



IMPALA

Naam BONNER SERIES
Name

Vak SWAZI HISTORY.
Subject

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SKRYFBOEK EXERCISE BOOK

NOTES.

1. Mabhedla - 1. One of Mswati II's sons.
2. Eyi! - 1. An interjection used to express strong emotion.
3. iNdlavela - 1. The sixth sub-age regiment under the major INyatsi age regiment or the libutfo of Mswati II.
4. awu - 1. This is an interjection used to convey surprise.
5. imphi - 1. In this context this has been used to mean an army or part of an army made up of an age regiment or many of these.
2. This may also be used to refer to a battle or a war.
6. Nkhosi - 1. This is used as a form of respect when addressing any person belonging to the Swazi ethnic group, or
2. to address a person belonging to the ruling Dlamini clan, that is, someone of royal personage.
7. Mashinini - 1. The place where the people belonging to the Mashinini clan reside.
8. Wo - 1. This means, okay.
9. imphi - 1. See note 5.
10. Hhawu - 1. This is used like awu: see note 4.
11. Zinyane - 1. This is used like Nkhosi: see note 6, however literally means, a lamb.
12. esigodlweni - 1. The royal kraal, or the homestead of the royalty. May also mean at queen's quarters.
13. Mabhedla - See note 1.
14. Mabhedla - See note 1.
15. Hhawu - See note 10.
16. siga - 1. This has been used here to mean killed.

1. Ulibhekisa kuphi ke?

Where was he heading to?

2. Uya, ubere Mabhedla, utsi, "Uhlushwa yini? Eyi!
He was heading to, when Mabhedla¹ heard, he said, "What
awayati iNdhlavela, awayati! Utentani na?"² "Ubeve
bothers you? Eyi!² you don't know the iNdhlavela³, you
kutsi, awu! nangu Mbandzeni eta, nemphi,
don't know it! What are you doing to yourself?" When he
soyatibalekela Nkhosi ke, soya ke le, eMashishini,
heard that, awu!⁴ Mbandzeni is bringing an imphi⁵, he
eLydenburg. Wo, iyefika ke, imphi, its⁶, "Uphi, sifuna
ran away Nkhosi⁶, to, Mashinini⁷, at Lydenburg, Wo⁸, the imphi⁹
kumbona, lelesiva kutsi uyasonga?"⁹ Ikhandz⁹
arrived, and said, "Where is he, we want to see him, as
akekho, ubalekile. Hhawu! kantsi nay⁹ inhlankhla
we've heard that he has threats?"⁹ He wasn't found, he
lembi, sotawulandzelwa ke, seyimkhandzanisa
had escaped. Hhawu!¹⁰ There was a bad luck, he was
ke Zinyane, asesigodlweni.
followed, and he was found Zinyane¹¹, at the sigodlweni¹².

1. Jena Mabhedla?

Mabhedla¹³ himself?

2. Jena Mabhedla. Hhawu! kwase kuyonakala.
Mabhedla¹⁴ himself. Hhawu!¹⁵ Everything thereafter went
Noko njeke, sabekwa licala seabuyile, kutsi
wrong. However, they were tried when they had returned,
"Cha, ngabe nite naye nimchuba satawukhuluma.
that, "No, you should have brought him with you so that
Hhayi bese nimenta siga. Bengitsi mine nitawubuya
we could talk. You shouldn't have made him the siga¹⁶. I
naye, niyabona lemfukwane le, sitewukhuluma
had thought you will bring him, do you see the mfukwane¹⁷,

17. mfukwane — 1. Cattle that are designated for ritual purposes by the royalty.
18. Nkhosi — See note 6.
19. iNdlavela — See note 3.
20. Awu — See note 4.
21. Nkhosi — See note 6.
22. phuma — 1. This verb has been used here to refer to the practice of sending out an age regiment or a libutfo to fight other people.
23. phuma — See note 22.
24. lidlabha — 1. To do things wrongly.
25. mhomeni — 1. A cave.
26. Hawu — This is used like awu: see note 4.
27. Nkhosi — See note 6.
28. Nkhosi — See note 6.
29. babe — 1. Literally, my father.
2. This has been used here as a term of respect to address another man.
30. boMbovane — 1. This is used collectively here to mean Mbovane and the rest then also mentioned.
31. Mshadza — 1. This is used here to refer to the battle or the imphi fought between the Pedi and the Swazi after the death of Mswati II, during the reign of Mbandzeni (Matsebula, Izakhiwo zamaSwazi).
32. phuma — See note 22.
33. inkhosi — 1. The king or the head of state.
2. Or the paramount chief.
34. Wo — 1. This means okay, I understand.
35. busa(ing) — 1. This means being in kingship or in chieftaincy.

sobabili sichaselane, kutsi ubaleke leni, kwente njani?³³
so that the two of us would talk, that why has he ran away,
Sekusho ke Mbandzeni, Nkhosi, kuy³ i Ndlavela. Awu
what happened?³³ Mbandzeni said that, Nkhosi¹⁸, to the iNdlavela¹⁹
bantfu ke bantfu Nkhosi, nase baphumile sebaphumile,
Awu²⁰ people are people Nkhosi²¹, when they had phuma²², they had
base benta lidlabha, sebayamlimata, kants² sowubhacil²
phuma²³ they did lidlabha²⁴, they injured him, while he was
emhomeni. Bantfola.

hiding in the mhomeni²⁵. They found him.

Hawu, kunjalo ke Nkhosi nga Mbandzeni. Nase ke
Hawu²⁶, it's like that Nkhosi²⁷ about Mbandzeni, when
Nkhosi kani sebaya babese bantfola ngelitfuba
Nkhosi²⁸ they went to that place they found him by the
babe lekuya le, nabo Mbovane, na Lomadokola,
opportunity babe²⁹ of going to that place, with bo Mbovane³⁰,
na Mgunundvu, na Mhhoboyi.

and Lomadokola, and Mgunundvu, and Mhhoboyi.

1. Baya kuphi ke?

Where did they go to?

