

PAGES  
32  
BLADSYE

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# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Bonner Series  
Naam

Subject Mabaya Fakudae, Gininda  
Vak

Place \_\_\_\_\_  
Plek  
DATE:

Feint Ruling with Margin  
Dowwe Lineëring met Kantlyn

Book 2  
JD. 267

59 Lusekwane — a bush that grows in the middleveld, whose leaves and branches are used for building a king's inner kraal called inhlabela.

60 indloulenkhulu —

61 Hha ah---! — the bellowing of a bull.

62 Kuyokuvu } — literally "going to hear"  
also: Kuyowuphengula } this refers to the practice by some Swazi people, namely of consulting a spiritualist to tell them what is wrong or what will happen in future.

63 Hlubi — a sibanatelo of the Dlamini people.

sekwane ngeNdlouana, February.  
he burnt Lusekwane<sup>59</sup>, in February.

1 nhn-nhn.  
nhn-nhn<sup>5</sup>

MF. awu! velenje akakhanuki lutfo. Uyabesukela  
awu<sup>19</sup>! Indeed he doesn't want anything. He then  
kuyawushayi Ndlouylenkhulu Sowukhona le!  
dashed for them, by the time of Ndlouylenkhulu  
Ucutsa inkunzi tese, ihamb' iminyaka tese  
he was already there! He plucked off a bull  
khanu isekhaya, seyine mafindvo laphebur  
which had gone for five years still at home  
sweni. Senguyona nasekuthantazwe, kuthantazwe  
it had wrinkles on the face by then. It was  
zwe, lakhova litulu letudzidzini, seyivakala  
the one which, after it has been prayed,  
esibayeni itsi: 'Hha a-----! hha a-----!  
without the tudzidzini<sup>58</sup> rain falling, saying:  
kubamba kuyawuriva. 'Awu! yithululeni!  
'Hha ah-----! ah-----!' When  
yithululeni! Iyawugcogcoge, tatike,  
they were going kuyokuba<sup>62</sup>. 'Awu!<sup>19</sup> set it  
Hlubi wekuneneke. Seyiphuma k' INyatsi ke  
free! set it free!' Those who<sup>were</sup> knowledgeable  
ngemahencayo ichuba lelokwana. laba  
organized it, Hlubi<sup>63</sup> wekunene<sup>49</sup>. Then the  
tawulalakhona batawubona ngayo kubhona,  
INyatsi<sup>26</sup> got out in its companies, driving it  
ibhona bes'ibhaphansi: sebatawulala khona.  
before them. It would indicate where they would  
1 kakle ke \_\_\_\_\_ Sleep by bellowing and sitting  
stop for a while \_\_\_\_\_ down at a place.

m.f. e-e, uanisisile, nkhosi; uanisisile. Naseyifi.  
 yes, you are right, nkhosi<sup>50</sup>, you are right.  
 ke lapho ke Dlamini, yase ijevakala, njalo  
 When it arrived then, Dlamini<sup>50</sup>, it was then heard  
 losowushito aje utsi wena "Hha-a---!"  
 again, as you have said, you say: "Hha ah---!"<sup>61</sup>

1 Seyifikekufhike?  
Chawng arrived where?

m.f. khona le kulamagceke lamahle "hha a---"  
 There, yonder in the beautiful yards "hhaah---"  
 hha a---!" Kani seyiyayinika ngimi!  
 hha ah---!" Incidentally, it was giving it  
 ngimi! kukhandzeka, kutsi nguseklobo,  
 out; it's me! It's me! It was found that it  
 Hhawu yaphumelela iNyatsi. Yaphuma yaba-  
 was in Summer. Hhawu<sup>41</sup> iNyatsi<sup>26</sup> succeeded.  
 leka lendlu lenguyona bebayibeka bona.  
 The house which they were putting in charge  
 Yaye yafika inkhosi kule Mansemu, e-  
 got out and ran away. The king went as far  
 Hha---. Lelenguyona betсандва ngulo  
 as Mansemu, e-sum Hha---. The one which

was liked by this one \_\_\_\_\_.

1 e-utsini fakudze, asesiphindzeke, uphe-  
 e-sum, what are you saying fakudze<sup>30</sup>, please  
 ndwule njoba mine ngibute kwekutsi  
 repeat it, answering, as I asked that: "The  
 'Laba baka Madlengya Mswati sawubahlasele  
 Madlengya people, how did Mswati klasela<sup>47</sup>  
 njani?  
 them?"

