



Bonner Collection (B8)

Dlamini History

interviewer :

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Book III

**scribbling book/kladskrif  
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PAGES 72 BLADSYE

865 Sikhashane — very far ; dates far back ; (is)  
in the remote times

866 wena wekunene — (see note 120 (Book I))

867 kuhlasela — (see note 830 (Book II))

868 inkhosi itawutfunuka, itawutfunuka —  
literally : "the inkhosi will hurt a sore  
place or a wound"

869 kuJali — to Jali ; to the place of Jali.

870 kaIfobela — in/at the place called Ifobela or  
in/at the place of Ifobela.

871 limala'd — literally "got hurt ; was injured"  
could mean defeated.

872 buya'd emabuyate — came back defeated  
people

873 fikad — came ; arrived ;

874 indvuna — (see note 579 (Book II))

875 kaZombodze — (see note 28 (Book I))

876 khala — literally "cry" meaning : to mourn the  
death of (also to console the bereaved  
family)

877 khalela — the doing of khala (note 876)

878 imphi — (see note 114 (Book I))

defeating Ngungunyane is Sikhashane<sup>865</sup>. It  
 Sikhashane. Siku Fifteen Century. Wena  
 is in the Fifteenth Century. Wena  
 wekunene. (Solo siyevakala Sikhukhukati  
wekunene<sup>866</sup> (The hen and its chicken still  
 nemantjwele) Nekuhlasela - ke -  
 make their presence felt) And the Kuhlasela<sup>867</sup> -

1 Sengiyayiva - ke - - -  
 I understand now - - -

4 ---a -- ngukona lokutsi inkhos'  
 -- a -- it is only this practice of saying  
 itawutfunuka, itawutfunuka. Sekuphuma  
 that the inkhosi itawutfunuka, itawutfunuka<sup>868</sup>. Then  
 lenge iyawuhlasela (kuJali) (ka ifobeka).

it went out another one (imphi) to hlasela kuJali<sup>869</sup>  
 Mnh. Iyalimala-ke, kwabuy' emabuyate.  
ka ifobela<sup>870</sup> Mnh. It (imphi) limala'd<sup>871</sup> then and it  
 E -- nayits' ibuyile leyakucala, yamuva  
buya'd emabuyate<sup>872</sup> E -- after it had come

sekufika indvuna yakaZombodze Matsafeni.  
 back, the first one, the later one there fikad<sup>873</sup>  
 Ngunasafile muva lodungandaba. Sekuyawu-  
 the indvuna<sup>874</sup> of kaZombodze<sup>875</sup> Matsafeni. It was when  
 -khalwa. Kuyawukhalelwa yena Mswati.  
 he had died later, Lodungandaba. They were going to Khala<sup>876</sup>

Awu, kantsi -  
 to khalela<sup>877</sup> him, Mswati. Ow, -

1 Kutsiwa yek - - - yi - - . Kutsiwa leyomphi-ke  
 It is said - - - that imphi<sup>878</sup> was  
 nguyiphi-ke ?  
 which one ?

4 Ye indlovu.

- 879 yeTindlovu — "of Tindlovu (Elephants)"
- 880 ekulu — probably the Leolu mountains in Sekhukhuniland at about 50 km north-west of Lydenburg.
- 881 kuDlamini — in Dlamini; during the time of Dlamini; in the reign of Dlamini.
- 882 yeMshadza — "of eMshadza". Two such wars were known by this name. The first was fought in 1869 against the Pedi. The second was fought during the reign of Mbandzeni. The Swazis were again fighting against the Pedi on behalf of the British.
- 883 yebo babe — yes babe (see uyise note 366  
BOOK 1)
- 884 nhenke — way of saying "yes"
- 885 yonakala — lose sense of direction; get muddled; there would be no chronology of events

958

It is ye'iindlovu <sup>879</sup>.

1 Kutsiwa leyomphi nguye'iindlovu?

It is said that imphi was ye'iindlovu?

4 ye'iindlovu.

ye'iindlovu.

1 Akusiyo leye Wulu?

Is it not that of ewulu <sup>880</sup>?

4 e -- cha, -- kuDlamini.

e --- no, -- in kuDlamini <sup>881</sup>

1 YeMshadza le

It is yeMshadza <sup>882</sup> this one

4 YeMshadza le

yeMshadza this one.

1 -- Mshadza le ?

