

S. O. S. P. NDILANGAN NDILA HISTORY : Manunggul No 1 nggama d. a. 1/1

and Sisila

Simelane ho Sisila?

A → Yes yes

Ch → Kwabonakalaise lalsutsi
It was clear that his
bafowabo, ngobe sebaha
brothers, got courage
kubindza ngobe baya-
and release
mkhulula kelo Sisila.

A → They brothers were
very much comforted too,
so they release Sisila

Ch → More beasts were
once again slaughtered
for preparing her provision
kwase-ke kuhlatshwa he finkomo
Mikulu hemi thwale yaiche labata
kum thwale.
ka subo other people of their farm.

A → They then helped her by
carrying her luggage together
with some other people.

Ch → Kwasekuhanjwa ke
It started walking, with walking
kubanjwa ngemawo

A → They then started travelling
since they were no buses

Ch → Labanye bala Simelane ke
Some other phakatsi Simelanes were
balshona, betela koksutsi
amongst them so that they could
balm khombuse indlela
qare ~~khona~~ ngempela from the way
lobutsi, kubanjwa ngala
to say ngemawo ngala
futsi bakome koksutsi, ngemawo
and to make sure that they are
khona yini ke tapho
really get to there where
kubanjwa ngemawo, khona
loukasi Simelane ngemawo went to the one

A → Some other Simelanes were
among them so that they
could actually see or prove
that Sisila was going to
where Sonjalele went to
as well as showing the
way to Sonjalele.

Ch → Nempelake kahamba ke
kubanjwa ngemawo, kubanjwa
of course they journeyed
ngemawo and helping on the way
A → Of course, they went day and
night

Ch → ee - laba besaba
ee - those were afraid
lobutsi angahle abaleke
of fear she might run away
lobutsi ngobe wabamba
like Sisila since she was
khona wabamba ngemawo
name while others were crying

A → Yes (Yebo)

Ch → Kwasekiucamulsa indvodza
Then came a certain man
kenye yakasimelane neshaya
Simelane labalabalapha
KaBobomjalose kaMshingila
home for Somjalose who are at Mshingila)

A → There appeared a certain
man from Somjalose's
family from kaMshingila.

Ch → lo Somjalose bese
This Somjalose was
bamtsatsa embili wa fike
taken before she came and
wabekwa bukhozi kaNgwane
elected Bukhozi in kaNgwane
Kwase Kutsiwa kaMshingila.

And it was said wu
ni tovele nibekwa nibe
you will be elected
ngemakhozi ngoba nangu
emakhozi King since this
u Somjalose u fike wa fike
Somjalose came and elected
u Bukhozi kaMshingila le kaNgwane
ngemakhozi there at
kaNgwane. fear not.

A → Somjalose had been
taken to kaNgwane before
Sisila. And she had been
already elected the inkosi-
kati. So you will be granted
a land to rule over it.

So do not be afraid.

Ch → base balacinisana laba
base they batlacinisana these
beka Simelane ngobe beka
Simelane be because they
hobe babitana ngebatozobo
were relatives calling each other
belahloma sibangu sinye
and sisters since belahlomas sibangu since
nana Kuyiwa Empini
(have a same shield even when they went to
Bangatsatselani ngisha
was not intermarrying take ones wife
nabantwana kadwa bange
children except taking over the wife
nelana kaFani Tsuphela
of a dead man
ngenza ukufowabo.
since of relationship.

A → The Simelane's were
comforted when they saw
Somjalose since he was
there close friend or
relative in such a way
that they did not inter-
marry with Somjalose due
to brother & sister hood they
had. They could only take
over when the husband
had died (kubingena).

C → This is the man from Simelane
Lena ngulendvoda ecamulsa ka

yena

A → When the two ladies had returned from fetching some water, the men quickly identified her.

C → ehh ehh

Ch → Base bayambuta kutsi. ^{they then asked for her name} ngayina lalibe ngubani.

A → ^{as to who is she} they asked what was her name.

Ch → Watsi nguSisila. She said Um Sisila.

A → she replied "I am Sisila".

Ch → ^{now} base batsi lonake. ^{now they said this} nguYena lesifunyuwe yena. ^{is she we have come for} kokutsi simlande. ^{so to fetch her. she is not} ~~ehh~~ kokulawa uSandaUwe.

C → ^{going to be killed but} yiNkosi.

C → she has been loved by the king.

A → The men said "this is the one we are looking for. We are going to take her with us back to home: not

to kill her but she has won the king's favour.

Ch → Nembala langalibalele. ^{Of course, langalibalele} ^{was called langalibalele} ^{together with} ^{her brother} bamphelcela and killed beasts ^{to prepare her provision.}

A → Of course, Langalibalele then called together her sons and he slaughtered some beasts ^{preparing her} for provision. ^{were slaughtered}

Ch → ^{were slaughtered for preparing her} provision.

Ch → bebangenasibindzi sokutsi. ^{they had fear that they were not} ^{realistic to say she was going to be} ^{unkosikati. e -- babenelelwale} ^{kokutsi bangathe bayotmbulala.}

A → ^{the brothers and sisters} ^{did not believe that she (Sisila)} ^{was not going to be killed} ^{but to be the wife of the} ^{king}

C → ^{to be the wife of for Mswati?} ^(the ngumfati waMswati?)

Yaha Nguane

yinlisozi, Kokutsi batoku-
by the King of Kanguane to see
the lady (certain) here
nabuhlee batohuyilandza nabo
(with beauty) to take her with them
ngetrhpherau Kokutsi Napha.
ngetrhpherau so that she is
Kalsinaabalele here at Langalibalele.

A → They sent men that
they are sent by the Swazi
King, Nguane to come here
so to fetch home the
certain lady who is believed
to be among the daughters
of Langalibalele.

C → ehhe ehhe

Ch → ^{hwa}Ngampela langalibalele
oh of course Langalibalele
wankhapha to the Ntombi
took out all ^{big ones} wankhapha wathip ha
and found that Kokutsi amakho
to Sisila Sisila was not
present.

A → All ladies were called
together but LaSisila was
not among them.

C → That time? (Ngaleso sikhatsi)

A → yes that time (yebo ngaleso
sikhatsi)

C → ehhe

Ch → Kiwa babese batsi-
They said all they all present
ngabe sebaphelele banke na.

A → The question is raised
"Are they all here now?"

C → ehhe

Ch → A- Abakapheleli gathered?

A → They are not all present?

Ch → Cha abakapheleli no they are
C → ehhe ehhe not all present

Ch → Abakho emantombane
lamabili tiro ladies are not present

A → They are about two ladies
who are not here

C → ehhe ehhe

Ch → Pve hambile emanti
they had left for fetching some water
A → they had gone to fetch
some water

C → ehhe ehhe

Ch → Oh nase lafikile-
oh after they had arrived
Kulama ntrembatane lamabili
ngabubeliselwa to the two ladies
base bayambona kuti nangu
ngabubeliselwa they saw her.

0 ^{own}gengoba abesatsi uyaphuma nge

0 since he had ^{about} ~~to~~ to leave C → ehhe

0 letihlakaniph. ~~the~~ ikhosi Mswati

with wise ones of the King Mswati

0 tihamba tibuta hyengokulaye

0 making inquiries as he

lwa kwafine ngalibabazi

0 journeyed as he had been directed

0 Ahuna ka zulu eMkalsneni

0 by Mtshazi looking for Zululand/eMkalsneni

0 eMkalsneni lahanga libalele

0 the home of Langalibalele

0 went on looking for making

0 some enquiries as Mtshazi

0 had directed them to Zululand

0 to look at a place called

0 eMkalsneni

0 Oh → bayofuna la sisila langulami

0 i look for Sisila named

0 ngelwa la mgangelwa

0 A → looking for Sisila also called

0 la mgangelwa

Ch → Bahamba baze babisa

They travelled until they reach

0 ekhageni neempda e- la langa

0 the home of Langali-

0 libalele balele

0 A → they went on looking until they

0 reach Langalibalele's home

0 Ch → Oh nababisa batsi abinkh-

0 oh when they reach if they

0 shwe tonkhe tintfozibi fitoba

0 ask for all lady to be taken out

0 rwa so ~~that~~ that they could be ^{seen}

0 When they reach the home ladies were

0 called together in order for the sent

0 men to point at the lady ~~they~~

0 whom they were looking for

0 Ch → At the home of Langalibalele

0 Ch → Yes, yebo

0 C → ehhe ehh

0 Ch → e-sikutsi ee batfunywe

0 e-so that ee they are sent

Handwritten note: *Handwritten note*

Handwritten note: *Handwritten note*

ayokweta lokuhlakomipha khona
to the cleverness there
Ch → The lady was then taken
to Zululand so that she
could perform her miracle
of letting the rain come.

