

169. Mjaji - 1. The name of mountains
170. Malinda - 1. The name of a place in the Lubombo region in Swaziland.
171. Swazini - 1. Swaziland in the Zulu language.
172. Mantshomane - 1. This has to do with traditional religion.
173. Ntonjeni - 1. The name of a place in the northern part of Swaziland next to Piggs Peak.
174. untshotshovu - See note 160.
175. Ntonjeni - See note 173.
176. ndunduluzi - 1. Part of the praise names.
177. eMalangeni - 1. This may be used generally to refer to all Swazis.
2. However usually used as in this context to refer to the Swazis of royal personage.
178. kudede - 1. Part of praise names.
179. licakala - 1. Literally, ankle or ankle bone.
2. May also mean anklet of beads
180. gwali - 1. A type of snake.
181. gwali - See note 180.
182. ndunduluzane - 1. A part of praise name
183. maSwazi - 1. The people belonging to the Swazi ethnic group, in the Zulu language
184. Pitoliya - Pretoria.
185. BoNjephe - 1. Used collectively to refer to Njephe and company.
186. inyanda leyo maSwazi - 1. A siSwati way or expression when raising an alarm.
187. kaMahungu - 1. At Mahungu's place.

2. E, lowagwazwa nguleliphayisa.

E, the one who was stabbed by the policeman.

1. Wera wokuene.

You of the right hand.

4 Enhhe. UGija lwezibaya, ngakulezibaya baya, abakh¹⁷³ izibaya, naseNtonjeni! Umtshotshovu waki! No. built kraals, and at Ntonjeni! The umtshotshovu of

UGija lwezibaya, nakulezibaya baya! Abakh¹⁷⁴ izibaya! No. You Gija of kraals, and kraals and kraals! He built

NaseNtonjeni! Umshaya ndunduluzi, zibe mbili kuMalangeni! kraals! And at Ntonjeni! The one who played two ndunduluzi

Intjwele lakithi! lakhula lingakhukhuzelwa! Ingan¹⁷⁵ onk¹⁷⁶ to the Malangeni! The chick of my homestead! It grew up not

amantjwele akhul¹⁷⁷ akhukhuzelwa bonina! Undlovu being looked after! Yet all chicks grew up looked after by

kudede! Udla udla licakala! Gucuka nyoka! Jenyoka their mother hens! The elephant that was kudede! He ate and

zegwali! Venkoka zeligwa! Ilanga lakithi, Ingan¹⁷⁸ ate the licakala! Turn snake! You of the gwali snake! Of

liyansuphuma, lenza ndunduluzane nimaSwazi! the gwali snake! The sun of our homestead! It will

Uyagicika, ulibhomy! Waphuma ngaseNgilandi! Waphuma rise, doing ndunduluzane you the maSwazi! He came out

ngasePitoliya! Indlovu eyaphul¹⁸¹ udalada nangezinyawo next to Pitoliya! The elephant which destroyed the boundary

Babaleka boNjephe. Bangen¹⁸² ezindlini! Bathi inyanda wire with feet! BoNjephe ran away, They entered into huts!

leyo maSwazi! Ifikil¹⁸³ impisi kaMahungu. Whula They said inyanda leyo maSwazi! The hyena which had arrived

mpisi! Uyageg¹⁸⁴ u Sobhuza, wagegel¹⁸⁵ at kaMahungu. Whula hyena! Sobhuza was surrounding

188. Whula - 1. To destroy completely.
189. maSwazi - See note 183.
190. emagumeni - 1. The windcreens made out of grass or reeds made into a semi-circle at the entrance to huts.
191. bomsunabonyko - 1. An insult.
194. zingwe - 1. Leopards, literally, in Zulu language.
195. zingwenyama - 1. See note 5 (b), difference is that this word is in the Zulu language 'z' at the beginning, while in siSwati, there is a 't' at the beginning.
192. beNguni - See note 127.
193. maSwazi - See note 183.
196. zingwe - See note 194.
197. Mdimba - 1. The name of the mountains in central Swaziland next to Lobamba, in the Zulu language, while in siSwati, known as the Mdzimba.
198. Mgungundlovu - 1. The name of a place in Zululand, South Africa.
199. naincakhwazo - 1. Part of the praise names.
200. dogo's - 1. Part of the praise names.
201. zihlangu - 1. War shields, four and a half feet, by two and a half feet, each.
202. Balondolozu - See note 164.
203. zihlangu - See note 201
204. Mashobeni - 1. The name of the place in the southern part of Swaziland next to the Mahamba mountains.
205. Bhuza - 1. A term of respect used to address and praise an inkhosi or a king.

