



BONNER SERIES

MINIST HISTORY

INFORMANTS : MBOZISWA MINIST

PLACE : PHUMPHILE VILLAGE

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BOOK I

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1. INFORMANT : MBOZISWA MNISI AT COUNTER NO. 322

2. INTERVIEWER : DLAMINI

2B INTERVIEWER (B) : PHILIP BONNER.

NOTES :-

1. dzabuka³d - 1. In this sense, to come from your place of origin.
2. Literally, be sad, get torn.
2. live - 1. Country, place
2. Literally, land, area, territory.
3. kaNgwane - 1. Present-day Swaziland.
2. May refer to the South African homeland, next to Swaziland.
3. May be used to refer to the area at and around Lobamba, the royal headquarters, by Swazis usually from the southern part of Swaziland.
4. Nkomazi - 1. The area next to the Komati or Nkomazi river in the northern part of Swaziland.
5. Sigomberi - 1. The name of the area between Mbekeleni under the Manzini district and Dlangeni, under the Hhohho district in Swaziland.
6. Mnyamatsini - 1. The area next to present-day Mbabane, in the Hhohho district in Swaziland.
7. inkhosi - 1. A king
2. A paramount chief or chief.
8. bekwa³d - 1. Installed or appointed
2. Literally, placed.
9. elokwanani - 1. This has no meaning, but is used to show that the speaker is trying to recall the name of the area under discussion.
10. kaMabhala - 1. An area
11. litubuko - 1. A drift
12. Nkhaba - 1. An area under the Hhohho

1. Yase ke iyadzabuka ke seyita la. Lapha,
He dzabuka^d and came to this place. At this
kule live laNgwane. ^{Kut² umuntfu kule live.} KwakunebakaMncina
live² of kaNgwane³. There was no person at this live
baleNkomazi, kunebakaMagagula balaph⁴
There were the Mncina people, at Nkomazi, and the
etulu eSigombeni. Kwase ke kuyenteka ke kutsi.
Magagula people were up at that place, at Sigombeni⁵
Sowuyefika wakha laph⁶ eMnyamatsini.
It happened that, he arrived and settled at Mnyamatsini
Sowuyafa ke Phupho, ufela laph⁷ eMnyamatsini.
Phupho then died, at Mnyamatsini. The
Sokubekw⁸ inkhosi yakhe ke Maziya. Sejijesuka
inkhosi⁷ Maziya was then bekwa^d. The Inkhosi
ke iyakwakha le elokwananeni, lapha
then left and went to settle at elokwananeni,
ngaka, kwengca kaMabhala kunay⁹ intsaba
past kaMabhala¹⁰ at the mountain facing
lebuka, lebuka litubuko lelikhulu leliy⁹
a big litubuko¹¹ to Nkhaba¹². As the sitiba¹³
eNkhaba. Njoba naso sitiba sikhona lapho.
is at that place. He was with his son, Njinji
Uba nabamfana wakhe ke, Njinji. Jen³ alala
He slept at the emtsandzeni¹⁴, inside that place
le emtsandzeni, ekhatsi. Emtsandzeni, ekhatsi.
At the emtsandzeni, inside that place. There were
Timile tindlu langaphandle, kukhona ligceke lelikhulu
huts outside that place, there was a neat
njenga lapha. Lapha bebalala khona, kwakunesitiba
ligceke¹⁵ like at this place. There was a sitiba next
la emnyango. Kunesihlahla simile, solo sikhona
to the entrance to where they slept. There was a tree

district next to Piggs Peak.

13. sitiba

- 1. A pond

14. emtsandzeni

- 1. A locative meaning at a cave.

15. ligceke

- 1. A yard or cleared ground.

16. bakaNgwane

- 1. The ruling Dlamini clan members.

17. Dlangeni

- 1. An area under the Hhohho district in Swaziland next to Mbabane.

18. imphi

- 1. Age regiments sent out to a battle.

19. phumad

- 1. To order age regiments to go and fight.

2. Literally, go out.

20. khawu

- 1. An interjection used to express great surprise.