64 Silo — a title given to the Swazi king.  
The literal meaning is that of 'lion'.

65 tselelana emanti — literally translates as 'pour water for each other', it means the two parties are in good, friendly terms to the extent that they even help each other.

66 emakhosikati } — see glossary  
Singular: ikhosikati }

67 unina } — his, her, their mother(s)  
plural: bonina }

68 sikhwele — 1. jealousy over something  
2. envy

M.F. wena wekunene! Ubahlasela, wena wekunene  
 you wekunene<sup>49</sup>! He klasela<sup>47</sup> you wekunene  
 kutsi bahlobo beyise Sobhuza [I]. Babanesi-  
 because they were relatives of his father, Sobhuza [I]  
 khwedlanake, Hlubi, sekutigcabha bona.  
 They had jealousy, Hlubi,<sup>63</sup> that of pride.

1 nkn-nkn.  
nkn-nkn<sup>5</sup>

M.F. sekuyeffukeka eSithweni, ngoba kuSomkholo  
 the silo<sup>64</sup> was shocked, because in Somkholo's  
 bebatselene emanti. Se "Hhawu! Kanise-  
 time they used to tsekela emanti<sup>65</sup>. E-  
 banjani? Kubahlasela kwabo, Nkhosi  
 'Hhawu! What have they become?' That's how he <sup>klasela them</sup>

1 Lokuvakala kwekutsi, nakuphela 'Mswati'  
 as it is heard that 'Mswati is a Livuso which  
 Livuso lelala umntwana esiswini,  
 ate a child still in its mother's belly, the  
 longaphand'asinde ngekuzibalekela, 'e- asusi-  
 outside one will escape by running away'  
 tekele lapho kutsi kwakwentenjani, ngoba  
 tell us about that as to what happened,  
 kuyevakala kwekutsi wababulala bomnakaba  
 because it is heard that he did kill his brothers  
 — ngisho nemakhosikati lanetsu.

(even) pregnant emakhosikati<sup>66</sup>

M.F. wo, Nkhosi, bonina bebanenkhozi kaSomkholo  
wo<sup>12</sup>, Nkhosi<sup>50</sup>, bonina<sup>67</sup> were troubled by  
 lo beklushwa sikhwele sekubekwa kwa-  
sikhwele<sup>68</sup> at the time of Somkholo, for/  
 Mswati, Mavuso.  
 of the installation of Mswati, Mavuso.

69 Nduvzana — see glossary

70 Ivuso —

1 sekubekwa phela kwaLaZidze.  
of the installation of LaZidze<sup>39</sup>

M.F. LaZidze, ngiyabonga babe, LaZidze.  
LaZidze, thank-you ~~babe~~<sup>20</sup> LaZidze, it  
kwase kuyetfuketa kutsi 'Ewu! Kantsi  
was then shocking that: 'Ewu!<sup>19</sup> How is it  
kunjin i! - Sowuyabahlaselake labake bo  
by the way! - He then hlaselaid<sup>47</sup> them, Malambule,  
nabo Malambule, e- nabo nabo Mgidla, nkhosi,  
mother, and Mgidla's mother, Nkhosi<sup>50</sup>, e-  
e- nabo Sikwati. Bebacanjwa ngemabutfo  
as well as Sikwati's. They were named  
nje, #lubi. Yindzaba yesikhwele, njebe nakuba  
according to emabutfo, #lubi<sup>63</sup>. The issue  
laba bakitsi, ndvodzana, labamhlophe, kwase  
of sikhwele<sup>68</sup>, because even among the whites,  
kwenteka kuSolomoni, kuMswati  
ndvodzana<sup>69</sup>, it once happened to Solomon, to Mswati

1 Cha — ngifuna leya Mswati.  
No — I want that [story] of Mswati.

M.F. Sikhwele, nkhosi, kutsi kusate kutsiwa 'liuso  
it's sikhwele<sup>68</sup>, nkhosi, which led to the saying  
ledl'umuntfu' asesiswini; longaphandle wasi  
'liuso<sup>70</sup> which ate a person' whilst in the womb;  
ndza ngekuzibalekela. Sikhwele sekubekwa  
the one who was outside escaped by running away.  
kwaLaZidze. Nhn-nhn.

