

S.O.H.P. DVUBA

HISTORY

Bonner Berlin

1/1

5 Rhontisua 7 See glossary

allotted at to him

Zembe ubhosobha letinkhlonkha

that is how Zembe is here looking after the letinkhlonkha

1 - Letinkhomo kwankwa Jabhane  
the cattle were given to Jabhane

2 e-e- kwankwa Jabhane  
yes Jabhane was given

1 Kokutai Jabhane akatkwelusa  
that Jabhane should look for the  
letinkhomo lapha  
cattle here

2 e-e-  
yes

1 Jabhane ngokwekutei abwele  
Jabhane, because he was just settled  
ena athlalele kintasi ehlanzeni  
Solomon at the low velot he  
sewukhomba to Zembe  
appointed this Zembe

2 Koku cala wesuka netinkhomo le  
first he left with some cattle from  
- Ejudzudzi Jabhane, abesungela  
Ejudzudzi Jabhane, he was milking  
bantwaba Mswati, waseke umnika  
for the children of Mswati, and then  
letinkhomo-ke, kuti-ke abengumfana  
he gave him these cattle that he be  
netinkhomo, sewusuka nato-ke  
the cattle boy then he left with at  
uta-ke la ka Ngubungulo  
and came to here at Kangubungulo  
Uyehla-ke sewidzatshulelwa  
He went down and he was allotted

4. tihlonhla 7 It is a plural for  
sinhlonhla, meaning a place  
where the cattle for the King  
are kept.

3

Let us take the ngaphandle Jabhane.  
these you will find for it outside <sup>to open</sup>

3 Wabe serukhetsa Zembe-ke kuti  
He then chose Zembe that he be the one who  
kube nguyena abona labantfu  
looks after the people, because he was  
ngoba yena abelitas' ehlozi  
down at the lowveld, and the white  
lekupheke belumbi ke. Enwa,  
people had approved. After the impi  
kokube kuphele impi yeMabhane  
of Mabhane and Mangisi [Boers + Englishmen]  
keMangisi. Batai-ke belumbi  
Then the white people said this Jabhane  
lo Jabhane usekhuzeni lekhuzeni  
is far at the lowveld, you must have  
kufanele kube nemantwanakho la  
your child here who is going to be  
lotaba liso lakhe, abombonela  
your eye. To care for his children  
labantfwabakho. Wakhetsa Zembe-ke  
Then he chose Zembe and said Zembe  
Watai-ke Zembe atabanga lutfo  
is not going to be jealous and dispute  
ngoba umina, weta asagotshiswe  
over property because his mother came  
le ka Langa. Uma abekako sikhali  
after she was smeared with red ochre at Langa.  
la angabanga lileve stei lokabo  
if he puts sikhali, he will cause a dispute  
umozabulele. Uhletu Kangalo-ke  
over the land saying that it is his, he has

3 empty 7 in. in South it means  
both Army and war

2  
labeluse lamatfolo enthosi  
who are looking after the calves of the King  
bakhona bantwabakho  
his children are present

1 Wena Wekunene  
you of Kuniene  
[Voice but not clear]

2 Wo waphuma Jabhane Waphuma  
oh Jabhane came from Ka-Ngomane  
Ka Ngomane, weta lapha kisi  
and came to us here at Ka-Ngwane  
Ka Ngwane, wafike wabangumfana  
and became a boy for the King.  
Wenkhozi. Nguleko-ke mine bekunene  
that is what I know you of  
lengikwatiko wasuka kaNgomane  
Kuniene, he came from kaNgomane  
weta la kisi, wafike wabangumfana  
and came to us here and he  
wa Mswati wasengela bantwana  
became Mswati's boy, milking for  
benellunkhulu. Wanikwa unisebent  
the children of Nollunkhulu. He was  
wokusengela bantwana enellunkhulu  
given the work of milking for the children  
tinkhomo, lubisi, edze-ke  
of Nollunkhulu, cattle, milk, going out  
aphuma nato-ke letinye-ke.  
with others  
Itsi inkhosi salaphuma nato-ke  
the King said go out with it

2 Kellunkhulu > See glossary



1 E Swutavele ubekelo lababakadumba  
You are now going, talk for the Dumba  
benolhu ya Zembe kokuter  
of the house of Zembe that now did  
okokute nabo ibeyolhu, lekyungiko  
it grew to be the house as  
Kona lamuhla, yema nyani  
it is to-day.

