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Name Hamilton Series Tape 37
Naam
Subject Mkhaliphi History
Vak
Place Place 15/9/82
Plek
DATE: Mbilani

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book 1
JD. 328

Hamilton Series
 Tape number : 37
 Topic/SUBJECT : MKhaliphi History
 Informant(s) : Lofana MKhaliphi = L.M.
 Interviewer(s) : Carolyn Hamilton = C.H.; Hahla
 INTERPRETER : (Hahlameklo Dlamini ?) = H.D.
 PLACE : Mbilani
 DATE : 15/9/83

C.H. What is MKhaliphi's full name?
 H.D. Mkhali...
 L.M. ...
 C.H. ...
 L.M. ...
 C.H. ... where did the
 MKhaliphi people come from?
 H.D. ...
 L.M. ...
 H.D. ...
 C.H. ...
 H.D. ...
 L.M. ...
 H.D. ...
 L.M. ...
 H.D. ...
 L.M. ...

Footnotes

- 1 libutfo } - see glossary.
variant: ibutfo
- 2 emasotjeni } - emasotja literally translated as
also eMasotja } "the soldiers", EMASOTJENI is
"at the soldiers". This is the
name of the libutfo formed
by Sobhuza II, whose members
were born roughly between
1914 and 1919.
- 3 dzabuka } - see glossary.
variant: dabuka
- 4 Ngovuma - also pronounced or spelled as
Ngwavuma.
- 5 enkhe } 1. yes 2. that's it! 3. I see 4. I agree
variant: enke

- C.H. What is Mkhaliphi's full name?
ligama lamkhaliphi leligwele ngubani?
- H.D. ligama lakho?
you name?
- L.M. Lofana Mkhaliphi
Lofana Mkhaliphi
- C.H. and libutfo¹?
libutfo ke?
- L.M. emasotjeni
emasotjeni²
- C.H. Can Mkhaliphi tell us about where did the
Mkhaliphi angasitjela yini kutsi labantfu
Mkhaliphi people come from?
bakaMkhaliphi baphumaphi?
- H.D. ungasitjela kutsi bakaMkhaliphi bachamukaphi?
Can you tell where the Mkhaliphi come from?
- L.M. bekudzabuka eNgwedze, eNgovuma⁴
they are of dzabuka³ ing at eNgwedze, at Ngovuma
- H.D. e- they originated from eNgwedze, at Ngwavuma.
e- badzabuka eNgwedze, eNgwavuma
- C.H. enkhe. Does he know any more?
enkhe⁵ kukhona yini lokunye lakwatiko?
- H.D. Njaloke?
else?
- L.M. ngingichubeka, kudzabuka, sidzabuka eNgwedze
I can continue, as for kudzabuka³ we dzabuka³
lasidzabuka khona.
at eNgwedze, where we dzabuka³ id.
- H.D. we originated from eNgwedze
sadzabuka eNgwedze
- L.M. e-e lapha sikhona bakaVilakati
yes, where we are, the Vilakati [people]

6 khandza } — 1. to burn and shape certain
kukhandza } iron or stones into spear, assegai,
 hoe, etc. making these is kukhandza
 2. to find or found (e.g. something)

7 tikhali } — 1. spears
 singular: sikhali } 2. weapons.

8 inkhosi } — see glossary.
 variant: inkosi }
 plural: emakhosi }

H.D. where there are Vilakazi
lalapha kunebaka Vilakati khona.

L.M. ngoba lo Mkhaliphi, libito
 because this Mkhaliphi is a name.

H.D. Mkhaliphi is a name
Mkhaliphi libito

C.H. enhe.
enbhe^s

L.M. abekhandza tikhali lo Mkhaliphi
 He used to khandza⁶ spears, this Mkhaliphi.

H.D. he was a blacksmith, making assegai
abengumsebenti wetinsimbi; akha tizeze.

C.H. enhe.
enbhe^s

L.M. tikhali tenkhosi
 spears of the inkhosi

H.D. spears
tikhali

C.H. what is tikhali⁷?
yini tikhali?

H.D. spears
tikhali

C.H. enhe
enbhe^s

H.D. of the king
tenkhosi

C.H. for which king?
tayiphi inkhosi?

H.D. abekhandzela yiphi inkhosi?
 he was khandza⁶ing for which inkhosi⁸?

L.M. fane angisenakwati kutsi nguyiphi inkhosi
 but I won't know which inkhosi⁸, it was

9 emakhandzambili } the name given to the
variant: amakhandambili } people who were found
by the earliest Swazi people
already living in this
country. Literally it can
be translated as "found
ahead".

93
yekuqala, ngoba singemakhandzambili; siza-
[but] it was the first one, because we are emakhandza
buka khona laph'e Ngwedze tsine singe-
mbili⁹; we dzabuka³ just here at eNgwedze,
makhandzambili, basikhandza lapha, laba
ourselves, we are emakhandzambili⁹, they found
baka Dlamini.

us here, these [people] of Dlamini.

H.D. I wouldn't know which king, but we were
angeke ngati kutsi nguyiphi lenkhosi, kapha
found at Ngwedze, when they came here
sakhanduwa eNgwedze, uma befika lapha,

C.H. enhe.

enhe⁵

H.D. they found ourselves there
basikhandza tsine lapho.

C.H. enhe.

enhe.

L.M. lapha nje letikhali tati khandzelwa khona
where the spears used to be khandza⁶, it is
kuyabonakala nalamuhla, lapha emhlosheni
still visible even today, there at Mhlosheni.

H.D. where there was blacksmithing the, the spears
lalapha kwakuentiwa khona lomsebenti
even today you can notice, that they
wetrisimbi, kwakhiwa tikhali, nalamuhla solokuyabonakala,

C.H. at emhlosheni? about tati
eMhlosheni

H.D. kuphi ke, layi Mhlosheni?

Where about, at Mhlosheni?

L.M. laph'e Mhlosheni nje, neNgwedze laph'e
just at Mhlosheni, the iNgwedze down

10 finsimbi } irons; metals.
singular: insimbi }

11 Sibongo — see glossary.

ntansi, kukhona (tibi) femabhodo, lapha kwa-
there, there is (litter) of pots, where the
kuphekela khona letinsimbi letikhandza
cooking of the iron which used to khandza
letikhali.

these spears took place.

H.D. (it was Shiba there)

(kwakune baka Shiba lapho)

C.H. what did he say about insimbi¹⁰?
utsiteni ngetinsimbi?

