

NOTES.

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

1. Ulibhekisa kuphi ke? Where was he heading to?
 2. Uya, ubere Mabhedla, utsi, "Uhlushwa yini? Eyi! He was heading to, when Mabhedla heard, he said, "What awuyati iNdlavela, awuyati! Utentani na?" "Ubeve bothers you? Eyi! you don't know the iNdlavela, you kutsi, awu! hangu Mbandzeni eta, nemphi, don't know it! What are you doing to yourself?" When he soyatibalekela Nkhosi ke, soya ke le, eMashishini, heard that, awu! Mbandzeni is bringing an imphi, he eLydenburg. Wo, igefika ke, imphi, its, "Uphi, sifuna ran away Nkhosi, to, Mashinini, at Lydenburg. Wo, the imphi kumbona, lelesiva kutsi uyasonga?" "Ikhandz² arrived, and said, "Where is he, we want to see him, as akekho, ubalekile. Hhawu! kantsi nay² inhlankla we've heard that he has threats?" He was not found, he lembi, satawulandzelwa ke, seyimkhandzanisa had escaped. Hhawu! There was a bad luck, he was ke Zinyane, asesigodlweni.
 followed, and he was found Zinyane, at the sigodlweni
 1. Jena Mabhedla? Mabhedla himself?
 2. Jena Mabhedla. Hhawu! kwase kuyonakala. Mabhedla himself. Hhawu! Everything thereafter went Noko njeke, abekwa licala seabuyile, kutsi wrong. However, they were tried when they had returned, "Cha, ngabe nite naye nimchuba satawukhuluma. that, "No, you should have brought him with you so that Hhayi bese nimenta siga. Bengitsi mine nitawubuya we could talk. You shouldn't have made him the siga. I naye, niyabona lemfukwane le, sitewukhuluma had thought you will bring him, do you see the mfukwane,

17. mfukwane — 1. Cattle that are designated for ritual purposes by the royalty.

18. Nkhosi — See note 6.

19. iNdlavela — See note 3.

20. Awu — See note 4.

21. Nkhosi — See note 6.

22. phuma — 1. This verb has been used here to refer to the practice of sending out an age regiment or a libutfo to fight other people.

23. phuma — See note 22.

24. lidlabha — 1. To do things wrongly.

25. mhomeni — 1. A cave.

26. Hawu — This is used like awu: see note 4.

27. Nkhosi — See note 6.

28. Nkhosi — See note 6.

29. babe — 1. Literally, my father.

2. This has been used here as a term of respect to address another man.

30. boMbovane — 1. This is used collectively here to mean Mbovane and the rest then also mentioned.

31. Mshadza — 1. This is used here to refer to the battle or the imphi fought between the Pedi and the Swazi after the death of Mswati II, during the reign of Mbandzeni (Matsebula, Izakhiwo zamaSwazi.)

32. phuma — See note 22.

33. inkhosi — 1. The king or the head of state.

2. Or the paramount chief.

34. Wo — 1. This means okay, I understand.

35. busa(ing) — 1. This means being in kingship or in chieftaincy.

sobabili sichaselane, kutsi ubaleke leni, kwente njani?²⁰
so that the two of us would talk, that why has he run away,

Sekusho ke Mbandzeni, Nkhosi, kuy²¹ iNdlavela. Awu
what happened?¹⁸ Mbandzeni said that, Nkhosi, to the iNdlavela.

bantfu ke bantfu Nkhosi, nase baphumile sebaphumile,
Awu²⁰ people are people Nkhosi, when they had phuma, they had

base benta lidlabha, sebayamlimata, kantsi²¹ sowubhacil²²
phuma²³ they did lidlabha²⁴, they injured him, while he was

emhomeni. Bantfola.
hiding in the mhomeni. They found him.

Hawu, kunjalo ke Nkhosi nga Mbandzeni. Nase ke
Hawu²⁶, it's like that Nkhosi²⁷ about Mbandzeni. When

Nkhosi kani sebaya babese bantfola ngelifuba
Nkhosi²⁸ they went to that place they found him by the

babe lekuya le, nabo Mbovane, na Lomadokola,
opportunity babe²⁹ of going to that place, with boMbovane,

na Mgunundvu, na Mhhoboyi.
and Lomadokola, and Mgunundvu, and Mhhoboyi.

1. Baya kuphi ke?
Where did they go to?

2. Nase kuphuma uMshadza. Sebaya ntfola ke,
When the Mshadza³¹ phuma³². They found him, when

sebasebentile kulo abeterwumangala, m, m - -
they had worked to the one who had come to report,

umsa waMasimphe. Soyantfola ke lomntfwan³³
the the - - the son of Mphundle. He found the child

enkhosi dautane khona lapho, utsi, "uphi?
of inkhosi³³ next to that place, he said, "Where is he?"

Ulapha. Wo uyabusa lapha ugida³⁴ incwala.
He is at this place. Wo³⁴ he is busa(ing)³⁵ here he celebrated the

Hha sokuyonakala.
Hha³⁶ everything³⁷ went wrong.

42. incwala. Hha³⁷ everything went wrong.

36. incwala - 1. The annual kingship first fruit ceremony in Swaziland.

37. Hha! - 1. This is used like hawu: see note 10.

38. mbula the ingubo 1. A siSwati saying used to mean to pay allegiance to the inkhosi or king by seeking assistance.

