

- 277 Mcumbela — not clear whether it is a name
of a person or place (seems to be the later)
- 278 imphi — (see note 114)
- 279 ematje — stones; rocks
- 280 litje — singular form of ematje (see
note 279 above)
- 281 eTjedze — an area found north west
of Hlatikulu (Shiselweni district)

- 282 tsatsa'd — "take"; marry
- 283 bantfwabenkhosi — (see note 32)
- 284 bakakiba — of the place of Kakiba
(see note 54)
- 285 umhlonhlo — an euphorbia cooperari; a
candelabra tree
- 286 kushaka — in/on the mountain called
Shaka.
- 287 Mbulungwane — (see note 271)
- 288 imbulungwane — the word suggests something
that is dome shaped, something that
is shaped like a ball.

there in Mcumbela²⁷⁷ where it ends this
 loShaka Khona. Naye wabulawa
Shaka (the mountain). She was also killed
 ngiyo lemphi yakaZulu. Uphans' ematje -
 by the imphi²⁷⁸ of KaZulu. She is below
 -nje khon' apha kuMcumbela
 the ematje²⁷⁹ right there in Mcumbela in
 Kulelitje lelikhulu lelibuke eIjedze.
 that litje²⁸⁰ which is big which faces at eIjedze²⁸¹
 kulapha loMcumbela a -- akhona-ke
 It is where this Mcumbela i -- is, where
 lakwakutsetse labantfwabenkhosi
 it had tsatsad²⁸² the bantfwabenkhosi²⁸³
 bakaliba. kulapha kwakuphumula
 of bakaliba²⁸⁴. It is where it rested Shaka --
 Shaka -- ukhon' umhlonhlo - nje
 there is an umhlonhlo²⁸⁵, for instance, which
 labawukhombako bats': 'owu,
 they point out saying: "Ow, he used to
 abephumula kunaw' umhlonhlo",
 rest under that umhlonhlo. It was a
 kusiteshi sakhe, laKuShaka. LoMbulungwane
 station of his, here in KuShaka²⁸⁶. This
 yintsaba njengoba niyibona yi-
Mbulungwane²⁸⁷ is just a mountain as you see that it
 -mbulungwane, bay -- bagiba kutsi
 is an imbulungwane²⁸⁸. They just named it so
 loyimbulungwane injengelibhola,
 saying because it is an imbulungwane, it is shaped like a ball.
 1 (uyakhuluma akuvakali)
 (speaking but it is in-audible)
 2 ibuka yena loShaka duntane.

289 Shaka — Shaka the mountain

290 dvutane — closely ; nearer ; (the two mountains are side by side)

291 wena wekunone — (see note 120)

292 wena weluhlang — (see note 152)

293 nyakata'd — walk as if searching for something ; go to every corner of ; visit frequently

294 Sidlidi — stones that have compiled together to form some kind of a heap

295 titse chwa — a phrase referring to the of sitting on top of a rock such as a rock-rabbit would do

296 gega — take another route instead of the other follow an alternative path

281

It is facing this Shaka²⁸⁹ dvutane²⁹⁰.

- 1 Kukhona lokunge lowukwatiko yini
Is there any other thing which you know
ngamBulungwane, wena wekunene,
about Mbulungwane, wena wekunene²⁹¹, this
lentsaba lekutsiwa nguMbulungwane?
mountain that is called Mbulungwane?
- 2 Awu, wena weluhlang -- (uyahleka),
Ow, wena weluhlang²⁹² --- (laughs), here in
lapha kulentsaba lekutsiwa nguMbulungwane
this mountain that is called Mbulungwane,
(ukhuluma-nje uyahleka), atange ngiyi -
(he's still laughing as he speaks), I have never
-nyakate - ke, wena wekunene, laph
nyakate²⁹³ it, wena wekunene, there inside.
e -- phakatsi. Ngibuk' ematje - nje
I just look at ematje because it is
ngoba akungeneki, ngematje sidlidli²⁹⁴
in-accessible, it is just ematje, a sidlidli
sematje - nje. Kugcwele timbila
of ematje. It is only full of rock-rabbits,
khona kuphel' imigedze yetimbila.
the caves of rock-rabbits. Even as you walk
Nalowuhamba ngemgevaco-nje noma
along the road. or even as you go
wehla ubona titse, chwa lapha
down, you you just see them titse chwa²⁹⁵
Kodwa akukhweli muntfu
there. But then no-one climbs up those
kulamatje. Bonkhe bagega langaphansi
ematje. All of them (people) gega²⁹⁶ here below
kunemigejana - nje lengasho lutfu.