2. Nase kuphuma uMshadza. Sebaya ntfola ke,
When the Mshadza³¹ phuma³². They found him, when
sebasebentile kulo abetewumangala, m, m - - -
they had worked to the one who had come to report,
umsa wa Masumphe. Soyamntfola ke lomntfwan³
the, the - - - the son of Mphundle. He found the child
enkhozi dautane khona lapho, utsi, "Uphi?
of inkhozi³³ next to that place, he said, "Where is he?
Ulapha. Wo uyabusa lapha ugidza incwala."
He is at this place. Wo³⁴ he is busing³⁵ here he celebrated the
Hha sokuyonakala.

42 incwala³⁶. "Hha³⁷ everything went wrong.

36. incwala - 1. The annual kingship first fruit ceremony in Swaziland.
37. Hha - 1. This is used like hawu: see note 10.
38. mbula the ingubo 1. A siSwati saying used to mean to pay allegiance to the inkhosi or king by seeking assistance.
39. Enhhe - 1. This means yes, of course.
40. Ntandweni - 1. The name of a place.
41. Nkhosi - See note 6.
42. laNkhambule's - 1. This is the name of a woman. The prefix la - is followed by the sibongo or the surname of the woman's father.
43. Nkhosi - See note 6.
44. gumeni - 1. This is a windscreen built in front of a hut.
45. esigodlweni - See note 12.
46. inhi - 1. This means yes, of course.
47. sigodlo - 1. This is a noun: see note 12.
48. hawu - See note 26.
49. Nkhosi - See note 6.
50. Phu! Phu! Phu! - 1. A demonstration of the noise made by the dove.
51. Wo - See note 34.
52. ingwenyama - 1. This is another term of respect to refer to the inkhosi or the king in council in Swaziland.

1. Bebayokwentari laba bona le?

What had they gone to that place for?

2. Bebayolwela umntfwana lote kutawumbula ingubo,
They had gone to fight for the child who had come
njengoba sike satsintsa tanga la, ngenhla.

to mbula the ingubo³⁸, as we have talked about that, of up there.

1. Enhhe.

Enhhe³⁹.

2. Mhm. Uyise waMasumphe. Bayafika le Ntandweni

Mhm. The father of Masumphe. They arrived at Ntandweni⁴⁰

Nkhosi ke, bakhardza sowubalekil' akekho.

Nkhosi⁴¹, they found that he had run away, he wasn't

Njoba ngishito kutsi laph' emanga langaloywa,
there. As I had said that lies could not be bewitched,

afe. Sebancebile, solo libululu lolubindzile nje
and die. They had reported him, still the unmoving puff-

alusho lutfo. Ngula kala Nkhambule. Lapho Nkhosi,
adder doesn't mean anything. That is at laNkhambule's⁴² place.

batsi basacalata kutsi singantfola kuphi, kwase

That is when Nkhosi⁴³ they said they were searching for him

kuchamuk' impuzi nje. Seyitsi nganya, egumeni

from all directions^{then}, a duiker arrived. It sat, at the

esigodlweni, inhi sakhe, seyiphindz' iyabaleka.

gumeni⁴⁴ at the esigodlweni⁴⁵, inhi⁴⁶ his sigodlo⁴⁷, and it

kantsi, hawu babona lituba Nkhosi ke, Phu!

then ran away. Yet hawu⁴⁸ they saw a dove Nkhosi⁴⁹,

Phu! Phu! Phu! Wo ula. "Letilwane totibili tisho

Phu! Phu! Phu!"⁵⁰ Wo⁵¹ he was there. "What do both animals

kutsini?" Nembala bayamkhardza ke, uyabaleka

signify?" They found him, and he ran away. The

ke. Ingwenyama seyibadlisa licala nje kutsi,

61 ingwenyama⁵² found them guilty of offence, he said,

53. Awu - See note 4.
54. imphi - See note 5.
55. Nkhosi - See note 6.
56. mbula the ingubo - See note 38.
57. Wo - See note 34.
58. imphi - See note 5.
59. mbula the ingubo - See note 38.
60. Mabhedla - See note 1.
61. babe - See note 29.
62. Zinyane - See note 11.
63. Mgwenyama - 1. The name of a place next to Ngwavuma, beyond the Lubombo mountain.
64. beSutfu - 1. The people belonging to the Sotho ethnic group.
65. Nene - 1. This is a short form of saying you of the right hand - wena wekunene, when showing that you follow a conversation as in dialogue, or to address a fellow Swazi.
66. awu - See note 4.
67. Nkhosi - See note 6.
68. Hlubi - 1. This is another expression used to address a fellow Swazi, meaning that he is the subject of Hlubi who was a Swazi inkhosi or king.
69. imphane - 1. The name of a mountain.

"Ngqirite naye, khayi bese nimenta kabi." Awu ngoba
 "You should have brought him with you, you should have
 imphi yabe seyimenta kabi. Seyicalile Nkhosi
 not done bad things to him." Awu⁵³ because the imphi⁵⁴
 kuhlaselela lolotowembul' ingubo.

did something bad to him. It had started Nkhosi⁵⁵ to attack that
 one who had come to mbula the ingubo⁵⁶

1. Wo, yayite hlaselela, lemphi yayiyele kuyawuhlaselela
 Wo⁵⁷, it had come to attack, the imphi⁵⁸ had come to
 lo, lo, lo abetawembul' ingubo.

attack the, the one, the one who had come to mbula the ingubo⁵⁹

2. Wena weluhlanga.
 You of the ancient stock.

1. Losiphambukela laku Mabhedla.
 As it then diverted to Mabhedla⁶⁰.

2. Wena wekunene.
 You of the right hand.

1. Yayingakacondzi yena?
 Had it not initially been heading for him?

2. Cha, babe, kwakunane nje kukwatiwa Zinyane,
 No, babe⁶¹, it was only that he was known Zinyane⁶²,
 bese sowuphikwa ngulomuntfu. Ngoba ku,
 and he was denied by that person. Because they,
 sebawele um, m--- uMgwenyama. Batfola kuhluphuka⁶³
 had gone across the, m--- the Mgwenyama. They came
 lapha etulu lokumatima, kudlebetwa ngenamatje.
 across hardship up there they were troubled by stones.

