



Zandergedruis;
no raring Thandile
relabandig wits
skruis-sets. Landa
blaniffa, rany

Joek film

PAGES
32
BLADSTE

Croxley®

Exercise Book Skryfboek

SIZE M (297 x 210mm) GROOTTE

Name
Naam Masine at Ezikhutheni

Subject
Vak BONNER

Place
Plek Book 7

INTERVIEW 1

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 267

blasela⁵³.

Sela.

1. Komawa nje wazalelwemthandeni, kunempikomawa was born in a cave, when there was yakwa Zulu iyalile kunga phungwa, impi^o of Zululand, having closed so¹ ^{there was} no exit.

2. lonina waNgwenyama?

This mother of Ngwenyama?

1. ngithi mine bablasela kakhulu bakwaZulu.

I'm saying, myself, the Zulus blasela'd too much

2 ya

ya³⁶

1. labantwaba Ngolotsheni nje bangq' H

The children of Ngolotsheni are four, who

abazalwa ngesica sempik, bazalalwem-

were born during an impi^o phenomenon; they

phandeni phakathi.

have been born inside a cave.

2. kukhona yini lolwathiko ngatsandzile

Do you know anything about Tsandzile and

nalavumisa?

lavumisa?

3. awu cha, kubi ukukhuluma marga;

awu⁴⁴ no it's bad to speak a lie; something

into engingayazi angiyazi, ngoba nami

that I don't know, I don't know, because I

bergizwa ngabobaba konke lento engicokela

heard from bobaba³² all this which I

nina, ngikhuluma nje.

narrate to you, as I speak.

2. kukhona yini, sigodlo senu sasikhona

54 sigodlo - see glossary

55 gogo - see glossary

56 tala - } beget, generate, as the male
Variant: Zala - } animal; give birth to, bear, bring
forth, as the female (used also of
cattle, horses, pigs, sheep and
goats. This word is, in Siswati and
Zulu, also used loosely to refer
to reproduction by any living
thing, including human beings.

Zalwa } refers to the 'action' or
variant falwa } 'experience' suffered by the
offspring; i.e. to be born.

present
Is there -, was your sigodlo⁵⁴, here, or there be
kanye, noma kubekhon'umntfanenkhozi,
an umntfanenkhozi⁵, or there be indlowukazi⁶
noma kubekhon'indlowukazi kulendzawo ya
in the area of Ngolotjeni; or if there was
Ngolotjeni, noma mangabe kukhona lokuni-
[something] bothering you, you used to go,
bluphile nanivele niyowubik'enkhosini?
to report to the king?

3. kwakuvele kuze, noma ngumntanenkhozi.
Indeed, [someone], either umntanenkhozi⁵ came,
OR kusibluphile, sasivele siyowubik'enkhozi
What had bothered us, we, indeed, went to report it
to the king —

2 inkhozi yona yake yaninika yini indoo-
Did the king himself ever give his
dzakazi yayo kutsi yendze kulabaka
daughter to you, that she could marry among
Ngolotjeni?

those of Ngolotjeni?

3 ino Shemane?

with Shemane?

2 noma kulabaka Shemane?

Or among those of Shemane

3. e.e. Ugogo utoziga wenkosi, wenda
yes. Gogo⁵⁵, Loziga is of the king; she
ku Shemane, aphuma ka Ngwane.

got married to Shemane, coming from ka Ngwane,

2 utalwa ngubani?

Who talwa⁵⁶ her?

3. uzalwa ngu Malambute, wenkosi, ka Ngwane.
She was zalwa⁵⁶ by Malambute, of the

to these, was the only one, and see glossary

in the glossary, under the heading of 'Spermatophytes'

and the other of 'Angiosperms'.

The following is a list of the plants which are included in the present work.

1. *Pinus* (Pine)

2. *Abies* (Fir)

3. *Taxus* (Yew)

4. *Larix* (Larch)

5. *Juniperus* (Juniper)

6. *Thuja* (Arborvitae)

7. *Cedrus* (Cedar)

8. *Podocarpus* (Podocarpus)

9. *Wollemia* (Wollemi Pine)

10. *Agave* (Agave)

king, in kaNgwane ————— [Not audible]

