

S.O.H.P. NDWANOWA HISTORY: Bongani Ndumalo

1/4

¹³ wo! — interjection, of disappointment or agreement

¹⁴ kaGasa — according to A.T. Bryant (Alden Times p. 454) This is an area between the Zambesi River and Delagaa Bay

¹⁵ owu — } 1. interjection of sudden surprise
variant: awu } 2. of surprised interrogation. 3. in some contexts, this morpheme is non-influencing in a sentence.

¹⁶ These are names of SoShangane's ancestors. For more information, see Bryant A.T., Alden Times in Zululand, pp 46-7.

¹⁷ e — 1. sometimes 'e-e-': could express agreement with what someone says, or accepting what is being proposed. It could be used in the place of 'yes'.
2. 'e' could be an equivalent of the English 'um'.
3. if the tone is high and it's a long e, the 'e' could be an interjection of sudden surprise, or of surprised interrogation as in 'owu' or 'awu' above

¹⁸ ingenhla kwemuzi — literally means 'on the upper side of the village or homestead'. This phrase can convey something important, and normally, a person enters and exits a homestead through the main

entrance, which is next to the cattle byre, and is usually the lower side of the village or homestead.

19 Shakazisa'd — literally, 'Shakazisa' means 'to flower' (as maize plants)

20 Imuzi — see glossary.
plural: imizi }

21 bonga } — bonga, literally means to thank.
also izibonga } It could also mean saying or singing the praises of a person. 'izibonga' refers to praises.

3

lapha lam'hla asats'eMabhunu KykaNgwane Khona,
today say it's kaNgwane³, across, that side, in
mshiya lowa ke, kuleli le lamabuzza (asaligodla
Mabuzza's [land]), which he has held back
alifak'ekhwapheni, uphinde ubakhandze laba
for himself, you, again, find the Mkhathshwa;
bakaMkhathshwa, Solo nabo, bakaZwide. Ngita
they are also of Zwide. I would request you²
wucela kuwe ke, Motfanemnguni, Kewungq'ghazele
motfanemnguni⁶, to explain to me at length
kabanti ngalesive sakaZwide singakendleli
about this give¹² of Zwide, before we pass on
kuleminy e imilando lesitawuphikisana ngayo,
to other histories about which we are going to
Atengisandee ke kunichazela nina bekunene.
argue. Let me explain to you, you bekunene¹;
loku kakusho kokutsi kushaya umtsetfo, kutsi
This does not mean that this is making a law,
ngulesikwatiko, noma ngulokulig'iniso, kubeka
that this is what we know, or it is the truth, but we
lesakuva, ngiyetsemba, Mnguni ngitsi ngisha
are putting [forward] what we heard - I hope, Mnguni, that
ngalo kambe?

that is what I [should] say, isn't it?

Bm. lianiso lelo —

that is the truth —

DD e - nalesi kugabangako, nalokunjani, wonkh'ur
e - Eum], as well as what we think, etc., everyone
muntfu ukhululekile kokutsi atibekele
is free to say what he/she thinks about
lakugabangako ngalomlando lesitawuva
this history which we are going to hear

12 sive

variant: isizwe

plural: izizwe

} - 1. nation, tribe, clan. 2. state.

eZikhotheni uve kutsi kukhona bakaNdwandwa,
go to eZikhotheni¹⁰, you fear that there are
bakaZwide; uhambe uye eMozambiki lamhlanga
Ndwandwa [people there], of Zwide; you go
ba sikhuluma njena sekukhoni indzawo yase
to Mozambique, today as we talk njena³ there
Ngwavuma, lapho bakaNdwandwa, laba bakutsiwa
is [now] a place, iNgwavuma⁴, where the
bakaZwide, solobakhona nakhona lapho, ngakhe
Ndwandwa people, they are said to be of Zwide,
ngefika khona, nina bekunene, ngakhandza lomunye
they are there, as well. I once arrived there bekuneni¹
lolilunga lephalamende yakaZulu angewaka
and found one who was a member of Parliament
Zwide, angati noma kwakusikhulu yini khona
in Zululand; he was a Zwide; I don't know whether
lapho. Utsi nawedlula lapha kaNgwane futsi
he was a chief there, or not. When you pass
uyawufika laphi eMaputo, e-kulase Mozambiki
kaNgwane⁸, on your way to Maputo, e-Zungu in
ukhandze bakhona laba bakaZwide; wendlule
Mozambique, you find those of Zwide there; you
uyowufika khona entansi eZimbabwe,
pass on till you arrive down there, in Zimbabwe
ingabe ngiyaphosisa, Mnguni?
am I making a mistake, Mnguni?

BM. a-liciniso
it's the truth.

DD uphindz'ubakhandze laba bakaZwide. Utsi
you, again, find those of Zwide. When you go
nasewuya ke lapha futsi, naku ngalapha
to this place, this side, where the Boers

10 eZikhotheni - an area situated in the centre
of Southern Swaziland, near
Mhlosheni.

"iNgwavuma - a district in the far North east
of Zululand-Natal.

D.D. E-nine bekunene ke kungulamhla nje lapha
E-[um] you bekunene² ke², it being today nje,
etindlini tekusakata sibenenhlanhla lenkbulu ngaba
here in Etindlini⁴ for broadcasting, we have had
relijaha, koduwa ngitawutsi ungubani, Mntfanemnguni³

B.M. ^{a big luck for I [have managed to be] with a lifaher⁵ by}
^{the way what am I to say you are who, mntfanemnguni³}
Ngingu Bongani mine ngingewaka Mkhathshwa.
I am Bongani, myself, I am of Mkhathshwa [surname]

D.D. Sondzela Bongani, Mguni, ngifuna tandle takho
get closer, Bongani, Mguni⁷, I want your hands
tibesetafuleni.
to be on the table.

B.M. e.e. Miza⁸
yes, cousin.

D.D. E-nine bekunene, kukhona tindlela letingenti,
E-[um], you bekunene¹, there are many ways
letiphikisana ngemlanduwo weMaswati; siyaphiki-
which argue about the history of eMaswati: we
sana ngemlanduwo weMaswati, siphikisane nge-
argue about the history of eMaswati, argue about the
mlanduwo wetibongo, siphikisane ngemlanduwo
history of surnames; argue about the history of this
walokwa nalokwa. kungulamhla ke sisetawuphi-
and that. being today. ke², we are going to argue
kisana nemntfanemnguni⁶ la, koduwa ke
with umntfanemnguni⁶ here, but then we shall start
sitawugala ngekwekutsi lapha kaNgwane, uyawu⁹
by saying^{that} here, kaNgwane⁹, when you go to
tsi nawuye Nkambeni, uwe kutsi kukhona
eNkambeni⁹, you hear that there are Ndwandwa
bakaNdwandwa, e-bakaZwide; uhambe uye
[people there], e-[um] [people] of Zwide; you

Footnotes

1 bekunene - see glossary

2 ke - a non-influence word if used by itself in many contexts.

