

B.O.B.P. HISTORY OF SWAZILAND by Mandanda Ntshethwa 1/1

BeSuthfu leMshadza Mbandzeni
 Fighting the BeSuthfu at Mshadza
 Nase sebaleka lelokutsi labakakgwane
 Mbandzeni when they started saying that
 inkhosi yakutsi njoba sishlasele
 the Nkwane people our King has fought and
 sekwuchutsele uMshadza
 we have prepared the Mshadza, what are
 semsisi. Kwatsiwa inkhosi
 you going to do with us. It was said that the
 utokulelwa live layo nja Kufa
 Kufa will fight for the country, and will rule
 inkhosi nesitukulwane. Lyakufa
 until he dies and the generation. He will be
 inkhosi nesitukulwane yebo, ngoko
 being an autonomous ruler and the generation
 loko lokuholwa yinkhosi yakutsi
 that is what your King of Kakhwane benefits.
 yakakhwane nide benyolwela la
 you who have come to fight for him here, you have
 utokulelwa live layo, nangemela-ke
 come to fight for his country, neal still
 Soloku Sabuya nyalokoke, Solo
 we keep on in that, we still stand
 semsisi lapho kutsi kwatsiwa
 on the promise that it was said that we will
 siphubusa, inkhosi yawubusa
 rule ourselves, the King will rule and
 nesitukulwane tayo, ngiso-ke
 the generations, this is his generation
 lesitukulwane sayo lesi lesikhona
 which is present here to-day

lobe Sowuyawuncandzeka e Nellomodlomo
 who went as far as Nellomodlomo and
 Nyabuya e Nellomodlomo Mswati
 returned, and Mswati went to
 Sewuya ka Hhohlo, Nesuka
 ka Hhohlo, From ka Hhohlo, Mswati
 ka Hhohlo - ke Mswati, Sewuyhunge
 again went to Emdzimba where
 Nyuya lapha e Mdzimba, lapha-ke
 he started quarrelling with the
 asatawucabaha ne Besuthfu - ke
 Be Suthfu.

Be Suthfu - ke sebaywela sebayu
 the Be Suthfu crossed to e Mshadza
 le e Mshadza, selibalaka ngwane
 then the place became the Ngwane place
 - ke lalive, koka Sombhlo
 this place of ka-Sombhlo, it became
 seliba laka Sombhlo - ke
 of ka-Sombhlo

Kubhubha Ngwane - ke e ngatsi
 Ngwane ched, ng Mswati chief
 Kubhubha Mswati. Sekuma
 they Mbandzeni became the King.

Mbandzeni. Mbandzeni - ke
 Mbandzeni who again to the ⁵impli
 losatawuphuzo aytsatsa impli
 to fight the Be Suthfu again
 aphuzo ayoblasela Be Suthfu
 there at Mshadza
 khona le Mshadza. Nahlasela

5 simpli → In Swahili the word
means both army and
war.

1 Senggecile ku Sombhlo, u Sombhlo
stop at Sombhlo, Sombhlo who said, watch
lowatai, e nibobhaka e sine

lesunye lesyawufika lapha kuni
another nation which will come to you,
lapho myowulahlala, nungaboyitsatso
where you will lose, don't take diamond
& clayman, mbotsatso umculo
but take umculo.

Nungaboyitsatso & clayman myakube
don't take diamond, you will have done
mlibotsatso, nangempela ke patatso
great damage to it, libotsatso, and we
umculo - ke utsatso kwa kubam-ko
really took umculo, taken at the time
lombulo sawunika ngu Sombhlo.
of whom, at the time of Sombhlo

u Sombhlo sawunika - - [cut]
Sombhlo gave - -

2 Nantso emakhosi lamabili labesemane
Here are the two kings, who were still
laba bo Nalounguny [not audible]
Young Nalounguny and others

1 Nalounguny - ke sawutawutala -
Nalounguny then begot

2 Sombhlo

1 Sombhlo, u Sombhlo sawutawutala
Sombhlo begot Mswati
Mswati, Mswati ngulye - ke
Mswati is the one

3. Umanlu 7 It is always interpreted to mean Bible, but according to D. K. Rycroft it could also mean a bundle, scroll, batch, consignment, a great quantity, plenty. But it is difficult to say what the prophecy meant because at the time of Sumbulo most of these things such as bible, scroll were not existing.

