

PASS MARK

Sithole Series (S1)

Mkhambule History

Interviewer : Johnson B. Sithole

Interviewee : Mphikeleli Mkhambule

Place : Matsapha (CTA depot)

Date : 24/8/92

Book I

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Short note on the interview

The interview consists of only two informants. These are:

- Informant 1 = Johnson Sithole
- " 2 = Mphikeleli Nkhambule (of eMasojeni libutho)

The interview took place in Matropha (at the CIA depot) where the interviewee works. It attempts to establish among other things ~~about~~ the origin of the bakaNkhambule, their relationship with the bakaNgwane as well as to find out about the heroes of the bakaNkhambule.

- 1 libutfo — age regiment; regiment
- 2 Ulibutfolini — which libutfo do you belong to; which is the libutfo of yours
- 3 babe — father; one's father; any man of the same age as one's father (often used to address him to show respect as it is used here)
- 4 Msutfu — an extended form of the clan name (Sibongo) of Nkhambule (used to praise a person)
- 5 eMasotjeni — locative form of the libutfo of eMasotja, which was made up largely of men born roughly between 1914-1919.
- 6 mnh — a way of saying "yes"
- 7 nhenke — way of saying "I see"; "I understand", etc.
- 8 yiva — "hear", a polite way of saying: "who/what (is your name?) as according to custom a youngster is not supposed to ask for an adult's name.
- 9 Nkhambule — (see note 4)
- 10 indzawo — place; area (also land; territory; space)
- 11 bakaNkhambule — people of the Nkhambule clan name
- 12 dzabukad — originated; came from (also: be torn; be grieved; be cracked)
- 13 bo -- — indicator that he wanted to name some of these places.
- 14 Kubo -- — locative form of bo --- (see note 13 above)

- 1 --- Kusho kutsi libutfo lakho ngitfole kutsi --- which means the libutfo<sup>1</sup> of yours, can I know ngabe ulibutfolini wena, babe Msutfu? that ulibutfolini<sup>2</sup> you, babe<sup>3</sup> Msutfu<sup>4</sup>?
- 2 (Kukhona labevakala batikhulema khashanyana-nje. (Some people chat to each other at some distance. kuvakala nemsinduo wekurocodza) Uyabona there's also noise for panel-beating) you see, e --- libutfo lami ngiwase Masotjeni. e --- the libutfo of mine, I am of eMasotjeni<sup>5</sup>.
  - 1 Uwase Masotjeni? You are of eMasotjeni?
  - 2 mnh mnh<sup>6</sup>
- 1 nhenke. Kusho kutsi lokunye - nje nhenke<sup>7</sup>. Another thing can I also sekungaba nekwa kutsi li-bitfo lakho yiva<sup>8</sup> who the name of yours is, ngabe ungubani, babe Nkhambule? babe Nkhambule<sup>9</sup>?
- 2 Libitfo lami ngingu Mphikelel --- The name of mine, I am Mphikelel ---
  - 1 ngu Mphikeleli, mnh. Indzawo yekutalwa You are Mphikeleli, mnh. The indzawo<sup>10</sup> in which khona Kusho kutsi, ngaba ngiyeva kutsi you were born, does it mean, because I hear labakaNkhambule badzabuka le khona le that these bakaNkhambule<sup>11</sup> dzabukad<sup>12</sup> there in kuletindzawo letifana nabo --- bo -- Kubo --- places like bo ---<sup>13</sup> in Kubo ---<sup>14</sup>
  - 2 Badzabuka --- badzabuk' eBuseleni

15 eBuseleni — area about 15 km north of nowadays Hlathikhulu. It is found in an arc of the Mkhondvo river.

16 tsine — literally "we" meaning: the speaker and the people of his clan name, the bakaMkhambule (see note 11)

17 mKhulu — grandfather; one's grandfather; (also any elderly man of the same age as one's grandfather)

18 eMbabane — modern administrative and judicial capital town of Swaziland named after a 19th. Madonsela chief of that name.

19 nhe — way of saying "yes"

20 nhinhi — denotes the following senses: "I see"; "I understand"; "I get your point"

21 bobabe — fathers; one's fathers (e.g. his father and his father's brothers); (could also mean father and other people)

22 nh' — the full word is nhi, meaning the same as nhinhi (note 20)

23 eSidvashini — name of a township located on the north-western side of eMbabane (see note 18)

24 Khona Khona — staying; living (also: where you reside)

25 eMbuluzi — name of three places along the Black Mbuluzi river: one in region of St. Florence Mission (Nsingweni); another in Croydon and the other one further east of the river.

26 Oya — word conveying same ideas as nhinhi (note 20)

They dzabukad -- they dzabukad at eBuseleni,<sup>15</sup>  
Kodvwa tsine - ke mKhulu lwabe  
but then tsine<sup>16</sup> mKhulu<sup>17</sup> then came  
sewuta la eMbabane.  
here to eMbabane<sup>18</sup>.

1 eMbabane?

to eMbabane?

2 nhe

nhe<sup>19</sup>.

1 nhinhi

nhinhi<sup>20</sup>.

2 Bobabe - nye batalelwa la

The bobabe<sup>21</sup>, for instance, were born here.

1 laMbabane?

here at eMbabane?

2 nhe

nhe.

1 nh' kusho kutsi kuyiph' indzawo

nh'<sup>22</sup>, which means that it is in which

la eMbabane, nguKhona le eSidvashini  
indzawo there in eMbabane, is it there at

kwukhona Khona?

eSidvashini<sup>23</sup> where you are khona khona<sup>24</sup>

2 Ngula --- ngulabengikulayela Khona lokutsi---

It is --- it is where I was directing you that ---

1 Wo! , I' eMbuluzi?

Oh, there at eMbuluzi<sup>25</sup>?

2 yebo

Yes

1 Oya Ngang' laph' utalelwe Khona

Oya<sup>26</sup> Is it where you were born there,

lapho, wena?

- 27 iya — same as above (note 26)
- 28 Ngiyabo — full word is "Ngiyabona" meaning the same as note 20.
- 29 Nkhambule — (see note 9)
- 30 bonga — say one's clan name with all of its extended form (the tinanatelo); praise one.
- 31 Sibongo — surname; clan name; family name (also a praise)
- 32 Saka Nkhambule — of the Nkhambule people; of the people of baka Nkhambule (see note 11)
- 33 usitsatse usitsatse — literally "just take it and take it" meaning the saying of it continually until one comes to where it ends.
- 34 gcina khona — where you afford; where your knowledge ends; the extent to which you can bonga it (the sibongo)
- 35 tinanatelo — extended form(s) of a clan name(s)
- 36 Angani — word connotes a disapproval or a sentiment of an unwillingness to do something like: "why should I because ---"
- 37 Kanjalo — (saying) that / like that; (saying) same idea
- 38 sinanatelo — singular form of tinanatelo (note 35)
- 39 Kulabakitsi — in / among / from the people of the speaker's clan name the baka Nkhambule (see note 11)

- you?
- 2 Ngulasitolelwa khona tsine.  
It is where we were born, us.
- 1 Oya, iya (kukhona lotikhulumela eku-  
oya, iya<sup>27</sup> (Some-one speaking at some-  
-dzenyana) Ngiyabo --- tokunye-ke,  
distance) I bon<sup>28</sup> --- another thing,  
Nkhambule, kusho kutsi-nje ungake  
Nkhambule<sup>29</sup>, can you bonga<sup>30</sup> for  
mhlawumbe sawungibongibongele yini  
me, may be, the sibongo<sup>31</sup> of saka-  
lesibongo-nje saka Nkhambule, usibonge  
-Nkhambule<sup>32</sup>, just bonga it  
usitsats' usitsats' ugcine lawugcina  
usitatse usitsate<sup>33</sup> and end where you  
khona, tinanatelo-nje ---  
can gcina khona<sup>34</sup>, the tinanatelo<sup>35</sup> ---
- 2 Angani bengesho kanjalo lokutsi  
Angani<sup>36</sup> I was saying Kanjalo<sup>37</sup> that you will ---  
utasi---tfolo le kulabakitsi,  
--- will get it (the sinanatelo<sup>38</sup>) there in Kulabakitsi<sup>39</sup>.
- 1 nhenhe, ngitawufika —  
nhenhe<sup>40</sup> I will fika<sup>41</sup> —
- 2 bahambe naso befik' ekugcineni,  
They will hamba naso<sup>42</sup> to the end,
- 1 nhenhe  
nhenhe.
- 2 ngoba hleze kumbe, uyabona tsine  
because; may be, you see we (the present generation)  
sifike kulesikhatsi, sekutsi nyalo  
have come to the time whereby now we ---  
a---, sekungulamahhudlubane akusabongwana.

