COLLEGE
EXERCISE BOOK
SKRYFBOEK

NAME Nxumalo (at Ngolotjeni) Dlamini Shongwe NAAM

SUBJECT BONNER VAK

CLASS Book 2 KLAS

72 Pages
Feint and Margin INTERVIEW 1 72 Bladsye
Dof en Kantlyn

* part of side two, not done yet.

A BSO PRODUCT

82 Komatipoort — name of the place where the Komati river passes through the Lubombo mountain. This place is in the North, North-east of Swaziland, which is about 70 kilometres from the Lomahasha boarder post.

83 memeta — literally means call, but in another sense, it refers to a royal summon for emabutfo.

84 emadelezi — literally refers to queues

2 E- lemuka liyaphansi eNkomatipoti.
E- it goes down to Komatipoort[82]
1 O! liye Nkomatipoti?
Oh! it goes to Komatipoort?
2 e-e-
yes
1 Solongilo
it is still it [live[31]]
2 e- Solongilo. Ngange nkhosi - nje ngobe
e- it is still it. As the inkhosi[5] - nje[49], because
lamanti iwalandza le. Akusho kutsi iyaphu-
he fetches the water there. It doesn't mean
sisa yini kutsi (iTalasifane), live laMswati
that he is lying that the Transvaal is
lonkhe lelive. Aboni-ke, naye lo Tinhlonhla
Mswati's live[31], all this live[31]. You see - ke[40]
sowumemeta khona la kulamadelezi laba
this Tinhlonhla, too, memeta[83] here, at these
mentela wona, bantfu babahlanganisa,
emadelezi[84] they made for him; they welded
kutsi hlalani ngebu nje - ke, asifuni
people together, that stay like this ke[40], we
kutsi nisakateke. Batsi wo! labetungu
don't want you to be scattered. They said
bentela kutsi phela, nasekukhona lese ba-
okay these white people have done it so
kyakile la, bakhandze nihlangene, bange
that once there is something they need
te baya le-na-le-na-le. Babotsi
urgently here, they find you together, without
bangefika lapha bakake khona lapha,

85 (hlalise) — 1. literally means to stay with somebody, so as to give him/her company [lest he suffers from loneliness]. 2. to help sit, a person, as one would help a baby sit properly. This sense is sometimes stretched to cover resettlement.

86 bonga — literally means 'thank'. It could also mean say praises, and this seems to be the meaning in this context

126. Hhohho — area in northern Swaziland

127 Madlomo;

having to go there and there and there, so that when banitfole ninonkhe khona la. Nasosikele they come here, they just engulf this place, and mu, bayawusikhipha khona lapha emkha find you all gathered together here. Even a dangerous tsini wenu.
person, would be taken out from here amongst you.

1. e-e.
yes

2. Hhawu, nguloko, nkhosi, lrve (lelihla
Oh, it is that, nkhosi[5], live[11] which
(lise) kona la.
has been (hlalise)[85] it here.
[there is muttering here, and interviewer prepares himself for recording praises]

2. Manje, ngitsatse letibongo-ke?
Now shall I take these praises?

1. Cha, tiyeke tona. Awusibongele-ke
No leave them. Please bonga[86] for us,
Madlopha-ke tibongo-ke tatenkhosi yalapha.
Madlopha-ke[10] praises-ke of this inkhosi[5]
kaShongwe-ke; sicela-ke sowusibongele
of here, kaShongwe-ke; please ke bonga[86]
Lugebhuta.
Lugebhuta for us.

2. Yebo, nkhosi. Wo! Madlomo phuma ka
yes, nkhosi[5]. // Yes! Madlomo[127] get out of
Hhohho kwenile; yeb'uyabon'izimbuze-
Hhohho[126] it's rapidly foliated // yes you see the white goats
zimhlophe ziyakubalekela. Uhlabe kwezi
are running away from you // You have stabbed

87 amabheka — literally means 'the lookers'. This word is used to refer to the cattle paid as a bride-price.

88 eSangweni — refers to the place at which males stay [usually around fire] when they are relaxing, doing nothing or when eating meals. This place is next to cattle-byre.