39. Enhhe - 1. This means yes, of course.

40. Ntandweni - 1. The name of a place.

41. Nkhosi - See note 6.

42. laNkhambule's - 1. This is the name of a woman. The prefix la- is followed by the sibongo or the surname of the woman's father.

43. Nkhosi - See note 6.

44. gumeni - 1. This is a windscreen built in front of a hut.

45. esigodlweni - See note 12.

46. inhhi - 1. This means yes, of course.

47. sigodlo - 1. This is a noun: see note 12.

48. hawu - See note 26.

49. Nkhosi - See note 6.

50. Phu! Phu! Phul! - 1. A demonstration of the noise made by the dove.

51. Wo - See note 34.

52. ingwenyama - 1. This is another term of respect to refer to the inkhosi or the king in council in Swaziland.

1. Bebaypkwentani laba bona le? What had they gone to that place for?

2. Bebayolwela umntfwana lote kutawumbula ingubo, They had gone to fight for the child who had come njengoba sike satsintsa tanga la, ngenhla. to mbula the ingubo, as we have talked about that, of up there

1. Enhhe. Enhhe.

2. Mhm. Uyise waMasumphe. Bayafika le Ntandweni Mhm. The father of Masumphe. They arrived at Ntandweni

2. Nkhosi ke, bakhandza sawubalekil? akekho. of Nkhosi, they found that he had run away, he wasn't

Njoba ngishito kutsi laph' emanga langaloywa, there. As I had said that lies could not be bewitched, afe. Sebancebile, solo libululu lolubindzile nje and die. They had reported him, still the unmoving puff-

alusho lutfo. Ngula kalaNkhambule. Lapho Nkhosi, adder doesn't mean anything. That is at laNkhambule's place.

batsi basacalata kutsi singantfola kuphi, kwase That is when Nkhosi they said they were searching for him

kuchamuk' impuzi nje. Seyitsi nganya, egumeni from all directions, a duiker arrived. It sat, at the esigodlweni, inhhi sakhe, seyiphindz' iyabaleka.

gumeni at the esigodlweni, inhhi his sigodlo, and it kantsi, hawu babona lituba Nkhosi ke, Phu!

then ran away. Jet hawu they saw a dove Nkhosi, Phu! Phu! Phul! Wo ula. Letilwane totibili tisho Phu! Phu! Phul! Wo he was there. "What do both animals

kutsini?" Nembala bayamkhandza ke, uyabaleka signify?" They found him, and he ran away. The ke. Ingwenyama seyibadlisa licala nje kutsi,

61 ingwenyama found them guilty of offence, he said,

53. Awu — See note 4.

54. imphi — See note 5.

55. Nkhosi — See note 6.

56. mbula the ingubo — See note 38.

57. Wo — See note 34.

58. imphi — See note 5.

59. mbula the ingubo — See note 38.

60. Mabheda — See note 1.

61. babe — See note 29.

62. Zinyane — See note 11.

63. Mgwenyama — 1. The name of a place next to Ngwavuna, beyond the Lubombo mountain.

64. beSutfu — 1. The people belonging to the Sotho ethnic group.

65. Nene — 1. This is a short form of saying you of the right hand - wena wekunene, when showing that you follow a conversation as in dialogue, or to address a fellow Swazi.

66. awu — See note 4.

67. Nkhosi — See note 6.

68. Hlubi — 1. This is another expression used to address a fellow Swazi, meaning that he is the subject of Hlubi who was a Swazi inkhosi or king.

69. Mphane — 1. The name of a mountain.

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

It had started Nkhosi to attack that one who had come to mbula the ingubo.

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

attack the, the one, the one who had come to mbula the ingubo.

2. Wena weluhlanga. You of the ancient stock.

1. Losiphambukela laku Mabheda. As it then diverted to Mabheda.

2. Wena wekunene. You of the right hand.

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

2. Cha, babe, kwakumane nje kukwatiwa Zinyane. No, babe, it was only that he was known Zinyane, bese sowuphikwa ngulomuntfu. Ngoba ku, and he was denied by that person. Because they, seba wale um, uMgwenyama. Batfolo kuhliphete had gone across the, the Mgwenyama. They came

lapha etulu lokumatima, kudlebetwa ngematje. across hardship up there they were troubled by stones.

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

2. Nene, awu kabi Nkhosi. Nemadwala amblophe, Nene, awu badly Nkhosi. I also know, while rocks.

ngiyawati. Bebakhuphuka Hlubi wekunene ngeMphane They ascended Hlubi of the right hand by the Mphane,

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

Isuka letulu itsi ngci lephasi. Sebaga citeka ngalamatje
 which starts from up there to below. They rolled the stones
 kule Mphane, sebaze bawutfola nje, ngibekise Mlangeni
 by the Mphane, until they found, let me estimate Mlangeni
 njengahevane. Batfola sikhala se, lesehla umfula,
 like Levane. They found the space of, which went down
 uMdlanzi. Awu seba, sebakhala sekuyabonakalela
 the river, Mdlanzi. Awu they, they cried and something went
 lengetulu. Bakhalela naba lesebayincumbi badlebetwa
 wrong for them up on that place. They cried for the many people
 ngenamatje. Leyondzawo inemkhaya lemifishane, ayikhuli
 troubled by stones. That area has short imikhaya, which don't
 Njenga leyalapha kitsi kaNgomane, nakaMalindza.
 grow. Like those of our place at kaNgomane, and kaMalindza.
 1. Inhhi.
 2. Inhhi.
 2. Losekabuya nalemvumo ke Nkhosi sowutsi Mabhedla.
 Then he came back with the mvumo Nkhosi and he said
 udal' incwala.
Mabhedla celebrates the incwala.
 1. Inhhi.
 2. Inhhi.
 2. INdlavela.
 The Ndlavela.
 1. Asibuyel' emuva, ndvuna.
 Let us go back, ndvuna.
 2. Wera wekunene.
 You of the right hand.
 1. Sibuyele lapha nakubekwa Mbandzeni. Mane ke ase
 Let's go back to the time when Mbandzeni was installed into
 usikhanyisele lapha ke, nase kubonakalisa kutsi ke
 power. May you enlighten us on that, when it became clear

