



student note book

feint and margin

BONNER SERIES.
SUBJECT : MADONSELA HISTORY.

name

INFORMANTS: Ndiya Madonsele
Ndambi Mkhonta
Macala Mkhonta
Lichawulo Dlamini.

72 PAGES

PLACE : EZULWINI

DATE : 19/5/70

S.A. 72F

BOOK II

NOTE BOOK I : CONTAINS DLAMINI HISTORY
THUS FILED UNDER DLAMINI BOX
THE INFORMANT IS ISAYA DLAMINI.

452. tihlonhla - 1. Cattle posts.
453. Mbabane - 1. The name of the capital town of Swaziland.
454. Mbabane - 1. One of the Kunene leaders.
455. tikhulu - 1. The plural form of the noun sikhulu, in this sense meaning chiefs.
456. Nkhosi - See note 1.
457. Nkhosi - See note 1.
458. inkhosi - 1. A king; or paramount chief.
459. Shiselweni - 1. The southern part of Swaziland.
460. tikhulu - See note 455.
461. bekwa - See note 425.
462. mntfwanenkhosi - See note 313.
463. kaZulu - 1. That which was made up of age regiments belonging to the Zulu ethnic group.
464. imphi - 1. A battle.
2. This may also mean, in a different sense, an army or age regiments setting out to go to a battle.
- 465-467 mkhulu of bomkhulu, of bomkhulu - 1. Literally, a compound word meaning 'my great grandfathers' grandfather.
468. Lubuya - 1. (According to Matsebula): the last battle between the Zulu and Swazi warriors in Swaziland at Lubuya, the area next to the Lubuya river next to Hlathikhulu village, in the Shiselweni district.
469. kaZulu - See note 463.
470. imphi - See note 464.

1. E, Kunene ke, nani siyeva kutsi phela nibaphatsi
E, Kunene, we have learnt that you are the people in
betinhlonhla. E, nokwekutsi kengini phela laph' etul',
charge of the tinhlonhla. E, and that you are the people
kMbabane yavele yase yetsiwa ngani nje, yetsiwa
up at that place, who the Mbabane was named after,
ngaye Mbabane. As' usetsele ke, kokutsi nine
it was named after Mbabane. Tell us then, that how did
baka Kunene kuze ni bekhona, navela njani lapha loku
the Kunene people come to this place, because we learn
sesiva nani sekutsi wa senitikhulu?
that you are the tikhulu?

4. Nkhosi, wena weluhlanga. Tsine Nkhosi seta
Nkhosi, you of the ancient stock. We Nkhosi came
nenkhos' eShiselweni, sahlala njengoba siphethwe,
with the inkhosi at Shiselweni, we stayed as we are
kwakutsiwe nje tikhulu tabekwa, mntfwanenkho-
si, it was said that the tikhulu were bekwa,
weluhlanga. E, emhini yakaZulu. Kuze kufe mkhulu
mntfwanenkho-
si of the ancient stock. E, at the kaZulu
wabomkhulu, wa bomkhulu, eLubuya, kulemphe
imphi. Until mkhulu of bomkhulu, of bomkhulu,
yakaZulu. Sabe ke sivele sesihlala laph' enkhosini.
had died, at Lubuya, during the kaZulu imphi. We then
Seku, sekuhlaliwa laph' enkhosini siphelane.
stayed with the inkhosi. We stayed with the inkhosi from
kuba toti bayatalwa bonkhe nabo babomkhulu
then onwards. That was until babomkhulu wabobabe were
wabobabe. Sebahlala khona laph' enkhosini, kuMswati
bom. They stayed with the inkhosi, Mswati, at ludzidzini
leludzidzini. Bahlala siphelane, besiphelane,
They stayed from then onwards, from then onwards,

471. inkhosi - See note 458.
472. inkhosi - See note 458.
473. bobabemkhulu wabobabe - 1. Literally, my fathers' great grandfathers.
474. inkhosi - See note 458.
475. ludzidzini - 1. The name given to the ruling inkhosi's royal kraal at the time of his rule.
476. bobabemkhulu - 1. Literally my great grandfathers.
477. imphi - See note 464.
478. Mshadza - See note 14.
479. Aw' - See note 86.
480. imphi - See note 464.
- 481-483 gwazana - 1. This means the same thing as gwaza - see note 256
482. Mshadza - See note 14.
483. gwazana - See note 481
484. Mshadza - See note 14
485. Babemkhulu - 1. Literally, my great grandfathers, the singular form of the noun bobabemkhulu - see note 476.
486. chutjwa - 1. Literally, to drive or herd for instance cattle.
2. In this sense, to assist an injured or weak person to move from one place to another.
487. sibongo - 1. A clan or surname.
488. shaya - 1. Literally to beat.
2. In this sense, to shoot
489. sibhamu - 1. A gun.
490. hlula - 1. This here means could not be fractured or badly injured.

bayakhula ke laba bobabemkhulu welfu ke. Bayakhula
 and our bobabemkhulu⁴⁷⁶ grew up. They grew up
 bayahamba bay² emphini, khona leMshadza. Aw²
 and went to the imphi⁴⁷⁷, at Mshadza⁴⁷⁸. Aw² the imphi⁴⁷⁹
 iyagwazana, iyagwazana, iyagwazan² eMshadza, toti
gwazana⁴⁸¹, gwazana⁴⁸², and gwazana⁴⁸³ at Mshadza⁴⁸⁴, until the
 baye bayabuya. Wabay² asa, asachutjwa
 returned. Babemkhulu⁴⁸⁵ returned being chutjwa⁴⁸⁶ by who
 ngubani babemkhulu, nguMaphila. Abambe leny²
 by Maphila. He had asked another man to help, I don't
 indvodza, angati kutsi batsi yakabani. Batsi bayamshaya
 know what his sibongo⁴⁸⁷ was. When they shaya⁴⁸⁸ him,
 sibhamu singena nga la, siphuma nga la, lapha
 the sibhamu⁴⁸⁹ went in this way, and came out the other
 batsi Mlenze oimkhulu wehlul² isibhamu! Sesusuchutjwa
 way, where they say the person who has a big leg
 nguMaphila, lapha, lo abakhe. lapha, e, nalomunye
 which hlula⁴⁹⁰ the sibhamu⁴⁹¹! He was chutjwa⁴⁹² by Maphila,
 ke, sebamletsa batsi akahambe naye batsi
 the one who had settled at this place and another person,
 babambe lo, loyi lebambambile lemphini, eMshadza
 they brought him and said they should assist him from the imphi⁴⁹³

1. BeSutfu.

The beSutfu⁴⁹⁴.

4. AyiNyatsi lobabemkhulu. Soyabuya ke lapha
Babemkhulu⁴⁹⁵ was a Nyatsi⁴⁹⁶. He returned to this place
 wena wekunene. Uyefika ke lapha kaNgwane
 of the right hand. When he arrived here at kaNgwane⁴⁹⁷,
 bayefika bayatseleka, iyatseleka imphi, ungen²
 the imphi⁴⁹⁸ also approached, he entered to the sibaya⁴⁹⁹,
 esibayeni, uyagiya, uyagiya. Ugiya ke nay² uhleti
 he giya'd⁵⁰⁰, and giya'd⁵⁰¹. He giya'd⁵⁰² while he was sitting

491. Sibhamu - See note 489.
492. chutjwa - See note 486.
- 493(a) imphi - See note 464.
- 493(b) Mshadza - See note 14.
494. beSutfu - 1. The people belonging to the Sotho ethnic group.
495. Babemkhulu - See note 485.
496. Nyatsi - 1. This refers to Mswati's major libutfo age regiment.
497. kaNgwane - 1. This refers to present day Swaziland.
498. imphi - See note 464
499. sibaya - 1. The cattle kraal or pen also used as a traditional forum.
- 500-502 giya'd - 1. This here means to engage in traditional dance in order to show your pride after accomplishing something.
- 503 tsatsa - 1. Literally to take something
2. This has been used here to mean to marry someone.
- 504 inkhosi - See note 458.
- 505 tsatsa'd - 1. The past tense form of the verb tsatsa: see note 503(a)
- 506 ludzidzini - See note 475.
- 507 inkhosi - See note 458.
508. beka'd - 1. The past tense form of the verb beka - see note 425
509. Mbulungeni - 1. An area next to Velebantfu and the Lugolweni hills ^{in southern Swaziland.}
510. inkhosi - See note 458.
511. mzini - 1. This is a siZulu locative meaning at the umuti - meaning, at the village
512. Magotolwane - 1. The name of a person.

phasi. Kuba ke, toti ke, uyahlala uyahlala. Utsatsa bafati
down. Thereafter, he stayed and stayed. He tsatsa⁵⁰³
ke, wena wekunene. Atsatselwa ngiy' inkhosi, eLudzidzini.
women, you of the right hand, the inkhosi tsatsa⁵⁰⁴ for
Iyantsatsa imbeka la, eMbulungeni lapha, iyamletsa kutseni
him at Ludzidzini. The inkhosi bekad⁵⁰⁵ him at that place,
Uhlala khona, uhla⁵⁰⁶ iminyaka lemitsatfu. Lowesitsatfu
at Mbulungeni. He stayed at that place for three years. I
angibonanga kahle kutsi, wawucetza. Seyiphindz' iyantsatsa
don't think that he stayed until the end of the third year
inkhosi seyinchubela lemzini, seyamni, seyiyamfaka
The inkhosi then took him to the mzini and made him
kuletinkhomo. Tinkhomo tiphetfwe ngubani,
take control over the cattle. The cattle were looked after
ngu Magotolwane,
by who, by Magotolwane⁵¹².

1. Waka Madonsela.

Was his sibongo⁵¹³ Madonsela?

4 Waka Madonsela. Kutsiw' akasuk' ahambe.

His sibongo⁵¹⁴ was Madonsela. They said that he should
Usuk' uyahamba, uyangena lapha, kungena gogo
leave. He left and entered this place, the Masuku gogo⁵¹⁵
lapha waka Masuku, laph' emzini. Bayatsatfwa
entered here, at mzini. Then two of these: La Vilakati⁵¹⁷
laba lababili: bo La Vilakati na Lakhumalo,
and Lakhumalo⁵¹⁸ were taken to set up his umuti⁵¹⁹ known
bayakwakh' umuti wakhe, kwa kubitwa ngeligama
as Ngwembeni. He was given the cattle, that he
lakhona kutsi nguse Ngwembeni. Unikwa kinkhomo
should take the cattle, which belonged to the
ke, kutsiwa atitsatfwe nguye letinkhomo,
980 inkhosi⁵²⁰.

513. sibongo - 1. A clan name or surname.
514. sibongo - See note 513.
515. gogo - 1. Literally, my grandmother.
2. However used here to refer to an influential inkhosikati, or wife of a very important person.
516. mzini - See note 511
517. LaVilakati - 1. The name of a particular inkhosikati - or the wife of an important person, and her ^{maiden} surname was Vilakati.
518. Lakhumalo - 1. The name of a particular inkhosikati or the wife of an important person, whose maiden surname was Khumalo.
519. umuti - 1. A village
520. inkhosi - 2. See note 458.
521. mntfwanenkhosi - See note 313.
522. Lumphongolo - 1. The name of the area next to the Phongola river, in the southern part of Swaziland.
523. lincusa - 1. This refers to a messenger.
524. inkhosi - See note 458.
525. Mdzimba - 1. The name of a mountain next to Lobamba.
526. tihlonhla - See note 452.
527. Mdzimba - See note 525.
528. inkhosi - See note 458.
529. Eyi - 1. An interjection used to express dismay.
530. Ewu - 1. An interjection used to express dismay.
531. babemkhulu - See note 485.
532. Zombodze - 1. The name of a place under the Manzini district, next to Matsapha and Lozitha.

letenkhozi. Kutoti ke atiphatsa, atiphatsa, atiphatsa.

