

Attila needs:

checking out of few details
places in Mamba area.
Bonner circumstances
interview

Who did the original
transcripts.

PAGES
72
BLADSYE

Exercise Skryf

SIZE A4 (297 x 210mm) GROOTTE

Name
Naam

MAMBA

Subject
Vak

BONNER INTERVIEW

Place
Plek

Book I

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 328

INTERVIEW AT

Mamba chiefdom
(probably at ezulwini the Mamba umphakatsi
at eNgudiyeni. ezulwini was built by
Mbatjane II, father of the present chief
who died c. 1900. His son was only installed
in 1972.

DATE 15.07.70

INFORMANTS

Logwaja Mamba - LM
MHLangano Mamba - MM

INFORMATION HEARD FROM: The old people.

INTERVIEWERS

HILDA KUPER - X
Y BANNER
3 ~~Maganene~~ Makheya
4 Makheya?

1. Makhandzambili - see glossary.

2. Tembe - An area near the sea, south of Delagoa Bay. The word Tembe derives from the Tembe river which flows in that area near the present-day city of Maputo.

3. Mavimbela - Sibongo⁴. According to Bonner (pp 30-1) the Mavimbela were a group with 'Sotho' origins, living in northern Swaziland who subordinated themselves to Somkholo. Mswatini sought to bring the Mavimbela under close control but met with some resistance (pp 86, 89)

4. sibongo - see glossary

x Makhandzambili¹ roma yini?¹⁰
Are they the found ahead or what?

2 cha; usho kuti sabakhandza laba
No, she means that, did we find these
romake seta rako la?
[people] or we came with them here?

1 Sabakhandza la. —
We found them here

2 Hasiphuma le ka Tembe
when we were from Tembe²

Sound does not
come out clear so
get very difficult to
get the words

3 ngabe^{usite} ngemakhandzambili
You should have said they are Makhandzambili¹

1 ingam phulu induna ngayo yaka
In actual fact the induna is
Mavimbela.

x & Mavimbela³
and these are?

4 kukhona sizatfu lokwenta kuti
Is there a reason which made you to

5. eMakhosikati - see glossary

6. (Ti(i)nsila ÷ intsila : div of any description :
the official in charge of the cleaning of the Zulu king
and the disposal of all of his body wastes so that they
are not used to as powerful 'medicines' against
him. Amongst the Swazi, the office of intsila
is more developed. Every king has two intsila,
and there is a ritual transference of blood
between them and the king. 'Their loyalty determines
very directly the health of the king. It is in
their interests as well as part of their duty to watch
and guide the princes + report any hint of treason.'
(Kuper, p. 58). Intsila have great administrative
authority and are closely associated with the rituals
of kingship.

Bese nkhetsa kuti babe nge Makhosikati
 choose them, that is, they become
 alapha latala lamakhosi alapha kuni
 the Makhosikati^s who bears the kings
 noma kumbe nentwa kuti loraba
 of here, in your place or maybe it was
 Khandza la?

\$4

because you found them here?
 let me explain that Bakamavimbela
 where did you find
 nibakhandzephu? khona la?
 the Mavimbela people? in here?

4 yonkhe nje lendzawo yaka Mamba.
 The whole area is of the Mamba people.
 banenzawana yabo, bacitsekeli kuphu
 they have their small area, where are
 banenzawana yabo lebacitsekeli kuyo.
 they scattered? They have their place in which they are ^{scattered}.

1 banenzawana yabo
 they have their own place.

4 Kuphu - ke?
 where about?

1 entansi le ehlanzeni
~~to~~ Down there in the Bushveld.

x Ayikho into enjenge nsila
 Is there no something like nsila⁶
 la kaMamba.

here at Mamba's place.

4 akengisi, lapha kaMamba lamakhosi
 let me say, here at kaMamba's place, do

7. Awa - an exclamation.

8. Matimba - person's name.

9. Bhokweni - person's name; Bhokweni is the grandfather of the present. Mamba chief Maja II.

10. rekosi - not clear as to whether it is a Sibongo or Sinanatelo for the Blamini people. Further, the Mamba people and some other clans have this word in their tinanatelo. Also, the word can be used as a polite form of address.

11. Sinanatelo - see glossary.

12. Wena wekunene - literally: you of the bekunene (plu). right. This is a Sinanatelo of the Blamini people. It is also used as a polite expression of address. The Mamba people also claim to have this expression for their Sinanatelo.

akhona anato yini tuisila
the kings have tuisila⁶?

1 Awu⁷ kute, kodwa-ke abenayo Bhekweni
awu⁷, there is none. But Bhekweni⁹ had
uisila. Matimba
an uisila. [who was] Matimba⁸.

4 abengasiye umfana?
was he not a boy?

1 Cha
no.

3 uywa kahle nkhos¹⁰ kutsi
Are you sure nkhos¹⁰ as to what an
uisila yini, y ngumuntu bonjani?
uisila is? what type of a person is hetshe?

1 ngumuntu latsi nakabelwa wabelwa
Hetshe is a person upon whom when he was
etkwaakhe. Matimba waka
installed, was installed upon. Matimba⁸ is of

3 Cha. ngulonye, uisila wena wekumene
no. wena wekumene⁹, an uisila is someone
ngumfana lobonakala kutsi akhetfwel
who is like this, It is a boy who is
lowakhula naye lapho, nasasetjentwa

chosen and should have grown with him
yankhe lemsebenti lobonakala kutsi
there. When the initiation rituals for the
yebulchosi, robe sowuyagatwa robe
Kingship are performed, whether he is
wintani, entire konkhe naye
incised or whatever is done^{to} him, [thus
one] him too, is has to go through the same
process.

12 177. Hanze people: found at Hlatikhulu, near Kubsuta, at
Lubuli; ~~related~~ apparently related to the Matsebula
(according to Richard Patrick)

ngalenyce indlela bese utsatfwa
 In other words, he is then taken as
 ngokutsiwa ungumrakabo ngoba ute vele
 of he is - his brother because, has
 nalesibongo kubonakali kutsi
 indeed came with [having] the sibongo⁴, Even the
 remakhosikati akhi coloyinkhosi,
Makhosikati⁵ of the one who is a king,
 ale nsila adla nawona lawa
 of the nsila⁶ dine together with these
 emakhosikati enkhos, nawo utsatfwa,
makhosikati of the king and them all
 shlon Shwa nyengalamakhosikati
 taken, [and] ~~sep~~ respected like the
 enkhos;

Makhosikati of the king.
 There is no nsila⁶.