1 So ke, ngakoke, Mswati ke wabese ke, 'wo/  
and then Mswati, wo<sup>21</sup> It means that if  
kusho kutsi kwakukhweleta leti letinye tindli,  
was the other houses that were having 2  
sikhwele<sup>68</sup>?



71 sigodlweni — see glossary.

72 indzaba — 1. a story 2. an important matter discussed. 3. an affair

73 khambi — name of a once most trusted attendant of Mswati II.

M.F. letinye tindlu, esigodlweni, other houses at Sigodlweni<sup>71</sup>

I wase ke Mswati ke Sowukhipha ke Sibhonga then Mswati took out all his anger by bhonga, kub'atibukale letindlu, destroying the houses.

M.F. Wena wekunene! wena wekunene<sup>49</sup>!

I Owulinga nekubulala lamakhosikati lankha who also tried to kill the emakhosikati<sup>66</sup> which, nawo langenekhatsi kulombango; too, had entered into this dispute.

M.F. Wena wekunene! wena wekunene<sup>49</sup>!

I Lamanye laseteffwele. others were pregnant.

M.F. Wena wekunene! Kucwephešana. wena wekunene! Provoking each other.

I Wol Cha ngiyabona. Fakudze, kunenzaba wo<sup>12</sup>! No I (thank you). Fakudze<sup>30</sup>, there is an lapha lekhone lapha, ledvumile nje leyatiwako. indzaba<sup>72</sup> here, which is common, and known. Lenzaba ke lena yinkhulu kakhulu, unga- This indzaba is very big, can you tell it se sowuyitsi nje khakha, usitjete. Mswati to us a little bit. Why did Mswati kill wambulalelani Khambi? Khambi<sup>73</sup>?

M.F. wena wekunene. Khambi abengumuntfu wena wekunene. Khambi had been a person wekubuya nemphi lekubo Mawewe na Mzila who had come back in the company of imphi<sup>3</sup>

74 khonta'd — see glossary

75 inkhosikati — see glossary.

76 Sigebengu — a thug or dishonest person.

77 Zinyane — literally translated means 'calf'  
or simply young baby of an animal.

78 induna } — see glossary.

variant: indung

79 sigga } 1. a strange, unusual thing  
variant: isigga } 2. an event, an occasion.

wase ukhonta inkhosikati, sowuyatigucula and then khonta<sup>74</sup> inkhosikati<sup>75</sup>, and then, Hlubi Hlubi, Sowutsi waka Sikhondze

he changed his surname into Sikhondze.

1 lokhambi?  
this khambi?

M.F. Lo Khambi, Dlamini, Awu! Kantsi Khambi sigeba

This Khambi, Dlamini<sup>50</sup>, Awu<sup>49</sup>, Khambi is a ngu. Utsatsa konkhe kuMswati kugala yena, sigebengu<sup>76</sup>. He takes all Mswati's things first, kadze kubakumikise kuye nekudla, nekuce before taking it to him [Mswati], including le madvodzana. Angibuyeke, zinyane, kwefika food; and sons. Let me come back, zinyane<sup>77</sup>.

Induuna yeGundvini, uLombambo Mkhabela. An induvung<sup>78</sup> of Gundvini arrived Lombambo Bevana e, bazindlela inkhosikati, Nandzi Mkhabela, They plotted against inkhosikati<sup>75</sup>

lotala Dlamini, Mbandzeni, Awu! Soya, Nandzi, who begot Dlamini, Mbandzeni, Awu!<sup>19</sup> wentiwa sigake kutsi uphingile, ka; yabi A sig<sup>79</sup> was done to him, on the pretext

iNgwenyama, Mswati, 'niyati yini loku konati' that he had committed adultery. The iNgwenyama<sup>30</sup>, ngimbite emahlandla lamabili; Awu! Uyaphi

