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BLADSYE



Exercise Book Skryfboek

SIZE A4(297x210mm) GROOTTE

Name Mamba, Lagwaja
Naam
Subject C. H. Interview
Vak
Place 14.10.85
Plek

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Interview 2 JD. 328 *Book 1*

✓ Interviewed at Engudzeni

Date 14/10/85

Informants Logwaga Mamba = LM
Inkhokati kaMamba - 4,
is wife of the late Mamba
king, and a royal Dlamini
woman.

Interviewers - Jhu Dlamini = JD

C. Hamilton

1. Bonkhosi & plural for the praise name of the royal clan; also applied more widely as a respectful form of address
2. Muthfwanenkhozi; lit: child of the king; the nearest English equivalent is prince or princess. The title is usually reserved for the children of the Swazi king, but as the Namba ruler is also considered to be a king (albeit a second-grade one) his children are also given this title. The informant is the son of the early Namba chief Bhotweni.
3. dzabuka: see glossary.
13. Ntfulini: an address-name or title used for members of the Namba clan. Ntfulini was the putative ancestor of the Namba people.
14. ka Namba: place of the Namba people.

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Awu asoolise nje bonkhosi kokugala
 Let us apologize bonkhosi at first
 Ngoba sasusho lakumthwanenkhozi
 as we had said to Mthwawenkhozi
 sasifanele sifike kuliviki lelyhelile
 we had to come last week and
 sasayabambeka, nemlayeto lesa
 we were unable, and we sent a message
 sutsi sayawenta naku awufikanga
 and it didnt come bonkhosi
 bonkhosi. mane mabeke telelo.

Be patient with us.

Katsi kulokwemsebenti wethfu nje
 Concerning our work Nthfulini¹³, then
 Nthfulini, lokuta kwaboke

Coming that year before last year
 Nyakenye kwase kusala la
 something was left in the explanation
 ekuLanzelani kable kwalamthosi

of the logical sequence of the kings of
 akuMamba kutsi alanzelana
 ka-Mamba¹⁴ that how do they follow
 nyani ngebuchala babo nje
 each other according to their age
 kusukela kube ekudabukeni

From after they have obabuka³ of
 kwabo libakaMamba kutsi inkhozi kwaba
 the Mamba people that the king became
 ngubani kwetu bani kweta bani
 whom followed by whom and so on
 kuze kutakuba kulenkhozi
 till to the present king.

4 Wena Wekuru & you of the right
hand; a polite form of address.

lethona. Nasebasebenta le bathfola
 When working, it was found that something
 kutsi engetsi akubambanga hahle
 seem to be not in order, may be the
 lapha noma lomshina awutsatsanga
 machine chodut second properly
 kable nkhozi. Besicela-ke nkhozi
 nkhozi' we one asking nkhozi
 kutsi mhlawumbe nawungakhona
 that maybe if you are able to
 kukhumbula kusukela aye
 remember right from the beginning
 le ekucaleni

LM hi-

JD e-e- nkhozi
 yes nkhozi'

LIM awu cha wena wekurene nami
 Oh no wena wekurene I also wouldn't
 ngingete ngath lekudake mi kutsi
 know from the beginning that who was
 kwaba ngubani nabani
 and who else

Kodowa-ke ngiyath... I
 But I know
 lengingamath kable ngulo
 whom I can know well is Nthfuleni¹³ that
 Nthfuleni kuter utalwa
 he ~~is~~ born of whom
 ngubani e Aringamath Nthfuleni
 I don't know Nthfuleni'

15. Dlamini: a name which appears frequently in the Nguni kinglists, and the person from whom it is often claimed that the Swazi kingly line descends.
16. Hlubi: a name which appears in the Nguni kinglist; it is sometimes claimed that the Ndebele people are descended from Hlubi.
17. Langa: according to Bonner, the name features on the genealogies of both the Nguni and the Ndwandwe (pp. 10, 12).
18. Butfonga; place of the Tfunga's: is same as ka Thembe. (see n. 19)
19. ka-Thembe; place of the Thembe people, is east of the Lubombo mountains around Maputo and to the south of present-day Maputo.

