungudza nkhozi langwenya.
Gungudza Nkhozi²⁰ langwenya.

1 yebo-ke
yes-ke²

2 ya!
yes.

1 Waka S'hlomonyane yini?
Was he a S'hlomonyane?

2 a Nkhozi Langwenya lo-waka Mavuso
a Nkhozi²⁰ langwenya of Mavuso, who

[background voices] lowa awu kahle yekela! yekela!
[voices heard] awu² don't, Stop it! stop it! It is being
kuyafunwa; kuyafunwa laph'utawufikawena,
wanted ; it is being wanted here, you will
Ngisho lesabakhandza Isine ngebungane
arrive you., I mean those we found,
betfu angitsi sishito naka-kutsi sibanga
young as we are, didn't we say that
ne?

we are young?

1 yebo mkhulu.

yes mkhulu²⁰

2 mmh. E Ngu Gungodza, Nkhozi
mmh (expressing uncertainty) Gungodza
Langwenya, S'hlomonyane. E- uyise wabo
Nkhozi langwenya, S'hlomonyane, E-, the father
George, uyise wabo George. Sitsiteni? Uyise
of George, father of George. We have we
Mkhulu wabo, ngobe phela Madzinga
said? his uncle, because Madzinga is young.
Mngane. Ngubani?
[voices heard]

Who, by name?
2 lokhona nyalo?
the present one now?

1 yena
him

2 Madl... Sakhanda bo Bhoobhodlane
Madl... we found Bhoobhodlane, o, o
o-o Vumbulukane, Vumbulukane, Vumbul-
Vumbulukane, Vumbulukane, Vumbulukane
lukane.

1 okay, okay
okay, okay

2 lo-lemdzala lesamkhanda, Vumbulukane
the old one we found, Vumbulukane
Mavuso.

Mavuso

4 Uyahamba ke

You are going ke²?

15 Hamba mkhulu

go mkhulu²¹

2. Ee lesabakhanda. And then, emva
yes, those we found. And then, after
kwaloko, Sakhanda uyise mkhulu wabompu
that, we found Mpundulu's grandparent
ndulu.

[difficult to hear]

2 Sakhanda Gungudza.

We found Gungudza.

1 wakabani?

21 mkhulu - basically ^{means} grandfather, but in an
ironical way it could be used to
refer to a male child (or boy),
which then is a paternalistic
attitude.

he should tell you that which he know in his
ncane bakhe.
young age.

1. mmb-mmb.

mmb-mmb. (agreeing)

2. mine-ke ngitakutjela kona-ke
Myself ke I will tell you that [which I know]
| [difficult to hear] —

2/ loku le. le tsine lesakukhandea,
that which — we found, whom
lesabakhandea bakhona la. Nje^{nge} kusho
we found present here. As per you saying
kwakho nje, kutsi wena e. umunfu
that you, e. a person should say
kasho loko lakwatiko, tsine sitele
that which he knows, we have come
kutawuva loko laka. nami-ke ngitaku
to hear that. — I will also give you that
phakela lo — lengikwatiko. Yintsanga
which I know. This one is my contemporaries.
yami le, lesakukhandza; sakhandea la
What we found, we found here, people who
bantfu labakhona la ekwandle, labasinge
were present here at ekwandle, who have
tse tsine bakamkhatjwa, sengiyababita
singatsa¹⁹ us are the Mkhatjwa, I am
ngemagamabo. Sakhandea bakamavuso
now mentioning them by name. We found
nangu ngala. Bakamavuso, inkhosi Mavuso.
the Mavuso, he's here, this side, those of
1. Bani ligama? ^{Mavuso, inkhosi Mavuso.}

19 Singatsed - 1. hold tight within the encircled arms, hug, embrace, as one might a child or dear friend. 2. to give a moral support by accompanying someone or by staying with him. The intended meaning here, seems to be (1).

20 Mawiso - seems to be the name of someone; the qualifier 'inkhosi' indicates this possibility.

Shut up you! Hey, Shut up you!
1 e mine phela, uyabona, ungabusangiphi-
w myself, you see, you shouldn't make me
pretzist mine ngoba ngishito yebo.
repeat because I said — yes.

2 ^{utsi}konkhe lolokukhulumako kukable
You said all what you speak is okay.

1 mmh - mmh

mmh - mmh. (agreeing)

2 Manje ^{lapha} lapha wufika uma khon'utsite
Now here, where he stopped; he then said "I
yena, wasutsi ngimngane. Bengifuna lelo
am young", he said "I am young". There is ng
.ke.

the one [word] I have been wanting.

1 O! wenwekunene!

Oh! you of Kunene!

2 Utsite kuwe, wasutsingimngane
He said to you; he then said: "I am young". †

1 yebo.

yes.

2 Ngabe ngisaghaqha le labakhandu?
I can't disentangle this aspect - those who
la kutsi bobani.

were found here, as to say who they were, e

1 mmh mmh.

mmh - mmh. (agreeing)

2 Ngulapha ng besengitsi-ke mine, hawu
it's where I then said; hawu! "don't", I
kable, sengitsi hawu, kable mtjele
said, "hawu" don't [stop], tell him", I said, f
ngitsi kakutjele loku lakwatiko kulobu

is hawu! - an exclamatory word, expresses
surprise, fear, shock, etc.

yes.