Mswati said: 'Do you know that I have ka ke khambi Sikhondze naLombambo called him two times?' Awu!<sup>19</sup> Khambi, Sikhondze Mkhabela. "Mtsatseni ke!" Nangempela ke

and Lombambo Mkhabela denied this. "Take uyatsatfwake unabo Dlamini; e-uyawentiwa him [you people]!" Indeed, Dlamini's mother

siga ke etikhotseni, eNtintinyane kulakathobho  
 was taken to be done a siga in the velt,  
 eMbangandaba. Nasekubonakala kutsi: 'Hhawu  
 at Ntintinyane in the thobho area/District,  
 lenja le ingicedzelemakhositati, iphika ku-  
 at Mbangandaba. When it transpired that:  
 ngiyenga, sekutfunyelwimphi ke iyambamba  
Hhawu this dog is finishing up my  
 ke, nkhosi ke, iyakumbulalake, eceleni  
emakhositati<sup>66</sup> by deceiving me repeatedly, an  
 kweliduwadlana nje lineane; ngoba ybe  
imphi<sup>3</sup> was sent to him and it killed him,  
 nemanga, utsi inkhosi kayiphike kubulala  
nkhosi<sup>50</sup> near a small rock, because he lied,  
 tonkhe letinkhuni tenkhosi letiffotwe  
 he said the king should continually kill all  
 the king's firewood — He was killed for deception

1 kuba ngunabo Mbandzeni  
 it was Mbandzeni's mother

M.F neneke!  
 [you of the right hand!]

1 ngunabo Mphatfwa  
 it's Mphatfwa's mother

M.F neneke!  
 [you of the right hand!]

M Ngulababulawa labobantfu.  
 those are people who were killed.

M.F neneke! Banemjovo wekutsi 'akusiko  
 [you of the right hand!] They had the influence  
 kwakho loku: Akusiko kwakho, a  
 of saying: 'this is not yours. It's not yours'

80 nho — (interjection) 1. is that so? Really?  
2. yes! (I understand or agree).

81 esigodlweni — see glossary.

82 inkhosi

variant: inkosi

} — see glossary.

1 It is very important,  
kumcoka kakhulu.

M.F. ayingadzi  
He was a guard at that time

1 \_\_\_\_\_ a very important question, why are  
\_\_\_\_\_ umbuto lomcoka kakhulu, Wentwa  
you \_\_\_\_\_

M.F. yini kutsi u. \_\_\_\_\_  
nkn, Khambi Makhungu wezintaba,  
nkn<sup>80</sup>. Khambi Makhungu of mountains,  
lonatsi sesiyakuva, kwakungekho.

we, too, now hear that, it was not present.

1 Should I say it? Khambi lona phela  
Ngisho yini? This Khambi was Mswati's  
abeyinduuna ya Mswati lenkhulu, abewaka-  
induuna<sup>27</sup> the principal induuna<sup>27</sup>; he was of  
Sikhondze.

Sikhondze<sup>2</sup> dan.

M.F. — nkhosi, abesembili kuto tonkhe induuna,  
\_\_\_\_\_ Nkhosi<sup>50</sup>, he was in the forefront of all the  
asamfana wenkhosi, esigodweni kakhokho.  
induuna<sup>27</sup>, somewhat a king's boy, in thokho,

1 kantsi vele yinduuna? esigodweni<sup>27</sup>  
he was indeed an induuna<sup>27</sup>

M.F. noma nini kuvakala ngaye kutsi inkhosi?  
Every time, it was through him that it was  
itsini. Yinduuna ngoqobo.

heard what the inkhosi<sup>82</sup> said. A real induuna

1 The sun has gone now, sir, I will just  
lilanga selikhambile manje, mnumzane, sergi-  
put one question, sometime \_\_\_\_\_. E-manje  
tamubuta munye nje umbuto, kulesinye

<sup>83</sup> enbe } 1. yes. 2. that's it! 3. I see  
variant: entbe } H. I agree.

<sup>84</sup> Mswati — possibly Mswati II, son and successor of King Sobhuza I.

<sup>85</sup> intsila (Zulu: intsila) — literally body dirt, plural intsila intimately linked to person even once removed, thus a powerful contriv. People known as intsila are chosen from specific clans to protect the king against magic of this type. (S.W.O. H.P., Ham (to gwija Mamba, I), edit notes p. 30) There is a ritual transference of blood between the intsila and the king. As a result their loyalty determines very directly the health of the king. It is their duty to watch and guide the princes and to report any hint of treason. (Kuper, African Aristocracy, p. 58). The intsila have great administrative authority and are closely associated with the rituals of kingship.



