

S. O. H. P. NDLEWA HISTORY: SAmb 130ba Nd1 0ba (2) 4/6

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17

he was going back to Bhaga (24)  
he met the Mthatsiwa people  
which made him to turn  
sort of <sup>then</sup> fought him. Balwa naja  
they fought with him?

S Ya  
Yes  
R They fought and then he came  
back to this place

S Njengoba nivile lapha ngumbonga  
As you heard when I praised him  
ngitsi. impi yamkaka lapha  
I said The war surrounded him  
lema yaka Zulu, yaka Khuzi. Laku  
hox of Zululand, of Mkhuzi. Who  
khangana uMkhuzi, ne Nkuzana  
the Mkhuzi and Nkuzana m  
le - atawudvukela <sup>khuphuteka</sup> kato Ngoma (25)  
He went up to Lango. Then they  
base bayantsatsa te. sebamfutiso  
then they took and killed him  
took him and made him loose track  
ngala, baye bayawumfaka  
and this side, and they made him go

S Labe sute le <sup>emkhomazi</sup> ~~those who came from~~ <sup>Mkhomazi</sup> ~~and when they left Mkhomazi~~

R Mswati

C The first

S Mswati <sup>the old Mswati</sup> ~~loud~~

R So kushe kuti Hlubi<sup>(b)</sup>

Does it mean Hlubi did  
akabalatlanga ngoba sawuye  
not <sup>obey</sup> listen to what he was told to

nyuka yena sewuta ngala  
do because he came up instead  
wangeyi lentasi kabhaga<sup>(d)</sup>  
of going down to Bhagas

S kabhaga<sup>(2d)</sup> se ungan<sup>dw</sup> nguba  
At Bhagas he was prevented to

kazulu, baka Mkhatsiwa, seba  
go here by the Zulus, the Mkhatsiwa<sup>people</sup>

lwa naye. Ngubo labandukisa  
who fought him. They made him <sup>to</sup>

loku asata atawufka la  
<sup>captured</sup> <sup>him</sup> <sup>to</sup> <sup>arrive</sup> <sup>here</sup>  
<sup>took track until he came here</sup>

R baka Mkhatsiwa, so when  
the Mkhatsiwa people

(26) How name of the Mamba people.

(26)

(27) One of the Swazi kings

kutsiwa ngemabhaga (25) nje ngama the people who are called Swati lawa

Bhaga, are Swazis

R So when they were installing they gave Hlubi (6) people and they gave Mamba (24) people, they said Mamba (24) should go up the isuthu river isuthu, they said Hlubi should go back to Mkhomazi (24)

C To Mkhomazi (24) river

R Yes at Bhaga (25) to the place called kabhaga (25) that where, their grandfather was, so

C which grandfather, Mswati

R Kouje ukhulu wabo ngubani what was the name of tokhokhokhulu wabo Hlubi (6) abo Hlubi's great great grandfather, yisekhulu his great grandfather

S Ngumswati (27) Mswati (27)

R Mswati (27) ta

was Dlamini, <sup>(5)</sup> they gave Hlubi  
 some people and also gave  
 Mamba some people, they  
 said he should go up  
 the river usuthu. So  
 when Hlubi was given  
 those people, he was told  
 to go to the place where  
 his grandfather was. at  
 utsemi, ~~batsi~~ utse kanye Hlubi  
 Did you say Hlubi was given  
 nabamka laboutfu batsi  
 a group of followers and then  
 akabuyele le latunaboyise  
 told to go back to where his  
 mkhulu khona ~~khona~~ <sup>kuphi</sup> khona  
 great grandfathers were. Where's that

S Batsi akuyele eMkhomazi <sup>(2a)</sup>

R TO return to Mkhomazi <sup>(2a)</sup>

C At the river

S Le ka Bhaga <sup>(25)</sup>, ngoba lautfu  
 There at Bhaga <sup>(25)</sup> because

(24) Area/land belonging to the  
 Bhalu people.

latwssuka nyise ntkulu klewa  
Waa lui great grandfather come from  
R Unikwa ngulaba bakattipi  
Was he given by the Nyeris  
S Cha No

M Unikwa gutlioi. <sup>The king gave him</sup>  
<sup>given by the king</sup>  
S Ngebata Ngwane <sup>people</sup> uma sebakita

The Nyanos, when they put  
lobathosi, nataba batanamba,  
the kingship, with the Mambas,

Mamba was unikwa tutsi  
Mamba was told to get out  
Mamba was then told to go to  
through the opening of the <sup>the</sup> <sup>the</sup>  
kaphume ngesikidala setusutuu  
past through the kishutis

ete la. Njengoba ungala nje  
and come here. As His here  
ngalowaba ngalapua a thowjwa  
because that is where he was  
ngakhona.

told to come.

R'a, so when they were installing  
the king, they gave, I mean it

→ there.

U Wabe sewusuke lani

Why did he Move?

(24)

S Batsi lena kabuyele le eMkhonazi (24)  
There, they told him to go back  
to eMzimkhulu. (24) Mzimkhulu (24)

to eMkhonazi (24) at Mzimkhulu.

R Kusko labaka My... Was that said by  
was this said by the My... people?

S Cha kusko lokutse base ku  
No. It means when it was seen

bonakele kutsi nyengoba abe  
transpired that he was the king

yinkhosi, sewelotswa aye to  
Hlubi (24) he medicine took him  
(Dlamini) (24)

Hlubi (24) umuti, sewunika bantwana  
and he was then given to

ke yena... lowunika bantwana  
the children. He was then told

ke loHlubi (24) ke sekutswa ka  
to go back to where his

buyele emuva le, khona le  
great grand father (24)



S Kamyeu

R At Myeni

S Myeni, hokumu jithesi  
Myeni, Vuma was the king of  
wakattyeu the Myeni's

R Vuma is the head, or king  
of the Myeni's, so in other words  
he went up the Lubombo  
until he reached the Myeni

C Are the Myeni people there now

R Labata Myeni kweleona le  
Are the Myeni people <sup>still</sup> there now

S Balthona, e busa Nkundi nje  
Yes, Nkundi was the king  
akibusu, angati kulesi thata  
I don't know the king might  
nobe senupile.

be now he might have died.

