

Title:

Interviewed at: Lomahashaⁱⁱ

Date: 7 April 1970

Narrators: Gija Mahlalela (GM)
Bhukula Nyoni (BN)
Magwanyane Masilela (MM)
Njenje Sifundza (NS)

Information heard from:

Interviewers: Phillip Bonner (PB)
Interviewer (I)

Transcriber and Nokuthula Vilakati

Translator:

[p1] **

(GM)He was a Mlambo. Mlambo who begot Sidloko. Sidloko who begot Makhuneni, Makhuneni who begot Lomahasha. Lomahasha begot Mbhudula. Mbhudula begot Sidloko the second. Those people were of Shiselweniⁱⁱⁱ. There was Mahlalela and Sibangangiswane. I know only eight of them. I have never seen the renowned warriors, I only saw Mantuluzanye. That is the only renowned warrior I have seen, the one who went to Mshadza^{iv}. There have been no other people, *hha!* I saw only those who honoured^a heroes by the *tingwenyama*^b, but I won't be *hwaywe*^cd by an *ingwenyama* who is *gwasiwe*^d [CH problem with translation]. They would slaughter a cow for the renowned warrior and his followers. ** The custom^e of the Mahlalela's, that is what I know. A person who had stabbed [p2] a leopard like <that of> the men's loin cloths^f[re check], the king ** would take a cow or ** a sheep and it would be slaughtered for the renowned warrior [re: warrior or hunter?]. According to our custom^g – that of the Mahlalela's. As it became clear that the Mahlalela people, when they were together with the Nkhosi people, we stayed with an elephant. They found us being overcome by the elephant tooth bone [RE tusk - better translation], they then said, indeed [re changed translation], that shows

^aOriginal has: *gwazwe*.

^b*tingwenyama*: the successive kings in council in Swaziland.[re this is not very clear]

^c*hwaywe*'d: literally to be scattered, spread abroad, or scraped up (as soil).

^d*gwasiwe* (past tense of *gwazwe*): the act of being awarded the honour of a loyal hero by the king.

^eOriginal has: *mdzabu*.

^fOriginal has: *emabhebha*.

^gOriginal has: *mdzabuka*, used interchangeably with *mdzabu*.

that we were the people who *mahlalel'indlovu*^a. It is clear that we got the knife from the Nkhosi people^v. Because even today, when the Tfunga's are ordered to go out^{vi}, they refer to the Mhlalela and the Nkhosi people.

'Nkhosi! Nkhosi!

You of the *phakathi*^b

Because the Mhlalela people did not find any other person, they came alone. ** [p3] The only people who came, came to *khonta*. They did not fight and did not do anything. They stayed like their *sibongo*, they came skirting the Lubombo^{vii} until they arrived here.

[RE what about shifting this to the beginning??]

(I) *Wena wekunene, bekunene*, we usually do things this way. We ask that the speaker say his name. ** We want it to be known that, what was said was said by an older person, who will say for himself that 'who am I, of what *sibongo*'. 'My *libutfo* is which *libutfo*, what I am talking about, I got it from which old people who belonged to which *libutfo*'.

(GM) ** I am Mbhudula's *umntfwana* my name is Gija. After the death of the king Sidloko^{viii}, I was installed into the kingship on behalf of Sidloko the second. [p4] I was born from a young woman of Bulandzeni. She came to be *endziswa'd* by Lomncayi^{ix} of Ndlaveni^x. My *libutfo* I belong to Sukasambe^{xi}.

(I) ** He was Ntsaleba.

(GM) Yes, he was Ntsaleba. But in *siSwati* he was Mhlalela.

(I) *Wena wekunene*. Yes. *Awu*, I was indeed mistaken on that. I was saying, was his heir Zembe^{xii}?

(GM) Zembe was decided against for the heirship.

(I) Did he not rule?

(GM) He did not rule.

**

** Mlambo was the one we talked about.

(I) [p5] I heard you Mhlalela when you talked about him. I then said his heir was Sidloko.

(GM) Sidloko was the one ** begotten by Mlambo.

(I) He was begotten by Mlambo.

**

Did Sidloko then begot Makhuneni^{xiii}?

(GM) ** Yes, Makhuneni was begotten by Sidloko.

**

(I) Makhuneni was the father of Fulumana^{xiv} and Lomahasha^{xv}.

(GM) Yes, yes, it is like that.

(GM) You must say when I am wrong, *bekunene*, because we are being constructive.

(GM) This Fulumane they mean ** Mwala's father. Yes, they mean Ngwengwenge^{xvi} and

Fulumane is his [p6] birth name.

(I) He was Ngwengweni.

(GM) Ngwengwenge.

^a*mahlalel'indlovu*: literally, those who stay for an elephant.

^bthis was said in chorus form, by most of the people present.

* *

He begot Makhandane and others.

(I)Then Lomasha begot Mbhudula.

(GM)Yes, he begot Mbhudula.

(I)Was Mbhudula Mashakane too?

(GM)Yes.

(I)Yes, because I heard somewhere that it is as if Mashakane is another person.

(GM)No.

(I)[p7] [Thank you, *bekunene*. Then the other child of Lomasha was Mandandeni.](#)

(GM)Indeed, Mandandeni.

(BN)He was the son of the king.

(GM)He was the son of the king. Yes, of course^a.

* *

(GM)They were all begotten by Lomasha. Yes, the *iskanchanti*^b of that place was Sandlane, the father of Ngudumane.

(I) *Wena wekunene*. Then Lomasha begot you, you say Mbhudula too.

(GM)Yes, he was indeed Mbhudula.

(I)He begot Gija and Sidloko?

(GM)Yes.

(I)And Magudu?

(GM)And Magudu.

[p8] * *

Magudu was the *lisokanchanti*^c.

* *

(I) *Wena wekunene*. Then Sidloko, who was king then, begot, they were many – I am mentioning those whom I know that he begot – Mahlokomane and Majalimane.

(GM)They were only two.

* *

* * The other one died.

(I) * * How did Sidloko die?

(GM)Sidloko died after he was stabbed.

* *

[p9] [He did not die naturally. He was injured in this stock camp.](#)

* *

(I)The one who injured him is known?

(GM)The one who injured him is known.

(I) *Wena wekunene*. Maybe we may not mention that, we will continue and not mention that.

(GM)We have mentioned that.

^aOriginal has: *inhhi*.

^b*iskanchanti*: the first born son of the chief wife of an influential man, such as a king or chief.

^c*lisokanchanti*: the first circumcised, ie. the first son of the first wife even when the son is born after the children of other wives.

(I) *Wena wekunene.*

(BN) He was killed by Ntandelo. Ntandelo Dlamini.

(I) Indeed.

(BN) Ntandelo Dlamini.

(I) Was he the one who was a policeman?

(GM)(BN) Yes, the one who was a policeman, how do you know?

(I) * * He was the prison policeman?

(BN) [p10] [He was a policeman and he stayed at this home.](#)

(I) I know him, when he was a policeman, a prison policeman.

(GM) No, he looked after sheep, at this stock camp.

(I) I see, *wena wekunene.*

(BN) He belonged to Hhelehhele^{xviii}

* *

[RE what about shifting this to the beginning]

(I) Start by telling us about yourself.

(BN) I am Bhukula Nyoni.

* *

I belong to Masotjeni

* *

I was ordered by the Ngwenyama^{xix} not to marry wives. I paid out two cows and married my wife.

[RE do not like 'paying' for a wife like in monetary terms. Also what is sense of this sentence - can't see any negative in siSwati text.]

* *

I went in '41, '42, '43, '44, '45, '46, and I came back [p11] [from the *imphi* in Europe.](#)

* *

(I) Tell us.

(BN) Lomasha was the king, I am his grandson. * * He sent away all the Tfonas^{xx} from down^a here. They went there, at *kaNgwane*. Lomasha himself went out^b. He led the *imphi*, he killed, killed, killed and killed and went back there. He took captives and brought cattle home, through fighting. There were his renowned warriors, there was my friend Mahlalela, he attacked at Mshadza, that one. * *

* *

* * That one who was the son of Shodane^{xxi}, that Lozincume^{xxii}.

(I) [p12] [Lozincumo.](#)

(BN) Yes. There was Ntandane and others who went to Mshadza. the whole *imphi* went out and went to Mshadza, it went to Ngwenyama, to Mbandzeni. They went to attack at Mshadza. The *imphi* went out and he sent it out from his place. I cannot exhaust mentioning them. They went there and that king sent them away. They went to Mshadza, Dlamini *wekunene.*

(I) * * Did Lomasha go and fight in the *imphi* Mshadza?

^aOriginal has: *entasi*.

^bOriginal has: *phuma*, literally to go out. Here used to mean to participate in a battle or an *imphi*.

(BN)He went. * * The *umvunulo*^a of iNyatsi was taken captive, taken captive by the Ndlavela. When cattle were eaten up^b beyond this place, at Lugogodvo^{xxiii}, these <cattle> were taken captive * * by a dog. Those <cattle> that were here with Skuluvo^{xxiv}, at Luhhumanini^{xxv}. There were *emabutfo* belonging to Lomahasha. Those which the king washes[CH check translation ^{legezela}] on, during the *incwala*.

(I)[p13] [Continue Nyoni, tell us.](#)

(BN)No, I am not telling you, I have told you.

(I)Did the *imphi* go out to assist Mawewe?

(BN)When it went to Mzila.

(I)To Mzila.

(BN)My father carried a sleeping mat on his head^c. When Myingili went out, when Myingili went down^d there, my father carried for her, when Myingili was *gidziswa*^e when she went out from the *sigodlo*.

(I)When Myingili was *endziswa*^d?

(BN)There.

(I)At *kaTembe*^{xxvi}.

(BN)There, at *kaMkhatshwa*^{xxvii}, there to Ngungunyane^{xxviii} and others.

(I)Yes. *Ahha!*

(BN)[p14] [My father carried * * the chief's father, this chief^f.](#)

(I)His father...

(BN)... Mbodyumane.

(I)How does your father recount <the story> of how that *imphi* fought?

(BN)They say the Tfonga people stabbed others down there.

(I)They stabbed the Swazis?

(BN)Until the *live* was in order, Lomahasha – during the *imphi* – burnt across so[RE note ownership of land and burning of veld] so that the animals came to his place. That went down^a, there, the *live* of *gogo* of Lomahasha, he came out when you went to L.M.^{xxix} from here at Lubovane, at Lubovane up on that place when you come out and go to. The Lubombo was[re???] *vukile*^b and extended * * to Sikwenda^{xxx}. Then it turns and hits there at Nkomatipoort^{xxxi}, at Makhubula^{xxxii}. [the following is edited by Re to make it clear to her.] It then extends to the [p15] [Tfonga people of kaNgomane^{xxxiii} beyond this place.](#)

(I)Yes.

^a*umvunulo*: the distinctive dress or ornaments worn by men during a battle.