2 O Nini bekunene, lendlu yalapha  
Oh you of Kunene, this house of here  
e Mpholonjeni, yeta ngesanella  
at Mpholonjeni, it came through the hand  
senkhesi sa Mswati. Galata  
of the King Mswati. He brought Jabhane,  
J. bhane, watsi keto nethkhomo  
and said, he should come w. the cattle  
lapha atokwelusa ematpole lapha.  
here to look after the calves here.  
Yindzawo yethkhomo tenkhesi.

It is the place for the cattle of the King.  
E. nini bekunene - ke Nasahambilo  
you of Kunene after J. bhane had gone  
ke Jabhane - ke, Sewu shuya Zembe.  
he left Zembe.

Senguye - ke lesenayeke nyalo  
He is the one we have here now, Zembe  
Zembe, Nayeke sewu shuyilo  
also has left us though.

Koolwa. Kasekho nini bekunene  
He is no more present. you of Kunene  
ushuye banthwabakhe - ke  
He has left his children

1 Kunene 7 of the right hand

Interviewed at -

date -

Informant -

Interviewer - Bonner

**COLLEGE**  
**EXERCISE BOOK**  
**SKRYFBOEK**

NAME \_\_\_\_\_ *Aruba* \_\_\_\_\_ NAAM

SUBJECT \_\_\_\_\_ VAK

CLASS \_\_\_\_\_ KLAS

72 Pages *Interview 1* Book *4* 72 Bladsye  
Feint and Margin Dof en Kantlyn

A BSC PRODUCT

Section One

Druha History

Banner series

10 Jobhana → the meaning of this  
word is not clear

ngu Mgungu, batshaya  
 it is Mgungu, beating and  
 bayathulala. benolula bakalwane  
 killing it. The Nguni people possess  
 bayathula. Batsi nase babuye  
 and kept quiet. When they came back  
 la em-- sebakhulo  
 from there, having built  
 angath ingabe bebakhe kuphi-  
 i don't know where what they built  
 ke kuluyokhosi, sebakhulo  
 with that King. Having finished  
 sebasekile. Kwasekuya ukusha  
 building. Then there was going to be  
 ukhotsa le ka Ngomane, batsi ke  
 the burning of the idol at Ka-Ngomane.  
 nine bakalgomane mabehela  
 then they said you Ngomane people, you will  
 phakatsi le khotsa, bakalwane  
 burn in the middle then the Nguni  
 balas'hela emaselemi.  
 people will burn on the sides  
 kwatsi nase ku suke lomhlolo  
 when the fire was started, they stabbed  
 babagwaza-ke babagwaza  
 them and took this grain  
 bose batsatsa lomhlolo  
 fatter this Jabhan only.  
 lojabhan yidowa. Ingatsi  
 seemingly there were girls  
 kwakunemantfombatana

9 Mgunya 7 the meaning of this word  
is not clear



3 babebabulala bantfu  
They killed people

3 Wawa - - - - -  
he - - -

1 Bwilo ngalo jabhane - - -  
We heard about Jabhane - - -  
Bewubula nje ngalabaka Ngomane  
Now he wants to know about the  
lababo shifu baka Ngomane  
Ngomane who are the chiefs of Ngomane people.

3 Asibati labo nyobe asibancane  
We don't know these because we were  
tame, asyati kutsi yarenta  
young, we don't know what it is  
nyani lenphi, into yabantfu - -  
Chief this lenphi, thing of people - -  
kuna - -

2 Lapha kulogabhane nangiva  
Here at Jabhane when I hear from my  
ngababe, uter babe kwetsi lapha  
father, my father says it was said  
nabesukako labakalwane  
when they left the Ngwane people, I don't  
anqati kutsi bebechomuka  
know where were they coming from  
kuphi, betu batsi labakalwane  
and come and said to the Ngwanze  
betfufer let into labo vobi  
insulting their things saying

Kugala bathlalele  
first staying there  
khona ke

1 Baka Ngwane  
The Ngwane

3 ehe, bangontswa ngulaba  
yes they were defeated by the  
baka Ngwane - ke.  
Ngwane people

1 W O  
oh

3 Ngalababaka Mlisi nje  
Like the Mlisi people, you see them  
uyabona nje laku Malagwane  
at Malagwane

1 Nuyabona, Woya  
I see them oh yes

3 Ngalababaka Mlisi laku  
Like the Mlisi people at Malagwane  
Malagwane ngobe nabo  
because they were also killed by  
babulawa ngulubaka Ngwane  
the Ngwane people