3+4

laba baka Hlanze ke nkhos
 did you, nkhos¹⁰ ~~found~~ ^{also} find the
 nabakhandza lapha ke nabo?

Hlanze ¹⁷⁷ people here?

1 Sabakhandza lapha

we found them here.

3 Sikhulu sabo kwakungubani?

who was their chief?

1 (asati)

we do not know.

4 no they do not know.

- 13 Nhleko - Sibongo ; the Nhleko people lived at Ntshufukati
in the Lowveld, and were decimated by the Nkamba under Maloyi.
(B. S. Tshandze, 'The Mamka clan' - full ref. see n. 23 below)
- 14 Mlotsa - Sibongo related to the Nhlekos

4 letinye tibongo tatchhona yini
 were there other tibongo⁴ which
 lenatkhanda ngaphandle
 you found besides these
 kwalabaka Marumbela sabaka
 Marumbela³ people and the
 Hlanze
 Hlanze² people.

1 bebakhona baka Hleko
 the Hleko³ people were there.

2 nabaka Mlotsa
 and the Mlotsa⁴ people

1 nabaka Mlotsa
 and the Mlotsa people

4 yes there were Mlotsas, there were
 people. In fact there were, these
 people in fact were — not to
 say ^{that} they were

1 |

How did they come here?

4 Befika nyani lapha kaMamba?
 How did they come here in the Mamba people's place.

1 Ngemakhandzambili
 they are Makhandzambili.

15. Matsebula - Sibongo⁴. According to Kuper, the Matsebula are kemdzakuko, related to Mkhekela. The Matsebula provide the chief ritual wife to the Swazi king.
16. Mkumane - Sibongo⁴. According to Sikhondye (see note 23 for ref.) ~~the~~ Mkumane was an indvuna of Hlekwako (the Nhleko chief) who escaped when Maloyi (Mamba chief) attacked the Nhleko, and with a following was given land at Ngudzeni. * Cont below
17. Nkosazane / Mkhosatane - eldest daughter of a chief-wife (not necessarily the eldest daughter of a chief or important personage (by courtesy); (Bryant's, pg 319). Also, the female children of the king are called by this name. This is equivalent to the English term, princess. In the colonial era and even today the word is used when addressing an unmarried white lady. However, in the case of the unmarried white lady the pronunciation and spelling is never nkhosatane but it is nkosazane. In the Zuluf probably because most ^{of the first} unmarried white women to live in Swaziland worked on missions in which education was done in Zulu). In this case, the term refers to Hilda Kuper, the eminent Swazi anthropologist also present at the interview.

n. 16 cont. Along with the Msibi and Matsebula at Ngudzeni, they were 'required to pay tribute by ploughing, weeding and harvesting the fields of the senior chief at Edza Kazim' (a Dlamini chief's name). The Mkumane people came under the Mamba during ^{Bhunu's} reign.

4 we found them here

3 labanyl lenabakhandza lapha ?

Others whom you found here ?

1 awu! banengi rebaka Matsebula
awu⁷: they are many. Also the Matsebula⁸
bakaMkumane

people, the Mkumane¹⁶ people.

4 These are lot and lot, lot, lot of the
Surnames.

*Kupis did they conquer them or how did
they come under them ?

4 nababizela yini nanifika ka ?

Did you attack them when you arrived here ?

1 Cha
no

4 That is what I was trying to

explain nkosazana¹⁷ bekungubani inkhosi
who was the

yakwaHgwane nanehluka lena mine
king of Hgwane's place when you split
nita lapha.

there, ~~was~~ you coming here ?

1 Hgingete ngati-ka inkhosi ngoba
I would not know, nkhosi¹⁰, because

18. Somhlolo - He is also known as Sobhuza I. He is an important figure within the Swazi dynasty.

20. (ti'i) mphu - see glossary.

21. Bayethe ÷ is a word of salutation that is strictly used to the reigning monarch. In other words the term could be translated as hail o' Majesty. However, as the word is used in this context it refers to a royal command from the king which requires everyone [every citizen] to respond.

Sibancane, ngiyabona kuti kungaba
we are young, relatively. I would think,
nguyise wa Somhlolo, Mangibuka.
it could be Somhlolo's father.

1 entle
 agreeing.
3 Awati?

1 You do not know?
 Angati impela
 I certainly do not know.

4 He is not sure himself

Different voices 22 20/1/04

3 Hingasitekela-ke nune bekunene.
 Can you tell us, you bekunene¹⁹
 Kutsi-ke tikhona ^{yini timphi} nam lenase nengena
 about whether there are some timphi²⁰ in
 kuto natilwa letatiphakwa ngeni,
 which you were involved, you fought, which were
 ngaphandle kwaliti takabayethe
 sent out by you besides these which were
 ekubonakalisa kutsi nam Seniyaphunka
 of bayethe²¹. In which you were required
 kuto njengakutsi-nye Mswati
 to take part in them, like to say, Mswati
 abephaka timphi kudzingeke rebaka Mamba
 used to send out timphi²⁰ and the Mamba
 bahlome, tena tikhona?
 people were required to take up arms, do
 you have yours [those which were fought exclusively
 by the Mamba people]?

22 Maloyi' - name of a person.
the Mamba king in the time of Samhlobo

23 Ntutfukati - a place. According to B. Sikhondze, Ntutfukati lies west of the Lebombo mountains in the lowveld, and was the original home of the Ntloko people ('The Mamba clan of Swaziland: An Oral History', in Ngadla, vol. 1, no. 1, 1976, p. 19). A mountain 2 km north of the Ngwavume R, and about 18 km west of Nsoke in south-eastern Swaziland.

4 we want their, own — that ^{is} their own —

1 yenyel
It is only one.

303
89

leyakhushwa ngini yalaka Mamba? ^{Place.}
That which was sent out by you, of here in Mamba's

1 Enle leyatsi, intshos, & Maloyi (agreeing). Which, when King Maloyi²² nakalandze uSombilolo lentshos, le had gone to fetch Sombilolo the king, kwase kusuka babantshos sebandla there, then the ntshos people went to ~~lasela~~ tintshomo lapra kamamba loot cattle in the Mamba people's place, bakihe lapra entshos. Uma babuya they were settled there, at ntshos.²³ labaka Mamba le. kubuya intshos. When the Mamba people came back from there uSombilolo bakhandza - ke tintshomo coming back with the king, Sombilolo sebat dilile labakantshos wase they found that the cattle had been uyayakhipha - ke Maloyi impi & looted by the ntshos¹³ people. Then Maloyi uyobahlasela ulandza letintshomo sent out an impi.²⁰ to attack them, tabo. nguyo leyo and get back their cattle. That is the one:

24 Babe - father; it is also used as a polite term of address for an older man.

25 libutfo - ~~see~~ see glossary.
Mabutfo (plural)

26. Mbatjane - name of a person; there were two Namba kings of this name, Mbatjane I, son of Maloyi, and Mbatjane II, the great-grandchild of Mbatjane I. Mbatjane II was also called Khisimun

27 Mbondoloji - member of the libutfo²⁵ of balondoloji which is comprised of men who were born between the year ¹⁸⁹⁹ 1901 and ¹⁹⁰⁴ 1903.