2. Nga Malambule?
about Malambule?

3. Cha, kuze-ke, ngingeze ngakhulumama.
No, nothing ~~ke~~², I can't speak a lie; I know
nga; kuze engikwaziyo nga Malambule
nothing about Malambule, as to say what
kuthi wasebenzisani, ngoba ngugogo lo
he used, because la Malambule is gogo⁵⁵
la Malambule ngakhuluma
————— talk something I don't know,
into engingayazi, engingayi fundiswanga
which I wasn't taught by obaba³²; I learnt
ngobaba, konke loku ngikufunde kobaba.
all this from obaba —————

2. Lomawa?
Lomawa?

3. uLomawa, ngu anti, ozalwa ngu Ngolotsheni.
Lomawa is anti⁵⁷; who is zalwa⁵⁶ by Ngolotsheni,
ni, kodwa besibanane, sithe sesibhekela
but we had been young, when we started
abesavela kaNgwane. Ngeze-ke ngathini,
to watch, she was by then at kaNgwane, I
kuze ngikwaziyo nangaye kuthi, ukuthi
can't say anything; I know nothing about her,
yebo uLomawa uhambe kanjani, kanjena
too, such as saying Lomawa has gone how,
kanjena, ngangiyayi khulumela; kubu kukhu
like this, like this; I would be talking my own

luma into ngayazi

[thing or stay]; it's bad to talk something I don't know.

2. Wenda kubani?

to whom did she get married?

3. wende kuMahlotohla,

She got married to Mahlotohla

2. Kakhona yini sizathu losathu kutsi waban

Is there a reason that you know which made
yiselwani leka Nguwane, kuze abuye la, ka-
her return, to ka Nguwane, until she returned
Ngolotjeni?

here, at Ngolotjeni's [Place].

3. Ufomawa,
fomawa?

2. e-e-

yes

3. awu cha kuze engikwaziyo isizathu
awu⁴⁴ no there is nothing I know, it's

sako kuti wabuyiselwani kuti aphindabur-
reason that why she was returned so that
ye la ka Ngolotsheni

she again had to come back here, at Ngolotsheni's

2. Nabefika labaka Shemane bavele bathathwa

When those of Shemane [people] arrived, were
yini babangemabuthi aka Nguwane?

they then taken to be amabutho¹⁴ of ka Nguwane?

3. e-e- bavele bathathwa kuti babangem-

yes, they were then taken to be amabutho
mabuthi aka Nguwane, bamenyezwa yinkosi,
of ka Nguwane, summoned by the king.

2. yini lebebangemaghave kulaba

58 Zikhoheni — a chief's kraal, situated about 20km South-east of Nhlanganani. The ^{second} name of the kraal is Nxumala.

who were heroes among those
ba baka Shemane?
of Shemane?

3. awu chake, angazi, ngangikhulumamanga
~~awu~~⁴⁴ No, I don't know, I would be talking
ukuthi yebo bobani babangamaghave kanje
lies to say 'yes so and so were heroes,
Kanje; angibazi ngoba kwakungobaba (ele)
in this way, in this way; I don't know because they were obabazi³²
2 | Khona yini lokwakwenteka

present which was happening, such
lokunjenga... , kwakakwenteka yini njenga
as --, was it happening, as it does now,
nyalo nje ngoba sekukhona tindzawo
because there are areas which have been
letiqashiselwe Mabhungu atowu khotsisa
hired by Boers, so that they could graze
timvu, noma kukhona lakwakumbiwa
their sheep, or there was a mine, where money
khona imali, nom'imigadzi le?
was being dug, or mines there?

3. Qha, kuze. Ngokubheka kwami-ke angika
No, nothing. As far as I can see, I haven't
ze ngabon'umgodi owake wembiwa la,
seen a pit which was once dug here, in
kulendawo ye Zikhottheni.
this area of Zikhottheni⁵⁸

2. Emathos'aka Ngwane la phe Zikho-
ka Ngwane kings who are here
theni?
at Zikhottheni?

59 gidwa
variant: gidwua
also gida
variant: gidza

See glossary

60 Swazana — is probably a word intended to belittle Swaziland.

61 bandla
also libandla
variant: ibandla

See glossary

3 lalamadala?
the old ones?

2 e.e. lalapha e.
yes, the ones who are here e...

1 wo, lalapha Mbilaneni
yes, the ones here at Mbilaneni.