2 ngikhon'utayona mnakethu mm---utakona.
Many voices are talking simultaneously

No, you will make a ^{mistake m-m} mnakethu you will make a
mistake.

1 e- sitekele-ke wena ngekwati kwakho.
e- Narrate for us, you, according to your

x Hedge.

2 ben- khiphani lombuzo leniwubute kulo.

Get out the question which you asked this one.

1 0- e- bengitsite ngu bani lincusa telani-

Oh! e- I said what is the name of the lincusa?

landza le; washo ligama lalo. Naasengitsi

which went to fetch you there; you said out his

nanifika la nakhandza kuratiphi-ibongo

name, I then said, when you arrived here, you

la? Nafike nakhelana nabobani? Bobane

found which surname here? You became neighbours

MaSwati lamanye lenawakhandza la Eithe.

of who? Who were, ^{other} Swazis whom you found here?

4 ya. Naifupa lapho-ke.

Many voices heard
yes, that is where I want.

2 e- ungiwile kutsi ngitsiteni mine? ^{bra} Uvik

e- have you heard what I said myself? Did

kutsitsiteni naphendvula lapho kuwe wena?

you hear what this one said when replying you?

Shano lakukbulume kuwe bes'uta kimi.

I laughter heard
Say what he spoke to you and then come to me.

Lolokukhulungwe ngulo, ngabese ngiyambila

voices heard
that which this one spoke when I criticized him.

ba mine. Thula wena! yeyi, thula wena!

it's a live⁹ for Nkambule, because the one who went
ndza (o) Dlundume le, lincusa lakhe Ngu
to fetch Dlundume there, his "lincusa" was
Nkambule, ngu -- ngu Matimbane waka Nka-
Nkambule, its -- its Matimbane of Nkambule.
mbule.

1 Alright.
alright.

3 Ngubona safike sakha nabo-ke (a.
It's the ones [people] we came to built with
sakha kubo.
here; we built among them.

1 Nakhanda bakankambule?
You found the Nkambule?

3 yebo.
yes.

1 Ngoba indwuna leyandza le, lincusa.
because the indwuna¹⁷ who went to fetch you¹⁵, lincusa¹⁶

3 lincusa?
lincusa"

1 laka Nkambule?
of Nkambule?

3 laka Nkambule.
of Nkambule (agreeing)

1 e. kungubani igama lakhe?
e -- his name was who?

3 ngu Matimbane
it's Matimbane

1 Matimbane?
Matimbane?

3 e-e

17 indiana - see glossary.

Who were there, surnames of who? Those which you
1 thlangana ndbo?
met?

3/ awu, ngimncane. bakha... cha, sasakhe
awu² I am young [difficult to hear] — No,
le, sakha ngala eTjeni, lapha ppha kutsi-
we had built there, we built this side eTjeni, where
wa kusemtini wankhosi eTjeni.

its said it is the King's homestead, eTjeni.
1 e ngekutikwami kukhona eTjeni leNdlouu,
e — according to my knowledge, there is eTjeni le-
nelani nele...?

Ndlouu, and that of...?

3 eTjeni, eTjeni le-, lapha la eTjeni
at eTjeni, at Tjeni of-, here, here at eTjeni
leZenga, lapha kwakhumti waka laMasuku
of Zenga, where the homestead of laMasuku stands.

1 yebo-ke.

yes-ke².

3 Ngukhona kitsi.
It's at our place.

1 yebo-ke.

yes

3 Yindzawo yakitsi lapha eTjeni le, lapha eTje-
it's our place at eTjeni there, at eTjeni of
ni leZenga lapha kwakhe umti waka
Zenga, where the homestead of laMasuku
laMasuku.

stands.

4 Kepha ngekukhumbula...

Bui- by remembrance - [interjecting]

3 kuliwe lapa Nkambule, ngobe lo-lolowala-

Uanyane, e-- after Uanyane?

3 Mgwejezi.

Mgwejezi [two people saying it out]

2 Ye ngu Chief.

yes its chief.

1 yena lo?

this one?

3 Cha. Uyisi. Uyise walo, walo lo--

Emang voices (singing)

No. It's his father, the father of this one. You hear this

1 e--

[interjection] e--

2 akusumntfama. Mgwejezi lo?

Isn't this one child of Mgwejezi?

4 akasiye

its not.

1 Manje kee Mnguni, emvaka Mgwejezi

Now-ke² Mnguni, after Mgwejezi, it was
kwasekubekwa?

who?

3 ^{kubekwa} Siganda.

Siganda was installed.

1 Siganda?

Siganda?

3 e-e.

yes.

1 Nine bekune-... [difficult to hear]

You of Kunene [a polite way of addressing people]

1 Uma nifika ke nine le, nanifika kulenda

When you arrived you there, when you arrived in the

wo Mnguni, nakhandza kunatiphi tive?

area, Mnguni, which tive¹⁶ did you find?

Kunabobani, tibongo tabobani? le nifika

that what was to appear was this, this
nanaku nanaku. Angati. Ngiftsi ngimane.
and this. I'm saying I am young.

1. E - bobani letadze bagezi sinkhosi ba-
e - [um] Who used to wash the king,
kaMkhatjwa basengakafiki lapha kaNgwane,
before the Mkhatjwa arrived here in
asengakabalanda laZidze le? Yayigezi-
kaNgwane, before laZidze went to fetch
swa ngubani inkhosi?

them from there? Who washed the king?