^bOriginal has: *dliwa*, literally were eaten, meaning cattle were seized.

^cLaughter at this point.

^dOriginal has: *entasi*,

^e*gidziswa*: literally, to be made to *gidza*. In this sense used to refer to the traditional way of marrying a wife, whereby there is a special occasion when young girls, boys, men and women all participate in a dance.

^fOriginal has: *shifu*.

^gOriginal has: *shifu*.

^aOriginal has: *entasi*.

^b*vukile*: literally to wake up, but is also the term for mountain peaks.

(BN)It then extended to as far as Mhlanguyavuza^{xxxiv}, that one was Lomahasha. Then the *tiyalu shaya*^c it, and they divided it among the people with the *beNguni*. Then they left from among the *beNguni* and divided with Shewula.

(I)Yes.

(BN)He was Lomahasha, *babe*, I cannot tell you anything more.

* *

When I do not know, I might end up mixing facts.

(GM)I know only the younger kings.

* *

(MM)How old was Lomahasha!

The tin of the spear which could stay!

The *bheva* who knows the other *sibheva*!

Also here at *kaMashume* they hadn't saved it.

They saved it [p16] for the crocodiles and the *zinsingo*!

The one who sought where the elephants eat!

Come out Lomahasha, with all your belongings!

And let the *amagantsha* to *nkantshule*!

He is not loved by girls but is loved by *abakhwekazi*.

That was Lomahasha's *tibongo*.

He was Ngudeni!

Of the red tree, the blood of men, he grew up *nasembangweni* even at *mbangweni* and grew faster than others!

He was like trees!

You of Songome, that which grow up but is not watered!

The one who was bent in between mountains!

The wing which is suspended while far away, that which is pressing upon him!

You of ears through which the sun shines!

The *ntonga ntonga* of our people!

Of Lomahasha!

The two homes will shine!

They only caught up with him by *mpundini*, and running, they surrounded him!

You our man, we have caught men, men of *kaNgomane*!

Lohayi and Machekeza were told he ran away from you!

You whose back is wide, you carried belts on your back!

The belts of whites!

The wise men of Mbangweni came back!

The leopard [p17] and the *ingwenyama* belched!^a

^c*tiyalu shaya*: a *siSwati* expression. [CH find meaning!]

^a*Nethini lemkhont' abengahlala!*

Ubhev'esazi esiny' isibheva!

Nalapha kaMashumi bebangaze kakubeka.

The one who made the *maHhakula* and the *maSulumane* dance!
They installed you, yet they did not like you!
They put *amathunzi*, the *amathunzi* of mountains for you!
The one of the birds that drinks water and overdrinks!
The *mtshotshovu* of our place, another *inkhosi*!
The *mtshotshovu* of our place who became distinguished because of a beard, even among the
Balondoloz!

[something]

Even the danger has *meyidi*!
The *mcandantondolo* of Sikhemane and others!

[something]

The were like the mountains of Malinda!
The one who turned the bull to Swazini!

Bakubekel'izingwenya, kanye nezingo!

Umlunguz' wendlovu lapha zidla khona!

Phuma Lomahash' uphele!

Uyek' amagantsha akantshule!

Untomb' azimthandi, ngwauthandwa ngabakhwekazi!

NguLomahasha ke lawo.

ANgudeni

Uhlala libovu, ingazi zamadoda, nasembangweni wakhula wacibilindeka!

Walingis' imithi!

Wena waSongome, yona tikhula ayithelelwa ngamanzi!

Ugotshwe luka kathini wezintaba!

Alime luphike lusekudeni, luyamcindezela!

Undlebe zikhany' ilanga!

Intonga ntonga yakithi!

YaLomahasha!

Iyawucengezel' imiza' ombili!

Zamkhon'empundini, ngangamajubane ziyampindekezela!

Undoda zakithi, siwaba mbil'amadoda, amadod'akaNgomane!

Kwatjelwa Lohhoyi noMachekeza, wakobalakela!

Umhlan'obanzi, wabeleth' amabhande!

Emabhand'esilungu!

Nato tibuya tati tasembangweni!

Tabhodlelwa yingwe, kanye

nengwenyama!

The one of the beautiful hand, because you carry the *abantwana!*
 The one of the beautiful hand because you carry a bicycle, the *mantshomane* finger!

It points to the priest!

And next to a mountain!

[something]^a

(I)Indeed, was he Sidloko?

(GM)Yes.

(BN)The one who was a policeman.

(GM)The one who was stabbed by the policeman

* * (MM)

You Gija of cattle byres, next to cattle byres, next to cattle byres, he built cattle byres and at
 Ntonjeni!

* *

The one who played two *ndundunduhuzi* to the Malangeni!

The chicken of my place!

It grew up, not being looked after!

Yet all chickens grew up looked after by their mother hens!

The elephant that was *kudede!*

^a*Umdansisa amaHhakula nemaSulumane!*

Bakubeka bangathandi!

Bakubekel'amathunzi, emathunzin'ezintaba!

Sozonyoni, ziyawanath' amanzi, ziyawatshokozelela!

Umtshotshovu wakithi, nguleny' inkhosi!

Umtshotshovu wakithi, wavela ngesilevu, makuBalondoloji!

Inkankanka lekuseni, kuMalangeni!

Yaba ngezindaba!

Labhuja lingangozi!

Ingan'ingozi linameyide!

Umcandantondolo zaboSikhemane!

Buhle buyababa bafana nentaba zakuMjaji!

Baye bafana nentaba zakuMalinda!

Umg'culi waNkunzi, uyibhekis' eSwazini!

Usandle sihle ngobuphethi abantwana!

Usandle sihle ngobupheth' ibhayisikela, ugalo lwamatshomane!

Luyamkhonb' umfundisi!

Nangasentabeni!

Udla tingati wabantwana

He ate, he ate the *licakala!*
Turn snake!
You of the *gwali* snake! You of the *gwali* snake!
The sun of our place!
It will rise doing *ndunduluzane*
You Swazis!
[something]
He came out next to Pitoliya!
The elephant which destroyed the boundary wire with feet!
Njephe and others ran away
They entered into huts!
They said *inyanda leyo maSwati!*
The hyena which had arrived at *kaMahlungu*. *Whula* hyena!
Sobhuza was surrounding, [\[p19\]he was surrounding men's goats!](#)
With those of Mwela, those of Mbengeni!
Those who plant trees, while you plant these you should mark them!
The red bull of Mahlokohla is growing up!
It would uproot roots and trees!
Where do you see Sobhuza, you Swazis!
You see him at your mother's *emagumeni!*
Yes, you *bomsunabonyoko!*^a

^a*UGija lwezibaya, ngakulezibaya baya, abakh' izibaya, naseNtjonjeni!*

Umshaya ndunduluzi, zibe mbili kuMalangeni!
Itjwele lakithi!
Lakhula lingakhukhuzelwa
Ingan'onk'amantjwele akhul'akhukhuzelwa bonina!
Undlovu kukede!
Udla, udla licakala!
Gucuka nyoka!
Yenyoka zegwali! Yenyoka zeligwa!

Ilanga lakithi!
Ingani liyawuphuma, lenza ndunduluzane
nimaSwazi!
Uyagicika, ulibhomu!
Waphuma ngaseNgiland!
Waphuma ngase ePitoliy!
Indlovu eyaphul' udalada nangezinyawo

Babaleka boNjephe.
Bangen' ezindlini!
Bathi inyanda leyo maSwazi!
Ifikil' impisi kaMahhungu.

You who is driven off by a bee!
 His father was Makhala!
 Sobhuza of the red mud!
 It was being drunk by the *beNguni* and the Swazis!
 Grow Lomapanisha!
 The *live* of your father is being destroyed!
 You who dig the *zingwe* and the *zingwenyama*!
 [something]
 The one who is Lomanyenyebuka!
 The one who was the *yingwe* of Mdimba!
 The one who came with water!
 And next to Mgungundlovu!
 You are the *ncincakwazo*!
 You are *dogo's zihlangu*!
 You are Balondolozzi's *zihlangu*!
 Run on all paths!
 To report Mshenge at Mashobeni!
 That Buza does not know rain!
 He knows the sun up in the sky!
 The one who was sent away by a bee!
 His father was Makhala!
Bayethe!^a

Whula mpisi
Uyageg' uSobhuza, wagegel' imbuzi zamdoda!
Ngezabo Mwela, ngezabo Mbengeni!
Bahlanyeli beyihlala, nibothi niyihlanyela niboba nizibekisa!
Iyakhul' inkuz' ebovu kaMahllokohla!
Izawugwabula zon' impande nemithi!
USobhuza nimbonaphi, maSwazi!
Nimbon' emagumen' abonyoko!
Yebo bomsunabonyoko!
^a*Mcoshwa nyosi!*
Uyise nguMkhala!
USobhuz' udak' olubovu!
Beliphuza beNguni kanye namaSwazi

Khula Lomapanisha!
Live leyihlo liyonakala!
Mgubhi wezingwe, nangezingwenyama

Zona zathi ziwugubha, zibe ziwucokoza!

Lomanyenyebuka!
Loyingwe yeMdimba!
Udale labuya nemazi!

(Chorus) [p20] *Bayethe!*

(I) Who was with the *imbongi*?

(MM) The cow of *mdalampu* of Maheleni, which were taken, which were taken away!

I took for the *inkhosi* Matiwane!

The *sive* which was taken by Ndaba!

The thorn of the young maiden of *kaGobhiya*!

The one who approached the bull!

Which was stubborn, at *mbangweni*!

Call me *ndiya*, call me *koloyi*!

You who surrounded young women with amawisa!

You who killed all those, finish!

You attacked even the *mshelana*!

[something]

I eat my *mfagolweni madvudl'* which were inside!

Jabhanyane begotten by Mbhudula's brother.^a

(MM) [CH we will need to make sense of this; RE ?listen to the tape] *The land^b, the indzabukelo^c of the land^d.*

Nangase Mgungundlovu!

Uyincincwakazo!

Uyihlangu zamadogo!

Uyihlangu zaBalondolozu!

Gijaman' ngazo zonk' izindlela!

Niyobikel' uMsheng' eMashobeni!

Kuth' ubhuza akalazi izilu!

Waz' ilanga eliphe zulu!

Mcoshwa nyosi!

Uyisa ngu Mkhala!

Bayethe!

^a*Nkomo zemdlampu zaca, zamaheleni, nguzawuthathwa, ngangiyathathwa!*

Ngangathatel' inkhosi uMatiwane!

Sive sathathwa nguNdaba!

Nyewa lengcugc' yaka Gobhiya!

Msukela nkunzi!

Ijamile, embangweni!

Ngibize ndiya ngibize koloyi!

Makaka nezintombi zinamawisa!

Mbulala zonke, finish!

Mgatela nemshelana!

NemSwazi!

