PASS MARK

KUNENE HISTORY.

INFORMANT: MPANDLANA KUNENG.

DATE : 29. 7. 83.

PLACE : SISINGINI.

INTERVIEW 2.

BOOK 1.

TAPE 7(b)

1. INTERVIEWER : C. H.

2. TRANSLATOR :

3. INFORMANT : MPANDLANA KUNENE.

ENDNOTES:

1. Dwabasilutfuli – 1. According to informant, the first Swazi king.
   2. Magangeni Dlamini suggests that this is another name for Dlamini - an early Swazi king.
2. Enhhe – 1. This here means, yes.
   2. In another sense, this may be used to mean, no.
3. sikhulu – 1. A chief or a district headman.
4. inkhosi – 1. A king or sovereign.
5. emaSwati – 1. The Swazi people found in present-day Swaziland.

1. Um, Kunene told us that Madonsela
   Um, Kunene wasitjela kutsi bantfu baka Madonsela
   people came to Swaziland under Dwabasiluthuli.
   beta eSwatini ngaphasi kwaDwabasiluthuli.
2. E, wasitjela kutsi baka Kunene beta nalaba
   E, you told us that the Kunene people came
   na, na, na Dwabasilutfuli.
   together with Dwabasilutfuli.
3. Enhhe.[2]
   Enhhe.
2. Yes.
   Yebo.
1. Was Dwabasiluthuli sikhulu inkhosi?
   Dwabasiluthuli abesikhulu yini noma inkhosi?
2. Abesikhulu yini Dwabasilukhu, silu, silutfuli[3]
   Was Dwabasilukhuni, silu, silutfuli a sikhulu
   nom' abeyinkhosi?[4]
   or an inkhosi?
3. Dwabasilutfuli, kwaku yinkhosi yemaSwati
   Dwabasilutfuli was the first inkhosi of the
   yekucala, leseva ngayo.[5]
   emaSwati that we heard about.
2. He was the first king of Swazis that
   Abeyinkhosi yekucala yemaSwati leseva
   we heard about.
   ngayo.
1. Was Madonsela under Dwabasiluthuli?
   Madonsela abengaphasi kwaDwabasiluthuli yini?
2. Bebaphetfwe ngu, baphasa, phasa Dwabasilutfuli?
   Were they under, under Dwabasilutfuli?
3. Baka Madonsela bebaphasa nkhosi Dwabasilutfuli
   The Madonsela people were under the inkhosi

6. bukhosi – 1. sovereignty.
2. In a different sense may mean kingship, royalty.

7. kaNgwane – 1. This here refers to the ruling Dlamini clan or present Swazi royalty.
2. In a different context this may refer to present-day Swaziland or 3. to the South African homeland next to Swaziland.

8. induna – 1. Headman or councillor.

9. bafana of the inkhosi – 1. According to the informant in the early days, there were no chiefs, but the men or clans assigned with important royal duties were known as bafana benkhosi – literally meaning boys of the king.

10. tindvuna – 1. The plural form of the noun induna – see note 8.

nalamuhla loku solo bangaphas' kwebukhosi
Dvwabasilutfuli, even today they are still under
bakaNgwane.
the bukhosi[6] of kaNgwane[7].

2. Even today, they are still under the kingdom
Nalamuhla, solo bangaphasi kwebukhosi
of Swaziland.
baseSwatini.

1. Was Madonsela an induna or sikhulu?
Madonsela abeyinduna yini noma sikhulu?

2. Abe, abesikhulu yini Madvonsela noma
Was Madvonsela a sikhulu or an
abeyinduna?
induna[8]?

3. Kulesikhatsi leso kwakute sikhulu, kwaku
At that time there was no sikhulu, there were
bafana benkhosi nje, tindvuna tenkhosi.
the bafana[9] of the inkhosi, the tindvuna[10] of the inkhosi.