Ch → Kwase subonakala-nye Isutsi
It was seen that this

lola Mgangeni alena nyena
Lamgangeni, ^{astis} there she
sewuyakhula se subonakala
is growing up. It clear is seen
that it is no more good to
lombenti nyengaba. Sewuyi
be in charge over that job since she is
litambi yengahle bese uqama
a lady inombi which might fall in love.

P → The name of the child was
Lamgangeni. She grew up
to be a big girl. So she
was suspected that she
might fall in love with one
of the Zulus and forget about
the job she had come for.

C → ehhe (e e - -)
Ch → Lolutsi nguhamgangeni
to say it is Lamgangeni

hand
over

to
the
people

sewetsiwa baka Ngwane
was called/named by Ngwane people
Sebamente umfati ngaba
after they had made her wife
ligama lakhe ???

P → Her name ¹³³³ that name TaMgangeri
wasn't her real name, its a
name she got from the
people of Ngwane
Her real name
was Sisila Nallangamandla

Ch → Ngaleso sikhatsi kwatsiwa
during that time it was said
Khumalo
Khumalo
P → during that time Khumalo
was well known or familiar

C → So his sibongo was Khumalo
Ch → yes, ^(eh sibongo sakhe kwatungu khumalo)
yes, ^(yibo, was khumalo)
P → yes it was Khumalo as my
father has said that Nallangamandla
and Khumalo were one family

C → ehhe ehhe (yes, yes)
Ch → Kwabonakala-ice lolutsi ice
it was clear that

my area who are able to do such things

man bale
blwa

Ch → Mine ngabe ngisakusita
I can not help you
ngalutho ngobe kunempi
with anything because theres was
kna ka zulu.

stayed
- exactly

A → I can't help you since
I'm running away from war
in Zululand.

Ch → Lokungakusita kungaba
that can help you is you
nguse lolagahamba utimanya
who could go quietly

Smuggling/bela uruna kwantwani
looking for children of
Langa libalele

A → the best thing is to go out
yourself and try to find
out the sons of Langa libalele.

C → ehhe

Ch → Laphakre ksubantwana
here in Langa libalele's
labangalibalele kunentfomina-
children there's

made
- exactly

Mtane lekholele le esigodlweni
a girl which grew up in the
ngoba lohanga libalele wayengwa
since Langa libalele was a
phehi wale litulu. // Ziyevati
"mphehi" wind/rainfall (rainfall maker)

A → Lemisi mto yokwenta litulu
he knew "lemisi mto" for making the rain
so amongst Langa libalele's

family, there was a lady
known as
who knew how her mother was
able to cause the rain to
fall

C → In the Royal Residence?

A → Yes (yebo)

C → ehhe (yebo)

Ch → ehe lomtwana wahangaliba-
"ee" - this child of Langa liba-

lele wabe sewitsatswa uyisaw
lele he was taken to

the land ka Zulu kalsuba
Zululand so to

Kwe -

Ch → Yesi. Babonana belikhati
Yes, they saw each other
Mswati (king) Mswati (Shaka)
he said, nwa where
Kaphi? Wabho-ke ngi... do
do you come from. He said then I'm
Kaphi Kaphi.

shanda
saw

A → He told the king that he
was going away because
of this and that.

for a while because of this & that.

Ch → Wabese utsi-ise yena "nwa
he said he himself, nwa
something missing
Ku phila Kaphi leba ngakini
how do you survive over to your place
naaba siweva kulon i yona
since he hear that there's rainfall
ham ngi'apha tibe sesi byewe
get for this - te we die of
drought (sun)

shanda
saw

A → He (king) ask d him how they
live in his area since
in this side (things side) their was
too much of drought

shanda
saw

C → ehhe ehhe

Ch → Metangani nina isotsutsi
how do you do it that
ehhe kutsi ngale ngakini
(ohh) over to your place
lisheshe like

A → How do you do it that in
your area you never
experience drought?

C → Mzikati is asking Mswati
Mzikati ubata Mswati
this question? lona mbuzo.

Ch → Ngu Mswati lobuta Mzikati
As Mswati asking Mzikati
C → ehhe

Ch → Abesutsi-ke yena, nwa
He had full stomach, nwa
kese uyalandula kodwa ke
he denied but
Wshona, bakhona batitsi laba-
there is or there are in my family
Mwentaka also
A → There are that some people in

C → ehhe -- I see

Ch → ~~Ma~~ Male Mkalane Kuyintaba fu
Since the Mkalane ~~is~~ is a hill

H → It is also a hill/Mkalane ~~is~~ is

C → ehhe -- ehhe

Ch → Uma silapho-ke kwakuse
When we were there it

IMP1
fikhatsi tetimbi
was times for wars

H → during the time when we
were there, it was time of
wars. fikhatsi, each other

Ch → Manje-ke kwakulwa

So then, there were wars

Mzilikazi na Sha ka
Mzilikazi had fought with Tsaka

H → ~~Shaka was fighting Mzilikazi~~
Mzilikazi fighting Shaka

Ch → Ngenoshe nge thine baka

As we Nlangamandla's

Nlangamandla nabeka khumalo
sikanye and the khumalos are

H → As we Nlangamandla's and
khumalos are ~~the~~ the same family.

C' → ehhe

Ch → ngengeba lolikhumalo na

as khumalos and
Nlangamandla ngenagama
Nlangamandla are the names

H → So Nlangamandla and khumalo
are the names of ~~the~~ the
sons of Ntungwa

Ch → ehe-uma-ke silengesheya
eh -- which we were still on

e/Mkalanenike seiwutsi-ise lolMzilikazi
the other side of Mkalani. Said Mzilikazi

uma a sabaleka aya lena enba
when he runs away to there up
acashwa ngu Shaka. f-letbi

passed in Shaka's

Nairobi were ran

wabika ngakona

H → When Mzilikazi was about to
run away from Shaka

Ch → Wena ukurone. Wase udibana
Wena ukurone He met

neprahasi Mswati

H → He met with King Mswati.

C → So they came from eMbalane?
Ch → eMbalaneni (emkalaneni)

A → Angazi ututhi ubaba uthe
I do not know what my father
uzigwa ngubani?
said he is the son of who?

Ch → Uxalawa
Lofunkoni Ndlangamandla
Son of M. fankosi Ndlangamandla
Uyena Maphu ka'nutalwa ngulama
Ndlangamandla
Ndlangamandla

C → Can we ask the chief where
is eMbalaneni?
Kukuphi eMbalaneni?

Ch → eMbalaneni kukuphi babe?
Uthetha emkalaneni, is where about father?

Ch → Uzulul kwamla tihlabha
This place is in Zululand. ^{arew some}
something here
nie letibitwa ngoluthus emkalaneni
trees which are called emkalaneni
lelalufana helicena
which look like a lizard

Ch → The place called emkalaneni, the
place which is called Zululand
Emkalaneni is the place
found in Zululand.

C → Does he know where it
Uyati kutsi iseceleni
near? Kwami?

