PASS MARK

CH 42

student note book

feint and margin

INFORMANTS names: 1. MAYIWANI MAHLALELA
2. MATATAZELA MAHLALELA

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PLACE : LOMAHASHA

72 PAGES

BOOK 1

S.A. 72F

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3. INFORMANT 1 : MAYIWANE MAHLALELA (COUNTER NO 004)

4. " 2 : MATATAZELA MAHLALELA (COUNTER NO 0013)

NOTES :

1. babe – 1. This is used here as a term of respect to address an older man, usually of my father's age.
   2. Literally, my father or one of his brothers or sisters.
2. libutfo – 1. An age regiment or age grade.
3. Lindzimphi – 1. A libutfo or age regiment formed during the reign of Sobhuza II consisting of men born roughly between 1929 and 1939.
4. umlandvo – 1. History
   2. Story or narrative.

1. Uh, what is Mahlalela's name?
   Uh, Ngubani ligama laMahlalela?
2. Ligama lakho ungubani babe?
   What is your name babe[1]?
3. Ngu Mayiwane.
   I'm Mayiwane.
2. Mayiwane.
   Mayiwane.
3. Mayiwane Mahlalela
   Mayiwane Mahlalela.
2. Mayiwane Mahlalela.
   Mayiwane Mahlalela.
1. Of libutfo?
   Libutfo lini?
2. Ulibutfo lini?
   What is your libutfo[2]?
3. Ngingu Lindzimphi.
   I am Lindzimphi[3].
2. Lindimpi.
   Lindimpi.
1. Plus can he tell us who did Gija hear his
   Futsi angasitjela yini kutsi Gija wawuva
   history from, who told his father?
   kubani umlandvo wakho, ngubani lowatjele babe wakhe?
2. Gija yena wayitfola le, lomlandvo, lowabekutekek
   Where did Gija get the, umlandvo[4], the one
   ke?
   who told you?
3. Lomlandvo ngawutfola kubabe.
   I got this umlandvo from my father.
2. Yes, cha sikhuluma nga Gija, Mahlalela, kutsi ke,
   Yebo, no we are talking about Gija, Mahlalela,

5. Malindane — 1. An age regiment of Sobhuza II, largely made up of men born roughly between 1924 to 1929.

yena kulo, Mahla, Gija ke yena wawutfola kubani?
that, he, Mahla, from whom did Gija get it from?

3. Wawutfola kuboyise.
He got it from his fathers.

2. He got it from his father.
Wawutfola kubabe wakhe.

1. Uh huh. What is the other Mahlakela's name?
Uh huh. Ngubani ligama lalobmunye Mahlakela?

2. Ligama lakho ke wena Mahlalela?
What is your name you Mahlalela?

4. Matatazela.
(Im) Matatazela.

2. Matatazela.
Matatazela.

1. Mahlalela. Which is your libutfo?
Mahlalela. Nguliphi libutfo lakho?

2. Ubutfo lini ke?
What is your libutfo?

4 Malindane.
Malindane[5].

2. Malindane.
Malindane.

1. Did he hear history from, where did he hear
Wawuva kuphi umlandvo, ngukuphi lapho
history from?
awuva khona umlandvo?

2. I, Lomlandvo lotasitetela wona wawucocelwa,
I, Who told you the umlandvo which you will tell
wawutekelwa ngubani, wawuwufundziswa ngubani?
us, who told you, who taught you?

4. Wo umlandvo, nami ngite nje ngoba ngitewubambis'
Wo the umlandvo, I too have also come to help

6. bekwa'd — 1. Installed or appointed
2. Literally, put or placed.

7. imilandvo — 1. The plural of the noun umlandvo in note 4.

8. Ya — 1. This means agreement.

umnaketfu. Njengoba sikhuluma kutsi nami ngi,
my brother. As we are talking that me too will,
vele washiya yena, nguyena abebekiwe.
he indeed left him, he was the one who was bekwa'd 6
Loko kutsi imilandvo ihamba kanje, kanje, kanje.
That the imilandvo go like this, this and this.
Ngephambili kwakhe.
Before him.

land 2. (Bakhulumela phasi akuvali, kunemsindvo)
(Talking in an inaudible tone, there is a noise).

4. Nifike njani, utatsi angakhuluma nami bese
How you come, after he has talked I will
ngiyakhuluma.
then talk.

2. Cha wena nawe unokwakakho, ukhulumela
No you too have your own, you will talk
kuko wena.
on that.

1. Ya.
Ya.[8]

2. Awukhulumi kungakashiwo, kutawu cedza lo, bese
You won't talk before you are told to, this one
kukhona laph' umsita khona.
will finish, then you will help him somewhere.

3. Ngimsitaphi?
Where will I help him?

1. Uh Can you tell us the tinanatelo —. —.
Uh Ungasitjela tinanatelo —. —.

3. Nami ngikhuluma lamagama lowakhulumako,
Me too should talk what you are saying,

2. Cha ungakhulumi kungakashiwo. Asewu, ase sente
No don't talk unless you are told to. Let, let

9. tinanatelo — 1. Extended clan names.

10. kaMahlalela — 1. This here refers to the Mahlalela clan name.
2. In another sense, the area of the Mahlalela people, possibly Lomahasha, the border town in north-eastern Swaziland.

11. Enhhe — 1. This means agreement.

12. sibongo — 1. Clan name or surname.
2. May also mean praise name or
3. gratitude.

tinanatelo takaMahlalela ke babe.
us do the tinanatelo[9] of kaMahlalela[10] babe.

1. Can you help (akuvakali)?
Ungasita (Inaudible)?
So it's Mahlalela.
Ngu Mahlalela.

2. Mahlalela. Kwesibili?
Mahlalela. The second?

3. Mine ngingu Mayiwane Mahlalela.
I am Mayiwane Mahlalela.

2. Cha sifuna letinanatelo, Mahlalela, angitsi
No we want the tinanatelo, Mahlalela, as you
uyangiva ngibita Mahlalela.
heard me calling Mahlalela.

3. Mahlalela, Maziya,
Mahlalela, Maziya,

2. Maziya.
Maziya.

3. Mcanco.
Mcanco.

2. Akume phela.
Wait.

3. Noma singachubeka yini?
Can we continue?

2. Mcanco.
Mcanco.

3. Sichubeke?
Can we continue.

4. Enhhe angitsi kufuna kutsi siphele lesibongo.
Enhhe[11] as the sibongo[12] has to be finished.
Sichubeke siphele.
You should contine and finish it.

13. Langeni — 1. The lilawu or the administrative capital built by Sobhuza I, after he had left Shiselweni. Langeni lies at the foot of the Mdzimba mountains between present-day Lobamba and Lozitha.

2. This here may also refer to Langa, in that case Langeni may be a locative. Langa was an early Dlamini king.

14. Lubombo — 1. The mountain range forming the eastern border of Swaziland, and along which the early Ngwane people were supposed to have traversed before entering present-day Swaziland.

