Interview (2) (cont)
Simbimba Ndlela at: ETIBODZENI
ON: 17/08/83

(1) Name of a female person

(2) Refers to a clan name

(3) Clan name of the Shiba people

(4) Male name of a person
[Apparantly the son of Bzambile]

(5) Clan name of the Dlamini people

(6) Male name of a person

(7) Female name of a person, mother of Hlubi.

R Ya Yes

C ~~Like~~ So Dzambile's(1) sibongo(2) is Shiba(3).

R Like when you are going to be married they give you a ~~you~~ sister who is going to help you with everything

C Did Dzambile(1) have a child

R Dzambile(1) abenemntwana?
Dzambile had a child?

S Umntwanatakhe phela ngu
Her child was Dambuza(4)
Dambuza(4)

R Lo Dambuza(4) Dlamini?

S Ya His Dambuza(4) Dlamini(5)?

R her child was ~~Dzambile~~ ~~Dlao~~ Dambuza(4) Dlamini(5), the one who took kingship

C And Hlubi's(6) mother, was she Dzambile(1)

R Make wa Hlubi(6) ke yena twakungubani
Who was Hlubi's(6) mother

S Ngu Lomakhetho(7) It is Lomakhetho(7)
Lomakhetho(7)

R Indlunkulu(8), kusho kutsi beku
Indlunkhulu(8), does it mean
nguyena indlunkhulu(8).
he was the Chief wife.

S Mhm.

C Lomakhetho(7) was Dzambile's(1)
sister

R Mh.

C which one put the coal
in the hand of Hlubi(6), Dzambile(1)
or Lomakhetho(7)

R Ngubani ke lo lo wabeta
Who put the coal in the hand
lelilahle esandleni sathlubi
of Hlubi(6)

S Ngu Dzambile(1) phela.
Infact, it is Dzambile(1)

R. Ngu Dzambile(1), ngutenhlanti

S Mhm.

R. Its Dzambile(1)

M ugondze lokutsaka lobekhosi
ngelisu
He wanted to take kingship
through tricks

(81 See glossary.

(9) Clan name of the Mkhwazi people
Means daughter of Mkhwanazi

(10) Clan name of the Sluba people

(11) See glossary

C who was LaMkhwanazi (9) in the story.

R ~~the~~ Ngubani ke lolaMkhwanazi (9)
Who was LaMkhwanazi (9) in this
kulendzaba story

S Phela kutsiwa Shiba (10), Mkhwanazi (9)
~~Infact~~, it is said ~~Shiba~~, ~~Mkhwanazi~~
They are both LaMkhwanazi's

R O- they are both LaMkhwanazi (9),

because you say Shiba (10) and
then Mkhwanazi (9), sinanatelo

C Right

R Sinanatelo (11) ngulo Mkhwanazi (9).
S The ~~Sinanatelo~~ (11) is ~~Mkhwanazi~~ (9)
Ya.

C And Dambuza (4) was Dlamini (5)

R So kusho kutsi lo Dlamini (5)
Does it mean Dlamini is
ligama letumeya ngalokutsi
a nick name because he
watsatsa bukhosi, akusiko kutsi
took kingship, it is not

Ligama lakhe lekutalwa
his name of birth
S Lekutalwa ngu Dambuza (4)
His name of birth is Dambuza (4)
R So this Dlamini (5) is a nick

name as such because he

took the kingship in broad

daylight. His real name is
Dambuza (4)
C Right, what was the name
of the place where Hluki and
Dlamini (5) split
H Ligama lalapha base ba
What is the name of the place
dzinana khona ngukuphi
where they mixed?
S Kabe-
H LoDlamini (5) na Hluki (6)
Dlamini and Hluki
Yhi Dlamini (5) & Hluki (6) ?

(12). Seemingly, name of a place.

S Labehlukane khona. Kuse Mava
Where they separated. It is called
neni Mavaneni (12)
Mavaneni

H its at Mavaneni (12)

C where is that place eMavaneni (12)

H Tuga kuphi koduwa lendzawo
Where about is Mavaneni (12)
ye Mavaneni (12) ?

S ile ebetfwanga.
It is here at Thongaland

H At Tongaland

C can he tell ~~something more~~ anything else
~~to be exact~~ to be exact, can we
find that place.

H Singayitfwola kanyani nasetuna
How can we find it if
kuya kuyo.
we want to go to it ~~there~~

S kufuuwa kuyiwa le eMavaneni (12)
They want to go to Mavaneni (12)

4 Tsipe nje ngoba usetekela
If we want to go to it,
We as you are telling us,
nasifuna kuya kuyo singafuna
as you are telling us, where can we
When we want to go the
sitsi sifuna kupi. kugala
reach? How can we find it, what
khona sitawube sesiyatfwola
place will we have to go through
kulsi eMavaneni nakuba batsi
through before reaching
ke bona kungala
there

5 Vele iMavaneni(12) nyake inhlale
Indeed, you cannot fail to find
You cannot not find
ungatfwoli ku. kule line yaka
Mavaneni(12)
Mavaneni. It is in the land
Vuma(13), ngalolubombo lwaka
With the lubombo(14) of Vuma(15)
of Vuma, you can either
Vuma(15) ungawela nje, ~~tama~~ lapna
Cross Vuma's lubombo or
noma wewela la Golela(16)
cross
go through Golela(16) (Lavumisa)(17)

(13) It seems, it is a name of a place

(14) Name of one of the 4 districts of Swaziland; derived from the Lubombo range of Mountains

(15) Its new name being Lavumisa

(16) Name of a river.

(17)

seuntabe sewetsatia umgwaco
and then take the climbing road
lokwelako, loya ka Zulu. So,
that goes up to Zululand.
awuse nawawela nifula, uma
So when you cross the river
uya le utansi. uMkhuze nje (17)
down there uMkhuze will be
uta wuwu khomba ngala
you will point this side
on the other side and the
hupongolo ulokhomba ngala
Pongola (17) River will be on the other.
ibese yenta nje lemifula
then the rivers do this
the rivers will do this.

H So wuba lapha ekhatsi
then you
they will be in the middle.

S Ungaphuma ehubongeni (14) Lubombo (14)
You can pass through the Lubombo
lolu., Ya ibese yenta nje
mountains, this is what it
Loukhe ke lela zeli te umfula
does. In all the land beyond there's

sewuthandza emacibi nje.
~~No~~ no river, its only swamps

R Ngulendzawo yaseNavaneni

M Longabe sewuphetse kuna
Who's ruling there now, ~~can~~
nje, ungahle ubasite ngubani
Can you help them now:
nje nyalo.
Who is that one now?

S Kuphetse Mhlupheki (19) (18) umsa wa
Mhlupheki (19) (18) son of Ngwanaza (20)
Ngwanaza (20) (19)
is ruling.

R Ya, Mhlupheki (19) (18) is chief these now
son of Ngwanaza (20)

S ~~Was to~~ Waka LaMngometweni
Is he of LaMngometweni? (21) (20)

R. The place, its like its the
Lubombo then these rivers
By the way you said the river
Konje utsite lomqula LuPhongolo
Other than the Pongola River whats

18) Name of a female person. Literally means ~~sob~~ somebody who is needy.

19) Name of a person. Father of Mhlupheki.

20) The suffix "ba" suggest that it is the daughter of.

nani ke le
was Luphongolo (18) and what else?
the other river.

S Umkhuze (17) (16)
Umkhuze (17) (16)

R Umkhuze (17) (16), and then Luphongolo
Its the Umkhuze (17) this side and then
the pongola.
and then he said the rivers
go like this, Lendzawo ngule
Is the place the one that's in
lesemkhatsini
the middle?

S Mhu

R Ya, there place in between the
two rivers that are going like (16)
this. Its Phongola (18) (17) and Mkhuze (17).

C Between the Phongola (18) 57 and umkhuze

R Is it near the point where
they divide.