H.D. insimbi¹⁰ is the iron, insimbi; they make
insimbi yi ayoni; insimbi; bakha tikhali
spears with.

ngayo.

C.H. tell him to go on. Chubeka
Mutjele aqhubeke. Continue

H.D. Chubeka

Continue.

L.M. lapha ngisho khona kokutsi akusiso Sibongo
as I say that Mkhaliphi is not a Sibongo
lo Mkhaliphi, libito, Sibaka Vilakati [clan]
this Mkhaliphi, but a name; we are of Vilakati,

H.D. e- by the way, this name Mkhaliphi, is not
e-kepha phela lo Mkhaliphi akusiso Sibongo,
a surname, it's a name of a person.

Igama lemuntfu.

C.H. what did he say about Vilakati?
utsiteni nga Vilakati?

H.D. they are Vilakati, all the Mkhaliphis;
baka Vilakati bonkhe laba baka Mkhaliphi;

C.H. enhe.

enbhe⁵

12 tinanatelelo } see glossary.
singular; sinanatelelo }

13 nhn — (interjection) 1. is that so? Really
2. yes! (I understand or agree).

L.M. kutsiwa: Vilakati, Mphephetse, lose Ngwedze
it is said: Vilakati, Mphephetse, who is at
ne Ngovuma. Ngwedze and Ngovuma.

C.H. let me write it down. IS that the tinanatelelo¹²
ase ngikubhale phansi. Loko ngabe
for Vilakati or? way it is very long
titatatelelo takaka Vilakati yini noma?

H.D. setinanatelelo taka Vilakati ke leto?
are those tinanatelelo¹² of the Vilakati?

L.M. nhn
nhn¹³

H.D. yes
yebo.

C.H. okay. Vilakati, Mphephetse?
Kubungile. Vilakati, Mphephetse?

L.M. mphephetse, lose Ngwedze,
Mphephetse, who is at Ngwedze.

C.H. lose Ngwedze
who is at Ngwedze

L.M. nhn
nhn¹³

C.H. yebo
yes

L.M. ne Ngwavuma
and Ngwavuma

C.H. ne Ngwavuma
and Ngwavuma

L.M. nhn
nhn

C.H. enhe. is that the end?
enhe⁵. Lapho sekusekuganeni?

14 inyongo — n. gall bladder, gall, bile.

15 mhlelo — n. 1. caul over viscera of beast. 2. suet.

H.D. sesiyagana?

are we now ending?

L.M. siyachubeka, kodwa ngiyab lokuchubeka, we continue, but I refuse to continue, kweluka kakhulu. stretching too much.

H.D. no, it's a long way. It is very long. cha, kudze kabi. kudze kakhulu.

C.H. oh please! Let's go. Hawu nebakitsi! Asichubeka.

H.D. utsi chubeka. slowly for me, wadla? she says continue.

L.M. siganephi lapho ke? where did we end, there?

H.D. eNgwedze at Ngwedee

L.M. enhhe. enhhe^s

C.H. enhe. enhhe

L.M. lose Ngwedze ne Ngovuma who is at Ngwedze and Ngovuma

H.D. nhn. nhn³

C.H. enhe. enhhe⁵

L.M. wadl'umkadzadzewa bo; wadl'umkadzadee he ate the wife of her sister; he ate the wife wabo watsi ananyongo, kanamhlelo. of her sister, saying she has no inyongo¹⁴ no mhlelo¹⁵

C.H. ask him to please get it for me slowly mcele kutsi afane angisholo kancane

16 dzadze — sister

H.D. wadli.

he ate

L.M. wadla dzadze wabo wats'akanamkhehlo.

he ate his sister, saying she has no umhlelo¹⁵

H.D. wadla dzadze wabo

he ate her sister.

L.M. enhhe.

enhhe^s

H.D. watsi akanawo umhlelo

saying that she does not have umhlelo.

C.H. wa...?, just slowly for me, wadla?

wa...?, kancane nje nawentela mine, he ate?

H.D. dzadze

dzadze¹⁶

C.H. dzadze ya

dzadze, yes

H.D. wabo

of his

C.H. ya

ya.

H.D. watsi

saying

C.H. watsi?

saying'?

H.D. e.e.

yes

C.H. ya

ya.

H.D. akana; a ka na

she doesn't have; she does not have

C.H. ya

ya

17 tibhabhakatana — appears to be a newly
coined word, intended to
express the idea of small
and of an undesirable shape.
This word is poetic in effect.

H.D. m hle blo

m hle blo¹⁵

C.H. m hle blo. enhe

m hle blo; enhe³

L.M. nalokukhona kutibhabhakatana

even that which is present, is just tibhabhakatana¹⁷

H.D. na lo ku kho na

even that which is present

C.H. na lo ku kho na

even that which is present

H.D. kuti bhabhakatana

it is tibhabhakatana¹⁷

C.H. kuti...?

it is ...?

H.D. bhabhakatana

bhabhakatana⁷

C.H. bhabhakatana

bhabhakatana⁷

H.D. kata na.

kata na¹⁷

C.H. kata na. enhe.

kata na. enhe.

L.M. Mweli

the crosser

H.D. Mweli

the crosser.

C.H. Mweli

the crosser

L.M. Muwe li

the crosser

C.H. Mu we li

the crosser.

is awu } — 1. interjection of sudden
 variants. ewu, owu } surprise 2. of surprised
 interrogation.
 3. In some contexts — this
 morpheme is non-influencing

L.M. enhhe.
 enhhe^s

C.H. enhhe. go Mphopheke and so on?
 enhhe^s

L.M. wezitha
 of enemies

C.H. wezitha? people, do they just do it easily
 of enemies?

L.M. e-e-ame, but they leave out Mkhaliphi
 yes

C.H. enhhe.
 enhhe^s

L.M. uts'ubalekile lo [uyahleka]. dwu, nginga-
 this one has ran away [laughing]. awu^{is}, I will
 gaina lapho.
 end there.

H.D. that's all.
 sekuphelile.

C.H. enhhe. Now the Mkhaliphi, what is the
 enhhe^s. Manje, baka Mkhaliphi, sinanatebo sabo
 sinanatebo?
 sitsini?

L.M. lokucalwa, kucalwa ngalo lelibito
 It is begun by the name.

H.D. We start with the name, Mkhaliphi,
 sicala ngatelelibito, Mkhaliphi

C.H. Mkhaliphi?
 Mkhaliphi?

