EDUCATION FOR THE NATION

Freedom Stationery (PTY) LTD

COLLEGE EXERCISE BOOK
KOLLEGE SKRYFBOEK

NAME / NAAM: BONNER SERIES.

SUBJECT / VAK: FAKUDZE HISTORY.

INFORMANTS: MANDLABOVU FAKUDZE, MGUDUWA NTUSI MASANGO, MAKE MASANGO (laNkosi)

SCHOOL / SKOOL: STD. / KLAS:

PLACE: MACETSHENI.

DATE: 19. 6. 70.

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FEINT AND MARGIN
DOF EN KANTLYN

BOOK 3.

424(b) shifu — 1. the traditional chief who takes orders from inkhosi and he heads one of the different localities in a state.

424(c) sikhulu — 1. This is a synonym for word shifu — see note 424.(b)

425 sibongo — 1. Clan name or surname.
2. praise name
3. a show of gratitude

1. Ligama lalo shifu, sikhulu sakhona nguBani?
What is the name of the shifu of the sikhulu of that place?
2. NguMadlinkhomo.
He is Madlinkhomo.
1. NguMadlinkhomo, sibongo sakhe sakabani?
Is he Madlinkhomo, his sibongo is what?
2. Saka, saka ---
Of, of ---
3. Mabuza.
Mabuza.
1. Saka Mabuza
Of Mabuza.
2. Enhhe enhhe.
Enhhe enhhe.
1. Sesi yesuka ke sesibuye, sibuya ngala sesiwela nga
Then we left and we came back, we came back this side and
ku Vuswenì, kusho kutsi kaba beMafutseni kusho kutsi
we crossed by Vuswenì, this means the people of Mafutseni
bebakhona ngaphambili yini kwemaFakudze, noma bafika
it means that they were present before the Fakudze,
emva kwe... maFakudze na?
or did they arrive after the --- Fakudze?
3. Basemuva.
They arrived after the Fakudze.
1. Basemuva.
They arrived after the Fakudze.
3. Ukhumbule phela kutsi Malindza nguye lona lobekase
Remember indeed that Malindza was at
Mafutseni.
Mafutseni.
796 2 Enhhe enhhe enhhe, basemuva.
Enhhe enhhe enhhe, they came after the Fakudze.

426 emalokwini — 1. This denotes that the speaker is trying to recall something
2. or it may simply imply that that is unimportant.

427. KaJosiah — 1. At Josiah's place, homestead
428 KaJosiah — See note 427.
429(a) kaMkhweli — 1. This may refer to an area known by this name, or
2. A place where people whose clan name is Mkhweli are found.

1. Hhia, basemyva kwemaFakudze. Sesiyachubeka seku--
Hha, they arrived after the Fakudze. We continue then,
ngena bakabani ke ngale, bakaMalindza?
Which group occupied the other place, was it the Malindza?
2and3 NgoloMalindza, bakaMalindza.
It was Malindza, of Malindza, (that is, the place they occupy)
1. LoMalindza kusho kutsi abekhona, noma wefika
This Malindza it means that he was present, or did he come
emva kwemaFakudze?
after the Fakudze?
2. Abekhona.
He was at that place.
1. Abekhona, khona.
He was at that place.
2. Mhm.
Mhm.
1. Mhm. Sesiyachubeka sesibuya ngala?
Mhm. Then we continue and we turn to this side?
2. Solo nguMalindza.
It is still Malindza.
1. Solo nguMalindza. It's not very wrong, yes sir.
It is still Malindza. It's not very wrong, yes sir.
Sesiphindze sibuya ngala, solo ngubani?
Then again we turn this side, it is still who?
2. Manje sefika kalu--, sishiya ka ---emalokwini
Now we arrived at ---, we came from---emalokwini 426
kaJosiah.
from kaJosiah.
3. Cha phela akukashiywa kaJosiah.
No indeed they had not left from kaJosiah. 428
805 1. Sesibuya ngalapha, sesita ngalapha, kaMkhweli, noma?
Did we come to this place, at kaMkhweli 429(a), or?

429(b) bakaMkhweli — 1. The people belonging to the KaMkhweli place.
2. A group of people whose clan name is Mkhweli.

430. kaMkhweli — 1. At a place or homestead known as kaMkhweli.

431. bakaMkhweli — See note 429

432. kaMadlenya — 1. This may mean the place where the Gamedze clan members stay, or
2. The leader of the Gamedze clan, Madlenya.

2. KaMkhweli.
At kaMkhweli.
1. KaMkhweli?
At kaMkhweli?
2. Ehhe, ngoba bakaMkhweli behla lapha, babe.
Enhhe, because bakaMkhweli[429(b)] came down here, babe.
1. Owu, kaMkhweli behla lapha, laba bakaMkhweli bakhona
Owu, kaMkhweli[430] came down here, were the bakaMkhweli[431]
ngesikhatsi emaFakudze afika la, noma bafika...
present at the time the Fakudze arrived here, or they arrived...
2. Wo, sasakhe nabo lapha.
Wo, we had set up our homesteads here, alongside them.
1. Nanakhe laphe nisaheni kanye nabo?
Had you set up your homes at the mountain together?
2. E, enhhe.
E, enhhe.
1. Kwase kuyahlanganwa, kuhlanganwa nekaka Gamedze
Then they mixed, mixed with the Gamedze of
kaMadlenya?
kaMadlenya[432]?
2. E. Mhm.
E. Mhm.
3. Kushona lentasi ke?
How about down at that place?
2. Mhm. Kune bakaShongwe.
Mhm. There are the Shongwe people.
3. Hhe?
Hhe? (What?)
2. BakaShongwe lapha.
The Shongwe people at that place.
811 3. BakaShongwe baphi?
Which Shongwe people are those?

433. sibongo — See note 425.
434 sibongo — See note 425
435 sibongo — See note 425
436 gogo — 1. literally, my grandmother
2. paternal brother to my grandmother
3. a term of respect to any old woman of my grandmother's age.

2. Ngesheya lapha, langesheya kwelusutfu.
Beyond there, here beyond the Lusutfu.
3. Balengentasi, lababakhandza embili laba, bakhandza
They were below, they found them ahead these, they
wakitsi lentasi.
found ours below at that place.
2. E, sikhandza ba e, lentasi e - - e - e - - e
E, we found the e, below e - - e - - e - - e
3. Mgananeni,
Mgananeni,
2. eMgananeni, eMpholonjeni,
at Mgananeni, at Mgananeni,
3. Iya!
Iya! (Yes.)
2. eMpholonjeni.
at Mpholonjeni
1. Wo, kwaku, kwakukhona sikhulu bani khona lapho,
Wo, who was, who was the sikhulu of that place,
babe - - - bakabani nakani?
they - - - - were of what sibongo[423] and what sibongo[434]?
2. Babebaka Mbukwane.
They were of Mbukwane.
1. Babebaka Mbukwane, baphi namblanje?
They were of Mbukwane, where are they today?
2. A, bahamba.
A, they went away.
1. Sibongo sikhona sasisaka bani?
What was the sibongo[435] of there?
2. Saka Masango.
It was Masango.
818 1. Wo, baka Masango, bekhabo gogo nje?
Wo, were the Masango people of gogo's[436] family?

