

PAGES
32
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SIZE A4 (297 x 210mm) GROOTTE

Name Bonner Series
Naam

Subject Mabaya Fakudae, Gininda
Vak

Place DATE:
Plek

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book 2
JD. 267

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

60 Indlovulenkulu —

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

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

63 Hlubi — a sibanatelo of the Damini people.

MF sekwane ngelDlovana, February. he burnt Lusekwane⁵⁹, in February.

1 nhr-nhr.

nhr-nhr⁵

MF awu! velenje akakhanuki lutfo. Uyabesukda. awu¹⁹! Indeed he doesn't want anything. He then kuyawushayi Indlovulenkulu sowukhona le!⁶⁰ dashed for them, by the time of Indlovulenkulu

MF Ucutsa inkunzi tese, ihamb' iminyaka tse- he was already there! He plucked off a bull

hlanu isekhaya, seyine mafindvo laphel- which had gone for five years still at home. sweni. Senguyona nasekuthantazwe, kuthant-

it had wrinkles on the face by then. It was zwe, lakhova litulu lekudzidzini, seyivakala the one which, after it has been prayed, esibayeni itsi: 'Hha a---! hha a---!' without the kudzidzini⁵⁸ rain falling, saying:

Khamba kuyawurira. 'Awu! yikhululeni! 'Hha ah---⁶¹ a ah---⁶¹' When

yikhululeni! Iyamugcogcako, tati ke, they were going kuyokuvu⁶². 'Awu¹⁹! set it Hlubi wekuneneke. Seyiphuma k' Nyatsi ke free! set it free! Those who^{were} knowledgeable

ngemahencayo ichuba lelokwana. laba organized it, Hlubi⁶³ wekunene⁴⁹. Then the tawulalakhona batawubona ngayo kubhona,

INyatsi²⁶ got out in its companies, driving it ibhonse bes' ihlaphansi: sebatawulala khona. before them. It would indicate where they would

1 kahle ke _____ sleep by bellowing and sitting stop for a while _____ down at a place.

M.F. ee, ucinisile, nkhosi, ucinisile. Naseyifi-
 yes, you are right, nkhosi⁵⁰, you are right.
 ke lapho ke Dlamini, yase ijevakala, njalo
 When it arrived then, Dlamini⁵⁰, it was then heard
 losowushito nje utsi wena 'Hha a...!'
 again, as you have said, you say: 'Hha ah...!'

I Seyifikekuphike ?

Chawng arrived where?

M.F. khona le kulamagceke lamahle 'hha a...!
 There, yonder in the beautiful yards 'hha ah...!
 hha a...!' kani seyiyayinika ngimi!
 hha ah...!' Incidentally, it was giving it
 ngimi! kukhandzeka, kutsi ngusekhalo,
 out; it's me! It's me! It was found that it
 Hhawu yaphumelela iNyatsi. Yaphuma yaba-
 was in Summer. Hhawu⁴¹ iNyatsi⁴⁶ succeeded.
 leka lendlu lenguyona bebayibeka bona.
 The house which they were putting in charge
 Yaye yafika inkhosi kule Mansemu, e-
 got out and ran away. The king went as far
 Hha... . Lelenguyona betsandua ngulo
 as Mansemu, e-sum Hha... . The one which

was liked by this one

I e-utsini fakudze, asesiphindzeke, uphe-
 e-sum, what are you saying fakudze³⁰, please
 ndwule njoba mine ngibute kweputsi
 repeat it, answering, as I asked that: 'The
 'Laba baka Madlenya Mswati sawubahlasele
 Madlenya people, how did Mswati klasele⁴⁷
 ngani?
 them?

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

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

66 emakhosikati } — see glossary
singular: ikhosikati

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

68 sikhwele — 1. jealousy over something
2. envy

M.F. wena wekunene! Ubaklasela, wena wekunene you wekunene⁴⁹! He klasela⁴⁷ you wekunene kutsi baklolo beyise Sobhuza [I]. Babansi- because they were relatives of his father, Sobhuza. Khwedlanake, Hlubi, sekutigcabha bona. They had jealousy, Hlubi⁶³, that of pride.