2. E, in those days, there were only the
E, kulawo malanga, kwaku netindvuna tenkhosi,
ndunas of the king, in those days.
kulawo malanga.

1. Was Madonsela an induna?
Madonsela abeyindvuna yini?

2. Abeyinduna na Madvonsela?
Was Madvonsela an indvuna?

3. Abeyindvuna naMadvonsela, nasivako
Madvonsela was an indvuna when we were
kuleso sikhatsi leso.
told at that time.

2. He was induna, in those days.
Abeyindvuna, kulawo malanga.

11. Phuthukezi — 1. This refers to Portuguese Africa or one of the former Portuguese territories in Africa, probably present-day Mozambique, in this context.

12. Portuguese — See note 11.

1. Does, does he know anything else about
Kukhona yini lokunye lakwatiko nga
Dwabasilutfuli?
Dwabasilutfuli?

2. Kukhona yini lokunye lokwatiko
Do you know anything else about
ngaDwabasilutfuli? Noma ke lowava
Dwabasilutfuli? Or anything you heard
bakhuluma ngaye?
about him?

3. E, kute, kodwa lengikuvako ngalabadzala
E, there's nothing, but what I heard from old
ngeva kutsi Dwabasilutfuli ngiye inkhosi
people is that Dwabasilutfuli was the inkhosi
leyefika, ifikela ePhuthukezi, yaba nesikhatsi
who arrived, at Phuthukezi[11], and he stayed
lesidze ihleli khona.
there for a long time.

2. What I heard from the elders, e, they
Lengakuva kulabadzala, e, bangitjela kutsi
told me that Dwabasilutfuli arrived in
Dwabasilutfuli wafika e Phuthukezi, wahlala
Portuguese, and he stayed a long time there.
wahlala sikhatsi lesidze lapho.

1. Where did he come from before the
Abechamuka kuphi ngaphambili kwase
Portuguese?
Phuthukezi?

2. Abesesukaphi ke kucala angaka angakefika
Where had he come from before he arrived
emaPhuthukezini?
at the Portuguese[12] (territory)?

13. Sichingi – 1. According to Rycroft, an island.

14. Embo – 1. (According to J.S.M. Matsebula pp. 4-6): possibly the area occupied by the beMbo people or the original Swazis in the vicinity of the Limpompo river. These later migrated southwards until they arrived in the area at or near Delagoa Bay, between the Lubombo mountains and the Indian Ocean.

15. Lobamba – 1. The area next to Mahlanya along the Manzini – Mbabane road.

3. Ngulesikhatsi leso ke emaSwati achamuka
That was the time when all the emaSwati came
onkhe enhla nesichingi se Africa, bo.
from up the African sichingi[13], at Embo.[14]

2. E, in those days there were, all the Swazis
E, kulawo malanga kwaaku, onkhe emaSwati
were from Embo, up north.
abephuma leNyakatfo, Embo.

1. We spoke about Embo last time, does he
Sakhuluma ngeMbo kulesikhatsi lesiphelile,
remember anything else about Embo?
kukhona yini lokunye lokukhumbulako ngeMbo?

2. E, sakhuluma kucala ngeMbo, kukhona
E, we talked about Embo before, do you
yini lokukhumbulako ngendzaba yeMbo?
remember anything else about the Embo story?

3. E, lengiku, lengikukhumbulako ngendzaba
E, what I remember about the Embo story
yeMbo kutsi tsine vele sadza____, tsin'
is that we dza____, our bukhosi, that is, we
emaSwati bukhosi betfu bachamuka Embo.
emaSwati came from Embo. I remember
Ngikhumbula lelikhaya lenkhosi lelisha
the new homestead of the inkhosi which is
lelilapha kaLobamba, licanjwe ngalela
at Lobamba[15], was named after the first
likhaya laseMbo, lakucala.
Embo homestead.

