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Name / Naam: MAGANGIENI COLLECTION.

Subject / Vak: SWAZI HISTORY

Place / Plek:

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

BOOK 1

JD. 328

MAGANGENI COLLECTION

TAPE NUMBER = 5

INTERVIEWER(S) = MAGANGENI DLAMINI — M.D.

INFORMANT(S) = LAJELEZANE — L.J.
MBHABHA — M.B.
MABOYA FAKUDZE — M.F.

[Omitted: reference to a book written by a certain Lokwakhe lekumaceni[illegible] nemaradzi lekhalwe ngu mbhale man which contains all records on Swaziland. Reference umkhanto lefiwe lesi "tonkle" tindaba mazenge. This book is said to be with Prince Makhathini Dlamini na mbaba Hlulane kentwandze kutsuna ekuhlanyiseni kwe. Reference to the Malanga and Zulu peoples. Reference Makhathini Dlamini, Lokwakhe ncondzana nebaba mabya kwaka- to Mswati and the distribution of land to certain Zulu. Lokwakhe na Mswati nekubonwa kwekhe mentions of the Dlamini Royal house. Reference kwesive eneliunga ekuhlanyiseni. Lokwakhe ncondzana to Mnkonkoni kwene, Msukise Phumbatsa ulho- na Mnkonkoni kwene, Msukise Phumbatsa lowuya kusu- went to fetch Mancenywase Ndwandwe, Zwide / Nyakhwa, Mamcwatose Ndwandwe, umntfwana Zwide, Zulu's death. Reference to KaZulu. Reference to Zulu lekwendzene na KaZulu. Lokwakhe ncondzana ne- tonkhonte. Reference to umtsangyelo i.e. women who belong to a certain category of married women. — umtsangyelo lelo lelo Zulu ke lekwenke lekwendzile — they are not Umdlunkhulu, nor tonkhonte, but umtsangyelo umdlunkhulu nema tonkhonte kodwa umtsangyelo. Reference to Tsekwene and kaZulu. 0125 Lekwendzene na Mswati na Mkwene na KaZulu. M.B. Angyakhele ku Nkhosi le konkeadze wakuwe kwalo yini kwe fiwe kwe fiwe na? the umlandvo wakwe semakwe kudzukuka le-e-enyakatfo kwe of the use of your feet? the kudzuka the tho kwangyeke nje nkhosi, umkhosi kwesive kwe fiwe kwe fiwe? Kwesive is the north. The mazulu

[Omitted: reference to a book written by a certain
[Lokusele: lokumacondzana nencwadzi lebhalwe ngu-
white man which contains "all" records on Swazi affairs.
lomunye umlumbi lephetse "tonkhe" tindzaba macondza-
This book is said to be with Prince Mkolishi Dlamini.
na netaka Ngwane. Lencwandzi kutsiwa ikumntfwanenkhosi
Reference to the Malaza and Zulu peoples. Reference
Mkolishi Dlamini. Lokumacondzana nebaka Malaza nebaka-
to Mswati and the distribution of land to certain
Zulu. Lokumacondzana na Mswati nekwabiwa kwelive
members of the Dlamini Royal house. Reference
limikwa emalunga ebantfwabenkhosi. Lokumacondzana
to Mnkonkoni kunene, Msukise Tfumbatsa who
na Mnkonkoni Kunene, Msukise Tfumbatsa lowaya kuye-
went to fetch Mancunwase Ndwandwe, Zwide/
wulandza Mancunwase Ndwandwe, umntfwana Zwide/
Zidze's child. Reference to kaZulu. Reference to
Zidze. Lokucondzene na kaZulu. Lokumacondzana ne-
tinhlanti. Reference to umtsanyelo i.e. women who
tinhlanti. Lokumacondzana nemtsanyelo - lokusho kutsi
belong to a certain category of married women —
bomake beluhlelo lolutsite kubomake labendzile —
they are not Umdlunkhulu, nor tinhlanti, but
abasiwo umdlunkhulu noma tinhlanti, kodwa
umtsanyelo. Reference to Tsekwane and kaZulu]
0128 bangumtsanyelo. Lokumacondzana na Tsekwane na kaZulu]
M.D. Asung'calele-ke Nkhosi l- lomlandvo walesive
[Could you please] start [narrating] the umlandvo,
sakine semaswati, kudzabuka le-e-eneyakatfo.
Nkhosi, of the sive of your people - the emaswati, their
Ung'landzisele nje Nkhosi, relate [for] Nkhosi.
dzabuking from there in the north. Just narrate/

north,

M.B. Sa-chamikenyakatfo Nkhosi nak'dalwa bantfu ngu-
We - emerged from the north, Nkhosi, during the creation
Somadili kulamanya lengtawakhela
of man by Somadili, according to these lies that I am going to tell.

M.D. Wenek'kunenc!
Wenek'kunene!

M.B. kudalwa tonkhe tilwane, k'dalwa wonkhe —
[During the] creation of all animals, creating every [body] —
netinhlambanani ngulomdzala phela ngoba lomdzala
and tinhlambanani by the old/elder one actually because
ngumkhulu Mandu —
the older/elder one is mkhulu Mandu —.

M.D. Wenok'nene.
Wenok'nene

M.B Manje-ke, m-m- libito lakhe lo - lenyakatfo,
Now then, m-m- the name of this one — there at the

M.D. Wenol'hlanga.
Wenol'hlanga.

M.B. nguMtfonga, wek'cala. Lesibongo lesi ngitsi nje si Ma-
is Mtfonga, the first. This very sibongo, I am actually
tfonga nje ngisho ngaloko
saying we are eMatfongo actually because of that.

M.D. Yebo Nkhosi.
Yes Nkhosi.

MB Ngoba ligama lakhe lokutsi nguMtfonga, as
Because Mtfonga is his name, njenge live lema Tfonga,
Tfongaland Swazi Mission.
imishahi yemaswati

M.D. Wenok'nene.
Wenok'nene.

MB nhhn-. Mtfonga utala bani? Utala Nkhosi - Nkhosi-
nhhn-. Who does Mtfonga beget? He begets Nkhosi-

MB Nkhosi-Nkhosi. Nkhosi-Nkhosi utala bani?
Nkhosi-Nkhosi-Nkhosi. Who does Nkhosi-Nkhosi beget?
Utala babe batsi labantfwabakhe, nahhabh bababi-
He begets so many of his children, nahhabh there
li. Lolomunye angu Mangcwangu, libito lakhe. Lolo-
were two. The other one was Mangcwangu, his name.
munye a-a-angu Slamini. Uyababita ke lapha
The other one w-w- was Slamini. He then calls them
nasafa lomuntfu asakhuluma licinciso "Indlu sey'lu-
there when he was dying [on his death-bed] this person, [now]
ngile leyi bantfwabami buyani", ubita bonabafana,
he was speaking the truth, "The house is now ready, this
babili. → boys [and I], there are two of them.
one, my children, come back [or come here]", he calls these ones
M.D. Yebo
Yes
MB Cha labanye kababitanga. Wabita bona laba.
Cha, he did not call others. He [just] called these ones.
Utsi, "Ho, wena Mangcwangu ufuni?" Utsi Mangcwa-
He says Ho, you Mangcwangu, what do you want?"
ngu "Mine babe ngifuna bukhosi". "Ya seng'vile
Mangcwangu says "I babe want bukhosi" "Ya I have
mntfwan — uyangenumso-sow kumeko kumeko
now heard [understood] my [child] — uyangenumso-
kutsi sow'shiya —
sow kumeko kumeko that he is now leaving —
M.D. Yebo-ke
Yebo-ke
MB Njengo- njenga lolo tokubuta lapha kimi —
Like - like this thing that you have come to ask
M.D. Wenek'nene.
Wenek'nene.

from me here —

him the sihlati.