Ngidla amavudl' amfagolweni phakatsi!

Jabhanyane ngitalwa ngumnakabo Mbhudula.

^bOriginal has: *Lomhlaba*.

^c*indzabukelo*: the place of origin.

^dOriginal has: *mhlaba*.

(I)The *indzabukelo* of the people of Shewula.

* *

(MM)They found these, the people of *kagogo*, because I was also born of these people.

* *

Yes, even when I had begotten children they indeed arrived.

* *

They came through that place.

(I) * * They came to this place.

?(I)On your way towards Siteki.

(MM)Yes, at S'teki. They came here. When they had come there, those people of *kagogo*.

* *

We were then allocated^e * * this land^f.

(I)Yes.

(MM)Yes, we the Mahlalela people.

* *

(I)You *dzabuka'd* here?

(MM)We *dzabuka'd* here.

(I)Who were the kings that rule you?

(MM)I do not know who the kings that rule us were, because all the old people^a are dead.

(I)Yes.

(MM)I will not lie now ...

(I)Yes.

(MM)... because I have also grown up here.

(I)Yes.

(MM)The others have grown up here, they are children.

(I)Can you remember even one, king?

(MM)[\[p23\] The one I will remember, whom I hear. Was there others, bagogo? I may remember Ntambo. \[re edit sentence construction, check for sense\]](#)

(I)Who was Majembeni's father?

(MM)He was of Mbandzamana.

* *

(I)*Indeed*. Majembeni of Mbandzamana.

* *

(I)^bMbandzamana of whom?

(MM)I also do not know as to who Mbandzamana's father was, how that is, because we who talk are children. [re note how use of commas in sentence change meaning slightly.]

(I)Yes, that is like that.

^eOriginal has: *kalelwa*.

^fOriginal has: *kulomhlaba*.

^aOriginal has: *badzala*.

^bTHERE MUST BE A PROBLEM HERE WITH THE INDICATION OF WHO IS SPEAKING, [need to listen to the tape](#).

* *

Can we get other people who may explain that who was Mbandzamana's father?

(MM)[p24] [Yes.](#)

(NS)Lomahsha, that Lomashabe.

(MM)The Mahlalela people arrived too. When the Mahlalela people arrived they arrived with young women.

(I)Yes.

(MM)Yes, they arrived with young women, the Mahlalela and others. They arrived when the Mawingya people came, the Masilela people they said there were young women going to Lomahasha.

(I)** What did the young women do?

(MM)She chose^c a husband there.

(I)Yes, she belonged to the Swazis.

(MM)Yes.

(I)She chose^d a husband from the Mahlalela people.

* *

Yes, they then followed according to kinship^a.

(MM)Yes, they said we took the *live* from *bogogomkhulu*. They said [p25] [we are taking it, you Masilelas. Then gogomkhulu said, "Yes, I give you this incwadzi^b. I cannot reach kaNgwane. Because I am very old".](#)

(I)What was the name of the young women who *endza*^d to the Mahlalela people.

(MM)*Awu*, on that, no one told a lie because I am young.

(I)Yes.

(MM)I only took^d that ..

* *

... the people had left. I took^c <it> because I was told.

^f(I)Who was the Mahlalela king who ruled, the one who who married the *mntfwanenkho*^g?

(MM)*Hawu*. Lomahasha was ruling.

(I)That is recent during *boLomahasha*'s time.

(MM)[p26] [Yes, that is recent during boLomahasha's time. And Mbhudula. Because there was Lomahasha and there was Mbhudula.](#)

(I)** Did the Mahlalela people and the Swazis fight?

(MM)The Swazis?

^cOriginal has: *wugana*.

^dOriginal has: *yagana*.

^aOriginal has: *kwebunini*. check with african languages

^b*incwadzi*: usually translated as letter or book, but in this context probably reflecting an earlier meaning such as sign, or evidence.

^c*endza*: to journey in order to marry.

^dOriginal has: *tfola*, to take as in to find, get obtain; adopt (Rycroft, *Dict.*, p.96).

^eOriginal has: *tfola*, to take as in to find, get obtain; adopt (Rycroft, *Dict.*, p.96).

^fAt this point in the conversation inaudible english can be heard in the background.

(I)Yes.

(MM)They did not fight.

(I) *Cha*, they were attacked by an *imphi*. [re kept swazi form of no]

(MM)Yes, they were attacked by an *imphi*.

(I)Where did they come from?

(MM)The early^g *timphi*.

(I)I mean, were those *timphi*, were they sent out by the Swazia or were they sent out by the Mahlalela people?

(MM)** Those were sent out by the Swazis.

(I)Oh, by the Swazis?[not right translation of this exclamation]

(MM)By the Swazis. The Swazis arrived and uncovered^h [p27] [the others, as you children are here. They arrived and uncovered because they were very hungry. They uncovered the *tingungu*ⁱ](#)

(I)Yes.

(MM)After they had opened the *tingungu* ...

(I)... they took out food.

(MM)They scooped out food. After they had scooped out the food they were also loading^a, it^b there, it came back.

* *

After the sun had set, the *imphi* cut across the Nkalashane^{xxxv}. By the way, that was the Nkalashane.

(I)Yes, I can see the river.

(MM)Yes, the river.

* *

They said let it cut across the Nkalashane. They said indeed[not one of re's *iro*] the *imphi* should destroy. The *sikhotsa*^c was set alight at Nhlangiyavuka^{xxxvi}.

(I)Yes, there at Mhlanguyavuka. [re note difference in spelling]

(MM)Yes, at Nhlangavuka the open space^d was finished. [note ownership by burning]

(I)I want to know when did these * * Mahlalela people enter here, under the Swazis? During the time of which king did they enter?

(GM)The Mahlalela people left together with the Nkhosi people.

(I)Yes.

(GM)Yes. They just parted^e from one another.

(I)Yes.

(GM)Yes. * * The Mahlalela people stayed for the elephants trunk.

(I)Yes.

^gOriginal has: *badzala*.

^hOriginal has: *gwabula*.

ⁱ*tingungu*: underground pits used for storing cereals.

^aOriginal has: *hlohla*.

^b'it' seems to be the *imphi* from the [re what??]

^c*sikhotsa*: area of long grass.

^dOriginal has: *sigcawu*.

^eOriginal has: *ahlluka(na)*.

(GM)Yes, they then parted^f from the Nkhosi people.

(I)Yes.

(GM)They parted^g thus. When they left their place of origin^h. They left together with the Mahlalela people.

(I)The Mahlalela people arrived here and built.

(GM)[p29] [They built <their homesteads>](#).

(I)** Did the people of Ngwane arrive there?

(GM)Yes, with the people of Ngwane, they, as separate groups, they then went thereⁱ.

**

But the tribute^j, the Mahlalela people ...

(I)... they still do that.

(GM)They pay tribute at kaNgwane.

**

(I)Do they say that they joined through fighting?

(GM)No. They were not joined through fighting. They joined because it was clear that they were separate groups and it was evident that, that group was dominant.

(I)Yes.

(GM)It was then established that even anything that was theirs ...

[\[p30\]](#) **

... they had to pay tribute with at kaNgwane.

(I) *Wena wekunene*.

(GM)Even today.

**

(I)He^a says, was there a young women who facilitated good relations between the Malhalela people and the Swazis?

(GM)Hha, that thing occurred after this matter.

(I)That is recent.

(GM)That is recent.

(I)Yes.

(GM)Yes. The Mahlalela people came together with the Nkhosi people a long time ago.

(I)Yes. Were they indeed one, previously?

(GM)They were one, since their place of origin.[find original]

(I)Yes. Did you arrive with the Mngometulu people [\[p31\] and were you connected^b?](#)

(GM)No, no, no, no, there is no other group or *luhloba*^c that we were connected with.

^fOriginal has: *hlukana*.

^gOriginal has: *hlukana*.

^hOriginal has: *intalweni*.

ⁱOriginal has: *le*, connoting a substantial distance away.[CH check this]

^jOriginal has: *tetfulo*.

^a'he' refers to the interviewer (PB).

^bOriginal has: *hlangana*.

^c*luhloba*: sometimes the word translates as 'clan' or 'tribe'. The word connotes genus, species, kind, sort, variety, nationality or race.

(I) There is a person who writes the history^d of the T'fongas there^e. He is the one who said, when they mentioned the kings of the T'fonga, those of *kaTembe*, that their king was 'Mahlalela'.

That is why he^f asks, that was there [check siswati text for rest of sentence]

(GM) Let me state that the people known as the Tembe people ** are the Mahlalela people.

(I) Yes. He points out that it seems that the Mahlalela people left because they were driven away during fighting from *kaTembe*.

(GM) No, they did not leave because of that.

(I) Yes, yes. Were there the Madolo people here. They say Madolo, then what?

(GM) The Madolo people, *hhawu* those people alone. **

(I) Were they never with the Mahlalela people and others^g?

(GM) [p32] No, *inhhi*. [if we keep this 'inhhi' we should also change all yes back to inhhi]

(I) They divided the *live*'s boundary between the two groups.

(GM) They, we are not one. We divided next to the *live*.

(I) Yes, yes.

(GM) Together with the Madolo people. They were like the Ngwamba people. We divided the *live* into two.

(I) Where are the Ngwamba people found?

(GM) Down at that place^b

(I) By the way^c, the Madolo people were this side, nearby.

(GM) Yes.

(I) The Ngwamba people then became ahead.

(GM) They were ahead but they, the people did not divide <the land> a long way. That means that the people built, ** [this sentence needs to be completed the word because ends swati sentence]

(I) Yes, in one place^d.

(GM) By the way, you see that here it may be said [p33] it is at Ngudmane's.

(I) Yes.

(GM) Beyond this place^f was at Gija's.

(I) Yes.

* *

Wena wekunene. This *lijaha* says it seems that there was a place where the Mahlalela and the Madolo peoples joined each other. I say, '*Awu*, I do not know that'.

(GM) *Awu*, never.

(BN) They? – never.

^dOriginal has: *umlandvo*.

^eOriginal has: *le*, connoting a substantial distance away.

^f'he' in this context refers to the interviewer PB.

^aOriginal has: *boMahlalela*.

^bOriginal has: *lephasi*.

^cOriginal has: *angitsi*. [re We have had a lot of these 'by the way' - is it the correct translation?]

^dOriginal has: *indzawo*.

^eoriginal has; *indzawo*.

^fOriginal has: *ngale*. [Ch check this]

(I)It seems that it is not known. I mean that good question of what is the extent of the *live* of the Swazis?

(GM)Awu, *here*, starting from here, next to – I will not take much time.

(I)Yes, it is a large area.

(BN)Yes, it is a large area.

[\[p34\]](#) **

Yes. [ch check translation]Our *live* was divided and allocated to us, where ours^g end, it starts from there^h. Starting from Lubovana until you come out at thereⁱ where they say it is at *lokwanenni*, that is at Lukhuhlwini. You would leave from that place until you reach the place called *lokwaneni* ** .

