

ideli sephueyile ekunqetelawa
 *it was still poor people added
 enkhomeni ijengatelembutu
 on to the cattle with something
 nqobe. Afimbutu letingetela
 goats were also used to
~~because even~~ goats were added to
 cows.
 add on to the cow.

C Does he know anything about
 slaves

H Tigili-ke kakhona tokewat,
 Slaves ^{Do you know any thing} do you know anything
 ngato about them
~~about slaves?~~

S Sigeeti iqumienti tokwabedlawo
 A slave is somebody who
 boyise kwabonakala-ke by the king
 his ~~bro~~ father had been ^{by the king} killed
 kwekutsi umnifaana
 after which the king took
 downya wukhulela enthosini
 him to keep him.

sewuyaywubanga ketswe
 And he will later be addressed
 And his Surname becomes
 as Nkosi⁽⁶⁴⁾ ngewaka Nkosis; Nkosi⁽⁶⁵⁾

- C What did he say
- H Sigici is a child who has found that her or his father has been killed by the King then the king takes care of the child to keep him at his place and then he would be given a surname Alamin if its a Alamin⁽⁵⁾

C Really

H Yes

C Does he know about -legili people who became big man

H Laba labat, gci, labe

What about slaves who sebabu netikhumula & laba later had big positions? a became big man bakhely?

S Kani akesi gci? Yet he was a slave? He started off by being sigici?

(64) It is an additional clan name
of the Slavini people. But usually
used as an address of respect used
by the Swati people.

(65) Name of a person.

(66) Shortened form for Sobhuza.

(67) One of the Swazi kings

H. kutsi toko alesigqili kodwug
 Somebody who was once a ^{have} ~~single~~
 wabe sewreya kluuphuka
~~but later became great~~
~~but then became a big man~~
 sewuba mkhulu
 S keyenteka toko nyengobg
~~That happens as seen~~
 in khosi ibi salaq ⁽⁶⁾ laba
~~tuled somcuba's~~ ⁽⁶⁾ people.
 ba Somcuba ^{(6) (6)}

R. It does happen the example
 people of Somcuba

R. Usomcuba ^{(6) (6)} waba nyani - ke?

S What happened to Somcuba?

S Usomcuba utalwa ngu Bhuzza
 uSomhiolo ^{(6) (7)} kanye na Mswati
 Somcuba is born of Bhuzza together with
 manyana keyenteka - ke ketsi.
 Mswati. Now After Sobhuzza's
 nasakhotseme Sobhuzza
 dead, but before that
 wabese kari ku calq

wephuta kaifa kewa se
 Sobhuta lived long and isekwane
 (68) kewabonakala bakhulq
 somcuba, magedla
 botsekowane kanye nabo Somcuba
 and Malambule (69)
 kanye nabo Magodla kanye
 grew up too.

nabo Malambule . kewabonakala

Now when
 kutsi manjeing sowu... kan
 the Alaminis went to Zwide
 naye waya wu ce kwa unning
 to ask for ^{the Mother of} 2 Tsefware
 wa'selawane ku zidze wa Mkhathwa
 from Zwide (70) & Mkhathwa
 gave them ^{his} brothers
 Zwide gave them the
 wife wabanki 2 idze

Daughter. For an example
 child of his brother
 wabanki & umutfana wennakaka
 if people can come to me
 kubayye kengenteka kutocteq
 As an eldest brother to ask for a

timi ngimoda laq kani mine
 wife ^{and} but found that I don't have a
 ang, katsatsi; ogichatsi mine
 wife at that ^{moment}, my children
 bami bandfusana babancane
 are still young,

long longolana ko seunenetinfo-
 but the one who comes
 -mbi ngibese ogitsatsa testfambi
 after me have big girls. Then I
^{wanted take the girl who I am supposed}
^{to get} ^{name} ^{lakanna ke-}
^{sergiyinika tenkhoi.}
 to get lobola for and give her to taking