297 lengasho lutfu — "which don't say anything",
meaning: of little importance; of
no great use; etc.

298 indzawo — (see note 203)

299 NKhosi — (see note 185)

300 lembi — "bad", meaning: in-accessible;
impassable

301 bakaZulu — (see note 160)

302 hlasela — attack; raid; invade; wage
a war against

303 kaNgwane — (see note 27)

289

(the mountain). There are small caves lengasho luffa²⁹⁷.

1 Yin' indzaba bangayi neke - -

Why do they not go to - - (why do) you (plural)
niyowubuka nebantfu bangayi, ku-
not go to see and people why do they not
kuyivakashela lendzawo²⁹⁸? Kukhona
go to visit that indzawo²⁹⁸. Is there any-
yini lo - - labakwesabako, NKhosi?
-thing they fear, NKhosi²⁹⁹?

2 (ucala ngekukhaleka) Akukho, wena wekunene,

(laughs first) there is nothing, wena wekunene,
lokwesabekako, ungu-kutsi - nye yindzawo
which is fearful. It is just that it is an
lembi. Ayikhweleki nalamatj'
indzawo that is lembi³⁰⁰. It can not be climbed
ungakhwela ubeke liladi ubeke liladi
and the ematje, you can climb by placing a
nawufuna kuyawuhlala laph'
ladder if you want to go and sit
etulu kulamatje.
there on top of that, ematje.

1 Ngiyeva - ke Kutsi labakaZulu

I understand that the bakaZulu³⁰¹ entered
bangena ngalendlela uma batohlaselela
through this route when they came to
lakaNgwane. Kukhona yini leny'
hlaselela³⁰² here at kaNgwane³⁰³. Is there any other
indlela loyatiko labangena ngayo
route that you know through which they
laba bakaZulu kutawuhlaselela, NKhosi?
entered these bakaZulu to hlaselela, NKhosi?

2 Awu, ngete - ke, wena wekunene,

304 umhlaba — (see note 5)

305 bonakalad — the word refers to the action of decision-making by authorities concerned; the making of a resolution(s)

306 bakaNgwane — the people of kaNgwane, the people who are now known as Swazis.

307 khiphad — released; sent out

308 umntwane Bhukwane — "child of Bhukwane" (a slip of the tongue from the interviewee.)

309 umntwanenkhozi — (see note 69)

310 bheka — (see note 158)

311 live — (see note 46)

312 emuva — (see note 92)

313 eMkhwakhweni — an area which lies south of the town of Hluti (southern Swaziland) near

Mkhwakhweni mountain just inside South African border

314 boSitsambi — Sitsambi and others; Sitsambi and company.

315 umbango — quarrel; conflict

316 impi — (see note 114)

317 tinhlavu — literally "bullets"; could mean: words; talks; speeches

318 ebukhosini — locative form of bukhozi (see note 118)

Ow, I can not, wena wekunene, explain this
 ngikuchazele Kabanti lapho. E--
 broadly to you. E-- I just heard that
 ngiyatfola - nye Kutsi bakaZulu
 the bakaZulu did come to this
 bafikilo kulomhlaba wakaNgwane
umhlaba³⁰⁴ of kaNgwane as it
 njengoba kubonakele - nye Kutsi
bonakalad³⁰⁵ that even the bakaNgwane³⁰⁶
 nebakaNgwane kute bakhiphe
 that they finally khiphad³⁰⁷ the
 lomntfwane Bhukwane, lomntfwanenekhosi
umntfwane Bhukwane³⁰⁸, this umntfwanenekhosi³⁰⁹
 Bhukwane, atowubheka abengemehlo
 Bhukwane, to come and bheka³¹⁰ to be the
 emhlaba wakaNgwane kuleliye lalaph'
 eyes of the umhlaba of kaNgwane in this
 emuva nebakaZulu bakhipha nabo
live³¹¹ of here emuva³¹². And the bakaZulu also
 labaseMkhwakhweni, boSitsambi, Kutawu-
khiphad those (people) who are at eMkhwakhweni,³¹³
 -cedza lombango wekulwa. Ukute
boSitsambi³¹⁴, to come and end this umbango³¹⁵
 iphel' impfi lakaNgwane iceduwe
 of fighting. That it ended the impfi³¹⁶ here in
 ngiloko ngoba kutfolakala nasengitfolo
kaNgwane, it was ended by that. Because it
 tinhlavu lesetiphum' ebukhosini
 is found, when I get tinhlavu³¹⁷ which have come
 bobubili nebukhosi lobu bakhipha
 from ebukhosini³¹⁸, both of them (bukhosi), the
 wab' umuntfu nebukhosi bakaZulu