R Lotulsi Lubombo kutsi kutsi

Does the word Lubombo refer to

Lubombo kwakattyeu  
the Myeni's Lubombo

Mavaeni to Mavaeni

S Akukko lomunye lo ubato unfula  
there is no other river which goes across

R Cha. ngayo ye  
my is that one ye  
C I've got it, when Hlubi  
left Mavaeni where  
did he go

R Hlubi nasuka le Mavaeni (12)  
When did Hlubi go  
wabe sewuyaphi ke  
after he left Mavaeni

S Wasuka Hlubi le Mavaeni  
When Hlubi left Mavaeni,  
weyupha lona lobombob (14)  
he went along the Lubombo

wetka kubombob (14) lona  
the one of Vuma (13)  
mountain and eventually reached  
lwa ka Vuma (13) Vuma (13) Lubombo

R Hlubi (6) lof Mavaeni (12) and then  
he went up the Lubombo (14)  
and reached the Lubombo (14)  
Vuma (13)

C Aha

S Ya, nyengoba bengenta, bengenta  
Yes as I have been doing

(2) Name of a river.

R So at the end of the  
hubombo, this is the hubombo

S Ngoba nyakona LuPhongola<sup>(18)</sup>  
because you see once the  
lungate base nyajita seluya  
Phongola river ~~reaches~~ reaches, it  
wungena elusufu. Lo  
then enters the line <sup>(21)</sup> Muthu.

B u Mkhuge<sup>(17)</sup> ngulo mphela agondze  
le.

R kusko kutse kuphela, lentraba  
Does it mean that <sup>at the foot of</sup> after the  
lenthulu, Lubombo<sup>(14)</sup> base ngule  
big mountain, Lubombo, for these  
mifula ke, mayi yenta nje  
get these rivers, the mouth  
emkhabin, ke senguye

was <sup>nani ke le</sup> ~~the~~ Phoyola <sup>(15)</sup> and what else?

S Unkluzge <sup>(17)</sup> <sup>(16)</sup>  
Unkluzge <sup>(17)</sup> <sup>(16)</sup>

R Unkluzge <sup>(17)</sup> <sup>(16)</sup> and then he Phoyola  
to the Unkluzge <sup>(17)</sup> this side and then  
and then he said the rivers  
go like this, Leudzano ngute  
to the place the one that is in  
lesonkha-tsini  
the middle

S Mhu

R Ya, there place in between the  
two rivers that are going like  
this. It's Phoyola <sup>(18)</sup> and Mkluzge <sup>(17)</sup>

C Between the Phoyola <sup>(18)</sup> and unkluzge <sup>(17)</sup>  
P Is it near the point where  
they divide.

R Kushi kutsi, lose drumbe  
what is the <sup>corpse</sup> for  
sani Lubombo <sup>(14)</sup>  
Lubombo <sup>(14)</sup>

sewuthandza emacibi nje.  
A no river, its only weaps

2) Name of a female person. Literally means not somebody who is needy.

R Ngulendzawo yaseKlavaneini

2) Name of a person. Father of Mkhuphete.

M Konyake sewuphetse kuno  
Who's ruling there now, ~~can~~

nje, ungalile utasite ngubani  
Can you help them ~~no~~

2) The suffix "ba" suggest that it is the daughters of.

nje nyalo.

Who is that one now?

S Kuphetse Mkhuphete (18) (18) Umsa wa  
Mkhuphete (18) (18) Son of Ngwanaza  
Ngwanaza (19) (19)  
is ruling.

R Ya, Mkhuphete (18) (18) is chief there now  
Son of Ngwanaza (19)

S Was to Waka LaMngwe netweni  
Is he of Lamngwe metweni?

R. The place, its like its the  
Lubombo then these rivers  
by the way you said the river  
Konye utsite longula Lubhongo  
Other that the rivers are the rivers

(14)

mamba,

S Wasala ke lo lo Zingili  
Lo Zingili remained there  
H No they didn't say Bayede to  
mamba

S Hse tuba abone uhozingili  
When lozingili saw  
kubi impela, sewu, senguye  
that this one was fire

logidya mavala, usutsi  
one that was in charge of  
ke - uhozingili atsi cha  
incwala, Lo Zingili said

ngingeki ngigidziawe nguwe  
no I want to attend your  
incwala mine.

incwala

H Lo Zingili said, I am not going  
to attend your incwala

S Lo Zingili usutsi unykelwa  
Lo Zingili said it doesn't  
ngunyoko, ebe buklose  
mean that since your mother

lapha ku Dlamini, ketsi Bayede  
my Dlamini, Bayede

S Bekushuwo phela ngalokugidwa  
They said it because of the <sup>cat</sup>  
It was said because of the <sup>giding</sup>  
sekushume nangu Hlubi wabandak  
after <sup>the</sup> Mamba had <sup>gone</sup> left  
kuaphuwa lo mntwanenkosi  
and also after <sup>the</sup> Mamba <sup>came</sup> out  
Mamba wahamba naye  
and <sup>the</sup> Mamba <sup>left</sup> with [him]

kuqatsiwa abahamba nalowo  
They were told to <sup>go</sup> and <sup>should</sup>  
ayot finela indzawo ngala  
go to look for a place that side  
look for a place that side  
naloyi abuyele, le kubo ka  
and this one was to go back to  
Bhaga. his land Bhaga

H They were separated, dismissed  
you go there you go there  
in order to stop this Bayede

S Wasala ke lo.  
C Did they say Bayede to

R So they spelt the Bayede  
 actually the Bayede is for  
 a king, so they spelt  
 the Dlamini when they  
 installed Dlamini to be  
 king when he wasnt  
 so he is saying that  
 now at Butroya, <sup>3st</sup> somewhere  
 in KwaZulu.

H Thongaland.

R When they speak to  
 anyone they say Bayede  
 just anyone

C Anyone

R Ya anyone just because  
 it was spelt from that  
 day when Dlamini was  
 installed.

C Did they use to say  
 Bayede to Dlamini

H Bebashe bebachela kushu  
<sup>was they</sup> <sup>used to</sup> <sup>say</sup>  
 Yes, They <sup>was</sup> Baye  
 saying bayede to Dlamini

Bayode

idwa  
 (3)  
 a qidga  
 wababab  
 ing left

klisi  
 ut  
 Mamba

le  
 Tim]

no  
 should  
 -d

gala  
 de

ka  
 ck to

ed  
 e  
 yde

o

ebutfwonga, ebutfwonga mabe  
do in Thangaland. In Thangaland  
kikuluma name uye le  
when they talk to you they  
they can address you as Bayede  
ebutfwonga utsi Bayede kum  
in Thangaland, you say Bayede  
when talking to you, same,

nakimi mabe kikuluma nani  
even when they talk to me, I say  
thing to me they can also

Bayede, nome ngukubani. Bayede,  
Bayede, to every one in road, Bayede  
address me with Bayede, everybody is

loniwa, lonakata ugalelolauga  
Bayede, Bayede lost its value  
leli Bayede. No yase leiyalwa  
that day and they fought.

H They came to stop when  
Hlubi, nguHlubi lolowatshele  
, was it Hlubi who told the other  
lo lomunye.