- 40 nhenhe — way of saying "yes" (compare with note 7)
- 41 fika — go there (also arrive; reach the place)
- 42 hamba naso — "go with it" meaning the saying of it much the same way as note 33
- 43 sekungulamahhuhlubane — word referring to the present times (the times in which we live) whereby people no longer bonga each other.
- 44 babe — (see note 3)
- 45 bonga — see; understand; get the point
- 46 nhenhe — (see note 7)
- 47 mkhulu — (see note 17)
- 48 bo--bo--b'--- — speaker was thinking of the people to talk about
- 49 bodzadz' wetfu labadzala — "the sisters of us who are old / senior" (NB that the "us" refers to the speaker and the rest of her family members.)
- 50 labadzala — old / senior (or born before you)
- 51 lokunye — literally "other things" meaning some information
- 52 yenteka — literally "happen," meaning (you will not) get, acquire
- 53 ekubongeni — locative form of kubonga meaning the process of /doing of bonga'ing (see bonga (note 30))

sekungulamahhuhlubane<sup>43</sup>, we now don't bonga each other.

- 1 nhenhe, babe Mkhambule.  
nhenhe, babe<sup>44</sup> Mkhambule.
- 2 Uyabona-ke, sifike lapho-ke tsine  
Do you bonga<sup>45</sup>, we have come to those times us.
- 1 nhenhe.  
nhenhe<sup>46</sup>
- 2 Uyabona-nje naye lolomkhulu lengiku-  
You see, for instance, even this mkhulu<sup>47</sup> whom  
-tjela ngaye anget' asibonga agcin'---  
I refer you to he can not bonga it and  
afik' ekugcimeni,  
end --- and take it to the end,
- 1 mnh.  
mnh
- 2 alingise bo--bo--b'--- bodzadz' wetfu  
like the bo--bo--b'<sup>48</sup>--- the bodzadz' wetfu  
labadzala.  
labadzala<sup>49</sup>,
- 1 labadzala. Iya ngita---  
who are labadzala<sup>50</sup>. Iya I will ---
- 2 Ngani ngoba mine bengikutjela  
why, because I was telling you that go  
lokutsi yiya lena-nje ngoba ngibana  
there because I was aware that there  
lokutsi kutaba lokunye lokungatu-  
would be lokunye<sup>51</sup> which will not yenteka<sup>52</sup>  
-kwenteka njengaloku nyal' ufika-nje  
as it is right now as you come  
ekubongeni,  
to the ekubongeni<sup>53</sup>,
- 1 mnh.

- 54 lolomkhulu — literally "the big one" meaning  
the senior one (brother)
- 55 bhuti — loan word meaning brother; one's  
brother
- 56 cha — supposed to be meaning "no" but in this context  
it only serves to assure the listener that  
the action being spoken of will definitely be  
carried out.
- 57 bonga — (see note 30)

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mnh

- 2 beku mete kutsi asoye kulolomkhulu  
you are supposed to go to lolomkhulu<sup>54</sup> and  
uta --- utabesowuya --- sowuyeta-ke  
he will --- he will then --- he will then come  
bhuti soyakutsats' ukusa kuye  
bhuti<sup>55</sup> and take you to him (the lolomkhulu)
- 1 Ng- ' cha, ngitamtsintsa nanaye,  
I --- cha<sup>56</sup>, I will consult him as well,  
babe NKhambul' avel' a --- nanay'  
babe NKhambule, so that he --- he too can  
achubek' a -- abonge, kusho kutsi  
continue to -- to bonga<sup>57</sup>, which means  
-nje wena ungangibongela loko  
you just bonga, for me that which you can  
lowukukhonak -- lawu--fike lawufika  
(bonga) --- and end where you --- just  
khona --- lawufika khona -nje ngoba  
end where you afford to, because even  
nanabo ngitawutsi uma ngibatsintsa  
them (the labadzala) when I consult them they  
bacale lapho mhlawumbe bachubeke  
will start there may be and continue  
bagcine labagcine khona nanabo, loko-  
until they end where they afford to, just  
-nje lalawukhona (kukhona nemsindvo  
that which you can afford (noise by other  
walabanye bantfu bucadlwana -nje) kufika  
people at some distance nearby) and end  
khona ngobe ngiyengive babonga  
where you can because I often hear them bonga  
batsi: "NKhambule, Msutfu" angati-ke

58 nyalo — now; nowadays; the times in which we live in; the current times; etc.

59 tsine — (see note 16)

60 nine — word referring to the interviewee and the people of his clan name.

61 siNkhambule — all the people(s) of the Nkhambule clan name; all the people(s) of bakaNkhambule (see note 11)

62 babe — (see note 3)

63 ngiyakucala — (I am) hearing of it for the first time; (I am) coming across it for the first time.

64 kwakaShenge — of the Shenge people

65 dzabuka — (of a thing) emerging out for the first time meaning the speaker sees this for the first time.

66 iya — (see note 27)

67 sibongo — (see note 31)

68 sakini — of the interviewee and the people of his clan name, the bakaNkhambule.

saying: "Nkhambule; Msutfu", I don't know bese bachubeka batsini - ke, babe. then how they continue (saying it) babe.

2 Ngoba nyalo sekukhona lokukhandza Because nyalo<sup>58</sup> you find that there (kuvakala umsindvo wekushabha timotolo) (there's panel-beating noise) are those kutsi sekukhona labatsi: Nkhambule; whom you find saying: "Nkhambule; Shenge", asisibo tsine labo. Shenge", we are not those (people) tsine<sup>59</sup>

1 Anisibo labo nine? Kusho kutsi You (plural) are not those nine<sup>60</sup>? Does it mean kambe ngabe nehlekene nine that you differ from each other you, the siNkhambule, babe Nkhambule? siNkhambule<sup>61</sup>, babe<sup>62</sup> Nkhambule?

2 Mine ngiyakucala lokwakaShenge Me, I am ngiyakucala<sup>63</sup>, this of kwakaShenge<sup>64</sup>. ngiyawu --- ka --- ngiyakudzabuka be- I --- I dzabuka<sup>65</sup> it. I did not know -ngingakwati (solo uyevakala umsindvo of it. (panel-beating noise still wekushabha. Uhle uvakala Kanye newe-persists. that of people too can also be -bantfu), heard)

1 iya. Lesi sakini kusho kutsi iya<sup>66</sup>. This (sibongo<sup>67</sup>) of sakini<sup>68</sup> which means nisibonga nitsini nine, (kukhona how do you bonga it, nine, (some-one lovakala akhuluma nalabanye bucadlwana-nye)

69 nhenhe — (see notes 7 & 20) can also mean:  
"I'm listening"; and it is also a  
way of encouraging a speaker  
to tell more or to continue  
telling a story.

70 Mlandzela-langa — this one means "One who  
follows the sun."

71 oya — (see note 26)

72 mnh — same as note 26 (compare with  
note 6)

heard chatting with others at some nearby  
lowukwatiko -nje ?

(distance) just that which you know?

2 Sitsi: Nkhambule; Msutfu; Msutfu-  
We say: "Nkhambule; Msutfu; Msutfu-  
Mswati;  
-Mswati;

1 nhenhe  
nhenhe<sup>69</sup>

2 Mncube; Mlandzela-langa.  
Mncube; Mlandzela-langa<sup>70</sup>

1 Iya. (kuvakala umsindvo wemuntfu  
Iya (some-one making noise outside  
ngaphandle, sekubuye kuduma imoto. Lo-  
Then there is noise by a car which makes ready to  
-tekako soyabindzabindza) Sown--  
leave. The interviewee pauses for a while.) Have you--

2 Sisho njalo - ke tsine.  
That is how we say it tsine.

1 oya.  
oya<sup>71</sup>

2 Loku kwaka Shenge angikwati.  
This of kwaka Shenge I don't know it.

1 mnh.  
mnh<sup>72</sup>

2 Ngikuve sebakhona la  
I heard of it when they were here.

1 mnh.  
mnh

Sown-- u-- ug-- upcina ku-- laph' ku--  
Have you-- you-- you end in -- where  
laph' ekutsenini: "Mlandzela-langa", sengisho

73 nhenhe — (see note 19 and then compare with note 7)

74 bongela'd — to bonga for some-one (see note 30 for bonga)

75 Sibongo — (see note 31)

76 umlandvo — a story told in a narrative form; an historical account of something (also a history of something)

77 bonga — (see note 30)

78 bantfu labadzala — "people who are old" meaning the senior members of society; elder members of society who are well-informed (about the past)

you say: "Mlandzelalanga", I mean where lawukhona kugcina khona, babe you afford to end, babe Nkhambule?

Nkhambule?

2 nhenhe nhenhe<sup>73</sup>

1 aya - cha, kulungile - ke; babe o--ya. It is alright then, babe Nkhambul' kusho kutsi. (kukhona Nkhambule, which means then (some people lababanga umsindvo ngaphandle) nje making noise outside) that as you njengoba (umsindvo wangaphandle (the noise from outside is becoming louder sewuvakala kakhulu nyalo) e--

this time.) e--as you tell me this --- ungitjela - nje ka -- s'--sowungibongele (as) you have bongela'd<sup>74</sup> me (the Sibongo<sup>75</sup>), babe Nkhambule, Sibongo Sakho, kusho babe Nkhambule, the Sibongo of you, which kutsi - nje lomlandvo, njoba wena name means this umlandvo<sup>76</sup>, as you too do naku uyakhona lokutsi ubonge ute afford to bonga<sup>77</sup> until you end where ufike lapho, solo ngumlandvo nanawo you ended, that is still umlandvo, when lowo, uma u---, wena kusho kutsi, you --- you, does it mean, because ngoba njoba usho kutsi ba--bantfu you say that the bantfu labadzala<sup>78</sup> are labadzala nanabo abasatfolakali kahle,

79 abasotfolakali kahle — are no longer easily available; are now scarce (because most of them are late)

80 kwanyalo — for now; for the time being

81 labadzala — (see note 78 also note 50)

82 phela — word connotes ideas like: "you know that ---"; "you will remember that ---"; "you'll agree with me that ---" etc.