437. babe — 1. literally, my father.
2. Any of my father's brothers
3. a term of respect to any man of my father's age or to any man no longer a boy.

438. libandla — 1. an ethnic group or a clan.
2. a church group or denomination
3. advisers to the head of state or the sikhulu, or representatives of the Swazi nation or part of it, called together to discuss any matter of national or communal concern in accordance with Swazi custom.

439. ndvuna — 1. literally the inkhosi's runner.
2. a term of respect to an older man said by another man.

440. landza landza — 1. to tell a story in the order of the occurence of the events
2. to fetch something from one place to another.

441 landza — See note 440

442. inkhosi — 1. The person in highest authority in African states.

443. kaZulu — 1. At the place or area known as kaZulu.

444 gogo's malume — 1. my grandmother's uncle

(Bayahleka.)
(Laughing.)

1. Angiva babe, njengoba naba nalaba baka Masango
I dont understand babe[437], because even the Masango
bayavela kutsi nabo libandla vele, akenusho
people too appear to have been a libandla[438] too, say
ndvuna kutsi, awu landza, landze ngalaba baka Masango
ndvuna[439] that, landza, landza[440] about the Masango
kutsi baphi, basuka njani base bashonaphi?
that where are they, how did they leave, where did they go to?

3. Awu, wena wekunere angati, ngitawulandza nje
Awu, you of the right hand I dont know, I will landza[441]
kancane. E, laba, bakitsi, besuke inkhosi nase ise ika
a little. E, the people of my clan, left when the inkhosi[442] was at
Hhohho, Mswati, e, sebabulewe ke laba ka Sihlase. Kuse
kaHhohho, that is, Mswati, e, after the people of Sihlase had been killed. Then
kubonakala ungatsi bayabanhhinhhela laba, sebayabona
it was seen as though they were quarrelling, they saw
kutsi awu, tsine singabulawa natsi njenga, njenge
that awu, we will be killed like, like the
baka Tsabedze. Ase bayesuka ke, sebabuyela emuva
Tsabedze. Then they left, and went back to
ke kaZulu.

kaZulu.[443]

1. Wase uyasala wena?
Did you remain behind?

3. Ngase ngiyasala mine.
I then remained.

(Bayahleka.)
(Laughing.)

833 3. Akukhona malume wagogo, nasindzaba: Eh, sasibuya
There was gogo's malume[444], this is the story: e, we were

445. babemkhulu — 1. literally my grandfather

446. imphi — 1. literally, army.
2. a fight or a battle
3. a regiment or part of an army

447. INyatsi — 1. The major age regiment or the libutfo of Swazi king Mswati II.

448. inkhosi — 1. A king or
2. paramount chief.

449. umuti — 1. A clan village or
2. Literally, a homestead.

450. kaZulu — 1. Present day Zululand.

lapha ekhabo make, njengalaba lamhla lesikhulume
coming back from my mother's home, like the people we have
ngabo,
talked about today.

1. Eh. Mhm.
E. Mhm.

3. Sesibuya khona ke siyahkala ke, babemkhulu ke
We came back and we stayed then, babemkhulu[445]
ngulokuhlasela ke imphi le leNyatsi, leyenkhosi sekuze
was still attacking the imphi[446], the INyatsi[447], of inkhosi[448], until
kuyakhiwa muti ke, kutalwa bobabe ke. Ngulokusinje,
they built umuti[449], and our fathers were born. We are still
inkhosi yakitsi ke seyihambile ibheke kaZulu.
like this, our inkhosi had gone to kaZulu.[450]

1. Mhm. He said --. Nanikuphi ngesikhatsi sa--kucala
Mhm. He said ---. Where were you at the time of---
nine bakaMasango?
before, you the Masango?

3. EMganyaneni.
At Mganyaneni.

1. EMganyaneni.
At Mganyaneni.

3. Hhe.
Hhe.

1. Iphi lendzawo eMganyaneni kaphentasi mawungilaqela
Where is the place of Mganyaneni, there below, when you
kukuphi, kutsiwa kukuphi nanhlanje?
Show me, where is that, what is it called today?

3. Entasi, eMphobnjeni.
Below, at Mpholonjeni

342 1. Empholonjeni.
At Mpholonjeni.

451. siganga — an area, a place.
452. inkhosi — See note 442
453 sikhulu — See note 424
454 inkhosi — See note 442
455 sikhulu — See note 424
456 sikhulu — See note 424
457 inkhosi — see note 442
458 umuti — See note 448
459 sive — 1. literally a nation, an ethnic group.

3. Mhm.
Mhm.
1. Wo, kulesiganga lokutsiwa kuseMpholonjeni?
Wo, on the siganga[451] called Mpholonjeni
3. Wena wekunene!
You of the right hand!
1. Wena wekunene! Naningaphasi kwabanine khona lapho?
You of the right hand! Who was your leader then?
3. Sasiphetfwe ngiyo inkhosi yetfu Mbukwane.
We were administered by him, our inkhosi[452], Mbukwane.
2 Mbukwane, bakaMbukwane.
Mbukwane, they are of Mbukwane.
1. Kwaku sikhulu?
Was he the sikhulu[453]?
3. Ehhe, ayinkhosi yetfu, kungasiso sikhulu.
Ehhe, he was our inkhosi[454], not sikhulu.[455]
2. Sikhulu phela.
He was indeed sikhulu.[456]
(Bayahleka).
(Laughing)
1. Ingabe inkhosi kwakungubani leso sikhatsi,
Who was the inkhosi[457] at the time, the Masango---
kuhlakatekile lomuti waka Masango?
umuti[458] split up?
2. Kwaku nguMswati.
He was Mswati.
1. Kwaku nguMswati?
He was Mswati?
2. Mhm.
Mhm.
8511. Mhm. Uhgatsi imvama yenu ni, ni--ni nisive sini?
Mhm. What sive[459] is the majority of your---your, your people?

460. moya		1. literally, wind.
461 kaZulu	—	See note 443.
462. beSutfu		1. the Sotho people, that is, people belonging to the Sotho ethnic group.
463 emaShanganeni		1. where the Shangani people are found.
464. landza landza	—	See note 440.

3. Nangiva. Batsi sachamuka ngawona lomoya
When I heard. They say we came through the moya[460]
weNingizimu.
from the South.

2. kaZulu.
From KaZulu[461]!

1. KaZulu, noma kabeSutfu, noma kabani, emaShanganeni?
KaZulu, or from beSutfu[462], or from where, at emaShanganeni[463]?

2. Lenhla kaZulu, batsi kusetjeni kaNtunjambili, angitati
Up there at kaZulu, they say it's at Etjeni of Ntunjambili,
kutsi i'kuphi.
I don't know where it is.

1. Wena wekunene! He says -- . Ungake ulandza landze yini
You of the right hand! He says -- . Can you landza, landze[464] a
kancane nje kutsi impela, impela impela loku kwaba
little that truly, truly, truly that what made
lobange, lokutsi baze ba -- duube laba bakaMasango,
the Masango people give up (their area)?
ngabe ngukuphi?

3. Baduutjiswa kugwasha bakaTsabedze, lebebahleti
They gave up because of the stabbing of the
nabo.
Tsabedze people they were staying with.