3. Mahlalela, Maziya, Mcanco. Wena welangeni.
Mahlalela, Maziya, Mcanco. You of Langeni.[13]

2. Wena welangeni.
You of Langeni.

3. Phuma langa sikotse singena ngubo.
Shine sun so that we may bask without a blanket.

2. Phuma, langa, si, sikotse.
Shine, sun, so that we may bask.

1. What does sikothe mean?
Kusho kutsini kutsi sikothe?

2. Sikotse, enjoying the sun.
Bask, kuva bundvzi elangeni.

3. Wena wacedza Lubombo ngekuhlehletela.
You who skirted the Lubombo.[14]

2. Wena
You

3. Utawutsi lo awusati sibongo sakini (Uyahleka)
This one will say you don't know your sibongo (Laughing).

1. What is wacedza?
Kushoni kutsi wacedza?

2. Kuhlehletela.
To skirt.

1. What does that mean?
Kusho kutsini loko?

2. E, It, it comes to Dlaminis, wacedza
E, ku, kuta kubaka Dlamini, who skirted Lubombo ngokuhlehletela.
the Lubombo.

1. What is coming, uh huh it's okay.
Lokutako, uh huh kulungile.

15. bakaMahlalela — 1. The Mahlalela people or people whose clan name is Mahlalela, or
2. People found in area known as KaMahlalela — see note 10.

16. kaDlamini — 1. People whose clan name is Dlamini, or
2. People found in area known as kaDlamini.

17. esibayeni — 1. Cattle byre or kraal.
2. In this case, possibly the sacred enclosure during the annual kingship ceremony or incwala, in Swaziland.

18. Wo — 1. An interjection of agreement.

2. Yes?
Yebo?

3. Angatsi sekugcinile,
It's as though that's the end,

2. Sekuphelile?
Is that all?
ngab' asachubeka kakhulu, kungaphela leliphepha.
He cannot go on anymore, the paper could be finished.

2. It ends there.
Kuphela lapho.

1. Okay. The tinanatelo seem to show that the Mahlalela people are related to the Dlamini.
Kulungile. Letinanatelo tikhombisa kutsi bantfu baka Mahlalela bahlobene nebaka Dlamini.

2. Letinanatelo tikhombisa kutsi laba ba,
The tinanatelo show that these ba, bakaMahlalela[15]
bakaMahlalela tibakhomba, tibabisela letinanatelweni
they show them as, they take them back to
kakaDlamini.
the tinanatelo of kaDlamini.[16]

3. Liciniso.
It's true.

2. Yes, correct.
Yebo, kulungile.

3. Nakutsiwa vele abaphume nje esibayeni.
When they are told to come out of esibayeni.[17]

1. What is, what did he say, let's go back to Beku, watsini, asibuyele kuye.
him.

2. Wo, enhe.
Wo[18], enhe.

19. emaTfonga — 1. A generic term for the inhabitants of the area east of the Lubombo mountains, and south of present-day Maputo.

3. Asihlali vele esibayeni nakutsiwa akuphum`
We don't stay indeed at esibayeni when it
emaTfonga. Njengawe nje.
is said the emaTfonga[19] should leave. Like you.

2. We don't remain in the, in the kraal when
Asisali e, esibayeni nabatsi emaThonga,
they say emaThonga they, should go out.
akaphume. Ngesikhatsi bagidza incwala.
During the time when they dance incwala.

1. So what did he say?
Utsiteni?

2. Wena ke ungatsini ngetinanatelo?
What can you say about the tinanateb?

1. No what did he say just now, you made
Cha utsiteni nyalo, umente wayekela?
him stop? What was he saying?
Abetsini?

2. Wo he was saying this, e, they all go out
Wo abesho loku, e, bonkhe bayaphuma
when the, they say emaThongas they must go
uma, batsi emaThonga akaphume.
out.

1. So the Mahlalela people say that they are
Bantfu bakaMahlalela batsi bangemaThonga.
emaThonga people.

2 Nani kutsiwa ningemaTfonga?
They say you too are emaTfonga?

3 SingemaTfonga, vele. Sobabili njoba sila.
We are indeed, emaTfonga. Both of us as we are here

20. baka Dlamini — 1. People whose clan name is Dlamini, or
2. People found in area known as kaDlamini.

21. BuTfonga — 1. Possibly Tfongaland - an area south of Maputo and east of the Lubombo mountains.

22. live — 1. Area, territory, place
2. Land

23. kaNgwane — 1. Present-day Swaziland.
2. In another sense, the area where royal headquarters are situated, at Lobamba, usually used by Swazis from areas far from central Swaziland where Lobamba is found, such as from the southern or northern parts of Swaziland.
3. The South African homeland north of Swaziland.

2. Yes, they say to, to us we are emaTfongas.
Yebo, batsi kitsi, singe maTfonga.

1. Are they, do they think of themselves as related to the Dlaminis?
Ba, bayati cabanga yini kutsi bahlobene nebakaDlamini?

2. Nine ngokwenu, hititsatsa nje kutsi vele nitihlobo lapha kaDlamini?
You yourselves, do you take yourselves as indeed the relatives of kaDlamini?

3. Asisito tihlobo, bomnaketfu.
We are not relatives, they are our brothers.

2. We are not in friendship but they are, they are relatives, being brothers.
Asisibo bangani kepha ba, batihlobo, njenge banaketfu.

1. How did they, where did they live, the Dlaminis?
Ba, bebahlala kuphi, bakaDlamini.

2. Bebahlala kuphi nebakaDlamini?
Where did they stay together with bakaDlamini[20]?

3. Sachamuka kanye, nasichamuka le, eButfonga.
We came together, when we came from there, at ButfongaTfonga[21]. Until we came to take captive the live[22] of kaNgwane[23].

2. We came from the same place, e, eButfonga,
Sesuka ndzawo yinye, e, eButfonga, lapho where when we came here, with them.
ngesikhatsi sita lapha, nabo.

1. Does he know the name of the place?
Uyalati yini ligama lalendzawo?

24. elowanyeni — 1. This has no meaning but is used here to show that the speaker is trying to recall the name of the place under discussion.

25. entaziteni — 1. This is also used like elowanyeni in note 24.

26. emaTfongeni — 1. See note 21.

27. Shiselweni — 1. The southern part of Swaziland from which the present Shiselweni district derived its name.

28. phalala — 1. Rescue, render aid

29. kaLozingili — 1. The area of Loziyingili, a nineteenth century Tfonga chief, who had as one of his wives, a daughter of Sobhuza I called Dzambile.

30. kaTembe — 1. The are occupied by the historic Tembe chiefdoms who were located east of the Lubombo mountains, between present-day Maputo and Lake Sibaya. Tembe is the name of a small river in southern Mozambique.

2 Lendzawo, yalendzawo ya le, e, lapha na, nesuka
The place, of the place of there, e, there where, where
khona nakuba bakaDlamini, itsi, kutsiwa
you came from together with these bakaDlamini,
ngukuphi?
what is it called?