1. Mh- --- m. Lokwe beSutfu kugicita lanamatje?
 Mh- --- m. Did the beSutfu⁶⁴ hail the stones?

2. Nene, awu kabi Nkhosi. Nemadwala amblophe,
 Nene⁶⁵, awu⁶⁶ badly Nkhosi⁶⁷. I also know, white rocks.
 ngiyawati. Bebakhophuka Hlubi wekunene ngeMphane⁶⁸

77 They ascended Hlubi of the right hand by the Mphane⁶⁹

70. Mphane — 1. See note 69.
71. Mlangeni — 1. This is a term of respect used to address a fellow Swazi, after the Swazi inkhosi or king Langa.
72. Levane — 1. The name of a person.
73. Mdlanzi — 1. The name of a person.
74. Awu — See note 4.
75. imikhaya — 1. The traditional tree used for furniture.
76. kaNgomane — 1. The name of a place in Swaziland, under the Lybombo district.
77. kaMalindza — 1. The name of a place in Swaziland under the Manzini district.
78. Inhhi — See note 46.
79. mvumo — 1. A piece of evidence.
80. Nkhosi — See note 6.
81. Mabhedla — See note 1.
82. incwala — See note 36.
83. Inhhi — See note 46.
84. Ndlavela — See note 3.
85. nduuna — 1. Literally, a headman.
2. However used here to refer either to a headman or as a term of respect used to refer to a man.

Isuka letulu itsi ngci lephasi. Sebaga citeka ngalamatje
 which starts from up there to below. They rolled the stones
 kule Mphane, sebaze batewutfola nje, ngibekise Mlangeni
 by the Mphane⁷⁰, until they found, let me estimate Mlangeni⁷¹
 njengahevane. Batfola sikhala se, lesehla umfula,
 like Levane⁷². They found the space of, which went down
 uMdlanzi. Awu seba, sebayakhala sekuyabonakalela
 the river, Mdlanzi⁷³. Awu⁷⁴ they, they cried and something went
 lengetulu. Bakhalela naba lesebayincumbi badlebetwa
 wrong for them up on that place. They cried for the many people
 ngenamatje. Leyondzawo inemkhaya lemifishane, ayikhuli
 troubled by stones. That area has short imikhaya⁷⁵, which don't
 Njenga leyalapha kitsi kaNgomane, nakaMalindza.
 grow. Like those of our place at kaNgomane⁷⁶, and kaMalindza⁷⁷.

1. Inhhi.

Inhhi⁷⁸.

2. Losekabuya nalemuumo ke Nkhosi sowutsi Mabhedla
 Then he came back with the muumo⁷⁹ Nkhosi⁸⁰ and he said
 udlal' incwala.

Mabhedla⁸¹ celebrates the incwala⁸².

1. Inhhi.

Inhhi⁸³.

2. INdlavela.

The Ndlavela⁸⁴.

1. Asibuyel' emuva, ndvuna.

Let us go back, ndvuna⁸⁵.

2. Wena wekunene.

You of the right hand.

1. Sibuyele lapha nakubekwa Mbandzeni. Mane ke ase
 Let's go back to the time when Mbandzeni was installed into
 usikhanyisele lapha ke, nase kubonakalisa kutsi ke
 power. May you enlighten us on that, when it became clear

86. Malangeri - 1. This term refers to the Swazi royal clan and it was named after the Swazi king or inkhosi, Langa.
87. indlovukazi - 1. The queen mother or literally the she - elephant.
88. iLangalibalele - 1. The name of a woman formed thus: the prefix 'i-' is followed by the name of her father, the Hlubi chief, Langalibalele.
89. sigodlo - See note 47.
90. Langalibalele - 1. The name of the Hlubi chief.
91. Langalibalele - See note 90.
92. sikhaya - 1. Literally, that which belongs to a homestead.
2. This is used here to mean a royal homestead members.
93. Nkhosi - See note 6.
94. Nkhosi - See note 6.
95. Awu - See note 4.
96. sigodlo - See note 47.
97. Awu - See note 4.
98. Owu - This is used like awu: see note 4.
99. indlovukazi - See note 87.

Mbandzeni uyabelwa ke, toti ke, e--- e--- eMalangen⁸⁶
that Mbandzeni was installed, until, e--- e--- the Malangeri
ke ndlovukazi bamnike lolalanganalibalele, kungen⁸⁷ kwa
ndlovukazi, he was given to lalanganalibalele,⁸⁸ the coming
langalalibalele esigodlweni.

into the sigodlo⁸⁹ of Langalibalele.⁹⁰

2. Wena wekunene. Kutsite Mbandzeni asabelkiwe,
You of the right hand. After Mbandzeni was installed into
base bayamtjela, tincebi, titsi, "lentfombatane
power he was told, reporters, said, "The young girl
kayiyinhle nakadzeni, yemhlophe."

is very beautiful, she is light in complexion."

"Jiphi na?"

"Which one?"

"YaLangalibalele." Ut⁹¹ uyefika ke ukhandza

"That of Langalibalele." Until he arrived and found the
sekubusa sikhaya. Soyahamba ke Nkhosi wekunene

sikhaya in power. He then went away Nkhosi⁹³ of the

ke, sewucele kuyibona. Nayibonile ke, seyisuka
right hand, and asked to see him. After he had seen him, it

kuNgudumane Khumalo, eSibuyeni, Nkhosi. Awu
left from Ngudumane Khumalo, at Sibuyeni, Nkhosi.⁹⁴ Awu⁹⁵

sekuba kuhle ke. Ntfombatane ndzini awungabe

that was beautiful. The young girl couldn't leave from
usaphuma laph⁹⁶ esigodlweni. Awu nawemahlango

the sigodlo. Awu⁹⁷ after joining they bore the child,
atanutala lomntwana ke, Mdzabuko. Awu,

Mdzabuko. Owu,⁹⁸ then while it was okay, they hadn't
loku sekutawutsi kukuhle, bangakakhuluni luki,

talked, he hadn't talked anything with his mother, the
luki, bangakakhuluni lutfo nenina indlovukazi.