83 imilandvo — plural of umlandvo (note 76)

84 bobani — so and so; (the listing or mentioning of the names of the people who did certain things.)

85 kwakukutsi — this and that; (the listing or mentioning of things or deeds which were done by the people who made history)

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9  
abasotfolakali kahle<sup>79</sup>, which means you, kusho kutsi wena ngabe mhlawumbe may be, where did you get it --- uwukutfola ku --- lo -- lom -- lomlandvo -nje

this -- this -- this umlandvo which lonawo kwanyalo, bowutfola kubo you have kwanyalo<sup>80</sup>, did you get it labadzala noma mhlambe kanjani, from the labadzala<sup>81</sup> or may be how (Solo uyachubeka uyevakata umsindvo (panel-beating noise is still discernible) wekushabha timoto) kutsi ute

did you get it, for you to know the uwati lolomncane lonawo? little one (umlandvo) which you have?

2 Manje-ke angati kutsi usholo Now then I don't know what you are mayelana nakuphi ngoba phela imi- saying this in relation to because, phela<sup>82</sup>, -landvo kweku -- kusuke kutsi

the imilandvo<sup>83</sup> is the --- the telling that bobani labente -- it is bobani<sup>84</sup> who did --

1 nhenhe, nhenhe

2 lokutsite -- this and that --

1 iya, iya

2 kwakungukutsi It was kwakungukutsi<sup>85</sup>

1 mnh, ngiseta kuloko, babe, Nkhambule,

86 cocela'd — the telling of a story in a narrative style

87 etincwadzini — locative form of tincwadzi (books), meaning "from books"

88 kufundza — the doing of reading; the reading of books

mnh, I'm still coming to that, babe Nkhambule. Sitawufika kuko kusho kutsi njena We'll come to it which means that wona lo -- lomlandvo lowu --- (Kukhona this umlandvo which you --- (some-one lokhuluma nalabanye ngaphandle) lowungaba chatting with others outside) which you nawo kusho kutsi bowuff -- wena could have does it mean you got it --- ngekuwati kwakho uwutfole kubo you, as you know it (umlandvo), did you labadzala kutsi mhlambe sowutjelwa get it from them, the labadzala, that ngibo banirocela kanye (Kukhona may be you were told by them when they lovakala akhuluma ngaphandle) noma cocela'd<sup>86</sup> you (plural) (some-one heard speaking mhlawumbe - nje ukufundzile yini outside) or may be you just read it (Kukhona losaphendvula lolokhuluma (Some-one replying the one who was speaking ngaphandle - Uvakala atsi: "Awati yini?" ) outside. He's heard saying: "Don't you know?" ) etincwadzini, ngingasho - njalo? (uya- from etincwadzini<sup>87</sup>, let me say so? (noise -chubeka umsindvo wangaphandle ( from outside continues (that of chatting wekukhuluma kanye nekushabha) and panel-beating) )

2 Lokusho kutsi utsi kufundza tincwadzi which means you say the kufundza<sup>88</sup> letinjani khona lapho?

89 tincwadzi letinjani — "books which are how", meaning: which books; what type/kind of books; what books.

90 angitsi — seems to connote the same ideas as phela (see note 82) (could also mean: "let me say...")

91 namuhla — "today" meaning: the present time; the time in which we live; the current time.

92 kuyabhalwa lonyaka — "it is written this year" meaning: we write nowadays; we record events in books these days

93 intfo — "a thing" meaning: an information; some knowledge

94 etincwadzini — (see note 87)

95 labadzala — (see notes 78 and 80)

96 tincwadzi — (see note 87)

97 itolo — "yesterday", a locative meaning referring to the immediate past; a time not long ago

98 phela — (see note 82)

99 iya — (see note 27)

the tincwadzi letinjani<sup>89</sup> by that?

1 Sengisho kutsi angitsi njenganamuhla-nye,  
I mean that, angitsi<sup>90</sup> like namuhla<sup>91</sup>,  
babe Nkhambule, angitsi kuyabhalwa  
babe Nkhambule, angitsi, it is kuyabhalwa  
lonyaka,  
lonyaka<sup>92</sup>,

2 mnh

mnh

1 Kuletikhatsi lesiphila kuto, kutsi  
in the times in which we live, that  
mhlambe kungenteka kube yintfo  
may be it could happen that it is an  
loyitfole khon' etincwadzini nome  
intfo<sup>93</sup> which you got from etincwadzini<sup>94</sup> or  
mhlawumbe bowukutjelwa ngulabadzala,  
may be you were told (the intfo) by labadzala<sup>95</sup>  
ngoba tincwadzi tifik' itolo phela vele.  
because indeed the tincwadzi<sup>96</sup> came only itolo<sup>97</sup>, phela<sup>98</sup>.

2 Chake-ke kute lengitfundzile-ke

No, no, there are no tincwadzi which  
tincwadzi

I have read.

1 Iya. Lokusho kutsi utfole kulabadzala,  
iya<sup>99</sup>, which means that you got it from the  
babe Nkhambule,  
labadzala, babe Nkhambule,

2 le --

this --

1 nawusakhula?

when you were still growing up?

2 Loku lengikutjela kona ngikutfole (usachubeka

100 kuva — "hear" meaning: to be told; to be informed; to be furnished with knowledge

101 bakaNkhambule — (see note 11)

102 emakhandzambili — "those found ahead" meaning the peoples/clans that were found living in present-day Swaziland by the Ngwane people

103 kushiwo ngani — "It is said (so) why" meaning: why is it said so; what made them refer to you as such; what is it that qualified you to be so called; etc

104 egameni lekutsi — "in the word of saying" meaning concerning your mentioning that (we are emakhandzambili); pertaining your mentioning that (we are emakhandzambili); etc

105 umlandvo — (see note 76)

106 wakitsi — of ours (the speaker and the people of his clan name)

107 eBuseleni — (see note 15)

108 eNcabaneni — name of a place near Luyengo (central Swaziland)

This which I am telling you I got it (panel-umsindvo wekushabha kanye newebantfu -beating noise and that of people is still heard ngaphandle) nanjisaKhula (from outside) when I was still growing up.

1 Iya, iya. Cha, kulungile, babe Nkhambule. Iya, iya. It is alright, babe Nkhambule. lok--ng--kanye lengingafuna kukuva, babe Another thing which I may want to hear, babe Nkhambule, kuva kutsi mine bakaNkhambule Nkhambule, is to kuva<sup>100</sup> that you, the njengoba-nje ni--ningemakhandzambili kutsiwa bakaNkhambule<sup>101</sup>, as you--you are emakhandza-ningemakhandzambili kushiwo ngani -mbili<sup>102</sup>, it is said you are emakhandzambili, it lokutsi ningemakhandzambili? is kushiwo ngani<sup>103</sup> that you are emakhandzambili?

2 Singe --- egameni lekutsi singemakhandza- We are --- in the egameni lekutsi<sup>104</sup> we are -mbili njengoba uyabona-nje kusukela emakhandzambili, you see starting from phansi emlandweni wakitsi e-- the beginning from the umlandvo<sup>105</sup> of wakitsi<sup>106</sup> e-- labanye ba--sala eBuseleni, others re--mained at eBuseleni<sup>107</sup>,

1 mnh.  
mnh

2 labanye bala etulu e-- eNcabaneni. others are here up at eNcabaneni<sup>108</sup>.

1 eNcabaneni?  
at eNcabaneni.