He then looked after the cattle since then. As until Toti inamuhla loku ke. Kuze kwehle na, baya ke, today. Until those people⁵²¹ of mntfwanenkhozi Sashangane baka, mntfwanenkhozi Sashangane. Ehle le, asesuswa went down. He went down to that place, when he ngula belungu eLuphongolo, ete la. Kukhuphyke lincusa⁵²² was evicted by the white men at Luphongolo, to come ke khona lenkhosini, liye leMdzimba, ayobonelo⁵²³ to this place. A lincusa⁵²³ went up from the inkhozi⁵²⁴, and indzawo ke, anikwe, wena wekunene. Tiyabutfwa went to Mdzimba⁵²⁵, where a place was found for him, you ke letinkhomo, tinhlonhla, ekufikeni kwakhe loyi of the right hand. The cattle were collected and put into the tehla tonkhe tiba laph⁵²⁶ eMdzimba, tonkhe. Inkhozi⁵²⁶ tinhlonhla, and after he had arrived all the cattle were ilapha itobona tinkhomo tayo. Eyi, angicondzi taken down to Mdzimba⁵²⁷. The inkhozi⁵²⁸ was here to see their kube nguye ke Mswati yini, noma nguMbandzeni cattle. Eyi⁵²⁹, I don't understand if he was Mswati, or was yini? Ewu, tiphindze tibuyel⁵³⁰ emuva, wena he Mbandzeni? Ewu, they then returned back, you of wekunene. Kusho kutsi ke solo sahlala the right hand. That means that that was how we ngaloba bunjalo. Siyesuka ke natsi loku sesi, came to stay^{at that place}. We came as we are at this place, sesilapha, wena wekunene. Sesibuyela lemuva you of the right hand. We returned back. I grew ke. Ngakhula, asakhulile babemkhulu. E, sisaya up when babemkhulu⁵³¹ was already grown up. E, lekaZombodze. Wasitsatsa ke, e, e, Gwamile we were still going to Zombodze⁵³². Gwamile, e, e, took

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533. inkhosi - See note 458.
534. inhlonhla - 1. The singular form of the noun tinhlonhla - see note 452.
535. indvuna - 1. The governor or senior official.
536. umuti - 1. A village
537. Bhangalome - 1. An area north of Hlathikhulu.
538. Enhhe - See note 55.
539. umntfwanenkosi - See note 313.
540. hlabeti -
541. enhhe - See note 55.
542. khonta²d - 1. The past tense form of the verb khonta - see note 353.
543. Mbabane - See note 454.
544. Mbabane - See note 454.
545. Mbabane - See note 453.
546. Mbabane - See note 454.
547. khonta²d - See note 542.
548. khonta²d - See note 542.
549. Mbabane - See note 454.
550. Mbabane - See note 454.
551. Mbabane - See note 454.

utawusibeka lapha. Siyinkhomo yenkhosi ngaloko
 us and beka us at this place. We are the inkhosi's cow
 ke, wena wekunene, ngobe solo sahlala ngalobo
 because of that, you of the right hand, because that was
 kunjalo nalanyhla loku kutsi sibantfu benhlonhla,
 how we came to stay, even today we are the people of
 le kulomuti wenduna, kuBhangalomu. Wena wekunene
 the inhlonhla, at the induna's umuti, at Bhangalomu. You
 Enhhe, noma, umntfwanenkhozi aphatsa nje atsi
 of the right hand. Enhhe, or, when the umntfwanenkhozi
 khwahlabeti, enhhe. Sebayefika nje namanj,
 just held onto that and hlabeti, enhhe. When they arrived,
 kutowakhiwa lelidolobha nje leli. Baba bantfu
 they built this town. They were the people who khonta'd
 labakhonta kuMbabane. Lokutsi sibaMbabane nje
 to Mbabane. They said we are Mbabane's people that
 bese kutsiwa kuseMbabane, kushiwo nganaku
 is why the place is called Mbabane, that is because
 kokutsi sibaMbabane.
 we are Mbabane's people.

1. Kusho belungu.

That was said by the white men.

4. Kusho labelungu.

That was said by the white men.

1. Nabefika bakha lelidolobha la.

When they arrived they built the town at this place.

4. Nabefika bakha lelidolobha. Kutsi bayakhonta,

When they arrived they built the town. They khonta'd

bakhonta kuMbabane. Selibitwa ngaleyo ndlela, kutsi

they khonta'd to Mbabane. The town was called by

sibaMbabane, laMbabane ke lona. Manje solo ku,

that name, that we belong to Mbabane, it belonged to Mbabane

552. sikhonkhwane - 1. A medicated peg to ward off lightning.
553. Mbabane - See note 453.
554. Ezulwini - 1. The name of a place next to Lobamba.
555. umuti - 1. A village.
556. umuti - See note 55.
557. Mangwareni - 1. The name of a place within Mbabane, a town in the northern part of Swaziland.
558. Mbabane - See note 454.
559. BoMagotolwane - 1. This here refers to Magotlwane and company.
560. ntsandzane - 1. Literally, an orphan.
2. However used here to refer to a child of the king or inkhosi.
561. inkhosi - See note 458.
562. beka - 1. Literally to put something
2. In this sense, this means to install someone into power.
563. ewu - See note 530.
564. khafunisa - 1. Literally, to ma! = someone take something out of his mouth.
2. Used figuratively here to mean to reject someone or to deprive someone what is rightfully his, such as an heir.
565. ekudleni - 1. Literally, from food or the food
- 1. However here, part of the Swazi proverb, to khafunisa ekudleni - see note 564(2).

kutheshwa ngaloko nje. Lapha nje entasi e, eLona,
 That is how that is. That is down at that place, at, at Lona,
 kungatsi kukhona sikhonkhwane, e, lesikhona lapho
 it's as though there is a sikhonkhwane, e, on one side that
 lesitsi Mbabane, lesitsi Ezulwini nga la. Sekukhushukwa
 one says Mbabane, while on the other side, it says Ezulwini.
 nankh² umuti ke, kuyakwakhiwa nankh² umuti
 They then went up the umuti, the umuti of Mangwaneni
 weMangwaneni. Uyakwakhiwa nguye loMbabane.
 was set up. It was built by Mbabane. BoMagotolwane
 Bahamba bonke ke laba boMagotolwane ke,
 all went, even today they will go away, we don't
 bayhamba, nalamuhla loku, asati kutsi
 know where they will be heading to. I said I may
 babhekaphi. Ngitsite ngingakhuluma nje ntsandzane
 say ntsandzane of the inkhosi that, when I went
 yenkhosi kutsi, nangiyobeka lomfana lokhona,
 to beka the present boy, I said ewu, if you can
 ngatsi ewu, nangingabuyisa loya mntfwana
 bring back that child of Magotolwane to this place,
 Magotolwane lapha, ykhona yini langamentela
 who can do something good for the child,
 bu, buhle lomntfwana, njoma wamkhafunisa
 because he khafunisa him from ekudleni.
 ekudleni.

- Akatukulwa nalaba, bakaDuuba, lo ngiva
 He won't fight with the Duuba people, as I heard
 some phatsa neMangwaneni, kutsi manje nina,
 that you mentioned the Mangwaneni too, that now
 (Bayahleka.)
 you, (laughing.)

566. Nkhosi - See note 1.
567. Nkhosi - See note 1.
568. inkhosi - See note 458.
569. Mbabane - See note 454.
570. teka'd - 1. To marry a woman the African traditional way,
- See note 458.
571. inkhosi - See note 458.
572. inkhosi - See note 458.
573. tsatsa - 1. Literally to take something.
2. However used here to mean to marry a wife who would thereafter live with groom's parents.
574. teka'd - See note 570.
575. lokwaneni - 1. This shows that the speaker is either trying to recall the name of the place under discussion, or that is clearly unimportant.
576. Mampondweni - 1. The name of a place next to Ezulwini.
577. Mampondweni - See note 576.
578. teka'd - See note 570.
579. Mdzimba - See note 525.
580. umuti - See note 555.

4. Cha, a, asingeni lapho,
No, we, don't go deep into that,

3. Cha, ngate ngate (Uyahleka)
No, I, I

4. Nkhosi.

Nkhosi. ⁵⁶⁶ -

1. Yekunene.

Of the right hand.

4. Nkhosi.

Nkhosi. ⁵⁶⁷

1. Lokutsi awusayi khumbuli lenkhosi, lapha babe
That you don't remember anything about the inkhosi,
na, nateka lo, lo Fazane, Mbabane. Ngoba
when Mbabane ⁵⁶⁹ teka'd ⁵⁷⁰ Fazane. That was because he
phela abe, yinceku yaMahllokohla la, e, ngishoko
was Mahlokohla's assistant, e, I mean that I don't
loko kutsi ke angisayi khumbuli lenkhosi kutsi
remember that who is the inkhosi. ⁵⁷¹ The inkhosi ⁵⁷² who
nguyiphi. Lo babe uteka nangu Fazane, utsatselwa
tsatsa ⁵⁷³ for him, when my father teka'd ⁵⁷⁴ Fazane,
yinkhosi, yinceku yaMahllokohla lapha, elokwaneni,
Mahllokohla's assistant at this place, at lokwaneni, ⁵⁷⁵

4. eMampondweni.

at Mampondweni. ⁵⁷⁶

1. eMampondweni. Uteka nangu Fazane lapho
at Mampondweni. ⁵⁷⁷ He teka'd ⁵⁷⁸ Fazane at
eMdzimba.

Mdzimba. ⁵⁷⁹

4. Sengunyalo phela loko, uvele sewakhiwa

That is now, when the umuti ⁵⁸⁰ was already set up,
lomuti, sendzala. Ngob' ukhona loFazane, udzadza
⁵⁸⁰ it was already old. Because Fazane was there,

581. lowanyana — 1. This shows that the speaker has forgotten the name of the person under discussion, or that that is unimportant.
582. yenza — 1. This here means to become married then live at your husband's family's village.
583. Ludzidzini — See note 475.
584. Ludzidzini — See note 475.
585. Mjindini — 1. The name of a place in Barbeton, in the Republic of South Africa.
586. inkhosi — See note 458.
587. inkhosi — See note 458.
588. inkhosi — See note 458.
589. Ewu — See note 530.
590. nduna — See note 535.
591. Ludzidzini — See note 475.
592. babemkhulu — See note 485.
593. Ludzidzini — See note 475.
594. bababemkhulu — See note 476.
595. Ludzidzini — See note 475.
596. Mbabane — See note 453.

wabo Mbabane, labahlala naye na, nalowanyana, baba
Fazane's sister, who they stayed together with, and
batsatfu, loFazane wendza kuBhunge Shongwe, naye
lowanyana, the were three of them, and Fazane yenza
lowesuka lapha eLu, eLudzidzini wahamba. Asasuswa
to Bhunge Shongwe, who also came from Lu, Ludzidzini
eLudzidzini, wayokuakha le, eMjindini, lapha
and he went away. He left from Ludzidzini to set up
yemikisa khon' inkhosi. Solo ke nanamhlaloku
his homestead, at Mjindini, where the inkhosi took him to.
sibakhona, njalo nje kufane. Ngitse ngifika
As we also belong to that place, even today. When I
laph' enkhosini, yatsi inkhosi, lelenginayo, "Ewu
arrived to the inkhosi, the present inkhosi said, "Ewu
nduuna khumalo, ubongi bonela lomuntfu lo,
nduuna khumalo, you must look after that person for
ningigcinele, ngitamfun' emva kwesikhatsi."
me, keep him, I will want him after some time."
Siphumela kona loko ngoba sitabe si solo si,
We left because of that reason because we would still
sihlushwa, singahlushwa sikhunjulwa ngenca
be bothered, we won't be bothered but we would be
yemsebenti. Ngekusuka kwatfu leLudzidzini
remembered because of our labour. They had left from
ngobe babobabemkhulu, wabobabe, balaph'
Ludzidzini because our babemkhulu of our fathers,
eLudzidzini. Sekutalwa laba bobabemkhulu,
were here at Ludzidzini. Then our bobabemkhulu were
solo balaph' eLudzidzini. Sekuphuma bona,
born and they were here at Ludzidzini. They then
sebayahamba. Kwasala bona bo, bo Mbabane
left and went away. Then Mbabane, Fazane

597. Awu - 1. An interjection used to convey surprise.
598. bobabe - 1. This refers to my father's brothers.
599. boMadzevana - 1. This refers to Madzevana and company.
600. Awu - See note 597.
601. umnaketfu - 1. This refers literally to my brother.
2. This may also mean my half brother.
602. live 1. Literally, land, an area. But here means a nation.
603. Awu - See note 597.
604. Nkhosi - See note 1.
605. live - See note 602.

na, naFazane, naMbalose.
and Mbalose were left.

