

S. O. B. P. NIDALWA, HISTORY, Samba, Nidalwa (2) 3/16

S LABa baKaNdlela labaka
Those Ndlela who were here
nabanye be Langeni
now ~~here~~ at Langeni

H Njengalaba beLangeni
like those of Langeni.

S ELangeni, unuti weLangeni,
Langeni, the ^{residence} home of Langeni
utalwa ngutlubi, njewatlubi
is born of Tlubi, do for Tlubi

H ELangeni khona le kaNgwane
Langeni, up north kaNgwane

S ELangeni khona le kaNgwane

TheLangeni which is up north
tindzala beLangeni nye tila
the ~~old~~ ^{site} of Langeni is here

H E-changeni which is at

Lobamba — across —

S kutse ke Nkhosi uma
sa when the king

bauba
ba

re
eni
xt
i

2

the
ed

H Wabe sewentanyani ke
 so what did Sombilolo do
 ulombilolo sonyaya ^{uapasa dumba}
^{Sombilolo} ^{came} ^{with the dead}
 He came with the body of
^{body} ^{sonyane} ubuya nazo
 ngwane to this Mbilaueni
 mbilaueni

S Ya, saletfwa la
 H It was brought here at
 Mbilaueni

S Njengo sa Sombilolo nyenyaba
 Just as Sombilolo died there
 upe le, sila
 but is buried here

H Just as Sombilolo died there, but
 it was brought here

C That means that when Sombilolo
 was at old lobamba, Hlubi
 was ~~the~~ dead

H Ani tusho tutsi lo Hlubi
 Is it that then Hlubi

abesafile na Sombilolo alapha
 had died when Sombilolo was
 talombaba
 there at lobamba

S Asetukudzala,
 It was long time back.

H It was for sometime back

S Asengudzala afa ^{but}
^{that was a long time ago} ^{he died}
 C Does that, ^{die} ^{long time ago} when Sombilolo
 was here Hlubi was dead
 who was in charge of the
 Ndlela people here.

H Uma ke lesithatsi Sombilolo
 so when Sombilolo was here
 ala. angakafi, laba bakadlela
 before he died, these Ndelas,
 baphetwe ngubani ke less
 who was their leader during
 sitwatsi la
 that time.

S Ngwane ulandzela yena Hlubi

Ngwane ^{comes after} follows Hlubi

H Ngwane follows Hlubi

C So Hlubi died before Ngwane

H ho Hlubi wafa phambili kama
Hlubi died way back

Ngwane.

Shan Ngwane.

S Ya, lo - lo Hlubi utsi ^{babe} kuto - kuto -
Hlubi says father or rather to
lo - Hlubi - lo Ngwane

Ngwane says father to Hlubi

R Ngwane says father to Hlubi

C Ah - so Ngwane died at
Zombodge Is that right

H Antsi kuyalo kuti ~~Hlubi~~ ^{body} lo
Is it right that Ngwane
waf Ngwane wafeta kaZombodge
died at Zombodge

S Mm Yes

C And then Soubhola came here
^{did} and he bring the body of Ngwane
with him

20
R Just a fountain, a real fountain. just nearby

C Very near here, in other words to the north of here where is Hlubi buried

H Yena wabe sewungwatswa where was he buried
phi

S ulapha, embikweni, Nqwe
he is here at embikweni
lowagala leMbilani
is him who first used
Mbilani

H He is the first king to be buried down there.

C Nqwane is also at Mbilani

H Nqwane naye ulapha embikweni
Nqwane is also at Mbilani

(16)

i

a

no-

ol

me

32 (15) Name of a river

and then Ndlela led his people
to eMgazini

#

S Uyabona kuajona nime bakethwa
You see its like this. Hlubi
Hlubi ufele ka.
died here.

R Hlubi died here

S Hlubi nje ufele kunanku unthwobo
Hlubi died on that fountain
nanku, abeyewageza, ula.
He was going to wash, just
klona lapna nje dvute.
here, just nearby.

C At the iNgwedze (5)

M kuma kwesigojana, kumatfwa kuso
just this small valley, we drink the

S kumatfwa wona nje
We drink it

R It's a small fountain.

S ~~A~~ ukhona lapna nje uphuma
just nearby. The water comes
pansi nje emantl'awo
from underneath

sengiso the place.
 S Uugenga nye entapubhelemi
 After morning ^{ponea} Magubhelemi.
 You pass Magubhelemi

sengiso.
 that's it

H You pass Magubhelemi and then

C Just wait a minute, Sombilolo
 is at old Lobamba

H Sombilolo less ^{kealso} ^{ylapha}
 at that ^{time} Sombilolo
 Sombilolo at that time is
 was there at Lobamba
 kaobaluba
 here at Lobamba

S My -

R Hlubi?

C Is leading here, ~~and~~

R Is leading here

C And then Ndlela

R And then he died, Hlubi
 died

C here

R he died here, Hlubi died here

(13)

kubisa kusetikweni, le katgisa
tico kwani, at Ngisana. It
kutsisa kusetikweni kaNdlala
called "etikweni, of Ndlala"

H e. etikweni ngukuphi goba
etikweni, ^{where is that because}
natapna ^{*+ngaba kwana} tico kwana, nale
even here "tico" can be there
tikwona tico, ngukuphi le,
where is le 'where is there

S Le katgisa.
Et katgisa

M Lapha katgisa, nje ungenya
Et katgisa, you pass,
lapha e ngazini
at Ngazi

S Youthe nje leudzawo yakaSicunsa
All the place of Sicunsa
All this place belongs to
Sicunsa (13)

H Ndlala was at Ngazini

M ungenya lapha eMagubhele
You pass Magubhele

main
voice

because a leader.

C here.

H thona la
here.

S Absale, there.

C where is that

H Kuphi ke.
where is that

S NguDlela lowasuta la.
Oho Dlela who moved from
wathweshela laba.
here, going over there

H Asakuphi ke, where was here.
where is it?

S Mh

H Asakuphi ke lesitwasi, le
where is that, the place
indzawo yathona kutswa ngu
is called what
kuphi

S le - leticokwani, le, lapha
at licokwan, is called

R. So when the lobamba, the
old lobamba was build
they were already here
from eMavaneu, eMatfuthini

C Ya, so they were here

R Ya, they were already here

C At the time when Soubiloto
was at old lobamba, who
was in charge of the Ndlela
here

H La abephetse labaka Ndlela
The one who was in charge
keleso sikl. alsi lapha abengu
of the Ndlela here, who was
bani ne.