S Cha ngulo Zingili, umna, batolua  
No. it was Zingili, a brother, they are  
nkunze yunye ngukudvonga bonthu  
born of one father, Kudvonga, all these

labantwabe enkhozi kufika nguHlubi,  
wae the children of the king,  
Hlubi, Mamba, Mamba, Loz Zingili,  
ngukudvonga, ngulo Zingili, ngubawuza  
Zingili, Mamba, Zingili

H Dambuzo  
S Uyabana ke lamadvodza lamachaka  
You see these men, these men  
ke manjema bebati kutsi ukhozi  
infant you know that the king  
called ngule king will be.  
was this one.

H All these 4 of them they knew  
each other that the king would  
be this one, is this one

C Which one  
H Apengubani, ngubani lababemati  
who I was he, who knew that it  
kutsi nta waba ngubani  
who?

S NguHlubi  
It was Hlubi  
H Hlubi was known as the one that  
would become king

to Dlamini

H Babatsi Bayede<sup>(32)</sup> naku Dlamini<sup>(31)</sup> Hlabi 71  
 They used to say Bayede to Dlamini li  
 as well li  
 S Mphahlele ke watsi lo, watsi li  
 Now, Lozingili said li  
 uLozingili angite ngafite li  
 I want say recognise him li  
 ngitsi inkhosi lyavele ibekwe li  
 as a king who has been li  
 kutsi, ingayekutalwa ngu Hlabi li  
 installed, as a king that's li  
 mungasho ngitsi Bayede kuthubi li  
 son of Hlabi, <sup>Bayede (32) to Hlabi</sup> li  
 weva kuwe ungunthwaze. nthosi li  
 to Hlabi but to you a prince, li  
 nye, Matungabe kutiwa li  
 If they call you Bayede li  
 Bayede kuwe, nami akutsive li  
 they should also call me li  
 Bayede wouthu ununthwa kutiwe li  
 Bayede and everybody li  
 Bayede ngenoba, uva le li  
 should be called Bayede as they li

- 32) Name of a person.  
It literally means one who hunts.
- H The surname Bayede<sup>(32)</sup> is the king. When you say Bayede, only one person the king.
- C Did they use to say Bayede to Hlubi?
- H NakuHlubi<sup>(6)</sup> bebasho kutse. Did they use to say Bayede to Hlubi?
- S ~~Lokutsi Bayede~~ NakuHlubi bebasho laba bakubo.
- H ~~His~~ His family ~~was~~ <sup>were</sup> using the Bayede.
- S ~~Wo kutse~~ Neuko phela that is what made loku, nguko, loku lokwa ebabani lezingi, and Dlamini to quarrel <sup>(33)</sup> bekozingi, na Dlamini.
- H Its why Hlubi<sup>(6)</sup> and Dlamini quarrelled.
- S Ya.
- C Did they use to say Bayede

(2) Respectful address of ~~the~~  
reverence ~~refer~~ referred to  
the king. [It is taken as his  
surname (Sibongo).]

25

R.O - you, Nkuzana gets to Mthuzi<sup>(31)</sup>  
P - yes, oh yes, Nkuzana get to Mthuzi<sup>(31)</sup>  
When you are going to Nongoma  
Cairight.

Cobay that is clear - lo - now

Can you tell us where <sup>does</sup> ~~the~~  
the word Bayede<sup>(32)</sup> come from  
~~the~~

H Ungasitshele injini kuti sibongo  
Can you tell us what <sup>is</sup> ~~the~~ <sup>the</sup> ~~word~~  
lesi lesitsi bayede kulki  
bayede <sup>that</sup> <sup>says</sup> <sup>bayede</sup> <sup>and</sup> <sup>where</sup>  
sesukaphi  
it comes from?

S Lotutzi Bayede. Bayede  
H M Yes Bayede? <sup>(32)</sup>

S Wo kutzi Bayede bhelayintkosi  
Wo, Bayede means <sup>is</sup> the king.

R intkosi nje yodwa  
The king alone?

(3) Name of a river.

nje mshiya lowa.  
that side.

R So it means its like there  
is a place where the Phayeta  
river makes a - a, the  
water comes over a cliff

C its a - a

C Waterfall

R Ya-a waterfall, - then it  
comes down like this, those  
places are called iHoba  
He says its the place they  
take the water to water  
the cane now

C Last time he was telling  
us about a place called

Nkuzana. Nkuzana

S Inkuzane (30) <sup>uzwela</sup> ill, uma uya  
the Nkuzana is there, you want  
the Nkuzane is that side, you  
want going to Nongoma and  
Ka Nongoma isuke eMkhuzi  
leave Mkhuzi (31)  
cross it when going to Nongoma

ingena la eMkhuzi (31)

from eMkhuzi (31) it

R edvute neluPhongolo?  
near the Phongola

S Likuto LuPhongolo nje, ngobe  
It is in the Phongola. This  
njengobe kusuka lemisele nje  
furrows emanate from  
isuka kulo lHhoba (29) sweni  
It. from Hhoba (29)  
lalo.

R Lakususa khona luPhongolo  
Where the Phongola starts

S Qua, luPhongolo nje kufite  
The Phongola goes down here  
lwelwela la esweni lemisele  
in this donga, these furrows  
ila, luPhongolo luhamba etuli  
are here, The Phongola flows atole  
kanye lenta nje leliwa.  
This is how the <sup>steep slope</sup> donga starts.  
Uyabona ke luPhongolo lwelwela  
You see the Phongola goes down  
khona lutsi. Abona ke bakata  
like this. The whetas

belungu bawuyi bawuyitisa  
diverted this river to that side  
lomfuta wogale wabheta le  
first, then they made a hole in  
bawubuya babhobosa la kutelwa  
this donga. <sup>they</sup> <sup>opened</sup> <sup>this</sup> <sup>steep</sup> <sup>slope</sup> <sup>and</sup> <sup>went</sup> <sup>through</sup>  
~~batawa~~ <sup>batawa</sup> phumela ngala.  
to this side  
freely.

umfuta uyatibambela nje wona  
It goes on its own.

bawuncandza. lajintulu wabheta  
They diverted it here at the top  
le watzi mayule wabuya  
when it was there it flowed into here

wangena la Inansi aletwa  
back and went below the steep  
slope  
bakhobosa khona bayibholi <sup>straight</sup>  
They pressed made a hole to that  
yaya mshiya lona, kuaba  
side, that became the furrow,  
ngumisele, lona lomisele umoba  
The one that is used for irrigating  
sugar cane

(2) Literally means grandfathers.  
Also used as a respectful address to elderly people who are usually of the same age (more or less) of one's biological grandfather.

