PAGES 72 BLADSYE

Springbok®

Scribbling Book
Kladboek

SIZE A4 (297 x 210mm) GROOTTE

Name / Naam: Ndlela

Subject / Vak: Tape - 49

Place / Plek: Book II

INTERVIEW III

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 192

77. Sincwati ÷ is a hat that is made from grass which specially worn, or put on by widowed women who are still under the mourning period.

Mn ngoba nguye abemnikisa kudla le
because it is her who was sending food
ngoba yena nguye abemncane, abe-
there, as she was the younger one. She used
nikisa kudla le kulabantfwana
to send food there, to the children
benkhosi. Angayi lo ngoba utfwell
of the king. This one would not go
sincwati
because she was putting on a Sincwati[77]
HD The young one used to serve
bantfwana benkhosi[74] taking the food.

Mn Ngulapho atfola khona lokutsi
It is where she heard that they want
bafuna kubeka lo Wase afunela
to install this one. It was then that
lowakhe ngoba nayi umemntfwana
she wanted it [coveted it] for her because she
lomdvuna. Nalo nayi unalomdvuna.
also had a male child like the other one [wife]
HD It it is where he heard about the
rumours about appointing another one.

C okay, now, try to get the question
straight to him now I want to ask

78. Dzatjwula – to be ~~tom~~, to be split down, ~~to~~ to be sawed through, to be cut across and ~~divid~~ divide a land into plots.

where did Ndlela go after he lost chief, the kingship, where?

HD Utsi ufuna kuva kahle lapha
She says she wants to get it clear here
kutsi Ndlela wabe yena sowushonaphi
that is, where did Ndlela go to
lapha nasahlulekile lokutsi bambeke
after he had failed in being installed
lapho?
there?

Mn Naye wadzatjwula phela, wa~~ekuva~~ nje
He was dzatjula-ed[78] and put [given]
undzawo
in a place.

HD He was given a place to stay away from

Mn Kusakhuwe ngakhona ngall.
They were still settled over that side.

HD Not here, still there, that side.

C where about?

HD Ngakuphi?
where about?

Mn Ngale kwelubombo
Over that side of the Lubombo

79. Matfutfini – name of a place.

126. Mhlupheki – name of a place.

HD Beyond the Lubombo.

Mn Luphongolo, ngall ngaphansi
Luphongolo[63], over, down that side
kweLuphongolo, lè phansi eMatfutfini
of the Luphongolo. Down at Matfutfini[79]

HD Down at the place they call it
Matfutfini

C They call it Matfutfini today?

HD Balibita kutsi kuseMatfutfini
So they call it Matfutfini even
nanamuhla?
today?

Mn Yayikhona lendzawo, bayibita kutsi
There was this place, they call it, it is
kuka Mhlupheki[126] ngengoba ukhumbula.
at Mhlupheki's place as you can remember.
– Angizange sengifike khona. Ubuka
I have never been there. You can view,
nje enfansi.
down there.

HD I have never go to see the place,
but they pointed to me, further
down.

26. Dzabuka - see glossary

80 (1) Mango - It can refer to a[1] community,
(2) a slopy part of a mountain.

Mn Njengemnaketfu - nje ngoba wake
like my brother, he was once
wefika le phansi
down there.

HD My brother did go there.

Mn lona beschuluma naye lena wake
the one we were talking with there, he
wefika kaTembe.
was once in Tembe[42]'s place.

C Does uNdlela go to the place
with people under him?

HD Wahamba ~~nef~~ nebantfu yini,
did he go with people?
Wadzabuka nebantfu yini?
did he dzabuka[26] with people?

Mn Banike
who

HD LoNdlela.
this Ndlela

Mn ~~Wal~~ Phela nkhosi yayihamba
Infact the king used to go with
nebantfu, nalomango
people, with the Mango[81]

HD He was given the people keeping
to go with.

Mn kusuka lapha kuya le baya le
from here, to there, ~~they~~ going there,
seloku bayitsatsa lehistory iyofika
still taking [narrating] the history
phansi. kaTembe
until down to Tembe

HD When they are moving from to

until to Tembe's place.