4. hlotisilo 7 the word has been used figuratively to mean great chasaster or loss of something valuable.

2
Ka Nghwamba . Sika Ka Nghwamba
Ka Nghwamba . Then from Ka Nghwamba
- ke Reseta la e Shiselweni .

we came to Shiselweni .
Sifika e Shiselweni - ke e Shiselweni
arrived at Shiselweni , at Shiselweni then
ke Sengubani - - ?
who was - - ?

2 Se Ngu Nohungunye
It was Nohungunye

1 Sengubani wa Ngwane .
It was Nohungunye of Ngwane .

Kusuka lafha ku Nohungunye
From here at Nohungunye when arriving
Nasefika e Shiselweni , sekusuka
at Shiselweni , who leaves, Mswati
boni sekutawusuka Mswati,
leaves, Ngwane leaves, Ngwane another Ngwane
kusuka Ngwane , Ngwane lomunye

Ngwane wasibili . e Seweta lafha
the second . He came here at Ka Ngwane
- ke Ka Ngwane lafha - ke
here at olet Lobamba . Then from
ka Lobamba lomelgala . e Sewakuka
olet Lobamba
ka Lobamba lomelgala sekusuka
- who leaves
boni .

2 [not audible]

2 Nqhwamba & the significance of this word is not clear, whether it is a place or a name of a person but when I was interviewing Mantshuma Mamini at Emphelaphu in the Phunga area, he told me that he was told by the late King Sobhuza the Second that Nqhwamba was a person from whom the Mamba people derived their clan name Mamba.

[The first part of the interview is not audible,
this recorded part is in the middle of the discussion]

1 E Lapha, Kwafike Kwahlala Ngwane
When Ngwane came and settled
Lapha Ngwane Lapha Kanyawo
There Ngwane there at Kanyawo
E Uphiu - Kanyawo, Sesitake
He came from Kanyawo, then we came to
e Shiselweni, e Shiselweni e eng-
Shiselweni, at Shiselweni
seku khona unyatho phela babe
there was North babe
Sesiyaya unyatho e ngate
then it went to North no it went
Sesiyaya emngqungu, emngqungu
to the South, at the South it
Sesiyaya Ngwane Lapha Kanyawo
left Ngwane there at Kanyawo
Sesiyaphurake, Sesiyaya ku
then we go out to Ndlungunyane.
Ndlungunyane, Ndlungunyane - ke
Ndlungunyane then begot - - -
watala e - - - Siphuma Emboko
we come from Emboko near Ka-Zulu
Lapha ngaka Zulu e - - - bita - ke
then we came to Shiselweni. Yes at
e Shiselweni. Ehen. Esheni
The Rock of Ngwane there. Then from
Lapha Ngwane - ke Lapha. E Lapha - ke
then we left and came to
Sesiyaya - ke Sesitake - ke

1 Babe > See glossary

Interviewed at

date -

Informant

Manduraka Mthethwa + Mthethwa

Interviewed

PAGES
72
BLADSEYE



Exercise Book Skryfboek

SIZE A4(297x212mm) GROOTTE

Name Minolanda Mithello
Naam
Subject Bonner Series
Vak
Place TAFE R6
Plek

Faint Ruling with Margin
Dunne Lineëring met Kantlyn

Interview / JD. 32R Bonnie

Section One

History of Swaziland by Mandanda Mthethwa

Banner series

13.03.70'