Njeng nala baka lawinisa rye
^{Like} ^{None of} ^{Cousins}
 Lawinisa and his brothers
 bangijo rye banguleyo laying
^{belong} ^{to} ^{with} ^{the} ^{some}
^{Category} ^{of} ^{that} ^{lineage}
 laka Ngwane. Seveneka karyalo-
 hee in kalgwane. That's how it
 ke. Manye kwahamba
 happened. Now as time went by
 kwahamba fase tijatrala
 Zidzis daughters grew up

leta2idze maseti khula leti
 to and when they grew
 ta2idze sonetsi 2idze maye
 up 2idze said we are
 Sesenteka iihlaza lekangwane,
 becoming a laughing stock with the ^{Ngwa}
 Loyamntfwanu le organyisa ¹
 The child I gave to the
 karngwane ngamsit' larkhos!
 Ngwane's, I gave to the king
 its celo keite leke watfwallwa
 who had asked ~~for~~ ^{a wife}, had never
 kona Maseku Tapha wamikiselwa
 been given ~~any~~ anything
 le kerbobakala keotsi uphuma
 by the Zulus to show that he
 ekhaya. Wase-ke satfwalisa
 comes from a home. He then gave
 tinfombi-ke tani letintfombi
 tinfombi something among
 sekerkhule naletakhe.
 which were his grown up daughters.

Sowatawu batee som h1010

When they came som h1010
 nabe fika le khauv nge
 said here is my wife's
 nangy mla ny wam;
 sister (wam) she's not
 asabul yel, 10. So wuy aonbanka
 going back. Hether grabbed
 ke lo tsandiler 1010 ^{gave birth} ~~tsandile~~
~~the one who bore~~
 tala lomswati, kani tabq
 + Mswati, when ^{Mswati was born} the others ^{both repai}
 sebadrala - ke tabq were already

- R. Labo somcuba Somcuba and therest
- S. Labo ^{Somcuba} somcuba nabo matridla
 nabo ^{Tekewane and} matambue
 nabo ^{Tekewane} matambue
- S. Nyengota - nje nangjalo kerwanise
 That happens a lot even
 kewentaka jokes kesele
 now that nearly
 tangaka kerbe kergereteki.
 happened.

8190

been
Q. What he's saying 'Sobhuza' i,
Somhlolo, had these sons
Malambuli Somcuba Tsekware
So he had gone to ask for a
wife from Zidde wakaMkhatshe
and then Zidde who and then
Zwid who^{had} had gone to ask
the wife from. His kids were still
very young. But his brother's
daughter was big so he gave
Somhlolo a wife from his
brother's daughter. He gave
as a wife to Somhlolo his
brother's daughter as his
children were still young.

C Thandile

Q. No No No not Thandile

R. So then that one went and bore
these four no no Somcuba
Malambuli and Tsekware.
These three.

Q. So then she was -

S. Ha ngibabale baba nje.
 R. ~~He counted so much.~~
 So then when she was still
 there then 2widle his
 daughters were grown up
 now. So he said lots,
 like its a tradition that
 they carry some fwala
 and something to go to give
 to their inlaws. So 2widles
 daughters and - ladies
 know ad they were going to
 fwa la at somhlolo's place.
 So when they came these
 2widles daughters were
 already grown ups too. When
 they came there somhlolo
 saw this one and said no no
 I'm taking this one and
 that's Thardile.

C Okay

S Manjena setutsi - ke ma kulefwe
 And now when they

192.

Ianabele Seyiyambamba-ke
brought the corn he grabbed
to Tsandzile. Seyitsi -keto
to Tsandzile. Then the king ^{old} ~~seed~~
Nkosi endvuneni lebeyigquba
~~& the Induna~~ ⁽⁷⁴⁾ ~~(75)~~ who had
Iamntfwanq Tabalefse. Ianabele
accompanied the kings children to
Seyitsi nyawufike ngibike
tell the king ^{baba} ~~that~~ I
keybabsa Lutsi. Iamntfwanq
he had ^{the child} grabbed
ngibese ngiyambamba. Mayesa
Tsandzile