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

Mbandzeni uyabelkwa ke, toti ke, e--- e--- eMalangeri⁸⁶ that Mbandzeni was installed, until, e--- e--- the Malangeri ke ndlovukazi bamnike lolalLangalibalele, kungenani kwa ndlovukazi, he was given to laLangalibalele, the coming langalalibalele esigodlweni. into the sigodlo⁸⁹ of Langalibalele.⁹⁰

2. Wena wekunene. Kutsite Mbandzeni asabekiwe, You of the right hand. After Mbandzeni was installed into base bayamtjela, tincebi, titsi, "lentfombatane power he was told, reporters, said, "The young girl kayiyinkle nakadzeni, yemhlophe. " is very beautiful, she is light in complexion." "Jiphi na?" "Which one?" "JaLangalibalele." Ut uyefika ke ukhandza "That of Langalibalele." Until he arrived and found the sekubusa sikhaya. Soyahamba ke Nkhosi wekunene sikhaya in power. He then went away Nkhosi of the ke, sewaceba kuyibona. Nayibonile ke, seyisuka right hand, and asked to see him. After he had seen him, it kuNgudumane Khumalo, eSibuyeni, Nkhosi. Awu left from Ngudumane Khumalo, at Sibuyeni, Nkhosi. Awu sekuba kuhle ke. Ntfombatane ndzini awungabe that was beautiful. The young girl couldn't leave from usaphuma laphi esigodlweni. Awu nawemahlango the sigodlo. Awu after joining they bore the child, atanutala lomntwana ke, Mdabuko. Owu, Mdabuko. Owu, then while it was okay, they hadn't loku sekutawutsi kukuhle, bangakakhulumani luki, talked, he hadn't talked anything with his mother, the luki, bangakakhulumani lutfo nenina indlovukazi. indlovukazi.

100. Umuti - 1. Literally, a homestead.
2. May be used to refer to the homestead of a very influential person, or a royal kraal.

101. timbondvo - 1. Trees known as combretum in English, known to grow in the bush - veld.

102. Inhhi - See note 46.

103. umntfwana - 1. Literally, a child.
2. May be used to refer to a young king or inkhosi to be.

104. sidzandzane - 1. A young girl who helps her mother with household duties when not playing, such as looking after children younger than herself.

105. Nkhosi - See note 6.

106. sidzandzane - See note 104.

107. umntfwana - See note 103.

108. umntfwana - See note 103.

109. tidzandzane - 1. The plural of sidzandzane: see note 104.

110. memehisba - 1. The Swazi custom of carrying a baby on your back by women.

111. bantfwana - 1. The plural of umntfwana: see note 103.

112. ndlunkhulu - 1. The principal hut in a village built immediately behind the sibaya and is occupied by the senior wife or the mother of the first born son.

113. umntfwana - See note 103.

114. Nkhosi - See note 6.

Sowuchamuka na Gungubeyane, sekufe lomfana.

He arrived with Gungubeyane, after the boy had died.

Uchamuka na Gungubeyane, laph' entas' emuti, He came with Gungubeyane, on that place below the kunatimbondvo.

umuti¹⁰⁰, on the timbondvo¹⁰¹.

1. Inhhi.

Inhhi.¹⁰²

2. Wehlika lihhashi, uphetse lubisi ngelibhodlela,

He came down from the horse, he carried milk in a bottle.

Sowunatsisa lomntfwana, esidzandzani Man... ,

and gave to the umntfwana¹⁰³, with a sidzandzane¹⁰⁴, to

nguletigcili Nkhosi, abe, angu Mandlakazi.

drink, Man... , the slaves Nkhosi¹⁰⁵, he was, he was Mandlakazi.

1. Kulesidzandzane.

To the sidzandzane.¹⁰⁶

2. Uyakhal' umntfwana, uyakhal' umntfwana

The umntfwana¹⁰⁷ cried, the umntfwana¹⁰⁸ cried, she, the

si, tiyahamba tidzandzane timeme bantfwana

tidzandzane¹⁰⁹ went while meme¹¹⁰ the bantfwana¹¹¹ to the

tiyanabo lendlunkhulu. "Uhatsiswa ngu Ma Gungubeyane

ndlunkhulu¹¹². "He was given milk to drink by

lubisi." Kani sekufa kwakhe lomntfwana.

Gungubeyane. "That was how the umntfwana¹¹³ died.