Kutsi utakwa ngubani, e argument
 that he is born of whom, I don't
 Nthfuluni kutsi utakwa ngubani
 know Nthfuluni that he is born by
 Iya nguyah kutsi Nthfuluni
 whom. Yes I know that Nthfuluni
 utala Magadela.
 begot Magadela

[Beginning of the history of birth]
 i genealogy.

[End of the history of birth]

50) Sekuranaku - ke Nkhosi Namini
 Then there is this Nkhosi Namini¹⁵
 na Hlubi, Uti-ke Nyalo
 and Hlubi, ~~you say now~~ Can you
 ungete wama ke us vocable
 explain to us now that this Namini
 yim kutsi lo Namini na Hlubi
 and Hlubi, they are the children
 bebabanthwababani base
 of whom and how they separated
 behlukana nyam?

L M Laplo una nywa telamoni laba
 I was told they come from one mother
 lo Hlubi na Namini batywa
 this Hlubi and this Namini people are born
 ngu Sanga aisele Butfonga
 of Sanga¹⁷ while we were at Butfonga¹⁸
 ka Tembe ehi, bonzala
 at ka Tembe¹⁹ yes the old one

ngulo llamin elanywa ngu Hlubi
 is llamin followed by Hlubi
 Batsi-ke lapho kwatsi nna abatele
 they say after they were born this large
 lo sanga labantfuabakhe bababili
 his two children

Baphule ababuka wabona
 they grew under his supervision, watching
 futsi lomdzala lo llamin
 them. He realized that the old one llamin
 umqonoho wakhe kawulungi
 his mind is not good, he is
 kahle unelulaka, unemona
 rages and jealous. [They]

futsi was ^{just} upuna iplasi
 then ~~seeked~~ ^{sought} a plan to ^{deprive}
 yokutsi anemuke lobubhozi
 him of the kingdom and to give it
 anke lomncane Hlubi
 to the young one, Hlubi.

waseke ubaphakela bantfu
 then he gave them some people and
 utsi naba bantfu babakho
 said, 'Here are your people llamin
 wena llamin, naba bakakho
 Here are your people, you Hlubi'

bantfu wena Hlubi'. Wase-ke
 then he slaughtered two cattle
 uhlababa huthomo tba tumbili
 and here are the cattle
 utsi nati-ke huthomo

lotayiceotza kucala lenkhomo
 → who will finish first the ^[skinning of] cattle
 lotayicendza kucala nyoba
 who will finish first as I
 sengumuke labantfu bonkhe
 have invited the people amongst
 lotayicedza kugala kutaba
 yourselves, who will finish first
 Ngenyona Nthosi yami, Katsi
 will be my King. But he was
 went a plan yokutsi amuke lo
 making a plan to deprive the old
 lomudzala, Wase utsatsa-ke
 one. He then, because there were no
 nyoba phela mitwa kwakusete
 knives at that time. It was very scarce
 kucala kwakusikasi nje kuba
 to have a knife. When we grew
 nemukhwa. Siphule hane
 up we were cutting one stick for
 agega indwuku kuphela
 the whole week
 worki kugegwe ngelinye.