Mn Noba sebawela Luphongolo baluwela
even when they were crossing Luphongolo,
lena bayawushaya khona le,
they crossed it there and went through
eMagudvu, ngobe lapho kutalwa
Magudu[28] because at Magudu is the
logogo kuse Magudu.
place where my grandmother was born.

HD when they crossed the Phongolo

where my grandfather mother came

from Magudu's place

Mn Nalogogo lo utalwa eMagudu nje.
even this grandmother was born in Magudu.

HD and gogo[29] is —

C Does it not mean that Ndlela

left Kaphenduli ~~and~~ Moved to Magudu
at

94. Bobanibani ↔ these so and so.

HD Lokusho kutsi mdlela yena wesuka
It means that Mdlela left Magudu[28]
eMagu, katembe waya eMagudu.
in Tembe and went to Magudu?

Mn basuke ngokukhuphuka la.
They left here when they wanted to go up [north]

HD baya eMagudu
They went to Magadu[28]

Mn ya lapho sokutanwutalwa naba
Yes. where these of Nyokane were to
BoNyokane, batalwa la eMagudu.
be born. They were born here in Magudu.

HD Where Nyokane was born

C did mdlela moved from katembe
to Magudu?

HD Wahamba yini mdlela kuya le
did Mdlela moved to
eMagudu?
Magudu?

Mn Cha phela bakhuphuke ngale
no: Infact they went up that side
NalaMaswati BoSomhlolo, bobanibani
with the Swazi people, BoSomhlolo[60], bobanibani[94]
nje kukhushukuke khona le
they went up from there
lamathuna-nje kukhona lakhona
there are grave which are present

81. Myeni – Sebongo (for Sebongo see glossary)

82 Gobholo – name of a place.

Kunebakwalokwana, ngibakholilwel.
There was the people of so and so, why do I
wani, akusibo baka Myeni baka Myeni
forget them. Are they not of Myeni[81]? The
baya Mwa. Naku la kulahlwe
Myeni people went later. Here where so and
nangu lokwanyani lapho ayise
so is buried. When he came and
wayowenda lidlza la lemkhosi
made a grave for the king for his people
yakubo leyafela laphia phans.
which died down there,
eGobholo
at Gobholo[82].

HD kaNyawo
at Nyawo's place.

Mn akhu kaNyawo
that is, at Nyawo's place.

HD Nyawo's place

C what?

HD uts; kwa
you say at so

Mn ngulapha kwa, kwelithuna
It is here, where my grandmother's grave
lagogo ngwenyama yaysolo
was. The Nguenyama[54] still
ilifuna lelithuna.
wanted [to see] the grave.

HD There is a grave for my grand grand father

Mn Beyiloku ilifuna ukuhos.; kute
The king was still wanting [to see] it. when
wawufika kuDuwabaselutfuli.
it came to Duwabaselutfuli.
NguDuwabaselutfuli lobolapho
It is Duwabaselutfuli who is there.

HD Duwabaselutfuli the king is the one who was buried there

C where?

HD Tembe, kaTembe?
at Tembe

Mn Kula, phela abekhuphuka
It is here. Infact he was coming up from
leka Tembe wafika wabe
Tembe place, [when] he came and
Sowukhotsamela la Sowuyatfutsa
died here. He moved here from the
lapha entabeni. Akhona
mountain. There are graves which
lmathuna la le phansi
are down there.

HD eLubonjeni?
at Lubonjeni?

Mn Nnhi
[agreeing]

83 gidza – see glossary

84 incwala – see glossary

HD He was buried at Lubombo.

C Which side? east or to the West?

HD Ngale nona ngala?
On that side or this side?

Mn Kungala Mawuya le Luphongolo
It is over this side. When going to
nje uwela uthi, kungalapha,
Luphongolo, you crossed and go this way. It
la eNtsaten.
is this side [of the boundary line], here on the Mountain.

HD When you are going down to
it is somewhere on
top of the Mountain.