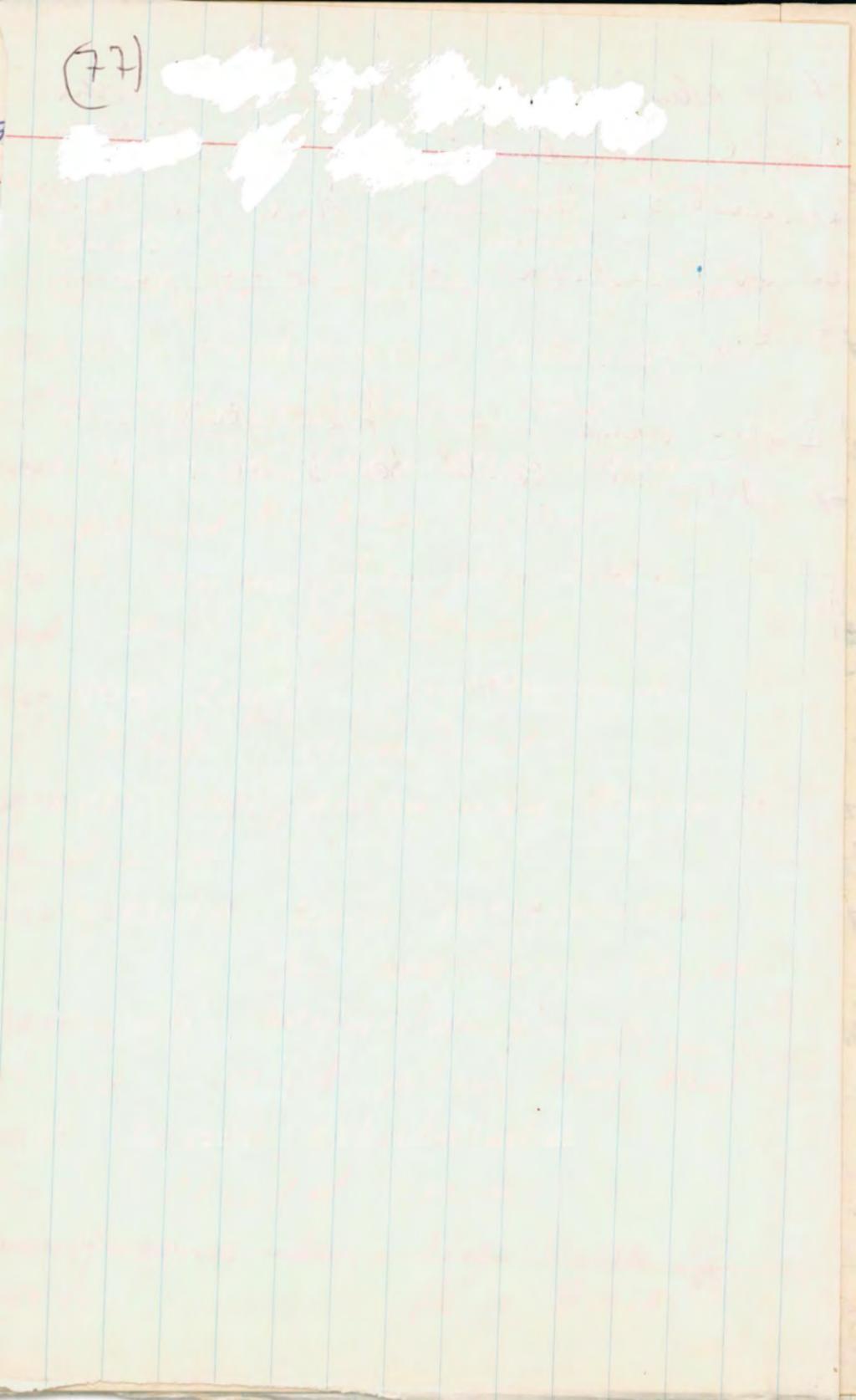
Sowuyasala kani senguyeng
She mother stayed
to satawutsi ~~byahlonga~~ ^{met [Seawly]}
behind and when they met
nalo thatsi sekataleka
this child was
Iamntfwanq -ke. Ngu Vuso ⁽⁷⁶⁾
born. He is Vuso ⁽⁷⁷⁾

(74) An administrative office in either a royal residence or a chief's headquarters. However, there are various junior indunas of some junior rank.

(75) Zulu name when translated into Soo Siwati could be bable.

(76)

(77)



his name
ibito lathe

- R. Lo Msвати This Msвати.
- S. Lofti Swati. Maryeng - ke
This Msвати. Now when
as atelwe to Uiso inkosi
Msвати or Uiso was born the
bese iyakhotsang strong
king died just after
Ioke atelwe nasanya -
he was born when he
mfawana was still a child.
- R. Lo Sombholo phu Sombholo
- S. mth - Maryeng - ke
Yes, Now the ^{the Langwane} Swazi
people ^{belonged to the} Langwane
bakangwane Zulu na kake
says that the child Thandile
kets! Iomthwong. To Thandile
was a daughter to the Zulu king
Sengewa le khosi yaka Zulu
not Zululand.
- Asa siye walo Vumisa.
The does not belong to his
NOT the child of Vumisa
Vumisa welamana na lo Zulu
Vumisa comes after Zulu.

emphione
at the back.