3 KuseButfonga le, elowanyeni, ngingavele ngisho
It's Butfonga there, at elowanyeni[24], I can indeed
ngitsi e, entazikeni, lapha kutsiwa kusentazikeni
say at, entazikeni,[25] where it is called its at
—. —. Kuphi mnaketfu, asewungikhumbute?
ntazikeni —. —. Where brother, remind me?
Kenje, e, emaTfongeni.
By the way, at, at, emaTfongeni.[26]
Wena kaNtambo! (Kukhona lomemeta lengemuva)
You of Ntambo! (Someone is shouting in the background)

3 Kuze utowungena la eShiselweni, uchamuka
Until you came to here at Shiselweni,[27] from,
Mama, zala bantu ziyaphabala, longanankom'
(Again the person shouting in the background)
uyayidl' inyama. Akungenw' ekhaya
Mother, they reject people and phalala[28], even the
njenge (Kukhona lomemetako lengemuva).
one without a cow eats meat. You don't enter at home

3 kaLozingili.
At kaLozingili.[29]

2. They came from kaLozingili.
Besuka kaLozingili.

1. Did they come from kaTembe?
Bachamuka kaTembe yini?

2. NgukaTembe?
Is that at kaTembe[30]?

3. NgukaTembe.
It's at kaTembe.
2. Yes.
Yebo.
1. Where did they go from there, where did they go?
Baya kuphi kusuka lapho, baya kuphi?
3. (Uyachubeka lengemuva): Uyabona ngiyasoma
(Continuing from the background): You see that I'm
ngala kuchamuka wena. Wen' unebukhwele,
trying to woo a girl and you approach. You are
wena. Enceny' ugane wena.
envious. Maybe she is yours.
2. Na, nanisuka kuleya ndzawo, na, na, kwaku,
When, when you left from that area, you, you,
naya kuphi ke?
it was, where did you go to?
3. Sefika sahlal' eShiselweni.
We arrived and stayed at Shiselweni.
2. We came to Shiselweni.
Seta eShiselweni.
3. Satsi nasihlal' eShiselweni, sase sisuka
When we stayed at Shiselweni, we came from
khona, sebayasala laba bakaMahlalela.
there, en these bakaMahlalela remained behind.
2. While we were at Shiselweni, Mahlalela people
Ngesikhatsi siseseShiselweni, bantfu bakaMahlalela
remained at Shiselweni.
basala eShiselweni.
1. Did they come following the Dlamini or did
Beta balandzela bakaDlamini nome beta ngembili
they come infront of the Dlamini?
kubakaDlamini?

2 Bet? embikwa baka, ba, beta kucala kunebakaDlamini,
They came before, they came before the bakaDlamini,
3. Abebaphambili.
They were before.
2. nome, nome bebeta ingemuva kwebakaDlamini?
or, or they came after the bakaDlamini?
3. Abebaphambili.
They were before.
2. They were coming — . — . Bebangaphambili baphi?
Bebeta — . — . Who were ahead?
3. Enhhe labakaMahlalela.
Enhhe these bakaMahlalela.
2 Mahlalela people they were infront.
Bantfu bakaMahlalela bebangembili.
1. They were infront. So the Dlaminis followed
Bebangembili. BakaDlamini balandzela Mahlalela.
the Mahlalela.

2. Kusho kutsi ke bakaDlamini ke balandzelana
Does that mean that the bakaDlamini followed the
nebakaMahlalela? Balandzela bakaMahlalela?
bakaMahlalela? Did they follow the bakaMahlalela?
3. Balandzela bakaMahlalela vele.
They indeed followed the bakaMahlalela.
1. Did the Mahlalela fetch the Dlamini?
BakaMahlalela balandza bakaDlamini yini?
2. BakaMahlalela ba, ba, babalandza laba
Did the bakaMahlalela fe, fe, fetch these
bakaDlamini yini?
bakaDlamini?
3. Kwenteka kanje: Befika labaka Mahlalela phambili.
It happened thus: The bakaMahlalela arrived before.

31. bakaNkhosi — 1. This refers to the bakaDlamini in note 20.

2. The Mahlalela came first.
BakaMahlalela beta kucala.

3. Batsi nabefika, ya, nabefika laph' eShiselweni,
When they arrived, ya, when they arrived here at
labakaMahlalela bakhandea indlov' iyatala.
Shiselweni, these bakaMahlalela found an elephant giving birth.

2. When they ,e, they came to Shiselweni, they found
Nabe, e, nabefika eShiselweni, batfola kutsi
that the elephant was giving a birth.
indlovu beyitala.

1. Ya. And then what happened?
Ya. Kwase kwentekani ke?

2. Kwabese kwentekanjani ke?
What then happened?

3. Base ke babuka kutsi lelitfole lalesilwane
Then they asked that the calf of the animal
njoba sikhulu kangaka, sona, lomntfwanaso
as it is this big, how big is it's calf,
unganani, nasimtala, aphuma?
when born, when coming out?

2. And then they had to wait for the elephant,
Kwase kudzingeka kutsi bamele lendlovu,
to, to, watching to see the how big is the
ku, ku, kubuka kutsi likhulu kanganani
calf of the elephant.
lomntfwana walendlovu.

1. Uh huh. Chubeka babe.
Uh huh. Continue babe.

3. Enhhe sekwenteka ke kutsi ke, sekutsiwa
Enhhe then it happened that, they said to
kulaba bakaNkhosi, kutsiwa, "Yendlulani,
these bakaNkhosi[31], they said, "Pass and go

32. beSutfu – 1. The Sotho speaking groups found in present-day Swaziland by the "true Swazis."
2. In another context, the Sothos of present-day Lesotho.

33. Mdzimba – 1. Mountains in central Swaziland, lying mid-way between the towns of Mbabane and Manzini.

wihambe, kulchona lesisakulindzele." Manje ngaloko
on, we are still expecting something." Now because
ke, e, sebefika batfola beSutfu laph' eMdzimba,
of that, e, they arrived and found beSutfu[32] here
laba bakaNkhosi.
at Mdzimba[33], these bakaNkhosi.

2. And the Mahlalela people said to the, to Dlaminis,
Base bantfu bakaMahlalela batsi ku, bakaDlamini,
"Oh carry on, go ahead." E, Then the Dlaminis
"Wo chubekani, yanini embili." E, Base bakaDlamini
they went to Mdzimba where they found the
baya eMdzimba lapho batfola beSutfu khona.
beSothos.

1. So the Mahlalela people remained behind at
Bantfu bakaMahlalela basala emuva
Shiselweni.
eShiselweni.

2. BakaMahlalela basala leShiselweni?
Did bakaMahlalela remain at Shiselweni?

3. Basele lemuva.
They remained behind there.

2. And they had remained at Shiselweni.
Futsi bebasale eShiselweni.

1. When the Mahlalela people first came to
Ngesikhatsi bakaMahlalela bata kwekucala
Shiselweni, who was in charge of the
eShiselweni, ngubani lobekaphetse
Mahlalela?
bakaMahlalela?

2. Lesikhatsi befika laph' eShiselweni, laba
At the time they arrived there at Shiselweni,

34. lomdzala — 1. Old, senior.

35 sikhulu — 1. Chief.

36. inkhosi — 1. king

2 Paramount chief during the colonial period in Swaziland.

kaMahlalela, bebaphetfwe ngubani?

who was the leader of these bakaMahlalela?