1 lo Mswati wenta nyam - ke wabe  
this Mswati what did he do, chief he  
Sewuya Mbamba yini lo shufu  
catch the chief of the Ngwane  
Waka Ngwane nomu kum be  
people or they <sup>5</sup>khoyta-ed, here  
babe sebaya khonte la

3 babemalo mkhosi ngabe phela  
they were autonomous mkhosi because  
Kutsiwa nire nabulala  
it is said that you killed the  
tentsman of Ngwane  
nababongwako laba baka  
when the Douba people are praised  
Douba

1 Nakubongwa baphi?  
When praising whom?

3 Laba baka Douba  
The Douba people

1 Ngubuta kokutsi laba  
I want to know where the Ngwane  
baka Ngwane, batfupwa  
people killed, the Douba people  
kufu, baka Douba batfupwa  
killed by the Ngwane people  
ngulababuka Ngwane

3 e - e -

eyes

1 Sengifuna kuva kutsi laba  
I want to hear that the Ngwane people  
baka Ngwane nabo bebange-  
were they kings.

Mankhosi nje nge kwabo

3 Babesenge Makhosi labantfu  
these people were kings

8 tentsamane 7 the meaning of  
this word is not clear

KaKhobe, e e ykhosi

KaKhobe, yes, "ykhosi"

1 As buy le kimi nire bakadwuba  
Let us go back to you dwuba when you  
-ke na nsesele ka Ngomane.  
were at Ka-Ngomane

4 Seki e lomdyala  
there is no chief one

1 Le kaNgomane-ke, naya  
at Ka-Ngomane, chief you go to  
nakhona ngokukhonta noma  
khonta or you elzibuka-ee! there  
kumbe nje nyintalelwana  
at Ka-Ngomane  
yakhona le kaNgomane.

3 Syintalelwana yakhona kuzati  
we originate there, seemingly the  
bababakaNgwane balwa  
Ngwane people fought the Ngomane  
MalababakaNgomane, bababulala  
people and killed them and  
bantfumba-ke lo Jabhane.  
took the Jabhane [Khidnapet]

1 Lo Mswati kube alwe nalaba  
This Mswati after he has fought  
bakadwuba laba bakaNgomane  
with the Dwuba people, this Ngomane  
kusho kutsi bona babehmelo  
people, does it mean they were  
nje baswe  
autonomous people

6 Nkhosi 7 it is a praise name of  
the Bantwini class but  
it is now commonly used  
as respect for everybody  
in Swaziland.

7 Izabuka 7 See glossary

hiliwe vele ebhukwini  
in the registration book and  
sehtawubhalwa ngalo Zembe  
it was registered to the Zembe

2 Yebo babe  
Yes father

1 Inkhosi yabhamo Kayirgeni  
The King of Jabhane [Senior Son] has  
nolawo kulela live lela  
nothing to do with that place

2 Ayirgeni nolawo ipuba tintzaba  
Has nothing to do he cuts the mountains  
takhona, nangabe kunelokwinye  
of them if there are cattle, cattle  
njengetinkhomo nje, inkhomo  
he goes to report, mountains only  
njenyobika, tintzaba kufhela  
at the low velot [the informant is not clear here]  
lehlondzeni. Nasekuchabano  
When we are in conflict, we do  
tsine, sine baka dwuba  
people

Zembe uyaslamula  
Zembe is responsible for settling the dispute  
Nesehluleka kuslamula bese  
if he fails he then sends us to the  
usi-sa-ke kuleNkhosi ya  
King of Jabhane [Senior Son]  
Jabhane. Inkhosi ye Jabhane  
The King of Jabhane [Senior Son] is  
Ngyona ukuleta  
the one who takes us to