2 Mandlenkosi Nxumalo.
Mandlenkosi Nxumalo

1. wa, u Zide wayeyinkosi kwa Zulu,
wa, Zide was the inkosi³³ of Zululand,
yokugala, inkosi yohlanga lapha kugqali
the first one; the inkosi of the reed, where
newala khona, yakwa Zulu. Inkosi enganga
incwala was gidwa⁵⁹ of Zululand. The
Sobhuza lapha kithi. Wahlasela kakhulu-ke
inkosi³³ who is as big as Sobhuza here for
u Zide. Uyezwa-ke Sukati?

us. Zide then blasela⁵³ too much. Do you
Wathi-ke "awu sengihlasele kakhulu le-
hear ke², Sukati? He then said: "Awu⁴⁴ I have
Swazana seloku-ke angilitholi. Wase uthu-
blasela⁵³ too much there, in Swazana⁵⁰ I
mumuntu uthi akahambe ayo-, abantu
have got nothing since. He then sent a
bakhe uthabahambe bayobiza u Sobhuza
person, saying he should go to-, his
omdala, Sobhuza wokugala. Bahamba-ke
people, saying they should go and call
abantu bayokumbiza. Wathi-ke lo Sobhuza"
Sobhuza, the old one, Sobhuza the first. They
Banda kenihlole kuthi ngifanele kuya-
went to call him. Sobhuza said: "Banda⁶¹

62 daphusa — grab with the hand or mouth, bite lumps.

63 iziblenhle — where cattle are kept; usually they are placed in someone's cattle byre for care and protection.

yini? Lahlol'ibandla lathi: 'ungeze waya,
examine whether I am supposed to go? The
wena waphakathi: Wathi, wathike lo, lo.
Ebandla⁶¹ examined and said: 'you may not
Sobhuza ebandla, wathi: 'Cha, mine ngiya
go, you of inside? He said, Sobhuza said
ya, kanawungenza lutho, uyadaphuza
the ibandla, he said: 'No, myself I'm going
umuntu? Wase ke sowuyahamba, uthi
he will do nothing to me, he is daphuza
kugogwe ingcani yakhe, inkabi eyinhl
a person? He then went, saying provisions
nhleni, ezizawuhamba phambili zibhula
for his departure must be prepared, oten
mazolo, nezizakuza emva kwakhe zi-
brom izimhlenhle⁶², which are to go before
gime inyawo zenkosi. Kwabonakala ke
to get rid of dew, as well as those that will
kuthi-ke, zase ziyagogwa kizinkabi-ke,
walk after him to remove his footmarks
Sowuyahamba-kuSobhuza sawuya ku
Then, it was seen, the oten were then
Zide, kwaZulu. Wafika wase uyahlala
gathered, and Sobhuza went to Zide, in
esigangeni. Wase, wase uthi, wase uthi ke
Zululand. After arrival, he slept in an open
abuye azokulala ekhaya kwaZulu
country. He then, he then said, he then
Wangena-ke walala kuSobhuza. Kwasa
said he should come to sleep at home in
kusasa, iyawubonana naSobhuza, no
Zululand. Sobhuza then entered and slept

Zide; nayibonana noZide noSobhuza wawu
The following day, Sobhuza and Zide would see
phansi uZide; wawa phansi wathi: 'ngiya
each other; When Zide and Sobhuza saw
mbuyaya, ngimenzenjani. MaNdwandwe,
each other, Zide fell down, he fell down
MaNkumalo?' Bathi ibandla' la kwa Zulu,
and said: 'I kill him, what do I do to him,
lathi: 'Cha, ukwehlulile ngobukhosi ungeza
you Ndwandwe [people], you Nkumalo [people].
wambulala: Bathi: 'Celamanzi aphezulu'. Bathi:
They said, the ibandla of Zululand said: 'No,
ke inkosi ya kwa Ngwane yaya kwa Zulu
he [Sobhuza] has defeated you by kingship,
lalibalele kakhulu. Bathi-ke wathi nafika,
you shouldn't kill him? They said: 'Ask for
ngobusuku lobafika ngabo emini, wasu
the water from above'. They say the Ngwane
yalala, lana ubusuku bonke kwaze
King went to Zululand when it was ^{very} sunny.
Kwasa; kwathi nakusako labalela, kwathi
They say when he arrived that night, it rained for
nje saka. Wase uyaphuma uyabamba
the whole night till the following morning; at dawn,
uyawugeza. Bathi-ke wathi nabuyako eku-
the rain stopped, as if it never rained. He [Sobhuza]
gezeni, wathi-ke unina kaZide, 'awu
then got out and went to wash himself. They say
ungambulali lomuntu, yinkosi yokudabuka,
when he came back from washing, Zide's mother
awuboni ngoba athi nafika bese kunizulu
said: 'Awu⁴⁴ don't kill this person, he's King of Kudabuka'