1. Balwiswa ngulaba bakaTsabedze?
Were they being fought by the Tsabedze?

3. Ba, u -- kubulawa bakaTsabedze nje.
They, it -- the Tsabedze were being killed.

1. Kwakubulawa bakaTsabedze?
Were the Tsabedze people being killed?

3. Enhhe.
Enhhe.

465. inkhosi — See note 442.

466. bukhosi — 1. kingship or chieftancy.

467. inkhosi — See note 442.

468. inkhosi — See note 442

469 vimbela'd — 1. to attack
2. to stop or block

470. kaZulu — See note 443

471. bukhosi — See note 466

1. Babulawa ngubani?
Who killed them?

3. Babulawa yinkhosi.
They were killed by inkhosi.[463]

1. Babulawa bukhosi.
They were killed by the bukhosi.[466]

3. Mhm.
Mhm.

1. Base bayabaleka nje?
Did they run away?

3. E, ba, sekubonakala kutsi nakufi, nakufika lekubo
E, they, it was seen that when it, it came to
kutsi inkhosi itsi e "Mbukwane uyabusa lapha,
them that the inkhosi[467] say e, "Mbukwane is ruling there,
uyinkhosi," seyiyavimbela khona. Batjelwa bantfu.
he is inkhosi[468]," it vimbelad[469] there. They were told by people.

1. Awu, babengemagwala.
Awu, they were cowards.
(Bayahleka.)
(Laughing.)

1. Ngaleso sikhatsi ngulesikhatsi yini bakaTsabedze nabo
At that time was it the time the Tsabedze also
ba, ba---baleka labanye babuyela lekaZulu?
---ran away and some returned to kaZulu?[470]

3. Bese bahambile, bakaTsabedze, bakaMasango balandzela
They had gone, the Tsabedze, the Masango followed
ngemuva.
after them.

1. Wo. The Thebede's went. Kuloku kutikhatsi nje loku
Wo. The Thabede's went. Were those the times which
874 mangabe tiyalandzelana, noma bukhosi solo busemu,
follow each other, or was the bukhosi[471] still behind,

472. bukhosi — See note 466.

473. inkhosi — See note 442.

474. babe — See note 437.

usemunye, lolobusako, angitsi?
he was one, the ruler, isn't that so?

3. Abengulo anguMswati.
He was still Mswati.

1. Angulo anguMswati?
Was he still Mswati?

2. Mhm.
Mhm.

1. Mhm. Noma, wena wekunene, bukhosi, babu
Mhm. Or, you of the right hand, the bukhosi[472]
njeba babu--bulale matsabedze, nalaba baka Masango
had--killed the Tsabedze, and the
bacabanga kutsi nabo batawu bulaweiwa, ngoba babe-
Masango thought that they too will be killed, was this
bhicene yini?
because they were mixed?

3. Bebangika bhicani.
They were not mixed.

1. Beba ngikabhicani.
They were not mixed.

3. Kwefika bantfu, batsi inkhosi itsi itanibulala,
There came people, and said the inkhosi[473] say he will kill you.
1. Hha.
Hha.

3 kukhuluma bantfu.
People were talking.

2. Bakhulume manga, bayawacala, cala.
They talked lies, they were lying.
(Bayahleka.)
(Laughing).

886 1. They heard some rumours, sir. Babe Fakudze njengoba,
They heard some rumours, sir. Babe[474] Fakudze because

475 ebukhosini — 1. At the royal kraal, palace or where the people of royal the personage reside.

476. ebukhosini — See note 475.

477 incwala — This is the annual national kingship ceremony among the Swazi people.

478. inkhosi — See note 442.

479. Mpholonja — This is a name of a mountain found in the place called Mpholonjeni

480. khanti — the actual act of seeking permission from the person in authority such as the sikhulu or the inkhosi to set up a homestead in a particular area.

481 khontwa — another form of the verb 'khonta' and here the subject is the place, then the verb form changes slightly, in order to agree with the subject grammatically. Otherwise: See note 480.

482. khontwa : See note 481.

483. khontwe 1. This is yet another form of the same verb 'khonta'. The '-e' at the end of the verb denotes the past tense form of the verb. Otherwise See note 480.

484 khontwe — See note 483

485 babe — See note 437

486 babe — See note 437

ungumuntfu lomdzala lesiva solo kutsi cha, ngini
you are an elder person which we still hear that no,
bafana base bukhosini, njengoba kusentiwa le--misebenti
you are the boys of ebukhosini[475], because the---work is being
yonkhe, yonkhe, yonkhe yase bukhosini njenge ncwala,
all done, all, all of ebukhosini[476] like incwala[477], maybe you
kambe solo u, usasebenta yini noma kumenjani lapho?
still, do you still work, or how does it stand there?

2. Mine ngati kutsi sigcawuli ncwala, yakitsi.
I know that we cut incwala, ours.

1. Wena weluhlanga! Kukhona labaku leya ndzawo manje, le
You of the ancient stock! Are there some on that place now,
lena na, nanikhona, khona kulesikhatsi, lesingaphambili?
this, this, you were there, there at the time, before.

3. Satsi be sambe, inkhosi yase yehlisa iMpholonja.
When we left, the inkhosi[478] brought down the Mpholonja[479].

2. Cha, i--ihlisa, i--ikhonti, ikhontwa ngu--
No, he---brought down, it was---khonti[480], it was khontwa[481] by--

3. IMpholonja.
The Mpholonja.

2. Cha, ikhontwa, seyikhontwe, ikhontwe ngu--
No, it was khontwa[482], it was khontwe[483], it was khontwe[484] by---

3. ngiyekele phela babe, ngiyekele babe, ngiya, ngiyakhona lapho.
Leave me babe[485], leave me babe[486], I am going, I'm going there.
Yehlisa tinkhomo tayo tiya le, iMpholonja, yehlisa
He brought down his cattle to go to the Mpholonja, he
ke e, laba baka Ndluku, Ndlukuya.
brought down e, the Ndluku, Ndlukuya people.

2. Yehlisa Ndlukuya kucala,
He first brought down Ndlukuya,

904 (Just switch it off.)
(Just switch it off.)

487. khontwa — See note 481

488 khontwa — See note 481

489 khontaʔd — This is the stem of the verb. It means to seek permission from the person in authority to set up a homestead in a particular place.

490. imbube — A term of respect used when refferring to the inkhosi.

