

PAGES  
32  
BLADSYE



# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name BONNER  
Naam

Subject INTERVIEW 1 LANCAYI HLOPHE  
Vak

Place BOOK 1  
Plek

Feint Ruling with Margin  
Dowwe Lineëring met Kantlyn

JD. 267



Date

: 24. 5. 70

Interviewed at:

Lamgabhi<sup>104</sup>

Informants :

(Masotjeni)<sup>105</sup> ~~Hlophe~~ (3), Loncayi (4)  
 (Masotjeni)  
 chief Maphedla<sup>106</sup> (7); gama (8); another game  
 informant (9)

Information heard from:

Sokhu khuza<sup>107</sup> - Mshayeli's Grandfather

: Mvemve<sup>108</sup>



1 Sonkhe sisekelo salelive ikakhulu kusukela  
 all the foundation of the area mostly from  
 phansi kuSomhlolo silepha kimi.  
 down somhloto<sup>1</sup> is with you  
 ngini<sup>-ke</sup> boHlophe lapho sitatfola khona kutsi<sup>ngani-ke</sup>  
 you then Hlophe's where we will get about you  
 umsebenti wenu lapha kaBayethe lokunguwona  
 msebenti<sup>that your work here at Bayethe<sup>60</sup> that is</sup> your  
 wenu leniwuphetse toti kusukela kuye<sup>your</sup>  
 work you are handling till from him  
 Usokhukhuga toti kuhambe kuhambe kuhambe  
 sokhukhuga till it goes it goes it goes  
 eh kute kufike kule libanga leli  
 eh till it comes to the age where  
 leniki lo nje namuhla njengobe naku  
 you are even today because here  
 solo nibambe leyo msebenti leyayivele  
 now you still handle those works which were  
 iphetfwe nguSoKhukhuga.  
 handled by sokhukhuga.

Sesingacela nime ke boHlophe -ke  
 We can ask you then Hlophe's to  
 senisitekele,  
 tell us

2 Nkhosi Nkhosi Nkhosi  
 Nkhosi Nkhosi Nkhosi<sup>2</sup>

3 Aww Bekunene tsine nje lobukhona betfu  
 el Bekunene<sup>3</sup> we then our presence  
 eh... lendzawo le ehe - i --- isigodlo  
 eh -- this place eh is an isigodlo<sup>80</sup>  
 yehlukile emaweni onkhe isigodlo  
 It is different from all nations, it is an isigodlo



## Footnotes

① Somhlolo - name of the Swazi king, in the <sup>early</sup> nineteenth century

② Nkhosi means king. In this context it shows some respectful salutation with some thanks going to the king. It is a praise name of the Royal (clan), a polite term of address.

3 Bekunene <sup>lit. of the right-hand</sup> - a polite way of addressing people in this case referring to the interviewers

60 Isigodlo - king's private enclosure with huts for queens and children. (see glossary)

104 Lamgabhi: ~~is~~ umphakatsi of the Hlope chief Maphedla near the Mdzimba mountains, south-east of present-day Mbabane. It may also be the name of an area near present day Duyengo

105 emasotja (variant: emasotsha; locative: emasotjeni)  
a libutfo largely comprised of men born roughly between 1914 - 1919,

106 Chief Maphedla: chief head of the Hlope chiefdom in central Swaziland

107 Sokhukhuza:

108 Mvemve: late ~~is~~ chief of the ~~the~~ central Swaziland Hlope chiefdom (died sometime before 1950).

109 Mshayedi: regent of the central Swaziland Hlope chiefdom for Maphedla after the death of Mvemve.

## Foot notes

81 Bayethe - is a salute reserved for the king, similar to that of Majesty

110 Moya

111 Mnyali

112 Mnukwa



ngayo-erkhosini kutsiwa bayethe nje kushiwo  
 That is why to the king it is, said Bayethe, it is said  
 ngayo. Eh yengamele ke onkhe lamawe  
 because of it -- He overrules all the nations  
 ngelwenti lwami.