Wase utsatsa lomukhwa longa-
 then he took the ^{blunt} knife made
 khaliphi welthfusi umka
 of ~~lead~~ ^{brass (or copper)} and gave it to the slami
 lo slami utsatsa lowesimbi
 then he took this one of ~~steel~~ iron
 lo khaliphako umka
 the sharp one and gave it to

lo Hlubi. utsi - ke natoke
 this Hlubi. then he said here are they
 tinthomo tshenzi. Nyoba nye
 cattle skin them. as it is said
 kutsiwa tsine baka Mamba
 that we Mamba people, we are patient
 sineziye sahlunza intshomo
 we skinned the cattle
 sahlunza intshomo ngesithupa
 we skinned the cattle with the thumb
 kwesukela lapho. Babatse laba
 it started from there. the Mamini people
 baka Mamini ziki ziki, hawu
 tried with the blunt knife, the
 lapha ka Hlubi hlwi hlwi
 Hlubi people there quickly skinned
 hlwi - hawu yaphela intshomo.
 and the cattle was finished
 hawu sekuyabhunga sebehle besuka
 people ^{it was smoking} were shouting ^{some left (the Mamini)} and Mamini
 laba baka Mamini. khule
 people shouted hurah. Hlubi
 injawutsatsa umbuso Hlubi
 is taking the ^{power} kungaloomb
 Baba Kanye ke, base besuka - ke
 they were one, then they left from
 le emphumalaka beta kulenzawo
 the East to this place
 bahamba bobabili, nalowo
 two of them left, each has his
 are bantsho bakhe nalowo
 own people and that one

5 Nkhosikate 7. See glossary

7
unebanthu bakhe, vele lolo
has his people, the old one is
Mdzala Sewuphetse lolomnane
already under the rule of the young
sewuphela-ntshosi sengulo
one, already he is a King this
phubi. Nyoba nalamuhla ye
phubi. As it is to-day.
Kunyalo. Che nguloko
yes that is it.

- [The Princess not available comes
and Maviba explains
that the change of name
came with the colonial
administration and the
Blansummi people are the
so called Maviba people
and the phubi people are
the so called the Blansummi
people]

50 Besasacela - ke nphosi kumbe
May be you still remember Nkholo
usakhumbula Njini Ntshphum
may be Nthfuleni that
Kutai lenkhorakati leyaytala
who was that Nkholo who
lomachoolzana kwakungula
begot these two sons?

bani ?

L.M. awu le ku Langa ?

Oh at Langa ?

J.D e - e - -

Yes

L.M awu ngeke nykungodze

I wouldn't know

ngeke nykungondze inyela.

I can't know, really

J.D kukhona yini la Enguozeni

is there here at Enguozeni

nkhosini umfula lokutawa ngu

nkhosini a river known as

subhuku Nomake - - -

Subhuku or - - -

L.M E - e - lokhona Subhuku, lula

yes there is Subhuku, is here

phase Ntsaba kuse Subhuku

under the mountain it is Subhuku

J.D kuse Subhuku, lomfula

The river is Subhuku

L.M lomfula

The river

3 Ngulo Mhlatare

it is the Mhlatare

L.M Cha babuta Subhuku, lona nje

no they are asking Subhuku this

uyawungena kulo Subhuku, bese

one empties itself to Subhuku then

ufike uyantshintsha lentsa

it changes down there

20 Bhokweni: grandfather of the present Namba chief,
and the Namba head in his time

sekuba subhuku, large phase Maloma
and it becomes subhuku below
ihlangeni
at Maloma

JD

Utsi-ke Nkhosi kupta kwakhe la
She says nkhosi her first coming
kwamjabulisa kucala, lomlandoo
here pleased her, the history you gave
lowantshele wona. Manje-ke utsi
to hear. Now she says that she
sewunehutsandoo kuti ah kakhulu
has developed interest in you, to know
ngawe kuti wena ungubani
more about you that who are you born
wabani, nalokutai kuzo wati
of whom, and that as you know
lomlandoo kangaka wena
this history so much amongst the
kulabaka Mamba, kwahamba kanyam
Mamba people, How did it go.

