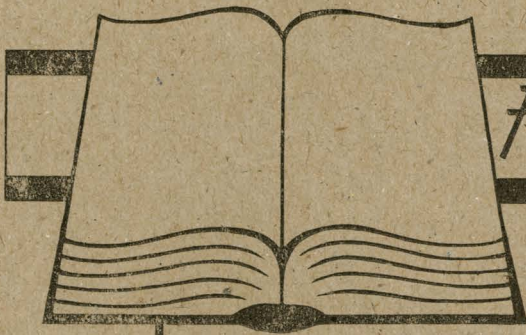


EDUCATION FOR THE NATION

Freedom Stationery (PTY) LTD



COLLEGE EXERCISE BOOK KOLLEGE SKRYFBOEK

NAME BONNER SERIES
NAAM

SUBJECT THE HISTORY OF THE BLANGENI ROYAL KRAAL
VAK

INFORMANT NYABOYA TAKUDZE

SCHOOL STD.
SKOOL KLAS

DATE: 25/5/70

PLACE: LO BAMBANA

A4

72

FEINT AND MARGIN
DOF EN KANTLYN

NOTES.

1. ndvuna - 1. In this sense this is used as a term of respect when addressing an elder man.
2. However usually used to refer to a headman or to a representative or someone who is second-in-command.
2. umuti - 1. Literally, a homestead
2. This is used to mean a very important homestead or a royal village.
3. induuna - 1. In this context, this means the headman.
4. Malangeni - 1. This is a term used to refer to the true Swazi, that is, named after the Swazi inkhosi, Langa, or those Swazis of royal personage.
5. etiko - 1. Literally, a fireplace.
2. This is used here to refer to a homestead.
6. umuti - See note 2.
7. umuti - See note 2.
8. emakhosi - 1. This is a plural of the word, inkhosi, used to refer to many kings.
9. lisika - 1. Literally, support or a pole.
2. This is used figuratively to refer to the place of origin of a group of people.
10. lilawu - 1. Literally, this refers to a hut for unmarried boys in a homestead.
2. This is used here to refer to a homestead of a very influential man or an inkhosi or king, a royal kraal.
11. live - 1. This refers to an area or land.
12. kaZombodze - 1. This is a name of place in the

1091. Manje nduuna, besolo lapha si-butisisa kahle
Now then nduuna¹, we were still asking about
ngalomuti weLangeni², noko ke induna Mashakashaka
the umuti² of Elangeni, however the induuna³
ubekile ke naye ngaloko lakwatiko, kwabakhona
Mashakashaka told us about what he knows, but there
ke lapho naye kuhle kubonakalisa khona kutsi
was somewhere where it became clear that he was
sekuyamphica khona, Fakudze. Sase siyabona
confused, Fakudze. We then decided with the
ke neMalangeni khon' ekhaya kutsi akubuywe
Malangeni⁴ at my family's homestead that we could
lapha kuwe ngoba ke wena siyati kwekutsi
come back to you because we know that you belong
uwalaph' etiko eNkhanini, ufanele kwati kahle
to the etiko⁵ of Nkhanini, you are supposed to know
ngalomuti weLangeni kutsi uwabani, siye
about the umuti⁶ of Elangeni that whose umuti⁷ is it,
emakhosini. Wakhiwa kanjani, usuka kuphi, njani?
and about the emakhosi⁸. How was it set up, from
E, nelisika lawo lapha lasuka khona kutsi ngabe
where did it come from, and how? E, and its lisika⁹
ngukuphi?

from where it came from, where is that?

2. Wena wekunene, wena waNgwane waDlamini,
You of the right hand, you of Ngwane of Dlamini,
nasikhula besi cocelwa kutsi elangeni lilawu
while we were growing up we were told that
laSomhlolo. Nefika kulelive asuka kaZombodze.
at Elangeni is Somhlolo's lilawu¹⁰. When he came to this
Enhhe, esuka le, ngoba nanangu umuti lesitsi
live¹¹ from kaZombodze¹². Enhhe¹³, he came from that place, because

southern part of present-day Swaziland. However there is another place known as Zombodze next to the bozitha royal kraal, under the Manzini district.

13. Enkhe - 1. This means yes, of course.

14. umuti - See note 2.

15. umuti - See note 14.

16. lilangeni - 1. This is a singular form of the word emalangeni; See note 4.

17. live - See note 11.

18. live - See note 11.

19. bafedi - 1. The group who came to settle along the Olifants river, who were the descendants of the Sotho group.

20. hawu - 1. This is an interjection used to express surprise.

21. inkhosi - 1. This means a king.

2. In another sense, this may mean a chief.

22. lilawu - See note 10.

23. ludlawu - 1. A pliers.

nguse Ezulwini, usuka le, lapho Zikodze, Nduungulunge, this umuti¹⁴ we call Ezulwini, came from that place, where ngulaph' abedlalela khona, Zikodze, Nduungulunge used to play,

1. EShiselweni,

6. At Shiselweni.

2. eShiselweni. E, umuti weLiLangeni ke, ngulaph' at Shiselweni. E, the umuti¹⁵ of liLangeni¹⁶, was where aphumela khona Somhlolo esuka eNtondozi, esuka Somhlolo came to when he came from Ntondozi, he came eNokwane. Asalishiyile lelive, seline buye naye, kukuhle. from Nokwane. He had left the live¹⁷, and come back, well. Bamjabulela bonkhe. Ngoba kwatsi nanyaka leso sikhatsi Everyone was happy for him. Because at the time when kufike yena, live labalibke laba luhlata klabi, base he arrived, the live¹⁸ was beautiful it was green, they came batsi mbo, bonkhe baPedi tinhlobonhlobo. kutsi, "hawu to surround him, all the baPedi¹⁹ and all kinds. They said, "hawu namuhla sibahle, kufike inkhosi lefwel' enhloko lwardle, we are beautiful today, there has come an inkhosi²¹ carrying lilawu laSomhlolo waZikodze Nduungunya, Langeni sea-water on his head, the lilawu²² of Somhlolo of Zikodze Dlamini. Ngukhona ke njongoba, nawukhumbula Nduungunya, Langeni Dlamini. That is where, when you recall nise ragogo wakho lapha, kuyingoma yakhona when you were with your grandmother here, that was nakutfutswako kutsi nyakana kufika bobabe, the song of that place when they moved a homestead bebaphetse ludlawu ngesandla. Kushiwo kito ke from one site to another that when our fathers arrive, leti ke, kufika laph' eMdzimba ngobe laba, baka they were carrying the ludlawu²³ by hand. They said to those

24. tive - 1. This means many nations or many ethnic groups.

25. kathhohho - 1. The name of a place in northern Swaziland.

26. moya - 1. This means the climate and has been used here to mean being acclimatized.

27. kathhohho - See note 25.

28. kaZibayneni - 1. This is a name of a place beyond present-day Swaziland, on the area next to the Lubombo mountain.

29(a) Mavneni - 1. An area beyond the Lubombo where the Swazi people are believed to have originally come from.

29(b) Golela - 1. Present day Lavumisa, a place in the southern part of Swaziland.

30. kathhohho - See note 25.

31. inkhosikati - 1. This is a term of respect used to refer to any married woman or
2. The chief's wife.

32. Ladwaba - silutfuli - 1. Literally, the prefix La- shows that that is a name of a woman and literally dwaba - silutfuli - means the one who wore a dirty garment, that is, the short skin skirt of married women.

33. Dandulukwane - 1. May mean a name of a person.

34. ba Ntungwa - 1. This refers to the Ntungwa people.

35. kaSimelane - 1. A name of a place named maybe because a large group of Simelane

Ngwane wa Dlamini bebevele batihlobo netive tonkhe. up to Mdzimba because the people of Ngwane of Dlamini were Ba-bona kutsi nabesuka kaHhohho bangesuka njani already related to all ²⁴five. They decided that when they ngaphasi kweLubombo? Kwakhardzeka kutsi asekuhambel left from ²⁵kaHhohho how would they leave below the Lubombo? labatiko lomoya wa lapha. Nembala batsi naba It was established that the people who knew the ²⁶moya of khuphukile besuka kaHhohho, eZibayaneni, e, besuka that place should go. Then after going upwards from kaZibayaneni etukwe Lubombo, baye Mavaneni ²⁷kaHhohho, at Zibayaneni, e, they came from ²⁸kaZibayaneni ngetulu kakhulu, kunaliya laHlatsikhulu dnutane above the Lubombo, they went to ^{29a}Mavaneni, upwards, on ne Golela. "Kwabe ngabe nicinisela madvodza, that place of Hlatsikhulu next to ^{29b}Golela. The men persevered, rangempela kushay' umoyana la, bese sifile indeed there was a circulation of fresh ^{air} at this place, we had kuhlupheka, kushisa le lasisuka khona, kaLobamba." become miserable, because of the hot weather at Lobamba E, Hhohho ku Mavuso. Sowuba ke ngu Dlamini, where we come from." E, at ³⁰kaHhohho with Mavuso. He then lapho kwakunenkhosikati lesitsi nguladuwaba - became Dlamini where there was the ³¹inkhosikati we call silutfuli, ya Dandalukwane eMagudi anaba ³²Laduwaba - silutfuli, of ³³Dandalukwane at the Magudi of baNtungwa baka Simelane. Kusuka lapho ke, the ³⁴baNtungwa of ³⁵kaSimelane. From that place then, they sebayahamba ke, sekuchamuka tiNzule, nkhosi, left, and the Zulu people came, ³⁶Nkhosi, and they setiba tinkhono, nay' imfukwane, teluswa baka stole cattle, the ³⁷imfukwane, they were herd by

people residing there.

26. Nkhosi - 1. This is used here as a term of respect when addressing any Swazi.
27. infukwane - 1. A special cattle used for ritual purposes, associated only with Swazi royal kingship.
28. lashiwe - 1. To have been treated by a traditional medical practitioner with traditional medicine.
29. dawini - 1. This is a locative meaning at the lilawu. - See note 10.
30. inkhosi - See note 21.
31. Awu - 1. This is an interjection used to express surprise, in speech.
32. Lumphongob - 1. The Phongola river in southern part of Swaziland.
33. Lubivane - 1. A river found in present-day Zululand.
34. libutfo - 1. An age regiment.
35. Hawu - See note 20.
36. Mankhenga - 1. A derogatory term used by the Zulus to refer to the Swazi, in this context.
37. hawu - See note 20.
38. Mankhenga - See note 46.