3 nje - 1. "thus, in this manner." 2. just, merely, not perfectly, only (suffixed to any part of speech). e.g. 'Isilwane-nje!' ('just an animal!').
3. -nje, as in kanje, njeng = like this, such as this.

4 etindlini } - 'e'-(prefixal formative) usually
variant: ezindlini } with suffix -ini or -eni; locative
singular: endlini } inflection. The noun becomes a
locative adverb in function. The
implication is non-specific;
whether 'at', 'in', 'into', 'on' or 'from'
is implied depends on the particular
verb.

-ndlu - is a noun stem, referring to 'houses' or 'huts'. 'Eindlini' is a locative adverb in this context (singular); 'etindlini' - (plural).

5 lijaha - see glossary

6 mtfana } - mtfana - 1. child 2. child of
mtfanemnguni } mtfanemnguni - child of mnguni
either direct child of, or descended from
(the latter meaning is not the literal one)

7 mnguni - in this context seems to be *sinanatele*, suggesting a connection between the person addressed and an ancestor, from whom the present one is supposed to have descended.

8 kaNgwane - 'ka' in kaNgwane, is a possessive formative, used before nouns. This is preceded by the equivalent of the subjectival concord for the possessee, when that contains a consonant. The initial vowel of the noun possessor is elided when *ka-* is prefixed e.g. *umuntu kaNgwane*.

Ngwane - an early Swazi King. 'kaNgwane' has come to refer to Swaziland (indicating that this country was once Ngwane's - though part of it in those those) & the Bantu Homeland allotted to the Swazis found in the Republic of South Africa.

9 eNkambeni - hills and the area around them, situated about 25km south-west of Mananga border post.

Interview conducted by: Dumisa Dlamini (SBS)

INFORMANT:

: Bongani Mkhatsiwa
or Mkhatsjwa

SUBJECT MATTER: NDWANDIWA (Zwide) HISTORY

DATE:

1/7/82

Dumisa abbr. = D.D.

Bongani abbr. = B.M.

PAGES
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SIZE A4 (217 x 210mm) GROOTTE

Name
Naam

S.B.S. (Zuide History)

Subject
Vak

Dumisa Dlamini interview

Place
Plaas

NDWANDWA

Book 1

Faint Ruling with Margin
Dowwe Lir eëring met Kaartlyn

JD. 267

Section One

Ndwandwe History

S.B.S. series

1.07.82

Bongani Nxumalo

34 induna — see glossary

Uyangizwa ukuthi ngithini?

Do you hear what I am saying?

D.D. Ngilalele mnguni.

I am listening Mnguni⁶

B.M. Noma uyenyanyumuntu, nomuyangithandumuntu

Even if a person can be annoyed; even if a

noma ngingafa, noma kungaba kanjani, ketha

person can like [what I say], even if I can die,

mina ngiwaka Ndwandwe futhi angiyikuguguka

or what ever may happen, but myself I am a

Nomumunt'angangenyanya athi ngikhulume

Ndwandwe and I will never change. Even if a

kabi ngab'anginamsebenzi ming

person can hate me, saying I have spoken badly about them

D.D. Ngilalele mnguni

I am listening, Mnguni

B.M. enhhe. futhi nabamthabako bambekethaboni

enhhe²⁶, when they took him, they placed him

nake, babeka loZwide koyanga.

at his mother's place; placing this Zwide of Yanga.

D.D. kaMkhwanazi?

ka³³Mkhwanazi?

B.M. kaMkhwanazi. Sinabo nje nalambila naloku,

kaMkhwanazi. We are with them even today;

nomungaya lekithi uyabafica lababakaMkhwanazi

even if you can go to my/our place, you will find

besuyabonake ukuthi zinto ziyahambelana.

the Mkhwanazi, and, then see that things correspond,

Izinto ziyahambelana ye Dlamini, izinto azimane

Things correspond ye²³ Dlamini; we do not just

ziyifake nje, ziyahambelana.

insert things; they correspond.

33. ka — possessive formative, used before nouns.
This is preceded by the equivalent of
the subjectival concord. The initial
vowel of the noun possessor is
elided when ka- is prefixed, e.g.
ekhaya kaMkhwanazi (at the home
of Mkhwanazi)

onguyona nkosana yakhe kuthi nguyona installed as an inkosana³², he was his heir, who eyothathu bukhosi.

was to take over the kingship.

D.D. ekhabonina kuphi? kaZulu? where was his mother's place?

B.M. kuKamkhwanazi ekhabonina

His mother's place was Kamkhwanazi. enhhe... akusiko kaZulu laphayana, yema enhhe²⁶, it is not in Zululand there, hey you dodas sesiyibeke kahle lendaba, kuKwaNongoma, men! Let us put this story correctly; its kwananibona lemozayo njibhaliwe kuthi NND Nongoma, if you see these cars written ithi Nongoma Ndwandwe District, awuba NND, it says Nongoma Ndwandwe District mbuyowufuna lencwadi zikhona, nangawu go and ask for their books, they are there, if yangiphikisa hamba uye Mgungundlovu you disagree with me, go to Mgungundlovu, you uzakufika kukhona loku lengekushoko; angika will find what I am saying; I am not telling mb'emanga, asingaqambi emanga, ase kukhulungwe lies. Let us not tell lies, let us speak the iqiniso kuyekelwamanga truth, and stop [speaking] lies.

D.D. Ngilalele mntfanemnguni

I am listening, mntfanemnguni⁶

B.M. enhhe, akusiko kaZulu ke lapha. Ngrizaku- enhhe²⁶, it is not in Zululand there. I will tshela futhi nemntu wakaZulu kuthufika nini. tell you, also, when a Zulu person arrived.

32 inKosana - heir

7
B.M. Ngayimunga. (Hhawa) konke nje ungakushaya
I ~~munyazi~~ it. (Hhawa)³¹ you can say anything
impela, futhangesabi muntu. Ngoba sizawuphi-
really, I am not afraid of any person. Because
kisana nawubone njimpela kuthi siyaphikisana.
we will argue until you truly see that we are
ke manje.

arguing now.

D.D. Ngilalele mine Mnguni
I am listening Mnguni

B.M. ee ngikubuze ngithi lapha ke, lapha ke?
yes, and I would ask you, saying what about that?

D.D. Ngilalele sibili
I am truly listening

B.M. Ungabusaphumelela
You would then fail.

D.D. e-e-
yes

B.M. Manjeke, nok'asiphikisani, siyabeka-^{siyachaza}nje kuthi
Now, anyway we are not arguing; we are just
kwenzekani.

putting it forward, as to say what happened.