S Bekungu Hlobi It was Hlobi

H Q+was Hlobi

C Q+was Hlobi, mm.

S Wafa Hlobi kwaphatsa Ndlela
Hlobi died and Ndlela was
leader.

H ~~was~~ Hlobi passed away and Ndlela

28
C From eKaniini (11)

R So - aseugibute ke iwatsi
to let me ask, when Soukoto
lowaka, Soukoto una atokwaka
come was to be build here (12)
kya Lobqi ba loudzala labakisi
at Lobauba. My people, the
baka Ndola van beta iapha
Nallelas then came here
kwa.

S Cha. No

R Besebavele bala
they were already here
S ba to bebuluke le, phansi
my people separated there, before
our people came from down
eMatwutwini, eMaraneu
Matwutwini, eMaraneu

R Wakha nje lomuti iapha
he built his (old) home here and
that home was build
they were already here
bana sebavele bala
after they long had been here

⊕ Kudzala sebala
they have long been here.
a long time before

(10)
when Imlolo was living at Id
Lobamba here, were the Ndlela
people in this place.

Baka Ndlela bebakuphi ngesithatsi
^{we were the Ndlelas when}
Imlolo ^{was} ala. bebakuma
Imlolo was here, ^{and they}
kulondzawo yini baka Ndlela
at this place, the Ndlelas
Dhela ngulabo laba bakitsi
As at the time when
ngoba ngulabo labakitsi kuke
my people, my people
kuphi - e - kukhuphuke lomti
when the home moved
to Id, lonaka Zombodze. ⁽¹⁾ to
from Zombodze. - this home
muti waka Zombodze utalwa
of Zombodze is born from
etkanni Nkanni

The Zombodze home is from
Nkanni

te la la ^{old} ku Lobamba loudzala
here to this, Lobamba.
sewutokwakua Khona,
coming to build here

(9) Usually referred to as old Lobamba.

S Sokuta, sewuphuma leta Tombodze
From Tombodze, he came
setutawakua ke watahobamba
to build here the kraal of
wakabo Soukhlole.

Lobamba. A home of Soukhlole

C So was this old Lobamba
umphakatsi.

L Lobamba loudzala ^{kuaku} ngumphakatsi
old Lobamba was an umphakatsi
katsi.

S Mahlanya hje le lowesuka la
~~that~~ ^{one} ~~the~~ ^{one} ~~which~~ ^{moved}
Now it's that ~~one~~ ^{one} which
was ^{from} ~~that~~ ^{le} ~~ku~~ ^{Mahlanya}
moved from ~~here~~ ^{to} ~~to~~ ^{Mahlanya}

L He the Mphakatsi that is now
at Mahlanya. So it was
an umphakatsi

H Mu
 C Soullololo pushed the Ndlela's out.
 H Wabacsha yini
 S Qha, ^{did he push them away} expel them
 H No
 S Bebakweshelana nye bona
 They were just giving more space to each other.
 C Did Ndlela leave then ehangeni
 H Ndlela wahamba kugala
 Ndlela went before those Kinataba beLangeni
 of eLangeni.
 S iLangeni wasala weLangeni
 C: Langeni, the Langeni home remained
 H The Langeni remained behind
 C then they moved later.
 H Base bahamba emva kwesithathu
 ien they went after sometime.
 S i-ba - beLangeni, bona
 the ehangeni left after she

besuko nemuthe wentlazi senca
 king's house had been built
 while la.
 here.
 H They Langeni people left this
 place when the trial of the king
 was build here.
 C His still not clear, do you see
 the problem, it seems Ndlela
 went first and then the Langeni
 but the Langeni went only at
 the time when Soullololo was
 arriving.
 H Kutheni ispha kumvatali thona
^{There is a part which is}
^{its not clear somewhere.}
 not clear babe
 ke babe babe
 R Angitso njike babe, kwabakanye
 Let me say ^{say it} ^{was} ^{like this}
 that ^{And the residence of Lobamba}
 wafika ^{about}. Waka lobamba
 came about. Waka lobamba
 the trial of lobamba was built,
 wase uyahamba Ndlela senuya
~~He~~ Ndlela went off, he went

3 It seems that ~~the~~ Nollala left ^{was} ~~at~~
this place.

5 Uyabona ke Blotoja ngumnaketfwa
You see, Blotoja⁽²³⁾ is my ^{is}
lowo brother ^{king}

3 It seems that Nollala left this place ^{we}
before Soullilolo arrived. Because ^{ola}
when Soullilolo came he find the ^{'angani}
Langeni here, why, why did ^{at}
Nollala leave this place ^{was}

4 Lokushe kutzi ~~watzi~~ Soulliloto ^{lona}
so it means ^{that} when ^{lona}
^{naketitako} naketato, lapha base baylhaumba
Soullilolo same live, then the
labita Nollala
Nollala, went ^{was}

5 Mh Ya ^{had}
4 Yes, they ^{to} move ~~to~~ because of ^{ba}
Soullilolo when he arrived ^{it},
3 Because of Soullilolo ^{mya}
^{went}

Kuyawufika khona.

to reach them

H He hasn't gone there. He has gone,
C well can we find Ndllela people
there.

H Kodvwa nanamhla singaba
But even today can we
thwola nanamhla loku
find them, even today

S Ungabathwola,
You can find them

H Yes we can get them

S Inani na teta thohho bakwa
Even at ka thohho ⁽²²⁾ they
baka Ndllela
are there, the Ndllelas

H BoBholoja ⁽²³⁾

S Ya BoBholoja, kanye nabo
Bholoja and Mhlakwane
Mhlakwane

(22) Name of one of the districts
of Swaziland

(23) Name of a person.

50
H Ta I know it. Nawatua
If you want
kuya de lappa bebakhwa
secretly where they had build
bamba. suyawutua labasala
to go hid those that remained
utsi ungeta laphapha ngisho
when you reach that place
kuona nyoke upikutshengisile
I am talking about as I
ufika uniwago ^{spoken} sewutsi ungetala
have spoke about the road which
lesitolo la, solo yudlala la.
after you pass that store, then the
solo tigoko, tigoko,
tigoko, all the way through.

S Ya, Ya

H ubwala kupita nawuya kulabo
to which way do you go
letibatiko lapho
when you want to reach those

S Anu nysengakazi ^{you are} njahamba
I have never went there.

ngumbumbi kutlona + coto
farm of it is. Then the tisko
tati, tati, tati.

(20)

all the way from there.