2 mnh

- 109 mkhulu — (see note 17)
- 110 dzabuka'd — split; broke away; (see also note 12)
- 111 baseBuseleni — the people of eBuseleni (see note 15)
- 112 kushiwo — the saying of something
- 113 kushiwo ngani — (see note 103)
- 114 bakaNgwane — the Ngwane people; the people who later became known as Swazis in the reign of Mswati II (also: the people of present-day Swaziland; the people of the royal family)
- 115 live — country; territory; land
- 116 kwakethamba kuliwa timphi — people used to about fighting or waging wars

mnh

- 1 iya —  
iya
- 2 Ngani-ke, mkhulu, mkhulu wadzabuka  
Why, because, mkhulu<sup>109</sup>, mkhulu dzabuka'd<sup>110</sup>  
wadzabuka kulaba baseBuseleni  
from those of baseBuseleni<sup>111</sup>.
- 1 mnh. Lo -- lokutsi ningemakhandzambili  
mnh. In -- that you are emakhandzambili,  
kushiwo --- kushiwo ngani lokutsi bate  
it is kushiwo<sup>112</sup> --- it is kushiwo ngani<sup>113</sup>, that they  
batsi nabamakhandzambili, kusho kutsi, ngabe kusho  
say you were emakhandzambili, does it mean,  
kutsi, ngoba uma ngiva kahle ungatsi laba  
could it mean, because I understand it seems  
labamakhandzambili lokutsi kute kutsiwe  
that these who are emakhandzambili that they  
makhandzambili kushiwo ngekutsi  
are called emakhandzambili it said so because  
bakhanduwa ngulaba bakaNgwane bala  
they were found by the bakaNgwane<sup>114</sup> living  
kulelive bona uma kufika laba bakaNgwane  
in this live<sup>115</sup> when these bakaNgwane came ---  
--(sebakhuluma Kanye Kanye)  
(they start speaking at the same time)
- 2 Ngingacala --- uyabona kwaku --- kwaku-  
I can begin --- you see it --- it was  
-hamba kuliwa timphi,  
kwakuhamba kuliwa timphi<sup>116</sup>;
- 1 iya, iya  
iya, iya
- 2 Kuleso sikhata,

117 ngulabahlephuka kumSutfu — the ones who  
split / tore away from the umSutfu (the  
people of Sotho origin)

118 enhla — upwards ; northwards

119 nhenhe — (see note 73)

120 beSutfu — people of Sotho origin ; (also  
Sotho speaking people)

075

at that time .

1 nhenhe

nhenhe

2 njengalaba-nje labacala laph' eNcabaneni

Like those, for instance, who remained there at

ngulabahlephuka kumSutfu

eNcabaneni, they are ngulabahlephuka kumSutfu <sup>117</sup>

1 bahlephuka kumSutfu labo?

they are ngulabahlephuka kumSutfu those?

2 mnh

mnh

1 iya

iya

2 Bese-ke kukhona laba -- e --

then there are those --- e ---

1 Ba -- babheka lenhla ?

they -- went towards this direction enhla <sup>118</sup>?

2 nhenhe

nhenhe <sup>119</sup>

1 Bachamuka kuphi ?

where did they come from?

2 --- e -- eNcabaneni .

--- at e -- at eNcabaneni .

1 iya

iya

2 Bebachamuka kuphi labesutfu uma

Where were they coming from the besutfu <sup>120</sup> when

bahamba babheka lenhla , babe Nkhambule?

they were going towards there enhla, babe Nkhambule?

1 Ang -- angati kutsi bebesukaphi

I d -- I don't know where they were coming

Kulaba bakaZulu .

- 121 kulaba — in these; amongst these; in the places surrounding these
- 122 bakaZulu — people of the Zulu nation; the Zulu speaking people; the Zulus
- 123 labadzala — (see note 95)
- 124 indzabuko — origin (noun form of dzabuká'd (see note 12))
- 125 yenu — "you" meaning the interviewee and the bakaNkhambule (see note 11)
- 126 enhla — (see note 118)
- 127 dzabuká'd — (see note 11)
- 128 mbambambamba — meaning the actual (place of their origin)

- from <sup>121</sup> in kulaba <sup>122</sup> bakaZulu.
- 1 Kulaba bakaZulu?  
In kulaba bakaZulu?
  - 2 iya,  
iya,
  - 1 mnh  
mnh
  - 2 mhlawumbe-ke kungatfolakala kulaba  
may be it could be established from the —  
ba --- kungatfolakala kulaba labadzala  
--- from the labadzala<sup>123</sup> that where were  
kwekutsi bebesukaphi.  
they coming from.
  - 1 iya. iya. (kubakhona kubindzabindza)  
iya. iya. (brief silence)  
cha, kulungile, babe Nkhambul', lokunye  
it is alright, babe Nkhambule, another thing  
ngingafuna lokutsi ngive kokutsi  
I would like to hear that the indzabuko<sup>124</sup>  
indzabuko yenu njengoba - nye sewangitjela  
of yenu<sup>125</sup> as you tell me that you (the  
kutsi nanichamuka le ni-chubeka  
bakaNkhambule) were coming from there and going  
nibheka le enhla, njoba usho - nye,  
this direction towards enhla<sup>126</sup>, as you say it, where  
ngabe benidzabuka kuphi mbambambamba  
had you dzabuka'd<sup>127</sup> mbambambamba<sup>128</sup>, (the place)  
lanidzabuka khona nine bakaNkhambule -  
where you dzabuka'd, you the  
-nye?  
bakaNkhambule?
  - 2 iya, ngula -- ngulapho-ke bengisho

129 iya — this time the word has been used to convey an idea like: "You see ---" (compare with note 27)

130 nhenhe — (see note 73)

131 iya — (see note 27)

132 tsatsa — "take" meaning the telling of the umlandvo; the process of telling it (the umlandvo) (see note 76 for umlandvo)

133 iya — this time meaning "yes".

134 batsi — "they say ---" meaning: what do they tell you (about the indzabuko); what do they say (about the indzabuko)

iya<sup>129</sup>, that is what made me say that  
khona kutsi ungaya kulaba  
go there to these who are the  
labadzala  
labadzala

1 nhenhe

nhenhe<sup>130</sup>

2 labatakwati kutsi ngendzabuko  
who would know that by indzabuko where  
besisukaphi  
were we coming from.

1 iya. Ngitabatsintsa, NKhambule, kusho  
iya<sup>131</sup> I'll consult them, NKhambule, what

kutsi - nje sengisholo kutsi uma  
I mean is just that if you know it you  
ukwati ungangitjela loko lokwatiko,  
can tell me that which you know  
uma ungakwati-ke sitawu -- tsintsa  
and if you don't know it we --- will  
vele si--siye kulaba labadzala  
consult --- go to the labadzala  
batawufike bona bakutsatse bangitjela  
who will tsatsa<sup>132</sup> it and tell me  
nanabo.  
too.

2 iya

iya<sup>133</sup>

1 Sengisho - nje ngekuva kutsi mhlawambe  
I mean that if you hear, may be,  
uma uvako wena batsi ---  
you when you hear batsi<sup>134</sup> ---

2 kwa--vele kwewuka --- into lenkhulu

135 yewuka'd — the action of going down; of descending

136 emuva — locative meaning back (could also mean remained behind)

137 fika'd — the action of arriving to a place (could also mean after they were born)

138 hlalahlalá'd kancane — "stayed a little" meaning: spent little time; didn't stay for long

139 esangweni — locative of lisango (front gate of cattle byre) meaning: "at the front gate of cattle byre"

140 khulunywád — "spoken" meaning where stories or imilanduo (note 83) were told.

141 iya — (see note 27)

142 iya — (see note 133)

143 iya — (see note 27)

144 buve — nationality of their clan (the Nkhambule clan)

145 bakaNkhambule — (see note 11)

146 ngabe niyini — which sive (singular of tive (see note 147 below)) do you belong to

147 tive — clans; ethnic groups; nationalities

148 tsintsa'd — "touched" meaning: consulted; spoken to; interviewed

149 emakhandzambili — (see note 102)

150 beSutfu — of Sotho origin (see note 120)

it yewuka'd<sup>135</sup> --- the main thing which le -- lente lokutsi bese siy emuva made us to go to emuva<sup>136</sup> is that sitse trine nasifika la sahlalahlala when we fika'd<sup>137</sup> here we hlalahlalá'd kancane lamasangweni kantsi-ke la kancane<sup>138</sup> here at the emasangweni<sup>139</sup> yet this ngulabekuyaye kukhulunywe khona was where it was khulunywád<sup>140</sup> there lamasangweni at the emasangweni.

1 iya.

iya<sup>141</sup>

2 iya.

iya<sup>142</sup>

1 iya. Cha, kulungile, bab' Nkhambule. kusho iya<sup>143</sup> it is alright, babe Nkhambule, which kutsi ngebuve nine bakaNkhambule means by buve<sup>144</sup> you, the bakaNkhambule<sup>145</sup>, ngabe niyini ngoba ngiyeva ungatsi, ngabe niyini<sup>146</sup> because I hear that it seems, njengaletinye le -- tive -nye letinye - like the other tive<sup>147</sup> I have tsintsa'd<sup>148</sup> who are -makhandzambili lesengititsintsile, ngiyeva emakhandzambili<sup>149</sup>, I hear that it seems that ungatsi kutsiwa tona tatibeSutfu, these (tive) were the beSutfu<sup>150</sup>,

2 Ungani na ---

Why ---

1 nine bakaNkhambule ngabe ngebuve then you, the bakaNkhambule, by buve naniyini, nani -- ngabe nani nan'.