LM

wena wekunene, Mine ngngu
you of kunene⁴, I am Logwaja of
Logwaja wa Bhokweni, lokuze ngati
-Bhokweni²⁰, that I know the history of
lomlandoo waka Mamba, ngokhalele
the Mamba people, I grew under my father
Kubabe kuBhokweni. Ngokhangez
Bhokweni. I found old people
kuse rebantfu laboolala, ngalalele
listening being a boy, cooking
ngingumfana ngiphela babe
for my father

6. Emakhehla 7 This is a plural for lekhehla meaning a married man who has adopted head-rings

21 The reigning Namba king

nglalela, nglalela emachodza semafala
 listening to the old men, there were
 kusekhona emakhehla, nglalele
 still emakhehla listening when
 lahra nabakbuluma letthfo, tase
 they are discussing these things
 tyangena - ke da engcondweni yami.
 and it stuck in my mind
 ngoba ketibongo temakhozi akamamba
 as I know even the praises of
 ngyatati,
 the Mamba Kings.

J.D utsi - ke Nthfulim, ngoba akbuluma
 She says Nthfulim, as we are talking
 ngozaba yibongo yena temakhozi
 about the story of praises of Kings
 letibongo tyanguka yini noma
 are the praises of the Kings Changing
 ake ngitai nje mhlawumbe kubongwa
 let me say may be we are praising
 lomnthwawankhozi Maja lothona
 the present King Maja the second,²¹
 weabili, kutai lonyaka mhlawumbe
 that this year he might be praised
 utawubongwa atsewe ekuhambeni
 this way as the time goes on, we
 kwesikhatsi, kubambe ukhango
 find that they have changed
 kutai sethguqukile atsafani
 they are no more like before.
 nekugaleni.

L.M. awu atiguguki
No they don't change

J.D. Atiguguki
They don't change

L.M. e-e-
yes

J.D. Noma kwengetekele-ke bese-
or adding something then--

L.M. e-e- kuyengetwa ngoba tbongo
yes they are added because praises
phela kuba ngu munithfu nye nangabe
of a person, depends on somebody
anengconolo, tbongo Tenkosi
who has a talent, the praises of the king
tetsiwa kute lewatko kutai
are made and Nobody knows
tqalwa ngubani, kuba anolwoda
how they start, it is just a man
nye lenengconolo bese nyambanga
who has the mind [talent] then he
ngemabenti wentkosi leywentako
praises for the work of the king which
bese ubongwa ngalombenti wayo
he does, he is praised according
e-e-
to his work yes.

J.D. Utsi nkhozi lobabe wa Mamba
She says Nkhozi the father of Mamba
fane se nkhoziwe puti utso
I have just forgotten whom did you
ngubani, ungatkhumbula yim
say was, Can you remember his

takhe.

[Epraiso]

L.M. Lobabe wa Mamba, ngu Magadlala
 the father of Mamba, is Magadlala
 awo angitati ke ta Magadlala, neta Mamba
 I don't know those of Magadlala and
 nje ngati tibili, naku Maloyi nje
 Mamba, I know only two for Maloyi
 ngati tibili, lengitati kakhulu
 and know two those of Mbatshane
 ngeta Mbatshane neta Bhokweni
 and those of Bhokweni

5 D) Utsi ke uma kungete kwakubhupha
 If it does not worry you
 Nthfulini, mane usisi kancane
 Nthfulini, just give us a bit
 kuleti ta Mamba neta Maloyi
 from those of Mamba, Maloyi
 neta Mnthwawenkhozi Bhokweni mane
 and those of mntwawenkhozi Bhokweni
 nje usisi. nje thlokwana takhona
 just give the hunts of it
 noma ucala nga Mamba, esetu
 or we start from Mamba then
 ku Maloyi angcine nga Bhokweni.
 we come to Maloyi and lastly Bhokweni.