Kallgwane ?
at Kallgwane

1 Tsine lapha Kallgwane le beslunusa
We here at Kallgwane, were performing ritual of
emakhosi, inkhosi-ke, yafika
herbs for the Kings, we were ¹³ tsinyanga of the King

2 o - - kufika
Coming

1 Kuzena kwethfu lapha ebukhosini
Our entrance here at the royal residence

2 Mbathfola sebale e Shiselweni
you found them at Shiselweni

1 Khona le Shiselweni
There at Shiselweni

2 o bathfola nje nune
oh you find that --

1 slunusa emakhosi slunusa
performing ritual of herbs for the Kings, we
emakhosi, inkhosi-ke, yafika
slunusa -ed the Kings. The King became
inkhosi yafika
sharp

2 e

1 Itsi ingayella lunteli yaKaMtsethwa
After he has taken the Mtsethwa herbs then
bese iqelga bant fu iyababulala
he kills much people, he become
myt fufutseuse
ragged

2 hi

13 *tinganga* - lit. means a traditional
doctor.

14 *lumisa* - the word is a verb
from *luma* in a passive form
referring to the participation in
the ritual of herbs after death of
a member of a family or relative.
It also means the eating of the first
fruits ritually by the King.
It could also mean to itch.

baka Maseko. Sewuyasale - ke
Maseko people, then the ~~antwawenthosi~~
lomnt foarenthosi - ke longyena
remained who was the one to be
Wabe sekubekwa kinkhosana
king of the Maseko people, he is
yaka Maseko, e ngugogo wa
gogo of Shologwane.
Shologwane nje.

2 e

[Cut

Ngoba phela nyath kutai mbaka
Because we know you are of Dingiswayo
Dingiswayo mine baka Mtsethwa
you Mtsethwa people, you came with
Semta kalat Madswath nje lapha
to Madswath here when did you
semtholana nini?
meet?

1 Arqanturugondya kakhulu, e
I will not understand greatly, I know
Nyath kutai Dingiswayo - e
that Dingiswayo. The Dingiswayo people
Baka Dingiswayo batulu inkhosi
begets the king of Katzulu this.
yaka Zulu, e lo - -

2 Mine semfika nini lapha
When did you come here

11. Mutfwanenkhoi 7 child of the King.
but can now be used to refer
to all the Shomvi people

12. gogo 7 Lit. means a biological
grand-mother, but can
also be used to refer to all
people coming from the family
of the grand-mother whether
male or female.

2. Iya

yes

1. Bashtseka bahamba - ke.

They moved and disappeared

2. Laba baka Maseko Libabanga

These Maseko people were quarrelling during
bochwana ngalesi khasi kusetso
the time when Mbokota had taken over?

Ula Mbokota yini? Sekubangweni

What was the cause of this conflict or

Noma ngulenzaba yakala Mbokota

it was the story same story of Lambokota

Na Mgabhi.

and Mgabhi

1. Basa Mbokota bashtshwa ngoba

Lambokota were removed because

uLambokota basuke bamfaka e

Lambokota they put her

ba wacabana naLambokota

they quarrelled with Lambokota

uLambokota wase u, wase

the Lambokota, clipped the leather skirt into

Wenya howwaba emonhni

water and came to the King.

Sewuta lapha enkholini.

Sekutsiwa ngumpwanabani bona

then it was said whose child is this one

to the lowaba tsiye, setoma

who has such leather skirts, clipped like this

taba nye, base boyachithwa

then they were removed, the

shhehle saba ngulesi salaptra
 the shhehle became this of them at
 Engabaveni, nguphela kutzi
 Engabaveni, I believe that even then
 nakhona - ke le e dlemoolloma
 at dlemoolloma, was moving for
 abeya ngako kubhweshela
 the same thing. shhehle
 shhehle.