H → Dute nakuphi babe?
Where is it near, babe's father

Ch → Nalosi anati kuthi idute
Ch → Acha ngobe ngiya phosisa
impela kutsi imadute nagiya
indzala place
indzala place
But I once heard

Kutsi uma ulepha eSazulu
that when you are there eZulu
lepha isaneNgama
there at Nongoma

H → I met with the chief
Ngahlangana nalomunye umuntu
who told me where it is,
lowangitshela kutsi ile

Ch → Near Kallangoma, in Zululand
eceleni Kallangoma Nwebha Zulu

Ch → Ikuletintzaba letibitwa le
It is in the hills which leads
to there towards the hills

H → He points at this direction
uyalibamba khona

Date 22nd August 1983

Interview with
Chief Mantungweni
Nlangamandla of
Mantambe area
(between Aluti & Nlangama)

People present

- C → Carolyn
- H → Hlabamehlo
- A → Absalom
- Ch → Chief Mantungweni

Starting time 11:53 AM

H → tells the chief what we (C, H & A) require from him

Ch → Introduces his two story history of Nlangamandla by mentioning the names of people who helped him comprised the history of the Nlangamandlas. These are

1. Mbarige (Mamba Nalaza)
2. Baleni Nlangamandla (Kwotja)
3. Lutiba Diamini

need to take

Mantambe

Iline bekunene, mine
 Mine bekunene, i am
 Ngingu Mantungweni, Nlangamandla ee
 Umusa Walla
 Mantungweni, Nlangamandla ee
 Umusa son of Ma Funjose, M. Funjose
 Funjose, letalwa nga ngama ke
 ee kubakha son to Ngome
 ee kubakhona kwethu lapha
 ee I our Nkala Ngwere Nkala Nkala
 Sadzakha ka Nkala Nkala Nkala
 ka Ngwere
 We are originated from Zulu land
 of Nkhaleni

Section One

Ndlangamandla History

Hamilton series

22.08.83

Mantungweni Ndlangamandla

find he, they must kill her
Ch → eeh kwabonakala kutsi
uma abunjalo-ke batsi
awu ningantsi ntsi yena
nikambha ngela umalo
nisha ye wera

A → eeh it was seen that
~~where you would~~ when it
is ^{like} that, never touch
her but tie a rope on
her and bit it until
she dies

Ch → ngoba uma nisha ya yena
kokonakala live ngoba
phela yimkhosi

A → because if you bit her
the whole land will be
spoilt since she is the great
king

Ch → Ngoba utshuel e lobu khosi

A → because she had that kings

asawn

Ch → Nempelake emabutho
entq ngengopa kuzjalo

A → of course, the army did
as they were told

Ch → eeh kwabonakala-ke ee
kwatsi uma sebabika
elikhosi nitse sekubuyiswe
ekhaya umango yathumda
kutsi abahambe bamfikile
njenge nkhosi entsabeni
yase Gobhola

A → It was seen that she
had died so she had to be
buried at a certain hill
called e Gobhola like other
kings

Ch → Namanye nje si fanga
even today we are
uLamgangeni e Gobhola

A → up to today we swore
by uLamgangeni e Gobhola
(dlangamantla)

Ch → Yaye Yabulalana Yabulalana
impi kwabonakala Kutsi awa
yakandvedza phela isistrong
kuneyaka mfati.

A → The two army fought and
many were killed. The
man's army proved to be
strong so the woman
one was defeated.

Ch → Sebakuya sebantshelile

When they came a ^{man}
Uhangangeni, Kutsi seita
reported to hangangeni that
Kuwe seisebhalile seita
is coming to you. We have been
Kulle. Duma ubaleke.

run away
A → Tinduna told hangangeni
to run away since her
army had been defeated
and she was also going to
be killed.

Ch → Nampela wase uyaphuma
Of course she came out
Uhangangeni sebulalale
she ran away.
Sebayamfuna bayamfuna
looked and looked for her

A → Of course, she ran away.
They looked for her
several times.

Ch → batsi bayefika bakhandza
kokutsi sewubaleke

They ^{explaining the above sentence.}
did not find her, she had
run away with "lusiba"

C → The thing he took away
from him and put it on her

Uh → babe sebayamandzela ke
they followed her and followed
bavamlandzela sebaqam
tho-tse until they found

A → They looked for her until
she was found

Uh → Seyivela seyibite inkhosi
Kutsi lapho nimthola ishona
mivole sale simbulala

A → The king had already ordered
or said out that where they

Ch → Auu wasevele uyaphinda kwesibili

A → he went back the second time

Ch → Uma sefika loku kwesibili vele seuyamnika

A → When he came for the for the second time, he gave him (meat to the boy)

Ch → Uma asamnikile qishonara

What he had given him the boy
Matsi anka lena ngeli -
before sunset before he came
hhashi kuube sekuvakata
to travel with horse, it was
lidumo ngemvula kutsi
near behind the boy
umtwara ephethwe
suffering from headache
sisu le nkilo kase wase
Uyafa lomntwana
died this boy

A → soon after he had eaten the meat, he suffered from headache, stomach he then died

Ch → Abesaneligama nalo ngilo lesingilikholiwe

A → he had name, but I have forgotten it

Ch → bese uyathukuthada-ke lo Lamgameni sewethuka

Lamgameni was angry and insulted the
Lamgameni, sewethuka
Bimbandzeni
insulting
Bimbandzeni

A → Lamgameni was very angry at Lamgameni as a result she insulted him.

Ch → Kwase kusuka inchakano naye etsemba kutsi utonb-

quarreling arose she too
misa limphi vele lephakhe
hoping that she has to
mobilize the army of her
Yavuvineba phela leyaka -
she had the army
Indlovukati phama yaka -
mobilizes that one of
KaMphatseth mobilized too

A → Quarreling occurred between the two. Indlovukati mobilised her warriors army while the King mobilised his

he himself (the chief) was ruling on behalf of the child as him. So he tried some other means. But which are

Ch → KWASE KUTFLINYE LWA LITAH

LIGIBELE LIHHASHI. ^{Mane serigila} hwe ligama batshe. Balishito lalanda la.

A → And then the man riding on a horse was sent, but

I have forgotten his name.

^{the elders said it} A → This man was given some

meat

Ch → letigala balimika inyama

Ch → batsike. oh bamtiengisa

^{they said to him, showing to him} kutengisa batsi utolike

^{coming to him saying you will give it to the boy} utolike lomifana lotsite

^{he plays on such and such} badlala endzaweni

^{and a pace} letsite

A → they said oh they told him that he had to take

that meat to a described

boy; and where he was

going to find him

Ch → Uma isesendilemi indoda ya bese isishaywa lulala sejiyesaba itsi elwu benta lisu letungibulala.

A → Along the way the man feared that they had made a plan for killing him

Ch → Mbeyele emuva naya leyo nyama

A → he went back with the meat

Ch → Majimyele emuva naye nyama batsi ummisile na?

A → When he went back with the meat they asked him "have you given him the meat"

Ch → Cha angisamiki ngesabik

A → No I have not given him

I was afraid.

Ch → Aww uma ^{uma} awukamiki.

sitobulala wena

A → Aww! if you haven't given it to him, we are going to kill you

Ch → Sewutsatsa umitsi use
Vele lam t fwaqg somshu^{the took some herbs}chis
ngatela ngebuthosi.
^{of course his child is raised}

A → The born child was treated
with King's ship way as he
grew up.

Ch → Kuyevukala Kancane
emaallebem allbandzeni
loko ^{to be heard a bit, in the}
^{cases of Mbandzeni that.}

A → Mmama about that
reached Mbandzeni

Ch → Kutsi hheyi ubahlalubhaka
i iya ndundu zela lapha
esigodlweni ^{be careful.}
^{that's something but happening at}

Ch → Mmama told him that
he should be careful since
something is going on at
the residence (esigodlweni).

Ch → Sekuyabonakala Kutsi Vele
lapha lapha sekhona
naye abone Kutsi lapha
ezambeluzem Sekulhona
ezambelweni ^{there is}

emanti labetsite bekungati
abe cithwa ngoba Kukulhona
losageza khona ^{some water which seems to}
^{will be poured since there's}

A → The King discovered that
for sure there's ^{at all/ezambelweni}
who washes himself and fore.
out some water ^{some one}

Ch → Mwu kwabonakala Isokutsi
sewubletl kabi ngoba yena
sekwenteka inmito langalab
Kani nquye lotele lomtsuane ^{unpleasant thing to him is happening}
^{not it was him the father of the chi}

A → He really felt unsecured
because of what was happening
to the son yet it was him
the father of the son.

Ch → Ngokubonakala Kutsi AKATSANI
KLITSI AJABHISE LONANGORA LIPHETSE
NJE LIPHETSELE YENI KWABONAKALA
KUTSI ANGENA LISU LINI.