21. ebaleni

- 1. A locative meaning either in the open or

2. The space between huts and a cattle byre in a homestead.

2
nanamuhla naloku. Kunelikamelo lakhe ke laph²alake
which is still there even today. There was his room
khona. Kwahamba, kwahamba, kwahamba,
where he slept. After some time, we stayed and
kwahamba, kwahamba, kwahamba, Sihleti
the Mncina people were below the Nkomazi.
bakaMncina basentasi neNkomazi. Kwahamba,
Then after some time, the bakaNgwane¹⁶
kwahamba, kwahamba, kwahamba, kwahamba,
arrived. When we arrived together with the
kwase kufika bakaNgwane. Nasifika nabo
bakaNgwane, the bakaNgwane arrived at
laba bakaNgwane, bakaNgwane la, kufika laba
this place, we stayed with them. E, we were
bakaNgwane la, sahlala nabo, sahlala nabo,
then betrayed by the Dlangeni¹⁷ people, that
E, sase simpinjwa beDlangeni, kutsi bakaMnisi
the Mnisi people should be killed, because they
kababulawe, banisa litulu. Kwenteka ke kutsi ke
make rain. It so happened that the imphi¹⁸
yas² iyaphuma ke imphi lapha, sekungu Mswati
phuma¹⁹, during Mswati's reign. It went to
lapha. Seyiyawu vimbetela laph² eMnyamatsini
attack at Mnyamatsini. When it attacked at
Nayivimbetela laph² eMnyamatsini, hhawu,
Mnyamatsini, hhawu²⁰, Njinji went out with all
uyaphuma Njinji, uphuma nebantfwabakhe,
his children. When he was at ebaleni²¹, there
wontke. Utsi nalapha, ebaleni, iyavulek² inkhangu,
was a fog over them. "What will you say you
lekiyan² inkhangu. "Nitawutsi, ningiyetele leni
let me go for, to Mswati?" A certain man

22. elokwini - 1. This has no meaning but is used here to show that the speaker is trying to recall the name of the area under discussion.

23. Mantjolo - 1. The name of the natural stream or pond named after an early Mxisi clan leader, Mantjolo, known for its sacredness, next to Mbabane.

24. emakhosi - 1. Kings or leaders.

25. indlovukazi - 1. The queen mother
2. Literally, she - elephant.

26. tilowanyana - 1. This has no meaning, but is used by a speaker to show that he is trying to recall something.

27. tindlela - 1. In this sense, may mean methods
2. Literally, paths, routes, ways.

kuMswati?" Utsite, lomunye umfokati, utsite,
said, "Go away, witch of a dog." We went
"Hamba mtsakatsi wenja." Sibuyele sikhale. Iphindz'
back and stayed. It came back to attack us.
ibuye, itewuvimbetela. Aphindz' aphume nabo
Njinji again went out with them. He went out with
Njinji. Aphume nabo bantfu, atsi, "Nitawutsi
the people, and he said, "You'll say why did
ningiyekela leni kuMswati?"
you let me alone to Mswati?" They said,
Batsi, "Hamba mtsakatsi wenja." Wase uyeruka
"Go away, you witch of a dog." Njinji left from
ke lapha, sowuyayekela ke lapha Njinji,
this place, and went back to his father. At
sowubuyela le kuyise. Le, elokwananeni, le,
that place, at elokwananeni, at elokuwini²², at
elokuwini le, e, elokwananeni, kuMantjolo,
elokwananeni, at Mantjolo²³, at the sitiba known
kulesitiba le batsi nguMantjolo, kulentsaba.
as Mantjolo, at that mountain. He went to stay
Uyahhlala khona ke. Uyahhlala, uyahhlala
at that place. He stayed and the emakhosi²⁴ clashed
uyahhlala, sekucaban' emakhos' oduwa, langemva
back at that place. The indlovukazi²⁵ said, "Hhawu
Itsi indlovukazi, "Hhawu ubabulale," kuMswati,
why do you kill," to Mswati, "Why do you kill
"Ubabulalelani laba bakamNisi lesibakhandze bakhona
the Nnisi people who we found already at this place
la. Sitatitjengiswa yini ti -- tilowanyana, tindlela
who would show us the -- tilowanyana, the tindlela²⁶
uma sowukulala laba bakamNisi?" Sejijamlandza ke
when you kill the Nnisi people?" The inkhosi Mswati

28. inceku - 1. An assistant, attendant or servant.

29. lisokanchanti - 1. The first born son of a Rhyganist.

30. inhlambelo - 1. A sacred enclosure within royal cattle-byre.