89 kugiya — means a dance, characterized by the lifting of each foot rythmically or jumping, as when jumping over something, accompanied by words which are sung complimenting the person who is executing this arti

130 kaMdladla - Mdladla is a common surnamo

90 dela — refers to giving up something or oneself either out of courage, or out of desperation. e.g. When one goes out to a lion with intention to kill it by a spear, one goes there having considered the likely result, so one dela's oneself.

91 umlando — generally refers to history

128 Madlopha;

129 Ndindane;

among male ones only, among female ones
nduna zodwana, kwensikazi ngezema
are for amabheka[87]// Eagle for us which is
bheka. Lusozi lwakithi lolumnyama;
black, it was black on the neck// How
belumnyam'entanyeni. Lwabonakala ngani,
was it seen, it was seen appearing
lwabonakala ngekuvelesangweni, kuthi lwenze
at Sangweni[88], that it was doing that so
lemagwala khonazababalekela. Madlomo
that cowards could run away from it//
uyesaba kugiya, Madlomo; wesaba bafana
Madlopha[128] you are afraid of kugiya[89],
baku Ndindane; ngoba bafana baku Ndindane[128]
Madlomo; You are afraid of boys of Ndindane//
batakubandzetela, bayokugindzetela. Imbaba-
because boys of Ndindane will squash you//
zane yakithi, yahashizitho, yahash'umbaka.
[against something hard]. The nettle for us, it
Sibabule sakithi, ngumadelumlando. Yebo
brushed against calf-muscles, and brushed
kundza lenkunziyakitsiyaseMashobeni; yebo
against a lower leg// Intense fire
guja bahlome bakitsi baye kaMdladla; yebo
for us, he is a dela[90] of an umlando[91]//
khali zilishumi, zakho zilishum'emadvo-
yes! hump of our bull of Mashobeni[123]// yes!
dzeni. Shongwe! Kunene! Ngetengakuco-
idling when of us bloma[17] and go to
dza, Shongwe, nami; ngangobe ngisho
kaMdladla// yes! spears are ten, yours
kutsi sifuba sami siyakhu'fjwa. Ngukoloku

chest is tripped. It is that which I say, which I know, but they praises I go forward.

92 umntwana — literally means 'a child', but could refer to a crown prince before he is designated king. [this applies to chiefs as well]

131 Kunene; one of the Shongwe tinanatelo.

132 Mjuba;

133 Manana: a Swazi sibongo. The Manana chiefdom is located in central southern Swaziland, north of Hlathikhulu.

134 Khananda: the name or title of a person

135 Libhojeni;

are ten in men// Shongwe!// Kunene![131]// I can't
lengikushoko, lengikwathiko nami. Kepha
finish you, Shongwe, and I as I say that my
Hiyembili, 70 na.— Mlamula 'nkundz'ehlatsini ku-
// Stopper of bulls from fighting at a forest, at
Mjuba;[132] bekunan' ukuziyekela, 'mbebezinga-
Mjuba; why wouldn't you leave them, may be
bulalana: ngeyakankhosi, ngeyakaManana.
they would kill each other// it [bull] is of nkhosi[5]; it [bull] is
Akubambil'emazolo khananda, ngelilanga
of Manana[133]// Dew has caught you, Khananda,
layizolo; ukhase ngezandla wabuyela nase-
by the day of yesterday// The umntwana[92]
buntwaneni. Ingalozakho ziyahlaba khana-
has scrambled with hands and has gone back even
nda, ziwaklwebhile madoda, ngelilanga
to childhood// Your ~~fingeres~~ fingers are stabbing,
linye, ngelilanga layizolo. Uvulizandlum-
Khananda,[134] they have scratched men, on
ntwana, uphumile upondo; uphumil'uthushe-
one day, yesterday// The umntwana[92] has
leni. Madvodeelibhojeni, ngobenimvundeile
opened hands, one pound has come out; a
khananda, anidli nibhabhalele; nidla nicosheme
two Shilling has come out// Men of
nilingisi zwane, nilingisi zwane zakhe zama-
Libhojeni,[135] because you have nurtured a
hlahla. Lomashoshaphasi abenjengesikhwe-
grudge for Khananda, you don't eat while
hle, sikhwehle sona sitsi singabonwa
lying down on your belly, you eat in a
sibulawe, senziwinyama. Wen'wátikhuni!