indlovukazi.⁹⁹

100. umuti - 1. Literally, a homestead.
2. May be used to refer to the homestead of a very influential person, or a royal kraal.
101. timbondvo - 1. Trees known as combratum in English, known to grow in the bush-veld.
102. Inhhi - See note 46.
103. umntfwana - 1. Literally, a child.
2. May be used to refer to a young king or inkhosi to be.
104. sidzandzane - 1. A young girl who helps her mother with household duties when not playing, such as looking after children younger than herself.
105. Nkhosi - See note 6.
106. sidzandzane - See note 104.
107. umntfwana - See note 103.
108. umntfwana - See note 103.
109. tidzandzane - 1. The plural of sidzandzane: see note 104.
110. meme - 1. The Swazi custom of carrying a baby on your back by women.
111. bantfwana - 1. The plural of umntfwana: see note 103.
112. ndlunkhulu - 1. The principal hut in a village built immediately behind the sibaya and is occupied by the senior wife or the mother of the first born son.
113. umntfwana - See note 103.
114. Nkhosi - See note 6.

Sowuchamuka na Gungubeyane, sekufe lomfana.

He arrived with Gungubeyane, after the boy had died.

Uchamuka na Gungubeyane, laph' entas' emuti,

He came with Gungubeyane, on that place below the kunatimbondvo.

umuti,¹⁰⁰ on the timbondvo.¹⁰¹

1. Inhhi.

Inhhi.¹⁰²

2. Wehlika lihhashi, uphetse lubisi ngelibhodlela,
He came down from the horse, he carried milk in a bottle
sowunatsisa lomntfwana, esidzandzane ni Man---,
and gave to the umntfwana,¹⁰³ with a sidzandzane,¹⁰⁴ to
nguletigcili Nkhosi, abe, angu Mandlakazi.
drink, Man---, the staves Nkhosi,¹⁰⁵ he was, he was Mandlakazi.

1. Kulesidzandzane.

To the sidzandzane.¹⁰⁶

2. Uyakhali¹⁰⁷ umntfwana, uyakhali¹⁰⁸ umntfwana
The umntfwana cried, the umntfwana cried, she, the
si, tiyahamba tidzandzane timeme bantfwana
tidzandzane¹⁰⁹ went while meme¹¹⁰ the bantfwana¹¹¹ to the
tiyanabo lendlunkhulu. "Unatsiswa ngu Ma Gungubeyane
ndlunkhulu.¹¹² "He was given milk to drink by
lubisi." Kani sekufa kwakhe lomntfwana.

Gungubeyane. "That was how the umntfwana¹¹³ died.

Nakusakhawwa ke Nkhosi, sekuchamuka Ndawo

While they were crying Nkhosi,¹¹⁴ Ndawo Shongwe, of Gciza,

Shongwe, wa Gciza, naba boMpunzane. Hha!

boMpunzane,¹¹⁵ arrived. Hha! He praised the inkhosi,¹¹⁷

Uyabonga, uyabonga, uyabonga utsi, "Hha, nilibele,

praised, and praised and said, "Hha",¹¹⁸ the people of Mbekelweni

e Mbekelweni nitfukutselelwe nine kutsi wa netfuka

132 are silly we are angry because we are told that you insult

115. boMpunzane - 1. This is used collectively to refer to Mpunzane and the other members of his family.
116. Hha! - See note 37.
117. inkhosi - See note 33.
118. Hha - See note 37.
119. umntfwana - See note 103.
120. Hhawu - See note 10.
121. tindvuna - 1. The assistants of tikhulu or chiefs in matters of administration who also have their own privy and general councils in the different localities in a country.
122. boMbovane - 1. This is used collectively here to refer to Mbovane and the others.
123. Hlubi - See note 68.
124. ndlovukazi - See note 87.
125. Hha! - See note 37.
126. Sha! - 1. This is an interjection used here to convey a warning.
127. lishiliba would be nuka - 1. A siSwati proverb used to mean an outbreak of fighting, whereby there would be mass killing.
128. ndlovukazi - See note 87.
129. Malangeni - See note 86.
130. Hawu - See note 26.
131. Nkhosi - See note 6.
132. Tinceku - 1. The assistants of an inkhosi or the queen mother, or any influential person.
133. ndlovukazi - See note 87.
134. Nkhosi - See note 6.
135. awu - See note 4.

Mbandzeni, nitsi ubulel' umntfwana." Hhawu! Ubashiya
 Mbandzeni, you say he has killed the umntfwana.¹¹⁹ "Hhawu!¹²⁰
 tinduna laph' eNkhanini kuboMbovane, ayagijima,
 He left the tinduna¹²¹ at Nkhanini with boMbovane¹²², they ran
 Hlubi wekunene, aya kubo. Kuyawutsi endlovukazini,
¹²³ Hlubi of the right hand, to their family's homestead. They said.
 "Hha! sha! awati, usalibele kutawusa kunuka lishiliba
 to the ndlovukazi,¹²⁴ "Hha! sha!¹²⁵ You don't know, you're still
 laph' ekhaya."¹²⁶
 foolish, by dawn the lishiliba would be nuka¹²⁷ here at home."

1. Mhm.

Mhm.

2. Nakabuya lendlovukazini yetfukile, eMalangeni, "Hawu,
 When they returned from the astonished ndlovukazi,¹²⁸ the
 kwente njani?" Akwatiwa lutfo. Soyetiko kuphekiwe
 Malangeni¹²⁹ said, "Hawu,¹³⁰ what has happened?" Nothing was known.
 Nkhosi itekudla, itsi, "Ngipheni kudla."¹³¹

He went to the fireplace while they were cooking Nkhosi to eat,
 he said, "Give me food."

1. Lo...lo...

The one... the one...

2. Lo...lo...lo, Ndawo.

The one... the one... the one, Ndawo.

1. Ndawo.

Ndawo.