1. nkn-nkn.
nkn-nkn⁵
M.F. sekuyetfukeka. eSikweni, ngoba kuSomkhlo the Silo⁶⁴ was shocked, because in Somkhlo's bebatselene emanti. Se 'Hhawu! Kanise- time they used to tselelana emanti⁶⁵. E- banjani?' Kubaklasela kwabo, Nkhosi 'Hhawu! What have they become?' That's how he ^{klasela} ^{them}

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

ngisho nemakhosikati lanetsu.
even pregnant emakhosikati⁶⁶
M.F. Wo, Nkhosi, bonina bebanenkhozi kaSomhlo wo¹², nkhosi⁵⁰, bonina⁶⁷ were troubled by lo beklushwa sikhwele sekubekwa kwa sikhwele⁶⁸ at the time of Somkhlo, for/ Mswati, Mavuso. of the installation of Mswati, Mavuso.

69 Nduodzana — see glossary

70 liuso

I sekubekwa phela kwaLaZidze.
of the installation of LaZidze³⁹

M.F. LaZidze, ngiyabonga babe, LaZidze.
LaZidze, thank you babe²⁰ LaZidze, it
kwase kuyetfuketa kutsi 'Ewu! Kantsi
was then shocking that: 'Ewu!¹⁹ How is it
kunjani! — Sowuyabahlaselake labake bo
by the way! — He then hlaselaid⁴⁷ them, Malambule,
nabo Malambule, e- nabo nabo Mgidla, nkhosi,
mother, and Mgidla's mother, Nkhosi⁵⁰, e- sumi
e- nabo Sikwati. Babacanjwa ngemabutfo
as well as Sikwati's. They were named

M.F. nje, #lubi. Yindzaba yesithwele, njebe nakuba
according to emabutfo #lubi⁶³. The issue
laba bakitsi nduodzana, labamklophe, kwase
of sikhwele⁶⁸, because even among the whites,
kwenteka kuSolomoni, kuMswati —
nduodzana⁶⁹, it once happened to Solomon, to Mswati

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

M.F. Sikhwele, nkhosi, kutsi kusale kutsiwa 'liuso
it's sikhwele⁶⁸, nkhosi, which led to the saying
lelid'umuntfu asesiswini; longaphandle wasi
'liuso⁷⁰ which ate a person whilst in the womb;
ndza ngekuzibalekela. Sikhwele sekubekwa
the one who was outside escaped by running away.
kwaLaZidze. Nhn-nhn.

it was sikhwele⁶⁸ of the installation of LaZidze, yes,
I So ke, ngakoke, Mswati ke wabese ke, 'wo
and then Mswati, wo²¹ It means that it
kusho kutsi kwakukhweleta leti letinye tindla?
was the other houses that were having 2

sikhwele⁶⁸?

71 sigodlweni - see glossary.

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

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

M.F. letinye tindlu, esigodlweni, other houses at sigodlweni⁷¹

I wase ke Mswati ke somukhipha ke sibhongo then Mswati took out all his anger by bhongo, kub'atibukle letindlu, destroying the houses.

M.F. Wena wekunene! wena wekunene⁴⁹!

I Owulinga nekubulala lamakhosikati lankha who also tried to kill the emakhosikati⁶⁶ which, nawo langenekhatsi kulombango, too, had entered into this dispute.

M.F. Wena wekunene! wena wekunene⁴⁹!

I Lamanye laseteffwele. others were pregnant.

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

I Wol Cha ngiyabona. Fakudze, kunendeaba wo¹²¹. No I (thank you). Fakudze³⁰, there is an lapha lekhone lapha, ledvumile nje leyatiwako. indzaba⁷² here, which is common, and known. Lenzaba ke lena yinkhulu kakhulu, unga. This indzaba is very big, can you tell it se somuyisi nje khakha, usitele. Mswati to us a little bit. Why did Mswati kill wambulalelani khambi? Khambi⁷³?