According to my knowledge.

Eh --- kusukela kusokhukhuga eh--  
 bese kuta kumoya bese kuta kumnyali  
 Eh from sokhukhuga then to Moya<sup>10</sup> (then  
 to Mnyali<sup>11</sup>)

eh bese kuta eh -- ku-- kumukwa  
 then to eh -- to mukwa<sup>12</sup>

mukwa longumnakabomvemve lomkhulu  
 mukwa a brother to Mvemve<sup>108</sup> the big one

eh --- bekunene -ke nyalo -ke lesigaba  
 eh --- bekunene now then this phase

eh - sengunangu mabhedla kulendzawo  
 it is this mabhedla<sup>106</sup> in this place

longumvemve. Eh -- bekunene -ke kuphela  
 who is Mvemve<sup>108</sup>. Eh -- bekunene only

nje kutsi lomsebenti siwuphatsele  
 that this work we handle it for

inkhosi kutsi sige sibebakhulu sibakhulu  
 the king, that we may be great, we are great

ngembenti wayo. kusukela kuSomhlolo,  
 because of his work from Somhlolo.

Eh -- ngingatsi bekunene ngiyemla lapho.

Eh -- (I can say bekunene) I stop there

4 Nine bekunene njengoba aphetsa ngetutsi  
 You bekunene as he ends by saying

## Footnotes

4. Ematibukweni - crossing place of a river or lake (locative form of ematibuko)

5 Waphakathi - refers to the king or ruler. Wena waphakathi is a salutation given to a king or ruler. In this case referring to Somhlolo.

62 Shiselweni - area in southern Swaziland extending south as far as the Phongola river and eastwards to the Lubombo mountains; occupied by the early Swazi kings Ngwane and Ndungunye and by Somhlolo in the earliest phase of his reign.

113 Timphi : See glossary

6. luhtanga : lit reed, can mean of common stock; noble (original) stock; can have a sense of nation



uyema unnaketfu lapho aphetse ligama  
 he stops, my brother there having the name of  
 lenkhosi uSomhlolo. Ehe-- uSomhlolo-ke  
 the king Somhlolo, Somhlolo then  
 bekunene abechamuka eShiselweni ngetimphi  
 bekunene came from shiselweni<sup>62</sup> with the  
 takadzeni letindzala.

Timphi<sup>13</sup>  
 a) Cold

Eh-- ummemi wakhe kunguyena  
 his helper it is this  
 loSokhukhuga lomweta ematibukweni.  
 Sokhukhuga who carried him across ematibukweni<sup>4</sup>  
 Lapho namweta ematibukweni ematibuko  
 when he carried him across ematibukweni<sup>bu</sup> ematibuko  
 nginankha: kwekutsi wena waphakathi  
 are these: It is that you waphakathi<sup>5</sup>  
 bhaga la, ngisaya lapha mine ngisayokuhlo  
 hide here, I am going there to, check  
 la kwekutsi kute yini lapho ngungaku hfukusa  
 whether there is not a place where I can  
 khona. Abhage-ke uSomhlolo-ke ye dwana  
 hide you. Hid then Somhlolo alone  
 bahamba bobabili, angumngani namngani  
 going together being a friend and a friend.  
 kulesosikhatsi kantsi uyinkhosi yeluhlanga,  
 during that time yet being a king of luhlanga<sup>6</sup>  
 kwahamba kwahamba kwahamba bese  
 it went on and on and on until they  
 befika kuleli-ke. Nebefika lapha  
 came to this area, eh-- kuleto<sup>when they came here</sup> fikhatsi  
 with Somhlolo, oh during those times



## Footnotes

8. Zulus; TiAgule is a siswati word referring to a zulu nation.

9. Lihlingafuku - type of a plant which does not grow very high, with an easily broken stems which can pierce painfully on someone's leg; common meadow fern

10. Maphulandvuka is <sup>possibly the</sup> name of a particular place; kuphula indvuku is to break a stick across the knee

11. ligobhe refer to a big but sharp type of a thorn. ligobhe is a siswati name referring a particular type of a huge thorn.