R Kusho kutsi lesedvumbu
What is the corpse for
sani Lubombo. (14)
Lubombo (14)

S Ya, ngengoba bengenta, bengenta
Yes as I have been doing
R So at the end of the lubombo, this is the lubombo

S Ngoba uyabona luPhongola(18)
Because you see once the
lungale bese luyajita selunya
Phongola river ~~turns~~ reaches, it
wungena elusuthini. Lo
then enters the little Mnuthu.(21)
R uMkhuze(17) ngulo mphela agondze
le.
R kusho kutsi kuphela lentsaba
Does it mean that ~~after~~ at the foot of this
lenkhulu, lubombo,(14) bese ngule
big mountain, the Lubombo, you then
mifula ke, nayi yenta nje
get these rivers, and in the middle
emkhatsini ke sengiye

(21) Name of a mine.

Mavaneni its Mavaneni

S Akukho lomunye lo-ubako umfula
there is no other river which goes all the way

R Cha ngiyo nje
no is that one

C I've got it, when Hlubi left eMaraneni where did he go

R Hlubi: nasuka le eMavaneni (12)
Where did Hlubi go

wabe sewuyapi ke,
after he left Mavaneni

S Wesuka Hlubi le eMavaneni
When Hlubi left Mavaneni,

wenyuka lona lolubombo (14)
he Climbed the Lubombo

wefika kulokubombo (14) lolu
mountain and eventually reached

Iwa ka Vuma (13) Vuma's (13) Lubombo
the one of Vuma (13)

R Hlubi (6) left Mavaneni (12) and then he went up the Lubombo (14) and reached the Lubombo (14) of Vuma (13).

C Aha

S KaMyeni
R At Myeni
S Myeni, ho Vuma yinkosi
Myeni, Vuma was the king of
gakaMyeni the Myeni's
R Vuma is the head, or king
of the Myeni's, so in otherwords
he went up the Lubombo
until he reached the Myeni

C Are the Myeni people there now
R Labaka Myeni bakhona le.
Are the Myeni people still there now
S Bakhona, ekubusa Nkunzi nje
Yes, Nkunzi was the king
akubusa, angati kulesi khatsi
I don't whose the king might
nobe senufile.
be now he might have died.
R Lokulsi Lubombo kusho kutsi
Does the word Lubombo refer to
Lubombo Lwaka Myeni
the Myeni's Lubombo

(22) Clan name of the Mpemi people.

(23) Clan name of the Ndlela people.

S Ya Yes

C And then did Hlubi stay with the Myeni people

H Lo Hlubi ~~wath~~ wahtala. ~~lapha ta~~ nabo laba bakaMyeni
This Hlubi(6) stayed with the Myeni(22) people.

S kukhuphuka kwathe phela ngulapha
His That is coming up was when where

Ndlela kutsiwa ngu Ndlela nje
Ndlela(23) he is called Ndlela(23) Ndlela was born

ngulapha afike atalelwa khona
Belouve is where he was born.

H Ndlela(23) its where he was born.

C That's where Ndlela(23) was born.

H Yes

S Ngula nje inganwane yakhe
Its where his umbilical cord

yasala khona remained
~~remained~~

H Its the place he was born

C And then, why Hlubi(6) leave

there.

H Wabe sewusuke lani

Why did he move?

S Batsi lena kabuyele ke eMkhomazi (24)

They, there, told him to go back

eMzimkhulu.

to eMkhomazi (24) at Mzimkhulu.

R Kusho labaka Myeni

Was that said by the Myenis?

S Cha kusho lokutsi kase ku

No. It means when it was seen

bonakele kutsi njengoba abe

transpired that he was the king

yinkhosi sewetsatsiwa ngulo

Hlubi (6) the medicine took him

Hlubi (6) umuti, sewunikwa bantfwa

and he was then given to

ke yena. Sowunikwa bantfwa

the children. He was then told

ke lo Hlubi (6) ke sekutsiwa ka

to go back to where his

buyele emuva le, khona le

great grandfather lived.

(24)

lakwesuka uyise nkhulu kwona
Where his great grandfather came from
R Unikwa ngulaba bakaMyeni
Was he given by the Myeni's
S Cha No
M Unikwa yinkhosi; ~~He was~~ The king gave him
S Ngebaka Ngwane uma sebabeka
given by the king people
The Ngwanes, when they put
lobukhosi, nalaba bakaNamba,
the kingship, with the Mambas,
Mamba wase unikwa kutsi
Mamba was told to ~~get~~ get out
Mamba was then told to
through the opening of the Lusutha
kaphume ngesikhala SekuSutha
pass through the kuSuthu's
ete la. Ngengoba ungala nje
and come here. As He's here
ngulowaba ngalapha akhonjwa
because that is where he was
ngakhona.
told to come.
R Ya, so when they were installing
the king. they gave, & meant it

was Dlamin,(5) they gave Hlubi
some people and also gave
Mamba some people, they
said he should go up
the river usuthu. So
when Hlubi was given
those people, he was told
to go to the place where
his grandfather was. at
utseni, ~~Batsi~~ utse kowe Hlubi
Did you say Hlubi was given
nabammka labantfu batsi
a group of followers and then
akabuyele le latunaboyise
told to go back to where his
mkulu kuna. ~~kutuna~~ kupu kuna
great grandfathers were. Where's tha
S Batsi abuyele eMkhomazi (2a)
R To return to Mkhomazi (9)
C At the river
S Le KaBhaqa, (25) ngoba lantfu
There at Bhaqa (25) because

(25) Area/land belonging to the Bhala people.

kutsiwa ngemaBhaqa(25) nje ngema
the people who are called
Swati lawa
Bhaqas are Swazis.

R So when they were installing
they gave Hlubi(6) people and they
gave Mamba(24) people, they said
Mamba(24) should go up the uSuthu
river uSuthu, they said Hlubi
should go back to Mkhomazi(24)

C To Mkhomazi(24) river

R Ya kaBhaqa(25) - to the place called
Yes at Bhaqa(25)
kaBhaqa, that where, their
grandfather was, so

C which grandfather, Mswati

R Konje mkhulu wabo ngubani
What was the name of
lokhokhomkhulu wabo Hlubi(6), labo
Hlubi's great great grandfather,
Grand
yisemkhulu his great grandfather
S NguMswati(27) Yes Mswati(27)

R Mswati(27) ~~ta~~

S Labe sute le eMkhomazi (24)
those who came from Mkhomazi
And when they left Mkhomazi (24)

R Mswati.

C The first

S Mswati lomdzala.
the old Mswati (27)

R So kusho kutsi Hlubi (6)
Does it mean Hlubi did

akabalalelanga ngobe senuye
obey
not listen to what he was told to

nyuka yena senuta ngala
do because he came up instead

wangayi lentasi kaBhaqa (24)
of going down to Bhaqas.

S kaBhaqa (24) se unganduwa nguba
dvwa
At Bhaqas he was prevented to

kaZulu, baka Mkhatjwa, seba
go there by the Zulus, the Mkhatjwa people

lwa naye. Ngibo labandukisa
its them who
who fought him. They made him

loku asate atawufika la.
confused him to arrive here
lost track until he came here

R baka Mkhatshwa, so when
the Mkhatjwa people

(8)

he was going back to Bhaqa (24)
he met the Mkhatshwa people
which made him to turn
sort of they fought him. Balwa naye?
They fought with him?