S Ya Lhona lapud, kusukela
Ya, at that place all of
nje loukhe leti lelu
that place

(21)

H teliya emankayane
all The way to Mankayane

S liya le. kumankayane, loukhe
All the way to Mankayane, all
nje beliphutwe ngu Ndlela, loukhe
that land was under Ndlela,
nje kuya le nhlab

H kubheka, kubokushikishini
To ^{towards} ^{LUSHIKISHINI} The way to Lushikishini.

S Ya kubheka kubokushikishini
^{Go} ^{part} ^{LUSHIKISHINI} Yes, on the way to Lushikishini
^{towards} ^{BREYIEN} leads to lye Breyidi. Lakausuka
all the to Breyide. where the
Nkomazi Lhona.
river Nkomazi starts.

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Hula
dr
e
c
e
f
b

H Wo, the place was called Ticoko

C Ticokweni.

M Vele kumatchangana kumantse
The place has some clumps
icwente uje. (Rocks like this)

S Vele kumambe kumemalashana
The place has some small bushes
emahlashana, uje emahlashana

C ~~What~~ Whats is it.

R The place look like, I don't
know what you call "Ticoko"

C Ticoco like you were some
were.

R Not ticoco but ticoko,

C what is that

R ~~Small~~ rocks that are put
together.

S Ticoko phela kushindo nantso
with Ticoko we mean these
emalshu
rocks

R Big rocks together called

Ticoko

C Henry, try and find out exactly
where this place is, can they
tell us

H Mengitisi le babe

C how can we find

H Nanyisuta lapu uya ekogubhela
^{When you leave here}
^{When you move from the}
^{leave for Mambelani.}
Nanyisuta lapu ekogubhela
Mambelani you reach the road

loya ebordergate, hese uyika
going to Bordergate, then you
swiya emakanyane, kumantolo
you turn going to Mankanyane.
kwenteng - there are stores

S Ya - yes

H ^{When} ^{he} ^{the} ^{panel} ^{is} ^{up}
So you pass - a little way up
^{here}
kumantolo yomkumbi nama
there is a house white mans

R They are related, now those of Langeni say Nkhosi Magango and we say Nkhosi Ndlela

C Ah I see, and that Langeni which used to be at Mngweni is now at Mhambane.

H Mhm.

C Ah I see, do they have a Sibongo.

S Kwenteka kanye ke, naseyisukho it happened like this inkhosi la sey, hamba uya when the king was leaving from le, seyayantsatsa lomoti here, he took the ^{residence} of we Langeni, newe Sigombeni, eLangeni, and of Sigombeni newehushukishini ka Molsa and of hushukishini (of the Molsa)

R He said now when the king moved from here up north he took the home of Langeni and of ~~the~~ Sigombeni and of hushukishini of the Molsa —

C I see, so Ndlela left here and went to Mngweni

H Ya.

C What was the name of the place that he called Mngweni

H kwakubita ngekutsi bayini. Before Ndlela went to that bayini, he bokwela leudzawo place what was it called ketsi bayaphi, bekayibita. He said he was going where. ngekutsi ngukubhi leka Nyosana what is the place called le - Mngweni.

That one at Mngweni

S Lena akutsiwa ku si Ticokeeni

That place was called

Ticokeeni

Q Because Ndlela had already
left ~~to~~ ^{with} the group he left with
those that were at Langeni,
all the people here were in
Lombilolo.

C And then some of them, at
Langeni were then taken to
Lugolweni.

R Ya, to Lugolweni because they
were ready under Somkhobo
Ndlela had left

C Did the Ndlela people, the ones
that went to Mgazeni, ~~to~~ ^{did} they
think that they are related
to the Langeni at Lugolweni?

A Yes, the Ndlela people
C In other words as they, people
that then split ^{some going this} or ~~splitting~~
like that way and some going
that way

R# kush kutsi ke jalabanye
So it means that those that
lalabasala labase Langeni
remained here those of Langeni
people ~~and~~ baba Ndlela.

5 Manje upalapho besikwutika
Now it happened like this
nye, baka, beLangeni, ngoko bese
those of Langeni that ~~was~~
kutsiwa Nkosi Magongo, ka, baka
they say Nkosi Magongo - Yes.
ngeni manje, uyabona. lakutsi
- those of Langeni, you see we
kutsiwa Nkosi, Ndlela, wathlaba
say Nkosi Ndlela of Hlubi

R So, kush kutsi babantfu
So it means that they are
labacomuta ndzawonye. ^{three}
people ~~from~~ ^{of who} came from one
the same origin.

3 Baphume sine siye
they are one nation (people)

aphetse lapha ngubani ke
there, then who was leader
labephetse lapha.
here

S Besekuphantsi, kwabonilelo
it was under sonkhilelo
R D - besekuphantsi, kwabonilelo
so it was under sonkhilelo
Ndlala asahamba
Ndlala had already gone.

S Ndlala asahamba - asahamba
Ndlala was there - he was
Ndlala, selephethe nguye
up - all that land was
nye wukhe, nye lonke leli
under him, all, all the
lase ngubheleni on the
land of Ngubheleni, all the
leleliya le ekabave, nyok
land to Ekabave. and
ayafa ke yena le, kuba
then he died, he died up
wukhe le, usuzuka
there, and then Nyamayeja

Nyamayeja le, inkosi ya
the herd of Ndlala went
Ndlala seyoya le eSimatadze
to Simatadze

R You had asked that when sonkhilelo
was at old lobamba who
was here.

C Ya

R He has said that Hibi had
long died when old lobamba
was build.

C Right

R He said that since Hibi
died, Hibi, I mean Ndlala went
over to eNgazini.

C eNgazini

R Ya, so this place, all the people
that were here now that
were left here were under
sonkhilelo

C Right

S
H
S

R Hlubi, Nkhela moved from here
 giving room to the royal
 home that had been built
 at old Lebamba but the
^{the home} old Lebamba Elayeni was
 left here so Souhlolo took
 the home of Elayeni and he
 build it at Lugolweni

C Lugolweni
 R in Lugolweni, Lapha ke
 here granny,
 Mkhulu kutse ugesitratsi
 at the time the home of
 Kumbomut wabomhlolo lapha
 Souhlolo was here, is it that
 ayitshi Hlubi akasafite
 Hlubi had died

S ~~the~~ Hlubi ase kudzalafa
 it was a long time Hlubi died
 R Ehem ase kudzalafa. maye
 he was long dead, Now when
 he gesitratsi Souhlolo
 Souhlolo was ruling

le, ngubani akebaphetse
who was in charge of them.