Hlatshwako, balashiwe. Bayasuka tiNzule tibe tinkhomo,
the Hlatshwako people, who were lashiwe³⁸. Then the Zulu
kubakhona lomunye umntfwana lotsi, "kepha
people stole the cattle and another child said, "What
singatsini etinZuleni?" Kubakhona lomunye ligama
can we say to the Zulu people?" Another one whose
lakhe ngu Zombodze, uduuba kudla, angetabulala
name was Zombodze, sulked and refused to eat, he didn't
butfongo elawini. Ubats' uyacela kuDlamini,
sleep at the elawini³⁹. When he asked from Dlamini,
uyamalela. Ubats' uyacel' uyamalela. Sigcino
Dlamini refused. When he asked, Dlamini refused. Finally he said,
utsi, "Majaha, mine sengiyaphuma, Salani valentkosi,
"Young men, I'm leaving. Remain with the inkhosi⁴⁰,
nine," asho kuDlamini, waMavuso. Agijima ke
he said to Dlamini, of Mavuso. The young men ran
remajaha ke, lucucaba kutsi, "Aww, bayasishiya,
away, in great numbers and they said, Aww⁴¹, they
balwa naZulu, bawele Lumphongolo tinkhomo
are overtaking us, they were fighting with Zulu, they
setingesheya, baye babuya nato eLubivane,
crossed the Lumphongolo⁴² while the cattle was beyond that
ngunfula wakaZulu ke Lubivane, akusiwo
river, they brought it to Lubivane⁴³, which is a river of kaZulu,
lapha kitsi kuNgwane. E, tinkhomo kwase
not of our nation of Ngwane. E, the cattle then turned
kugucuka tona, setiba nembhodlo lomnatima,
against the Zulu people, and made a very loud belch
setikhusel' etikwe libutfo lakeZulu. "Hawu! izinkomo
and attacked the Zulu libutfo⁴⁴. "Hawu!⁴⁵ the Manhlenga⁴⁶
zaManhlenga, hawu izinkomo zaManhlenga."
cattle, hawu!⁴⁷ the Manhlenga⁴⁸ cattle."

49. liNhlenga — 1. The singular form of emaNhlenga;
see note 46.
50. Nhlengeri — 1. The place where the emaNhlenga
or the Swazi were found.
51. hha! — 1. An interjection used here to
convey surprise.
52. Owu! — 1. An interjection used to express
surprise.
53. kaNgwane — 1. This refers to present-day
Swaziland.
54. emabutfo — 1. The plural form of the
word libutfo; see note 44.
55. tinduku — 1. This literally means the sticks
carried by men for defensive
purposes.
2. This may also be used to
refer to sticks with royal
significance, that is, the sacred
stick given to the new king or
inkhosi when being installed into
kingship.
56. umntfwana — 1. Literally, a child.
2. This is used here to refer to
a young inkhosi or king.
57. inkhosi — See note 21
58. laDandalukwane — 1. The prefix la- shows
that this is a name of a
woman and the stem
Dandalukwane is probably the
name of the woman's father.
59. Laduwaba-silutfuli — See note 32.

Ngo phela lulwini lwakhona kutsi Ngwane liNhlanga
 Because the language of that place was that Ngwane was a
 was eNhlangweni. Nasabuya Zombodze nato, hha!
 liNhlanga⁴⁹ of Nhlangweni⁵⁰. When Zombodze brought the cattle back,
 batikhanda setihlet⁵¹ esangweni, tonkhe, kute rayinye
 hha⁵¹! they found these at the homestead entrance, not even one
 lelimele. Owu! loNgwane base bankhonta kakhulu
 of which was injured. Owu!⁵² they paid allegiance more to
 kunalomnakabo, laba bakaNgwan⁵³ emabutto⁵⁴.
 Ngwane than his brother, the kaNgwane⁵³ emabutto⁵⁴.
 Awu! wabatse, wabatse nakufika silchatsi lesibi
 Awu! Then he then, he then when a bad time of moving
 sekutfutfuka, sowunikuwa tindvuku ke, lo,
 from one place to another came, he was given the tindvuku⁵⁵,
 umntfwana, nayihambile inkhosi Dlamini. Sowunikuwa
 that one, the umntfwana⁵⁶, when the inkhosi⁵⁷ Dlamini had left.
 ngulogogo wakhe laDandalukwane. E, lesimbita
 He was given by his gogo, laDandalukwane⁵⁸. E, the one we
 ngekutsi nguLuduwaba - silutfuli, singabonto lo
 call Luduwaba - silutfuli⁵⁹, when it's ntolo⁶⁰ it causes
 sibang⁶¹ indlala, sekufihla lababi labange Malangeni.
 hunger, it was to hide the ugly ones like the Malangeni⁶¹.
 Ubonakel⁶² etubukuweni lelishonako, uwele ngalesihlabatsi.
 He was seen in a deep tubuko⁶², he crossed by the sand.
 Sebayatfutfuka ke naboke babalekeka kona
 They changed places and they ran away to avoid being
 lokuphike kuhlushwa, kuhlaselwa, seba nase
 bothered, being attacked, when they were beyond this place
 bangesheya kulakaZulu, inhlankla yaNgwane iyala.
 at kaZulu⁶³, Ngwane's luck warned him.
 Bayabuya ke, sebachuba/mushiya ngala kweluphongob.
 They returned, and they continued beyond the Luphongolo⁶⁴.

60. ntolo — 1. In this context, this means clean.
61. Malangeni — See note 4.
62. tubuko — 1. A river,
63. kaZulu — 1. The place where the people belonging to the Zulu ethnic group are found, or present day Zululand.
64. Lumphongolo — See note 42.
65. Shiselo — 1. This refers to Shiselweni, a place in the southern part of Swaziland.
66. kaLavumisa — 1. The name of a place in the southern part of Swaziland, under the Shiselweni district.
67. indlu — 1. Literally, a hut.
2. In this context, used to refer to a particular segment in a homestead.
68. emadladla — 1. This refers to many kitchen huts.
69. liShiselo — 1. This is used like Shiselo; see note 65.
70. chela — 1. This is the sprinkling of medicine used by the inyanga to drive away evil spirits ^{and} the homestead.
71. tihlakanipho — 1. Literally means the stuff used by elderly people who were knowledgeable.
2. This may also be a name of a certain traditional medicine.
72. indlu — See note 67.
73. tidlwane — 1. Small fires
74. Kusaphehlwa luatsi — 1. This is the traditional

Lapho ke sibita ke tsine sibantfwana nje kutsi,
 On that place where we as children say, it's where
 ngulapha kwaba neShiselo khona. Batfutfuka ke.
 there was the Shiselo⁶⁵. They changed places. After changing
 Nabatfutfukile ke sekuba khona ke kona lokuphika
 from one place to another they started to report each
 ngekucebana loku. Nankh' emanga langaloywa.
 other. The lies which cannot be bewitched.

Sokubonakala kutsi indlu yakalavumisa, seyisala le,
 Then they decided that the Kalavumisa⁶⁶ indly,⁶⁷ should be
 sekutiwa ngala. Sebayayiceba, batsi bayayishisela
 left on that place, they came to this place. They reported, that
 ingete yasha, kush' emadladla. Sebatsi, "Woo! kani
 when they set fire over it, it doesn't burn, but only the emadladla⁶⁸
 liShiselo leli." E, igaduwe bakaMngometulu,
 caught fire. They said, "Okay! By the way that is the liShiselo⁶⁹.
 nebaka Ngcamphalala baMshikashika. Bebayichelile
 E, it was protected by the Mngometulu people, and the
 ke, kwakutihlakanipho takucala. Kwase ke kubonakala
 Ngcamphalala of Mshikashika. They had chela⁷⁰ it, they were
 kutsi bayehluleka kutsi lendlu yindlu lenjani,
 the first tihlakanipho⁷¹. Then it was clear that they did not know
 lelangashi sigishi a ngetidlwane. Kusaphehlwa luvatsi,
 how the indlu⁷² was, that which did not catch fire when we
 kusetse nakwebahlobo betfu, unetjisi, kwakuseluvatsi
 used tidlwane⁷³. When kusaphehlwa luvatsi⁷⁴, when our friends
 lakitsi. Bogogo bahlala banetibi, netinkhuni letinganetfwa
 were not yet available, matches, it was then our luvatsi⁷⁵.
 yimvula ngoba kutakwenteka inkhosi iphendvule, 'tsi
 Our grandmothers used to have tibi⁷⁶, and firewood not wet by
 ingaphendvula bese iyavunula. Kuphendvula kudvuna,
 rain because it would happen that the inkhosi⁷⁷ would phendvula⁷⁸, then

method of making fire by means of using a special wood known as mpisimakata.

75. Iuvatsi — 1. The process of making fire the traditional way, see note 74.

76. tibi — 1. The dry grass used to start a fire.

77. inkhosi — See note 21.

78. phendvula — 1. In this context, this means thunder.

79. kuphendvula — See note 78.

80. phendvula — See note 78.

81. lilawu — See note 10.

82. lilawu — See note 10.

83. live — See note 11.

84. ngekukhlehetela — 1. This means to skirt.

85. Zombozombo — 1. A name of a place.

86. ka Zombodze — See note 12.

87. live — See note 11.

88. kugcotjwa — 1. Of particular national or religious significance.

endle. Ngoba solo kwesatjwa yera lomdali wezulu
after kuPhendvula⁷⁹ he would then dress up again. To phendvula⁸⁰ is to
nemhlaba, uMninimandla wonkhe. Kufufuka ke sebesuka
thunder at the wilderness. Because they still fear the creator
ke kuye Ngwane ke elawini lakhe, Ngwane. Ngule
of heaven and earth, the Almighty. They changed from one place
sitsi ke tsine labancane ke, nguka Zombodze. Lilawu
to another, they came from Ngwane's lilawu⁸¹. That is where, we
lakhe lekutalwa lo Zombodze, mayelana nekucedza live,
the younger ones say it's Zombodze. The lilawu⁸² where Zombodze
kucedza Lubombo ngekuhlehetela, ku Zombozomba,
was born, about going through the live⁸³, going through the
kutalwa emahlatsini. Sikhule basi cocela loko ke
Lubombo ngekuhlehetela⁸⁴, at Zombozomba⁸⁵, they slept in forests.
bogogo, wera wekunene, kakhulu kati lapha
While we were growing up they told us that our grandmothers
kaZombodze, lo lamuhla sesibutana nje, sesiyandzindza
you of the right hand, particularly here at kaZombodze⁸⁶,
losefika ke uSomhlolo alitfunguluta ke sowusuka
as we ask each other today, we have since forgotten.
eMahlangatja. Lapho kusenensimi ke ayisalingwa
As Somhlolo arrived and went around the live⁸⁷ from Mahlangatja,
ngumuntfu ngendzaba yentsetfo lowasihlakaniphela
There was a field not being cultivated by any person because
ngo 1907, wekubolek' imali yokuwela
of the law which cheated us in 1907, when money was
kwemntfwanenkosi Malunge naLogcogco
borrowed for the journey of the prince Malunge and
bana Josia na Mr. Gibson Mbengele, naloku
Logcogco with Josia' and Mr. Gibson Mbengele, although I
sergikhohlwe leligama lakhe lokugcotjwa,
have forgotten his name of kugcotjwa⁸⁸, that he was G.