S Ya
yes
R They fought and then he came
back to this place

S Njengoba nivile lapha ngimbonga
As you heard when I praised him
ngiti. impi yamkaka lapha
I said The war surrounded him
lena yakaZulu, yeMkhuze. Kaku
here of Zululand, of Mkhuze. Where
hlangana uMkhuze, neNkunzana
the Mkhuze and Nkunzana mi
le - atawu~~dvukela~~ khuphutela kaloNgoma (28)
He went up to LoNgoma (28). Then they
base bayamtsatsa ke sebamdu~~tsa~~
~~then they took and led him~~ took him and made him loose track
ngala, baye bayawumfaka
~~and~~ this side, and they made him go

emaGudu. Uyaphuma emaGudu
to Maqudu. He left Maqudu
ungena eMthoba. (29) C - sengiko ke
and entered eMthoba. C that is
lapha asatate awelela kula
where he eventually crossed over to the land
beSuthu, Sebamdukisile kule,
of the Sothos, They had made him
indlela 'a abeya kuya
loose track of the path he was going to
C What is that
R He is say that, describing
how Hlubi (6) was made to
turn when he was going
back to Bhaqa, as he was
guide people to go to Bhaqa,
then when he was going
there he met the Mkhatjwas
that fought him and brought
him back this side. So he
came
C Fought him near Maqudu

(29)

(20) Literally means grandfather. Also used as a respectful address to elderly people who are usually of the same age (more or less) of one's biological grandfather.

R No, not near Magudu. e ~~Hhoba~~ where Mkhuze
I and ~~Mthomazi~~ Nkunzana meet, just when he was about to cross over to Nongoma.!
C Okay
R So he came back and then he reached Hhoba and then he also
C Where is Hhoba
R LiHhoba likuphi mkhulu
Where is Hhoba located Mkhulu (2)
S LiHhoba lipapha ngilo kaje phela
LiHhoba is here, This is LiHhoba. It is here where
leli lesekwehla kuPhongolo kulo goes down to Phongola
The long one is that side.
lingale lelidze limshiya lowa
C Is that the name of the place. the long one is always there
R Kuyini, kulive noma kuy.!
What is it, is it a country or what
S Live, yintsaba
It's the country, its the mountain.
R Yintsaba, It is a mountain

R eduute nelu Phongolo?
near the Phongola

S Likuko LuPhongolo nje, ngobe
It is in the Phongola. This
njengobe kusuka lemisele nje
furrows emanate from
isuka kulo lithoba(2a) eweni
it. from Hhobo(2a)
lalo.

R Lakusuka khona luPhongolo
Where the Phongola starts

S Qha, luPhongolo nje lufike
No The Pongola goes down here
lwehle la esiweni, lemisele
in this the donga, steep slope these furrows
ila, luPhongolo luhamba etulu
are here, The Pongola flows above
kanje lenta nje leliwa!
This is how the donga steep slope stands.
Uyabona ke luPhongolo lwehla
You see the Pongolo goes down
khona lutsi. abona ke bakaka
like this. The whites

belungu ~~bawuji~~ bawujikisa
diverted thes river to that side
lomfula wagale wabheka le
first, then the made a hole in
bawubuya babhobosa la kuleliwa
this donga They opened this
~~batawu ba~~ steep batawuphumela ngaja
slope and went through
freely. to this side.
umfula uyatihambela nje wona
It goes on its own.
bawuncandza lapitulu wabheka
They diverted it here at the top
le watsi mawule wabuya
where it was there it flowed back
where it was there it flowed rather
wangena la phansi aleliwa
back and went below the steep
~~this~~ under this donga
slope
babhobosa kuna bayibholi nbobo
They pierced made a hole across to that
yaya mshiya lowa, kwaba
side, that became the furrow,
ngumsele, lona lonisela umoba
the one that is used for irrigating
sugar-cane.

nje mshiya lowa:
that side.

R So it means its like there is a place where the Phogolo river makes a lake, the water comes over a cliff

E its a - a

C Waterfal

R Ya - a waterfall, then it comes down like this, those places are called iHhoba He says its the place they take the water to water the cane now

C Last time he was telling us about a place called Nkunzana. Nkunzana

S INkunzane(30) ile, ngewela uma uya
where Nkunzana is there, you know when going to Nongoma and leaves Mkhuze(31)
INkunzane is that side, you cross it when going to Nongoma
KaNongoma usuke eMkhuze.(31)
ingena la eMkhuze.(31)
from eMkhuze(31) it

31 Name of a mine.

(32) Respectful address of ~~rev~~ reverence ~~reffe~~ referred to the king. [It is taken as his surname (sibongo).]

R. O - ya, Nkunzana gets to Mkhuze (31)
O - yes, Oh yes, Nkunzana get to Mkhuze
when you are going to Nongoma (32)
C alright.

C Okay that is clear to - now
can you tell us where ~~the~~ does
the word Bayede (32) come from
~~the~~

H Ungasitshela yini kubi sibongo (2)
Can you tell us what it is the word
that says Bayede (32) and where
legi desitsi bayede kulsi
bayede come from
sesukaphi
it comes from?

S Lokutsi Bayede. Bayede
saying bayede? (32)
H Ku yes
S Wo, kutsi Bayede bhela yinkhosi
Wo, Bayede means is the king.
R inkhosi nje yoduwa
the king alone?

H The surname Bayede (32) is the King. When you say Bayede, only one person the king

C Did they use to say Bayede ~~to~~ Hlubi

H Nakuhlubi (6) bebasho kutsi
Did they use to say Bayede
Bayede to Hlubi (6)

S ~~kokutsi Bayede~~ Nakuhlubi
bebasho laba bakubo
H ~~Hlubi~~ His family ~~was~~ were used to say using
the Bayede.

S ~~Wo kutsi~~ Nguko phela
That is what made
loku, nguko, loku lokuwa cebabani
Lozingili. and Dlamini to quarrel
bo Lozingili (33), na Dlamini

H Its why Hlubi (6) and Dlamini
quarelled.

S Ya

C Did they use to say Bayede

[34] Name of a person.
It literally means one who hunts.

to Dlamini (5)

H Babatsi Bayede (32), nakuDlamini (5)
They used to say Bayede to Dlamini

S Manyena ke watsi lo, Watsi
Now, Lozingili said
ukuZingili angite ngafike
I won't say recognise him
ngitsi inkhosi lenyavele ibekiwe
as a king who has been
kutsi, ingenyekutalwa ngu Hlubi
installed, as a king that's born
ngungasho ngisti Bayede kuHlubi
I can say Bayede (32) to Hlubi,
Son of Hlubi, ~~I can~~ say Bayede
wena kuwe, ungumntfwane. ukhosi
but to you [the] is just prince
to Hlubi but to you a prince,
nje, Makungabe kutiwa
If they call you Bayede
Bayede kuwe, nami akutsiwe
they should also call me
bayede wonthe emuntfwu kutsiwe
Bayede and everybody
Bayede nyengoba uva le
should be called bayede as they

ebutfwonga. Ebutfwonga nabe
do in Thongaland. In Thongaland
kuluma nawe nje le
When they talk to with you they
they can adress you as Bayede
ebutfwonga utsi Bayede kuwe
in Thongaland, you say Bayede
when talking to you, same,
nakimi nabekuluma nami
even when they talk to me, I say
thing to me they can also
Bayede, nome ngutubani. Bayede?
Bayede, to everyone is said Bayede
adress me with Bayede, everybody is
loniwa, lonatala ngalelo langa
Bayede, Bayede lost its value
leli Bayede. Ko yase ~~da~~ iyalwa
that day and they fought.

H They came to stop when
Hlubi, ngutHlubi lolo watshela
, was it Hlubi who told the other
lo lomunye.

S Cha ngulo Zingili, umna, batalwa
No. it was Jingili, a brother, they are
nkunzi ynnje ngaLudvonga bonthe
born of one father, Ludvonga, all these

labantfwabenkhosi kufike nguthlubi
were the children of the king princes, namely Hlubi, Mamba
It is Hlubi, Mamba, Lozingili
nguMamba, ngulozingili, nguDambuza
Dambuza
Zingili, Dambuza

H Dambuza

S Uyabona ke lamadvodza lamadvodza
You see these men, these men
ke manyena bebati kutsi nkhosi
infact you knew that the king
called ngule king will be.
was this one.

H All these 4 of them they knew each other that the king would be this one. is this one

C which one

H Abengubani, ngubani lababengati
who was he, who knew that its
kutsi uteiwuba ngubani
who?