--- Mshadza this one ?

4 mh

mh.

1 Leye Wulu, ngiyo leshwano --- ?

That of ewulu, it is the one that is said --- ?

4 cha, ngulebe --- laba --- cha ye'sibi --

No, it is the --- these (people) -- no, it is the

ngitakalela le ekucaleni.

second --- I will start (telling you) from the beginning.

1 Yebo babe

Yebo babe <sup>883</sup>

4 nhenhe. E -- nayifile-ke imphi ye'iindlovu

nhenhe <sup>884</sup>. E --- when it had fika'd the imphi

kantsi Matsafeni saw --

(of) ye'iindlovu, Matsafeni --

1 Cha, seyitakonakala phela

No, it (story) will then yonakala <sup>885</sup>

4 nhe

886 nhe — connotes an idea like (Talk) I am listening."

887 phela — (see note 82 (Book I))

888 timphi — plural of imphi (see note 114 (Book I))

889 emahinca — (see note 815 (Book II))

890 yaMjaji kaIfobela — "is of Mjaji of Ifobela"

891 Ngwane — speaker personifies the land of kaNgwane.

892 ematubane — quickness; speed; fastness

893 Nkhosi — (see note 185 (Book I))

894 kaIfulwane — the place of Ifulwane; in the place called kaIfulwane.

895 Sitsi — "we say (when referring to it) ---"; we call it ---; it is called ---"

nhe<sup>886</sup>.

1 Ngoba cala usho leta Mswati letilwe  
because begin by mentioning those of Mswati  
nguye Mswati mbamba. Ugcine ngayo le  
which were fought by Mswati himself. End with  
ngoba lele uyishoko phela abesafile  
this one, the one you mention, phela<sup>887</sup>, he had already died,

4 u-- wanco ---  
u-- he con---

1 seyiyawumkhalela.  
it (imphi) was going to khalela him.

4 wancoba Mswati Khona.  
He conquered Mswati there.

1 ngatiphi-ke sale --- ?  
which ones (imphi)<sup>888</sup> are those --- ?

4 iNyatsi nalamahinca  
It was the iNyatsi and the emahinca<sup>889</sup>.

1 nhenhe  
nhenhe.

4 ya Mjaji ka iBibela <sup>890</sup>  
ya Mjaji ka iBibela

1 nhenhe -  
nhenhe.

4 Waye wagijima ngematubane-ke Ngwane  
Ngwane<sup>891</sup> ran with ematubane<sup>892</sup> until she  
waye wafika-ke Nkhosi ka iFulwane.  
reached, Nkhosi<sup>893</sup> at ka iFulwane<sup>894</sup>.

Etinsukwini talamuhla sitsi ---  
In the days of today sitsi<sup>895</sup> ---

1 kute lenitsi Mswati lasoyikhipha  
There is none which you say Mswati  
alekelela emaBhunu.

896 Khiph'a'd — sent out; released; ordered  
to go out

897 Kukhangenti — it was on many times; on  
many occasions; on many instances

898 Kublamini — (see note 881)

899 KuMswati — in Mswati; during Mswati's reign  
during the time of Mswati; when  
Mswati was king

900 yaKaMjaji kaIfobela — (see note 890)

901 wen' --- nene — (see note 120  
(Book 1))

902 Kuhlaliswene kahle — there was good relation-  
-ship; good neighbourliness

903 imphi — (see note 114 (Book))

904 --n' -- nene — (see note 120 (Book 1))

905 bunini — neighbourliness; friendship



896

Khiphad' to help the Boers?

4 Aww, Kukangenti N -- NKhosi Kukakhulu  
Ow, Kukangenti<sup>897</sup>, NKxosi, more especially  
KuBlamini.

in KuBlamini.<sup>898</sup>

1 Cha, KuMswati.  
No, in KuMswati.<sup>899</sup>

4 KuMswati, NKxosi, nguleyaKaMjaji KaTobela.  
In KuMswati, NKxosi, it is the one of yakaMjaji KaTobela.<sup>900</sup>

1 Abelekelel' emaBhunu Kuleyo?  
Was he helping the Boers in that one?

4 wen' -- nene. (Kukhala lichudze)  
wen' -- nene.<sup>901</sup> (cock crows)

1 Nguloku akusolo kuhleliswene Kahle.  
It was still Kuhlaliswene Kahle.<sup>902</sup>

1 nhenhe  
nhenhe

4 mnh.  
mnh

1 Ngoba ikhona Mswati imphi layikhiphile  
Because there is an imphi.<sup>903</sup> which Mswati Khiphad'  
kusekhona yena. Yelekelela emaBhunu  
while he was still alive. It helped the Boers

4 -- n' -- nene  
-- n' -- nene.<sup>904</sup>

1 Kweta won' emaBhunu la latawucela  
It came them, the Boers here to ask for  
bunini, akhe bunini.  
bunini.<sup>905</sup> to establish bunini.