A → Seeing that he didn't want
to disappoint him since

lapho-ke ^{se} Ngum Mb ^{se} Mswati

ophetse lapho Mswati
A → Mbandzeni was the King by then Mswati had died

Ch → base ^{sekubonacala kutzi} Dayacabana ^{was seen that they fought} Naloni

A → they quarrelled with his mother (Mbandzeni)

Ch → bacabana mayelama ^{re}subhubha kwemtuwana ^{wemtuwana wakhe}

A → they quarrelled over the death of the offspring of her (or death of his daughter's son)

C → Who is his name? Grandson ^{Lamgani} Lamgani was called

Ch → Ludonga

C → Oh Ludonga?

Ch → Ludonga. ^{totu}

Ch → Loludonga wabe atsatze intombi, wayeganwe intombi

A → Ludonga had fallen in love with a girl

Ch → Lentfombatane-ke ingakabi Namtfwanaj wase uyabhubha

A → This lady before she had a son he died

Ch → Uma-ke asaphubhile, totu lo Mbandzeni wase uyayingena lentfombatane.

A → After the death of Mbandzeni took over the lady.

C → That's 'gera'

A → Yes 'gera'

Ch → Seyiyasuka lentfombatane. ^{se} yala ^{umfana} sama yakami

A → This lady gave birth to the son

Ch → "Sowuti" ke lo hlangeni ow sevivukile indlu yakami

A → "Sowuti" ke lo hlangeni ow sevivukile indlu yakami

A → "Langangeni" said "aw sevivukile indlu yakami" since since ^{setat} use a boy is born

baka Mhlanga lomaluone
wakhosi, ngome sekulobya
Tinduna tikhhe leto
Confusion with who to interpret

H → then the king said these
Mhlanga people (his uncle)
ngome will be their induna

Miss understanding what H is
saying so the chief describes

Ch → Umfowabala Mangeni was
unitwa uinkhosi leli
kwe naligame baka Mhlanga
baligamele inkhosi
No interpreter asks either H or
to do the interpretation so Ch

re-says it.
A → The induna to Mangeni was
given the land by the king
the ven land that was left
by the Mhlanga people

is the king
C → Is Mgema the brother
to Sisite (ngome brother of Sisite)
Sisite? (says the chief)

Ord - the Ndunas there are
Mhlanga baka Mhlanga?

Ch → Mhlanga yes

Ch → ee salithola ngalokote
leli ve leli

A → That's how we got this
land.

Ch → kake lifuba ngabomfula
lohta libhela le ntasi

A → This land's boundary is this
river which runs down

A → H are taken up by
what the chief has said.

C → Which river is this? (Mgema notified)

Ch → is called Mantambe
(Ubitwa ngokutsi mantambe)

C → Mantambe this river
Ch → Yes. Iswase kutsi-ke
was

Alisa: hanti leti la Sisila
seki ebenta butsi nu uham-
out Lamangeni is now in Sed
ganganri

A → She was "Ikosikati" by then
No more called Sisila out
Lamgargeni.

Ch → LaMgargeni nu u nguyise
Mkhulu Uku nguyise walargelib oke.

A → Mgargeni was the grandfather

C → Aha! that's where
they got the name from.

Ch → Yes (yebol)

U → Uha sekunialo-ke ee
sekulaphose kutidalala-ke

lo malume wankosi nye koke
emtalansosi badleta esitsheni

apho labamalume wankosi sonyaba-
behaphi.

A → When it was that like that, ee -
its when it was discovered that
since all the uncles have

special ditches have special land under
them/ so where can we put
these

Ch → wabe-ke inkosi sebanika
lendzawe lesikuyo

A → The King then decided to
give them this land ^{stay} on today.

Ch → lendzawe lesikuyo kwakulibala
omasoka endunhulu kuyis
kuhlala bakamlinga bangamemele
inkosi

A → This land on which I stay on
today there once stayed the
Mhlanga people (omasoka) and
as king's eyes over that land
not as chiefs.

C → Mhlanga's people?
The surname Mhlanga.

Ch → Uase itsi-ise inkosi laha
then the king said these

Kwasekuba-ke Kungena
 That was the 1st coming
 kwaLamgangezi mngena
 esikoallwani Lendlu yakabo
 seloku imlandzela kwatsi
 bakwabo bakika baba
 ngumbutho, iNyatsi yaMswati

A → When they approached the
 King's residence, the King, Mswati
 welcome them. These people
 who were accompanying the
 Lamgangezi were incorporated
 into Mswati's Army (Umbutho)
 called iNyatsi yaMswati.

A → Labalamubakhe baba libutho?
 A → Yes

A fails to put it in English then

Chief re-says it once more.

Ch → Pwu kwasevele-ke
 Uma sekuncalo-ke e sekuseludzidzini-ke
 lapho afile iVaagidzela
 danalithona

A → It's there, Ludzidzini, where

the marriage part occurred.

Ch → Kwasekuyabonakala-ke uma
 sekukhatsime inkosi inkosi
 Sekueatwasa umuti wakalshe
 eeh U Lamgangezi, sewuye
 apha saw uya eKhanini

A → It was seen that when the King
 Mswati had passed away. So
 the 1st home for Lamgangezi
 was built at eKhanini.

Ch → eeh uma ~~hase~~ sebalapho-ke
 sebaya hlonipheka laba
 bakwabo, sebalathatha njeng-
 gabomalyme bebhosi
 Ngoba u Lamgangezi wafike
 wafata Ludzanga

A → eeh when they were there
 they were respected as the
 Uncle of the King since
 Lamgangezi gave birth to
 Ludzanga.

Ch → Seyinkosikati-ke lapho
 she is the sister now

Kwase Kuba-ke Kungena
 That was the incoming
 Kwahlangeni mizera
 epikoellweni Lendlu yakabo
 seloku imlandzela kwatsi
 basowabo bafika laba
 nambutto, Nyatsi yallswati

A → When they approached the
 King's residence, the King, Mswati
 welcome them. Those people
 who were accompanying the
 Lamgargeni were incorporated
 into Mswati's Army (Umbutto)
 called Nyatsi yallswati.

A → Labalamubalche baba libutto?
 A → Yes

A fails to put it in English then

Chief re-says it once more.

Ch → Pwu kwasevele-ke
 uma sekuncalo-ke e sekuselwizidzini-ke
 lapho afike wagidzela
 danalithona there.

A → It's there, Lwizidzini, where

the marriage part occurred.

Ch → Kwasekuyabonakala-ke uma
 sekukhatsi me inkosi
 Sekueatuxu ur, ti yakalsho
 eeh Ulangange y sewuye
 yela uya e lhanini

A → I was seen that when the King
 Mswati had passed away so
 the new home for Lamgargeni
 was built at elhanini.

Ch → eeh uma isebalapho-ke
 sebayahloniphaka laba
 basowabo, Sebatathova njen-
 gabomalyre bebenkosi
 Ngoba Ulangangeni wafike
 lwafata Lu donga

A → When they were there,
 they were respected as the
 Uncle of the King since
 Lamgargeni gave birth to
 Ludonga.

Ch → Sepinkosikati-ke lapho

lohamangele masebumbikile
Kokutsi ulihona
Kwazeliyulshiswazi lidlake
After it had been reported

to the king that Lamgangele
was present 'lidlake'
was placed on her forehead
A cross what is 'lidlake' the
Ch. asks H to explain it.

Ch Kwazekuyabonakala-ke kutsi-ke
inkosi yabese ithumela
tinkomo seyiyabahlabisia emntini
iotsite kuwe bebangenise
kuwe mane angasawati
uluthi wakabani klaphe
baphumela inkhona

A -> The king sent some beasts
to be slaughtered for them
while they were still in a
certain homestead which I
can't remember its owner

Ch -> Se Bak. Nshingalo kapho
se bakhona sekunabo
are now present. they are

labangumtstimba Kanye
habe laba bakubalanga
ngeni.

A -> The people from Mtshimba
area were there as 'Umtshimbi'
(people on the side of the bridge) together
with those relatives of Lamgangele.