R No, not near Magudu, <sup>where Mkhuzane</sup> and <sup>Nkunzana</sup> meet, just when he was about to cross over to Nyoma-1

C Okay  
R So he came back and then he reached Hhoba and then he also

Q Where is Hhoba

R Li Hhoba lekuphi nkulu  
Where is Hhoba located Mkhulu (2)

S Li Hhoba <sup>phela</sup> <sup>where</sup> <sup>is</sup> <sup>here</sup> <sup>in</sup> <sup>the</sup> <sup>place</sup> <sup>where</sup> <sup>he</sup> <sup>goes</sup> <sup>down</sup> <sup>to</sup> <sup>the</sup> <sup>mountain</sup>  
L Hhoba is here <sup>in</sup> <sup>the</sup> <sup>place</sup> <sup>where</sup> <sup>he</sup> <sup>goes</sup> <sup>down</sup> <sup>to</sup> <sup>the</sup> <sup>mountain</sup>  
leli leskwelwa <sup>ku</sup> <sup>Phozolo</sup> <sup>kulo</sup> <sup>the</sup> <sup>long</sup> <sup>one</sup> <sup>is</sup> <sup>that</sup> <sup>side</sup>.

lingale, lelidze, limshya, lowa  
C Is that the name of the place?

R Kuyini, kulive noma kuyi  
What is it, is it a country or what

C Live, yintsaba  
R The country, it's the mountain.  
R Yintsaba, it is a mountain.

entla Gudu. Uyaphuma eme Gudu  
to Magudu. He left Magudu  
ungena eThoba. <sup>(29)</sup> e - songikoke  
and entered eThoba. That is

lapha <sup>eventually</sup> aveleld zula  
where he crossed over to the land  
beSuthu, Sebandukisile kule,  
of the Sothos. They had made him  
indlela la abeya kunya  
lose track of the path he was going to

C What is that

R He is say that, describing  
how Hlubi (6) was made to  
turn when he was going  
back to Bhaza, as he was  
giving people to go to Bhaza,  
then when he was going  
there he met the Mkhath was  
deat fought him and brought  
him back this side. So he  
came

C Fought him near Magudu

(29)

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he was going back to Bhaga<sup>(24)</sup>  
he met the Mthatchwa people  
which made him to turn  
south of <sup>they</sup> fought him, Balwa naja  
they fought with him?

S Ya  
R They fought and then he came  
back to this place

S Njengoba nivile lapha ngombonga  
As you heard when I praised him  
ngitsi, impi yamkata lapha  
I said The war surrounded him  
lewa yaka Zulu, yaka Khuze. Loku  
hox of Zulu, of Mkhize. Who  
hlangana uMkhuze, ne Nkumzana  
the Mkhize and Nkumzana m  
le - atawudvukela<sup>khuphulela</sup> ka lo Ngoma<sup>(25)</sup>  
He went up to Lo Ngoma. Then they  
base bayantsatsa te. Sebantsatsa  
then they took and misled him  
took him and misled him to the track  
ngala, baye bayawunfaka  
and this side, and they made him go

① Mutual forms of *embutfo*  
[regiments]

43

cultivate the king's fields.

C Did Hibi use to have his  
own *mabutho*? ~~(e)~~ ~~(e)~~ ~~(e)~~

Hibi

H Abenawo *gwi emabutho*  
Did Hibi have his own  
*naye-emabutho*? ~~(e)~~

S E-e

H Yes

C Does he know any names  
of the *mabutho*

H *libito lawo, abelibutho/ini*  
Their name, what was their the  
*lawo abenawo Hibi* ~~(e)~~  
name of their *libutho* ~~(e)~~

S Abe, *abitwa waa yalawa*  
They had the same name as the  
*atanwane, nyobe be bayona*  
*nyawa regiments*, as they were

R Babenta nyengoba beenta  
The procedure was just  
nanamuhla: like the present days.

S Ya, ~~pa~~ benyiwu bebe  
Yes, they <sup>drum</sup> put it in water  
ngumthombo.

R <sup>it could be umthombo (3)</sup>  
kama bele

S The sorghum

S Ya, umbila ke weuyiwe, kutzi  
Yes, they would put maize in water,  
kungakanili ncwutangala  
and before it germinates it will be  
remonte umthombo usilwe  
| ground

C Who cultivated the king's  
fields..

H Kuhlakula bapni ke, kuhlakula  
who used to <sup>instead</sup> the  
bobani ke kutamasimu entlhosu  
king's fields?

S Kuhlakula emabuya (44)  
<sup>the Mabuya (44) used to cultivate the fields</sup>  
<sup>the regiments use to</sup>

H The Mabuya use to

(43) Sorghum which is put in  
water to ~~germinate~~ germinate in the  
process of preparing homebrewed  
beer.  
(44) Literally refers to those  
who came back.

(45) Aye regiment.

42 | It seems it is the name of a person.

41

C Nyawotse  
H NaNyawotse and Nyawotse  
S Mhu  
H And the crops and Nyawotse.  
C Ummbila M. size  
S Mhu  
H Yes  
C In the old days, does he know, did they use to make Tshwala differently, what did they make Tgwala for

H Kuleso sikhatse tshwala beba  
During those days what did  
buphisa ngatuphu <sup>ku letinthe</sup> ~~beba~~  
<sup>they use to make beer</sup>  
<sup>from</sup> ~~beba~~ <sup>beba</sup>  
<sup>amongst</sup> ~~beba~~ <sup>beba</sup>  
letinsatfu. <sup>he</sup> ~~beba~~ <sup>beba</sup>

among these 3 things  
S Tgwala, Tgwala buphiswa  
beer. They made beer  
ngemabele  
<sup>from sorghum</sup>

H They used crops and meales

H That is Zulu.

C When Dlamini<sup>(5)</sup> and Hlebe were at Mavaweni were they planting crops.

H BoDlamini<sup>(5)</sup> na Hlebe nabale  
When Dlamini and Hlebe were at  
Mavaweni bebalimani  
at Mavaweni what did they plant

S Enabele Sorghum

H Crops

C Did they plant Luphoko

H Luphoko bebalulima injini

~~E~~ Were planting Luphoko<sup>(6)</sup>

S Luphoko<sup>(6)</sup> awu ngyabana

Luphoko<sup>(6)</sup> I think they  
kutsi bebalulima kodwa kakhulu  
planted it but mostly sorghum  
ngemabele.

H I am not sure but I am sure  
of the crop.

All small species of millet,  
used for improving bees, and  
roasted by soldiers preparing  
for a journey (The botanic  
name is Eleusine Corollana)  
(C.M. Doko And B.W. Vilakazi)

H That is Zulu.

C When Dlamini<sup>(S)</sup> and Hlubi were at Mavaeni were they planting crops.