Jabhane lentasi, baten... Ke  
 Jabhane clown, then the white people  
 labalumbi kakhetse umutswanets  
 said he should appoint his child  
 lotawubona labantfu la  
 who is going to look after these people  
 ngoba kulubanga la ngete  
 because of the distance they cannot  
 batsela la batselo le. batselo  
 pay tax here. Pay tax under  
 ngo Jabhane bala batselo  
 Jabhang here and pay tax  
 ngababane... labale  
 under Jabhane there at the lowveld,  
 Mandzen, Sewukhela  
 then he chose this Zembe. So that  
 lo Zembe-ke. Entela kutai  
 when this Jabhang was dead then  
 nangasekho le Jabhane bayawu-  
 should be no conflict between  
 -Sale babanga labantwana,  
 the children one saying it is  
 Ake lo laketu leli Mami  
 mine and the other one saying it  
 ngahozatshulelwa ngubabe  
 is mine it was allotted to me by my  
 Wamehlukanisela ngalokoko  
 father, that is how he separated  
 ukuba anike lo-Zembe.  
 it by giving this Zembe

1 Kwase kuba kulapho khona-ke  
 it was when it became a place



I live Kunikwa u Sobhiyoga.  
 The land, given to Sobhiyoga.  
 Sekhabe Sobhiyoga I live at Ekupheleni  
 This place belongs to Sobhiyoga's family  
 ehe sewanikelwa letinkhomo  
 there at Ekupheleni, yes given because  
 tinkhomo tenkhosi, lehlantzeni  
 of these cattle for the King at the  
 Sewoyamuna le sewoyakwakha  
 low Delot, he went there after him to  
 umuta Wembo. Uti - Ke Mbandzeni  
 bulot the home of Embu. Then Mbandzeni  
 Natigela lapha etulu Edubonjeni  
 said when he was hunting at the top at  
 lapha la sekutsiwa Kusesi  
 dlabonjeni where it is now called Stegi,  
 Stegi Khona, uti - ke utawhlala  
 he says you <sup>will</sup> stay, he gives him the  
 umuka laka Mbukwane live naliya  
 land of Mbukwane, there it is down  
 nge ntasi lapha ake Khona  
 were he is settled, he was Khontswa<sup>5</sup>-ed  
 Wakontswa ngu Mbandzeni nje  
 by Mbandzeni there after when he  
 lapha, muva. Nase - Ke  
 white people had arrived, after  
 sekuphe balumba muva  
 the impi of Mabhuni and  
 sekuphe impi ye Mabhuni  
 Mangisi. He was far  
 ne Mangisi. Ubasekuzeni - Ke

13 Muzetane → type of a tree

ngikhulo ngithona tikhoniso  
grew up seeing the cattle of inklonkha  
tinklonkha, kulabo hya  
in this place till down nkhosi  
kukhlabha phasi nkhozi

legae nala Esolowashini  
past Esolowashini, tinklonkha  
tinklonkha, khona Esolowashini  
ngit in Esolowashini tinklonkha  
tinklonkha, Ngahnyanga

<sup>M</sup> Ngahnyanga tinklonkha  
Or Nyahnyah tinklonkha  
[Informant not clear here]

Khaliphi tinklonkha, Kamfanyana  
Khaliphi tinklonkha, Kamfanyana  
inklonkha, base nyemuka - ke  
inklonkha they go till towards  
Sekubangu Nolebezengwe,

Nolebezengwe  
Nolebezengwe bekadze ayndvuna  
Nolebezengwe was <sup>12</sup> indvuna  
khona kapha phala. So Nolebezengwe  
here. This Nolebezengwe standing  
ema netinkhomo, Sekuba ngu  
with the cattle and Nolebezengwe  
Nolebezengwe ema netinkhomo  
standing with the cattle at  
kapha. ku duze duze, bati  
duze duze they say it is  
bona ku Makholokholo ngati  
Makholokholo I knew

12 Inoturna 7 See glossary

nye lokhe beli kwakut khlonla  
because also this one was tinhlonhla  
tenkhos, usitekele kutsa  
of the King, tell us how were they  
latshetwe kanyani, thamba  
controlled, how were they  
nyani

5 actual  
Wena wekuvene tinhlonhla  
you of Kuvene the tinhlonhla  
latshetwe inkhos tshetwe  
were for the King, under the control  
Nguye Jabhane, Kulehwe,  
of Jabhane, in this place  
belive lovele lilethlonhla  
this place was for the tinhlonhla  
Wena wekuvene, tshetwe  
you of Kuvene, controlled by him  
Nguye Jabhane. Kwazaleni  
Jabhane. Long time ago there were  
kwa kuvene inkhos tenkhos  
cattle for the King all over this place  
nyanthe lenzawo kuzo batjoh  
as a result they got the place  
mozawo labala Empholonyeni  
those of Empholonyeni through  
Ngabo inkhos tenkhos;  
the cattle for the King  
nyngoba batsatsa nye batsatsa  
as they took, took all  
kona inkhos nyani  
because inkhos me also

one  
 2 Angasho yini kuti szatfu  
 Can he give the reason why  
 kwentwa yini lokuter  
 Salamege became the senior  
 wife Kube ngu lola Gamedze  
 unyath lomkhulu