MB "Ow-. Wena Dlamini ufunani?" Utsi-ke Dlamini "Wo
"Ow-. You Dlamini, what do you want? Then Dlamini says,
mine ngifun'umhlaba". "Wo phumani-ke bantfwabami
"Wo I want umhlaba", "Wo [you may now] go my
seng'vile". Nabaphumile bahambile, si-liphimbo
children, I have heard [what you had to say]. When they
solo lisekhona phela.
had gone out and left, si – the voice is still present actually.

M.D. Yebo.
Yes

MB [kukhwehlela] uphind' uyambita-ke lo Dlamini,
[coughing] Then he recalls this Dlamini, he is now
sowum'bita yedwa. Utsi "Yeyi, yemntfwanami
calling [summoning] him alone. He says, "Hey! hey my child,
ye Dlamini, utsi ufun'umhlaba utakwentani
hey Dlamini, you are saying you want umhlaba? what are
ngemhlaba?" Utsi "Ngitawulima". "Bese wentani?"
you going to do with umhlaba?" He says "I will plough".
Dvu! "Bese wentani?" Dvu! Asati kutsi utawutsi
"Then what [else] will you do?" Dvu! "What [else] will
angaw'lima entenci.
you do then?" Dvu! We do not know what he will do after ploughing it.

M.D. Yebo.
Yes.

MB (Atsi) "Uyabona-ke mntfwanami uyabo! Ubotsi ungaw-
(He then said) "You see then my child, you see! Once you
lima lomhlaba bes'utsatsa naku". Umkhomba les'hlati
plough this mhlaba, you must then take this". He shows

M.D. Yebo. O—! leschlati semanti?
Yes. O—! the sihlati of water?

MB Enhhe, sikhiya sekuvel'ethangeni.
Enhhe, the key for opening the tank.

you this water.

because they will then — we are of umbango we are still — it dawned actually, we are children / offspring of Masalendvukwini.

M.D. sikhiya sek'vula lithange?
The key for opening the tank?

MB nhne, Uthandaze kunkulunkulu uyakupha lomanti.
nhne You must pray to nkulunkulu [and] he will give

M.D. Ha! Uyammika?
Ha! He gives him?

MB Uyamnik'utsi "Uyabon'ubotsatsa naku-ke, naw'sebe-
He gives him [and] says "You see, you should take this then,
ntisa lomhlaba. Phuma-ke" Uyaphuma ke ko! iyasha-
when you are using this mhlaba. [You may now] go out
ya.
then". He gets out, ko! It beats — [he kicks the bucket]

M.D. Ha!
Ha!

MB Sekuyamenyetwa-ke bonba; sekuyakuakhiw'umti
They are then memeting-ke bonba; they are going to
wakabolenkhosi, wakabo Mangcwangu. kwa khiwa
build umuti of bo-this-nkhosi, of bo-Mangcwangu.
kuyaphela ke, naw'phelile ke sokuk'phindze Ow!
They are building and they are finishing; when they had
Akuphindze kumenyetwe kuyokwakhiwa wakamnake-
finished, they once again "Ow! [We] must memeta
tfu, wakaBlamini, wakab'umuti", Sowakhiwa
tfu, wakaBlamini, wakab'umuti", Sowakhiwa
again in order to go and build umiti of ka mnaketfu,
bucalu ngoba phela akuhlalelwana — angeke ba-
of Blamini, a muti of kubo. It is being built a
linganise ngoba batabe — sibembango solo sa-
distance away [from Mangcwangu's] because actually,
kwasa nje sibantfwabe Masalendvukwini,
akuhlalelwana — they cannot [settle] side by side

M.D. Yebo
yes.

MB Nakakhiwe-ke lowake, hawu! uya-awu-hiyefika-ke
After that one was built then, hawu! he-awu- this
lelhlobo njoba, wow' uyalima-ke k'uyalima-ke, sowtsaka
summer came as, wow' he is ploughing then, he is ploughing
lokw lakt'tjelwa nguyise "Pha! Pha! Pha! Pha!" Uyatha-
[and] he [then] takes this thing which was told to him by
ndaza-ke "Pha! Pha! Pha! Pha!" "Phu-u-u! Litsi lekabo-
his yise. "Pha! Pha! Pha! Pha!" He is praying then, "Pha!
lenkhosi ngabo Dlamini, litsi kubalela hilanga! Litsi
Pha! Pha! Pha! Phu-u-u! Then this inkhosi's [place] through
indlala!
bo-Dlamini, what a droughty weather! What a famine!

M.D. nhn!
nhn!

MB Awu, kuphume bo Longeva, "Awu, Nkhosi!" kabeva
Awu, bo-Longeva [then] got out, "Awu, Nkhosi!" Those who
ngetindzaba "Awu Nkhosi, inkhosi yakho le-inkhosi
get it through the grapevine, "Awu Nkhosi, your inkhosi
yetfu, iyafa yindlala" "Awu! kepha kungage kufi-
there - our inkhosi is dying of hunger". "Awu! Can my
inkhosi yami? Ewu! Phuma, phuma, phuma wena
inkhosi die [while I am living in abundance]? Ewu!
nceku. Umemete bomake nyalo nyalo nyalo. Utsi
Get out, get out, get out you messenger. Memeta bo-make
abayew duphuna tjani kuvelukuve imihome nyalo,
now, now, now. And [tell them] say that they should go
lemihome". imihome".
and uproot grass to knit imihome right now, the
M.D. Ye-lem' home-ke, kucala kwalemhome. imihome.
Ye- the imihome then, [that was] the beginning of the
MB Enhhe-, kucala kwalemihome. E— baphuma-ke
Enhhe — the beginning of the imihome. E— the

There it is [Off they go] to kabolenkhosi, sending [the food]. On arrival at kabolenkhosi, when this one tfulad, that is where umgudvu will start from, umbango.

MB bomake bayasika-ke bayasika, yelukuva-ke lemhome-ke
bo-make then got out [and] they are cutting grass, they are
kuwolelwa mabele, kuwolelwani, nhlumaya, tindlubu;
cutting grass and knitted the imihome [and] they are putting
e-khyamenyetwa-ke libutfo-ke kuyatfwalwa-ke —
sorghum, what are they putting [into the imihome]? cow pea,
iyakhal' impalampala "Mbu-mbu-mbu-mbu". Nako-ke
jugo beans; um — they are then memeting libutfo and
kumikiswa kabolenkhosi-ke. Nak' fikwa kabolenkhosi
they are carrying [the imihome] on their heads [and]
etfula-lo, laph' umgudvu utav'suka khona, umbango.
The impalampala is sounded "Mbu-mbu-mbu-mbu!".

M.D. nhn!
nhn!

MB Anefik' etfula [umsindvo longevakali] "Site tsine tibhoci"
When he arrived and tfulad [indistinguishable noise]
kwasho gogo wakaM—— . "Awu!
"We do not have tibhoci" said gogo of M——. "Awu!"

M.D. [illegible]

MB "Uyinkhosi wena?" "Sisho kulo Mangcwangu" "Awu-
"Are you [really] an inkhosi?" "We are refering to this
siyinkhosi wena. Inkhosi ngu Dlamini".
Mangcwangu". "You are not an inkhosi. Inkhosi is Dlamini".

M.D. nhn!
nhn!

MB "Nhhni? Nitsini?" "Sitsi cha! Nkhosi awusiy'
"Nhhini? What are you saying?" "We are saying NO!
inkhosi, inkhosi ngu Dlamini". "Angabayinkhosi ngani
Nkhosi, you are not inkhosi, inkhosi is Dlamini". "For
mine ng-ng-ng-ng-ngakhuluma kubabe ngatsi
what reason can he be inkhosi because I, I-I-

It has entered — this means that an imphi is about to or is on its way to attack Dlamini. However, the speaker in this sense expresses it in such a way that it seems as if it is already taking place; that is, the imphi is already attacking.