3. Lapha kitsi, e, lomdzala longuyena, kwaku

Here in (our clan), e, the one who was lomdzala[34] nguZembe.

he was Zembe.

2. E, the senior Ma, the, of, for Mahlalelas,

E, lomdzala Ma, lo, wa, webakaMahlalela,

his name was Zembe, the senior.

ligama lakhe nguZembe, lomdzala.

1. Is he the one who came from kaTembe?

Ngulo lowachamuka kaTembe yini?

2. Nguye loweta nalaba bakaMahlalela, anguyena

Was he the one who came with these bakaMahlalela

abaphetse, abahola, lekaTembe?

the one who was their leader from kaTembe?

3. Ya nguye labekabahola lekaTembe.

Ya he is the one who was their leader at kaTembe.

2 Yes, the one was there at Tembes.

Yebo, loyo abele, kaTembe.

1. Was he was king or chief.?

Abeyinkhosi yini noma sikhulu?

2. Abesikhulu yini nom' abeyinkhosi yabo?

Was he a sikhulu[35] or he was their inkhosi[36]?

3. Abeka vele kangushifu, ahamba

He was indeed the chief, going with the

webakaNkhosi.

bakaNkhosi.

2. He was a chief among the Dlaminis, Nkhosi.

Abesikhulu kubakaDlamini, Nkhosi.

1. Why did the Mahlalela people leave kaTembe and

Bantfu baka Mahlalela besukelani kaTembe baya

37. boShaka – 1. The collective prefix bo- here is used to refer to Shaka and company.

go to Shiselweni?
eShiselweni ?

2. Ba, besuswa yini labakaMahlalela kebona
Why did the bakaMahlalela leave from
le, kaTembe, babese bay' eShiselweni?
kaTembe, then go to Shiselweni?

3. Le Shiselweni, kwase kubalekwa nje ngokutsi
To Shiselweni, they were running away because
vele live ungatsi kuyahlaselwa, ngale kuboShaka[37]
indeed the live it seems they attacked, there boShaka.

2. During the time of Shaka when we were fighting
Ngesikhatsi saShaka uma silwa kaZulu.
in Zululand.

1. Were they forced to leave kaTembe?
Bentiwa kutsi besuke yini kaTembe?

2. Babese bakhishwa yini, ba, ba, bakhishwa
What drove them away, were they forcefully
ngenkhani yini kutsiw' abahambe?
driven out that they must go?

3. Batisukela ngekubona buhlobo kutsi
They left on their own accord after seeing that
abusabusiseki, "Asambe sifuna live."
the relationship was not blessed, "Let's go looking for live."

2. And then they had to fear that there were,
Base ke besaba kutsi beba, bebabaliswa
there were attackers here, so we have,
lapha, sabese ke si, "Kumele sibe netindzawo
"We must have some places where we could
lapho sitewutfola leyandzawo yekuhlala."
find that place where we could settle."

Chubeka ke.
Continue.

1. If the Dlamini people were relate, or if the
Kube bantfu bakaDlamini bebahlo, nome bantfu
Mahlalela people are related to the Dlamini people,
bakaMahlalela bahlobene nebantfu bakaDlamini,
how did it come that they got their own
kwenteka kanjani kutsi batfole sibongo sabo,
Sibongo, Mahlalela.?
Mahlalela ?

2. Kepha ke nangabe laba bantfu bakaMahlalela
But if these Mahlalela people, and these
ba, nalaba bakaDlamini bakanye, kanye, babese
bakaDlamini were together, what made the
bentiwa yini bakaMahlalela bese kuba
bakaMahlalela to be the bakaMahlalela yet they
ngebakaMahlalela kantsi bebakanye nebakaDlamini?
were together with the bakaDlamini ?

3. Kwenteka ka nje, bafike bahlalela lendlovu,
That is how that happened, they arrived and
itala.
waited for the elephant.

2 E, The Mahlalela people they had to wait,
E, Bantfu bakaMahlalela kwadzingeka beme,
watching the elephant when he was giving
babuke lendlovu ngesikhatsi itala.
a birth.

1. At Shiselweni ?
EShiselweni ?

2. EShiselweni ?
At Shiselweni ?

3. Enhhe.
Enhhe.
1. That's where the name comes from.?
Ngulapho leligama lisuka khona yini?
2. Ngulapho lesuka khona leligama.?
Is that where the name came from?
3. Ngulaphe kwesuka leligama.
That is where the name came from.
2. It's where it began.
Ngulapho lacala khona.
1. Before the elephant gave birth, what was the
Ngembili kutsi indlovu itale, kwaku sababani
sibongo of , of Zembe?
sibongo sa, saZembe?
2. Ngaphambilini ke, lendlovu ingakatali le, lelitfole
Before, the elephant gave birth, to the calf,
i, be, bebakabani laba bakaMahlalela?
what was the sibongo of the bakaMahlalela?
3. Beba, babaka Nkhosi.
They were of baka Nkhosi.
2. They were Dlamini, they were, they were
Bebangu Dlamini, beba, be bangu Nkhosi.
Nkhosi.

1. Uh huh. Did they take the sibongo Mahlalela
Uh huh. Batitsatsela bona lesibongo Mahlalela
for themselves, or did someone say, "You
yini, noma kukhona lowatsi, Nine nyalo,"
are now," gave it to them saying "You
wabanika sona watsi, "Seni baka Mahlalela
are now Mahlalela?"
nyalo?"

38. bakaMaziya — 1. The people whose clan name is Maziya, or
2. People found in area known as kaMaziya.

39. induuna — 1. Councillor or headman.
2. May also be used to refer to a pimple in the skin.

2. E, La, bona ba, ba, leli, lesibongo leba kwatsiwa
E, The, they, the sibongo which they said they
bakaMahlalela, kwatsiwa "Nine senibakaMahlalela
are bakaMahlalela, it was said, "You are
nine."
bakaMahlalela."

3. Ngoba wihlalele lendlovu,
Because you are waiting for the elephant,

2. Yes it was so.
Yeba kwakunjalo.

3. labeyitala.
which gave birth.

2. While, when they were waiting, watching
Nge, ngesikhatsi bamele, babukela indlovu
the indlovu when it was going to give a birth.
ngesikhatsi itawutala.

1. The tinanatelo often tell us Mahlalela people
Tinanatelo tisitjela kutsi bantfu bakaMahlalela
are related to Maziya people.
bahlobene nebantfu bakaMaziya.

2. E, kubese kuyahamba futsi bakaMahlalela
E, Thereafter the bakaMahlalela again met
sebaphindze bahlangana nebakaMaziya,
with bakaMaziya[38], they became relatives.
sebaba tihlobo.

3. Maziya, ngingavele ngisho ngitsi Maziya
Maziya, I can indeed say that Maziya
kwakuyindvuna yalo Zembe.
was the induna[39] of this Zembe.

2. E, Maziya was the induna of Zembe.
E, Maziya abeyindvuna yaZembe.

40. bomkhulu — 1. The prefix ba is used here to refer to my grandfather and company.