3. Yayigezi swa baka Mkhonta, nebakaMa-
He was washed by the Mkhonta and the
buza. Baka Mkhonta baMbiko bakhona
Mabuza. The Mkhonta, Mbrko, are present
nje le kaZombadze muva namanje;
there at Zombadze emuva²⁴, even now.

1. mmh. mmh.

mmh. mmh. (agreeing)

3. Namanje basasebenta (lapho). NebakaMa-
Even now they are still working (there). The
buza naba le -

Mabuza as well as - (interrupted -)

7. EMafutseni
at Mafutseni

3. be Nkondweni
of Nkondweni

7. baphuma le.

They came out from there yonder.

1. Sikhulu sabo konje^{ngal} ngubani, bakaMa
By the way, who is their chief now, the
buza le Nkondweni?

24 Zombodze emuva - Ngwane's 'National
(variant spelling - Zombode) headquarters', in the
vicinity of modern Dwaleni
[Bonner, p. 114]

2. 'The name of the tribal
Capital founded by King Ngwane
III in the mid-18th Century'
[Grotzinger, p. 190]

3. 'Ngwane's royal residence
at a small hill covered with
trees north-west across the
Phongola - under Masenjane
Nsibande (induna)' [Matsebula
p. 6]. The exact site where
Ngwane's residence stood is
as yet to be established.

5 Nabuya!

There, they are!

2 Nabuya namanje sebakhile kodwa sebophe.
There they are even now, they have built a
hwe lapha eLwandle.

homesteads, but they are still administered ^{from here at} eLwandle

1 Laba labanyawubakhumbuli?

The other ones you don't remember?

2 akukho namunye kulenzawo lenginthe.

There is not even a single one in this
mbulako kutsi wafolwa akhona,
area whom I remember was found present.

1 uneliciniso lokutsi zangenikhanda

You have the truth that you found no

Muntfu la, nobe fanawukhumbuli nje?
person here, or it's just that you can't remember?

2 Ngineliciniso kutsi kulenzawo nje la,

I have the truth that in this area, which

le yafike yanikwa Dluhlume kwakungena

was given to Dluhlume, there was no

muntfu; ngu Gwaza kuphela lang. labekhona

person; it's Gwaza only who was present,

waka Ndzinisa.

[Gwaza] Ndzinisa ————— [difficult to hear]

6 Ngingavale ngitsi mine ngimcane ka-

I can say that I am ^{too} young compared to
Khulu Sekunalo.

this one ————— I don't know, myself,

6. Angati mine kutsi kwakutawuvela naku,

Voices heard

He left Shiselweni with them?

2. Wetani wetanaba, Ngesikhatsi-ke Dlodlume.
He came. he came with them. by the time
efika lapha eTjeni lenzenga la, akha.
Dlodlume arrived here at Eijeni lenzenga and
lapha eTjeni lenzenga, kwabonakala kutsi
built here at Eijeni lenzenga, it was seen
usitfa ngulentsaba, sewukhuphulelwa
that this mountain obstructs him, he^{was} then
laphentsabeni-ke. Umuntfu lowatfolwa
sent to the top of the mountain. The person
ngu Dlodlume akhona la ngu Gwaza
who was found present here by Dlodlume,
waka Ndzinisa Caba la. Nguljena-ke lo
is Gwaza Ndzinisa, who was here. It's
Gwaza wafola wase uyakhweshela
this Gwaza who found. Gwaza then moved
Gwaza, Sowukhweshela lo Dlodlume lapha,
to give room for the arriving Dlodlume,
ngoba sekufike Dlodlume lobukhosi la,
who is bukhosi²³ here, Gwaza moved
uyakhweshela gwaz'ukhweshela lapha.
to that area. That one was found by Dlodlume here
lowatfolwa ngu Dlodlume la.

I can't... I can't remember

Angisa... angikhumbuli
someone else who was found by Dlodlume
lomunye lowatfolwa ngu Dlodlume akhona
me present here. It's Gwaza Ndzinisa
lapha kutsi ngubani. Ngu Gwaza waka Ndzinisa.

nisa.

23 bukhasi — see glossary

23 bukholi - see glossary

okay fine.

1. Umbuzo bowu^{ng} lokutsi, nanifika nine baka
The question was this, when you Mkhafjwa
Mkhafjwa¹ nakhandza bonani? (amanye-
People arrived here, whom did you find here,
Maswati lenawakhandza bonani? Noba
other Swazis whom you found were who? Or
kumbe lenefika nawo?
maybe those with whom you arrived?

2. ^{yes} Ngikuta ku lesefika nawo

'yes I'm coming to those with whom we arrived.'

1. lenefika nawo?

Those with whom you arrived?

2. ya. Bakamavuso, ngulebifika nababe
yes, the Mavuso, are those with whom
Mkhulu, Gongodza ngulowesuka nababe
grandfather arrived. Gongodza left with
Mkhulu.

grandparent.

1. batemkhulu wakho ngubani?

Who is your grandparent?