- 2 yebo - ke, akuvakali lokutsi
 yes it is not clear, that there are
 eMaswati abekungatsi asafuna
 numpuys that Swazis wanted to
 kubeka lomunye ngala ngemuva
 enthroned another one behind this side
- 1 e Kubeka lomunye ngitawutsi
 the enthronment of another one I will say
 ngulabaka Maseko.
 It is the Maseko people.
- 2 e - e - e

yes

- 1 Baba Maseko bingatho
 the Maseko people I know, who quarrelled
 lababanga boctowa base
 amongst themselves and were removed
 boyachuthwa lupha batibeta
 here they were calling themselves
 kutzi nabo bange Maphosi
 they are also King there at
 khona lupha kule ngabaveni.
 Engabaveni

lapha ekhuncheni sakhe
 in this place
 sekuphuzi kusuka lenye-ke
 then another umphi started
 umphi yokuchusa labo
 to remove those who wanted to
 lesekukhanya kutsi bafuna
 entlango somebody else. What do you
 kubeka lomunye. Utsini-ke
 say on that Nobuna
 kuloku nobuna?

1 Ngatwotai, babe, utho lengqete
 I will say bab, something which I cannot
 ngaychaza, ngqete ngaychaza
 explain, I cannot explain

2 Yebo
 Yes

1 Ngungasho nje, kutsi umbeko
 I can say the imbeko which started
 luyase yesuka lapha, kwase
 here then a sibhehle was made
 kwentwa sibhehle lapha
 there at Engabanezi. The Zulu people
 Engabanezi. Baka Zulu babefuna
 wanted to fight our country, I know
 kutahlasila lakitsi. Ngati lokoke
 that
 ngungatsi kuthona lapho lapho
 I can say it where, the put this
 natawubheka le ngoba kwacale
 one because, the sibhehle

9 in beko 7 The meaning of this word
is not clear but in this
sentence it seems to refer to
an important event.

10 Sihhehle 7 lit. this word means
a cave

9 imbeko 7 The meaning of this word
is not clear but in this
sentence it seems to refer to
an important event.

10 Sihhele 7 lit. this word means
a cave

le Dlomcollomo.
at Dlomcollomo.

1 Uyabona phela nje e Ncakini
you see at Ncakini, you see at
Uyabona phela nje e Mbuleni
Mbuleni, you see at Mjuchini
Uyabona phela nje e Mjuchini [cut]

2 e - e -
yes

3 Anything civil war with Sombhlo?

2 I am coming

Ndovuna batasi labanye laphe
Ndovuna some people say when he went
Nakaya e Dlomcollomo, kukhona
to Dlomcollomo, there was a conflict here
uchabano leysa yabathona
at Katgwane
laphe Katgwane, uya le
He went to Dlomcollomo because
Dlomcollomo nje ngoba kukhona
there was a conflict here at
uchabano laphe ngokuya
home, when he came back from Dlomcollomo
nasabuya le Dlomcollomo
he found seemingly, there was
ukhonzwa kungatsi kukhona
somebody being prepared for
besebafuna ku Mbeka
enthronment

Lamhla - Ke. Phuroze - ke yona
 Again the King
 lenkhosi leseyibusa lamhla.
 pulling to - clay.
 Aphuroze yaphaka impi, e
 Again he posted out the impi when the
 Nkucabene eMingisi, eMaphimane
 British and the Zulu were in conflict
 batsi wena wekunene yelekelela
 they said wena eKunene help here
 namkhu umkhosi nase impi
 is an agent message, here is the impi
 selita nayo lapha kubu ekhaya.
 We are coming with it to you here at home.
 Waymka eMasotsha - Ke.
 He gave it to eMasotsha.

2 - - - [not audible]

Asengbuyele emva nolwena kanene
 Let me go back a bit nolwena to
 lapha uSombhlo nakaya
 Sombhlo when he went to eLomcolomo,
 eLomcolomo kwakwento njani
 what had happened, was he going to
 abey kwakha umuthi khona noma
 build a home there or what was he
 abeyakwentani le Lomcolomo.
 going for at Lomcolomo
 1 abeyakwakhona khona
 to build there
 2 Wo kubhona umuthi lowakhuwa
 oh there is a home built

6 Wana Wekunene 7 you of the right hand.

7, Enrasatsha 7 Swazi libutfo born between the years 1914 - 1919.