imbuzi zamadoda! Ngezabo Mwela, ngezabo Mbengeri.
 he was surrounding men's goats! Those of Mwela, those
 Bahlangeli beyihlaha, nibothi niyihlangela niboba
 of Mbengeri! Those who plant trees, while you plant these you
 nizibekisa! Iyakhul' inkunz' ebovu kaMahlokohta!
 should mark it! The real bull of Mahlokohta is growing up!
 Izawugwabula zon' impande nemithi! USobhuza
 It would uproot roots and trees! Where do you see
 nimbonaphi, maSwazi! Nimbon' emagumen' abonyoko!
 Sobhuza, you the maSwazi¹⁸⁹! You see him at your mothers'
 Yebo bomsunabonyoko! Mcoshwa nyosi! Uyise
emagumeni¹⁹⁰! Yes you bomsunabonyoko¹⁹¹! You who is driven
 nguMkhala! USobhuz' udak' olubovu! Beliphuza beNguni
 off by a bee! His father was Makhala! Sobhuza of the red
 Kanye namaSwazi! Khula Lomapanisha! Live leyihlo
 mud! It was being drunk by the beNguni¹⁹² and the maSwazi¹⁹³.
 liyonakala! Mgubhi wezingwe, nangezingwenyama! Zona
 Grow Lomapanisha! The land of your father is being destroyed!
 zathi ziwugubha, zibe ziwucokoza! Lomanyenyebuka!
 You who dig the zingwe¹⁹⁴ and the zingwenyama¹⁹⁵! The
 loyingwe yeMdimba! Udale labuya nemanzi! Nangase
 one who is Lomanyenyebuka! The one who was the
 Mgungundlovu! Uyincinwakazo! Uyihlangu zamadogo!
zingwe¹⁹⁶ of Mdimba¹⁹⁷! The one who came with water! And
 Uyihlangu zaBalondolozisi! Gijiman' ngazo zonk' izindlela!
 next to Mgungundlovu¹⁹⁸! You are the ncinwakazo¹⁹⁹! You are
 Niyobikel' uMsheng' eMashobeni! Kuth' uBhuza akalazi
dogo's zihlangu²⁰⁰! You are Balondolozisi's zihlangu²⁰¹! Run
 izulu! Waz' ilanga eliphezulu! Mcoshwa nyosi!
 on all paths! To report Mshenge at Mashobeni²⁰²! That Bhuza²⁰³
 Uyise nguMkhala! Bayethe!
 doesn't know rain! He knows the sun up there! The one who
 was sent away by a bee! His father was Makhala! Bayethe²⁰⁴!

206. Bayethe! - 1. A term used to address the highest authority, a king.
207. Bayethe! - See note 206.
208. imbongi - 1. A person who says out praises particularly of a very important person, such as a king or chief.
209. ndlampu - 1. Part of the praise names.
210. maheleni - 1. Part of the praise names.
211. inkosi - See note 12, however here in the Zulu language.
212. sive - 1. A nation.
213. ngcugce - 1. A woman who has approximately between seventeen and twenty-two years, and is ready for marriage.
214. kaGobhiya - 1. The name of a homestead.
215. mbangweni - See note 151.
216. ndiya - 1. An Indian.
217. koloyi - Part of the praise names.
218. amaewisa - 1. Knobkerries with large heads.
219. mshelana - 1. The people left behind.
220. mfagolweni - 1. The equivalence of twenty-five cents.
221. mauudi³ - Part of the praise names.
222. indzabukelo - 1. The place of origin.
223. indzabukelo - See note 222.
224. indzabukelo - See note 222.
225. indzabukelo - See note 222.

(CHORUS) Bayethe! (kanyekanye.)

Bayethe! (Simultaneously.)

1. Ngu, ngulengubani lembongi?

Who, who was the imbongi?

4 Nkomo zemdlampu zaca, zamaheleni, nguzawuthathwa,

The cow of mdlampu of, of maheleni, which were taken,

ngangiyathathwa! Ngangathathel' inkosi uMatiwane!

which were taken! I took for the inkosi Matiwane!

Si, sive sathathwa nguNdaba! Ngewa lengcuge yaka

The si, sive which was taken by Ndaba! The thorn of the

Gobhiya! Msukela nkunzi! Ijamile, embangweni!

ngcuge of kaGobhiya. The one who approached the bull!

Ngibize ndiya ngibize koloyi! Makaka nezintombi zinamawisa

Which was stubborn, at mbangweni! Call me ndiya, call me

Mbulala zontke, finish! Mgatela nemshelana! NemSwazi!

koloyi. You who surrounded young women with amawisa.

Ngidla anavudl' amfagolweni phakatsi!

You who killed all those, finish! You attacked even the mshelana!

Jabhanyane ngitalwa, ngumnakabo Mbhudula.

I eat mfagolweni navudl' which were inside! Jabhanyane bore by Mbhudula's brother.

4 Lomhlaba, indzabukelo yalomhlaba.

The land, the indzabukelo of the land.

1. Laba bakashewula indzabukelo,

The indzabukelo of the people of Shewula,

4 Indzabukelo,

The indzabukelo,

1. indzabukelo, yalomhlaba.

the indzabukelo, of the land.

4 yalomhlaba.

of the land.

1. Iya. Bakhanduwa ngulaba ba

299 Yes. They were approached by the people of

226. kagogo — 1. Literally my grandmother's place or homestead.
2. May be used to mean at my male ancestor's homestead or place.