319 kaZulu — (see note 58)

320 bakaDlamini — people of the Dlamini clan
name

321 Khishwad' — passive form of the verb Khiphad'
(see note 307)

322 banfwabenkhosi — (see note 32)

323 imphi — (see note 114)

324 unget' wayiphatsa — an expression of the
interest roused by the interviewer's
question which made the interviewee
respond in a way that can be equated
to: "don't touch that one (story);
"don't say that one"; "don't talk
about that one"; implying that
they played a great role

325 tilomo letikhulu — great heroes; great warriors

326 phaka'd — commanded; gave orders on how to go
about with imphi

327 bomkhulu — (see note 130)

328 phelela'd — (see note 262)

329 boSongezane — (see note 232)

330 giya'd — literally meaning see note 164
meaning (figurative language): attacked
(the enemy)

331 uts' usalelani-nje eNdlaveleni — meaning: how
could you have ~~done~~ that (remain behind);
there was no way of doing that (remaining behind),
implying that you had to face the enemy (fight)
and not retreat because the members of
ndlaveleni could not let you do so

bukhosi this khiphad its own person and
 bakhipha wab' umuntfu. Ukute
 the bukhosi of KaZulu³¹⁹ also khiphad its own
 kuphele lombango nekucabana. Wena
 person. That ended this umbango and
 wekunene.

the conflict. Wena wekunene.

- 1 Laba bakaBlamini nabo babe khishwa
 These bakaBlamini³²⁰, were they also
 yini labantfwabenkhosi kutsi nabo
khishwad³²¹, these bantfwabenkhosi³²² that they
 ba -- balwe imphi kuvikela lendaawo?
 too should f -- fight the imphi³²³ to protect this indaawo?
- 2 Ewu, ew', unget' wayiphatsa,
 Ow, ow, unget' wayiphatsa³²⁴, wena wekunene
 wena wekunene. Ngabo tilomo letikhulu
 They were the tilomo letikhulu³²⁵ who
 betiphak' imphi njoba ngikutjela
phaka'd³²⁶ the imphi as I tell you - for instance
 nje ngalaba bomkhulu wami
 about these bomkhulu³²⁷ of mine who
 labaphelele lapha eMhlatfute bo --
phelela'd³²⁸ there at eMhlatfute, bo --
 boSonyezane. Bantfwabenkhosi bonkhe
boSonyezane³²⁹. They were bantfwabenkhosi
 labo, babe -- babegiya Kucala.
 all those. They -- they giya'd³³⁰ first. Could
 Wawungasal' emuva uts' usalelani - nje
 you have remained behind, uts' usalelani - nje
eNdlaveleni ngoba beye batsi noma
eNdlaveleni³³¹ because they said, even if
 bacoca sihleli laph' esangweni,

- 332 esangweni — (see note 145)
- 333 Khanyisád — literally "light" (illuminate something) could mean: a boy they sent.
- 334 bekuphetfwene Kabuhlungu lapha — "they handled each other painfully there", meaning: treatment was harsh there; treatment was rough there.
- 335 umuti — (see note 25)
- 336 inkhosi — (see note 24)
- 337 wena wekunene — (see note 120)
- 338 labadzala — (see note 191)
- 339 khishwád — withdrawn; ordered / told to come back (compare with note 170)
- 340 bokhokho — plural form of khokho (see note 172)
- 341 khīphád — active form of the verb khishwád (see note 339 above)
- 342 bositsambi — (see note 314)
- 343 hlalwád — the action of staying; living meaning no other war or fighting occurred or they reconciled.

we were seated there at esangweni³³², and
 nami ngisengumfana lasakhanyisa
 me, I was still a boy who khanyisa'd³³³,
 ubone kutsi awu, bekuphetfwene
 you could see that: 'ow, bekuphetfwene
 Kabuhlungu lapha. Bekungalula - nye
Kabuhlungu lapha"³³⁴ It was not just easy
 njengoba sihleti. Natishona lilanga
 as we are seated. When the sun set down
 wetfuke sekukakwa lomuti.

you unexpected saw the umuti³³⁵ being surrounded.