89. Owu — 1. This is an interjection used here to express surprise.
90. emaNgwane — 1. The Swazi people
91. lutekanya — 1. In this sense, this means disorder.
92. live — See note 11.
93. khulekela — 1. This means to pay allegiance to an inkhosi.
94. inkhosi — See note 21.
95. muwetsa — 1. This is used here to mean to scratch.
96. lokwana — 1. This is used here to show that the speaker has forgotten the word or that that word is unimportant.
97. inkhosi — See note 21.

8
ngu G. bani, Gibson. Owu, kubolekiswa⁸⁹ imali ke
then what, Gibson. Owu, they borrowed the money for the
yekuwela ke, kuyokhulungelwa ke tsine ke emaNgwane
journey, to talk on behalf of us the emaNgwane⁹⁰ in 1907.
ngo 1907. kantsi sekuphela ke sekungena kwelutekenya
Yet since then, there entered the lutekenya⁹¹, among those
ke, kunabo labesuka kucala kuleli lakitsi ngo 1871,
who left before from our live⁹² in 1871, who found that
bakhandza Dlamini Mbandzeni asaphila. Kwase kuba
Dlamini Mbandzeni was still alive. It was like that, that
kuphela ke, kwafike kwaba kuhle nje. Yiko siye
came to be okay. That is why we say when we praise
sitsi nasimbonga welangeni emaNgisi atsi,
the person of Langeni the English people say, "morrow,"
"morrow," emaBhunu atsi, "Da ga beyoni."
the Boers say, "Da ga beyoni."

(Bayahleka.)

(Laughing.)

Wakhulekela ke, e, e Ngwane wa Dlamini, waye
E, e Ngwane of Dlamini khulekela⁹³, when the inkhosi⁹⁴
nayisuka lenkhosi, yebaka Magagura, lesitsi
of the Magagura people, which we call the Magagula people,
baka Magagula, seyimuwetsa kakhulu ngobi i- - leti
he muwetsa⁹⁵ him repeatedly because the- - the lokwana⁹⁶
lokwana ya, tingalo tatinga, tatinga jutjwa,
the finger-nails were, were not cut, he returned to the
sowubuyel' enkhosini ke seyibhac' emahlatsini
inkhosi⁹⁷ and he hid in forests at Ntondozi. It was
laph' e Ntondozi. Ibulawa ngulomuntfu,
killed by the person, the offspring of Sukumoni, of
ngumtukulwane wa Sukumoni, waka Magagula.

98. laNcabane - 1. This is a proper name of a woman and the prefix la - is followed by the name of the woman's father.
99. inkhosana - 1. The eldest son of an inkhosi or king, in this context.
100. lakubheka - 1. This is a proper name of a woman, formed thus: the prefix la- is followed by the surname or the sibongo of the woman's own family.
101. awu - See note 41.
102. Hhawu! - 1. This is an interjection used to convey surprise.
103. Awu - See note 41.
104. lilawu - See note 10.
105. laZidze - 1. The proper name of ^{the queen} Thandile, the queen. The prefix la- is followed by the name of her father Zidze or Zwide.
106. Owu - See note 89.
107. imihome - 1. A container used to store cereals.
108. sigomba - 1. The process of making ^{the} traditional beer.

Asangasekho yena nje, sekungulabaphetse lesebahleti na
He was no longer there, it was only the ones in power staying
bagadz' uLaNcabane, inkhosana kunguMvundlela. Nangayo
with, protecting LaNcabane⁹⁸, and the inkhosana⁹⁹ was Mvundlela.
Mvundlela eMbekelweni, kalakubheka, lotata Mnjoli
The Mvundlela who was at Mbekelweni, at laKubheka's¹⁰⁰ homestead,
awu! kwase kuyabonakalela ke. Sowutfuka lutfudlana
who bore Mnjoli, awu!¹⁰¹ then it became clear. He then became
ke kutsi, "uyati kutsi nawuwhepha lo uwhepha mine na?"
very startled and he said, "Do you know that when you
lwase luyatfuka ke lutfuli ke, khona laphoke.
scratch this person you scratch me?" Then there was a dispute
Sebayakhwasha ke bayabaleka. Hhawu! cha, jinge
since then. They withdrew and ran away. Hhawu!¹⁰² no, still it
kwabakuhle kwagcinanwa lapha eMbekelweni,
became okay until here at Mbekelweni, to Mnjoli.
kuMnjoli. E, kuMvundlela lowentaba eSwatini. Awu!
E, to Mvundlela of the mountain at Swatini. Awu!¹⁰³ they then
sebachuba ke laphayi ke. Labantfu laba, uMtilane
resided on that place. These people, Sonhlo found them
Sonhlo wathandza bangawunatsi, kantsi na le
not drinking water from the Mtilane, yet also these at the
elawini lalaZidze, lapha abelin' insimi yakhe,
lilawu¹⁰⁴ of laZidze¹⁰⁵, where she cultivated her field, while she
aseseLudzidzini, ku, kulima Msukusuku nalabanye
was at Ludzidzini, when, when Msukusuku with other
bantfwa benkhosi bagadrwe nguMalunge eNyakeni.
princes cultivated while they were being protected by Malunge
Owu, bese utsi kulefw' emabele ke, atfelwe ke
at Nyakeni. Owu¹⁰⁶, then he said sorghum should be brought, the
inihome ke ite eLudzidzini. Sekuba ke sigomba
inihome¹⁰⁷ should come to Ludzidzini. Then there was the sigomba¹⁰⁸

109. Awu — See note 41.
110. Nkhosi — See note 36.
111. umntfwana — See note 56.
112. Vutha — 1. The proper name of a person.
113. alibandla — 1. A council.
114. boMlobokati — 1. This means Mlobokati and the others.
115. emahincanina — 1. The group of ~~the~~ people that guard the inkhosi or king.
116. inkhosi — See note 21.
117. kaZulu — See note 63.
118. Awu! — See note 41.
119. Nkhosi — See note 36.
120. boSkhukhuza — 1. This is used here to mean Skhukhuza and the others.
121. lihlombo — 1. One group.

saka boNkhosi, lositsi lamuhla kuseSigombeni. Kwase
 of Nkhosi's family, where we say today it's at Sigombeni. Then
 kuhlaliswana ngebuhle ke. Awu, ngati loko Nkhosi,
 they stayed happily. ¹⁰⁹Awu I only know that ¹¹⁰Nkhosi. Maybe
 kumbe ungangibuta Zinyane lokunye.
 you may ask me Zinyane any other thing.

Lo, Somhlolo kuze aye lapha besushiya Magongo,
 This one, as Somhlolo finally went to that place he left
 lotala Siyela, lotala Hhamu, lotala Bhozongo.

Magongo, who bore Siyela, who bore Hhamu, who bore Bhozongo.
 Nalombfwana ke losilahlekele singati kutsi kwente
 And the ¹¹¹umntfwana who has got lost not knowing what

njani, lo Vutha. Sob ngabo ke lebebahambe naSomhlolo
 has happened, ¹¹²Vutha. They are the ones who had gone with
 ke nelibandla ke, kusekhona naBadzinile Nkhambule,
 Somhlolo and the ¹¹³libandla, when Badzinile Nkhambule was still

nabokhokho betfu boMlobokatana, naletinye ti,
 present, and our ancestors ¹¹⁴boMlobokati and the other

emahincaninca kuhamba nenkhosi. Icelwa kubonwa
¹¹⁵emahincaninca going with the ¹¹⁶inkhosi. He was asked to be
 nguShaka kaZulu. Awu! base batsi bakaNkhosi

seen by Shaka at ¹¹⁷kaZulu, ¹¹⁸Awu! then the ¹¹⁹Nkhosi people said
 utasuke Shaka ambulale. E, base bayabhoka laba
 that Shaka would kill him. E, then the people of Mahhoyane's

bekhabo Mahhoyane, bakaHlophe. Batsi cha, musani
 family, the Hlophe people became adamant. They said no, don't
 kwesaba bangete bambulala, boSokhukhuza

become afraid they won't kill him, ¹²⁰boSokhukhuza of
 kaMndebele. Badlanga nje balihlombo boduwa
 Mndebele. They kept on as a ¹²¹lihloambo quarrelling among

basabana, nanabantfwana bekutalwa, baDlamini
 themselves, with the children born, of Dlamini of Langa

122. bakhwayana - 1. This is used to refer to the young male members from the family whereby my family daughter was married into.
123. tihlantsi - 1. Mats woven by using a special strong grass.
124. libutfo - See note 44.
125. indumandumane 1. A very loud noise.
126. owu - See note 89.
127. owu - See note 89.
128. inkhosi - See note 21.
- P 129. lugedzegedze - 1. Literally, to tremble.
130. inkhosi - See note 21.

isintafaniso, kaso

isintafaniso

isintafaniso

walanga lesitsi lamuhla bakaMamba. E, bomzala ke kitsi
which we call today the Mamba people. E, they are our cousins
bakhwenyana, solo kuxandlulwa tihlantsi. Nangempela
they are bakhwenyana¹²², they still spread tihlantsi¹²³. Somhlolo
wahamb' uSomhlolo wakhandza Zulu asafile liphango,
indeed went and found Zulu very hungry, there was no
li, ematolo kute Elwandle iminyaka lesitfupha.

rain at Elwandle for about six years. They would
Sekukhwa uMkhuze nawo sowuncipha. E, sekumane
draw water from the Mkhuze river which was also drying
kuphume libutfo netintfombi tiyewukh' emanti
up. E, a libutfo¹²⁴ with young girls would go and draw water
sekudliisa tinkhomo tekuhlasela. Kwabe sekufik'
then they would eat cattle ^{set aside} for attacks. Then Somhlolo arrived
uSomhlolo beva indumandumane idvuma lendle.

and they heard indumandumane¹²⁵ that was loudly heard from the
Yase itsi nasangene elkhaya, watsi catsa, catsa,
wilderness. Then when he had entered at the homestead himself,
catsa, wanikw' indzawo lenfishane njengalaph'
he was given a small place like that between Nkhanini and
eNkhanini ne, Ezabeni. E, owu! owu! wanikwa

Ezabeni. E, owu!¹²⁶ owu!¹²⁷ he was given cattle as a greeting.
tinkhomo ke tekumbingelela. Ukhandz' inkhosi ke

He found the inkhosi¹²⁸ suffering from a serious illness,
iphetfwe ke ngunasifo lesibi, lugedzegegedze, Shaka,
lugedzegegedze¹²⁹, black Shaka, which we feared that we couldn't
lomnyama, lesimesaba kutsi Shaka singete sambonga
praise Shaka because Shaka was the inkhosi¹³⁰ of Mashobeni.

ngoba Shaka yinkhosi yaseMashobeni. Kwakhona
He was from that place of Mjokwane of Ndaba.
leka Mjokwane kaNdaba. Cha tsine isa, asati

331 No we, we don't know, we are far apart. Zulu

- 131. tinduuna - 1. The headmen or governors
- 132. indumandumane - See note 125.
- 133. awu - See note 41.
- 134. amaNhlenga - See note 46.
- 135. inkhosi - See note 21.
- 136. Awu - See note 41.
- 137. tinduuna - See note 131.
- 138. awu - See note 41.