Ch -> Emma cusa epkhosi ngiwona
lase ayaluka phakathi kwaba.
aba tshele Kokutsi inkhosi
seyiyawubita umtstimba
a usale uingena esibayeni

A -> 'Emma cusa' of the king were
the only people moving among
i.e. 'Umtshimbi' telling it to
come into the area (king said)

C -> to the Sibaya (esibayeni)
A -> yes
C -> ehh ehh

Ch -> Nempela-ke uma
lasebayida-ke umtstimba
yase uqumukela inkosi N. suadi
is welcome of king inkwazi

Sewu fisa

A → The brothers thought that Sisila might run away from the king since she had left her parents ^{at home} in great sorrows.

C → Lwi leaving langaliba leles place ^{to} Pshia ikhaye indawo.

A → yes (yebo) ^{explaining the reason that might}

Ch → Uaphumake ^{she went out the house} ^{and} ^{she} ^{was} ^{slowly} ^{following} ^{her} ^{until} ^{she} ^{reached} ^{the} ^{kingdom} ^{of} ^{the} ^{king} ^{at} ^{Simelane}.

ya kelo isoku umlandzela ^{the} ^{news} ^{of} ^{the} ^{king} ^{at} ^{Simelane}.

Sebahamba ^{travelling} ^{so} ^{fast} ^{that} ^{she} ^{reached} ^{the} ^{kingdom} ^{of} ^{the} ^{king} ^{at} ^{Simelane}.

butsi ufa kangam ^{the} ^{king} ^{at} ^{Simelane}.

lapha ka Simelane ^{the} ^{kingdom} ^{of} ^{the} ^{king} ^{at} ^{Simelane}.

kingila ^{the} ^{kingdom} ^{of} ^{the} ^{king} ^{at} ^{Simelane}.

A → the family accompanied her until they reached

kingila.

A → Kyu nempela ke umq ^{the} ^{king} ^{at} ^{Simelane}.

Sebalapha ke bakhe ^{the} ^{king} ^{at} ^{Simelane}.

ba yabula seba berang bente ^{the} ^{king} ^{at} ^{Simelane}.

baphi ^{the} ^{king} ^{at} ^{Simelane} ^{and} ^{more} ^{beasts} ^{were} ^{there}.

kwadliwa baphumala ^{once} ^{they} ^{reached} ^{that} ^{place} ^{they} ^{rested} ^{and} ^{many} ^{animals} ^{were} ^{slaughtered} ^{to} ^{celebrate}.

Ch → Oh kwave ^{there} ^{came} ^{the} ^{day} ^{for} ^{the} ^{king} ^{at} ^{Simelane} ^{to} ^{celebrate} ^{the} ^{marriage} ^{of} ^{the} ^{king} ^{at} ^{Simelane} ^{and} ^{the} ^{queen} ^{of} ^{the} ^{king} ^{at} ^{Simelane}.

A → The resting period was quite short. The king ^{at} ^{Simelane} ^{and} ^{the} ^{queen} ^{of} ^{the} ^{king} ^{at} ^{Simelane} ^{told} ^{them} ^{to} ^{proceed} ^{with} ^{their} ^{journey} ^{so} ^{that} ^{the} ^{bride} ^{could} ^{reach} ^{the} ^{king} ^{at} ^{Simelane} ^{soon} ^{and} ^{safely}.

C → Take the girl? (Atsatse intombazane)

A → yes the girl (yebo intombazane)

Ch → Bese babese ^{the} ^{king} ^{at} ^{Simelane} ^{and} ^{the} ^{queen} ^{of} ^{the} ^{king} ^{at} ^{Simelane} ^{travelling} ^{until} ^{they} ^{reached} ^{the} ^{kingdom} ^{of} ^{the} ^{king} ^{at} ^{Simelane}.

A → they continued with their journey until they reach Zombardze

Ch. Oh kwasetubonakala isokutsi-ke ^{the} ^{king} ^{at} ^{Simelane} ^{and} ^{the} ^{queen} ^{of} ^{the} ^{king} ^{at} ^{Simelane} ^{travelling} ^{until} ^{they} ^{reached} ^{the} ^{kingdom} ^{of} ^{the} ^{king} ^{at} ^{Simelane}.

sewuyayibomisa shaka.

→ After it had been reported to Shaka that Khumalo is taking over, Shaka mobilized his war.

Ch → Uma-ke sevilwa ukhanyisa kutsi lezaka Ndlangamandla

ingatsi-ke sebayela bedwa

→ When he (Shaka's army) arrived he found them (Khumalo's & Ndlangamandla's armies) fighting.

Ch → Selifke lelibutfo laShaka libuta kutsi inkosana iphi?

→ Shaka's army asked that who is the 'inkosana'?

Ch → batsi nguNdlangamandla

→ They say it's Ndlangamandla

Ch → Gase yakaShaka impi seyilekelela laNdlangamandla sekucoshwa lafa baka Khumalo

→ Shaka's army helped the

army of Ndlangamandla to defeat Khumalo's army.

Ch → Sebayelamba-ke kakaShumalo naba sebakuyela ehiba ngoba sonke sacamuka ehiba seha ngodulu. Sebakuyela ehiba izango

→ Khumalo's army ran to North where we all came from Khumalo (Ndlangamandla) rolling in the Silulu.

laughing over seha ngesitelo

Ch → ee sebakumbala-ke kubuyela amava lapho sacamuka khona ngoba sebaqwa zwa la nguShaka sebayelamba-ke sebakika le kubantu laba fishane base bathungwa ngindlala selaze bangenwa ngiSibha-dalala.

sewuyayihlamba Shaka

Q → After it had been reported to Shaka that Khumalo is taking over, Shaka mobilized his war.

Ch → Uma-ke seyilusa ukhanyisa kutsi leya ka Ndlangamandla bingatsi-ke sebayalwa bodwa

Q → When he (Shaka's army) arrived he found them (Khumalo's & Ndlangamandla's armies) fighting.

Ch → Sebfike lelibutfo ka Shaka libutfo kutsi inkosana iphi?

Q → Shaka's army asked that who is the 'inkosana'?

Ch → Kutsi ngu Ndlangamandla

Q → They say it's Ndlangamandla

Ch → Yase yaka Shaka impi seyilekelela ka Ndlangamandla sekucoshwa lafa kaka Khumalo

Q → Shaka's army helped the

army of Ndlangamandla to defeat Khumalo's army.

Ch → Sebayalamba-ke kaka Khumalo nabo sebakuyela ehlh ngaba saseke sacamulca ehlh sehlh ngesitulu. Sebakuyela ehlh leya ke

Q → Khumalo's army ran to Ntsh where we all came from Khumalo & Ndlangamandla) rolling in the Silulu.

laughing over sehlh ngesitulu

Ch → eo sebakumbulane-ke kubuyela amava laphe sacamulca isihono ngaba seba kwazwa la ngu Shaka sebayalamba-ke sebfike le kubantu laba fishane base bathungwa rayindala seba-ze bangenwa rayi sibindala.

Ch → M sengicaze-ke, Mitungwa
nguyise wa Khumalo na
Ndlungamandla.

A → Mitungwa is the father of
Khumalo and Ndlungamandla

Ch → Uma-ke lamadodana
asetelwe atelwe ngubitungwa
sewaya kubha. Khumalo (amkha) Ndlungamandla (kncane)

A → After the death of Mitungwa
the two sons, Khumalo (elder) and
Ndlungamandla (younger one)

Ch → Kwakusikhatsi seti mpi
ngaleso sikhatsi

A → That was time of war.

Ch → Inkosana yayibekwa ngakuliwa

A → The heir was selected through
fighting

Ch → libutso lase limtranda
lokhumalo ngoba abeyi
ngwazi

A → The army leader Khumalo
since he was a great

warrior

Ch → kanti lo Ndlungamandla
ungu lomcane

A → Yes Ndlungamandla
was the younger one

Ch → kantsi lendlu ibeka
Ndlungamandla

A → Yes the 'house' selects/
chooses Ndlungamandla

Ch → snt explaining key to C

Ch → siwaku ngu mthetha ke ukuthi
uma inkosana isi bekilwe
kulowo muti kubikwa e
Nkosini.