41. Siteki — 1. A modern Swaziland town on the Lubombo mountains in the north east of Swaziland.

42. Mbuluzi — 1. A river with two main branches, the Black Mbuluzi and the White Mbuluzi which breaches the Lubombo to enter the sea.

1. Was he a relati of Zembe?
Abesihlobo na Zembe yini?
2. Abesihlobo muni lakuZembe?
How was he a relative to Zembe?
3. Abekasihlobo, angimati lesibongo sakhe.
He was a relative, I dont know his sibongo.
2. I wouldn't say, the surname, but I don't
Angeke ngisho, lesibongo, kepha angati kutsi
know where how friendship there was, the
lobungani bebukhona, lesihlobo beku,
relative was, his surname.
sibongo sakhe.
1. Why do the Mahlalela people say Mahlalela,
Bantfu bakaMahlalela bayasho yini kutsi
Maziya?
Mahlalela, Maziya?
2. Yini ke laba bakaMahlalela batsi Mahlalela,
Why did these bakaMahlalela say Mahlalela,
Maziya?
Maziya?
3. Lokuze kutsi wa Mahlalela, Maziya,
That they said Mahlalela, Maziya, it's the story
ngulendzaba yekutsi lona bekayinduna
that that one was an induna of bomkhulu.[40]
yalabo mkhulu. Samshiya leSiteki, asatele
We left him at Siteki,[41] he had children, then we,
sase ke, nguye lowatfola lomfula leMbuluzi.
he was the one who found the Mbuluzi[42] river.
Kwase ke kwatsiwa, "Akasal' emuva yena,
Then it was said, "He should remain behind, we
tsine ke ngoba laba bakaNkhosi sebaye
because these bakaNkhosi had gone to attack

43. boMdzimba — 1. The collective prefix bo- is used here without its collective inflection. For Mdzimba — see note 33.

bayowuhlasela beSutfu laph' eMdzimba. Kwatsiwa
the beSutfu there at Mdzimba. It was said that we
tsin' asicedze Lubombo site nga, la. Kungako
should go through the Lubombo and come, this side.
nje kutsiwa asicedze Lubombo, sacedza
That is why it is said we should go through the Lubombo,
Lubombo ngekuhlehletela.
we skirted the Lubombo.

2. E, We came with, e, Lubombo and until
E, Seta ne, e, Lubombo saze seta lapha.
we came here.

1. When Somhlolo went to Mdzimba and Mahlalela
Ngesikhatsi Somhlolo aya eMdzimba nebantfu
people stayed at Shiselweni, who was in charge
bakaMahlalela bahlala eShiselweni, ngubani
of them there ?
abebaphetse lapho ?

2. Lesikhats' uSomhlolo aya le, kubo Mdzimba, 43
At the time when Somhlolo went to there, to boMdzimba,
le, leShiselweni, bese baphetfwe ngubani
there, at Shiselweni, who was the leader of these
laba bakaMahlalela ?
bakaMahlalela ?

3. Bebaphetfwe nguMlambo, lowa Zembe.
They were under Mlambo, the one of Zembe.

2. Mlambo, son of Zembe was in charge, of
Mlambo, indvodzana yaZembe beyiphetse,
the Mahlalela.
bakaMahlalela.

1. Who was in charge over Shiselweni ?
Ngubani abephetse eShiselweni ?

44. Awu — 1. An interjection of surprise, used here without its interjective inflection.

45. khonta — 1. To seek political asylum
2. To pay allegiance, worship
2. To greet.

46. umbuso — 1. Royalty

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2. Ngubani lowabephetse eShiselweni lapho?
Who was in charge over Shiselweni there?

3. Awu kungangiphica ngoba nami ngimncane,
Awu[44] that can confuse me because I too am
njoba ngisho ngitsi mine, kukhona lengitakucambita,
young, as I say that me too, there's something
koduwa kukhona lengingakwati.
I can contribute, but there is something I don't know.

2. Ya as I said before, I will only say what
Ya njengoba ngishito kucala, ngitawusho kuphela
I, I got from my father.
loku, lengakutfola kubabe.

1. Did Zembe khonta the Swazi king?
Zembe wayikhonta yini inkhosi yemaSwati?

2. Zembe wabe semuyakhonta yini laph'
Did Zembe khonta[45] here to the inkhosi?
enkhosini?

3. Akakhontanga Zembe, wendlula, e, lombuso
Zembe didn't khonta, he went past, e, the
waya lekaNgwane wafike wahlasela
umbuso[46] went to kaNgwane and attacked the
beSutfu laph' eMdzimba.
beSutfu there at Mdzimba.

2. E,
E,

3. Ashiye Zembe lemuva.
He had left Zembe behind.

2. E
E,

3. Wase uyabhubha Zembe, semuphindze
Then Zembe died, and was again returned

47. lahla — 1. A term of respect used to mean bury.
2. Literally, throw.

ubuyiselwa lemuva. Ngoba bekaset? indzawo
back there. Because he then didn't have a place
latawungcwatjwa khona.
where he will be buried.

2. The, the, Zembe, e, was remaining behind, and
Lo, lo, Zembe, e, abesala ngemuva, base ke
then the Dlaminis they went to Mdzimba,
bakaDlamini sebaya eMdzimba, emva, kwalokutsi,
after the, that e, Zembe passed away. And
e, Zembe endlule. Kwase kumele bamtfwale
they had to carry him back to Shiselweni, to,
aye lemuva eShiselweni, ku, ngoba kwakute
because there was no place to bury a person,
indzawo yekungcwaba umuntfu, ngaleso
that time.
sikhatsi.

1. Where? where did they not want to bury
Kuphi? Ngukuphi lapho bebangafuni kumngcwaba
him?
khona?

2. Ngukuphi labeba, bebangasa, bebangaboni
Where was, where they were not, where they
kutsi bangamlahla kuphi?
did not see that they might lahla[47] him?

3. Kwatfolakala kutsi phela kusete live lakhe
They found out that he then had no live
lekulahlwa, ngoba uyinkhosi.
where they could lahla him, because he was an inkhosi

2. E, It was because
E Loko bekungoba

3. Balahlwa etintsabeni.
They are lahlwa in mountains.

48. incwala — 1. The annual kingship ceremony in Swaziland.

49. emaSwati — 1. The Swazi people found in present-day Swaziland.
2. This may be also narrowly used to refer to the ruling Dlamini clan.

2 he was a king himself, (Akuvakali)
abeyinkhosi ngekwakhe, (Inaudible)

1. When did the Mahlalela people first gidza incwala with the Swazi king?
Bacala nini bakaMahlalela kugidza incwala nenkhosi yemaSwati?

2. Bayicala ku, nini bakaMahlalela, incwala, kugidza nemaSwati, neSwazi king.?
When did the bakaMahlalela start celebrating the incwala[48] with the emaSwati[49], nenkhosi yemaSwati?