93 sikhwehle — name of a certain bird which is known for scuttling more than for flying.

94 babe — see glossary.

95 emadvuna — officers whose status is is as important, if not move, as that of chiefs.

136 Tikhuni; a hero of Sambhelo's time, who married a daughter of Sambhelo's, and who was made head of the Shangwe chiefdom established by Mswati at Bukunga mountain. (see testimony of Nguenyendale Shangwe, Ngudla, vol 1, 1, 1970 pp. 16-18.)

137 Hlophe - common Swazi surname

squatting position // imitating animals ; imitating animals of his, of trees // The one who scuttles, like a Sikhwehle[93], Sikhwehle which, once it's seen it's killed and made meat // You of Tikhuni[136] //

Awu sengiphelele babe. E-e.

Awu I have reached the end babe[94]

NguJekemadlova lo

This one is Jekemadlova

1 lesintfu kute?

There is no siswati one [name]

2 lesintfu nguSilwane.

The siswati one is Silwane.

1 Awutisho-ke, nguhomu lezinja zakabani-ke?

Say them-ke[40] he is crowd of dogs for whom?

2 Nguhomu lezinja zakaS'falakahla

He is crowd of dogs for S'falakahla.

1 Mgambute!

Burst out with his praises!

another person's praises begin here

2 Homu lezinja zakaS'falakahla, wagwazemini

// Crowd of dogs for Sifalakahla // You stabbed at Kamansalala, walamlelizinja zifile. Ngito

noon at Mansalala // You rescued dogs having

leto kuphela, wena wekunene.

died // It's only those alone, you of Kunene[131]

[muttering on the background about praises]

1 lolotawumbonga ngubani?

Who is the one you are about to praise

third person

3 emadvunakaHlophe

the emadvuna[95] of the Hlophe[137]

[was difficult to hear]

3 Ngitawubonga: Madlomo phuma kaHhohho

I will praise: // Madlomo[127] get out of Hhohho[126]

another praises begin

kwenile, umntfana nguMatsamo lomkhulu

it has rapidly foliated // The umntfana[92] is

96 umngoma — a sooth-sayer or a fortune-teller. Such a person relies on spirits which reveal the future for him/her

97 izinkondlo — name for certain birds which are large and black with a red beak and claws, probably a Bateleur eagle

98 izinkonkonono — seems to suggest a huge thing

[interruption — then goes on with tibongo]

Matsamo who is big, who fathered Magudla//
lowatala Magudla
Who is he -ke[110]?
1 Ngubani-ke?
It is Lugebhuta[112].
3 Ngu Lugebhuta
yes
1 Wo!
yes.// Madlomo get out of Mthohho, its has
3 e-e. Madlomo phuma kaMthohho kwenile,
rapidly foliated// Nettle to brush against big calf-
Mbabazane kumahashizithokhulu zaka
muscles for Mlomo// You have been afraid
Mlomo; wesabekugiya wesababakuNdindane,
of Kugiya[89], you are afraid of those of Ndindane[129]
Khali zilishumi emadodeni; jozi liyafaka-
[people]// Spears are ten in men; spear testifies
za linjengelemngoma; uguaze wabuye
like an umngoma[96]// You have stabbed
wazihlabanela, Mbombo wezinkondlo.
and returned to stab for yourself// Bridge
sengiyengca sengingena kuyise! senginge-
of nose of izinkondlo[97] [Parenthetic talk] ... I am now passing,
na kuyise! Mbombo wezinkondlo nezinko
I'm passing on to his father! I'm getting
nkonono, lomaband... hha! ye! ye!
to his father!// Bridge of nose of izinkondlo[97] and
ye! Ngonilimpela ngifeyilile.
izinkonkonono[98]; the cold// ... Oh! ye! ye!
ye! [he burst of with laughter] I've made a mistake!
I've truly made a mistake, I've failed
[muttering away to himself, not audible]

99 sikhala — opening, of any kind, permitting of a through passage or vision, as an opening between hills.