1 Nguba -- nguyiphi lenye inkhosi
 Who --- which other inkhosi³³⁶ fought
 leyalwa nebakaZulu, wena wekunene?
 with the bakaZulu, wena wekunene³³⁷?

2 Awu, wena wekunene, ngitfoli kutsi
 Ow, wena wekunene, I hear that, weny
 nabakhuluma laba labadzala kutse
 they speak these labadzala³³⁸ after they
 ebe kukhishwe laba bokhokho wami
 were khishwa'd³³⁹ these bokhokho³⁴⁰ of mine,
 Bhukwane, e -- nakaZulu bakhipe
 Bhukwane, e --- and there at kazulu
 laba boMasiphula, boSitsambi e --
 when they had khiphad³⁴¹ these boSitsambi³⁴² e --
 akubange kusaphindze kubekhona
 there was no other imphi which
 imphi leyentekako lapho. Kubese
 occurred there. It was just hlalwa'd³⁴³
 kuhlalwa - nye sekuba -- sebababanye
 and it --- they became one these
 labantfu.

344 Sibongo — surname, family name, clan name; (a praise name)

345 umango — a country and its rulers (also: a steep ascent; an uphill route)

346 bakazulu — (see note 160)

347 bakabani — of which clan name (Sibongo)

348 live — (see note 46)

349 lakaNgwane — of KaNgwane (see note 27)

350 Kitsi — (in) our place (also: our community; our family)

351 kaLiba — (see note 54)

352 yakha'd — (see note 1)

353 lakaNzameya — the live (see note 46) of KaNzameya. KaNzameya is a place located near the Lucolo hills in south-central Swaziland.

354 Nkhosi — clan name of the royal family (see note 185)

people.

1 Labanye balesinye sibongo bebakhona
Others of another Sibongo³⁴⁴ who were
la kulomango, labalwa nebakazulu,
here in this umango³⁴⁵, who fought with the
babebakabani? Wena wekunene?

bakazulu³⁴⁶, they were bakabani³⁴⁷, wena wekunene?

2 labalwa nebakazulu? Baku -- baku --
who fought with the bakazulu? of -- of this --
-leli lakaNgwane?

of this (live)³⁴⁸ lakaNgwane³⁴⁹.

1 Kulomango. (Kubakhona kubindzabindza
In this umango. (They pause for a
lokukhomba kutsi lolobutwako uyacabanga)
while, an indication that the interviewee is
Lo -- lowanga --
still thinking) That --- that which you can not ---

2 Ewu, kukhona ligama lehlale bacoca
Ow, there is a name of another (person)
ngalo lakitsi kaLiba, batsi kwakukhona
about which they often talk here in Kitsi³⁵⁰ at
Mtjimletje waka Shongwe, abakhe
kaLiba³⁵¹. They say there was Mtjimletje of Shongwe
kuleli lakaNzameya. Kungatsi-ke nabo
sibongo who had who yakhad³⁵² in this laka-
bake babambana nebakazulu, lowo

-Nzameya³⁵³. It seems as if they too, did fight
muntfu. Losibongo - nje lesingasiso
with the bakazulu, that person. He was just
lesakaNkhosi. Ngoba loMtjimletje
of a sibongo which was not this of Nkhosi³⁵⁴.
kuvakala kutsi nakubeSutfu nguye

355 KubeSutfu — in the land/place of the Sotho speaking people; among the Sotho speaking people

356 fika'd — arrived; came

357 galela — attack; invade; raid

358 Kuleli — in this live (see note 46)

359 bakaNzameya — people of KaNzameya, a place located near the Lucolo hills in south-central Swaziland

360 bakaSimelane — people of the Simelane clan name; people of the Simelane chieftaincy/community

361 ngena'd — fought; took part; participated

362 Imphi — (see note 114)

363 bakakhumalo — people of the khumalo clan name; people of the 'Khumalo chieftaincy/community

364 eZikhotheni — an area about 3 Km east of present-day Mhlosheni

365 indawo — (see note 203)

366 uyise — father (one's father; one's father's brother; any man of the same age as one's father)

Because this Mtjimletje it is understood that even in lowake wefika wayawugalela.