3. Bachamuka nayo la, labachamuka khona, angikwati.
They brought it along from whose, they came from, I don't know

2. Whose they came from, I don't know.
lapha bachamuka khona, angati.

1. When did they first gidza incwala?
Bacala nini kugidza incwala?

2. Bayicala, bayicalelaphi ba, ku, ku, kuyigidza.?
They started, where did they start to celebrate it?

3. Incwala, labebachamuka khona, leveni
The incwala, where they came from, at the live kaTembe, noma bebayigidza yini, kodwa kusho kutsi kuyintfo yabo. Ngoba nalakaNgwane befike bayigidza.
of kaTembe, or did they celebrated it, but that means that it was their thing. Because here at kaNgwane too they arrived and celebrated it.

2. I'm no, I'm not sure whether they, danced it at Tembe, because even here they danced the incwala.
Angika, angikaciwiseki kutsi bayigidza kaTembe yini, ngobe nalapha bagidza incwala.

50. Embo — 1. Possibly the area found in the neighbourhood of the Limpompo river, Matsebula, A History, p. 4.

1. Uh huh. When Zembe was in charge of, the
Uh huh. Ngesikhatsi Zembe aphetse bantfu
Mahlalela people at Shiselweni, who was the Swazi
bakaMahlalela eShiselweni, kwakungubani
king?
inkhosi yemaSwati?
2. Ngesikhatsi saZembe aphetse labakaMahlalela,
At the time Zembe was the leader of the
eShiselweni, inkhosi ya, yemaSwati akungubani?
bakaMahlalela at Shiselweni, who was the inkhosi, of the emaSwati?
3. Kwaku nguNgwane.
It was Ngwane.
2. E, king, the king of the Swazi was the
E, Inkhosi, inkhosi yemaSwati kwakuyinkhosi
king Ngwane.
Ngwane.
1. And was Zembe under Ngwane?
Zembe abengaphasi kwaNgwane yini?
2. Zembe abephetfwe nguNgwane?
Zembe abephetfwe nguNgwane yini?
3. Abephetfwe nguNgwane.
He was under Ngwane.
2. Yes.
Yebo.
1. Uh huh. Do the Mahlalela people know who
Uh huh. Bantfu bakaMahlalela bayati yini kutsi
are the beMbo, beMbo? Do they know a
bobani beMbo, beMbo? Bayayati yini indzawo
place called Embo?
lebitwa kutsi Embo?
2. Nome indzawo yeMbo, bayayati yini, niyayati
Or the place of Embo[50], do they know it, do you

51. liSwati — 1. A Swazi person.

yini lebe bayisho, e, kukhon' indzawo lekutsiwa
know that one which they say it's at, e, there
kuseMbo?
is the place called Embo?

3. Njenga lamuhla yini?
Is that just like today?

2. Embo nje kutsi ku, bebangasho kutsi Embo
Embo it's that, it's, didn't they say that
Embo, Embo?
Embo, Embo, Embo?

3. Ngingavele ngisho ngitsi mine njengemuntfu
I can indeed say that I will say as a person
loliSwati, kute lengingakwati kwala kutsi
who is a liSwati[51], there's nothing that I don't
kaNgwane.
know that of here in (our country) kaNgwane.

2. Embo?
Embo?

3. Embo, nangabe ngikhohliwe ngitawubuta
Embo, if I have forgotten I will ask from
kwangu.
this one.

1. What did he say?
Utsiteni?

2. He says, he's a Swazi, a pure Swazi. If
Utsi, uliSwati, liSwati lelucobo. Uma sekakhohliwe,
he's forgotten, he'll ask from him.
utawubuta kuye.

1. Does he know what Embo means?
Uyati yini kutsi kusho kutsini kutsi Embo?

2. Embo ke?
What about Embo?

52. Lobamba 1. The administrative capital of Swaziland, situated between Mbabane and Manzini.

4. Embo ngingati noma e, ligama lelingale, lelingale
Embo I can know even e, the name that is there,
lelikhona, Embo, njengalapha na, lelelapha Embo,
which is there, Embo, like here, the Embo which
ingakaLobamba.
is there, next to Lobamba.[52]

2 E, Embo it's a new thing at Lobamba, we
E, Embo yintfo lensha kaLobamba, siyibita
call it e, Embo.
kutsi e, Embo.

1. They never heard of Mahlalela people saying
Abatange beve yini bantfu bakaMahlalela batsi
they come from Embo?
baphuma Embo?

2. Anizange seni beve bakaMahlalela batsi, "Sachamuk'
Didn't you hear bakaMahlalela say, "We came
Embo tsine?"
from Embo?"

3. Loku lengikukhulumako kuliciniso.
That which I'm saying is the truth.

2. What I'm saying it's truth.
Lengikushoko liciniso.

3. Kuts' Embo, siyakwati. Siyakhumbutana, nje
To say Embo, we know it. We remind each other,
uma ngikhumbula.
when I remember.

2. E, e, e, sowuke wakukhumbuta nje?
E, e, e, has he reminded you yet?

3. Enhhe. Ngitsi loku lengikukhulumako ngiyakwati.
Enhhe. I say I know that which I'm talking about.
Phela ngikhumbuta nemnaketfu kutsi aktulume.
I'm reminding my brother to talk.

53. bakaMadvolo — 1. The Madvolo people who live on the Mozambique side of the central Lubombo mountains.

2. Yes I, I wanted him to say on behalf of me
Yebo ngi, bengifuna akhulume esikhundleni sami
because I have just forgotten, where is Embo is.
ngoba sengikhohlwe kutsi, Embo ngukuphi.

1. Uh, Did the Mahlalela people ever have anything
Uh, Bantfu bakaMahlalela bake bahlangana
to do with the Madolo people?
yini nebantfu bakaMadolo?

2. E, BakaMahlalela ba, ba, ba, kukhona yini
E, The bakaMahlalela, do, do, do they
lebakwatiko ngebakaMadvolo?
know anything about the bakaMadvolo?[53]

3. Ngingatsi atikhashane tekukhuluma loko.
I can say talking about that is farther away.

4. Baphi ke?
Who?

3. BakaMadvolo asibati.
We don't know the bakaMadvolo.

2. We don't know Madvolo people.
Asibati bantfu bakaMadvolo.

3. Angati kutsi batsi batana kanjani
I don't know that they say how do they
nebakaMahlalela.
know each other with the bakaMahlalela.

2. I wouldn't say how did they come
Angeke ngisho kutsi kwenteka kanjani kutsi,
to, to know each other.
batane.

1. And what about the, the Mathonjwa people,
Ngebantfu bakaMathonjwa, Mathenjwa ke?
Mathenjwa?

54. bakaMatsenjwa – 1. According to Bonner, kings, p. 31, the people whose clan name is Matsenjwa found in the southern Lubombo before the arrival of the royal Nguane. They are also presently located there, immediately south of the Lusutfu or Great Usutu river.

2. This may also refer to the people found in area known as kaMatsenjwa – see part 1 above.

2 BakaMatsenjwa?
The bakaMatsenjwa? 64

3. Awu, asibati.
Awu, we don't know them.

2 No we don't know.
Cha, as

1. Did the Mahlalela people ever fight with the Swazi king?
Bantfu bakaMahlalela bake balwa yini nenkhosi yemaSwati?

2. BakaMahlalela base balwa yini nemaSwati? Inkhosi yemaSwati?
Did the bakaMahlalela fight with the emaSwati? The inkhosi of the emaSwati?