Getting married to an Indian — this is an expression which gives the idea that the speaker thinks that the inkhosi is so angry that he can do the impossible. Therefore the above expression imports the idea that marrying an Indian is impossible, at least to the speaker.

skirted Lubombo ngekuhlehletela, we were fleeing.

MB mine ng-ng- ngifuna bukhosi? Ayihlome!" Ayihlome!"
spoke to babe and I said I, I-I-I want bukhosi? ↗

M.D. nhn!
nhn!

MB "Ayihlome!" Sesiyawubulawa.
Ayihlome! we are going to be killed.

M.D. Sokuyaw'bulawa loDlamini?
Are they going to kill this Dlamini?

MB enhn-e.
enhn-e

M.D. nhn!
nhn!

MB Lapho-ke Samketi-ke beseke kusuka loku-lokubo-
At that moment then Samketi, this - this bo- this bo,
lokubo-lokubo Longeva, Escine bohhelemanya, "Eyi!
this bo-Longeva, we lies concocters then began [to say],
Nkhosi, Dlamini, ingene namuhla; umnakenu utfukutse-
"Eyi! Nkhosi, Dlamini, it has entered today; your mnakenu
le ushada netula." Ow! ingene? "Phumani, phumubalekele!"
is so angry that he is getting married to an Indian". "Ow!
[Umsindvo loshayako] (I) batsinkhosi lembhacanga-ke-,
it has entered?" "Get out, get out and flee!" [Some hitting
nakoke kubalekwake, khona le. Sh-aya-ke le-ke kuce-
sounds] _____, there they
dowa kubombo ngek'hlehletela, sibaleka,
fled, right there. They travelled there [and] they

M.D. nhn!
nhn!

MB Nel'dliza laMangcwangu ngeke ngil'khombe ngoba tintfo
I cannot point/locate even Mangcwangu's grave because
tewu - teti - vabesho.
these are things we got through what we heard others say.

M.D. Yebo phela.
Yes, of course.

MB Sh-aya-ke, nasilapha kahomahasha la, kuhlalwe
We- moved then, and when we were there at Komahasha here,
kuphumulwe. Kukhandwindlovu iyatala. Ow'indlovu
[we] sat [down] and took a rest. We found an elephant
kayimudli umuntu nay'talako.
[and] it is giving birth [to its young]. "Ow!" An elephant

does not eat/feed on a human being when it is giving birth to its young.

M.D. O!
O!

MB Dvumela bay'dzikidza-ke lendlovu bay'dzikidza izi yafa.
[And] they immediately dzikidzad this elephant, they
ow' kuyadliwa-ke. "Asambeni bonkhosi. Iyet'impi
dzikidzad it until it dies. Ow - they are eating than.
ngalapha". "Awu, tsine sesifile yindlala, sekuphelile
"Let us go bo-Nkhosi. The impi is coming this side".
wonkh' umphako la. As'sahambi. k'hlalelwa lendlovu,
"Awu, we are already dead because of hunger, all the

mphako has been finished.

M.D. nhn!
nhn!

MB kudliwa lenyama. "O! Salanike bonkhosi; an'sesibo-ke
They are eating the meat. "O! Remain behind then bo
bakitsi-ke nine sen'baka Mahlalela ngoba nihlalel'ndlo-
Nkhosi; you no longer belong to our people; you are
vu itala. E- basala-ke. Embili-impe ---la ---.
now of Mahlalela [Sibongo] because you awaited an

elephant while it was giving birth.

M.D. Sek'hlehleteluva nelubombo?
They are then hlehleteling along the Lubombo?

MB Yebo. Bahambe babuta-ke laba-laba -letinge tive
Yes. They travelled along and kept on asking about
ngakhona ngala angati kube tive tini. "Hawu!
these - these - other tive this side, [and] I do not

know what sort of tive they are.

have wrapped around ----- an silwane?"

here and then deprive them [of what they were carrying with them].

because [their pursuers] wanted it?

MB heyi leniy'bophe laph'emfuntini yini?" "Owu! ngumtoto."
What is this that you have wrapped around the
"Hawu! Batsakatsi nibophele---- silwane?"
umfunti?" "Owu! Its umtoto". "Hawu! Witches you

M.D. [uyagigidzeka]
[laughs]

M.B. Besabisa laba bangathumuli lapha babemuke.
They are frightening this in order not to unwrap

M.D. O, lo! ya---, kufihlwe lomsebenti?
O, this one! ya ---, they are hiding the umsebenti?

MB enhe nhn
enhe nhn

M.D. habeseka ngawo le -
The one they sebenta with there -

MB yebo.
yes.

M.D. kow - labacoshwa nje kufunwa wona?
The - the one that caused them to be chased away

MB enh - yebo, lobutsi.
enh - yes, the butsi.

M.D. nhn - --hh---.
nhn - ---hh--.

MB kumukwe-ke Samuketi---. kumukwe-ke kucedza
They then fled ke Samuketi---. They then fled and
kubombo ngokuhlehletela; eS'teki-ke, nafikwa khona
finished kubombo by kuhlehletela; at Siteki then,
kukhandw' emabele-ke asabovu, ungaka solo phel'
when they arrived night there, they find sorghum
uyahamba.
already red [ripe], he is of this side actually and he is still on the move.

M.D. Yebo.
yes.

MB Abovu-ke emabele laph'ensimini. "Ow', bubu, emabele
The sorghumare red[ripe] there in the field. "Ow, bubu,
abovu?" kuyaphunyuhwa-ke kuyadliwa-ke.
the sorghum are red?" They then hada rest and then ate.

M.D. nhn!
nhn!

MB kukhandwwa kudla sokulingene lo. hetinkhosi letinye
They found that food was only enough for this one.
nale-wu-wu-bo Ngodwwana se-se-sebaphelile lapha
The other tinkhosi, and this one - wu - wu - bo - Ngodwana - u - kitsi tsine lolok'ngebantfu,
wana - they - they - they have already finished there at -

M.D. nhn
nhn

MB "Aysakhi! Impki eyeta ngala". "Awu, bo Nkhosi ngeke sishiye
"Aysakhi! The impht is coming this side". "Awu, bo-
emabele tsine siwabona nankha, njoba ses'file yindlala,
Nkhosi we cannot leave sorghum while we see
kudla sek'lingene nanguya Slamini."
them right here, [afterall] we have already died because

M.D. nhn!
nhn!

MB "Long'yena ngcongcosha wetfu" "Ewu!-"
"Who is the one who is our ngcongcosha". "Ewu!-"

M.D. Yebo phela
Yes, of course.

MB "Nishonjalo?" "Enhne". "Wo, salani-ke bo Nkhosi. An'se-
"Is that what you are saying?" "Enhne." "Wo, remain
sibo bakitsi. Sen'baka Maziya ngoba nisala miya-
behind then bo-Nkhosi. You no longer belong to our
ziyaziya".
people. You are now of Maziya [sibongo] because you

he - amongst us ordinary people,

of hunger, [and] the food is now only enough for that Slamini.

are left behind because you are ziyaziying."

they delight in crossing[rivers] --,

the Mngometulu [people] at Mtfonjeni,

emakhosi who have quarelled. This one is of Mtsetfwa sibongo [and] this [other] one is of Ndwandwe [sibongo]!"

M.D. nhn!
nhn!

MB Embili-impe---la setu--we-la-ke-na ko-LuSutfu
Forward-ev--er [and] they are -- cros-sing then
nje bo Nkonjane njola banj' kuwelwe --,
there - LuSutfu [river], actually bo-Nkonjane became

M.D. yebo.
Yes.