L.M. Wo thbongo wena inkhosi Lemankhosi
 Oh the praises you inkhosi for the King
 nawubonga inkhosi utawubonga
 when you praise the King, to praise
 emankhosi, ucala lembeli
 the King you start in the front

uye lenuva
going backwards

J.D Ucale le kublendzala inkhosi
Start from the old King

L.M Ucale kulelenzha
start from the young one

J.D Wo
oh

L.M Ngoba phela utakutsi ungaycedza
Because when you finish the other one
bese utai wena wabani
then you say you of so and so

J.D Wo, utai ke inkhosi ingabe
oh she says inkhosi you can
ungasentela injini ayabiyondlela nje
do it in any way
mane kuvule lamakhosi lamatsathfu
just to bring in the three Kings
loKhaloyi, MaloMamba, sabhokweni
Maloyi, Mamba and Bhokweni
Noma ungayphi nje indlela
or in any way, you think
lawath kutsi kufanele kubongwe
is ideal for praising
Ngayo.

L.M Abe Mangaki
How many?

J.D Kube nguMaloyi kube nguMamba
It should be Maloyi, Mamba
bese kuba nguBhokweni
then Bhokweni

LM Awu phela Bhokweni akatalwa nguz
 Oh Bhokweni is not born of
 Mamba utalwa ngu Maja, uma
 Mamba, he is born of Maja
 ngacala nga Bhokweni phela ngabi
 if I start with Bhokweni, after I
 kugitai ngugcedza yena bese
 have finished him I can start
 ngufaka Maja, ngicedze Maja
 and put in Maja after Maja
 ngufake Mbatshane.
 I put in Mbatshane

JD utai kulungile nkhozi ngaleyo
 Right use any way nkhozi!
 Nolela nje

LM Ngngacala nga Bhokweni
 I can start with Bhokweni

JD utai-ke nkhozi lasewucala
~~the when~~ nkhozi you have finished
 leteyise wakhe-ke angath kuta
 those of his father, I don't know
 ngase siwa nyani tane ngoba
 how can we know that you start
 tane lesangath siye bese ayahlonyisa
 another one because we don't
 nje.

We confuse them

L.M. Phela nangicedza ngubese
 & When I finish I praise
 nguyabonga kugitai Wena
 and say you of 20 and 30

wekunene wena waboni, ngisho
you of kunene of so and so
Mokutsi sengicala boni
and also say I start so and so

J D
W O
oh

L.M. Ngungacala nga --
I can start with

J D kungatai nkhozi ungasondzela, yeyi
Can you come closer, nkhozi
letbongo tyahlypha, atba saphuma
the praises are very complicated they don't
kahlle, ube-ke nje kanlone nkhozi
come out clearly, just praise gently
ungatphangatsi
nkhozi, don't rush.

L.M. Lubongo to Bhokweni let sengicala
the are the praises of Bhokweni
ngato

I am starting with
[The Beginning of the praises]

[End of praises]

J D utsi nkhozi nawungumfana uhleli
you say nkhozi when you are a boy
Nalabachela ngegawe nje nkhozi
living with old people as you were
lowutsi wawuhlala nemnthfwanenkhozi
living with umnthfwanenkhozi Bhokweni
Bhokweni, nje ucale ngam
when do you start,

ungumfana lokubonga labedzala
 as a boy to praise the old people
 laMankhos. Ungate wesaba yesi
 the Kings. Do easily become brave
 ucala kanyam vele uze nowe ube
 how do you start and practise to
 nesibolzi nyengoba kubabonga nye.
 become brave as you are praising

L.M. Wo uwubongi usemuncane
 Oh you don't praise while still young

J.D Awubongi usemuncane
 you don't praise while young

L.M Cha, nase ngemudzala nase
 No, when I am old when I am
 ngikhulile lenthfo yje ingena
 grown up, the thing gets in mind
 la enhloko, nase ngikhulile.
 when you are old

E - kubabe benguyabongi, uma
 yes I didn't praise during the time of
 kusekhona babe, kututo
 my father, the untill my brother the
 bekubekwe lomnakekhu
 husband to this mother. There I was
 umyeni walomake, kwase
 free to --
 kubakhona-ke kuti nami

ngikhulileke ngitai nangifika
 when I come to this home
 la ekhaya enkhosini
 to the king

7 Subandala > see glossary

Ngitokotsa libanella ngufike
 to listen to the libanella, I
 nyungene lapha esbayeni ngoboke
 enter this cattle byre and
 ngoba lenthfo ila enhloko kimi
 praise because the thing is here
 ngaylonololata. Serqik'khulubek
 in ^{my} head I stored it. My tams
 -ke. Manje nomi sekufike lithfaba
 then has come that I can praise
 lami kutai nomi ngusale

Ngibonga.