31. geza'd - 1. Ritual cleansing practice.
2. Literally, to wash, bathe.

inkhosi, Mswati, ilandza Njinji. Nayimlandzile Njinji then brought Njinji back. After the inkhosi Mswati had inkhosi Mswati, iyefika lapha uyannika, brought Njinji back, he arrived at this place and gave umnika lishumi letinkhomo. Utinik²⁸ inceku him ten cows. He gave the cows to his inceku, yakhe ke, bahamba nato. Lisokanchanti lo, loNjinji, and they took the cattle with them. Njinji was a akusiy²⁹ inkhosi, inkhosi ngulo, ngulo Maziya lengiyona lisokanchanti, he was not an inkhosi, Maziya was the yayi nenhlambelo. Jayinenhlambelo yayo yekugezela inkhosi who had an inhlambelo³⁰. He had his inhlambelo laph² enhlambelweni. Kwase ke, kantsi seyilele whereby he geza³¹. He was however asleep lapha kubatsakatsi ngalapha. Lenye ilele next to the witches next to that place. One slept mshiyalo, leny² ilele mshiyalo. Watsi nasekhatsi beyond that place, and the other on the other side. iyavuka lelemshiyalo, naletinkhomo, nalelemshiyalo. When he was in the middle, the one beyond that bagwazane boduwa. Bagwazana boduwa, place woke up, with the cattle, and they had stabbed bagwazana boduwa, uphuma nato tinkhomo each other with the other one. He went out with takhe. Bayayitsats² inceku yakhe, bayayibulala his cattle. They took his inceku and killed him. JaNjinji. Bayayibulala lenceku. Uyaphuma That of Njinji. They killed the inceku. He left with the naletinkhomo lo. Utsi, "Nitatsi ningiyekele leni cattle. He said, "You will say to Mswati kuMswati?"

32. babemkhulu - 1. My grandfather.
33. Owu - 1. An interjection used to express surprise.
34. encwalenj - 1. A locative meaning at the place where the annual kingship ceremony was convened.
35. kakhohho - 1. The area in the northern part of Swaziland, under the Hhohho district.
36. incwala - 1. The annual kingship, first fruit ceremony in Swaziland.
37. gidwa'd - 1. Celebrated.
38. Nkhosi - 1. The people belonging to the ruling Dlamini clan, or of royal personage.
39. beSutfu - 1. The Sotho speaking groups found in present day Swaziland by the ruling Dlamini clan.
2. In another sense, the Sothos found in present-day Lesotho.
40. gidza'd - 1. This verb means the same thing as gidwa'd - in note 37.
41. emaswati - 1. The people belonging to the ruling Dlamini clan.
2. Literally, the people belonging to the Swazi ethnic group, found in present-day Swaziland.
42. Ewu - 1. An interjection used to express dismay.
43. muka - 1. To drown such as during a flood.
44. phuma'd - 1. Came out, went out, came from

5
Utsi, "Hamba," batsi, "Hamba mtsakatsi
He said, "Go," they said, "Go with of a
wenja, Hamba nato letinkhomo." Waye
dog, "Take the cattle with you." He left the
watibeka kitsi, khona lekhaya, kumnakabo,
cattle at our place, at home, to his brother,
kubabemkhulu, ku Caca. Letinkhomo takhe
to my babemkhulu³², Caca. The cattle that he
latinikwe yinkhosi, kanye netimbuti. Uyefik³
was given by the inkhosi, and the goats. He
uyatibeka. Utsi, "Owy, sengiyahamba,
arrived and kept (the cattle) He said, "Owy, I'm³³
ngisay' encwaleni, kakhohho." Seyigidwa
going to the encwaleni³⁴, at kakhohho³⁵. The incwala³⁶
ngulaba baka Nkhosi incwala. Asisagidzi
was then gidwa³⁷ by the Nkhosi³⁸ people. We
tsine beSutfu. Seyigidwa ngulaba baka Nkhosi
the beSutfu³⁹ no longer gidwa⁴⁰. He went to,
Uyahamba uya le, e--encwaleni. Lisale liyane
the encwaleni. There was rain back at that place
ke litulu langemura, lina sibili. Utsi, "Owy"
it rained hard. He said, "Owy" the emaSwati⁴¹
atsi ke emaSwati, "Ewu, salinisa kakhulu
said, "Ewu"⁴², the witch makes it to rain
lomtsakatsi, utsi akumuk³ inkhosi nase
so hard, in order that the inkhosi would muka⁴³
ibuyela lekaNgwane. Imyke layi Nkomazi.
when returning to kaNgwane. He would muka at Nkomazi
Hhawu, seyiphumil' inkhosi seyihambile, seyibuye
Hhawu, the inkhosi had phuma⁴⁴ and had left,
la. Utsi Msudvuka, "Asimbulale." Uyabuta
and ^{had} came back to that place. Msudvuka said, "Let's