2. It, it reminds me the one, the inkhosi,
Loku, kungikhumbuta leli, inkhosi, inkhosi
the, the king had named the, the one which
beyicambe leli belilapha, leli belilapha Embo,

16. bafana – 1. Literally, boys. In this context though see note 9.

was here, the one which is here Embo, like
njenga lela lalapha.
the one from there.

1. Do the Kunene just like the Swazis, do
Laba bakakunene bayasho yini njenge maSwati
they say: they came from Embo?
kutsi: baphuma Embo?
2. Nani nitsi nani naphum' Embo njenge
Do you also say you came from Embo
maSwati?
like the emaSwati?
3. Tsine vele baka Madvonsela sachamuka
We Madvonsela people indeed came from
vele Embo sibafana benkhosi. Kute lapha
Embo being the bafana of inkhosi. We did
sachamuka khona encenye.
not come from anywhere else.
2. We came from Embo being boys of
Sachamuka Embo sibafana benkhosi.
the king.

1. What does the bafana benkhosi mean?
Kusho kutsini kutsi bafana benkhosi.
2. Bafana, tindvuna?
Are the bafana[16], the tindvuna?
3. Ti, tindvuna tenkhosi.
The, tindvuna of the inkhosi.
1. Exactly, do you know something different?
Kukhona yini lokwehlukile lokwatiko mbamba?
2. Nome ku -- kume, kune mehluko laph'
Or there's --- a difference from the tindvuna,

17. Singatse – 1. To escort or look after the person or people in highest authority.
2. May also mean literally to support, hug.

18. imiti – 1. This here means homesteads.
2. In another sense, may mean royal kraals, or royal villages.

etindvuneni, nome tindvuna?
or they are the tindvuna?

3. Kungu mehluko kutsi nalamuhla kukhona
There's a difference that even today there are
emadvodza lavele lasingatse bukhosi, babitwa
men who singatse[17] the bukhosi, they are known
ngekutsi bafana benkhosi, tindvuna tenkhosi
as the bafana of the inkhosi, the tindvuna
njengaloku nalamuhla loku kunjalo nje.
of the inkhosi as that is the case even today.

2. Owu the difference is this: all today the
Owu umehluko nguloku: bonkhe labantfu
people who are, are sitting round the king
labahleli batungelete inkhosi sonkhe sikhatsi
all the time, they're called the tindvuna.
babitwa ngekutsi tindvuna.

1. Uh huh. What, what, what was the job of
Uh huh. Kwakuyini umsebenti walabafana?
the bafana?

2. E, lomsebenti wala bafana bowuwani?
E, what was the work of the bafana?

3. Umsebenti wala bafana benkhosi, ku,
The work of the bafana of the inkhosi is
kubhasobha bukhosi, ngaso sonkhe sikhatsi.
to look after the bukhosi, at all times.

2 The work of the boys, is to, to look after
Umsebenti walabafana kubhasobha inkhosi.
the king.

3. Noma ke banemiti yabo njena ke lesemaceleni
Or if they have their own imiti[18] next to

19. ebukhosini – 1. A locative meaning at the royal headquarters.

20. bomake – 1. Literally, women.
2. This here possibly refers to wives and or mothers.

21. tinceku – 1. Assistants, attendants or officials in king's or chief's kraal.

labukhosini, nabaye labanye baye ebukhosi,
ebukhosini,[19] when some of them go to ebukhosini
emakhaya bayawuvusela bomake emakhaya,
to their homesteads to check on bomake,[20] then
labanye sebasenkhosini njalo.
the others would be with the inkhosi.

2. E, they go, they go by changing each other,
E, bayahamba, bahamba bantjintjane, lohambile
the one who is a, a, away from this week
kuleliviki ima emadvodzana asekhaya,
sons are at home, next week.
kuleliviki lelilandzelako.