44 intombi - a maiden; a full-grown girl
variant; intombi - fit for marriage

e, jingani nicele wona amanzi aphauli
can you see that when he arrived, rain falls. Keep on
Kushokunina ka Zide. Nempela-ke kwacelwa
asking for the water from above. Said Zide's mother
wona. Wase-ke sowunikwa lentombi, loThandile
Indeed, [water] was asked. He was then given
ke. Uyezwa-ke Sukati? loThandile ke wasi
this intombi⁶⁴, this Thandile. Do you hear Sukati?
nikwa yena. Nalonia kaThekwane-ke u,
this Thandile ke², he was given her, together
ulavumisa. lolavumisa-ke uzalwa yindoda
with Thekwane's mother, lavumisa. This lavumisa
na ka Zide; lolavumisa, indodana ka Zide,
is zalwa⁵⁶ by Zide's son, this lavumisa, the
ngu Vumisa igama layo. Kuze kube ngu-
son of Zide is Vumisa, his name, so that
lavumisa nje. Lova Ngu ka Zide; unina ka
she is lavumisa. That one is ka Zide; Mswazi
Mswazi ngu ka Zide; unina ka Thekwane ngu-
mother is ka Zide; Thekwane's mother is lavumisa.
lavumisa. Mjengoba-kehlukene kumagama,
As these names are different, this ka Zide is
uzalwa ngu Zide lo ka Zide; uzalwa ngu
zalwa⁵⁶ by Zide, this ka Zide; she is zalwa
Vumisa, uzalwa ngu Vumisa lo ka Vumisa. Kuwa
by Vumisa, she's zalwa by Vumisa, this lavumisa.
nakala k'ubublobo-ke. Base ke uya; uzala
It was seen that this was kinship. Then they she
lo Mswazi-ke nasefika le loThandile. Ufika
zala⁵⁶ this Mswazi, after arriving there, this
zala Mswazi. U Mswazi-ke sowuba yinkosi
Thandile. After arrival, she zala Mswazi. Mswazi

65 emalangeni — usually refers to descents of the 'founders' of the present Swazi nation — the Dlamini; it is also used to refer to the princes and princesses; it also refers to Swazi currency, and to the nation at large

66 insila — see glossary

67 Blebla } — see glossary
also kublebla }

68 inkosikazi } — see glossary
plural: amakhosikazi }

Mswazi sowuzal'umbandeni, umbandeni uzali
became, Mswazi and he Zala'd⁵⁸ Mbandeni;
Mahlokohla. Nase azele loMahlokohla,
Mbandeni Zala'd⁵⁶ Mahlokohla. Having Zala'd
sewuyaf'u Mahlokohla. Mahlokohla - ke wabe
this Mahlokohla, Mahlokohla then died, Mahlokohla
Sowuzakuthatha lapha futhi kaNdwandwe
then took here again, among the Ndwandwe
futhi, lapha ke uthath'untaka Ngolotsheni.
again; here ke² he took the daughter of
Uthi-ke e-nasafile, wafa inkosi isesi-
Ngolotsheni. He died while the king was in his mother's
swini, loMahlokohla, loSobhuza asesiswini
belly, this Mahlokohla, this Sobhuza, was in
Kwase, alhi amatangeni: "Hambani niyowubuzi
the belly. Then, the ematangeni⁶⁵ said: "Go and
ensileni yenkosi uMshongu, eMashobeni,
ask from the insila⁶⁶ of the king at Mashobeni,
niyowubuzi ukuthi, njengoba wayehlala
to ask that, as he blehla'd⁶⁷ with the king
nenkosi ngubani, nguyiphi inkosikazi engi-
who, which inkosikazi⁶⁸ is entitled to
anela ukuthathisihlalo Sobukhosi? Uthi-ke
take the seat of ubukhosi⁸? Mshongo
uMshongo eMashobeni wathi: "cha. Phela
Mashobeni, he said: "No, well see that
bonani nango uLaNgolotsheni, ngoba ungu
uLaNgolotsheni, because she is the gogo⁵⁵ of
gogo wenkosi, bazala uMswazi, Uyezwake?
the king, they Zala⁵⁶ Mswazi? Do you hear?
Kwase kubonakala ukuthi ke lamakhosikazi
It was then seen that ke² the emakhosikazi⁶⁸