S Makabaya le, ke baphetse
When they went there, they were
ngu Nllela
under Nllela

H They were under Nllela

S Uyabona ke nangena sewu
You see, Nllela moved from
yaktisha Nllela la seputane
here going from to the
shela lobukho, wase uya
royalty. And the home of
sala lomuti we Langeni
Langeni remained here.

Iapha, seutsi kube akhe.
So after Soubilolo had build
Soubilole, sewuyawu tsatsa
he took and build it
uonyisa eLugolwani, uontko
at Lugolweni, he placed
ntsa live deLugolweni
it at the place of Lugolweni

(18) Literally means at the Sun.
Name of a place around
Eguluwani

(19)

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(17) Name of a person

kwathwa komoti watahobauba
build the house of Lobauba
ia kwake sewususa
then he took the house
lambilo komoti welaugeni
of changeni and build it at
sewuwusa chigolweni
hugolweni

R So Lambilo moved the
house of Langeni to
hugolweni.

C Where is that

R Near New Haven.

C Near New Haven.

H Lekhako Mgenule

At Mgenule's home.

S Mhu

C Who was in charge of the
Langeni which were moved
to New Haven.

H Una baya le, ehangai.
When they went to Changeni

kuzulapho sekabisa Dlamini
That is when it was said that
ke sewuyawutaba ke lebutuoni
Dlamini will take the region

M Durdle emini, kwungeswa
we the ^{he has taken it in broad daylight}
_{it didn't belong to him}

S Ya wawudla emini
Yes he took it in broad daylight

R Eating during the day, it
seems from the fact that
Dlamini ~~took~~ ^{took} the kingship
~~is~~ ^{is} ~~to~~ ^{to} Danbuzi in fact
took the kingship just in
broad daylight.

S Uye bona nje lephi
You see Dlamini's ~~hand~~ ^{hand} is there
lifa na la Dlamini, lila
there in the hand at the
lapha ka Nyawo, ngobe
O and's because they went to
ban landza le, asahlaselwa
feti's been under what he said

ngulozimpili. le - le plausi
invaded by Zingile down-down
ulo Zingile also augeke umudle
le Zingile was saying you won't
lami, ngingeke ngishe kulse
take this village, i want say to
ugitse bayede, libayede
you bayede, The libayede
nge la Hlobi
belongs to Hlobi.

M Lokuluma nje yona injusola.
^{this} talk was ^{taken} with
^{me} ^{last} ^{year} ⁱⁿ ^{the} ^{way} ^{to} ^{say}
kulse buthosi, ugebakho nje
a pinch of salt, that kingship
is not yours
kodwa abusibo bakho, bangulo
although the kingship is yours, it is
ba solana.

not actually yours, they kept on
during one another.
R Hlobi kulse ngalokutse wabutaba
Hlobi is that Dlamini took
Dlamini, buthosi, ang itsi Kunyalo
the kingship, is that right?

Refers to the right hand
Hlubi.

(3) Means this one (hand)
it seems, here the right
hand was referred to.

le kutalwa la Dlamini uya
actual name is Dambuzo
Dambuzo.

R Dlamini's name is Dambuzo

S Ulyabona ke name atsi
you see now the Malangeni

e. Malangeni. kuba atlyandze
said, after having found not
after finding this one not

10. asungasadi ngalesi lo
using eating with the one but this one.

adla ngalesi. Make sebaki
Leni (3) going to stop him the

bayawumisa sebanthandza
found him eating with the

udla ngalesi awa, seku
other one then they tried

babalse ase bayokwenta
at the trials to do this this

lokwana, basijimete mouye
to with him

sewutsoisa ngalesi yena.
he took them with the other

one

baphatsane kabi

+

H They have never quarrelled

S kulaba labadvuna labanta

To the male who stole things
labemutana lobukhosi ngumaka
from one another, it is the female

laba sitali wase ushisa

she burnt the one (child)

lona ^{wata} lomdzala

to the eldest (wife).

R Kusho kutzi Nkhosi, eNdlilela

Does that mean, Ndilela up to

abeselo augamali, augithi nje

this time didn't know him, before

eku galeni Damini wabutsa sa

say initially Damini took things

bukhosi ku Hlobi, ngalokutai

from Hlobi through because Hlobi

washiswa sakha

hand had been burnt.

S Kwase kuba ngulapho phela

~~That is when to Hlobi~~

That is where actually Damini

H E - naka hambiako Ndlela
When Ndlela went to

aya ayofika leti colyeni
did he know

alamat soukhelo, futu soukhelo
that soukhelo

yimlhozi yam.
is my king

S Moyaena kuyitaka yena phela
This is what happened, he

abesali, uqosa kwaphucela uqosa
knew because there was a puzzle

upho kutse phela kwaphucela
I am saying there was a puzzle

laba bola Gobocwane. uLomathetho
with regard to Gobocwane. Lomathetho

waphucela nandzambile wase
was puzzled/frustrated by Dzambile

ushwa lo - lomathetho, lothubi
and she burnt this

child, lomathetho, lothubi
his child

waka'komathetho lothubi
was thought to be king

Lomathetho who was supposed to
be king.

abemela abe yimlhozi.

H They went wrong with the
mageane, Lomageane?

S Lomathetho

H Komathetho, ngubani lolomathetho.
Lomathetho, who's the other one

L Lomathetho

H Lomathetho and Dzambile
went they made the plan
of burning the child
on the hand

C But does that mean that
Ndlela did not recognise
soukhelo as his king

H Lokutho kutse Ndlela akanitsakanga
Did that mean Ndlela didn't
soukhelo iyengathosi yakhe
call soukhelo as his king?

S Cha, kubo laba abazange
no one never quarrelled

went away. So Souhlohle took that kangeni bone and he build it at hagogwenu

C Now I've got that, now can we ask a question when Ndlala went here the Ticokweni who did he find there?

H Ume suka lapha Ndlala when Ndlala left her to aya leticokweni wakha... who did he find? bani?

S Besuthu, besuthu phela la The Sothos the Sothos This belongs to besuthu, but the lala's ^{intent of this was for the Sothos} exchange

H The Sothos, at Ticokweni

C At that time Did Hlubi at that time did he recognise Souhlohle as his king

R

C R

me

e ru

L

dit

zange elled

Hubi h'auhe lalesandla
an Amber.

loke te ke kubenzatse sitaze
as we ^{that is what I know} ~~separated~~ ^{to}
sehlukane ~~the~~ ^{sesaba} bakwa Nollola
~~we are different~~ ^{we are different} whereas ^{the} Nollola
kani sibanye sijind'u yinye
~~people yet we are one~~ ^{we belong}
to the same indlu (family).
V again

R Did you get that, when that old
hobamba, when Sombulo came
here Nollola took off not
being pushed away, just
giving rooms to Sombulo
then he moved over to
Sicokweni

C Ticokweni

R Ta Ticokweni, so Sombulo then
ruled all this, even this
place here, the laigani house
was left here when Nollola

(2) Literally means house or hut.
However, in this context it refers
to people who come from the same
extended family background.