45. Hawu - 1. An interjection of sudden surprise
46. gaba - 1. To wear something for ritual or religious purposes.
47. enajaha - 1. Warriors or age regiments.
2. Literally, young men.
48. genula²d - 1. To destroy
2. Literally, to fall backwards
49. enagama - 1. The reed screen around huts.
50. gwaza²d - 1. To stab with sharp edged weapon such as a spear.
51. indlunkhulu - 1. The members of the ruling clan in Swaziland who preside over the main issues of national concern.
2. The principal hut in a village.
52. gwazana²d - 1. This means to stab each other with sharp edged objects, such as spears.

Msudvuka utsi, "Hawu lenphi uyehlula ngani kill him." Msudvuka asked and said, "Hawu⁴⁵ how wena, niyehlula ngani nine baka Mnisi?" Utsi do you defeat the inphi, you Mnisi people?" He "Nalu lwemuu-ulugabe la, luphondvo." Utsi, "Naly said, "He has gaba⁴⁶ the horn of a sheep: entsanyeni."

He said, "It's on his neck." Msudvuka said, Utsi Msudvuka, "Ungasehlula nje lapha?" "Can you defeat us here? Can you defeat the Ungawehlula nje lamajaha lagcwele lapha emajaha⁴⁷ who are at this place at la Takathohho?"

katthohho?

Utsi, "Hhawu, ngingaphuma nje ngihambe." He said, "Hhawu, I would come out and leave."

Abe igenul⁴⁸ emaguma, igenul⁴⁹ emaguma, Then it genula^d the emaguma. It gwaza^d the igenul⁵⁰ emaguma, igenul⁵¹ emaguma, igenul⁵² emaguma indlankhulu, it gwaza^d all over the place, Igwaza nakndlankhulu, igwaza kuphi, kuphi, while he was just sitting. He was sitting at that kuphi, uhleti nje yena. Uhleti lapha. Hhawu place. Hhawu, he left and they gwazana^d by uyaphuma, bagwazana boduwa kuloluhly, themselves, that went on for three days, kushaya tinsuku letintsatfu, bagwazene and they gwazana^d by themselves. As they bodwana. Nakuloly baphindze bagwazene had gwazana^d by themselves, as they had boduwa, nakulola bagwazene boduwa. gwazana^d by themselves.

53. fohla'd - 1. To illegally cross the border dividing Swaziland and the Republic of South Africa.

2. May also mean to break out, escape from captivity.

54. Vryheid - 1.

55. bobabe - 1. This refers to my father and his brothers.

56. bobabemkhulu - 1. My grandfathers

57. hloma'd - 1. To make preparations to go and fight in a battle.

58. elokwaneni - 1. This has no meaning but it is used by the speaker to show that he is trying to recall the name of the place under discussion.

59. esi lokwaneni - 1. This is used like elokwaneni in note 58.

60. zhi, zhi - 1. Sound made stampeding or rushing, in this case during cultivation.

7
Kuphumel' ebaleni lapha. Utsiteri, "Ningangentani
He came out to the ebaleni. He had said, "What
nje, sengi hambile."⁵³

can you do to me, I've left."

"Wo, nanguy' umtsakatsi." Sekuphuma kwakhe
"Okay, there's the witch." He left and he
ke, sal' afowla ke ahamba ke, ayawufela
fowla'd⁵³ and left, and he died at Vryheid.⁵⁴

le Vryheid laph' afela khona. Waye wafela
He died at Vryheid after he had fowla'd and
le Vryheid, was' uyafohl' uyahamba. Iyasala
left. Then our inkhosi was left, the one

ke lenkhosi yetfu lapha lo, lo lotala lotala
who bore my bobabe.⁵⁵ Our inkhosi who
laba bobabe. Iyasala ke lenkhosi yetfu
bore my bobabemkhulu⁵⁶ was left, those

letala le, laba lesebatata laba, lesebatata
who bore my bobabe. While the inkhosi
laba bobabemkhulu ba, labatata laba bobabe.
was left at that place, it hloma'd⁵⁷ again.