(I)*Ahha*, beyond Mncwampa^{xxxvii}. Mncwampa is that side^a.

(BN)No, *hhawu* before you reach Mncwampa. Mncwampa is that side^b.

(I)Yes.

(BN)Yes, ours^c extends as far as Nkhokhokweni^{xxxviii}, it extends to Nkhokhokweni up to *lokwaneni* where the Nkomazi and Mluma rivers join, and the Mzinti river too. Yes, it extends from the Mzinti river up to Magogeni, then from Magogeni to Nhlanguyavuka and from [\[p35\]](#) Nhlanguyavuka to up there at New Town, where they say it is at *lokwaneni*. Tshaneni. [RE check on tape if it is indeed (BN) saying Tshaneni]

(GM)At Tshaneni. It extends from Tshaneni to here at Mvuvulane.

(I)Yes.

(GM)It extends from there at Mvuvulane and it seems that when you are here at Phikithi, then it extends to Nkalashane and it reaches the place.

(I)It goes up to Nkalashane.

(GM)Yes, beyond there at *kaShewula*^{xxxix}.

(MM)That was like that <*live*> of *kaThekeni* and *kaLomahasha*.

(BN)*Hha* Thekeni.

(GM)At Matsekeni^d by the way, Masilela too is mentioned.

(MM)There at Khuhlwini.

(I)Yes. Yes, yes.

(GM)You will confuse these <people>.

(I)[\[p36\]](#) Did the Swazis and the Portuguese fight? In actual fact the Swazis and the Portuguese could have fought when they clashed over Mzila an Mawewe. Not that an *imphi* was sent out to fight with the Portuguese.

(GM)No. That did not happen. You see, ** the people who came together were the Mkhathwa people.

^gOriginal has: *lakitsi*.

^hOriginal has: *le*.

ⁱOriginal has: *le*.

^aOriginal has: *le*.

^bOriginal has: *le*.

^cOriginal has: *lakitsi*.

^dMatsekeni: *siSwati* version of Thekeni.

(I) Yes, yes.

(GM) Did they then come together, because it seemed that they had come to *tala*^e us. They did not come together because it seemed that they ruled on behalf of the kingship at that side.

* *

This Ngungunyane.

(I) Yes, yes.

(GM) Yes, we did not rule the kingship with Ngungunyane.

(I) It is like that.

(GM) [\[p37\] It appeared^{\[re: right tense?\]} that they were the ones who sent a girl because they sought cattle from us.](#)

(I) *Wena wekunene*. ** He asks which senior position^a is occupied by the Mahlalela people among the Swazis?

(GM) The king of the Mahlalela people and the Ngwane people do not see each other. Even when the *ncwala* is celebrated the *emabutfo* leave here for *kaNgwane*.

* *

Since a long time ago on that. ^[RE: sense??]

(I) He says, did you once clash with the Swazis, as we have said that?

(GM) No.

(I) [\[p38\] He asks about the Sifundza people and I have said the Sifundza people are known by people of the Sifundza *sibongo*. It is the Sifundza people's matter, *ewu*, but ^{\[re: check ch handwriting\]} we are delaying you.](#)

* * b

He asks that, the first thing, did you become chiefs^f of there, before the Swazis, the Ngwane people before the arrival of the kings of *kaNgwane*?

(GM) No. We arrived together with the Ngwane people. It appeared that we separated, everything was there, nothing shows the king of *kaNgwane* arrived here on our *live*. We were indeed the kings, we arrived at Shiselweni together. The one who arrived here was Mlambo.

* *

(I) Where did he come from?

(GM) They arrived together with the Ngwane people.

(I) He says, he heard that, when you arrived here there were tombs^d of yours^e down at Shiselweni, can you continue and elaborate? **

(GM) ** Our tombs there^f: Ntsallela is the only one who stayed, together with Sibangangiswane. They were the chiefs^g of the Mahlalela people, not kings.

(I) He now says, who was father to the other one?

^e*tala*: literally, to give birth.

^aOriginal has: *sikhundla*.

^bAt this point in the conversation there is laughter.

^cOriginal has: *boshifu*.

^dOriginal has: ^[re: what??]

^eOriginal has: *akini*.

^fOriginal has: *le*.

^gOriginal has: *boshifu*.

[re; *usi* always translated as says - can't it also be asks?]

(GM)This, Mahlalela was an elderly person. Sibangangiswane was the young one.

(I)Now how did they come to Shiselweni, maybe you know? How did they arrive at Shiselweni?

(GM)A, I do not know according to the *mdzabuko* from where they came from, when they were one with the Nkhosi people.

(I) ** Now do you know who was [\[p40\] the king at the time when they arrived at Shiselweni?](#)

(GM)When they arrived at Shiselweni, we were the ones ahead. Then it became evident that, we then kept on staying^a for the elephant.

(I)Now how did it happen that the Nkhosi people then had more power and subjugated you and became kings, then you became their subordinates?

(GM) *Cha*, that was because of *umsetfo*^b [re; rest of paragraph needs to better translated] because it became clear that as a person who it seemed remained behind, that is us , became evident that, as even an athlete who may win a race and take money, however can you say that you are equal with him?

(I) ** How did it happen that you then came here, at *kaLomahasha*?

(GM)We then ** went alone, because we had separated. One <group> maintained their kingship and the others [\[p41\] maintained their kingship. That is why they notice that we shouldn't meet with the kinghip of the kaNgwane.](#)

(I)When you separated, who was the king of the Nkhosi people?

(GM)They were all fathered by one man. We separated because we stayed as we were then known as the Mahlalela people.

(I) ** You Mahlalela, you say how did you come to *kaLomahasha*, who was the king of the Ngwane people at the time you came from Shiselweni to here?

(GM)The *kaNgwane* part I am not sure of, ** as to who was the king. ** As for the Mahlalela people, Mlambo indeed came.

(I)Do you know which route you used [\[p42\] to come to kaLomahasha?](#)

(GM) *Wo*, when we came to here, we came via^c [RE why not just say 'with'] the Lubombo.

(I)He says. [re: is this grammatically right in english.]Do you know the people you found along your route, those you passed along your route?

(GM)No, the Mahlalela people did not find any people. They only found people here.

(I)Who were the ones you found at *kaLomahasha*?

(GM)The people we found, Lomahasha was born there after.

(I)When you arrived here was the place^d, known as Madola, already here?

(GM)No, it was not here.

(I)How did the place^e of the Madolo come here?

(GM)Here, I do not know about the Madola people because we are not closely connected.

^aOriginal has: *hlalela*.

^b*umsetfo*: literally the law, used in thios context to refer to the norm.

^cOriginal has: *nge*, literally with.

^dOriginal has: *indzawo*.

^eOriginal has: *indzawo*.

(I) They say, the place known as Madola here it was, how did the place of the Phuthukezi come about [p43], at Madola?

(GM) I do not know about that.

(I) Now he says that when he arrived here before, he heard that Lomahasha was a person who used to fight and send out *imphi* fighting with other people. He fought about these places^a. Can you continue and elaborate about that.

(GM) No. There was no *imphi* that was sent out by Lomahasha. I do not know where it went to fight. Except for when the Ngwane people initiated the *imphi* when they had come to request^b, these Lomahasha. ** [\[check translation swazi speaker\] There was no time when Lomahasha attacked by himself, on his own. No, there is no such.](#)

(I) Now, when you arrived here, were the [p44] Dlamini people already kings?

(GM) They were. The Mahlalela people too were indeed kings.

(I) ** Now as you came here does that mean that the Nkhosi people ordered you to, or it was due to your own initiative that you came to Lomahasha.

(GM) No, because like men, they split and <one group> went and headed to their own place^c. Like people who it seemed that they were equal to. By the way, you realise that when you see that we are equal, I also want to set up my own *umuti*, I may go and head to, go and settle. Because it is clear that when we arrived here, we are indeed great people.

(I) ** Did you already appear this way, when you arrived at Shiselweni, or when you came here?

(GM) *Wo*, concerning where?

(I) ** When were you in the Swazi's [p50] route, were you here or were you at Shiselweni?

(GM) From, we came to there^d already being the Swazis, even now we are indeed Swazis.

(I) Now Mahlalela, does it mean that before, when you had done something, or maybe when you fought or whenever you did something, did you sent that to *kaNgwane*, or you did not sent it, what did you do with it?

(GM) *Wo*, I will now tell you the truth. Even the *kaNgwane* people know that we used to kill lions and took these to *kaNgwane*, or a leopard which we would take to *kaNgwane* to give as tribute there.

(I) That means that before the white men arrived here, did you indeed do that, sent that to *kaNgwane*.

(GM) Even today, we still do that. We have not lost our *umtsetfo*^e because we were born from one family [CH check translation]. We will not [p51] abandon that, the white men had just come for their own purpose. [We were are not in their midst, that we will lose the speech of our *siSwati*, no.](#)

(I) Where is that place when you took the goods to, when you sent these?

(GM) To the place of the king at *kaNgwane*.

^aOriginal has: *tinzawo*.

^bOriginal has: *cele*.

^cOriginal has: *indzawo*.

^dOriginal has: *le*,

^e*umtsetfo*: law, regulation, but used here to mean culture.

(I)Before Mahlalela, it is said that the Mahlalela people then increased in population and spread down to Dalagubha. Can you elaborate more on that?

(GM)No, the Mahlalela people did not go to Delagubha. Those who are there are just there, and they are leaders, they are in leadership on behalf of the kingship of the Mahlalela people. No other Mahlalela went to Delaghuba. The person who might have gone to Delaghuba could be the one who went on his own and might have gone astray long ago, he is not known even here at the place of the kingship.

(I)Do you know about the war which broke out between the Shanganes, that is Mawewe and Mzila?

(GM)No, we do not know about that. Those people arrived and they were notified by the kingship at kaNgwane which had come to *fihla*^a them among us, ** the Mkhathswa people.

(I)Who was the chief^b at that time when the people were brought to be *fihla*'d at our place^c.

(GM)** There was Mzila who was the one. It appeared that when they were *fihla*'d, it was Mawewe who had come to be *fihla*'d among us. Mawewe.

(I)There-after was he taken from your place or was he given another place where he could have settled at?

(GM)He was then given that, by the kingship of the Mahlalela people. They only gave him a place where he could stay. What could he have done because it became apparent that he did not have the power, he was young and it was not clear that he could fight with another *sive*.

(I)[p53] [Does that mean that he did not stay with you for a long time, here at kaLomahasha.](#)

(GM)No, he did not stay for a long time. Because he stays even today at our *live*, that of the Mkhathswa people.

(I)** How did the Swazis assist Mawewe? **

(GM)They assisted him because it appeared that, 'You the Mahlalela people must keep this person for us'. Because they were also born by a young Ndwandwe woman like me, because I was also born there. It appeared that they fetched these because it was necessary that, it was better that, we go and *sis*a them there among the Mahlalela people, because we were born, in order that we look after that person.

