

S.O.H.P. NDWANDWE HISTORHY: Simahla Haba 1/2

meet us and tell us where it is, this impi¹⁰, because
^{lapha seykhona} lempi, ngoba wena uzawufika ngelanga.
you will arrive [there] within one day. He
Waphuma Odidini ngelanga lesiblanu, waba
got out of Odidini on the fifth day, and
wufika layikhaya futhi. Kwase ku-lapha ke
arrived here at home again. It was there
asahluleka khona, ukugobana; ukuba agoba
that he [Ngolotsheni] had failed to bend, to
ne. Wasuphekela amanzi ashisako, Sowuyashisa,
bend. He was then cooked hot water, and
uyothotshwa emadolweni, nawo wonkum-
heated; was heated on the knees, as well
zimba, Sowugotshiswa amafutha. Uase
as the whole body, and smeared with emollient.
uphekela idokwe lamanzi. Idokwe
^{water} a soft porridge was cooked for him. A Water
lamanzi. Lamabele Sowuyanikwa uyalina
soft porridge, of sorghum and drank it,
tha, aloku amile. Kwabonakala k'ukuthi
still standing. It was seen that he
ke, wasuyagala ke uyagobana ke. Sewayan-
began to bend, he bent and was. helped
gobana. ke, Sowuyagotshwa ke. Njengoba-ke
to bend. As you hear that "you will be
uzwa kuthi, 'uyawugotshwa madolo
bent your knees like Ngolotsheni." It's this
njengo Ngolotsheni. Ngriso-ke isigaba, kwaba-
sigaba²⁶, he was a hero. He khonza²⁷
abeyi qhawe. Wakhonza felizwe ke, ngalo
^{enkesini} this lizwe²⁸ from the King, from Mswazi.
ko, ku Mswazi. Yase-ke ingamuka-ke

26 sigaba — part, portion, section; class,
division

27 khonza'd — } see glossary.
Variant: khonta — }

28 lizwe — } see glossary
Variant: liu — }
also: (zizwe
plural: tiue

He then came to report, and found that the king
wayikhande inkosi ingetho iKwaHhokho.
was absent in Hhohho. The izinduna⁹
Zafike zathi izinduna yedlula, wena
said to him: pass on, you will arrive quickly
uzwushufike uyowubikelinkosi kwa
and report to the king in Hhohho, at eNtonjeni.
Hhohho, eNtonjeni. Nempela wedlula
Indeed, he passed on, on that day and
ngalelanga, wayawufike Ntonjeni ngelanga,
arrived at eNtonjeni on one day. E-zumi³
linge. E-wafike Ntonjeni wayikhandinkosi,
he arrived at Ntonjeni and found the king.
wafika wayibikela. Yathinkosi awu
and reported to him. The king said: 'awu'³
hamba utsheliyinduna kuthi Kayibhoma
go and tell the induna⁹ that it-zumi¹⁰ must
ibahlangabeze laba bakwa Zulu. Wavuka
khoma²⁴ and meet these Zulu. He woke up
ngalelanga lesine, wazawufika futhi
on the (H)fourth day and got at Odidini
Odidini ngelanga, asuka kaHhokho. E-
ina day, coming from Hhohho. E-zumi³ it
yaphuma, ke yafike ya- zathikiyinda
got out ke² and arrived; they said to the
na, lapha emphakathini Odidini, zathi
induna⁹ here at the umphakathi²⁵ at Odidini,
cha, hamba wena Ngolotsheni u-. Khona
they said: 'No, go you Ngolotsheni so that you
uyawusitshela ukuthi seyikuphi, uyawusi-
can tell us where it-zumi¹⁰ is; you will
Klangabeza usitshela ukuthi seyikuphi,

23 awu — a non-influencing word

24 hloma — (take up arms & pierce. The intended meaning seems to be (4) above.

25 umphakathi — } see glossary

variant: umphakatsi — }

Ngwane, we arrived to Mswati. It became seen that, Ngolotsheni ahlezi ka, isigquma sakhe, as Ngolotsheni stays here, his sigquma¹⁷ wabake-, abholimpi, ngumkhwakhwa, so that he could check an impi¹⁰ is isigquma sakhe laphafike, ugade, umkhwakhwa, his sigquma, where you look njengensimini nawulindle. Ngugade wakke after something or someone as you do in the case of lomkhwakhwa abholimpi. Bese kuthi a cultivated field. His Mkhwakhwa is his lapha Sikhaleni seGundwane phezu, observation post, checking impi¹⁰, then at the sekahlala omunye. Mudla-ke Ngolotsheni sikhala¹⁸ of Gundwane at the top, stays another agofjwa amadolo, wesuka lapha ekhaya. On the day Ngolotsheni was bent knees, he set eNhlango, waya emkhwakhweni out from here at home, at Nhlango and uyawukholimpi. Wafike impi wayibona went to emkhwakhweni to check impi. ngaphesheya eMagudu seyigamuka He saw the impi¹⁰ across at Magudu emerging iza, wasuyabuya lapha ekhaya ufike then came back home and slept. He uyalala. Wavuka ekuseni waya waya-woke up early in the morning and went to wungena kaNgwane Odidini, emzini kaNgwane, at Odidini¹⁹, at emzini²⁰ of the Wenkasi lapha kwakugida khona Mswazi King, where Mswazi gidda²¹ incwala²² its Ididi incwala Ididi. Wase uyafika uyabika,

17 isigquma — } hillock.
variant: ligcuma }

18 sikhala — tunnel; open space

19 Odidini — } Royal residence of Thandile
variant: etudzikini — } Mother of Mswati, situated in
Central Swaziland at Ludze-
Ludze, halfway between the
Zombodze and Matsapha
Schools. (Matsebula pp. 14, 17;
also see Grotpete, p. 18)