2

that

e

60

27) Name of a person, the
brother brother of Hlubi.

28) Literally means a wife.
In this context it refers to
a lady from the family of the
wife who helps the wife with
in the event of the wife not
bearing children etc.

lawakua lodzage.
This sister has heard slowly.

S Wala asahlety kudzala
He died after he had long settled

R kaudzeni
S long ago
Yes, then this King Ship,

libu, lenuaka bo Hlubi, Dambura
the brother to Hlubi, Dambura

latakutsi nase aneyu asatata
who when he took on the reign of
bukhai, batsi, nguDlamini, Baphi-
King Ship, they said he was Dlamini

gana bonina wathubi uenina
the mother of Hlubi and that of Dlamini

wadlamini yase inhlauti yase
tricked both of them the inhlauti

iyabutsatse bukhuosi, kani
took the King Ship yet the king

ukhuosi, wathubi, was using
was Hlubi then the mother of

wadlamini wa fumbatsija
Dlamini made Hlubi to hold

you the leudzawa - Ya.

R. His trick was that he would send his spies to see the place.

R S Manjete sesitawutsi awe
Then we would say Oh you
nine bekunene ^{we are not fighting}
that we would say we are not fighting at all.

R then by morning the place would be full of people.

S Sekyalalaliwate sesiphundze
Then the people would settle in that area

sitsatsa lempe ke ^{same} ~~impri~~ ^{and go} ~~to~~
We would take the ^{same} ~~impri~~ ^{and go} ~~to~~
forward

Abelitfwumba ^{that is} ~~how~~ ^{how} ~~conquered~~ ^{conquered}
Conquer other people. That is how Hlubi

Hlubi live the land
other states.

R Nchela nchape lapha Nklusi
May I ask you ^{here} ~~where~~ ^{Nklusi}
Can you explain here ~~the fact~~

Kutsi ^{that} ~~sew~~ ^{Hlubi} ~~uhlet~~ ^{is} ~~ke~~ ^{settling} ~~ke~~ ^{and dies,} ~~Hlubi~~ ^{has} ~~settled~~
that ^{Hlubi} ~~is~~ ^{settling} ~~and dies,~~ ^{has} ~~settled~~

seyuyafa ke, unqatsi ngutaku
he ^{has} ~~died~~ ^{that} ~~the~~ ^{lady} ~~might~~
it seems that is the part

it'd

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23
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niga

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king

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of

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lol

(25) It is an additional class use
of Swaziland. It is also used
to refer to any person as a
respectful address.

(26) Literally meant those who were
found ahead.

1. Asive Nkhosi te, ukhanda laka
Let us hear Nkhosi (25) you then
lets hear them, we found the
Vilakati te - Vilakati people
found the ~~Vilakati~~ people.

1. Ngunona nakhanda zambili
They are the ones who are called Emakhas
Ndza mbili

2. Sibuyabakhaudya sewuhke
You found them, here Hlubi
He had found them, and after that
uyafake Hlubi sewatele labo
died after having begotten there
he had died after begetting

Ndlela ndlela
ndlela people.
5. Sewupha uyililala, katubo
He started with them

waba fikela ugelingana nabo
he came to them with a cunning

la. Alwanga nabo, abanta
plan. He didn't fight them, Hlubi
ranje Hlubi, bese kutsi
did this, at night

ebusuku kutsi kuyawubusa
before dawn we would find
sesikhandza sekugawele bantwana
people all over the place.

C
S
S

H

vilakati,

S Seyibit wa nyaye nje
So this mountain is called
lentsaba
by him.

C which one
S Nayiya That one

S Uyabona Ngu/encane le lea
is the small one,
You see, this small one here,
lenye ka - ngu Sibovana, kene
And that one is called Sathovana,
one of them is called Sibovana here
Tentulu letsuwa ngu Sathokwane
there is a big one which is called
Sathokwane where he died.
Lapha apela koma tsitsele
Sathokwane. That's where the
nje lentsaba is hidden.
King of the vilakatis died
H Sathokwane

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the

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li
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like
Hubi

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there

abo

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ing

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Hubi
+
zi
+

wutusa
nd
anture

5 (24)
 (25) Name of the Vilotati
 S people

basebaphatamisa taudla bathandja
 so they surrendered, lifting up their
 baka sutati, baka khambule, besothu
 hands. They found the sutati ad the
 sepaphatamisa taudla kaba bato
 khambule. So they lifted up their
 eashwa. Utse le mabeletsi le
 hands and say we don't fight.
 kubise uyesuka sewufika ka
 He stamped ^{some time} down and
 lapha le kwakunebala vilatati
 then moved to here. He ^{was} there ^{was}
 eMapheshela, lapha labesotela koo
 some vilatati people the Mpheshela
 nye nayiya ~~ntz~~ utsaba.
 the hill where they used to circumge

- inkosi yaka vilatati (25)
 people the king of the vilatati
 H Neubane
 S Sakhokwane (24) Sakhokwane
 H Sakhokwane (24)
 C Sakhokwane was his name
 A Ya Sakhokwane, chief of the

le, basala baselanyem la
 these, those of thanyem remained here
 S Qha, Lomili lo, nyobe ngeqat S
 No, this home as ^{residence} have explain
 to ngitse lofele la ngyipse
 I said the one who died here
 waNollela, Hlubi, loqale le
 is father of Nollela. Hlubi. who
 Mbitane, manje ke lelwe leti
 started using this Mbitane. so they
 befta bali chandza lehloti
 find this place occupied by
 beSuthu. kusukela nje Hlubi
 Suthu. From the very start Hlubi
 ungene le eGodlwato. befta
 has entered at Godlwato. They
 eburuku eGodlwato, kwatsi
 came ^{during the} night at Godlwato.
 kuyawutusa yonkhe Lemphi
 at dawn they found that
 yase ungenele lelwe, manje
 place was surrounded by impis

nda
 av
 Suthu
 he
 abato
 Suthu
 le
 Suthu
 la
 d
 S
 were
 Suthu
 Suthu
 Suthu
 Suthu
 Suthu

(35) essentially means meat of a dog. However, here it is the name of a person.