C When Ndlela lost the kingship
and he was given a place,
did he gidza[83] incwala[84]?

HD Ndlela nasa dzatfunulelwe
did Ndlela gidza incwala after
indzawo yatche, wabesowugidza
a land was divided, portioned unto
incwala yini?
him?

85. Bonkhosi – plural of nkhosi which is a respectful form of address in this case

86. Mntfwanenkhosi – a child of the king. The term is also extended to ~~th~~ a son of a son of a king.

Mn akayigidzi phela ngoba incwala
He does not gidza[83] it because incwala
igidzwa ngumunye.
is gidza[83]ed by one person [King]

HD It is not dance incwala, it is only one person who dance it.

C [illegible] who was the first Swazi king to dance incwala?

HD Lowekucala lobekayigidza
who was the first one to
incwala abengubani?
gidza incwala[84]?

Mn Angamkhubuli lowekucala
I donot remember the first one
Bonkhosi nkhosi kwona le kusekhona
bonkhosi[85], nkhosi[86], in there, while they
le lMavaneni
were still in Mavaneni.[58]

HD "I cannot remember balle

Mn Somhlolo yayingu Somhlolo.
Somhlolo[60], it was Somhlolo.

HD Somhlolo, Somhlolo

Mn lobekagidza incwala basele entansi
who was gidzing incwala whilst
there were still down there

87. Mkwethu – name of a person.

Ayifiki lemwala; bahamba nalo
the mwala is not a recent thing. They
Mkwethu baklunphuka. Mgulokwanya-
went with Mkwethu, [when] coming up.
na. Cabatsi Mguldamini lowayigidza
It is so and so, the one they call Dlamini,
Kucala
who gidza-ed it first.
HD Dlamini did dance the mwala

Mn Ngobe phela nalapha kaMamba
As infact, you can remember, here in
uyakhumbula babeyigidza
the Mamba's place they gidza-ed it
HD And the Mamba people did
gidza[83] mwala.

Mn Babenayo nabo mhlawumbi
They also had it, this gidz-ing of it
lokuyigidza ngoba nabo babevelle
maybe because they were also
bangemakhosi.
Kings in the first place.
HD They were also the kings themselves

Mn laba bakitsi-ke babevelle banaloku
These of ours, had this in the first place
HD banani?
What did they have?

88 litulu - weather, rain and lightning.

Lit They are with the sun, (possibly they have a kind

89 lisiko - custom, practice, habit, manners.

Mn labo Mamba.

HD bancli langa ?

Mn litulu phela
litulu[88]

HD WO: Ons had rain: they were
9 see:
using rain.

C who ?

HD The Mdlela's

C using rain

HD mnhi yes
(agreeing)

C or making rain

Mn Malenwala yayigidwa phela
The inwala which was gidza-ed[88] was infact
yayilisiko. Lobekati angabekwa
a lisiko[89]. The one who was installed [as
anikwe ngengayena lomfana lo
king] was given [allowed to gidza inwala]. like
Usengakanikwa
this boy, he is not yet given [to gidza inwala

HD And dancing inwala it was a

custom, when they give the king

90. bomkhulu - plural of mkhulu - which is translated as grandfather. This may be or maynot be a biological grandfather.

to dance mawala

Mn akanikwa phela mawala kucala
He is not given mawala before being
angakate akhonjiswe, wentwa
shown [taught] first and gone through
tonkhe letintfo. bese iyankwa-ke.
many processes first. Then he is given. Some
kake kumiwe-nyi
time is allowed to elasp.

HD after that

Mn Senitang ingenisele ehlatsini
you will lead me astray.
Sengiyakhawula
Then I am stopping [here]

HD I stop.

C — translate the

whole thing he said

Mn Sengisho bomkhulu ngoba bona.
I mean bomkhulu[90] because they

HD when they put a new king

they wait until he get mature

C can you ask ndlela did he

ever hear stories about where the

91. Dalwa – to be brought into being, to be created.

Hawala comes from?

HD Mhlawumbe wase Neva wena
Maybe you one heard, about
kuti, mcwala yeNka nabayolu
which people came with mcwala?
yathamukaphi?
where did it come from?