Nakusakhalwa ke Nkhosi, sekuchamuka Ndawo

While they were crying Nkhosi¹¹⁴, Ndawo Shongwe, of Giza,

Shongwe, wa Giza, naba boMpunzane. Hha!

boMpunzane¹¹⁵, arrived, Hha!¹¹⁶ He praised the inkhosi¹¹⁷,

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

praised, and praised and said, "Hha¹¹⁸, the people of Mbekelweni

e Mbekelweni nitfukutselelwe nine kutsi wa netfuka

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

115. boMpunzane - 1. This is used collectively to refer to Mpunzane and the other members of his family.

116. Hha! - See note 37.

117. inkhosi - See note 33.

118. Hha - See note 37.

119. umntfwana - See note 103.

120. Hhawu - See note 10.

121. tindvuna - 1. The assistants of tikhulu or chiefs in matters of administration who also have their own privy and general councils in the different localities in a country.

122. boMbovane - 1. This is used collectively here to refer to Mbovane and the others.

123. Hlubi - See note 68.

124. ndlovukazi - See note 87.

125. Hha! - See note 37.

126. Sha! - 1. This is an interjection used here to convey a warning.

127. lishiliba would be nuka - 1. A siSwati proverb used to mean an outbreak of fighting, whereby there would be mass killing.

128. ndlovukazi - See note 87.

129. Malangeni - See note 80.

130. Hawu - See note 26.

131. Nkhosi - See note 6.

132. Tinceku - 1. The assistants of an inkhosi or the queen mother, or any influential person.

133. ndlovukazi - See note 87.

134. Nkhosi - See note 6.

135. awu - See note 4.

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

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

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

1. Lo..lo.. The one - the one -
2. Lo..lo..lo, Ndawo. The one - the one - the one, Ndawo.
 1. Ndawo. Ndawo.
 2. "Nembala tinceku itsite indlovukazi, ngipheni kudla." "Tinceku, the ndlovukazi has said give me food." Then Nembala ke, sebamupha ke Nkhosi ke salu, lenyama they left Nkhosi they, the meat. He ate, and ate, and ate. ke. Uyadl' uyadl' uyadla. Utsi, "awu senginishi gile, He said, "awu you have left me, I'm going to the lulaleni, ngiye lulaleni, kutawusa kunuka lishiliba. Owa by dawn the lishiliba would be nuka. Owa three men

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

- kuchamuk' emadodza aba matsatfu, achamuka kuleNyakeni.
- 70 arrived, they came from Nyakeni. "Hawu! Hha when, Hawu! Hha nawu, nawu na nihlangane naye laphayi when you came across him didn't you see him?"
- anikamboni? "Simbonile, uhamb' ukhuluma geduwana."
- 70 We saw him, he talks alone. "Kunjani?" "How is he?"
- 12 "Wo sibon' kubasw' umlilo nje! esanguweni tsine kasati." "Wo we saw the burning fire at the entrance we didn't kutsi kubente njani sabe sengca, embekelweni know what had happened and we went past, Mbekelweni.
- 1. Soyabaleka ke lolaNtonga Nkhosi, ubaleka la LaNtonga then ran away Nkhosi, ran away having akakhuleni nemntfwana kutsi kubabene ngani, not talked to the umntfwana that, why had they clashed, Mbandzeni, mkhulu. Kubaleka ke lolaMgangeri with Mbandzeni, mkhulu. LaMgangeri ran away.
- 1. Ihm. Ubalekiswa ligama laM - Ihm. She was made to run by the name of M -
- 2. La Ndawo, Of Ndawo, 1. La Ndawo. Of Ndawo.
- 2. Shongwe. Hawu ucinisile kantsi. Shongwe, Hawu he was telling the truth.
- 1. Ubalekiswa kokutsi e, ilokwanyana, inphi iyahloma She was running away because, e, the lokwanyana, the Mbekelweni. imphi hloma at Mbekelweni.
- 2. Utsi kutawusa kunuka lishiliba, i Mbekelo kutawutsi He said by dawn the lishiliba would be nuka, on

152. Mbekelo - 1. The short form of the name of the place, Mbekelweni.

153. Lobamba - 1. One of the numerous complementary regiments or (ematiko) of the Ndlovu libutfo or age regiment of king or (inkhosi) Mbandzeni.

154. awu - See note 4.

155. baba - See note 29.

156. tinduna - See note 121.

157. bombovane - See note 122.

158. Enhhe - See note 39.

159. Wo - See note 34.

160. lishiliba would be nuka - See note 127.

161. Lusushwane - 1. The Little Usutu river.

162. Hawu - See note 26.

163. make - 1. Literally, my mother.

2. However, this is used here to refer to a queen-mother.

164. hawu - See note 26.

165. make - See note 163.

166. ndlovukazi - See note 87.

167. Hlub' - See note 68.

168. inkhosi - See note 33.

150. hawu - See note 26.

1. mbo! Utsi ke kulobamba, "awu nitawulunga lanukha, the Mbekelo! He said to Lobamba, "awu you will naniyini."

be okay today, what are you?"

1. Manje ke babe, ulikhuluma leligama leli, sewu, le... Then babe, he talked about this, he, that and naletinduna bombovane kabe abati lutfo. the tinduna bombovane didn't know anything.

2. Enhhe, sewuchanuka nekujaka nje kokutsi, "wo, Enhhe, he arrived in a hurry that, "wo, you are very kulibala nilibele, kutawusa kunuka lishiliba. foolish, by dawn the lishiliba would be nuka.