63 Mbilaneni - <sup>name</sup> there are two places of this - the royal graves about 4 kilometres east of Mhlosheni, known as the 'little' Mbilaneni; and the royal graves about 7km south of present-day Nhlanguano

64 Mampondweni - is a place near the Mdzimba mountain about 11 km <sup>north of</sup> Logitha.

7 Baka Ngwane: can mean either all the people of Swaziland under the rule of the Ngwanesi; or the Ngwane ruling line



kwakusetimphi tebantfu labamnyama  
 it was the timphi of black people  
 kuphela. Baka ngwane babehluphana netingule  
 only. The <sup>people of</sup> ngwane<sup>7</sup> were quarreling with Zulus  
 tihle tifa titekubaq ulukusha ngalapha,  
 coming frequently to afflict them this side,  
 tingule. kwabonakala kwekutsi - ke gha  
 kuZulus. <sup>It appeared</sup> that no, we should  
 asisuke le <sup>eshiselweni</sup> embilaneni site ngala ngobe  
 leave <sup>shiselweni</sup> mbilaneni<sup>62</sup> and come here because  
 siduntane kakhulu nalabaka Zulu bangasho  
 we are much closer to those of Zulu, they might  
 basicindzetele.  
 squeeze us.

Balihanba belive -ke bete befika lapha.  
 They went the land until they arrived here.  
 ehe -- usomhlolo ke uhlatjwa lihlingafuku  
 Somhlolo is pierced by lihlingafuku<sup>9</sup>  
 eh -- nabalapha kunansi intsaba ngitayibita  
 when they are here on the mountain which I  
 ngelibito kwekutsi kuseMampondweni  
 will call by name saying Mampondweni<sup>64</sup>  
 kodwa wahlatjwa ngalapha ngemaphulandvuku  
 but was pierced this side of maphulandvuku<sup>10</sup>  
 unasokhukhuza bobabili.  
 with sokhukhuza alone.

Ehe -- nahlatjiwe lepho usokhukhuza  
 when pierced there, sokhukhuza is  
 uphetsi lesikhali ugawula ligobhe  
 carrying a spear cutting ligobhe<sup>11</sup>  
 lekukhokha lenkhosi yeluhlanga.



Footnotes

12. Ngome: possibly Ngome forest in northern - Zululand west of present-day Nongoma.



for taking out the king of Luhlanga<sup>6</sup>.

Ewu hlala mngqanami sengigawule lapha  
 sit my friend while I am cutting here  
 ligobhe ngitewubona kwekutsi lelinyeva  
 the ligobhe to see how this thorn has  
 likuhlabe njani.  
 pierced you.

Oh ayincingilite -ke inkhosi ayincingilite  
 Oh he dwelt with the king he dwelt with  
 ke alikhokhe lelinyeva kukhandzeke  
 him, he took the thorn out and found  
 kutsi lihlingafuku lelinyeva lelihlabe  
 that it is lihlingafuku<sup>9</sup> the (thorn that pierced  
 inkhosi. Base bayehla - ke sebehlela  
 the king. Then they went down to that

kunali lihlati lokutsiwa yingome  
 bush which they call ngome<sup>12</sup>.  
 sokhukhuga solo uyalangazela kwekutsi  
 sokhukhuga still (wishes) that this  
 awu lelijaha kuhle ngiyolifihla  
 young man, it is good that I hide him  
 lapha kute fitsa tingalitfoli,  
 here so that enemies could not find him.

Utsite uyefika lapha engome  
 When he arrived here at ngome  
 ukhandza kusebaleni kwesuka  
 he found that it is an open place where some  
 emahlahla nje kungatsi emtfolo utsi ewu  
 trees like those of black wattle were removed.  
 uyagala -ke usomhlolo khona lapho  
 saying Somhlolo starts right here  
 ukhwelwa ngumkhuhlane



Footnotes

13. Kutondzela - side effects of something. In this case it is a side effect following the piercing of Sombhlolo by the thorn.