4 -- -- (akuwakali)  
-- -- (in - audible)

1 lelive-ke leli latipha labatsi.

906 live — (see note 46 (Book 1))

907 Leydibegi — possibly Lydenburg found north west of Swaziland east of the Transvaal Republic (South Africa)

908 bahlobo bami — friends of mine; relatives of mine; acquaintances of mine

909 Khontá d — become subjects of (a chief or an inkhosi); accepted to be ruled by these; agreed to pay allegiance to these (also: worship)

910 kumSwati — from Mswati (compare with note 899)

911 nhinhi — way of saying "yes"

912 yebeSutfu — is of the Sotho speaking people; was fought with the Sotho people (speaker refers to the war with the Pedi)

913 emangisi — siSwati word for English speaking people or British citizens

914 Angitsi uyabonake — literally "let me say you see them" meaning: Do you see what I mean; Do you understand what I say; Do you get my point; etc.

984

The <sup>906</sup> live then, this one was there where  
Kuse Leydibegi,  
~~one~~ they call Leydibegi <sup>907</sup>;

4 ---n' -- nene .  
---n' -- nene .

1 ngilo Mswati laph' at' emaBhunwini  
it is the one to which Mswati referred when  
ngitsi: hlalani nine, senibahtlobo  
he said to the Boers: "You stay here, you are  
bami."  
now bahlobo bami <sup>908</sup>."

4 --n' -- nene .  
--n' -- nene

1 Bakhontile . Baucle bakhonta kuMswati-ke  
They had khontad <sup>909</sup> they had khontad kuMswati <sup>910</sup>  
4 ngiyakwati-ke loko .

I know that

4 --- (Akwakati)  
~~in audible~~

1 nhinhi . Ngibuta-ke kutri-ke nguyiphi  
nhinhi <sup>911</sup> . I'm asking then that which was  
leyomphi-ke Fakudze-ke lapho khona  
this imphi, Fakudze, where Mswati helped  
Mswati elekelela khona emaBhunu?  
the Boers?

Lesishoko yaMbandzeni, yingye, yaMbandzeni;  
This one we mention of Mbandzeni, is only  
yebeSutfu, ngulapho --- yemaNgisi leyo.  
one, that of Mbandzeni, it is of yebeSutfu <sup>912</sup>, it is

Angitsi uyabona-ke?  
where --- It is for emaNgisi <sup>913</sup> that one . Angitsi uyabona-ke <sup>914</sup>?

4 Ye -- ye -- yeKugcina-ke, Hlubi, ngule-

915 Hlubi — (see note 518 (Book II))

916 dvululwad — could mean: released; sent out;  
led

917 phela — (see note 82 (Book I))

918 babe — see uyise note 366  
(Book I)

919 inkhosi — (see note 24 (Book I))

920 kuleyo — in that one (imphi); when  
that one broke out; when that  
one was fought.

921 mnh — way of saying "I see"

922 kahle — well; coherently providing details;  
present facts in a chronological  
manner.

923 --n' -- ekunene — (see note 120 (Book I))

990

Ine -- the -- the last one then, <sup>915</sup> Hlubi, it was  
 -yeIndlovu leyekudvululwa ngu Matsafeni,  
 that of yeIndlovu, that which was <sup>915</sup> dvululwad by  
 Wase Matsafeni —

Matsafeni, ihen Matsafeni —

- 1 Hwayi, nguMbandzeni phela leyo. (Kukhona  
 No, it was Mbandzeni, <sup>917</sup> phela, in that one. (some-one  
 lotsi: "cha, babe, cha, cha, cha, bab ---")  
 saying: "No, <sup>918</sup> babe, no, no, no, bab ---")  
 Yaluswa --- I -- phela leyo ngu Matsafeni  
 It was led --- phela, that one it was Matsafeni,  
 lapha kwakut' inkhosi kuleyo.  
 here there was no <sup>919</sup> inkhosi. kuleyo. <sup>920</sup>