Mn ha! banyenti laba, angiyati
ha! these are many. I do not know
yesiNka nalabo lebayicala
it. It came up with those who
kadzeni ngoba nalobukhosi
started it long ago because even this kingship
buhambe kanjalo badalwa khona
has followed that way. It was dalwa-ed
lapha kuSomhlolo. Kwakewentwa
in there, in Somhlolo. This thing was done
lentfo kungumdlalo. Uneshkhats
as a game. It has its period [in which
sawo, uyavalwa.
it can be played] and prohibited in certain periods.

HD From Somhlolo, there are
certain times that they dance
mcwala.

Mn Ngobe naloSomhlolo wetsuve
Because even this Somhlolo is

92 HHOHO - The northernmost of the four administrative Districts of Swaziland, the town of HHOHO is the northernmost town in Swaziland, three miles from the South African Border.

bamkhulu - grandparents or dad

ngabolomunye Somhlolo, na Somhlolo
named after another Somhlolo and Somhlolo
wetswa ngalomunye.
was named after another one.

HD Somhlolo's name comes from one to another one.

Mn Malenkhosi nalokwentiwa konkhl
what is done [ritual] to the king, is
kwentiwa lo, abentiwa babe
done to this one. The rites are not
babili munye lovele kube nalesyo
performed to two individuals. The secret
fuhlakalo. Lababomkhulu banffuwu
rites are performed on one person. These
lababevele baneliwati
bomkhulu[90] were people who were knowledgeable.
Kwakungabhalwa kwakwatuwa - nje
It was not reduced to writting but it was
kuti lendlu le yphatfwa kanje
just known that this indlu[62] is supposed to
ngenwala le yayiphetfwe
be controlled this way. This incwala was also
ngulabomkhulu kuze kuya leka
controlled by bomkhulu[90]. They started
HHOHO kusukelwa phansi leka
down from there at Tembe to as
Tembe.
far as HHOHO[92].

93. Langangeni - daughter of Mgangeni.

HD Our grand grand father used to have people who were giving instruction that we donot do this, we do this, we do this

Mn Maku kalo Mjengoba. ngi
Here in this one's home. As I can
ngingakutshela ngokuts lomkhulu u-
tell you that my grandfather is
la, kube Mbandzeni yena agile
here [buried here]. this was after Mbandzeni
tiga la abulala Lamgangeni
did a strange thing by killing Lamgangeni 93.
wavele, inkhosi. seyimfihlakalo
he, the king. that is a secret, you
ungete wakutlhala loku.
should not write [it] this. It is a
seyimfihlakalo. watsi ku hamba
secret. He/she said go and get
ulan Nyokane atotsatsa
Nyokane so that he can take
lokwakabo.
what belongs to his family.

HD When he killed Lamgangeni
that is a secret. you must not
write it down.

[illegible] anu – an explanation.

95.(KW) Phutsitela – to move above confusedly.

Mn Semane — ngoba ngeko-nje
It is just – because, that is
nkhosi yatsi anu akusikolutfo
why the king said anu[19], that is nothing
ngoba phila akwentiwa, kuyabekwa
because that is not done. It is only
kuze kwentiwe kugcinwa kahle
done after the installation [process]. It is kept
njengoba ubona nanamuhla loku
safe as you can see, even today
kungako-kuphutsitelwa. kungako-ke
they are phutsitel-ing[95]. That is why 9
ngitsi anu ngingacoca coca-nje
say anu[19]. 9 can just talk a little bit.
Nedi-ke setimphandze temhlaba
except that these are roots [fundamentals]
yatsi nkhosi singabokusho loko.
of the land [nation] the king said we must not mention that.

HD The king said we must not say
that

Mn Singakiwa-nje lutalo lwetfu
We can just be known as to our descent
kutsi mine ngitalwe
that is, how 9 am born
kangaka, sati kangaka, lwati
we know this much knowledge.