L.M. enhhe. Vilakati
 enhhe^s, Vilakati.

C.H. Vilakati?
 Vilakati?

L.M. e-e-

yes

C.H. and then go: Mphephetse and so and on?
beseke sekuchubeka: Mphephetse, njalo njalo?

L.M. enhhe!

enhhe⁵!

C.H. The Vilakati people, do they just do it exactly
laba baka Vilakati bantfu, basho njengabo ku
the same, but they leave out Mkhaliphi?
niso yini nime, kepha bona bese bashiya lo₂

H.D. nhn.

oh¹³

C.H. ask him

buta yena.

H.D. a- bakavilakati labanengi vele bayamye-
a- do many Vilakati [people] leave out
kela Mkhaliphi?
this Mkhaliphi?

L.M. e-e-

yes

C.H. is it exactly the same?

kufanana ncamashi?

L.M. e-e-

yes

H.D. bente nje kufanane?

they do it in a similar way?

L.M. e-e- to Mkhaliphi ngulo abeshabha,

yes, this Mkhaliphi is the one who used to
abeshabha letikhali, lelibito.

mend the spears, this name.

H.D. e- Mkhaliphi was the name of the blacksmith

e- Mkhaliphi kwakuligama lalomsebenti wensimbi

person.

umuntfu.

C.H. Okay. E- but them MkhaliPhi seems to have
kulungile. E- sum, kepha ke sekungatsi loMkhaliPhi
become a Sibongo. Did MkhaliPhi, the black
sewaba "Sibongo". LoMkhaliPhi labesebenta
smith leave the Vilakati people?

tinisimbi, wake wabashiya yini labantfu baka Vilakati?

H.D. Kusho kutsi ke lo MkhaliPhi, wabesewuyi-
So, it means that this MkhaliPhi, then separated
ba, sowuyehluka kulabaka Vilakati?
from the Vilakati?

L.M. abakehluki
they haven't separated.

H.D. No, he did not separate
cha, akazange ahluka

C.H. he did not separate?
akazange ahluka?

H.D. nhn
nhn¹³

C.H. but how come MkhaliPhi has the sibongo"
kepha ke sekwenteka kanjani kutsi bese MkhaliPhi
MkhaliPhi' and not Vilakati?

sowuba nesibongo saka 'MkhaliPhi', bhayi sakavilakati?

H.D. ingani laba baka Vilakati ababasawela, sebaye
but these Vilakati [people] they don't appear,
kela yena nje abengu MkhaliPhi. ete a-
they don't let MkhaliPhi appear, this MkhaliPhi
vela kulababaka Vilakati?
does not appear in the Vilakati [Sibongo]?

L.M. e-e- kwehlukiswa, loku kwehlukiswa ngekwe
yes, this is distinguished, it is distinguished by

Kutsi ligama, kwakubitwa, ngulowa labekhanda
 this name. the one who used to khandza⁶
 letikhali, abesabitwa ngulamakhosi kutsi:
 the spears used to be called by the emakhosi⁸
 "Nduodza lekhaliphako lekhandza Hkhali"
 that: "Man who is Sharp, who khandza's spears",

H.D. e- is a name he was given by the kings,
 e- ligama lalinikwa ngemakhosi, bambita
 they called him Mkhaliphi.
 ngekutsi ngu Mkhaliphi.

C.H. enke. Does Mkhaliphi himself come from
enbbe. Mkhaliphi ke yena, ngabe usuka
 down, from that man, Mkhaliphi-the smith?
 phansi kulegandwodza, Mkhaliphi labesebenta tinsimbi?

H.D. Nine nje niphuma kuMkhaliphi?
 you then, do you come from Mkhaliphi?

L.M. tsine siphuma kuMkhaliphi.
 we come from Mkhaliphi

H.D. yes from Mkhaliphi
 yebo, kuMkhaliphi.

C.H. Can he tell us how it goes back?
 angasijela yini kutsi emuva kuhamba kanjani?

H.D. e- utsi kuya le emuva ke, utsi ungaku-
 e- would you remember how it goes
 khumbula lokukhona le emuva?
 backwards, what is present there, at the back?

C.H. like, you know, his father, his grandfather
 njenge kutsi nje uyise, mkhulu wakhe

H.D. njenga gogo wa, uyikho, nagogowakhe
 like your grand mother, your father and
 nagogowakhe, nalabo njalo, ungafika kubuye
 your grand mother. And those, etc. until you

19 ematangeni

- 1. Swazi Currency
- 2. Those of the Damini clan.
- 3. all those who trace their history to Langa, who is supposed to have lived in the Delagay Bay region some centuries back. 'Matangeni' is an address of one. Matangeni is an address - name of many.

la lemuva?

reach, going backwards?

L.M. akengi, khona lapha, lo mkhaliphi, khona let me, just here, to mkhaliphi, just lapha ekushabheni, kwekutsi ngu Nongo, here at [the point] of mending [the spears] that bonkhe besuka ku Nongombili. Nongombili it's Nongo, all come from Nongombili. lowefika kuqalane lapha, lowatalwa Nongombili who arrived there first; who was kuqala lapha eNgwedze, ngu Nongombili begot there at eNgwedze first, it's Nongombili.

H.D. the first man to be found was Nongombili umuntfu wekuqala kukhanduwa ngu Nongombili

C.H. enhe.
enhhe⁵

H.D. who was found at Ngwedze lowaphanduwa e Ngwedze.

L.M. Utlakati.
Utlakati

H.D. Utlakati
Utlakati

C.H. enhe.
enhhe⁵

L.M. nhn.
nhn¹³

C.H. enhe. Who found him there?
enhhe⁵. Ngubani lowamkhandza lapho?

H.D. wafolwa ngubaphi ke lapho?
he was found by which ones there?

L.M. utfolwa nge matangeni
he was found by the ematangeni¹⁹

20 imvelo

1. nature. 2. of nature
as in umuntu wemvelo (ie a
person of/by nature.
3. indigenous or 'native'.
Someone who was born in an
area.

21 Wo

1. (interjection), expressing amazement
(whether of admiration or displeasure)
regret, grief, etc. hence: Oh! Alas!
etc. 2. in Siswati it could also
mean: 'I see or I get it/
I understand, and in this sense
it is usually a response to
somebody's point.

H.D. e- the king
e- inkhosi

C.H. was he a chief?
abesikhulu yini?