M.F. wena wekunene, khambi nabengumuntfu wena wekunene. Khambi had been a person wekubuya nemphi lekubo Mawewe na Mzila who had come back in the company of impi³

74 khonta'd — see glossary
75 inkhosikati — see glossary.

76 Sigebengu — a thug or dishonest person.

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

78 Induuna } — see glossary.
variant: indung }

79 Siga } 1. a strange, unusual thing
variant: isiga } 2. an event, an occasion.

wase ukhonta inkhosikati, sowuyatigucula and then khonta'd⁷⁴ inkhosikati⁷⁵, and then, Hlubi Hlubi, Sowutsi waka Sithondze he changed his surname into Sithondze.

1 lokhambi? this khambi?

M.F. Lo Khambi, Dlamini, Awu! Kantsi Khambi Sigeba. This Khambi, Dlamini⁵⁰, Awu!¹⁹ Khambi is a ngu. Utsatsa konkhe kwamswati kugala yena, sigebengu⁷⁶. He takes all Mswati's things first, kadze kubakumikise, kuyg nekudla, nekuce before taking it to him [Mswati], including le madvodzana. Angibuyeke, zinyane, kwefika food; and sons. Let me come back, zinyane⁷⁷. induuna ye Gundvini, uMombambo Mkhabela. An induuna⁷⁸ of Gundvini arrived Lombambo Bevana e, bazindlela inkhosikati, Nandzi Mkhabela, they plotted against inkhosikati⁷⁵ lotala Dlamini, Mbandzeni, Awu! Soya, Nandzi, who begot Dlamini, Mbandzeni, Awu!¹⁹ wentiwa sigake kutsi uphingile, ka; yatsi A siga⁷⁹ was done to him, on the pretext iNgwenyama, Mswati, 'niyati yini loku kanati that he had committed adultery. The iNgwenyama³⁰, ngimbite emahlandla lamabili? Awu! Uyaphi Mswati said: 'Do you know that I have ka ke khambi Sithondze na Lombambo called him two times? Awu!¹⁹ Khambi Sithondze Mkhabela. "Mtsatseni ke!" Nangempela ke and Lombambo Mkhabela denied this. "Take uyatsatfwake unabo Dlamini, e- uyawentiwa him [you people]!" Indeed, Dlamini's mother

siga ke etikhotseni, eNtintinyane kulakathobho
 was taken to be done a sigd⁷⁹ in the velt,
 eMbangandaba. Nasekubonakala kutsi: 'Hhawu
 at Ntintinyane in the thohho area/District,
 lenja le ingicedzelemakhosikati, iphika ku-
 at Mbangandaba. When it transpired that:
 ngiyenga⁷, sekutfungyelwimphi ke iyambamba
 Hhawu⁴⁴ this dog is finishing up my
 ke, nkhosi ke, iyakumbulalake, eceleni
 emakhosikati⁶⁶ by deceiving me repeatedly, an
 kweliduwadlana nje lineane; ngoba ybe
 imphi³ was sent to him and it killed him,
 nemanga, utsi inkhosi kayiphike kubulala
 nkhosiso⁵⁰ near a small rock, because he lied,
 tonkhe letinkhuni tenkhosi letiffotiwe
 he said the king should continually kill all
 the king's firewood — He was killed for deception

M.F. kuba ngunabo Mbandzeni tonkhe tinduna
 it was Mbandzeni's mother forebore of all the

M.F. nene ke¹ wentkosi, esigodlweni kalhobho
 [you of the right hand!] they, in thohho
 ngunabo Mphatfwa
 it's Mphatfwa's mother

M.F. nene ke¹ ni kuvakala naye kutsi inkhosi
 [you of the right hand!] him that it was
 Ngulababulawa labobantfu.
 those are people who were killed,

M.F. nene ke¹ Banemjovo wekutsi 'akusiko
 [you of the right hand!] They had the influence
 kwakho loku. Akusiko kwakho, a
 of saying: 'this is not yours. It's not yours'

senho — (interjection) 1. is that so? really?
2. yes! (I understand or agree),

81 esigodlweni — see glossary,

82 inkhosi } — see glossary.
variant: inkosi }

I it is very important,
kumcoka kakhulu.