2. "Nembala tinceku itsite indlovukazi ngipheni kudla."
 "Tinceku,¹³² the ndlovukazi¹³³ has said give me food." Then
 Nembala ke sebayamupha ke Nkhosi ke salu, lenyama
 they left Nkhosi¹³⁴ they, the meat. He ate, and ate, and ate.
 ke. Uyadi, uyadi, uyaadla. Utsi, "awu senginishiyile,
 He said, "awu¹³⁵ you have left me, I'm going to the lulaleri,¹³⁶
 ngiye lulaleri, kutawusa kunuka lishiliba. Owu

149 by dawn the lishiliba would be nuka¹³⁷. Owu¹³⁸ three men

136. ulaleni — 1. The new site while in the process of being erected after moving from an old site or tindzala. When finished this becomes the homestead, the likhaya or umuti.
137. lishiliba would be nuka — See note 127.
138. Owu — See note 98.
139. Hawu! — See note 26.
140. Hha! — See note 37.
141. Wo — See note 34.
142. LaNtonga — 1. The name of a woman whereby the prefix la- is followed either by the name or the surname of her clan, or by her father's proper name.
143. Nkhosi — See note 6.
144. umntfwana — See note 103.
145. mkhulu — 1. This literally means, my grandfather.
2. This is used here to address a younger man by an old man.
146. LaMgangeni — 1. A name of a woman and the prefix la- is followed by the name of her father.
147. Hawu — See note 26.
148. lokwanyana — 1. This has no meaning, but, is used here either to show that speaker has forgotten something or that that is unimportant.
149. imphi — See note 5.
150. hloma — 1. This verb means that an army or a libutfo is ready for war in terms of most preparations.
151. lishiliba would be nuka — See note 127.

kuchamuka emadodza aba matsatfu, achamuka kule Nyakeni.
arrived, they came from Nyakeni. "Hawu! Hha when
"Hawu! Hha nawu, nawu na nihlangane naye laphayi
when you came across him didn't you see him?"
anikamboni? Simbonile, uhamb' ukhuluma yeduwana."
We saw him, he talks alone."

"Kunjani?"

"How is he?"

"Wo sibon' kubasw' umlilo nje esangweni tsine kasati.
"Wo we saw the burning fire at the entrance we didn't
kutsi kwente njani sabe sengca, eMbekelweni.
know what had happened and we went past, Mbekelweni.

Soyabaleka ke lola Ntonga Nkhosi, ubaleka la
La Ntonga then ran away Nkhosi, ran away having
akakhuleni nemtswana kutsi kucabene ngani,
not talked to the umtswana that, why had they clashed,
Mbandzeni, mkhulu. Kubaleka ke lola Mgangeni,
with Mbandzeni, mkhulu. La Mgangeni ran away.

1. Ihm. Ubalekiswa ligama la M. _____

Ihm. She was made to run by the name of M. _____

2. La Ndawo,
Of Ndawo,

1. La Ndawo.
Of Ndawo.

2. Shongwe. Hawu ucinisile kantsi.

Shongwe. Hawu he was telling the truth.

1. Ubalekiswa kokutsi e, ilokwanyanana, inphi iyahloma
She was running away because, e, the lokwanyana, the
eMbekelweni.

inphi hloma at Mbekelweni.

2. Utsi kutawusa kunuka lishiliba, iMbekelo kutawutsi

165 He said by dawn the lishiliba would be nuka, on

152. Mbekelo - 1. The short form of the name of the place, Mbekelweni.
153. Lobamba - 1. One of the numerous complementary regiments or (ematiko) of the Ndlavela libutfo or age regiment of king or (inkhosi) Mbandzeni.
154. awu - See note 4.
155. babe - See note 29.
156. tindvuna - See note 121.
157. boMbovane - See note 122.
158. Enhhe - See note 39.
159. Wo - See note 34.
160. lishiliba would be nuka - See note 127.
161. Lusushwane - 1. The Little Usutu river.
162. Hawu - See note 26.
163. make - 1. Literally, my mother.
2. However, this is used here to refer to a queen mother.
164. hawu - See note 26.
165. make - See note 163.
166. ndlovukazi - See note 87.
167. Hlub' - See note 68.
168. inkhosi - See note 33.

mbo! Utsi ke kulobamba, "awu nita wulunga lamuhla, the Mbekelo! He said to Lobamba, "awu you will naniyini."

be okay today, what are you?"

1. Manje ke babe, ulikhuluma leligama leli, sewu, le... Then babe, he talked about this, he, that... and naletinduuna bombovane kabe abati lutfo.

the tinduuna bombovane didn't know anything.

2. Enhhe, sewuchamuka nekujaka nje kokutsi, "wo, Enhhe, he arrived in a hurry that, "wo, you are very kulibala nilibele, kutawusa kunuka lishiliba.

foolish, by dawn the lishiliba would be nuke.

1. Kwase kwentiswa njani ke?

What did they then do?

2. Soyabaleka ke, uyamkhalimela Mbovane. Uwela She ran away, and Mbovane warned her. She ke Lusushwane. Uphindze Mbovane laph'e Nshakabili,

crossed the Lusushwane. Then Mbovane at Nshakabili

uphindze, "Hawu make, hawu make, ndlovukazi, he again warned that, "Hawu, make, hawu make, ndlovukazi,

buy' ekhaya ba asikeva lutfo. Siva nje go back home we haven't heard of anything. We've nga Ndabazaduvu."

heard only through Ndabazaduvu.

"Cha, ngeke mtaka Mngayi, ngeke mtaka Mngayi, "No, I won't Mngayi's child, I won't Mngayi's child, angaz' ukuthi ngiyaphi." Sekuphinda kufika yena

I don't know where I'll go to." Then he also arrived, Hlub' e Mbekelweni, ufik' uyabonga, uyabonga

Hlub' at Mbekelweni, he praised the inkhosi, he praised uyabonga.

181 him and praised him.