1. Ungasitjela ngaye, kutsi utalwa njani lapha.

You may tell us about him, that how was he born.

4. Awu, utalwa bobabe labanye, naba boMadzevana.
Awu⁵⁹⁷, he was born by my other bobabe⁵⁹⁸, these boMadzevana⁵⁹⁹.

1. E, utsi lo, na come to this, loClobus Kunene,

E, he asks that, aside kubku, what do you know about
wa, watini ngaye, wati kutsini ngaye?

Clobus Kunene, what do you know about him?

4. Awu, wena wekunene, kute lengikwatiko ngaye,

Awu⁶⁰⁰, you of the right hand, I don't know anything
ngiyamati nje, unnaketfu.

about him, I know him, as unnaketfu⁶⁰¹.

1. Awati nje kwekutsi Clobus ngulomunye naye,

Don't you know that Clobus was one of the people
walabo labase bay' eNgilandi, bayokhulumela
who once went to England, to talk on behalf of
lelive?

the live?⁶⁰²

4. Awu, kuleyo msebenti ke wena wekunene.

Awu⁶⁰³, on those duties you of the right hand.

1. Nawungati nje cha, kangati mine.

If you don't know then no, I don't know anything.

4. Angati Nkhosi.

I don't know Nkhosi⁶⁰⁴.

1. Njengani nje ngikucala ngalomlumbi, angimati

Like myself I only first heard of that from this

loClobus kutsi kukhona Clobus lowase way'

white man, I don't know anything about Clobus who
eNgilandi wayokhulumela lelive.

⁶⁰⁵
⁶⁰⁶ once went to England to talk on behalf of the live.

606. Ewu - See note 530.

607. libandla - 1. A council.

608. ebukhosini - 1. This may either mean at the royal kraal (locative.)
or 2. from among the members of the ruling clan.

609. umhlabatsi - 1. Literally, the earth, but here means Swazi land, or nation.

Uyamati Mnkankoni?

Do you know Mnkankoni?

4. Ngumu, khulu.

He was, my grandfather.

1. Watini nga Mnkankoni?

What do you know about Mnkankoni?

4. Ewu, wena wekunene ngebuncane betfu, ngete

⁶⁰⁶
Ewu, you of the right hand because of our youth,
ngati kakhulu, angati, ngati kutsi nje ngumkhulu,
I won't know much, I don't know, I only know that
lengifike akhona ngu Mabhoko

he was my grandfather, I arrived during Mabhoko's time.

1. Kahleke, kute nje lokwatiko kutsi Mnkankoni

Wait, don't you know that Mnkankoni was another
nguleny' indvodza yelibandla lapha ebukhosini
man of libandla ⁶⁰⁷ here at ebukhosini ⁶⁰⁸ who was once
leyase yatfunyelw' eNgilandi ngako kuyawukhulamel'
sent to England to talk on behalf of the

umhlabatsi?

umhlabatsi?

4. Ngiyakhumbula loko nje, kepha kangivanga kutsi,

I remember that, but I didn't hear that, after
kubuya kwabo kwaba njani.

they had returned what happened next.

1. Yes, he says, he knows just. Ingabe kutsi,

Yebo, utsi, wati loko. Was that because, you
bekunene ke, labe balapha ke, kufika kwenu lapha
people of the right hand, who were at this place, the
hine bakakunene nakho lapha, nikhandze baphi
arrival of the Kunene people at this place and their
ke?

626 settlement, who did you find at this place?

610. boMags tolwane — See note 559.

611. Hhawu, Hhawu, hhawu! — 1. An interjection used to express great surprise.

612. Mantjolo — 1. The name of the Mnisi people leader, who was very important such that a sacred Mnisi dam was named after him.

4. Siphandze laba bakakunene, bo, bo Magotolwane.

We found the Kunene people, bo, bo Magotolwane.⁶¹⁰

1. Cha, usho nine bakakunene, nanifika lapha,

No, he means the Kunene people, which people did
nakhandza bakabani?

you find when you arrived?

4. Sakhandza bona laba, bona laba bo Mjingi

We found these, Mjingi and Magotolwane
nabo Magotolwane

people.

1. Ngaleny' indlela, ngaleny' indlela, usho koketsi

In other words, in other words, you mean that that
lendzawo leya vele yakakunene lendzala?

place indeed is an old Kunene one?

4. Wena wekunene.

You of the right hand.

1. Ayimane seyibe yamuntfu.

It never belonged to anyone.

4. Wena wekunene.

You of the right hand.

1. Yebo kambe.

Yes indeed.

4. Manje na sekukhushulwa lo, sowungulasa

Now when he was taken to that place, and that became
yowuphatsa mbamba, a----- babe le.

the time when he indeed became in control --- ^{that place.} my father at

1. Hhawu, hhawu, hhawu!

Hhawu, hhawu, hhawu!⁶¹¹

4. Lo Mantjolo phela loyi, awungitokele njeke.

Tell me about Mantjolo.⁶¹²

1. Ngifuna kukukhumbata kahle.

646. I will remind you.

613. Nkhosi

- See note 1.

614. Zulangangani

- 1. The name of a person

618. Awa

- See note 597.

619. Nkhosi

- See note 1.

620. beSutfu

- 1. The people belonging to the Sotho ethnic group, found in present-day Lesotho.

4. Nkhosi.

Nkhosi.⁶¹³

1. Ngingete ngikhumbule kahle, nawungati, tsani cha kangati.

I want remind you well, if you don't know, say no I don't know.

4. Angati kahle ke,

I don't know,

1. Lalela mine ke, utawati ke.

Listen to me, you will know.

4 wena wekunene lapha ke ba Mnisi.

you of the right hand about the Mnisi people.

1. Cha, khayi baka Mnisi. Uyamati Zul'angangeri?

No, not the Mnisi people. Do you know Zul'angangeri?⁶¹⁴

4. Ngiyamati.

I know him.

1. Befika nini labaka Zul'angangeri?

When did the people of Zul'angangeri⁶¹⁵ arrive?

4. Befika sowakhile loyi,

They arrived after loyi had become settled,

1. Lowakini?

Was he the one from your family?

4. enhhe.

enhhe.⁶¹⁶

1. Kufike nina kucala ku Zul'angangeri?

Did you arrive before Zul'angangeri?⁶¹⁷

4. Wena wekunene.

You of the right hand.

1. Awati. Akunjalo.

You don't know. That isn't so.

4. Awu, angati Nkhosi.

Awu,⁶¹⁸ I don't know Nkhosi.⁶¹⁹

1. Ngitaku khumbuta, beSutfu phela. Laba baka Gama nje

661. I'll remind you, those were the beSutfu,⁶²⁰ the Gama people

621. beSutfu - See note 620.
622. beSutfu - See note 620.
623. emakhandzambili - 1. The clans found ahead in present day Swaziland by the "true Swazis," that is, by the clans including the present ruling Dlamini clan.
624. sidumbu - 1. A corpse.
625. lala - 1. Literally to sleep.
2. In this sense this has been used as a respect word, meaning to be buried.
626. lithuna - 1. A tomb.
627. emakhosi - 1. The plural form of the noun inkhosi or king, meaning kings.
628. bekwe - See note 425.
629. babelala - 1. To set fire on an area, usually full of grass and not occupied by people.
630. owu - 1. An interjection used to convey amazement.
631. boSikhukhuza - 1. This means Sikhukhuza and company.
632. kubabela - 1. A noun meaning the same thing as the verb - babelala - see note 629.
633. beSutfu - See note 620.
634. beSutfu - See note 620.
635. milokanyana - 1. This shows that the speaker is trying to recall the other clans.
636. belokanyana - 1. This shows that the speaker is trying to recall the places where the clans belonged to.
637. Ekupheleni - See note 6.

beSutfu, bebaivele ba la. LabakaGama, bakaMncina, beSutfu
 are the beSutfu, they have been at this place. The Gama,
 labo, laba. Ngenakhandzambili, ngitakutjela ke: u Somhlolo
 the Mncina people are the beSutfu. They were the
 sidumbu sakho lapha salala khona, sacala, nguye
emakhandzambili, I will tell you: Somhlolo's sidumbu was
 nje walala kunali lithuna nali lapha ngenhla,
 the first to lala on this lithuna up at that place,
 kubucala. Wangete wangawatjwa lapha, kwatsiwa
 farther away. He was not buried at this place, they said
 lapho owu no, kufanele kutsi abuyele kulalamany'
 no, he has to return to other emakhosi, he was the first
 emakhosi le, wacala la. Na, nasele lapha, na, na,
 then. When he remained at this place, when, when, he
 naselelapha le, le, le, lendzawo lapha ababekwe
 was at this place, at, at, at, the place where he was
 khona, kwase kubonakalisa kokutsi aky, akubabelwe,
bekwe, they decided that they should, babela. They then
 kwase kubonakalisa kokutsi owu, boSikhukhuza
 felt that owu, boSikhukhuza would say no, who
 batawutsi cha, labangasita kubabela lapha, ngunaba
 would assist at kubabela at this place, would be
 beSutfu. BeSutfu nje laba, labo labakhanduwa khona
 the beSutfu. The beSutfu, were the ones found at that
 la. Anikho nine la. Abekho bonkhe, bonkhe laba
 place. You were not here then. They were all not at
 boDumba yonkhe lemilokanyana ngisho naba,
 this place, the Dumba people and all the milokanyana
 naba, naba belokanyana abekho.
 were not here, even the belokanyana were not here.

2. Be Ekupheleni.

686 The people of Ekupheleni.

638. Ekupheleni - See note 6.
639. Shiselweni - 1. The southern part of Swaziland.
640. Nkhosi - See note 1.
641. inkhosi - See note 458
642. Nkhosi - See note 1.
643. Nkhosi - See note 1.
644. Ludzidzini - See note 475.
645. Ludzidzini - See note 475.
646. Mbabane - See note 454
647. Inkhi - See note 87.
648. Mdzimba - See note 525.
649. boMagotolwane - See note 559.
650. boMjingi - 1. This here means Mjingi and company.
651. Mbabane - See note 454.