MB kuwelwe, ka Matsenjwa-ke kumu-kwe -- ku-mukwe
They crossed [the river], at Matsenjwa's [place] then [and]
kushaywe - kulolela ka Mngometul' eMtfonjeni,
they fl-ed -- they-fled and traversed - that one of

M.D. enhn-
enhn-

MB bok' khandwe baka Nyawo (-ke).
[and] they found the people of Nyawo [sibongo] (then)

M.D. yebo-ke
Yes, of course.

MB Lamanye eMatfonga iHhafu nahhafu kutsiwa yi Hhafu
[Who constitute] another kind of eMatfongo, [that is] Half
nahhafu. Zulu s' Thongaland (njalo) Hfonga aka Zulu (actually)
and half, they are known as Half and half. Live leMa-

M.D. [uyahleka]
[laughs]

MB [uyahleka naye] "Awu! Nihamba niya khanyisa nine
[laughs too] "Awu! You go along with light on
laph' eb' suku? Nhhni? Ak' khanyiswa laph' eb' suku
here at night? Nhhni? There are no lights allowed
umgudvu ukhulile ngala-y'-ningzimu! Kucaben' ema-
here at night [because] umgudvu has grown up!
khosi mabili. Leyi yaka Mtsetfwa leyi yaka Ndwandwe!"
heightened this side - in - the south. There are two

with these bakitsi, other ba-Tfonga there, night there on your way to that one of Tembe.

? I am the [only] inkhosi.

M.D. nhn!
nhn!

MB "Bayalwa babanga bukhosi. Cishani [kukhwehlela] lomlilo!"
"They are fighting over bukhosi. Blow out [coughing] this fire [light]!"

M.D. Ha!
Ha!

MB "Nihambe ngemnyama, batan'bulala!" Ses'yaw'cisha-ke lomlilo sihamba ngemnyama-ke [kukhuluma ngemuva]
"You should go in darkness [otherwise] they will kill you!" We are then blowing out the fire [light] and we are going in darkness then. [Some talking in the background] We are then stalking and we lodged

Ses'yanyenya-ke sawungenisa bonalaba bakitsi-ke labanye ba Tfonga le khona le kubheka kulela laka Tembe

M.D. yebo.
Yes.

MB Nhn. Sesiyaw'bikwa-ke lenkhosini-ke yakaZulu-ke.
Nhn. We are going to be introduced to the Owu, sok'vakele kutsi ukhona l'Tfonga uyeta ngalapha, inkhosi of kaZulu then. Owu, it has been rumoured that there is a Tfonga who is coming from this side, kamhle nekadzeni, he is bringing with him dew.

Kamhle nekadzeni uta nematolo. "Yebo?" "Yebo" Nak'-bikwako. "Yebo?" "Yebo," when it was reported.

M.D. Nhn
Nhn.

MB "Hawu! yinkhosi?" "Nhn-nhn" "Awu!" Kush'inkhosi yaka-
"Hawu! Is it inkhosi?" "Nhn-nhn" "Awu!" says the inkhosi Zulu, "A--- kute leny'inkhosi lapha ngimi inkhosi.
of kaZulu." A--- there is no other inkhosi here,

MB Akete ngitambulala".
I am the only inkhosi. Let him come, I will kill him."

M.D. Nhn!
Nhn!

MB Atsi ke lonina leNdlovukazi "Awu, mntanami, njoba
Then [his] this nina, the Ndlovukazi said "Awu, my
kuthiwa uza romazulu? Ngez'wam'bulala. Njob'izwe
child, aren't they saying he is bringing the heavens with
lakaZulu lifile - yindlala?" kaZulu is dying of hunger?
him? You cannot kill him. [In fact] the izwe of
of praises, and the inkhosi entered too. "Ndabezitha!
Baye-de!"

M.D. nhn!
nhn!

MB "Ngez'wabula-" Nangempela-ke. Ses'yabitwa-ke siyange-
"You cannot kill-" Indeed then. We are then
na-ke esibayeni
summoned [and] we are getting into the cattle byre.

M.D. Yebo
Yes.

MB Es'bibi; kungenwe-ke esibayeni, ingenek' iNdlovukazi ke
Es'bibi; [we] then got into the cattle byre, the
kubongwe ke, e-kungen'inkhosi ke. "Ndabezitha, Baye-de!"
Ndlovukazi [also] entered and there was some shouting

M.D. nhn!
nhn!

MB Awu, nakutsi kusu--- kutaw'sukinkhulumo-ke. Sow'-
Awu, when the ---when the talk was about
bususile butsi lo.
to start then. This one has removed the butsi.

M.D. Sob'susile lobutsi bakhe?
He has since removed his butsi?

MB Lo Dlamini
This Dlamini.

had started, "Hhwa-hhwa-hhwa-hhwa-hhwa! Mpha-hla-hla-hla-, ha-----!

M.D Lodlamini,
This Dlamini.

MB Nhne, nabake wasala lodwa basitfol'iNdlovukazi nje
Nhne, here are they, you/it was left behind alone,
itfunyua solo sihle silifuna khona le nhh---
[and] they discovered/found us, in fact the Ndlovukazi
[uyahleba] Awu! Nasekusuke inkhukumo, "Hhwa-hhwa-
is sent whilst we are still looking for it right
hhwa-hhwa-hhwa! Mpha-hla-hla-hla-, ha---!
there, nhh---[whispers] Awu! When the talk

M.D. Nhn
Nhn

MB "Mphu---!" "Aw' bonike mntanami, angezabulawa!"
"Mphu---!" "Aw' bonike my child, he cannot be
sekusho le Ndlovukazi
killed!" Says the Ndlovukazi.

M.D. Yebo
Yes.

MB Baleka bakaZulu-ke bacoshwa ngu Matoyi ke bangena
The people of kaZulu then fled, for they were being
etindlini.
chased away by Matoyi [and] they got into their huts

M.D. Nhn!
Nhn!

MB Nabangene etindlini tsine kasingeni
When they had gotten into their huts, we do not enter.

M.D. Ha!
Ha!

MB Phuma ngel'sango-ke, nako simuka sibheka khona-
[we] got out through the lisango, there we
lentasi lapha kunalakitsi baka Tembe khonapha
left, heading for the south right there where

were able to write, Nkhosi, I would have written.

MB basingenise khona, mane ng'khohlwa – [umsindwo longeva – there are our people, the Tembe people, night where kali] Awu, kubembe ngang'bhalanjenami, Nkhosi, nami they had assigned us to stay; it's only that I am ngangabhala

forgetting – [indistinguishable noise] Awu, if I too

M.D. [Uyahleka]

[He laughs]

MB Lapha kubo Mgudlula nabo – nabo Shobani.

Here at bo-Mgudlula and bo- and bo-Shobani

2 O, lab'awwa ngabo?

O, the ones through whom you heard [of this]?

M.D. La-lowaw'wa ngabo.

Through who-whom you heard of this.

MB enhne e Nyatsini.

enhne, at Nyatsini.

M.D. Ne-!

And-!

MB enhn le Nyatsi.

enhn, the Nyatsi.

M.D. Waw'wa nge Nyatsi?

You heard [of it] through the Nyatsi?

2 ——— uyise wa Mandanda

——— the yise of Mandanda.

MB Uyise wa Mandanda

The yise of Mandanda.

M.D. Yebo uyise wa Mandanda Mtsetfwa.

Yes, the yise of Mandanda Mtsetfwa.

MB enhhe--.

enhhe--.

M.D. Nhn'-nhn.

Nhn'-nhn.

MB Owu! kuhambe kushaye likwele-ke la "Pha---!
Owu! [As time went on] then it whistled here "pha-Si--u---!" lapha kusuka lelikwele khona
--! Si--u--!" from where the whistling originated.