100 dagga — wild hemp, cannabis indiba, used for smoking.

138. kaTembe – area east of the Lubombo mountains between present-day Maputo and Lake Sibaya.

4 Babesikhulu salela live ngoba sikhala
They were a chief of that live[31] because its
lesichamuka timphi. Bantfu labebastrong
a sikhala[99] from which timphi[29] appear. People
(labebayisa tipho), emaqhawe the heroes
who were strong (who used to send/sent gifts)
5 nalendzaba yensangu bebabe...
Even this indzaba[35] about dagga[100]
4 bebayibhema; bantfu banenkhani, kubona
They used to smoke it; people are stubborn. It
kalisa kutsi bastrong banenkhani, basene-
shows that they are strong, and stubborn, they
kusivala lesikhala, bayelekelele lenkhosi,
may even close the sikhala[99], and give a
Nempela, baka Dlamini bebabetsembile laba
hand to the inkhosi[5]. Indeed, the Dlamini
bakaShongwe, bakaShongwe bebangakafa-
had trusted the Shongwe; the Shongwe
neli kutsengisa live lebaka Dlamini.
Shouldn't have sold live[31] of the Dlamini.
[Not audible here]
5 Beniphumaphi kuqala; beniqhamuka neba ka Dlamini kaTembe?
Where did you come from at first; You had come with the
Dlamini from kaTembe[138]?
4 kaTembe, asiyati-ke leyo history ngembili,
At Tembe; we don't know-ke[40] that history
kodva umdzabu wetfu, sisuka lakuBulu-
ahead, but our umdzabu[42], we come from
nga, simikiswa yinkhosi le, nguMswati
Bulunga,[39] we were sent there by inkhosi[5]

101 ingungumbane – a certain animal
a porcupine,

139 Nguni: see glossary

140 liTfonga; i + li Tsonga – of the ka Tembe area
(see n. 138)

there, it's Mswati.

5 anisiwo e- beSutfu be- be- beNguni, mani
Arenit you um the Sotho[107] - - the Nguni[139],
Khuluma i- kutsi umhlobo muni, kutsi awu
when you speak that what type, that awu[36]
liSutfo, noma liTfonga, noma - -
it's a Sotho, or it's a Tfonga[140], or - -

4 e-e- maSwati
yes, we're Swazis

5. MaSwati mpela mpela
we're Swazis truly, truly.

4 MaSwati mpela mpela mpela. MaSwati;
we're Swazis truly truly truly. we're Swazis,
kuphela kutsi emaSwati anemasiko awo
it's just that the Swazis have their own
ngeku bhunyiselwa ngeku bhunyiselwa.
customs, as by being fumigated, being fumigated.
laba kuze bawine ba- ba-basive lesine-
These, so that they could win, they- they we a
nkhani, sibhunyiselwa ngengungumbane.
stubborn people, fumigated by ingungumbane[101]
akunga- lesilwane asingandzeki. Lenya-
it doesn't-, this animal doesn't return.
matane ayincandzeki. Nabo-ke Selapho
This wild animal does not return. Even they, it
sabo laba baka Shongwe, abangandzeki
is their medicine, these the Shongwe, they
nabenta intfo.
don't return when doing something.