A → It was a general rule to report
an elected 'Inkosana' to the king.

Ch → Who was that king?

Ch → It was Shaka (siwaku ngu Shaka)

Ch → Uma-ke setubisiwe le
ku Shaka kutsi nangu Khumalo
uyatsatsa utsatsa ngempu

Ans Because in mythology
there were there
because they were
friendly with the
Limpales, both were
good warriors. So the
king decided to tell
tell Ngome to come
over to this side
and that he could
be all by himself
and rule over this
land.

OK that is - 1

Saying lapu-ke

Ans Nlangamanda.

End

Ch → Mina-ke sergitwa

I was born by the lady
yinkosikati wase Zithotheni
kaphakutawa usaBaza Khona. make

Ch → Zithotheni like Sabhuza was
Zithotheni.

Uthi Anti Kunira wasoBhuza
Setlorr. My mother calls Sabhuza's
sekubike sekubekwa yena
lapha sawutala mina.
... and she was just
here where she gave birth to
me.

C → Can I ask some questions?
Ch → yebo

C → Can the chief explain to
us where does the Sibingo
Nlangamanda came from since
it seems that Gome was
Khumalo where did they get
this Sibingo Nlangamanda from

Ch → Nlangamanda ngenagama
shantwana kamtungwa

Ch → Nlangamanda are the names
of Kamtungwa's sons.

Ch → I remember that, why is
Ngome related to the chief
himself ???

CH → KWATHAMODAMISEKA - KE KUISI
 MATHUKHULU YAKUSI SEKUBA
 MUYONA IENDAMBIALO LE
 NGOME ANWOMLANE MENDU
 YAKABO - LE GUYA UVA
 A. SEKEMAMBIE TONA KWASE
 KUKHAMODAMISEKA KUISI NGOME
 SEWUPHUMA NEBAKABO SEWUTA
 KUGI, ~~ASAT~~ ASALIKWE
 YINKHOSI (Mswazi) MATHUKHULU
 YASE ISALA LE MUBA
 WABONA KUISI MATHUKHULU
 MATHUKHULU MUBA ANEKE
 ANEKE KAYI PHELA SEWUBEKWE
 KUISI MUBA ANWOMLANE
 WINKHOSI ANWOMLANE
 MATHUKHULU YAKABO MUBA
 PHELA IANWOMLANE MUBA
 ANWOMLANE MATHUKHULU KUISI
 BAKABO SEWUMBEISA ID.

A → The King saw that
 Ngome wouldn't be free
 to be amongst his
 brothers over that side
 of Mayhuku. The King
 decided to encourage Ngome
 to go away from
 his brother up to his
 place where he going to
 be an independent
 chief. Of course he came
 with the group of people
 following him.
 Ch. Kuisi le EMOYHUKI
 yayibeyamise khona
 ngekutsi vele na le
 ETKALANE ETKALANI nala
 BAKA Simelane baysambane
 ngebucame babo kayalo
 barele lendlunkhulu yakisi,
 kwaphuma kwephung
 ID NGOME.

BABE UFAWA NDUMIFWANENKOS,
 KULABA BOZOSO BESHOCAYINI.
 A → SO THE MAN WAS SETTLED
 AND THEY DECIDED TO
 INTER-MARRY THE KING'S
 DAUGHTER AS ALL (SHE WAS) MOTHER
 WAS THE ^{KING'S} DAUGHTER OF THE
 KING AND HER NAME
 WAS MHAIADEMI WHO'S SON
 IS MAFUNKOS. AND THE
 OTHER ONE WAS MFOIFOI
 AND SHE HAD NO SON.
 AND MFOIFOI WAS THE FIRST
 ONE AND MHAIADEMI WAS
 (SERVANT) OF (MHAIADEMI)

CH → KWABE KUBUSA IOBIBE-KE
 SOWUBUSA - ASE KONKHE
 SEKUNTEISWO NDUBABE MKHULU
 IONDUYENA MUKA: WENIBAWO
 NLOME. SEWUKHABZA IYE
 SEIBEWUYU AKUSOKHO TIMPHI
 SEKUNHANE KAHIE. SESI-KE

NDUYENA ABUSA. NISOMIAOKU
 YEIA AIAA MIND. MINE
 NDISIUKUWARO SESISAFU KUNENBAND.
 A → THE SON WHO WAS BORN BY
 THE (MHAIADEMI) RULED BECAUSE
 THERE WERE NO WARS. ^{MAFUNKOS} BECAUSE
 HE IS SAID TO BE THE FIRST
 CHIEF. AND ^{THE} PRESENT CHIEF
 IS A SON OF MAFUNKOS,
 (MAMULUMBERI SON) OF MAFUNKOS.

CH → KANOSISI-KE - ISINE KE
 IONLOME BEKAVULOMLANE ENDIR
 KABO.
 A → NLOME WAS THE YOUNG ONE
 IN HIS FAMILY

CH. IONDUKULU YEIKU IABA IABA
 IABASIA IABA EMOYEHUKI
 IADHO BEBANKIWE YINKOS,
 KHOMA NABBIKA.

A → THE HOUSES OF BROTHERS OF NLOME
 WERE GIVEN THE PLACE OF
 MOYEHUKI (SENIOR HOUSE)
 (KETA HOUSE)

BABE UIAWA NOLUWIFWANENKOS,
 KULABA BOSAGO BENOCAIYI.
 A → SO THE MAN WAS SETTLED
 AND INSTEAD DECIDED TO
 MARRIAGE - MARRY THE KING'S
 DAUGHTER AS AN (WIFE) MOTHER
 WAS THE ^{KING'S} DAUGHTER OF THE
 KING AND HER NAME
 WAS MHAIDEM, WHO'S SON
 IS MAFUNKOS. AND THE
 OTHER ONE WAS MPOIFOTI
 AND SHE HAD NO SON.
 AND MPOIFOTI WAS THE FIRST
 ONE AND MHAIDEM WAS
 SECOND (MHAIDEM)

CH → KWABE KUBUSA IOBABE - KE
 SOWUBUSA - ASE KONKHE
 SEWUKHANSWA NOLUBABE MKALU
 IONOLUYOMA MUKAI WENIDAWO
 NLOMME . SEWUKHANSWA LIVE
 SEIBEWUYU AKUSOKHO TIMPHI
 SEWUKHANSWA KAHIE . SESI - KO

NOLUYOMA ABUSA . NISOMALOKU
 YENA AIAA MIND . MINE
 NOLUSIKULIWAR SESIBAFU KUNIDAWO.
 A → THE SON WHO WAS BORN BY
 THE (MHAIDEM) RUCED BECAUSE
 THERE WERE NO WARS. ^{MAFUNKOS} BECAUSE
 HE IS SAID TO BE THE FIRST
 CHIEF. AND ^{THE} PRESENT CHIEF
 IS A SON OF MAFUNKOS,
 (MAMUNLONISI, SON) OF MAFUNKOS.
 CH → KANONISI - KE - ISNTE - KE
 IONLOMME BEKAWULOMKANE BAKHIX
 KABO

A → NLOMME WAS THE YOUNG ONE
 IN HIS FAMILY
 CH. IONOLUYOMA YEIKU IABA IABA
 IABASIA IABA EMOYEHUKU
 IABHO BEBANKIWE YINIKOS,
 KHOMA NABBIKA.

A → THE HOUSES OF BROTHERS OF NLOMME
 WERE GIVEN THE PLACE OF
 MOYEHUKU (SENIOR HOUSE).

TO HIM (HIS UNCLE) NLOOME
CH → WAISI YINHE YONA SIND
MAME YINOSANO YEMAIJE
A → SO SHE SAID (NLOOME)
THAT IS REALLY A LOVELY
PLACE EXCEPT THAT IT IS
A SLOTTY LAND

CH SOYBUWA - KE EBANDIENI, TENDITE
JAKULO DUO INKOMO YENKOSI,
JE ISKHMUIEKIE JENBENBEBIA
NLOOME KURE ADVUUVIJEKE
KUNGBABA NBUYIPII NA?