H Boplamini<sup>(S)</sup> na Hlubi nabale when Dlamini and Mubi were at Mavaeni bebalimani

at Mavaeni what did they plant

S Enabele Sorghum

H Crops

C Did they plant Luphoko

H Luphoko bebalulima injini

~~H~~ Were planting Luphoko<sup>(S)</sup>

S Luphoko<sup>(S)</sup> awu ngyabana

Luphoko<sup>(S)</sup> I think they kutsi bebalulima kodwa kabhulu planted it but mostly sorghum ngenabele.

H I am not sure but I am sure of the crops.

A // Small species of millet, used for improving bees, and roasted by soldiers preparing for a journey (The botanic name is *Eleusine corollana*) (C.M. Doko And B.W. Vilakazi)

(40) Literally means earth of  
the same size

39

h,

so when you go over it  
yes. Mhlaba uyalingana

S Bantfu baklona tye baneth  
People living in that  
basika lungogo tetinklomo  
area make sandals  
bente meabule bahambe  
out of cow-skin and use them  
ngato chona bangeta kwenta  
so they don't sink in the sand.

tanis  
ano)  
kafi)

R Kuslo kulu kusihlabati  
So it means there loose soil.

S E - kusihlabati yes

R I am sure it is sandy like dunes:

C Olay, that's fantastic, has he  
ever the praise of Ndabezitha,

H Sewake wova bula Ndabezitha  
Have you heard of Ndabezitha

S Ngizakazulu He is the Zulu  
Zulu

H Ngizakazulu -

S Mm  
What?

R still at Mavaneu,  
 S kucukela eMaduduvuni  
 From Maduduvuni  
 kuye eMavaneu kule ku  
 to Mavaneu, and still

ye kuMhlabanyalingana  
 of hill Mhlabanyalingana  
 further to the plateau

R All the way from Matruppon  
 to Mavaneu until Mhlabanyalingana.

C Right okay

S E - phila utse uma  
 you go when you go  
 that that is because when  
 uhoaba kutsi Umhlabatsi  
 the sand trail is not  
 wathona utse bushu, bushu  
 the sand goes bushu bushu

H Ngalomhlabatsi because of the soil

S Ya. Yes

R Oh I am sure its some  
 places around the dunes  
 because there is loose sand

waloZingeli, Ligana lewina  
 mother of Lozingda?

S Lozinga. Lozinga

R Lozinga

C Sibongo nitsethwa.

R Ya, Yes

C And then where did hoZingeli  
 go

R hoZingeli wako se wushonophu  
 ke yena. Where did Lozingda  
 go to?

S Uvela ukhona le nanyalo  
 He is still there, Even today  
 utalelwane yakhe, khona le  
 his children are there.

R He is still there even today

C A t Mauzuza

R Ngutuphi kodwa leudzawo  
 Where is that place

S Layi Mavavani, konke layi  
 at Mavavani. Everything

M Mavavani, e Madvedwini  
 at Mavavani, at Madvedwini.

(34) Male one of a pair.

so that's why they took him  
to the place where they  
surrounded him

C Where is Mangiza<sup>(37)</sup>

R Lo Mangiza<sup>(37)</sup> Mangiza nyule  
Byt. Is it true that Mangiza<sup>(37)</sup>  
Mkholi yaka Mtsethwa<sup>(38)</sup>  
is the King of the Mtsethwa<sup>(38)</sup>

S E-e - Yes

R Kona ngukuphi labakhe khona  
where are they located,  
which place

lenzawo yabo  
their place?  
is that located

S Beile tula ebuthonga  
at the high place, in the forest

R Yo Manguba<sup>(39)</sup> is the name  
of the person. Is at Buthonga  
Mangiza Mtsethwa.

Mangiza<sup>(38)</sup> Mtsethwa<sup>(38)</sup>

C What is the name of his wife?

R Khatungubani ligama lamakhe  
what was the name of the

(34) Name of the Mtsetfwa people

when he was fighting him

(37) Name of a male person

Laingeli went his people from his mother's place. at utse kodwa leKhabonina. He said Laingeli's mother's walo Lingeli kuta - people are at -

S. Kanketfwa (34) Mtsetfwa (34) here at the Mtsetfwa

R. Kanketfwa kodwa utsite ngibani (34) Mtsetfwa (34) place, what did you say was it name? ligania tathona

did you say is the name of the place

S. Igu Manguzi. to Manguzi. Igu is Manguzi (37)

R. Ya, at Manguzi (37) he went to fetch

S. Tutthosana yaka Mtsetfwa (34)

R. Ya, the king of the Mtsetfwa (34), so

he went to fetch people from kaManguzi (37) to fight Dlamini (37)



batllube unyoko kesse uba  
 o to be the right to kingship  
 yinkhosi nakimi, namu ngidalwa  
 you will also be asking to me. I am  
 yinkhosi also born of a king  
 H4 an also born of the king

S Yase iyasula ke leuphi  
 And the war started

H And then the dispute went  
 off.

C Who was the mother of  
 noZingili

S Mangisa te, wase uphinda  
 And, he also when the  
 nasebalisa latabalile loZingili  
 was fought <sup>and the war</sup> went

asahamba alandza bekhobo  
 to fetch his mother's people

una baka Mangisa, baka latabalile  
 the people of Mangisa, the Mtshane

C What's he saying

Uyabona nye le ka mbhoke <sup>(53)</sup> Name of a place found  
 you see at mbhoke <sup>(53)</sup> in the Shiseluani district, south  
 ma uhamba ngalendlelo <sup>(5)</sup> Motibulu.  
 when you take the path

lebheka le unguwalo lebheka <sup>(54)</sup> Name of a place also found  
 where goes <sup>the</sup> road to <sup>the</sup> <sup>entrance</sup> of Motibulu

le nganga fike ngibekhome  
 we reach that place then so  
 nye ngitsi nye nansi - ka  
 you the iron as say the  
 lensimbi

is the iron -

H va ubheke eSthobkweni  
 in the road to Sthobkweni <sup>(30)</sup>

S va rawungathuphuka  
 Yes if you can climb  
 ye la ukhuphuka base  
 this hill and take this  
 yawushaya le la nye  
 direction.

nasewukhuphuka khona  
 When you reach the top

can  
 other

9 2 2 2 1

It was made by this —  
 ya he says ya it was  
 made by law aigiti  
 utsi kwaku to khumpa is it  
 true that it was <sup>made from</sup> goats skin  
 te timbuti tsonyate lwe  
 rolled or — — —  
 yin nama mhlayimbe

S T. tpingwe

They were ~~so~~ sewn

R Tentiwe nyengeti gubhu  
 made into calabashes

S Ya Yes

S. Sekutsi ~~wa~~ laphapatulele bekhwa  
 tshwewe le kutswiwe mfi la  
 at this end there would be  
 katitsi ke lapha utawufaka  
 clay they would be tightly tied  
 leminwe and on the other side  
 ya would put in your fingers

R Some handles on the other sides

R Ehe leumake ufake

Yes you would put your  
 leminwe uyanfenje  
 fingers like this

R Ehe leumake ufake leminwe

Yes you would put your fingers

S Ehe leumake utawutsi

Yes you would put let in

ungati, kutsi, bhu bhu bhu

the air which will make the

umoya lapha

sound bhu bhu bhu then.