20 umuti — }
emini — } see glossary
emzini (variant) — }

21 gida — } see glossary
variant: gidza — }

22 incwala — see glossary

Zulu, sowuyakhona, ubuyela eMkhondo
a Zulu impi. Mgcoyiza then returned to eMkho-
Mgcoyiza, na Ngqwanjane waka Ngwenya
ndo together with Ngqwanjane Ngwenya,
owayephethe lamakhosi, angawabamakhosi.
Whose responsibility was the burial of kings.
Naye wabaleka, waya khon'eMkhondo. Was'u-
He, too, ran away to eMkhondo. Ngolotsheni,
yasalake Ngolotsheni. Wathi Mgcoyiza nasaka
remained behind. Just before leaving, Mgcoyiza
wuhamba, wakhiphintombi wanika uNgolotsheni,
sent out an "intombi" and gave it to
ngobe wayengakathathi umfazi. Wathi ke
Ngolotsheni, because he had not taken a wife.
Nangumfazi mntanami, mfanawami sengiku-
He said: "here is a wife, my child, my boy,
khehla isidlodlo; wase umkhehla isidlodlo.
I khehla² you isidlodlo³". He then khehla⁴
Sowumfaka ebuthweni eselikhelisisidlodlo,
him isidlodlo, and put him in ibutho⁴ which
elibizwa kuthi Iyichele. Iyichele
had khehla⁴ isidlodlo, called Iyichele⁵
ibutho likaMswazi. Lapha ke kuleli laka-
Iyichele's Mswazi's ibutho. Here ke² in this
Ngwane kubusa Mswazi. Indlowukazi
[country] of kaNgwane the ruling king was
kungufazide. Lapha ke safika khona ke
Mswazi. The indlowukazi⁶ was fazide.
thina, lapha kulelakaNgwane, safika ku-
Here ke² we arrived here in this [country] of
Mswazi. Okubonakala ke kuthi, nase

10 impi — } see glossary
variant impbi — }

11 intombi — } 'girl of full-grown, marriage
variant: intombi } age; (in a particular sense)
Sweetheart. [Bryant's Zulu-English Dic]

12 khehla — put on a headring

13 isidlo dlo — headring

14 libutfo — } see glossary
or lbutfo — }

15 Iyichele — } a libutfo members of which
variant: tichele } are said to have been born
between 1828 - 1833, known
to have existed during the
time of Mswati

16 indlovukazi — } see glossary
variant: indlovukati — }

Thina bakwaMsane sefika no Ngolotsheni lapha.
We, the Msane, arrived with Ngolotsheni here.
Siphansi kwakhe. Indabuko yethu. Ngolotsheni
We are under him. Our indabuko², Ngolotsheni
ke waphuma kwaZulu. Ngumntanenkosi
ke² came from Zululand. Ngolotsheni³ is
Ngolotsheni; uyinzalelwana ka Zide. UZide
umntanenkosi⁵; he is an inzalelwana⁴ of Zide. Zide
ke wayeyinkosi kwaZulu, yencwala,
ke² was an inkosi⁶ in Zululand, of incwala⁷
kwaZulu. UZide ke wayebusa ubukhosi,
in Zululand. UZide was reigning the bukhosi⁸
kunguyena bukhosi bakwaZulu. Umbuso
he was the bukhosi of Zululand. His rule
ke wakhe wachithwa ngu Shaka. Ubachi-
was done away with, by Shaka. Shaka did
thwa ngu Shaka umbuso wakhe, lo Ngolotsheni
away with his [Zide's] rule, then Ngolotsheni
kwabonakala - ke wasuyefika ke lapha ka
arrived here in iNgwane. He arrived at
Ngwane. Wafika - ke endureni kuMgcoyiza,
the induna⁹, Mgcoyiza; he [Ngolotsheni] found
wakhanda kuphette induna uMgcoyiza,
induna Mgcoyiza being in charge, at
eShiselweni. Wase ke uba ngumfana wa
Shiselweni. He then became Mgcoyiza's
Mgcoyiza. Wase ke Mgcoyiza naye sowuya-
boy. Mgcoyiza, too, abandoned him [Ngolotsheni]
mshiya uyabaleka. Uqoshwa yimpi yakhe
and ran away. He was chased out by

Footnotes

- 1 indabuko — } see glossary.
variant: indzabuko — }
- 2 ke — a non-influencing word
- 3 Ngolotoleni — name of a person. This informant sounds like a Zulu, and therefore speaks a Zulu dialect. The SiSwati variant is 'Ngolotjeni', which differs from the Zulu one only in spelling. This difference holds true of many words, such as umtanenkosi [Zulu] vs umntfane nk'osi [SiSwati], which are found in both languages.
- 4 inzalelwana — means a descendant of someone or something (e.g. an animal can be an inzalelwana of its ancient kind).
- 5 umtanenkosi — } see glossary
variant: umntfane nk'osi — }
- 6 inkosi — } see glossary
variant inkhosi — }
- 7 incwala — see glossary
- 8 bukhosi — see glossary
- 9 induna — } see glossary
variant: induna — }

PAGES
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SIZE A4 (297 x 210mm) GROOTTE

Name Naam Msane at Ezikhatheni

Subject Vak BONNER 1

Place Plek BOOK 1

INTERVIEW 1

Feint Ruling with Margin
Downwe Lineëring met Kantlyn

JD. 267

Section One

Ndwanwe History

Banner series

23.04.70

Simahla Msane

an inkosi; and this one is an inkosi; and
nalo yrsikhulu. Abehlaba-ke, nahlabile akhi-
this one is a chief. He used to slaughter, having
phe luhlangothi lo Ngolotsheni, alumikise
slaughtered, he ^{Ngolotsheni} would take out a portion of the
le kuMbulungwane. Omunyumuzi wakhe bo-
meat and send it to Mbulungwane. His other
wula, waka Lobadida, owathi naphuma ka
umuzi²⁰ was here, of Lobadida, which, when
Ngwane wawushiya la-ungathi kaZulu, wawu
he came from kaNgwane, he left, I mean, from
shiya la, wasuye kuyawukwaka ke-
Zululand, he left it [umuzi²⁰] here, and then
kuNdiyane le-kuMbulungwane.

he went to build at Ndiyane there at Mbulungwane^{ne.}

4 Kwentiwelan: lokutsi babengemakhosi

Why was it done that all were made emakhosi⁶
bonkhe lo Ngolotsheni nala...

this Ngolotsheni and...

2 nalo Shemane

and this Shemane.

4 nalo Shemane?

and this Shemane?

2 Yikhothlwa elivele ibekhona, lo Shemane,
He's a left-handed who really become present, this Shemane

3 Cha

no!

2 abeyikhothlwa phela uNgolotsheni, indle-
Ngolotsheni was, of course, a left-handed; its
ncane

a small indly⁴³.

3 awulalele la, kwe...

#3 indlu - see glossary

Dlume has died ~~ke~~, his makoti³⁷ is present

4. Nifriketa kuyeph'inkhosi?

You arrived on which king?