65 Mdlangwe - plant

66 Bbantji - a



to be attacked by 'common cold

kuletikhatsi sengiloku lesitsi

these times it is that we called after being  
sesitjengiswe belumbi lokutsiwa boumala-  
showed by-whites, called malaria fever,  
leweva, la<sup>ku</sup>chucha, kantsi lomkhuhlane  
it is shivering, however this a

kutondzela lokwa kuhlatjwa kwakhe.

kutondzela<sup>13</sup> that sore where he was pierced

Bakhuphuke - ke batsi nabalapha

They went up then, when they were at  
esikhaleni sendlangwe awutfole  
open space of ndlangwe<sup>15</sup> he got a  
umtsandza Sokhukhuza sowukhuphuka  
cave. Sokhukhuza moved higher

naye sowummenile, awutfole

with him carrying him on his back. He got a  
umtsandze alaph' etule ngaku eh--eh  
cave when he was up by E---um

ngakubebhantji khona le ngichamuke  
<sup>h</sup>Bantjis<sup>16</sup> there where I came

khona

from.

Eh--- kwakusaphehlwa luvatsi ke

E--- By that time fire was lit

ngaleso sikhatsi kwakute umentjiso  
by friction using a friction-stick. There was no matches.

Bese uyaphehla -ke usokhukhuza

He then made friction rubbing

washikisha -ke loluvatsi laluphetse ke  
the friction-stick he handled

uyalushikisha ke luge luyakhitsika



he rubs it till it broke out into fire.

naye somhlolo usenawo lamandla  
Him, Somhlolo still has the power to  
ekushikisha ekulekelela ~~lo~~sokhukhuzo.  
rub to help this sokhukhuzo.

Belekelelane ke kuvutse abaseke  
They helped each other until fire was made

Eh --- kungumtfwalo lemibili yasokhukhuzo  
It is two burdens of sokhukhuzo  
etfwel' inkhosi, etfwele sicamelo.

carrying the king, carrying a wooden head-rest  
les'icamelo, kubabekwa tenkhosi icamele

The wooden head-rest, when a king is installed he rests on  
kiso, silapha kuleli laka Hlophe les'icamelo,  
this wooden head-rest. It is here at the Hlophe area  
senkhosi. lomunye <sup>ngq</sup> amangala

it is for the king. One can wonder that  
kwekutsi inkhosi seyihle isuka leyi  
The king sometimes goes there

itawucamela lapha kaHlophe ebusuku  
to rest here at Hlophe area at night  
isilandze. Sicamelo senkhosi ngileso

<sup>and</sup> fetches it. The wooden head-rest of the king is the one  
lesasuka nasokhukhuzo phansi sikubita

which came with sokhukhuzo down, we call it  
loko kokutsi sicamelo ngaleny' indlela  
that it is wooden head-rest. In another way

singakubita kokutsi yinkhomo lesanikwa  
we can call it that it is a cow we were  
yona tsine baka Hlophe.

gwen to the Hlophes.

Nine bekunene <sup>awu</sup> ngingatsi ngekwati



You bekunene I can say through my knowledge  
 kwami nakungashiwa kokutsi kukhona  
 if it can not be said that there is  
 lokunye lokufanele kokutsi sikwengete.  
 another that we are supposed to add.

Tsine seta naSomhlolo wasinika lomhlabatsi  
 We came with Somhlolo he gave us this soil.  
 Batsi nabalaph' emampondweni etul'  
 When they were at mampondweni<sup>64</sup> high on the  
 entsabeni wats' uSomhlolo kuSokhukhuga  
 mountain said Somhlolo to Sokhukhuga  
 Hawu-- Sokhukhuga naku lolokutsandvwa  
 Oh-- Sokhukhuga here is what is liked  
 nguwe abona timbila. Batsi bayahamba  
 by you seeing rock-rabbits. while walking  
 kuvuk' intsenetja, hawu leli -ke  
 arose a Cape hare, Awu this one then  
 mnganami kutabalakho. Watsi Sokhukhuga  
 my friend shall be yours. Said Sokhukhuga,  
 a-- udlala ngami yini wena, awuboni  
 ah - you are playing with me, don't you  
 kokutsi siyafa. Utsi liyawuba lami  
 see that we are dying. You say it shall be  
 na-- nakunjani. Naku solo lakhe  
 mine when things are how. Here, it is still  
 namuhla la la walinikwa nguSomhlolo.  
 his even today He was given by Somhlolo.