3 Akuzange kwenteke.
That never happened.

2. No, it never happened.
Cha, akutange kwenteke.

1. Who did the Mahlalela people not marry?
Bantfu bakaMahlalela abatekanga kabani?

2. Abatekani nababaphi laba bakaMahlalela?
Who do these bakaMahlalela don't marry?

3. Abatekani nalabakaMaziya.
They don't marry each other with these bakaMaziya.

2. They don't marry the Maziyas.
Ababateki bakaMaziya.

1. Anyone else?
Lomunye?

2. Labanye?
Any others?

3 Kute.
None.

55. bakaTsabedze — 1. This refers to the people whose clan name is Tsabedze, or
2. People found in area known as kaTsabedze.
According to Bonner, Kings, p. 31, the Tsabedze people were of Sotho origin, and had occupied the Lubombo before the arrival of the royal Ngwane. Their chiefdom lies in the Mpaka area in central eastern Swaziland.

56. umntfwanenkhosi — 1. A princess.
2. literally, child of inkhosi, prince or princess.

57. bakaNgwane — 1. The royal clan members or the people of kaNgwane, the royal headquarters or administrative capital of Swaziland at Lobamba.
2. This may generally be used to refer to Swazis of present-day Swaziland, or
3. The people found in the South African homeland north of Swaziland.

3. None. Bakhona, mnaketfu.?
Kute. Are there any, my brother?
4. Labakatsabedze. Bakhona labakaTsabedze ke. Bakhona labakaTsabedze eSihlahla.
These bakaTsabedze[55]. There are the bakaTsabedze. There are the bakaTsabedze, at/of Sihlahla.
3. Asibati labo, sebamane bayavela nje.
We don't know about those, they just appear.
2. No, they are not any, we don't know.
Cha, kute labakhona, asati.
3. Bayavela nje.
They just appear.
4. Kute ke labanye.
There are no others.
1. Did any of the Mahlalelas ever marry umntfwanenenkhosi?
Kukhona yini bakaMahlalela labateka umntfwanenkhosi?
2. Kukhona yini bakaMahlalela labase bateka, umntfwanenkhosi?
Did any of the bakaMahlalela marry, an umntfwanenkhosi?
umntfwanenkhosi[56]?
3 Umntfwanenkhosi walekaNgwane.
The umntfwanenkhosi of there at kaNgwane.
2. Inhhi.
Inhhi.
3. Wo siyatekana nalaba bakaNgwane.
Wo we marry each other with these bakaNgwane[57].
2. Niyatekana?
Do you marry each other?
3. Enhhe.
Enhhe.

58. kaSomcuba — 1. The area of Mswati II's senior half brother, whose was situated at the source of a river known today as the Slat river, Matsebula, A History, p. 44.
2. This may also refer to Somcuba's homestead.

2. We marry them.
Siyabateka.
1. Can he tell us who?
Angasitjela kutsi bani?
2. Utsi asewusitjele ngalo, kutsi ngubani lowaka,
She says tell us about this one, that who is the one
3. Mahlalela lowateka khona?
of kaMahlalela who married (a woman) from there.
3. Njengemnaketfu lowelama mine, vele wateka
Like my brother who was born after me, he
khona kaDlamini.
indeed married (a woman) of kaDlamini.
2. E, My brother who comes behind, he's married
E, Umnaketfu lota emvakwami, uteke
Dlamini.
Dlamini.
1. Umntfwanenkhosi?
Ngumntfwanenkhosi yini?
2. Ngumntfwanenkhosi yini loyo?
Is that one an umntfwanenkhosi?
3 Wale kaSomcuba. Nakuya nje ekhaya kubo,
Of there kaSomcuba[58] There is her home, there
nakuya.
it is.
2. Onhho.
Onhho.
1. Do they know who was the mother of Malombo?
Bayamati yini make waMalombo?
2. U, unina waMalombo niyamati?
Do you know the mother of Malombo?
3 Malombo wakabani?
What is Malombo's surname?

2 What is the sur, the surname?
Ngubani lesi, lesibongo?
1. The son of Zembe.
Indvodzana yaZembe.
2. Umntfwana Zembe.
The child of Zembe.
3. Angati noma, nangikucabang' encenye
I don't know whether, If I think well maybe I
ngingakhumbula, kodwa bengingakamcabangi,
can remember, but I had not thought about
anginati vele.
it, I indeed don't know her.
2. No I don't know.
Cha angati.
1. Lomahasha was he a king or chief?
Lomahasha abeyinkhosi yini noma shifu?
2. Ulomahasha abeyi, abesikhulu yini noma abe
Was Lomahasha a, sikhulu or was he
yinkhosi?
an inkhosi?
3. Lomahasha, abeyinkhosi.
Lomahasha, was an inkhosi.
2. He was a king.
Abeyinkhosi.
1. When he was the king, who was the Swazi king?
Ngesikhatsi ayinkhosi, kwakungubani inkhosi yemaSwati?
2. Je Nabeyinkhosi yena, inkhosi ye, yemaSwati
When he was an inkhosi, who was the inkhosi
ayingubani?
of the emaSwati?
3. Inkhosi yayinguMbandzeni.
The inkhosi was Mbandzeni.

59. bukhosi — 1. Kingship, royalty, sovereignty

60. kaMamba — 1. Mamba clan.
2. Area known as kaMamba, located in central southern Swaziland, near Sitfobela.

61. Lomahasha — 1. Border town in north-eastern Swaziland, named after one of the Mahlalela kings, Lomahasha.

62. bakaMamba — 1. People whose clan name is Mamba
2. People found in area known as kaMamba — see note 60.

2. The king was Mbandzeni.
Inkhosi kwaku nguMbandzeni.

1. How did the Ma, Ma, Mahlalela lose the kingship?
BakaMahlalela babalahlekela kanjani lobukhosi?

2. Kepha babese bubalahlekela njani loby, lobukhosi labakaMahlalela?
But how did the bakaMahlalela lose the, the bukhosi[59]?

3. Kwenteka kanje: E, lapha kaNgwane by, bubili, e, kukaMamba, kunebukhosi,
It happened in this way: E, here at kaNgwane, there are two, e, at kaMamba[60], there is a bukhosi,

2. The, the place called Ma, kaMamba,
Le, lendzawo lebitwa kutsi Ma, kaMamba,

3. ngula kaLomahasha kunebukhosi. Kodvwa ke benganyelwe nguloba.
here at Lomahasha[61] there is bukhosi. But it is presided over by that one.

2. There were the Mamba and Lomahasha, the, the, the senior is the one of kaNgwane.
Bekune bakaMamba nobakaLomahasha, lo, lo, lomdzala ngulo wakaNgwane.

Chuboka.
Continue.

3. Kuchubeke mine? Lobukhosi balapha kaMahlalela bufana naloba bakaMamba. E, Naloba bakaMamba bese ke, bona kodvwa benganyelwe le, kaNgwane.
Should I continue? The bukhosi of here kaMahlalela is like that of kaMamba. E, The bakaMamba[62] too then, that too is presided over, there at kaNgwane.