28 This interviewer was speaking 'Fanakalo' at this instance.

177 Maja: name of the present Namba king; also the name of an earlier Namba king.

XHK meligama yini babe?

Does it have a name babe²⁴?

Usho ligama lalayo to mpi-ke

She means the name of that mpi²⁰

awu? Cha ite

awu⁷: no! It does not have

libuffo, meligama e---, which regiment?

libuffo²⁵ the name

4 lalibuffo lini-ke lalo laka Mamba

which was that libuffo of Mamba ^{people} place?

lelahlasela labakanhleho?

which attached the hleho people?

libuffo laMaloyi kutsi kukhona

I doubt if there is ^{who knows} anyone Maloyi's libuffo

lolatiko. Ngati laMbatjane ²⁶prosi

...? I know that of Mbatjane

laMaloyi angiboni kutsi, awu!

that of Maloyi I cannot remember, awu⁷!

4 'we do not know

1 — laMaja

it is of Maja¹⁷⁷

5 laMaja

it is of Maja

1 awu kute lolatiko libuffo laMaloyi

awu⁷ there is no one who knows Maloyi's

Sibantane

libuffo²⁵ because we are relatively young.

4 buffo lini wena, Mlondoloz, ²⁸nomu

what is your libuffo²⁵, Mlondoloz²⁷ or

29. Lisotja - member of the Masotja
libutfo which comprises men
~~when~~ who were born between
the year ~~1909~~¹⁹¹⁰ and ~~1914~~¹⁹¹⁹.

yini?
what?

1 Mine ngilisotja
HK I am a lisotja²⁹
lisotja²⁹?

1 mnti
agreeing
4 They left this here out.

ngyuna kutsi nkhos; ukhanyise kahle
I would like you nkhosi¹⁰ to explain very
la ngoba une lapha lamasotja
well here because you here (in Mamba's place),
nivabita nawo ngekwanw. Akunjalo?
you have another name for^{the} Masotja²⁹. Is it not so?
1 Kunjalo

4 87 is so.
4 enhe. Kulamakhos; lenivatiko tse
(agreeing). Amongst the the kings which you
kutsi ban abebutse libutfo llinguku-
know, that is so and so had suli and
tsi, nalelingukutsi, nalelingukutsi.
suli a libutfo²⁵, and another and another that wasⁿ.
5 Sotawucala ngaban-tse

who are we going to start with.

1 awu: ngingatsi.
awu²⁷: I would say.

4 Wekulala kodvwa nball bani?
By the way, who is the one you have
mention?

30. Ntfulini - name of a person who is one of the Mamba 'kings'.

According to the genealogy recorded by Richard Patrick, Ntfulini was an alias for the early Mamba chief, grandfather of King Mamba, Mshikila, also alias Lula.

31. Magadlela - a figure amongst the Mamba 'kings', son of Ntfulini. The first name on the Mamba legend.

32. Mamba - a figure amongst the Mamba 'kings'. It is also used as a Sibongo⁴ for the Mamba people. According to Richard Patrick, Mamba was also known as 'Gasa'.

33. Inovu - a Mamba libutfo.

1 ^{si} Kicall ngathfulini
we started with Nthfulini³⁰

3 anilati libutfo?
you do not know [the] libutfo²⁵?

1 asilati libutfo
we do not know [the] libutfo

3 nase nta kubam?
Then, you came [mentioned] who?

1 Sasesita kuMagaddelela asilati

we came to Magaddelela³¹, we do not know

Sasesita kuMamba asilati libutfo
it [libutfo²³]. Then we came to Mamba³², we

lakhe, Sasesita kuMaloyi asilati

do not know his libutfo. We then came to

libutfo lakhe. Singena kuMbatjane ke

Maloyi, we do not know his libutfo²⁵. We now

syalati libutfo lakhe, yayitovu

come to Mbatjane and we know his libutfo, it was inovu³³

4 Kuphela — ?

That is all ?

1 awu! cha Manengi, mane sengivakho

awu⁷; no, they are many, unfortunately I

blive lamanye

have forgotten the other ones.

4 longatsi kwakhumbula, ukhumbula

which ^{ones} can you try to remember, you only

utovu kuphela nje?

remember inovu³³?

1 awu; ngikhumbula utovu

awu⁷; I ~~remember~~ remember inovu³³.

33a Maya: son of Mbatjane I who succeeded Malayi.
Maya II is the name of the present Mamba King

34. Mjitha - libuffo²⁵ amongst the Mamba
clan

35. Insell - " "

36. indlovu - " "

37. Magugude - " "

38. Mgqoza ÷ " "

39. Malakani ÷ " "

40. Blamini ÷ " " ; more likely a
name of a chief

41. ~~Lu~~ Lambendly ÷ " "

43. Mjitha ÷ " "

42. Tibanu ÷ " "

5 imjibha ya Mamba, yesho
The mjibha³⁴ is of Mamba, mention those
KuMbatjane

Mbatjane [s time]

1 KuMbatjane ngati irouu³³
In Mbatjane, I know irouu³³

4 kwase kulandzela bani?
who^{then} came after?

1 kwase kulandzela Maja
Maja then came after.

4 a Maja - ke ?
Those of Maja³³?

1 a Maja bekungu Mjibha sekuyi inisele³⁵
Those of Maja, it was Mjibha³⁴, then inisele³⁵
Sekuyi indlouu. awu; ngano lawo
then it was indlouu³⁶. awu; Those are the ones

lengwatiko. kwase kungena - ke
I know. then come Bhokweni⁴⁴. In
Bhokweni, ku Bhokweni - ke beku -
Bhokweni [s time] there was

ngemagugudi, sekungu Mgloza kwase
Magugudi³⁷, then Mgloza³⁸, then, it
kuba Agemalalane. kwase kuba
Malalane³⁹. Then, it ~~was~~

ngudlamini, kwase kuba LuBlambendlu
Damuni⁴⁰, then LuBlambendlu⁴¹.
kwase kuba tibawu, kwase kuba
then tibawu⁴², then

yimjibha kuyageina.
mjibha⁴³ (and) that is where it ends.