1. Kwase kwentisa njani ke? What did they then do?

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

uphindze, "Hawu make, hawu make, ndlovukazi, he again warned that, "Hawu, make, hawu make, ndlovukazi, buy' ekhaya bo asikeva lutfo. Siva nje go back home we haven't heard of anything. We've nga Ndabazadvudvu. heard only through Ndabazadvudvu.

"Eha, ngeke mtaka Mngayi, ngeke mtaka Mngayi, "No, I won't Mngayi's child, I won't Mngayi's child, angaz' ukuthi ngiyaphi."

Sekuphinda kufika yena, I don't know where I'll go to." Then he also arrived, Hlub' e Mbekelweni, ufik' uyabonga, uyabonga Hlub' at Mbekelweni, he praised the inkhosi, he praised uyabonga.

him and praised him.

169. inkhosi — See note 33.

170. Mgwenya — 1. The name of the river next to the place called Ngwenyameni next to the Ngwavuma area, beyond the Lubombo.

171. live — 1. The area or land.

172. Hawu — See note 26.

173. Mgwenya — See note 170.

174. lashwa — 1. A verb meaning to be treated for some illness or anything by a traditional medical practitioner.

175. wlashwa — See note 174.

176. Nkhosi — See note 6.

177. Hawu — See note 26.

178. Dlamini — 1. Literally, Eater at mid-day.
2. However used here as a term of respect to a fellow Swazi, derived from the Swazi (inkhosi) Dlamini.

179. gogo — 1. Literally, my grandmother.
2. This is however used here to refer to the queen mother.

180. ndlovukazi — See note 87.

181. phuma — 1. This verb means to leave.

1. Kufika bani?
Who arrived?

2. Ndawo.
Ndawo.

1. Mhm.
Mhm.

2. Uyabong; uyabonga utsi, "lapha khon' unyok' uwel'
He praised and praised the inkhosi and said, "Your mother uMgwenya. Lelive la, letulu lihambile la." Hawu, has crossed the Mgwenya. The live up on that place has gone lalelani, utsini?
"Hawu, listen to him, what is he saying?"
"Mine ngitsi lapha akhon' unyoko, uwel' uMgwenya."
"I'm saying that your mother has crossed the Mgwenya."
Ngi, lamanga langaloywa.
I, the lies that cannot be bewitched.

1. Mhm. Langelashwa phela.
Mhm. That cannot be lashwa.

2. Langelashwa Nkhosi. "Hawu hambani nigewuhlola That cannot be lashwa Nkhosi." Hawu go and check if kutsi nangempela. Jubelani make abuye siterwukhuma that is true. Go until you find my mother so that she Nembala bhibi kuTikhuba Magongo. Ngenhlankhla lembi may come back and we have a talk. Then they went in large baye batsi nganya leNkhaba, nakhona laphayi numbers led by Tikhuba Magongo. However due to bad luck they eNgwenya. Kukhandzeka kutsi kute labase bengca la. didn't find her at Nkhaba, and at Ngwenya. They found out that Tange bafuna ke Dlamini wekunere. Befika laku gogo, no one had gone past that place. They didn't pursue them Dlamini of the right hand. They arrived to gogo.

1. Manje londlovukazi lapha, iphuma nabani?
With whom did the ndlovukazi phuma with?

182. umphakatsi - 1. The homestead of the (sikhulu) or chief where men in the community assemble, Or 2. A royal village or ritual capital.

183. Nkhosi - See note 6.

184. umphakatsi - See note 182.

185. Imphi - See note 5.

186. emabutfo - 1. The age regiments.

187. "emabutfo - See note 186.

188. Nene - See note 65.

189. babemkhulu - 1. This is used here to mean "my paternal grandfather."

190. umntfwanenkhozi - 1. The (inkhozi is) or king's son.

191. Hhawu! - See note 10.

192. ingwenyama - 1. The king, among the Swazi or the king in council.

193. Nkhosi - See note 6.

194. Nkhosi - See note 6.

195. babe - See note 29.

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

1. Ngifuna lapho ke. I want on that.

2. Umphakatsi nje nemphili, emabutfo. The umphakatsi and the imphi, the emabutfo.

1. Iphuma nemabutfo? Did she leave with the emabutfo?

2. Nene. Wasala Mbovane, walala khonaph' esibayeni, Nene. Mbovane remained, he slept at the kraal, watching agadze let inkhomo, babemkhulu. over the cattle, babemkhulu.

1. Ihm. Ihm.

2. Sokufik' umntfwanenkhozi Longcang' utowuhla. Then the umntfwanenkhozi Longcang' arrived to check.

"Hhawu! ingwenyama uyayidzelela wena, uyijayijamele. "Hhawu! you despise the ingwenyama, you, you are mu, musa waMngayi. stubborn, Mngayi's son."

"Cha, Nkhosi." "No, Nkhosi."

"Phuma!" "Leave!"