R. In this; yaka Zulu bekeungen.
Who was the Zulu king
Lami - ke mkhulu. Mkhulu?

S. Bekengwa Zidze Mkhafetswa
The King was Zidze Mkhafetswa
D.

Oh! um - so it
was like this; when Somhlolo
had caught this lady
Thandile he said to those
that were going back.
They must report that I
have taken this lady here.
So now Thandile it was then
seen that this one, Mswati,
is the son of the daughter of
the real king Zidze not
son of the daughter of Vunisa
who was Zidze's brother.

C. Oh does he know anything
also about Zidze?

R. kakhona tokonye tokwazi to
Is there anything you
know mkhulu about Zidze??

13 195

mktwala nqaglide?

21 02e

S Aga2idze oh Seng, danje
C about 2.02e oh I'm now tired.

S kona ngiyat lokechye
But I know something
jokeutsite loka bukeka
that when 2ides
ketsi njergoba sebaphela
& regin came to
bukhos; ba khe 2idze

a - end in
tetabuly kware se bukhosi
kazely, the regins were
babe bukhosi sebutsatfus
taken by a
yinduring, ngumntwan'
chief ; a son of a
enduring ya2idze. Induring
Chief of 2idze . 2idze
ya2idze - e nju senzangakhona
induring was senzangakhona

17/196

- C
S Mengena wabe sewuyeta^{ya}
to Now Senzangakhona
10 Senzangakhona kani
Died and Senzangakhona
10 Senzangakhona abetsco
had a wife from the
Ieka Mtetfwa Thona je Butfongwa
Mtetfwa, people at eButfongwa
nayaka Mangusa, Mengena
near Mangusa. Now
wabe sewuyeta toya Shaka
Shaka came to pay
sewutawu khalq utawukhalelo
condolences to 2idzo
2idzo ngaloyise tofile
for the loss of his father.
- R. Actually he's telling us
about 2idzo that his
kingdom got finished at
KwaZulu. His son or his
induna was Senzangakhona.

15 197

Senzangakhona had taken
a wife from the Ndwandwes.
So Shaka, he then started
talking about Shaka that
he went to mourn
koje utse engubani!

What is the name of the
~~king who had died.~~
Nkholosi Leyayifile?

S. Yindvina? It was a chief?

R. It was ~~Yindvina~~ ^{(2) 74} Engubani?

S. A chief who was he?
Lungu ~~and~~ Senzangakhona

Senzangakhona

R. Oh he went to mourn
Shaka from the Mt, effwas
went to mourn when
Senzangakhona had
died.

R. Sowingaqhu be ka-ke
You can now continue
Nkholosi Nkholosi

C.

R. Oh! ubuta ketsi Judge
Oh! He's asking if I doze

198

wake walwa yini nebandfu
ever fought with ^{the} some people.
bakanqware of ^{Kanqware} SWA Silo and

S kakhely. Yes. Too much!
Why? indeed

R Leni? Why?

S Walwa kakhely nabo. He fought from many times

R Balwela? Why?

S. kakhely? why? did they fight?

There were cattle raids
phela kucala those days.

R. Yes. He wanted cattle

C what about the land at
the Pongola?

S kufunywa native. And was annexed

R. Hm! And the land too.

C Why

R. Ubuta - ke, books! ngakalenda
She's asking ^{about} the place
fought on the land in they
Walwa yini norma
Pongola ^{they may be} or which

(7)

⑧ concerted battle or [war].

⑨ See glossary

1999

mhawenibe lelivi
just some annexation
1st and were they fighting
beli hengwa nguliphi?
for?