1. Be Ekupheleni, bakaMnisi. Ngisho kokutsi ke, ubutela
The Mnisi people of Ekupheleni.⁶³⁸ I mean that, the white man
ke lapha lomlumbi ekutseni, nine lapha nikhandee
asks that, who were the people found by you because
baphi ngoba phela nine nita natsi, nine baka
you came with us, the Kunene people came with us
Kunene nichamuka natsi le Shiselweni.
from Shiselweni.⁶³⁹

4. Nkhosi.

Nkhosi.⁶⁴⁰

1. Nita naMswa, nita nine nenkhosi la, uSonhlolo.

You came with Mswa, you came with the inkhosi Sonhlolo.⁶⁴¹

4. Nkhosi.

Nkhosi.⁶⁴²

1. Neta natsi nje la. Nase nakhe nini ke lapha ke?
You came with us to this place. When did you settle at this place?

4. Naku ke Nkhosi, njongoma ngisho nje kutsi

Now then Nkhosi,⁶⁴³ as I say that we were at
besise Ludzidzini tsine.

Ludzidzini.⁶⁴⁴

1. ELudzidzini lwanini ke? Lwayitolo.

At the Ludzidzini of which time? Of yesterday.⁶⁴⁵

4. Tsine, baMbabane.

We, the people of Mbabane.⁶⁴⁶

1. Inhhi.

Inhhi.⁶⁴⁷

4. Manje nasesifika le sikhandza laba solo ngukuba

Now when we arrived at that place we found
bakaMadonsela le Mdzimba, laba bo Magotolwane,
the Madonsela people still at Mdzimba, bo Magotolwane,⁶⁴⁸
nalaba bo Mlingo. Sekufike ke sekungeniswa lo,
and bo Mjingi.⁶⁵⁰ This Mbabane⁶⁵¹ was appointed to this

652. Nangu - 1. This shows that the speaker is trying to recall the name of the person being discussed.
653. Nkhosi - See note 1.
654. bekwa - See note 425
655. Ludzidzini - See note 475.
656. Ludzidzini - See note 475.
657. khokho - 1. Literally, my great grandparent.
658. Ntabezwe - 1. The name of a place, present-day Harrysmith.

Mbabane. Sekukhweshiswa nangu

place. ⁶⁵² Nangu was set aside.

1. Wo ya.

Okay.

4. Wena wekunene.

You of the right hand.

1. Lo Magotolwane.

That Magotolwane.

4. Laph' embili, kasati ke tsine kutsi kwakume njani

We don't know that how did things appear up in front.

1. Kwakubo bani. Ingabe kutsi, kutsi kunene rekutsi

Who were they. Is kunene and Madvonsela the Madvonsela yintfo yinge jini?

same thing?

4. Kutsi Madvonsela Kunene.

That is Madvonsela Kunene.

1. There's no difference.

Kute umehluko.

4. Nkhosi.

⁶⁵³ Nkhosi.

1. Nanichanukaphi nanibekwa lapha? Angitsi nanisuk?

⁶⁵⁴ When you were bekwa at this place where did you eLudzidzini.

come from? Isn't that you came from Ludzidzini. ⁶⁵⁵

4. Sasiphum' eLudzidzini. Ngu Ndiya Madvonsela.

⁶⁵⁶ We came from Ludzidzini. Im Ndiya Madvonsela

5. Tsine ke, khokho wetfu tsine baka Makhubu,

⁶⁵⁷ The khokho of us the Makhubu people had come waphuma eNya, eNtabazwe, ngingahle ngisho

⁶⁵⁸ from Nya, from Ntabezwe, I may say

659. khokha — See note 657.

660. Ntabezwe — See note 658.

661. kaNgwane — 1. Present-day Swaziland.
2. In another context, may mean the South African homeland next to Swaziland.

662. live — 1. Land, area.

663. inkhosi — See note 458.

664. inkhosi kati — 1. Any married woman
or 2. the wife of a very influential person.

665. Enkhe — See note 55.

666. busa — 1. To be the leader or the sikhulu or chief.

667. sintfu — 1. This means the Swazi culture, that is, Swazi norms, values and beliefs.

668. timpintimpinti — 1. The commotion.

669. mhlahlo — 1. The siSwati custom of smelling out witches.

ngitsi Harrysmith.

Harrysmith.

1. Our grandfather.

Khokho wetfu.

5. E, khokho ke, tsine sachamuka eNtabazwe, lapha
 E, our khokho⁶⁵⁹, we came from Ntabezwe⁶⁶⁰, which is
 ku⁶⁶¹sho lamuhla kutsi Harrysmith. Kuleto tikhatsi
 known today as Harrysmith. At that time the
 ke, lalingakancanyulwa live lakaNgwane.
kaNgwane⁶⁶² live was not divided.

(Music until end of side A)

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4 Hlabetwako, abeyindvodza.

Hlabetwako, was the husband.

1. Yabani?

Whose husband was he?

4. Hlabetwako, umntfwarenkhosi.

Hlabetwako, the inkhosi⁶⁶³'s son.

1. Wo, yayiyinkhosikati yaHlabetwako.

Okay, she was Hlabetwako's inkhosikati⁶⁶⁴.

4. Enhhe.

Enhhe⁶⁶⁵.

1. Ngiyo leyabes' ibuyiswa la?

Was she the one then brought to this place?

4. Seyibuyiswa la. Leso sikhatsi ke sekubusa

She was brought to this place. At the time when

Mangamane. Sekufakwa Mangamane, kwase kuvela

Mangamane was busa⁶⁶⁶. Mangamane was appointed then

letimpintimpinti tesintfu. Sekwenziw' umhlahlo ke.

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the sintfu⁶⁶⁷ timpintimpinti⁶⁶⁸ appeared. The mhlahlo⁶⁶⁹ was done.

670. mhlahlo - See note 669.
671. shaya - 1. Literally, to beat.
2. This here means to be accurate.
672. Ndlavela - 1. The age regiment or the libutfo made up of men of Swazi king Mbandzeni age group.
673. inkhosi - See note 458
674. lalisa - 1. Literally to bring to sleep or to bend
675. emakhanda - 1. Literally, many heads.
2. This may also be used to refer to being doctored with charms.
676. masendzeni - 1. A locative meaning at the male reproductive organ, the testicle.
677. umuzi - A siZulu way of saying umuti - see note 555
678. nkambu - 1. A paddock.
679. libutfo - 1. An age regiment.
680. Bhadzeni - 1. The place where the people of Bhadzeni live presently in, ^{the Mankayane district}
681. Ndl^{lo}thini - 1. The name of a place.
682. indlunkhulu - 1. Literally, a great hut.
2. Used here either to mean the main hut in a village or the 3 village of a very important person, such as a chief or king.
683. salukati - 1. A very old woman
684. sibongo - See note 513
685. lamhleko - 1. The way in which a particular woman whose maiden surname was Mhleko, or whose father's name was Mhleko, was addressed.

Lomhlawo batsi watsi washaya emehlweni, ebusweni
 They said the mhlawo⁶⁷⁰ shaya⁶⁷¹ on the face, on Mbandzeni's
 baMbandzeni, batsi kwaze kwamenyetw² i Ndlavela,
 eyes, until the Ndlavela⁶⁷² was summoned, and and the
 yayi yayi inkhosi yatsi, ayi zuphune tjani, ahlal²
inkhosi⁶⁷³ ordered it to uproot grass, and it was
 ebaleni. Nase tisho ke lalis² emakhanda ke, tiyamgeza
 exposed. When they told him to lalisa⁶⁷⁴ the emakhanda⁶⁷⁵,
 tekhwela emasendzeni, kujinge ke, uya hlala kokuphela
 he was bathed and they continued to his Masendzeni⁶⁷⁶,
 ke, toti kutatfuts² umuzi lapha, wakha laph²
 he stayed for a long time, until the umuzi⁶⁷⁷ was moved
 enkambu, sol² ukhona. Ukhona nje umsa wa Mbalo
 to nkambu⁶⁷⁸, it was still present. Mbalo's son was present
 kwakutsiwa ngu Ndvulu Motsa, watalwa libutfo
 and he was called Ndvulu Motsa, he was bore by a
 nale, nitowuhlaway² eNdvulu, wase wetsi wa
libutfo⁶⁷⁹ and, they would stay at Ndvulu, then he was
 ngalelibito ke. Ndvulu Motsa le Bhadzeni, umsa
 given that name. Ndvulu Motsa at Bhadzeni⁶⁸⁰, Mbalo's
 wa Mbalo. Nako ke, a, sa, abuyela asaphelwe
 son. He then re, returned and he had no strength
 ngemandla, lo Sikanekiso asabuyele le Ndlolothini le, se,
 left, Sikanekiso returned to Ndlolothini⁶⁸¹, at the place
 indlunkhulu seyiphatfwa salukati saka Mlatha,
 where the indlunkhulu⁶⁸² was controlled by a Motsa
 saka Msibi, laMhleko. Inhhi, lokuphela sona ke
salukati⁶⁸³, whose sibongo⁶⁸⁴ was Msibi, she was laMhleko⁶⁸⁵.
 emandla, sekufika ke lo, nina wemntfwanenkhozi.
Inhhi⁶⁸⁶, until while she was in power, the inkhosi's⁶⁸⁷ son's
 Asalande umntfwanenkhozi abete ngekegula.
 972 mother arrived. She had come to fetch the inkhosi's⁶⁸⁸ son who
 had come because he was sick.

686. Inhi - See note 87.
687. inkhosi - See note 458
688. inkhosi - See note 458.
689. Mavelebaleni - 1. The name of a person.
690. Mavelebaleni - See note 689.
691. laMphambukeli - 1. The way a particular was addressed, after her father's name, Mphambukeli.
692. Zombodze - See note 532.
693. ndlunkhulu - See note 682.
694. umuti - See note 555
695. yama²d - 1. This verb in its past tense literally means, leaned.
2. In this sense, means to be allocated land on which to set up a homestead.

1. Usho bani, usho kahle kucala?

Who do you mean, do you mean before?

4 Wa Mavel⁶⁸⁹ ebaleni, wa Mavel⁶⁹⁰ ebaleni, u la Mphambukeli⁶⁹¹
She was of Mavel⁶⁸⁹ ebaleni, she was of Mavel⁶⁹⁰ ebaleni, la Mphambukeli⁶⁹¹

asakhishwa leka Zombode, ngob⁶⁹² abehl⁶⁹³ efika nje
he was sent out from Zombodze⁶⁹², because she used to come

kutawubon⁶⁹⁴ umntfwanakhe, abuy⁶⁹⁵ abuyele emuva
to see her child, and she would then go back to see

atawubon⁶⁹⁶ umntfwana manje sowuta wonkhe
her child and she then came to stay, then she

ke, senguyen⁶⁹⁷ atawuphatsa lendlun khulu. Wawakhe
became in control over the ndlun khulu⁶⁹⁸. Where was the

phi ke umuti, khona lapha phambi kwetfu njengoba
umuti⁶⁹⁹ set up, that was right here in front of us

nyuy⁷⁰⁰ asakhile lapha, wamane wama nje,
as one has set up his homestead at this place, she only

khon⁷⁰¹ aphe khaya. Sesi bafana ke lapho. Loku
yama⁷⁰², right here at home. We were still boys then.

hlakanipha sihlakaniphel⁷⁰³ emehlwen⁷⁰⁴ akhe lo.
We became mature before her eyes.

1. Yena ke?

What about her?