ke nduuna awuphinde ke sowusitsi  
 sikhatsi — . E-Now, nduuna<sup>27</sup> can you please  
 phakla phela. Nansi phela inkhosi Mswati,  
 tell us a little bit. Here is inkhosi<sup>82</sup> Mswati,  
 oh no! Let-me —  
 wo<sup>12</sup>, khayi! Asengi —

M.F abencenekele kuklaselwa nguZulu.  
 he was worried that the Zulu might attack him.  
 1 wo! I have asked him why Mswati  
 wo<sup>14</sup> Sengimbutile kutsi kwaya ngani kutsi Mswati  
 decided not to —  
 angete e —

3 enhe.  
 enhe<sup>83</sup>  
 1 nduuna, inkhosika, Mswati, oh no! —  
 nduuna<sup>27</sup>, inkhosika<sup>60</sup>, Mswati<sup>84</sup> wo<sup>12</sup>, khayi! —

Insila ya Mswati kwakungubani?  
 who was the insila<sup>83</sup> of Mswati?

M.F ngu Mhlaba Motsa  
 it's Mhlaba Motsa

1 kwakungu Mhlaba Motsa.  
 it was Mhlaba Motsa

M.F nhn, umfana wamaphokethe  
 nhn<sup>5</sup>, the boy of pockets

1 e-e- yambandzeni koduwa? kwakungubani?  
 yes, [an insila] of Mbandzeni? was who?

M.F cha! kuMswati  
 No! it's Mswati.

1 ngiyeva, yambandzeni koduwa kwakungu  
 I hear, who was Mbandzeni's by the way?  
 bani?

M.F. ngu Mbangi wemoya.

It's Mbangiwemoya,

1 ya the 'insila' of \_\_\_\_\_, tapha Siua

yes. Insila ya \_\_\_\_\_, here we hear that kwekutsi Mswati watsi nasafile, kukhona after Mswati's death, there was an imphi which imphi leyaphuma. Uyayati yini leyomphi? set out. Do you know of that imphi?

M.F. Wena wekunene! yeti Ndlovu.

Wena wekunene<sup>49</sup>! It's [the imphi] of T. Ndlovu.

1 nhn-nhn. Awusitekele ke ngayo.

nhn-nhn<sup>5</sup>, Can you tell us about it.

M.F. o!

ok!

1 yeboke babe.

yes, babe<sup>20</sup>

M.F. Kwatsi inkhosi, kusahletwe ekhaya kutfukutse-

just as inkhosi<sup>82</sup>, they were at home, being angry

lwe njeke, njengekuhlupheka, kwase kufika with each other, then Matsafeni arrived. He then

Matsafeni, owuyabonga esibayeni, atsi: sang praises in the cattle byre, saying: 'You are

'Nihleti ningayi kuyawukhala? Matsafeni sitting [uhh] can't you go to mourn? Matsafeni

matuli.

Matuli.

1 nhn-nhn.

nhn-nhn<sup>5</sup>

M.F. Owu! Sike sakutsintsa ke kutsanti name

Owu<sup>19</sup>! We once contacted you of Sibendleni we Sibendleni.

86 Ludzidzini — 1. Tsandzile, Mswati II's mother's residence during the reign of Mswati.  
2. Even the residence of Queen Mother Mombi is called by this name.

87 Tindlovu —

88 siphuku — clothes worn by a Swazi Queen mother (Indlovukazi) made out of ox-hide.

89 libutfo } — see glossary

variant: ibutho

plural: emabutfo

: amabutho

1 nhn  
nhn<sup>5</sup>

M.F. Seyiyaphuma imphi, uyayalela Tsandzile  
then an imphi<sup>3</sup> got out, Tsandzile stopped it.

1 nhn  
nhn<sup>5</sup>

M.F. ya seyiyaphuma, ayikabisaphuma ngesa-  
yes, it then got out, but not the right way at  
kunene, etudzidzini, ye, imphi yetiNdlouu  
etudzidzini<sup>86</sup>, the imphi<sup>3</sup> of TiNdlouu<sup>87</sup>. She  
Sowutsatsa ke lesiphuku ke Hhubi usijikijela  
then took the Siphuku<sup>88</sup> and threw it down,  
phasi, utsi: "Shangatsi kungete kwabuya  
saying "I wish no one may come back"  
namunye", Nangempelake. "Kantsi, Matsafeni  
Indeed, "Oh Matsafeni had by then sent  
utowuyena la sowukhiphe libutfo ke!  
out a libutfo<sup>89</sup> there! It went to blasela<sup>447</sup>  
liyewublasela lephansetintsaba? Bayefika  
at the feet of mountains? When these ones  
laba imphi yetiNdlouu, ukhanda seba-  
arrived, the imphi<sup>3</sup> of TiNdlouu<sup>87</sup>, he found  
klangene, bafeni, nkhosi, sowutsi ke:  
that the Peri people had merged and have  
"nginanaba bakitsi," South Sotho  
become one, he said: "I am with my falks," South Sotho