2. kuMswazi. kuzekuba-~~ke~~ nguMbandeni,
on Mswazi, till it was Mbandeni and
no Mahlokohla.

Mahlokohla.

4. inkhosi kuthona yini leyaye innike

Is there a thing which the king gives to
kona lo Shemane kutsi atiwe

Shemane so that he could be known by it,
ngako, noma sikhundla noma — njengebu-
whether it's a sikhundla⁴⁰ or — such as being
nduuna?

an induuna⁹?

2. Cha. Ayikaze yamnika lutho inkosi. Ku-
no, he [king] never gave him [Shemane] any
mnika nje kumkhaphela izwe kutshi

thing. Giving him, is to khaphela⁴¹ him izwe²⁸
hambani nyekwakha Ngolotsheni naShemane.
that: 'go and build [seemingly a homestead], Ngola-
UNgolotshen'abethula-ke ku Shemane, inkosi
tsheni and Shemane. Ngolotsheni thula⁴² to
yakhe.

Shemane, his inkosi¹⁶

^{why did, why did,}
5. Why did Shemane move from here to there?

^{why did, why did, why did} Shemane move from here to there?

4. Wathelani leku Mbulungane lo Shemane?

Why did Shemane build an umuti²⁰ at Mbulungane?

2. Cha, babangeze bahlala ndawonye phela
No, they couldn't stay together, as this one is
njengebu- — nalo yinkosi, nalo yisikhulu,

39 Makoti — is a bride, young wife.

40 Sikhundla — position of authority, occupation

41 Khaphela — lead out and leave at any place. Here, this word seems to carry the sense of 'portioning' or giving someone a land.

42. thula —

Variants: kwethula, kutfula, ukwethula. } See glossary

who are the ones who arrived first among
baka Ngolotsheni?

those [people] of Ngolotsheni?

2. kwefik'u Ngolotsheni kugala. wase ulandu-
Ngolotsheni arrived first. He then went
mfowabo, uShemane & Umusa kaNgwane u-
to fetch Umfowabo³⁵, Shemane. He took him to ka
Ngolotsheni.

Ngwane, uNgolotsheni

3. cha ucinisile. Ukhulumengikwaziyo

No you're right. You're speaking what I know

2. Umsa kaNgwan'uthi nangoyinkosi

Took him to kaNgwane says: 'The inkosi⁶ ^{of mine} is this one; its
yami; nang'oyinkosi yami omkhulu kimi;
this one who is the inkosi⁶ of mine, who is
ngoba yikhohlwa uNgolotsheni, inkosi
senior to me, because Ngolotsheni is left-
ngulo Shemane.

hand: the inkosi⁶ is this Shemane?

4 ya

ya³⁶

2. Seyiyamemukela ke inkosi, wo kulungile

Then the king welcomed him: 'okay, it's alright,

He phela Ngolotsheni hamba ke, —

Ngolotsheni, go ke² — Shemane arrived

uShemane uyefik'uyakha ku Mbulungwa
and built [a homestead] at Mbulungwana³⁷;

na, uyesuka ku Mbulungwana ufele la-

he moved from Mbulungwana — he died here

eBhetali. Sekuzawu bekwa. ke ubabi u Dlume
at Bhetali³⁸; Then ubaba³² Dlume was installed.

u Dlume - k'u file ke, ukhon'umakoti wakhe

35 umfowabo — see glossary

variant: umrakabo —

36 ya — means yes; originally an Afrikaans word for 'yes', which has become a common express in SiSwati as well.

37 Mbulungwana — name of an area situated about 15 km south-west of Hlatikhulu (or Hlatikulu)

38 Bhetali — probably refers to Bethany Mission (or Bethany) situated about 18 km north-west of Hlatikhulu (or Hlatikulu)

it's Shemane, born of Sihalahala
2 Ngu Shemane, ozalwa ngu Sihalahala
the inkosi³³
| inkosi.

Sikhandu Mbandeni, laka Nguwane obaba.
We found Mbandeni, here in ka Nguwane,
mkhulu.

our grand parents.

3. Chake. Ngu Mswati

No, it's Mswati

2 kwakungu Mswazaku siyu Mbandeni?

It was Mswazi, it wasn't Mbandeni?

3. Cha

No. [difficult to hear]

2. Mswazi, kuze kube ngu Mbandeni,

[difficult to hear] Mswazi until it's Mbandeni.

ngu Mahlokohla

it's Mahlokohla

4. kukhona lokwatiko kabe nga fokoti?

Is there [anything] you know about fokoti?

2. Fokoti waka Mthethwa?

Fokoti of Mthethwa?

3. Cha, umntfanekhosi Fokoti.

No, the umntfanekhosi⁵ Fokoti³⁴

2. Cha, kute

No, nothing.

3. Cha lo Sihalahala - - - - - le kuma-

No this Sihalahala [difficult to hear]

hamba.

at Mahamba³¹

4. Ngubaphi labafika kucala kubo nalaba-

inkosi — see glossary
vent inkosi →

3# Fokoti — Mswati's half-brother who
rebelled against Mswati.

2 E Magudu. E- kwaba ngu Zwide, e- kwaba
at Magudu³⁰. E- [um-] I it was Zwide, e- [um-]
ngu Mguni, kwaba ngu Mguni kwaba Siha
it was Mguni, it was Mguni, it was Siha-
lahala, (inkose ke. kuMahamba). Kwase kuba
lahala, (the king was at Mahamba³¹). It was
ngu Shemane - (nangu) (ayitulu la). Nguloko
then Shemane - (he's here at the top here).
Ke kuzo Sibekhona ke sengubaba (ku Dlume)
It is that, until we were present Ke², then
ke ofile wasishiya ke...
its baba³² Dlume who died, leaving us...

+ khuluma phel'ucondzanise la.

Speak, directing [your mouth] here.

2 Sengubaba ke uDlume ofile ke wasishi-
then its baba³² uDlume who died, leaving
ya ke Sikhona-ke.

us present-ke³²

3. ubalenemntfanakhe lokhona

also count his child who is present.

2 e- manje ke umntwana lowa Dlume
e- [um-], now ke a child of Dlume, who
okhona ngu iMakhutwane, ushifi lolokho-
is present is Makhutwane, the chief who
lolosiphethe ke nyalo. Kuphela-ke. Mineke
is administering us now. That's all. I am
ngingqu Mandlenkosi; ngishiywe ngilababa
Mandlenkosi; I have been left by the elders
dala engibaziko bonke. Nguloko, (bekunene)
whom I all know. It's that, of (kunene)

+ Ubabamkhulu wakho ngubani?
Your grandfather is who?