169. inkhosi — See note 33.
170. Mgwenya — 1. The name of the river next to the place called Ngwenyameni next to the Ngwavuma area, beyond the Lubombo.
171. liúe — 1. The area or land.
172. Hawu — See note 26.
173. Mgwenya — See note 170.
174. lashwa — 1. A verb meaning to be treated for some illness or anything by a traditional medical practitioner.
175. lashwa — See note 174.
176. Nkhosi — See note 6.
177. Hawu — See note 26.
178. Dlamini — 1. Literally, Eater at mid-day.
2. However used here as a term of respect to a fellow Swazi, derived from the Swazi (inkhosi) Dlamini.
179. gogo — 1. Literally, my grandmother.
2. This is however used here to refer to the queen mother.
180. ndlovukazi — See note 87.
181. phuma — 1. This verb means to leave.

1. Kufika bani?
Who arrived?

2. Ndawo.
Ndawo.

1. Mhm.
Mhm.

2. Uyabonga, uyabonga utsi, "lapha khon' unyok' uwel"
He praised and praised the inkhosi and said, "Your mother
uMgwenya. Lelise la, letulu lihambile la. Hawu,
has crossed the Mgwenya. The live up on that place has gone
lalelani, utsini?"

"Hawu, listen to him, what is he saying?"

"Mine ngitsi lapha akhon' unyoko, uwel' uMgwenya."

"I'm saying that your mother has crossed the Mgwenya."

Ngi, lamanga langaboywa.

I, the lies that cannot be bewitched.

1. Mhm. Langelashwa phela.

Mhm. That cannot be lashwa.

2. Langelashwa Nkhosi. "Hawu hambani niyewuhlola
That cannot be lashwa Nkhosi. Hawu go and check if
kutsi nangempela. Jubelani make abuye sitemukhulu
that is true. Go until you find my mother so that she
Nembala bhibi kuTikhuba Magongo. Ngenhlankhla lenbi
may come back and we have a talk. Then they went in large
baye batsi nganya leNkhaba, nakhona laphayi
numbers led by Tikhuba Magongo. However due to bad luck they
eNgwenya. Kukhandzeka kutsi kute labase bengca la.

didn't find her at Nkhaba, and at Ngwenya. They found out that
Tange bafuna ke Dlamini wekunene. Befika laku gogo,
no one had gone past that place. They didn't pursue them Dlamini of
the right hand. They arrived to gogo

1. Manje londlovukazi lapha, iphuma nabani?

196 With whom did the ndlovukazi phuma with?

182. umphakatsi - 1. The homestead of the (sikhulu) or chief where men in the community assemble, Or 2. A royal village or ritual capital.
183. Nkhosi - See note 6.
184. umphakatsi - See note 182.
185. imphi - See note 5.
186. enabutfo - 1. The age regiments.
187. enabutfo - See note 186.
188. Nene - See note 65.
189. babenkhulu - 1. This is used here to mean my paternal grandfather.
190. umntfwanenkhosi - 1. The (inkhosi's) or king's son.
191. Hhawu! - See note 10.
192. ingwenyama - 1. The king, among the Swazi or the king in council.
193. Nkhosi - See note 6.
194. Nkhosi - See note 6.
195. babe - See note 29.

2. Seyiphuma nemphakatsi nje Nkhosi, Mbovane wasala.
She left with an umphakatsi¹⁸² Nkhosi¹⁸³, Mbovane remained.

1. Ngifuna lapho ke.

I want on that.

2. Umphakatsi nje nemphi, emabutfo.

The umphakatsi¹⁸⁴ and the imphi¹⁸⁵, the emabutfo¹⁸⁶.

1. Iphuma nemabutfo?

Did she leave with the emabutfo¹⁸⁷?

2. Nene. Wasala Mbovane, walala khonaph' esibayeri,

Nene¹⁸⁸, Mbovane remained, he slept at the kraal, watching

agadze letinkhomo, babemkhulu.

over the cattle, babemkhulu¹⁸⁹.

1. Ihm.

Ihm.

2. Sokufik' umntfwanenkhozi Longcang' utowuhlola.

Then the umntfwanenkhozi¹⁹⁰ Longcang' arrived to check.

"Hhawu! ingwenyama uyayidzelela wena, uyijijamele

"Hhawu¹⁹¹! you despise the ingwenyama¹⁹², you, you are

mu, musa waMngayi."

stubborn, Mngayi's son."

"Cha, Nkhosi."

"No, Nkhosi¹⁹³."

"Phuma!"

"Leave!"

"Usengaphuma Nkhosi, losekufite wena." Letinkhomo

"He may still leave Nkhosi¹⁹⁴, as you've arrived." The cattle

sole tilasibayeri, atikaphumi. Soyaphuma ke, wena

were still in the kraal. He then left, you of the right hand,

wekunene ke, uhamba nakongcanga ke, ugbele

he was going with Longcanga, who was on

libhashi lobongcanga. Uhamba ke bab' uchuba

211 horseback. He went babe¹⁹⁵ he was herding the cattle

196. Babemkhulu - See note 189.
197. Inhi - See note 46.
198. Wu - 1. An interjection used to denote helplessness.
199. induuna - The singular form of tinduuna - see note 121.
200. kagogo - 1. A locative meaning the place where (gogo) or the queen mother administers or resides at.
201. ngwenyama - See note 192.
202. Owu - See note 98.
203. Hawu - See note 26.
204. khipha - 1. A verb meaning to order an army or age regiments to go and fight in a battle.
205. emabutfo - See note 186.
206. Nkhosi - See note 6.
207. khipha - See note 204.
208. imphi - See note 5.

letinkhomo ke uya nat' eMbekelweni, Babemkhulu,
towards Mbekelweni. Babemkhulu.¹⁹⁶

1. Inhhi.
Inhhi.¹⁹⁷

2. Wu, Mbovane nang' asakhona.
Wu,¹⁹⁸ then Mbovane arrived.

1. Ufika netinkhomo.
He arrived with the cattle.

2. Ukhandza kutsi kukhona mntfwane nduuna yakagogo.
He found that there was the child of the induuna¹⁹⁹ of

Ngwenyama utsi, "Owu! uphi make?"

kagogo.²⁰⁰ The ngwenyama²⁰¹ said, "Owu.²⁰² where is my mother?"