H.D. abeyini? Asikhulu?
what was he? was he a chief?

L.M. abewemvelo nje, ashabha letikhali, kukhona
he was of imvelo²⁰, mending the spears;
imfihlakalo abetenta
there were abstruse things he performed.

H.D. he was some, he was being secret for
abe, abeyimfihlo enkhosini.
the king.

C.H. a secret?
imfihlo?

H.D. nhn
nbn¹³

C.H. what kind of secret?
imfihlo lelubobo luni?

H.D. yayiyimfihlo lenjani yona le lengatiwa?
it was a secret of what kind, that which is ²

L.M. basho kuti, abe, abenisa litulu ^{unknown?}
they mean that he used to cause rain to fall.

H.D. wo! The rain-maker.

wo²¹ abengumnisi welitulu.

C.H. enkei for which king, does he know?
enke⁵, yayiphi inkhosi, uyati yini?

H.D. nguyiphi lenkhosi uya, uyayati?
it's which inkhosi⁸, do you know?

L.M. loNongombili? Ngu Nongombili wekugaba lolo-
this Nongombili? It's Nongombili the first who

22 buthokozi

C.H. nguyena - - - is the one - - -

H.D. the person is Nongombili lomuntfu ngu Nongombili

L.M. nhn. nhn¹³

C.H. who was the king that he was doing ngubani lenkhosi lena labeyentela this for? loku?

H.D. ngesikhatsi ke utsi wena abentimfihlo when you said he used to do secret yenkhozi, for the inkhozi⁸

L.M. nhn. nhn¹³

H.D. ayingubani lenkhosi? who was this inkhozi⁸?

L.M. inkhozi, yematangeni, kumatangeni? the inkhozi⁸ of the Matangeni¹⁹, among Matangeni¹⁹

H.D. e-e- yes

L.M. awu kangisati ngoba yekuqala lenkhosi, awu¹⁸, I no longer know, because this inkhozi⁸ nguyona yafike yase itsatsa lobuthokazi was the first one; its him who, having bala, balaba baka Vilakati Vilakati [people] arrived, then took the buthokozi²² of here, of the

H.D. e- it's a first king who first came and e- yinkhozi yekuqala, leyefika kuqala asked Vilakazi to work for him, yase itsi kubaka Vilakazi abasebentele yona

C.H. did the Vilakati people stay in that place
 laba baka Vilakati bahlala yini kuteyo
 when the king came?
 ndzawo uma lenkhosi ita?

H.D. nakefikako, nayifikako lenkhosi, bakaVila-
 when he arrived, when the inkhosi⁸
 kati bahlala nabo lapha?
 arrived, did the Vilakati people stay [with the
 immigrants]?

L.M. bahlala
 they stayed.

H.D. yes they stayed.
 yebo bahlala.

C.H. enhe. I see. C. Do the Vilakati people, are,
 enbhe⁵. Nqiyabona. E- laba baka Vilakati
 do they say that they are beSothos?
 bayasho yini kutsi babeSutfu?

H.D. baka Vilakati babeSutsu yini?
 are the Vilakati people Sothos?

L.M. Cha abesibo, bangemaSwati
 No, they are not, they are Swazis.

H.D. No, they are not beSothos, they are Swazis.
 Cha, abesibo beSutfu, bangemaSwati.

C.H. do they say they are bemdzabuko³
 bayasho yini kutsi bona babemdzabuko,
 emakhandzambili⁹?
 emakhandzambili⁰?

H.D. bayebatibite ngekutsi bemdzabuko yini,
 do they call themselves bemdzabuko or
 noma batsi bangema khandzambili?
 emakhandzambili?

L.M. lengikutfolo kulabadzala batsi ngema khandza
 what I get from the elders is that of

23 Nkhosi } — 1. "Generally this term means
variants: Nkosi } "ruler", but it often is used to
inkhosi } mean more specifically King,
inkosi } or sometimes, chief. Its most
frequent use is in reference to the
King of Swaziland, the Ngwenyama,
but it is also used for the Queen
mother, the Ndlowukazi, who is
considered a twin ruler"

2. [Nkhosi II] one of the earlier rulers
of the Dlamini branch of the
Bembo-Nguni people, later known
as Swazis. He succeeded Dlamini
II and preceded Mavuso I, according
to the most authoritative Swazi
Royal Genealogical Table available.

3. [Nkhosi Dlamini] The ruling clan of
Swaziland, the Royal House. The
Sibongo or clan name Dlamini is
actually the name of the clan which
rules Swaziland. The prefix Nkosi is
used as a royal Sibongo and is
added as an acknowledgement that this
clan produces royalty. Nkhosi is
also used as a sibongo by several
other Swazi clans which are actually
subdivisions of the Dlamini clan.

[Grotper, p. 121, 122.]

4. Nkhosi is also used as a Sinanatele
for the Dlamini, among other clans.

mbili kulaba baka Nkhosi, lengikuffolako
emakhandzambili among the Nkhosi people

H.D. the Vilakati people they are emakhandzambili
laba ba Vilakati bantfu nge makhandzambili
to this Dlamini.

Kulaba baka Dlamini

C.H. enhe. I see, E- who else are the Vilakati
enhe, Njuyabona. E- bobani labanye labati-
and Mkhaliphi people related to?

Klolo nabo lababaka Vilakati nebaka Mkhaliphi?

H.D. labangatekani laba, la lesibongo saka Vilaka.
which ones do these, the sibongo of
baka Vilakati sibongo labangateki ngusiphi?
Vilakati, which sibongo don't they marry?

L.M. ngutaba baka Nkhonyane lesikanye
its the Nkhonyane [people] with whom we
nabo. Labaka Nkhonyane sikanye; solobaka
are together. These Nkhonyane, we are one;
Vilakati.

they are still of Vilakati [clan].

H.D. Nkhonyane (and Vilakati) they are the same.
baka Nkhonyane (nebaka Vilakati) bayafanana.
We don't know (who else).
asati kutsi (bobani labanye).

C.H. enhe. How did the Nkhonya, I mean how
enhe? Bakanyani laba baka Nkhonya, ngifun
did they, where, where are they related?
kutsi batiklolo ngani labaka Nkhonyane?

H.D. e- nihlangana kuphi?
e- where do you meet?