8 Nolvuna 7 It means somebody who holds a senior position. Under a chief or a King, he is more or less like an assistant to the chief or King in the administration of the people, land and land allocation and many other matters in the chieftain or Kingdom.

20 Lyaba 7 See glossary

khonta enkhosini ngalakaNgwane
to the King of KaNgwane

1 ehe
yes

2 Serykhupha impi enkosi
then the poet of out the impi⁵
yokuyalousita Mawewe le
to help Mawewe

1 Yokuyawuhlasele khona le
to fight there.

2 Leyokhupha yayiphethwe ngubani
who was leading that impi⁵
Nobona, nobona talakaNgwane
Nobona, nobona of KaNgwane

1 Uisi ngungayali mkhulu
Can I know let grand-father.

2 Ngabe usatikhumbula
do you still remember them

1 Awu cha, angingekho - khumbula
oh no, I was not there, may be
ngangingekho - ne -
I was not there,

2 Asengitzi nobona ngubute nje
let me say nobona, asking,
Wena bowukhona yini ku
were you there in Mbandzeni, some
Mbandzeni Koolowa, bowungarasi
How old were you at the
ku Mbandzeni

time of Mbandzeni
1 Awu bengingakatala
I was not born

1 baka bidge awu nganginemanga
 the bidge one, oh I would be telling false
 kurgate labatiko, kubi kuticapholes
 seemingly those who know, it is bad to start
 ngakhorri.
 something, you are unable

2 No - No - -
 no no

3 No
 no

2 Laba bakatngungumyane angitsa
 these ngungumyane ones, let me say
 ngulababakakngungumyane
 they are those ngungumyane ones of
 bakamawewe,
 mawewe

1 e - e -
 yes

2 ngoba phela - -
 Because the -

1 umbango wa mawewe
 the dispute of mawewe

2 Umbango wa mawewe, namvila
 the dispute of mawewe and mvila

1 Namvila
 and mvila

2 Bese - ke usoshangane, bese
 then soshangane, then mvila was enthroned
 kubekwa mvila ngali
 then mawewe ran away
 sewuyabalika mawewe utawu -
 to ¹⁹khonta

19 Khonta 7 see glossary

3 Never ever under the Ndwandwe?

2 Berguni - ke bona abazange
The ¹⁸Berguni, have never ruled the
Sebewabuse eMaswati
Maswati?

1 Berguni
The ¹⁸Berguni

2 e-e
yes

1 Awu cha
Oh no

2 Bathfolana Kanjani Berguni
How did the ¹⁸Berguni and Maswati
Nemaswati, Njengoba ingatar
people meet, because seemingly the ¹⁸Berguni
Berguni baka Ngwane banthufe
who are here in Katswane are big
labaphulu nye Ndwandwe?
people Ndwandwe?

1 Usho laba baka Ngungunyane
do you mean the Ngungunyane ones

2 Yebo robe baka Ngungunyane
yes, the Ngungunyane or any other
Noma bakabani

1 Ngati baka Ngungunyane labeba-
I know the Ngungunyane who
goba mawala
goba ¹⁶ed mawala

2 Labaka Zize
The Zize ones

18 Benguni & Benguni is a derivative
for the Nohwendwa people in a
plural form, see glossary for
Sinaratello

18 Benguri 7 Bengurri is a derivative
for the Malwancha people in a
plural form, see glossary for
Sinaratello

Yabuya ekhaya inkhosi
 The King came back home
 2 & hi - hi

[cut]