HD We can speak on how we become
to be like this

96. Ngwamile – name of a person.

97. (Umntfwana – child. This is a word that is used as a a title for the prince who is a future king. However, the other princes and princesses are also referred to as bantfwana – children. (see (also see footnote no 74))

97. (U)mntfwana – child. This is a word that is used as a title for the prince who is a future king. However, the other princes and princesses are also referred to as bantfwana (see bantfwana bentlhosi[74])

Mn Ngoba nanangu Ngwamile,[96]
Because even this Ngwamile
HA NaNgwamile lohutsi la nasaphitse
even Ngwamile here, when she was
bekaphatsele yena umntfwana[97]
in charge [ruling], she was ruling on behalf of the umntfwana
HA NaNgwamile was acting as a
also
king. He was just helping him to
do everything.

Mn ngulendlu yakagogo lendzala
This is the old [senior] indlu[62/64] of my grandmother
lonanamuhla loku nguloku nona
even today, it is still. Even when
kufihlwa umuntfu lapha
a person is [to be] buried on the
entsabeni kutiwa kimi
mountain [caves] [404] come to me [consult me]
HA whatever is happening on the
mountain, they always consult me

Mn ngobe kuliciko letfu kutsi
because it is our custom that the
eMaswati afihlwa kanje.
Swazi people are hid [buried in caves] this way.
HA It is our custom that I know

—

Mn Ngukoke inkhosi layayitsi angikusho
That is what the king asked me say [tell]
HD I

Mn yayikusho lokoke inkhosi itsi
The king was saying that, it said
awu ungakubhala mitfwana
awu, you can write that mitfwana
ngatsi ke kuyawugcina ngubani
and I said who will keep it as
ngoba singenadlabha. Ngifuna
we are negligent. I want to talk
kukhuluma yengoba nawe
[say it] as you are also
ungowakankhosi.
of nkhosi
HD The king used to say write it down
so that we know.

Mn yatsi ngibokushiya-ye loko.
It said I should leave [not mention] that.
Ngakushiya nakadzeni.
I did leave [not mention] it, even long ago. And
namhla sigcwaba lenkhosi ye
also In the day when we were burying
Watsi uyaya lomusa waNgolotjeni
the king, the son of Ngolotjeni did went
utsi kwabate (labetakho)
[to inquire] and came back and said
there is not ~~[any[wes]~~ any persons who
are [were] coming.

Sasale senta ngalokwetfu
So we did it, the way we were conversant with.

HD We did not do exactly what we should have done

—

C Is it something that the ndlela do, this burying and putting in the mountain?

HD Utsi ngumsebenti wakini?
You say it is your people responsibility?

Mn Ya ngumsebenti walabokhokho,
Yes It is the duty of these wabokhokho
Great grand parents [fathers], of my great grand fathers.

HD From grand grand father

—

C Are they also responsible like at Mbilaneni?

Mn Kusuka-khona le phansi
From down there.

98. Bakangwane - literally it is translated people of Ngwane's place

99. Lobamba - As the Ndlovukazi's village, it is the capital of the Swazi nation. It also houses the modern parliamentary buildings as well as an official residence of the King, the Swazi National Council offices and the National Stadium. Further development is still going on. It stands on the site of a previous royal village called Nkanini, and is located on the main road about halfway between Mbabane and Manzini.

HD From, right from the beginning

C At Mbilaneni also?

HD Nasembilaneni nakhona
do you also go to
nyaya?
Mbilaneni?

Mn Ngimi nje lobekayiwufuna
It is I who went to look for the
lendlu yallnkhosi
burial cave ("house") for this king.

HD I went there to look for the place where the king was buried.

Mn nobe babuta labakangwane[98]
Even when the people of Ngwane's
kutsi yasho yini inkhosi
place were inquiring as to whether the
kutsi Shisa la ngatsi mini
king did say 'burn here' [set this place on
awu Cha ayishongo.
fire] and 'I said 'awu' no, it did not say.

HD The people at Lobamba[99] they asked him did the late king say something about putting

100. Ndlovukazi – see glossary

101. Makhosini – literally – place of kings.

102. Logcogco – (variant: Logcogco) Prince. A son of Mswati II and half-brother of Ludvonga II and Mbandzeni, he was an important Swazi councillor for many years.