M.D. Wo lenkhwele?
Wo, the whistling?

MB ehhe "Fi--u--!" Liyama "Pha--!" Liyana; aw'cha
ehhe "Fi--u--!" The rain is falling, "Pha--!" The
bangen' endlini batsakatsi. Bayahamba. Bashiya naloku
rain is falling; aw'cha, the batsakatsi then got into
labak'shoko kutsi ba-kuphekiwe yini, tinkhomo
a hut. They are leaving. They are leaving behind
kuhlatjwe yini, kwasala abazange bakudle, bahamba.
even this that they — haven't they cooked [prepared
Owu. Nembala! "Aw' abasubnlawa". Seyiyahlala-ke aosa-
a feast]?, haven't they slaughtered beasts? it
bulawa-ke, siyaguba siyalekitsi
was [all] left behind [and] they never ate it, they
[Naloku sengiboshiwe nje: Ngemuva]
left. [Even though I now imprisoned; in the background]

MB ——. Sesiyatsatfwa-ke loses' khonjiswa-ke eshi-
——. We are then taken and eventually we
selweni.
are then shown at Shiselweni.

M.D. nhne!
nhne!

MB E-hakuna'y'tje la-labatsi kunehitje la Ngwane.
At-Here at this stone - here - [in this place]

M.D. Etjeni la Ngwane.
At Ngwane's stone.

MB Lo Zulu sowutsi "Hlalani lapha-ke". Uhle bacelake
This Zulu then says "Stay here then". He/they

where they say Ngwane's stone is found.

kill them? What are we going to do [in future]?"
"No, we will leave just one of them" says
Zulu.

first Ngwane who is begotten of Dlamini is [by]
now dead.

lamatolo-ke, kina bete nemagwayi-ke kutsatfive
from time to time ask for the dew then; it would
netinkhomo tiyew'cela-ke, uyavuka Zulu manje. "Awu!
rain and they would with them some tobacco and
Zasobe sishaya let'nkhomo tetfu siniku'iswazana
take even some cattle to plead [with them]; now
lenyakatha iThongana leli? Muhlola lo! Ababulawe".
Zulu then awakens. "Awu! [For how-long] are we
going to keep on giving our cattle to a Swazana
njani?" "Cha, sitaw'shiya abe munye" kusho Zulu-
of the north, a Thongana this one? This is
ke.
muhlola! Let them be killed". — "Aha-a-!
M.D. enhn!
enhn!
MB "Sitaw'shiya abe munye. Utasikhombisa lobutsi
We will leave just one of them. He will show us
balomtsakatsi". Atsi "Awu! Ngeke kulunge". Sebakhona
the butsi of the mtsakatsi. He said "Awu! It
bo Longeva. "Yeyi nine baka Ngwane, niyabulawa ngu-
cannot work out". Bo-Longeva have come. "Hey
Zulu ingene". "Yebo?" "Yebo. Sowfile ke lo Ngwane
you people of ka Ngwane, you are being killed
lowa-wak'cala lotalwa ngu Dlamini
by Zulu, it has entered". "Really?" "Yes". The
M.D. Yebo.
Yes.
MB LoNgwane waka Yaka. S-ow'tele [uyathwehlela]
The Ngwane of Yaka. He-has begotten [he
loNdvungunye.
coughs] this Ndvungunye.

M.D. Yebo.
Yes.

MB Nalo Ndvungunye sow'file. Sikebek -[umsindvo
This Ndvungunye is [by] now dead too. We are -
longevakali]
[indistinguishable noise]

M.D. Sek'bekwe Somhlolo-ke?
[Was] Somhlolo already been installed/crowned by then?

MB enhne -. [umsindvo lophatamisako]
enhne - [disturbing noise]

M.D. Yebo-ke Nkhosi.
Yes - then Nkhosi.

MB Nasek'vakala-ke imphi yaka Zulu kutsi "Sey'ngene!
After it was heard that the imphi of kaZulu
Sow'taw' bulawa wena Somhlolo wemukwe loku".
has "Entered! You Somhlolo will now be killed
"Yebo?" "Yebo"
and deprived of this". "Really?" "Really".

M.D. Solo kufunwa lomfunti?
So they still want the umfunti?

MB enhhe - - e. (S')baleke-ke ses'suka-ke sisha-y'eNkofeni,
enhhe - - e. We then fled [and] we departed and
nako simuka; sesiyabaleka sibaleka nalomfunti.
went past Nkofeni, there we fled, we are now

M.D. Yebo.
Yes.

MB Afekwehla-ke lapho uSomhlolo naku lapha - eNcabaneni
[That is where] Somhlolo would descend, right
laku Ludvondvolo,
here - at Ncabaneni, here at Ludvondvolo,

M.D. Yebo
Yes

fleeing and running away with the umfunti.

because he hlatsa actually.

MB ngale nje ku Mankayane.
just that side of Mankayane.

M.D. nhn.
nhn.

MB Beses'chaka ngaye njoba wahlatsa nje
We would then use him as a shielding door

M.D. Yebo.
Yes.

MB Siyabaleka. Sibaleka nawona lom-lom-lobutsi beba-
We are running away. We are running away with
tsakatsi. Ewu! Atsi ngale loSomhlolo ubashiye
the-the-the butsi of batsakatsi. Ewe! When
lemphi yakakhe labaleka nayo, njoba namfula u-
lemphi yakakhe labaleka nayo, njoba namfula u-
SomhColo was on that side, he left behind the
Mhlatane unje. a river, the Mhlatane, it is like this.
ümphi with which he is fleeing because here is

M.D. enhn
enhn

MB Atsi "Zalani" phasi le-imphi yakaZulu inganiboni,
He said "[Take cover] lie down so that the-imphi
kuyeta" Nangempela kuyeta. it is coming.
of kaZulu cannot see you, it is coming". Indeed

M.D. nhn!
nhn!

MB "Nilale phasi kubete lovusa inhloko, kukakwengca
"[You must] lie down and no one should raise
kufike-le; noma sokuw'landz' umhoshe kwak'te
his head, it will go past all the way to there,
kwaw'bona kahle. Lalani khona lapha ngiyahamba-ke
even if it follows the track, it will not be
mine" [ahleba]. Ahambe-ke loSomhlolo. Efike-ke
able to trace it properly. Lie down right here

Somhlolo left. He arrived here at Ncabaneni, among the beSutfu [people].

"Awu, make, I am already dead because of hunger. Awu, could you please just filter/strain some dregs of beer make". She said "gudvu-gudvu-gudvu ——" she is already being overwhelmed by this person.

A

are the males, emakhosi of the Maseko people, beSutfu. Here are they at esangweni". She let go.

MB lapha-ke eNcabaneni-ke, kubeSutfu.
and I am leaving [in a whisper]. Then this

M.D. nhn.
nhn.

MB Baka Maseko, nehla lapha kulvondvolo, watsi nasehl-
The people of Maseko [sibongo]; when he travelled
achamuka ngendlela nje lechamuka (ngetate), wabona
down Lvondvolo there, and as he — as he emerged
lomsikati abehluta tjwala entsambama avitsita
just by a pathway, which emerges (ngetate), he saw
lel'hluto. Al'geza al'vitsita-ke. "Ow' make!" "Hawu,
a woman/female who was filtering some home brew
uchamukaphi mntfwanami?" "Wo, ng'phuma ngala
in the afternoon shaking out the beer strainer/filter,
ngaka Zulu. Wo labadzala la-baphi?" "Wo, balaph'
She was washing it and shaking it out." "Ow' make!"
esihlahleni." "Awu, make seng'fik yindlala. Awu
"Hawu, where do you come from mntfanami?" "Wo, I
manuhlute nemashica nje make". Atsi "gudvu-gudvu-
come from this side of KaZulu. Wo where are the
gudvu ——" sow'vele uyamsindza (lomuntfu)
old people here?" "Wo, they are [under] that tree".