Watsi wena loku kukhona lokwetimmbila  
 You said because there are rock-rabbits  
 netintsenetja lobowukudla leyi wow  
 and Cape hares you were eating there oh  
 cha utawukudla mnganami



## Footnotes

14. 'Is getting finished' meaning that he ends / stops there because he has said almost everything he thinks he should say.



no you shall eat my friend.

Uyaphel' usokhukhuga bekunene.

Sokhukhuga is getting finished' bekunene

ligama lami ngile le le bangetsa

my name - is the one which they called me

ngalo batsi ngingu Sokhukhuga nang'ibuy'

by, they called me Sokhukhuga when I came

emphini kwase kutsiwa ngu Sokhukhuga.

from the war. Then was said it is. Sokhukhuga

ngiyaphela bekunene.

I get finished bekunene.

[faint discussions going, difficult to hear]

1 Che solo kutakukhuluma nine bekunene

No, still you shall speak you bekunene

4 e--- yebo.

E-- yes.

Ek -- ekubhubheni kwaSomhlolo - ke

at -- at the death of somhlolo then,

ekufeni kwakhe uyamtsatsa ke

at his death he takes him then

usokhukhuga njengoba ngiggine kokutsi

Sokhukhuga because I ended that

wabasel' umlilo lapha ngakubokhantji

he made up fire here by the bhantjies<sup>66</sup>

laph' etulu entsabeni, Uyamtsatsa - ke

there up the mountain. He takes him then

yena yedwa yawunyaka entfubeni

him alone He puts him in an open space

yedwa by himself

[Some background information not clear to hear]



## Footnotes

67 Edlangeni is a place about 10 kilometres north east of Mbabane.

68 Mphalati - there is a mountain north of the Nkhonati, in the Mncuni chiefdom known as 'Mphalati'.

69 Libutho: see glossary

114 Msotho: a Sotho person: is a generic term for the indigenous inhabitants of the Swaziland area who speak a slightly different language to the original Swazi.

115 Mabaleka: according to R. Patrick, Mabaleka was the son of Madinane, a Mncuni chief, and the brother of Biza (Genealogy ms.)

116 Mncuna: a common Swazi sebang. The Mncuni chiefdom today lies on the Nkhonati river about 18 km south-east of present-day Piggs Peak.



Nasamfakile -ke usokhukhuga lentfubeni  
 when he has put him, sokhukhuga, in this place  
 Edlangeni, uyabuya -ke, kwakukhona Umsuthu  
 at Edlangeni<sup>67</sup> he comes back, there was a msotho<sup>114</sup>  
 ngala kwalentsaba lesamkhandza la kutsiwa  
 on the other side of the mountain we found here called  
 ngumabaleka waka Mncina lesamkhandza.  
 Mabaleka of Mncina<sup>116</sup> we found.

E- - - sokhukhuga anyenye ebusuku  
 E- - sokhukhuga crept at night  
 ayekuba lugago lwenkhomo alube  
 to steal a skin of a cow, He stole it and  
 alwenye le emphalati emfuleni alwenye  
 put it there at mphalati<sup>68</sup> in the river put it  
 lutsi lungatsamba njengobe inkhosi  
 when it is become soft because the king  
 sowuyifakile le phas' elitje entfubeni  
 has he put there under the stone in that place  
 Efike -ke a - - - yigogote ayigogote ayigogote  
 He came then and rolled it rolled it rolled it  
 ayigogote ayigogote abatjelwa laba bakala  
 rolled it rolled it, not telling those of the  
 lelibutfo le linamswati. Mswati  
 libutfo<sup>69</sup> with mswati. Mswati is in the  
 usemabutfweni ngete batjelwa, uyabindza  
 emabutfo<sup>69</sup> they cannot be told, sokhukhuga  
 usokhukhuga dnu, kwekuthi hho phela  
 keeps quiet. That Oh now once I  
 ngingase ngitsi inkhosi ayisekho emabutfo  
 say the king is deceased - the emabutfo<sup>69</sup>  
 atabese aphel' emandla ingabe isalwa