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

I — a very important question, why are
umbuto lomcoka kakhulu, Wentruwa

M.F. you —
yini kutsi u.

M.F. nhn, Khambi Makhungu wezintaba,
nhn⁸⁰, Khambi Makhungu of mountains,
lonatsi sesiyakuva, kwakungekho.

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

I Should I say it? Khambi lona phela
Ngisho yini? This Khambi was Mswati's
abeyinduuna yaMswati lenkhulu, abewaka-
induuna²⁷ the principal induuna²⁷; he was of
Sikhondze.

Sikhondze² dan.

M.F. — Nkhosi, abesembili kuto tonkhe Induuna,
Nkhosi⁵⁰, he was in the forefront of all the
asamfana wenkhosi, esigodlweni kakhokho.
induuna²⁷, somewhat a king's boy, in thokho.

I Kantsi vele yinduuna? esigodlweni⁸¹.
He was indeed an induuna²⁷.

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

heard what the inkhosi⁸² said. A real induuna

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

221
83 enhe } 1. yes 2. that's it! 3. I see
variant: enhe } H. I agree.

84 Mswati — possibly Mswati II, son and successor of King Sobhuza I.

85 insila (Zulu: intsila) — literally body dirt, dual tinsila intimately linked to person even once removed, thus a powerful concept. People known as tinsila are chosen from specific clans to protect the king against magic of this type. (S.W.O.H.P., Ham (to gugu Mamba, I), edit notes, p. 30)

There is a ritual transference of blood between the tinsila and the king. As a result their loyalty determines very directly the health of the king. It is their duty to watch and guide the princes and to report any hint of treason. (Kuper, African Aristocracy, p. 58). The tinsila have great administrative authority and are closely associated with the rituals of kingship.

M.F. ke nduuna awuphiindee ke sowusitsi sikhatsi — E-Now, nduuna²⁷ can you please phahla phela. Nansi phela inkhosi Mswati, tell us a little bit. Here is inkhosi⁸² Mswati, oh no! Let me — wo¹² khayi! Asengi —

M.F. abencenekele kuklaselwa ngu Zulu. he was worried that the Zulu might attack him.
I wo! I have asked him. Why Mswati wo¹² Sengimbutile kutsi kwaya ngani kutsi Mswati decided not to — angete e —

3 enhe.
enhe⁸³
1. nduuna, inkhosika, Mswati, oh no! — nduuna²⁷, inkhosika⁸⁰, Mswati⁸⁴ wo¹² khayi! —

M.F. Insila ya Mswati kwakungubani? Who was the insila⁸³ of Mswati?

M.F. ngu Mhlaba Motsa It's Mhlaba Motsa

1. Kwakungu Mhlaba Motsa. It was Mhlaba Motsa

M.F. nhn, umfana wamaphokethe Mtseleni. nhn⁸⁵ the boy of pockets

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

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

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

M.F ngu Mbangi wemoya.

It's Mbangiwemoya,

I ya, The 'insila⁸⁵ of _____, tapha Siya
yes, Insila ya _____, here we hear that
kwekutsi Mswati watsi nasafle, kukhona
after Mswati's death, there was an imphi which
imphi leyaphuma. Uyayati yini leyomphi?
set out. Do you know of that imphi?

M.F Wena wekunene! yeti Ndlovu.

wena wekunene⁴⁹! It's [the imphi] of T. Ndlovu.

I nhn-nhn. Awusitekele ke ngayo.
nhn-nhn⁵; Can you tell us about it.

M.F. O!

Oh!