D.D. Mntfanemnguni
Mntfanemnguni⁶

B.M. Kuthi naka-, uyanga saphila wena Dlamini,
when he-, Yanga, when he was alive you
Mzawami, uthi nasaphila lo Yanga, uyathathwa
Dlamini, my cousin, when he was alive this Yanga,
Zwede ko Yanga, uzalwa nguleMkhwanazi,
Zwede of Yanga, born of Lamkhwanazi, was taken
Umbekekhabonina, uyabekwa ubayinkosana
and placed at his mother's home. He was

³¹hawa } 1. of surprise or disbelief 2. of
also: hawu } concern, disapproval or sorrow
3. of pity or sympathy

uzala Zwede ko Yanga you. He Zala²⁹ Zwede of Yanga.
u^{ya} umyambiya²⁷, get out [so that] we can bask in

DD. Utsi ngubani ke lolotala Zwede ko Yanga?
You, it's who, who tala²⁸ Zwede of Yanga?

Bm. uzalwa ngu Yanga, Zwede nje wa Yanga.
He is talwa²⁸ by Yanga, Zwede nje³ was of Yanga.

DD. Wo lokutsi "Zwede ko Yanga..."
Wo¹³; the saying that "Zwede of Yanga..."

Bm. ngu yise lo Yanga
It's his father # is Yanga²⁹

DD. kusho kutsi ngu Zwede umsa wa Langa
It means that it is Zwede, son of Langa

Bm. u^{msa} wa Yanga umyambiya
^ son of Yanga umyambiya²⁷

DD. Qhubeka, ngesi Swati Sitsi ngu Langa
Continue, in Swati we say it's Langa.

Bm. enhhe... lo Yanga ke e... umntanake lomunye
enhhe²⁶ (yes). This Yanga e [um], another child
uSoshangane. Manje, amadadanake laggamile
of his was Soshangane. Now, his son who are
thina siwathola layimi landweni. Ye Dlamini
famous, we find [about] them in history. Ye²³
angisho mina kuthi lolokukhulunywa ngimi
Dlamini, I am not, myself saying that what I am
kukhulunywa ngu Nkulunkulu yini, kepha ke
talking, is spoken by God, but I mean that I
ngishukuthi ngayimunya, mina lento yakalndwa-
munya³⁰ this Ndwandwe [history]. I was staying
ndwa, bengiklala nabo e Jozi nga 1957.
with them in Johannesburg in 1957.

DD. Wayimunya (lento)
you munya³⁰ this (thing).

27 uyamenyabiya -

28 zala } - beget, bear, give birth, generate
variant: tala } In Siswati this word is generally
used to cover both what a mother
does - giving birth to a child - as
well as the role of the father in
procreation. Both are said to
tala or zala a person.

29 Yanga - this is said to have been Langa; the
Ndwandwe people, seem to use
'y' in place of 'L', hence Yanga.
The history of the dialect of the
Ndwandwe is as yet to be studied.

KeYanga - literally means: 'Of Yanga'.
ko } - seems to be a reflection of this
ka } dialect difference.

30 munya'd - literally means to suck (as a baby
from its mother's breast.) Something
that one 'sucked' is a thing he/she
got

ngentam abafisha bakotho ngomhlubulo. Ishe
can bask in --you; for long, the short [people] have
seyibonga isiphekelezela sesiyentabeni, nguwakho
been basking in you by neck, they have been basking by
ke mine. Sendzeni ye Dlamini.

flank. That is when he bonga's²¹, escorting us to the mountain.
I am hrs, myself. At Sendzeni, you Dlamini.

D.D. Niyi entsabeni nine?

You go to the mountain, you [people]?

B.M. e... Silahlwentabeni thina

e... [yes] we are lahlwa²² on the mountain.

D.D. Kulungile mntfanemnguni sitawubuye sichubeka

It is alright, mntfanemnguni⁶, we will continue

naloko, akesischubeka

with that later, [now] let us continue.

B.M. Asengikuchazeleke. Uyabona lapha bantu,

Let me explain to you [something]. You see here

niyiqala phakathi ye Dlamini, naniyiqala

people, you begin [it] in the middle, ye Dlamini,

lapha, beseniyaqala ku Zwede ko Yanga.

when you begin it with Zwede of Yanga, it does

ayiqali ku Zwede ko Yanga; iqala ku M, ku M-

not begin with Zwede, it [the history] begins with

Ku Ndwandwa, ebese kuba ngu Sikhova, kubese kuba

Ndwandwa, then it's Sikhova, then it's

ngu Mkhonto, kubese kuba uYanga- uYanga

Mkhonto, then it's Yanga. Yanga umyambiye²⁴

umyambiya umaphuma sikethe, kade bakotta

the umaphuma²⁵ [so that] we can bask in you,

ngentam abafisha bakotho ngomhlubulo. Enhe

for long, ^{the short} have been basking in you by neck,

uYanga umyambiya ngaphuma siketheke

basking in you by flank. Enhe²⁶, Yanga

22 lahlwa? - literally means be thrown away.

- lahla } 1. lahla means to throw away e.g.
lahla tibi (throw litter away).
2. to discard (e.g. olden ways or something undesirable). In this sense, it means to abandon or discontinue.
3. to be lost; escape one's notice and be placed where one can't find.
4. to bury someone.

23 ye - interjection: hey! (calling attention). If a ^{proper} noun is prefixed by 'ye', then that person is being called.

24 umyambiya -

25 umaphuma? - phuma means 'get out'. umaphuma } probably mean 'the one who gets out'.

26 enhhe - 1. of agreeing, 'yes'; 'I follow'.
2. enhhe could also be 'is it?' or 'I follow, continue.'

lamhla njeng, Kwalamhla ke sicala ngeba kaZwide
today njeng³. As for today, we start by the Zwide
Akungitekeleke ngalesive saka Zwide Mntfane-
people. Please Nawate for me about the siwe¹²
mguni.

of Zwide, mntfanemguni⁶.

B.M. Wo-!, ngingu Bongani mine ngingewaka
Wo¹³!, Myself, I am Bongani Mkhatswana.
Mkhatswana. Nawuzwa nje bakhuluma bathi kuthona
When you hear nje³ them talk, saying there is
kaGasa, nje senithrowu wathi nguGasa, ngingwaka
kaGasa¹⁴; you [people] are now saying: "Gasi¹⁵ he
Gasa nje mine. Mine nje ngiwa-
or she says/said it's Gasa", I am of Gasa myself; I am-

D.D. Nguyena Gasa amnyama kwaManukuza.
it's him, ^{black} Gasa of Manukuza¹⁶

B.M. NgiwaMawewe kwaSoshangane nje mine.

I am of Mawewe of Soshangane nje³ myself.

D.D. Nguyena lowahlala endleleni wetsemba sibhateke
He is the one who sat on the path, trusting a fist

B.M. E... nguwakhe mine, ngiwaMawewe kaSoha-
E¹⁷-[yes] I am his [descendant], myself; I am of Mawewe
ngane. Liphawe liphume ngenhla kwemuzi
of Soshangane. He hero got out, ngenhla kwemuzi¹⁸,
noyise utanga lingakambikeli. U Soshangane
without having told his father, tanga. Soshangane
Ushakazis'imizi yamadoda, ngiwakhe mine,
has shakazise¹⁹ imizi²⁰ of men. I am his,
ithi naseyibonga imbongi yakithi yaka Gasa
myself. The praise singer for us, of Gasa, when
ithi: "Phuma nyanga sikotho bade bakotho
banga²¹, he says: "Get out, moon so that we

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DUMISA Dlamini = abbr. D. D.
BONGANI Mkhatsywa = abbr. B. M.