227. Siteki — 1. The name of a place in the Lubombo region of Swaziland.

228. Steki — See note 227.

229. kagogo — See note 226.

4. Sebakhanda laba ke, labakagogo, ngoba nami ngitalwa
They found these, the people of kagogo²²⁶, because I was
ngubo laba.

also born by these people.

1. Yebo phela.

Yes.

4. Enthe, nome sengitele ke nami ke, vele bona sebeyefika

Yes, even when I had bore children, they indeed arrived

ke bona,

1. Inhhi

Yes of course.

4. bachamukela ngale.

they came through that place.

1. Ngale

That place.

Base beta nga la

They then came to this place.

1. Ngakubheka e Siteki.

On your way towards Siteki²²⁷.

4. Iya e Steki. Sebata nga la. Nabetile khona lapho

Yes at Steki²²⁸. They came to this place. When they had

laba kagogo,

come to that place those people of kagogo²²⁹,

1. Ihm.

Ihm.

4. sesiyakalelwa ke, tsine sikalelwa kulomhlaba lo.

We were then allocated, we were allocated this land.

1. Iya, ya, ya

Yes, yes, yes.

4. Iya, tsine baka Masilela.

326 Yes, we the Mahlalela clan.

Mahlalela

230. umdzabuko - 1. The place of origin.
231. dzabuka'd - 1. A verb meaning to originally come from.
232. dzabuka'd - See note 231.
233. emakhosi - See note 130.
234. busa'd - 1. The past tense sense of the word "busa" - see note 40.
235. emakhosi - See note 130.
236. busa'd - See note 234.
237. inkhosi - See note 12.

1. Inkhi.

Yes of course.

4. Enhhe

Yes of course.

1. Koduwa, umdzabuko wenu!

But, what about your umdzabuko?²³⁰

4. Ya enhhe!

Yes yes of course!

1. Nadzabuka la?

You dzabuka²³¹ on this place?

4. Sidzabuka lapha tsine.

We dzabuka²³² on this place.

1. Nani, buswa nguwapshi ke emakhosi la?^P

Who were the emakhosi²³³ who busa²³⁴ you?

4. Lamakhosi lababusa tsine, nami angisawati ngoba

The emakhosi²³⁵ wh busa²³⁶ us, I also do not know
labadzala sebaphelile bonkhe.

because all the old people are dead.

1. Yebo. Mhm.

Yes. Mhm.

4. Manje angisa, khulum' emanga mine,

I won't lie now,

1. Enhhe.

Yes of course.

4. ngoba nami sengikhulile, ngikhulela la.

because I've also grow up, grown up at this place.

1. Yebo.

Yes.

4. Labanye bakhulela la, sebantfwana.

The others have grown up here, they are children.

1. Ungab' usamkhumbula namunye, inkhosi

Can't you remember even one, an inkhosi²³⁷

238. bogogo

— 1. The plural sense of gogo—
see note 113.

239. awu

— 1. An interjection used to
express surprise.

4. Hengitankhumbula, angiva kutsi abakhona, e, labanye, e,
The one I'll remember, whom I hear that he was there, e,
bogogo ngingakhumbula Ntambo.

others, e, bogogo²³⁸ I may remember Ntambo.

1. LoMajembeni awu, wabani?

Who was Majembeni's father, awu²³⁹?

4. WaMbandzamana.

He was of Mbandzamana.

1. Wabanike?

Who was his father?

4. WaMbandzamana.

He was of Mbandzamana.

1. Wo! Ma, Majembeni wa, waMbandzamana

Okay! Ma, Majembeni of, of Mbandzamana.

4. Ekhhe, waMbandzamana.

Yes of course, he was of Mbandzamana.

1. Mbandzamana wabani?

Mbandzamana of who?

4. Mbandzamana nami angimati kutsi waba, kunjani ngobe

I also don't know as to who Mbandzamana's father
tsine sikhuluma sibantfwana.

was, how is that because we who talk are children.

1. Yebo, kunjalo.

Yes, that is like that.

4. Ya, ya sesibantfwana, sekukhuluma nje sibantfwana

Yes, yes we are children, as we talk we are all
sonkhe la.

children here.

1. Kute yini labanye labangase sibatfole labangasichazela

Can't we get other people who may explain that who

kutsi loMbandzaman' abewabani?

was Mbandzamana's father?

240. boMahlalela - 1. This is used collectively to mean many Mahlalela people, or the Mahlalela clan.
241. gana'd - 1. Literally, to get married then the wife then goes and lives at the husband's family homestead.
242. MaSwati - See note 109.
243. gana'd - See note 241.
244. gana'd - See note 241.
245. boMahlalela - See note 240.
246. live - See note 110.
247. bogogomkhulu - 1. Used here to refer to paternal great grandparents.

4. Ekhhe.

Yes of course.