"Usengaphuma Nkhosi, losekufike wena." Let inkhomo

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

sole tilasibayeni, atikaphumi. Soyaphuma ke, wena were still in the kraal, He then left, you of the right hand,

wekunene ke, uhamba nalongcanga ke, ugbele he was going with Longcanga, who was on

libhashi lolongcanga. Uhamba ke bab' uchuba horseback. He went babe he was herding the cattle

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

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

1. Inhhi.
- Inhhi.
2. Wu, Mbovane nang' asakhona. Wu, then Mbovane arrived.
1. Ufika netinkhomo. He arrived with the cattle.
2. Ukhandza kutsi kukhona mntfwane nduna yabagogo. He found that there was the child of the induuna of Ngwenyama utsi, "Owu! uphi make? kagogo. The ngwenyama said, "Owu! where is my mother? Make ungehlulile, ngibatse akabuye, akabuye, make She's refused, when I asked her to come back, to come wangala, angati kutsi yini." back, my mother refused, I don't know why." "Ngu Ndawo, utsit' akabaleke." "Ndawo said she should escape." "Hawu ingani nang' utse angikhiphe emabutfo "Hawu he was the one who said I should khipha kutsi akayomncenga make ubuye sitewukhuluma, the emabutfo to coax my mother to come back so that we Sowubeka budlabha ke Nkhosi, sebayalwa. hapho ke may talk." He talked in a haphazard manner Nkhosi and they natikhuba kwamnkalala khona. Kutsi, besuyikhiphe lani fought. That was when things went wrong for Tikhuba. That, imphi, njengoba kutsitiwe phela abete kuyewuncengwa why had he khipha the imphi, as they had been instructed unina abuye batewukhuluma. to coax his mother to come back so that they would talk.
1. Manje. Asibuyele emuva la, e I want him to Now. Let us go back, e ngifuna abuyele emuva

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

- 2. come back here at uyona abenguchanga Nkhosi.
- 2. Enhhe, mkhulu. Enhhe, mkhulu. 210
- 1. I want him to handle something here, there are very important people here, who led this war lapha, labakhipha lemphi lapha. E, lemphi yendloukazi here. E, that is, the queen mother's war, against alwa na Mbandzeni. Utawubala, e, loku. Munye wabo Mbandzeni. He will mention, e, this. One of them njengoba utawuva asho Mancibane. With who did as you will hear he will mention Mancibane. the ndloukazi phuma with, the person who led the imphi? well because Sbhukwana was the iphuma nabani? Matita nabo Magagijane, nabo one who was like to Matita and to Magagijane, and
- 2. Awa, buwabeyintsanga, yababemkhulu Nkhosi, Awa, the one who was of babemkhulu's age Nkhosi, nguMancibane wa Ndlaphu wa Sobhuza. was Mancibane of Ndlaphu of Sobhuza.
- 1. Nabani? Who else?
- 2. Ewu! Bebabangenti, wena wekunene. Ngoba Ewu! They were many, you of the right hand. Because bomSukusuku bese balimele. Khwabitsi wabuya, bomSukusuku had got injured. Khwabitsi returned, emphini. from the imphi.
- 1. Zibokwana? Zibokwana? who came to say that?

217. chongo - 1. This is used here to refer to

210. mkhulu - See bad leader.

218. Nkhosi - See note 6.

219. ndvuna - See note 85.

220. boMatinta - 1. This is used collectively here to show that Matinta was with a few others then mentioned.

221. boMagagajane - 1. This is used to show that Magagajane was with other people.

222. sibongo - The clan name.

223. Inhhitani - See note 46.

224. imphi - See note 5.

225. Hawu - See note 26.

2. Zibokwana ke nguyena abenguchongo Nkhosi.
Zibokwana was the one who was the ²¹⁷chongo ²¹⁸Nkhosi.

Nguye loyo wakusentela lesibhamu lesibi.
He was the one who made the deadly gun.

1. Ngisho kona phela.
I mean that.

2. Wa Nyamayenja.
Of Nyamayenja.

1. Ngisho ngoba phela, ndvuna phela, ngifuna
I mean because ²¹⁹ndvuna, I want to remind you,

kukukhumbuta nje, ngiko ngikhumbula nje kutsi
that is why I remember Sibhukwana because
loSibhukwana ngoba beba nalo Mancibane.

he was with Mancibane.

2. Ukhumbula kahle ke ngoba loSibhukwana ngulabe
You remember well because Sibhukwana was the

njenga naba boMatinta nabo Magagajane, nabo
one who was like ²²⁰boMatinta and ²²¹boMagagajane, and

bomfokati wakaMgabhi, Fotini.
Fotini, the man of ²²²Mgabhi ²²²sibongo.

1. Inhhi. Asewuchubete ndvuna, ngifuna uyitsatse
Inhhi. ²²³Continue ndvuna, I want you to tell

kutsi
that

2. Tonkhe!
All!

1. lemph' iphuma nsbani ke na?
the ²²⁴imphi was led by who?

2. Ngete satsini, nasashito sowushito. Ubatse
We cannot say anything, he meant what he said.

Mbovane, "Hawu, kufike bani kusho njalo?"
Mbovane said, "²²⁵Hawu, who came to say that?"

229

226. Hawu - See note 26.

227. nduuna - See note 85.

228. Zinyane - See note 11.

229. hloma - See note 150.

230. hloma - See note 150.

231. phum' - 1. This verb is used here to refer to the sending out of an army or (emabutfo.)

232. ndlovukazi - See note 87.

233. hlomile - 1. This verb is used here to mean that an impi or army is already prepared to face an enemy, in terms of arms etc.

234. Ye - 1. An interjection used to denote that the listener follows the storyline.

235. Mkhontweni - 1. The name of a place.

236. Nkhosi - See note 6.

237. Inhhi - See note 46.

238. babe - See note 29.

239. ncha ncha ncha - 1. This is used like chongo: see note 27.

240. melapha - 1. This verb means to treat someone with traditional medicine for some ailment or disease.