H kumyenganali tsaka nje

it is just like the

ngaba lkhona

sack

C Where did they get this iron

R Beniythela kaphi le nsimbi

Where did you get the iron

S Beyimbwa phansi emhlaberu

It was dug <sup>from</sup> the soil

letintfwo ke  
were blacksmiths

H Labeka fula  
And those who were blacksmiths.

S E-e Yes

M Kwakutingondzi taklona.  
It was the blacksmiths

H These are the blacksmith people  
that are allowed to do  
the ~~best~~ hoes.

C In the time when Sombelwa  
was king

H Kwakusichatei sabani te, la, uteari  
Who was the king that lived  
atungubani.  
when all this happened?

S Makunjiu When what happened?

H Lapu waturabautfuw laba <sup>those</sup>  
When there were <sup>blacksmiths</sup>

fula <sup>people</sup> ema kumba.  
who made hoes.

S Wo, kuwo ouke lamakwoli  
In the times of all the kings,  
lawu, enakumba nje  
hoes disappeared after  
kugemeta kutawo kugemeta  
the arrival of  
ke kugemeta kuba kutofika  
it to the tabelungu

Europeans when they introduced  
H <sup>hoes</sup> hoes at the kings up

to now — when then —

Uya bona nje le ekhaya  
likhona nje lingaka I have  
one of this size at home  
lele kwentwani ngensikhosi;  
one that was made of iron

P. Awa He says he's got the origin

original <sup>hoe</sup> ~~hoe~~ that was  
made by <sup>him</sup> in his home

82 Literally means to the  
hill. It also be a name  
a place.

53

R Kusindube wotho unuruthunabe  
kwa it mean anybody could built  
ngalakhela nani nje nitathela  
his or her own lalala or there were  
noma inklayukwe twakuyintwo zemu  
special people who ~~sea~~  
yebantfu labatsite labatwati  
worked on the iron?  
Kulungisa lensimbi

S Vele twatwibantfu labatwati  
There were special people who  
Kulungisa kusimbi, nysugalaba  
worked on iron for instance here  
biter nje zukuona eikhohu  
there were people eikhohu (52) some  
lapha labe lababafula, kutlona  
who were blacksmiths, and also on  
ka — kutlona lapha waka  
at — there was a Mauuso  
Mauuso labe lapha lababafula  
here. There were people who

9 2 1 9 4

S Lenzimbi - uyembiswa.  
 The iron is mined from the hills.

R O - they would make the metal themselves, they would get the metal from somewhere or mine it.

Q Who

R Babani bara, labo, noma  
 who were those or  
 ngubani abetakhela, nje?  
 anybody made anything he could from

S Cha kunambse kunemalala  
 No there were spots at  
 emalala, emalala kutswa  
 different places. nowadays  
 emalala, kuswiso lamagalas  
 we can call those spots garages

R Emagalazi garages

M Ugesintwini, phela sengemagalazi  
 According to the Western tradition they

S Ugesintwini, ngeswazi ugemalala  
 are garages and according to the Swazi  
 tradition they are latala - emalala

(5) R refers to the Swazi  
~~word~~ word for garages.

la, emasinini sengwilo tshintswa  
 fields I mean things  
 lebebatisebentisa nye ekubeni  
 they used in the fields  
 nidiayimbe emathuba, tokubi  
 maybe hoes, what did they  
 nye bebatisebantani nye.  
 use.

S Bebalima nentlona  
 they used their arms [meaning hands]  
 they used their arms

R Base, lentinsimbi kubeyini  
 what about things that  
 lababedima ngayo  
 were made of iron.

S Tusimbi ifulwa  
 + iron was smelted

R Tuite What?

S Ifulwa insimbi  
 iron smelted

M Beyikhandwa.  
 It was made.

S Ikhandwa, kuthona toku  
 A: I am sitting

ngilileti lapha nye ayingatsi  
 here there would be  
 manye ke tubaswe lapha.  
 fire there

kuthana ke lokungengelibumba  
 there's something like clay  
 lokuyisa lapha emhlabeni  
 which will be thrown into the  
 lapha ke tsoqo ktimbati  
 fire here goat skins would  
 tathungwa, tinentlaba la,  
 be sewn, the goat skins would have  
 ngifaka leninwe, ngifate leninwe  
 holes here, I put my fingers and  
 ngitai uma ngitei tuisi ve,  
 do this, when I do this the sound  
 ve, ve, kevetshda lapha  
 ve ve ve will be heard from the fire  
 emhlabeni.

R Lenimbi uyitsaphi  
 then do you get the iron?

labawjema khoritaki, eutlioni  
 King's wives

S Nilona emathoi kati eutlioni  
 But are the King's wives

R bodwa te sekuklura tisebanti  
 And but there are also servants

S kutlona bebahtfuobeuklusi, kutlona  
 They are prince's wives and also wives  
 te bema dvodza layitluya  
 to the men in the homestead

R Nelsafati  
 And the women

S Laba te bonate balayithaya  
 The other women (who are not prince's  
 ke ngibo labagayako lendhantlani,  
 wives) are the one that brew it.

R Some women in the sigodle

C In the sigodle, in those  
 old days, what did the  
 women use in the fields  
 what kind of tools.

R Bebasebantsemi te la, bonate  
 What did the women use in the

get Tjwala<sup>(48)</sup>  
C who made the Tjwala<sup>(49)</sup> for  
the emabutho.

R Ngubani labekhela emabutho  
who made [the] Tjwala<sup>(48)</sup>  
Tjwala.

(49) see glory.

S La emabutho<sup>(49)</sup>  
D Ya, aba khelwa ngubani  
to yes, who made the  
lo Tjwala<sup>(49)</sup> beer?

(50) see

S Akhetwa ngulabasikati laba  
It was brewed by the female  
bemphekatsi  
population in the royal kraal.

R o-ya the women in the  
unphakatsi<sup>(50)</sup> (49)

C of the sigodlo<sup>(51)</sup>

R labasigodlo em<sup>(51)</sup>  
S Cha, ho nphakatsi<sup>(50)</sup>

R kutsi kutsi ancisi lutho a  
So, does it [mean] there are the

9 2 1 6

(48) Meats traditionally brewed beer.