3 Lisiko lesSwath lolo, ununfu  
 It is a Swazi custom that one  
 uteka unyath wokugala, kuti we  
 a person marries the first wife, then she is  
 lisokanchanti lolo.  
 called lisokanchanti

1 -- nawnawo, yini file  
 had you in that  
 ngawo yikin E Mpholonyeni  
 place of your Empholonyeni

3 Angakumbuli  
 I don't remember

2 Izala bakha labaka, flopho  
 long time they settled the flopho people

1 Angase untekele - ke  
 Can you tell us Macwonsela  
 Macwonsela ngale hnhlonhla  
 about the hnhlonhla, all of it  
 ke - lapa nje fikelele  
 because it is clear that this place  
 lokuyathama kuti lolo  
 was surrounded by  
 lili lalifakwe hnhlonhla  
 hnhlonhla

11 IsoKanchant 7 See glossary

le ludzi dzi - bese - ke  
 at Ludzi dzi and he was taken  
 atawukhiswa nalethomus.  
 out with the cattle of the King  
 tentosi

2

1 Cha nyath yini kutsi  
 No, do you know how long was  
 waganwa sikhatsi lesigonam  
 he kept here at Kallgwane  
 le Kallgwane

3 Asati kutsi waganwa sikhatsi  
 We don't know how long was  
 lesigakanam, Kuphela nje  
 he kept but I know the  
 kuta, ngngatsi mine wakhulile  
 grew up here  
 Khona

1 Umfati wabhanu ngubani nje  
 Who was the senior wife of  
 le bembhulu  
 Jabanu

3 Wokucala  
 the first one

1 e le  
 yes

3 Ngula Gamedze, gogo waranga  
 She was le Samcoze, the grand-mother of this



babalika labany bashona kubo  
all of them, some of them went to  
Rhodesia labany bashona  
Rhodesia some of them went to  
Kulo Natal Nasho - Ke babe.  
Natal said my father

- 1 --- Sena Mke: wona  
--- which you were given  
ngaphandle kokube sibhekwa  
besides looking after the cattle  
letimthomo tekhozi,  
of the King
- 2 ---

- 1 Nake newa yini kuti laba  
Have you ever heard that your  
balakini kaNgomane, bapka  
people at kaNgomane were once  
baphaselwa kholozi  
attacked by elephants
- 2 ---

- 1 Senkwatko yini lapha emkhatsi  
What do you know between  
wakhe Mawati, kaNgomane ---  
Mawati and Ngomane ---  
Nyath yini kuti Jabhane le  
Do you know that Jabhane at  
kaNgwane ngalesi khatsi, utigciswa  
kaNgwane at that time how long  
si khatsi lesingakancinane  
was kept there

mitsatse yena - ke. bapiko  
take him, then they came and took  
bantsatse - ke bambanya lapha  
him to the royal residence, at  
ebukhosini ka Ngwane, watawukhulla  
ka Ngwane, to grow up here  
khona - ke

1 Nguyiphi lendzawo khona le  
which place is, that at ka Ngwane  
ka Ngwane lena leya khelwe  
where the Douba people were  
Nguni nine baka Douba  
settled

2 Kuse Butfonga  
It is at Butfonga

1 Wo Kuse Butfonga  
oh, at Butfonga

2 Yebo Kuse Butfonga  
yes it is, at Butfonga

1 Abuta kutsi basekhona yini  
He is asking if you people, the  
laba bakini lehuseloo lukuni  
section of your class still at  
lapha ka Ngwane  
ka - Ngwane

2 Asati kutsi basekhona yini kodoo  
we don't know if they are still  
kwatsi lapha yes kwatsi  
there, but at the time when they  
bababulala babaleka bantko  
were killed, they ran away

mitsatso yna-ke. bafike  
 take him, then they come and took  
 bantsatse-ke bambuyisa lapha  
 him to the royal residence, at  
 ebukhosini kaNgwane, watawukhubla  
 kaNgwane, to grow up then  
 khona-ke