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BLADSYE



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Name Naam S.B.S (Zwede History)

Subject Vak Dumisa Damini Interview

Place Plek Ndwandwa

Book 2

Feint Ruling with Margin
Dowwe Lineering met Kantlyn

JD. 267

bathi ngumnguni ligama lakhe.

This younger brother of his was said to be Mnguni.

D.D. loMnguni kwakuligama?

This Mnguni, was a name?

B.M. Ligama lomuntu.

It's a person's name.

D.D. Ngilalele

I am listening.

B.M. Uyamiandake lomfowabo lomncane; ngula-

He then fetched this younger brother of his, this

ncane loMnguni. Sowuwabekaba mathathu

Mnguni was younger. He then appointed all

lamakhosana, uthi "uyabonake wena Mnguni

the three, as little kings" and said: "You see,

uzangilamlela baSashangane na Zwide koYanga.

You, Mnguni, you will mediate between Sashangane

Ngiyasola kod'ukuthi ubukhosi bayothathwa

and Zwide of Yanga. But I suspect that the kingship

yikhohlwa." Baba layi Magudu ke bona,

will be taken by ikhohlwa³⁵. They are at Magudu,

nanalambila loku umphakathi wakubo nje

them [people of Mnguni] till today. Their leader is

bona use Magudu. Narambha Naloku;

at Magudu; till today, as we are talking.

losikhuluma nje. Nababaseyikhotheni

[they are] those of e zikhotheni¹⁰, about whom

okhuluma ngabo wena; baMnguni, umfo-

you [have been] talking, you; they are of Mnguni,

wabo Yanga.

Yanga's brother.

D.D. Ake uphindzungiqhazele Mnguni, lapha,

[Please] explain to me, again, Mnguni, here

4* possibly means 'heirs' or successors.

Hhayikhona.

said: "Hawu³¹---, no"

D.D. Mntfanemnguni tinkhomo takadzeni, kwaku-
Mntfanemnguni⁶, cattle of the ancient times, were
ngesito lolukhonyane lolu, kwakutinkhomo
not this lukhonyane³⁹, there were violent cattle,
leti tatidlabatseka, tisi tibatumba---, tilingi-
which, when coming together, resembled tingongoni⁴⁰;
se nati ti--- lokwetilwane, tingongoni,
when they came to you, being a boy, you
natita lapha kuwe ungumfanrukhweshe.
would give them way.

B.M. enhhe.
enhhe²⁶

D.D. koduwa wena ungitjela kwekutsi leto
but you are telling me that those cattle
tinkhomo, loluluhlobo lwetinkhomo letati-
of that type of cattle, which were like that,
nyala tatingaboshwa tativele: tikhweshele
which were [resisting] being tied, used to give
umntfana, tidzabukane ekhatsi?
way for a child ; [they] opened a way for him?

B.M. tiwulumkathi, ahambe phakathi kwazo.
they opened up a space, and he walked amongst them.

D.D. Ngilalele mntfanemnguni
I am listening, mntfanemnguni⁶

B.M. Uthi "Hawu ngiyasol'ubukhosi buyo bathwa
He said: "Hawu³¹, I suspect the kingship will be
yikhohlwa." Uthi "e-e, Hhayikhona". Sawula-
taken by ikhohlwa³⁵. He said: "No, no" He then
ndumfowabo omncane. lomfowabo omncane
went to fetch his [yanga's] younger brother

39 lukhonyane - not the big, violent cattle, but
less of cattle. lukhonyane
is a word that belittles in many
senses (inkhomo/tinkhomo
(i.e. cattle)).

40 tingongoni - game, wild animals.

buyothathwa yikhohlwa." Bayabuza kuthi "ngaba kingship will be taken by ikhohlwa³⁵." They [then] asked inkosi isolani "E-- Ngiyasola ubukhosi buyo- that, "What is it that the King suspect?" "I suspect wuthathwa yikhohlwa". Uyazalwa uSoshangane, the kingship will be taken by ikhohlwa". [Then] Uthi nakazalwa uSoshangane, uthi nakakhulange Soshangane was born, Soshangane having been born, aba ngumfanyana nje; athi nakangena phakathi while growing up into a boy; when getting among kweyinkomo inkomo zivule umkhondo. cattle, cattle gave way for him.

D.D. nhhe-? what?

B.M. Hawu! ibuyinkosi ibriziyinduna ithi: Ngitheni Hawu³¹ the king returned, and called izinduna³⁴ kithi? and say: "What have I said to you?"

D.D. Selibhungwand nom'usengumfana? Was he [Soshangane] entering manhood or still a boy?

B.M. Usengumfana nje omncane. Ithi "ngitheni He was a little boy. [The king] said: "What have kani? Impela lento, ngiqinisile, ngiqinisile I said to you? Truly, this thing, verily, verily I ngiyamzwel'umntanami uZwide ko Yanga". sympathize with my child, Zwide ko Yanga."

D.D. tiyaphakila letinkhomo? The cattle were doing something ominous?

B.M. tiyaphakila letinkhomo. Zisho ubukhosana, The cattle were doing something ominous. They meant zivulumkhathi ziyavulela. Uthi "khawu-; little-kingship; they open up a space for him. He

bakaZulu bubodywa?

even that of Zululand is alone?

B.M. Abusib'ubukhosi, bebungasibubukhosi lababaka
it's not kingship, it was not kingship, that of the
Zulu, ngkuxotele kahle; noma 'ngaze babekhona
Zulu, to tell you accurately, even if they can
ababekhona sikhulume mani, ayikluphi lento;
be present, let them be prese. and [we] talk, man; it
siyakhuluma, silumisindaba, izwe lase Africa
does better ^{time, say} this thing. We are talking; we are putting
manje. Abazange babewubukhosi, babantu,
right, the affair, the izwe¹² of Africa now. They
aboShifi, njoba ninaboShifi nje lakalngwane,
never had kingship, they were just people, chiefs,
kwakunjalo nje.

as you have chiefs here, Kalngwane⁸, it was like that.

D.D. Inkhosi, kungulabeNguni?

the king was the Nguni?

B.M. Yebophela. Bemdabu, thina singamakhosi
yes, indeed, [those of] mdabu³⁶, we are the
oselwa, sichithuselwa thina yeDlamini, sichi-
kings of uselwa³⁷, we chitha³⁸ uselwa³⁷, we,
thuselwa, nawuzwa kukhulunya ngabantaba-
ye²³-Dlamini, we chitha uselwa. When you hear
chithuselwa yithi, thina bakaMkhatshwa, ee
about the people who chitha uselwa, it's us, we, of
nguwakhona mina; angisiye wokufakelwa.
Mkhatshwa, I belong there, myself; I'm not [who was] merely pret.