5. Naman je niyabhunyiselwa ngayo?
Even now you fumigated by it [animal]?

4. e-e- Siyabhunyiselwa ngayo

yes we are fumigated by it
5. Intuntuntwane?
Intuntuntwane
4 intuntuntwane.
intuntuntwane.
5. Ibuka kanjani?
How does it [intuntuntwane] look? [they laugh]
4. Kute lengikwenyanyako, ngenyanya
There is nothing I hate, I hate that
lokutsi lenkhosi yemaGubha itsatse
this inkhosi[5] of Magubha took this
lelive, ibese isebenta nemabhunu
live[31], and then work with Boers in the
eTransvaal; lelive lengabe Magubha abe
Transvaal; this live[31] of which, Magubha[114]
liphetse neNgwenyama.
should have held with the Ngwenyama.
5. eJozi nitsi live lama-- labakaShongwe?
In Johannesburg you say its live[31] forthe Shongwe?
4. alisilo lebakaShongwe, lema,.. lemaSwati
it's not forthe Shongwe, it is forthe Swazis.
5. lemaSwati. Ngubani le..m- Sibongo esikhona
It's for the Swazis. Who is, what is the
sekuqala lapha eJozi?
surname which is present, the first one in Jo'burg?
4 Angiyati-ke le History lenjalo, Khupha, ngikhu-
I don't know -ke[40] that history which is like that,
luma ngebakaShongwe.
Kuper, I'm talking about the Shongwe [people].
5. ngibona
I see.
4 Kutsi inkhosi yakaShongwe isivisa

102 endlunkhulu – see glossary

142 Barberton – town in the Republic of South Africa on the north-western Swazi border

143 Matsebula – a common Swazi sibongo

It's that the inkhosi[5] of the Shongwe makes
buhlungu ngekutsatsa live elaMswati ilinike
us feel pain, by taking live[31] of Mswati and
emaBhunu.
give it to the Boers.

5 Manje bakaShongwe banenti basekhona
Now there are still many Shongwe people
e Republic?
present in the Republic?

4 banyenti. Siyenyanya ngoba siphetfwe
They are many. We hate it because we are
la endlunkhulu.
governed from here at endlunkhulu[102]

5 O! uqinisile, baningi bayakhala...
Oh! you are right, there are many, crying...

4 le kambe khupha, angiyesabi nekuyesa-
this one, Kuper, I'm not afraid of it ngi[49]
ba nje.

5 Uyabona, lapha eBhabhathon bakaMatse-
bula (bayangitjela)...
You see there, in Barberton,[142] the Matsebula,[143] tell me

4 ya, Nebakamatsebula leBhabhathon nabo
even the Matsebula of Barberton
bala, nebakaShongwe nabo bayakhala,
belong here; even the Shongwe are crying,
bakhalela lapha endzaweni yabo
crying for here, their place endlunkhulu[102]
endlunkhulu, eSwatini e-e. koko banga
in Swaziland, yes. This, they can kill me
ngibulala kanyenti, kanyenti ngako

103 sinanatelo — see glossary

144 Bhambolunye:

many, many times for it, but ke[40] the people
kodva ke sive saMatsamo siyakhala
of Matsamo" are crying, crying for their inkhosi[5]
sikhalela inkhosi yaso, kulokugiywa
in their being divided, then put there, inside,
kwaso, bese sifakwa ngale ngekhatsi.
They are crying, crying for their inkhosi[5]
Siyakhala sikhalela inkhosi yaso. Banga
they can kill me many, many times
ngibulala kanyenti, kanyenti ngaloku,
for this, but the people of Matsamo are
kodva sive saka Matsamo siyakhala
crying, crying for their inkhosi[5].
sikhalela inkhosi yaso

5. ngiyabona
I see.
" e-e,
yes.
5. Sinanatelo sakaShongwe sitsini?
What does sinanatelo[103] of the Shongwe say?
" kutsiwa Shongwe, kunene, Ntimandze
Its says Shongwe, kunene, Ntimandze
Bhambolunye, tingaba timbili teta nenyo-
Bhambolunye,[144] once there are two, they
k'e khabonyoko.
came wish your mother from her homestead,
[Did nit get it here]

this - ke[40] kuper, as we record it nje[49]
" loku-ke khupha, njongoba sikurekhoda