1. Uh – huh. Are they not tinceku?
Uh – huh. Abasito yini tinceku?

2. Bangasito tinceku?
Are they not the tinceku?[21]

3. E, ti, tinceku bangasito tinceku, batinceku
E, the ti, they were not the tinceku, they are
ngekutsi bafana benkhosi ngoba nato
the tinceku because the bafana of inkhosi because
tinceku, tinceku tenkhosi, bafana benkhosi bonkhe
the tinceku, the tinceku of inkhosi, they're all bafana of inkhosi

2. E, we all call them tinceku, of course, they
E, sibabita ngekutsi tinceku bonkhe, bayafana
are all the same, we call them bafana benkhosi,
bonkhe, sibabita ngekutsi bafana benkhosi,
we call them tinceku.
sibabita ngekutsi tinceku.

1. Same.
Bayafanana.

2. Same.
Bayafanana.

22. Mdzimba – 1. The area around an on the Mdzimba mountains next to Lozitha and Lobamba.

23. kaZulu – 1. This refers to present Zululand.

24. imphi – 1. In this sense age regiments sent out to fight.
2. May also mean an army, or battle.

25. Lubuya – 1. The area next to the Lubuya river which runs between the Mtsambama and Mavukutfu hills, about eleven kilometres north-east of Hlathikhulu, in the Shiselweni district.

26. Hlathikhulu – 1. A town in the Shiselweni district north of Nhlangano.

27. tive – 1. This here refers to clans.
2. This may also refer to nations

28. emave – 1. This refers to lands or territories.
2. May also mean countries.

1. Then he told us when Somhlolo went to Mdzimba
Wase usitjela kutsi uma Somhlolo aya eMdzimba
the Madonsela, the Kunene people, stayed behind
laba bakaMadonsela, bakaKunene, basala emuva,
and then they fought against the Zulus, at
base balwa nalaba bakaZulu, eLubuya,
Lubuya, at kaHlatsi.
kaHlatsi.

2. E, wasitjela ke futsi kutsi laba baka Madvonsela
E, you also told us that when Somhlolo went
nakahambako uSomhlolo, aya le Mdzimba,
to Mdzimba[22], the Madvonsela people remained
basala lapha ngemuva, basala bacala
behind, and they came across the kaZulu[23]
bahlangana nemphi yaka Zulu. Balwa nayo
imphi[24]. They fought with it at Lubuya[25], at
eLubuya, kaHlatsi.
Hlathikhulu[26].

3. E, kungasibo njalo babodvwana baka Madvonsela
E, the Madvonsela people were not the only
tonkhe tive letasala ngemuva, ngalapha,
clan, all the tive[27] that remained behind, about this
betigadze yona imphi yaka Zulu, nayingena
place, watched out for the kaZulu imphi, when
ngalapha ngoba kwaku tikhatsi tekubang'
it came in this way because those were the
emave, njengaloku nalamuhla sol' emave
times of disputes over emave[28], as even today
abangwa njena. Kwakhandzeka kutsi ke,
there are still disputes over emave. It was
nabefika ke lapha imphi siva khona kutsi
established that when they arrived at the place

29. bambana'd — 1. This here means fought, or engaged in battle. 2. Literally, became entangled.

yafika yabambana khona, kwaba seLubuya.
where (the imphi) bambana'd[29] at, was at Lubuya.

2. E, it was not Ma, the Kunenes only, there
E, kwakungesiye Ma, laba bakakunene kuphela,
were all the people those who were left
kwakukhona bonkhe labantfu babesele ngemuva
behind and waiting to see whether the Zulus
bafuna kubona kutsi ingabe bakaZulu
are still coming behind.
basolo bayeta lengemuva.

1. Where's kaHlatsi?
Kukuphi (kaHlatsi)?

2. KaHlatsi ngukuphi?
Where is Hlathikhulu?

3. KaHlatsi ledolobheni, ku le, kukhon' indzawo
The Hlathikhulu town, is at that place, there's a
la bats, kuse Lubuya khona, kwendlula
place known as Lubuya, past that place.
khona nje. Mane noma ngingazange
Although I've never been to the place, but
sengifike kuyo, kodvwa ke ngulapho nje
that is where they say (the imphi)
lapho batsi yafike yabambana khon',
bambana'd, at Lubuya.
eLubuya.