1 Nguyiphi lendzawo khona le  
 which place is that at kaNgwane  
 kaNgwane lena leya khelwe  
 where the Douba people were  
 Ngini nine baka Douba  
 settled

2 Kuse Butfonga  
 It is at Butfonga

1 Wo Kuse Butfonga  
 oh, at Butfonga

2 Yebo Kuse Butfonga  
 yes it is, at Butfonga

1 Abuta kutsi basekhona yini  
 He is asking if you people, the  
 laba bakini lebuselwa bakini  
 section of your clan still at  
 lapha kaNgwane  
 ka-Ngomani

2 Aseti kutsi basekhona yini kodoo  
 We don't know if they are still  
 kwatsi lapha yegesikhatsi  
 there, but at the time when they  
 bababulala babaleka bontke  
 were killed, they ran away

2 e - e  
yes

1 Abewaka Douba  
He was a Douba

2 e e abewaka Douba  
yes he was a Douba

1 Mine ngutsa kuti ngumane  
I thought he is Ngomane in the  
lehlakeni nje ngulababaka Ngomane  
low velvet, the Nge Nane people  
angutsi nyabah bakka Ngomane  
don't you know the Ngomane people  
laba labalapha ehlanzeni  
down there in the low velvet.

2 e e akusisi labo  
yes those are not us

1 wo -  
oh

2 Iya, lomkhulu-ke lo Jabhane  
yes, the grand-father this Jabhane  
Uma' bafika-ke bamse sha lofha  
when they came to search their the  
Ka Ngwane batsi ntlamba  
Ngwane people, they said you will see  
yena ntlamkhadza ngemwelo  
him, you will find him with  
lofha enhloko thophene  
hair on the head tied  
elipindo kutabangyona  
like a knot, it will be the one  
nkhosi yalabaka Douba  
who is the King of the Douba people

lamabili, u Lomagazi  
 two girls Lomagazi and  
 na lobayeni, labeta  
 lobayeni, who were coming  
 bameme lo Ngomane, nabeta  
 this Ngomane when they came  
 la lo Jabhane  
 here this Jabhane

1 Wo kani lo Ngomane ngu  
 oh Ngomane is  
 Jabhane  
 Jabhane

3 e-e-  
 yes

2 Cha lo Ngomane, ngumkhulu  
 no this Ngomane is the grand-father  
 walaba, nguise wa Jabhane  
 of these, is the father of Jabhane  
 lo Ngomane  
 the Ngomane

1 Wo nguise Mkhulu wa Jabhane  
 Oh, is the grand-father of Jabhane

2 ehe iya, labaka Ngwane  
 yes, the Ngwane people they first went  
 bacala bayawuse la lo  
 to search this Jabhane, to  
 Jabhane-ke le, bayo Jabhana  
 Jabhana

1 Ngomane kani ngu Ngomane  
 Ngomane is Ngomane Douba  
 Douba lo Ngomane  
 this ngomane

audible]

1 Ligama lakho  
your name

5 Mochamo

1 Subongo  
your clear name

5 Kunene

Ngelisaka ngangena ngabomwe  
I am <sup>19</sup>lisaka, I entered purposely  
emagavini

at Magavini

Umphakatai wakitai

your Umphakatai

ngakhulela ka Emolamba

I grew up at Emolamba

ngeta ngokuhamba lapha

I come here by walking

Kushifu Zembe, ngachoshwa

to Chief Zembe chased by

Ubhuni

a Boer

1 Setshaba wawutwa ngabam

who told you these stories

3 Ngangitwa kugala kubobabe

I heard them long ago from

boMlingo

my father Mingo and others

1 Ligama lakho

your name

[The tape is not clear but the names are possibly  
for Jabhani because in line 3 the name of Jabhani

24 Umphakatsi 7 See glossary

Mswati nomo naye wabulwa  
Mswati or even him was killed  
4 a - - -

Sikhha Zwane  
Lomkhehle

- 1 Kuse Indyolizini  
It is Indyolizini  
Kuse Indyolizini Nakhona  
It is Indyolizini even there  
letholaba lowutokhuluma  
Where did you get the stones  
taka Douba wawutwa ngam  
of the Douba you are telling
- 2 O nganghlala naye wabo  
I was staying with their father  
leka Ngwane Jabhane  
at Kanguane Jabhane
- 3 Mlingo Douba