M.D. Yebo.
Yes.

MB Atsi "gudvu-gudvu" ente ngatsi uhlut'emashica kantsi
She said "gudvu-gudvu", and pretended as if she was
utsela bonotfwala. Ammike, "La-la-la-la-la" "Wo
merely filtering/straining the dregs of beer whereas
mntfwani-ke nabaya labadvuna, emakhosi baka Ma-
she was pouring this very beer. She gave it to him,
seko, beSutfu. Naba laph' esangweni." Ayeke. Wo,
"La-la-la-la-la" "Wo, mntfanami, there yonder

[Coughing] "Hawu, is it you that we have always been hearing of through a mbali?" They are now repeating another one.

Listen to whatever this one is going to send you to do. So [this man] comes then. "Here is he then wh- we - we - whom we are giving to you".

MB bambingelele-ke, Lo Somhlolo-ke.
Wo, they then greeted him. This Somhlolo, then.

M.D. Lo Somhlolo-ke.
This Somhlolo then.

MB nhn. Nabambingelele-ke Nguane, "Hawu, yini? Ukhala
nhn. Then after they had greeted him, Nguane, "Hawu,
ngani muntfu welive lakitsi?" "Awu, ngikhala
what is it? What are you complaining about muntfu
ngekutsi mane ning'site nine bekunene ning'tfumele
of our live?" "Awu, I am complaining/crying [so that
umuntfu-umfana ayew'bita tindzibi tami set'-
you may come to my help nine bekunene by sending
dzinive ngalapha, ngiyabaleka ngibalekela imphi
me a person - a boy to go and call/summon my
yaka Zulu. [uyakhwehlela] "Hawu, nguwe losolo sikuva
tindzibi, who are now tired that side; I am
ngembali?" Sebaphindza lesinye.
running away; I am running away from imphi of ka Zulu.

M.D. Yebo.
Yes.

MB "Nguwe solo sikuva nge-ngembali kutsi u-u-u ta-
Is it you that we have always been hearing about through-
uhamba nematolo?" "Nhn-nhni." "Obo! Hlala lapha"
through a mbali that you-you-you are bringing-
Uyahlala-ke. Sebabita-ke indvodza yakhona-ke, "Buya
you are bringing with you ematolo?" "Nhn-nhni"
la Bengu, e-ulalele lataku tfuma kona lo". Uyabuya-
"Obo! Sit here." He is sitting then. Then they are
ke "Nangu-ke lesi-sisu-si-si-lesik'mika yena tsine".
summoning a man of the area, "Come here Bengu, um-

M.D. nhn
nhn.

MB [uyakhwehlela] Ambonge-ke Nguane. Nambongile, bese
[He is coughing] Nguane then bongad him. After bonging him,
uyasukuma sowutsi "Wo buya la." Uyabuya-ke. Utsi neme
he then stood up and said "WO, come here". He comes then
ngengalapha nje (ngaku) letingubo tala bantfwana tenekwe
When he was standing a distance of about that much-
nakuya. Utsi, "Yeyi, ubotsi ungefika-ke le," Uyamlayela
as far as that point where the children's clothes are
uyamlayela kahle tigoja-gojana
hanging, he says "Hey, When/Once you get there,"

M.D. yebo
Yes.

MB "Utawutsi ungefika le-ke bese uyema-ke. Utaw'tsi
On arrival there, you will then have to stop. Once
ungema-ke lapho," Umbekisela konkhe lataw'bona
you stop there then", he tells him everything that
ngako.
will enable him to locate the place.

M.D. nhn
nhn

MB "Aw'tababona letindzibi. Bo-utawtsi ungefika utsi
"You will not see the tindzibi. They- on arrival
"Uyezwana-na----. Utsi ngemandla kuye nyalo!"
you will [shout] "Uyezwana--na----! He says
"Howu, kantsi lomuntfu unjani na. Sok'sola yena
ngemandla to him right now!" "Howu, what sort
lomuntfu laba labadzala balibele kutfumela le.
of a person is this?" This person was beginning to
lebaphume bobabili lapha.
suspect something whilst the old people are busy

M.D. Sow'mangaliswa ngulenkhulumo lataw'yisho le?
Is he being puzzled by the speech he will have to
deliver there?

She gives him directions, he gives him detailed directions
about little valleys [to be crossed].

causing him to be sent there. They have by now
come out from the others- they are both together now

MB Yebo. "Kantsi lomuntfu unjani? Ang'buyele emuva,
Yes "What kind of a person is this? Let me go back" and
hitsi livi "Cha, msub-msuncandzeka. Hamba, sow'tfu-
the word said "No, do not - do not go back. Go [on], you
nyiwe". Ahambe. Befike-ke khona leke nangempela
have now been sent". He left. On their arrival then
ente loko [uyakhwehleka] Afike amemete. Abone "Vu--mb"
there, he, of course, did just that [coughs]. He shouted
imphi lenyenti "Babo!" of many people. "Babo!"
on arrival. Then he saw "Vu--mb" an imphi consisting

M.D. Hha!
Hha!

MB "Utsi tindzibi nje, ush'imphi ingaka? Ewe! Ang'ba-
He says its just tindzibi whereas it is such a [huge]
leke." hitsi livi "Cha, msubaleka. Betek'embili
imphi? Ewu! Let me run away". A word said "No,
Abekeke-ke
do not run away. Lead the way". Then he led the way.

M.D. nhn
nhn

MB Abekeke-ke toti efikeke laphéNcabaneni ke.
He led the way until he arrived here at Nca-
Bay'khandze-ke lenkhosi yabo-ke sey'hleti
baneni. Then they found their inkhosi now
khona-ke. Sebay'tjehile nalabeSutfu kutsi "Ow!
already staying there / seated there. The beSutfu have
loku kwakaZulu kusihluphile kodwa kutondvwa
also told him that "Ow, these people of kaZulu
yindlala. Natsi sekusihluphile tsine beSutfu".
have been troublesome to us to but they are

M.D. ehhn!
ehn!

? afflicted by hunger".

MB "Ngena la". Sivale sivale imitsanga lihlangane yente
"Enter in here". We closed and closed the imitsanga-
nje.
? la and it was so — — — —
M.D. nhn.
nhn.
MB kube kusifutse lapha njengetimbila
So that they would blow smoke on us as they
would do to rabbits.
M.D. [uyahleka]
[laughs]
MB Ewu nembala. Sifike nabo ke khombise. Sekukhona.
Ewu, of course. We came together with them then
Ubona ngetinyamatane nje. Basho nje batsi ubona
khombise. They have come [the Zulus]. you just
ngenyamatane nje, tinyoni, tinyoka. [uyakhwehlela]
can tell [by the way] animals [are doing]. As they
UZulu kaMalandela, kushaye lomkhulu umkhumbi,
just said that you just can tell [from the
kuhlabe le kuhlabe le.
way] birds and snakes [are doing] It is Zulu of
Malandela. They have formed themselves into a
long-winged unit force, whilst the one end is
on the one farther corner, the other end is on the
other furthest corner.
M.D. nhn
nhn.
MB Ng'ngena lapha, kulandvumholo, k'khandze sekute
They got in through this end, as they followed a track
sebangena lapha es'hehleni, nenkhomo nematje
and they found that there was no one; they
nemabele khona lapha, konkhe. kulaph'ekhatsi.
had by then gotten into the caves with the
cow, stones, sorghum right here, everything [in fact]
It is right inside.
M.D. nhn
nhn.
MB kulandz'umhoshi "Wo naku, bangene la nalomtsakatsi.
They followed a track" Wo, its here, they got in

[branches] and dry firewood. From there they
[he is singing], "Felegumen— felemnyango, bhu!"
The people of kaZulu flared up the fire,
flared it up so that [those] inside the caves
could be killed by the smoke.