3 Could you ask him whether, if
 he know whether the Swazis were
 even subject to Dingiswayo?

2 Abazange baphathwe eMaswati
 Have the Maswati been once under the
 ngu Dingiswayo utsi base baphathwa
 rule of Dingiswayo, that they became
 le ka Zulu

under the Zulu Kingdom
 1 Usho laba ka Mtsethwa
 You mean the Mtsethwa

2 Laba eMaswati
 These Maswati

1 Akazange aphathwe
 they have never been ruled

2 La Maswati nje akazange
 these Maswati have never been
 asaphathwe le ka Zulu
 ruled by the Zulu people

1 akazange aphathwe
 never been ruled

2 No, never under the --

ngulape Nguni.
The Benguni

1 Solo yinye phela Solo yee ka phasi
It is still the same night from the beginning

2 yeboke
yes

1 aqitshintshwa

It is not changed

2 Kwamane kwaba ngulokutsi nye
It was only that the thlath had to
thlath aqitshintshwe
be changed

1 Kwantshintshwa thlath kuphela

Only the thlath were changed

2 yebo - ke
yes

1 Kutai ake kungene nath letinye
That a chance be given to other unyanga¹³
unyanga nath sesiboni, Kutai
and also see if they will also to like
utai nath hawuphatsisa laba
the Mtssethwa people or not. The Mtssethwa
ka Mtssethwa yini. Baka Mtssethwa
people have bad medicine [herbs] after the
bonemutsi lemubi inkhosi itei
kung has eaten their trees, he finishes
ingqalla shlahla sabo bese
[kills] the people

icecha banthfu. Nangempela
Really when he has come to the
yababuya kubaka Nohwanolwa - ke
Nohwanolwa people

17 tahlati 7 the plural of a herbal
medicine for ritual treatment
but not curative, usually used
for dignity and good luck.

1 Sese nyalahlwake, sekutawungena
 Then we were stopped, the Nchwan-dwa
 laba baka Nchwan-dwa-ko
 people took over from us.

2 Yebo
 yes

1 Letaka Nchwan-dwa-ko thlala cha
 This Nchwan-dwa trees [herbs] the they
 thuyisana ekhaya nye, nythfukutela
 bring one home, he becomes angry, the
 luthfukutela lwanalle, kwatise
 sea becomes angry but because there herbs
 kutsi aykafakwa letuka
 which makes the feel like killing people
 tokutsi inkhosi aybulalo barithfu
 are not added he cools down.

2 yebo wo kungena kwalaba
 yes oh the entering of the people
 be dwanalle
 of Ekwandlle

1 e-e-babe
 yes babe

2 Nani nam
 No No

1 Sa lumisa
 We lumisa

2 Nam lumisa inkhosi, kucwala
 When you lumisa the King, the ¹⁵ucwala
 yemi nune yingolwa iphane
 of yours was it ¹⁶gcolwa-ed in the same
 ymi salena lesyphathwa
 way with that one held by

- 15 incwala 8 See glossary
16 gudwa 7 See godya in the glossary

labavumela nyoba usho nje.
 who agree as you say.
 Nyoba kuyakhanya lokutsi
 because it is clear that, seemingly
 Sengatai lo Lemgangani bokufika
 this Lemgangani came from Ka-Zulu.
 baphumbe le Ka-Zulu. Balethfwa
 Brought here to the royal residence
 lapba enkhosini, kwakhandzeka-
 and it was found that
 ke kutsi - -

[cut]

- 1 Sesiyahamba, pho lelokwanya
 we are going, but the other thing
 Sesiyahamba babe
 I am going babe
- 2 Iya vele
 yes really
- 1 Sengqumle mkhulu, sekwenge
 I have stopped grand-father, time
 sekhatu
 is gone.