(I)Does it mean that you are saying what made them bring them to this place was because ** Mawewe [p54] [was a powerful person?](#)

(GM)They brought them to this place ** because it seemed that the Ngwane people married there.

(I)Can you remember if the women who were *teka*^a at kaNdwandwa were those of kaNgwane?

(GM)No, I do not know about them because I am young.

(I)** Were the Mahlalelas already here when the Shanganes left from kaZulu and headed to Delagubha?

(GM)When they headed to Delagubha, the Mahlalela people had come a long time back.

^a*fihla*: literally to hide, used to mean to give people land on which to settle.

^bOriginal has: *shifu*.

^cOriginal has: *lakitsi*.

^a*teka*: literally to recount, tell. Used here to mean to marry a young woman through the traditional way.

(I) You the Mahlalela people, you arrived here after the king had left and had gone to Mdzimba or did you come before the king ** the Nkhosi people had gone to Mdzimba?

(GM) ** When the Nkhosi people went Mdzimba, the Mahlalela people stayed on their *live*. And the Ngwane people stayed at Mdzimba.

(I) Does it mean that there was something which made you leave and come to here, and the other leave and go to there^b. Was there something that made you split/

(GM) No, we did not split. ** You see that it is the same thing as when the kingship bore the *lisokachanti*, they sent him and he would go to stay at a place^c and that he would leave and go and stay at a place^d even if he was a king.

(I) When you left together with the Nkhosi people, they left when you left heading for here, did you leave others behind?

(GM) ** We did not leave any. Our^e <members> who remained ** they remained and stayed.

(I) Did you leave them down there^f?

(GM) [p56] ** [We left them here.](#)

(I) That means that some <people> came with you to kaLomahasha, those of different *tibongo* besides the Mahlalela people?

(GM) When the Mahlalela people arrived here, they came by themselves, they found *tibongo* here, when they were here, they had come to *khonta* only. Until they married the Mahlalela people, they had married with the people who were *khonta*'ing. Together with the wives who had come to there.

(I) Was there a relationship present between the Mziya people and the Mahlalela people?

(GM) <The relationship> is very great there. That is indeed very great.

(I) ** Do the Mahlalela people marry the Maziya people?

(GM) No, we do not marry them.

(I) ** Was that because you were [p57] [closely associated](#)?

(GM) Very much, very much, because it is clear that they were our brothers.

(I) Does that mean that your *bokhokho* came from one <place>?

(GM) From one <place>.

(I) Does it mean that you say that your *bomkhulu* came from one <place> together with those of the Maziya people?

[re: english grammar of next paragraph needs to be made readable]

(GM) No, I do not know about that because the people that I know it means that I know it means that I know that the people that I heard from that who was he. Now I may not complete that, because that one then bore who, then that, who did he bear, and who bore who, who bore who, I do not understand at that place, at the place where he was.

^bOriginal has: *le*.

^cOriginal has: *indzawo*.

^doriginal has: *indzawo*.

^eOriginal has: *bakitsi*.

^fOriginal has: *entasi*.

- (I)What does it mean: did you help each other when there was something ** that made you join forces badly with the others or you would fight or do something [p58],or did you then help each other, you and the Maziya people?
- (GM) ** Those are our brothers.
- (I) ** How did you become closely associated together with the Maziya people?
- (GM)We were born from one <place>.
- (I)When it had given birth because the *emangcanga*^a are here **, it seemd that they were from one family, because the people were fathered by one man. Because first you know that, the king names a lot of people. You see my father had thirty seven wives.
- (I)Does it mean that there were others of other *tibongo* who were next to you, whom you were *tihlobo*^b with?
- (GM)[p59] Wo, next to us there were people like these who are people too, but the king was born form the same <family> as the whole *sive* that is here, because the king married many wives.
- (I)Was there something which closely associated the Matsenjwa people with the Mahlalela people.
- (GM)The king only married from the Matsenjwa people.
- (I)Do the Matsenjwa people have wives that they take from among the Mahlalela [*lakaMahlalela*]?
- (GM)No, they do not.
- (I)Does that mean since your <people> had wives from the Masentjwa people, that that made you become dominant over them, or..?
- (GM)No, that happened because a *lijaha* ** would *soma*^c a young women, and was *gana*^d and it became apparent that we have to [p60] be relatives. Why? Because I have paid *lobola* to marry your child.
- (I)Does it mean that, was there some clash **, the Maziya people and the Mahlalela people and the Matsenjwa people?
- (GM)No, why would they have clashed? Because they were born of one <family>.
- (I)Does it mean that the Maziya people and the Matsenjwa people arrived after you were already sat this place^a?
- (GM)*Hawu*, we arrived lomg ago, indeed we arrived long before .
- (I)Do you know the places^b of your people who remained at Shiselweni, your *bakhulu bomkhulu bokhokho* at Shiselweni?
- (GM)No, we will not know because, *awu* that is not recent. No one would know as there were no trees at that place, there was only bush. There were no trees as there are now.

^a*emangcanga*: possibly thick curds of sour milk. Possibly the significance of this remark has to do with where it is — (in this case, with one's own family) where one is able to drink milk.

^b*tihlobo*:

^c*soma*, to have illicit sex, as do an engaged couple.

^d*gana* (verb *ukugana*): when a young woman accepts to marry a man; to married and moving from the woman's homestead to the husband's family's homestead.

^aOriginal has: *indzawo*.

^bOriginal has: *tinzawo*.

(I) ** Do you know if there were other <people> [\[p61\] next to you, the *tivana*^c as your neighbours](#)
**?

(GM) No, I do not know about those.

(I) Did Lomahasha rule for a long time, or only for a short period of time?

(GM) *Ewu*, Lomahasha ruled for a long time.

**

(I) He injured many people and did many things. Did Lomahasha do anything to you?

(GM) No, we will not fight with a goat. [re: what does this mean??]

(I) Soshangne: tell me, when did Soshangane take the Mkhathswa *inkhosikati* of the Mkhathswa people?

(GM) No, the Mahlalela people *tsatsa*, it was only Mbhudula my father, of the Mahlalela people who *tsatsa*'d. Soshangane never *tsatsa* a Mahlalela woman. As Soshangane was a Ndwandw how could they take one another^d?

(I) He says, did the Mahlalela people do anything, during Mbandzeni's time?

(GM) No, because since when there was Mbandzeni and Lomahasha and others ** when there was a talk, they talked alone. We only saw that they were on good terms.

(I) *Awu*, my god! He asks that you say what your name is, ** and also say that how did you become the chief^e, how did that come about?

(GM) ** I became the chief^f, it seems that my elder brother died. I am Gija, that is my birth name.

(I) They also say that you *bonga* yourself, your *tibonga* if you know these that I am renowned^g in this manner.

(GM) [\[p63\] *Wo, Magwanyane will bonga for you. I cannot bonga.*](#)

(I) You are the king.

(MM) You Gija of the cattle byres; and many cattle byres!

He built cattle byres even at Ntonjeni!

The one who beats two *ndunduluzi*^a, even among the Langenis!

The chick of our <homestead> who grew up without being looked after!

Yet all the chicks grew up being looked after by their mother-hens!

You who is the elephant who took the tongs^b and hit the ankle!

Our sun would rise like *ndunduluzane*, the Swazi!

You are a rolling bomb you came *via* England and *via* Pretoria!

The elephant which broke the boundary wire with its feet!

Njephe and others ran away and entered into houses!

They said *inyanda leyo maSwazi*!

^c*tivana*: a noun used to refer to many different nations. However, the suffix *-ana* may either be used derogatorily to belittle something or its use may have no underlying meaning at all.

^dOriginal has: *tsatsa*, ie. marry.

^eOriginal has: *shifu*.

^fOriginal has: *shifu*.

^gOriginal has: *alisa*.

^a*ndunduluzi* [some form of] *ndunduluzane*: to lie out stark naked; [ch] could be a stretched out dead body.

^bOriginal has: *udlawu*.

^c*inyanda leyo maSwati*: a *siSwati* expression used to raise an alarm.

The hyena and the *mahhungu* arrived!
Entice the hyena, you of Mlambo, *Nkosi!*
Nkosi!

(I)[p64] We will indeed want to know did you come to this place^d where you are, how did you arrive, was it before there were the Swazi or there were the Nkosi people who arrived at ----, can you tell us on that?

(GM)We arived before them.

(I)** He says, can you mention the chiefs^e you came with as your leaders before the arrival of the Nkosi people.

(GM)We left alone to enter to the *live*.

[re; can't this type of interaction being edited?]

(I)Can you provide us with the names of the chiefs^f you arrived with?

(GM)The one who arrived there ** where the present chief^g whose leadership we came under. He arrived with his people they were the Mavimbela people.

(I)Yes.

(GM)Malingela arrived here.

(I)[p65] Who was the son of Malingela?

(GM)Malingela's son was Matzala.

(I)Who was Matsala's son ** ?

(GM)Matsala's son was Ndlovu.

(I)Ndlovu. His *sibongo* was Ndolvu then?

(GM)He was Makwalala.

(I)Who was his son?

(GM)He was Mbandzamana.

(I)Who was his son?

(GM)He was Shewula.

(I)Who was Shewula's son then?

(GM)He was Majembeni.

(I)Who was Majembeni's son?

(GM)He was the one who has sent his regards, the present Mbaleni.

* *

(I)Can you tell us then, Sifundza, when did the Dlamini [p66] people become the kings and become dominant over you?

(NS)[who is this?]

They came down^a next to that place^b, they went past, they found the Mnisi people. They headed for Mdzimba. They left us here.

^dOriginal has: *indzawo*.

^eOriginal has: *tikhulu*.

^fOriginal has: *tinkhulu*.

^gOriginal has: *sikhulu*.

^aOriginal has: *ehla*.

^bOriginal has: *ngala*.

(GM)At Shiselweni.

(NS)Yes they went past, and headed for Mdzimba.

(GM)They came from Shiselweni. They headed for Mdzimba. We were *here*. Yes, yes. We are of *here*.

(I)That means that the Dlamini people did not say that you had to do something when they came and went down^c, or they went by themselves?

(NS)They went by themselves, they returned from that side to hurt us. They returned to destroy us *here*.

(I)Then, who ruled you at the time when they returned to hurt you here, to defeat you?

(NS)They hurt us while we were with Shewula.

(I)[p67] [Who was the king who came, to defeat you there?](#)

(GM)He was Mbandzeni.

(I)How did it happen that Shewula came under to the Dlamini people?

(GM)The Dlamini people did not meet with Shewula, they found him staying here.

(I)How did it happen that he came under them?

(NS)That is why they came then to attack.

(I)Why did they come to attack you/

(NS)Shewula made himself a king, he *gidza* his *tincwala*, and he did something that was not done.