The imitsangala are closely knit together
like this.

MB kuphehlwe-ke umhlilo [ushikisha kandla to timbili
here together with the mtsakatsi", they then
kukhombisa kutsi wawuphehlwa njani lomhlilo] kushe-
kindled fire [He rubs his hands against each other
ke, luvutse luvatsi. kubasue-ke laph-emnyango-ke,
ni demonstrating how the fire was actually
tibungele netinkhuni nalok'manti nalokomile.
kindled] Hence there was fire as the luvatsi
kusuke-ke [uyahlabela]" Felegumen—felemnyango,
actually [started] burning. The fire was made
bhu!" Babhula lokwakaZulu bhula-sh-khona bataw-
right at the door of the cave and firewood was
bulawa yintfutfu lekhatsi
gathered together [in a heap], including both green

M.D. nhn!
nhn!

MB "Felegume- felemnyango, bhu! bhu!" Do, kay'fik'
"Felegumen- felemnyango, bhu! bhu!" Nothing
intfutfu, umitsangala yahlangana yente nje.
happens, the smoke does not penetrate [into the cave]

M.D. nhn!
nhn!

MB — lelapha kunalenkhosi. Naleyebesutfu naleyaka-
— right where the inkhosi is. Together with
yaka Ngwane yeMtfonga.
the Mtfonga one.
the be Sutfu's and the this one of -of ka Ngwane,

M.D. enhn -nhn.
enhn - nhn

MB kuhle kuhlolwa-ke "wo sekuhambile kubu-sekubu-
They would occasionally peep through "No, they
lewe yindlala." kuhambe vele. Zulu ka Malandela.
have now left, they are - they are now dead of

then ——. "Awu, let us work the works of —"
[The] rains came.

MB Nabahambile-ke, awu kuphunywe-ke, ——. "Awu, as'sebe-
hunger". They left of course. Zulu of Malandela.
nteke lemsebenti ya- " kibuye.
After they had gone, awu, they got out [of the caves]

M.D. kibuye?
It came?

MB Libuye kitulu. Hhwa-hhwa! kuvakale-ke be Sutfu
The rains came. Hhwa-hhwa! Then the be Sutfu
"Hawu! ——. Mbe! khakangope"
were heard to say "Hawu! —— Mbe! khakangope"

M.D. nhn
nhn

MB "Mgaza!"
"Mgaza!"

M.D. [uyahleka. kukhuluma kwebantfwana]
[Laughs. Some children speaking]

MB Hhawu sebatsi-ke "WO", labeSutfu-ke "Hambani-ke
Hhawu then they are saying "WO", the be Sutfu.
maSwazi, niyew'hlala lapha. Naku lapha kwakhiwe
"You may now go, Swazis, to live there yonder."
lomuti waka Lobamba khona. located.
Right here where the muti of Lobamba is ↑

3 ENkha-eka-eLangeni?
At Nkha-at-at Langeni?

MB kaLobamba.
At Lobamba.

3 e-ngiyabona ma-
um-I see ma —

MB kaLobamba nje,
just at Lobamba,

3 nhne.
nhne.

MB khon'ekhaya kuse tindzaleni', kwafike kwacentfwa
Right at home, its at tindzaleni'. On our arrival
tindzala tek'cala kufika kwetfu la.
here, the first tindzala were removed.

2 Ya.
Ya.

MB Kulelive. Sis - nikwa beSutfu
In this live. We - are given [et] by be-Sutfu.

M.D. Lapha kaLobamba Lomdzala?
Is it here at Lobamba Lomdzala?

2 Lomusha [ngemnva]
The new one [in the background]

MB Lomusha gogo.
The new one gogo.

M.D. Lolomusha?
This new one?

MB nhn-nhn.
nhn-nhn.

M.D. Ngulakwacalwa khona?
It is where it started/it is where we first settled.

MB nhn-nhn.
nhn-nhn

M.D. Abokhu!
Abokhu!

MB kulabafike be-beSutfu bambeka khona uSomhlolo.
It is where the- the beSutfu put/placed

M.D. Ha!
Ha!

MB Sesiyabonga-ke Samketi, sese-sibonga ngentfombatana
We then thanked them, Samketi, we are -
siyayendzisa uLambobota ligama layo.
thanking them by a ntfombatana. We yendzised

Somhlolo.

her [and] Lambobota is her name.

first came, on our running away, headed for there,

M.D. Yebo Nkhosi.
Yes Nkhosi.

MB "Awu, nisisitile beSutfu nakuse-wu-wu-akukaa'
"Awu, be Satfu, you really helped use because now
tfoli letilwane." Ses'khumbule le lasachamaka
they-y-y- these animals did not find us.
ngakhona, ses'baleka ses'bheke le.
We have now remembered there,

M.D. Ses'bheke lemuva
Headed for back there.

MB nhne setiw'ncandzile
nhne setiwncandzile

M.D. nhn, nhn, nhn.
nhn, nhn, nhn.

MB umvundla le.
umvundla there.

M.D. Yebo-ke phela.
Yes of course.

MB Wo habe! Kuhletiwe ke hhawu, bantfu labasikati
Wo habe! they have now settled then hhawu; women,
ke ngalenkhani afike abhedl'inkhani nalenkhosi
because of [their] bad temper, on arrival her
yaka Maseko, lendvodza, lapha lapha endzisiwe khona
temper flared towards the inkhosi of the
sibonga lokus'gcina kwabo. Alicule, alicule. Alicu-
Maseko people, the ndvodza, night where she
lile, tsatse s'dvwatjana sakhe l'hambe-ke hambe
had been yendziswad, thanking them for their
lenya-ke les'dvwaba laph'emantini, hambe lenya-ke
safe-guarding us. She bit it [and] bit it [and] bit
wo-na — nang'limata nine natsi ayeng'bulala
it; then she took her little traditional skirt

MB lo, natsengisa ngami, uyang'bulala lomntfu wenu".
(and then left) she occasionally dipped the
"Ewu! Wentelani naphela na Maseko. Uyow'bulal'
skirt in water as she went along and occasionally
inkhosatana".
dipped it [and then she said] "wo you – you
hurt me and said this one should kill me, you
betrayed me; this person of yours is killing me."

M.D. nhn!
hhn!

MB "Ay'hlome!"
"Ay'hlome!"

M.D. LoLaMbobota u-u-u-ung'dzadzewabo yini lo Som-
Is-is-is this Lambobota dzadzewabo of
hlolo?
this Somhlolo?

MB enhn-nhn.
enhn-nhn.

M.D. O---!
O---!

MB Nhne (awkantfung'lunye)
Nhne (awkantfung'lunye)

M.D. Yebo-ke
Oh yes.

MB Nhn. Ng'dzadzewabo, kuphela sewu-bonqwa
Nhn. She is dzadzewabo, the thing is that she
ngenkhosatana.
is now being [referred to] as inkhosatana.

M.D. Nhne!
Nhne!

MB Nhn-. "Awu, ubulal'inkhosatana? Ngiyabahlasela-ke
Nhn-. "Awu, is he killing a nkhosatana? I am
laba baka Maseko". Laph'esihhehleni, laph'eNcabanenci
attacking these people of Maseko then". Right
there at the cave's sight, at Ncabanenci.

M.D. nhn.
nhn.