103. Cingela – to search on behalf of someone, to look after something on behalf of somebody. It is presumable that the grandfather in this context was to search for a place where Malunge[104] was to be buried or on the other hand it could be that the grandfather was to look after the place on behalf of Malunge[104]

somewhere here and he said no, he did not say anything.

Mn Ya lesatsi nakutchona gogo
Yes. It said the Mntfwanenkhosi[86] wayo nalogcogco kutsi
should be put [buried] here, this was abekuve lapha Umntfwanenkhosi
in the presence of its grandmother uyamkhumbula?
and Logcogco[102] do you remember him?

HD ngiyambona
I remember him

Mn enhe, kutsi nyengoba abese
(agreeing) since Malunge[104] had the country aphetse live Malunge abe/andle
under his control he was supposed to kutsi ayi lMakhosini. Kwaffola
[be buried at] go to Makhosini[101]. The Ndlovukazi[100] kutsi yatsi Indlovukazi
is said to have said, my grandfather akacingelwe ngulomkhulu la.
should cingela[103] for him

HD Ndlovukazi (instruction) umntfwanenkhosi
Child of the king Logcogco[102] to look for a place
where to put Malunge[104].

~~Logcogco~~

104. Malunge - Prince. Served under Queen Regent Labotsibeni as assistant regent during the minority of Sobhuza II. The younger brother of King Bhunu (thereby uncle of Sobhuza). He fathered four children by one of Bhunu's wives. (Grotpeter, pp 88.)

Mn Kwasho logogo Mavuma-ke
That was said by the grandmother. And
Dina. Cha. Igoloko-ke
you agreed. That is all I
lengikwatiko. Lokungasiko-nje
know. What I cannot write is
lenginigakubhala loko-ke nje
what I was told to keep
kubuka lokwatsiwa angikubuke
look [After] as of now.
yengamanje. Le history yetfu
concerning our history, about
yekutalwa sitalwa khona
our birth, we were born [came into
le eMagudu lentansi.
being] down in/at Magudu[28]

HD But about history we just came from there.

Mn Sihamba nalamakhosi Khasyka
We were moving with the kings
Khandwala
from the.

HD We came with the Kings from there.

C Does Ndlela want this thing to be written about how he Bur

the King?

HD Ufuna kubhalwe Phansi yini wena?
Do you want it written down?

Mn Hengoba sowukubhalile
As she has written something
lokunye -ye ngingakukhumbutela
down, I can only remind her
yena nje kutsi loku ukubhalile,
about what she has written.
lokunicoka angakutsatsa yena
concerning the important things,
kutsi lokuhle ngukuphi,
she can decide on herself which is
ngukuphi langakutsatsa.
important, then write it down.

HD So you have been writting
did you writt all what he
was saying

C mnhi (agreeing)

Mn Hengoba lapha lona
As this one here can
angakuhumushela kutsi loku
interpret for you, that is
ukwati kangaka
how much he knows it about
this.

C No. I am, to explain about burrying the king, he said the said it should be written down

HI) ya utsi kuloku lokusheko kutsi
Yes. She says, why cannot this
inkhosi yatsi yini kungabobhalwa
be written down, that is, what you
phansi khona kwentelwe kutsi
say, was said by the king. So that
bangatowulahleka laba labanye
the others cannot loose. Because when
ngobe nasokungekho wena, nawe
you are no more here [dead], you will
utosuke usukulahlile.
be by then have [died with it] thrown it away.

Mn awu. ngiko-ke lokulokwentekile
awu! this is what happened yesterday
itolo kwasekuyawunekwa ebandlini
[recently]. It was then brought before
kwaphundze kwevakala nebandlini
libandla and also heard at the
ngengoba nawe wekhutile kutsi awu
libandla. As you have also marvelled
yayikutsatsela kutsi kuhlalwe
about that, it [he] took [recorded]
kuthepnikhotha. Sokukhuluma yona
it so that it could be kept in
the tape recorder [cassette]. I was

105. Abantu - people.

nkhosi lucobo lwayo ctolo mini
Supriced when the King, himself was
ngumangele. yona Mbamba.
speaking. [The King] itself.