D.D. Ngilalele Mnguni

I am listening, Mnguni.

B.M. Manjeke, nakoke ithi "Ngiyasola ubukhosi
Now ke², there it is, he said: "I suspect, the

36 mdabu } - see glossary.
variant mdzabu }

37 uselwa - edible calabash.

38 chitha } - spill, throw away; chithwa (be
" chithwa } - be spilled; be thrown away.

ihamba nenduna zayo zakaSithole, ngobi--,
he was filled with anxiety, while walking with his izinduna³⁴
naba nanamhla naloku^{bakhona}, nomungaya lekithi
those [izinduna] of Sithole, because — here, till
nje uyabafica bakhona lekithi — —, Awa
today, even if you can go to my/our place, you
ishaywa luvalo inkosi kuthi: "hawu kwenzenjani
will find there present there — —, Awa¹⁵
ngiyayithuka lenkosikazi?". Ibizinduna zayo
he [the king] was filled with anxiety, that: "Hawu,
ithi "Makhosikazi, Zinduna, ngiyasola ubukhosi
what is happening, I am frightened for this woman?"
buyothathwa yikhohlwa. the kingship will be taken by ikhohlwa³⁵
He called his izinduna, and said: "women, zinduna³⁴, I suspect, a

D.D. ususelaphi lokuthi likhohlwa?

What was his basis for saying 'likhohlwa'³⁵?

B.M. Yikhohlwa, inkosana yekhohlwa. Enhhe,
The ikhohlwa, the heir of ikhohlwa³⁵. Enhhe²⁶,
kushokuthi inkosana yekhohlwa, bayafulathe
it means: "the heir of ikhohlwa"; they stand/
land nabakhuluma. Inkosana yekhohlwa, bayasit
sit with backs against each other, when talking.
fulathelana nabekhuluma; inkosana yekhohlwa:
'the heir of the ikhohlwa', they face opposite.
Soshongane yikhohlwa, inkosana yekhohlwa.
directions when talking. Soshongane [was/is] Manjuthi:
"Ngiyasola ubukhosi buyothathwa ikhohlwa³⁵, the heir of ikhohlwa³⁵. Now he
yikhohlwa"

said: "I suspect, the kingship will be taken by ikhohlwa!"

D.D. Lobukhosi bakaNdwandwa bumile; nalobu
The kingship of the Ndwandwe is standing;

35 ikhoblwana } - literally means: "the left-hand side"
kholwa } - literally means 'forget'

D.D. uyakhula Zwide
Zwide grew up

B.M. Awa uyakhula Zwide, uyakhula Zwide, uthasa-
awu¹⁵ Zwide grew up. When he became a big boy,
khulile nje aliwungwane lelingasholutho empeleni,
not yet a man, then Soshangane was born,
angakakhuli okuyaphi, asengumuntu nje okhulile.
Just before Soshangane was born, he himself
Sekuzalwa uSoshangane. Angakazalwa uSoshanga
was born of LaZikode. We find that it was
ne, uzalwa yena ngulaZikode. Sithodanje
LaZikode, what we find; [she was] an induna³⁴
kuthi ngulaZikode, lesikutholako, ngumntwane-
child; she was one of the children
nduna, wayengomunye wemntwanenduna
of an induna.

D.D. LoZikodze ngulaba lokutsiwa bakaMangweni!
This Zikodze, [was he one of] those who are
yini?
said to be of Mangweni?

B.M. enhhe, ngulabakaMangweni
enhhe²⁶, it's those of Mangweni

D.D. enhhe----?
enhhe²⁶ (is it?)

B.M. enhhe. Manje uthi nakayithwele, uzethwele
enhhe²⁶ (yes). Now, when she was pregnant,
ke manje loyise ka, unina ka Soshangane
Now she was pregnant, this Soshanganes mother.
Ithi yaphuma inkosi uYanga, uYanga omnye
When King Yanga got out, blak Yanga,
ma, uphuma sikethe, ithi ithi, ishaywa luvalo
the 'get out you, so that we can bask in you'

uzwile nje? Uthi uSashangane "Hawu bamethukile?"
insulted your brother, have you heard? Sashangane
uthi: "ehena seabamethukile." Uthi "awu nKosi-
said: "Hawu³ they have insulted him [brother?];
yami wemadoda! kwenze niani ngwelelwa
"yes, they have insulted him." He [Siganda]
yini?" Uthi "saye sawelelwa, umfowenu seba-
said: "awu¹⁵ my God, wemadoda¹⁴⁹ what is
methukile." Bamficekhaya; bayabuta kuZwide,
happening, what befalls me?" He said: "oh, we have
bathi "Zwide seabamethukile bakaMathonsi",
had something befalling us, your brother has been
uthi bathini mfowethu? Uthi bathi "awu wena
insulted". They found him^{at} home and asked Zwide, saying
ungekulibuse. Basho njalimipela". Uthukuthela
"Zwide they have insulted him those of Mathonsi", he said:
uthelwa ngamanzi uZwide, akathukutheli.
"what are they saying, brother? He said they say 'you cannot rule it'.
kwalutho, uthembe nanyi encane yakuba
"They say really?" Zwide got very angry: he trusted the young^{one, Sashangane}

D.D. yebo ke.
yes

B.m. ulwelwa ngulelencane.
He was fought for, by the young one.

D.D. yebo. ke
yes.

B.m. empeleni liginiso lithi wayelwelwa ngulolo-
In fact, the truth is that he was fought for, by the
mncane; nguye bekalwela loZwide. Nelibutho
young one; it's him who was fighting for this Zwide,
lalizwa nangu lomncane.
even the libutho⁵⁰ used to respond^{well to} the young one.

49 wemadoda! — interjection, expressing amazement
at something strange.

50 libutha — see glossary.

lomuzi nje kuthiwa kuze kuthiwe kukaa
 this umuzi²⁰ is said, that it became kwa-
 Mandlakazi nje, kuthiwa kukwa Mandlakazi.
 Mandlakazi nje³, it's called kwa Mandlakazi.
 Sowakha lomuzi lokuthiwa ku ka Mandlakazi.
 He then built this umuzi²⁰ called ka Mandla-
 kuthiwa "igawe eliphume ngenhla kwemuzi,
 kazi. It is said: "The hero who got out ngenhla
 neyise lingakambikeli nje", basho ngoba
 kwemuzi¹⁸, without having told his father nje³,
 wayehlasela uyise asekhona angambikeli
 they say so because he [Soshangane] used to hlasela⁴⁸
 ngrsho uyise kuthi usayohlasela.

even during the life-time of his father, without telling his father.