2. batem. Dluhlume, Dluhlume lowefika
it's Dluhlume, Dluhlume who arrived
la. Gongodza wesuka nabéShiselweni.
Here, Go left with him from Shiselweni.
kababaka Shongwe wesuka nabéShiselweni.
The Shongwe left Shiselweni with him; the
tata baka Mavuso nguleta nabo lapha,
Mavuso¹ came with my grandparent here,
babe Mkhulu

1. wesuka nabéShiselweni?

Who?

5 Ngu Gwaza.
It's Gwaza.

2 Sakhandza Gwaza.
We found Gwaza.

5 ^{waka} Ndzinisa
1 of Ndzinisa.

2 Waka Ndzinisa. Lesi bakhandza kubu-
of Ndzinisa, those we found, in our
ngane lobushitiwo ngulo, wats'angabasa
young age said by this one, saying
bughagha, ngatsi mine hhayi! qhagha
that he couldn't narrate, and I said no!
lokwatiko kulobungane bakho, Ngutsanga
narrate that which you, in young youth.
yami-ke lo, ngulesakukhandza-ke tsine.
This one is my contemporary; it's what we
senitawubona

found-ke², you will see — [Difficult to hear]

Dukuza Mkhathwa, e-ka.

Dukuza Mkhathwa e-^{It's too much noise - arguments} [um] at-

yelekel'utsangitsini! Dukuza Mkhathwa

Stop, what do you say I must say! Dukuza

esotja, emasotjeni!

Mkhathwa e-^{at} Sotja, at Masotjeni.

1 sekulungile ke gogo

It's okay ke² gogo²

2 finish!

finish! (ie. I have finished) — [difficult to hear]

2 Makhathi Mkhathwa

Makhathi Mkhathwa

6 Okay fine

gogo — basically means grandmother, but
it's also used to refer to a grandfather,
as well as (ironically) a child.

grayer

— basically means grandmother, but
(it's also used to refer to a grandfather,
as well as (ironically) a child.

I don't know between Mbanjwa's father as to
of the Bhembe, among these we found,
Mbanjwa kutsi ngubani?
say it's who?

5 Ngu Manggondweni
It's Manggondweni.

2 mmh
mmh (what or who?)

5 Ngu Manggondweni
It's Manggondweni.

2 Manggondweni?
Manggondweni?

5 Manggondweni
(many voices helping him)
Manggondweni.

2 Manggondweni, Manggondweni, baka Bhe
Manggondweni, Manggondweni, those of
mbe, lommutane. Baka Bhembe, ngu Msuta
Bhembe, lommutane. (voices heard mumbling) Those of Bhembe, its
ne, lommutane wabo ngu Msutane;
Msutane who is elder ^{and} of them, its Msutane.
Ngu Msutane lommutane, gogowabo.
It's Msutane, the elder, their granny.

1 yebo
yes

2 E - Ngibuya ku Njonga; Njonga ke
E (um) I'm returning to Njonga; Njonga ke
baka Ndzinisa, ^{baka Ndzinisa} angati kugise wa Njonga
of Ndzinisa, "I don't know as to, who was
kungaba ngubani? Ngubani uyise wa Njonga?
Njonga's father? Who was/is Njonga's
^{father}

5 Ngu Gwaza
It's Gwaza.

2 Ngubani ?

Who?

5 Ngu Magengefane.
its Magengefane.

2 Magengefane.
Magengefane.

1 Sibongo?
Surname?

2 Shongwe, Motimandze; Shongwe
Shongwe, Motimandze; Shongwe
Motimandze. E Sakhandza... ngiphindze ngi-
Motimandze. E (um) we found... I again go
buyele khona ka Shongwe futsi. Sakha-
back to the Shongwe. We found Shongwe
nda Shongwe Mabhengeta. Solongu Shongwe
Mabhengeta. It's still a Shongwe, but
koja Mabhengeta, kwehlukene lapho.
Mabhengeta i.e. Shongwe of Mabhengeta it is
lapho... lomdzala wakhona... kable bindza
different there. The elder ^{voices, heard} from there... stop it
wena! Bindza! bindza! bindza! Kutawu
shut up you! Shut up! shut up! shut up!
bona umtsetfo. E ngu Gciza, lomkhulu
the law will see. E... (um) its Gciza, their
wabo, ngu Gciza.
grand father is Gciza.

1 Waka Shongwe?
of the Shongwe?

2 Shongwe Mabhengeta. Gciza-ke lapho.
Shongwe Mabhengeta. ^{voices interrupting} Gciza... there, shut
bindza. E Sakhandza e Bhembe, baka
i.p. E... (um) we found e... Bhembe, those
Bhembe lesabakhandza angati kuyise wa

29 Ngai! — literally means 'full stop' or
'this only; nothing more', 'finish'.

It's called Nkondweni

1. enthe

yes

3. libito late... baphetsinhlonhla lokutsi-
they are in charge of the inhlonhla²⁶
wa yiNkondlo, lapha ku bekwenmafutsa
called iNkondlo, where fat - with which the
ekugqobisinkhosi.

king smears himself are kept.

1. emafutsa aphumelubisini? Liphehla?
the fat come from milk? Liphehla?

3. Ngiya vuma.

I agree.

1. laba bakamkhonta-ke kutintfo lenjengale
about the Mkhonta [people] there is nothing
loyatiko?

similar to this, which you know?

7. badzala-ke labo beShiselweni.
those are old. they are of eShiselweni.

3. awu cha, angibati, batilokwelapha.

awu² no, I don't know them, they know curing

7. beShiselweni! beShiselweni!