491. inkhosi — See note 442

492. inkhosi's — 1. people under the rule of the inkhosi, in this sense.
2. just that something belongs to inkhosi

2 yakhontwa ngu-
It was khontwa[487] by -
3 Ungadsi timbili.
It's as if there are two.
2. Lendzaba ya, lendzawo yakhontwa ngu, ngu---ngu
The story was, the place was khontwa[488] by, by--- by
Ndlukuya.
Ndlukuya.
3. WakaTfwala.
He was Tfwala [his sibongo.]
2. KwakaTfwala, naba bala bese ulapha, watsi abejikhonte
He was Tfwala, the people of that place, when he had khontad[489]
le sebafike bacoshwa ngemagundwane laba, baka
they arrived and were driven away by rats,
Tfwala, labebakhonte lendzawo yembube, yenduodza
the Tfwala, who had khontad[489] at the place of imbube[490], of
yehudzidzini.
the Ludzidzini man.
(ukhulumela phasi ngesingisi.)
(inaudible, in English)
1. BakaMasango kenje bona ngesikhatsi basehleti lapha,
The Masango by the way at the time they were living
babehleti ngaphambili yini kwemaSwati asafikile, nona
here, had they stayed before the arrival of the emaSwati,
babehleli kusukela nini kuleto tikhatsi?
or when did they begin to live at that place, at those times?
3. Inkhosi ilemuva, beba lapha bona.
While the inkhosi[491] was back there, they were here.
1. Eh, kusho kutsi, usho kutsi ngaleyindlela,
E, it means, you mean in other words,
916 2. Bantfu benkhosi.
The inkhosi's[492] people.

493. emaSwati — people belonging to the Swazi etnic group.

494. inkhosi's — See note 492.

495. inkhosi — See note 442.

496. siganga — See note 451.

497. tikhulu — Many chiefs, or the people who head the different localities in a state, who report directly to the inkhosi.

498. babe — See note 437.

499. siganga — See note 451

1. bantfu bekuala, ba -- bangaphambi kwe, kwemaSwati.
Were they the first people, who - - - came before the, the emaSwati 493
2. Eh, singemakhandzambili tsine.
E, we are the found-ahead people.
1. Ngemakhandza mbili.
The found ahead people.
2. Wena wekunene.
You of the right hand!
1. Hha.
Hha.
2. Bantfu benkhosi, babekhanti nkhosi.
The inkhosi's 494 people, they worshipped the inkhosi. 495
1. Kukhona labanye longabakhumbula khona lapha
Do you remember other groups of people on that
kulesa siganga njoba sikhuluma ngaso, lebabe
siganga 496, the one we are talking about, who were
ngabe babakhelwane betikhulu kuleyo ndzawo?
neighbours of tikhulu 497 at that area?
3. Awu, angati wena wekunene ngoba kudzala, mangiva
Awu, I don't know, you of the right hand, because that is old,
laba bakhuluma nje, ngangiva nje kutsi yena,
when I heard them talking, I heard that this mountain,
loMphukwane beyidla tona leta tintsaba leta lesetita
Mphukwane, (it) ate on those mountains which are
la, eh batsi kukaMaphungwane. Ku kwakukhona baka
here, e, called kaMaphungwane. There, there was
Ndzabandzaba, nangiva.
the Ndzabandzaba people, I gathered.
1. LabakaTfwala ke babe, njoba se senabo sebayaz
What about the Tfwala clan babe, 498 because they are mentioned at
929 ngena kulesiganga sala,
this siganga 499,

500. khonta'd — See note 489.
501. khonta'd — See note 489.
502. khotiswa — Yet another form derived from the stem 'khonta' meaning that the people seeking the permission to build their homesteads were finally allowed to do so by ---
503. inkhosi — See note 442.
504. inkhosi — See note 442.
505 — babe — See note 437.
506. khonta — See note 489.
507. khonta — See note 489.
508 siganga — See note 451
509 Mphobnja — See note 479.

2. LabakaTfwala.
The Tfwala people.
1. Ba__ba__babe velaphi ba, baphi?
Where__ where__ where had they come from, where, where?
2. LabakaTfwala _baphume e__ka __eLudzidzini.
The Tfwala came from ___Ludzidzini.
1. Basuke Ludzidzini.
They came from Ludzidzini.
2. Yeyi, kukhonta lendzawo le_le_le__si__ kubalekela laba
Yeyi, they khontaad at this place, FN ong has indzawo ------ running away from these
1. Befike bakhonta kulendzawo lapho kuhambe laba
They arrived and khontaad at this place FN-indzaw which the Masango
bakaMasango khona?
people had left?
2. Bakhontiswa yinkhosi.
They were khontiswa by the inkhosi.
1. Ba, babekwa yinkhosi.
They, they were put by the inkhosi.
installed FN ong has bekwa
2. Yenhhe.
Yenhhe.
1. Mhm. Baphi la, baphi namuhla?
Mhm. Where are they, where are they today?
MF 2. Laba, lalela babe: labakhonta le__leMpholonja,
These, listen babe: those who had khontaad at__ Mpholonja,
1. Labakhonta lesiganga lesiyiMpholonja.
Who had khontaad on the siganga which is Mpholonja.
MF 2. lesi le, enhla le. Weva kambe kutsi kukhona eMpholonjeni
this one, up there. You heard by the way that there
laphenhla?
is Mpholonjeni up there?
938 1. Yebo.
Yes.

510 khonta — See note 489.

511. khonta — See note 489.

512. khontaá — See note 489.

513. bate — See note 437.

514. Tfonga — 1. A group of Africans traditionally living along and near the Indian Ocean in the area of Mozambique today and slightly south. They were north or east of the Nguni of which the Swazi are one.

515 Tfonga — See note 514.

516 sive — See note 459.

517 Tfongas — See note 514

2. Ehhe, kukhontwa ke, bakhontwa nguDlukuya, ikhontwa
Enhhe, they khonta[510], Dlukuya khonta[511], Dlukuya
nguDlukuya le..le..leMpho, leMpholonja, seyiyehla lapha
khonta[512] at the ---the--Mpho, the Mpholonja, it came down
seyilandzela u--Dlukuya loku seyita lapha.
here following---Dlukuya until it came here.

Pelu, mp? Check meaning

1. Mhm. Njengoba phela laba bakaTfwala nebakaDuuba
Mhm. Because indeed the Tfwala people and the Duuba
babehlangene leso sikhatsi kantsi, leMpholonjeni, ngoba
had joined at that time, how about at Mpholonjeni,
sibona kutsi bakaDuuba tsine?
because we see that its the Duuba?

2. Lalela ke babe.
Listen babe[513].

1. Awungi tekele.
Tell me.

2. Bayesuka lapho laba baka, laba bakaTfwala, bafike
The Tfwala people left from that place and when they arrived,
ba, sebayalima, baline mabele, naku, uyayibona nje lensimu
they grew crops, they grew sorghum, here,
yemabele.
you see the sorghum field.

1. Hhe.
Hhe.

2. Kusuke mabele, kutsi. Atsi batsi ba...basuke
The sorghum sprouted. After sprouting they- then,
batsi bangatsi laba babute, bababite laba bakalo
after these had said, they asked, they called these,
batsi ngematfonga, bababita ngeligama lebutfonga,
they called the Tfonga[514], they called them by the
453 batsiwa, "sive sematfonga!" Kusuka emagunduwane, lapho
name Tfonga[515], they were called a sive[516] of Tfongas[517]! Some rats

518. etilo — 1. This denotes that the person is trying to recall sometering that has slipped from his mind or 2. that the thing is unimportant

519. lokwini — See note 426.

520. ingungu — an underground pit used for storing cereals for a long period of time in African societies.

521. tingungu — The plural of <u>ingungu</u>: See note 520

522. kulokanyana 1. denotes that the person is trying to recall some point or 2. that the thing or point is unimportant.

523. inkhosi 's — See note 492.