## Footnotes

15. Tisuthu - this refers to a river called usuthu river which traverses central Swaziland and <sup>joins</sup> the <sup>h</sup> Pongolo

16. Tisushwana - refer to a smaller river than the usuthu called usushwana, which rises south of Mbabane

+ flows south-east into the Ezulwini valley below the Mzimba hills eventually joining the usuthu river further south east

17. Incanqosi - I have some difficulty in finding what it exactly means. But I think it means there was some noise from people wanting to know the place where Sokhukhuzi had left the king i.e. Somhlolo.

18. Tikhumbi - this may refer to a good place for ploughing and planting crops on the river side.

('lu kumbi': ... water-edge as a river or sea, Boyant, Dictionary, p. 329.



will lose their power and never fight this

lemphi nayingabe ingefika lapha.

fmphi<sup>13</sup> if it can come.

O abindze-ke. Uyafi-ke uSokhukhuza  
Oh he keeps quiet then, Sokhukhuza knows  
kokutsi inkhosi ilahlwa ebusika.

then that a king is buried in winter,  
umemetile uSokhukhuza ngoba kwakushaya

Sokhukhuza has shouted because ~~to~~ beaten  
incangosi tihloli kwekutsi inkhosi

incangosi<sup>12</sup> searchers that where did Sokhukhuza

uyibekephi sokhukhuza, atsi hawu  
put the king, he said oh

ngimbek' ebaleni uSomhlolo utsi.

I have put Somhlolo just on the yard, he says  
khumulani tihlanyelo nilime.

release seeds and plough

Emabuffo-ke ~~nembaba~~<sup>na</sup> akhumule tihlanyelo

then untied seeds and  
alime yonkhe lemifula khona lapha

ploughed all the rivers right here at Tisuthu<sup>15</sup>

etisuthu netisushwana lapha kutikhumbi

& Tisashwana<sup>16</sup> where it is tikhumbi<sup>18</sup>

khona balime, they should plough.

Nabacedzile kulima-ke nengkhona

when they have finished ploughing, it is now

abetjela-ke uSokhukhuza bantfwabenkhosi,

then that Sokhukhuza tells them, children of the king

tindvuna (temabuffo), kwakusete' tikhulu

leaders of emabuffo<sup>69</sup>. There were no chiefs by that



117 banjawan khosi : see glossary



kuleso sikhatsi khona la nakusahanjwa nje  
time when they were marching forward.  
kushugwa .

Awu-- Kubonakalise kwekutsi batsi  
It appeared that the bantfwabekhosi<sup>67</sup> said  
bantfwabekhosi khawu sokhukhuga  
Oh Sokhukhuga, has he passed away?  
akasekho ? Akasekho

Yes he has passed away.

namb' usitjengise . abatjengise - ke  
Go and show us. He then showed them.

njengoba ngigale khona lapha, lapha  
As I have started there, where he was  
ahlalwa khona abatjengise lapha fele  
pierced, he then showed them where he died.

khona ayabakhombise le - ke Entfubeni  
He showed them there at an open space  
ε -- m bese uyakhokhwa ebusika ubiselwa

And then he is taken back to mbilaneni<sup>63</sup>  
khona le muva embilaneni Somhlolo

Somhlolo. He is taken away from Dlangeni<sup>67</sup>  
ukhokhwa laph' eDlangeni . kutsiwa - ke

It is said then that after that  
emva kwaloko sekubekwa mswati

Mswati is installed, when his father has  
asahambil' uyise ubuyel' emva uyabekwa  
gone back, mswati is installed, and he is  
mswati ukhokhwi emajaheni uba yinkhosi  
taken away from young men and he  
uba ngubayethe



## Foot notes

19 Kazulu: the place of the Zulus (Zululand),

20 Nkomazi is a name of a place around the Nkomati river. The Nkomazi derives from the Nkomati river in the northern part of Swaziland (Nkomati: siSwati; Nkomazi: Zulu).