D.D Aphum ayohlasela angakabiki kuyise
 He would go out to hlasela⁴⁸ without reporting to his ^{father}

B.M e-e, angambikeli, ingani bathi igawe
 yes, without reporting to him, as they say "the
 eliphume ngenhla noyise utanga linga-
 hero who got out ngenhla¹⁸ without reporting to
 kambikeli", angabiki nokuthi useyohlasela,
 his father Langa - he wouldn't even report that
 kusho bona naba, naba po Siganda, kube
 he was going to hlasela. These basiganda, say
 ngibo lababese basho amahlebezi bathi
 so, it's them who convey rumours, and say "so-
 ubani bani uthe kuZwide, ubanibani uthe
 and-so said this to Zwide, so-and-so says this
 kuZwide". Noma kubulawa baka Majozi
 to Zwide". Even when those of Majozi were killed,
 nje bathi "baka Majozi sebamthukilumifweni
 they [basiganda] said: "Those of Majozi have

48 hlasela - go out to war; invade, any particular locality; go, or come against with the purpose of fighting attack, as any particular person or tribe.

Kokuba kufutanga kwabesekuthatha uZwide
Langa died, Zwide of Yanga then took
Koyanga, sebanguye okutha ubukhosi.
over, he was then the one to take the kingship

D.D. LoSoshangane utalwa ngubani kani?
This Soshangane is begot by who, then?

B.M. Soshangane uzalwa nguYanga phela,
Soshangane is begot by Yanga; it's his
ngumfowabo, yinkosana yakubo yekhohlwa
brother and heir for them of ikhohlwa⁵⁵.

D.D. Wo — nembala.
wo¹³, indeed.

B.M. enhhe.
enhhe²⁶

D.D. aka. Kwakute kutsi batambulala noma
There was no [fear] that they would kill him
kwakwentanjani?
or what?

B.M. e-e bangambulalelani?
no, for what would they kill him?

D.D. ngoba bukhosi babuhlonishwa kuleto tikhatsi
Because kingship was respected in those times.

B.M. enhhe, kwakuhlonishwa. Umfowabo nje
enhhe²⁶, there was respect, his brother nje³
wayemhlonipha angumfowabo, futhi wayemhlon-
respected him [as] his brother. This was because
nipha, futhi; ngoba nomfowabo kwakungamni
it did not give his brother a special feature,
ki kahle sigigaba kuthi --, ingani besafuna
by the way, I wanted to explain to you very
kukuchazela kahle ngalomuzi lokuthiwa
thoroughly about the umuzi²⁰ which is said,

kusho amadla amakhulu. lakwakhlala khona
of Mandlakazi. Mandlakazi, means great power.
Ligule; Ligule lalibhala kwabo Soshangane.
It was where Ligule⁴⁶ stayed. Ligule used to
lonke libutho lalibhala kabo Soshangane.
stay at Soshangane's place. Do you see
Uyababona laba naba boSiganda?
these, boSiganda?

DD e-e
yes

B.M. enbhe bamkhatshwa laba, ngiba laba
enbhe²⁶, they are of Mkhathshwa these; they
phethe Ligula nalambila naloku, ngobubabona
were the ones who were in-charge of Ligula⁴⁶,
nye baphethe naLigula, laKith'ekhaya;
till today, as you can see them, they are in-charge
siliphathele uZwede koYanga. lalibhala
of this Ligula for us at home, we are in-
kumnikazane leligule. lalibhala kithi thina
charge of it for Zwede' of Yanga. Ligula
banikazi bendlu. Akuthi nayizawugeza,
did not stay with an ordinary
izawuchithi uselwa inkosi, aphum'u Soshangane
person: it stayed with us, we the owners of the house
aphume naMkhathshwa babambe bagezinkosi,
when the king was to bathe and he was to chithi³⁵ uselwa³⁷
bagezu Zwede koYanga.

DD koZwede unguyise wabo lo, noma
This Zwede, was he their father or what?

B.M. koZwede nguyona nkhosi yethu; emva
This Zwede is really our king, after

46 ligula }
also ligula

47 ba- —

pronoun concord, forming quantitative pronouns e.g. babane (all four of them). Ba-babe- 1. my father and his company 2. My 'fathers'

D.D kwatsiwa kukaMandlakazi.
It was said it was kaMandlakazi

B.M yes abanokubonisa (kahle)
Yes, they would not show you (property)

D.D kukhona ke futsi lenyintzawo, ngobe
There is, again, another place, because it
kungatsi lolulusutfu, kutsiwa kukhona be
seems as if this Usuthu, it is said there is
uSutfu.
uSuthu

B.M Enbhe
enbhe²⁶

D.D bese kukhona bakaMandlakazi
then there are these of Mandlakazi

B.M Mine nje, thine nje sibakwaMandlakazi.
I nje³, we nje³ are of Mandlakazi. An
kwaqanjwumuzi waka, kabo Zwideye
umuzi²⁰ was named; Zwide's place is called
kuseMthonjaneni. Awuzwa yini lapho
eMthonjaneni. Don't you hear when they say
sebabonga khonuDingane bathi "irikomekhale
Dingane's praises, saying "The cow which cried
eMthonjaneni. Izizwe zonke ziyizwilukulile
at Mthonjaneni, all nations have heard its
izwiwe uDunguza waso Yengweni,
mourning; it has been heard by Dunguza of
yazwiwa nguMagqengezi waka (Khaya,
Yengweni); and heard by Magqengezi of
basha ngaloko ngoba bona baseMthonjaneni;
kaKhaya. They say so, because they, them-
selves belong to eMthonjaneni; myself, am

bathi: "USoshangane ngekuShakazis imizi
saying: "Soshangane by kushakazisa¹⁹ men's imizi²⁰
yamadoda, iqhawe eliphume ngenhla
the hero that got out ngenhla kwemuzi¹⁸,
kwemuzi noyise utanga lingaka mbikeli;
without having told his father Langa, they say so
basha ngaloko. Sowu, uyise umakhela
because of that. His father then built an umuzi²⁰
umuzi, ugambigama uthi kukaMandlakazi
for him and named it KwaMandlakazi⁴³

D.D. Wakhelwa ngubani?
Who built his [umuzi]?

B.M. Wakhelwa nguys'u Langa asaphila, uga-
the one who built it was his father, Langa, while
mbigama lawo ukuthi kukaMandlakazi.
Still alive, and named it KwaMandlakazi. I
Naiwa kwaMandlakazi nje mina, thinenje
belong to kwaMandlakazi nje³, myself; we belong
Sibakwa Mandlakazi.
to kwaMandlakazi

D.D. Kutsi angibone lendzawo laphayana...
I almost see this place there at...

B.M. Uyazi kwaMandlakazi?
Do you know kwaMandlakazi?

D.D. Kutsi angiyibone lendzawo ngayibona
I almost see this place, I saw it during an
ngemgidvo, nasiyawugidzis'umatfanenkho,
umgidvo⁴⁴, when we were going to gidzis⁴⁴
lekaZulu

umatfanenkho⁴⁵ there, yonder, in Zululand.

B.M. Abanokubonisa kahle.