5. Lomashabe, nangu Lomashabe

Lomasha, that Lomashabe

4. LabakaMahlalela bona bangera nabo. Nabangere

The Mahlalela people arrived too. When the Mahlalela

labakaMahlalela sebayangena nemantfombatane.

people entered they arrived with young women.

1. Ouhho.

Yes of course.

4. Iya, bangera netintfombi, laboMahlalela. Sebangena

Yes, they arrived with young women, the boMahlalela²⁴⁰. They

nasetuta laba baka Magwinya, bakaMasilela, batsi

arrived when the Magwinya people came, the Masilela people,

natiya tintfombi tiya ka Lomasha.

they said there were young women going to Lomasha.

1. Wa, lentfombatane yenta njani?

That, what did the young woman do?

4. Ja, iyawugana khona.

She, she gana'd²⁴¹ on that homestead.

1. Ja, i---, yala MaSwati.

Yes, she ---, she belonged to the MaSwati²⁴².

4. Ja, iyebo.

Yes, yes.

1. Jangi, yagana laba bakaMahlalela.

She, she gana'd²⁴³ the Mahlalela people.

4. Yagana laboMahlalela.

She gana'd²⁴⁴ the boMahlalela²⁴⁵.

1. Ouhho base ke se, kulandzelwa kwebunini.

Yes of course they then followed according to kinship.

4. Iyebo. Batsi satsatsa lelive kubogogomkhulu. Batsi

Yes. They said we took the live²⁴⁶ from bogogomkhulu²⁴⁷. They said

248. boMasilela - 1. Used here to mean many Masilela people or the Masilela clan.
249. gogo mkhulu - 1. The great grand father.
250. kaNgwane - See note 58.
251. endza³d - 1. The traditional way whereby a woman is married to a man.
252. Awu - See note 239.
253. inkhosi - See note 12.
254. busa³d - See note 239.
255. teka³d - 1. The traditional way of marrying a woman.
256. inkhosi - See note 12.
- 257(a) Hhawu - 1. An interjection used to express surprise.
- 257(b) busa³ing - See note 40, however this is in the present continuous sense of the verb, "busa."
258. bolomahasha - 1. Although this is used collectively here, however emphasis is on one person.

sesiyalitsatsa nine boMasilela. Kwatsi lo, lo gogomkhulu
 we are taking it you boMasilela. Then gogomkhulu said,
 watsi, "Ya ngininika nansi incwadzi ingabe ngisafika
 "Yes I give you this letter I can't reach kaNgwane.
 kaNgwane. Ngoba sengigugile kakhulu."
 "Because I'm very old."

1. Ihm. Ungatsi lo lontfombatana lowendza ka kulaba
 Ihm. It seems that the young woman who endza'd to
 bakaMahlalela, libito lakhe?
 to the Mahlalela people, what was her name?

4. Awu lapho ke, kut' emanga ngoba nami ngimncane.
Awu on that, no one told a lie because I'm young too.

1. Inkhi.
 Yes of course.

4. E, ngitfole nje kona,
 E, I only learnt about that,

1. He cannot
 Angeke

4. Sebahambile labantfu. Kute, ngitfole nje mine,
 The people have left. I learnt because, I was
 ngatjelwa nje mine
 told.

(Kukhona labakhulumela phasi ngesiNgisi).
 (Talking in English in an inaudible tone.)

1. Kwakubusa yiphi inkhosi yakaMahlalela, leyateka
 Who was the Mahlalela inkhosi who busa'd the one
 lomntfwanenkhosi?
 who teka'd the inkhosi's daughter?

4. Hhawu kwakusabusa wona Lomahasha. Lomahasha.
Hhawu Lomahasha was busing. Lomahasha.

1. Ku, kunyalo kubolomahasha.
 That, that's recent during bolomahasha's time.

259. bolomahasha

- See note 258.

260. maSwati

- See note 109.

261. maSwati

- See note 109.

262. imphi

- 1. See note 61.

263. imphi

- See note 61.

264. timphi

- 1. This is used here to refer to battles.

265. timphi

- 1. This refers to the armies or part of armies.

266. khishwe

- 1. Literally a verb meaning to be taken out.

- Used here to refer to the dispatching of an army to go and engage in a battle.

267. maSwati

- See note 109.

268. khishwe

- See note 266.

269. khishwe

- See note 266.

270. khishwe

- See note 266.

271. maSwati

- See note 109.

272. maSwati

- See note 109.

273. maSwati

- See note 109.

274. emaSwati

- See note 109.

4. Iya kunyalo kubolomahasha. Na, na Mbhudula. Ngoba
Yes that's recent during bolomahasha's time. And, and
kunaLomahasha kunaMbhudula.

Mbhudula. Because there was Lomahasha and there was Mbhudula.

1. Iya. He doesn't quite remember. Alwa neba kaMahlalela.
Yes. Akakhumbuli kahle. Did the maswati fight with the
lamaSwati?

Mahlalela people?