J.D. Uta nkhozi mhlawumbe yna ubona
 she says nkhozi she thing thinks that
 kutai kulukhuni lenthfo mhlawumbe
 it is difficult this thing may be
 ungangena nehlatini. uke ubone
 you can go even into the forest, and
 njewelolowa ungakayi lekubantfu
 practise before you go to people

L.M. Awou unyatsi ubonga waphi
 which things can you praise in
 MaKhosi ehlatini lokubongwa
 the forest because we praise in
 la esbayeni
 the cattle byre

J.D. Kusho kutai vele ucala khona
 that means you start in the
 lapha esbayeni
 cattle byre

22 eNgudzeni: the name of the Mamba
umphakatsi, about 9 km west of present-day
Maloma in southern Swaziland

23 emphakatsini: locative form of umphakatsi (see glossary)

LM e e

JJ ^{yes} Ungesabi kutai natakutai uyabonga
 Were, ^{you} not afraid that you might phrase
 uyabongi kona lapha
 Wrongly here

LM Awu ungani sekula engatini kimi.
It was then in my blood

JJ Sewucela - ke nkhozi kutai
 She is asking where did you spend
 inkhozi sakho kaseengi wena
 most of your time nkhozi, here at
 uscutsephi, khona la Engudzeni
 Engudzeni here at emphakatsini²³ or
 la emphakatsini yini nomna
 you used to go out to stay
 bewoko uhambe uyowuhlala
 Somewhere outside Swaziland
 le ngaphandle kwase Swatini
 or at kaNgwane. She wants to
 nomna le kaNgwane. Usholo
 know whether since you were
 ngekwa khona kutai vele solo
 born you were always here.
 watalwa nje vele solo ukhona
 la

LM La kaMamba nje la Engudzeni
 He at kaMamba here at
 Kuphela nje mangasaphula
 @ Engudzeni only where I was

24 eGoli: Johannesburg.

25 eJozi: Johannesburg.

26 A mine

26 Crown Mines; situated in south-west Johannesburg

27 eVende: possibly Evander; about 120 km east of Johannesburg.

28 Brakpan: South African town just east of Johannesburg

29 Probably - Sumner and Jack mine, in Johannesburg

still well, I use to go to E Goli ²⁴
benzaya e Goli ngenozaba yelinyini
because of work contract.

5) Uphuzo ubuye la ekhaya
and then come back to home

LM e - e
yes

5) Uta: wawuvana kuya kutphi
she wants to know the compounds
Inkompolo e Jozi?
you work in at Jozi? ²⁵

LM E ngangwama kuya kuleto ²⁶
I use to go to those of Crown Mines
Crown Mines, koolwa ngacala
but I started at Venole ²⁷ then from
e Venole, ngaphuma e Venole
Venole I went to Brakpan ²⁸
Ngase nguya e Brakpan,
then from Brakpan, I went to
Sengiyaphuma e Brakpan nguya
Salmon Jack, ²⁹ From Salmon Jack
e Salmani Jeko, ngasuka
I worked to those of Crown
e Salmani Jeko sengisebenta-ko
Mines. ²⁶ then I became weak
kuleto Crown Mines. Ngase
and I stayed here at
Ngaphelwa ngen Moncla-ko
home.

Sengiyahlala la ekhaya.