Make ungehlulile, ngibatse akabuye, akabuye, make
She's refused, when I asked her to come back, to come
wangala, angati kutsi yini."

back, my mother refused, I don't know why."

"Ngu Ndawo, utsit' akabaleke."

"Ndawo said she should escape."

"Hawu ingani nang' utse angikhiphe emabutfo

"Hawu²⁰³ he was the one who said I should khipha²⁰⁴
kutsi akayomncenga make ubuye sitewukhuluma,"

the emabutfo²⁰⁵ to coax my mother to come back so that we
Sowubeka budlabha ke Nkhosi, sebayalwa. Lapho ke
may talk." He talked in a haphazard manner Nkhosi²⁰⁶ and they

naTikhuba kwambakalela khona. Kutsi, besuyikhiphe lani
fought. That was when things went wrong for Tikhuba. That,

imphi, njengoba kutsitiwe phela abete kuyewuncengwa
why had he khipha²⁰⁷ the imphi,²⁰⁸ as they had been instructed
unina abuye batewukhuluma.

to coax his mother to come back so that they would talk.

1. Manje. Asibuyele emuva la, e I want him to

228 Now. Let us go back, e ngifuna abuyele emuva

209. Enhhe - See note 39.
210. mkhulu - See note 145.
211. Awa - See note 4.
212. babemkhulu's - See note 189.
213. Nkhosi - See note 6.
214. Ewu - 1. An interjection used to express a strong emotion, that is, dismay.
215. bom'sukusuku - 1. This is used collectively here to mean Msukusuku and company.
216. imphi - See note 5.

come back here at

le

2. Enhhe, mkhulu.

Enhhe²⁰⁹, mkhulu²¹⁰

1. I want him to handle something here, there are Ngifuna asho lokutsite lapha, kunebantfu labamcoka very important people here, who led this war lapha, labakhipha lemphi lapha. E, lemphi yendloukazi here. E, that is, the queen mother's war, against alwa na Mbandzeni. Utawubala, e, loku. Munye wabo Mbandzeni, He will mention, e, this. One of them njengoba utawuva asho Mancibane. With who did as you will hear he will mention Mancibane. the ndloukazi phuma with, the person who Lendloukazi lapha labephetse letimphi lapha, led the imphi? iphuma nabani?

2. Awa, buwabeyintsanga, yababemkhulu Nkhosi, Awa²¹¹, the one who was of babemkhulu²¹²'s age Nkhosi²¹³, nguMancibane wa Ndlaphu wa Sobhuza. was Mancibane of Ndlaphu of Sobhuza.

1. Nabani?
Who else?

2. Ewu! Bebabangenti, wena wekunene. Ngoba Ewu!²¹⁴ They were many, you of the right hand. Because boMsukusuku bese balimele. khwabitsi wabuya, boMsukusuku²¹⁵ had got injured. khwabitsi returned, emphini. from the imphi.²¹⁶

1. Zibokwana?
Zibokwana?

217. chongo — 1. This is used here to refer to a bad leader.
218. Nkhosi — See note 6.
219. ndvuna — See note 85.
220. boMatinta — 1. This is used collectively here to show that Matinta was with a few others then mentioned.
221. boMagagajane — 1. This is used to show that Magagajane was with other people.
222. sibongo — The clan name.
223. Inhhi — See note 46.
224. imphi — See note 5.
225. Hawu — See note 26.

2. Zibokwana ke nguyena abenguchongo Nkhosi,
 Zibokwana was the one who was the chongo Nkhosi.
 Nguye loyo wokusentela lesibhamu lesibi.
 He was the one who made the deadly gun.

1. Ngisho kona phela.
 I mean that.

2. Wa Nyamayenja.
 Of Nyamayenja.

1. Ngisho ngoba phela, ndvuna phela, ngifuna
 I mean because, ndvuna, I want to remind you,
 kukukhumbuta nje, ngiko ngikhumbula nje kutsi
 that is why I remember Sibhukwana because
 loSibhukwana ngoba beba nalo Mancibane.
 he was with Mancibane.

2. Ukhumbula kahle ke ngoba loSibhukwana ngulabe
 You remember well because Sibhukwana was the
 njenga naba boMatinta nabo Magagajane, nabo
 one who was like boMatinta and boMagagajane, and
 bomfokati wakaMgabhi, Fotini.
 Fotini, the man of Mgabhi sibongo.

1. Inhhi. Asewuchubete ndvuna, ngifuna uyitsatse
Inhhi. Continue ndvuna, I want you to tell
 kutsi
 that

2. Tonkhe!
 All!

1. Iemph' iphuma nabani ke na?
 the imphi was led by who?

2. Ngete satsini, nasashito sowushito. Ubatse
 We cannot say anything, he meant what he said.
 Mbovane, "Hawu, kufike bani kusho njalo?"
 Mbovane said, "Hawu, who came to say that?"

226. Hawu - See note 26.
227. nduuna - See note 85.
228. Zinyane - See note 11.
229. hloma - See note 150.
230. hloma - See note 150.
231. phum' - 1. This verb is used here to refer to the sending out of an army or (emabutfo.)
232. ndlovukazi - See note 87.
233. hlomide - 1. This verb is used here to mean that an impi or army is already prepared to face an enemy in terms of arms etc.
234. Ye - 1. An interjection used to denote that the listener follows the storyline.
235. Mkhontweni - 1. The name of a place.
236. Nkhosi - See note 6.
237. Inhhi - See note 46.
238. babe - See note 29.
239. ncha ncha ncha - 1. This is used like chongo: see note 217.
240. melapha - 1. This verb means to treat someone with traditional medicine for some ailment or disease.
241. Awu - See note 4.
242. Nkhosi - See note 6.

Utsi, "Hawu, uyasibambelela wena nduna, sowushito
 He said, "Hawu, you are delaying us nduna, Ndawo
 Ndawo." Sokuba sililo se, kudungisa kuyabalekwa
 has told us." They then cried and they ran away
 Zinyane.

Zinyane.

1. Seyiyahloma, iya le.
 It then hloma, and went to that place.
2. Iyahloma, iphum' ilandzela, ndlovukazi, ihlomile.
 It hloma, it phum and followed the ndlovukazi, hlomile.