524. inkhosi's — See note 492.

nats'i emabele atselile, atselile awutsine, kuwa,
came out there when the sorghum had fully grown, had fully
kungena laphema em---em--- etilo, kwakhela lapheti,
grown and ready for harvest, the rats entered into em--em--
laphetilokwini. Babatse nabats'i bats'i lamabele bayakhu
etilo[518], they had infested at, at lokwini[519]. They then did this,
lamabele asanjani na?, Awu bawakha, babatse baya
they said how is the sorghum? Awu! they harvested it, then they
bayawavuna, bawabalekisa bawafake (titjeni), ku
harvested it, they hid the corn and put it into containers, but the
khungene lapemagunduwane. Kutsite beku bone kuts'i
rats were knitted there. When they realised this
bats'i bats'i asiwabhule siwafake engungwini, kuphume
they, they said let us tresh the corn and put it into an
letingungwini.
ingungu[520] but the rats came out of the tingungu[521].

1. Lokwe magunduwane?
The rats?

2. Tidumbu solo ku, kudzilike lekhats'i, kubolele lekhats'i.
Dead rats still dropped from inside. They had rot inside.

1. Mhm. Kepha kusho kuts'i babe, babehlala laba bakaTfwala
Mhm. Does this mean that the Tfwala and the
nebakaDuuba, babekanye yini, naku lapho bese (kulokanyana)
Duuba stayed together, were they together, there where
khona?
there was kulokanyana[522]?

2. Ba, ba, ba, batawulandzela labalandzela lakabo,
The, the Duuba people followed the people who followed
kungefika labenkhosi, laba boDuuba.
them to their area, after the arrival of the inkhosi's[523] people.

966 1. Laba bakaDuuba babafana benkhosi?
Were the Duuba people the inkhosi's[524] boys?

525. khontaid — See note 489.

526 kabe — See note 437.

527. kabe — See note 437.

2. Ehe, baphuma laphe Ludzidzini ba, balandzela lo,
Ehe, they came from Ludzidzini they, they followed
loDlukuya, lo lo
this Dlukuya, this one who
1. Balandzela laba-bakaTfwala.
They followed the Tfwala people.
2. lokhonte kulendzawo, laba bakaTfwala.
who had khontad[525] at that place, the Tfwala people.
1. Kepha njengoba laba bakaDuuba nalaba bakaTfwala
But because the Duuba and the Tfwala people had
bonkhe kungatsi basuka leMphdonjeni mabaya lentasi,
all seemingly come from Mpholonjeni, then they
babehlala ndzawonye yini le, laba?
went down to that place, did they stay together there?
2 Tinkhomo phela titsatfwa timikiswa le kuku-ku
Cattle were taken and were sent ---- to
Dlukuya, letiletswa ngumfana wenkhosi, lo--lo--lo
Dlukuya, which were brought by the inkhosi's
Duuba.
boy, this ---this ---this Duuba.
1. Nako lapho kungangikhanyeli khona, babe, kutsi
That is where it is not clear, babe[526], that
2. Nangu, mnganani,
That one, my friend,
3. Jabhane, Jabhane
Jabhane, Jabhane.
2. Jabhane.
Jabhane.
1. Ngifuna ke kutfola lapha ekutsenini, laba bakaTfwala
I want to establish that, the Tfwala people
9792. Lalela babe phela: nayiswa lekuDvuba, selo Dvuba
Listen babe[527]: you were taken to Duuba, then

528 Iokwana. — See note 426.

529 live — 1. a nation, dominion, place, area

530. babe — See note 437.

uba, ba, beka la nalo, uta nemfana weti, wema welokwana
Dvuba, they, they, they came here with him, he came with
wemat fole, lo Dvuba lo -- ngumfana wetinkhomo, tiyoluselwa
the boy of, of lokwana[528], he herd calves, Dvuba was
le, sowutsi ke, ba, so, salaphe hlanzeni kukhunjulwa
a herdboy, the cattle were herd there, he said
kutsi lelive seli-netinkhomo leli.
that the live[529] has -- cattle.
then they, he, he was here at the bush veld it was remembered,
3. Ungatsi bebangahlali nje ndzawonye, ungatsi vele
It seems they did not stay together, it seems that
bebangahlali.
indeed they did not stay.
2. Sebabiyise kubo phela, abesamikisiwe kubo.
They had brought him to them, he was brought to them.
(ukhulumela phasi ngesingisi.)
(Inaudible, in English).
2. Tinkhomo nje lapha ke emaNdukulu lapha abehle
The emaNdukulu sometimes
ati, ati, atiphakula le atisike timphondvo.
they, they, they castrated cattle and cut their horns.
1. Mhm. Akesime ke babe. Kepha, kusho kutsi laba bakaTfwala
Mhm. Lets wait babe[530]. But this means where
ngabe bantfu babe velaphi bona, simo sabo, noba
had the Tfwala people come from, their origin, or
babechamuke kanjani baze ba?
how had they come in order that?
2. A--a--angibati baphuma eLudzidzini bona, lo-lo-
I--I--I don't know about them, they came from
--lo Dlukuya.
Ludzidzini this--this Dlukuya.
993 1. Uchamuke Ludzidzini?
Did he come from Ludzidzini?

531. tindzala — the old homestead usually left and no longer occupied by members of a family after moving to a new place or area where they set up a new homestead

532. inkhosi — See note 442.

533. libandla — See note 438.

534. imihlobo — 1. different ethnic groups, clans or nations.

2. Enhhe.
Enhhe.
1. Kufika kwakhe ehudzidzini akutfolakali kahle kutsi
On his arrival at Ludzidzini, it is not clear where he had
abechamukaphi.
come from.
2. Uphume, angimati ke e-e-etindzaleni tabo, ngoba,
He came from, I don't know about him at---at---their
ngabo laba naba baka, bonkhe laba baka, baka, baka,
tindzala[531], because, it is these, the, all these the, the, the,
1. Ubohle umkhomba phela nawe, He doesn't know that.
You should sometimes remind him. He doesn't know that.
3. Ungatsi, ungatsi, ungatsi babe, beta nenkhosi phela
It's like, it's as if, it's as if, the Tfwala people had come
labakaTfwala, ngakhona ngala,
together with the inkhosi[532] to this side,
2. Enhhe.
Enhhe.
3. Ungatsi beta ngakhona ngala,
its like they came through this side.
2. ya yalanduwa ngabo, basilandzela bona.
Yes it was fetched by them, they followed us.
1. Hha. Laba bakaFakudze kepha njeke bona njengoba
Hha. The Fakudze because they were living here,
batihlalele lapha, babatihlalele bodwana yini noma
did they live alone or maybe there was,
mhlambe kukhona lesi, lelinye libandla kulendzawo
another libandla[533] on their place of
yakabo yaseMacetsheni?
Macetsheni?
1007 3. Leminye imihlobo.
Other imihlobo.[534]

535 imihlobo — See note 534

536 umhlobo — One ethnic group, clan etc.

537 sikhulu — See note 424.