R The king feeds them.  
C For the whole year?  
R Umunyaka won't he?  
S <sup>the whole year?</sup> Umu  
E kushokulsi abebondla yoni  
with what did he feed them?  
S Ngenyama  
with meat  
R He would feed them the whole year with meat.  
C And with crops.

R Nangaletidlo, enabale, <sup>umimbika</sup> ~~umimbika~~  
with various foods such as sorghum.  
S <sup>and maize</sup> bekuthwotakala Tjwala, batsi  
They were fed with beer and  
bangaadla inyama bakese  
after beer they would eat meat.  
batwala tshwala <sup>(or)</sup>  
and eat <sup>(or)</sup> tjwala (beer)  
R Eat the meat and then

ngata ala

the Swazi regiments

H They made sure that they call \_\_\_\_\_

S Ngoba bebangate hlutani  
me because these people  
labantfuu.  
were not different.

H — they are now, called  
mabutfo <sup>(2) (4) (7)</sup>

C When a king had mabutfo  
how ~~does~~ <sup>did</sup> he feed ~~them~~  
who cook the food

H Inkhosi nayine mabutfo <sup>at</sup>  
when the king has Mabutfo <sup>(4) (7)</sup>  
ondliwa vubani? <sup>(4) (7)</sup>  
who feeds them.

S Mabutfo, mabutfo ondliwa  
the regiments were fed  
yutrosi.  
by the king

9 2 1 3 4

(47) clusters of rocks found  
in a hill or Mountain which  
some kind of openings in  
between. Could also mean  
to a small hill with  
rocks (hence kopje).

H Mamba and Hlub, were  
given people to look after.

C When Ndlela was at Tlakovu  
did he have a mabutfo

H Ndlela *rakalapha eticobye*  
*What Agwani was at Tlakovu*  
*abonawo emabutfo yini*  
did he have *emabutfo*.

S Abonawo

H Yes, he had *mabutfo*.

C So does he know the names  
of those

H A - *emabutfo atle abebitwa*  
What was his *Malutfo* called?  
*ngokutswa yini.*

S None *nyyalibata libito*  
*... name, but*  
*sawo kopwa abebitwa*  
*... same names as*

malwali Swosis

H Utho kona khula, bebawabita  
 [He, she] says that what they said  
 that it is not but even the

ngoka nalapha kangwane  
 in coll them because  
 Swazi regiments had been

bathona labakitwa kutziwa  
 in Swaziland there are some  
 different names.

bebababita ngakutziwa kutzi  
 who was called that...

S# Anu ngingete ngaligondza  
 I can't recall

te Libuthwa, kutzi libuthwa<sup>(16)</sup>  
 the name of Hlubi

lalingubani labenalo Hlubi  
 regiment.

H I am not sure of libuthwa<sup>(16)</sup>

S Ngokhe waba namaumba abe

nikwe bantfuwa hatluki

or because both Manika and

anikwe sive.

Hlubi had been given <sup>before</sup> followers.

(58)

C. gourd  
something they use in  
incwala it's a plant  
— something like a  
pumpkin something

S. Cennasehwa <sup>small</sup> (58)  
R. <sup>the 1 pounds</sup> tiphungo (58)

S. tiphungo (58)  
tiphungo nyatubona  
You see the things that  
let, tekukha tujala  
you see <sup>the</sup> tiphungo (58)  
we use to drink nyatubona

S. Ya <sup>mid</sup> <sup>yes</sup> <sup>for</sup> hinda  
R. Lokole - bebatutfolaphu-ke  
Where did they get that

S. Loko-ko bebatutfolo  
They got it from the field  
atigangeri tihanyetwa  
the fields

R. From the fields  
but we could collect

C gourd  
something they use in  
incwala it's a plant  
— something like a  
pumpkin something

S Amasela wa <sup>some</sup> (58)  
L <sup>the gourd</sup> tiphungo

S tiphungo (58)

letiphungo uyatibona

You see the things that  
letititokukha hwalala  
You see the things  
we use to drink ~~hwalala~~ (58)

S Ya letititokukha hwalala

R lokoko - bebatutfo la phike  
Where did they get that

S lozo-ke bebatutfo la

They got it from the field  
atigangeri tihlangelwa  
the fields

L From the fields

But we would collect

(58)

9 2 2 2 6

bese batote tfula<sup>68</sup>  
 and went to tfula<sup>68</sup>  
 lakuye lakhe lakumbi  
 them to him  
 bese batote tfula lakuye

S Ya ya

R Yes So the women  
 would make the clay  
 pots and then they would  
 go to tfula at his  
 place

C Aha

And where did he get

<sup>Do you know this</sup>  
~~these~~ <sup>you know</sup> these gourd.  
 that they use in  
 incwala do you know  
 what I mean by -  
 do you know what I  
 mean by -

R what spell it

it  
 thing

yes

ke

eld

- H There were people who were  
doing the <sup>same</sup> job
- C Where
- H Ntsumbo, empiri, <sup>at</sup> <sup>mbini</sup> <sup>(see) (55)</sup>  
~~and~~ mavuso
- C Do you know these places
- H I don't know the places
- S Ya aboni tizeze besititsongp  
Yes you see tizeze we used to  
be. buy the that side
- H Asewubekise ngo kutsi  
Can you make an example  
nawufika tubanibani  
that when you come to  
ufika ngengalapha bese  
this place like there  
kuba ngukhona lapha  
you will have reached the place

(55) ~~Reply means to he was~~  
at the battle.

(55) See glossary.

ngani?  
for cutting

S. Basebontse t hlabisa

They used trees

kepe kutsi,  
bebasika ngani

What did they use for cutting

S. <sup>Basika</sup> <sup>Lugala</sup> <sup>gamithusa</sup> <sup>ekwentusa</sup>

They used knives. They made  
unckhwa kucala ygg djwe  
knives and they would make  
ygg djwe ube merdse base uya

<sup>of</sup> <sup>the</sup> <sup>ut</sup> <sup>si</sup> <sup>them</sup> <sup>long</sup> <sup>and</sup> <sup>then</sup>  
entale kutsi atri angabamba  
make it a bit crooked so that  
base utsi-ke atri

when they would hold it and  
angabamba base utsi-ke  
do this

They would sharpen the

metal make it long and  
then turn it like this and then  
they would cut like this

Cluho made that?

R. Ngubani abenta loko?

Who made that?