They would not show you properly

19 KuShakazisa - probably derives from 'Shakaza'
meaning 'to flower' (as maize plant)
'Shakazisa' probably means
'help or force [something] to
flower, in this sense.

20 imizi - see glossary.
variant imiti

43 Mandlakazi - literally means 'great power'

44 umgidwa - see 'gidza', 'Kugidza' in glossary

45 umntfanenkosi - see glossary

Ndwandwa, ungigqazele kahle lapha kulobukhosi.
Ndwandwa, explain to me very well here, about
lobukhosi lobu lesesitsi, bati ngesiZulu
this kingship. This kingship, which we say, they say
baka Zwide
in Zulu is of Zwide

B.M. enhhe
enhhe²⁶

D.D. babuvela bukhona kwamandulo?

Was it existing from time immemorial?

B.M. Buvela bukhona kwa. - kaNkulunkulu 'loba-
it was existing since... it is of God, that
bakithi; lobakithi wena Dlamini, abusibo bo-
of ours; this one for us, you Dlamini, is not
kwethekelwa. abusibo bakuthi nje ubukhosana
of the sort, found through begging from someone; it is
kuthi sabuthatha ngeyikhali yini; bemvelo
not little-kingship, that we took it by spears or
kaNkulunkulu. Fakazi waloko Dlamini, kusho
what: it is natural [and] of God. The evidence of
ukuchitha uselwa, besuyabona ukuthi
that Dlamini, is kuchitha³⁸ uselwa³⁷, you then see
ubukhosi bukaNkulunkulu. Hhi nayikhula ke
that it's kingship of God. When this iMambane⁴²
leMambane ke manje, Sambekile lo kuthi
grew up, now, after he had appointed this one,
uyolamla labake yena, - sebyabekwa ke
that he [Mnguni] will mediate these [Soshangane
lamakhosana abamathathu. Sowuyashonake
and Zwide], these little-kings were then installed.
uyise, lapha nje sebabonga khona uSoshangane
their father then died. When they praise Soshangane

#2 imambane - a colloquial word for 'person'

(le Bosbheki), nalambha naloku noma singaya
Jibhi⁵⁷, there in (Boksburg), even today, if
nawe khona uzabafica bakhona nalambha
you can go there, with me we can find them there,
naloku. Ngibo bebathi ngamaKisha. EMaKisha
even today. It's them who said it's eMaKisha⁵⁸.
Sha nje

Emakisha nje³

D-D Ngiyawakhumbula kamaKisha; nase Thekuini
I remember these emakisha; even in Durban
akhona.
they are there.

B.M. ye, ye eMaKisha nje labaSejozi,
ye²³, emakisha⁵⁸ nje³ of Johannesburg, were
kwaba bakaNdwardwa, kube bakaButhelezi
the Ndwardwa, the Buthelezi, and the Zulu-
kuba bakaZulu; three, akukho ke lesinye
three, no other surname.
Sibongo.

DD Ngilalele Mnguni

I am listening Mnguni

B.M. enbhe ngiboke ababangixotela, mina
enbhe²⁶, they are the ones who told me: I
Ngayimunya kubo. Awa, uthi "Uzwile nje
suketel it from them. Awa¹⁵, he said "Did you hear
lokwaka Senzangakhona, ho-- lomfoka-
that [person/son] of Senzangakhona, ho!---, this
Senzangakhona uthi usafuna kuwada-
child of Senzangakhona, does he still want kudle
mabele nje?" Uthi "ngimzwe wena komthe
amabele⁵⁷?" He said: "I heard him, wena komthe⁵⁶

57 Jibhi - possibly Jeppe.

58 amakisha - probably Rickshaw-drivers, who commonly used to be transport luggage for people in small carriages.

59 kudla amabele - literally means 'to eat food (or sorghum)'. It means to live, e.g. 'usafuna ukudla amabele?' (Do you still want to live?). If 'you' don't want to 'eat' sorghum or food (in general) go ahead. This is a threatening proverb, implying death as a result of persistence, or of doing something

nasebayilanda kable, bathi uZwide kotanga,
 landa⁵⁴ it [accounts], properly, they say Zwide of kanga
 wabiza lomfowabo. Uthi lomlando babahlala bafu
 called his brother. This history says, they used to
 lathelana yeDlamini

face opposite directions, ye²³ Dlamini, when satel.

D.D. um. um.

the the

B.M. e-e babahlala bafulathelana uZwide ka
 yes, they faced opposite directions - Zwide of
 Yanga bahlale bafu'athelana naSoshangane.
 Yanga, would sit with their back on each other with
 Uthi: "We Soshangane," Uthi: "Wena wako-
 Soshangane. He said: "We⁵⁵ Soshangane," He [Soshangane-
 mkhulu], Uthi umzwile yini

net said: "Wena wako mkhulu⁵⁶, he said "Have you heard?"

D.D. lomuny'ubhekele, lomuny'ubhekele

One is facing this direction, the other, that direction?

B.M. e-e, lomuny'uma ngaphakathi kwesibaya,
 yes, one stands inside a cattle-byre, the other
 lomuny'uma ngaphandle. Sebahlala bafulathe
 stands outside, they have come to sit with their
 lana, usko njalo lomlando. Asazi kwabanye
 backs on each other, the history says so. We don't
 abayikhothe lapha bangayikho kkhona,
 know about others [people] who may^{not} say this, but
 kepha, ngikuxoxela mine, ngangixotelwa
 I, myself, am telling you, I was told by Somaphunga's
 bantuwa Somaphunga, kaMgojana kaSomar-
 children, of Mgojana, of Somaphunga; I used
 phunga, bengihlala nabo eJozzi eTibhi,
 to stay with them in Johannesburg, at

54 landa { — 1. narrate, give an account,
variant: landzo, relate 2. follow up, trace, pursue,
trace descent.

55 we — Hey! ; of calling, prefixed before
a proper noun.

56 wena wakomkhulu — literally - 'you of the
great [something]', an expression
used by people when calling on
or called by a king; they respond
thus. another expression is
'wena waphakathi'.

"ngizwile".

and Shaka said: "I have heard".

B.M. e-wathi ngizwile.

e[um] he said: "I have heard".

D.D. uyakhumbula kutshi Shaka ukhuliswe ngu-
You remember that Shaka was brought
Dingiswayo?

up by Dingiswayo?

B.M. enhhe; angifuni nje

enhhe²⁶, I don't want nje³

D.D. Shaka akhuliswe ngu Dingiswayo nje umtsaka
Shaka, having been brought up by Dingiswayo nje,
njengeyise

he takes him [Dingiswayo] as his [Shaka's] father.

B.M. Angifuni nje, angi, angikwazi nje kwakho
I don't want nje³, I don't, I don't know [things]
na, ngoba angisiwe wakhona.

concerning them, because I don't belong there.

D.D. asingayingeni kakhulu leyo, asichubeke
let us not get into that one, too much; let
kule

us continue with this one.