2. E, its in Hlatikhulu district, e, in past
E, kuse Hlatikhulu, e, kwendlula eHlatikhulu,
Hlatikhulu, there's a place there, they call it
kunendzawo lapho, bayibita ngekutsi Luby,
Lubu, eLubuya.
at Lubuya.

30. Hhawu – 1. An interjection used to convey surprise.

1. E, do you know it?
E, uyayati yini?
2. Yes, I'm sure.
Yebo, nginelicinisо.
1. Okay. Wonderful. Now that story about the Kulungile. Kuhle. Manje lendzaba letsi Shongwe and Madonsela were brothers.
bakaShongwe nebakaMadonsela beba bomnakabo.
2. E, naku ke lapha laba boMadonsela, naKunene beba ku
E, that the Madonsela, and the Kunene people were
1. I said the Shongwe.
Ngitse bakaShongwe.
2. Maduo, dvonsela naShongwe, babebomnakabo.
Maduo, dvonsela and Shongwe, were brothers.
3. Bababomnakabo.
They were brothers.
2. Hhawu. Yebo.
Hhawu.[30] Yes.
1. Who was their father?
Kwakungubani babe wabo?
2. Uyise wabo kwakungubani?
Who was their father?
3. Kwaku ngu Londabuya, Londabuya.
He was Londabuya, Londabuya.
2. Londabuya?
(Was he) Londabuya?
3. Enhhe.
Enhhe.
2. The father was Londabuya.
Lobabe kwaku ngu Londabuya.

31. Zombodze — 1. The area in the southern part of Swaziland under the Shiselweni district, in the vicinity of modern Dwaleni.
2. In a different context, refers to the area under the Manzini district between Lozitha and Matsapha.

32. Sibovu — 1. Probably an area in the Shiselweni district next to Zombodze in note 31.

33. eSibovini — 1. A locative meaning at Sibovu in note 32.

1. Do you know anything about Londabuya?
Kukhona yini lokwatiko ngaLondabuya?
2. Kukhona lokwatiko ngaye Londabuya?
Is there something you know about Londabuya?
3. Hhawu lengikwatiko ngulapha kutsi
Hhawu what I know is that Londabuya was
ulondabuya nguye lowasala lapha inkhosi
the one who remained when the inkhosi
Somhlolo seyi khuphuka nalamanye emaconbu
Somhlolo went up to that place together with
kubheka lenhla. Ngulabasala lapha emuva,
other clans. Those were the ones who remained
ka, kaZombodze, eSibovu.
back at that place, at Zombodze[31], at Sibovu[32].
2. What I know about Londabuya is that he
Lengikwatiko ngaLondabuya kutsi waba
was one of those who left, was left behind
ngumunye walabo labashiya, labashiywa
by Somhlolo, at Sibovini.
nguSomhlolo, eSibovini.
1. Uh huh. Where is Sibovu, Zombodze?
Uh huh. Ngukuphi eSibovu, kaZombodze?
2. LeSibovu, eSibovini[33] ngukuphi lekaZombodze?
Where is Sibovu, eSibovini at Zombodze?
3. Ikhona nje indzawo lekhona lapha batsi,
There's a place called, it's still there
namanje nje sol' ikhona batsi nguseSibovu.
and it is known as Sibovu. But I've never
Man' angikaze ngefika mine khona.
been to that place.
2. I, I never,
A, angikate,

34. awu — 1. An interjection used to convey amazement and excitement.

35. tekwa'd — 1. The siSwati custom of marrying a wife, whereby red clay is smeared on the face of the bride, as a sign that she is thereafter a married woman.