- 2 akusiyi lowo, ngoba lowo
 It is not that one because we know
 sayayath inobaba yakhe
 the story for that one
 Lokusho (Kutsi)
 That means that
- 1 Wabe sewusuka - - -
 He left from - -
 [cut]

- 2 Nangempela wa Langalibalele
 is really for Langalibalele this
 lo Lamgangeri
 Lamgangeri
- 1 lo Lamgangeri phela ngitsi mine
 this Lamgangeri I say it is
 ngu Lamgangeri ngoba,
 the Lamgangeri because I don't
 kangikhumbuli pable Kutsi
 remember quite well that there
 ukhona nala Langalibalele, ngise
 is lo Langalibalele, I use to say
 ngitsi mine, wa Mgangeri nguye
 Lamgangeri is the same
 u Langalibalele.
 lo Langalibalele
- 2 Basho njalo phela Nelovuna
 They say so Nelovuna
 ngoko nje ngikubutheisa mine
 that is why I am keenly asking
 bengingakwati, bakhona
 I know it, there are those

2 Senye intho nyerolovuna lapha
 another thing, Molovuna, when you talk
 now ukhuluma ngala langalibalile
 about langalibalile real this
 Nangempela lola Mgangengeri
 is Mgangengeri, is of
 wa langalibalile ?
 langalibalile ?

1 Abesabeke abesabeke Mozabuko
 He put Mozabuko

2 e-e-
 yes

1 Umthwawankhosi le
 The mthwawankhosi

2 Antsi Mozabuko phela, Mozabuko
 Mozabuko because Mozabuko
 wa-

1 Ngulomunye Mozabuko akasiye lo
 It is another Mozabuko not this
 lowaka Mbandzeni, Ngoba
 one of Mbandzeni, because
 uphuzi wabakhona Mozabuko
 there was Mozabuko again
 ka Mbandzeni
 of Mbandzeni.

2 O abesengulomunye, akhulumani
 oh he was another one, not talk
 ngaye lowa du-dvonga
 about that du-dvonga

1 e-e-
 yes

28 Mtfwarentkosi: 7 Lil means prince or
princess. But can be used to
respect and honor person

- 1 Awu ngangludwane
 Oh I was a baby
- 2 Naku bekwa bhuma
 When Bhuma was enthroned
- 1 Awu ngangludwane
 Oh I was a baby
- 3 So that - - -
- 1 Ngoba lusokwane kwa Bhuma
 Because the lusok one for Bhuma
 lutsathfu
 is three [meaning he cut lusokwane 3 times]
- 2 lutsathfu
 It is three
- 1 e - - e mawala mtsathfu
 yes there are three mawala¹⁵
 Sekurami - Ke Serigbona e
 being alive I saw it for the
 kwibune kwatsiwa kubekwa
 fourth time, it was said the little
 mawala lencane kwaqkungcina
 mawala is put, and it stopped there
 khona lapho sekutsi bayethe
 and said bayethe²² bayethe once
 bayethe kanye, sekhatse
 and it was the time of Bhuma
 la Bhuma sekubamba
 of going [death]
 ngalencwala yesine
 on the fourth mawala¹⁵
 [cut]

21 Lusekwane 7 Lit means the sickle bush its common name and its botanical name is *ochrosiachys anerea*. It is cut for use at incwala. It is cut by young and old boys.

22 Boyethe 7 a salutation to the King

2. Bowungakatalwa ku Mbandzeni
you were not born at the time of
Ku Shum - Ke

Mbandzeni what about at Shum's
1. Ngayama ti, ngitelwe kuhamba,
I know, I was born immediately
kwakhe Mbandzeni
at his death Mbandzeni

2. Iya
yes

1. Nasatawuhamba
Before he died

2. Nasatawuhamba
Before he died

1. Ngisho ngani ngothe phela ingatsi
I say that because seemingly the
inkhosi seyvele shamba
king, just go in the open ground
ebaleni

2. Le Shum
Shum

1. Lo Shum
this Shum

2. He was born, just about the
death of Mbandzeni

1. Ngoba Shum ubekwe Salifaha
because Shum was enthroned being ²⁰Salifaha

2. Iya besewungarani Wena kapho
How old were you at that time