4 Kufana sekubo kwemuntfu, abesabona

That is like a person, she could still see what
kusatsiwani. Sekufana nalamuhla nje, sesidididi.

was said. That is like today, there is disorder.
Saphalula kucala, ngete saphindza saphalula

We pointed out before, we wont repeat now.
khona lapha.

1. Niyati yini kumbe niyeva bekunene kokutsi, loSomblo

981 Do you know or maybe did you hear people of the

696. kaNdwandwa
- 1. This here means one belonging to the Ndwandwe clan.
2. This may also refer to the place, kaNdwandwe.
697. inkhosi
- See note 458.
698. kaZombodze
- 1. A locative meaning at Zombodze - see note 532.
699. bomkhulu
- 1. Literally, grandfathers.
700. kaZulu
- 1. The people belonging to the Zulu ethnic group.
701. kaNgwane
- 1. Present day Swaziland.
2. In another context may refer to the South African homeland, next to Swaziland.
702. babe
- 1. Literally, my father.
2. Used here as a term of respect to address a mature man.
703. Ndlavele
- See note 672.
704. Inhhi
- See note 87.

e, be, batana njani naZwizwe, lenkhosi yaKaNdwardwa,
the right hand, that Somhlolo, e, how did he know Zwizwe,
lekaZombodze? Anati lutfo, nonkhe.

the kaNdwardwa⁶⁹⁶ inkhosi⁶⁹⁷, at kaZombodze⁶⁹⁸? You all don't know
Asati. (Simultaneously).

(Kanye,
kanye.)

We don't know. (Kanye kanye.)

1. E —, kutsi uSomhlolo wate wavakashelana naShaka
E —, you don't know that Somhlolo once visited
kanati.
Shaka.

4. Asati, nemehlweni ngiyabona sasi, baye bomkhulu.
We don't know, we couldn't even see, our bomkhulu⁶⁹⁹.

1. E, another question about Shaka. Anikhumbuli
E, lomunye umbuto ngaShaka. You don't even
nalapho khona bakaZulu beta lapha bafike
remember whereby the kaZulu⁷⁰⁰ people came to this place
bahlasela lapha kaNgwane, batotfumba tinkhomo,
and attacked at kaNgwane⁷⁰¹, and they took the cattle
aniyati naleyo?
into captivity, don't you know about that?

4 Siva besho wena wekunene.
We only heard that from people you of the right hand.

1. Bonkho lelesikushoko nje babe kute lokwatiko,
About all that we're saying babe⁷⁰² no one knows
siva besho vele. Kungani, ungani kuletinkhuluma
anything, we only heard it from people. Even on
lebe sikhuluma ngato ngisho iNdlavele,
what we were discussing even the Ndlavele⁷⁰³,
yayingatalwa.
wasn't born yet.

4. Inhi.
Inhi⁷⁰⁴.

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705. Ndlavela - See note 672.
706. Ezulwini - See note 554.
707. umuti - See note 555
708. Shakabili - 1. The name of the present-day Ezulwini umuti or royal village.
(according to this informant) literally meaning burnt-twice.
709. kaZulu - See note 700
710. Mgwenya - 1. The name of a place next to the "Crocodile river," which lies north of Swaziland boundary with South Africa, running from west to east, next to Nelspruit.
711. catjiwe - This verb is derived from the stem caba - meaning to set up a new homestead.
712. Nshakabili - See note 708, in this case the word is in the Zulu language.
713. siganga - An area not occupied by people.
714. Muameni - The area next to Ezulwini.
715. siganga - See note 713
716. Nshakabili - See note 712.
717. imphi - 1. A battle
718. kaZulu - See note 700
719. kaNgwane - See note 701
720. dliwa - 1. Literally, a verb meaning to have already eaten something.
2. In this sense, this means the taking away of livestock by the victorious party after a battle.
721. Awu - See note 597.
722. Nkhosi - See note 1.
723. kaNgwane - See note 701
724. mfukwane - 1. The sacred royal herd of cattle.
725. dliwa - See note 720

1. INdlavela bebangakatalwa nje beNdlavela - Abayati
 The Ndlavela⁷⁰⁵ people were not yet born. They don't
 beva nabobetsi, kulele sikubutako nje la.
 know, they only heard about what we are discussing.

4. Manje ke siyati kutsi, lomuti waka, Ezulwini ushe
 We only know that the Ezulwini⁷⁰⁶ umuti⁷⁰⁷ was burnt
 kabili. Leligama kutsiwa kuse Shakabili njoba
 twice. Its name is Shakabili⁷⁰⁸ because the kaZulu⁷⁰⁹ people
 bawushisa baka Zulu, nawakhe lapha. Bendlula
 burnt it, while it was set up at that place. They proceeded
 babhek' eMgwenya. Nasebabuya bakhandza futsi
 to Mgwenya⁷¹⁰. When they returned they found it
 sowucatjiwe, phindze bayawushisa. Seke kutsiwa
catjiwe⁷¹¹ and they burnt it again. It became known
 kuse Nshakabili ngoba washa kabili. Njengoba
 as Nshakabili⁷¹² because it burnt twice. As they burnt
 base bawushisa baphindze bawukhandza. Siganga
 it and also found it. The siganga⁷¹³ is at Mvamani⁷¹⁴, the
 sona impela yaso kuse Mvamani, siganga. Loku
siganga⁷¹⁵. As the name of the place became
 sekwababa yiNshakabili ngaleligama.
Nshakabili⁷¹⁶.

1. Manje anati nje anikhumbuli nje kuleyomphi
 Now don't you know during the imphi⁷¹⁷ of kaZulu⁷¹⁸
 yaka Zulu lapho khona sekufawudliwa tinkhomo
 whereby cattle belonging to here at kaNgwane⁷¹⁹
 tala kaNgwane?
were dliwa⁷²⁰?

4. Awi-cha Nkhosi asikhumbuli ngoba siva kutsi
Awi⁷²¹ no Nkhosi⁷²² we don't remember because we heard
 inkhomo yakaNgwane, le lenfukwane kutsi ke bayidla
 that the kaNgwane⁷²³ cow, the mfukwane⁷²⁴ was dliwa⁷²⁵.

- 726 Lumphongolo - 1. This refers to the Pongola river on the southern part of Swaziland.
727. Nkhosi - See note 1.
728. bhiki, bhiki, bhiki - 1. The speaker is trying to demonstrate the movement of the people under discussion.
- 729 goloza - 1. To be rooted at the same spot while waiting for something.
- 730 Mfabantfu - 1. The name of a place next to Lozitha and Matsapa where the fields of the royal clan are found.
- 731 Mbabane - See note 453.
732. mfukwane - See note 724.
733. dliwa - See note 720
734. Enhhe - See note 55.
735. kaZulu - See note 700.
736. lisiko - 1. This here means norm or custom.
737. emafutsa - 1. The ointment made out of cattle fat.
738. bakaZulu - 1. This refers to the people belonging to the Zulu ethnic group.

ke. Yatsi nayiyawuwela Lumphongolo kwesuka yinge nje
 Then after it had crossed the Lumphongolo⁷²⁶ one raised
 yatfual³ umsila, ngoba tatijutjwa Nkhosi, tijutjelwe
 its tail, because their tails were cut Nkhosi⁷²⁷, they were
 la. Ya bhiki, bhiki, bhiki, babatse, "Juba, juba wetfu,"
 cut at this place. Yes bhiki, bhiki, bhiki⁷²⁸, when they said,
 tagoloza tite tabuya khona laph³ emfabantfu,
 "Block, block fellow," they goloza⁷²⁹ until they returned to
 lapha ngase Mbabane.

Mfabantfu⁷³⁰, next to Mbabane⁷³¹.

- 1. Ngayo ke lelengikubuta ngayo.
That is what I'm asking you about.
- 4. Kuphela ke Nkhosi ngisho lesikuvako, wena
That was the only thing we heard about, you of
wekunene.
the right hand.

3 Singakubonanga ngemehl.
We didn't see that with our eyes.

1. Ngoba kungatsi ngekuva kwami, kungatsi tadliwa
Because according to what I heard, the mfukwane⁷³²
letinkhomo temfukwane.
cattle were dliwa.⁷³³

4. Enhhe
Enhhe.⁷³⁴

1. Tahamba ngempela faye tayowufika le kaZulu.
Those were taken to as far as kaZulu.⁷³⁵ Those and
Nati, kwase kubakhona tinkhomo leti bulawako.
some of the cattle were slaughtered. The lisiko⁷³⁶ of
Langentiwa lelisiko lato kokutsi lamafutsa
the cattle that their emafutsa⁷³⁷ should not be
angagcotjiswa. Bagcobisa nje baka Zulu, kwephulwa
anointed. The bakaZulu⁷³⁸ anointed themselves, and the

739. minkantja - 1. This refers to the bone marrow in meat with bones.
740. Inhi - See note 87.
741. Enhhe - See note 55.
742. iminkantja - See note 739.
743. mfukwane - See note 724.
744. Awu - See note 597.
745. tiga - 1. To do something bad, something not accepted by the society.
746. tiga - See note 745.
747. lisango - 1. The gateway at the far end of a sibaya or a cattle kraal.
748. Enhhe - See note 55

neminkantja, kantsi neminkantja walenkhono kawubulawa.
minkantja⁷³⁹ were split open, yet that too was forbidden.

4. Inhi.

Inhi⁷⁴⁰.

1. Enhhe. Kwaphumi⁷⁴¹ iminkantja, kwatfululw⁷⁴² iminkantja
Enhhe. The iminkantja split, and they were taken out,
kwaba ngulolu, vele ke lemfukwane tinkhomo nje
yet the mfukwane⁷⁴³ are the cattle which are just
leti vele tinone. Titsi nje, kayinoni, kut⁷⁴³ inkhomo
fatty. They have more fat, and there is no other
lenonisa yona.
cow which has so much fat.

4. Awa.

Awa⁷⁴⁴.

1. ngemafutsa nje.
only fats.

4. I, ngemafutsa.

I, only fats.

1. Kwahlatjwa ke, tahlhatjwa ke, kwaba njeya ke.
They were slaughtered, they were slaughtered, and that was
kusuke lapho, iphelile letinyama, kwamangalisa
like that. Then when the meat was eaten, it became
kutsi bantfu banani, kwaba nguloyo wagila tiga
astonishing as to what was wrong with the people,
takhe, kwaba nguloyo wagila tiga takhe. Tase
as each one of them did his own tiga⁷⁴⁵, and another did
tiyema ke letinkhomo, tina nje nakuya lapho
his own tiga⁷⁴⁶. Then the cattle stood up, like at that
esangweni, lapha, tiyakhala tonkhe tibhaka phasi.
lisango⁷⁴⁷, at that place, the cattle belched and looked down.

4. Enhhe.

Enhhe⁷⁴⁸.

749. hawu! - 1. An interjection used to express astonishment.
750. emaSwati - 1. The people belonging to the Swazi ethnic group.
751. owu! - 1. An interjection used to convey surprise.
752. imihlolo - 1. An awe-inspiring occurrence.
753. Ewu - 1. An interjection used to express dismay.
754. enhhe - See note 55.
755. Enhhe - See note 55.
756. Mfabantfu - See note 730.
757. Mfabantfu - See note 730.
758. infukwane - See note 724.
759. bakaZulu - See note 738.
760. kaZulu - See note 700.
761. kaNgwane - See note 701.
762. Enhhe - See note 55.
763. bakaZulu - See note 738.