HD this was put in the Taperecorder

Mn abekhuluma yena sakasaka.
It was himself speaking.

C Henry the question is

Mn anekhbandla lakhe —
He was with his libandla[75]

C did Mdlela —

what you said to me, you said
Mdlela said the King ~~that~~ said
that all of these abantu[105] ~~burying~~
the King should be written down.

HD yes

C Is that correct?

HD He said we should write it
down himself so that anybody

106. Yebo-ke nkhosi — this is an expression that is used when responding to a greeting salute from another person.

who comes after him may find it
written how it goes
C Does [illegible] indlela want to tell us
for taperecorder and then
—
[illegible] ram
Mn mangu anibungelela.
here, or he/she is greeting you
C+HD yebo-ke nkhosi.[106]
yebo [illegible] nkhosi.[106]
HD I do not think

Mn utsini?, nitsini naye?
what does he say? what are you talking about?
HD utsi ufuna sikubhall phansi yini
do you want us to write it
tsini?
down?
Mn awu mina ngitsite ntawucambita
awu: I said [thought] you should
lokunijabulisako, nanijabulisiwa
pick what interest you. If you are
ngulomlomo ngengoba sengikhulume
amused by my speaking after I have
kangaka kukini. ngoba labefuka
so much, it is up to you. because
had he, himself had warned those

107. tusila -

109. Shabangwane - name of a person

kucala abebayalile yena asekhona
who came earlier during his life time
atsite-ku ann ungabombhalisa
He had said, they should not let Mlunyana
Mlunyana, besifuna tusila,
wanted, we wanted tusila[107]
ubokhuluma letusila.
you should talk about tusila

HD They refused, — he refused
while they were asking about
tusila[107], how to treat the funeral
of tusila

Mn kutsi bagcina bagcwatja nyani
about how are they buried,
ngoba
because

HD How they put them in the cave

Mn kutsike nelisiko lakhona kwentuna
about how it is done, the pratice.
nyani. Watsi lo Shabangwane kutsina
that governs it. Shabangwane[109] said,
umunwe, sasesiyaphukisane-ke
the finger is done like this, then we
bakubhala ngatsi mini kutsiva
disagreed with each other. they wrote
it. Then I said, the hand is

Sandla
done like so.

HD and the other indvuna[108] senior

Shabangwane[109] said they do this

when they bend this finger

C but what one finger up?

Mn Masafile
after he is dead

HD Lolowenta nje wentisiwa sandla?
Is it the hand of the person that is done like this?

Mn Utsiwa sandla masafile nasagavatya
The hand is done like so after he is dead.
la ngehla la edvute hani
when he is being buried just over there
Wapika-ka Shabangwane, ngats. mind
When Shabangwane came, I
akuses ko
said it is not it.

HD The other man said, he pointed

one seven just like that

and then he said no, it is

not like that, there must do

this.

is it not like that?

110. Ma - incomplete word.

111. Samuel - person's name

112. Mfundza - person's name

C put the whole hand like that

HD yes.

Mn Uyasalutha phela. inkhosi nje
He is Saluting because he is a king.
Nobe uyani imisua kanje, nawe
It is put this way irrespective of who
wakankhosi. akunjalo?
and how it is. Even to you of nkhosi,[110]
HD Kunjalo.

Mn Maloke liciniso. Uyabona-ke
That also is truth. You see, Where
lapho Saphikisana satsi-ke la
disagreed, when we began,
Sesisuka, sasesisuka khona kuta
we were from there at the time
kwakhe lapha nalo umfana
when he came here with this boy
wa Ngo-lotjeni ngafike ngatsi
of Ngolotjeni.[70] I came and said
na[110], Yatsi-ke inkhosi yona
the king said, itself, Send
yatfumela Samuyeli, naMfundza
Samuel[111] and Mfundza[112] to collect
kutsi abayotsatsa lemuva, ngengoba
[Stories] from the back [the South of the country]
nitsatsa semiyaba nelusito kusasa
as you are doing. In future you
will be of great help.