3. Lapho sa, sasala khona, ngekuchubeka ke
That is, where we remained, then we moved on
nje loku sesize sifika kulendzawo. Kodvwa
until we arrived at this place. But _____
_____

2. The place they call eSibovu Ive never
Lendzawo lebitwa ngekutsi kuseSibovu
gone there myself.
angikaze ngiye kuyo mine:

1. He told us that it had red clay at the
Wasitjela kutsi bekunesibovu kulendzawo.
place. Is that the sort, is it the same as
Uyafanana yini nelibovu, ngumhlabatsi
libovu, is that the same soil?
lofanako yini?

2. Kambe ngawubekisa kutsi lesihlabatsi
Do you estimate that the sand of (that
sakhona, le, lolodzaka lwakhona lufanana
area), the, mud of (that area) is like that
naloku le, lekubhocwa bomake awu
which is smeared by women, awu[34], by girls
tintfombi na, bakutekako?
when they are tekwa'd[25]?

3. Cha, ku, kufana nale, nalendzawo njenga,
No, it's like at this place, at this place,
njengalapha kulendzawana lena, ku, kusibovu,
there's red loam, it is not sandy.
akusiso sihlabatsi. Manje indzawo ke yabitwa
Now the place was named Sibovu,
kutsi lapha kuseSibovu kulendzawo, inesibovu.
it had red loam.

36. Vusamuti — 1. The sinanatelo or the extended clan name of the Madonsela people. This according to the informant was used after Madonsela begot a child for his sterile brother, Shongwe, in that way, he vusad the umuti or helped his brother's family or household.

37. sinanatelo — 1. An extended clan name.

Ngob' usheshe nje, njengaloku singcola nje
Because you quickly, as we quickly
sinje, masinyane. Esihlabatsini koja ngeke
become dirty as we are now. But in a
usheshe utfole kungcola lokunje, masinyane
sandy (area) you won't become this dirty, quickly.

2. There's a difference between the sand, e, than
Kunemehluko emkhatsini wesihlabatsi, e,
that sibovu because he can show you that
kune sibovu ngoba angakukhombisa kutsi
the colour is not the same, of the sand.
lombala awufananani, lowalesihlabatsi.

1. Who was Vusamuti?
Kwakungubani Vusamuti?

2. Vusamuti utsi ke yena abengubani?
She says, who was Vusamuti? 36

3. Vusamuti solo nguye Madvonsela, sesinanatelo
Vusamuti is still Madvonsela, it's the sinanatelo. 37

2. Vusamuti is still Madvonsela, that is a
Vusamuti solo ngu Madvonsela, sinanatelo.
sinanatelo.

1. Was there ever a person called
Kwake kwaba khona yini umuntfu
Vusamuti?
abebitwa ngekutsi ngu Vusamuti?

2. Kukhona yini umuntfu lebase bambita
Was there a person called, that is, the
batsi loyi ke ligama lakhe ngu Vusamuti?
name of this one is Vusamuti?

3. Enhhe, ngu_____ sengule sinanatelo uma
Enhhe, he was_____ that is the sinanatelo

38. indlu – 1. Household or family.
2. Literally, a hut.

sesivela lapha, kulo Madvonsela kub' atfolakale
when it appeared that, after it was established
kutsi lomnakabo loShongwe akatali. Akatali
that Madvonsela's brother Shongwe was sterile.
lapha endlini yakhe. Wabe sowutalelwa
He did not bear children in his own indlu.[38]
ngulo Madvonsela,ke. Sesitawutsi le sinanatelo
Madvonsela then bore children for him. Then
Vusamuti, lapha kuShongwe.
the sinanatelo became Vusamuti, to Shongwe
2. E, the name Madonsela, Madonsela Kunene
E, leligama Madonsela, Madonsela Kunene.
3. Madonsela, Kunene, Vusamuti. Manjena kusho
Madonsela, kunene, Vusamuti. Now that
kutsi _____
means that _____
2. When, when it comes to say the Shongwe
Uma, uma kufika ekutseni Shongwe
does not bear a child from his wife.
abengatali kumfati wakhe
1. Can you tell us that story again, that
Ake usitjele lendzaba futsi, usitjele,
can you tell us, tell us slowly then you
usitjele kancane, kancane bese uwena
translate everything.
uhumusha konkhe.
2. Ase usitjele kancane, usichamukisde phasi.
Tell us slowly, from the beginning.
3. Enhhe, loShongwe lona, nasivako.
Enhhe, about Shongwe, when we were told.
2. Wentele kutsi nalo alekuva.
In order that she should hear.