S NguHlubi
It was Hlubi

H Hlubi was known as the one that would became king

R So they spoilt the Bayed actually the Bayede is for a king, so they spoilt the Dlamini when they installed Dlamini to be king when he wasn't so he is saying that now at Buthoya (351), somewhere in Mozamb

H Thongaland.

R When they speak to anyone they say Bayed just anyone

C Anyone

R Ya anyone just because it was spoilt from that day when Dlamini was installed.

C Did they use to say Bayede to Dlamini

H Bebasho, bebachela kusho
were they used to said
Yes, They mos Baye
saying bayede to Dlamini

(35)

7/21

lapna ku Dlamini kutsi Bayede
to Dlamini mostly

S Bekushiwo phela ngalokugiduwa
They said it because of the (34)
It was said because of the gidzaing
sekuphume mangu Hlubi wahamba
after Hlubi had gone
ceremony after Hlubi had left

kuyaphuma lo mntfwane nkhosi
out the prince land out
and also after prince Mamba

Mamber wahamba naye
and Mamba left with [him]
had left

kwatsiwa abahambe nalowo
It was said each should
They were told to go, and

ayotifunela indzawo ngala
go to look for a place
look for a place that side

naloyi abuyele, le kubo ka
and this one was to go back to
Bhaqa. his land Bhaqa

H They were separated, dismissed
you go there you go there
in order to stop this Bayede

S Wasala ke lo.

C Did they say Bayede to

mamba,

S Wasala ke lo lozingili
Lozingili remained, then

H No they didut say Bayede lo
mamba

S Utse kuba abone uhozingili
When Lozingili saw

kutsi impela, sowu, sengupe
that this one was the

logidza uawala lo usutsi
one that was giding charge of

ke uhozingili atsi cha
Lozingili said no, I cannot be made

ngingeke ngigidziawe, nguwe
to giding (34) Inkwala (35) by

inkwala mine.
you Inkwala

H Lozingili said, I am not going
to attend your inkwala (35)

S Lozingili usutsi ungekelwa
Lozingili said it doesn't

ngunyoko, ebe bukhosi
mean that since your mother

bathluki unyoko bese uba
stole Hlubi's right to kingship
yukhosi nakimi. Nami ngitalwa
you will also be aking to me. I am
yukhosi also born of a king
H I am also born of the king

S Yase iyesuka ke lemphi
And the war started
H And then the dispute went
off.
C Who was the mother of
noZingili
S Manguza ke, wase uphindze
And, He also when the
nasebalwa lalabalali loZingili
two fought and whilst Lozingili went
asahamba alandza bekhabo
to fetch his mother's people
nina bakaManguza, bakaMtetfwa
the people of Manguza, the Mtetfwas
C What's he saying

R He is saying when they were fighting.

S Manje, ilabe seyiyamvimba
Now, then it diverted him

seyiyantsatsa ke LoDlamini
it, it took him Dlamini(5) to

lokuze uyomfata, uyomfaka
that it took him

le ebuthongo
to (ebuthongo) Thongaland
Thongaland

R So he said that

S Lapha Here

M Mani ke Mzala. Wait Cousin

R. He said that now when Dlamini(5) wanted to dance incwala(35) LoZingili really quarrelled with him because he said I can't call you baqede because you are just, ~~I am also~~ a king's son, I am also a ~~g~~ kings son. So that's why then he fought him. That's why then he fought him and

(36) Clan name of the Mitetfiva people

(37) Name of a male person

when he was fighting him

Lozingili went his people
from his mother's place. out

utse kodwa lekhabonina
You said Lozingili's mother's
walo Zingili kuka –
people are at –
S Kuka Mtsetfwa (36) (37) place.
At the Mtsetfwa
R Kamtsetfwa kodwa utsite ngubani
At Mtsetfwa (36) (37) place what did
you say was its name?
ligama lakhona
did you say is the name of the place
S Ngu Manguza. lo
Manguza. This is Manguza (37)
R Ya, at Manguza (37), he went to fetch
S Tuthosana yaka Mtsetfwa (38)
R Ya, the King of the Mtsetfwa (38), so
he went to fetch people from
kaManguza (37) to fight Dlamini (5)

so that's why they took him to the place where they sorounded him

C Where is Manguza (37) (38)

R LoNanguza (37) angitsi nyule

By: Is it true that Manguza (37)

Nkhosi yaka Mtsetfwa (38)

is the King of the Mtsetfwas (38)

S E-e- Yes

R Kona ngukuphi labakhe khona
where are they located
In which place

lendzawo yabo
is their place? that located

S Bekhe tula ebuthonga
At the highveld, in Thongaland

R Yo, Manguba (39) is the name
Yes, [after consideration] Manguba (39)
of the person. Is at Buthonga
of the person
Manguza Mtsetfwa.
Manguza (38) Mtsetfwa (38)

C What is the name of hezingilis mother.

R Kwatungubani ligama lamake
What was the name of the

(34) Male name of a person.

waloZingili; Ligama lenina
mother of Lozingela?

S Lozinga. Lozinga (40)(39)

R Lozinga (40)

C Sibongo nitsetfwa.

R Ya; Yes

C And then where did Lozingili go

R Lozingeli wabeseneshonaphi ke yena. Where did Lozingela go to?

S Uvele ukhona le nanyalo
He is still there, even today
nitalelwane yakhe ikhona le
his grand children are there.

R He is still there even today

C A & Manguza

R Ngukuphi kodvwa lendzawo
Where is that place

S LayiMavaneni, konkhe layi
at Mavaneni, everything
Mavaneni, e Madvudvwini
at Mavaneni, at Madvudvwini

R still at Mavaneni,

S kusukela eMadvudvwini
From Madvudvwini
kuye eMavaneni kute ku
to Mavaneni and still
ye-ku Mhlaba wyalingana
further to the plateau
(till Mhlaba wyalingana)

R All the way from Mathwitpwin
to Mavaneni until Mhlaba-
wyalingana.

C Right okay.

S E- ~~kuhlala~~ utsi uma
~~uhai~~ Yes, that is because when you go
uhamba kutsi Umhlabatsi
walking on the sand of that plac
wathona utsi bushu bushu
the sand goes bushu bushu

H Ngalomhlabatsi Because of the son's

S Ya. Yes

R. OL I am sure its some
places around the dunes
because there is loose sand

(40) Literally means cloth of the same size

so when you go over it
goes _____ Mhlaba uyalingana

S Bantfu bakhona nye baneti
People living in that
basika lingogo tetinkhomo
area make sandals
bente incabule bahambe
out of cow-skin and use them
ngako khona bangetu kwenta
so they don't sink in the sand.

R Kusho kutsi kusihlabatsi
So it means the loose soil.

S E - kusihlabatsi Yes

R I E- It is sandy like
am sure its the dunes:

C Okay, thats fantastic, has he
ever the praise of Ndabezitha,

H Senuke uwevu kutsi Ndabezitha
Have you heard of Ndabezitha

S Ngisaka Zulu It is a Zulu Surname

H Ngisaka Zulu -

S Mm
What?

H That is Zulu.

C When Dlamini(5) and Hlubi were at Mavaneni were they planting Crops:

H BoDlamini(5) na Hlubi nabale
When Dlamini and Hlubi were there
eMavaneni bebalimani
at Mavaneni what did they plant

S Emabele Sorghum

H Crops

C Did they plant Luphoko

H Luphoko bebalulima ijuni
Were planting luphoko(41)

S Luphoko(41) awu ngiyabona
Luphoko(41) I think they
kutsi bebalulima kodwa kathulu
planted it but mostly sorghum
ngemabele.

H I am not sure but I am sure
of the crops.

(A1) Small species of millet, used for improving beer, and roasted by soldiers preparing for a journey (The botanic name is Eleusine coracana) (C.M. Doke And B.W. Vilakazi)

(42) It seems it is the name of a person.

(42) (42)

C Nyawotse

H NaNyawotse and Nyawotse

S Mhm

H And the crops and Nyawotse.