538 sikhulu — See note 424

539. tibongo — Plural of <u>sibongo</u>; See note 425

2. Imihlobo minyenti imihlobo.
There were many imihlobo.[535]
1. Sengisho kutsi mangabe kungumhlobo lo, lo, lo, lo, lo, lo
I mean that when it is the umhlobo[536] which, which,
sikhudlwanyana eceleni.
which, which, which, which is of a little sikhulu[537] nearby.
2. Sikhudlwana phela ngubo nguye, nguyena lowaka wa,
A little sikhulu[538] is the one, it's this one, it's that one
wa, wa, wa, —
of, of, of —
3 Gamedze.
Gamedze.
1. It's only the Gamedzes. Ase sitfole kahle lapha wena
It's only the Gamedzes. Let us get this straight, you of
wekunene kutsi njengoba phela uyati tibongo tihambe
the right hand, that because you know that tibongo[539]
tikhandza, khandzana tihambe tihlangana, tihambe
join, join each other, they mix up and they also
tehluka, hlukana, laba bakaFakudze bona ngabe beme
separate, separate from each other, how do the
njani kulelo lwangotsi, mangilinganisela nje, ngabe
Fakudze fare on that point, when I estimate, there is
cishe kukhona bakaNkhosi-Magongo, Nkhosi-Dlamini
almost the Nkhosi-Magongo, the Nkhosi-Dlamini,
Nkhosi. kepha ke ukhandze kutsi kukhona bakaKunene,
the Nkhosi. But then you find that there are the
bakaSha?
Kunene, the Sha —
2. Laba bakaFakudze si, si, si, singu Fakudze nje kuphela
The Fakudze we, we, we, we are only Fakudze,
1024 kitsi kute, si, si, si asitsintsani,
In our clan there is none, we, we, we, we don't mix [with others]

539 (b) maNtolo — 1. This means the Fakudze people, whose clan praise name is MNtolo.

539 (c) Msutfu — 1. In this sense, the Nkhambule people, whose clan praise name is Msutfu.

3. Mntolo.
Mntolo.
2. singemaNtolo sodwwa. Nalaba baka baka baka ____.
We are the maNtolo 539(b) alone. Even these the, the ____.
1. Awusibonge ngisive, kutsiwa Fakudze bani?
Say your whole clan name so that I can know it, it's Fakudze then what?
3. Nalaba bakaMsutfu, nisho ngani, nitsintsana nebaka
With also the Msutfu 539(c), why do you say that, you mix
Nkhambule.
with the Nkhambule.
2. BakaNkhambule, (laughing.)
The Nkhambule people, (laughing.)
1. Kepha njengoba batsintsana nebaka Msutfu cishe
But because they mix with the Msutfu roughly
ysho kutsi kambe aniveli ndzawonye?
you mean that maybe don't you come from one place?
2. Asiveli ndzawonye. Awuboni phela bona kulahlwa
We don't come from one place. You see the way
kabo nje, bablekiswa --
they are buried, they face ---, (meaning the Nkhambule.)
1. KulamaTfwala ke wona bakhona yini labahlanga,
Among the Tfwala are there people they mix,
hlangana nawo kulowo mnyamanyana?
mix up with, on that moment?
2. Bakhona, naba ba, baka, ba, ba, ba, baka
There are, the, of, the, the, the, of
3 BakaMotsa.
The Motsa.
2 BakaMotsa, bakaMotsa.
The Motsa, the Motsa.
1036 1. BakaMotsa
The Motsa people

540 Muulane – 1. Clan praise name of both Motsa and Mnisi.

54 Muulane of Mnisi – 1. In this sense this specifically means the Muulane clan praise name of the Mnisi.

542 Tfonga – See note 514

2. Yebo,
Yes,
1. nebakaTfwala, bayahambelana?
and the Tfwala, are they related?
2. nebakaTfwala, bayahambelana.
and the Tfwala, they are related.
1. Abatekani?
Don't they marry each other?
2. Awu, abatekani.
Awu, they don't marry each other.
1. Manje, ke
Now.
2. bakaMvulane.
And the Mvulane[540] too.
3. kaMvulane kaMnisi?
Of Mvulane of Mnisi?[541]
2. Eh, bakaMnisi.
E, the Mnisi
1. Mhm. (ukhulumela phasi ngesingisi.) Laba baka
Mhm. (inaudible, in English). The Masango,
Masango ke bona ngabe ba, hambisana nabaphi
how about them, they are related to who,
ekuhambisaneni etintfweni letifana naleti, nato
on relationships like these, on things like
leti?
these?
3. Awu.
Awu
1. Noma ngematfonga sibili?
Or are they indeed Tfonga[542].
1044 (bayahleka).
(Laughing.)

543 sibongo — See note 425.
544 Ntusi — a name of a person.
545. sibongo — See note 425.
546. sibongo — See note 425.
547. inkhosi — See note 442.
548 sibongo — See note 425.
549. nkhosi — 1. You of royal personage
2. This can also be used as a sign of respect to any Swazi.
550. Landza — See note 441
551. tibongo — See note 539.
552. landza — See note 441.
553. sibongo — See note 425.

3. Awu! angati ngoba kutsiwa Masango kitsi, Ntusi,
Awu! I don't know because our sibongo[543] goes Masango,
Nkabanhle, Nongombili, Wena waluvuno.
Ntusi[544], You of the beautiful navel!, You of two umbilical cords, You of Luvuno!
(bayahleka)
(Laughing).

1. Sebatsintsana nasiphi lesinye sibongo eceleni?
They are related to which other sibongo[545], besides this one?

3. Angati, angati kutsi lo Nkhabahle nguwakabani,
I don't know, I don't know that the Nkhabahle was of which
angimati, ngi, ngitati mine nje kutsi ngikhona.
sibongo[546], I don't know him, I know myself only, that I exist.

1. Mntfwanenkhosi njengoba ukhona nawe, akewusho
You child of inkhosi[547] because you are also present, say
kutsi sinanatelo sase khakhakho sitsini, kutsiwa
the praise name of the sibongo[548] of your inlaws' clan, how
Fakudze, bani, awusibale?
does it go, it's Fakudze then what, say it?

4. Awu, utsi ngingasati mine, nkhosi.
Awu, how can I know, nkhosi[549].

1. Awutilandze Mntolo letibongo.
Landza[550] Mntolo the tibongo[551].

2. Mntolo ngumuntfu.
Mntolo was a person.

1. Cha, akewume Mntolo, sowu, sowulandze sinanatelo
No, wait Mntolo, you may landza[552] the praise name of
nje, sowutsi Fakudze, bani, utibale utibale. Sesike
your clan, say Fakudze, then what, add and add. So
sive letinanatelo takhona.
that we may hear the praise names of that sibongo[553].

1064 2. Fakudze, Mntolo.
Fakudze, Mntolo.

554 inkhosi — See note 442.

555 inkhosi — See note 442.

556. babe — See note 437.

557. inkhosi — See note 442

558. inkhosi — See note 442.

559. inkhosi — See note 442.

560 inkhosi — See note 442.