L.M. Sidzabuka khona lapha eNgwedze sonthe,
we all dzabuka³ from here, eNgwedze,

24 eMbilaneni — hill in southern Swaziland, about 8 km. south of modern-day Nhlalangano, site of royal graves (also known as the Nzama Royal grave). There is another royal grave site known by this name. This lies 3 km. east of Mkhlosheni in central Southern Swaziland (also known as Mlokoffu royal graves) S.W.O.H.

25 Zombodze — the name of a number of Swazi royal residences at different times in history. There are two sites in modern Swaziland known by this name. One lies east of Tobamba in central Swaziland, the other is located approximately 10 km south-west of Mkhlosheni in Southern Swaziland. This was a capital of the early Swazi kings. (S.W.O.H. P. Ham, C Magoloza Mkhonta 2) According to Bonner, (Kings, p. 14) Zombodze was originally the name of the 'national headquarters of the later eighteenth century Swazi king Ngwane. Zombodze is also the name of the capital of the late nineteenth century Swazi king, Bhunu, located approximately 15 km. due east of present-day Tobamba [S.W.O.H. P.]

H.D. all Nkhonyane and Uilakati come from bonkhe bakaNkhonyane nebaka Uilakati baphu the same place, spot at eNgwedze ma ndzawonye, eNgwedze.

L.M. e-e. yes.

C.H. How did the Nkhonyane people then come? laba bakaNkhonyane beta nyani lapha eMbilaneni here to eMbilaneni²⁴?

H.D. befika nyani lapha eMbilaneni bakaNkhonyane? how did the Nkhonyane come to eMbilaneni?

L.M. babatsatfwa khona leka Zombodze; khona they used to be taken from there at Zombodze²⁵, lapha eNgwedze, ngob'ingwedze isuka khona there at Ngwedze, because ingwedze starts lapha emuva kwaka Zombodze just behind Zombodze.

H.D. they took them from Zombodze babatsatfwa ka Zombodze

C.H. but before Zombodze, the Nkhonyane people kephake ngaphambi kwaka Zombodze, labantfy were at eNgwawuma, Ngwedze area? bakaNkhonyane babase Ngwawuma, eNgwedze

H.D. ngesikhatsi bangakafiki, ungakafiki umphakatsi before they arrived, before the umphakatsi²⁶ waka Zombodze, e-laba bakaNkhonyane of Zombodze arrived, were the Nkhonyane bebale Ngwedze?

[people] at eNgwedze?
L.M. ule namanje bakhona lapho nje Indeed, even now they are still there

Footnotes

26 umphakatsi } — see glossary.
variant: umphakathi }

27 Induuna
 singular: induuna
 variants: izinduuna
 : induna

see glossary.

lapha ka Zombodze
 there, at Zombodze²⁵

H.D. yes, you find them at eNgwedze
 yebo, ubaffola eNgwedze.

C.H. enhe. Does he know, in the early
 enbhe⁵. Uyati yini kutsi kadzeni ngubani
 days, who was in charge of the Nkhonyane
 labephetse laba baka Nkhonyane bantfu?
 people?

H.D. lowabephetse laba baka Nkhonyane, kuleta
 who was in charge of the Nkhonyane, in
 tikhatsi letaphela, letidzala, Mhlawumbe base
 those times which are gone, maybe you were
 bakutekela kutsi ngangu bani?
 once told as to who that was?

L.M. angimati, ngati laba lesebatinduuna ngoby
 I don't know him/her; I know these who
 batinduuna; namanje batinduuna.
 are now finduuna²⁷, because they are finduuna
 even now they are finduuna

H.D. I know few, who became indunas²⁷
 ngati labambalwa lababatinduna.

C.H. who, Nkhonyane people?
 babani, labantfu baka Nkhonyane?

H.D. yes
 yebo

C.H. does he know the names?
 uyabati yini emagama abo?

H.D. asesive emagamabo.
 let us hear their names.

L.M. labakhona baNjonga
 the present once are Njonga

28 bo - could be a prefix and mean; I, so-and-so and company. 2. so-and-so viewed as a class or member of a certain group.

29 inkhosana } - see glossary. H.D.
variant inkosana }

H.D. Njonja is one of them
Njonja ngulomunye wabo.

L.M. boMaca, ngu Macaleni in Khosana yabo
bo²⁸-Maca, it's Macaleni, their inkhosana²⁹

H.D. Macaleni is the senior
Macaleni ngulomkhulu kubo.

L.M. labakhona lapha ka Zombodze, banengi
the ones present at Zombodze are many;
ke, sengibala tihloko nje.
I am only counting the heads.

H.D. I just count the seniors.
ngibala laba labakhulu nje.

C.H. were they indunas²⁷ at Zombodze?
babetinduna ka Zombodze?

H.D. batinduna lapha ka Zombodze?
they were tinduna here at Zombodze²⁵

L.M. batinduna lapha ka Zombodze.
they were tinduna here at Zombodze.

H.D. yes.
yebo

C.H. does he know who was the king at that
uyaki yini kutsi ngubani labayinkhosi
time?
ngaleso sikhatsi?

H.D. Mhlawumbe bakutjela kutsi inkhosi kwakun
maybe they told you who the inkhosi⁸ was
ngubani ngaleso sikhatsi?
at that time?

L.M. awu angisacondzi kahle kutsi lenkhosi
awu¹⁸ I no longer know well, as to who
nguyi phi
the inkhosi⁸ was?

³⁰ Ntungwa
eMaNtungwa
also Ntungwa-Nguni

— "The use of this term is not clear in the several Swazi histories where it is found, indicating only that Swazis encountered these people in Swaziland in early times. One ethnologist makes the term Ntungwa synonymous with Nguni, in the context of "true Nguni" rather than conquered clans which have been absorbed. The awkwardness is that Swazis are themselves Nguni people, and thus presumably also Ntungwa" (Grotzinger, J.J., Historical Dictionary of Swaziland, p.124.)

³¹ Silulu
variant: Isilulu

— 1. grain-basket; some form of granary. 2. this grass-woven hand-craft is also used (a small one) as a nest in which birds or chicken lay and hatch eggs.

H.D. I can't say which is the king, that time
angeke ngisho kutsi inkhosi ngubani lesasithati
C.H. ya. Do the Vilakati people say that they
ya. BakaVilakati bayasho yini kutsi bona
are Ntungwa people?
bangema Ntungwa³⁰?

H.D. bona bakaVilakati bebatibita ngekutsi
the Vilakati themselves, did they call themselves
ngeMaNtungwa yini?
the Ntungwa?

L.M. cha.
No.