1 nhn.  
nhn<sup>5</sup>

M.F. bayabakaka ke, ngu Nkamane, lowabeka  
then they were surrounded, it's Nkamane who  
ngematubane washona khashane. Sebadla  
ran away till he disappeared far away.

90 Zinyane  
variant: lizinyane

1. a young one of any domestic animal in this group: sheep, cow, goat, etc.
2. any baby of any wild animal: - lions, leopards, buffalos, etc.

91 Lubisi

1. Milk.
2. Name for a ritual cleansing ceremony, which is usually performed during the removal of mourning gowns. It usually involves swallowing a mixture of milk, crushed herbs and other ingredients.

92 ematangeni  
singular: litangeni

1. Swazi Currency (plural)
2. a member of the Dlamini clan, especially the of the royal family.
3. any member of the one-time Nkhosi-Dlamini clan, who may today be Magongo, Mamba and Ndzimandee

ludzaka zinyane lembube; baze befika  
 They then ate mud, [you] zinyane<sup>90</sup> of a lion,  
 katomahashake Kaluphindzike kubuya  
 until they arrived at Lomahashake, he never  
 laphe eludzidzini,  
 came back to eludzidzini.<sup>86</sup>

1 nkn.  
nko<sup>5</sup>

M.F. nkn. Ngu Matsafeni, ayibona yi-... i lokwa  
nkn Its Matsafeni, who saw the ---  
 na, ayibona icekelwa, ngoba kwakusengga  
 this, he saw it being negotiated for,  
 Kadliwa lubisi.  
 because Lubisi<sup>91</sup> had not been eaten then.

1 nkn.  
nko

M.F. nkn, yeti Adlowu; ayigcwele ematangenini  
nko of Ti Adlowu<sup>87</sup>; it was full of ematangenini<sup>92</sup>  
 1 uyati yini kumbe kwekutsi lemphi yayiluzi  
 DO you know how the tubuya imphi<sup>3</sup> was fought?  
 ngani leyase tubuya?

M.F. awu! Nguwane ---  
awu<sup>191</sup> Nguwane ---

1 kulwa kwayo, kutsi batsi yayilwa itsini;  
 [I mean] how it fought, according to what you  
 yentanjani? kukhona naye nyalo langi-  
 heard, how did it fight? There is something which  
 yela kona, ngitsi mine khayi akusilo  
 he/she, too, has just told me, and I am saying,  
 licinisa lelo? -  
 'No, that is not the truth?'

93

Hlubi

1. The rightful heir to his father Ludvonga I as Swazi Nawwenyama. However, his mother had two other sons, a pattern not acceptable for Swazi Kings according to Swazi custom. Thus Dlamini III, his half-brother, became king. This took place probably in the late seventeenth or early eighteenth century.

2. a sinanatelo, or praise-name of the Dlamini people.

94 imfukwana — special royal cattle, used for ritual purposes.

95 emagogodvolo — a certain species of frogs.

96 famaku } — small, short dogs which  
singular: samaku } remain small even when  
fully grown.

97 Mngayi [Fakudze] — leader of the Swazi forces against the Zulus at the battle of Tubuya in 1854 (J.J. Grotzinger, Historical Dictionary of Swaziland, p. 38)

M.F. Nene, Hlubi wekunene, Zulu abefuna  
Hlubi<sup>93</sup> wekunene<sup>49</sup>, Zulu wanted to still the  
lokuba lemfukwana.

mfukwana<sup>94</sup>

1 cha! cha! cha! Ufuna kuva kokutsi  
No! No! No! [She] wants to hear  
uyeva yini kokutsi babelwa njani, naseyi-  
whether you heard how they used to fight  
klangene vele matfupha, ibambana; nawu  
when combating; if you don't know say  
ngati nje: angati? fakudze.