30^e Magudu — hills lie about 25 km outside the Swazi border, due south of the present-day town of Pongola.

31 (Mahamba) — A Swazi town located right at the Swaziland-South African border in the southwestern part of the country. [Grotzinger J.J., p. 86]

32 baba — } see glossary.
varient: babe — }

The impi¹⁰ then came to an end there. There
 impi Khona lapho. Kunabantwana ke batho
 are children by Ngolotsheni, which he
 to Ngolotsheni abazala, lababokugala. Uku-
 begot, the first ones. The first one is
 qala ngu Sibhamu, ozalwa ngu famgcoyiza
 Sibhamu, brought forth by famgcoyiza.
 Yayi bambene ngezibhamu - (legama) Wesibili,
 It had held by guns - this name. The
 Ngulomas... ngu, ngu lomawa, Ngulomawa,
 second one is Lomawa, its Lomawa, a
 intombazane - lonina - ke wa Ngwenyama. Wa
 girl - the mother of Ngwenyama. She [Lomawa]
 zalelwa emthandeni, lapho Ngabeni, phaka-
 was born in a cave here at Ngabeni,
 thi bacashele impi, wabelekela khona^{unim}
 inside, as they were hiding from an impi¹⁰.
 uLandlela^{ke} ngu Landlela. Kwabonakala... wesi-
 That's where her mother, uLandlela gave birth
 thathu ngu lobatshoki, yayigwazana nge-
 to her; it's uLandlela. The third one is lobatshoki
 butshoki. Wesine ngu lomasotsha. Abantwa
 it was piercing each other with
 na baNgolotsheni abethiwa ngesica
 bows and arrows. The fourth one is lomasotsha,
 Sempu bangu four. Ngiyema - ke lapho.
 Children of Ngolotsheni who were named after a particular
 thing connected with impi¹⁰ are four I stop there

- 2 kwesuka ku... kudabuke kutanga.
It began with... it dabuka²⁹ from Tangga.
- 3 indawo
a place

29 dabukad ... } see glossary
variant: dzabuka }

54 sigodlo - see glossary

55 gogo - see glossary

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

Zalwa } - refers to the 'action' or
Variant talwa } 'experience' suffered by the
offspring; i.e. to be born.

blasela⁵³.

Sela.

1. Lomawa nje wazalelwemthandeni, kunempi lomawa was born in a cave, when there was yakwa Zulu iyalile kunga phunywa, impi¹⁰ of Zululand, having closed so, ^{there was} no exit.
2. lonina waNgwenyama?

This mother of Ngwenyama?

1. ngithi mine bablasela kakhulu bakwaZulu. I'm saying, myself, the Zulus blasela'd too much

2. ya

ya³⁶

1. labantwaba Ngolotsheni nje bangu 4
The children of Ngolotsheni are four, who abazalwa ngesica sempu, bazalwem- were born during an impi¹⁰ phenomenon; they phandeni phakathi.

have been born inside a cave.

2. kukhona yini lolwatiko ngatSanzile
Do you know anything about Tsandzile and

latumisa?

3. awu cha, kubi ukukhuluma manga;
awu⁴⁴ no it's bad to speak a lie; something into engingayazi angiyazi, ngoba nami that I don't know, I don't know, because I bengizwa ngabobaba konke lento engicokela heard from bobaba³² all this which I nina, ngikhuluma nje.

narrate to you, as I speak.

2. kukhona yini, sigodlo senu sasikhona

ref to Malan book
Zurde gidiwa's;
Johnza visits Zurde -
the name; Thandile
- a relationship exists
between Sob. + Zurde
Sam Lolo's journey

don't film

PAGES
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SIZE A4 (297 x 210mm) GROOTTE

Name Naam Msane at Ezikhotteni

Subject Vak BONNER

Place Plek BOOK 2

INTERVIEW 1

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 267

wagebekelwe kutsi agadze baka Zulu
he had been put so that he could guard
kutsi bangeti yini ngala, ngesikhatsi semphe,
the Zulu that they shouldn't come this side during a
noma wabekwa nje?
time of impi¹⁰ or he was just put ?

2 e.e. abebekelwe baka Zulu, njengoba ngishe
yes, he had been put for the Zulu, as Im
kuthi saphuma leka Zulu nje, sasi coshwa
saying that we came from Zululand, we were
yimpi ka Shaka, lababomkhulu bethu. Kuzo
being chased by impi¹⁰ of Shaka, our grand-
thiwa ke, 'cha yindoda', nakusho lo
parents. It was said: 'No, he is an indoda⁵⁰', when Thumbe
Khumalo, uMgcoyi za. Wathi ke: 'nabaya
Mgcoyi za said. He said: 'there, they are in
kaNgwane'. Sowulapha amakhosi aqingwe
kaNgwane? 'He is doctoring amakhosi⁶ guarded
ngubani?' Wathi-ke 'ngishiyindoda uNgolo
by who?' He said ke: 'I've left an indoda⁵⁰,
tsheni'. 'Umthembile jini?', wathi 'cha
Ngolotsheni?' 'Have you trusted him?' He said:
yindoda iginile. Ngishiye - nje ngimkhe
'No, he's an indoda, he is qinile⁵¹. I left after
hle isidlodlo. Akheblwe nguMgcoyi za,
having kheb¹² him isidlodlo¹³. ^{Having been}
kheb¹² by Mgolotsheni.

3. laba baka Zulu baka banitasek⁷ yini
Did these Zulu ever hlasela⁵³ you, during the
ngalesikhatsi sa Ngolotjeni?
time of Ngolotjeni?

2. Cha, abaphindanga befika, kuwela bazokhe-
No, they never arrived again, crossing to

53 klasele - go out to war; invade any particular locality; go, or come, against with the purpose of fighting, attack, as any particular person. [Bryant, p. 244]

yes

2. Wakhanda baka Ngwenya, beMalahleni;
he found the Ngwenya of Malahleni; he
wakhandu Mgcoyiza
found Mgcoyiza

4. ya, azanga bakhanda...
| ya³⁶, he never found.

2. Wakhandu Mgcoyiza. Mgcoyiza was u-
He found Mgcoyiza. Mgcoyiza then went off,
yesuka ubuyel'eMkhondo.
and returned to Mkhondo.

3. lo Mgcoyiza abenguwakabani yena Sibongo?
What was the surname of this Mgcoyiza?