KubeSutfu³⁵⁵ it is him who once fika'id³⁵⁶ to galela³⁵⁷.

1 (Kuvakala livi lemlumbi litsi : "where --- where... (A white man's voice heard saying : " --- Kuphi --- where --- ") Abehlalaphi yena loShongwe? Kuphi --- Kuphi") Where was he staying, him, this Shongwe?

2 Abelapha Kuleli lapha Kwakhe He was there in Kuleli³⁵⁸ where it has yakhad bakaNzameya Khona. Khona laph' the bakaNzameya³⁵⁹, just here behind the emvakweLucolo. (livi lemlumbi futsi likakala Lucolo. (The white man's voice is heard again saying kungatsi litsi : "What about the Simelane --- ?") something like : "Labasimelane - ke --- ?")

E -- nabo - ke labakaSimelane, nabo E --- even these bakaSimelane³⁶⁰, they too are ngabo bantfu labaphatsekako Kutsi people who are also mentioned that they bake bangena Kulemphi.

once ngena'id³⁶¹ in this imphi³⁶².

1 E -- Kukhona yini labakaKhumalo E -- Are there bakaKhumalo³⁶³ which lowubatiko lokutsiwa bale ngaseZikhotheni, you know whom it is said they are there wena wekunene, lababe -- babehlala next to eZikhotheni³⁶⁴, wena wekunene, who --- la Kulendzawo? (Kukhona lovakala who were staying here in this indzawo³⁶⁵? (Some-one atsi : Kodrwa ngubani na uyise heard saying : "By the way, who is the uyise³⁶⁶ walomfokati." Kukhona lomunye longatsi

367 umfokati — an ordinary man; a commoner
or a person who doesn't have
royal blood.

368 emapulazini — locative form of emapulazi
(farms)

369 umntfwanenkhozi — (see note 69)

370 baKaMgcoyiya — could mean: (live) in a place
called KaMgcoyiya; belong to a
surname of Mgcoyiya; are
under a chief called Mgcoyiya.

371 baMgcoyiya — could mean: people of
Mgcoyiya; people who belong to
Mgcoyiya

372 bita — literally "call"; to say one's surname

373 tibongo — plural of Sibongo (see note 344)

374 bondza — mix; muddle

375 baDlambula — people of Dlambula; people who
belong to Dlambula.

376 Mgcolisa — could be a slip of the tongue so
that instead of saying Mgcoyiya he
said Mgcolisa.

377 ekufungeni — meaning when they funga (see
note 173)

of this umfokati³⁶⁷? "There is another one
 uyamphendvula.)
 who is heard responding).

2 Ho!, labakakhumalo bebakhe lapha
 Oh!, these bakakhumalo, they had yakhad there,
 ngesheya nak' emapulazini ngesheya
 across there, there in the emapulazini³⁶⁸ across there,
 dvute nemntfwanenkhozi Makhosini.
 close to umntfwanenkhozi³⁶⁹ Makhosini. They
 BakaMgcoyiza. Ngiyatfolo-ke kutsi
 are bakaMgcoyiza³⁷⁰. I understand that they
 bebasigodzi labantfu khona lapha
 were a community these people, right across
 ngesheya - nje, laba baMgcoyiza. E--
 there, these baMgcoyiza³⁷¹ E--- they are
 babhucene--- ngoba sebabita tibongo
 mixed--- because they now bita³⁷² the
 tabo batibondze, labanye batsi: "tsine
tibongo³⁷³ of theirs and bondza³⁷⁴ them. Some say
 sesinguba Dlambula." Angitfoli-ke lo--
 that: "we are now a baDlambula³⁷⁵" I don't understand
 loDlambula kutsi ngu wamuphi,
 then that this--- this Dlambula is of which people
 loMgcoliza ngu wamuphi. Ngibabuka
 and this Mgcolisa³⁷⁶ of which people. I look at them
 la ekufungeni³⁷⁷ kwabo. Lomung' atsi:
 in the ekufungeni of theirs: "The other says:
 "ngingafunga Dlambula"; lomung' atsi:
 "I can funga Dlambula", another one says: "I
 "ngingafunga Mgcoyiza."
 can funga Mgcoyiza."