4 mnh.  
mnh <sup>921</sup>

- 1 Sitakuta kuleyo (kukhala lichudze),  
 We will come to that one (a cock crows),  
 ngitakutela kahle  
 I will tell you kahle <sup>922</sup>

4 --n' -- ekunene  
--n' -- ekunene <sup>923</sup>

- 1 lokutsi-ke kwahamba njani  
 how it all went

4 mnh.  
mnh

- 1 Ngisafuna kuta Mswati ngoba le--  
 (for now) I want those of Mswati because this--  
 le -- leya Matsafeni le (kukhona lotsi:  
 - this of Matsafeni this one (some-one saying: "It  
 "Ngu Dlamini, Dlamini.") Sowufile Mswati.  
 was Dlamini, Dlamini.") he had died Mswati.  
 Akusuye Dlamini. Abengakabekwa

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

925 lapho — when that (imphi) broke out; who  
was in power; who was head of state  
(also there)

926 live lefwele tintsambo — literally "the country  
was carrying ropes (weeds)", a  
figurative language meaning: The  
live was mourning; The live was  
bereaved; The live was in sorrow; The  
live was grieved. Note that live in  
this case refers to the entire Swazi population  
(see note 46 (Book 1))

927 phela'd — (see note 238 (Book 1))

928 bantfwabekhosi — (see note 32 (Book 1))

929 imphi — (see note 114 (Book 1))

930 elokwanyeni — singular form of etilokwaneni  
(see note 236 (Book 1))

931 eVeshe — place where it phela'd (note 262)  
the bantfwabekhosi according  
to informants (counters 996 - 005)

996

It was not Blamini. He had not even  
 nekubekwa na (akuvakali) . Cha, kwaku-  
 bekwa'd <sup>924</sup> (in-audible) . No, it was LaZidze  
 -ngu LaZidze lapho .  
 lapho <sup>925</sup>

4 --n' --nene .

--n' --nene

1 Live letfwele tintsambo .

Live letfwele tintsambo <sup>926</sup>

4 --n' --nene .

--n' --nene .

1 Ngulapho kwaphela khona bantfwabe-  
 It is where it phela'd <sup>927</sup> the bantfwabenkhosi <sup>928</sup>  
 -nkhosi kuleyomphi . Ngunaba bantfwabenkhosi  
 in that inphi <sup>929</sup>, those bantfwabenkhosi, those  
 nabaya laba-- balapha e-- elokwanyeni  
 of --- those of e--- elokwanyeni <sup>930</sup>,  
 naba laph ---  
 those there at ---

4 Lentsaba yakhona ikhonjwa itsiwe  
 The mountain of there when you point at it you  
 (ufute kube wamtjengisa )  
 point like this (could have demonstrated to him)

1 koduwa ngukuphi nakuya lapha e--  
 by the way where is it there at e---  
 (kukhona lophendvulako) cha .  
 (some-one responding) No .

4 eVeshe .

at eVeshe <sup>931</sup> .

1 eVeshe .

at eVeshe .

4 mh . Ngiyo-ke .

932 chelad — could be cedza (finish)

933 p-h-h! — (aspirate the p) meaning: finish completely leaving nothing; obliterate

934 boMsukusuku — Msukusuku and others

935 tikhali — weapons; spears; assegais

936 lihawu — shield;

937 phumad — went out; set off to fight

938 ngesandla lesingasiso — literally "by a hand which was wrong" meaning: without a blessing; without consent/permission (of the authorities concerned)



005

Mnh . That is it .

1 Ngigo-ke leyo-ke .

That is the one

4 mnh .

mnh cedza

1 Yekuchela bantfwabenkhosi ibatsi . p-h-h!

That which chela'd<sup>932</sup> the bantfwabenkhosi : p-h-h!<sup>933</sup>

(uyaphuphutsa) .

(aspirate the sound)

4 mnh .

mnh .

1 mnh . Kwafa boMkusuku kuleyomphi

mnh . It died boMkusuku<sup>934</sup> in that imphi .

leyo . Kwabuya tikhali , kokuts' : "owu ,

It came back only tikhali<sup>935</sup> , that : "ow, here

nati tikhali tami , " kwatsatwa

are the tikhali of mine , " a lihawu<sup>936</sup> was

lihawu lambonywa ngetulu .

taken to cover on top .