(I)Were the Mahlalela people already present at that time?

(NS)The Mahlalela people arrived and found Shewula here.

(I)Did they arrive when Shewula was still ruling [p68] [or before/](#)

(NS)When he was still ruling here.

(I)Does it mean that the Nkosi people came and said that the Mahlalela people should ** be dominant^a over that of Shewula *kuna*.

(NS)They made themselves dominant through their coming.

(I)What made the Mahlalela people come around here?

(NS)We do not know, they arrived coming from Shiselweni together with the Nkosi people and the Maziya people and these of Mahlalela.

(I)What made the Mahlalela people and the Dlamini leave Shiselweni for here?

(GM)We do not know, because they also left from their *live* and they too sought the *emave* where they would build.[re: check siswati for build]

(I)[p69] [Does it mean that some people were present too, apart from the Mahlalela people and the Sifundza people?](#)

(NS)[Mahlalela went past the central part of this area and he built here at kaSifundza, we came from the Ninigizumu.](#)

(I)It is not clear who arrived, and who did they find between you and the Mahlalela people, the other *tibongo*, were those there?

(NS)** There were no people, there was only bush for bucks.

(I)Were these Sifundzas the only group?

^cOriginal has: *ehla*.

^aOriginal has: *bakhulu*.

(NS)They arrived from our <area>^b in Botswana. We came from there^c.

(I)Who did you come with when you arrived here?

(NS)We, the Sifundza people, split when we arrived here, because these Manangas differ in *tibongo*, because of sharing the *tibongo* Masilela.

(I)[p70] Wo, was he Masilela and you, did both of you come from that <place>?

(NS)Yes, both came from there^d.

(I)Who else?

(NS)They say and the Mavimbela people too.

(I)What associates of the Sifundza peoples and the Masilela people?

(NS)We *phana*^e with the Masilela people at Mananga where we arrived and stayed, for the *tibongo* a bird was killed.

(I)Does it mean that you were one <group> before that?

(NS)We were one <group>.

(I)Were you all the Sifundza people?

(NS)We were all the Sifundza people.

(I)When you arrived here where you are presently, did you divide the area^a among yourselves?

(NS)We came back as one, we became one <group>.

(I)Does that mean that you know the place^b where the Sifundza people and [p71] Masilela people were found?

(NS)That is where we are now.

(I)I mean where you are, is there something which differentiates the Masilela people here <on this side> from the Sifundza people who are <on the other side>.

(NS)There are none, it is mixed up.

(I)Did you have different chiefs^c?

(NS)They became different^d, there were no different chiefs^e [re: sense?]. The Masilela chief^f, is he still present?

(GM)He is Zondo.

(I)He was an *nduna*, not a chief. Who was the first Masilela *induna*? The earliest *induna* whose *sibongo* was Masinga?

(NS)[p72] He was Magwinya.

(I)** Can you tell us who Magwinya's son was, and also tell us the children of, the other's children as your child also fathers his own child and the child also fathers his own child, you tell us

^bOriginal has: *lekitsi*. [re: how come we have an 'original has' on a word that we code as inserted]

^cOriginal has: *le*.

^dOriginal has: *le*.

^e*phana*: literally to give something to someone else. In this instance it might be a polite way of talking about incest.

^aOriginal has: *indzawo*.

^bOriginal has: *indzawo*.

^cOriginal has: *boshifu*.

^dOriginal has: *ahluka*, which may also suggest parting.

^eOriginal has: *shifu*.

^fOriginal has: *shifu*.

like that, you tell us in that manner, in a logical order form. [[check translation: ubalandzelise](#)]

[re: for standardisation sake we need to use either beget or fathered as translation of tala - previously used beget]

(NS)Magwinya fathered Matfubeni.

(I)Who else did he beget?

(NS)He begot Matfubeni and he also begot Mboshwa.

(I)Who did Mboshwa than beget?

(NS)Mboshwa begot Mahlakaniphane.

(I)** Does it mean that other people arrived who then attacked you where the Masilela people blocked the way.

(NS)Nothing like that.

(I)I mean between you and Maziya?

(NS)[p73][The Maziya established relationships^e when they were here.](#)

(I)I mean, did the Maziya people arrive after you, here at this *live*?

(NS)These Maziya people arrived after us here when the Mahlalela people built here at our <place^a>, when they did not find any one. Because the men arrived alone. The kingship went ahead, Maphangwane, langa, and Makhuneni. The Mahlalela people were then left behind, as he said that. They arrived and found the *live* and he built at Maphungwane. He arrived and found the *live*, he built here. Mahlalela, a great man arrive and found Shewula. "Go ahead you will find ahead those things". He went past and found his sheep.

(I)** When did the Maziya people arrive where you, the Maziya people, are presently?

(NS)Here at our place^b?

**

** They arrived. They built, although we could not count when they arrived, they are the people who know that [[check translation: befika nini](#)]. [Because we came and divided <land> between us.](#)

(I)** When they arrived who was the *indvuna*, the chief of the Shewula people, and who was the chief of this place, and of these, of the Maziya people?

(NS)We do not know of the Maziya people, I would not know about others, I know about our *sikhulu*.

(I)Who was he?

(NS)We mentioned him before.

(I)Shewula?

(NS)Shewula is very young

(I)Who was the one found there?

(NS)Malingela arrived at this *live*.

(I)[p75] [Who was the person found already having built?](#)

^eOriginal has: *buhloba*, [the quality of being of relationships]

^aOriginal has: *kitsi*.

^bOriginal has: *lakitsi*.

^cOriginal has: *sikhulu*.

^dOriginal has: *sikhulu*.

(NS)They did not find anyone having built.

(I)I mean the Maziya people.

(NS)Of what *sibongo*.

(I)The Maziya people.

(NS)The Maziya people found Shewula already settled.

(I)Shewula was the one ruling?[?]

(NS)He was the one who was ruling his area[°].

(I)How did it happen that the Mavimbela people be found here in this area[†]?

(NS)He arrived with Shewula's people.

(I)** Did they arrive with you or did the Mavimbela people follow you?

(NS)We were together, people said, *bantfwanenkhosi* ** who came from ----.

(I)Did you come from where the sun sets, the west?[?]

(NS)[p76] [We came from where the sun sets.](#)

(I)What made you come from that place to here?[?]

(NS)That was only through hearing because we do not know about there where the *badzala* originated from that, what did they see, how was that.

(I)Were the Mavimbela people given their place[°] where they built?[?]

(NS)They were not given, because they were no many, they just provided land to everyone.

(I)Were the Sifundza people one group with the Mavimbela people?[?]

(NS)We came together from Botswana.

(I)Does it mena that the Mavimbela people and the Masilela people were also defeated by the time when Sifundza people were defeated by the *kaNgwange* people?[?]

(NS)We were all killed.

(I)[p77] [Does it mean that you were then under the Masilela people because it is as if they are dominating you?](#)

(NS)We were not subordinated.

(I)Is there a relationship between Sifundza people and the Madvolo people?[?]

(NS)No we divided that, we divided <the land> between ourselves.

(I)Does it mean that the Madolo people had great power to defeat you, or you had great power like them too?[?]

(NS)We never clashed. They fetched ours and as our *tinfombi endza*^b among them and we take^c from them.

(I)Does it mean that that happened before the arrival of the Mahalalela people?[?]

(NS)When we arrived we found we had arrived there. **

**

(I)[p78] [Does it mean that this side and that side the taking of wives from each other continued, between you after the arrival of the Mahlalela people?](#)

[°]Original has: *indzawo*.

[†]Original has: *indzawo*.

[°]Original has: *indzawo*.

^b*endza*:

[°]Original has: *tsatsa*, to take wives to marry.

(NS) ** Lomahasha was fathered by us.

(I) Was there *buhlobo*^d between the Mahlalelal people and the Madola ** ?

(NS) We do not know down^e there, there where the *live* starts.

**

(I) ** What sort of people are next to Lubovane, what kind of people?

(NS) *Awu*, they were the Swazis.

(I) [p79] What was the *sibongo* of those people?

**

Those who are at Lubovane.

(NS) For these under Shewula their *sibongo* was Shewula. While those under Lomahasha their *sibongo* was that of Lomahasha.

(I) Were the Madolo people found at that place^a ** at Lubovane.

(NS) Beyond there, they were indeed there. Some had entered and they were beyond this place, next to *kaNgwane*.

(I) Yes, he says. [re: what??] How did it happen that the Madolo people were ruled by the Nkhosi people, the *kaNgwane* people around here?

(NS) We do not know about the Madolo people at *kaTembe* where they came from.

(I) When did they arrive? During the reign of [p80] which king was it that they came under to the *Ngwane*?

(NS) The Madolo people?

(I) Yes.

(NS) We do not know that the Madolo people came under **, we do not know that they were under the king.

(I) It means that when you arrived here, were there people at this *live* who you found already here?

(NS) There was not any, but I have just said there was no person.

(I) There was no-one. After you and the Masilela people had arrived and the — what is their name? — who then arrived after you?

(NS) A big *imphi* of people arrived and the *khontá* here to Sibhoko, who ended up doing that.

(I) What was the *tibongo* of the people who arrived, their *tibongo* ** ?

(NS) I do not know about the story, I will not finish <saying> that the *tibongo* [p81] and the *tibongo* [re: what??]. The people had constructed a town^b. They had not built as we would have done. There were different kinds and kinds and kinds being constructed at one place. they has set up a town that was like *kipholo*^c. They took wives from among members of one

^d*buhlabo*:

^eOriginal has: *entasi*.

^aOriginal has: *indzawo*.

^bOriginal has: *lidolobha*.

^c*kopholo*: a location, or company residential compound for workers. May also be the proper name of a place.

homestead, they *gidzisa*^d the *umtsimba*^e with one another at the same homestead, and these and those *luhlobo*^f of the Shanganes.

(I)What were the *tibongo* of the people who arrived here? The *tibongo* of the people you know or one *sibongo* among those people which you can mention.

(NS)Who, the Shewula people?

(I)The town, they were many there, the Maliba people, the Makhukhula people, the Lutinga people, and they were many *imihlobo* who all came, who arrived because you found them all coming. [re: sentence construction!!!]

(I)Did they arrive together with the Mahlalelas or did they [p82] arrive after the Mahlalela people?

(NS)Those people *tikhontisela*^a the people who had come, they all *tikhontisela*.

(I)They *tikhontisela* together with the Mahlalela people.

(NS)They *tikhontisela* at our place^b ** they came running away from their *live*'s.

(I)We now ask, did they arrive before the Mahlalela people or they arrived after them?

(NS)** I do not know, because I was not born by then.

(I)** You said that when the *imphi* broke out that was because many people had arrived and they had built and they came from the East, is that not so?

(NS)Yes.

(I)Now, what led to that?