4. LamaSwati?
The maswati?

1. Inhhi.
Yes of course.

4. Abazange balwa.
They didn't fight.

1. No. E, base bahlaselwa yimphi.
Cha. E, they were attacked by an imphi.

4. Iya bahlaselwa yimphi.
Yes they were attacked by an imphi.

1. Jayiphumaphi?
Where did it come from?

4. A -- letindzala timphi.
A -- the early timphi.

1. Ngisho kutsi kwakutimphi letatikhishwe ngenaswati
I mean that were those the timphi which were khishwe.

noma tatikhishwe bakaMahlalela?
by the maswati or were they khishwe by the Mahlalela people?

4. Abetikhishwe, abetikhishwe ngenaswati.
Those were khishwe, those were khishwe by the maswati.

1. Onkho ngenaswati?
Yes of course by the maswati?

4. Ngenaswati. Bafika ke, enaswati agwabula, lamanye
By the maswati. The enaswati, arrived and opened, the

275. tingungu - 1. Underground pits - used for storing cereals.
276. tingungu - See note 275.
277. cupha - 1. Used to mean to take something out of a container in a large heap.
2. May also be used to buy in order to sell again.
278. cuphile - 1. The past tense sense of the verb "cupha" - see note 277.
279. hlohlo'ing - 1. To prepare an army for a battle.
2. Literally to drive a stick into a hole.
280. imphi - See note 61.
in north eastern Swaziland, between Lomahasha and Mananga.
281. Nkalashane - 1. The name of a place.
282. Nkalashane - See note 281.
283. Nkalashane - See note 281.
284. imphi - See note 61.
285. s'ikhotsa - 1. An area in which there are no homesteads.
286. Nhlanguyavuka - 1. A place in the Mzimpofu (Piggs Peak district.) which thereafter became Lister's concession.
287. Mhlanguyavuka - See note 286.

nje ba, bantfuwana njengoba nilapha. Sebefika bayagwabula
others, as you children are here. They arrived and
ngoba babulewe yindlala. Sebagwabula naku lokwetingungu
opened because they were very hungry. They opened the tingungu.

1. Iya.
Yes.

4. Sebakugwabulile lokwetingungu loku,
After they had opened the tingungu,

1. Bakhipha kudla.
They took out food.

4. Sebacupha lokudla. Nabakucuphile lokudla loku
They cupha the food. After they had cuphile the food
kantsi sebayayikhlohla le, iyabuya.
they were also hlohla'ing it on that place, it came back.

1. Ihm.
Ihm.

4. kwatsi imphi lapha naku, shona kube lijube
Then the imphi after the sun had set, cut across the
ngeNkalashane. Angitsi yiNkalashane nayi.
Nkalashane. By the way that was the Nkalashane.

1. Inhhi ngiyawubona lomfula.
Yes of course I can see the river.

4. Iya lomfula.
Yes the river.

1. Enkhe.
Yes of course.

4. kwatsiwa ayijube ngeNkalashane. kwatsiwa ngempela
They said let that cut across the Nkalashane. They said
imphi, ayibutale. kusha sikhotsa eNhlanguyavuka le.
that indeed the imphi should destroy. The sikhotsa was set
with fire at Nhlanguyavuka.

1. Ja le Mhlanguyavuka.
Yes at Mhlanguyavuka.

288. Nhlanguvuka - See note 286.
289. sigcawu - 1. This means an easy time.
290. maSwati - See note 109.
291. inkhosi - See note 12.
292. Nkhosi - 1. Literally, the Damini people,
or the people of royal personage.
293. Nkhosi - See note 292.
294. latalweni - 1. The place of origin.

4. Ja eNhlanguvuka kwaphela sigawu.
Yes at Nhlanguvuka²⁸⁸ the sigawu²⁸⁹ was finished.

1. Ngifuna kwati kutsi laba baka, ba, bakaMahlalela
I want to know that those of, of, of Mahlalela when
bangena nini lapha, e, phans' emaswati? Bangere
did they arrive at this place, e, as subjects of the maswati²⁹⁰?
kuyiph' inkhosi?

They arrived during the time of which inkhosi²⁹¹?

Ba, laba bakaMahlalela, baphuma kanye nebakaNkhosi.
They, the Mahlalela people, left together with the Nkhosi²⁹² people.

1. Yebo.

Yes.

Ja. Behlukana nje.

Yes. They just dispersed.

1. Yebo.

Yes.

Inkhi. Lokutsi bakaMahlalela bona, bahlala bahlalele
Yes of course. That the Mahlalela people, stayed for
luluphondvo lwendlouu.

the elephants trunk.

1. Yeboke.

Yes.

Ja, base bayehlukana nalabakaNkhosi.

Yes, they then separated with the Nkhosi²⁹³ people.

1. Yeboke.

Yes.

2. Behlukana kunjalo. Bona nabaphuma elutalweni lwabo
They separated thus. When they left according to their
baphuma kanye, nebakaMahlalela.

lutalweni²⁹⁴ they left together with the Mahlalela people.