H.D. no
cha.

C.H. did they know, did they say that they
Babati yini, babesho yini kutsi badzabuka
originated in a Silulu³¹?
esilulwini

H.D. bayasho yini kutsi beta ngesilulu bona?
Do they say that they came in a Silulu³¹ themselves?

L.M. laba baka Vilakati?
the Vilakati [people]?

H.D. nhn
nhn¹³

L.M. awu impela kangati, ngoba batsi nje
awu¹⁸, really I don't know, because they
sadzabuka eNgwedze; noba sagrika
say only that we dzabuka³ at eNgwedze;
ngesilulu, batsi nje sadzabuka lapha
whether we rolled in a Silulu³¹ [I don't know],
eNgwedze.
all they say is that we dzabuka³ at eNgwedze

32 inyanga } - N. I. An expert, one skilled
 Plural: inyanga } in any handicraft or
 profession; hence, one
 skilled in medicine, a doctor
 (eyokwelepha)? N. Moon;
 month (lunar); euphem. for
 the monthly flow of a
 female. (Bryant, Amo, Zulu-
English Dictionary, p. 464-5)

H.D. They alway say we originated from
 baphike kutsi nje sadzabuka eNgwedze
 eNgwedze

C.H. enhe. Um, did the Wilakati people deade
enhhe⁵. BakaWilakati bake banguma yini
 this, they were nyangas³², did he say
 kutsi; babatinyanga, utsite. babatinyanga
 they were nyangas?
 yini?

H.D. angitsi be-... It's true, isn't it that-...

C.H. I am asking you. ngibuta wena.

H.D. yes yebo

C.H. did he say earlier that they were nyanga?
 Uke washo yini kugala kutsi babatinyanga?
 Besides being nyangas, nhn?
 Ngaphandle kwalokuba tinyanga ke, nhn¹³?

H.D. they were rain makers
 abe babanisi belitulu.

C.H. oh, besides being rain makers, did they
 oh, ngaphandle ke kwaloba banisi belitulu, kukhona
 do anything else for the Swazi King?
 yini lokunye labebakwenta, bakwentela inkhosi yamaSwazi?

H.D. kukhona yini lokunye ngaphandle kwe-
 Was there something else, apart from making
 kunisa lelitulu, lebebakwenta kwentkhosi,
 rain, which they did for the inkhosi⁸?

H.M. kukhandza tikhali, tikhali tenkhosi
 it is kukhandza⁶ spears, spears for inkhosi⁸

33 emanyela — stones which Swazis used to burn and make hoes, spears etc. with.

- H.D. e- blacksmith
e- kusebenta ngetinsimbi
- C.H. oh ya! Where did they get the iron from?
wo²¹, yebo! Ababayitfolaphi lensimbi?
- H.D. insimbi babayitfolaphi?
Where did they get the iron?
- L.M. bayeyimba khona lephansi; babeyimba
they used to dig it from the ground; they used
khona lephansi, bayimba phansi
to dig it from the ground, digging it from ^{the ground}
- H.D. they were digging it there
babeyimba lapha.
- C.H. does he know any of the places?
kukhona yini indzawo layatiko [lapho ^{khona?} ^{kusikumbiwa,}
- H.D. kukhona lapha wati khona, lababayimba
is there where you know, where it used
khona?
to be dug?
- L.M. kukhona bayayati nalamuhla, labayatiko
it is present, they know it even today,
kutsiphi
those who know it, as to where it is.
- H.D. yes, there is a place
yebo ikhona indzawo.
- L.M. nemaneyela, emanyela lamanyela,
even emanyela³³, emanyela, the emanyela
lokutsiwa nge manyela
that which is called emanyela.
- H.D. there are people who know the place
kukhona bantfu labati lendzawo.
- C.H. Where about?
Kuphi?

34 Mhlosheni — a mission settlement in Southern Swaziland between Nhlanguano and Huti. The settlement may have taken its name from the nearby Mhlosheni hills (S.W. of P. Ham. (Maphumulo Nsibandeg edit. notes, p. 48.)

35 emaBhudlweni — literally: 'at the place of waterfalls'. EmaBhudlweni is a locative.

36 INgouvuma — a river which also variant: INgwavuma } flows across Swaziland in the Southern part of the country

37 INgwedze — seems to be a river.

38 babe ? — see glossary. variant: Ubaba

H.D. ngukuphife, njobe nako nje lapha? it is whereabouts, as [we can see] there?

L.M. kukhona layi Mblosheni, emaBhudlweni; it is here at Mhlosheni³⁴ at emaBhudlweni³⁵, nalapha entansi, lakuhlanguana eNgouvuma³⁶ even here, down here, where INgouvuma³⁶ ne Ngwedze and Ngwedze³⁷ meet.

H.D. e- where the INgwavuma ne Ngwedze e- lapha khona INgwavuma ne Ngwedze come together. tihlangana khona,

C.H. Chubeka babe. Continue, babe³⁸.

L.M. lamanyela ke angembidlana, namanyela the emanyela³³ are a little bit ahead, the lamnyama labekhandza, kutsiwa ngema- black emanyela with which it was khandza, nyela it is called emanyela³³.

H.D. nhn, e- the similar things, similar things nhn¹³, e- loku lokufanana nensimbi, unga- to the iron, you can just see lying kubona kuphansi. down

C.H. nhn, When Mkhaphi made these spears nhn¹³. Uma Mkhaphi akha letikhali athela for the king, did he get anything from inkhosi, kukhona yini labe kuffola the king? enkhosini?

39 This seems to be the fire known as luvatsi. When making this fire, they used certain wood, bore a hole in it and then put a small stick into the hole. Then they would cause friction in the hole until it became very hot, resulting in the occurrence of a spark, which would then be used to make a fire.

H.D. lesikhatsi Mkhali phi naka sebenta letikhali at the time when Mkhali phi was working on the kukhona yini lebeka, imkhomleka inkhosi, spears, is there [something] which the inkhosi gave him?

L.M. kute nothing.

H.D. no. cha.

C.H. did he ever hear how these spears were made? wake weva yini kutsi letikhali tatakhwa made? Kanjani?

H.D. uya uya, kodwa wase weva kutsi do you, do you, by the way did you ever letikhali bebatifula njani? hear how they made the spears?

L.M. ngiyeva kutsi babe basumlilo; umlilo I hear that they used to make fire; fire we kufutwa made out of blowing air³⁹.