C Umumbila Maize

S Mhm

H Yes

C In the old days, does he know, did they use to make Tshwala differently, what did they make Tswala from

H kuleso siphatsi tshwala beba
During these days what did they make (Tswala) beer from
buphusa ngatuphi ~~phato~~ kuletinthwa
they make (Tswala) beer from amongst the three.
letinsatfuu.
among these 3 things

S Tswala, Tswala buphiswa
Beer, They made beer
ngemabele
from sorghum

H They used crops and meales

R Babenta ngengoba benta
The procedure was just
nanamuhla: like the present day's.

S Ya, ~~bah~~ bengiwe bube
Yes, yes they dumpen put it in water no that
ngumthombo.
it could be umthombo(43)

R Kama bele
S The sorghum

S Ya umbila ke wengiwe, kutsi
Yes, they dumpen would put maize in water,
kungakanili nawuta wugala
and before it germinates it will be
emonile umthwombo usilive
ground

C Who cultivated the kings
fields..

H Kuhlakula baphi ke, kuhlakula
who used to weed the
bobani ke kulamasimu enkosi
kings fields?

S Kuhlakula emabuya(44)
The Mabuya(44) used to weed
The regiments. use to cultivate the fields.
regiments (45)

H The Mabuthwo use to

(43) Sorghum which is put in water to ~~gen~~ germinate in the process of preparing homebrewed beer.

(44) Literally refers to those who came back.

(45) Age regiment.

(46) Plural forms of emolumto
[regiments]

cultivate the kings fields.

C Did Hlubi use to have his own mabutho. (45)

H Hlubi Abenawo ipni emabutfwo
× Did Hlubi have his own name. emabutfo? (45)

S E-e

H Yes

C Does he know any names of the mabutwo

H Libito lawo, abelibutfwo lini
Their name, what was ~~their~~ the lawa abenawo Hlubi' (46)
name? of their libutfo (48)

S Abe, abitwa wona ngalawa
They had the same name as the atanguane, ngenobe bebangena
Nguane regiments, as they were

malwati Swazis

H Usho kona kbula bebawakita
[He, she] says that infact they med
Thats true but even the

ngoka nalapna kaNgwane
to call them because Swazi regiments had even

bakhona labakitwa kutsiwa
in Swaziland there are those different names.

bebabakita ngekutsiwa kutsi
who was called that...

S Awu ngingete ngaligondza
I can't recall

ke Libutfwo, kulai libutfwo (46)
the name of Hlubi's

lalingubani labenalo Hlubi
regiment.

H I am not sure of libutfwo (47) (48)

S Ngoke ~~naba~~ namamba abe
nikwe bantfwu nathlubi
~~an~~ Because both Mamba and

anikwe sive.
Hlubi had been given people followers.

(47) cluster of rocks found in a hill or Mountain which some kind of openings in between. Could also mean to a small hill with rocks (hence topje).

H Mamba and Hlubi were given people to look after.

C When Ndlela was at Tiokoren did he have a mabutfwo

H Ndlela nakalapha eticokweni (47) abenawo emabutfwo yini
Where Ngwane was at Tiokoren, did he have emabutfo.

S Abenawo
Yes he had them

H Yes, he had mabutfwo. (45)

C So does he know the names of those

H A - emabutfwo akhe abebitwa (45) (46)
What was his Mabutfo called?
ngokutsinga yini.

S Mane ngiyalibala lebito lawo, kodwa abebetwa
I can recall their name, but they had the same names as

ngala ala
the Swazi regiments

H They made sure that they call _____

S Ngoba beba ngake lkutani
The because these people
labantfunu.
were not different.

H _____ they are now, called
mabutho (45)

C When a king had mabutfwo
how ~~does~~ did he feed them,
who cook the food

H Inkhosi nayine mabutfwo (45)
When the king has Mabutfwo (45)
ondliwa ngubani?
who feeds them?

S Mabutfwo, mabutfwo ondliwa
The regiments were fed
ngukhosi.
by the king

(48) Means traditionally brewed beer.

R The king feeds them.
C For the whole year
R Ummyaka wonthe ?
the whole year?
S Mm yes
R kuskukusi abebondla ngani
With what did he feed them ?
S Ngemyama
with meat
R He would feed them the whole year with meat.

C And with crops.

R Nangaletidlo, emabele, imimbile
With various foods such as sorghum,
and maize.
S Bekuthwolakala Tjwala, batsi
They were fed with beer and
bangadlla imyama babese
after beer they would eat meat.
batfwola tshwala
and got tjwala (48) (beer)
R Eat the meat and then

get Tjwala (48)

C who made the Tjwala (49) for the emabutho.

R Ngubani labakhela emabutho who made [ ] tjwala (48) tjwala.

S La (for) emabutho (45)? (46)

R Ya (where) abakhelwa ngubani (46) ~~to~~ Yes, who made the lotjwala (48) beer?

S Akhelwa ngulabasikati laba It was brewed by the femate bemphakatsi population in the royal kraal.

R O-ya the women in the umphakatsi. (49)

C of the sigodlo (51).

R Kabasigodlweni (se) ngini? (Where at the royal kraal)

S Cha, komphakatsi (50) (no, the umphakatsi (50)) No. The people in the royal kraal

R Kusho kutsi angitsi kuthiwa So, does it mean there are the

(49) See glossary.

(50) See

labangema khozikati, enthozi
kings wives

S Athona emathozikali enthozi
There are the kings wives

R kodwa ke sekukhona tisebenti
And but there are also servants

S kukhona bebantfwabenkhosi, kukhona
There are prince's wives and also wives

ke bemadvodza laykhaya
to the men in the homestead

R Nebafati
And the women

S Laba ke bomake balayikhaya
The other women (who are not prince's

ke ngiko labagayako lendlunkulu
wives) are the one that brew it.

R Some women in the sigodlo

C In the sigodlo, in those
old days, what did the
women use in the fields
what kind of tools.

R Bebasebentisani ke la, bomake
What did the women use in the

la, emasimini sengisiko tsintfwo
fields I mean things
lebebatisebentisa nje ekulimeni
they used in the fields
mhlayimbe ematembu, tokubi
maybe hoes, what did they
nje bebasebentisani nje.
use.

S Bebalima ngentfhona
They used their arms [meaning hands]

R Base, lentinsimbi kubeyimi
What about things that
lababelima ngalya
were made of iron.

S Tusimbi fulwa
+ Iron was smelted

R Tuike What?

S Ifulwa insimbi.
Iron smelted

M Beyikhandvwa.
It It was made.

S Ikhandvwa, kuthona loku
As I am sitting

ngiliseti lapha nje ngingatsi
here there would be
manje ke kubaswe lapha.
fire there
kukwana ke, lokungengelibumba
There's something like clay
lokuyisa lapha emliliweni.
which will be thrown into the
lapha ke tigogo tetimbati
fire. here goat skins ~~would~~ were
tatfwungwa. tinetimbobo la,
~~be~~ sewn, the goat skins would have
ngifaka lemiwe, ngifake lemino
holes here, I put my fingers and
ngilsi uma ngilsi kulsi vu,
do this, when do this the sound
umona
vu, vu, kewutshela lapha
vu vu vu will be heard from the fire
emliliweni.

R Lensimbi wyitsatsaphi
Where do you get the iron?

S Lensimbi - ngembiwa.
The iron is mined (the iron was being dug.)

R O - they would make, the metal themselves, they would get the metal from somewhere or mine it.

C Who

R Babani bona, labo, noma
Who were those or
ngubani abetakhela nje?
anybody made anything he could think

S Cha kuhambe kunemalala
No there were spots at
emalala, emalala kutsiwa
different places - nowadays
emalala, kusiwo lamagalaji
we can call those spots garages

R Emagalaji garages

M Ngesi lumbi phela sengemagalaji
According to the Western tradition they (in English they are garages.)