Mayisele ke lenkhosi lapha, iphindz' iyahloma
It went to attack our inkhosi. Hhawu he
Iyawuvimbetela yona, iyawuvimbetela yona
was cultivating at elokwaneni,⁵⁸ next to the

la inkhosi. Hhawu iyalima le elokwaneni,
esilokwaneni,⁵⁹ he said, "Zhi, zhi."⁶⁰ They said
ngesilokwaneni, itsi, "Zhi, zhi." Bats' ugidz'
he gidza'd the inawala. They said owu he

inawala. Batsi owu ugidz' inawala,
gidza'd the inawala, he should be killed.
akayobulawa. Ngelokuli na kwakhe zhi,
089 That was because he cultivated zhi, zhi.

61. ngenisa²d - 1. To be mid-way, or to have already begun. 2. let in, bring in.
62. indzima - 1. A plot for cultivation.
63. untsandza - 1. A cave.
64. goloja - 1. To jump into a place usually a hiding place very fast.
65. emacembe - 1. A leaf for medical ritual purposes.
66. futsa²d - 1. One way of being doctored by a traditional medical practitioner, whereby the patient is subjected to a vapour bath.
67. laMaphundwana - 1. Part of praise names.
68. lutsi - 1. Part of praise names literally meaning a stick.
69. Lodikiza - 1. Part of the praise names.
70. fundela²d - 1. Literally, learned.
71. emthandeni - 1. Zulu locative, meaning the same thing as the emtsandzeni in SiSwati, meaning at the cave.
72. Jilumba - 1. Part of the praise names.
73. esizibeni - 1. A Zulu locative meaning at the pond.
74. banibani - 1. Literally, so and so.
75. fohlile - 1. A verb meaning the same thing as fohla²d in note 53.

zhi. Owy, atsi batsi owy, itsi lenceku yakhe,
Owy, he said they said owy, his inceku said,
"Nans' imphi." Sowuyayingenis' indzima, nje
"Here is an imphi." He ngenisa⁶¹d the indzima⁶²,
kunentsandza khona lapha. Uyangena lapha⁶³
there was an untsandza⁶³ at that place. He went
entsandzeni, goloja. Uphumela ngale, itfot'⁶⁴
inside the untsandza, goloja. He came out on the
emacembe, itfot' emacembe, itfot' emacembe,
other side, he collected emacembe⁶⁵ and he had
itfote, itfote, itfot' emacembe, ibasile lapha,
made a fire, he was being futsa⁶⁶d. His inceku
iyamfutsa. Seyiyamemeta lenceku yakhe,
shouted at him, "Hey laMaphundlwana⁶⁷,
"Ye laMaphundlwana, yelaMaphundlwana! Nangu
laMaphundlwana! I'm here together with the one
lapha nginaye sicanca lutsini lonjengentsandza!
who climbs the lutsi⁶⁸ like the intsandzane!
lodikiza njehgezulu lafundel' enthandeni,
Lodikiza⁶⁹ like rain which fundela⁷⁰d at enthandeni,⁷¹
njengendlovu! Jilumba wehle njan' esizibeni!
like an elephant! Jilumba how did you come down
Batsi, "Wo, nakuya lokubanibani lapha etulu
from the esizibeni! They said, "Okay, there's banibani⁷⁴
lapha, wo naku lapha sengikhona nginaye
up at that place, okay here am I together with
khona." Nguyena waze wafela khona lapha
him." He was the one who finally died at that
ke. Kwase kuba kuphela kwayo ke imphi
place. That was the last time the imphi attacked
kusivimbetela tsine bakaMnisi, labanye sebafohlile
us, the Mnisi people, the others had fohlile⁷⁵ and