44. Bhokweni - a figure amongst the
Mamba kings; grandfather of
the present Mamba chief, Maja II.

4

Then is where it ends

| |

4

Kwakungziyiphu lenkhosi, lapira which was the king in the place of the kulaka Mamba, nabahlasela, kuyiphu Mamba people when they went out to inkhosi?

make an attack, in the time of which king?

3

Mjengoba phela nuni baka Mamba Since you people of Mamba, you myati nakuwo kusukela emakhosini indeed know ^{that} from the early kings lamadzala toti kube nguyo

to this very one, you people of yona lena, nuni baka Mamba Mamba used to go out with bewell nyiphuma rebatgwane the people of Ngwane to nyala etimpini. Hingasifjela kutsi-ke

impini. Can you tell us as to which impi yaka Ngwane lenayiphuma impi ²⁰ of Ngwane's place did you go out to nguyiphu, kubani inkhosi? Ngitanikhu- [take part in] fight and during which king[s reign]? mbuta letimpi nam nase natchohlwa.

I will also remind you the impi ²⁰ if Mswati, angitsi-nye Somhlolo uyiphakill you have forgotten them. Mswati, let me say Somhlolo sent out an impi ²⁰

46. Lubuya - name of a ~~river~~ small river that rises in the south of the country in the Middleveld ~~region~~ geographical region. It then flows north-easterly and joins the Sibhwe which later ~~it~~ becomes the Mhlaluzani river and empties ~~into the~~ itself into the Great U Suthu river.

(1836)
The battle of Lubuya between the Swazi (under Samhlob) and the Zulu army of Dingane was a triumph for the Swazis.

impi kwabonakala kutsi tsind
 we, of ngwane's place well
 baka ngwane silwa retinzull, naku
 fighting with the zulu people, there
 la elubuya. nyayati leyimpi?
 at lubuya⁴⁶. do you know that impi²⁰?

enhe
 agreeing)

namkhona nine bakamamba kuyo?
 were you, people of Mamba present in that one?

cha yelubuya leyo, yekugcina
 no that one is of lubuya. the last one which
 leyaliwa bakangwane rebaka zulu
 was fought by the people of ngwane's place ^{against} the zulu people.
 volume very low. there is a difficult
 in grasping the words which are
 said.

makhambe impi yakutsi
 when such and such an impi²⁰ of
 lenyena, ngoba bafuna kutsi timp
 our people has gone out because they want to
 takutsi kangwane nibhe nitiphuma
 know if you sometime go out, the timpi of ours,
 yini, litsi-ke lamu, yebo bakamamba
 in ngwane's place and I said, yes, the Mamba
 bayatiphuma, ~~set~~ nalena beyekugcina
 people do go out to the timpi²⁰. Even that
 this one which was of the last, they

47. Hhohlo - is the name of the area just north-east of Mhlosheni in which the Shiba people are settled. It is also the name of the northern administrative district of Swaziland. According to Bonser (p 14) Hhohlo was Somhlolo's administrative capital now present day Mhlosheni. According to Matsebula (p 18) Hhohlo was also the name of Mswati's capital on the north bank of Lomati river in northern Swaziland.

48. Mshadza. ÷ This is possibly the war between the British and Pedi people which was during the reign of Mbandzeni. It is said that Queen Victoria of England in about 1879 asked Mbandzeni for assistance. The Swazi nation was promised protection from the British Empire. In the end the war was won by the Swazis. According to Matsebula (Izethixo zamaSwazi, p. 29) the name 'Mshadza' derives from the Pedi word mosote meaning something like 'libandla'. The Swazi fought the Pedi twice. In the first encounter, 1869, the Pedi triumphed, whilst in the second, described above, the Swazis were victorious. According to Matsebula, both battles bore the title 'Mshadza'. Other sources claim that the name Mshadza comes from the Mshadza mountain where the Pedi retreated during the second encounter.

bebayiphumle. Sesiyabalelana kutse-ke
 went out with the impi²⁰ to the impi²⁰. We are
 impi-ke, ngitawucala kuSomhlolo,
 now going to count that is impi, I will start
 kutse impi yeLubuya nanikhona
 from Somhlolo, that is, were you, you people of
 nuni bakamamba yini kuyo?
 Mamba present in the impi of Lubuya?
 —————
 ya

4 yes to the one of Lubuya⁴⁶, the
 last battle between the Swazis and
 the zulus, they were in.

3 Sesicedzile-ke ngalaya Somhlolo
 we are finished [though] with^[impi] that of
 yeLubuya, nanikhona, Mswati-ke
 Somhlolo, the one of Lubuya and you were
 uyiphakile, utiphakile-ke impi-ke
 present [took part]. Mswati did send^{it} out, he
 ahlasele besutfu ngalapha rgetulu
 has sent out imp²⁰ [more than one impi]
 kaHhoho. Beniya kuto nuni bakaMamba
 attacking the Sotho people, up, over there at/on
 Hhoho⁴⁷. Were you taking part in those you people of Mamba?

1 Saye eMshadza
 2 We did go to Mshadza⁴⁸
 3 Cha. uhgatsi eMshadza, ya Mbandzeni leyo
 no. Do not say Mshadza, that one is of

49. Lugogodvulo - It appears it is a name
of an impi²⁰. Possibly imphe yekugedvulo
the army which Mswati sent out to support Mawewe
according to Mabehula (Izakhiiso, appendix b) name of
a libutfo of Sombhlo and Mswati.

50 Mdlavela - libutfo comprising of men
who were born between
approximately between the
year 1856 and 1866.

51 Fukamela - It is a derivative from
from Fukama which means
to sit, as a hen hatching; sit
indoors (see Bryant, pg 154). According
to C.M. Doke and S. W. Vilakazi page
214 it means to (1) be confined
for; (2) sit (on eggs); (3) give shelter to
aid, defend, comfort.

le tamswati, leto.

Mbandzeni, those of Mswati?

Volume is very low.

4 he fought all the wars of Mswati even that one of Lugoqodvolo⁴⁹

They say some of their forefathers were killed there

3 Kutsi impi lekhuswe ngumbandzeni and an impi²⁰ that was sent out by ye Mshadza kwakutsi eMangisi lapha Mbandzeni is that ~~one~~ of Mshadza⁴⁸ atoyicela lapho khona kuphume after the English people [British] have come indlavela khona. Baphuma bakamamba to request for it [an impi²⁰ for assistance], where the lapho?