They are of Shiselweni! They are of Shiselweni!

3. beShiselweni bonkhe; beta le Shiselweni

They are all from eShiselweni; they came from there
nalaba baka Mabuza beta nenkhosi, ba-
eShiselweni, together with the Mabuza, they
qhamuka le bonkhe.

came with the king; they all came from there.

[interruption from no. 7, leading to shouting by
others, scolding him]

else do you know apart from that they used
lokwatiko, ngaphandle kwalokutsi balagezi
to wash the king? Which you know?
sa inkhosi? Lokwatiko nje?

3. Angikwati; lengi kwatiko lokunye
I don't know it; something else I know, its
Ngulaba be Mafutseni, kwakunenblonhla
those of Mafutseni²⁵, there was an inblonhla²⁶
yenkhozi
of the king.

9. beta muva (labo)
Those came later.

3. lekutsiwa kuse Nkondweni ligama layo
which is called eNkondweni, its name,
lapha kwakubekwa lo- lo- lama futsa
where the fat was kept, with which
ekugqobisinkhozi, engulwa, ngobe kwa
the king smeared himself, the surface of the
kugaywa liphehla

fat used to be removed [just to remove dirt from it]
because what used to be grinded was liphehla²⁷

1 yebo
yes.

3 e.e.
yes

1 lababaka Mabuza?
What about the 'Mabuza'?

3. lababaka Mabuza?
The Mabuza?

1 mmh. mmh.
mmh. mmh. (agreeing)

3. kutsiwa kuse Nkondweni,

26 inblonhla - a place or kraal where one's livestock - cattle in particular are kept, which is usually away from the owner's residential area.

27 liphehla - name given to the fat [emafutsa] made out of a cow's milk, used for oiling one's body.

28 Mafutseni - name of a place situated in about 8 kilometres north-west of Manzini. It was probably derived from emafutsa [fat].

kutazidze²⁵

1 mmb - mmb -

mmb - mmb. (agreeing)

3. ya, Nguye ke lowayowugela le,
yes, it was him who went to ask

eMagudu, wayawugela loTsandzile,
there at Magudu, to ask for this Tsandzile.

1. yebo

yes

3. kubafowutalinkhosi lapha kaNgwane,
that she should give birth to a king here,

1 Ngani ngoba asekune budlelwane ngapha
Was it because there was a prior

mbilini?
relationship?

3. ee.

yes

1 yebo ke

Voices interrupt 3

yes - ke²

Uyise waNgwane ka-Jaka, kwaku Ngu
The father of Ngwane-of-Jaka was Sidvaba-
Sidvaba-Silutfuli?

Silutfuli?

3. Ngu Dvaba Silutfuli.

it's Dvaba-Silutfuli. (agreeing by repeating words)

1 yebo ke. E. Manje-ke Mnguni, kula
yes - ke². E. now Mnguni,

banifu lobetagezisinkhosi Tokwakugala
about the people who used to wash the king
nisengakafiki nina la, yini lokunge
at first, before you came here, what

25 ku laZidee — Whenever the prefix 'ku' precedes a proper noun, the whole word conveys the sense of "at so and so's place, and/or on his/her or its body". 'ku laZidee' means on her person, rather than her place or environment.

was Mswati's mother the one who chose this agana lenkhosi yaka Ngwane, as a tower-king ^{as a lover} of kaNgwane, which resulted in her giving birth to Mswati?

3. Kwaya ^{interrupting voices - others are ordering someone to be quiet} kwawugela laba bakaNgwane. The Ngwane went there to ask for her.

9. bindza mani muntfu wenkhosi!
keep quiete you person of the king!

3. Manjena-ke base ke laba bakaNgwane. Now then the Ngwane [people] said, insisted batsi - ba-jinge bayawugela, ebuninini on going to ask from their in-laws, asking babo, bayawugela kutsi batfolintfembi for yet another girl there, at Nduandwa le kaNduandwa, umntfana waZidze. place, a daughter of Zidze. That's how Ukuze-ke kute la Tsandzile lapha this Tsandzile came here at kaNgwane. kaNgwane.

1. Ngubani lowagela?
Who asked [for her]?

3. Ngulaba bakaNgwane, ngulobukhosi bakaNgwane. it's the Ngwane [people]; it's the bukhosi of Ngwane.

[interrupting voices are heard]

kaNgwane, — Its Somhlolo;
NguSomhlolo, inkhosi uSomhlolo, lotala Mswati King Somhlolo, who fathered Mswati here lapha kuZidze.

1 abe ka, atelwe ngula Nduwandwe lo...
He was born of Ndwandwe this...

3 lo Nguwane, ka yaka
This Nguwane of yaka
1 wa ka yaka?
Of yaka?

3 e-e. ka yaka. lo labakhumuti kutsiwa
yes, of yaka. Th. ^{one} who built a homestead.
(ku ~~S~~ Mavaneni)
called (Mavaneni)

1 abeyitele kubani, (lenkhosi)?
By whom had she given birth to this king?

3 angikhumbuli kable-ke lapho, ngoba
I don't remember properly in that area, because
manengi ^{lenkhosi} lamakhosi,
the kings are too many.

1 abe... lo Nguwane uyise watho abeku-
Who was the father of this Nguwane? Was
ngubani? Kwakuyinkhosi yaka Nguwane
He another Nguwane king or what?
lenye nobe?