1. Fakudze Mntolo.
Fakudze Mntolo.
2. Mayisandzaba, Mayisindzaba, Mayisi ndzaba enkhosini.
One who takes the story! One who takes the story! One who takes the story to the inkhosi[559]!
1. Mayis, Mayisandzaba enkhosini, owu! nasoke.
One who takes, One who takes the story to inkhosi[555], owu! That is it!
2. Ehhe.
Ehhe.
1. Akewume babe. Lesi kutsi Mayisandzaba kwakusho kutsi
Wait babe[556]. When you say Mayisindzaba does it mean that
babesho ngoba nani, nititfunywa?
they said so because you were, messengers?
2. Siyisindzabe nkhosini, sititfunywa.
We took the story to the inkhosi[557], being sent about.
1. Mayisandzaba it means. Manje Mntolo, bese kushiwo
Mayisandzaba it means. Now, Mntolo, why was
ngani?
that said?
2. Mntolo ngumuntfu.
Mntolo was a person.
1. Owu ligama lemuntfu?
Owu, was it a name of a person?
2. Mhm.
Mhm.
1. Just the name of. Manje Mntolo?
Just the name of. Now, Mntolo?
2. I...nkhosi yakitsi nayo,
He was our inkhosi[558] too,
1. Inkhosi yakini ya, ye, ye
The inkhosi[559] of your clan, of, of, of
1015 2. naFakudze yinkhosi, yakitsi.
Fakudze was also the inkhosi[560] of our clan.

561 emakhosi — 1. The plural of inkhosi See note 442

562. kaMasango — 1. The Masango clan name.

563. tinanatelo — The praise names that usually follow a person's clan name.

564. landza — See note 441

565. landza — See note 441.

566. sibongo — See note 425

567. tibongo — See note 539.

568. Ntusi — See note 544.

1. Ngemakhosi lamadzala ngaphambi kwala besiwabala?
Are they old emakhosi[561] besides the ones we mentioned?
2. Nalabanye lesingabati.
And others we don't know.
1. La kaMasango konje utsite kutsiwa bani, kutsiwa
Here ka Masango[562] by the way you said they say what, it's
MaMasango nabani, awutibale, awubale ngive.
Ma, Masango then what, mention (the rest), mention so that I may hear.
3. Awu, ngitawubala nangabe ngati ngani loku,
Awu, I will mention yet I don't know anything,
1. Ubale nje tinanatelo sowutilandze tonkhe, utilandze tonkhe.
Mention only the tinanatelo[563] and landza[564] all these, landza[565] all these.
3. Aseyami nje kumuntfu lesakitsi.
Our sibongo[566] does not mix with other people's tibongo[567].
1. Awusisho ngisive.
Say it out so that I may hear the (sinanatelo.)
3. Mhm. Masango, Ntusi, Nkabanhle, Wena Nhongo
Mhm. Masango, Ntusi[568], You of the beautiful navel, You of two
mbili, nongo mbili waluvuno, Wena waMakhungubala,
umbilical cords, Two umbilical cords of Luvuno, You of Makhungubala,
unjengenkomi hlatshiwe, Wena waNdzinisa walubhoko.
You are like a slaughtered cow, You of Ndzinisa who is of Lubhoko!
1. Ewu tinengi kakhulu. Aw, Masango kusho kutsini
Ewu these are too many. Aw, Masango: what does
kona loko nje?
that mean?
3. Batsi,
They say,
1. Baze nibaka M, Masango.
Until you are M, Masango.
2. Ni Ma, Masango.
You are Ma, Masango.

569. Ntusi — See note 544

570. Ntusi — See note 544

571. tibongo — See note 539

3 Batsi, lelapho baphuma khona angati, ngiva batsi kwaku
They say, there where they came from I don't know, I
luduwala, kuhlangene kuluduwala, ngulo bantfu bandzindzi
hear that it was rocky, being dense and rocky, while people
tela, bandzindzitela kwase kubonakala kutsi, owu!
were disorganised, they were disorganised and it became clear
akasekho lapho sowuphumile Masango, liligama.
that owu! Masango was no longer there he had come out, it was a name.

1. Owu! lalidigama lemuntfu?
Owu! it was a person's name?

3. Enhhe.
Enhhe.

1. Konje bese kutsiwa Masango bani?
By the way then they say Masango then what?

3. Ntusi.
Ntusi[569].

1. Mani, uma sekutsiwa Ntusi ke sekusho kutsini?
Wait, when it is said Ntusi[570] what does that mean?

3. Angati kutsi, yi__inkhomo phela nayi nkhomo nje
I don't know that, it is a ___cow indeed the cow
lehlome mahawu.
which wears shields.

1. Owo. Mhm.
Owo. Mhm.

3. Naloku ngitiva mine ngutikhandza tibongo takitsi
When I gather, I find that those are our
leto.
tibongo[571].

1. Njengoba uti utsi utikhandza soloku batisebentisa,
Because you, you say you found the tibongo still being used.

3. Iyebo
Yes.

572. Muka - 1. Literally to drown. Here means go on, say his praise na
573. santelantela - 1. A part of the praise names.
574 mgazi - 1. A part of the praise names.
575 ziwayeka - 1. A part of the praise names.
576 amajubuko - 1. A part of the praise names.

1. Solo tiyasebenta nanamhla nje?
Are they still used even today? (the tibongo).
3. Yebo,
Yes.
1. Wena wekunene...
You of the right hand!
(ukhulumela phasi ngesingisi).
(Inaudible, in English).
2. Ndvundvumane.
Ndvundvumane.
1. Kwakucale njani?
How did it begin?
2. Ndvundvumane ngitsi tigacela kubafo,
Ndvundvumane I say they crawled to their brothers.
1. Mgambute sibili, muka naye nje umuke naye.
Praise him indeed! Muka[572] with him, muka with him.
2. Mdladla longawelwa, uyawelwa ngetihlenge
Mdladla who is not crossed over! He will be crossed
temifula.
over by banks of rivers!
1. Sekuphelile njalo?
That is all then?
2. Mh, sengiba...ngibo...nga ngibonga
Mh. I'll praise -- I'll prai-- se, I'll praise.
1. Hw-- u mtsatsi kahle
You -- don't praise him well.
2. Sengitawubonga sengitawubonga lomunye
I will praise, I will praise another one.
1. Khandza santelantela, sithele ngengazi
He found santelantela[573]! He was poured by the ngazi[574]
wezi wayeka, chaphazeka amajubuko,
of Ziwayeka[575], boiling amajubuko[576],

577. nabakitsi — This is just an interjection whereby the speaker expresses his emotions, that is, he is being given a difficult task.

578. likhehla — 1. literally, an old man
2. a man with a head ring

naNtimandze, ninganatsi eDudusini, niyabe ninatsa
You the Ntimandze, don't drink from Dudusini! You will be
tingati tangwekati; usho kubaka Shongwe, ke.
drinking the blood of Ngwekati! those are the Shongwe (tribe)

1. Mhm. Lomunye, sekute lomunye lolandzelako,
Mhm. Another one, there is no other one who follows,
longase umtsatse futsi.
which you may praise also.

2. He, ngingabonga,
He, I can praise —

1. Ungabonga bani?
Who can you praise?

2. Awu nabakitsi! (kunemsindvo) labase Ngwazini,
Awu nabakitsi! (there is a noise) the people of Ngwazini,

1. Yebeke.
Yebeke. (Yes.)

2. kitsi kulaba bakaLobamba,
At our place, the people of Lobamba.