2. Mgcoyiza waka Khumalo
| Mgcoyiza is of Khumalo.

2. Mgcoyiza waka Khumalo. Wase ke Mgcoyiza.
Mgcoyiza is of Khumalo. Mgcoyiza then
uya ka Ngwane. ka Ngwane, Mgcoyiza
went to ka Ngwane. Ngwane, 'Mgcoyiza,
ushiye bane e- Malahle- eMbilaneni?
whom have you left at Malahle- , at Mbilaneni?
Wathi-ke, 'ngishiye Ngolotsheni', 'Uyama-
He said ke², 'I left Ngolotsheni'. 'Do you know
zi ukuthi uyindoda kahle na? Ufathike
that he is an indoda⁵⁰ proper?' Mgcoyiza
Mgcoyiza: 'e-e. ngiyamazi, yindoda
then said: 'yes I know him, he's an indoda⁵⁰,
uginile. Kwathuleka-ke.

he is qinile⁵¹. It then got silent⁵²

3. lo Ngolotjeni, kubekwa kwakhe lapha
This Ngolotjeni, his being put here,

49 embilaneni — 'A hilly area in southern Swaziland that is the site of royal graves.' [Grotzinger, 55, 197]
1. Nzama royal graves (also known as embilaneni), situated about 80 km south of Nhlanguzo.
2. Mlokotfa royal graves (some people call these embilaneni, as well), situated about 90 km east of Mhlosheni

50 indoda — } see glossary
variant: indodza — }

51 qinile } — 1. be firm, hard, solid,
variant: cinile } stiff, strong. 2. be fit, vright.
cina, qina }

52 Probably means the 'dialogue' came to an end

he [seemingly Bonner] is not satisfied about what made
le kuze abuye la kulomnakabo
Shemane move from there, as he came to his montabo³⁵

2. Cha akasuswanga lutho, neta ko Ntshingila
No, he wasn't moved by anything; even
la namanje, nalolakhiwe, bayazi kuwa
the ko Ntshingila [people] now, as it [live]²⁸ is
lizinduna; bayazi yizwe lika Shemane,
buit, know the izi-duna⁹ remained; they
akusho kuthi kumbe balwa, batabana
know it's lizwe²⁸ for Shemane, it doesn't
balhini, , wabese uyayisukela nje
mean that maybe they fought, quarrelled, or what,
yena sawuya khwesha uya kuye, sawu⁴⁷
He just felt like going off, and he khwesha⁴⁷ and
shiyizinduna lapho.

Went to him, leaving izinduna⁹ there.

3. babani labakhandea lo Shemane kufika
Whom did this Shemane find, on his arrival:
kwakhe kuienzawo yaku mbulungwane?
in this area of Mbulungwane?

2. wakhande bako Ntshingila bakhona, uNtshi-
he found the ko Ntshingila⁴⁸ [people] present,
ngila.

Ntshingila [sounds like a person].

3. Ngolotsheni nafika yena la, ngubaphi
When Ngolotsheni arrived himself here, who else
labanye labakhandza?
did he find?

2. Ngolotsheni?
Ngolotsheni?

3. e.e.

47 khwesho — 1. move aside, get out of the way
2. be out of the way; be far away.

48 koNtshingila — name of an area situated about 80km south of Hlatikulu. The people living in this area are probably referred to as 'baKoNtshingila'.

the one who took over, after Ngolotjeni?
2 e-e, uthathe, umntana Ngolotsheni, kwabanguyena
yes, who took Ngolotsheni; it was Ngolotsheni
ke Ngolotsheni'ophezulu kulomlotshwa,
himself who was on top of Mlotshwa.

3 abesafile yini lo Shemane?
Had ^{this} Shemane died?

2 e-e abesafile; Shemane ufe kugala
yes, he had died; Shemane died first, Ngolotsheni
uNgolotsheni ufa ngemuva. Ufe kugala,
ni died after. He died first; Ngolotsheni is
nguyena lo Ngolotsheni athunge Dlume
the one who saw Dlume isidlodlo¹³, the father
isidlodlo, uyise walo Shemane. Ufe
lo Shemane. This Shemane died first. Now,
kugala lo Shemane. Manje ke nguyena
he is the one who has seen baba³² Dlume;
athunge lo bab' u Dlume; uthungwa ngulo
seen by this Ngolotsheni; Shemane died
Ngolotsheni ufe kugala lo Shemane,
first, and Ngolotsheni was left. It's that ke²,
kwasalu Ngolotsheni. Nguloku-ke, nguloko
it's that ke.
ke.

3. I asked him: 'why did Shemane move
I asked him: 'why did Shemane move
| from _____ back to Ngolotjeni?
| from _____ back to Ngolotjeni?'

5. ya.
ya³⁶

3 | akaneliswa kutsi wesuswa yini lo Shemane

you listen here. kwe.

2/ hhawu! kahle Sowuthini
hhawu⁴⁴ don't, what are you saying?

3 ngizawuchaza kuth'uginisile.

I'm to explain that you are right.

2 inyani pho Sowuthi 'cha' sengathi kukhona.
How come pho⁴⁵ you are saying 'no', as if
ongiphikisa.

there is something you disagree.

3 Ngithi mine qha, phela kwenziwukuthi
I'm saying 'no', it was done because,
ngomncane loNgolotsheni; wabe sowuthatha
Ngolotsheni is the younger; he then took a
isikhundla esikhulu.

big sikhundla⁴⁰.

2 Sowudons'inkosi yakhe, 'naku buya
He then pulled his inkosi⁶: 'here, come here
lapha uyahlupheka babe. Uhlushwa yimpi.
you are bothered, babe³⁹. You are bothered by
ka Shaka. kuze bachithe?

an impi¹⁰ of Shaka. Nothing, bachithe⁴⁶?

3. Nefika-ke lapha lo Shemane bekungubani;
When this Shemane arrived here, who was
inkhosi lapha kulendlu yaNgolotjeni?

an inkhosi⁶ here, in this indlu⁴³ of Ngolotjeni?

2 bekuze, bekuvele kunguye Ngolotsheni.
There was nothing; it was. the very Ngolotsheni.

3 Emva kokuba safile loNgolotjeni?
After the death of this Ngolotjeni?

2 kubekwe Mlokotho.

Mlokotho has been installed.

3. lowatsatse mua kwaNgolotjeni?