Indlavela⁵⁰ went out. Did the Mamba people go out ^{to the impi²⁰}

1 Baphuma, kwaphuma Maja ucobo lapho they went out [to the impi²⁰] It was Maja who Watsi Mbandzeni angeke ahambe went out there. Mbandzeni said Maja Maja ahabuyi lapha ekhaya ngoba cannot go and he should come back home inkhosi lenye batawuyi fukamela because he is also a king and they Mbandzeni and Maja would fukamela⁵¹ the

52. Mbekeleweni - name of a place Mbandzeni's capital situated about 10km north of present-day Matsapha.

53. Sobhuza - the late king of Swaziland, Sobhuza II. The reference is to the second world war, in which some 10 Swazi companies comprising almost 4000 men, participated.

bobabili lempi. Esibayeni eMbekelweni
impi²⁰. In the cattle kraal in Mbekelweni⁵²
 Wancandzeka Maja wabuya. Watsi
 Maja returned and came back. He
 ncandzeka nkhos¹⁰ ungeke uye lena
 [Mbandzeni] said go back nkhos¹⁰, you
 phela lempi ngiy khiphile - nge
 cannot go there. I have sent out the impi²⁰
 Sitakuyifukamela nawe la.
 and we shall fukamela⁵ it with you, heh?

4 King Maja himself ~~has~~ took his
 spears and shield, he had to
 accompany his warriors but he
 was sent back by king Mbandzeni
 who said no you a great man
 you have to go back, sit home and
 see the results.

3 lempi-ke lekhiswe ngu Sobhuza
 Did you people of Mamba go out
 ya 1939 to 1945 nayi phuma luyo rind
 [attend] in the impi of 1939 to 1945
 baka Mamba?
 & which was sent out by Sobhuza⁵³.

54. (e) Makhandza - shortened form of the
(e) Makhandzambili (see note 1).

55. Mntfwantlasi - literally: child of the king.
The nearest English equivalent to this title is that of prince/princess. The term is used for both males and females. The term is also more widely applied to other members of the royal lineage whose connections to the king were more remote. The term is only applied to the children of the king once the king ^(their father) has died. Prior to that they are known as the Bantwana. After the death of the king only the heir is known as umntwana.⁴

56. Ngcamphalala - is a Sibongo. According to Kuper (p. 233), the Ngcamphalala are bemdzabuko, related to the Shongwe, Matse, Kuvene and Gwazedze peoples.

sound not coming out clear.

3 awu : lempi' lele beyi phumill kutl
awu⁷ : were there no soldiers who
emasofa abephumill
went out [to the impi] in the impi²⁰ which has been out?

1 awu : awu : leyo sayiphuma kakhulu
awu⁷ : awu : that one we did went out
futsi, sayiphuma kakhulu, kakhulu,
and we indeed went out, and the
kakhulu baka ngwane beselaleka,
ngwane people were running away, [with]
ontle lamakhandza.

all these Makhandza⁵⁴
3 awu : suka, suka, kubaleka
awu : get away with you, get away with you. who
bobani, uyaganga, uyaganga
were running away? you are swimming in dangerous^{waters}

1 abebabanywa ngemandla mntfwanentkhos⁵⁵
They were caught through force Mntfwanentkhos
and laughing.
many voices

1 abebabanywa^{ngemandla}, ababamba emaphoyisa,
They were taken by force^{the} police were catching them
abaphonsa etutu etmotini babaleka
and throwing them into vehicles^[because] they were running away^[trying to escape]

3 Namita lepha-ke labaka⁵⁶ gcamphalala
were the Ngcamphalala people here

base bakhona yini.

by the time you came here?

2 Awu: vele nyabona kutsi vele aw-u! I suppose so, that they were babekhona, ngobe nye mint ngibakhandze indeed here because I have found vele bakhona baka gcamphalala the gcamphalala being here.

3 Cha nkholosi: ubakhuluma ngentfo no nkholosi¹⁰: you must ^{say} about something lilitiniso nkholosi ngoba phela wena which is true nkholosi¹⁰ because as for you, wawungakatalwa ngalito tikhatsi you were not born by those days.

2 Angibati mint ngibacabuka nyalo mint, I do not know them, I came to know them just ngikhanda kutsi, banilwe labo. recent. I found that they have their place.

Angibati robe bayefika yini

I do not ^{know} whether they have just come or what?

3 nekwekutsi lapha befika yam and about how they came here?

2 nekutsi befika yam-ke lapha. and about how they came here.

3 Enke. ngo kuncono loko nkholosi ngoba (agreeing). That is better nkholosi¹⁰ because I ngisuke ngesabelakokutsi kukhuluma am afraid to talk about what you ngentfo lisebonwa nguwe nyalo have seen just [recently] now.

57. Shiselweni : Area in Southern Swaziland extending south as far as the Phongola river and eastwards to the Lubombo mountains; occupied by the early Swazi kings Ngwane and Hhlangwane and by Somhlolo in the earliest phase of his reign. It is today, ~~one~~ ~~the~~ ~~of~~ ~~the~~ the Southern Administrative district of the country.

Kantsi, nane unncane, nyalo,
 yet you are relatively young, now.
 Ubakhandza bakhona
 you found them here.

3 He does not know, he says he had
 started knowing about Hgcampthalala⁵⁶
 when he was an old man himself.

The main Swazi group which went
 straight to Shiselweni,⁵⁷ we can find
 out who was the Swazi king who
 came to Shiselweni,⁵⁷ who came to
 Shiselweni first because they departed
 from that Swazi king when they reached
 Shiselweni. yes. So I do not think.

there is any difficulty there.

I thought that we couldn't get that information,
 what I want to find out

who is the Swazi king when they came

58. incwala - see glossary.

178 Luselwa - lit. ritual gourd used at the incwala; also used to refer to the local form of incwala carried out by those Swazi chiefs which do not attend the main incwala.

179 imiqubho: slow, ceremonial dance-song.

3 No: no: they departed from the main
Swazi group which went straight to

Shiselweni, that was the king

Y And then they came here. That's fine!

3 yes

X nkhosini bengifuna ukwazi kutsi gesikhatsi
nkhosini¹⁰ I wanted to know whether during
Sencwala nyahlabela tingona
the time of incwala⁵⁸ you do sing songs
eti special
that are special?