3 e-e kwakuyinkhosi yaka Nguwane lenye.
yes, he was another Nguwane king.

1 yebo-ke
yes-ke²

7 Seyitaka Sduabasilutfuli.
He then fathered Sduabasilutfuli

1 Manje-ke, bergibuta kutsi kwaya ngani
Now-ke I have been asking that why
kutsi unina wamswati-e, kube nguyena

But the Nguwane kings -- e., the king of kaNgwane, inkhosi: yaka Ngwane yayinani kutsatsi -- why didn't he take a girl from here ntfoambatane yalapha, kaNgwane iyisha kaNgwane and marry her? How did it come de? Kwaya ngani lokutsi lte iyowutsa -- about that he took from there yonde, at tsa le kaNdwandwe, le lapha yatsatsa Ndwandwe's place, where he [king] took khona lolaZidze? this laZidze?

3 lo... lo Sombulolo?
this, this one, Sombulolo?

1 yebo.
yes

3. Uyrse wa Mswati?
the father of Mswati?

7 yebo phela
yes indeed.

3. Kwaya ngokutsi ekukhoni inkhosi yaka --
It went like this: there is a Nguwane king who Nguwane leyatalwa lokutsiwa nguNgwane was born, whose name is Nguwane of Yaka, waka Yaka, abetalwa ngutaNdwandwe, whose mother was Landwandwe.

1 amfala kubani?
her child by who [father of child]?

7 awu kahle. Hhayi kumphatamisa.
awu² stop. Don't disturb him.

5 teyo nkhosi, bindza mani wena!
That king, shut up, stop you!
[dying-fall, ^{is} difficult to hear]

yes

1. Ngoba yonitalwa le yini?
Was it because she was born there?

3. yebo

yes

7. italwa le.

She was born there yonder.

3. e-e-

yes

11. yebake

yes-ke²

3. Manjena-ke yafira yakukhobosa lo-

Now, she [indlowukati] got here and
kugezisa kwalaba, nalencwala yalapha, un-

expressed dissatisfaction about the way in
yikhobosa lendlowukazi yatsi ayigwali

which these ones ^{washed the king} together with the then incwala here.

7. lonina waMswati?
the mother of Mswati?

3. lonina waMswati.

the mother of Mswati (agreeing)

7. mmh-mmh.

mmh-mmh. (agreeing)

3. wasewutsi-ke bakhona labati umsebe-

She then said there are people who know
nti wekugezisi inkhosi, ibeyinkhosi
the job of washing the king, so that he be
igwale.

the king in full.

7. nababa bakaNkambule

even the Nkambule

1. Kenje emakhosi alakanwane e-

The Ifala [people]

3. Chake angikwafi ngefengakhuluma
Other voices heard
No, I don't know, I can't talk

1. Asengibute ke njalo Mnguni kwakutsi
let me ask again, Mnguni, that, as you have
njaba sawushito kutsi laka Mkhonta
said that the Mkhonta and others used to
nalabanye babeyigazisinkhosi nisinga
wash the king, before you were fetched.
kalandva nine,

3. e.e.
yes

1. Mine nani landu nitayigerisa nje kaa
you were fetched to wash him, why; why;
kwentiwe lani? kwatorakalisa kutsi lowa
was it done? Did it seem as if yours [herbs]
nu uncono yini, unemandlana lowenu,
were better or more powerfull or what
noma kumbe sizatfu sini?
reason?

3. Kwaborakala kutsi lowa lowakutsi,
it was seen that, that one, ours. because
ngobe kubona lendlowukazi rayibona
it's the indlowukazi¹⁰ who saw the way in
kugeziswa kwalo, lebeyibona kugeza
which her father, ^{Zidze} was washed,
Swuyise, Zidze

1. Uyise walendlowukazi?
The father of the indlowukazi?
3. yebo

Mabuza, at Nkondweni?

7 Ngu Madlinkhomo
It's Madlinkhomo.

3 Ngu Nggatfo
It's Nggatfo

[Others] [Disagree] 1 Ngu Nggatfo?
It's Nggatfo?
1 Wafa, Wafa
he died, he died.

1 Kwase kubekwa bani?
Then who was installed?

3 Ngu Safile
[mumbling voices]
It's Safile.

7 Ngu Madlinkhomo
It's Madlinkhomo.

1 Gogo wabo longuyena khokho nje leri-
Their ^{some saying Ngu Madlinkhomo, others speaking too} gogo²² who is the great-grandparent
tsatsi.

[Difficult to hear]

7 yem fana! ubolalela!
Hey you boy! You must listen!

1 yayigeziswa bakamkhonta?
He [king] used to be washed by the Mkhonta?

3 e-e. Nebekamabuza.
yes, and the Mabuza.

1 nalabanye futsi?
and others too?

3 nalabanye angisabati
and others, I don't know them.

1 Nubani (obakhumbulako)?
Whom do you remember?

8. Naba baka tfala

ngei! Ukuze sileffue lapha. nje, sale-
We were brought here for incwala? there
tselwa incwala. Kwakungekho namunye
wasn't even a single {person} one who
labesentincwala la.
work incwala? here.

1. Yayingasetjentwa yini incwala
Wasn't incwala? worked before you
ngaphambilini kube kufike nina?
arrived?

3. asiyi...
we di.