1. Babatse hawu! letinkhomo temaSwati tinani, owu!
 Then they said hawu! ⁷⁴⁹ what is wrong with the emaSwati's ⁷⁵⁰
 yimihlob yetinkhomo! Ewu! ticosheni atisuke letinkhomo!
 cattle, owu! ⁷⁵¹ the cattle are imihlolo! ⁷⁵² Ewu! ⁷⁵³ drive them
 Tihambe ngempela, bati, khwestisa lapha ekhaya, tayobekwa,
 away! The cattle went away from the homestead,

4. Takhala tingembeti.
 The cattle belched and they shed tears.

1. Ta, enhhe, takhala nje tingembeti.
 They, enhhe, ⁷⁵⁴ they shed tears.

4. Enhhe.
Enhhe. ⁷⁵⁵

1. Kucoshwa kwato nje, ngulokukhala kwato tingembeti.
 They were driven away because they cried tears.
 Bese, nato ke setisuka ke. Batsi tewela yonkhe
 They too left. They said the cattle crossed all
 lemifula setitawutseleka lapha emfabantfu.
 over the rivers until they arrived here at Mfabantfu. ⁷⁵⁶

4. Lapha emfabantfu.
 Here at Mfabantfu. ⁷⁵⁷

1. Imfukwane ke. Tatitfunjwe bakaZulu. Setibuya lekaZulu,
 The imfukwane. ⁷⁵⁸ These were taken into captivity by the bakaZulu, ⁷⁵⁹
 nje letinkhomo, leti.
 Then the cattle came from kaZulu, ⁷⁶⁰ these.

4. Bathi inkomo yaka Ngwane, ikhal' izinyembezi.
 They said the cow of kaNgwane ⁷⁶¹ shed tears.

1. Enhhe.
Enhhe. ⁷⁶²

4. Ngoba tatijutjwa tingajutjwa.
 Because they were cut yet they were not supposed to.

1. Ngoba kwenteka nje : batsi labakaZulu, labahlaseba
 That was how it happened : the bakaZulu ⁷⁶³ people who

764. baka Ngwane - 1. The people belonging to the Swazi ethnic group and they got this name after the Swazi king Ngwane.
765. etihhehleri - 1. A locative meaning at the caves.
766. tihhehle - 1. Caves.
767. mfukwane - See note 724.
768. mfukwane - See note 724.
769. mfukwane - See note 724.
770. Enhhe - See note 55.
771. lokwanyana - 1. Here the speaker is trying to recall the name of the thing under discussion.
772. sihhehle - 1. The singular form of the noun "tihhehle," see note 766.
773. sihhehle - See note 772.
774. esikhaleni - 1. In this context, the gap between a small hill and the Mdzimba mountain.
775. esikhaleni - See note 774.
776. ka Zombodze - The name of the place next to Lozitha, Mbekelweni and beyond the Mdzimba mountain, from Lobamba.
777. Enhhe - See note 55.
778. sihhehle - See note 772.
779. feleba - 1. Very big.
780. imphi - 1. A battle.
781. Ncabaneri - The name of a place next to Mankayane, under the Manzini region, in Swaziland.

lapha babutsa tonkhe letinkhomo, kwakhandza kutsi
 attacked at this place, took all the cattle, and it was
 bakaNgwane batibutsa tonkhe letinkhomo batitsele
 found that the bakaNgwane⁷⁶⁴ took all the cattle and
 naku la, etihhehleri, kugawele letihhehle. Batishiya
 kept these at the etihhehleri⁷⁶⁵, the tihhehle⁷⁶⁶ were full. They
 ngamabomy, letimfukwane. Batishiya ngamabomy
 deliberately left the mfukwane⁷⁶⁷. They deliberately left
 letimfukwane, bati kokutsi titawusebent³
 the mfukwane⁷⁶⁸, because they know that the
 umsebenti wato timfukwane. Kwaba ngucokisile
mfukwane⁷⁶⁹ would do their job. That became their
 wabo.

trap.

5/6 Kwatsiwa ngumshini, ngumshinagaya.

That was called the machine, the grinding machine.

1. Enhhe. Tonkhe letinkhomo takitsi, kunesi, lokwanyana
Enhhe⁷⁷⁰. All our cattle, there was a big lokwanyana⁷⁷¹,
 lesikhulu nasiya lapha sihhehle, sato. Ningete neva
 there is their sihhehle⁷⁷². Don't you hear about the
 ngesihhehle lesilapha lesikhulu. Nasiya laph³ esikheleni,
 big sihhehle⁷⁷³ at that place? Over that place at
 nasi esikheleni, siphumela kaZombodze.

esikheleni⁷⁷⁴, the esikheleni⁷⁷⁵ extending up to kaZombodze⁷⁷⁶.

4. Enhhe.

Enhhe⁷⁷⁷.

1. Kunesihhehle ke lapho, lesikhulu feleba. Lesingusona
 There is a sihhehle⁷⁷⁸ at that place, a very big one feleba⁷⁷⁹.
 nje sasifaka tinkhomo, ngemphi. E, lesinye nasiya
 That is the one in which cattle were kept, during an imphi⁷⁸⁰.
 lapha, eNcabaneni, ngusona sasifaka tinkhomo.

E, another one is at Ncabaneni⁷⁸¹, which is the one in which
 cattle are kept.

782. bombabane - 1. This here refers to the place Mbabane and other places, for Mbabane - see note 453.
783. imphi - 1. This here may mean either a battle or a war.
784. ludlambedu - See note 401
785. Nkhuba - 1. The name of a place in the northern part of Swaziland, next to Piggs Peak.
786. sihhehe - See note 772.
787. ludlambedu - See note 401.
788. babe - 1. See note 702.
789. inhhi - See note 87.
- 790 inhhi - See note 87.
791. bakaZulu - See note 738.
792. Inhhi - See note 87.
793. busa'd - 1. This here means the leader or the person in power, such as the king or the paramount chief.
794. kaZulu - See note 700
795. Inhhi - See note 87.
796. mkhuba - 1. To do something awe-inspiring or astonishing.
797. Owu - See note 751
798. emaSwati - See note 750.
799. tsakatsa - 1. A verb meaning, bewitch.

Lesingye nasiya laptha etulu, kubo Mbabane, rangemphi
 Another is up at that place, at boMbabane, and during
 yemaBhuny, ludlambedly nje lwesuka lena, eNkhaba
 the Boer imphi, the ludlambedly left from, Nkhaba where
 lapthalwalukhona, lwabalekiswa lwatawufakwa
 it was, it was taken away and was kept on
 kunasihhehle nasi.

this sihhehle.

4. Ini?

What?

1. Ludlambedly babe, inhi, inhi. Ngito ke bekunene ke,
 The ludlambedly babe, inhi, inhi. Those you people of the
 leto ke, tinkhomo ke letivakalako ke, labase batihlasela
 right hand were the cattle which I clearly know about,
 ke, bakaZulu.

which were once attacked by the, bakaZulu.

4. Inhi.

Inhi.

1. Kubusa bani kaZulu. Bekukadze kubusa Shaka. Inhi.
 Who busad at kaZulu. That was during Shaka's time.
 Nakwentekile ke loku, I'm sorry because I've taken
Inhi, when that had happened, ngiya colisa ngoba sengitsete
 this matter between Shaka and S—Somhlolo.

lendzaba emkhatsi waShaka na S—Somhlolo,

Nakwentekile ke loku ke, kukhala kwale tinkhomo

After that had happened, when the cattle belched and
 le, tigile lemkhuba, tibuye laptha. "Owu, lamaSwati
 did the mkhuba, and returned to this place." "Owu, the
 vele bayatsakatsa impela, impela, impela, impela, impela,
enaSwati indeed tsakatsa, indeed, indeed, indeed, indeed,
 impela, impela, impela, impela la. Ikhona intfo labanayo,
 indeed, indeed, indeed, indeed, indeed. They have something,

800. Enhhe - See note 55.
801. kaZulu - See note 700.
802. Awu - See note 597.
803. libandla - 1. A council.
804. libandla - See note 803.
805. libutfo - 1. An age regiment
806. libutfo - See note 805.
807. live - 1. Literally, land, an area.
2. But here means a nation.
808. kaZulu - See note 700.
809. bekwa - See note 425.
810. kaZulu - See note 700.
811. umuti - See note 519.
812. kaZulu - See note 700.
813. bekwa - See note 425.
814. umuti - See note 519.
815. esibayeni - 1. A locative meaning at the cattle kraal or pen, also used as a traditional forum.
816. emabutfo - 1. The plural of the noun libutfo - see note 805.
817. sibaya - 1. A cattle kraal or pen.
818. Somhlo - 1. The Swazi king Sobhuza I.
819. inkhosi - 1. A king; a paramount chief.
820. inkhosi - See note 819.

sekusho ke Shaka ke. "Enhhe, asengimbite ngitawumbona Shaka said. "Enhhe, may I call that person so that I may lomuntfu, nangabe kunjani, ngitawufika ngimbulale see him, if kunjani, I will kill him when he arrives." lapha." Uyabizwa ke Somhlolo ke, utsi akefike Somhlolo was summoned, that he should go to le kaZulu. Ubitwa ngu Shaka. Awu ngempela ke, kaZulu. He was called by Shaka. Awu indeed a libandla kulungiswe ke, libandla ke, nalelo libutfo ke, na was selected, a libandla, and that libutfo, and that lelo libutfo ke, lelitawumelela live lakitsi. Aphume ke libutfo, which would represent our live. After Somhlolo uSomhlolo ke, nako bahamba ke baye kaZulu ke. had left, they went to kaZulu. When he arrived, I don't Efike lena ke, angati kutsi batsi kaZulu ngukuphi know where they say he was bekwa at kaZulu, at lapha abekwa khona kulomuti wakaZulu labekwa the umuti of kaZulu where he was bekwa. Preparations kuwo. Sekuyalungiswa ke, sowuyabizwa ke, were made and he was summoned and he went to sotawuya lena ke, emtini bokhulu ke waShaka the big umuti of Shaka. He then went into the ke. Uyefika uyangena ke, esibayeni ke, uyahlala esibayeni where he sat down. Shaka's emabutfo ke. Ayamkaka ke emabutfo aShaka, langaphandle. surrounded him outside the sibaya. It became Vele kuyahlob' uSomhlolo, lusuku lwakhe lokubulawa. evident that that was Somhlolo's day to get killed. kut' inkhosi lenye lekungatsiwa ingetulu kwaShaka. There is no other inkhosi who was powerful than Kwatiwa kutsi nguShaka inkhosi lenkhulu, vele ngoba Shaka. Shaka was known to be the great inkhosi, because

821. khonyad - 1. This here mean to dominate
822. emakhosi - 1. The plural of the noun inkhosi - see note 819.
823. Owu - See note 751.
824. esibayeni - See note 815.
825. inkhosi - See note 819.
826. emasiko - 1. This here means culture.
827. tive - 1. This means ethnic groups.
828. inkhosi - See note 819.
829. inkhosi - See note 819.
830. tintseleti - 1. These are medical charms, (according to Krige), the object of which is to counteract evil by rendering its causes innocuous, 2. (While Rycroft) states that these are herbs used in ritual strengthening.
831. lashwe - 1. This means to be doctored by a traditional medical practitioner.
832. bukholi - 1. This means kingship or chieftaincy.
833. sitfunti - 1. This means dignity or very high status.
834. emakhosi - See note 822.
835. silungu - 1. This means according to the European culture.
836. Nkhosi - See note 1.
837. inkhosi - See note 819.
838. Inkhosi - See note 87.

abekhanya kuwo onkhe lamakhosi lamnyama. Owo, ⁸²¹ he khonyad over all the black ⁸²² emakhosi. ⁸²³ Owo, while nahleti ke esibayeni, njoba nati pheka, inkhosi ke, ⁸²⁴ he stayed at esibayeni, as you know that an kungenasiko alapha ke woakhe tive letimnyama. ⁸²⁵ inkhosi, that is the ⁸²⁶ emasiko among all the black ⁸²⁷ tive. Inkhosi wayiyawuhlangana nalenye inkhosi, vele ⁸²⁸ When an inkhosi meets another ⁸²⁹ inkhosi, indeed each one ngileyo iphelela ngetintseleti takubo, yelashwe ⁸³⁰ of these is completely prepared with the tintseleti of his ngalokwenele, vele, sitfunti sayo sebukhosi ⁸³¹ place, and he is lashwe completely, and indeed his ⁸³² bukhusi si phelele sitsi nje nhlay, kubete lokusalako. Nguko ⁸³³ sitfunti is complete, everything is done. That nje kudzaleni, lamakhosi abengabukani. Nalamuhla ⁸³⁴ is why even long ago, the emakhosi never saw each other labanye vele solo kuse sabeka, kutsi abukane. Kepha ⁸³⁵ Even today, there is danger when they have to see each ke ngentfo, ngenca jesilungu, seabayahlangana nje other. But because, because of silungu, they meet babukane.

and look at each other.