H.D. e- they were handling the fire and e- babakha emakhandlo emlilo, bese they make something to pump sebenta into lephampako.

C.H. ya, enhe. enhe. Does he know anything ya. enhe, enhe, uyati yini kabanti more about it? ngako loku?

H.D. kukhona yini lokunye lokwatiko ngako is there anything else you know about this?

40 gidza - verb } see glossary
kugidza - noun }

41 incwala - see glossary

loku?

L.M. awu, kute, awu¹⁸, nothing.

H.D. no-
Cha.

L.M. ngaphandle, njengoba nati kwekutsi, naye-
except, as you know that, when the
gidz inkhosi, siyaphuma tsine esibayeni
inkhosi⁸ gidza's⁴⁰, we walk out of the cattle byre^{ourselves}

H.D. as you know that when the king is
njengaloku wati kutsi uma inkhosi igidza
dancing the incwala, we always come
incwala⁴¹ siye siphume tsine lasibayeni.
out from the kraal.

C.H. Why?
leni?

H.D. ngobe?
because?

L.M. nakuya lenginifjele kona kwekutsi
that which I told you, namely that he
iyati kutsi kukhona bukhosi mayelana
knows that there is something to do with
nekuna kwelitulu
kingship concerning rain-making.

H.D. e- It's just because of one of our
e- kungulokutsi munye wemndeni waktsi
family was a rain maker to the king.
labenisa iivula anisela inkhosi.

C.H. enhe. I see. What was his name?
enhe. Ngiyabona. Abengubani ligama lakhe?

42 Lata, — a derogatory appellation given
ematata to a number of clans resident in
Natal during the reign of Shaka who
were supposed to have spoken a
dialect close to that of the Swazi
clans, and to have had an origin
in common with (some of) the Swazi
clans (S.W.O.H.P., Ham., [Maphumulo
Nsibandze, 1], edit notes, p.52)

H.D. Kojja ligama lakhe abengubani?
by the way, what was his name?
L.M. bani? who?

H.D. Mkhaliphi, kwakungu Mkhaliphi?
Mkhaliphi, was it Mkhaliphi?

L.M. kwakungu Mkhaliphi, babita nje kutsi ngu-
it was "Mkhaliphi; they called him Mkhaliphi,
Mkhaliphi, waka Vilakati sibongo."
his sibongo was Vilakati.

C.H. the rain-maker was Mkhaliphi?
lona labenisa litulu abekungu Mkhaliphi?

H.D. yes
yebo

C.H. enhe. I see. Did he ever hear of people
enhe⁵. Ngiyabona. Wake weva yini ngebantfu
who make spears like that, being called
labakha tikhali, njengalaba, babitwa ngekutsi
Lata⁴² people?
ngemalata?

H.D. Kukhona labanye bantfu lebebenta
are there some people who used to make
tona tikhali labase bakucocela ngabo
spears about whom you were once told;
lebebenta tikhali nabo?
who, too, were making spears?

L.M. awu, angati?
awu¹⁸, I don't know

H.D. no, I don't know
Cha, angati.

C.H. did you ask him that they were called
Ubutife yini kuye, washo nalokutsi babitwa

Lala ?

ngekutsi ngema Lala ?

H.D. ema- si- lentfo yabo kutsiwa ngema-
ema-, si- Their thing is called emalala
Lala

L.M. awu,
awu"

H.D. leligama labo kutsiwa ngemalala nje?
their name is said to be emalala ?

L.M. awu, angi Zange ngive.
awu, I never heard.

H.D. No, I did not hear.

Cha, Angiwanga,

C.H. enhe. All the spears that Mkhali phi made,
enhe^s, Tonkhe letikhali labefakha Mkhali phi,
did they all have to go to the king, or
kwakufanele tonkhe tiye enkhosini, noma
could he sell some?
abengatitsengisa letinye ?

H.D. tonkhe letikhali labetera Mkhali phi,
all the spears that Mkhali phi made,
abetitfwala tonkh'atimikise enkhosini ?
did he carry all to the inkhosi ?

L.M. yebo
yes

H.D. yes
yebo

C.H. enhe. Did Mkhali phi take them to the
enhe^s, Mkhali phi abetitsata yena matfupha
king or the king sent someone to
atimikise enkhosini yini, noma inkhosi

fetch them?

yayitfumela umuntfu kutsi atilandee?

H.D. Mkhali phi abetimikisa yena, noma abe-
Did Mkhali phi sent them himself, or the
abe - inkhosi yayitfumela kutsi akulandee
inkhosi⁸ used to send for them to be
fetched?

L.M. awu, nganginemanga, ngingete ngakulawu-
awu⁸ I would be telling a lie, I cannot
la loko.
tell about that.

H.D. no, I wouldn't say, I would be telling
Cha, angeke ngisho; ngingabe ngikhuluma
lies.
emanga.

C.H. enhe, enhe, um, is there any one else
enhe⁵. Enhe⁵ e kukhona yini labanye
the Vilakati people are related to?
labatihlobo kulaba baka Vilakati?

H.D. Kukhona yini lapha batihlobo khona
is there somewhere, where the Vilakati [people]
baka Vilakati?
are related to?

C.H. Ah, now we asked him and he said the
oh, manje, simubutile watsi baka Nkhonyane
Nkhonyane, no it's okay don't worry him.
Cha, kulungile awusube usamkhupha
[Laughing]. One more question; e
[uyahleka]. Munye umbuto ngetulu kule.e

H.D. kusele naku nje
what is left is this.

43 kaNgwane. — 1. A Swazi word used as a synonym for Swaziland. It means: "The place (or country) of Ngwane."

2. The area around lobamba where the royal power really sits.

3. A territory in the Republic of South Africa, which is mainly inhabited by Swazi people who got cut-off during the demarcation of the political (national) boundaries. This territory was declared independent and was given to the inhabitants by the government of the Republic some years ago.

eye lapha
e--

L.M. angiva nkhosi?

I don't hear, Dkhosi²³?

H.D. cha, usacabanga

No, she is still thinking.

L.M. wo!

Wo!²¹

C.H. Is there a Vilakati chief?

kukhona yini sikhulu saka Vilakati?

H.D. kukhona shifu waka Vilakati?

Is there a Vilakati chief?

L.M. bakhona

there are

H.D. there are.

bakhona.

C.H. where are they?

bakuphi?

H.D. baphi, bakuphi ke?

where are they, where are they then?