113. Lablume - name of a person.

HD The king told us that he send. Samuel[111] and Nfundza[112] to go and find out the information about the funeral of the king

Mn ngoba nami nitsatsa yona
because you are also collecting
nje ~~ba~~ information

HD The same information you want to take.

Mn Lablume wayitsatsa lokunye
Lablume[113] did collect it, we took
sakutsatsa nakubhubhe mkhosi
something ~~to~~ which was of Lablume
kukwa Lablume.
after the king's death.
Mtjele
tell her/him.

HD Lablume did write it down.

Mn Lokunye, lokunye kwakhandzeka
87 was found that
kutsi kuyaphukisana nemaswati
something was ~~not~~ against [the
practice of] the Swazi people

HD And the others, we did not touch it because it was against the Swazis

Mn Ngoba kukhona zilapha kufikwe
Because there are things which are
kutsiwe akuphatfwa Ngengoba
not to be touched [mentioned]. like
nayetolo kukhulunyiwe kwakhulunywa
yesterday [recent past], we talked and
nje la yaze ya, kwayanyfikwa
talked until to where the
esigabeni sokutsi indlovukazi,
Ndlovukazi 100 said should be
loku kuyetfwulwa kubekiwe
left intact as it is.
Kungako nje, sesabela loko nje
We fear for that [that is why we fear]
bengishito nje kutsi kuneliphunga
I have said that there is still a
kusanuka liphunga. Ngisesaba kanyalo
smell, a smell is still smelling. That what
nami, kufaka ku Thepikhoda, ngiyafut
makes me fear to put it in the
ngiyakufaka nami after —
taperecorder. I will also put it
in after —

HD | He says he is afraid to say much about this

Mn Ngoba kulungile lokunyi - nyi ~~tsini~~
concerning something else, our
lisko letfu tsini lakandlela
custom, we of ndlela that is how
kutsi sihambe nani nemakhosi
we came with the kings and how we
sokutsi saguna nani
ended, it is right [I can tell about that].

HD about ndlela I am not afraid

about them.

Mn angisabi lapho
I fear nothing there, [about that]

HD I am not afraid

Mn Ngoba salokufihla laba, ngulolutalo
It our people, our descent [which
lwakitsi ngulaba bakitsi kwekutsi
know, and do] the burying of
emakhosi alahlwa kanyi, umntfwana
the kings and how are they to be hid
ulahlwa kanyi lusiko
[buried in the caves] and also how a child is buried the custom.

HD All the custom of putting up the

funeral of the king.

114. Bayethe — Salutation only used to the King. often ~~mostly~~ after a kaf[illegible] make a speech.

Mn ikufuna-ke inkhosi itsi angikubhale
The King wanted me to write it
la kusasa nase ngingasekho
here. Because who is going to
kuyawenziwa ngubani
do it tomorrow [future] when I am not here.

HD The late King wanted me to write it down.

Mn yakusho loko
It did say that.

HD That is what he said.

C okay. Can you ask Mdlela if he know where did this word Bayethe[114] come from?

HD Utsi leligama lelitsi Bayethi
She say where did the word
lakhamukaphi?
Bayethe[114] came from?

Mm bataliwa nalo kliona la Embo[34]
They were born with it in/at Embo[34]

HD. It is where they came with from Embo[34]

C Where is Embo[114]?

HD Ngukuphi lapho?
Where is that?

Mn Khona le phansi
Down in there

HD Down

C What is the word Embo mean to the Swazi people?

HD Leligama lelitsi embo lapha
What does the word Embo mean
emaswatini lisho kutsini?
to the Swazi people?

Mn Embo phela indzawo
Embo is a place

HD Embo is a place.

Mn Ngenjeta ungakhombha nje
like you can point at the
ngeLubombo, endzawo khona,
Lubombo, and there is place,
indzawo - nje
which is just a place.

HD It is like, for instance if I point to you, like Lubombo