awu

awu

awu

awu

awu

awu

12
sicabamelene. Soyabuya ke Zulu ke sowutsi bona
then came back and he said he would send tinduna¹³¹
anyenyise tinduna titemhlasela, umkhandza sowuwele
to attack him, they found him having crossed the Lumphongolo.
Lumphongolo. Kantsi way¹³² indumandumane seyigwalise
Yet the indumandumane had flooded the Lumphongolo.
Lumphongolo. Sebaye hluleka ke kuyiwela. Batsi awu,
They failed to cross over it. They said awu¹³³, the ---
a---a---, asindil¹³⁴ amaNhlenga, besithi sizawaceda,
the---, "the amaNhlenga have escaped, we thought we
Naziya izinkomo zethu." Wasindza ke ngobe
would kill them. There are our cattle." He escaped because
lo Nguwane wa Dlamini yinkhosi yekuthula. Ayikwati
Nguwane of Dlamini was the inkhosi¹³⁵ of peace. He didn't
yona lesole kwaba kutsini kwaba kutsini macabanga
always think of attacking others. Except when you
kuhlasela. Kuphela nje nawutonele wena. Awu kuphela
had done something wrong. Awu¹³⁶ except that you may
ke khuluma nabo kutsi, "Bawukwente lani loku?" Kubitwe
talk to them that, "Why did you do that?" Your family
bakwenu udliwe licala. Noma tinduna setiyakwenta
would be summoned and you would be brought to trial.
kalisa, bakhona bakini. Ngakusasa kuvuka bona baye
Even though the tinduna¹³⁷ would do something bad to you,
makhaya bayabuya. Baletsa kutsi awu! kumphosakatele
your family would be there. They brought that and said awu¹³⁸!
lowekunene. Beta bachub'ematfole. Hhayi njenga lamuhla
he has made a mistake. They came herding calves. Not as today
kutsi sihambe sihusha nemoya, singabe sisamduvdutel¹³⁹
where we go while being blown by wind, not asking for forgiveness
Umuntfu, wera wekunene. Somhlolo ke wakha ke lapha
on behalf of another person, you of the right hand. Somhlolo

139. inkhaba

- 1. Literally, the navel.

2. This is used here to refer to the place of origin of a person.

140. kaNdwandwa

- 1. This means of the Ndwandwa sibongo or surname.

141. gidza

- 1. to participate in a traditional dance.

142. gidza

- See note 141.

143. Ow---u!

- See note 89.

144. Lusushwana

- 1. The Little Usutu river in Swaziland.

145. lihawu

- 1. A small shield, used at traditional dances.

146. asalishaya

- 1. This means to bang the dance shield during the traditional dance.

ke, kwefika sikhatsi ke, lapho ke sekusikhatsi ke, set up his homestead at this place, during the time when it was the wahamba ke, nasaphumutle wanikiswa khona le time, he went away and while he was away he was taken laku nenkhaba yakhe khona, eMbilaneni. Owu ngoba to the place where there had been his inkhaba¹³⁹, at Mbilaneni, uyise useZikhotheni, lekhabo waVezi, waZulu, Owu because his father was at Zikhotheni at Vezi's waSoshangane. NguMnguni wakaNdwandwa.

family homestead, of Zulu of Soshangane. He was Mnguni of kaNdwandwa¹⁴⁰

1. Manje ke nduna, uSomhlolo incwala lapha wafike Now then nduna, where did Somhlolo come to wayigidzela kuphi?

gidza the incwala?

2. Etulu, eNokwane, kaLobamba Londzala. Nase sesitsi Up on that place, at Nokwane, at Lobamba Londzala. When we

ngc-----i njengobe Hlubi wekunene uyati lapha came to tightly enclose them as Hlubi of the right hand you kutsiwa ngukaKhaba, eZithabehlezi. Labanye

know the place called kakhaba, at Zithabehlezi. Some bese bayatiyela lokwewela, kube khona longentasi,

failed to go across the place, and there was someone who kubekhona longetulu losatjelana natsi nyab

would be below, and another above who would tell us that sokugiduwa nayi, nyalo kugiduwa nayi.

now you should gidza¹⁴¹ this one, now you should gidza¹⁴² that. Ow...u! bese kuba kuphela ke ingabe seyijutjiwe,

Ow--u¹⁴³, then that would continue and when that comes Idolapha ngaphasi kweLusushwana ufawubona

to an end, the one below the Lusushwana¹⁴⁴ would be warned ngalolasetulu asaphakamisa lihawu asalishaya.

373 by the other one above raising the lihawu¹⁴⁵ and asalishiya¹⁴⁶

147. Hlubi - 1. A term of respect used to refer or address any Swazi.
148. emalawu - 1. The plural of lilawu: see note 10.
149. imphi - 1. This is used here to refer to an army or part of an army.
150. Lusushwana - See note 144.
151. inkhosi - See note 21.
152. Nkhosi - See note 36.
153. Enhhe - See note 13.
154. babe - 1. A term of respect used to refer to a man.
1. However this literally means my father.

Ngobe phela Hlubi, laba labadzala bebasehleti naye
 Because Hlubi¹⁴⁷, the elderly people then stayed with the
 Mninimandlawonkhe, abe ngakabalekeli. Sebayabona kutsi
 Almighty, who had not deserted them. They saw that it
 iphelile. Langemuva ke, iyacitseka ke, bese kuventiwa
 was over. From behind, it dispersed, and everything was
 konkhe loku, bayagolotela ke. Lo Mdzimba lo kuaku
 down, while they were expecting it. At Mdzimba it was the
 ngemalawu. Nasabona kutsi nansi inphi seyiyawubungula
emalawu¹⁴⁸. Then he saw that there was an inphi¹⁴⁹ which was
 kuphi? Nangabe selubotjile lo Lusushwana ngobe
 to attack where? When the Lusushwana¹⁵⁰ had gone back
 lwaludla tibi phela kuleto tinsuku. Sebayawela ke
 to its normal size following the flood during those days. They
 nabo bayahlambisana ke, sebay' enkhosi laph'
 crossed over the river, they help each other swim across the
 ikhona, bayawujabula kubon' unyaka lomusha.
 river and went to the inkhosi¹⁵¹ where he was, they were
 Njenganalulwimi lwanaba nkhosi kutsi, i Thanks-giving
 happy to see the new year. Like the language of these Nkhosi¹⁵²
 ye First Fruits of the End of the Year.

that is the, Kutibongela ngeTidlo Tekucala Ekupheleni Kwemnyaka.

1. Enhhe.
Enhhe¹⁵³.
2. Kubonw' unnyaka lomusha lesikubita ketsine sitsi
 They see the new year which we call the previous
 ngukholwane wanyakenye. (kunemsindvo)
 year's July. (Interruption.)
 Ngilalele babe mine ngesabela wena le. Kuts' uya
 Listen to me babe¹⁵⁴ I fear for you at that place. That
 kalobamba.

391 you are going to Lobamba.

155. la Zidze - See note 105.
156. Munguni - 1. A name of a person
157. gogo - 1. A term of respect used to address or refer to the king's wife or an old indlovukati or queen.
158. laMnguni - 1. The proper name of a certain woman. The prefix la- is followed by the sinanateb or the extended praise name of the Ndwardwa clan, Mnguni.
159. conywa - 1. This refers to the Swazi custom whereby the king or the inkhosi himself takes a young woman as his wife by merely ordering his assistants to fetch her to the royal kraal.
160. Phuthukezi - 1. This refers to present-day Mozambique.
161. la Yanga - 1. This is a proper name of a woman and the prefix la- is followed by the name of her father Yanga, as ⁱⁿ the Ndwardwe people language.
162. khiwe - 1. This is a synonym of the word conywa; see note 159.
163. imibango - 1. Succession disputes.
164. la Yanga - See note 161.
165. la Yanga - See note 161.
166. la Ndwardwa - 1. The proper name of a particular woman. The prefix la- is followed by the surname or the sibongo of the woman.

1. Manjena ku, lo Zwide na Somhlolo u, e, buhlabo babo
 Now, to Zidwe and Somhlolo --- e ---, where does their
 bungenaphi, Fakudze, bsiyeva kokutsi e, phela
 relationship become linked, Fakudze, because we hear
 nangu Mswati sowutalwa ngula Zidze?
 that e, Mswati was bore by la Zidze? ¹⁵⁵

2. Wo, besukela kuMunguni, embili, nisele khashane,
 Okay, they left from Munguni, way ahead, while you were far
 kwaconywa logogo u laMnguni. E, lolotawutala
 away, when gogo laMnguni was conywa. E, the one who bore
 kuDlamini lo Ngwane. Kwahamba kwahamba kwahamba
 Ngwane from Dlamini. After some time when we were
 kutsitiwe sesilaph' entasi na la, duwane kachulu
 below this place, next to the Phuthukezi town, la Janga
 nePhuthukezi edrobheni, bese kukhiwe u la Janga,
 was khiwe, that is, also laNxumalo too. "Don't behead
 laNxumayo phe, naye phela." Musa kuncuma mine,
 me but the other one." That is the imibango which still
 nxuma lo." Ngij, ngulemibango ke lesole nalamuhla
 bother us even today.
 isihlupha.

1. Utsike, utsi ke kwaku ngula Janga?
 You say, do you say she was la Janga? ¹⁶⁴

2. Ngula Janga lapha ePhuthukezi.
 She was la Janga ¹⁶⁵ at Phuthukezi.

1. Ngula Ndwandwa la?
 Was she la Ndwandwa ¹⁶⁶ here?

2. Unabo Ngwane
 Ngwane's mother

1. Wo, ngunabo Ngwane?
 Okay, was she Ngwane's mother?

167. laNdwandwa - See note 166,
168. tinduna - See note 131.
169. gogo - See note 157.
170. Yanga - 1. The name of a king, Langa.
171. enhhe - See note 13.
172. Ijadu - 1. A siSwati custom whereby young girls ~~now~~ assemble to participate in traditional dance.
173. tintfombi - 1. Young, fully grown unmarried woman.
174. kaZulu - See note 63.
175. kaNongoma - 1. A place in present-day Zululand.
176. induna ~~is the~~ - The singular form of the word tinduna - See note 131.
177. khuntsile - 1. To become rusty.
178. induuna - See note 176.
179. owu - See note 89.
180. make - 1. Literally, mother.
2. This is used here to refer to the inkhosi's or king's wife or the queenmother.
181. Awu - See note 41.
182. inkhosi - See note 21.

2. Wesibili.

The second.

1. Kwaku ngula Ndwandwa naye?

Was she landwandwa¹⁶⁷ too?