L.M. a... bangakhona ngala kaNgwane.

a... they are this side, kaNgwane.⁴³

H.D. up there

laphetulu.

C.H. where about?

kuphi khona?

H.D. ngakuphi ngalapha kaNgwane?

whereabout this side, kaNgwane?

L.M. ewu, fan'angiyati lendza, naku, lapha,

ewu¹⁸ but I don't know the pla, here, here,

kwedlula kubheta kaZo, nawu kaZombadee

just after passing, in the direction of Zo, when

44 Mdzimba? — A series of elevations
variant: eMdzimba) south of Mbabane in the
Midveld, about halfway to
Manzini. Caves in the mountains
are the gravesites of some of the
Swazi kings. The Royal Villages
are also usually located near
the foot of these mountains.
The impenetrable nature of
these mountains made them
natural Swazi strongholds
when the Zulus attacked the
Swazis, only to give up and go
home. (Grotzinger, J.J. Historical
Dictionary of Swaziland. p. 98)

L.M. kubheka le! ka Zombodze le! embili
in that direction! At Zombodze there, yonder! forward
H.D. e, usho khona le! eMdzimba?
e — do you mean there yonder! at Mdzimba^{44P}

L.M. e-e-
yes.
H.D. they followed the king to Mdzimba, towards
batandzela inkhosi kuye eMdzimba,
Mdzimba

kubheka ngase Mdzimba,
C.H. enke.
enbhe⁵

L.M. ngoba linengi labo nje bawele bathona
because most of them are, indeed, there
khona le kaNgwane
at kaNgwane⁴³

H.D. most of them are residing at Ngwane
linengi labo likhala leka Ngwane

C.H. enhe. How did Mkhaliphi himself come
enbhe⁵, yena ke Mkhaliphi lugobo lwakhe,
to be here?

weta kanjani lapha?
H.D. wena ke wabe sowufokha kuphi lapha
how did you, then come here?
besowuta la?

L.M. tsine sibemvelo khona, njengobe
we are of imvelo²⁰ here, as I have already
sengishilo nje, kokutsi lapha eNgwedze
said that here at eNgwedze, we are of
sibemvelo, sasala, laba baka Nkhonyane
imvelo²⁰, we remained, these Nkhonyane

labalapha nje, ngibo baka Vilakati
who are here, are indeed the Vilakati [people]

H.D. the Nkhonyane, we were living with
baka Nkhonyane, sasihlala nebaka Nkhonyane
Nkhonyane and Vilakazi together while
kanye nebaka Vilakati kanyekanye, uma
at there, at Ngwedze
siselapha e Ngwedze

C.H. Mkhaphi?
Mkhaphi?

H.D. Mkhaphis
baka Mkhaphi

C.H. so, Mkhaphi people stayed behind, that
Lokusho kutsi baka Mkhaphi basala bahlabi,
the Vilakati people went to the north,
uma baka Vilakati bona babheka lenyakatfo?

H.D. no, they called them Vilakazis, but
cha, bababita ngekutsi baka Vilakati, kepha ke
Mkhaphi was the name of the person,
so Mkhaphi kwakulibito lalomuntfu.

C.H. okay. Does that mean that some people
wo²¹, Ngabe kusho kutsi labanye bantfu
stayed behind, and some people went
basala ngemava, kwatsi labanye bantfu
with King?
bahamba nenkhosi?

H.D. lokusho kutsi kulabantfu, labanye,
which means that among the people, they
badzabukan'ekhatsi, labanye bahamba
got torn in the middle; some went with
nenkhosi?
the inkhosi?

L.M. angitsi nje, tsine lo Nongombili wekugala
Let me just say; we, this Nongombili ^{first one.} was the

H.D. Nongombili the person, the first one
Lo muntfu, Nongombili, wekugala.

C.H. enhe.
enbhe⁵

L.M. bahamba naye.
they went with him.

H.D. they went with Nongombili
bahamba na Nongombili.

L.M. nhn.
nbn¹³

C.H. enhe.
enbhe⁵

L.M. bahambanaye nalabanye. Kungu Vilakati,
they went with him, together with others. If
nalo Mkhali phi, nale ligama, lowa bekhandea
was Vilakati and this Mkhali phi, ^{who used to Khandea's} the name of the one

H.D. and also Mkhali phi, he followed.
na Mkhali phi wa landzela.

C.H. to Mdzimba ⁴⁴?
kuya e Mdzimba?

H.D. waye Mdzimba, naye wabheta leka Ngwane?
was he going to Mdzimba; he, too, went to ka Ngwane ⁴³?

L.M. e-e wabheta leka Ngwane.
yes he went in the direction of ka Ngwane.

H.D. yes, he followed him to Mdzimba.
yebo, wa landzela waya e Mdzimba.

C.H. So, how did this Mkhali phi, himself, the
kepha ke lo Mkhali phi long (osembikwetfu
one who is in front of us, how did
yena kwenteka kanjani kutsi abe lepha

45 imphi } - See glossary
variant: Impi

46 Bhiyeni -

47 SoShangane - a mighty Ndwandwe leader, also a senior member of the Ndwandwe house after Zwide. He led the Ndwandwe army when it fought with the Zulu at the battle of Mhlathuze, and following the Zulu victory, SoShangane, at the head of the Ndwandwe armies, set off north-eastwards to found what later became known as the Gasa Empire, in the ematlonga County.

he come to be here?
lalasikhona?

H.D. Kodwa ke wena sawusikata kanjike, but then you startle us like this; you are Sowuba la, nyalo sesikhuluma nawe la? now here, we talk with you here?

L.M. ake ngini, ngitsatseke, nginilandziseke Let me take it, tell you at length kuba khona kwami lapha. Ngum khulu about my presence here. It's my grand father, Majojwana.

H.D. my grand father, Majojwana
Mkhulu wami Majojwana

L.M. Giba wa Mswati,
Giba of Mswati,

H.D. ibuho, Giba of Mswati
ibutfo, Giba la Mswati

L.M. Kuphumimphi yekuqala the first imphi⁴⁵ was going out.

H.D. they went for a fight bahamba bayokulwa,

L.M. ya Mswati
of Mswati

H.D. when Mswati was the king
uma Mswati ayinkhosi

L.M. iye Bhiyeni...
going to Bhiyeni⁴⁶

H.D. It's going to Bhiyeni
iya e Bhiyeni

L.M. ka SoShangane
at SoShangane's⁴⁷ [place, county]



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