241. Awu - See note 4.

242. Nkhosi - See note 6.

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

Zinyane: "Waflyejanibalele kill me!"

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

1. I, ye Nkhanini. It went to Nkhanini? "Wait, wait"

2. Ye. Ye. Ye. "See note 10. Wait, wait"

1. Ye Mkhontweni. It went to Mkhontweni.

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

Zibokwana. I have the live. Hawu, it's

1. Inhhi babe. Inhhi babe. "Do that for yourself? He brought this"

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

277 when Mbandzeni demanded to know that who said they

243. inkhosi - See note 33. "He said, 'Who said you must kill my mother, you've killed the inkhosi'. You should have killed mine. Wo kantsi nami nitangibulala." Hhawu bahl' me instead. ²⁴⁴Wo you will also kill me. ²⁴⁵Hhawu they bahlupheka Nkhosi labalishumi namunye, leven. ²⁴⁶stayed and became desperate Nkhosi eleven of them, laba- ²⁴⁷Lababeyeme live. Kepha Nkhosi ke, watsi, labalishumi nakunye. Those people who are next to the live. ²⁴⁸"Kahleri, kahleri, yphi Nyokane?" But then Nkhosi he said, "Wait, wait, where is Nyokane?" ²⁴⁹"Ukhona." "He is present." ²⁵⁰"Mbiteri, umntfwana Mkhize." "Summon him, the child of Mkhize." Watsi ke talukati atiphumule ke Nkhosi, ²⁵¹He ordered the talukati to have a rest Nkhosi, on this Ningisite ke ningamenti lutfo. Baleka uye kuMabane live. ²⁵²"You must help me not to do anything to him. Escape ke, Nkhosi nginanyi live. Hhawu, sekulungile ke and go to Mabane Nkhosi I have the live. ²⁵³Hhawu, it's ²⁵⁴Seningatentela ke." Ulandza baka Zibokwane, ukhuphukel' alright you may do that for yourself." He brought those of eNgololweni, tinkhomo. Ukhanda Mbovane sowutele, Zibokwane, and he went up to Ngololweni, the cattle. He found ²⁵⁵sweluse letinkhomo. Sekuyamangalisa ke Nkhosi, Mbovane asleep, next to the cattle. He was surprised Nkhosi. ²⁵⁶Ne, netikhali tebantfu labalishumi namunye. Kodwa And, and the weapons of eleven people. But they also nabo bayamlandzela, Dlamini followed her, Dlamini.

243. inkhosi - See note 33. "He said, 'Who said you must kill my mother, you've killed the inkhosi'. You should have killed mine. Wo kantsi nami nitangibulala." Hhawu bahl' me instead. ²⁴⁴Wo you will also kill me. ²⁴⁵Hhawu they bahlupheka Nkhosi labalishumi namunye, leven. ²⁴⁶stayed and became desperate Nkhosi eleven of them, laba- ²⁴⁷Lababeyeme live. Kepha Nkhosi ke, watsi, labalishumi nakunye. Those people who are next to the live. ²⁴⁸"Kahleri, kahleri, yphi Nyokane?" But then Nkhosi he said, "Wait, wait, where is Nyokane?" ²⁴⁹"Ukhona." "He is present." ²⁵⁰"Mbiteri, umntfwana Mkhize." "Summon him, the child of Mkhize." Watsi ke talukati atiphumule ke Nkhosi, ²⁵¹He ordered the talukati to have a rest Nkhosi, on this Ningisite ke ningamenti lutfo. Baleka uye kuMabane live. ²⁵²"You must help me not to do anything to him. Escape ke, Nkhosi nginanyi live. Hhawu, sekulungile ke and go to Mabane Nkhosi I have the live. ²⁵³Hhawu, it's ²⁵⁴Seningatentela ke." Ulandza baka Zibokwane, ukhuphukel' alright you may do that for yourself." He brought those of eNgololweni, tinkhomo. Ukhanda Mbovane sowutele, Zibokwane, and he went up to Ngololweni, the cattle. He found ²⁵⁵sweluse letinkhomo. Sekuyamangalisa ke Nkhosi, Mbovane asleep, next to the cattle. He was surprised Nkhosi. ²⁵⁶Ne, netikhali tebantfu labalishumi namunye. Kodwa And, and the weapons of eleven people. But they also nabo bayamlandzela, Dlamini followed her, Dlamini.

257. indlovukazi — See note 87.

258. lakhumalo — 1. The name of a woman, the prefix la- is followed by the woman's clan name.

259. Inhhi — See note 46.

260. Owu — See note 98.

261. Inhhi — See note 46.

262. Inhhi — See note 46.

263. khipha — 1. To issue the order that an army or age regiments should set out for a battle.

264. emajaha — 1. The young men who join the age regiments, or warriors.

265. Dlamini — See note 178.

266. Nkhosi — See note 6.

267. insimya — 1. Literally, a field.
2. May be used to refer to an area.

268. Nkhosi — See note 6.

269. boZibokwane — 1. This is used to refer to Zibokwane and company.

270. boKlwebe — 1. This has been used to refer to Klwebe and company.

271. Madvolomafisha — 1. The Swazi queen mother who became the queen regent after the death of queen Sisile Khumalo during the reign of (inkhosi) or king Mbandzeni.