1. I, ye Nkhanini.
 It went to Nkhanini.

2. Ye.
Ye.

1. Ye Mkhontweni.
 It went to Mkhontweni.

2. Angite ngati Nkhosi, ukhumbula kahl' impela,
 I won't know Nkhosi, you remember quite well,
 kuhlala ucoce nalabadzala kuhle, kukhumbula
 to stay and talk with old people is good, to remember
 Zibokwana.

Zibokwana.

1. Inhhi babe.
Inhhi babe.

2. Abenguncha ncha ncha. Mhm. Njongob' asabaleka
 He was ncha ncha ncha. Mhm. As he ran away like
 njenga loyo, Zibokwana. Lo asabuya muva,
 him, Zibokwana. As he came back, to hurt Bhunu
 atosilimatela Bhunu kumelapha, naselusa. Awu,
 while he melapha, when he was herding livestock. Awu, Nkhosi,
 Nkhosi ke, nase Mbandzen' abakhalela kutsi

277 when Mbandzeni demanded to know that who said they

243. inkhosi - See note 33.
244. Wo - See note 34.
245. Hhawu - See note 10.
246. Nkhosi - See note 6.
247. live - See note 171.
248. Nkhosi - See note 6.
249. talukati - 1. Very old women.
250. Nkhosi - See note 6.
251. live - See note 171.
252. Nkhosi - See note 6.
253. live - See note 171.
254. Hhawu - See note 10.
255. Nkhosi - See note 6.
256. Dlamini - See note 178.

kushito bani kutsi mbulaleni make. "Kushito bani kutsi should kill his mother. "Who said you must kill my lomake mbulaleni, nibulal' inkhosi. Beninani kubulala mother, you've killed the inkhosi. You should have killed mine. Wo kantsi nami nitangibulala." Hhawu bahl' me instead. Wo you will also kill me." Hhawu they bahlupheka Nkhosi labalishumi namunye, leven. stayed and became desperate Nkhosi eleven of them, laba- Laba labeyeme live. Kepha Nkhosi ke, watsi, lishumi nakunye. Those people who are next to the live.

"Kahleni, kahleni, uphi Nyokane?"

But then Nkhosi he said, "Wait, wait, where is Nyokane?"
 "Ukhona."

"He is present."

"Mbiteri, umntfwana Mkhize."

"Summon him, the child of Mkhize."

Watsi ke talukati atiphumule ke Nkhosi live. He ordered the talukati to have a rest Nkhosi, on this Ningisite ke ningamenti lutfo. Baleka uye kuMabane live. "You must help me not to do anything to him. Escape

ke, Nkhosi nginanali live. Hhawu, sekulungile ke and go to Mabane Nkhosi I have the live. Hhawu, it's seningatentela ke." Ulandza baka Zibokwane, ukhuphukel' alright you may do that for yourself." He brought these of

eNgololweni, tinkhomo. Ukhandza Mbovane sowulele, Zibokwane, and he went up to Ngololweni, the cattle. He found weluse letinkhomo. Sekuyamangalisa ke Nkhosi. Mbovane asleep, next to the cattle. He was surprised Nkhosi.

Ne, netikhali tebantfu labalishumi namunye. Koduwa And, and the weapons of eleven people. But they also nabo bayamlandzela, Dlamini followed her, Dlamini.

257. indlovukazi — See note 87.
258. lakhumalo — 1. The name of a woman, the prefix la- is followed by the woman's clan name.
259. Inhhi — See note 46.
260. Owu — See note 98.
261. Inhhi — See note 46.
262. Inhhi — See note 46.
263. khipha — 1. To issue the order that an army or age regiments should set out for a battle.
264. emajaha — 1. The young men who join the age regiments, or warriors.
265. Dlamini — See note 178.
266. Nkhosi — See note 6.
267. insimu — 1. Literally, a field.
2. May be used to refer to an area.
268. Nkhosi — See note 6.
269. boZibokwana — 1. This is used to refer to Zibokwana and company.
270. boklwebe — 1. This has been used to refer to Klwebe and company.
271. Madvolomafisha 1. The Swazi queen mother who became the queen regent after the death of queen Sisile khumalo during the reign of (inkhosi) or king Mbandzeni.

1. Base bashonaphi?

Where did they then go to?

2. Seba, seba, seba bulawa ngu Makhakhamela. Balandzela
They were, they were, they were killed by Makhakhamela. They
lo (coughing) indlovukazi lakhumalo.

followed that person (coughing) the indlovukazi lakhumalo.

1. Walandzelwa ngabaphi?

Who followed her?

2. Walandzelwa ngula labangwaza.

She was followed by those who stabbed her.

1. Bangwaza kani?

Was she stabbed?

2. Inhhi. Utsi, "Owu, kantsi nami nitangibulala, nibulala

Inhhi. He said, "Owu, you will also kill me, as you've
make." Inhhi sebayanlandzela bayangwaza. laph?

killed my mother. Inhhi they followed her and stabbed her.

entasi nje ebe kwakhe Magongo. Inhhi. Nasi, ngatsi

Below the place where Magongo had set up his homestead.

na, Tikhuba naye wadzingiswa, wenukwa letinkhomo

Inhhi. We may say Tikhuba too was sent into exile,

ekhakhakhe laph? abebuyele khona. Ngekuhipha lamajaha

his cattle was withdrawn from his inlaws' homestead

kabi. Nguye Dlamini Nkhosi. Ngulapho ke Nkhosi batawutsi

where he had returned to. Because of khipha wrongly

ke ngukona loku ngasala nalensimi,

the emajaha. He was the one Dlamini Nkhosi. That is when

they said, I remained with the insinyi.

1. Mhm.

Mhm.

2. Kuyintamane yetfu. Banyenti Nkhosi laba bo Zikokwane

That was our buck. Nkhosi bo Zikokwane and bo Mklwebe

nalabo Mklwebe, namuva ke njeke ku Madvolomafisha.

327 were many, even back there to Madvolomafisha.