44 bhawu

variant: hawu, awu

} 'When expressed hard,
it expresses the surprise
of dislike, disapproval,
indignation, etc. [Bryant, 10]
Could also be non-influencing

45 pho

— 'Well then, then, well but, what then
(used in remonstrating or strong
question)'. [Bryant, p. 504]

46 bachithe

also chitha

— throw out or away, as water
from a dish, or potatoes from a
basket (only of things which may
be scattered abroad). In this
context, the word seems to have
an additional meaning, namely of
destroying or driving away.

64 intombi - } a maiden; a full-grown girl
variant; intfombi - } fit for marriage.

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

yini? Lahlolibanalla lathi: 'ungeze waya,
examine whether I am supposed to go? The
wena waphakathi? Wathi, wathike lo, lo-
libandla⁶¹ examined and said: 'you may not
Sobhuza ebandla, wathi: 'cha, mine ngiya-
go, you of inside? He said, Sobhuza said to
ya, kanawungenza litho, uyadaphuza
the ibandla, he said: 'No, myself I'm going
umuntu? Wase ke sowuyahamba, uthi
he will do nothing to me, he is daphuza
kugogwe ingceni yakhe, inkabi eyinbla
a person? He then went, saying provision
nhleni, ezizawuhamba phambili zibhula
for his departure must be prepared, oxen
mazolo, nezizakuza emva kwakhe zi-
brom izinhlamba⁶³, which are to go before,
qime inyawo zenkosi. Kwabonakala ke
to get rid of dew, as well as those that will
kuthi-ke zase ziyagogwa kizinkabi-ke,
walk after him to remove his footmarks.
Sowuyahamba-ku Sobhuza sawuya ku
then, it was seen, the oxen were then
zide, kwaZulu. Wafika wase uyahlala
gathered, and Sobhuza went to Zide, in
esigangeni. Wase, wase uthi, wase uthi ke
Zululand. After arrival, he slept in an open
abuye azokulala ekhaya kwaZulu
country. He then, he then said, he then
Wangena-ke walala ku Sobhuza. Kwasa
said he should come to sleep at home in
kusasa, iyawubonana na Sobhuza, no
Zululand. Sobhuza then entered and slept.

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

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

3 lalamadala?
the old ones?

2 e.e. lapha e.

yes, the ones who are here e.

3 wo, lapha Mbilaneni

yes, the ones here at Mbilaneni.

2 Mandlenkosi Nxumalo.

Mandlenkosi Nxumalo

1. wa., u Zide wayeyinkosi kwa Zulu,
wa., Zide was the inkosi⁵³ of Zululand,
yokugala, inkosi yohlanga lapha kugkwi
the first one; the inkosi of the reed, where
newala khona, yakwa Zulu. Inkos' enganga
incwala was gidwa⁵⁹ of Zululand. The
Sobhuza lapha kithi, Wahlasela kakhulu-ke
inkosi⁵³ who is as big as Sobhuza here for
u Zide. Uyezwa-ke Sukati?

us. Zide then blasela⁵³ too much. Do you
Wathi-ke awu sengihlasele kakhulu le-
hear ke², Sukati? He then said: 'Awu' I have
Swazana seloku-ke angilitholi. Wase uthu-
blasela⁵³ too much there, in Swazana⁶⁰ I
mumuntu uthi akahambe ayo., abantu
have got nothing since. He then sent a
bakhe uthabambe bayobiza u Sobhuza
person, saying he should go to his
omdala, Sobhuza wokugala. Bahamba-ke
people, saying they should go and call
abantu bayokumbiza. Wathi-ke lo Sobhuza⁶¹
Sobhuza, the old one, Sobhuza the first. They
Bandla 'kenihlole kuthi ngifanele kuya
went to call him. Sobhuza said: 'Bandla⁶¹

59 gidwa

Variant: gidwa

also gida

Variant: gidza

— See glossary

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

61 bandla

also libandla

variant: ibandla

— See glossary

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

3 awu chake, angazi, ngangi khulumamanga
~~awu~~⁴⁴ No, I don't know, I would be talking
ukuthi yebo bobani babangamaghave kanje
lies to say "yes so and so were heroes,
Kanje; angibazi ngoba kwakungotaba ~~vele~~.
in this way, in this way; I don't know because they were ~~obala~~²².

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

3- qha, kuze. Ngoku bheka kwami-ke angika
No, nothing. As far as I can see, I haven't
ze ngabon'umgodi owake wembiwa la,
seen a pit which was once dug here, in
kulendawo ye Zikhotheni.
this area of Zikhotheni⁵⁸

2. Emathos'aka Nguwane lalapho Zikho-
ka Nguwane Kings who are here
theni?
at Zikhotheni?

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

luma into ngayazi

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

2. Wende kubani?

to whom did she get married?

3. Wende kuMahlakohla.

She got married to Mahlakohla

2. Kukhona yini sizathu losatiko kutsi wabu-

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

here, at Ngolotjeni's [place]?

3. Ufomawa?

Fomawa?

2. e-e-

yes

3. awu cha kuze engikwaziyo isizathu

awu⁴⁴ no there is nothing I know; its

sako kuthi wabuyiselwani kuthi aphindabu-
reason that why she was returned so that

ye la ka Ngolotsheni

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

2. Nabefika labaka Shemane bavele bathathwa

When those of Shemane [people] arrived, were

yini babangemabuthi aKaNkwane?

they then taken to be amabutho¹⁴ of kaNkwane?

3. e-e bavele bathathwa kuthi babengga-

yes, they were then taken to be amabutho

mabuthi aKaNkwane, bamenywezwa yinkosi

of kaNkwane, summoned by the king.

2. yini lebebangemaghave kulaba

king, in kaNgwane ————— [Not audible]

2. Nga Malambule ?
about Malambule ?

3. Cha, kuze-ke, ngingeze ngakhulumama-
No, nothing ke², I can't speak a lie; I know
nga; kuze engikwaziyo nga Malambule
nothing about Malambule, as to say what
kuthi wasebenzisani, ngoba ngu gogo lo
he used, because laMalambu' is gogo⁵⁵
laMalambule ngakhuluma

————— talk something I don't know,
into engingayazi, engingayi fundiswanga
which I wasn't taught by obaba³²; I learnt
ngobaba, konke loku ngikufunde kobaba.
all this from obaba

2. loMawa ?
loMawa ?