Ngangu Mandlozi  
Tel am Mandlozi  
Khona lapha Empholonyeni  
Hemat Empholonyeni  
Nganghshelwa ngu Ngema  
I was told by Ngema  
abelusa angumfana wengkhosi  
'He was a boy for the King looking after cattle

The Tape is not clear here, sometimes the informant  
comes in and the interviewer is not clear and sometimes  
the informant is clear and the interviewer is not



23 Monday 7 it is a butfo

Kuhlasela, ngingabali shela  
not mentioning the kuhlokhla  
ngingabali lekhlonhla  
which are there I am mentioning  
lethle ngibala leth letha  
those at Mpholonjeni.

to Mpholonjeni. A mine  
I just entered to the <sup>18</sup>Magaru.  
Ngamane ngangena eMagaru  
then it was said I am  
ngwe Sakeni mine. Ngamane  
of <sup>19</sup>Sakeni. I just entered  
ngangena nje eMagaru  
the Magaru, then it was said  
kwase kutsiwa ligaru  
I am ligaru yet I am  
loku ngihlaka ngitwalela  
hisa I carry for ingulube  
ingulube, ngangela ngahlela  
I did not hlehla, even to  
na kulo Mkhhehle, ngase  
lomkhhehle, I went into these  
ngangena kulaba katsi  
and I knew what I was doing  
ngiyati mine kutsi ngoMam.

Awu bekunene, bekunene  
you of Kuplene, bekunene  
ngiyaphela. sine bakatgwawo.  
I stop you of Ngwane  
- - - Sophe nase kuhlaselwa  
- - - when they ranted

18. ligovu > it is a libutfo
19. Lisaka > It is also a libutfo
20. Ingulibe > a libutfo
21. Hlehla > means to march  
at a double e.g. libutfo
22. Lomkhele > it is a libutfo

Kwakungahamba, kwakunetukhondo  
 you could not go, there were cattle  
 lehlabana ko Empholonyeni  
 that stab people Empholonyeni  
 lekhugoshoko hkhulabe  
 which could chase, and stab  
 hkhulabe, kepha betinkhulabe  
 you to death, but the people of hkhulabe  
 hkhulabe bafake hkhulabe  
 they were not stabbing them, putting on their  
 tabo, belashwa tifikhe hkhulabe  
 hkhulabe, treated when they come  
 yakhotsama - ke yakhutsama  
 they licking them. then khotsama -  
 sengiso into benyibona nini  
 of khutsama, I say something I saw you  
 bakagwane, bahamba khona  
 people of Kagwane walking, here  
 nje laba bekunene, hje  
 these of Kunene tell me shoot  
 kuyike afike ahlukule - ke  
 then this hkhulabe, then we  
 lohlukule, kuallwe  
 it, there were no trees  
 kute hkhulabe, kwakunemnyetane  
 only munyeta and mountane  
 kunemnyetane, lapla kutsi  
 here at Kagwane in our place  
 Kagwane awe nini bekunene  
 Oh you of Kunene I stop the  
 ngiyaphela hje lase hkhulabe  
 place was taken through vards

14 tinolubula & the meaning of this  
word is not clear.

15 khotsama & means the death  
of a king.

16 Hokohlolo & the meaning of this  
word is not clear

17 Misutane & it is a type of a  
plant, short and  
has a special smell

18

lesiganga lesiganga ngyasati.  
 The area, I know this area.  
 Nena wekuneke tikhlonkha  
 you of kuneke, it is tikhlonkha  
 tichwebe, babe seboyacela  
 full, they those of tikhlonkha  
 laba betikhlo Mula, bati  
 asked, said, help us my  
 sisitemi bantwaba M - -  
 children

sekute lukhata-la tikhomo  
 there is no green grass for cattle  
 tuele. Bacela kubobabe  
 to cross, they asked from our fathers  
 kubomhigo hama lanangu  
 from Mlingo and others, the name of this  
 Mlingo, tsalo tsaba tya  
 Mlingo, so that they go there to  
 le tye kuolla kuthabamhlophe  
 graze at Mtabamhlophe