1 Wena wekunene.

378 nanatelela — add something to what has been said earlier; say something in support of; fill gaps to what has already been said.

379 make — the word has been used loosely to mean mother as is common practice in Swazi custom that one has to address any woman of the same age as his mother mother (see also note 81)

380 bantlwabami — "my children", a Swazi traditional way of addressing the younger generation irrespective of whether or not they are grown-ups.

381 landza — tell something such as when telling a story; narrate; relate.

382 sala'd — remained; remained behind (or who's alive); who's still living.

383 wakaMsibi — of the surname of Msibi; of the Sibongo of Msibi; of the Msibi clan name.

Wena wekunene.

2 Kantsi ngubaka khumalo bonkhe
Yet they are bakakhumalo all of these
labantfu

people.

1 Niyafuna kuma-- ku-- kunanatela, make?
Do you (plural) want to--- to nanatela³⁷⁸, make?³⁷⁹

3 Sowukhulumile -nje bantfwabam'
But then he has already spoken, bantfwa-
umntfwanenkhozi. (Kukhona lotsi:

-bami³⁸⁰, the umntfwanenkhozi. (Some-one saying:
"Khulumama lowukwa---" Sekuvakala lesicumbi

"Say that which you ---" The rest of the
lesikhona simkhutsata kutsi akhulume.

group is then heard encouraging her to speak.

lomunye ukavakala atsi: ungalandza -nje

One of them is heard saying: "you can just
make, ulandze -nje lokutsandzako." Noko

landza³⁸¹, make. Just landza that which you like"
manyenti lamavi lakhulumako kantsi

There are many of these voices which speak
futsi akhulumama kanye kanye lokwenta

at the same time making it hard

kutsi kubelukhuni kuva kutsi atsinini

to perceive what each of these is

lamavi ngalinye ngalinye). Losasele

saying) The one who has sala'd³⁸² of here

walapha nguMahlasela wakaMsibi

is Mahlasele of wakaMsibi³⁸³ who --- (they

lowe --- (bevakala bameluleka)

are heard advising her)

1 Khulumela la Kulentfo gogo --- (lomunye

384 intfo — literally, "thing"; meaning the
tape; recording machine or micro-
-phone

385 gogo — term used to refer to any old woman
generally meaning grandmother (also:
one's grandmother; every women of the
same age as one's grandmother)

386 ingubo — dress (also blanket)

387 fika'd — (see note 26)

388 KubeSutfu — (see note 355)

389 eMalangeni — title used when referring to
the bantfwabenkhasi (see
note 32)

390 bekwa'd — installed; appointed; put in
charge of (also: placed; put)

391 indawo — (see note 203)

392 wena wekubene — (see note 120)

393 indlavele — (see note 104)

394 bakaMkhasi — people of the Mkhasi clan
name

395 sivalo — literally "a door" could mean:
became instrumental in stopping
the timphi; played a major role
in warding off the timphi

396 timphi — plural for imphi (in note 114)

Speak here in this intfo³⁸⁴ gogo³⁸⁵ --- (Another
 uvakala atsi: "Khuluma, yekela
 one is heard saying: "Speak, leave that
 le-- lengubo, make, ---". Lominye
ingubo³⁸⁶, make ---." Another one again
 utsi: "Khuluma la."
 is heard saying: "You speak here."

3 (livi selivakala Kakhudlwana) Lowefika
 (the voice is now louder and more clearer) the one
 lapho nguMahlasela, lowefika, Mtimledze
 who fikad³⁸⁷ there is Mahlasela, the one who came,
 Kalovuma, nakubeSutfu lapha yayilwa
 Mtimledze of Lovuma, even to the KubeSutfu³⁸⁸
 khona.

where it (the imphi) was fighting.