4. Nkhosi.

Nkhosi.⁸³⁶

1. Kepha ke ngiyacinisa ngitsi kukhula kwenu nonkhe nje ⁸³⁷ But I indeed maintain that as you are this old loku nilapha, nati kokutsi vele inkhosi kayiyibuki lenye all you people who are here, you know that one inkhosi. Emakhosi akahlangani ngeticu temehlo.

⁸³⁷ inkhosi should not look at another inkhosi. Their eyes should not ^{meet} meet.

4. Inhhi.

Inhhi.⁸³⁸

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839. lashwa — 1. The present tense form of the verb lashwe - see note 831.
840. silwane — 1. Literally, an animal.
2. This here means a very strong and powerful person.
841. kaZulu — See note 700.
842. lashwa — See note 839.
843. inkhosi — See note 819.
844. kaZulu — See note 700
845. hha — 1. An interjection used to express surprise.
846. inkhosi — See note 819.
847. kaNgwane — See note 701.
848. kaZulu — See note 700.
849. Hawu — See note 749
850. Awu — See note 597.
851. figa — See note 745

1. Ayatfumela nje, kuba nguley' itfumele, kube nguley'
They send people, each one of them send people.
itfumele.

4. Abengeti .
He would not come.

1. Elashwe ke nalowakitsi, naye ke uyati kutsi
He was lashwa⁸³⁹, he also knew that he would meet
uyawuhlangana nalesilwane. Selashwe ke nale
with the silwane⁸⁴⁰. The (silwane) of kaZulu⁸⁴¹ was
sakaZulu. Kutsiwa watsi nasangene, kwacale kwaphuma
lashwa⁸⁴² too. On arrival at that place, Shaka's mother,
yena unina waShaka, Nandzi, waya ngekhatsi, phela
Nandzi was the first to go in, to greet the inkhosi⁸⁴³
kuyawubingelelw' inkhosi yakaZulu, hha kuyawubingelelw'
of kaZulu⁸⁴⁴, hha⁸⁴⁵, to greet the inkhosi⁸⁴⁶, of kaNgwane⁸⁴⁷.
inkhosi, yakaNgwane. Kantsi kucala kubika litulu
Just before then there was rain just before his arrival,
natawufika, batsi kalimane lina, kwagcwala yonkh'
they said there was no rain, all rivers flooded at
imifula kula kaZulu, khona lapha kitsi. Utsi ke Sha,
kaZulu⁸⁴⁸, at our place. Then when Sha, Nandzi had
Nandzi ke, nangene ngekhatsi, uyahlala. Utsi,
gone in, she sat down. She said, "Hawu⁸⁴⁹, my child
"Hawu, uyaganga lomntfwanami. Uts' utawubulala
is wrong. He says he will kill such a handsome person,
lolomuhle lolonje, lolonjengelilanga naliphuma."
who is like a rising sun." (Laughing.) "Awu⁸⁵⁰ he
(Bayahleka.) "Awu akagili tiga nakadzeni, uyaganga
does tiga⁸⁵¹, he is indeed wrong, he has been
nembala, bamsanganisile." Ngoba batsi Somhlolo
made confused." Because they say that Somhlolo

852. Inkhi - See note 87.
853. inkhlophe - 1. This means to be light in skin pigmentation.
854. bha! - A word used to express whiteness.
855. Enkhe - See note 55.
856. emakangenini - 1. This here refers to the members of the ruling Dlamini clan.
857. Dwo - See note 751.
858. inkhosi - See note 819.
859. inkhosi - See note 819.
860. Wo - 1. This here means okay.
861. tekwa - 1. This means to be married the traditional way.
862. tiffunti - This here means the dignities emphasised by the use of traditional medicine.
863. imitsi - The traditional medical mixtures prescribed by a traditional medical practitioner.
864. tintseleti - See note 830.
865. inkhosi - See note 819.

vel' abekchanya.

was indeed light in complexion.

4. Inhhi.

Inhhi.⁸⁵²

1. Amhlophe nje atse bha! Enhhe. Lokokutsi nje
 He was mhlophe⁸⁵³ bha!⁸⁵⁴ Enhhe.⁸⁵⁵ That we are the
 singemalangeneni tindlebe tetfu tilchanya lilanga. Kusuka
emalangeneni⁸⁵⁶ and through our ears the sun shines. That
 khona lapha, kuye, uSomhlolo. "Owu uyaganga,
 was taken, from Somhlolo. "Owu⁸⁵⁷ he is wrong, he
 uyaganga, uyaganga. Je, tinceku timatise, loyamuntfu
 is wrong, he is wrong. The assistants should tell that
 ye, utasuk' ambulale, phela yinkhosi loyamuntfu.
 person, who would kill him, that person is an inkhosi.⁸⁵⁸
 Angek' ambulale, yinkhosi. Atsi Shaka, "Wo,
 He won't kill him, he is an inkhosi.⁸⁵⁹ Shaka then said, "Wo,⁸⁶⁰
 seniyadlala nine, nentiwa kutekwa kenje." Isukume
 you are playing, is that because you were tekwa.⁸⁶¹" He
 ke, angene ke ngekhatsi ke. Atsi nakatsi utsi uyangena
 stood up and went inside. When he went inside,
 ngekhatsi, atsi nje nguwa, ubetsana nomehlwa loyi,
 when his eyes comes into contact with the other
 asakateke phasi. Sekusebenta tiffunti ke nyalo ke,
 one's eyes, he fell down. The tiffunti⁸⁶² functioned,
 kusebent' imitsi ke nyalo ke. Asakateke phasi.
 the imitsi⁸⁶³ functioned. He fell down.

(Bayahleka.)

(Laughing.)

4. Kwekwenta tintseleti.

That was because of the tintseleti.⁸⁶⁴

1. "Sekwentenjan' inkhosi! Loku lilanga, wu! wu! Kubonakalisa
 "What is wrong with the inkhosi.⁸⁶⁵ But he is the sun

866. wu! wu! - 1. An interjection used to convey great surprise.

867. inkhosi - See note 819.

868. Owu - See note 751.

869. mtsakatsi - 1. A witch.

870. kaNgwane - See note 701.

871. live - See note 807.

872. inkhosi - See note 819.

873. kaNgwane - See note 701.

874. inkhosi - See note 819.

875. inkhosi - See note 819.

876. imphi - See note 780.

877. bakaZulu - See note 738.

878. bakaZulu - See note 738.

879. Ekhhe - See note 55.

880. insimu - 1. A folktale

881. lokwaneni - 1. This denotes that the speaker is trying to recall the name of the place under discussion, or that that is unimportant.

kuts' inkhosi itsi ishaywa siyeti." Awu nempela ke, "Owu
 wu! ⁸⁶⁴ It became clear that the inkhosi ⁸⁶⁷ said he had become
 khiphani lomtsakatsi waka Ngwane, akakhishwe, akakhishwe,
 dizzy. Then indeed, "Owu ⁸⁶⁸ take out the mtsakatsi ⁸⁶⁹ of kaNgwane ⁸⁷⁰
 utawubulala lamutfu, kungaphela live." Uyaphuma
 he should be taken out, he will kill this person and the live ⁸⁷¹
 ke. Sotakutsi ke, "Hambani ke nintjele lenkhosi
 would be gone." He left. He then said that, "Go and tell
 yaka Ngwane kokutsi ke, angacabangi kokokutsi
 the inkhosi ⁸⁷² of kaNgwane ⁸⁷³ that he shouldn't think that he
 langenhla angangehlula. Yena ke, angisuyuphindza
 can defeat me. I would never do anything to him, he
 ngimente luffo, yena uyinkhosi yelitulu, kuphela yena
 is the inkhosi ⁸⁷⁴ of the rain only, he would busa by
 utawubusa ngalona lelitulu lakhe. Mine, ngiyinkhosi
 using his rain. I am the inkhosi ⁸⁷⁵ of the imphi. ⁸⁷⁶ Then
 yemphi. Kubuya kwa Somhlolo ke lapha ke, bakaZulu
 after Somhlolo's return to this place, the bakaZulu ⁸⁷⁷
 bangabe basasi hlasela, ke nomphela. Loku bakaZulu
 did not attack us, since then, onwards. As the
 bangamane sebaphindze basihlasele nje lapha.
bakaZulu ⁸⁷⁸ never attacked us here since then.

4. Babonga lamanhle.

They thanked the manhle.

1. Enhhe. Yabanjalo ke, bekunene.

Enhhe. ⁸⁷⁹ That is how it was, you people of the righthand.
 (Uyahleka)

(Laughing)

4. Loko ke, sekungatsi kuyinsimu, lokuya lelokuwani.

That is like an insimu ⁸⁸⁰, when he went to lokuwani. ⁸⁸¹

5. Phela kwenteka.

1134 That occurred.

882. kaNgwane - See note 701.
883. tintseleti - See note 830.
884. esihlanjini - 1. A small stream.
885. umuti - 1. A village.
886. Enhhe - See note 55.
887. Nkhosi - See note 1.
888. Nkhosi - See note 1.
889. Lubuya - See note 468.
890. impi - See note 780.
891. Awu - See note 597.
892. Inhi - See note 87.
893. mkhulu - 1. Literally, my grandfather.
2. But here used as a term of respect to an older man of my grandfather's age.

1. Did you take this story?

Uyitsetse yini lendzaba?

4. Ngoba letintseleti leti, tala kaNgwane tatilikhuni.

Because the kaNgwane ⁸⁸² ti, tintseleti ⁸⁸³ were strong

1. Yes, that is the story. Injalo ke bekunene.

Yebo, nguleyo lendzaba. That is how the story is, you I was trying, to, I hope.

People of the right hand. Bengetama ku, ngiyetemba.

5. Nguloko nje, befik' esihlanjini, yageza, sekukhokhw'

That is all, when they came to a esihlanjini ⁸⁸⁴, he bathed emanti nje. Yangashi, yasaba, uphindze ushe wanthe and water was taken out. He didn't burn himself, he survived, lomuti, isale yona.

and when the whole umuti ⁸⁸⁵ was burned, he survived.

4. Nayona leya layikhaya yabanjalo.

Even that one here at home was like that.