76. Ezulwini - 1. The name of the area past Lobamba in the central part of Swaziland, on the Manzini - Mbabane road.
77. emalwanyana - 1. This has no meaning, but is used to show that the speaker is trying to recall the name of the the places under discussion.
78. Malanti - 1.
79. Silotfwane - 1. An area in Swaziland, according to Myburgh (p. 235:635)
80. Siphocosini - 1. An area under the Mbabane district in Swaziland, just before Lundzi.
81. Lundzi - 1. A border town in Swaziland, under the Mbabane district, south of the Oshoek border post.
82. Enkhe - 1. This mean yes, indeed.
83. elwanyeni - 1. This has no meaning, but is used to show that the speaker is trying to recall the name of the area under discussion.
84. boMvandasi - 1. This is used collectively to refer to the area of Mvandasi and others.
85. Ntabande - 1.

bahambile. Sasala ke tsine ke. Bacinisile ke had gone. We remained at that place. The people laba labatsi inkhosi yabo ikhona la. Nenkhasi who say their inkhosi is at that place are telling the nayibalandzile baka Mnisi, ivel⁷⁵ ibakhombe le, truth. When the inkhosi summons the Mnisi people, he befike le, bese kulandwa mine la. sends them to that place, and I'm brought from this place. Sesiyawukhuluma lesikukhulumako le, We talk about all that we talk about at that siyakubuyisa nga la, ngenkhasini. Lona place, and we then come this side, next to the inkhosi. ngile lonkhe leli, lisuka la Ezulwini lihamba, That is all this, it extends from Ezulwini⁷⁶, and cuts limuka liyawusika nje ngena, ngenalwanyana across the enalwanyana⁷⁷, the Malanti⁷⁸, that belongs nge Malanti, laka Mnisi. Liyamuka liy⁷⁹ eSilotfwane to the Mnisi people. It extends to as far as Silotfwane⁷⁹. Liyawuhlaba khon⁸⁰ eSiphocosini, khon⁸⁰ eLundzi. It extends to as far as Siphocosini⁸⁰, at Lundzi⁸¹.

2. ELundzi.

At Lundzi.

1. ELundzi khona le, solo laka Mnisi. At Lundzi at that place, that is still Mnisi territory.
2. Enhhe le, elwanyeni, lena kubo Muandasi. Enhhe⁸² at that place, at elwanyeni⁸³, to boMuandasi⁸⁴.
1. Enhhe, eNtabande ile. Lapho ke sekutake Enhhe, at Ntabande⁸⁵ at that place. That was when kutseleke labaka Ngwane, kugcwale. the baka Ngwane came in large numbers, and the place was kusale kugcwala wonkhe tive. Letinye nje full. The place was full of all tive⁸⁶. Some girls

86. tive — 1. Clans.

2. Nations, ethnic groups.

87. sibongo — 1. Surname or clan name.

2. Praise name

88. dzabuka — 1. Originate, to come from

2. Get torn, sad.

89. esitibeni — 1. A siSwati locative meaning
at the pond.

90. sidlwane — 1. A small fire used as a torch.

91. Inhhi — 1. This means yes, of course.

92. busad — 1. To be in a position of highest
authority, such as kingship
2. Chieftaincy.

tidzandzane yatitfumb⁸⁷ inphi ye ---. Bikwaphi
 were taken captive by the inphi of ---. Bikwaphi
 yantsatsa Mswati waba sigcili, waka Mnisi.
 whose sibongo⁸⁷ was Mnisi was taken captive by Mswati.
 Bahamba, soto sahlala ke lapha ke, sihleti.
 They left, we've since stayed at this place.
 LoNjini ke ahl⁸⁸ adzabuka khona le,
 Njini used to dzabuka⁸⁸ from that place, in order
 ayawugeza khona laph⁸⁹ esitibeni. Angene
 to geza⁸⁹ at the esitibeni⁸⁹. He went into the water
 nalesidlwane⁹⁰ emantini, aphume naso. Angene
 with the sidlwane⁹⁰, and came out with it. He
 nalesidlwane.

went in with the sidlwane.

2. Wo ---, lolondzala.

Okay --- the old one.

1. LoNjenje, lowabelisokanchanti.

Njenje, who was a lisokanchanti.

2. Wo, abelisokanchanti.

Okay, he was a lisokanchanti.

1. Lalisokanchanti lelo. Inkhosi ingulo, ingulo

That one was a lisokanchanti. Maziya was
 Maziya.

the inkhosi.