A → HE ASKED FROM HIS PEOPLE
AS TO WHICH LAND IS
GOOD AND SILENT FREE THAT
COULD BE GIVEN TO NLOOME
SO TO COMFORT HIM.

CH KWASISWA TENDITE IADHO
ISHISELO IENKOSI

B → THEY SAID

A → THE NEAREST LAND WAS
SAID TO BE LISHISELO IENKOSI

CH → YASE NYASIKWA-KE NJE BOKKE
BABAKISI YASE NYASIKWA
ISIKWA EINU JE YENI ISI
YENI YAYI TA NYONONA
KUNDA MALABHACI

B → THAT NOW WE HAVE THIS
LAND SHISEWANI, NOW BELONGING
TO

CH WASE NYABODWA BABEMKHULU
IADOME UPHINDA USTAYA
INKOMO NYABOMBA UMLOMO
WENKOSI, NODWA SEYINSIKELI
RESIYE SIVANDI. (LIVE)

A → NLOOME WAS REALLY THANKFUL
HE THEN DECIDED TO TAKE SOME
OF HIS CATTLE TO GO TAKE
TO THE KING. AND THANK HIM
FOR THE NEW LAND THE KING
HAS GIVEN TO NLOOME.

CH WASE NYABUYA-KE SEWUYAHIAIA -
KE SEWUYAIEKA SEWUISAISA
NEBANTIFWABENKOSI IENI N'JENUBA

they were just quarreling
over a minor thing in their
house not actually fighting.

Ch → Ngempela ^{ngome} ^{uma}
^{ngome} ^{uma} ^{ngome} ^{uma}
ASAFIKIIE MAKHATIELEKA
ASAMKHAHUSA IE KUBANIFWABA-
Mbiola WASE WISI - KE
Abiyabonisa ^{he said} ^{thank} ^{him}
MASASHO ^{when} ^{he said}

A - Explaining the above

SENI NOW WAS MAKHATIELEKA

A → Of course Ngome when Makhatiek
had arrived ^{with} Mbiola's
children he then "thanked"
them.

Ch → Oh - Ngempela MAKHATIELEKA
on course Makhatiek
YAKAFIKA EKOSINI ALIKE
AYIBIKO IENDZABA KUMBANZEN
Oh, ABIBILE, ABI AHO
MALUME kutendzawo watsi
Sengitohlalaw kutendzawo
I'm going to stay
tendzawo yona
to this land I was given

A → MAKHATIELEKA REPORTED THE
MATTER TO THE KING (MBANZENI)
WHICH NGOME WAS REALLY PLEASED
WITH THE CAUTION OF THE
KING. NGOME ASKED TO REMAIN
IN THE PLACE THAT I WAS
GIVEN BY THE KING.

Ch: Umimba kubisi, senkuyesaba
this body's milk ^{is} ^{now}
Abiyabonisa ^{is} ^{now} ^{afraid} ^{to} ^{be} ^{too} ^{close}
MASASHO ^{to} ^{be} ^{too} ^{close}

A → I ^{was} ^{afraid} ^{to} ^{be} ^{too} ^{close}
TO THE KING. HE WAS ACTUALLY
^(SHY) AFRAID THAT THE WHAT HAS
HAPPENED TO HIS SISTER MLENZI
POSSIBLY POSSIBLY HAPPEN TO
HIM AND THAT'S WHY HE
DECIDED TO STAY AWAY FROM
THE KING.

Ch → WASE WISI - KE MBANZENI
AHO MALUME IENDZAWO IAHISI,
KUYO NYAMTABELISA YINI NI.
A → THEN MBANZENI ASKED IF THE
LAND I WAS REALLY PLEASED

they were just quarreling over a minor thing in their house not actually fighting.

Ch → Ngemela ^{because} ^{come} ^{when} ^{MAKHAHIELEKA}
 ASATIKILE ^{MAKHAHIELEKA}
 ASAMKHAHUBA ^{IE} ^{KUBANIFWABA-}
 Mbidia ^{WASE} ^{UISI - KE}
 Mbidia ^{he said} ^{think} ^{him}
 Mbidia ^{the} ^{BEKUNIERE}
 Mbidia ^{when} ^{he} ^{said}
 Mbidia ^{MAKHAHIELEKA}

A - explaining the above

Ch → Of course Ngome when Makhaheleka had arrived ^{with} Mbidia's children he then "kine bekwere" thank you

Ch → Oh - Ngemela ^{MAKHAHIELEKA}
 NALAFIKA ^{ERKOSI} ^{ALIKE}
 FUBIKO ^{LENDZABA} ^{KUMBAMZENI}
 MALUME ^{KUTENDAWO} ^{WASI}
 Sengitohlala ^{Kutendawo}
 tengai-kwa ^{you} ^{stay}
 to the land ^I ^{was} ^{given}

As MAKHAHIELEKA REPORTED THE MATTER TO THE KING (MENDZEM) WASI NGOME WAS REALLY PLEASED WITH THE CAPTURE OF THE KING. NGOME ASKED TO REMAIN AT THE PLACE. WASI I WAS GIVEN BY THE KING.

Ch → Umimba ^{UBISI} ^{SENBIYESABA}
 Umimba ^{his} ^{body} ^{is} ^{mill} ^{him} ^{now}
 Umimba ^{NGIBE} ^{DVUIE} ^{KAKHULU}
 Umimba ^{to} ^{be} ^{too} ^{close}
 Umimba ^{to} ^{be} ^{too} ^{close}

to the king. He was actually ^(say) afraid that the what has happened to his sister Mlenhi possibly possibly happen to him and that's why he decided to stay away from the king.

Ch → WASE ^{UISI - KE} ^{MBANDZEM}
 PHO ^{MALUME} ^{LENDZAWO} ^{IAHISI}
 KUYO ^{IYAMBABULISA} ^{YINI} ^{WA}
 At then MBANDZEM ASKED IF THE KING ^{IF} ^{WAS} ^{REALLY} ^{PLEASED}

They were just quarreling
over a minor thing in their
house not actually fighting.

Ch → Ngempela ^{someone} ^{UMA}
^{come} ^{when}
ASATIKILO MAKHAHIELEKA
^{to reach/came} ^{MAKHANIELEKA}
ASAMKHAHIELEKA IE KUBANIFWABA -
^{meeting him} ^{there} ^{with} ^{his} ^{sons}
MBINDA WASE UISI - KE
Abiyabonina ^{he said} ^{that} ^{his} ^{sons}
^{before} ^{when} ^{he} ^{said}
MASASHO ^{that}

A - Explaining the above

SENK NOW WAS MAKHAHIELEKA

A → Of course Ngome when Makhanieka
had arrived ^{with} Mgida's
children he then "kine bekwere"
thank you

Ch → Oh - Ngempela MAKHAHIELEKA
^{on} ^{discourse} ^{MAKHANIELEKA}
NAKAFIKA ENKOSINI ALIKE
^{when} ^{he} ^{came} ^{to} ^{the} ^{king} ^{he}
ABIBIKE IENDZABA KUMBANZENI
^{some} ^{and} ^{repeated} ^{this} ^{matter}
OH ABIBIKE. ABI ^{WHO}
^{to} ^{MBANDZENI} ^{as} ^{he} ^{feels} ^{happy} -
MALUME KUTENDZAWO WASE
^{he} ^{said} ^{but} ^{my} ^{niece} ^{to} ^{this}
Sengitohlaloh ^{to} ^{stay}
tengadikwa ^{you} ^{to} ^{stay}
^{to} ^{go} ^{to} ^{stay}
^{to} ^{go} ^{to} ^{stay}
^{to} ^{go} ^{to} ^{stay}

As MAKHAHIELEKA REPORTED THE
MATTER TO THE KING (MBANDZENI)
WAS NGOME WAS REALLY PLEASED
WITH THE CAPTURE OF THE
KING. NGOME ASKED TO REMAIN
AT THE PLACE 'WASI' & WAS
GIVEN BY THE KING.