S. <sup>Uyubona</sup> imasibela efike bebelombi

Sickles came with the whites

lokutso luykhona emasibela  
to say that since they came  
that when we heard

efike nobelombi  
with the white  
of sickles

R. The sickles came with the  
white people

R. <sup>Uyubona</sup> kutsi-ke ngubani kuno  
who made the knives

labena kholo lomikhwaga  
for you?

labona kutsi kwakhona badpa

so it means there were  
labatite be rebelwathwa kutsi  
special people who were

that for him

R Ngubani abababutsela  
<sup>who used to collect</sup>  
who used to collect  
take lokwetophungo (st) for  
them for them

S Nkhaya yitfo lehlato yto  
<sup>even at home</sup>  
It is something that is used everyday  
isetjentiswa ngamaswati  
as it is used for drinking  
ngoba nalyo hathe kanetha egiro  
open drinking you try don't with it.  
S He says it is at home  
that is something that  
is generally used

C Did they use them in  
mawala

R bayakusebentisa loku  
Do they use this in drinking  
encwalen, loku  
in cwala

S kwusebentisa nabaphisa tyala  
No they use it when drinking  
nemilidvo yakruwa ngako  
<sup>with</sup>  
beer and the porridge from which  
they make beer

R It's only use it when  
making beer and  
umhidiyo you see the  
self porridge that is  
made when making beer

Okay  
S What did the old ladies  
use to cut the grass in  
the olden days what was  
the tool?

R bebasebentisa emakhenya  
What did the women  
emakhenya use for cutting  
grass?  
yan bebasebentisa emakhenya  
what were they using?

S bebasebentisa emakhenya  
They used grass called  
basebentise umshika  
emakhenya and umshika

R How kusho lutsi bebasebentisa  
How what did they use

R. It's only use it when making beer and umhidos you see the soft porridge that is made when making beer

Q. What did the old ladies use to cut the grass in the Stolen Day what was the tool?

R. Babasebentisan, botnake  
What did the women emakhosikati elakeni use for cutting grass, tyani babasebentisan, what were they using?

S. Babasebentisa emakhanya  
They used grass called basebentise umshiki emakhanya and umshiki

A. Hm kusho kutsi Lebasika  
Hm what did they use

- C Did he ever he know  
of hoes made of bones
- R Wake weva ngemakheya  
Have you <sup>did you ever hear about</sup> heard of hoes  
Iakhuwe ngematrumbu  
made of bones
- S Amange ngiwe  
No I didn't know
- A No
- C Clay
- R Abebutete Nkhosi kutsi  
She had asked as to where  
Sombhlo lamathoobu  
Sombhlo got the pots  
ekwakhela lotwala  
is which he made beer  
Abewatsatsaphi  
Where did he get them  
S Abekubunywa libumba  
The women made it from

- ngaba basitani  
Clay
- R kutsi kutsi kwakuba  
Were they like the clay  
tindzawo  
pots called tindzawo
- S Ewe  
Ewe
- R It was clay pots big clay pots
- S Hm
- C Where did he get them from  
How did he get them Did they  
the ladies make it for him or  
did they tsela or did the  
pots in what
- R Oh uti ngubani  
Oh She's asking who  
kuse makhela le tindzawo  
made the clay pots  
noma ngubani fati lebatatka  
or the women made it for them

C Before they used iron hoes  
did they ever use  
wooden hoes

R Ngaphambi kwakuba  
Before you use iron  
nisebentise emakhuba  
hoes did you ever use  
ensimbe nate nawase  
bentisa fir emakhuba  
wooden hoes  
elukhuni

S elukhuni -  
wooden ones?  
wooden hoes

R Mhlalimbe kubakwa  
May-be cutting some  
use wood  
lakhuni mente lithaba  
wood and make a hoe  
to make a hoe

S Oh nyesqa khusha  
Oh just like a flake?  
Oh just like a bush knife  
nyengesikhawu kite  
or a knife

R usho totwangemu va  
Do you mean the handle  
kwase muthweni?  
of a knife?

H Usho kutsi, lakha lasebente  
She's asking if you have  
worked at it ever  
noba aiza nge lisebente  
ever used it

R Ee kwakhiwe - lithaba  
Yes  
Ee if you ever made a hoe  
nge ketsi ke lakhiwa  
ngelukhuni ngaphandle  
which was made of wood  
kwalomphini khayi  
forgetting about the handle not  
umphini lithaba  
the handle. A hoe made  
nge kube lesikhawu  
from wood  
vele kwalona

S Khayi cha No

R No

91274

S eapha nye ma sendulu  
Here when you pass Dumes dle  
ka ka Dume ekhayo  
here

H ka Dume  
At Dumes 2

S ka ka Dume ka ka Shomane  
Dumes Shomane 17

R ka Dume Lendzawo uba  
At Dumes is the place ae  
selokutsiwa ka ka Dume wa  
it is called ka Dume dle  
na manje? Selokutsiwa ngukuphi d  
even now what is it called now

S e likhatheni, not  
e likhatheni (58) 29

C<sup>at</sup> e likhatheni ade  
e likhatheni 19

e khona noala kutswa  
ngukuphi - ke khona kuse <sup>place</sup>  
And this side what is the name of the 1

M e diyaneni kwa Dume  
diyaneni (57) <sup>place</sup>  
at Dume

9 2 2 6

Yes you know there is a  
school down below where we went

C Yes where we dropped the children

H Ya where we dropped the  
children then from the  
top there is a place where  
they got the iron

C What's the name of the place

H The chief's place is called  
kambhoke so the place  
is called kambhoke

C If Somhloto was at old  
Lolamba would he have got  
iron from that place

H Lokusho kutirike Somhloto  
so it means <sup>ever</sup> Somhloto  
naye abenebantfe labekayi, <sup>sub</sup> <sup>to</sup>  
had people who went to fetch

Wangyitanga to ka mbhoke  
Steki <sup>at the point</sup> the iron from kambhoke?  
Lombombi?

S Abu ngiyabona kutsi ithonga  
Oh I think there were other  
places <sup>at the point</sup> ithonga ngoba  
place where it was found because  
nalapha - Dafe nye nyalo  
even there the Mavuso people  
laka mavuso lababelapho  
have just died who occupied <sup>that place</sup>

H There was Mavuso people  
somewhere there

C Where

H Kuphi <sup>le</sup> kama khosini  
where there at Makhosini

S Ee nqanga lapha - ke  
Ee - this side

H And the side

S Malika iMambo ka Empini  
and at Malambo at Empini

atsi utkuphukela kamphoke  
that is lapphoke

kefita keembywa gelebela  
there they <sup>used to dig</sup> <sup>now</sup> gelebela

nje lapha nje - ke  
it is there

lutgebelat the gravel  
at gelebela

C So what he saying?

S Le ekhobo mama  
In my mother's home

ukhona lapho kunge  
There's

na — lapho bayimba  
there's a sight when

khona

they used to dig it

C So he's saying you can

get the iron somewhere other  
than the —