2. Inhhi.

Inhhi.⁹¹

1. Enhhe wats⁹² abefe lo Maziya, sekuvele ke

Enhhe after Maziya had died, the bakaNgwane
 sekubusa bakaNgwane ke lapho. Sebasibulele,
busa⁹² at that place. They had already killed
 sebasichitsile. Sekubusa bakaNgwane, was⁹²

122 and caused us to split. The bakaNgwane busa⁹²,
 and caused us to split. The bakaNgwane busa⁹²,

93. beka²d

- 1. Installed or appointed
- 2. Literally, put or placed.

94. beka²d

- 1. This here means the same thing as beka²d in note 93.

95. umsimeto

- 1. Custom
- 2. Institution, culture.

96. Awu

- 1. An interjection used to express amazement.

owuyapa ke lo, loMaziya, sowu, sowubeka⁹³
Maziya then died, and your person was bekwad.
lowenu. Sekubekwa ke, laba bakamisi sebabeka⁹⁴
The Misi people bekwad that person and he
lowa, sowuba yinkhosi yabo ke. Akasakwenti
became their inkhosi. He didn't do all that
kokhe labekwenta ngoba sekwesatjiwa naba
was done because we feared the
bakaNgwane. kutsiwa sitatsi siyakwenta
bakaNgwane. They said when we do our
lokwetfu, besi, besihlale sikwenta, unsimeto wetfu,
thing, which we used to do, our unsimeto⁹⁵
sibulawe. Siyahlala ke, kuyahlalwa, kuhlalwa
we would be killed. We stayed since then.
kokuphela, kokuphela, kokuphela. Solo sahlala
We've stayed up to this day. The inkhosi
ke nanamuhla naloku. Inkhosi ke solo igasati
knows that we found, the inkhosi sends me
kutsi nayo sakhanda, inkhosi nje ingiyalukisa
from place to place, day and night. He
busuku nemini. Solo nje ingiyalukisa busuku
still sends me from place to place day
nemini. Awu kute lokunye.
and night. Awu⁹⁶ there's nothing more.

2. Cha kuhle.

No that is okay.

1. Kuphelile.

That is all.

2. Lokuvakala kwekutsi, kwatsi laba baka,
Because we heard that, the enhhe, here at
enhhe, lapha kaNgwane sob sihlushwa
kaNgwane we were still troubled by the

97. bakaZulu - 1. The people belonging to the Zulu nation, found in present day Zululand.
98. tinganga - 1. Traditional medical practitioners.
99. temphi - 1. Of battles.
2. Of warriors, who participate in battles.
100. mkhulu - 1. A term of respect used to address an older man, usually of the speaker's grandfather's age.
2. Literally, my grandfather.
101. mphondo - 1.
102. unutsi - 1. Medicine.
2. Tree, shrub, plant.

12
bakaZulu, sihlushwa bakaZulu, kwase kubonakalisa
bakaZulu,⁹⁷ and it became clear that we want
kutsi natsi sesifuna tinyanga leti te --, leti
the tinyanga⁹⁸ of --, those of temphi.⁹⁹ It
temphi, kwase kubonakalisa kutsi sekuyiwa
became clear that they went to your
kini.

people.

1. Ngingete ngakwati.

I won't know.

2. Lalela mkhulu, lalela mkhulu. Just wait.

Listen mkhulu,¹⁰⁰ listen mkhulu. Ase ume.

Kwase kuyiwa kini. Nefike natsi nani,
They went to your people. You said, "No,
"Cha, asi wati tsine lolwa nemphi, kodwa
we don't know anything about that of fightingan

ke kukhona beSutfu," ngifuna naku
imphi, but there are beSutfu, "I want that of

lapha ngetulu. Beta bachub' imphondvo,¹⁰¹
up at that place. They came driving along the imphondvo
bacosh' imphondvo. Ngabo ke leningahle

they were chasing the imphondvo. Those are the people
nikutfole letenikufunako, umutsi wemphi."

from whom you might get what you're looking for,

Kutsi wa ke laba beSutfu laba ke,
the umutsi¹⁰² of the imphi." They said that those were
kwoakungulaba bakaGama, nine lenanibasho
the beSutfu, those were the Gama people, you were referring to.

1. Inkhi.

Inkhi.

2. Uyayati yini lapho?

145 Do you know that one?

103. khwetjukelana²d - 1. Clashed

104. mancoba - 1. That which helps
in defeating or conquering.

105. godla²d - 1. To hold back.