2. Kunene. Losekuhamba

Of the right hand. As they went

1. Wo - - - -

Okay - - -

2. kuhamba ke, sekutfunywa tindvuna ke,

they went, the tindvuna¹⁶⁸ were sent, to look for,

tiyawufuna, kuyawufuna gogo, u, kuZidze

to look for gogo¹⁶⁹, to, to Zidze of Janga¹⁷⁰. They were

kaJanga. Setinikwa ke lo, enhhe, angitsi

given to that one, enhhe¹⁷¹, by the way the lijadvu¹⁷² was

kuamenyetwa lijadvu. Tazezwa kahle tintfombi

summoned. The tintfombi¹⁷³ from the kaZulu live¹⁷⁴ were made

tagcabisa kahle telive lakaZulu, e, kaNongoma.

more beautiful by being bathed and anointed with care, at,

Kwakukhon' emadvodza ke ahamba nendvuna,

kaNongoma¹⁷⁵. There were men travelling with the indvuna¹⁷⁶,

Badzinile Nkhanbule. Bahlangana ke nababuka

Badzinile Nkhanbule. They met when they saw the glitter

lobucebecebe ke nekumangalisa, betintfombatane

and glamour, of modern girls, modern because

tesimanje, tesimanje ngobe phela emehlo

eyes don't get old, they become old to those who are

akagugi, aguga kulabakhuntsile. Sebayasukuma

khuntsile¹⁷⁷. They went to Zidze's indvuna¹⁷⁸, and said, "owu!"¹⁷⁹

ke baye endvuneni ke ya Zide, Kutsi, "owu!"

we have found our make¹⁸⁰. "Aww!"¹⁸¹ she went to the inkhosi¹⁸²

sesintfolile make. "Aww! uyaya ke enkhosini ke

183. Yanga - See note 170.
184. indlu - 1. A hut.
185. Nkhosi - See note 36.
186. induuna - See note 176.
187. lohinca - 1. An assistant or the person accompanying the other.
188. induuna - See note 176.
189. gogo - See note 157.
190. bukhoti - 1. The relationship between parents of a married couple.
191. batukulu - 1. The descendants.
192. bazukuyu - 1. The descendants in the Nguni language.
193. laYanga - See note 161.
194. laMinguni - 1. The proper name of a woman, the prefix la- is followed by the surname or the sibongo of the woman.
195. Zinyane - 1. This is a term used to address a fellow Swazi.
196. Owul. - See note 89.
197. Hawu! - See note 20.

kuZidze, kaYanga, waZikodze, E, utsi, "Asebambone."
to Zidze, of ¹⁸³Yanga, of Zikodze. E, he said, "May they see her."
Kuyabukelwa kuhletuwe esangweni njergoba
They watched while seated at the entrance to an ¹⁸⁴indlu
njalo nje sikhatsi sonkhe. Nkhosi, ngenhlanga,
as during the time ¹⁸⁵Nkhosi, during the reed-dance ceremony,
ngemhlanga. Iyasukuma ke indvuna ke seyibambe
the reed-dance ceremony. The ¹⁸⁶Indvuna stood up holding
la, loBadzinile, nalohinca ke la khetfwe nalo,
onto to her, that is Badzinile, and the ¹⁸⁷lohinca selected
ayasal' lamany' emaduodza, kuncenekiwe. Bese
with her, other men remained on that place. They were
uyaguake, nalamaduodza lamany' ayaguca ke.
uncertain. He knelt down, and the other men knelt down.
Ulayela indvuna ¹⁸⁸utsi, nangu gogo. Lapho ke
He showed the ¹⁸⁸indvuna who, who was ¹⁸⁹gogo. On that place
batawubuka kutsi ngunangu, kukhandzaka la kutsi
they would see that she was that one, they found out
usemncane ke. Sekutawubanjwa bukhoti ke
that she was still young. They then held onto the ¹⁹⁰bukhoti
bebatukulu kutsiwa ke tsine sitsi batukulu
of their offspring they said we say ¹⁹¹batukulu
bona batsi bazukuyu. Basho ngalaYanga na
while they say ¹⁹²bazukuyu. They talked about ¹⁹³laYanga
laMnguni, Zinyane. Owu! nangempela ke ¹⁹⁴utsi ke,
and ¹⁹⁴laMnguni, ¹⁹⁵Zinyane. ¹⁹⁶Owu! he indeed said, ¹⁹⁷"Hawu!"
"Hawu! hambani ke nisibongele," kuhle kuyajatjulwa
you go and pass our thankfulness, "everything was okay
kuyadliwa. Losemush' uyamangala, londzala
they were happy and they ate. Young people became puzzled,
uyati buhlobo baNgwane, labacala khona.
456 while the older ones knew where Ngwane's good relations

198. ~~u~~ coma. - 1. This is used just like conywa:
see note 159.

199. inkhosi - See note 21.

200. nkhosi - See note 21.

201. hhawu - See note 102. ~~112 to~~

202. Owu - See note 89.

203. Awu - See note 41.

204. Hlubi - See note 147.

205. awu - See note 41.

206. tikhulu - 1. The chiefs

207. Owu - See note 89.

208. induuna - See note 176.

209. mlobokazana - 1. A term used to refer to
a married woman.

210. shaya ~~tail~~ - 1. This is part of the saying
to shaya the intjumo - which
has no established meaning

211. intjumo - See note 210.

212. shaya ~~then~~ - See note 210.

213. intjumo - See note 210.

Sokuyowwcongela ke inkhosi, nkhosi Sombhlo, e,
 began from. They then went to coma¹⁹⁸ for the inkhosi, nkhosi¹⁹⁹
 Sobhuza. Uyefika ke lapha ke, nefikile ke, asaletfwake
 Sombhlo, e, Sobhuza. He arrived at this place, when he arrived
 hawu! kusakhiwa le kule Shiselweni, kuba kuhle
 when he was brought, hawu²⁰¹! they had set up their homestead
 njeke. Owu, nangempela ke sekuyatfufukwa ke
 at Shiselweni, and everything was okay. Owu²⁰², they indeed
 kutinwa lapha ke eNokwane ke. Awu, kuba kuhle
 migrated to set up their homestead at Nokwane. Awu²⁰³, that
 ke. Kuyesukwa ke emva kwesikhatsi ke kulimala
 was okay. Then after the time of his accident, they
 kwakhe, sekwakhiwa lohudzidzini. Siyengca ke
 built^{the} Ludzidzini. We went past and there was a dispute
 kubakhona ke kuphikisana ke lapho Hlubi, kutsi
 there Hlubi²⁰⁴, that, awu²⁰⁵! what will we do, what would we
 "awu! sitakwenza njani, sitakwenta njani?" "Njenge
 do?" Like the praises of Mahlokohla, Hhili of Hhili that the
 tibongo ta Mahlokohla, Hhili ka Hhili kutsi tikhulu
tikhulu²⁰⁶ stayed in different place. Owu²⁰⁷, the people of that
 tahlal' emacocwana. Owu, kwesuka ke, owu, bayafuna
 place searched and searched but did not find that. Then they
 bayafuna bakhona bangete bakutfole. Sekukhumbulek'
 recalled^{about} the induuna²⁰⁸ who was with the assistants of
 induuna le beyikanye netinceku, ngu Mngayi Fakudze.
 Mngayi Fakudze. "You the child of Gcwalashi, mlobokazana²⁰⁹
 Mntfwana wa Gcwalashi, mlobokazana, siyafuna lapha
 when we search we don't find something." He then said,
 asikukhandzi kutsi. Utawutsi, "nikhuluma ngalabani?"
 "Who are you talking about?" They said, "we have tried
 Batsi, "sibatse sishay' intjumo, sibatse sishay' intjumo
 to shaya²¹⁰ the intjumo²¹¹, we have tried to shaya²¹² the intjumo²¹³

- 214. Awu! - See note 41.
- 215. emasonga - 1. That which is used to wind up.
- 216. Nkhosi - See note 36.
- 217. Awu - See note 41.
- 218. live - See note 11.
- 219. gogo - See note 157.
- 220. laZidze - See note 105.
- 221. Awu - See note 41.
- 222. inkhosi's - 1. Belong to the inkhosi; see note 21.
- 223. inkhosi - See note 21.
- 224. Awu - See note 41.
- 225. laZidze - See note 105.

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bits, had

indiana who was with Mingo's father was recalled.

ent

iyasehlula. Kwa, ngobe phela kwakusenjalo ke, kwaku
to no avail. It was, because it was still like that, it was
nguka Mbambeni Myekeleni, ba, nguka Tinkhomo ubotinta
at Catch him or Leave him, they, that was at the Cattle
laph' ekhaya tinya, tingoluka. Basho kutsi Mbambeni!
you should settle down at the homestead when these were
Myekeleni! Awu! wa...! wakhuluma watsini? Nje
impregnated. They meant that Catch him! Leave him! ²¹⁴Awu!
wase uyabona sewuyahamba. Asikugcine loku. Nankha
what did he say? Let us keep that. There are the
ke emasonga Nkhosi, nako konke njeke. Awu, bakitsi
²¹⁵emasonga ²¹⁶Nkhosi, and everything else. ²¹⁷Awu, our people
batabe baphocile ma bangamiki lelive logogo. Usho
would have done something wrong by not giving the ²¹⁸live
ke lolaZidze, Thandile. Awu nangempela ke, kube,
to ²¹⁹gogo. He meant ²²⁰laZidze, Thandile. ²²¹Awu, then it was
kubenjalo ke bahleke ke bantfwa bentkhosi. Bese
like that the ²²²inkhosi's children laughed. Then that was
nguko ke loku nguko ke kutsiwa ke, likhuba
why they say, the hoe is at the back in a hut at
lise msamo kubo Makhiwane. Singamane lokungerani
Makhiwane's family homestead. We may ask from Msukusuku
silubute kuMsukusuku ana Nkhukhu. Basho ke ngokutsi
and Nkhukhu. They said that because they were preparing
sekulungiswa Mswati sowugcotjwa bukhusi. Awu,
Mswati who was to be installed as the ²²³inkhosi. ²²⁴Awu,
kwase kuba kuhle ke. Kani naku ke nebekhabo
then it became okay. Yet even the people from his mother's
nina ngekuhlushwa ke, lesasisihakashaka lesa
family homestead who were ill-treated, that ²²⁵sikhashakasha
Singashayeki, seba batakile sebete kuTsandile laZidze
not easily hit, they ran away to ²²⁶Tsandile, laZidze.

227. Aww - See note 41.
228. kaNongoma - See note 175.
229. kashwa - 1. This is a verb used similarly as lashiwe : see note 38.
230. lelisa - 1. A part of Mswati's praise names.
231. lasha - See note 229.
232. koshi - 1. Another term used to refer to a fellow Swazi.
233. enhhe - See note 13.
234. Aww - See note 41.
235. Lusutfu - 1. The Great Usutu river.
236. kaThohho - See note 25.
237. makhandzambili - 1. The people found ahead by the ruling Dlamini clan, in present day Swaziland.