R So kusho baw, kusho Nyamayeya
S ^{This was said by Nyamayeya} kusho Nyamayeya
t So when Nyamayeya was leaving, he said Mshenye must remain because he is the one that know this medicine
S Usay, amtsatsake Sombhlo,
* The Sombhlo took him
R So Sombhlo took him.
C Me
S Mabeustatsa ke Sombhlo
When they took Sombhlo
Uma khela ka e - Ikona itawa
he built him a house
lapho entau, kwany, intloko
to build his house
le,
R So Sombhlo, took him and he build his home just over there.
C where
H Imphe lenthuthutho babe

okay

M Kuyapuo kutse lomuti uye
seem *seeming* *it means, this*
 wakubenge lotto chona lolise
 lo. it mean this village was
resident we are in belongs to
 kuwo uye naye.

in now is Mshengus

Mshengus

S lo, lobake, lo - u - umkua nje
 lo This that he was just given
 anguyana abemnikwa lomuti
 he was the one who took the
 lapha. kuSombilolo, lo Mshengus
 medicine then. To somilolo Mshengus
 sewilse ke loya mababava kwana
 says when they had called the
 cha nuakofwa vele usalowera
 face well brother you must stay
 nyoba ngu - wale lomuti
 because you are the one that
 ngumena uwumba lomuti
 dig the medicine and take
 unyise le.
 it here

usa
55

et

eme

's

icuan

shoko

he

c

of Mshanga.

C And he stayed here.

R Ya, he stayed here

C Under Sombilolo

R Ya under Sombilolo, cos he was given by Ndleka to Somblo

C Doing something important at incwala

R Ya - unutsi wencwala -
the important medicine

angitsi, kambe
is that right

S Laga za ngawo mhl'a atawugidz
The one he washed with

incwala
on the day before he dances incwala

R So he knew the unutsi which was used by Sombilolo, which was going to be used by Sombilolo when he goes to dance incwala.

R Ya, I see, that's very clear

155

at

home

do

incwala

with

he

is

ndlano wengwala. Uvona
 during the inwala day. Uvona
 khipha ke loMshengu umnatake
 took out Mshengu his brother
 Mshengu utalwa nguNdlala
 Mshengu is Ndlala's child.

R So, So

H Mshengu ugulo huthi Mshengu

S Lomunt ngilo waMshengu

R So when he was leaving
 this place to Tiookweni,
 Souhlala said to Ndlala,
 cos like he said the
 never quarrelled but he just
 moved, so Souhlala said you
 give me a boy that know
 this - e - umut, medicine
 for - which I use when I
 go to dance inwala. So
 then Ndlala took, gave him
 Mshengu, so this place here
 is for Mshengu, this is house

(34) It could be a name. It is
 sometimes an additional clan
 name for the Shabelala (clan
 name) people.

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labalapha eticobweni
people here at Ticobweni?

S Ba, nabosala labasala
when the remained
la nithosi yandlela Nyamayenja
ndlela King Nyamayenja
ukese uyahamba phela ngye
went to Simakadze
lonahamba waya le
when he went to
esimakadze. Hake aya le
Simakadze he went to
esimakadze wate wate utshela
let his son
to.

H Asikevani babe utsi wena
we don't understand eam
labo ^{babe} baka ndlela basala
other ^{babe} you are saying he stayed
wabe sawuyahamba Nyamayenja
remained and Nyamayenja
enja. Away.

S Mhe Ndelisi
H The Leader Nyamayenja left
the Ndelisi & there then
he moved to Simakadze
C How did the Ndelisi come
back here

H Baka ndlela bona babuyani
how did the Ndelisi ^{people} come
ke la
back here.

S Labha ke tsine utai Sombilo
This town Sombilo when
nako bakuluma loku lokutai
may be you said talking that
sawuyakhusha yena sawuya
he was saying things to that place
le, utai u Sombilo awa
Sombilo. But can you give
nginike unyona phela mnetlhu
the name of my brother for the
watomutsi longiye ngige ngawo
the name of my brother with which

he died and he was brought to
Embilaneni where the late
king is

C Ndlela

H Ndlela

C was also buried at Mbilaneni

H Naye wambata wabekwa
He was also buried at
kule Mbilane lelapha kuma
Mbilaneni which is at
phumzane.

Maphumzane

S Ya

H yes

C Not this Mbilaneni.

H Not this one, the big one
? where.

H Ema Khasini

C Yes and then Ndlela's people
did they stay at Frotweni

H Babase bayyala bayyala
when they remained who gawo
stayed with the Ndlela
with the Ndlela

76

S

M

H

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77

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the

lapha eticokwau mblaymbae
may - le you can
kukhona longote usikhanyisela
enlighten us on something
kona,

S eticokwau, ulilale nye le
eticokwau he lived from
eticokwau waze wabluhlala
until he died. He was
khona watalwa lapha
lapha at eNbilane.
eNbilane, yagalisa nguye
He was the first one to
nye le Nbilane lida eMa
buried there eNbilane
Shobeni.

M lakaMaphumuzane

H lela lapha eMaphumuzane.
There at Maphumuzane (3A)

S Ya.

H He ~~to~~ settled there until

33/ Name of a person.

74 (32) Name of a river

→ wa ba fika waye wayaboka
He pushed them as far as
ngeelanya kwe Nkomazi (32)
allows the Nkomazi (34) (river)

H As far as the Nkomazi river

↳ Kutsite. losa hwa umba lela
The one who conquered the
ledingeshya kwe Nkomazi
one allows the Nkomazi was
the land beyond Komati
ngu Mswati.

H And then Mswati took the

— across to Nkomati to
Mholho

C Okay, can we go back
to Ticokwen, at Ticokwen
what happened to Ndllela there

H Asésibuyele lapha eticokwen
Can we go back to eticokwen
kweuteka ujani ke ku Ndllela
what happened to Ndllela

H With Mamba fighting the
Suthus, cross the border
lowards Pretoria

C But at Fickweu did
Ndlala fight the Suthus
alone

H Lapha of Fickweu Ndlala
At Ellikweni, Ndlala fought
walwa nebesuthu yena
the Suthus across
yeduwana.

S Mh.

C And did he beat them

H Wabehlula
he conquered them

S Mh, wabehlula

H Yes he beat them

C And did he push them up
or did they stay under him

H Waba i^{tsa}sha → noma ^{banjaya} bab^{ta}
phansi kwakhe. Did he
them up or if they wanted to
him under him?

we
er
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9 5 4 1

as his king. since he doused
his own mawala and
Soulhlole was douring his
too.

C Right.