even you, Mrs. Kuper, I strongly say
nje nawe Mrs Khupha, ngiyaqinisa
many, many times, even if they
kutsi kanyenti kanyenti, noma banga
can hand-cuff me, together with feet, I
ngifasa tandla nefinyawo, ngiyawufa
would die still saying that live[31] of the
ngikusho kutsi live lakaShongwe limane
Shongwe has merely been divided, it
lagiywa, nguleNgwenyama. Sive SaMa-
belongs to the Ngwenyama. Matsamo's
tsamo siyakhala sonkhe kutsi sibuye
people are all crying that they come back here
lapha endlunkhulu. Leyankhosi leya
at endlunkhulu[102]. That inkhosi[5] there, is
itinatsela tinkantini nje nala
drinking hot-stuff nje[114] with the Boers,
Mabhunu, letsengisa lelive laka Shongwe.
the one [inkhosi] who sells the live[31] of the
Liphetfwe baPini, liphetfwe lPitoli, alisilo-
Shongwe. It is governed by the Pini, governed
ngele Ngwenyama.
from Pretoria, it isn't, it is for the Ngwenyama.

5 Wo!
oh!

4 e-e.
yes

5 Ngubani lenkhosi?
Who is this inkhosi[5]?

4. Ngu Tinhlonhla, lolokhona nyalo,
It's Tinhlonhla, the one present now.

5 Tinhlonhla?

Tinhlonhla?

4 Tinhlonhla, Intfo le- lefanele.
Tinhlonhla. A thing which- Which should

5 Tinhlonhla ngubani?
Who is Tinhlonhla?

4 Ngumtfana Magubha.
It's the boy of Magubha

5 Nguye watsengisa?
Is he the one who sold?

4 Nguye, vele, ngoba uyise, Magubha, kaze
It's he, truly, because his father, Magubha,
alitsengise lelive. Abesh'wenkhosini kutsi
never sold this live[31]. He was saying to the
inkhosi ayimbonise, nalive sebaya-
King that the King should guide him; here
lisika kanje, kanje.
this live[31] they are now taking it like this. like this.

5. Tinhlonhla abele yenee lento?
Tinhlonhla did this thing?

4. Ngutinhlonhla.
it's Tinhlonhla.

5 wo!
oh!

4 Vele siva buhlungu; live leNgwenyama
Indeed we feel pain; live of the
ligiywe.
Ngwenyama to be divided.

5 That is LaShongwe, at Es'then.
That is LaShongwe, at Es'then. [stops tape]

[End of side 1]

104 ingqamu — food which one carries with one, as a provision that if one gets hungry, one will eat the food.

NB: Please note that the lines in red are words spoken by the informant; those in blue pen are translation — only on these pages in the appendix.

Appendix A : Praises on opposite page.

Wo! Madlomo phuma kathohho kwemile;
Yes! Madlomo get out of kathohho his (rapidly) foliated
Yeb'uyazibona zimbuz'ezimhlophe ziyakubalekela.
Yes you see, white goats are running away from you.
Uhlabe kwezinduna zodwana,
You have stabbed among male ones only,
kwezinsikazi ngezemabheka.
Among female ones are for Mabheka.
Lusozi lwakithi lolumnyama,
Eagle of ours [place] which is black,
belumnyam'entanyeni,
It was black at the neck.
Lwabonakala ngani, lwabonakala ngekuwelesanqweni,
How was it seen, it was seen by appearing at Seinqweni
kuthi lwenzel'ema gwala khonaza babalekela.
That it was doing that so that cowards could run away from it.
madlomo uyesaba kugiya, madlomo;
Madlomo you are afraid of kugiya, Madlomo;
Wesaba 'bafana baku Ndindane,
You are afraid of boy of Ndindane,
Ngoba bafana bakundindane bayokubandbada
Because boys of Ndindane will squash you
Imbabazane yakithi;
An Imbabazane of ours [place]
yahash'izitho,
it brushed against calf-musscles
yahash'umbala.
And brushed agarst calf
Sibabule sakithi;
Sibabule of ours