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

57 anti - see glossary

Is there ^{present}, was your sigodlost here, or there be
lanje, noma kubekhon'umntfanenkhozi,
an umntfanenkhozi^s, or there be indlowukazi^s
noma kubekhon'indlowukazi kulendzawo ya
in the area of Ngolotjeni, or if there was
Ngolotjeni, noma mngabe kukhona lokuni-
[something] bothering you, you used to go
hluphile nanivele niyowubik'enkhozini?
to report to the king?

3 kwakuvele kuze, noma ngumntanenkhozi.
Indeed, [someone], either umntanenkhozi^s came.
Okusihluphile, sasivele siyowubik'enkhozini
[What had bothered us, we, indeed, went to report it
to the king —

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

those of Ngolotjeni?

3 ino Shemane?
with Shemane?

2 noma kulabaka Shemane?
or among those of Shemane

3 e.e. ugogo uloziga wenkosi, wenda
yes. Gogo^{ss}, Loziga is of the king; she
ku Shemane, aphuma ka Ngwane,
got married to Shemane, coming from ka Ngwane,

2 utalwa ngubani?
Who talad^{ss} her?

3. uzalwa ngu Malambule, wenkosi, ka Ngwane.
She was zalwa^{ss} by Malambule, of the

Who?
Sobhuza? Kukhona yini labemCasha ngemanyu
Sobhuza? Was there ~~in~~ persons who was
noma wabalekela nje kutshi lemphi inkhanda
pursuing him from behind, or he ran so that the
duntane ngala?

imphi¹⁰ should find him nearer this side?
1 abelwa. Wasuka lapha alwa, alwa nabeSuthu
He was fighting. He left here fighting, fighting
Alwa nabeSuthu, waCasha-ke beSuthu konke
with the Sotho, fighting with the Sotho; he drove
lapha waze wayofika-ke eMdimba, we-
out the Sotho. all here, till he arrived at
dluleMdimba wayowufika, seloku kunguy'u
eMdimba⁷¹; he passed Mdimba till he arrived.
Sobhuza, asuke la eShiselweni, seloku alibla
it was still Sobhuza, having started off at Shiselweni,⁷²
sela lonke waze wayowufika kwathhobho
still blaselwa⁵³ all of it [live²⁸⁷], till he arrived in
eNtonjeni. Wase uyaluphala. Sowuyahlala ke.
Hhobho, at eNtonjeni⁷³. He then became old, and
Sekuzalwa-ke uMswazi. Wahlasela-ke uMswazi
then stayed, then Mswazi was born. Mswazi
zi layawugcina ke, ngengobubona; layawu-
blaselwa⁵³ till it ended, as you see, it ended
gcina kwaMzilikazi ngci; kwaMzilikazi
at Mzilikazi's [place] ngci⁷⁴, at Mzilikazi's, where
lakuphefumulwa khona, layawugcina lapho,
breathing takes place, it ended there,
liblaselwa nguMswazi.
being blaselwa⁵³ by Mswazi.

2 Kukhona yini tokwatiko ngale timphi

72 e Mdimba — } a mountain situated about 10 km
Variant: Mdzimba — } north-east of Lobamba.

72 e Shiselweni — area in southern Swaziland and extending south as far as the Phongola river and eastwards to the Lubombo mountains; occupied by the early Swazi kings, Ngwane and Ndungunye, and by Semholo in the earliest phase of his reign.

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

74 ngci — literally means 'full stop' or 'this only, nothing more'; 'finish.'

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

4 angazi lutta mina ngisemncane

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

1 phela njongoba lomgido uyawubona,
well, as you see this mgido⁵⁹, it was the
kwaba yindaweni eyingaba kakhulu, koku-
place which was full of fortresses. It was
bonakala kuthi, nasekubukwa lelizwe nje
seen that when ^{all} the lizwe²⁸ was looked at,
lor.ke, kwabonakala kuthi naku laphinkosi
it was seen that it's here where the king
ingahlala khona, lapha ^{are many} kuneyingaba-ke eyinengi
can live; where there, fortresses, as per the
kakhulu khona, njengobubona eGobhola,
vision of at Gobhola, at the Cave site. As
Eyingabeni. Njengobubona eGobhola, angithi
per the vision of at eGobhola; you know there,
uyazi? enhhe kula uMgangeni
don't you? enhhe (agreeing). — it's here where
wacasha khona uma bahlaselana noMbanda
Mgangeni hid, when they blasela⁵³ each other
ni, angithi: uyakwazi toko? Wacasha khona,
with Mbandeni; you know that, don't you? ^{hid there} He,
2 abehlaselwa ngubani ngaleso Sikhatsi aze
Who was blaseling⁵³ him at that time when he
abale kele le e nyakatho?
ran away toward the north?
1 bani?

again?

1 emva kwaloko phela abonanga amhlesela
after that he never blasela⁵³ him [Sobhuza], it
kwase kwubuhlobo; sekwakhet'ubuhlobo, sekuphur
was a kinship; kinship had been built.
mintombi yakwa Zide wamnika lo Sobhuza. Kwa-
An intombi⁶⁴ of Zide had come out and given to
bonakal'ukuthi: sekwakhet'ubudlelwane. Kwa
Sobhuza, it was obvious that a relation had been built.
sekughamuka owabe sawuba udungamuzi lapho,

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

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

1 e-e. Uyazi khona
yes you know there

2 | ngiyazi.

I know —

1 ngubona-ke bukhosi ka Zide, lapha kwaibe
It's the real bukhosi⁸ of Zide, where it was
kwa khona, le Nkambeni.
put, at eNkambeni.

2 lo Sobhuza yena wanyakelani kubhet'ale
Why did Sobhuza go up to the north?
eNyakatfo?

70 umbuse - 1. Comfortable life. 2. government,
administration, kingdom, reign.

kuthi, nawumile, kuthi wuhlabinaba yentosi, supposed to hold a walking-stick, either standing or ngoba izalelwe khona ¹⁹. ^{is} Sekungadondolezwa. ^{said, you stab the king's neck, as the} Walking, because, they king was born here. No one kwabonakala ke kuthi naye sawuyebukhosini could hold a walking-stick. It was seen that she, nje wazalwa ngesikhathi sempu yakwaZulu too, was going to bukhosini ⁸, she was born during iblangene, ukuz'abengumomawa. nje wazalelwe the time of impi¹⁰ of Zululand having mixed, emthandeni phakathi. Kwase wethiwa legama, that is how she became lomawa, she was sekuthiwa-ke ngumomawa, ngobuzalelwe born in a cave. Then she was named this ni, emthandeni. Yiko-ke loka bengikuphikisa name, that of lomawa, because she was born lowa, athakazi, engingakubeka nje miha inside a cave. It is this that I have been ngolwazi lwabadala, nabatata ngilalele. Kuphela disagreeing with this one [person] over, who ngiyageda lapho. Sekuphela.

about the knowledge of the elders when talking, while I'm listening. Only I finish there. If it's finished.