- 151 naniyini — "what were you (by buve)" meaning which sive did you belong to (see also note 146)
- 152 Sibongo — (see note 31)
- 153 senu — "of you" meaning the interviewee and the bakaMkhambule (note 11)
- 154 bongad — (see note 30)
- 155 nitsi — "you (speaker and bakaMkhambule) say"
- 156 iya — (see note 133)
- 157 emuva — remained behind (while the others left); stayed (see also note 136)
- 158 iya — (see note 27)
- 159 iya — (see note 27)
- 160 ngena — "enter" meaning his involvement with the Sibongo; his being associated with the Sibongo
- 161 iya — this time meaning: I see; I get / understand your question
- 162 ngena'd — (see note 160)
- 163 emaSwati — people of present-day Swazi-land; the people who were formerly known as the Ngwane

naniyini<sup>151</sup>, were you also --- could it be beSutfu njoba-nje nala kulesibongo that you too were beSutfu, as even in the senu njengoba sewungibongele-nje la Sibongo<sup>152</sup> of senu<sup>153</sup> as you have bongad<sup>154</sup> for ngiyeva nitsi: Nkhambule; Msutfu-me, I hear nitsi<sup>155</sup>: "Nkhambule; Msutfu-Mswati", kusho kutsi ngabe nanibeSutfu-Mswati", does it mean that you too were yini nani njengalaba labanye-nje --? beSutfu just like the others?

1 Iya, kusho kutsi sasibeSutfu kuphela Iya<sup>156</sup>, it means we were beSutfu, but sasesila emuva.

we then remained at emuva<sup>157</sup>,

1 Iya Iya<sup>158</sup>

2 Njengaloku kwase kutsiwa: "Msutfu-Mswati" as it was then said (in the Sibongo): "Msutfu-Mswati"

1 Iya. Lo Mswati-ke sewungena njani Iya<sup>159</sup> This Mswati, how did he ngena<sup>160</sup> in njoba kutsiwa "Msutfu-Mswati"-nje? (the Sibongo) as it is said "Msutfu-Mswati"?

2 Iya, kusho kutsi, ngiyabona kutsi, Iya<sup>161</sup> it means that, I think that he ungen' ekutseni sabesesisala la ngena'd<sup>162</sup> because we then remained here emaSwatini.

among the emaSwati<sup>163</sup>

1 emaSwatini. Laba labanye bona among the emaSwati. The others them, they ba-- be-- ba-- baphuma?

164 phuma'd — "went out" meaning left; went away (to live in other places).

165 Angitsi — (see note 90)

166 phela — (see note 82)

167 tive letikhulu — "the big nations" meaning the stronger clans

168 nhenhe — (see note 7 and 20)

169 live — (see note 115)

170 KuboNtalasifali — "in places like Ntalasifali"  
Ntalasifali is a siSwati word for the Transvaal province in South Africa.

171 nhenhe — (see note 19)

172 ilokwanyana — word used when one forgets the actual word he wants to mention

173 ingcikitsi — group; majority; large sum

174 lesuthu — siSwati word for Lesotho.

175 ebesutfwini — to the country/territory of the beSutfu (note 120) (also among the beSutfu)

176 iya — (see note 133)

177 bona — (see note 45)

178 kuva — (see note 100)

179 mbambambamba — (see note 128)

180 entasi — locative of a place that is situated below another place or that is situated south of another place

--- they phuma'd<sup>164</sup>?

2 Angitsi beSutfu phela ba-- bahamba  
Angitsi<sup>165</sup>, the beSutfu, phela<sup>166</sup>, they went  
bashona le e-- tive letikhulu.

taking this direction e-- the tive letikhulu<sup>167</sup>

1 nhenhe, nhenhe - Bashona, kusho kutsi  
nhenhe<sup>168</sup>, nhenhe. They went, does it mean  
bashona kulela lelingale KuboNtalasifali,  
they went to that (live)<sup>169</sup> which is that side in KuboNtalasifali<sup>170</sup>

2 nhenhe, angitsi bahamba bayi--  
nhenhe<sup>171</sup>, angitsi, they went being --  
-lokwanyana ingcikitsi yabo baze  
an ilokwanyana<sup>172</sup>, the ingcikitsi<sup>173</sup> of theirs,  
baba Lesuthu

until they reached Lesuthu.<sup>174</sup>

1 Oya, ebesutfwini?  
Oya, to ebesutfwini<sup>175</sup>?

2 iya.  
iya.<sup>176</sup>

1 Ngiyabona, babe Nkhambule.

1 bona<sup>177</sup>, babe Nkhambule.

2 kusho kutsi-ke, babe Nkhambule, lokunye  
it means then, babe Nkhambule, another  
kungaba kuva-nye kutsi mbambambamba  
thing would be just kuva<sup>178</sup> that mbambambamba<sup>179</sup>  
njengoba nine nanichamuka  
as you (the bakaNkhambule) were coming from,  
njengoba sewushilo-nye kutsi nani-  
as you have mentioned, for instance, that  
-chamuka le entasi e-- kaZulu,  
you were coming from there entasi<sup>180</sup> e-- from  
kuletindawo takubo kaZulu, ngifung

- 181 kaZulu — the place / land / territory of the bakaZulu (see note 122)
- 182 kuletindzawo takubokaZulu — in/from the places surrounding / neighbouring kaZulu (note 181 above)
- 183 indzawo — (see note 10)
- 184 yenu — of you (the speaker and the bakaMkhambule (note 11))
- 185 live — (see note 115)
- 186 laKaNgwane — "of KaNgwane" meaning which belongs to the territory of the bakaNgwane (see note 114)
- 187 iya — (see note 129)
- 188 hlukaná'd — split; became seperate; became seperate groups
- 189 mnh — (see note 72)
- 190 ekhatsi — in between (also in the middle)
- 191 eBuseleni — (see note 15)

20  
182

kaZulu<sup>181</sup>, in the kuletindzawo takubokaZulu,  
kuva kutsi mbambambamba lendzawo  
I want to kuva that mbambambamba the  
yenu lenatsi nanichamuka khona  
indzawo<sup>183</sup> of yenu<sup>184</sup> in which you stayed  
natike naba kuyo ngabe nguyiphi  
when you came which is that one,  
lanafike nahlala khona maningena  
the one in which you stayed when you  
la kuleli laKaNgwane?  
entered here in this live<sup>185</sup> of laKaNgwane<sup>186</sup>?

2 iya, ngiyo phela lokwente lokwekutsi  
iya<sup>187</sup>, that is what, phela, which made me not  
ngingayati ngenti --- (kuvakala umsindvo  
to know it --- (there's noise for panel-  
wekushabha ngaphandle) uyabona  
beating cars outside) you see I explained  
ngikuchazele kutsi angiyiboni  
to you that I don't --- I don't  
loku --- angati lokutsi ukuze  
know that (the reason) why they  
behlukane  
hlukaná'd<sup>188</sup>,

1 mnh  
mnh<sup>189</sup>

2 kuze behlukan' ekhatsi  
why they hlukaná'd ekhatsi<sup>190</sup>

1 mnh  
mnh

2 laba labasal' eBuseleni  
those who remained at eBuseleni<sup>191</sup>

1 mnh

192 eNcabaneni — (see note 108)

193 oya — (see note 26)

194 cha — a word whose English equivalent could be "no", but this time it has been used to convey a sense like: "(NO) Don't worry/bother (about it) ---"

195 labadzala — (see note 78)

196 iya — (see note 133)

197 khanyiseleka'd — clear; well-informed

198 tive — (see note 147)

199 muva kakhulu — at a much later date  
(meaning that he is too young (to know about that))

mnh

2 nalaba labase Ncabaneni, (bakhuluma and those who are at eNcabaneni<sup>192</sup> (they kanye kanye kuleligama lekugcina) speak at the same time)

1 seNcabaneni  
at eNcabaneni.

2 behlukana njani.

(I don't know) how they hlukana'd.

1 Oya. Cha, sisingatfolo kulaba oya<sup>193</sup>. Cha<sup>194</sup>, we'll establish that from labadzala labale-ke, babe NKhambule. the labadzala<sup>195</sup> who are there, babe NKhambule

2 Iya  
iya<sup>196</sup>

1 Kusho kutsi njengoba-nje nalapho Does it mean that as you are not ungakhanyiseleki kahle ungete khanyiseleka'd<sup>197</sup> well here, you can not watati naletinye tive letatikhona la ti-- know the other tive<sup>198</sup> which lived here ---

2 Ngingeke ngitati ngani ngoba, ngoba I can not know them, why because, because mine ngi-- (lobutako uvakala me I was --- (interviewer is heard alungisa livo) ngitalwa muva clearing his throat) born muva  
kakhulu

kakhulu<sup>199</sup>

1 Oya,  
oya

2 ekhaya,

- 200 ekhaya — at home (could also mean in the family)
- 201 iya — (see note 27)
- 202 Kubabe — "in (my) father" meaning amongst the children of (my) father.
- 203 cha — (see note 194)
- 204 phatsa'id — (had been) in charge of; in control of; administered; controlled; governed
- 205 bakaMkhambule — (see note 11)
- 206 phela — (see note 82)
- 207 bheka'id — "looked" meaning started differentiating between things; started knowing between good and bad; started becoming a grown up.
- 208 kutsiwa — "when it was said ---" possibly a slip of the tongue
- 209 ngalaMbabane — to this side in Mbabane; to the places near / surrounding Mbabane
- 210 iya — (see note 133)
- 211 iya — (see note 27)
- 212 Kubakhona — the presence of; the coming into being of (meaning being born)