missing lines

he has scrambled with hands & gone back to childhood.
your fingures are stabbing Khananda; they have
dews have caught you, Khananda.
Ngelilanga layizolo.
By the day of yesterday
Uvulizandl'umintwana,
~~the~~ umintwana has opened ~~his~~ hands,
uphumile upondo;
A Pound has come out;
uphumi l'uthusheleni.
A ~~twenty~~ two shilling has come out.
Madvodzelibhojeni,
Madvodza men of Libbojeni.
Ngobe nimvundzile Khananda
Because you have vendiff nurtured a grudge for Khananda
Anidli nibhabhalele;
You don't eat when lying down sitting on your
Nidla nicosheme nilingisizilwane,
You ~~eat~~ eat squatting, imitating animals
Nilingis'izilwane zakhe zamahlahla.
Imitating animals of his, of ~~mahlaha~~ trees
Lomashosha phans' abenjengesikhwehle:
The one who scuttles, like a sikhwehle
Sikhwehle sona sitsi singabonwa
Sikhwehle: which, once it's seen
Sibulawe senziw'inyama.
it's killed and made meat.
Wena waTikhuni!
You of Tikhuni!
Awu sengiphelele babe. e.e.
Awu I have reached the end babe, yes
Ngu Jekemadlova lo
This one is Jekemadlova
lesintfu kute.
There is no siswati one.

Ngumadel'umlando.
He is Madebola the umlando*
Yebo! lundza lenkunziyakitsiyasemashobeni.
yes! hump of our bull of Mashoben*
Yebo! guia bahlome bakitsi baye kamdlalla.
yes! guya* bahlome* of us {people} and go to kamdlalla
Yebo! 'Khali zilishumi,
yes! spears are ten,
Zakho zilishumi'emadvodzeni.
Yours are ten in madvodza
Shongwe!
Shongwe!
// Kunene!
Kunene!
Ngetengakucedza, Shongwe, nami
I can't finish you, Shongwe, and I
Ngangobe ngisho kutsi sifuba sami
and I say that my chest is tripe
Siyakhutjwa. Nguko loku lengikusholo
It is that which I say,
lengikwatiko nami, kepha tujembili
Which I know, myself, but they go
to na.
forward, them [tibongo]
// Mlamila 'nkunz'ehlatsini kuMjuba,
Stoper of bulls from fighting at a forest, at Mjuba,
Bekunan'ukuziyekela 'mbebezinga bulalana,
Why wouldnit you leave them, may be they would kill each other
Ngeyakankhosi, ngeyaka Manana,
~~I am going to Nkhosi, I am going to Manana~~ it is of Nkhosi, it is of Manana
Akubambil'emazolo, khangala

Homu lezinja zaka S'falakahla,
Crowd of dogs of S'falakahla
Wagwazemini kaMansalala,
He stabbed at noon at Mansalala,
Walamlelizinja zifile.
He rescued dogs having died
Ngito leto kuphela, wena wekunene...
It's only those alone, wena of Kunene...

Phuma kathhohho kwenile!
Get out of Hhohho its bushy!
Umntfana nguMatsamo lomkhulu lowatala
uMntfana is the big Matsamo who fathered
magudla...
Magudla...
Madlomo phuma kathhohho kwenile,
Madlomo get out of hhohho its bushy
Mbabazane kumahashizitho khulu zakamlomo
Nittle of mlomo to brush against big calf-musscle
Wesabekugiya,
you were afraid of to giya*
Wesababaku Ndindane.
you are afraid of the Ndindane [people].
Khali zilishume madvodzeni;
Spears are ten in madvodzeni*
Jozi liyafakaza, linjengemnqoma
spear* testifies, its like an mngoma*
Ugwaze wabuye wazihlabanela,
you stabbed and ~~came~~ returned to stab for yourself
Mbombo wezinkondlo...
Bridge of the nose, of zinkondlo*
Nezinkonko nono
As well as zinkonko nono
Kamabard
Tha! ye! ye! ye!

Check against detailed E. N. map.

Shangwe :

p. 7 ~~Metsanp - who was he - a post~~

p 5a Where Dwali?

p 8 who are Lugebhule

Msudwike

p. 11 Mule river

Lusaba river

13 Mgwenya

p. 19 more on Mandende

~~p. 23 Msudwaka (mthwenenkosi fire N)?~~

p. 24 Magwegwane who was he?

p. 28 Who is Tembhule

p. 30 Who is Madlomo?

p. 31 Madlopha - is it a Shangwe pray

- where is Ndindane.

- who is Mdladla

p. 32 where is Mjuba

" " Lubhojeni