4 Hmnetenu yini nkhosini tingona
do you have your own songs, nkhosini¹⁰,
letivele titawo Comkhosi
which are specifically for the function of
waloluselwa lwenu la noma nhlabela
your luselwa¹⁷⁸ here or you sing the
lemigubho-nye lehlalwa robe
imigubho¹⁷⁹ which are sung by
ngubane
whosoever.

2 enhe ngetawo, kodvwa special
(agreeing) they are for it but what
ushoni?
does special mean?

59. ijwala - type of 'beer' brewed from sorghum or maize
60. umhuko - lihuko: a song particular to one clan, or libutfo and treated with great respect. The clan lihuko is only sung on very solemn occasions. The libutfo lihuko is more of a marching song. (Foyant, p. 268)
61. Amadloti - ancestors - spirits
62. Lobamba - the capital and main royal residence of Swaziland, at the time of the interview, situated about mid-way between present-day Mbabane and Manzini.
63. Inqaba kancofula - special umhuko, see note 60 above, sung only at the incwala

X Tugaki ?
How many are they ?

? Timbili
They are two.

X Atihlafelwa robe ngurini ?
They are not sung by just anyone ?

? tyahlafelwa nonke ngabe kwifwala
They are sung also when there is sacrificial
Samadloti

X tywala⁵⁹ for the ancestors
utsi umhobo noma — ?
he says umhobo⁶⁰ or

? tyahlafelwa nkosazane
They are sung nkosazane
4 They are like ^{this} nkosazane¹⁷

they are sung, they sing them
when they are sacrificing for Amadloti⁶¹
as you would remember at
Lobamba.⁶²

X Ingaba kancofula tyahlafelwa
Maybe the ingaba kancofula⁶³
khona kumbi ?
is sung ?

? nyayilabela ingaba kancofula ?
Do you sing ingaba kancofula⁶³ ?

64 Gujwa - derivative from Gubha

a special style of dancing, performed by groups. One hand and one foot are raised together in slow, ponderous movements, with the dancers usually remaining in one spot.

65 Pholile - name of a person.

2 Cha.
no

4 Laka Mamba?

Here in Mamba's place

1 ayigujwa ⁵⁸ncwala, Cha ayigujwa ⁶⁴guywa-ed. No: it
nkhozi
is not ⁶⁴guywa-ed, ¹⁰nkhozi

3 ukhona yini lomunye waka Mamba
Is there someone who of Mamba ^{up}over
ngalangetulu lokutsiwa nguPholile
that side who is called Pholile ⁶⁵ who
lolowabulawa yinkhozi yakatgivanl?
was killed by the king of Ngwane's
place?

1 longuPholile
who is Pholile?

3 enhe
(agreeing)

2 ngungala
It is this side

3 enhe ngubani-ke loyo?
(agreeing) who, then is that?

2 nguPholile

It is Pholile

3 batsi-ke bacela kutsi semibatekelle-ke
They say, they would like you to tell
kutsi nempela wabulawa yini
them if ~~and~~ he was indeed killed
by what

66. (ti)(i)ndvuna - see glossary.

abulawelani ?

and why was he killed?

1 Kwentcha - nye, ngumafwanekhosi
34 just happened. This p Pholile is
lopholile.

2 a child of the king (Mamba King)
wakuplu ?
of when ?

1 wakamamba, kwabonakala lokutsi
of Mamba place. At the time he was
lokubulawa kwakhe abephlets
killed he was in charge of an
indzawo aphetseli buldosi
area on behalf the Mamba kingship.
bakamamba ngengetindwana nye
like tindwana⁶⁶ which are present in
letkhona endzaweni ephatseli
an area they are in charge on behalf
buldosi bakamamba Manyena lokweneta
of the Mamba kingship. Now, his
kwakhe manyena, etfula lenkhosini,
acts, he paid tribute to the king,
nahlabe inkhomo lenkhulu
when he has slaughtered a big beast
yemadloti amnikise luhlangotsi,
for ancestral sacrifice purposes he would
Wachuba wachuba akweneta loko
send a flank (to the king). He continued
kwase kubonaka kutsi kukhona
doing that until it was realised
that there was something bad which

info lembi lasayenta, enkhasi.
 he was ^{then} doing to the king, to Maloy,
 ku Maloy, asatsatta loluhlangotsi
 He ~~was~~ started to wear the flank first
 alwembatsa, luti luya lenkhasini
 before ~~it~~ ~~it would~~ goes to the
 asacale ngekulwembatsa, ensilena
 King. Even when he had killed
 yakhe atsi romi abulale info
 something like a tiger ^{leopard}. he
 lenjengi leye ngenwe lolugogo
 would start by sitting on
 acall ngekulhala etkwalo bese
 the hill before it was sent to
 luya le enkhasi. Manyana - ke enkhasi
 the king. Now, the they informed
 bayitjela kuti awu lomfowenta lona
 the king that is, awu! your brother, this
 uyakungcabelela sowenta loku Manye.
 one, he is revilingly, he is now doing this.
 Maloyi - ke wase uyakumcela le ^[permission] enkhasini
 Then Maloyi went to ask for ^{him} from
 ku Somhlolo kube ambulale uyambhupha
 Somhlolo to kill him (because) he is
 Sowenta loku. Enkhasi - ke yase ikhupha
 causing problems for him as he is doing this
 impi, yakambulala.
 now when the King sent out an army to kill him,
 enkhasi yephi?
 which King?

3

1 U Sombilolo
Sombilolo

3 yaphuma ka Ngwane
It came out for from Ngwane's place.
1 ehl' yaphuma ka Ngwane yase
(agreeing). It came out from Ngwane's place
yambulala-ke
and it then killed him.

4 Imbulabela loko?
It killed him for that?

1 ehl' nkho.
yes nkho.

3 Pho: nine bakamamba lokube senita
Then how did you people of Mamba come
la, outside, nase n'ketelwa yinkho.
here, you say, you were recommended by
some nine natehlukela-nye kulaba
the king [to settle here] or you splited on your
baka Ngwane labo labe beya
own from these of Ngwane, those who were
le e Shiselweni nase n'fike nani senitawu
going there, to Shiselweni⁵⁷ and you came
takhela nine ngalapho?
and settled on your own this side?

1 Satehlukela. Asinketangwa yinkho.
We splited on our own. We were not given by
sasilamba nye natsi nabo
the king, we were going with them also.

3 nani nabo baka Ngwane khona le
you were coming with the Ngwane people

67. Lubombo - range of mountains forming Swaziland's eastern border.

68. Luphongolo: rises in the Drakensberg mountains south and west of present-day Piet Retief and flows eastwards. " just south of Swaziland's southern border.