8. Kwakute.
There was nothing.

5. asikutfoli kutsi yayisetjentwa, kwaku-
we do not get that it was work; it was-
Salandzelwa yona, kutawusebenta yona/4.
we were fetched for it, to work it here,

8. Kwakute.
There was nothing.

1. Kwakutincwala?
There wasn't incwala?

8. Kwakute.
^{voices showing disagreements}
There was nothing

1. yebo-ke
yes-ke²

5. No. angiphiki; angiphiki, angiphiki
no, I don't disagree; I don't disagree, I
ngitsi... 0

don't disagree. I say. a...

11. uyavuma yini wena Mnguni kutsi

homestead] built here below. He then moved
naye ngekutsi e-ubona kutsi seku letfe
a bit because he saw that bukhosi
bukhosi la. Kodwa jinge uphetfe la efwandle
had been brought here. But he is still
Ngimati kable yo,

administered from here at efwandle. ^{that one} know_x well.
1 Gwaza Ndzinisa?
Gwaza Ndzinisa?

5. yebo
yes.

1 yebo-ke
yes-ke²

5. Ngati kable futsi kutsi tsine kuze sibe
I also know very well that for us to be here,
la, salandzela kutawusebenta incwala
we were fetched to work incwala⁷
nya!

finish!

7. Kute lokunye.
nothing else.

[difficult to hear]

bayigidzile yini incwala ngoba
have they gidzile incwala⁷, (because
bayelapha?
they doctor?

5. angibati-ke bakamisetfa ngobe angir-
I don't know the Mtsetfa because I do not
blali nabo. Noma nabo bayayisebenta, bangar
stay with them. Even if they, too, can work
yisebenta nje baphume tindzaweni tabo
it [incwala], they can, coming from their

they came from wilderness ^{aje²}, and on
bakhonta njengebantfu bankhe ngoba. ^{all} bankhe
arrival they khonta'id³³ like all people, because
1 e-awati kutsi bachamuka kuluphi lukhalo,
e-Zum. I you don't know ^{they came} from which lukhalo³⁴?
5. bachaka ^{my} kuphi, ngesheya.

They came from where, across from the other side
7. bachamuka laphe Ndlinilembi labantfu

^[Voices interrupting] They came from eNdlinilembi³⁵, these people
5. No. Cha. bachamuka ^{ngesheya} lengesheya, aku

No, no; they came from across there yonder,
siko eNdlinilembi; eNdlinilembi ngula,
it's not eNdlinilembi; eNdlinilembi is here. They
bachamuka ngesheya le. Ngulabakhonti
came from across there yonder. These are
le labo. Asigane, asisho nye kutsi, aku-
those who have khonta'id³³. Let us end by
sibo lesabakhanda; bantfu labakhonte
saying that it's not people we found; they
nyalo laba.

are people who have khonta'id now.
1 lokhumbula kable kutsi sabakhanda
The ones you remember very well that
bakaNdzinisa?

we found here are the Ndzinisa?
5. bakaNdzinisa, ngikhumbula kable kutsi
as for the Ndzinisa, I remember very well
Gwaza na babemkhulu nakhushulelwa
that Gwaza and... [my] grandfather when
lapha Gwaza abakhe la, lapha ngaphasi
moved up to this place, Gwaza had [his
kwalentsaba, was uya khweshakhwesho

34 lukhalo — 1. ridge 2. lower ridge of the body, passing over the buttocks and thigh-bone. But in this context, the intended meaning seems to be (1) above.

35 ENdlinilembi — name of an area situated at about 17km south of Manzini, in the region of Egebeni royal residence.

108029
650 65c

COLLEGE EXERCISE BOOK SKRYFBOEK

AT ELWANDIE
NAME NDIWANDWA/NKUMATO NAAM

SUBJECT BONNER VAK

CLASS BOOK 2 KLAS

72 Pages
Feint and Margin INTERVIEW 1 72 Bledsye
Dof en Kantlyn

A BSC PRODUCT

No, I don't know it (ie. that which they).

1. Nebemafutsemi banemsebenti wabo.

Even the Mafutsemi [people] have their duties

5. bakaMabuza nakimhla naloku Sisebenta

the Mabuza, even today we work

nabo enkhosini, kodwa nabo basebeni

with them for the king, but they too, work

ncenye yabo.

their share.

1 abasebentincwala

they don't work incwala?

5. NebakaMkhonta, Sisebenta nabo nala-

Even the Mkhonta, we work with them ^{for the king} till

mhla naloko enkhosini, kodwa banence-

today, but they work their share. We

basebentincenye yabo. Tsineke Sicenda

face incwala ngco³¹. We work incwala⁷

ne nencwala ngco. Sisebentincwala

since we drabuta'd³² here. We were brought

Solo sadrabuta la, Saletselwa yona. Ukuze

for it. The reason for our being here is

Sibekhona la Saletselwa kutakusebentincwala

that we were brought to work incwala.

Kuphela zwi!

baka Shongwe laba

only. ——— The Shongwe, who are

labaphatfako, bakhonta itolo bakhonta

touched, khonta'd³³ yesterday, ^{to us} here.

kitsi lapha itolo, tolo tolo, tikhonti taffer

yesterday, yesterday, yesterday ^{they are our tikhonti³³} emphasis

! bafika bachamukaphi baka Shongwe

The Shongwe arrived, coming from where?