S Ngesintfwu, ngesiswati ngemalala
are garages and according to the Siswati tradition they are ~~kalas~~. emalala

(51) Refers to the Siwah ~~word~~ word for garages.

(54 Literally means to the hill. It also be a name of a place.

R Kushokuba wonke umuntfu abe
Does it mean anybody could built
ngelakhela nani nje nitakhele
his or her own lilala or there were
noma mhlaqube kwakungintfwo
special people who ~~dea~~
yebantfu labatsite labakwati
worked on the iron?
kulungisa lensimbi

S Vele kwakunebantfu labakwati
There were special people who
kulungisa insimbi, nyengelaba
worked on iron for instance here
kitsi nje ekukhona esihlahlen
there were people esihlahleni (52)
~~lapho lapo~~ labebafula, kukhona
who were blacksmiths, and also
ka—— kukhona lapha wake
at —— there was a Mauriso
Mauriso labe lapha. Labebafula
there. These were people who

letintfwo ke
were blacksmiths

H Labeka fulo
~~And~~ thos who were blacksmiths

S E-e Yes

M Kwakutinqondzi takhona.
It was the blacksmiths.

H These are the blacksmith people that are allowed to do the ~~hols~~ hols.

C In the time when Sonhlolo was king

H Kwakusekhalsi sabani ke, la, nkeni
Who was the king that time?

akungubani.
when all this happened?

S Makunyani When what happened?

H Lapha, nakunalabantfu laba
When there were blacksmiths

fula emakhuba..
people who made hoes.

S Wo, kuwo ouke lamakhoki
In the times of all the kings,
lawa, emakhuba nje
hoes disappeared after
kugeineka kwawo kugeine
the arrival of
ke kugeineke kube kutofika
ti tolo tebelungu
Europeans when they introduced
H Nearly all the kings up
shops.

to now —— when there --

Ulya bona nje le ekhaya
likhona nye lingaka I have
one of this size at home
lele kwentiwa ngensekhi;
one that was made of iron
R Awu He says he's got the origin

original lithuba that was
made by hoe in his home

It was made by this —
xa he says xa it was
made by law aingitsi
utsi kwaku ti thumba Is it
true that it was made from goats skins
teti mbuti tisongo telwe
rolled or — — —
yini noma mhlayinbe.

S Titfungwe
They were sewn
R Tentiwe nyengetiqubhu
made into calabashes
S Ya Yes
C —
S. Sekutsiwa lapha nakulelibuinbe
tiboshwe le kutsiwe mfi la
At this end there would be
kantsi ke lapha utawufaka
clay they would be tightly tied
leminwe and on the other side
you would put in your fingers

R. Some handles on the other sides

R Ehe levumako ufake
Yes you would put your
leminwe ukgentenje
fingers like this

R Ehe levumako ufake leminwe
Yes you would put your fingers

S Ehe levumako ufaunts'i
Yes you would ~~put~~ let in
ungats'i kuts'i bhu bhu bhu
the air which will make the
umoya lapho
sound bhu bhu bhu then.

H Kungenganali pisaka nje
It is just like the
ngo ka likhong
sack

C Where did they get this iron

R Beniyitfola kuphi le nsimbi
Where did you get the iron

S Beyimbewa phansi emhlabeni
It was dug from in the soil

Uyabona nye le ka mbhoke (53)
You see at Mbhoke (53)
ma uhamba ngalendlela
when you take the path
lebheka le umgwaco lobheka
which goes there the road to wh
le nganga fike ngikukhom
we reach that place I can sh
nye ngits: nye nansi-ka
you the iron an say thi
lensimbi
is the iron.

H na ubheke eSthobhoweni (54)
On the road to Sthobelwen; (54)

S Ya nawungakhuphuka
Yes if you can climb
nye la ukhuphuke bese
this hill and take this
uyawushaya le ka nye:
direction.
nasewukhuphuka khona
When you reach the top

(53) Name of a place found in the Shiehwani district, south of Hlotikulu.

(54) Name of a place also found south of Hlotikulu.

utsi uthuphukela kambhoke
that is kambhoke
kwefika kwembiwa gelebela
There they used to dig gravel gelebela
nje lapha nje - ke
it is there
kugelebela at the gravel
at gelebela
C So what's he saying?

S Le ekhabo mama
In my mother's home
kukhona lapho kunge
There's
na — lapho bebayimba
there's a sight where
khona
they used to dig it
C So he's saying you can

get the iron somewhere other than the —

You you know there is a
school down below where we went
C Ya where we dropped the children

H Ya where we dropped the
children then from the
top there is a place where
they get the iron

C Whats the name of the place

H The chiefs place is called
kambhoke so the place
is called kambhoke
C If Somhlolo was at old
Lobamba would he have got
iron from that place

H. Lokusho kutsirke Somhlolo
So it means even Somhlolo
naye abenebantfu labebaya, sulu
had people who went to fetch

bayeyi tsatsa le ka mbhoke
to Steki the iron from ka mbhoke?
lensimbi ?

S Awu ngiyabona kutsi ikhona
Ah I think there were other
lapha ikhona ngoba
places where it was found because
nalapha — kuye nye nyalo
even there the Mauriso people
baka mauriso lababelapho
have just died who occupied that place.
H There were Mauriso people
somewhere there
C where
H kuphi le-kamakhosini
Where there at Makhosini
S Ee- ngalapha-ke
Ee- this side
H and this side

ela

S Naleka ntsambo ya empini
And at Ntsambo at empini

H There were people who were doing the same job

C Where

H Ntsambo, empini, Ntsamba at mpini (55) and Mavuso

C Do you know these places

H I dont know the places

S Ya aboni tizeze besititsengp
Yes you se tizeze we used to
le. buy the that side

H Asenibekise nge kutsi
Can you make an example
nawufika kubaniboni
that when you come to
ufika njengalapha bese
this place like there
kuba ngukhona lapha
you will have reached the place

(55) ~~Roughly means to the war~~.
or at the battle.
(55) See glossary.

(56)

(57)

S apha nye mawendlela
Here when you pass Dlumes
la ka Dlume ekhaya
home
H ka Dlomo
At Dlomos
S la ka Dlume la ka Shemane
Dlumes Shemanes
R ka Dlume · Lendzawo
At Dlumes, Is The place
selokutsiwa ku ka Dlume
still called ka Dlume
na manje? Sekutsiwa ngukuphi
even now. What is it called now
S e2ikhotheni.
e2ikhotheni (58)
C At e2ikhotheni
e2ikhotheni
R khona ngala kutsiwa
ngukuphi-ke khona kuse
And this side what is the name of the place
M endiyaneni kwa nxumalo
endiyaneni (57) kwa nxumalo
at ndiyaneni, at nxumalo place.

(So Before they used iron hoes
did they ever use
wooden hoe

R Ngaphambi kwelekuba
Before you use iron
nisebentise emakhuba
hoes did you ever used
ensimbe nake nawase
bentsia yini emakhuba
wooden hoes
elukhuni

S elukhuni - ?
wooden ones?
wooden hoes!

R Mhlayimbe kubatwe
May-be may be cutting rope use wood
lukhuni nente 1, khuba
wood and make a hoe.
to make a hoe

S Oh ngenga bhusha
Oh just like a bushkniife?
Oh just like a bush knife
ngengenukhwa
or like a knife
or a knife

R usho lokwangemu wa
Do you mean the handle
kwasemkhweni?
of a knife?

H Usho kutsi lake lasebenta
She asking if you have
noba alizange lisebenta
ever used it
R Ee kwakhiwe likhuba
Ee if you ever made a hoe
nje kutsile to lakhiwa
ngelukhuni ngaphandle
which was made of wood
kwalomphini khayi
forgetting about the handle not
umphini lelikhuba
the handle. A hoe made
nje kube lesihlakhla
from wood
vele kwalona
S. Khayi cha No
R No

C Did he ever he hear of hoes made of bones?