1 Sikhona yini sizatfu sekutsi laMalangeni
 Is there any reason for which the eMalangeni³⁸⁹
 abekwa kulendzawo abekelwa ini noma
 were bekwa'd³⁹⁰ in this indzawo³⁹¹ or they were
 babemane ba--ba-- banikwa-nye lendzawo
 --- were just offered this indzawo that
 lokutsiabela? (kukhona lokhulumako-
 they be here? (some-one speaking, but
 Akavakali)
 it is not audible)

2 Awu, wena wekunene, nangitfola nangay'
 Ow, wena wekunene³⁹², when I hear from
 indlavele labantfu bakaNkhosi babasivalo
 the indlavele³⁹³, these people of bakaNkhosi³⁹⁴
 setimphi tonkhe lebetikhona tinyakatelis'
 were a sivalo³⁹⁵ for timphi³⁹⁶ all those that
 umhlaba, uma ngitfola-nye bacoca lalabadzala

- 397 umhlaba — (see note 5)
- 398 labadzala — (see note 191)
- 399 cocáing — telling (a story) in a narrative technique (also: chatting to one another; conversing.)
- 400 tibongo — (see note 373)
- 401 bakáblamini — (see note 320)
- 402 yakhá'd — (see note 1)
- 403 gcamá'd — suddenly become popular, famous or well-known; to dominate. (also: come into being all of a sudden.)
- 404 eMdzimba — (see note 66)
- 405 beSutfu — people of Sotho origin; Sotho speaking people.
- 406 siwe — a nation; people of one clan name (an entire population of a country)
- 407 bhidlikaá'd — the falling of rocks or stones that have been heaped together; the falling of any structure built in this way.
- 408 imitsangala — wall or enclosure built of stones that have been heaped together.
- 409 dvudvularaá'd — the chasing away of each other such as when pushing a very heavy thing
- 410 mkhu-- — slip of the tongue
- 411 khokho — (see note 172)
- 412 imphi — (see note 114)

404

- occurred which shook the umhlaba³⁹⁷ when I hear labadzala³⁹⁸ coacing³⁹⁹.
- 1 Kukhona yini labanye baletinge tibongo
 Is there other people of other tibongo⁴⁰⁰
 lokwats' uma kufika labakaBlamini
 who when it came these bakaBlamini⁴⁰¹
 la babe bakhile la noma bomakhetwane -
 here had yakha'd⁴⁰² here or just
 -nye betibongo letehlukile kuMalangeni?
 neighbours of other tibongo which differed
 Wena wekunene.
 from those of eMalangeni, wena wekunene?
- 2 Awu, wena wekunene, kungatsi kwakute
 Ow, wena wekunene, it seems there was
 kulendzawo. Kwavele-nye kwase
 none in this indzawo. It just gcama'd⁴⁰³
 kugcama bona labakaNkhosi. Tibongo
 these bakaNkhosi, the tibongo which I hear
 lengitivako kuti bakaNkhosi kute
 about that the bakaNkhosi ultimately
 benabe bayofika eMdzimba kwakubesutfu
 spread to reach eMdzimba⁴⁰⁴, it was the
 sive sasikhona lapho. E-- lafika
besutfu⁴⁰⁵, the sive⁴⁰⁶ which was there. E-- where
 laph' eMalangeni kwabhidlik
 the eMalangeni came and it bhidlika'd⁴⁰⁷
 imitsangala kwaduvuvulwana njengoba-
imitsangala⁴⁰⁸. They duvuvulana'd⁴⁰⁹ as even
 -nye namkhu-- nakhokho wami
 the mkhu⁴¹⁰--- even the khokho⁴¹¹ of mine
 uye wafel' emphini kaMgabhi ufele
 died in the imphi⁴¹² of kaMgabhi⁴¹³. HE died
 kuleyomphi Jayicubula letibongo

413 kaMgabhi — could be a locative name of
a place or person.

414 hlalád — were living; staying (also
sitting) (compare with
note 270)

415 chamukád — appears; emerge; surface
unexpectedly (also: come from)
(compare with note 94)

416 lwandle — sea; ocean (overseas)

417 hlalád — lived, stayed (compare with notes:
394 and 270)

418 eNgilandi — a SiSwati name for England.