5. babetichamukel'etigangeni nje, bafike

31 ngce — means 'exactly' when used all by itself, as a meaningful unit, exactly in the sense of accuracy.

32 dzabuka'd — without the /h/, which is a past-tense marker, 'dzabuka' literally means to tear. It could also mean originate, that is, the genesis of something.

33 ku-khonta — see glossary.

[He laughs, seemingly because of what others are saying]
zela yona kable, nguleyiyekutsi tsine
you see, the thing I wanted to explain properly
nasifika lapha, siletse/we, si-salandze-
to you, is that when we arrived here, we had
lwa kutawusebeta incwala. Angikhumbuli,
been fetched to work incwala⁷, I don't
kutsi kukhona namunye labesebenta
remember that there was a single [person] who
incwala. Tsine salandzelwa kutawusebe-
was working incwala. We were fetched to
nta incwala, kwakungekho namunye lo-lo.
work incwala. There was no single one
angikhumbuli kutsi abekhona yini; labese
who, I don't remember that there was, who
benta incwala.
was working incwala.

1. yebo-ke. Bakamkhonta babelapha
Yes ke², the Mkhonta were here, together
ne baka Mabuza?
with the Mabuza?

5. Nalambila bayelapha, soloku base-base
Even today they doctor³⁰, they are still doing
msebentini wabo; nalambila nje.
their job, even today.

1. Kephabelaphi yonincwala?
But they don't doctor the incwala?

5. abelaphi yonincwala, banencenge yabo
They don't cure the incwala⁷, they have their share

1. yini labayelaphako?
what do they doctor?

5. Chake angikuwati.

30 In this sentence, the word doctor (kwelapha in SiSwati) means using medicine or herbs, not necessarily to cure a particular disease. Such medicine is used during the incwala ceremony, for instance.

he is a S'hlongonyane.

5. ya
yes.

1. Nebakabani futsi?

And of which surname also?

5. e - Nebaka Shongwe.

e - [um...] the Shongwe as well.

1. nebaka Shongwe?

as well as the Shongwe?

5. ya.
yes

1. Nebaka Mauuso?

as well as the Mauuso?

5. ya.
yes

1. labakandzinisa nabakhandza la?

those of Ndzinisa, you found them here?

5. baka Ndzinisa sabakhandza la.

The Ndzinisa, we found them here.

1. Nebaka Nkambule?

as well as the Nkambule?

5. Nkambule-ke ake le ngesheya le e-

Nkambule-ke² was there across there

Tjeni, kulendzawo yakhe, eTjeni.

at eTjeni, at his place, eTjeni.

1. yebo-ke, e.

yes — [difficult to hear]

51 ngule yekutsi, incwala, yekutsi

it's the one saying that incwala⁷, of saying

tsi_{im} uyabona info le bengifuna kunicha

[laughing]

Background Voices
continue

Do you agree, Minguni, that you found these many -labantfu nabakhandza la, noma people here, or you did not find them here? anibakhandzanga? Labakaka Mavuso, noma those of Mavuso, the Ndzinisa, and so ka Ndzinisa, njalo njalo? on and so on?

5. baka Ndzinisa ngibo lesabakhandza.

The Ndzinisa are the ones we found.

1 e- iigubaphi labanye lenabakhandza?

e- [um-] Who else did you find?

5. laba bakaloyana ngulabeta nababemkhulu

those of that one came with [my-]

Bonkhe laba labanye asikhandzangamuntfu

grandparent. All the others, we found no

la.

person here.

1. Bobani laba labeta nababemkhulu?

Who are those who came with grandparent?

5. Ngu Gongodea, ngu Magengefane, kubba

its Gongodea, Magengefane, among

baka Mavuso

the Mavuso.

1. Tibongo tabo? Gongodea wakabani, wa-

their surnames? Gongodea's surname

ka Shongwe?

was what? Shongwe?

5. Gongodea wakatangwenya; S'hlungonya-

Gongodea is of tangwenya; S'hlungo-

ne.

nyane.

1. Waka S'hlungonyane?

9. batukugosha labantfu!

These people will sent you away!

7 awu, abahambe bona, balandee baka la
awu² let they themselves go and fetch theirs

1 laba baka Mabuza?

The Mabuza?

3 ee betanenkhozi bonkhe
yes they^{all} came with the king.

1 yiphinkhozi?

Which king?

3 lo lo Sombhlo.

this... this Sombhlo.

wo!

yes!

5. ngichasa ukutsi, enkhulumeni yekutsi
Voices on the background are heard

I am explaining that, in the speech which
inkhosi kucala beyigezi swa baka Mabuza,
says the king, before, was washed by the
and baka Mkhonta. Manje-ke, laba, la
Mabuza and the Mkhonta. Now those, the
baka Nkhambule, baka Nkhambule, enkha
Nkhambule, the Nkhambule have their
sini banemsebenti wabo lebacondzene
duty assigned by the king; their duty
nawo; baka Mkhonta banemsebenti wabo
which they are facing. The Mkhonta [too] have
lebacondzene nawo, tsine baka Mkhontju
their duty. We the Mkhontju work incwala;
Sisebenta incwala, sicondzene nencwala
we are facing incwala⁷ ngci²⁹¹