R Wake weva ngemakhuba
Did you ever hear about hoes?
Have you heard of hoes
lakhiwe ngematsambo
made of bones?
made of bones

S Amange ngive
No I didn't hear
No

R No

C Okay

R Abebuteke nkhosi kutsi
She had asked as to where
Somhlolo lamaKhodwa
Somhlolo got the pots
ekwakhela lotwala
in which he made beer
abewatsatsaphi
Where did he get them

S Abekubunywa libumba
The women made it from

ngulaba sikati
Clay

R kuslo kutsi kwakuba
Were they like to clay
tindzawo
pots called tindziwo

S E ee
E-ee.

R It was clay pots big clay pots

S Hm

C Where did he get them from
How did he get them Did ~~they~~
the ladies make ~~for~~ it for him or
did they tsela or did the
pots or what

R. Oh utsi ngubani
Oh! She's asking who
lo be makhela letindziwo
made the clay pots
noma ngulabafati bebatakela
or the women made ~~it for~~ them

bese batotetfula (58)
and went to tfula (58)
lakeye bakhe letimbita
them to him
bese batotetfula lakeye
S ya ya
R Yes So the women
would make the clay
pots and then they would
go to tfula at his
place
C Aha
And where did he get

this ~~you know~~ Do you know this ~~these~~ gourds
that they use in
incwala do you know
what I mean by —
do you know what I
mean by —

R what spell it

C gourd
Something they use in
incwala it's a plant
— something like a
pumkin , something
S Cemaselwa
R the gourds (58)
R tiphungo
S tiphungo (58)
letiphungo uyatibona
You see the things that
leti tekukha Tjwala
you use to drink tiphungo (58)
S Ya yes
R Lokoke - bebakutfola aphu-ke
Where did they get that
S Loko-ke bebakutfola
They got it from the field
etigangeni tiblanyelwa
the fields
R From the fields

But who would collect

that for him

R Ngubani abebabutsela
who used to collect
who used to collect
loko lokwethphungo (59) (58)
there ~~lot~~ ~~lithung~~ (59) (58)
them for him

S Nekhaya ayintfo lehlalelayo
even at home ... in
It is something that is used every day
isetjentsiwa ngemaswati,
as it is used for drinking by swazis because
ngoba nekemathwa kunathwa ngako
when drinking you ~~the~~ drink with it.

S He says even at home
that is something that
is generally used

C Did they use them in
ncwala

R Bayakusebentisa loko
Do they use this in during
encwaleni loko
ncwala

S Wo kusebenta nabaphisa tjwala
Wo yes they use it when brewing
nemihidvo yakhiwa ngako
tjwala
beer and the porridge from which
they make beer.

R 17 S Only use it when making beer and umhidwo you see the soft porridge that is made when making beer

fo life C1 Okay What did the old ladies use to cut the grass in the olden day what was the too 1

R Bebasebentisani bomake What did the women emakhosikati ekusekeni use for cutting? grass, tyani bebasebentisani what were they using?

S Bebasebentise emakhenya They used grass called basebentise umshiki emakhenya and umshiki

R. Hm. Kusho kutsi bebasika. Hm. What did they use

ngani?
for cutting
S. Basebentise tihlahla
They used trees
R. kusho kutsi Bebasika ngani
What did they use for cutting
S. Bebasika kugala gemikhwa ekwentiwa
They used knives. They made
umuklhwa kucala uggotjwe
knives and they would make
uggotjwe ube mude bese uya
them long and then
gotjwa utsi entele kutsi atsi angabamba
make it a bit crooked so that
bese utsi-ke atsi
when they would hold it and
angabamba bese utsi-ke
do this
R They would sharpen the

metal make it long and
then turn it like this and then
they would cut like this

C Who made that?

R Ngubani abenta loko?
Who made that?

S. Uyabona Emasekela efike nebelumbi
Sickles came with the whites

lokuti kulchona emasikela
to say there sickles they came
that when we heard

efike nebelumbi
with the white.
of sickles

R The sickles came with the white people

R Usho-kutsi-ke ngubani
who used to make here knives
Who make the knives

labenakuela lemikhwa
for you? for you,

kusho kutsi kwakhona bantfu
so it means there were

labatfite bebekwatiwa kutsi
special people who were ~~tried~~

lobaba walapha waka
known for making them
emasikela wakha lemikwa
both sickles and knives

S Ya. ngawo lamalala
Yes the blacksmiths

R Lamalala kuyintfo
What kind of people were
lenjani?
the blacksmiths.

S Ngulabafu'i labafula
The ones who worked on
lehsimbi. iron

R These specialists who were
good at making the metal
were called emalala. In
other words we called all
them blacksmiths

C No No lala is a special
word

R. 18 ct

105

C with a lala people lala
was it a sibongo lala
or was it a word?

R mange utsi ke lokutsi nitsi
was lala a surname
ngenalala kwakutibongo
or was it a special
talabo bantfu yini lokutsi
name for a people or-
lakalala nomanje
just a name
mhlawumbe libito labo yini

S Cha libito lalaba
no, only in the name of there
No lala is a word
labagcoba letinsimbi
who used to smelt iron.
for the black smiths.

R Its a name for those

Ya its the surname

C Okay

C Where did the Swazi kings get lithusi from?

H Lithusi -ke inkhosi beyilitfolaphi
Where did the Swazi king get lithusi?

S Lali yitfola kubo labe
He got the it from there the labafula leti nsimbi,
blacksmiths

H They used to get it from the malalas

C from the lalas where did the lala people get it from

H Bona la Malala bebaka tfatsa phi?
Where did the lalas get it from

S Bebawa tfatsa lay micondweni,
from their own thoughts.
from their minds
Xabo

C What did he say?

H They were getting it from their bags.

C Is it possible that they got it from trading or somewhere outside

H Kungenteka yini kutsi
Is it possible that
bebatsengisela na nalabanye
they traded it with to
lantfu bona batsatse lilitfusi
other people and in turn
bese kutsi ke lalabanye
the other people got what they wanted
got lithusi
batsatse lalabakenpunako.

Usho kutsi nje angits.
For instance daggga
njengensangu baba insangu

iye ifunwe ngulaba
Sometimes the people from
labale kubo Cape Town.
Cape Town need it
S Uyabo nakes emantini
You in the water you
emanti nabe nanyalo
can find litfusi shining
nge nala mpileni enhlabatsini

ulibone
ungakhatsa litfusi (59) manyatela
You would find litfusi (59) shining,
ngito-ke litfusi ela lithuni (59)
that is the real litfusi lithuni (59)
That is litfusi
H lay ikhatsi
In the inside water
S Yat loke lokhu manyatekako
Yes the thing that shines
nje la enhlabatsini
in the sand
manjeke bona bakwati banentfu
Now the people know have
yekukubamba yekube
something to catch that and

Sekuyahlangana
join it together
Se if you go to the river
where there sand is you just
look at the thing and if
you know the thing you can
just see the thing and say
I want this and take it out

C Did the king control them
emalala
H. Abe inkosi abephethwe ngiyo
Did the king control
LaMalala
the lalas
S Ya Yes
H The king used to control
the malalas
C How?
H Kanjani?
How?
S Hm!

H Abewaphetse kanjani?
How did he control them?

S Abewaphetse nje akhona
He controlled them just
eveni kwatiwa kutsi bani
like anybody in the country
ukhona logcoba insimbi
it was known that there's so and
yekutsi. Bani ukhona
so who works on this and so and
lofula insimbi yekutsi.
so who works on this iron

H He was controlling them
like this so and so at
eMbitaneni is doing this
kind of a job But the thing
is immaterial what you
are doing. Somebody at
Makhosini's place is doing
hoeing and then the other one doing
this; just like that

C Did he use to give them cattle

When they work

H. 'abe-ba khadala ngani

What did he pay them with?