Wo sebayatilungisela ke naye soyabacela ke. Lo seku
 Okay they made preparations and he too asked them. Then
 takutsi nyakana kulimale nakuya kwakucala, mhm,
 the time the first one was hurt, mhm, that was
 kwaba njenga Cebisa kwabalihlwili, ngu Ndzimane.
 like Cebisa it was a zygote, he was Ndzimane.
 Utsi ke nasekuphindze inphilo isekhona kuSohlolo
 He then said while Sohlolo was still alive, Mswati
 kuchamuke lo, Mswati. Awu! nbo, bantfu bakitsi
 was born. ²²⁷Awu! the people of our nation, the Dlamini
 baka Dlamini, nalama Ndwandwa ke aka Nongoma.
 and the the Ndwandwa people of ²²⁸kaNongoma are in large
 Uyelashwa Mswati. Ngulapho ke Makhungu wezintaba
 numbers. ²²⁹Mswati was lashwa. That is where Makhungu of mountains
 lapho sitsi ngu Mlilo lavuthi intaba zonkana! Mswati
 we say, he was the fire who burnt in all mountains!
 abephika kukhala nekulelisa, akhalela yona zize
 Mswati who used to cry and ²³⁰lelisa, he was crying for it to
 ziyowinu umnakabo Ndlovu wa Ngwane! Sisho lokutsi
 come and win his brother Ndlovu of Ngwane! We meant that
 watsi kubelashwe was' uvuka sowuba silwane.
 after he was ²³¹lashwa he then woke up and become an
 kantsi abengumntfwana nje, koshi, enhhe. Awu, kuphela
 animal. Yet he was just a child, ²³²koshi, ²³³enhhe. ²³⁴Awu, except
 ke lobo bubheva bakhe ke sebumenta ke kutsi, kutsi.
 that his being headstrong made him to be this and that.
 Uwela Lusutfu ke, ungatsi iNkomazi, utsi nasa le
 He crossed the ²³⁵Lusutfu river, or the Nkomazi, then when he
 kaHhohho, sokufike onkhe lamakhandzambili
 was at ²³⁶kaHhohho, all the ²³⁷makhandzambili arrived and
 asaletse tinkhomo ngelishumi ngelishumi. Acelwa
 brought cattle in tens and tens. They were asked to

238. Owu! — See note 89.
239. mbula the ingubo — 1. This is a siSwati saying used to mean to ask for assistance from the inkhosi or the king.
240. Owu! — See note 89.
241. imphi — See note 149.
242. nhlanguka macembe — 1. The time of the year when it is extremely cold and trees shed their leaves because of the cold.
243. ENTfonjeri — 1. A name of a place in the northern part of Swaziland.
244. Hha ---! — 1. This is an interjection used to convey surprise.
245. kaHhohho_{rust} — See note 25.
246. intselet; — 1. A green plant used for purifying the body and helps to avoid danger or misfortune. It may be used at funerals or by men to sustain their ranks.
247. phehla — 1. This is a verb, meaning to beat a liquid traditional medicinal solution by using a small still.
248. sithlati — 1. A medicinal solution given by an Inyanga or the traditional medical practitioner to his patient usually taken orally as an emetic.
249. iNyatsi — 1. Mswati II's major libutfo or age regiment which had six sub-groups.
250. emahince — 1. In this sense, the sub-groups.
251. Lugwegwe — 1. The name of a person.

kutsi akuhlaliswane kahle angaba, angaba, hlaseli. Sokucha-
 stay well together and not to, not to, attack them. Then a
 muk' umntfwana utalwa ngudzadze wabo Malunge
 child, born by Malunge's sister, came from Nyakeni. He came
 eNyakeni. Uphuma ngalapha kaMlambo kaNciliba. Naba
 from the place of Mlambo at Nciliba's place. Those we say they
 lesitsi; bakaMlambo laph' e Ermelo, nebatala bashele.
 are of the Mlambo sibongo at Ermelo,
 Owu! sowukwembul' ingubo ekhabonina, babeka
Owu! ²³⁸ he went to mbula the ingubo ²³⁹ at his mother's family's
 lomunye, lokudlelelana loku, lamacebo langafunwa
 homestead, they installed another person, that relationship, the
 ngumtsetfo la. Owu! isuk' itawuphuma kabi imphi
 lies that are not accepted by law. Owu! ²⁴⁰ the imphi ²⁴¹ came out badly
 iphuma ngenhlangula macembe. Isuk' eLudzidzini
 by the nhlangula macembe. ²⁴² It came out from Ludzidzini
 iyawuhlom' ENfonjeni. Hha---! Kathhohho. Kufike ke
 to ENfonjeni. ²⁴³ Hha---! ²⁴⁴ At kathhohho. ²⁴⁵ The time of an extreme
 sikhatsi selichwa ke. Kukhona ke intseletu yabo
 cold weather approached. There was an intseletu ²⁴⁶ which was
 bebangiyo, e, lolomdzala wabo lomsikati ke uphehla
 the one, e, the older one who was female phehla ²⁴⁷ the sihlati ²⁴⁸
 sihlati asinatse asitsi nku nasekutakusa. Ngale, mnyama,
 and drank it just before dawn. With a black one and a
 ngalebovu, nalenhlophe uyaphuma ke soyawuyicitsa
 red one, and a white one he went out to spill that,
 ngaphandle, kantsi sewuyawuyicitsa litje, ungatsi
 yet he then spilled a stone, as though it was ice.
 lichwa. Seyibatsi iNyatsi nemahince anaLugwegwe,
 Then when the iNyatsi ²⁴⁹ and the emahince ²⁵⁰ with Lugwegwe, ²⁵¹
 igongobele, sekudlala ngayo. Bayabuya bayalanduula
 it was frozen, it played with it. They returned and admitted

252. Incwala - 1. The annual first fruit ceremony among the Swazi.
253. indlovukazi - 1. The queen mother or the chief wife of the inkhosi or king.
254. indlovukazi - See note 253.
255. khonsa - 1. This is a verb meaning to live longer than normal or usual.
256. Hlubi - See note 147.
257. lazidze - See note 105.
258. Nkhosi - See note 36.
259. kuphengula - 1. This refers to the traditional religion practice of going to a sangoma - the traditional medical specialist who uses bones to foretell the hidden things or the future.
260. Owu - See note 89.
261. Awu - See note 41.
262. Nkhosi - See note 36.
263. awu - See note 41.
264. phengula - 1. This is a verb meaning the same thing as: see note 259.
265. lusekwane - 1. A shrub which has crucial significance during the annual kingship ceremony in Swaziland. This shrub is cut by young boys and taken to the royal kraal during this ceremony or the incwala.
266. imphi - See note 149.

kutsi awu usehlulile. Ufukutsela Mswati njengoba wati kutsi
 that they had been defeated. Mswati was furious because you
 mlili awulili bayawasale bakulilela. Ufukutsela uyabuy²⁵²
 know that he was a mourner who didn't mourn as they would
 utawudlala incwala ehudzidzini. Uvaelisa ke
 mourn on his behalf! He was furious and he came to
 indlovukazi ubuyel²⁵³ emuva, ngoba yakhonsa
 celebrate the incwala at Ludzidzini. He bid farewell to
 indlovukazi. Kwabaleka yena, e, Hlubi wekunere,
 the indlovukazi and returned back, because the indlovukazi khonsa.²⁵⁴
 yasala yona ngenuva, Thandile, la Zidze. Nase
 He was the one who escaped, e, Hlubi of the right hand, and she
 Nkhosi ke selile sekuhlangeni onkhe emachinga,
 remained behind, Thandile, la Zidze. When Nkhosi he was there
 e, njenge kuphengula nako konkhe nkhosi.²⁵⁵
 and all tricks were arranged, e, like the kuphengula nkhosi.
 Owu sowufuna ke, inkunzi. Awu, Nkhosi,
²⁶⁰ Owu he then sought, the bull. Awu, Nkhosi, I once
 ngase ngayibona ngo 1926 lenkunzi kepha ke,
 saw the bull in 1926 but then awu! when you
 awu! nanisagi jima njeke, nemacembe sisengaka
 are still running, and not yet gathering leaves, we were
 wakhi, sisagadziwe futsi. E, nekhwele tinkhomati
 then being protected. E, we would ride on cows for
 iminyaka lesihlanu. Iyentiwa ke, iyentiwa ke,
 five years. That was done, that was done, they still
 solo kuphengulwa kufunwa indlebe ya Mlambo.
²⁶⁴ phengula looking for Mlambo's ear. That was after the burning
 Ngisemvakwe nasekushiswe lusekwane
 of the lusekwane at Ludzidzini. The imphi came out,
²⁶⁵ ehudzidzini. Iyaphuma ke lemphi, ikhuphuka ke
²⁶⁶ it ascended at Hhelehhele.

267. hhenkha - 1. The sound made by a belching cow.
268. hhanhha - See note 267.
269. hhanhha - See note 268.
270. Awu - See note 41.
271. hlolela - 1. A verb used to mean a bad omen.
272. ka Mlambo - 1. The name of a certain area named after a homestead or homesteads whereby the surname is Mlambo.
273. ka Nciliba - 1. The name of an area.
274. inkhosikati - 1. A married woman or the chief wife of a very influential person.
275. kwindla - 1. Autumn.
276. Awu - See note 41.
277. live - See note 11.

lapha kuHhelehele ke. Seyihamba ke ibitwa ngulenkhang, It then went and it was called by the cow, they heard that sekwakele kutsi abayikhulule. Iyefika ke lemagekeni they should free it. It arrived at the homestead outskirts ke, iyakhonya, iyakhonya, igubha phasi njelo utsi it belched, belched, it dug the ground as you said wawelusa lapha e, nabomfana waMkhabela you herd cattle at this place, and the boy of Mkhabela.

1. Selindlela

Selindlela

2. E, khenhha, khanhha, khanhha. "Awu! isihlolelani E, ²⁶⁷khenhha, ²⁶⁸khanhha, ²⁶⁹khanhha. ²⁷⁰Awu! what does it ²⁷¹hlolela na, yinikeni, yinikeni." Bayangena ke lekaMlambo us, give it, give it. They entered at ²⁷²kaMlambo at ²⁷³kaNciliba. kaNciliba. Ibatse leyonkhosikati ²⁷⁴yakhona yenta lelitje, Then when the inkhosikati of that place made the stone, she ikhandze kutsi ngusekwindla, kutse ngci ²⁷⁵netinkhungu found that it was the kwindla, there was a mist and liyana. Wangena Mswati ke kuyawufuna dzadzewabo, rain. Mswati entered searching for his sister, Malunge's dzadzewabo Malunge, eNyakeri. Lapho ke bakaMlambo sister, at Nyakeri. On that place the Mlambo people baba laph' ekhaya. Babaleka baye, were here on their family's homestead. They ran away to,

1. Awu bahlaselwa kanjalo nje?

²⁷⁶Awu were they attacked like that?

2. E, babaleka bayowucub' eveni leMamfengu e, they escaped and found refuge among the Mfengu nemaGriqua, eHehleli, njengoba nje nanga 1964 ²⁷⁷live and the Griqua, at Hehleni, because even in 1964 ngisekuhluphekani leMasunduwini.