5) Awusakhumbuli nkhozi
Don't you remember, nkhozi!

kutsi nje kuleso akhatar
at that time when you work how
usasebenta kukacheni
long ago is it?

kangokanana, ubekise
you can make an example
ngalenywe intofo nowa
of anything or the year if you
umnyaka nangabe uyawuthu-
remember the year
mbula umnyaka.

L.M. Anguy khumbula ngati kugama
I don't remember, I know I stop
kwami kutsi ngigama nga 1940
in 1940

JD Kuyawusebenta.
to go to work

L.M e - e -
yes

JD Awokhumbuli kutsi ngabe
you don't remember how many yes
waya umnyaka lemnyaki
did you go, the working
Emajoyina lamangaki ngaphambi
Contracts before 1940
kwalo 1940

L.M Emajoyina awu, emajoyina
Contracts, Contracts as I say
njoba ngisho nje kutsi
that

Ngije e Venole kusanjyirwa
 I went to Venole²⁷, for 6 months
 tanyanga letisithupha, ngayabuya
 contract, I came back home
 ekhaya ngase ngiyokhuphuka
 Then I went up to Salmon Jack²⁸
 ngiya Salimani Jeko
 for 6 months, came back and
 tanyanga letisithupha, ngayabuya
 I went to Brakpan²⁸ where I started
 khona ngiya e Brakpan
 taking a 9 months contract, I came
 kulaphake kescala kutsatsa
 back from Brakpan and went
 to 9, ngayabuya - ke I
 to Crown Mine²⁸, then that was
 Brakpan sengiya e Crown
 my last working contract
 Mine, sengiyogcina - ke khona

50) Kusho kutsi babe eskoleni
 that means babe you have never
 awuzange sije uke uye; awukwath
been in school, you are
nje kubhala
 illiterate

L.M. - Awun ngaye nje ngasengcena
 I went and I stopped before I achieve
 ebaleni, ngati lesizulu
 much, I know Zulu, even then
 nako sengyehluluka ngobe
 I am feeling now

8. dioumbe 7 the sickness
that usually affects old people
rarely found in young people
it causes the hands to shake
(i. palsy)

9. umphakatsi 7 See glossary

Sengaba neli Ndumbe, ngiyakwazi because I have hlobo, I know how to write but I now fail because of my hand shaking thus nje asisolongi [Shaking].

[Shaking] I can't write.

J.D. Nase ngcina lokuyawusebenta When you stopped working, ukhosi! Ukhosi wa fika la ekhaya what did you do here at home, wase wentani nje la ekhaya How did you make your living? Sewutiphilisa njani?

L.M. Bengulima, benghuma nje I used to plough, plough and get food to feed my children. Kholo ngonola bantwabani.

J.D. Laba basemphekathini wase When the umphakatsi realized ucala nini umphakatsi that you are somebody who can kubona kuthi ngumuntu be useful lesingamsebenzisa

L.M. hi

J.D. Sengasho nje ngale ngasemphekathini I mean here at umphakatsini

10 Muthwana > Lit. - means a child
it could also mean prince
and princess

31 kaNqwane: lit: the place of the Nqwane people. It can
be used to refer to the whole of Swaziland, or
to the area around the King's royal residence, i.e.
the heart of the kingdom. The phrase is used
in the latter context in this case.

Kutari lomunthfu lona ngumunthfu
 that this person is ~~as~~ a person
 lofanole abendvuto nemphakatei
 who must be near to umplakatei
 Rungama bentisa, njengale ekhaya
 we can make use of him like here at home