S Njengoba nye namanye bati
Just ^{as} ~~at~~ ^{even} ~~now~~ ^{they} ~~know~~

nkhozi nye le lapu batlwa
~~the king~~ ^{wherever} ~~they~~ ^{are}.

R le- eticokweni

There eticokweni

S Cha - le - le Simatadze

No - at Simatadze

Sebale esimatabela

They are at Simatabela

R Even now they are king (king)
at Simatadze.

H Simatadze.

C ~~Okay~~ at e-Ticokweni did

Ndilela fight the Suthu

S ~~Ndilela~~ died ^{at} ~~le e-Ticokweni~~

Hi Walwa nabo Lesuthu

He fought the Suthu

S Walwa nabo

He fought them

H He did fight the Suthu

S Baphindze bati nala

They then said when Soulhlole

na Soulhlole asala, Baphindze

we then they met and pushed

bahlangana babaduvuvula

the Suthu further till

besuthu bayakudze, kudze.

They were as the

e Pitoli, njengabe nye sithu

at that, they were

~~at~~ nkhwane sile nye, babe solo

gradually come

~~at~~ be file.

H Na Soulhlole. With Soulhlole

S Ya

H And they went fighting, Soulhlole

Soulhlole and Ndilela

S KunguMamba lo

H It was Mamba

S It was Mamba

S Ya

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(31)

kunemphi sekutawudlalwa
they didn't when ^{celebrating} ~~party~~
loku bangalilangani.

R leuwala inuwala

S ya, uma sekutawudlawa
~~ya~~ ^{yes}, when ^{celebrating} ~~party~~

inuwala was about to be gidwa'ed

R kusho bisi naNllela abetigidzila
did that mean ^{even} Nllela

yakakhe, inuwala
^{gidwa'ed} celebrated by our inuwala

S ya, ya yes

R so kusho bisi naNllela
Does that mean that Nllela
knew that he was ^{king} ~~king~~
of his nation.
yesive sakubo
recognise himself as king in his land.

S ya, ya yes

R so it means that Nllela
did not recognise Soukhlolo

S ~~ma~~ Mhu

R Maiye ke lositalelwana
 Now the descendants of
 sathlubi ke sona saki vele
 Hlubi grew up with the
 naso seukhula ekwalingi kuti
 knowledge that the Dlamini
 vele cha labaka Dlamini vele
 are their kings, in other words
 sengitona dikhosi lotu, ngakomang
 did Ntshela recognize
 emagama Ntshela wanibonayim
 lo Sombhala as his
 lo Sombhala ayinkhosi yakhe
 king, or he was just
 vaye, noma uje mhlanyimbe
 a person
 abengumuthu uje

S Bebalangana uje nyokuba
 They used to come together
 ngempi, ngisikhatsi uma
 during wars. But now

sa
ating

lwa

in 'ed

gidzela
2/9

9

la
utlasi

ndi

lo

Interview (2) (cont)

Simbimba Ndlela at: STIBODZENI
ON: 17/04/83

- (1) Name of a female person
- (2) Refers to a clan name
- (3) Clan name of the Shiba
- (4) Male name of a person
[Apparently the son of Szant]
- (5) Clan name of the Dlamini people
- (6) Male name of a person
- (7) Female name of a person
mother of Hubi.

R & Ya

C ~~like~~ So Dzambile⁽¹⁾ sibongo⁽²⁾ is
Shiba⁽³⁾.

R Like when you are going to
be married they give you
~~you~~ a sister who is going
to help you with everything

C Did Dzambile⁽¹⁾ have a child

R Dzambile⁽¹⁾ abeneantwana?
Dzambile had a child?

S Unthwagata the phola ngu
the child that Dlamini
the child that Dlamini
Dzambuzi⁽⁴⁾

R Lo Dzambuzi⁽⁴⁾ Dlamini?

S Ya Dlamini⁽⁵⁾ Dlamini⁽⁵⁾?

R her child was Dzambile
Dlamini⁽⁵⁾ Dlamini⁽⁵⁾, the one
who took kingship

C And Hubi's mother, was she
Dzambile⁽¹⁾

R Make wathubi⁽⁶⁾ ke kwatungubani
the mother

S Ngutoni akhethe⁽⁷⁾ in Comokhethe⁽⁷⁾

R Indlunkulu⁽⁸⁾ kuswa kutse betu
Indlunkulu⁽⁸⁾ does it mean (8) see glossary.
nguyena indlunkulu⁽⁸⁾
he was the chief wife.

S Mhm.
C Lomaketho⁽⁷⁾ was Dzambile⁽¹⁾
sister

R Mh.
C which one put the coal
in the hand of Hlubi⁽⁶⁾, Dzambile⁽¹⁾
or Lomaketho⁽⁷⁾

R Ngubani ke lo li waketa
who put the coal^{ampet} in the hand
lelilale isandlen sathlubi⁽⁶⁾
of Hlubi⁽⁶⁾

S Ngudzambile⁽¹⁾ phela.
In fact, it is Dzambile⁽¹⁾
R. Ngudzambile⁽¹⁾, ngatentant

S Mhm.
R. Hs Dzambile⁽¹⁾

M ugondze lolutaka lobukhosi
ngelisi
He wanted to take kingship
through tricks

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17/08/83

18/08/83

20/08/83

3 hrs

5 hrs.

2 hrs

ihlale euso leselwala tapha
and sit under the very tree

kusekutlalwemu, sekutsiwa

This place is now called

kusekumakade, uye tapha ngwapha

~~Uyemakade~~ because it

baybusela khona. uSoulilolo

where he reigned from. Soulilolo

C Can we ask the question,
who was the mother of
Dlamini

H Unina waDlamini akengulabani
who was Dlamini's mother

S Dbe ngw'a Shiba
He was La Shiba

H La Shiba

C And the mother of Hlubi

H Unina waHlubi

S Ngw'ashiba

H Ngw'ashiba

C also,

H Ta

21

(36)

(16) Name of a river.

secutabe seiscetsatig - unguaco
and you take the road

(17)

lokulako loyaka Zulu. So,
that goes up to Zululand.

amuse namuwela nifila, uma
So when you cross the river

uya leutansi. Uukuzenje
then there Uukuzenje will be

uta wuyi thombanguala
you will point this side of the
the other side of the

huthongolo ulokwuse ngala
Pongola will be on the other.