21 Insihi - refers to a black powdered substance usually given by witchdoctors as medicine to be used to chase away evil things or evil spirits.

22 Mantjolo is a name of a person in the Swaziland.

117 Mnisi: a common Swazi sibango,



becomes a king, he becomes Bayethe<sup>161</sup>

U — usokhukhuga lapho. Solo uyevakal' this — sokhukhuga there. Still there is a sound umg — lapha ngakaZulu kwekutsi hayikhona of — there — near Kazulu<sup>19</sup> that no, it is kuyashisa. Bese usokhukhuga uta hot Then Sokhukhuga came to the man kulendvodza abeyibeka tingo ngo leyaka who put skins of the man of the Mabaleka yakamncina nab' enkomazi nje Mabaleka Mncina. They are at Nkomazi<sup>20</sup> lapha bakhona. Uts' usokhukhuga awu right now. Sokhukhuga then said Oh man ndvodza yakitsi kukhon' imphi<sup>113</sup> letawucamuka of ours there is an imphi that is going to rise ngalapho. Kute yuni bantfu labanesikhonkh- up that side. Is there any people who have wanyana insiti eh — — lenqasita a small wooden peg or stake, insiti<sup>21</sup> which can kuyofine' emafindvo khona le? utsite help to tie up nodes there. One of the Mncina lowaka Mncina lomabaleka awu Hlophe this Mafeka<sup>115</sup> said, 'Oh Hlophe go there', pointing condza le ukhomba le mbabane -ke at mbabane then, go up. There in mbabane condza lenhla. Lembabane utawukhandza There in mbabane you will find a Mnisi<sup>117</sup> waka Mnisi, Mantjolo Mnisi.

Mantjolo<sup>22</sup> Mnisi<sup>117</sup> -

Ngwile kokutsi kukhona labachamuka le I heard that there are those who come from bacosh' imphofu banendvuku infish' ingaka.



## Footnotes

23. mlaba: possibly name of a place.

24. emangqamane: the place of the Ngqamane's, i.e. the Maseko people, for Ngqamane is a Maseko sinanatele.



these chasing an antelope having a stick short like this  
 E--- batsi nasebadginiwe bona babese  
 Eh... when they are tired they then point  
 bayayikhomba lenkhosi ibese ilala phansi  
 at the king, then it sleeps down.

awu kumbe ngibona bangasisita  
 wow maybe it is them that can help us with  
 ngaleyol nsiti ngoba kangibati kutsiwa  
 that insiti because I do not know  
 baghamuka ka mlaba. Esuk' usokhukhuzga  
 them. It is said they come from mlaba;  
 lapho ahambe afik' ankhandze Mantjolo  
 where he went and found mantjolo there at  
 lapha embabane. Abute, awu ndvodza  
 mbabane. He asked, 'oh' man of ours  
 yakitsi siyahlupeka. Manje kute lo  
 we are afflicted. Now, is there any help  
 longasisita ngako ngebantfu labakwati  
 you can give us about people who know how  
 kufinc' emafinduo ekwi' ekuvimbimphi?  
 to tie nodes, to block up, an inphi?  
 Atsi loyi Mantjolo, awu angati lutfo. Hhawe  
 said this Mantjolo, 'oh I know nothing.