L.M. Ngicale ekubhubheni kwababe
 I started after the death of my father
 Satsathwa ngumunthfwanenkhoi
 we were taken by umunthfwanenkhoi
 lebephatselo umyeni I walo
 who working for the husband of this one
 Satsathwa ngumunthfwanenkhoi
 we were taken by umunthfwanenkhoi
 ngoba abesemncane lo
 because king was still young
 inkhosi mbatshane wesibili
 Mbatshane the second, we took
 Ramtsatsa - ke Ramyisa
 him to Katigwane. Then my father
 Katigwane. Kwaphatsa - ke babe
 Ngculu ruled on behalf of the
 lomunye Ngculu waphatsela
munthfwana. Then he ruled us
 lomunthfwana. Wase uyabubusa
 of Bhokweni [He collected all the old
 ke - sonkhe teine baBhokweni
 sons of Bhokweni to work with him
 labaazala watsi as buye
 at home, to help him to look
 ka ekhaya sitombonisa
 after this home]

11 Nkosazana 7 lit. means a young white
Woman.

It could also mean daughters of
the King.

lomuti, kurgena kwami-ke
That is how it came in to this
kube ngibe la ekhaya
home

5D utsi nkhos' kumbe ngakumbula
She says nkhos', may be you remember
kutar' umuthfwarenkhos' Mbatshane
that prince Mbatshane was enthroned
wabe sewubekwa lona
by the one who ruled on his behalf
lobebanyelwe ngulomuthfwarenkhos'
[the statement is not clear]

LM Awu angakumbuli ngobe
I don't remember because I am
ngungumuthfu loyokafundi
somebody who is not educated
ngobe ngisath' kutar' wabekwa
I can't remember on which year
ngamuphi umnyaka.
was he enthroned

5D Awu se syabonga bonkhosi
Thank you, bonkhosi'

LM Awu nkosazana
oh Nkosazana

5M. Awu bonkhosi utar' asengman
oh bonkhosi she wants to know
ngumbutele ku nkfulini saku
from nkfulini, am muthfwarenkhos'
Muthfwarenkhos' kumbe
may be as old person
kurgenteka ngergebantfu

12

tinanatele 7 see glossary

lababazala babe nohwat kutzi
 to have the knowledge that
 kwentwa yini lokutzi eMaswati
 by Swazis and other clans which
 kanye nalehiye tibeongo letimubalwa
 one few, [tribes] you find that
 uphanga kutzi barekhanatelo
 they have tinanatelo¹² while others
 kati letinye hte, ngokubuka
 dont have, ~~you~~ according to your
 kwam roma mhlawumbi
 new or may be from old
 ngakwath kulabazala.

persons

L.M. Awe mine ayath kutzi
 I dont know what cause
 kubangehwa yini loko
 that

4 Tinanatelo atentwa ymsebent
~~to~~ are tinanatelo¹² not caused by
 yemuthfu ym, ngiyabekisa nje
 the acts of a person

e - e - nkhozi

nkhozi

4 Tibeongo tvela ngemisebent
 praise come by acts of a person
 yemuthfu, kutzi awe
 that he has pleased in this way
 uyabulise kanye bese kvela-ke
 then comes praises
 tibeongo. Ngyabuka - ke
 I think

nakhona lapha etranatelweni
 the same thing applies to this
 kunge Mteka kube thamba
trana¹telo, that they come after
 senjabulo yo bese kuba
 pleasure then comes
 trana²telo
trana³telo

J1)

hu - utai-ke nkhozi
 oh she says nkhozi she sees
 uyahbana lepoint lakho
 you point
 kusho kuti ngalenyi indlela
 that means in another way
 trana¹telo tngaba nawo
 trana²telo can be historical,
umlando wemuntfu, Noma
 and give the history of a person
 waleso, Aborgo, ngo kubuka
 or of that clan name, according
 kwakho
 to your view

4

SD

4

Umlando wemuntfu
 The history of a person
 Sengingabai ye - -
 I can say - -
Umlando wemuntfu wona
 the history of a person nkhozi
 nkhozi uenta ngemsebenzi
 comes from acts of that
 walomuntfu, batsi kubani
 person, they say to do and do

sathfola futai nokutsi,

We got that and that,

kuanka ngemsebent' wemuntfu.

It comes by the acts of a person

JD

awu cha byabanga nkhozi

Oh thank you nkhozi