- 2 kukhona lokwathi nga file
- Is there [anything] you know about file?
- 1 ngabani?
- about who?
- 2 File.
- File —

2 emva kwaloko Zidze waphindza yini wamhla after that, did Zidze hlasela⁵³ Sobhuza sela Sobhuza?

said he doesn't know, which I can put myself

anezisu; sekubhekisiswa ke kuthi aze abhede
have bellies; their getting babies was awaited.
abantwana lamakhosikazi. Wabekwa - ke anga-
He was installed, while still water, still in the
manzi, asesiswini, kungaziwa ukuthi kuzawu-
belly, not known what would come out,
phumani, kwathiwa - ke. "Bonani nango utu-
It was said: "see that laNgolotsheni; you
Ngolotsheni, akenibuke lamanzi asesiswini;
look at the water, in the belly; its [water's]
kuphuma kwawo-ke, nanso-tinkosi? Sebaya-
coming out, that is the king? The emakhosikazi
sakazeka bayemakubo lamakhosikazi, uyawakar-
then got scattered, and went to their fathers'
sba - ke utuNgolotsheni uza lapha kubo
homes. laNgolotsheni visited eZikhotheni,
eZikhotheni. Sowuyefika ke lapho eZikhotheni
her [parents'] place, here. She arrived at eZikho-
laleli. hhalakahla! la. Nayizele
theni, staying hhalakahla! here. After she
sekuyawubikwa - ke kaNgwane, Hhawu kona
had born him [king-to-be], they then went to
loko sekwakhiwisigodlo, lapha sekuzalelwe
report to kaNgwane. Hhawu⁴⁴ right then sigodlo
lenkosi khona. Akuzayiwa, sekusebukhosini.
was built, where the king has been born.
Wathi ke kubabonakaleke base bayam thatha,
No one is now allowed in there, it's bukhosini
uyahamba uya kwaNgwane. Ngako-ke loko
After she was seen, they then took her to
bekungadondolezelwa nje la kungashiw'induku
kaNgwane. Because of that, people were not

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

Mswazi sawuzal'umbandeni, umbandeni uzalu
became, Mswazi and he Zala⁵⁶ Mbandeni;
Mahlokohla. Nase azele loMahlokohla,
Mbandeni Zala⁵⁶ Mahlokohla. Having Zala
sewuyaf'u Mahlokohla. Mahlokohla-ke wabe
this Mahlokohla, Mahlokohla then died, Mahlokohla
Sowuzakutbatha lapha futhi kaNdwandwe
then took here again, among the Ndwandwe
futhi, lapha ke Uthath'untaka Ngolotsheni
again; here ke² he took the daughter of
Uthi-ke e-nasafile, wafa inkosi isesi-
Ngolotsheni. He died while the king was in his mother's
swini, loMahlokohla, loSobhuza asesiswini
belly, this Mahlokohla, this Sobhuza, was in
Kwase, athi amatangeni: "Hambani niyowubuza
the belly. Then, the ematangeni⁶⁵ said: "Go and
ensileni yenkosi umshongu, eMashobeni,
ask from the insila⁶⁶ of the king at Mashobeni,
niyowubuza ukuthi, njengoba wayehlala
to ask that, as he blehla⁶⁷ with the king
nkosi ngubani, nguyiphi inkosi kazi engi-
who, which inkosikazi⁶⁸ is entitled to
anela ukuthathisihlalo sobukhosi. Uthi-ke
take the seat of ubukhosi⁶⁹. Mshongo
umshongo eMashobeni wathi: "cha. Phela
Mashobeni, he said: "No, well see that
bonani nango uKaNgolotsheni, ngoba ungu
uKaNgolotsheni, because she is the gogo⁵⁵
gogo wenkosi, bazala uMswazi. Uyezwake?
the king, they Zala⁵⁶ Mswazi? Do you hear?
Kwase kubonakala ukuthi ke lamakhosikazi
It was then seen that ke² the emakhosikazi⁶⁹

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

66 insila — see glossary

67 kibhla } — see glossary
also kubhla }

68 inkosikazi } — see glossary
Plural: amakhosikazi }

e, jingani nicele wona amanzi aphezulu.
Can you see that when he arrived, rain falls. Keep on.
Kushokunina ka Zide. Nempela-ke kwacelwa
asking for the water from above. Said Zide's mother.
wona. Wase-ke sawunikwa lentombi, lo Thandile.
Indeed, [water] was asked. He was then given
ke. Uyezwa-ke Sukati? lo Thandile ke wasi
this intombi⁶⁴, this Thandile. Do you hear Sukati?
nikwa yena. Nalonina ka Thekwane-ke u,
this Thandile ke², he was given her, together
uLuvumisa. loLuvumisa-ke uzalwa yiindoda
with Thekwane's mother, LuVumisa. This LuVumisa
na ka Zide; loLuvumisa, indodana ka Zide,
is zalwa⁵⁶ by Zide's son, this LuVumisa. The
ngu Vumisa igama layo. Kuze kube ngu-
son of Zide is Vumisa, his name, so that
LuVumisa nje. Lova Ngu ka Zide; unina ka
she is LuVumisa. That one is ka Zide; Mswazi
Mswazi ngu ka Zide; unina ka Thekwane ngu
mother is ka Zide; Thekwane's mother is LuVumisa.
LuVumisa. Njengoba-kehlukene lamagama,
As these names are different, this ka Zide is
uzalwa ngu Zide loLuvumisa; uzalwa ngu
zalwa⁵⁶ by Zide, this ka Zide; she is zalwa
Vumisa, uzalwa ngu Vumisa loLuvumisa. Kuaba
by Vumisa, she's zalwa by Vumisa, this LuVumisa.
nakala k'ubuhlobo-ke. Base ke uya; uzala
It was seen that this was k'iship. Then they, she
loMswazi-ke nasefica le loThandile. Ufika
zala⁵⁶ this Mswazi, after arriving there, this
zaluMswazi. U Mswazi-ke sawuba yinkosi
Thandile. After arrival, she zala⁵⁶ Mswazi. Mswazi