I yeboke babe.

yes, babe²⁰

M.F. Kwatsi inkhosi, kusahletwe ekhaya kutfukutse-
just as inkhosi⁸²; they were at home, being angry
lwe njeke, njengekukhupheka, kwase kufika
with each other, then Matsafeni arrived. He then
Matsafeni, owuyabonga esibayeni, atsi:
sang praises in the cattle byre, saying: 'You are
'Nikleti ningayi kuyawukhala? Matsafeni
sitting [ukh] can't you go to mourn? Matsafeni
matuli.
Matuli.

I nhn-nhn.

nhn-nhn⁵

M.F Owu! Sike sakutsintsa ke kutsanti nawe
Owu¹⁹! We once contacted you of Sibendleni
we Sibendleni.

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

87 Tindlowu

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

89 libutfo — see glossary
 variant: lbutho
 plural: amabutho
 : amabutho

1. nhn
 nhn^s
 M.F. Seyiyaphuma imphi, uyayalela Tsandzile, then an imphi³ got out, Tsandzile stopped it.

1. nhn
 nhn^s
 M.F. ya Seyiyaphuma, ayikabisaphuma ngese yes, it then got out, but not the right way at Kunene, eludzidzini, ye, imphi yetIndlowu. eludzidzini⁸⁶, the imphi³ of Tindlowu⁸⁷. She Sowutsatsake lesiphuku ke Hlubi usijikijela then took the siphuku⁸⁸ and threw it down, phasi, utsi: "Shangatsi kungele kwabuya saying "I wish no one may come back" namunye". Nangempelake. "Kantsi, Matsafeni. Indeed, "Oh Matsafeni had by then sent utowuyena la sowukhiphe libutfo le! out a libutfo⁸⁹ there! It went to blasela⁴⁹ liyewublasela lephansetintsaba. Bayefika at the feet of mountains". When these ones laba imphi yetIndlowu, ukhandza seba- arrived, the imphi³ of Tindlowu⁸⁷, he found klangene baleri; nkhosi, sowutsi ke: that the Peri people had merged and have

'nginanaba bakisi; South Sotho become one, he said: "I am with my falks, South Sotho"

1. nhn.
 nhn^s
 M.F. baybakaka ke, ngu Nkamane, lowabeka then they were surrounded. it's Nkamane who ngematubane washona khaskane. Sebadla ran away till he disappeared far away.

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

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

92 ematangeri } 1. Swazi Currency (plural
 singular: litemani) } 2. a member of the Dlamini
 clan, especially the
 of the royal family.
 3. any member of the one-time
 Nkhosi-Dlamini clan, who
 may today be Magongo,
 Mamba and Ndzimandze

ludzaka zinyane lembube, baze befika
 They then ate mud [you] zinyane⁹⁰ of a lion,
 katomahashake Kaluphindzike kubuya
 until they arrived at Lomahashake, he never
 laphi eludzidzini,
 came back to eludzidzini.⁸⁶

I. nhn.
 nbn⁵
 M.F. nhn. Ngu Matsafeni, ayibona yi-... ilokwa
 nbn Its Matsafeni, who saw the ---
 na, ayibona icekelwa, ngoba kwakusengq
 this, he saw it being negotiated for,
 Kadliwa lubisi.
 because lubisi⁹¹ had not been eaten then,

I. nhn.
 nbn
 M.F. nhn, yeti Adlowu; ayigawele ematangeri
 nbn of Tindlowu⁸⁷; it was full of ematangeri⁹²
 I uyati yini kumbe kwekutsi lemphi yayilwa
 DO you know how the kubuya imp³ was fought?
 ngani leyase kubuya?

M.F. awu! Nguwane
 awu¹⁹¹ Nguwane ---
 I kulwa kwayo, kutsi batsi yayilwa itsini,
 [I mean] how it fought, according to what you
 yentanjani? kukhona naye nyalo langi-
 heard, how did it fight? There is something which
 tjela kona, ngisi mine bhayi akusilo
 he/she, too, has just told me, and I am saying:
 licinisa lelo?
 'No, that is not the truth?'