419 lulwimi lwetfu lwahlangana — literally: "the
tongue/language of us met": meaning
either of the following ideas: understanding
of each other; establishment of good
relationship / friendship; etc.

in that imphi. It (the imphi) was fighting
 letingasito eMalangeni
 against those tibongo which were not of eMalangeni

1 Manje - ke eMalangeni - ke uma
 Now, the eMalangeni had hlalad⁴¹⁴
 asahleti la Kulendzawo, Kukhona
 here in this indzawo, were there other
 yini labanye betibongo letinge
 people of other tibongo who came
 labeta la noma bababomakhelwane
 here or who became neighbours in
Kulendzawo? Wena wekunene.
 this indzawo, Wena wekunene?

2 Wo, Kuloko-ke, wena wekunene, Kwatsi
 Oh, in that then, wena wekunene, after
 kube eMalangeni ahla la, tibongo
 the eMalangeni had hlalad here, the
 letachamuka nguletachamuka nguleta-
tibongo which chamukad⁴¹⁵ are those that
 -chamuka ngesheya kwelawandle
chamukad across the lwandle⁴¹⁶ the
lababa bomakhelwane betfu. Sahlala
 ones who became our neighbours. We
 nabo labaphuma eNgilandi. E--
hlalad⁴¹⁷ with them, those who came from
nalamuhla-ke loku Kuseloku babo-
eNgilandi⁴¹⁸ who to this day are still our
 -makhelwana betfu. Akukho ncabano
 neighbours. There is no quarrel with
 nabo, seloku lulwimi lwetfu
 them. The lulwimi lwetfu lwahlangana⁴¹⁹ since
lwahlangana khona lapho.

- 420 edvute — near ; close to (you) ; in the area next to yours .
- 421 bakabani nebakabani — of which Sibongo and which Sibongo ; of which clan names
- 422 bo-Simelane — belonged to the Simelane Sibongo / clan name .
- 423 bobani — of which Sibongo / clan name
- 424 kitsi — the land of ours^(entire Swazi nation) ; country of ours (compare with note 350 , note 138 and note 91)
- 425 kaNgwane — (see note 27)
- 426 umchamuki — a person of foreign origin ; a foreigner ; (also a non-Swazi)
- 427 takaNkhosi — of Nkhosi clan
- 428 Nhenhe — a way of saying "yes" .
- 429 phela — (see note 82)
- 430 imichamuki — plural of umchamuki (see note 426)
- 431 hlala'd — (see note 417)
- 432 ludungunyane — a word which seems to suggest a terrible thing that causes unrest
- 433 impi — (see note 114)
- 434 emaswati — Swazi people ; siSwati speaking people or citizens of present-day Swaziland (as well as the kaNgwane homeland (South Africa)) .
- 435 bakaZulu — (see note 160)

then.

- 1 Ngalesi, khatsi - ke, wena wekunene,
 During the time then, wena wekunene, when
 nikhona la, labanye betibongo letinye-ke
 you were here, other people of other tibongo
 bebala edvute-ke bebabakabani
 who were here edvute⁴²⁰, they were bakabani
 nebakabani, sesisho - nye kumbe
nebakabani⁴²¹, I mean that may be they
 babo-- Simelane kumbe bobani; kumbe
 were ... bo-Simelane⁴²² or may be bobani⁴²³
 bobani, bakhona lakitsi kaNgwane.
 or may be bobani? People of here in kitsi⁴²⁴ kaNgwane⁴²⁵.
- 2 Ulena wekunene, tibongo temchamuki,
Ulena wekunene, the tibongo of umchamuki⁴²⁶,
 angitsi usho kambe lesi -- letingesito
 do you mean those (tibongo) which are n-- not
 takaNkhosi?
 of takaNkhosi⁴²⁷?
- 1 Letingasito takaNkhosi
 those of which are not of takaNkhosi
- 2 Nhenhe, wena wekunene, phel'
Nhenhe⁴²⁸, wena wekunene, phela⁴²⁹, the
 imichamuki njoba sihleti - nye sihleti
imichamuki⁴³⁰ as we have hlalad⁴³¹, we have
 nay' imichamuki lekutse makusuka
hlalad with them, the imichamuki who, when
 bludvungunyane lwalemphi yemaswati
 it broke out the ludvungunyane⁴³² of this inphi⁴³³
 nebakaZulu babaleka batfunjwa
 of the emaswati⁴³⁴ and the bakaZulu⁴³⁵, ran
 ngu bakaZulu bahamba. Angitsi - nye

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