MB Nababulewe-ke laba Maseko ke bahlaselwe-ke, lem'
After the people of Maseko were killed then, after
hhehle-ke ses'mkuna labaka Nkhambule. kutsi, labanye
they were attacked night there [in their] cave,
belutfu.
we are then given the people of Nkhambule [sibongo]

M.D. Yebo
Yes

MB Kokutsi-ke seng'bona-ke -
So that then they are the ones then -
3 Batas'gadza [ngemuva]
To look after / guard us [in the background]

MB batas'gadza babhasobhe lesihhehle njoba nanamhla sesi-
to guard it and watch over the cave's sight since

M.D. Nanamhla solokungabo?
Is it still them even today?

MB soba-ng'laba baka Nkhambule
they are still - the very ones of Nkhambule [sibongo]

M.D. Yebo-ke (Nkhosi)
Oh yes (Nkhosi)

MB Nhn. Yaba lapho-ke Hlubi lolosekuhamba-ke kuhamba-
Nhn. Ya, that is where they are, Hlubi; and hence
ke se— setuye kufik'uhaZidze-ke; naye-ke atsi
as time went on and on then there is - the
utekwendza kantsi utfunywe bakaZulu; balekubo
arrival of haZidze actually; who came as though
kutsi atekuba lobutsi lapha kulos'oko, batsi, "Hamba
she had come to kwendza whereas she has been
uyokuba nob'umsikati, utaw'fike ubutsatse lobutsi.
sent by the people of kaZulu; her people

Even today it is still -

MB Ubobuba ubuye nabo la, liteba letfu lelitulu.
in order that she may steal the butsi from the
Umtfom'sikati-ke, wow-phela yisinhlanya nakubo-
s'oko [and] they said [to her], "Go and steal, even
ndvodza kunebucili.
though you are a female, you will take the butsi.

M.D. Yebo
Yes.

MB "Gici-gici" ayahlanta emajoti, "Hawu kantsi lapha
"Gici-gici" pig-melons are vomiting, "Hawu, here at
kini", "Sok'-sok'gidvwa nalencwala "incwala kini
your place", they are now gidzing this incwala, "
yentiwa nje?" "Wo, lekini yentiwa njani?" "Ye itsiwa
incwala is conducted this way?" "Wo, how is
itsiwa, itsiwa". Sok'sho ukaZidze-ke.
it conducted at your place?" "[It is conducted]

M.D. Yebo
Yes.

MB "Lekitsi itsiwa itsiwa" wo intfombatana.
"At our place it is [conducted] this way, this way".

M.D. enhn!
enhn!

MB "Ow, hamba-ke singani sami uyowuba lobalekini
"Ow, go then my singani and steal the butsi
butsi, lobalekaZulu ute nabo la". Se'uka loKaZi-
of [your people], of there KaZulu and come back
dze soyaw'kuba loba bakubo butsi.
with it here. Then KaZidze left to steal the

M.D. ha - sow'landza balekubo?
ha - did she go to fetch the butsi of her people?

MB enhn - nhn.
enhn - nhn.

you must steal it and come back with it here,
so that the litulu will be ours. A female
person then - wow - actually yisinhlanya, even
at the husband's home, there is some tricken too.

this way, this way [and] this way.

wo the ntfombatana

butsi of her people.

they are these people of Luvandle [area]. They are not far away.

[because] they were fetched by her from there?

in control of that of our people —

M.D. Sowiya nabo ekhakhakhe? [uyahleka]
Is she taking it to ekhakhakhe? [laughing]

MB Uya nabo ekhakhakhe. Tinyanga letiphetse lobutsi
She is taking it to ekhakhakhe. Tinyanga which

(ka) satiwa, naba beLuvandle. Abekho nekhdzeni.
are in control of this butsi (ka) are they known,

M.D. yebo
yes.

MB Beta nalobutsi babo. Seng'baloyile-ke (sekuyatfumba ke)
They came with their butsi. [Together with] that

Sebabuyake ——.
came back.

of this one (it is then kidnapping), they then

M.D. naba beLuvandle sebeta balandowa nguye le?
did these people of Luvandle [area] come here

MB enhn nhn.
ehn nhn.

M.D. Ngokubati kutsi ngabo labaphetse lobu balekutsi —
By being known that they are the ones who are

MB Labaphetse lo —
Who are in control of this —

M.D. butsi?
butsi?

MB Bhayi! bhayi!
Bhayi! bhayi!

M.D. Asalab' ba-bubuya ngala?
They should now come this side?

MB Seb'tan'divayidwa-ke.
It will then be divided.

M.D. Sale butaba nemandla kakhulu?
So that it will have more power?

MB Yebo. Njengalobu bebeSutfu, lobalabaka Magagula
Yes. Like this one of the be-Sutfu, this one

MB bonab' balokw' bese siyabuba nabo ses'divay'da
of the Magagula people, this very one of the - which
nalob'bakitsi.
we eventually stole and divided it together with ours.

M.D. Lobu balaba bakaDvokolwako?
This one of the people of Dvokolwako?

MB enhn-nhn.
enhn - nhn.

M.D. Ngoba nabo babese -
Because they too eventually -

MB Babekwenta leyo nkeshengane.
They used to do with that very little.

M.D. [uyahleka] Babenabo nay'-bo
[laughs] They too had some of it.

MB enhn- nhn Nkhosi.
enhn nhn Nkhosi.

M.D. N-ng-ngulabakhandvua kuleli? [live]?
A-re - are they the ones who were found in this
↑

MB enhne-nhn. Nabo nje lonkhe leli liouka lapha
enhne - nhn. They too, all this one stretching
ku LaNcabane, ngula Ncabane nje iNdlovukazi
from there at LaNcabane, actually LaNcabane
yakhona la-la-lapha, laph'eZitheni, at Zitheni.
is the Ndlovukazi of the place, there - there - there

M.D. Lelibito, lel'bito u-LaNcabane libito leNdlovukazi
This name, this name LaNcabane is the name
yalabeSutfu?
of the Ndlovukazi of the beSutfu [people]?

MB Ye beSutfu, nhn-nhn.
Is of the beSutfu, nhn-nhn.

M.D. Laph'eZitheni?
There at Zitheni?

M.B. nhn. LoMnjoli nje yinkhosi yebeSutfu lapha-ke kitsi
nhn. This Mnjoli actually is inkhosi of the be-
eSigombeni.
Sutfu there in our place at Sigombeni.

M.D. Yebo laph'eS'gombeni,
Yes, there at Sigombeni;

M.B. nhn-nhhni.
nhn-nhhni.

M.D. la-les'ganga lok'tsiwa ng'kuMnjoli lapha.
here-the area that is referred to as Mnjoli's place there.

M.B. kuphela-ke Hlubi. Ilapho-ke Samketi.
That all then, Hlubi. It is there then Samketi.

M.D. Sebaya ngekwehla lokutsi bayow'fika lentasi e-
Is it because of migrating downwards that Mliba?
they finally reached down there at Mliba?

M.B. nhn. nhhi. Sebaya ngekwehla seba-se-se-se-seba-
nhn-nhhi. It is because of migrating downwards,
loyiwe phela ngulo Mtfonga. Sow'baloyile phela,
they are - they - they - they - they have now been
utow'khuluma loko nje butsi lobu lesib'khulumako,
bewitched actually by this Mtfonga. He has now

M.D. [uyahleka]
[laughing]

M.B. Sitsakatsa ngako [uyahleka] kotsi katsakatsi
We tsakatsa through it [laughing] Whoever says
naye yindzaba yakhe. Naye katsakatse.
he does not tsakatsa is his own look-out.

M.D. Yebo-ke
Oh yes,

M.B. kubanjalo-ke Nkhosi-ke. Sow'yabekwa-ke lo, uyafa-ke
It was like that then Nkhosi. This one is

bewitched them in fact; you have come to speak
about that; actually there are talking butsi;

He must tsakatsa too.