(NS)[p83] That was because there were many people who had built, they started to defy^c, to defy the *indlunkhulu* of kaNgwane. They were autonomous, they made themselves the *emakhosi*. The *sive* also said that as you were at that place, "*Hheyi*, we do not care about you, you come, I cannot come to you". Indeed they then left from kaNgwane. Thereafter the kaNgwane people then came to here, because of drought in the *live*. The Tfonga people killed them when they arrived, they were killed. Then the *inkhosi* became furious and said, "All the people who go to Shewula never return, once they go the are gone". *Nkhab*^d was impressed. The *ingwenyama* then decided ** what can they do to them. The people just stood there, at the *sive*[ch: not clear] said Ngwane should come to that place, he would see after his arrival there. Then a way to trap them was found, and the king decided that, "*Awu*, I am furious, men, we must [p84] take up arms and go to Mshadza". Then they took up arms and went to Mshadza. Then after they had gone to Mshadza, [then it headed for] they came with it and when they arrived, all the neighbours were killed. Then the *inkhosi* returned^e, and came back home to stirr trouble when trouble was stirred throughout the *live*. The Masilela people run away. They set down here, and the others,

^d*gidzisana*: literally to make each other dance. In this context could mean the traditional marriage ceremony celebration.

^e*umtsimba*: the traditional marriage ceremony.

^f*luhlobo*:

^a*tikhontisela* (from verb *khonta*):

^bOriginal has: *lakitsi*.

^cOriginal has: *bhodla*, literally to belch or growl. it also carried the figurative connotation of being stubborn and defying orders from authorities.

^dNkhab: a term used when telling a story, meaning that person under discussion.

^eOriginal has: *ibuya*.

[our people^f ran away to kaLanga. Others ran away to kaMatholo. They ran away because of that. The people split \[badvungeka\] and dispersed](#)

(I) Were the Mahlalela people present when that occurred?

(NS) They were present. However they were instructed not to kill Mahlalela, instead Shewula must be killed. They even entered and approached Shewula and they said that they should not stay very close, the Mahlalela people and Shewula people had mixed. "Do not stay too close to these <people>". [\[p85\] \[As they then came across the opportunity and they hid there at kaMahlalela\].](#)

(I) Does it mean that you always had this place^a, even before ** your place^b was reduced and it became smaller?

(NS) How could we allow it[re:??] <our place> to be reduced?

(I) It means that following the arrival of the Mahlalela people was there a clash, between the two of you, the Sifundza and the Mahlalela people?

(NS) What clash, because Lomasha was born by Shewula's *intfombi*, the daughter of Shewula's sister, Mbandzamana, fathered Lomasha[re: commas change meaning drastically]. All of Lomasha and his were born here, here from among ours^c.

(I) ** Did it happen that when the Mahlalela people were here that the young woman followed <a husband>^d the Mahlalela people, or did it happen when they arrived?

(NS) When they arrived there, while they were there. They came and the young woman came here, together with the *umntfwana*, Lomasha. She[re:??] requested from Shewula, "It is very hot here in the bushveld. I want you to put me at kaHhohho, where there would be fresh air". Shewula complied and said, "Go and build my child". She[re:??] stayed, up to this day, Lomasha owns <the place>.

(I) Was the place^e where the Mahlalela people were found, previously the place^f of Sifundza?

(voices) Yes, it was theirs, there where they are found. They [\[had divided\].](#)

(NS) They had divided <the *live*> like that, all the boundary, and the Mahlalelas had built there. The girl followed <a husband> here. E, Mahlalela.

(I) ** At the time you were attacked by the Nkhosi people did the Mahlalela people try [\[p87\] to assist you?](#)

(voices) No, they did not.

(I) Did the Swazis attack the Mahlalela people?

(NS) They did not attack them because it is as if though they belonged together^g.

(I) Was there a conspiracy [\[kwakulanganiwe\] formed so that they would attack and kill you?](#)

(NS) Indeed, they decided that we should be killed, that is Shewula, because we made ourselves ** kings.

^fOriginal has: *bakitsi*.

^aOriginal has: *indzawo*.

^bOriginal has: *indzawo*.

^cOriginal has: *kitsi*.

^dOriginal has: *gana* [see phuhlapi nsibandze interview - there we kept *gana* in text - but also it had different meaning]

^eOriginal has: *indzawo*.

^fOriginal has: *indzawo*.

^gOriginal has: *bakubo*.

- (I) You did not make yourselves but you were indeed the kings.
(NS) We were the kings, our own thing.
(I) Was something also done that the Mahlalela people should be killed?
(NS) Nothing was done, they attacked, they too built ** it became like that.
(I) [\[p88\] What made the Sifundza people celebrate their own incwala, ** ?](#)
(NS) They did not know there was another king.
(I) Why did people build the big *umuti* next to you?
(NS) That was because when a population increases, people then build more.
(I) I mean the big *umuti* at here, where the people set up a town, the people you say set up a town, what made them build the town, next to here?
(NS) They were allocated <that place> there, so that when they came, they would all be found. The day after they would wake up, make fire and sit with their shield next to us.
(I) ** Did you ask those people to fight with them. The people who came and set up the town?
(NS) They said they had *khonta* to the king. The people [\[p89\] of the king of Shewula.](#)
(I) Was that what made the people attack you, because you had *khontisa* the people who had arrived and made themselves the kingship too?
(NS) That was because the people were many, particularly at the king. We hoped that nothing would come to there.
(I) Where had the people come through when they arrived?
(NS) The *live* of the king was next to Delagubha. It cut across up the place next to Mliba.
(I) I mean when the people who built the big *umuti* arrived.
(NS) Those were the people who came from *emaveni*^a.

**

They came out, they *khonta*, some came from there <that side> and two other came from <another side>. They came largely through *kaLomahasha* that is, all the people who [\[p90\] came from kaGasa, they came here.](#)

- (I) The east.
(NS) And here at the north, here <this side>.
(I) ** Why did they come through the east?
(NS) They came to *khonta*.
(I) Did they come from the east?
(NS) They came to *khonta*, they *khonta*, they escaped and came to *khonta*. When you arrived to *khontha*, you went there <to that place> until you were many.
(I) ** Why did they come to the Sifundza area^b and not here to the Mahlalela?
(NS) We do not know, the people who *khonta*'d?
(I) Yes.
(NS) Now did the whole *sive* that is here *khonta*?
(6) The Mahlalela people too have just arrived.

^aThe plural form of *live* (country, land territory population) is *emave*. The correct locative form of *emave* is *eveni* as opposed to *emaveni*. This could be an incorrect use of the locative form, or it may refer to Mavaneni. The claimed point of origin of the royal Ngwane people, located in the present-day area of Ngwavuma.

^bOriginal has: *indzawo*.

(NS)They were made to *khonta* like the whole *sive* that is here. They arrived in small numbers and they were found here.

(I)When they arrived here, who were more in number, then you, than the Mahlalela people?

(NS)We do not know, they too had not become settled her we were also not settled here.

(I)What then happened to the Maliba people, the Makukulas after you were attacked down^a at *kaNgwane*?

(NS)They were killed, they were all killed. They died with us.

(I)Are there still some of them who were left?

(NS)*Hawu*, what was left?

(I)There are.

[re: numbers at this point???

(NS)Were those who were left, under your power or they were under the Mahlalela people's rule?

(NS)[p92] [Some of them stayed and the *khonta*'d at *kaMahlalela*, and others there. Many Mliba people *khonta*'d at *kaMahlalela*.](#)

(I)** Before you were attacked did you become *tihlobo* with the Nkhosi people, that is, the Sifundza people, or did you not became *tihlobo*.

(NS)[[We did\]. The Nkosi people are Nkosi people. We went to *kaNgwane* very late. To there and to *hlela*^b.](#)

(I)Yes.

(NS)We would return when we were with the *umntfwanenkhozi* at Luyengo, because we were afraid.

(I)Who was the king when you went to the *incwala*?

(NS)That was recent, we the Balondolozu were the first to attend the *incwala*.

(I)Are you sure that you did not go before then, before Bhuza?

(NS)[p93] [No.](#)

(I)Why did the Nkosi people not attack you again when you still did not attend the *incwala*?

(NS)No, they just said that we were no people. The king again fetched *gogo* from *kaLoziyingili*, where Shewula had ran away to.

(I)I mean did Shewula go with people, or he left them, when he ran away?

(NS)He *fohla*^c together with the other people who were left here.

(I)** Were there people who were left here alive?

(NS)They were left, the people who he came back with.

(I)Woo. No people were left at that place, did he go down^awith them to that there?

**

[p94] [They were alive?](#)

(NS)They remained here while they were alive. Yes.

^aOriginal has: *entasi*.

^b*hlela*: literally a traditional dance song in the cattle pen [byre] before the *emabutfo* (male) begin or end work at the royal kraal [re: homestead or cattle byre specifically]. It is used here in sense of paying allegiance to the king (by gifts, or labour, or attending all national events such as the *incwala*, or annual kingship ceremony).

^c*fohla*: to illegally cross the boundary between Swaziland and another country.

^aOriginal has: *entasi*.

(I)Are the Sifundza people still below^b her?

(NS)(6)They are here.

(I)Are they many of them. [re: grammar!!]

(NS)They are many.

(I)** Who are the now under? [Under whom are they now?]

(NS)They shift again and come to this *live*.

(I)** Are you still closely related with them?

(NS)The Sifundza people?

(I)Yes.

(6)There is.

(NS)That means that they have become selected. [[sebakhetsekile](#)]

(I)Does it mean that the king gave you something to do?

(NS)We were not given anything to do.

(I)Were you then supposed to do what was done such as the *incwala*, to attend the *incwala* too?

(NS)After our arrival we would do that, and return and we would work, we would work on that.

(I)That then means that that was after the *imphi* of Mshadza?

(NS)The Mshadza *imphi* broke out before then.

(I)I mean that during the *incwala* were you also there where that, when the Mshadza broke out, did you go to *gidza* the *incwala* then? [re: sense??]

(NS)We had not gone.

(6)We had not gone, that was a long time ago.

(NS)When he was ruling, the *emabutfo* went out to Mshadza and Shewula's *emabutfo* died. Shewula's *emabutfo* died, at Mshadza.

(I)Does it mean that at the time the Nkhosi people [[p96](#)] attacked you ** that were there people that dominated you, that were superior to you?

(NS)They were also dominant.

(I)I mean before you sent these, your *emasotja*^c where the *emabutfo* went to fight, did you go to the *incwala* at kaNgwane?

(NS)Yes, of course the *emabutfo* who went to Mshadza went to the *incwala* but they ** also *gidza* their *incwala* here at home, after which they were then reported^d.

(I)** The time you celebrated your own *incwala* alone did you sometimes go to kaNgwane?

(NS)We would start there ** and we would come back to celebrate ours.

(I)** How did the king of kaNgwane know that you celebrate *incwala* too?