Abevama kubanika tinkhomo

Did he use to give them cattle

yini nakaba sebentisa?

when he gave them work

S Inkosi ibakhontisa kucala

The king used to khontisa

umuntu lokubonakala

them anybody who had his own special job.

kutsi unensebenti iwakhe

Special value

H He used to khontisa them

S Uyabona You see

C What

H He would put them aside

that he has a certain job that

he is doing He would keep

them where he would find

them always.

C ——

H. Abebamnika yini tinkhomo kwi latu
Did they use to give them cattle.

S Abebanika Inkosi beyibanika
He did.
tinkhomo uyabona kukhona
You see There was an uncle
malume lapha abe abula
of mine there you used to ki
— —

H Ti —
H. I don't know what to say

S Anuyati in —
You don't know the
H ngiyayati
I know it
There was my uncle sometime
he used to tell us —
the small like not like a
rabbit like a dog a small
dog we call it ins— It lives
in the water it lives in the
sea I mean in the pool ins—

Abehle abulala tonate
He occaniously used to kill them.

S Hm ahle ayo tetfula le
And he would go to tfula there

H When he got them one or two
and then take them to the king
my uncle.

S Atsi mabeyotetfula le inkosi-ke
Whenever he went to tfula (60) the
bese inbonga ngenkhomo.

H king would thank him with a cow cattle
When he's taking the skins of the ins-
the king gives him a beast

C Okay what did the people in
the old days use the lithusi for?

H Lelithusi kuleta tikhatsi
What did they use lithusi
bebalisebentisela kwentani
for in those days.

S. Belisetjentswa njengemuntfu lobekuwe
It was use in crowning somebody
a-- umuntfu lobekuwe ufakwa
a-- a person who has been
litfusi. appointed is crowned with li
H Lobekuwe njengakubani
A person who has been given like which
S Njengemuntfu lobekuwe kutsi
Like somebody who has been
sikhulu
made (sikhulu) a chief
H A person who is being appointed
as a chief is given litfusi.
C A Thank-you
Did they ever wore it on the legs
H Bebawafaka nalapha yini
Did the wear it even here
S Cha No
H No
S Abawafaka la They wore it here
C Did they ever use litfusi for lobola
H Lona nalo bebalobola ngalo yini
Did they lobola(bola) with it

kwakwenteka Sometimes
It happened
Batsi kwakwenteka loko
They say it used to happen
They said it was happening it
used to happen
What did litfisi look like was it
in a bangle or was it in a
block or was it in a ball
Utsi ke lelitfisi lesithulima
She is saying this lithuni
Did the litfisi look like
ngalo. sithulima ngelitfisi
which we are talking about, we
a bangle or
lelinjani lelilibhangele lelinye-
are talking about what type of lithuni
something else
nganaku lakungabile none-
the bangel which is like this which
he has put on?
Nali nali litfisi
this one, this lithu litfuni
This one, this one litfisi
For lobola (67)
Ekulobolani yin For lobola
Lemakhosana For the hair
For the hair

C Did they pay lobola (6) with litfusi
was it like this did it look
like this

H Lalikangenje It was exactly like

S kwakenbe sekuba kubongana
It was used in thanking
nje nabe bamtsandzile bamfaka
when they felt like they would
lelitfusi put the litfusi on him

R Ngikwe ngwaba basemtini
given by the
The inlaws ? in-laws
When they had gone to the lobola
if the people had loved batsandze
lomfati noma lenduodza laba
Did they put it on their
bakubomfati yini? Bafaka lomfati
man. Did they put litfusi on the
lelitfusi noma bafaka lomkhwenyana
bride or the groom

S kubonakala kutsi lelitfusi
The litfusi was for
tibonga kubongetwani kutsi
thanking

encenye litawube selipaphuma-ke
May the lithuni would come out,
lelithisi bayabonga-ke ngalo
used it to thank.
R Banika bani?
Who did they give it to
S Sabeba liphuma noma siyocela
We used it when
umfati. masiyocela umfati
asking for the wife
silipha lelithisi sili landzise
we would take out the lithuni and kulapise
from his father
give it to her father
R Leligatjwako noma leli
Was it the one put on the neck?
Was it the one in a bangle form.
S Leligatjwako. Njengoba-ke lesinje.
The one that is worn on the wrist.
kuyocela ngalelithisi
The one who had been
his father
nguyena-ke simeelela kutsi
asked given lithisi when
umtfwanakhe angantala
asking for, is the one that
nguyena ayoba yinkhosi
will ~~give be~~ bear the heir in

yala yi khaya this home

R. He says that now say they want to go to ask for a girl from a certain family so they would bring lithusi a bangle

C A bangle

Ya they would give that to that man whom they want when he gets a girl from his wife then that girl would be taken as here tha — which gave the lithusi

C Did they call that kwetfula

R Bebakubita ngekutsi kwetfula

Did they call that kambe loko Ngabe loko bebakuba kwetfula or to that person something

Yini ngekutsi kuyo kasetfula kubaya

muntfu

S kuyocela. It is going to ask

R. kuyocela (asking) umfati

Going to ask for a wife

R To go and ask for a wife
S Loyakuka kutsi kungafa amele u
The one that will take this
lomuntfu person's position after his death
R Abe yinkhosana And be the heir
C Did he ever hear of lobola
being paid with 12 indondo
or bindondo 1/8 something
made of grass.
R Wake wela mkhulu kutsi
Have you ever heard (62) Mkhulu!
lobola lake lakhishiwa ngetindondo
of lobola being paid with tindondo
S Lilobolo. Lobola?
Yes lobola being paid with tindondo
E kulotfolwe ngetindondo →
S Ingadzi vini? What is indondo
indondo nine ngati kutsi lima
The indondo that I know of
ifombi ihlehlile ngati kutsi ke
is the one that people carry
kuphatfwa indondo lelidzuku
when the so bindondo lelidzuku is a
lelimhlophe
white handkerchief

The white cloth.

R Ileliduku le hlambophe.
this whole handkerchief

S Ya Yes

R Utsi ke yena lendondo
She says is saying the indondo is

kuyintfo leyakhiwa ngensimbi
something that is made of iron.

S Cha angiyati
No I don't know it

C — Can you ask that did the
ndlela people hunt for ivory

S Utsini What is she saying?

R Utsi bakandlela bake
She's asking if the ndlela

bafuna i- batingela batingela
people ever hunted for the ivory?

ematinyo endlovu.
teeth of an elephant?

S Cha phela ematinyo endlovu
No ivory was for one person

ngowamunye njengoba nje
as we have

sikhulume ngaHlubi, Hlubi-ke
talked about Hlubi, Hlubi

Hlubi

Akencwadza ngomncwadco
used to use the elephant's tooth
nalelitingo lendlovu
to ncwadza (63)

H Umtfongwane walo

S Umtfongwane walo

C Did they use the ivory fo —

R Kusho kutsi yalyiba yalo loyi Nkosi
It means it used to belong to the king
So it means ivory was for the king

S Xa Yes

C Just for the king

R Xa Yes

C Okay. Sihe ever hear of lobola
with pumkins or goats.

R Wake weva kutsi kwake kwatotjokwa
Did you ever hear of lobola
ngematsanga noma tembuti
paid with pumkins or goats
Cha nge va lokwetembuti angati
No. I've heard of lobola with goats
ematsanga not pumkins

19/08/23 $5\frac{1}{2}$ hrs
+ 7 hrs. (5+2)

R No he heard about the goats not pumkins

S ngati kutsi baye bephane aphe
What I know is that in laws umthoti wakhe kunguntkhoti can give them to another mkhoti, (65)

R Ya?

R Ya. It could just be a gift to the inlaws not as a lobola

C And what about lobola with hoes

R kulobola ngemakhuba kutsi nye kutsiwe siyolobola ngemakhuba
And what about lobola with hoes?

S Uyolobola ngemakhuba angetelela ~~lob~~ Paying lobola with hoes hoes are enkhomeni used to add to the number

yekuse lisengakabi nje live today.
The world was not as it is today
The world had not reached the stage in today

s a gift.

box

g tows.

cits