69 hhalakahla f. - from the sound made by something (such as a bunch of firewood) when falling, thus hitting the ground. In this context, this sound is probably said to have been made by LaNgolotsheni's baby, when born.

anezisu; sekubhekisrswa ke kuthi aze abhale
have bellies; their getting babies was awaited.
abantwana lamakhosikazi. Wabekwa - ke anga-
He was installed, while still water, still in the
manzi, asesiswini, kungaziwa ukuthi kuzawu-
belly, not known what would come out.
phumani, kuathiwa - ke. "Bonani nango uka-
It was said: "see that laNgolotsheni; you
Ngolotsheni, akenibuke lamanzi asesiswini;
look at the water, in the belly; its [water's]
kuphuma kwawo-ke, nanso-tinkosi; Sebayer-
coming out, that is the king. The emakhosikazi⁶⁸
~~sakazeka~~ bayematubo lamakhosikazi, uyawaka-
then got scattered, and went to their fathers'
sba - ke ufaNgolotsheni uza lapha kubo
homes. laNgolotsheni visited eZikhotheni,
eZikhotheni. Sowuyefika ke lapha eZikhotheni
her [parents'] place, here. She arrived at eZikho-
laleli
theni, staying _____ hhalakahlal⁶⁹ here. After she
sekuyawubikwa - ke kaNgwane, hhawu kona
had born him [king-to-be], they then went to
loko sekwa khaw'isigodlo, lapha sekuzalwe
report to kaNgwane. hhawu⁴⁴ right then sigodlo⁵⁴
lenkosi khona. Akusayiwa, sekuse bukhosini.
was built, where the king has been born.
Wathi ke kubabonakale ke base bayamthatha,
No one is now allowed in there; it's bukhosini⁷
uyahamba uya kwaNgwane. Ngako-ke loko
After she was seen, they then took her to
be kungadondolezelwa nje la kungashiw'induku
kaNgwane. Because of that, people were not

... it was then expected that
... the king had been
... because of that people were
... after she was seen, they then took her to
... was will where the king had been
... known, the king was
... right then
... like several
... said he doesn't know, which I can put

myself

... because of that people were
... after she was seen, they then took her to
... was will where the king had been
... known, the king was
... right then
... like several
... said he doesn't know, which I can put

kutthi, nawumile, kutthi w'uhlabinkaba yenkosi,
 supposed to hold a walking-stick, either standing or
 ngoba izalelwe khona la. Bekungadondolezwa.
 Walking, because, they king was born here. No one
 kwabonakala ke kutthi naye Sowuyebukhosini
 could hold a walking-stick. It was seen that she
 nje wazalwa ngesithathi semp i yakwaZulu
 too, was going to bukhosini⁸, she was born during
 ibhlangene, ukuz'abengulomawa. nje wazalelwe
 the time of impro of Zululand having mixed;
 emthandeni phakathi. Kwase wethiwa legam,
 that is how she became lomawa, she was
 sekutthiwa-ke ngulomawa, ngobuzalelwe
 born in a cave. Then she was named this
 ni, emthandeni. Yiko-ke loko bengikuphikisa
 name, that of lomawa, because she was born
 lowa, athakazi, engingakubeka nje mna
 inside a cave. It is this that I have been
 ngolwazi lwabadala, nabatata ngilalele. Kuphela
 disagreeing with this one [person] over, who
 ngiyageda lapho. Sekuphelile.

about the knowledge of the elders when talking, while
 I'm listening. Only I finish there. It is finished.

2 kukhona lokwatho nga file

Is there [anything] you know about File?

ngabani?

about who?

File.

File _____

2 emva kwaloko Zidze waphindza yini wamhla
 after that, did Zidze hlasele⁵³ Sobhuza
 sela Sobhuza?

To ambuso 1. comfortable life, 2. government
administration, kingdom, reign.

again?

1 emva kwaloko phela abonanga amhlasela after that he never hlasela⁵³ him [Sobhuza], it kwase kwubuhlobo: sekwakhek'ubuhlobo, seKuphu was a kinship; kinship had been built. mintombi yakwa Zide wamnika lo Sobhuza. kwaz. An intombi⁶⁴ of Zide had come out and given to bonatal'ukuthi: sekwakhek'ubudlelwane. kwabe Sobhuza. It was obvious that a relation had been built. sekughamuka owabe sawuba udungamuzi lapho,

Then appeared who was to disturb the peace uShaka. Was'uchitha lombuso ka Zide. Sebaya of the umuzi²⁰ there - Shaka. He then chitha⁴⁶ hlakalala-ke, nalo Ngolotsheni kuze azofika the umbuso⁷⁰ of Zide, they then scattered, with la. nalababe Nkambeni, angithi uyababong, this Ngolotsheni, till he arrived here. — as well as lababale eNkambeni?

those of Nkambeni, you see those of eNkambeni, isn't it?

e-e Uyazi khona

yes you know there

2 | ngiyazi
I know —

1 ngubona-ke bukhosi ka Zide, lapha kwabe. It's the real bukhosi⁸ of Zide, where it was kwa khona, (eNkambeni).

put, at eNkambeni.