69. Umqwavuma: rises north of Nhlanguano and flows due east draining much of southern Swaziland.

elubombo?

from there, at the Lubombo⁶⁷.

1 Sasita nabo khona le elubombo, solo
we were coming with them from there, at the
Sikanye, befiketu bakatgwane

Lubombo. we were still together. When the Itwane
eShiselweni benyusa Lumphongolo⁶⁸

people came to Shiselweni they went up by the^{Lumphongolo}

3 nam nyusa itgwavuma
and you also went up by the itgwavuma⁶⁹

1 natsi sase senyusa itgwavuma

and we also went up by the itgwavuma.

3 Solo ngintjela loko

that is what I have been telling him.

1

3 That is what I was telling you sir.

X uyabuta indzaba yekutsi emakhoshati a-

He is asking [about] the story about the
Kamamba abhamba ini ekhosini

Makhoshati^s of Mamba's place if they
yeMaswati, kufane rekutsi. afunywela
were going to the king of the Swazi people.

khona, nobe^{abe} makhoshati emakhosi

like to say, they were sent there or they
eMaswati?

were makhoshati of the kings of the Swazi people.

2 emakhoshati lawa ekhosini?

These makhoshati^s of the king?

70. (u)mphakatsi : see glossary

71. Banywa - derivative from Bamba :
(to catch).

x apluma yini emphakatsini wakaBlamini?
 Did they come out from mphatsi⁷⁰ of the Blamini
 akhona emakhosikati akhamba
 people? Are there Makhosikati of the Mamba
 apluma abakutsi abe makhosikati
 people [which] came out so that they become
 wemaswati?

Makhosikati⁵ of the Swazi people
 1 Emakhosikati lapluma la endza le?
Makhosikati which went out from here to marry there?

x mntu
 that is

1 ukhona wabanywe lowabe
 There is one, who led us to
 sowenta kutsi sesingumamba wabanywa
 ke Mamba, she was banjwa⁷¹ed by the
 yinkhosi ngumswati umntwana
 king, Mswati. This was Mbatjane's
 waMbatjane wase yamtsatsa umntu
 child, he then took her [married] for
 umfati
 a wife.

x Saqala sibongo saka Mamba?

1 The Mamba sibongo⁴ started
 Kwacala-ke manje Sibongo saka Mamba
 Then the Mamba sibongo started coming
 kuphuma, kwesukela lapho.
 about 1st started from there.
 MaBhokweni-ke ubatsetse bantwana
 And Bhokweni⁴⁴ has taken two

72. (i) Ngwenyama - a title for the Nguni king.
In another interview, Lagwaja Mamba speaks of an
Ngwenyama being the father of Phohle
, and the son of Magadela (p. 87, 25.8.83)
Ngwenyama also appears on the Dlamini
kinglist as a son of Dlamini III (Metsekula, chart
opposite p. 4).

73. Mbikakhe -

lababili wabamikisa enkosi
children to the king, this on
lele lele khona namuhla Ngwenyama
which is still alive today, the
Wase uyabamikisa bantwana
Ngwenyama⁷². He then & took two
lababili

children to them.
x — bantwana babhokweni
Two children of Bhokweni
babili base bukhosini?
are at the royal place?

1 enhe
(agreeing)

x yona inkhoshati ya - ?
It is an inkhoshati⁵ of
uyabuta kutsi kukhona intfo,
He is asking if there is something
ungamkhumbuta ngaye Abengubani
you can remind him about, who was
igama lakhe?
he, his name?

1 awu: angumati ligama lakhe.
awu: I do not know his name.

3 | volume very low so much so that
the sound does not come out clear.

x Mbikakhe?
Mbikakhe⁷³?

1 enhe

agreeing

x Hguyena abeyinkhosikati yaMswati?
It is her who was Mswati's inkhosikati?

1 yebo

yes

x ngibone ^{lomfati} batsi, abemuhle roma

I saw [see], do they say the women was
yini kutsi atsafwe yinkhosi?

Beautiful or what, that she could be married by ^{the king?}

3 Asati enkhosini.

We do not know from the king.

y She was not given land?

x abenikwe umhlaba lapra

She was given land here,

angahlala khona ngesikhatsi.

where ^{she} you could settle in by the time when
inkhosi sowafa.

the king is dead.

1 awu! ngingete ngati indzaba

awu! I can not know the issue about
yemhlaba. — — — indzaba

land. The story that I

lengyatiko kutsi wantseatsa-nye
know is that he took her and she

waba yinkhosikati. Kodwa babi

became an inkhosikati's but they say

kute nemfwana lamfola lena.

She never bore a child there.

74. Inhlantl - a co-wife, given to assist in the bearing of an heir ^{espec.} where a chief wife proves barren.

75. Imihlonhla - cattle of the king sent out to graze far afield.

76. Bonga - to declaim praises.

x wo : ngiyabona, abathumanga
wo⁷ : I see, did not they send her
 inhlanti yakhe ?

inhlanti⁷⁴ ?

1 awu cha angati

awu : no, I don't know

x tikhomo, tikhona lapha ehhaya
 Are there cattle which belong to the King here,
 — babe Mamba ?

at home — babe²⁴ Mamba ?

1 tikhomo tenkosi, yakaNgwan? ?

Cattle which belong to the King of Ngwane's place?

x yebo : babe, kugcinwa khona

yes babe⁴

1 Cha

no.

x Kute tikhlonhla ?

Are there not tikhlonhla⁷⁵ ?

1 Kute

There is none

x awu ; uyacela kutsi sinanatelo

awu ; He would like to know your
 Senu Sitsini nawubonga, ubonga
Sinanatelo, how does it goes when you
 kutsini — ?

bonga⁷⁶ it, how do you bonga⁷⁶ it — ?