1. Base bayefika nga la, bayakha labakaMahlalela.

³⁸² The ^{Mahlalela, people} arrived at this place, and set up their homesteads.
^^

295. bakaNgwane - 1. Usually used to refer to the people belonging to the Swazi ethnic group, found in present day Swaziland.
2. Used here to refer to the "true Swazi" or the Dlamini people of royal personage.
296. bakaNgwane - See note 295.
297. tetfula - 1. Tribute goods.
298. tfula - 1. A verb meaning to pay tribute.
299. kaNgwane - See note 58.

2. Sebayakha.

They set up their homesteads.

1. Nalaba ke ba, laba bakaNgwane bachamuka ngale?

Then these too, did the bakaNgwane²⁹⁵ people arrive on that side?

2. Iya nalaba bakaNgwane, be, ngetwehlukana kwabo

Yes together with the bakaNgwane²⁹⁶, they, as separate groups

base ba, baya le.

they then, went to that place.

1. Iya.

Yes.

2. Koduwa ke tefulo, e, laba bakaMahlalela,

But the tefulo²⁹⁷, e, the Mahlalela people,

1. Solo,

They still do that,

2. batefuka le kaNgwane.

they tfuka²⁹⁸ at kaNgwane²⁹⁹.

1. Kwakuvele kunjalo?

Was it like that?

2. Nanini, nanini.

Whenever, whenever.

1. Abakusho kutsi bahlanganiswa ngetkulwa yini?

Don't they say that they joined through fighting?

2. A, cha. Abahlanganiswa ngoba

A, no. They were not joined through fighting. They joined

kubonakala kutsi behlukene kwakhanya kutsi laba

because it was clear that they were separate groups

ngulabakhulu.

and it was evident that that group was dominant.

1. Yeboke.

Yes.

2. Base kuffolakala kutsi noma kuyini yabo,

It was then established that even anything that was theirs

300. kwetfula - 1. A noun meaning the traditional act of paying tribute as a means of expressing allegiance to the highest authority, such as a king.

301. kaNgwane - See note 58.

302. maSwati - See note 109.

303. Hha - See note 4.

304. Nkhosi - See note 292.

305. Kutalweni - 1. A noun meaning the same thing as latalweni; see note 294.

1. Enkhe.

Of course.

2. bafanele kutsi bayokwetfula kaNgwane
they had to kwetfula³⁰⁰ at kaNgwane³⁰¹.

1. Wena wekunene.

You of the right hand.

2. Nanamhla

Even today.

A. had to marry

Watsatsa umfati

1. Utsi ke, kukhona intfombatane yini leyahlanganisa

He says, was there a young woman who facilitated
bunini emkhatsini webakaMahlalela nenaSwati?³⁰²

good relations between the Mahlalela people and the naSwati³⁰²

2. Hha, le, lentfo yentek' emva kwendzaba.

Hha³⁰³, the, that occurred after the story.

1. Kungalo.

That's recent.

2. Kungalo.

That's recent.

1. Onkho.

Yes of course.

2. Inhhi. BakaMahlalela nje bahlangana nebakaNkhosi

Yes of course. The Mahlalela people became closely associated
kadzeni.

with the Nkhosi³⁰⁴ people a long time ago.

1. Inhhi. Wo vele banye, lenuva?

Yes of course. Okay were they indeed a homogeneous group,^{long ago?}

2. Banye lena, ekutalweni kwabo.

They were a homogenous group, since their kutalweni³⁰⁵.

1. Inhhi. BakaMngometulu kukhona lenachamuka lenihlangana

402 Yes of course. Did you arrive with the Mngometulu people

306. matfonga — See note 18.
307. umlandvo — 1. The history of something related in a logical order of what happened first then what.
308. enakhosi — 1. The plural of inkhosi — see note 12.
309. batfonga — 1. Has the same meaning with ematfonga — see note 18.
310. kaTembe — See note 100.
311. inkhosi — See note 12.
312. bakaTembe — See note 100.
313. bakaTembe — See note 100.
314. kaTembe — See note 100.
315. hhawu — 1. An interjection used to express surprise.
316. boMahlakla — See note 240.

ngako?

and did you have common interests?

2. Cha bakam, cha, cha, cha, site futsi luhlobo lolunye
No the M, no, no, no, there is no other group or
lesihlangene nabo tsine.

clan that we became closely associated with.

1. Ukhona lowenta, lobhal' umlandro wematfonga ngale.
There is a person who, writes about the matfonga³⁰⁶ umlandro³⁰⁷
Nguye ke lolotsite, nabantjela babal' emakhosi eba,
beyond this place. He is the one who said, when they mentioned
ebatfonga labakaTembe, kukhon' inkhosi yabo nguMahlalela.
the emakhosi³⁰⁸ of the ba, batfonga³⁰⁹ those of kaTembe³¹⁰, there was
kungako nje abuta kutsi, konje ngabe,
their inkhosi³¹¹ who was Mahlalela. That is why he asks that was there

2. E. A, angisho ngitsi lokutsiwa bakatembe, bakatembe
E. Let, let me state that the people known as bakatembe³¹²,
ngulaba bakamahlalela.

bakatembe³¹³ are the Mahlalela people.