5. Enhhe.

Enhhe ⁸⁸⁶.

4. Cha ke loko Nkhosi ngingakufakaza kutsi nangenpela.

No that Nkhosi ⁸⁸⁷ I can support that indeed.

5. Samane saba bancane tsine Nkhosi.

We were still young Nkhosi ⁸⁸⁸.

1. Do you want to put some questions? Siyati

Ufuna kubuta inibuto yini? We know you people bekunene kutsi nangingakatalwa. Ningase nfitetele yini, of the right hand that you were not born. Can you tell us, lowati ngalendzaba yalemphi leje Lubuya?

anyone who knows about the story of the Lubuya ⁸⁸⁹ imphi ⁸⁹⁰?

4. Awu, sasingakatalwa.

Awu ⁸⁹¹, we were not born yet.

1. Inhhi nangingakalwa mkhulu, nanikuva ngekutetelwa

Inhhi ⁸⁹² you were not yet born mkhulu ⁸⁹³, you got that after

894. Nkhosi - See note 1.
895. Anu - See note 597.
896. imphi - See note 780.
897. Mshadza - See note 14
898. imphi - See note 780
899. Mshadza - See note 14

sifuna labayatiko nje, ngoba nami nje ngiyayati
being told, because I also know about that
ngekutekelwa.

because I was told.

4. Yebo Nkhosi.

Yes Nkhosi.

1. Ngiyayati nami ngekutekelwa, ngiyayati kakhulu.
I know that because I was told, I know that well.

4. Imva besho.

That which is known because I was told.

1. Ase nisi tekele ke.

Tell us then.

4. Awu imvabesho.

Awu what we know because we were told.

1. Bekunene, Mbandzeni awumat' uva besho.

People of the right, you know about Mbandzeni only because you were told.

4. Nkhosi.

Nkhosi.

1. Awukholwa kutsi liciniso?

Don't you believe that that is the truth?

(Bayahleka.)

(Laughing.)

1. Imphi yeMshadza awu, awu, awuyati. Imva besho.

You, you don't know about the imphi of Mshadza. You
awukholwa kutsi liciniso? Awubonike, uyati kutsi
only heard about it, don't you believe that that is true? You
kwako konkhe siyakukholwa ngoba siyakuva, sitka
see, you know that we believe all that we hear, we relate
nje tintfo lesitekelwa tona. Nalimphi yeMshadza
things that we were told about. Even the imphi of Mshadza
lebe ilw' itolo loku, kuMbandzeni, wawungekho kiyo,
which fought during Mbandzeni's time, you

900. Nkhosi - See note 1.
901. Nkhosi - See note 1.
902. emaswazi - 1. This is in the Zulu language meaning the people belonging to the Swazi ethnic group.
903. emangwane - 1. This refers to the people belonging to the Swazi ethnic group, found in present day Swaziland.
904. gwaza - 1. This here means to stab by using weapons such as spears.
905. gwaza - See note 904.
906. bakaZulu - See note 738.
907. bakaZulu - See note 738.
908. impi - 1. This is in the Zulu language but is the same thing as imphi - see note 780.
909. gwazwa - 1. This means to be stabbed by a person or people using spears for weapons.
910. bakaZulu - See note 738.
911. jijimeta - 1. This verb means to hurl or to throw, for instance, a spear.
912. Ngwane - 1. Literally the name of the Swazi king.
2. However used here to mean the Swazi people.
913. gwaza - See note 904.
914. Lubuya - See note 14.

imva besho.

were not there, you were told about it.

4. Asati nkhosi, uva besho, uva beshoke Nkhosi.

We don't know Nkhosi, we heard about it Nkhosi.

Labebakhuluma ngekutsi ke abhok' emaswazi,

Those who said that the emaswazi, the emaNgwane

emaNgwane kugwaza.

gwaza.

1. Ayogwaza labakaZulu.

They gwaza the bakaZulu.

6. BakaZulu babayehlulil' impi yekufihlwa, leyabangenela

The bakaZulu had defeated the impi which was secret,

muva, sebaphelil' abantu. Kanti bayogwazwa ngubona

which attacked them later, after the people had been killed.

mpela. Basi, bakaZulu, babejijimeta. UNgwane

Let they were gwazwa by them. The bakaZulu, jijimeta

babe bashilo kutsi awunawugijima ungesabi,

them. They had said that Ngwane should not run and

abegwaza ba, khona. Awuboni njeyi, nguye

should not fear anything, he gwaza the people of that area.

nguyena mkhulu waGundwane wasala khon'

As you see, Gundwane's grandfather remained at

eLubuya, anabo Mjikazana.

Lubuya, together with boMjikazana.

1. Nguyiphi, nguyiphi, ngukuyiph' inkhosi?

That was during, who was the inkhosi?

6. Aku, akusiye Mswati?

Was, was he not Mswati?

1. YeLubuya?

Of Lubuya?

6. Hhe, noma nguMbandzeni, kangati ke lapho.

Hhe, or he was Mbandzeni, I don't know about that.

915. bo Mjikazana - 1. This means Mjikazana and company.
916. inkhosi - See note 819.
917. Lubuya - See note 14.
918. Hhe - 1. This means I didn't hear that, say it again.
919. gidza - 1. To celebrate a additional important
920. lokwana - 1. This shows that the speaker is trying to recall something.
921. incwala - 1. The annual kingship and first fruit ceremony in Swaziland
922. imphi - See note 780
923. infukwane - See note 724.
924. dliwa - See note 720.
925. boyisemkhulu of boyise of bobabe - Literally, the great grandfathers of my father's fathers.
926. Lubuya - See note 14.
927. Lubuya - See note 14.
928. angana - 1. To become confused.
929. bolongungumbane - 1. Longungumbane and company
930. Enhhe - See note 55.
931. bakaZulu - See note 738.
932. jijimeta - See note 911
933. bakaNgwane - See note 764.
934. sikhali - 1. A spear.
935. bakaZulu - See note 738.
936. jijimeta - See note 911.
937. imphi - See note 780.
938. inkhosi - See note 819.

5. Asuye Mswati.

He was not Mswati.

6. Iphambili.

That was before.

5. Mswati ingani uyishi, uyigidzile lapho ilokwang inwala.
Mswati however has shi, has ⁹¹⁹gidza the ⁹²⁰lokwana, the ⁹²¹inwala.

1. Ngitjeleni ke bekunene.

Tell me you people of the right hand.

4. Leyomphi yona ingiyo leyokudl' imfukwane ngoba

The ⁹²²imphi was the one whereby the ⁹²³imfukwane was ⁹²⁴dliwa,

laboyisenkhulu, waboyise wabobabe, bafel' eLubuya.

because the ⁹²⁵boyisenkhulu of ⁹²⁶boyise of ⁹²⁷bobabe, were killed at ⁹²⁸Lubuya.

1. Buya ngalapha.

Come this way.

4. Elubuya yavele yacangana, kwaye kwaphela bonkhe

At ⁹²⁹Lubuya it ⁹³⁰cangana, and ⁹³¹bolongungumbane were all killed.

bolongungumbane. Enhhe, yabulala laba, laba bakaZulu,

⁹³²Enhhe, the ⁹³³bakaZulu were all killed, they defeated them by

babehlula ngekubajijimeta, ngoba bakaNgwane

⁹³⁴jijimeta, because the ⁹³⁵bakaNgwane were given one ⁹³⁶sikhali.

bebanikwe sikhali singe. BakaZulu ke baphets'

The ⁹³⁷bakaZulu were carrying ⁹³⁸bones and ⁹³⁹jijimeta at that

ematsambo bajijimeta le, bafa ke. Kwase

place, and they died. Then they divided each other, you people

kuyagiwana ke, bekunene, lapho konakala khona,

of the right hand, and that is when things went wrong,

sekutsatseta kemphe lenengi, lenye seyuba nebantfu

and the ⁹⁴⁰big ⁹⁴¹imphi was taken, and one had the ⁹⁴²inkhosi's

benkhosi le. Sesitsi lapha nasitawuhlangana lapha,

children. Then when we confronted each other and people

sebaphela bantfu, baphela labantfu, seyihlangene,

were killed, people were killed, it was mixed up, and

939. imphi - See note 780.
940. ingwazi - 1. A heroic warrior.
941. gwaza - See note 904.
942. bakaZulu - See note 738.
943. yakha - 1. This here means to speak another language and not your own.
944. isi Zulu - 1. The Zulu language.
945. ntsambane -
946. isi Zulu - See note 944.
947. inkhosi - See note 819.
948. tibongelela - 1. To say your own praise names.
949. Majubane - 1. Part of the praise names, literally meaning Fast runner.
950. sihhehle - 1. A cave.
951. Mkhondvo - 1. The name of a place next to the Mkhondo or Assegai river in the Shiselweni district.
952. Owu - See note 751.
953. esihhehleni - 1. A locative meaning at the cave.
954. sive - 1. A nation.
955. Owu - See note 751.
956. Awu - See note 597.
957. gwaza²d - 1. The past tense form of the verb gwaza - see note 904.

kukhandzeka leya lenengi, ilengatulu kwetintzaba. Lapho
 the bigger ⁹³⁹ imphi was found, at the top of the mountains. That
 itaze, ibe yingwazi lenkhulu, ka Dambuza Lukhele,
 was when he was the main ⁹⁴⁰ ingwazi, to Dambuza Lukhele,
 lowagwaza natsa baka Zulu, wabacedza, ngenca
 who ⁹⁴¹ gwaza the ⁹⁴² baka Zulu, and killed many of them, because
 yeky, jekwakh' isi Zulu. Itsi nayite kini ntsambane,
^{he} ⁹⁴³ yakha the ⁹⁴⁴ isi Zulu. When it confronted you the ⁹⁴⁵ ntsambane,
 abes' uyahamba sewuyawuhlala khona. Soya kuyo,
 he would then go and live there. He would go to it,
 ngumuntfu ukhuluma si Zulu, uyasicedza usitsi nya.
 as a person who talked in ⁹⁴⁶ si Zulu, completely. He wanted
 Ufuna bantfwa benkhosi. Batsi nabahleti, sebeva nje
 the ⁹⁴⁷ inkhosi is children. When they were sitting, they heard him
 soyati bongelela. Ye Dambuza Majubane! Soyaphuma.
⁹⁴⁸ tibongelela. You Dambuza ⁹⁴⁹ Majubane! He then left.
 Loyo baze bamfaka esihhehleni la, ubuya nge Mkhondvo.
 They even put that one into a ⁹⁵⁰ sihhehle, at the place next
 Owu sebandlaza nge, ngenhoshu. Beze kwahlalwa
 to ⁹⁵¹ Mkhondvo. ⁹⁵² Owu they went after him through, the ravine.
 Khona lapho, babuya bonkhe, laph' esihhehleni, lapha
 They waited there, and they all came back to the ⁹⁵³ esihhehleni,
 kugcwele sona sonkhe sive, nababa sikati. Owu,
 where the whole ⁹⁵⁴ sive was found, including women. ⁹⁵⁵ Owu,
 basho batsi asi, asi ngenenele. Awu batsi
 they said that we should confront him. ⁹⁵⁶ Awu when they
 bayamngenela wagwaza, wagwaza, wagwaza, wagwaza,
 confronted him he ⁹⁵⁷ gwaza, he gwaza, he gwaza, he gwaza,
 wase sewuyadzinwa. Sokuchamuka lokunye ngetulu.
 then he became tired. Another thing came from above that place.
 Kuneluphahla, kujika litje lifike limshaya lapha.
 That had a roof, it threw a stone which hit him.