1. Hhe.
Hhe.

2 eh, kuna, kunaMashadzekhwaneni,
e, there is, there is Mashadzekhwaneni.

1. Mashadzekhwaneni?
Mashadzekhwaneni?

2. Hhehhe.
Hhenhhe.

1. Awumtsatsa tsatse, phela.
Praise, praise him then.

2. Awu, ku kuya, kuya, kuya, sokuyakhulumeka,
Awu, there, there is, there is, there is, I can talk,
kuyakhuleka lapha ekhehleni.
the likhehla is getting old (i.e. he is too old to remember.)

579 babe — See note 437

580 babe — See note 437

581 shifu — See note 423.

582. shifu — See note 423

583 shifu — See note 423

584 libutfo — the age regiment every male Swazi belongs to.

585 Ligavu — This libutfo is Sobhuza II's first one.

586. Ligavu — See note 585.

587. ka Mntolo — 1. At Mntolo's place or 2. this may also be part of the name of the homestead, "Fikudze kaMntolo."

588. umuti — See note 448.

1. Hhehhe, cha babe, cala ngeligama kucala babe utsi
Hhehhe, no babe[579], start with the name, before babe[580]
ngushifu bani?
and say who is the shifu[581]?
2. Ngushifu Mandlabovu.
I'm shifu[582] Mandlabovu.
1. Ngushifu Mandlabovu. Fakudze.
He is shifu[583] Mandlabovu. Fakudze.
1 and 2 Fakudze.
Fakudze.
1. Ubutfo lini?
Which libutfo[584] are you?
2. Ngi ngi ngiligavu.
I belong, I belong, I belong to Ligavu.[585]
1. Uligavu?
Do you belong to Ligavu[586]?
2. Mhm.
Mhm.
1. Wena wekunene.
You of the right hand!
1. Fakudze, kaMntolo, ligama lalomuti
Fakudze, kaMntolo[587], is that the name of the
lesikuno ke lapha, sikuphi?
umuti[588] where we are, where are we?
2. SiseMacetsheni.
We are at Macetsheni.
1. SiseMacetsheni.
We are at Macetsheni.
2. Mhm.
Mhm.
1153 1. Njengoba laseMacetsheni selikhishiwe phela,
Because the Macetsheni name is no longer used,

589. khanda — 1. May mean to doctor with charms, to pound, to beat.

590. Ngcamane — 1. The clan praise name of the Maseko peop

591. Inyatsi — This libutfo was Mswati II's major one with six other sub-groups of emabutfo; the plural of libutfo; See note 584.

592. eNyatsini — from a person under the Inyatsi category of emabutfo.

593. eNyatsini — See note 592.

594 sibongo — See note 425

595 sibongo — See note 425

akusesi eMacetsheni.
the place is no longer Macetsheni.
2. Alikakhishwa.
It is still in use.
1. Ukhulume kahle kangaka nje shifi, lenkhulumo yonke,
You have talked quite well shifi, throughout the speech,
wa ... wuyitfola tfola kubobani?
where --- did you get it from?
2. Kulabadzala, ngi, ngiyitfole ku ku
From the elderly people, I, I got it from, from
1. Kubani?
From whom?
2. KuMkhando.
From Mkhando.
1. Uyitfole kuMkhando.
You got it from Mkhando.
2. Hhe. Mkhando okhanda amaNgcamane akaluhleko.
Hhe. Mkhando uto khanda[589] the Ngcamane[590] of kaluhleko.
1. Abutfo lini yena?
Which libutfo did he belong to?
2. YiNyatsi,
He belonged to Inyatsi.[591]
1. AyiNyatsi, uyitfole eNyatsini?
He belonged to Inyatsi, you got it from eNyatsini.[592]
2. ngiyitfole eNyatsini.
I got it from eNyatsini.[593]
1. Libito, nesibongo nebudzala, libito ngubani?
Your name, your sibongo[594] and your age, what is your name?
3. Awu, libito ngiyMguduwa mine.
Awu, my name is Mguduwa.
11681. NguMguduwa bani?
You are Mguduwa and what is your sibongo?[595]

596. libutfo — See note 584

597. Ndlozini — This is the second libutfo of the two categories under the major balondolozi libutfo category of Sobhuza II.

598. Ndlozini — See note 597.

599. Ngulube — 1. One of Swazi king Bhunu's age regiments

600. libutfo — See note 584.

601. libutfo — See note 584.

602. Uganda lufukula! — 1. A part of the praise names

603. Uganda lufukula! — 1. A part of the praise names

2. Masango.
Masango.
3. Mguduwa Ntusi Masango.
Mguduwa Ntusi Masango.
1. Mguduwa Ntusi Masango. Eh, li, ubutfo' lini Ntusi?
Mguduwa Ntusi Masango. E, which libutfo[596] do you belong to Ntusi?
3. Ngiwe Ndlozini mine.
I belong to Ndlozini.[597]
1. UweNdlozini.
You belong to Ndlozini.[598]
3. Mhm.
Mhm.
1. Lenkhulumo le -- sole siyetsa uyetsa kangaka
Then where did you get all that you've
utitfole kubani wena?
said ?
3 ENgulubeni.
From a person of the Ngulube[599] libutfo,[600]
1. Uyitfole eNgulubeni, kubani libito layo leNgulube,
You got it from someone of the Ngulube libutfo, what
ngoba nawutsi yiNgulube phela usho lesilwane
is the name of that person, because when you say he
yini?
belongs to the Ngulube libutfo,[601] do you mean the animal?
(Bayahleka)
(Laughing)
3. Uganda lufukula!
You of uganda lufukula![602]
1. Uganda lufukula!
You of uganda lufukula![603]
3. Mine nje ngayitsatsa kwezindala, "Umuntu
I got it from the elderly, "You who does

604. sikhulu — See note 424.

605. etinowaleni — Plural of word inowala, see note 477.

606. sikhulu — See note 424.

607. Lobamba lomdzala — 1. Literally, Old Lobamba.
2. This is the name of present-day Mahlanya.

lomsikati angashaywa ngoba uthemba isi,
not beat a female person because you rely on
ihlasharu." Mhm.
a, a little bush!" Mhm.

1. Ingabe Fakudze, masole sigwalisela kulenkhulumo
Fakudze, as we add onto the speech of this
yalajikhaya kaFakudze, ngaphambili, ngusiphi
Fakudze homestead, which sikhulu[604] worked
sikhulu lesasasi sebenta lomsebenti, wase bukhosini,
the work of ebukhosini before, or the work
noma lemisebenti yase tinwaleni, njengoba
of etinwaleni[605] as you work it or
niwusebenta nje nine noma kukale kuti, kusiphi
it began from which, from which sikhulu[606] of
sikhulu semaFakudze lapho?
the Fakudze?

2. Kwale phela khona kaLobamba lomdzala.
It began there at Lobamba Lomdzala.[607]

1. Eh ku kusikhulu bani semaFakudze?
E, from which sikhulu of the Fakudze?

2. Ku ku kuMngayi.
From, from Mngayi.

1. Kwale kuMngayi?
Did this begin from Mngayi?

2. Mhm.
Mhm.

1200 1. Wena wekunene.
You of the right hand!