622 I was in exile at Masunduwini.

278. Enhhe — See note 13.

279. lilawu — See note 10.

280. umuti — See note 14.

281. indlu — See note 67.

282. Bayethe — 1. A term of respect used to refer to the inkhosi or the king.

283. Bayethe — See note 282.

284. Mahlanya — 1. The name of a place in Swaziland formerly known as Lobamba londzala, next to Lobamba.

285. emakhandzambili — See note 237.

286. nceku — 1. This means the assistant or a messenger.

287. khulekela — See note 93.

288. khulekela — See note 93.

submitted with error

types of

the

1. Enhhe umane wayijaka lendzaba le wena, kantsi tsine
 Enhhe²⁷⁸ you have rushed to tell us the story, yet we
 besifuna le yelangeri. Nyalo sawungene nje esitibeni
 had wanted that of Langeri. Now you have gone to a
 lesisitelako.

river which was hissing.

2. Cha lilawu la Somhlolo.

No that was the lilawu²⁷⁹ of Somhlolo.

1. Mhm.

Mhm.

(Pause : 627 - 640)

(Pause : 627 - 640)

2. Balele. Wacaba laph' etulu eNokwane, etulu kulentsaba.
 They were asleep. He set up his homestead there at Nokwane, ^{mountain.} above the

1. Mhm.

Mhm.

2. Ngulapha lomuti, lendlu yesukela khona, u Lobamba.

The umuti²⁸⁰ is this one, the indlu²⁸¹ first came from that place, Lobamba.

1. Leya ka Bayethe.

That one of Bayethe.²⁸²

2. Leya ka Bayethe ke lapha kuMahlanya. E, khona lapho

That of Bayethe²⁸³ at Mahlanya.²⁸⁴ E, at that place, when
 ke, nefikako, nasevele asalungisile nemakhandzambili,
 he arrived, when he had indeed made preparations with the

kantsi loyabekhona laphayi. Mané ke ngebuntfwana
emakhandzambili,²⁸⁵ yet the one who was present on that place.

angati kutsi nguyise waMvundlela noma nguMvundlela
 But because of youth I don't know whether he was

yini lolowa whepha lenceke yayifike kutawukhulekela.
 Mavundlela's father or he was Mavundlela, who scratched
 Kutsi iyakhulekela wekunene wa Nduungunye.

the ncku²⁸⁶ who had come to khulekela.²⁸⁷ He khulekela²⁸⁸ to the one of

289. inkhosi — See note 21.
290. tikhulekela — 1. See note 93.
291. maSwati — 1. The Swazi people.
292. Hhawu — See note 102.
293. emaswati — See note 291.
294. Hhawu — See note 102.
295. emaswati — See note 291.
296. gedvu --! — 1. A word used to express how
the people all ran away.
297. bakaNgwane — 1. The Swazi people found in
present-day Swaziland.
298. umuti — See note 14.

Watsi ke le, nkhos; yebaka Magagula, ²⁸⁹ "Utikhulekela lapha nje the right hand of Nduungunye. The inkhosi of the Magagula people said, uhlushwe yini; loku ule khashane, utofunani lapha."

"You have come to tikhulekela ²⁹⁰ here, what is your problem? Because Soyawhepha ke lesitfunywa. Sesibuyel' emuva you come from far away, what do you want here?" He then

siyawubika kutsi a subuke tingalo takhe tiyesabeka. scratched the messenger. He went back to report that behold Sokusuka lutfuli owu lusikisiki ke nine maSwati.

his fingers are scaring. Then chaos broke out, disorder among Hhawu kubonakala kutsi nankh' emaswati eta asahlomile.

the maswati. ²⁹¹ Hhawu ²⁹² it became clear that there was Hhawu bangena ngekhatzi esigodlweni kucala, cala, emaswati ²⁹³ who arrived already armed. Hhawu ²⁹⁴ they entered

cala, cala, kusuka lutfuli. Laba baka Magagula into the royal kraal before, before, before and there was chaos. banemkhuhlane, bashok' inyongo. Bamalula. Ayayehlul'

The Magagula people had flu, they had diarrhoea. They were emaswati ngemandla, langekhatzi. Sokuphungwa weak. They were defeated by the emaswati ²⁹⁵ with power

kuyabalekwa ke. Kuyabalekwa ke, gedvu-...! Emtva from within. They then ran away and escaped. They escaped, kwesikhatsi ke baka Ngwane ke seba, caba ke lapha ke

gedvu-... ²⁹⁶ After some time the baka Ngwane ²⁹⁷ then, set up eNokwane. Sekuyalungiswa ke, kulungiswa kahle their homesteads at Nokwane. They made preparations, kushanyelwa kahle, konkhe.

they made preparations, and swept everywhere.

1. Kucatjwa lomuti wenu vele noma kulapho kwakhiwa Was your umuti ²⁹⁸ set up or was that at the khon' inhlambelo?

687 place where the inhlambelo ²⁹⁹ was set up?

300. inhlambelo 1. A special hut in which the Swazi king goes into during the first day of the *incwala*, the annual first fruit ceremony.
301. lomdzala - 1. Lobamba lomdzala refers to the place known as Mahlanga in present-day Swaziland. That was a former royal kraal hence lomdzala. Literally means, old.
302. lilawu - See note 10.
303. imphi - See note 149.
304. bakaZulu - 1. The people belonging to the Zulu ethnic group.
305. indlunkhulu 1. The main hut in a homestead occupied by the chief wife.
2. In this sense, this is used to refer to members of the main hut or the main segment in a homestead.
306. Hawu - See note 20
307. Nkhosi - See note 36.

2. Lapho kwakhiwa khon' inhlambelo ngukaLobamba.

The place where the inhlambelo³⁰⁰ was set up was at Lobamba.

1. kaLobamba lomdzala.

At Lobamba lomdzala³⁰¹.

2. Wekunere.

You of the right hand.

1. E, lilawu ke sowakha kuphi ke?

E, where did he then set up the lilawu³⁰²?

2. Elangeni.

At Elangeni.

1. Elangeni.

At Elangeni.

2. Sekushay' umoya ke, sowu, phumelele kuba laph'

Then there was a circulation of fresh air and it was set
eMdzimbi. Mhm.

up there at Mdzimba.

1. E, asutositjela ke Fakudze, kuke kwevakala

E, may you tell us Fakudze, we once heard that

lokutsi khona lapho asefikile lapha uSomhlolo,
at that place Somhlolo had arrived, when there was,

naku sekutawu, ku, kukhona yini lapho khona

was there a time when an imphi³⁰³ came because it's as if,

imphi lenye leyas' iyefika lapho ngoba kungatsi,

or you may enlighten us about that when did the bakaZulu³⁰⁴

noma ke usikhangisele kutsi bakaZulu befike nini

arrived at this place, whereby the indlunkhulu³⁰⁵ burnt it, at

lapha, lapho khona kutoze kushiswe yindlunkhulu,

mbabane?

eMbabane?

2. Hawu, befike Nkhosi, kangite ngati ugcin' afde yini,

³⁰⁶ Hawu, they arrived Nkhosi³⁰⁷, I won't know if he ended up

308. live - See note 11.
309. kaHlatsi - 1. The name of a place in the southern part of Swaziland.
310. SiHlutse - 1. Another place in the southern part of Swaziland.
311. Lubuya - 1. The area next to the Lubuya river which runs between the Mtsambama and the Mavukutfo hills in the Shiselweni district in Swaziland.
312. Awu - See note 41.
313. enaNgwane - 1. The Swazi people or the people of Ngwane, one of the earliest Swazi kings.
314. Enhhe - See note 13.
315. Mfanti - 1. A name of a mountain
316. Awu - See note 41.
317. owu - See note 89.
318. Awu - See note 41.
319. Awu - See note 41.
320. kaZulu - See note 63.
321. inkhosi - See note 21.
322. insangu - 1. A certain plant that is dried and smoked as a drug, similar to marijuana.
323. Owu - See note 89.
324. tiNzule - 1. The people belonging to the Zulu ethnic group.
325. insangu - See note 322.

noma, noma nangakafi. Ngoba kwase kwacatjanwa
 dead or, or before his death. Because they once quarrelled
 kulela lakaHlatsi, duutano nekwendlul' esihlutse,
 on that ³⁰⁸live of ³⁰⁹kahlatsi, next to the place past ³¹⁰siHlutse, at
 eLubuya. Awu impela ke acina emaNgwane,
³¹¹Lubuya. ³¹²Awu ³¹³the emaNgwane were indeed strong,
 ambuyisel' emuva Zulu.

they made the Zulu to retreat.

1. Ya.

Yes.

2. Enhhe. Nase ke sebakhwel' eMfanti bayefika
³¹⁴Enhhe. After climbing the ³¹⁵Mfanti they came to
 batawuhlasela, bafuna tinkhomo tabo. Awu
 attack, they wanted to retrieve their cattle. ³¹⁶Awu
 kufunyaniseka kutsi kuphuma tindvodza, emadvodza,
 they found out that some men, men were sent out,
 ahamba nabo Shayane Zikalala. Bayakutsi, "owu!
 these were going with Shayani Zikalala. They said, "³¹⁷owu!
 siyanivusela, bekunene." Awu bayavuma ke
 we greet you, you of the right hand." ³¹⁸Awu they
 "niphumaphi na?"

responded, "where do you come from?"

"Awu, siphuma kaZulu sitfunywe yinkhosi, sifuna
³¹⁹"Awu, we come from ³²⁰kaZulu and we were sent by the ³²¹inkhosi
 tinkhomo. Utsi asitemkhulekelela insangu, lebeyibhenywa
 we want cattle. He said we must ask for ³²²insangu, which was
 nguShaka." Owu setiyetfuka tiNzule kutsi, "kutsini
 smoked by Shaka." ³²³Owu the ³²⁴tiNzule were amazed that, "what
 loku." Setikhweshel' emuva, tiyanyenya tiyabaleka,
 was that?" They retreated, and slowly escaped. They did
 Bangete bayikhipha lensangu. Bacosha tinkhomo nati
 not give them the ³²⁵insangu. They drove away the cattle that

326. Mlangeni - 1. This may be a term used to address only members of the royal clan or
2. any fellow Swazi.
327. ludlambedlu - 1. The royal herds of cattle kept in a particular place and these have a crucial and symbolic significance to the Swazi.
328. imfabantfu - 1. The royal field, cultivated by the Swazi enabutfo or age regiments, next to Lozitha.
329. Inhhi - 1. This means yes, of course.
330. Nkhasi - See note 36
331. Owu - See note 89
332. inkhosi - See note 21.

Mlangeni letibitwa ngekutsi. ludlambedu. Mhm.