so, say 'I don't know', fakudze<sup>30</sup>

M.F. fapha kutsi, zinyane, kafishane nje, kwaku-  
here at our place zinyane, in short, there  
sekhona emagogodwolo netamaku, Hlubi  
were emagogodwolo<sup>95</sup> and tamaku<sup>96</sup>, in those  
wekunene - . . . .

days, you Hlubi<sup>93</sup> wekunene<sup>49</sup>

1 Ngiyeva, fakudze. Ngifuna fakudze kutsi  
I hear, fakudze<sup>30</sup>. Fakudze, I want to know  
yayilwa njani? Yaklangana ngetifuba  
how they fought? It [Impfi<sup>3</sup>] met/collided  
vele yabetsana nje ngetifuba?  
on its chest?

M.F. wena wekunene!  
you wekunene<sup>49</sup>

1 ngifuna lapho nje kuphela  
I want [to know about] that only

M.F. nkn, yayiklangene ngetifuba sima—  
nkn<sup>95</sup>, it met by/on its chest —

Mngayi.  
Mngayi<sup>97</sup>



1 wo, yayiphetwe nguMngayi leyetubuya?  
M.F. wo<sup>12</sup>, that of tubuya was under the command

Nenene! of Mngayi?  
[you] [wekunenene]<sup>49!</sup>

1 it was Mngayi Fakudze  
kwakungu Mngayi Fakudze.

3 Oh I see!  
Oh Ngiyabona

1 — leyamswati yagcinaphi langetulu?  
how did Mswati's end?

M.F. awu bengitsi, nkxosi, sicedzile kuMtsatse  
awu<sup>19</sup> <sup>Nkxosi</sup><sup>41</sup> I was thinking that we have finished  
naThulwane.

about Mtsatse and Thulwane.

1 kulungile impela. E- we have mentioned  
indeed, it is alright. E- [um] sesikushito  
this —

loku —

M.F. Mntfwanenkxosi kudzala loku. Ngyokophela  
Mntfwanenkxosi<sup>17</sup> this is old. That is why

lo sikuchaza lamalanga kutsi bogogo  
we are explaining about [the passage of]

laba bo Magwegwe  
days, saying that these, bo Magwegwe are our  
days, saying that these, bo Magwegwe are our

1 ee bogogo<sup>38</sup>

yes  
M.F. sikloniphana nabo kakhulu! kakhulu!  
we respect each other very much! very much!

bonaboMabala  
Mabala's mother.

1 nkn  
nkn<sup>5</sup>

M.F. nkhosi, Azange sesiklaselane nabo  
 nkhosi<sup>5</sup> Nkhosi<sup>50</sup>. We never klasela<sup>d</sup><sup>47</sup> each other.

1 Magwegwe muphi kari?

Which Magwegwe are you referring to?

M.F. akasiye waka Nxumalo, kaMandlakazi;  
 Isn't he of Nxumalo [clan], at Mandlakazi's  
 place?

1 ufunake ngendwana Sandlane Zwane,  
 She/he wants to know about indwana<sup>78</sup> Sandlane  
 utsike asowusitjele lapha kuMswati  
 Zwane, she/he is saying can you tell about  
 kutsi wangena njani ebuduneni?

him as to how he became Mswati's indwana?

M.F. wo! Indwana, nkhosi, beyinga conywa nje,  
 wo! An Indwana<sup>78</sup> would not just be co-opted, but  
 beyiye iyowucelwa kubo. Kwentekile ke  
 they used to ask for him at from his parents.

nga Sandlane Zwane was ufika uba nentjele  
 In Sandlane Zwane's case it happened that  
 kuDlamini. Sowuhamba ke naye ngekungati  
 he was impressive to Dlamini. He then went

Hlubi, ngobe kungati kuyingoti, Sowulandza  
 with him due to ignorance, Hlubi<sup>93</sup>, because

ke le! bo Mantiweni, sowubokleke akhe  
 ignorance is dangerous. He then fetched from  
 eba umkhono, zinyane, lowati Maboya  
 there yonder! bo Mantiweni; and occasionally  
 nje kagogo wakho.

stole an arm, you Zinyane<sup>90</sup>, as you know Maboya  
 at (your) granny's

1 nkhosi

nkhosi<sup>5</sup>