ngivile kokutsi kukhona bantfu labacosh' inkhos  
 I have heard that there are people who are chasing the  
 Atsi Mantjolo nami ngivile eh--- koduwa  
 king. Mantjolo says, I have also heard. Eh-- but they  
 abakahambi la. Condze nhla etulu  
 did not go here. Go straight up high emanggamane  
 emanggamane. Emanggamane-ke ngilaba  
 Emanggamane are those of the Maseko. these  
 baka Maseko le kaluhleko. Ahamb' usokhukhuzga



## Footnotes

25. Kahuhleko is a name of a place  
is a place between Bhunya  
and Luyengo.

26. Mawelawela is a an island which is in  
between two rivers. It is between Luyengo and  
Kahungabhi.

27. Evusweni is a name of a place. in the  
Northern part of Swaziland; about 20 km north-  
east of present-day Piggs Peak.

29. Sikhokokwane - I think it means a small  
number.



25

at kaluhleko. Sokhukhuga then went

aye khona. Nefika khona atsi emanggamane  
there. When he arrived there he said Manggamane<sup>24</sup>  
wo nabo entansi emawelawela labo

wow, there they are down at 'mawelawela'<sup>26</sup> the  
Besuthu bebagosh' inkhosi, yewukani,  
Basuthu<sup>114</sup> who were chasing the king. Go down

yewuka ngob' uyedwa. Atsi usokhukhuga  
Go down because he is alone. Sokhukhuga said  
ewu ngingabe ngisehla kuya le entansi  
Oh I cannot go down anymore and he went back.

abuy' emuva. Afikatsatse lelinye  
He then took one of the scouts

livulandlela ligama lato ngumfungi  
whose name is Mfungi

abe ngumfwanenkhozi kuleso sikhatsi tunaba  
he was an umfwanenkhozi<sup>117</sup> by that time of those of  
bevusweni. Auntsatse ehle naye kokutsi

Evusweni<sup>27</sup>. He took him and went down with  
khona usito lesengiluvile. Bafike  
him because there is help that I have heard of,

batfolwe - ke lababeslangeni - ke le luhuthu  
they<sup>arrived and</sup> were gotten by those of Slangeni<sup>157</sup> the Besuthus  
labete benta taba kuleyomphi sasi sasiyesaba

who came and made means in the war we were  
kokutsi itasivimbetela singenakudla futsi  
afraid of that it would besiege us without food and  
sibancane kuleso sikhatsi sisikholo koqwana nje

we were small by that time, we were sikholo koqwana<sup>29</sup>  
Awu cha ke sibatfole bese bayatsafwa



## Footnotes

31. Properly shaken in the context means to properly ask and search them.



Oh no we found them and then were taken away

ke sebaletfwa kumswati mswati sewubekiwe and were brought to mswati, mswati is installed he seyinkhosi Kutsi -ke babekwe njengalapha is a king. When they are put like that khashane bete bo boSokhukhuza kumswati far came some with sokhukhuza to mswati

namfungi Awu wena waphakathi with mfungi. Oh you of phakathi<sup>5</sup> sesitfole bantfu lapha bachamuka kamlaba we have found people here they come from mlaba<sup>23</sup> labantfu kungatsi banalo lusito labangasisita

These people seem to have help which they can ngalo kulempho yakaZulu. Atsi mswati help us with in this war of kaZulu<sup>19</sup> mswati said ngabe lusito luni labangalwenta

what kind of help they can do you can lenilubonako nibahlute kahle? Awu cha see, have you properly shaken<sup>31</sup> them? Oh no sibahlutile. Banendvuka basitjengisile ingaka<sup>1</sup>

we have shaken<sup>31</sup> them. They have a stick they have ingaka. Batsi bangayikhomba lenyamata ne shown us it is like this, wena waphakathi<sup>5</sup>, when ibese ilala phansi iphelelwa ngemandla

they have pointed the antelope if then sleeps down Hhawu babiteni. Asukume usokhukhuza powerless. Oh call them - sokhukhuza stood up abakhwebe, bete, basikholokoqwana nje nabo and beckoned them. They came, they are also a Awu befike. Naba - ke bakhiphe ke tonkhe