1. Yebo. Ukubeka lona ngekutsi ungatsi labakamahlalela
Yes. He points out that it seems that the Mahlalela people
ba, besuka ngekucoshwa sekuliwa ngale kaTembe.
le, left because they were driven away during fighting from talente³¹⁴

2. Cha abazange besuke ngako.

No they didn't leave because of that.

1. Inkhhi inkhhi, kukhona ba, bakamadolo la, bakamado,
Yes of course, yes of course. Were there the, the Madolo
kutsiwa Madolo noma?

people here, the Mado, they say Madolo then what?

2. La bakamadolo, khawu laba boduwana. Asi,
The Madolo people, khawu³¹⁵ those people alone. Lets,

1. Azange sebabe kanye nabo Mahlalela?

419 Were they never with the bMahlalela³¹⁶?

317. live - See note 110.

318. live - See note 110

319. live - See note 110.

2. Cha, inhi.

No, yes of course.

1. Intfo nje ba, basikelen? umncele weliwe.

They only, divided the live³¹⁷ boundary, between the two groups.

2. Ba, asisibo sisikelene eceleni neliwe.

They, we are not one group we divided next to the live.³¹⁸

1. Inhi, inhi.

Yes of course, yes of course.

2. Nataba baka Madolo. Kufana nebaka Ngwamba. Sijubelene

Together with the Madob people. They were like the Ngwamba live.

people. We divided the live³¹⁹ into two.

1. Bakuphi labaka Ngwamba?

Where are the Ngwamba people found?

2. Ba lephasi.

Down at that place.

1. A, angitsi baka M, baka Madolo banga la, duute.

By, by the way the M, the Madolo people were this side, nearby.

2. Iya.

Yes.

1. Baka Ngwamba bese babasembili.

The Ngwamba people then became ahead.

2. Ba, babasembili nje koduwa ba, labantfu akusikwa?

They, they were ahead but they, the people didn't divide
kudzeni, kusho kutsi bantfu labahlu, ba, bakhe nje
the land far, that means that the people who, they, they
njengetintfo ngoba,

set up their homesteads such as any possessions because,

1. Iya, endzaweni yinye.

Yes, at one place.

2. angitsi? uyabona nje, sekungashiwo kutsi la nguka

430 by the way you see that, at this place it may be said

320. jaha - 1. Literally, a young man not yet married, but no longer a boy.
2. Used here as a term to refer to a fellow man who may not be unmarried.

321. awu - See note 239.

322. Awu - See note 239.

323. live - See note 110.

324. enaSwati - See note 109.

325. Awu - See note 239.

Ngudumane.

that it's at Ngudumane's homestead.

1. Yebo.

Yes.

2. Ngale kuka Gija

Beyond this place was at Gija's homestead.

1. Enhhe, Njengoba kunjalo,

Yes of course. As it was like that.

2. Ya, kunjalo.

Yes, that was like that.

1. Wena wekunene. Utsi lojaha ungatsi kukhona lapha

You of the right hand. This jaha³²⁰ says it seems that bahlangana khona baka Mahlalela nebaka Madolo, ngitsi there was a place where the Mahlalela and the Madolo

ke mine awu, angikwati,

people met each other, I say awu³²¹, I do not know that.

2. Awu nani.

Awu³²² never.

3. Kute.

They never.

1. Ungatsi akewatiwa. Ngisho kona nankho ke umbuzo

It seems that isn't known. I mean that good question lomuhle kutsi lelive lenaSwati laligcinaphi nga la? that what is the extent of the live³²³ of the emaSwati³²⁴?

2. Awu la, la, kusuka la, nga, nga, ngete ngatsatsa

Awu³²⁵ here, at this place, starting from this place, next to, next sikhatsi lesikhulu.

to, I won't take much time.

1. Ya, likhulu sibili.

Yes, it's indeed a large area.

3. Ya, likhulu stelegi.

440 Yes, it's indeed a large area.

326. live - See note 110.
327. live - See note 110.
328. Lubo - 1. A shortened form of name of a place, Lubovane.
329. Lubovane - 1. The name of a place, Lubovane.
330. lokwaneni - See note 119.
331. lokwaneni - See note 119.
332. Lukhukhwini - 1. The name of a place.
333. lokwaneni - See note 119.
334. Ahha - 1. An interjection used to express amazement.
335. Mncwampa - 1. The name of a place.
336. hlawu - See note 315.
337. Mncwampa - See note 335.
338. Mncwampa - See note 335.
339. live - See note 110.
340. Nkhokhokweni - 1. The name of a place in Portuguese territory which according to Myburgh was claimed by the Mahlalela.
342. lokwaneni - See note 119.
343. Nkomazi 1. A river that passes between South Africa and Swaziland.
344. Mluma - 1. The Mluma or Lamati which passes between northern Swaziland and South Africa until it joins to Komati river.
346. Mzinti - 1. A river passing between Magogeni then joins Komati river.
347. Magogeni - 1. A place next to Engobadzi, almost a border town between ^{north-eastern} Swaziland and South Africa.
349. Nhlanguyavuka - See note 286

1. Inhhi.

Yes of course.