1. Base bashonaphi?
Where did they then go to?

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

1. Walandzelwa ngaphi?
Who followed her?

2. Walandzelwa ngula labangwaza.
She was followed by those who stabbed her.

1. Bangwaza kani?
Was she stabbed?

2. Inhhi. Utsi, "Owu, kantsi nami nitangibulala, nibulala Inhhi. He said, "Owu, you will also kill me, as you've make." Inhhi se bayamlandzela bayangwaza. lapho killed my mother. Inhhi they followed her and stabbed her. entasi nje ebe kwakhe Magongo. Inhhi. Nasi, ngatsi Below the place where Magongo had set up his homestead. na, Tikhuba naye wadzingiswa, wemukwa letinkhomo Inhhi. We may say Tikhuba too was sent into exile, ekhakhakhe lapho abebuyele khona. Ngeku khipha lamajaha his cattle was withdrawn from his inlaws' homestead kabi. Nguye Dlamini Nkhosi. Ngulapho ke Nkhosi batawutsi where he had returned to. Because of khipha wrongly ke ngukona loku ngasala nalensimi, the emajaha. He was the one Dlamini Nkhosi. That is when they said, I remained with the insimya.

1. Mhm.
Mhm.

2. Kuyintamane yetfu. Banyenti Nkhosi laba boZibokwane That was our buck. Nkhosi boZibokwane and boMklwebe nalabo Mklwebe, namuva ke nje ke ku Madvolomafisha. were many, even back there to Madvolomafisha.

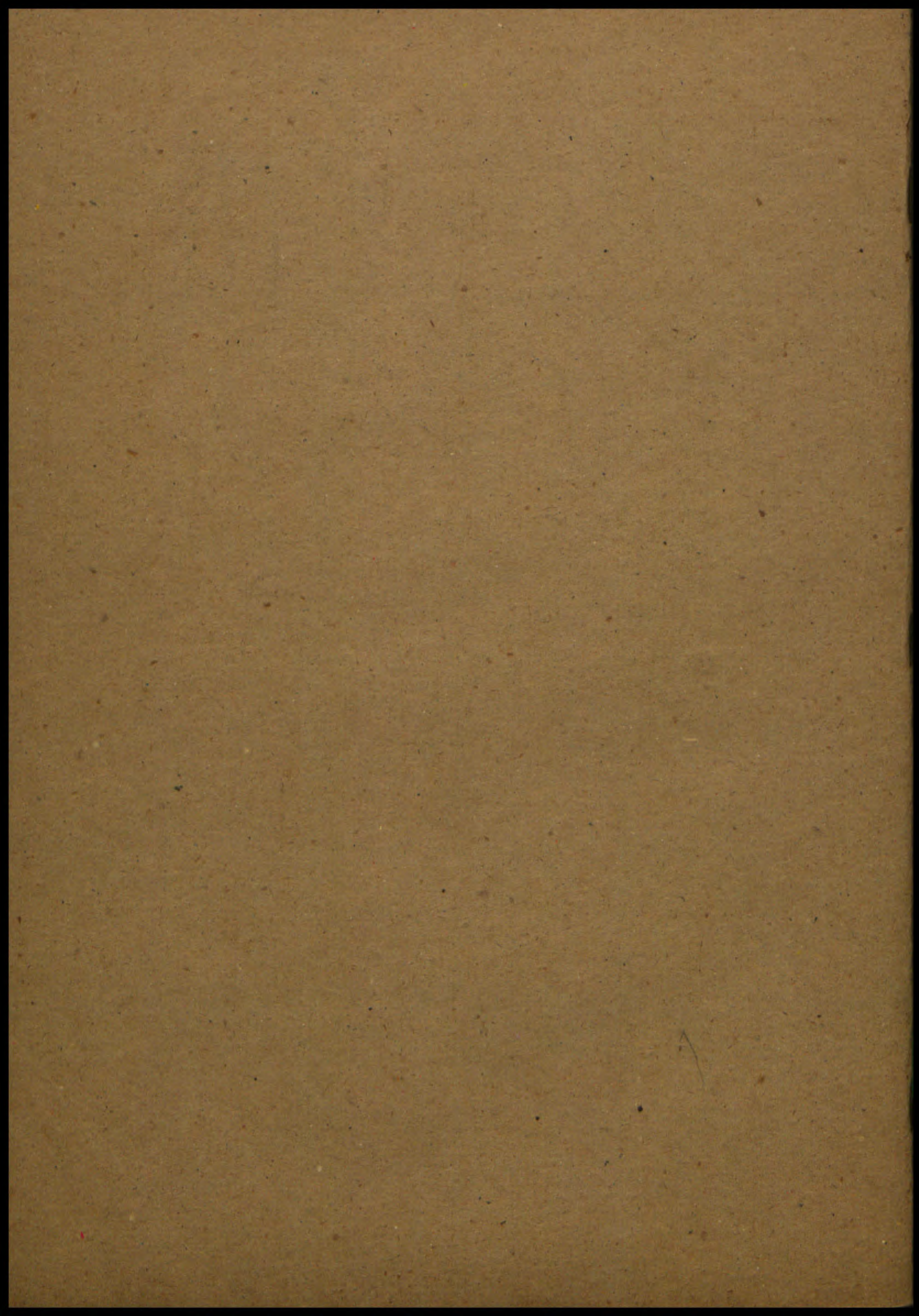
328 Mhm.

Mhm.

1. Bass...
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 9. Bass...
 10. Bass...
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