8. Lile balwa manjeng
For the land, they fought
Languloka balwa
and kept on fighting
nyengotaa ngakusuma-nje
as I told you
ngekati' kercaq kusuka
before. The reason
le kabaca Msuati
Msuati left Bhacaland
wesuswa tgiko kuts'
is because he was told
utawukakawa yimphi
that he was going to be
yaka⁷⁸ tafikela
surrounded by a Lulu imp which
install ~~tambambe~~ ⁽⁷⁸⁾ tafambe
will then catch him and force

18200

ayofundisa yera lo 2idze
him to go to teach 2idze
Yaga kaisengu Yanga
Yanga. Yanga was the ruler,
ivise walo 2idze. Mayeke
the father to 2idze. Now
Kwase, kusuka tenye
^{Certain}
a man from the
indoodza ia kubo tabo
Mthathwa ^{people} went
bakamkhatwa syawu ketsi
to ~~the~~ Mswati and
Kemswati Tamhla walala
said "to day if you put
ula ubangiswe weng.
up here they will catch you.
Bafuna kutsi ayobafundisa
They want you to teach
sa tencwala singabecoba
them about i'cwala and
ke kuba fundisa nemitsi
once you finish doing that

yakhona nani bayabe
 they will see what
 seba lebbonela info
 they will do not
 labafing nyenter,
 make you do."

2. So he's talking about why Mswati had to move from ka Bhaca.

R. — the wars between the Swazi and Zulu. He says now the Zulu people they wanted to catch Mswati and have him teach them the Incwala and all the muti that are involved there and there after they will do anything ~~that~~ they ~~want~~ wanted to do with him. So a certain man came to tell Mswati that if you sleep here today

they will come and catch you. Ngiko-ke asalabek
 That is why Msuati, Msuati, fled?

- S. Ngiko-ke took msuati.
 That is why Msuati
 asetawibe seusukela
 left impromptu promptly
 etuhi, ngoku tawa vuswq
 ; because he had been
 ngulerudoodza yakamhatjwa
^{cautioned} told something by the Mkhathwa man.
- R. A certain Mkhathwa man
 came, to . . .
- S. Manyele yua nje kutsing
 Now you ^{often} here about
 kuthora le kaBhaca-ke
 a place called kaBhaca.
 Sekulutu Lemphi YaYang
 When Yang's imphisi asked about
 kutsi uphi Msuati. Bats!
 Msuati's wherabouts; Msuati's

taba asimati kab'et
 people said they didn't know where
 ushonephi. Sebababu ngakata
 he had gone to. They were then
 Bhaga. Aibha cele Akhos;
 called Bhacas. "You hid from
 genyu may, han bako
 working when ~~he~~ left."
 Lotute baba ogema Bhaca
 That's how they came to be called
 nje. Bhacas people?

- i. Babhaca@la msuati
 They hid from Msuati, when
 onasahamba he left.
- ii. When these Ndzandwe men
 had come to, caution Msuati,
 that they will catch you.
 Then he started going. @
 Msuati when Yangga
 came with his impi or
 emba butto. Then he
 asked where Msuati was

and Miswati was nowhere to be found. He found those people who had hidden from Miswati when he was leaving so the people were called Bhaga.

C. Where did Miswati get the muti for Incusalaq?

R. Miswati yene bekay. Ho
Where did Miswati get Japhi imitsi yencwalaq.

C. umuti⁽⁷⁾ for incusalaq

S. Umitsi yencwalaq kutsi
Imitsi yencwalaq it mean kutsi kukhong tabadaluq
there are people who make dalsaq bukhosi
when ^{a kingdom was} ~~they~~ created, were
badaluq kutsi imitsi
created with the ^{knowledge of} imitsi
yencwalaq iku bo labalapha
yencwalaq. They're responsible

(79) Roughly translated as medicine

bukhosí, Ngengosa nye
 for the mitsis of the kingdom. Just as
 nangane ngengosa
 it is now as we have
 siabeketwe nguru bhaba
 lost the (world) king and the
 mabeketwa lomfana.

boy has been crowned.
 Lomfana - ke sese lawa
 The boy will take the
 tuyo land'elaq - ke lula
 same foot steps with
 Ia pangibong baniqa
 those who fortify
 bukhosi ngalemitsi yakthoq.
 the kings with the relevant mitsis

R. He's saying that there are
 some people who are
 born with the knowing the
 mitsis for the king so that

24 206

is as it is today. There
some people that are
specialists on that but
they are ~~are~~ were never
taught.

C It seems to me that
we should stop here
today.