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

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

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

95 emagogodvolo — a certain species of frogs.

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

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

M.F. Nene, Hlubi wekunene, Zulu abefuna Hlubi⁹³ wekunene⁴⁹, Zulu wanted to still the lokuba lemfwakwana.

M.F. imfwakwana⁹⁴
 I cha! zha! cha! ufuna kuva kokutsi No! No! No! [She] wants to hear uyeva yini kokutsi babelwa njani; naseyi- whether you heard how they used to fight klangene vele matfupha, ibambana; nawu when combating; if you don't know say ngati nje: angati? fakudze. So, say 'I don't know' fakudze³⁰

M.F. Japha kitsi, zinyane, kafiskane nje. kwaku- here at our place zinyane, in short, there sekhona emagogodvolo netamaku, Hlubi were emagogodvolo⁹⁵ and tamaku⁹⁶, in those wekunene -

days, you Hlubi⁹³ wekunene⁴⁹
 I Ngiyeva, fakudze. Ngifuna fakudze kutsi I hear, fakudze³⁰. Fakudze, I want to know yayilwa njani? Yahlangana ngetifuba how they fought? It [imphi³] met/collided vele yabetsana nje ngetifuba? on its chest?

M.F. wena wekunene! you = wekunene⁴⁹

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

M.F. nkn, yayiklangene ngetifuba sima- nkn⁹⁵, it met by/on its chest —
 Mngayi.
Mngayi⁹⁷

1 wo, yayiphetwe nguMngayi leyetubuya?
M.F. wo¹², that of tubuya was under the command
Nenene! of Mngayi?

[You] [wekunenene]^{49!}
1 it was Mngayi Fakudze
Kwakungu Mngayi Fakudze.

3 Oh I see!
Oh Ngiyabona

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

M.F. awu bengitsi, nkxosi, sicedzile kuMtsatse
awu¹⁹ ^{Nkxosi} I was thinking that we have finished
naThulwane.

about Mtsatse and Thulwane.
1 Kulungile impela. E- we have mentioned
indeed, it is alright. E- [um] sesikushito
this —
loku —

M.F. Mntfwanenkxosi kudzala loku. Nguke phele
Mntfwanenkxosi¹⁷ this is old. That is why
lo sikuchaza lamalanga kutsi bogogo
we are explaining about [the passage of]
laba bo Magwegwe
days, saying that these, bo Magwegwe are our
1 ee bogogo³⁵

yes
M.F. sikloniphana nabo kakhulu! kakhulu!
we respect each other very much! very much!
bonaboMabala
Mabala's mother.

1 nkn
nkn⁵

M.F. nkhosi, Azange sesiklaselane nabo. nho⁵ Nkhosi⁵⁰. We never klasela⁴⁷ each other