B.M. Ya- angifuni ukungena entweni engingazi,
yes, I don't want to enter into something I

ngifuna ukungena kunakwathi engikwaziyo
don't know; I want to enter into that for as, which I know.

D.D. Ngiyeva mntfanemnguni
I hear, mntfanemnguni⁶

B.M. enhhe. Manje ke, kuthi kube kanjalo ke,
enhhe²⁶. Now then, having been like that, he
athi "wo sengizwile", nako konke, ngomthetho
said: "wo"¹³, I have heard, [in fact] when they

D.D. e- uthi "ngimvile?"

e [yes], he says "I have heard?"

B.M. e uthi "ngizwile". Enhhe, chake.

e (yes), he says: "I have heard." Enhhe²⁶, no--

D.D. ake, ungakedluli la, lamalumbo lapha

[just] before you pass here, [tell me] these malumbo⁵³ abesefjentswa yini lamalumbo ekulumbum here, were they used to lumba⁵³ a person, ntfu?

B.M. kwakuyinto yakhona. Kwakuyinto yakhona;

It was a common-place thing, It was a common-place

kwakuyinto yakhona, Siza wufika lapho

thing. We will get there ye²³-Dlamini, I will show

ye Dlamini, ngizo kubonisa kuthi izinto

you that things, it depends upon the knowledge of a

kuya ngokwazi komuntu kuthi lo wazi

person, that this one knows this; this one knows

ko kuthi; lo wazi kokuthi, akakwazi

this - a person can't know everything, that is not the

konke umuntu, akusilo iqiniso belo. Kwakuzi-

truth. It was [lumba⁵³] a common-place thing

nto zakhona.

that.

D.D. Ngilalele

I am listening

B.M. enhhe. Manjeke nakoke, okunye asina

enhhe²⁶ Now then, there it is. We won't

ngena kulokunye.

enter into other [things].

D.D. ake sibuyele lapha nambulala atsi Shaka:

let us return to here, when he [zwide] killed him

25

D.D. Koduwa ke motfanemnguni, ^{bengingakewa kahle, bowu sangiteta}
but then, Motfanemnguni⁶, I didn't hear properly,
lapha, lapha ngifuna kuwisisa kahle; buhlobo
you were still explaining to me here, I want to
emkhatshini wa Zwide nalababaka Mtsetfwa
hear very well: how does the relation between
bume ngani?

Zwide and the Mtsetfwa stand?

B.M. Cha buhlobo bakhona, namangibazi kuthi
No, their relationship, I also don't know
bahlobene kanjani, kepha ke wathi, nasejiso
how they are related, but then when this bird
njalo lenyoni, wathi Dingiswayo: "Uyangibiza
sardiso, Dingiswayo said: "My relative, Zwide,
umblobo wami Zwide, uyangibiza"; waphuma
is calling me, he is calling me; he got out
nje wayakhona,
and went there [to Zwide].

D.D. um

[um]

B.M. Safikile le, wabe sebayambulala.

Having arrived there, they then killed him.

D.D. Ubulawa nguye Zwide?

he was killed by Zwide?

B.M. Ubulawa nguye Zwide, Sowubulala lo.

He was killed by him, Zwide; he killed ^{the} this one.
Sowuyabuzak' uShaka uthi: "Hawu, ngubani
then Shaka asked, saying "Hawu", hhe -! It is
ngu Zwide ko Yanga lowo? Hambani niyomtshe
who?, it's Zwide of Yanga that one? Go and
la kuthi ngizwile". USho kufe lo Dingiswayo,
tell him that I have heard." He says so, [After]
this Dingiswayo has died.

D.D. Senzangakhona, nako kubaleka unina waShaka?
Senzangakhona, there Shaka's mother ran away,
nako abaleka azayawutlahla kaMtsetfu.
there she ran away and threw herself kaMtsetfu.

B.M. enbhe.
enbhe²⁶

D.D. qhubeka ngilalele
continue, I am listening.

B.M. Manjeke, Sebamlumake, anazi nomoya
Now ke², they lumbe'd⁵³ him. I don't know if
yazi yini nayinyoni leti "tsho! tsho! tsho!
you know this bird which sings saying: "tsho!
tsherrr... tsho! tsho! tsho! tsherrr." -
tsho! tsho! tsho! tsherrr... tsho! tsho! tsherrr--"

D.D. kutsiwa nyonini leyo?
what is this bird called?

B.M. bathi ujekwa
They say it's jekwa

D.D. e-e, Motfanemnguni, lenyoni wena lokhu
yes, Motfanemnguni⁶, the bird about which
luma ngayo nangabe ngiyiva kahle ngalo-
you are talking, if I hear it properly about its
kukhala kwayo, koduwa uti ikhala itsini?
cry, by the way, how'd you say it cries?

B.M. tsho! tsho! tsho! tsherrr tsherrr...
tsho! tsho! tsho! tsherrr... tsherrr...

D.D. ayikhona, kulelalakitsi elubonjeni lenyoni
No, in our place, at Ubambo [mountain], this bird,
siyibita ngekutsi Santjintji
we call it Santjintji.

B.M. e-e
yes

53 lumbard — lumba = 1. do wonders; perform
conjuring tricks; make inventions
2. indulge in occult practices;
practise witchcraft.

lilumbo } — noun, referring to the wonders
plural: emalumbo } or occult practices.

53 lumbaid - lumba = 1. do wonders; perform
conjuring tricks; make inventions.
2. indulge in occult practices;
practise witchcraft.

lilumba } - noun, referring to the wonders
plural: emalumba } or occult practices.

D.D. e-
Lumj

B.M. Ziyasukelana ke . Bayisukel inkosi yakaMajazi
then they fought; they attacked the inkosi⁵¹ of
bafike bayayi bulala. bathi nasebazawithebula
KaMajazi, and killed him. When they were to
manje, safile manje, safile manje uYaka
thebula⁵², after Yanga died, Zwede was
Sowuyabekwake uZwede. Uthi nakabelkwake
then installed. When Zwede was installed,
uZwede ke manje, sebasukelake naba
they then went for the Mthethwa. I don't
bakaMthethwa. Angazi noma yibo laba yini
know if it's these [people] or not, but
kepha mina ngibona kuthi yibo, naba baba
I think it is - these ba-Velaphi.
Velaphi.

D.D. These Mthethwa [people] by the way, were
laba bakamthethwa phela babe vele babu
majestic on their own; they were there, having
khosi babo, bale banelive labo, nabo babe
their own live¹²; they were majestic on their
bukhosi ngekwabo
own.

B.M. enhhe . Soyamsukelake . namsukelake...
enhhe²⁶, he then went for him; having gone for

D.D. nasikhumbula kahle nj'umlandvo, nasifunda
if we remember very well the history, if we
e- ngabo Senzangakhona,
read about Senzangakhona,

B.M. enhhe
enhhe²⁶

51 inkosi - see glossary

52 tebula - use magic to hypnotize some
variant: tsebula one or something.