Exemlede, sekhutei, mhamb-  
 Exemlede, sekhutei, mhamb-  
 Bontke laba labozala betikhlonkha  
 all the old of tikhlonkha, I know  
 ngyasati, nekona tikhala  
 it, and even there they are <sup>crying</sup>  
 tanyembeth tikhlonkha ngyasati  
 tears tikhlonkha I know  
 ngasengimkhulu mine, tikhomo  
 I was grown up, all the first  
 tafa tonthe takuzala la  
 group of cattle obed

limpholonyu. kuoljine kurye -  
this Mpholonyu till to  
le Seyembe  
Seyembe

Kwase ku ngisa  
then it was  
Kusibalemi  
clear

Ngati loko-ke mine lapha nje  
I know that here, walking  
bahamba khona laba.  
here those of Mpholonyu  
be Mpholonyu bekunene  
of Kujene coming from  
lavele hletnkhlanhla nje  
here at tikhlanhla, it was for  
hlathe Jabhane. Bantfu  
min Jabhane. Everybody was  
bantfu baphetwe khona  
suled there  
ngeke nkhosi ngaxose kuteni  
I cannot nkhosi tell that it is  
lokuter in Mbabane, ngunampula  
Mbabane is this river, it is  
Siyala lesiSuka la  
a spring from here to Mkhabela  
ka Mkhabela, kwatewa-ko  
then it was said it is Mbabane  
in Mbabane libito layo  
its name  
le Mbabane, ngungabali phela  
this Mbabane not mention

Kutsi                      Kuku Ludebude,  
 that it is Ludebude,  
 mine, letukhlonhla temvelo, ngulethudab  
 I the natural tukhlonhla are the  
 taturakashelwa nguye Zembe  
 old ones which were visited by  
 ngumbone nam, acenethwelo  
 Zembe, I use to see him also  
 takho, etc latinkhlonhlem  
 having his hair, coming to tukhlonhla  
 awakasha, abegibela emahashi  
 visiting, riding red horses,  
 labhonoko, to Zembe, lahvelo  
 this Zembe, it had  
 by netukhlonhla live livele  
 tukhlonhla the place, it was  
 hlakini mine bakalwane  
 yours you of kalwane long  
 kuozalem, wela nguyakwath-ko  
 time ago, I know that that it  
 loko kutai hlakini, nguyake  
 was yours, I cannot mention  
 ngubale-ko, Mbabane  
 Mbabane  
 kwa kuvelo kune Mnyetane nkhozi  
 there were Mnyetane nkhozi  
 akuto hlabha ngangnemanga  
 there were no trees I would  
 ngangyenga inkhozi  
 be telling false to the King  
 kwa kungamnyetane nje  
 It was Mnyetane only



13 Mycetozoa - type of a tree

appears T

Ngelazi zibe zimbili, besola sebayasola  
 Angels two, blame, they are blaming  
 Ngimi ngedlwa bingasoli,  
 I am the only one who is not blaming  
 Ngisho kuwe Jabhane elilla  
 I am saying to you Jabhane which  
 Sedutfu baka Ngomane. Mphuzi  
 eats the Sedutfu of Kangaene, ~~obunka~~  
 Wankulazi zibe zimbili.  
 of two glasses.

[The tape is not clear, the important is giving praise and  
 I don't know whose praises are these]

-- Loumpama lodatsha nangtsha  
 the black one who ~~clatsha~~<sup>25</sup>  
 nangtamo, Hhuli kakhuli  
 with the neck, Hhuli of Hhuli  
 Mgebhuka ahlangana abenjenge  
 Fear as they meet who is  
 Zulu, Magaga wephula izifingo  
 like lightning, Magaga you break  
 zamadoda, unelucende, wuyimbube  
 izifingo of Men, you have a section  
 wuyinyonyama, uella amathole  
 of the clan you are a lion, you were  
 izinyathi, Magayzi uyabizwa  
 a lion eating calves of buffalos  
 kwesaka, kesakatsa.  
 Magayzi you are called at Saka  
 silo Sakhulu byetho.  
 of Sakatsa<sup>28</sup>, big animal  
 Barzetho<sup>29</sup>

25 clatcha 7 the meaning of this word  
is not clear

26 Iziyungo 7 the meaning of this word  
is not clear but in Zulu  
it means the prominent bone  
at the back of the neck.

27 Saka 7 its meaning is not clear  
here because the word is  
used in a way that does not  
bring the meaning of Misati's  
libutfo called tsaka

28 Sakatcha 7 It means a very  
strong person, usually not  
easily affected by diseases,  
and also physically strong.

29 Bayetto 7 Salutations