1 Magwegwe muphi kari? Which Magwegwe are you referring to?

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

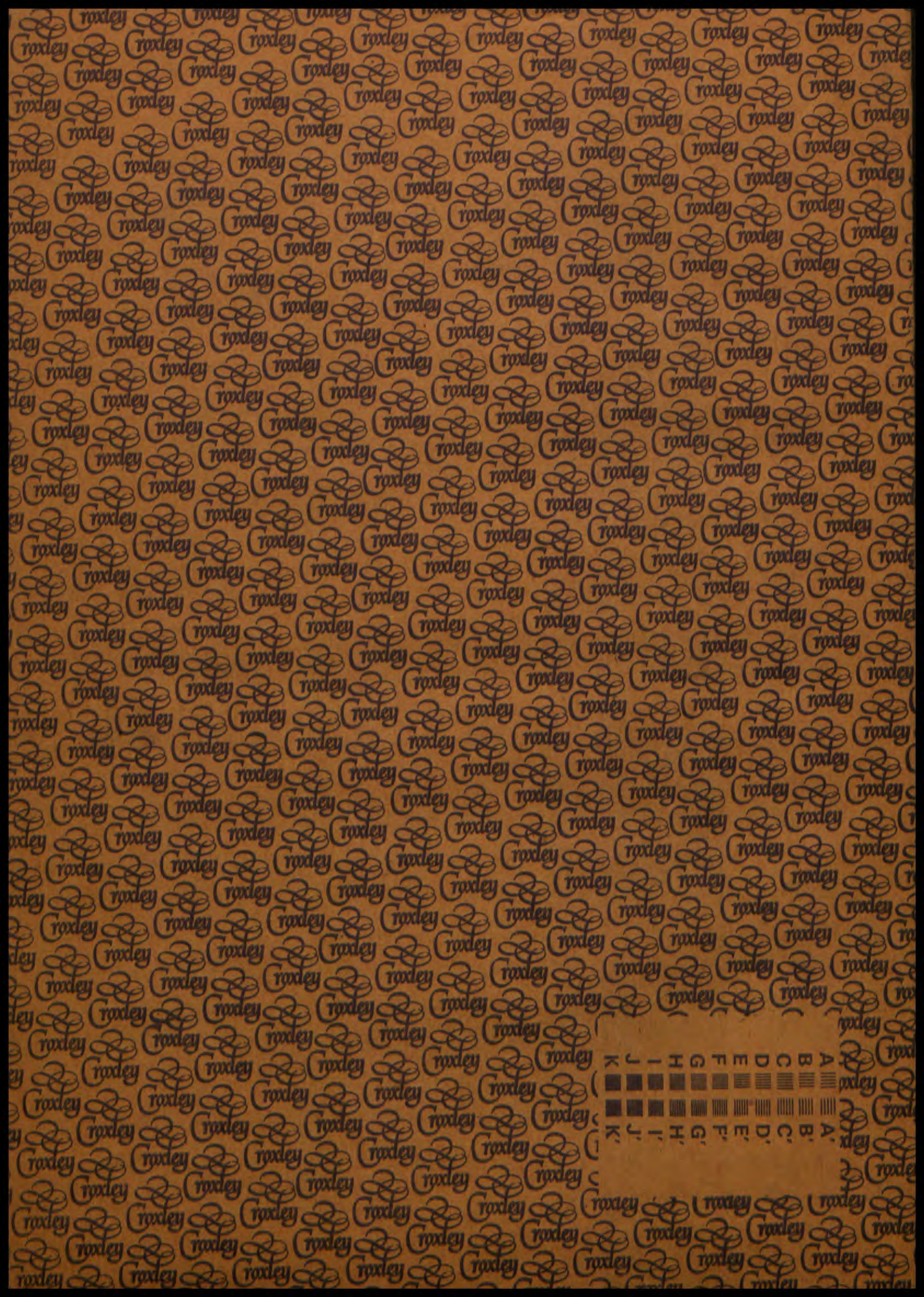
1 ufunake ngendwana Sandlane Zwane, She/he wants to know about Induuna⁷⁸ Sandlane utsike asowusijele lapha kuMswati Zwane, she/he is saying can you tell about kutsi wangena njani ebuduneni?

M.F. wo! Induuna, nkhosi, beyinga conywa nje, wo! An Induuna⁷⁸ would not just be co-opted, but beyiye iyowucelwa kubo. Kwentekile ke

they used to ask for him at from his parents. nga Sandlane Zwane was ufika uba nentjele In Sandlane Zwane's case it happened that kuDlamini. Sowuhamba ke naye ngetungati he was impressive to Dlamini. He then went Hlubi, ngobe kungati kuyingoti. Sowulandza with him due to ignorance, Hlubi⁹³, because ke le! bo Mantiweni, sowubokleke akhe ignorance is dangerous. He then fetched from eba umkhono, zinyane, lowati Maboya there yonder! be Mantiweni; and occasionally nje kagogo wakho.

stole an arm, you Zinyane⁹⁰, as you know Maboya at your granny's

1 nho
nho⁵



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