2 lo Sobhuza yena wanyakelani kubhek'ele Why did Sobhuza go up to the north? eNyakaffe?

awumtsheli ngani ngoba uyazi wena kuthi
Why do you tell him because you know, you,
wenyukelani? e?
why he went up?

* angazi lutlo mina ngisemncane

I know nothing, myself, I'm still young.

i phela njongoba lomgido uyawubona,
well, as you see this mgido⁵⁹, it was the
kwaba yindaweni eyingaba kakhulu, koku-
place which was full of fortresses. It was
bonakala kuthi, nasekubukwa lelizwe nje
seen that when ^{all} the lizwe²⁸ was looked at,
lonke, kwabonakala kuthi naku laphinkosi

it was seen that it's here where the king
ingahlala khona, lapha ^{are many} kuneyingaba-ke eyinengi
can live; where there, fortresses, as per the

kakhulu khona, njengobubona eGobhola,
vision of at Gobhola, at the Cave site. As
eyingabeni. Njengobubona eGobhola, angithi:
per the vision of at eGobhola; you know there,
uyazi? enhhe kula uMgangeni

don't you? enhhe (agreeing) — it's here where
wacasha khona uma batlaselana noMbanda

Mgangeni hid, when they blasela⁵³ each other
ni, angithi: uyakwazi toko? Wacasha khona
with Mbandeni; you know that, don't you, ^{hid, there,} he

2 abeblaselwa ngubani ngaleso sikhatsi aze
Who was blasel'ing⁵³ him at that time when he
abale kele le e nyakatfo?

ran away toward the north?

1 bani?

12 e Mzimba — a mountain situated about 10 km
Variant: Mzimba — North-east of Lobamba.

12 e Shiselweni — area in Southern Swaziland and
extending south as far as the
Phongola river and eastwards to
the Lubombo mountains, occupied
by the early Swazi kings, Ngunwe
and Ndingunge, and by Somkholo
in the earliest phase of his
reign.

13 e Mtonjeni — name of a place situated
Variant: e Mtonjeni — about 18 km North-east of
Pigg's Peaks, in the Hhohho
district.

14 ngcici — literally means 'full stop' or
'this only, nothing more';
'finish'.

Who?

Sobhuza? Kukhona yini labemCasha ngemava Sobhuza? Was there a person who was noma wabalekela nje kutshi lemphi imkhanda pursuing him from behind, or he ran so that the dutane ngala?

imphi¹⁰ should find him nearer this side? abelwa. Wasuka lapha alwa, alwa nabeSuthu He was fighting. He left here fighting, fighting Alwa nabeSuthu, waCasha-keabe Suthu konke with the Sotho, fighting with the Sotho; he drove lapha waze wayofika-ke eMdimba, we- out the Sotho. all here, till he arrived at dluleMdimba wayowufika, seloku kunguy'u eMdimba"; he passed Mdimba till he arrived... Sobhuza, asuke la eShiselweni, seloku alihle it was still Sobhuza, having started off at Shiselweni, sela lonke waze wayowufika kwaHhohho still blaselwa⁵³ all of it [live⁷²], till he arrived in eNtonjeni. Wase uyaluphala. Sowuyahlala ke. Hhohho, at eNtonjeni⁷³. He then became old, and Sekuzalwa-ke uMswazi. Wahlasela-ke uMswazi then stayed, then Mswazi was born. Mswazi zi layawugcina ke, ngengobubona; layawu- blaselwa⁵³ till it ended, as you see, it ended gcina kwaMzilikazi ngci; kwaMzilikazi at Mzilikazi's [place] ngci⁷⁴, at Mzilikazi's, where lakuphefumulwa khona, layowugcina lapho, breathing takes place, it ended there, lihlaselwa nguMswazi. being blaselwa⁵³ by Mswazi.

2 Kukhona yini tokwatiko ngaletrimphe