ibese yenta nye lemifila
then the river to this
the river will do this

H ^{then} Sowuba lapha eklati
will be in the middle

S Ungaphura ehuboneni Lubombo
you can pass through the Lubombo

lolu ya ibese yenta nye
mountains, this is what it

Lontye ke lala seli te unfulu
In all the land beyond there's

H Tsiye nje noba usitekela
 we want to go to it,
 as you are telling us,
 nasifuna kuya kuyo singafuna
 as you are telling us, where then we
 when we want to go the
 sets? ^{reach?} usifuna kuphi, kugala
 How can we find it, what
 kuma setawube sesiyatfuola
 place will we have to go through
 kutse eklavuemu naku, batsi
 through before reaching
 ke bona kugala
 there

S Vele Mavane (12) nake inhlale
 Indeed you cannot fail to find
 You cannot not find
 ngatfuoli, ku kule line yake
 Mavane (12) It is in the land
 Vuma (13) with the Lubombo (14) of Vuma (5)
 of Vuma, you can either
 Vuma (15) ungawela nje, lapha
 cross Vuma's Lubombo or
 noma ^{cross} wewela la - Golela (16)
 go through Golela (16) luvumela

(13) It seems, it is a name of
 a place

(14) Name of one of the 4 districts of
 Swaziland, derived from the Lubombo
 range of Mountains

(15) Its new name being Luvumela

(9) (12. seemingly, name of a place.

(10)
(11)

S Labethtane flora. Kesse Nava
where they ^{separated} parted. It is called
Mavareni (12)
new Mavareni

H do at Mavareni (12)
C where is that place Mavareni (13)
H Tugakupa kodwa leudzau
about Mavareni (14)
eye Mavareni (12) ?

S ile ebettwanga
it is ^{here} it Tongaland
H Ad Tongaland
C can we tell ^{anything else} ~~something more~~
to be ~~so~~ exact, can we
find that place.

H Singazithwola kanyani nasituna
How can we find it if
kuya kuyo.
we want to go ^{to it}

S kufuwa kuywa le Mavareni (14)
Then want to go to Mavareni

9 17 34

4

(9) ee
Me

Ligama lathe letutalwa
his name of birth

(10) C

S Letutalwa ngu Dambuzo (4)

(11) A

His name of birth is Dambuzo (4)

R So this Dlamini (5) is a nick

name as such because he

took the kingship in broad

daylight. His real name is
Dambuzo (4)

C Right, what was the name
of the place where Hlubi and
Dlamini (5) split

H Ligama latapha base ba
What is the name of the place

dzinana elona ngutuphi
where they mixed?

S Habel-

H Lo Dlamini (5) na Hlubi (6)

Dlamini and Hlubi

Yhi Dlamini (5) Hlubi (6) ?

- (9) clan name of the Mkhwanazi people
Means daughters of Mkhwanazi
- (10) clan name of the Shiba people
- (11) See glossary

3

C who was laMkhwanazi⁽⁹⁾ in the story.
 R ~~to~~ Ngubani ke lo laMkhwanazi⁽⁹⁾ who was laMkhwanazi⁽⁹⁾ in the kulendzaba story

S Dlula kutsiwa Shiba⁽¹⁰⁾ Mkhwanazi⁽⁹⁾
 In fact, it is said Shiba, ~~Mkhwanazi~~
 R O. they are botes laMkhwanazi⁽⁹⁾

because you say Shiba⁽¹⁰⁾ and then Mkhwanazi⁽⁹⁾, sinanatelo
 C Right
 R sinanatelo⁽⁹⁾ nguloMkhwanazi⁽⁹⁾
 S ~~the~~ sinanatelo⁽¹¹⁾ is Mkhwanazi⁽⁹⁾

C And Daumbuzi⁽⁴⁾ was Dlamini⁽⁵⁾
 R So kusho kutsi lo Dlamini⁽⁵⁾
 Ntsi et nwan Dlamini is ligama letumeya ngalokutsi
 and same cause ke watsatsa bukholosi, atusiko kutsi
 the township it is not

Botswana ngu Gobogwane.
Gobogwane is their father?

C In the story that he told us last time, he told us about inhlanti, who was inhlanti

H Kodwa labeyinhlanti ngubani
Who was an inhlanti between
ke kulaba lababali
these two?
Who was the inhlanti?

S Ngu Dzambile

H Dzambile was the inhlanti

R Longquena angunina waDlanini
The one who was the
lenhlanti inhlanti
inhlanti

S Hnu

C What is an inhlanti?

H Dzambile

C What does it mean

R See, when you go to -

C a sister of kashesa

9166

H Wo nyulomunye loya
That's another one

S Lapha la, ngokhombu la
There is a painting here
fikela klonu.

H Lothshengu
This Mshengu

S Mhm.

H Ya

S Mabebuya le ^{etivokwesi} ~~etivokwesi~~
When they came from Telokwane

C Where is the place I don't
quite see

H Just there

C This clump of trees, with one
big tree, little but # and
then some behind, and then
a very green bush on the left

R Ya

S uyabona nje nje lo

C ^{You see this one} 1 km okay, did Mshengu
have a lot of people under

him.

R Ushengu abenzakutfu labawusi
And Mshengu had a lot
yini labebaphetse.
of people under him

S Cha, kwagale kwa, bamlandzela
No, he really, they followed
lase bamlandzela bakubo labanga
him those who didn't go there,
yanga le, base bayamlandzela
didn't who didn't go with
bakubo labangayanga le, kubamba
the people
nalyama njenge.

R Kodwa nje kwatunpumi wakhe
But it was his residence

S E - kwatunpumi wakhe

R Ya, it was his homestead

R It was only his family and
then some other people joined,
him, those that didn't go with
Nyama njenge

S Intshos' beyisuka le ifike
the way used to come

S nayuya
There it is

H ^{going}

S Qha
^{No}

M Nayi yona, nayi la

H Lapha laphapha kunamsinsi
There where there is
khona.

H tele ugalsi inematshe laphapho
This one that has stones
kwayo

M: S Ya, nali
Yes, this one

R See those stones there.

S Ngobe leya inalekedwala

R Its about 2 km from here

C near a river

H ~~to~~ you see two people walking
there carrying a basket
there is a big ~~tree~~ tree
that's where the home
was. ^{local of}

C Oh ya, Mshengu

H ya

C where those trees are.

H ya, yes there

C If you go there can you
see anything of the old place

H kunyabonakala nise kunetindzala
... that there was
nanufikato lapha uona abab
... though they
ma balima

... been walking

S Anu akusabonakali kalile
It is not easily seen

H kodwa ungasona

S But you can see
kunamsinsi nye

...

H Nankhuya baka nankhuya
there, they are babe, there

S Cha - li - li
no, there, there

H Ngilho elidwa phela nangunya

... on
lapha, there

S ~~Ngalo~~ Ngalo muniye loya

...