Mlangeni³²⁶ is known as the ludlambedu³²⁷. Mhm. The Lemfabatfu le kukhona yesibili, yesibili le. Asite imfabantfu³²⁸ there is a second one, a second one. We sati ke ngalobuncane lobusikhathisako. Ngoba won't know because of our youthful age. Because it was built seyakhiwa lapha nje, isuka lapha eMahlangatja, here, it had come from Mahlangatja, where it remained lapho kwasala khona igadvwe nguTsintsibala, and was being looked after by Tsintsibala, of Ndvungunye, waNdvungunye, lotala Jiwawo na Ndlaludzaka, who bore Jiwawo and Ndlaludzaka, before then. It kucala ke. Seyiba lapha ke, mane kakuchazeki was then here, but that cannot be explained, that is, did kahle kutsi, konje loZulu wafika ku le, noma Zulu arrive on this or on that. You of the right wafika kuleya. Wena wekunene. hand.

1. Cha akuchazeleki impela kahle.

No that was not indeed clearly explained.

2. Inhhi Nkhosi, ngebuncane, kungati awuboni kwetfu, Inhhi³²⁹ Nkhosi³³⁰, because of our age, we don't know we wouldn't kantsi siyatsandza kube iyachasiseka. Mhm. Owu, imagine, yet we would like if that could be explained. Mhm. loku ke sekuhamba kuhamba abusa la, kukhandza Owu³³¹, as after some time he reigned here, and it was found kutsi lenkhosi yabus' impela, lapha ahleti khona that the inkhosi³³² indeed reigned, and where he stayed it was kuhle kuluhlata kutse klabu. beautiful and very green.

1. Wabusa si khatsi lesingakanani loSomhlolo?

781 For how long did Somhlolo reign?

333. Owu - See note 89. ^{11/15/50}
334. khonsa - See note 255
335. khonsa - See note 255
336. Nkhosi - See note 36
337. Enhhe - See note 13.
338. Nkhosi - See note 36
339. inkhosi - See note 21.
340. Awu - See note 41.
341. Nkhosi - See note 36
342. Mlangeni - 1. See note 326.
343. Ntabazezwe - 1. A name of a person.

2. Owu, wena wekunene, naye wakhonsa. Naye
Owu³³², you of the right hand, he also khonsa³³⁴. He also
wakhonsa.

khonsa³³⁵.

- 1. Wabusa sikhatsi lesidze.
He reigned for a long time.
- 2. Mane angati ke kutsi lobudze watsatsa sikhatsi,
But I don't know that exactly for how long, the time
sesikhatsi yini Nkhosi noma i half century. Enhhe
Nkhosi³³⁶ or ihhafu ye myaka lelikhulu. Enhhe³³⁷ Nkhosi³³⁸.
Nkhosi.

1. E, kukhona yini lapha uke wewa khona Fakudze
E, did you hear somewhere Fakudze that maybe
kutsi kumbi Somhlolo wake wanvakashela inkhosi
Somhlolo once paid a visit to the Ndwardwe inkhosi³³⁹,
yikaNdwardwe, Zidze?
Zidze?

2. Awu, phindze Nkhosi, abone sesive.
Awu³⁴⁰, never Nkhosi³⁴¹, we have never heard.

1. He's never heard of that. If, Fakudze ungase
Akatange asate eve ngaloko. Mhlayimbe, Fakudze can you
ukhanyise yini e, ngakuSomhlolo ngekube atsatsa
enlighten us e, about Somhlolo who married
yLavumisa.
Lavumisa.

2. Kukhashane Mlangeni. Abone sesikutsats' ingcondvo,
That is remote Mlangeni³⁴². The mind didn't take that, I
ngabe ngikutsetse kulabantfwana baNdabezeze we
could have gathered that from Ndabezeze³⁴³'s children
besihlala nabo kaLobamba. Angibone sengikubute
805 who we stayed with at Lobamba. I didn't ask about

344. Nkhosi - See note 36
345. enhhe - See note 13.
346. Owa - See note 89.
347. indlu - See note 67.
348. inkhosikati - See note 31
349. laNkhalaketsa - 1. The proper name of a particular woman. The prefix la- is followed by the proper name of her father.
350. sibongo - 1. The surname or clan name.
351. Nkhosi - See note 36
352. lisika - See note 9
353. indlu - See note 67.
354. Nkhosi - See note 36
355. Tjedze - 1. The name of a place in the southern part of Swaziland.
356. kaHlatzi - See note 309.

Nkhosi.

that Nkhosi.³⁴⁴

1. Bayakwazi bona?

Do they know that?

2. Nine Ma, Masizila, enhhe Dlamini.

You Ma, Masizila, enhhe Dlamini.³⁴⁵

1. Owu. Fakudze ke, sendlule, cha, ake sikhanyise

Owu.³⁴⁶ Fakudze, we have gone past, no, let us enlighten kahle lapha. Sowusilayele kahle ngalendlu leNyakeni,

clearly here. You have clearly shown us about the indlu at³⁴⁷ kuSomhlolo, kutsi ime njani, italwa njani? Ngoba Nyakeni, to Somhlolo, that is how was it, how did it come

nayo siyati kutsi italwa lapha kuSomhlolo, about? Because we also know that it originated from Somhlolo.

2. Wena wekunene.

You of the right hand.

1. Kumntfwanenkhozi Malunge.

From the prince Malunge.

2. Malunge, waka nkhosikati laNkhalakatsa, mane

Malunge who was of nkhosikati laNkhalakatsa,³⁴⁸ but I don't

angati leSibongo. E, Malunge ngumfowabo Nduungunge

know the sibongo.³⁵⁰ E, Malunge was a brother to Nduungunge

Nkhosi, baNgwane. E, Somhlolo sengumntfwan³⁴⁹

Nkhosi,³⁵¹ they were of Ngwane. E, Somhlolo was the child of

emfowabo, Dlamini. Waba ngumntfwana wekotalwa,

his brother, Dlamini. He was the child born from that family,

lovele alisika lelikhulu abhasobhe lendlu, lapha

who was the main lisika looking after the indlu, at Somhlolo's

kaboSomhlolo. E, Nakufikwa la, abelaph³⁵² emkhatsini

family homestead. E, when they arrived here, he was in the middle

Nkhosi, kusuka eTjedze, kaHlatsi. Abalapha ke, nawu

Nkhosi,³⁵⁴ from Tjedze,³⁵⁵ at kaHlatsi.³⁵⁶ He was here when he was

357. mahwayizela - 1. This is a word used to mean to wander aimlessly.
358. siganga - 1. An area whereby no homesteads are set up.
359. Umkhondvo - 1. The name of a river in the southern part of Swaziland, or the Assegai river.
360. Ngwembisi - 1. The name of a river in Swaziland.
361. bukhosi - 1. The people associated with royalty, in a kingdom.
362. Lubonjeniob - 1. The place at or next to the Lubombo mountain.
363. Inhhi - See note 329.
364. inhhi - See note 329.
365. Nkhosi - See note 36
366. kaNgwane - See note 53
367. Awu - See note 41.
368. kaNgwane - See note 53
369. Enhhe - See note 13.

ungaka, u-- ubese uphika kwenta Mahlwayizela. Lapho next to, he-- kept on doing mahlwayizela³⁵⁷. At the place kuyawuhlangana, lesiganga nakuyawuhlangana khona where the siganga³⁵⁸ joins, where the Umkhondvo³⁵⁹ Umkhondvo neNgwembisi. Ngulapho ke lapho, efikela and the Ngwembisi³⁶⁰ join. That was where, he arrived. khona. Sowudvasana nebukhosi ke nase bahlasele ke He then went with the bukhosi³⁶¹ after attacking so that kuni ke kutoba yinkholi yekubuka nalentasi kuseLubonjeni he would be the spy to look down that place at Inhhi, waNgwane, inhhi Nkhosi, Umfowabo Liba.

Lubonjeni³⁶². Inhhi³⁶³, you of Ngwane, inhhi³⁶⁴ Nkhosi³⁶⁵. Liba's brother.

1. Sitawufuna ke fakudze lokutsi ke, kepha ke We will want Fakudze to know, by the way who lokubonakalisa kutsi ungatsi onkhe ematomu, emalunga does it appear that it seems all the power, the aba kuye onkhe jikelele, alapha kaNgwane, members were with him all of them, they were of here at kaNgwane³⁶⁶.

2. Wena wekunene. You of the right hand.

1. lotofa nanamuhla nje solo akubo laba bekunene. even today that was still with those people of the right hand

2. Wena wekunene. (kunensindvo.) Awu vele abengumtfwan? You of the right hand. (Interruption.) Awu³⁶⁷ he was indeed the enkxosi losetulu kakhulu Malunge. Ngumlungisi wako konkhe. great prince Malunge. He was the one who made everything perfect Nekuhlanganisa bantfwana, ulungise kahle, lokukhulungwe nguye He also brought children together, he made perfect preparations, what kwakubongwa lapha kaNgwane, kwakungaphikiswa. Enhhe. he said was praised here at kaNgwane³⁶⁸, it was not disputed. Enhhe³⁶⁹.

1. This Malunge, the brother of e, Ndrungunye

858 Lo Malunge, umnakabo e, Ndrungunye

370. Ikhonsa — See note 255
371. Inhhi — See note 329
372. babemkhulu — 1. my grandfather
373. kaHhohho — See note 25
374. meme — 1. The traditional practice of carrying a child on the back.
375. endlovukazini — 1. This is a locative meaning to the queen mother.
376. laNdwardwa — See note 166
377. Inhhi — See note 329
378. etihoncweni — 1. Literally, this is a locative meaning at the wind screens, that is, these are constructed by a stockage of poles in the fashion of a cattle kraal.
2. Figuratively and in this context, the erection of the windscreens is ritual evidence of the boy's worth, that is, his ability to perform the manly tasks of chopping poles, transporting them and erecting them, as if for a cattle kraal.
379. Nkhosi — See note 36.
380. umuntfu — 1. Literally, an ordinary person.
2. However used here to mean a very kind person.

2. Ngiko ke abase, abasembili kangaka, wakhonsa, ngoba
 That was why he was, he was this way ahead, he khonsa,
 wabakhona kuye Somhlolo, wabakhona naku Mswati. E.
 because he was alive during Somhlolo's time and Mswati. E.
 E, nasekutsiwa ke Mbandzeni ke, sol' usekhona.
 E, when there was Mbandzeni, he was also present.

1. Yena Maloyi.
 Maloyi himself.

2. Inhhi. Nguye lowalandza babemkhulu Mbovane, kaHhohho.
Inhhi, He was the one who brought babemkhulu Mbovane,
 Ameme endlovukazini, e, ahanbe ngekutfwalel' umtfwalo,
 at kaHhohho. He was meme at endlovukazini, e, he went carrying
 ulaNdwandwa, unabo Magudulela lotala Mancibane.
 the load, laNdwandwa, Magudulela's mother who bore Mancibane.

1. Inhhi.
Inhhi.

2. Ngekumati ke laph' etihonweni ke Nkhosi, intfobeko
 By knowing him there at etihonweni Nkhosi, his being
 yakhe neku, ne, kuba ngumuntfu kwakhe Mbovane
 kind and, being umuntfu Mbovane