(NS)[[p97](#)] The *umbutfo* had gone to kaNgwane and also came here where Shewula *gidza* the *incwala*, he *gidza* it. He was reported by other *emajaha*.

(I)Do you know the person who reported you, who was he?

^bOriginal has: *entasi*.

^c*emasotja*: literally, soldiers. In this context it means age regiments arranged and ready for a battle.

^dOriginal has: *kwacebeka*.

(NS) We do not know him. *Awu*. But the Nkhosi people calshed among themselves, they said that Mabhedla *gidza* the *incwala*. ** They said that Mabhedla too went to talk and they said ----

(I) What do you know about the *imphi* of Mshadza?

(NS) I do not know anything, the Ndlavela once came and *bogogo* were there.

(I) Is that not at the time when they defeated the *be* Sutfu or that was at the time the Swazi were defeated by the *be* Sutfu.

(NS) That was when ** our people died when they said they should go back. they said that they were deceived that they were going back to Mshadza.

(I) [\[p98\] Yes.](#)

(NS) Yet they had been defeated before, they were deceived into going back to Mshadza. Those people ended up being furious **. The Shelwula was inflamed with stubbornness^b.

(I) Does that mean that that was at the time when ** the *be* Sutfu were defeated.

(NS) (6) Yes.

(I) ** Did the Nkhosi people take a younf women from among the Sifundza?

(NS) *Awu*, there is none.

(I) I say that there is a young woman the Sifundza people took from among the Nkhosi people.

(NS) She was taken Majembeni from us^c, now he is Majembeni.

(I) ** That means that when you had clashed among yourselves did you then proceed to the *inkhosi*, or to whom did you proceed ** ? [\[p99\] Maybe the *indlovukati* when she was present, or where did you proceed to after you had clashed or you did that all by yourselves?](#)

(NS) When we had clashed we dealt with that only here.

(I) Now does it mean that after you had failed did you decide that it would be better for you to change? After you had been defeated by those people did you decide that it would be better that everything you did should be forwarded to the people who defeated you?

(NS) We appeared, we were at that place^a, we *hlehla* ** and we went back ** the king took us back, Shewula himself.

(I) ** Is there something you do during the *incwala*?

(NS) Any other thing that is done by us?

(I) [\[p100\] Yes, here.](#)

(NS) Nothing.

(I) Can you remember any person who was greatly respected at that time?

(NS) Concerning which story?

(I) During your time, the time when those things occurred. A person who was well known or who was a hero or anything? [re: surely we can edit this to a shorter version?]

(NS) *Hawu*, I do not know the heroes. *Awu*, ** in all *emave* there were heroes.

(I) I mean the heroes of yours^b.

^aSection inaudible on tape.

^bOriginal has: *Bayavutsa ngalengkani, loShewula*.

^cOriginal has: *wakitsi*.

^aOriginal has: *indzawo*.

(NS)Our heroes were killed because of heroism.

(I)What were their names, any whom you can recall?

(NS)*Hawu*, could I remember all the people, the *sive*, when I was not even there too.

(I)Only one *babe* among them.

(NS)[p101] ** [Awu, one among them?](#)

(I)Yes, but I have just said that.

(NS)The only one among them I know who died was indeed Thabisa and his *sibongo* was Mavimbela.

(I)Thabisa Mavimbela. Say if he was ** your leader or what?

(NS)They were *emajaha*. The whole *umbutfo* went right across here at the *emphakatsi*.

(I)** Who was ruling at the time that person was here?

(I)He was Shewula.

(NS)It is as if he was Shewula. [re; some view of how the past is perceived here]

(I)** After your defeat, when that one had left, how did you get another chief thereafter, how did you set that up?

(NS)They again took that back when the king said, "A, Shewula should *vuka*^d". Then [re: check on 'then']Shewula fathered Makwalala.

(I)** How long did it take him to return here? How long did he stay after his return?

(NS)** He did not stay long, he then returned.

(I)Was it a long time when he had escaped here when he had returned and stayed here? Or after his return from there did he die here?

(NS)He returned from there, he died there. Makwalala escaped, he had gone when he was born.

(I)** It is as if the king did something that caused the return?

(NS)There was nothing.

(I)That Shewula?

(NS)That was done by the *umntfwanenkhozi*.

(I)** What did he do?

(NS)[p103] [That was done by the *umntfwanenkhozi*, at Jokovu.](#)

(I)What did he say?

(NS)Malunge.

(I)What did he say?

(NS)He paid a number of bulls, that were *masingili*.

(I)** Did he do that through force or did he request that he should come from here *ka*Shewula, to come back.

(NS)He requested. To come and sweep.

(I)Can you give your name that who are you and what is your *sibongo*, or you may *bonga* yourself as a person who has spoken on behalf of the Shewula people.

(NS)A, my name ** is Njenje.

^bOriginal has: *akini*.

^cOriginal has: *shifu*.

^dOriginal has: *vuka*, literally to wake up from sleep. It also carries the figurative connotation of restoring a person's homestead by putting his son to restore it again, after the death of his father.

(I) Your *sibongo*?²

(NS) Sifundza.

(I) Can you say your *tibongo* and *bongelela* yourself, as a *lijaha*.

**

(NS)^a *Hawu*.

I am Njenj!

I am white Njenje who came to *khasini*!

The chest of Mathafu at Wanobaka!

The one who called *njamnje*, who was called when he went to the mountains!

The flag which went alone!^b

(I) What about Majembeni?

(NS) *Bhuza* of water!

You did well Hhili by foaming when the foam was not drank!

It was drank by a commoner who cuts the finger-nails like the king's children!

Our *fefefe* which shone in the darkness!

You cannot dress well, you wear ugly garments!

Because you wear the *amakhakabezi*!

Awu, your limbs are large!

E, that of *mboyi* which has broken!

You who had red eyse like a lourie!

You do not know how to beat a person using a stick, you take him for a trial!^a

(I) His name?

(NS) You are the *zibobo* of the *tenetja*!^b

I am talking to you Bhudla of water Majembeni. *E*, Sifundza. Njenje Sifundza.

(I) Say the name, what is your *libutfo*?

(NS) I am of Masotjeni.

(I) Where did you get all that you are saying from?

(NS) I got that from the king who has just died. Because I was already present.

^aAt this point in the interview informant (5) is laughing.

^b*Mina nginguNjenje, ngingu Njenje mhlophe wabez'ekhasini!*

Fuba sikeMathafu kuWanobaka!

Ukhwaza njamnje, wakhwaz'asuk' adum'izintaba!

Umjek'wahamba wodvwama!

^a*Bhuza wamanzi!*

Wenza kahle Hhili uphuphuma singaphuzwa ngwebu!

Iyaphuzwa ngumfokazana ucad'izingal'ibe njobanta benkosi!

Lifefe lakithi lakhony'emnyameni!

Awukwaz' ukucoka, ugcok' ingub' ezimbi!

Ngoba uugcokul' amakhakabezi!

Awu, zitho zingumngcini!

E, shiwo semboyi sephukile!

Mehlabovu abenjenge gwalagwala!

Awukaz' ukushaya umuntu gneduku, umbek' icala!

^b*Unguzibobo zentenetja!*

i.

ii.Lomasha:

iii.Shiselweni:

iv.Mshadza:

v.Nkhosi people:

vi.'ordered to go out': during the *incwala* ceremony some of the *sibongo* are ordered to go out when the king throws the *luselwa*.

vii.Lubombo: range of mountains on the eastern border of Swaziland.

viii.Sidloko:

ix.Lomncayi:

x.Ndlaveni (locative form of Ndlavela): the sixth sub-age regiment under the major *iNyatsi* regiment of Mswati. For further information on the Ndlavela, see appendix on *emabutfo*.

xi.Sukasambe: the third age regiment of Sobhuza II, known as the Lindimpi *libutfo*. For further information on the Lindimpi, see appendix on *emebutfo*.

xii.Zembe:

xiii.Makhuneni:

xiv.Fulumana:

xv.Lomahasha:

xvi.Ngwengwengwe:

xvii.*lisokanchanti*; Kyper notes that the First Circumcised is the father's confidant, is told how the family's property should be distributed, and who the father thinks the heir should be. The First Circumcised is an influential member of the Council that selects the heir, and in turn becomes the heir's advisor (*An African Aristocracy*, p.92)

xviii.Hhelehhele: a place in the Manzini district in Swaziland. [RE what kind of place - a village, an area???

xix.Ngwenyama (variant Ngonyama, Ingonyama): literally the lion, a title reserved for the King.

xx.Tfongas:

xxi.Shodane:

xxii.Lo Zincume:

xxiii.Lugogodvo: an area next to the Lugogodvo mountain, near White River (a present - day town in the Transvaal province, South Africa) where *beSutfu* people lived.

xxiv.Skuluvo:

xxv.Luhhumanini;

xxvi.*ka* Tembe:

xxvii.*ka* Mkatshwa:

xxviii.Ngungunyane:

xxix.L.M.: lourenco Marques, Maputo

xxx.Sikwenda:

xxxi.Nkomatipoort:

xxxii.Makhubula:

xxxiii.*ka*Ngomane: a place^[re what kind of place] found in north-eastern Swaziland.

xxxiv.Mhlanguyavuza: another name of the place *ka*Lomahasha.

xxxv.Nkalashane: a place^[re what sort of place] in north eastern Swaziland between Lomahasha and Manangu.

xxxvi.Nhlangiyavuka: a place ^[RE what sort of place?] in the Mzimofu district (Piggs Peak district) which became part of the Lister concession.

xxxvii.Mncwampa:

xxxviii.Nkhokhokhwani: a [????]place in the Portuguese territory which, according to Myburgh was claimed by the Mahlalela.

xxxix.*ka*Shewula: name of a place next to *ka*Lomahasha in Swaziland.

Date of print-out: 11 6 2021

- endnote needs to be done
- text needs final CH edit
- decide about fathered/begot
- this interview is extremely long - perhaps we need to edit astringently, remembering the primary aim of book is historical.
- remember in second edit to check on the english grammar.
- on [p60] there is again the metaphor of trees used when talking about some origin issue - also remember Makhatswa interview with trees covering some origin issue. What is this metaphor??
- RE we need to decide on which form we put 'Original has:', do we stick with the verb/noun form as used in sentence eg passive form of verb, prefix as used in sentence or do we give neutral form; from [p21] I have given form as used in sentence.
- RE is indicating left out, when obviously so from from the text - even when not so marked by CH
- Comment on using of Nkhosi - king
- All okay'(wo) written as 'indeed' or stuck to wo were more appropriate
- movement to Mdzimba used as time marker

| Jotter | CH1 | PB read | Ch2 | RE enter | edit | edit | edit |
|--------|-----|---------|-----|----------|---------|--------------|------|
| 3 | no | | yes | yes | re 19/4 | re 9/2/96 | |