2. The, the seniors were always at kaNgwane.
La, labadzala bebasolo bakaNgwane.

63. inkhosana — 1. Male heir; successor.

64. beka'd — 1. Installed or appointed.
2. Put, placed.

65. limala'd — 1. A term of respect used here to mean died.
2. Literally, injured or hurt.

1. Ya. Who was the last, um, Mbhudula was the
Ya. Ngubani wekugcina, um, Mbhudula abesikhulu
last chief here?
sekugcina yini la?
2. Lowekugcina la, kuba sikhulu, akungu Mbhudula?
The last one here, to become a chief, was he Mbhudula?
3. Mbhudula ngumntfwana Lomahasha. Utalwa ngu,
Mbhudula was the child of Lomahasha. He was born
nguLomahasha, naSandlane, bobabili, bantfwa
by, by Lomahasha, and Sandlane, both of them, the
baLomahasha.
children of Lomahasha.
2. Mbhudula and Sandlane, the sons of Lomahasha.
Mbhudula naSandlane, ngemadvodzana aLomahasha.
1. Was Mbhudula a king?
Mbhudula abeyinkhosi yini?
2. Abeyinkhosi yini Mbhudula?
Was Mbhudula an inkhosi?
3. Abeyinkhosi Mbhudula esikhundleni seyise,
Mbhudula was an inkhosi in the place of his
Lomahasha.
father, Lomahasha.
2. He was a king, e, his father.
Abeyinkhosi, e, babe wakhe.
1. Who is in charge of Mahlalela people?
Ngubani lophetse bantfu bakaMahlalela?
2. Loyinkhosana nyalo kaMahlalela, ngubani?
Who is the present inkhosana[63], at kaMahlalela?
3. Sitse siyambeka was' uyasilimalela.
When we beka'd[64] him he limala'd.[65]
2. E, We pointed him whilst he was here, he died.
E, Samkhomba ngesikhatsi alapha, ufile.

66. sigodlo – 1. King's private enclosure with huts for queens and children
2. Palace.

67. tfula's – 1. To pay tribute
2. Literally, to unload.

68 emsamo – 1. A term of respect used here probably to refer to the ruling Dlamini clan.
2. Literally, umsamo – is the interior of hut furthest from the doorway
3. Locative meaning the west.

1 Would they call him king?
Bebangambita ngekutsi yinkhosi yini?

2. Kube abekhona beninga, beningambita kutsi yinkhosi?
If he was there, would you call him an inkhosi?

3. Ngemtsetfo walapha kaMahlalela kutsiwa yinkhosi, ngoba vele kwatiwa kanjalo, lakaMahlalela.
According to the culture of here kaMahlalela he is called an inkhosi because that is how that is known here kaMahlalela

2 E, According to Mahlalela custom we say king.
E, Ngemhambo wakaMahlalela sitsi yinkhosi.

1. Does he gidza his own incwala?
Uyayigidza yini incwala yakhe?

2. Uyayigidza yakakh' incwala?
Does he celebrate his own incwala?

3. Uyigidza lekaNgwane.
He celebrates it there at kaNgwane.

2. He danced it at kaNgwane.
Wayigidza kaNgwane.

1. Do they have a sigodlo?
Banaso yini sigodlo?

2. Unaso yini sigodlo?
Does he have a sigodlo?[66]

3. E, Sigodlo sakhe kutsi yena uphetse le kaduwa, uyati kutsi noma kulapha kukhona lakwentako, kodwa tonkhe tintfo uya, ayotetfula[67] le, emsamo.[68]
E, His sigodlo it's that he is in charge there but, he knows that even here there is something that he does, but he tfula's everything there, at emsamo.

2. Everything that happens, he goes and report there, konkhe lokwentekako, uyahamba ayokubika le, kaNgwane.
kaNgwane.

69. boZembe — 1. The collective prefix bo – is used here to refer to Zembe and company.

70. emabutfo — 1. The plural of the noun in note 2.

1. Okay. Did Zembe and Malombo, did they have their
Kulungile. BoZembe naMalombo, babanawo
own libutfo?
yini emabutfo awo?
2. Bo, boZembe na Malombo beba, bebanemabutfo abo
Did, boZembe[69] and Malombo have their own
yini?
emabutfo[70]?
3. LoMalombo angimcabangi, vele kangimati.
This Malombo I don't think about him, indeed I don't know him
2 I don't know about Malombo. I don't know him.
Angati ngaMalombo. Angimati.
3. Ngati loZembe.
I know this Zembe.
2 I only know, I heard about Zembe.
Ngati, ngeva ngaZembe.
1. What can he tell us about Zembe?
Angasitjelani ngaZembe?
2 Ungasitjelani ke ngaZembe?
What can you tell us about Zembe?
3. Ngingatsi ngati Zembe, waatala Mlambo.
I may say I know Zembe, he bore Mlambo.
2 E, I know Zembe, he's, he's, he's son is Mlambo.
E, Ngati Zembe, i, i, indvodzana yakhe nguMlambo.
3. LoMlambo wase ke utala Sidloko.
This Mlambo then bore Sidloko.
2. E, Sidloko is the son of Mlambo.
E, Sidloko yindvodzana yaMlambo.
1. Lo, loMlambo wase utala Makhuneni.
This, this Mlambo then bore Makhuneni.
2. Mlambo and then he's son was Makhuneni.
Mlambo kwase ke indvodzana yakhe nguMakhuneni.

1. Okay. Did Zombe and Malombo, did they have the company Bozombe and Malombo had Bozombe as their subject? Yes to refer to here used company.
Yini emadutja ezwe?
2. Bengithi Zombe ubaMalombo bebemngani abo
Did Bozombe and Malombo have their own company?
emadutja?
3. Lo Malombo engimazi, uyisi wenqimati.
Yes Malombo I don't think about him, indeed I don't know him.
2. I don't know about Malombo, I don't know him.
Angati nga Malombo. Angimati.
3. Ngati lo Zombe.
I know this Zombe.
2. I only know, I heard about Zombe.
Ngati, ngiyazi nga Zombe.
1. What can he tell us about Zombe?
Angeze yitjelani nga Zombe?
2. Ungeze yitjelani ke nga Zombe?
What can you tell us about Zombe?
3. Ngingatsi ngati Zombe, unotala Mlombo.
I mean can I know Zombe to have Mlombo.
2. E, I know Zombe, he's, he's son of Mlombo.
E, Ngati Zombe, uyisi yindodana yakhe ngu Mlombo.
3. Lo Mlombo ucasse ke utala Sidlelo.
This Mlombo knows have Sidlelo.
2. E, Sidlelo is the son of Mlombo.
E, Sidlelo yindodana ya Mlombo.
1. Lo, lo Mlombo ucasse utala Mthunzini.
This this Mlombo knows have Mthunzini.
2. Mlombo and they his son was Mthunzini.
Mlombo kwaze ke indodana yakhe ngu Mthunzini.