- at ekhaya<sup>200</sup>,
- 1 iya  
iya<sup>201</sup>
- 2 phela mine ngiwekugcina Kubabe<sup>202</sup>  
(because) I am the last born in Kubabe
- 1 O-ya, iya. Cha, kulungile, babe  
O-ya, iya. Cha<sup>203</sup> it is alright, babe  
Mkhambule. Nga-longuyen' abekadz'  
Mkhambule. The one who had phatsa'id<sup>204</sup>  
aphetse laba bakaMkhambule ngaleso  
these bakaMkhambule<sup>205</sup> at that time, you  
sikhatsi naye ungete wamati  
also don't know him because you  
ngoba naku utsi --- ?  
are saying you --- ?
- 2 Angeke nga --- angimati loyo  
I can not --- I don't know that  
ngoba kuye kufike -- phela ngibheke  
one because --- phela<sup>206</sup> I bheka'id<sup>207</sup>  
kutsiwa... ngakhanda Kutsi sebaba-  
kutsiwa<sup>208</sup>... and found that they had  
-ngala  
already moved to this side.
- 1 ngalaMbabane ?  
to ngalaMbabane<sup>209</sup> ?
- 2 Iya.  
Iya<sup>210</sup>
- 1 Iya (kuvakala kuduma kwemishini)  
Iya<sup>211</sup> (noise by machiner)
- 2 Mine-nje ku -- Kubakhona  
I, for instance, the Kubakhona<sup>212</sup> of me  
kwami nesikhulu lengakhanda

213 oya — (see note 26)

214 indzawo — (see note 10)

215 yakhad — built (our homestead) (also where we lived)

216 uyise — father of (also: one's father's brother; any man of the same age as one's father)

217 mnhi — (see note 72)

218 angekho — "not there/absent" meaning late or having died.

219 phatsa'd — the state of being in control; etc (see note 204)

220 eMdzimba — locative of Mdzimba, a range of mountains found half-way between the town of Mbabane and that of Manzini

221 kaLofokati — in/at the place of Lofokati; place where Lofokati is chief.

and the chief whom I found (in charge) sesikhona ngakhandza sekuna Mashelela I found there was Mashelela.

1 Oya.

oya<sup>213</sup>

2 Kulendzawo sasakhe kiwo. Kantsi<sup>215</sup> in the indzawo<sup>214</sup> in which we had yakhad. uyise wa Mashelela nguMbabane.

The uyise<sup>216</sup> of Mashelela had been Mbabane

1 mnhi.

mnhi<sup>217</sup>

2 ngimkhandz' angekho ~~lo Maba~~ I found him angekho<sup>218</sup> this lo Mbabane Mbabane.

1 Oya

oya.

2 ngakhandza lo Mashelela.

I found this Mashelela.

1 Lo Mashelela kusho kutri abephetse This Mashelela, it means, where had he kuph' aphetse khona -- ?

phatsa'd<sup>219</sup>, he had phatsa'd at --- ?

2 lophetse e--- eMdzimba (kuvakala he had phatsa'd e-- at eMdzimba<sup>220</sup> (noise umsinduo weloli) by a lorry),

1 eMdzimba.

at eMdzimba.

2 leka Lofokati.

there at kaLofokati<sup>221</sup>.

1 Iya. Akusesibo laba bakaMkhambule

222 iya — (see note 27)

223 Khontá'd — ask for permission from a ruler or chief to live in his place and then accept to pay allegiance to him; become a subject of a chief/ruler.

224 kaMbabane — the chieftaincy of Mbabane; (asked to be subjects of) chief Mbabane; the dominion of chief Mbabane.

225 yiva kahle — "hear well" meaning (if I am) well-informed

226 Khonta — (see note 223)

227 babe — father (see also note 3 for the expanded meaning)

228 inkhosi — a King (also a leader of a clan)

<sup>222</sup> iya, they are no longer the bakaNkhambule labo? (bakhuluma Kanye Kanye) those? (they speak at the same time)

2 e ---  
e ---

1 Iya - cha, ku ---

Iya. It ---

2 AKusibo bakaNkhambule (bakhuluma

They are not bakaNkhambule (speak at Kanye Kanye), the same time),

1 AKusibo bakaNkhambule

They are not bakaNkhambule

2 bakaNkhambule ba -- bakhonta

the bakaNkhambule kh --- Khontá'd<sup>223</sup> kaMbabane.

from kaMbabane<sup>224</sup>

1 Iya. cha, kulungile, babe Nkhambule.

iya, it is alright, babe Nkhambule.

2 Ngoba nangiva kahle - nje akaKhontango

Because when yiva kahle<sup>225</sup> he did not babe, wamikiswa bukhosi lapha

Khonta<sup>226</sup> babe<sup>227</sup>. He was taken to that place by babe.

the bukhosi babe

1 ka -- kaMbabane

to --- to kaMbabane

2 mnh

mnh

1 Umikiswa yinkhosi, nguyiphi

He was taken (to that place) by the inkhosi<sup>228</sup>, lenkhosi leyammikisa, babe Nkhambule?

229 mane angisati — "I no longer don't know" meaning I have forgotten; it has escaped my memory

230 nhenhe — (see note 7)

231 eBuseleni — (see note 15)

232 butseká'd — be enlisted or became a member of a certain regiment; serve the bukhosi (kingship/royalty)

233 khona lapha — "there" possibly at the bukhosini (inner circles of royalty)

234 kaNgwane — place where the royal family stays; (also another name for present-day Swaziland; name for a part of the Swazi territory current being administered from South Africa as a homeland)

235 iya — (see note 133)

236 uyowukwentani khona — "he would do what there" meaning: what task was he expected to carry out there; what task was he assigned to do there.

which was this inkhosi which took him there, babe Mkhambule.

2 Mane angisati nobe ngu Mahloko hla But mane angisati<sup>229</sup> whether it was noma ngu Mbandzeni lenkhosi, Mahloko hla or Mbandzeni this inkhosi.

1 nhenhe

nhenhe<sup>230</sup>

2 e --- (bakhulume kanye kanye)

e --- (have both spoken at the same time)

1 nhenhe . Kusho Kutsi uma

nhenhe. Which means when he (the immikisa khona imsusa kuphi, inkhosi) took him there where was he moving him from, imsusa le eBuseleni?

was he moving him from there at eBuseleni<sup>231</sup>?

2 Ungatsi abebutsekile khona lapha.

It seems as if he had butseká'd<sup>232</sup> khona lapha<sup>233</sup>

1 Oya,

Oya,

2 mnh.

mnh

1 lekaNgwane?

there at kaNgwane<sup>234</sup>?

2 Iya (sewuya khwehlela)

Iya<sup>235</sup> (he coughs)

1 Ngabe yayimmikisa - nje le immikisela

When he took him to that place, he was

Kutsi mhlawumbe uyowukwentani

taking him there that may be uyowukwentani khona?

khona<sup>236</sup>?

2 Kwaku -- khona inkhosikati leyayi --

237 inkhosikati — title for a married woman;  
wife of a chief or ruler

238 gana'd — fallen in love with

239 bobabe — father and others (could also mean father and his brothers)

240 enkhosini — locative form of inkhosi  
(see note 228)

241 umkani — "wife of mine" meaning my  
wife

242 lapha — "there" meaning in that place

243 eMbuluzi — (see note 25)

244 mnh — (see note 72)

245 kwahamba-ke — "it went" meaning: time  
went by; time passed

246 bomkhulu — (grandfathers; grandfather and  
others (could also mean grandfather  
and his brothers))

247 talwad' — "born" meaning begotten (by  
one of the sons of the bomkhulu)  
(see note 246)

248 iya — (see note 27)

249 phatsa'd — (see note 204)

250 indzawo — (see note 10)

There was an inkhosikati<sup>237</sup> which had  
leyayi -- mganile leletala bobabe  
gana'd<sup>238</sup> him, the one which bore bobabe<sup>239</sup>

1 Igane lo -- i -- ?

She (inkhosikati) had gana'd this -- ?

2 leyayiyenkhosini

which was of enkhosini<sup>240</sup>.

1 Oya.

oya.

2 Wase utsike inkhosi: "wena tsatsa

the he said, the inkhosi: "You, take this

lo -- mkani uyomgcina, uyomgcina

umkani<sup>241</sup> to look after her. You go and  
lapha".

look after her lapha<sup>242</sup>.

1 Le eMbuluzi? mnh.

there at eMbuluzi<sup>243</sup>? mnh<sup>244</sup>

2 Kwahamba-ke kutawutalwa laba

ihen kwahamba-ke<sup>245</sup> and these bomkhulu<sup>246</sup>

bo -- mkhulu,

were born,

1 bomkhulu.

the bomkhulu.

2 lakutawutalwa lobabe khona.

when this babe (of mine) would be talwad'<sup>247</sup>

1 Iya.

iya<sup>248</sup>

2 Kusho kutsi uphetse ku -- kuleyo-

which means he phatsa'd<sup>249</sup> in -- in that

-ndzawo kwate kwaba ngusiphi

indzawo<sup>250</sup> until it was which time,  
sikhatsi, (bakhulum a Kanye Kanye)

251 Lena — "there" meaning in that place

252 mikiselwa ini — "taken there for what" meaning the same as note 236

253 Uma ubukako — "when you look" meaning: the way you see it; the way you perceive it; the way you understand it; in your own point of view; etc.