4 --n' -- nene .

--n' -- nene .

1 Ngigo-ke leya Matsafeni leyaphuma

That is the one for Matsafeni that which

ngesandla lesingasiso

phumad'<sup>937</sup> ngesandla lesingasiso<sup>938</sup>

4 --n' -- nene .

--n' -- nene

1 nhinhi .

nhinhi

4 nhenhe .

nhenhe .

1 Yaphuma ngesincele leyo ngoba

939 ngesencele — literally "went out) by the left hand side" meaning the same as note 938

940 phuma — (see note 937)

941 fukamela — be confined, keep in doors, be broody (also sit on eggs such as a hen does before hatching its chickens.

942 inkunzi — literally "bull" meaning the head (of a family); a father (in this case father of the nation (king))

943 enhlambelweni — locative form of inhlambelo (a sacred enclosure within a royal cattle-byre.

944 Angikaludli lubisi — literally "I have not yet eaten lubisi (milk)", a figurative language for the ritual ceremony which is done when a member of a family has died.

945 Lo — connotes an idea like "(because) you you that (according to custom) ---"

946 cungebwa'd — take courage; make courageous

939

It phumaid ngesincele that one because even  
naLaZidze u -- wayekhuta naLaZidze  
LaZidze --- She objected to it even  
leyomphi.

LaZidze that imphi.

4 Wakhuta nay' ---

She objected ---

1 Wayekhuta kokutsi: "nitsi lemphi ayiphume  
She disapproved of it that: As you say this  
lena njena, itawufukanyelwa ngubani  
imphi should phuma,<sup>940</sup> who will fukamela<sup>941</sup>  
njengoba

it because

4 -- n' -- nene .

-- n' -- nene .

1 inkunz' ifile mine Kangingen'  
the inkunzi<sup>942</sup> is dead. Me, I don't get  
enhlambelweni . " <sup>943</sup>  
into the enhlambelweni . "

4 Angi Kaludli lubusi

Angi Kaludli lubisi<sup>944</sup>

1 nhi, cha, : Angingen' enhlambelweni .  
nhi, no, : "I don't get into the  
Lo imphi iyacungelwa ,  
enhlambelweni, lo<sup>945</sup> the imphi is cungelwad<sup>946</sup> .

4 --- n' --- nene .

--- n' --- nene .

1 Itawucungelwa ngubani lena na ? "  
It will be cungelwad by who this one ? "

4 -- n' -- nene .

-- n' -- nene .

1 tatri tindvuna : "cha, tsine sifuna

947 tindvuna — plural of indvuna (note 579  
(Book II) )

948 geza — literally "wash": cleanse; purify.

949 tikhali — (see note 935)

950 khalela — (see note 877)

951 inkhosi — (see note 24 (Book I) )

952 jakad — (were) rushing to achieve; hurrying  
to get; do something hastily to achieve  
one's purported goal.

953 phela — (see note 82 (Book I) )

954 nhinhi — (see note 911)

955 timphi — (see note 888)

956 umgobo — stick of a shield ornamented  
with tuft of twisted skin.

957 kusekhona yena — literally "while it was still  
alive him" meaning: in his  
life time; while he was still  
in power

958 ngemagama ato ngemagama ato — literally:  
"by the names of theirs; by the  
names of theirs" meaning:  
each by its name.

The tinduna<sup>947</sup> said: "No, we want the  
 kutsi imphi yokugeza tikhali iyo-  
imphi to go and geza<sup>948</sup> the tikhali<sup>949</sup>, to  
 -khalel' inkhosi.<sup>950</sup> Bajakeni - ke,<sup>951</sup>  
khalela the inkhosi.<sup>952</sup> What they had jakad<sup>953</sup>  
 bajake kutsi njoba nangu Mswati  
 is that they jakad that as Mswati was  
 angekho batwattola tinkhomo phela<sup>953</sup>  
 no longer alive, to get cattle phela, to  
 batwukwati kuhlephu lelana tinkhomo.  
 be able to divide amongst each the cattle.  
 Kuphela into leyayijakiwe. (Kukhona  
 that is the only thing they had jakad. (some-one  
 lohlekako) nhinhi. Bengisafuna - nye  
 laughing) nhinhi<sup>954</sup>. I just want (for now)  
 leti Fakudze taw -- letivele tawo<sup>955</sup>  
 Fakudze, these (timphi) of --- those of umgobo<sup>956</sup>  
 umgobo takhe Mswati. kusekhona yena  
 those (timphi) of him, Mswati, kusekhona yena<sup>957</sup>  
 kutsi kumbe nas' aman' utikhohliwe  
 that if may be you have forgotten them  
 utsi: "owu, cha, taba tiningi ngingete  
 you would say: "Ow, there were many of them  
 ngatati ngemagama ato, ngemagama  
 I can not know them by ngemagama ato  
 ato."  
ngemagama ato<sup>958</sup>."