3. Inhhi. Tsine nje letfu lapha sajutjelwa, lapha kugcina
Yes of course. Our live³²⁶ was divided and allocated to us,
lakitsi kusukela ku, kucala le, kusukel' eLubo, eLubovane
where our live³²⁷ ends starting from, it starts from that place,
uhambe till uyophuma elokwaneni, le batsi kuse
starting from Lubo³²⁸, Lubovane³²⁹ until lokwaneni³³⁰, on that place
lokwaneni, kuse Likhuhlwini. Uphume khona, uhambe
where they say it's at lokwaneni³³¹, that's at Likhuhlwini³³². You
till, uyowufika le batsi kuse lokwaneni, le laba batsi
would leave from that place until, you reach the place
kuse, le,

called lokwaneni³³³, at the place known as, there,

1. Ahha kwendlul' eMncwampa.

Ahha³³⁴ beyond Mncwampa³³⁵.

3. No, hhawu ungake ungakay' eMncwampa. EMncwampa
Cha, hhawu³³⁶ before you reach Mncwampa³³⁷. Mncwampa³³⁸
ku le.

is that side.

1. Enhhe, enhhe.

Yes of course, yes of course.

3. Ja lakitsi lihambe, lijoj ik' eNkhokhokhweni, liphum'
Yes our live³³⁹ extends, to as far as Nkhokhokhweni³⁴⁰, it extends
eNkhokhokhweni liye elokwaneni lakuhlangana, e,
to Nkhokhokhweni³⁴¹ up to lokwaneni³⁴² where the, e, Nkomazi³⁴³
iNkomazi ne Mluma, ungatsi ne, ne Mzinti. Ja
and Mluma³⁴⁴ rivers join, it's as if and, the Mzinti³⁴⁵ river
uphume, iya, uphum' eMzinti bes' uyahamba uye
too. Yes, it extends from the Mzinti³⁴⁶ river up to Magogeni³⁴⁷,
Magogeni, nawuphum' eMagogeni, e, uye kuNhlanguyavuka
then from Magogeni³⁴⁸, e, to Nhlanguyavuka³⁴⁹ and from

350. Nhlanguyavuka - See note 286.
351. New Town - The name of a place.
352. lokwaneni - See note 119.
353. Tshaneni - 1. The name of a place in Swaziland in the Lubombo region next to Vuvulane.
354. Tshaneni - See note 353.
355. Tshaneni - See note 353.
356. Muuvulane - 1. The name of a place in the Lubombo region in present day Swaziland.
357. Muuvulane - See note 356.
358. Phikithi - 1. The name of a place in present-day Swaziland.
359. Nkalashane - See note 281.
360. Nkalashane - See note 281
361. kaShewula - 1. The name of a place next to kaLomahasha in Swaziland, in the Lubombo region.
362. live - See note 110.
363. kaThekeni - 1. The name of a place.
364. kaLomahasha - 1. The name of a place on the north eastern part of Swaziland in the Lubombo region.
365. Thekeni - See note 363.
366. Matsekeni - The siSwati version of see note 363.
367. Khuhlwini - See note 332.

uphume kuNhlanguyavuka uye ngetulu laph' e Newtown
Nhlanguyavuka³⁵⁰ to up on that place at NewTown³⁵¹,
babi kuse lokwaneni,
where they say it's at lokwaneni.³⁵²

3 eTshaneni.
Tshaneni.³⁵³

2. ETshaneni. Uphum' eTshaneni ute laph' eMuvulane,
At Tshaneni.³⁵⁴ It extends from Tshaneni³⁵⁵ up to Muvulane.³⁵⁶

1. Inhhi.

Yes of course.

2. Uphuma laph' eMuvulane bese kubonakala kutsi
It extends from Muvulane³⁵⁷ and it seems that when you're
nawula ePhikithi, seliyehla lingen' eNkalashane lisi
here at Phikithi³⁵⁸, then it extends to Nkalashane³⁵⁹ and
phece liyafika.
it reaches the place.

1. Selehla nge Nkalashashane.

It extends to Nkalashane.³⁶⁰

2. Ya ngale kaShewula.

Yes beyond this place at kaShewula.³⁶¹

4. Kufana nelakaThekeni nelakaLomahasha.

That was like that (live)³⁶² of kaThekeni³⁶³ and kaLomahasha.³⁶⁴

3. Hha Thekeni.

Hha Thekeni.³⁶⁵

2. Le Matsekeni angitsi, angitsi naMasilela usekhatsi lapho.

At Matsekeni³⁶⁶ by the way, Masilela too is mentioned.

4. LeKhuhlwini.

At Khuhlwini.³⁶⁷

1. Iya. Inhhi, inhhi.

Yes. Yes of course, yes of course.

2. Sotawonisa naba.

470 You will confuse these people.

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