254 Phela — (see note 82)

255 beka — place; let him stay with

256 gogo — grandmother; ones grandmother, any women of the same age as one's grandmother

257 nhenhe — (see note 7)

258 kaNdabazabantu — locative noun meaning "to the Native Affairs Department"

(they speak at the same time) may be you mhlawumb' ungaba nalo lwati? could have knowledge?

2 Akazang --- aphetse ngoba kwaku phetse He never phatsad because it had na --- lo, Mbabane

phatsad this, Mbabane:

1 Mbabane?

Mbabane?

2 mnh.

mnh

1 Lena Kusho Kutsi ngabe beka -

Lena<sup>251</sup>, it means he was mikiselwa ini<sup>252</sup>

-mikiselwa ini, babe Mkhambule,

babe Mkhambule, (noise by car)

(kudvuma timoto ngaphandle) mawu--

outside) uma ubukako<sup>253</sup>, may

-bukako mhlawumbe noma

be or may be when you hear

mawuvako - nje?

(from people)?

2 Phela bekaye --- ayombeka nalo--

Phela<sup>254</sup>, he had --- had wanted to bek<sup>255</sup>

nalogogo njengoba lo nay' enkhosini

him with this gogo<sup>255</sup> because this one had gone

1 nhenhe

nhenhe<sup>257</sup>

2 bekaye kaNdabazabantu (ukhulumela

to kaNdabazabantu<sup>258</sup> (speaks in low tone

phansi ayacabanga: "bekaye kaNdabaza-

and is heard thinking aloud: "had he gone

-bant u yini --- angisati kutsi

- 259 mbamba — in actual fact, really  
(word refers to the actual thing  
the person in question had gone  
there to do)
- 260 nhinhi — (see note 20)
- 261 mkhulu — (see note 17)
- 262 bakaNkhambule — (see note 11)
- 263 lena — (see note 251)
- 264 sive — singular form of tive (see  
note 147) (also population)
- 265 sakaNkhambule — (see note 32)
- 266 eMbuluzi — (see note 25)
- 267 Singanani — how big is it (in terms of  
population)
- 268 sinengana — comprising a sizable/  
larger population.
- 269 sesinengi — is now of a considerable  
population
- 270 ngekutalwa — because people of the (Nkhambule)  
clan name were/are being born (over  
the years)

to kaNdabazabantu --- I have forgotten  
bekayokwentani --- noma -- (lokunye  
what he had gone there to do --- whether --  
akusavakali) noma wa --- angisati ---  
(the rest is inaudible) or he --- I have forgotten  
--- sengimane ngikhohlwa ---  
--- I forget --- I have just  
sengimane ngikhohlwa lokuncane  
forgotten a small thing that mbamba<sup>259</sup>  
kwekutsi mbamba bekayokwentani<sup>259</sup>,  
what had he gone there to do?'),

1 nhinhi

nhinhi<sup>260</sup>

2 ahamba na --- ahamba naye

he had gone (there) with --- he had gone (there)  
mkhulu gogo was' utala laba  
with gogo, mkhulu<sup>261</sup>. Then he begot these  
bakaNkhambule.

bakaNkhambule<sup>262</sup>

1 Oya. Kusho kutsi lena ngabe

oya. Which means that lena<sup>263</sup> the  
lesive sakaNkhambule le eMbuluzi  
sive<sup>264</sup> of sakaNkhambule<sup>265</sup> there at eMbuluzi<sup>266</sup> is

Singanani nawu -- bukako kumbe

Singanani<sup>267</sup>, the way you see it, may be

(Kunemsindvo lochamuka ngaphandle)

(there is noise coming from outside)

sesin --- sinengana ?

it (the sive) is now sinengana<sup>268</sup> ?

2 A, sesinengi ngekutalwa - nje

Ah, it (the sive) is now sesinengi<sup>269</sup> because ngekutalwa<sup>270</sup>

1 mnh

271 ngumkhulu — because of mkhulu (note 17) who begot them (meaning the offspring he (mkhulu) left behind when he died.

272 iya — (see note 27)

273 sitalwa ngulomkhulu — "was born" by this mkhulu meaning: the same as note 271

274 khutsaid — "encouraged" possibly meaning begot more of them; increased their population

275 babe — (see note 227)

mnh.

2 Sesinengi ngekutalwa ngula ---  
It is Sesinengi because of ngekutalwa by ---  
nguba --- mkhulu  
by --- ngumkhulu<sup>271</sup>

1 iya, sitalwa ngulomkhulu?  
iya<sup>272</sup>, it (Sive) was sitalwa ngulomkhulu?<sup>273</sup>

2 Kodwa - ke umuntfu lowaba khutsata,  
but then the person who khutsata<sup>274</sup> them,

1 mnh, mnh.

mnh, mnh.

2 lowata --- lowa --- ngubabe  
who bego --- who --- it was babe<sup>275</sup>

lowadala kutsi bantfu babe

who made it possible that people be banyenti

many.

1 nhinhi.

nhinhi.

2 Ngoba mkhulu umfana lamtala

Because, mkhulu, a boy he begot from kugogo watala mine watala babe.

gogo, he begot me, he begot babe.

1 nhinhi.

nhinhi

2 Watal' emantfombatana lama ---

He (mkhulu) begot girls who were (quantity) --- (uyabindzobinda) lamatsatfu.

(brief silence) three (in number).

1 lamatsatfu. kusho kutsi ngabe

who were three. Which means that

unemlandvo wakho vele nalogi naye

276 umlandvo — (see note 76)

277 lobabe — the babe about whom we speak; the babe in question; the babe we talk about

278 inkhosi — (see note 228)

279 Mswati — It is not known precisely who the actual name of the king referred to here is. It could have been Mbandeni, Mahlokohla or Mswati. The interviewee indicated this earlier on that he was not sure who this king was (refer counter 132 ff.)

280 nhe — a word uttered when one thinks (compare with note 19)

281 phela — (see note 82)

282 nhinhi — (see notes 7 and 20)

283 angitsi — (see note 90)

284 ngibona lapha ekutsenini — "I see there in saying" meaning: I say this because you said / mentioned that ---

285 kuleli — "in that (of)" meaning in the live (note 115) (of) "

indeed he has got his own umlandvo<sup>276</sup>  
lobabe longuyena bamtsatsa  
even this one the lobabe<sup>277</sup> who was the  
bammikisa Khona le eMbuluzi atsattwa  
one whom they took to there at eMbuluzi,  
ngu--- yinkhosi Mswati?  
the one who was taken by the inkhosi<sup>278</sup> Mswati<sup>279</sup>?

2 nhe, wa --- phela, umlandvo  
nhe<sup>280</sup>, he --- phela<sup>281</sup>, the umlandvo  
wakhe ungaba njani phela ngoba  
of his, how can it be, phela, because  
bantfwabakhe laba

they are children of his these.

1 nhenhe, angitsi ngibona laph'  
nhenhe<sup>282</sup>, angitsi<sup>283</sup> I ngibona lapha  
ekutsenini, babe NKhambule njoba  
ekutsenini<sup>284</sup>, babe NKhambule, as you  
nye usho kutsi watsattwa yinkhosi  
have said, for instance, that he was taken  
kuba kutsi -- kutsi ahambe

(to that place) by the inkhosi so that --- so that  
ayohlala le kuleli leMbuluzi.  
he goes to stay there in kuleli<sup>285</sup> of eMbuluzi.

2 Bengi --- sengulaba phela  
I --- it is those (people), phela, to  
lengikulayele ngabo  
whom I have directed you,

1 labangachaza?  
who can explain (this)?

2 ngabo labangachaza  
they are the ones who can explain

1 oya

286 labadzala — (see note 78)

287 iya — (see note 27)

288 phela — (see note 82)

289 bhuti lomkhulu — "brother who is big"  
meaning eldest brother; senior  
brother.

Oya.  
2 ngoba phela ngikulayela labadzala-  
because phela as I direct you to the  
-nje,  
labadzala<sup>286</sup>

1 iya.  
iya<sup>287</sup>  
2 ngikulayelesa kutsi ngabo labayatiko  
I direct you (to them) because they are the ones who know  
1 labati kahle.

who know clearly  
2 kwekutsi kwesuka la umlandu  
that it (the umlandu) began here,  
1 mnh.

mnh.  
2 kwaba nguloku  
it was this and that,

1 iya  
iya.  
2 kwaba nguloku  
and it was this and that.

1 iya  
iya.  
2 kumbe naye akati ngoba phela  
Maybe, he too does not know because  
bhuti lomkhulu lowatalwa kucala  
phela<sup>288</sup> bhuti lomkhulu<sup>289</sup> who was born first

1 mnh  
mnh

2 sowafa.  
died.

1 cha, kulungile ngitabatsintsa, babe

290 cha — (see note 194)

291 ngalapha — "this side" meaning / referring to another question, a new question or a different question that was to be tackled next.