4 Usho nga --- ?

You mean ---

1 cha sengisho timphi Fakudze .

No, I mean the timphi, Fakudze.

4 Awu, atitinyenti, bekunene .

959 bekunene — short form for Nine bekunene  
(see note 29 (Book I))

960 khishwád — (see Khiphád 896)

961 yinkhulu kabi — literally "big badly", meaning  
very big ; biggest ; fierce  
(see also note 824 (Book II))

962 nkhoši — (see note 185 (Book I)) (could  
also be used to mean: "yes I do  
remember it".)

963 phumád — gone out ; (see also note 937)

964 emabutfo — age regiments ; members of age  
regiments

965 yidlád — (see note 853 (Book II))

966 beSutfu — Sotho speaking people ; people of  
Sotho origin

967 yakitsi — of our country ; of our territory

968 bukád — looked ; looked at (could also mean  
looked after.)

969 yekulak leliHulu — "of sleeping there at  
ekulu"

Ow, they were many, bekunene.<sup>959</sup>

1 Lalela Fakudze, ngitakukhumbuta yinye-ke  
Listen, Fakudze, I will remind you one then

4 -- n' -- nene

-- n' -- nene

1 Kule timphi leti. Uyayikhumbula nans'  
amongst these timphi. Do you remember that  
imphi leyakhishwa nguye Mswati nayo  
imphi which was also khishwad<sup>960</sup> by him,  
leyayiyinkhulu kabi?

Mswati, which was also yinkhulu kabi.<sup>961</sup>

4 Nkhosi  
Nkhosi<sup>962</sup>

1 E -- aphume onkhe e -- mabutto. Seku-  
E -- they had phumad<sup>963</sup> all of them e -- the  
-yenteka bayatidla tinkhomo kube-  
emabutto<sup>964</sup>. Then they yidla'd<sup>965</sup> cattle from

-Sutfu. Batidlile nans' imphi yakitsi  
the beSutfu<sup>966</sup>. When they had yidla'd them, the  
ifike iyalala. Mayilele kufikainja

imphi of yakitsi<sup>967</sup> came and then slept. While it  
tifike tibukwa yinja tihamba<sup>968</sup>  
was still asleep, there came a dog which bukad  
nenja.

them and they (cattle) went with it.

4 Ngigayikhumbula.

I remember it

1 Uyakhumbula kambe? Leyekulala le --

Do you remember it? That of yekulala

leliHulu (kukhona lokhipha sikhwehlela. lobutako

leliHulu<sup>969</sup> (some-one coughing out phlegm. The

uhleka sakuphukufa) Yabani leyomphi,

18  
970 nhe? — whose? (sometimes, what?)

971 tibheva kakhulu — (had) many brave warriors;  
plenty of courageous men; plenty  
of lewd men.



interviewer laughs mockingly) It is for who that  
akusi yakhe Mswati?

imphi, is it not for him, Mswati?

4 Cha, ngu Mbandzeni

No, it was Mbandzeni

1 nhe?  
nhe? 970

4 ngu - - - (akuvakali)

It was - - - (inaudible)

1 ya Mbandzeni? W- - wena sewusho

It was of Mbandzeni? Y- - you are now

nangu Mbandzeni

referring to Mbandzeni

4 mnh, NKhosi

mnh, NKhosi

1 Wo, NKhosi

Oh, NKhosi

4 Awu Mswat' etibheva kakhulu<sup>971</sup>

Ow, Mswati had tibheva kakhulu

1 nhe?

nhe?

4 Chubeka, (sowuvakala atsi: "Ow don you  
continue, (He's then heard saying: "Ow, usabafuna  
still want people to say - - - "

bantfu batowusho - - - "

(kuyajubeka.)

(interview ends)