1 kutsiwa wena wekumene, kwekucala

It is said you wekumene⁷⁷, first of all,
 kutsiwa wena wekumene, kutsiwe
 it is said you wekumene, then you say,

77. Hlekwako - It could either be a Sibongo⁴ or a name of a person; chief of the Nkoko people.
78. Mlotša - It could be either be a Sibongo⁴ or a name of a person. Mlotša was the brother of Hlekwako, but was under him, and eventually Mlotša became a separate sibongo.
79. Simunyane - ~~possibly~~ a name of a river, about eight kilometers east of present-day Malome.
80. Hloya - ~~possibly~~ a ^{the} name of a river, about eight kilometers east of present-day Malome.
81. Mahonwane - It should be a name of a place.
82. (Tefsi) kikila - stomach gourd.

nkhosi, Namini, wena wekunene
nkhosi⁷⁰, Namini, you wekunene⁷⁷,
besekuyayekelwa
then you stop there.

x Hawughuba ubonga?
when continuing with bonging⁷⁶

1 kuyema lapho
it stops there

4 Tibongo-ke?
what about praises?

1 ngati taMaloyi Mgu Maloyi nabi
I know those of Maloyi He is Maloyi, bad
lunganemlomo, tifulintfuli lowala
next to the mouth, dust, dust, who
tintfunfu kuti tibhunyelane atsi
refuse that smokes should blend. Saying
akubhunyelakhe yedwana, asho
his only must smoke, Saying to
kubothlekwako naMlotsa, tintfunfu
Hlekwa⁷⁷ and Mlotsa⁷⁸ Smokes
tesimunyane⁷⁹ and rethloya⁸⁰ tati tiya
Simunyane⁷⁹ and rethloya⁸⁰ which were towards

kuMchoncwane tatiya yeku genem⁸¹
the end when they came to Mchoncwane.
Lugalo lungogo lugogobele, lufanelle
finger that is ladden peacefully, ready to
kukhapha tikikila temadwodza.

take out men's tikikila⁸²
Kabo Maloyi kwakungavalwa ngeswato
At Maloyi's family place [residence] a door
was not used to shut the door opening of

83.

Dum^udumu - 1) very important affair,
2) Heavy fall of hail causing a
battering, thundering sound.
3) Large quantity (as of beer, feast,
etc.).
4) Grand occasion.
(C.M. Doke & B.W. Vilakazi pp 174)

84.

Uwewe - The word could
possibly refer to a precipice,
a hegoat.

Uwewe: possibly derived from 'we' a
hailing word, the equivalent of the English
'hey'; i.e. one who hailed.

endlini kwakwalwa zemakhandza
house instead heads of men
emadwodza, nkossi
were used - nkossi¹⁰

x Maloyi uyatati yini tibongo
Do you Maloyi's praises?
tadire nje?

1 Nguye Maloyi phela lomdzala
Maloyi is indeed the elder one
wehu cala kumati
he is the first one I know.

x Kula basha uyabati
To the new ones (young ones) do you know them?

1 Ngiyatati ta Mbatfane lotalwa
I do know those of Mbatfane who
ngumaloyi. Ngiyatati ta Maja lotalwa
is com of Maloyi. I do know those of
ngumbatfani
Maja who is com of Mbatfane.

x Kunani ——— lomdzala
why is not ——— this Mbatfane
who is old

1 wo! Ngu Dumidumu, umdlanyoni
wo⁷. He is Dumidumu⁸³, one who eats
lona lilla phansi lilla phizulu,
birds, which eats down and up,
uwewl lukamabizwa asabele
uwewl⁸⁴ of him who quickly
respond when being called.

a flock of birds

85. Mtsetfwa - A Sibongo. The Mtsetfwa are emajika'emuva, (Nguni' elements) who khonta'd Mswazi

86. Madwuna - the family of indvuna - step

87. Mbokwe - name of a person. son of Bhemu, brother of Mbahare

88. Mdimpill - name of a person.
Mtimpili: account official.

ngoba lumenyetwe nguMtsetfwa ⁸⁵ lase
 because it has been called by Mtsetfwa and
 lijavuma. Mbatfane kadze ngikutfela
 it responded. I have long been telling
 ngitsi khangula kudla tunkhomo
 you Mbatfane that you should stop taking
 temadvwodza ngoba
 men's cattle by force because when
 rawudla tunkhomo temadvwuna?
 you take by force cattle that belongs to
 kaMamba tiyakwentela lusizi,
 the madwuna ⁸⁶ of Mamba's [place] it will
 udle taboMbokwe ematsetsa
 bring you sorrow. You have taken by force
 rdzaba, emadvwuna aka Mamba
 those of Mbokwe ⁸⁷ and others who are the
 wadla taboMdimpile ematsetsa
 people who try cases, who are Madwuna ⁸⁶ of
 rdzaba, emadvwuna aka Mamba
 Mamba's place. You took by force those of Mdimpile ⁸⁸
 lulaka lwakho nkhozi leseti hlavini
 and others who are the people who try cases,
 temelilo tekubhela, belumani
 who are Madwuna ⁸⁶ of Mamba's place. Your
 lusemakhosheni nkhozi ngase
 wrath nkhozi ⁹⁰ is in the eye lenses, if only,
 ngiyaluhlangula. Emantikangiwati kutsi
 it was in the eyelids nkhozi ⁹⁰ I would be
 alala nini ngoba ebusuku nemini
 taking it out. I do not know as to when
 do water [rivers] sleep because they flow

89. longela - probably longena; 'on entering',

90. Siphuzi -

91. Jowanisa - probably kudibenisa; joining things

92. Amahlahla - branches of trees which has been cut off

93. ingcungu - wild animal - specific? in this case the kg

94. Kwena : from kwenda; overgrown.

95. Manyisela - place somewhere in the south, possibly Manyisela, near Hlutsi. (south-west of Hlutsi), or Manyisela east of the Hlathikhulu - Mbulungwane road just south of Mpatsemi

abe asoloku ahamba azama
 day and night trying its trial
 Umzamo, Umfula lombokodwo
 River which has round polished [slippery]
 zibushelzi; inkhosi isike lihawu
 stones. The king has cut a shield from
 lelidvuba yase isika lihawu
 a zebra hide and it also cut a shield
 lenyamatare ngangete galiphatsa
 from a game and I could not hold it,
 nuni mfokatana ngoba lalingete
 I am a commoner because it would not
 lingifanele. Longela muti kuyawusala
 sent me. Longela⁸⁹ a residence until a
 siphuzi, Siphuzi, siyawusala siba
 Siphuzi⁹⁰ is left. Siphuzi will remain
 jowamisa⁹¹, ingcungcu ibyeleni ngamade
 jowamis⁹¹ ing them. Construct a fence with
 imahlaha, ngoba kulamafishane
 long amahlaha⁹² for ingcungcu⁹³ because he
 uyawugcabishela. Ngoba ukhantze
 will walk over with ease if they are short
 kwena kwena kwemanyisela,
 in height. Because he has found kwena⁹⁴-ed of
 usuke wanikisa inkhloko kantsi
 Manyisela⁹⁵. He sends a head, yet everybody
 bonkhe bantfu banikisa lunyawo,
 send a foot, you play
 udlala ngenkhatsa nye ngemdlane.
 with a coil of grass like a puppy.
 Wena wekumene¹⁹
 you of the right.