292 indlovukati — queen mother

293 yendza'd — married into (e.g. a certain family)

294 yakaNkhambule — of the Nkhambule clan name; had the Nkhambule clan name

295 ebukhosini — locative form of bukhosi (Kingship / royalty) meaning "into the bukhosi"

296 angitfoli kahle — "I don't get/find well" meaning: I am not clearly informed ---; I don't know exactly ---

297 yendza — (see note 293)

298 lapho nje — somewhere there; a name closer to or like that one. (a strategy applied to incite the interviewee into telling something about the person in question.)

<sup>290</sup>cha, it is alright, I will consult them, Nkhambule. Kusho kutsi ngalapha <sup>291</sup>babe Nkhambule. Which means ngalapha mhlambe (ulungisa livi) ungaba may be (clears his throat) would you nako yini kwati kutsi ungatsi have knowledge terat, it seems as if kukhona lendlovukati leya-- leyendza there was this indlovukati <sup>292</sup>who --- who had yakaNkhambule yendza khona le yendza'd <sup>293</sup>, who was yakaNkhambule <sup>294</sup>, who yendza'd ebukhosini, man' angitfoli kahle there at the ebukhosini <sup>295</sup>, but then angitfoli leligama layo kutsi ngubani, ungati kahle <sup>296</sup> who the name of her was, would yini kahle ngayo kutsi e--- you know clearly about her that e--- yendza kanyani mhlawumbe, ungatsi that how did she yendza <sup>297</sup> may be, it ngubani nguMadvolomafisha? Lapho seems as if she was who, Madvolomafisha, njena.

just lapho nje <sup>298</sup>?  
2 Mane ang --- ng' mati kahle, But I --- I don't know her well, anga --- ngati ligama lakhe kutsi I --- don't know the name of her ngubani. that she was who.

1 mnh.  
mnh.  
2 Ngoba kube kangimati angati nenina

299 Kube — to show that ---; to indicate that ---; to prove that ---; etc.

300 unina — word used when referring to the mother of a third person (singular)

301 nhenhe — (see notes 7 and 20)

302 wakaNkhambule — of the Nkhambule clan name; belonged to the Nkhambule clan

303 Kambe — word conveying senses like: is she the one you mean?; is she the one you refer to?; is she the one you inquire about?; etc

304 nhenhe — (see note 19)

305 iya — (see note 27)

306 kaNgwane — (see note 234)

307 bakaNkhosi — people of the Nkhosi clan name, meaning the people of the royal family

308 nhenhe — (see notes 7 and 20)

309 nhenhe — (same as note 308)

310 iya — (see note 27)

because Kube<sup>299</sup> I don't know her, I don't know wa Gabheni kantsi wa --- (Calivakali even the unina<sup>300</sup> of Gabheni yet she --- (last leli lekugcina ligama) word in-audible)

1 nhenhe, wakaNkhambule nanaye?  
nhenhe<sup>301</sup>, she was of wakaNkhambule<sup>302</sup> too?

2 unina wa Gabheni kambe?  
the unina of Gabheni, Kambe<sup>303</sup>?

1 nhenhe, iya.  
nhenhe<sup>304</sup>, iya<sup>305</sup>

2 Bukake ngoba bebabatsatfu bbebendze  
Because they were three the ones who lakaNgwane kulabakaNkhosi had yendza'd here at kaNgwane<sup>306</sup> to these bakaNkhosi<sup>307</sup>

1 nhenhe.  
nhenhe<sup>308</sup>

2 Bekungunina wa Gabheni;  
It was the unina of Gabheni;

1 nhenhe  
nhenhe<sup>309</sup>

2 Kungunina waMhlephuleni; Kungu --- then the unina of Mhlephuleni; then --- nina wa --- wa Kalusini the unina of --- of Kalusini.

1 iya.  
iya<sup>310</sup>

Kusho kuti laba lowukhuluma ngabo which means that these about whom you ngulabendze enkhosini uSobhuza speak are ones who yendza'd to the weSibili?

311 inkhosi — (see note 228)

312 oya — (see note 26)

313 ungale ngembili — "is over there ahead" referring to a date/period prior to that in which Sobhuza II lived; a remote date

314 iya — (see note 27)

315 manje-ke — connotes an idea whose close English equivalent could be therefore; for that reason

316 iya — (see note 27)

317 hleze — may be; there is a possibility that; it could still happen that; perhaps

318 nalaba — "(even) those" meaning the labadzala to which he had referred him earlier on (to go and interview them)

319 labadzala — (see note 78)

320 uya--phakatsi — "goes -- in" possibly meaning goes to the depth (of story); tell (story) in detail

321 indaba — (see unilando (note 76))

322 iya — (see note 27)

inkhosi<sup>311</sup> Sobhuza II ?

2 Ngulabendz' enkhosin' u Sobhuza.  
They are ones who yendzad to the inkhosi Sobhuza.

1 oya.

oya<sup>312</sup>

Ngoba lo Madvolomafisha ungatsi vele  
Because this Madvolomafisha it seems that  
ungale ngembili yena.  
She is ungale ngembili<sup>313</sup> her.

2 Iya. Manje-ke lo Madvolomafisha  
iya<sup>314</sup> manje-ke, this Madvolomafisha  
ngingete ngamati-ke mine,  
I can not know her, me.

1 iya.

iya<sup>315</sup>

2 hleze nalaba ngete bamati  
hleze<sup>317</sup> even nalaba<sup>318</sup> may not know her.

1 laba --- le Kulabadzala lewutsite ---

Those who --- there to the labadzala<sup>319</sup> which you said...

2 Kula badzal', angicabangi Kutsi  
to the labadzala, I don't think that he is  
uya --- phakatsi Kumbé batába  
uya--phakatsi<sup>320</sup> maybe they will have  
nayo.

it (the indzabi<sup>321</sup>)

1 Iya. Iya. Cha, ngitabatsintsa nanabo  
Iya<sup>322</sup> Iya. Cha<sup>323</sup> I will consult them too  
babe Mkhambule.

babe Mkhambule.

2 Ngani ngoba njengabo - nje kufanele  
Why because, like them, for instance,  
lokutsi kube Khona kutsi bayati

- 323 cha — (see note 194)
- 324 iya — (see note 27)
- 325 emachawe — heroes; distinguished warriors; warriors who accomplished certain achievements (during their life time)
- 326 labekhona — who (once) lived; who (once) existed
- 327 akaNkhambule — of the Nkhambule clan name; belonged to the Nkhambule clan name.
- 328 kuleso sikhatsi senu — "during that time of yours (plural)" meaning during the time when you were then alive.
- 329 tihlabani — distinguished warriors skilled in fighting.
- 330 tingwazi — warriors who are highly skilled in spear fighting
- 331 labakaNgwane — people who are in KaNgwane (see note 234)
- 332 iya — (see note 27)
- 333 bona laba — "them those" meaning the people to whom I directed you
- 334 iya — (see note 27)

there should be that they know  
noma abati yini.  
or they don't know.

- 1 Iya, cha, sengitawuva ngabo, babe  
iya<sup>324</sup>, cha, I will hear from them, babe  
Nkhambule. Mhlawumbe ungati  
Nkhambule. May be you could know  
yini kwekw' emachawe labekhona'  
something about the emachawe<sup>325</sup>, who were  
akaNkhambule, babe Nkhambule, e---  
labekhona<sup>326</sup>, who were akaNkhambule<sup>327</sup>, babe  
ngaleso sikhatsi kuleso sikhatsi senu,  
Nkhambule, e--- during that time in  
Sengisho uma uva-nje bakucocela  
kuleso sikhatsi senu<sup>328</sup>, I mean when you hear  
noma labadzala kutsi emachaw'  
when the labadzala tell you that (maybe) the emachawe  
akaNkhambule, tihlabani, tingwazi  
of akaNkhambule, the tihlabani<sup>329</sup>, the tingwazi<sup>330</sup>,  
kwabonani, nabobani, mhlawumb'  
were so and so and so perhaps you  
ungati yini, Kulaba labakaNgwane?  
can know amongst these labakaNgwane<sup>331</sup>?
- 2 Iya, cha, ngingefe ngati-ke se ---  
Iya<sup>332</sup>, but, I can not know --- about  
Kuloku Kungachaza bona laba,  
that one, it can explain only bona laba<sup>333</sup>,
- 1 Iya.  
Iya<sup>334</sup>
- 2 ngoba umuntfu longuyena akadze  
because the person who used to have  
ana --- analo lolugeozi lwemilandvo

A2760

A23.2.3.1

1. The first part of the paper is devoted to a general introduction of the subject. The author discusses the importance of the problem and the methods used in the study.

2. In the second part, the author presents the results of the experiments. The data obtained are analyzed and compared with the theoretical predictions.

3. The third part of the paper is devoted to a discussion of the results. The author points out the main features of the observed phenomena and their physical interpretation.

4. In the fourth part, the author discusses the conclusions of the study. The results are summarized and the implications for future research are discussed.

5. The fifth part of the paper is devoted to a bibliography of the work. The author lists the references used in the study.

6. The sixth part of the paper is devoted to a summary of the work. The author reiterates the main findings and the significance of the study.

7. The seventh part of the paper is devoted to a final conclusion. The author expresses his gratitude to the sponsors and the reviewers.

R100

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