Ch: Umzimba ^{WASI}, ^{SENK} ^{YESABA}
^{this} ^{body} ^{is} ^{still} ^{there} ^{now}
^{MBANDZENI} ^{NGOME} ^{DYING} ^{KARHULU}
^{afraid} ^{to} ^{be} ^{too} ^{close}
A → I MICHI BE TOO CLOSE

TO THE KING. HE WAS ACTUALLY
^(SHY)
AFRAID 'WASI' ~~HE~~ WAS HAS
HAPPENED TO HIS SISTER MLENI
possibly possibly happen TO
HIM AND 'WASI'S' WHY HE
DECIDED TO STAY AWAY FROM
THE KING.

Ch → WASE UISI - KE MBANDZENI
PHO MALUME IENDZAWO IAHIEI
KUYO NYAMSHULISA YINI WA
A → THEN MBANDZENI ASKED IF THE
IANA SA WAS REALLY PLEASED

Ch → Mbandzeni-ke sewula-
gukaka-ke manje sebaba-
lekile japa bamalunehkosi
japa ba Gome akasababisa
japa emantweni lowayecinde
ekulweni timphi

A → Mbandzeni charged when
the "Uncle-king" had ran
away from there, Gome
was no more seen with
or in the "ubutho" as a strong
warrior when it came to
war.

Ch → Wase uti-ke awu
hambani niyorgifumela
malume kokutsi washonaphi
na he

A → Ngubani lowo (who is that)

Ch → Ngu Mbandzeni (that Mbandzeni)
Mbandzeni sewu shayelcile

A → Mbandzeni is bankrupt.
He then decided to send

some people to go and
search for Gome

Ch → Sewu hambe na Maja wayu
ka Mamba

A → Gome had left with Maja
to Mamba

Ch → Sewu yesuka ka Maja
sewuya kubantwana bak-
a ngidla sewuya e Gollwalico

A → From there he left Maja
to and went to e Gollwalico
to the sons of Maja Maida.

Ch → Sekuyevakala ke kutshimkosi
sejithuma umtwane mkosi
Makhaleleka kokutsi alama-
mbe alandze malume
we Mesi lebatanga tingurambe
bama bedwa also caban raye

A → When the king heard of that
he then sent Makhaleleka
to go and bring back the
king's uncle telling him that

1 full tape.

C → What was "Sibongo" for
Langalibalele

Ch → Swatungasa ka Khumala it
was Khumala

C → Why did Mkwati call upon
the girl (Mswan wanyibibisi
lentfombatane)

Ch → wayebani lipulo ngalwa
- sine sagiliniya nge- futsa
emuu

A → He wanted rainfall since
we were able to make the
rain fall by using the
ram's fat plus certain
herbs

Ch → Nonna ka... liyofise line
ka sure it will rain

C → Are the Ndanzamandla people
and Simelane related?

Ch → Yeka kodwa nani e
sesiya tsatsata

A → Yes but how we do

inter marry one another.

C → When they took her to
Zombiwe where was it

Ch → Zombantse lophansi kuMdi-
mba (Zombadze below the
Midzimba hill)

| H variants E of Mela
people's place

C → asks the same sort
things and general questions
eg. do you know of
anything concerning Mlilani
people + Mzila

End of discussion

A → Uma Mutungwa kwakubigama
pha sibanga salha si
sasikalani?

Ch → Utalwa ngu Ndlovu

A → Mutungwa's surname was
Ndlovu

A ~~was~~ confirms of what
he once heard that
Ndang & Ndlovu are one

Ch → Yes

A → Kanti tsime ngatsa Mbala
kutsiwa sibuka Micosi.
Uma ubungu-ye ucala
ngekutsi Micosi bece
utsi Ndangamanda. Sibuka Micosi
ngemdzala

A → Originally, we are Micosi.
When you say praises of us
you start by Micosi then
Ndangamanda

C → Uma was the father of Ndlovu
(Mubani uyise wa Ndlovu)

Ch → Aun angamti (I don't know)

C → Uma Mutungwa living at
Mkhalani? (Tingabe Mutungwa ubuyela
Mkhalani?)

Ch → Yebo (Yes)

Nguyena abengumumuzane
epicalaneni? (It was from ebo)

A → Was umumuzane ebo
epicalaneni?

C → but were they under the
zulu

Ch → Yebo bekaphansi Isuka Shaka

A → Under Shaka

C → Where did the Mutungwa
or Ndlovu come from before
that? (ba camukayo bo
Mntuwa ka Ndlovu ngapha-
mbi, isuka ku?)

Ch → ~~Aun~~ Ngemulka koksucashu
Isuka Mzikazi acashu ngu
Shaka basesiba baka Shaka
(After Mzikazi had been
defeated by Shaka, we
became / we then came under
Shaka)

Ch → Many "sesibuyi", simalane
luthi Khumalo

A → Now we have come back
we are the followers of Khumalo

Ch → kalanga kwabita sipgenisa
Kokutsi kavakala kalanga

By they were trying to make
it clear that they are
the ones who ran away
with Khumalo

Ch → Kwaba kanyala... etc

C → ee hhe

laughing at once at the Ch

once more explains about
Bhushmen and where they
lived or still be found

C → Who was the mother of
Khumalo & Ndanzamandla
(Kwabungubani wina wathamalo
na ndanzamandla)

Ch → Cha angati (I don't know)

A tells of stories for
knowing the history of Ndanzamandla

C → When the Ndanzamandla
people and Khumalo were at
Mkalaneni, who else was
there? (uma labo Ndanzamandla)

H → nabe Khumalo base se Mkalaneni,
ngubani iomunye abalapha?

Ch → Kwabungubani Tapa luthi
Simelane behabaniwe helaka
Culu ka Zulu, nabe Zulu
ndabizela umagela, nabe
se Mbatthani

C → Mbatthani

Ch → ye... e Mbatthani

A → It was the Simelane's
(who were many) Zulu people,
Zulu people (ndabizela umagela)
and the Mbatthani people

Ch → If Mtungwa was the first
name, what was his surname

Ch → Mame sebhuyile, siryalaba
luka Khumalo

A → Now we have come back
we are the followers of Khumalo

Ch → kalanga kwabha sirgenisa
kokutii kavakale isabha

A → They were trying to make
it clear that they are
the ones who ran away
with Khumalo

Ch → Kwaba kanyalo-lee

C → ee hhe

laughing at once at the Ch

once more explains about
Bhushmen and where they
lived or still be found

C → who was the mother of
Khumalo & Ndanzamindle

(Kwakhungubani unina wakhumalo
na ndanzamindle)

Ch → Chh angati (I don't know)

A tells of stories for
Khumalo the history of Ndanzamindle

C → When the Ndanzamindle
people and Khumalo were at
Makalaneni, who else was
there? (uma ka Ndanzamindle)

A → naba Khumalo base se Makalaneni
ngubani lomunye abalapha?

Ch → Kwakhungubani Tapa laka
Simelane behabani naba
Culu ka Zulu, naba Zulu
Mdabesitha umagela, naba
se Makalaneni

C → Mbatha

Ch → ye e Mbatha

A → It was the Simelane's
(who were many) Zulu people
Zulu people, Mdabesitha umagela
and the Mbatha people

Ch → If Mtungwa was the first
name, what was his surname

A → ee they remembered going back to where they first came from they went on with their journey until they reach short people (Bhushmen) they were then attacked by Sibhadala (disease)

Talking at once concerning sibhadala
Bhushmen

Ch → Na se sibhadala le sibhadala
kubasa kufala, kubasa kufala
batsi jabathama, bhoyi aibuyele
leni ^{kwelobhisi even} sibhadala
kale babhathama sibhadala-ge
sebae mupaka bale

A → When they were attacked by Sibhadala, dying day after day, the remaining ones said "bhoyi let us go back to home" ~~and~~ they had spent many years by then.

A → (In) le sibhadala (what is sibhadala)

Ch → Ngi ngiti kufana... (Chorela ngaba kumbaba mane sewufile oku sem akawu, Uta shwe umilabo - ngi sewufile)

A → It is like chorela because it kills quickly. One suffers from headache then he soon dies

Ch → Ura seba baya le lema alusaberani

A → When they came back, they did not (Khumalo & Pdlagrunu) recognize one another. So they tried to explain that we are the Khumalo's people who ran away with Khumalo

Ch → Na se khumalo salamba naye nge sewufile le

A → Even Khumalo whom we ran away with, has died there