39. siSwati — 1. This here means Swazi.

40. labadzala — 1. In this sense refers to old people in a homestead who usually are knowledgeable in Swazi norms, values and beliefs. This category may also include people who may not be old but may have acquired the status because of being born from the senior segment in a homestead or from the chief or councillor and from the royal homestead's.

41. likhaya — 1. Homestead, household, extended family.

3. LoShongwe ngaleso sikhatsi lomnakabo
At that time Madvonsela's brother, Shongwe,
Madvonsela abengatfoli umntfwana. Akatfolanga
did not bear children. He did not bear
bantfwana endlini yakhe.
children in his own indlu.

2. E, Shongwe couldn't get a child, bear
E, Shongwe abengabatfoli bantfwana,
a child in the house.
abengatali bantfwana endlini yakhe.

1. The man, Shongwe?
Lendvodza, Shongwe?

2. E, the man, Shongwe.
E, lendvodza, Shongwe.

1. And the name of his wife?
Bekungubani ligama lemfati wakhe?

2. Ligama lalonkosizazi wakhe?
What was the name of his wife?

3. Awu ngingete ngamati.
Awu I won't know.

2. I wouldn't know.
Angeke ngati.

3. Manjena ke, ngemhambo welisuko
Now according to the siSwati[39] custom,
lesiSwati, uma umnakenu angatfoli,
when your brother is sterile, the labadzala[40]
kuyabese kuhlangana lalabadzala batsi
meet and say that the wife shouldn't leave
lomfati angahambi layikhaya, kuncono
the, likhaya[41], it would be better to meet
nihlangane ngansense nine, nimentele
secretly, and bear a child for him.

42. Kungena – 1. The siSwati custom of taking over the widow and family of a deceased brother.

2. Literally, to enter inside.

43. ngena – 1. This is a verb meaning the same thing as the noun kungena in note 42.

44. bamba – 1. To help keep intact.

2. Literally, to hold onto something.

umntfwana.

2 In siSwati custom, e, they used to, to say
Ngelisiko lesiSwati, e, bebavame, kutsi, loku,
this was, this woman should not go from
lomfati akangahambi kulelikhaya, lomuti.
this home, kraal. They must make a plan
Kumele bente lisu, lekutsi atfole lenye
to, for her to get another man.
indvodza.

1. Uh huh, it was kungena.
Uh huh, beku kungena.

2. Kungena, yes.
Kungena, yebo.

1. Oops!
Oops!

3. E, kodvwa ke akusiko kona kungena,
E, but that is not kungena[42], that means
ku, kumtalela lomnakenu, ngoba kumngena,
to bear a child for your brother, because
kumngena ngafile. Umtalela nje asekhona,
to ngena[43] is done after his death. You bear
amane angafuni, abangakhombisi kwati,
a child for him while he's still alive, he would
kutsi ati yena kutsi umtalela umntfwana
not want, he won't show that he knows, that
yena ngoba kunje. Nedi babamba[44] likhaya.
he knows that you bore a child for him. They bamba the likhaya

2. Infact it's not as if kungena, it's a way
Ecinisweni akusiko kungena, yindlela
of not to show that you are dealing with
yekungakhombisi kutsi unebudlelwane

45. vuswa'd — 1. In this sense, begot offspring.
2. Literally, raised

your sister in law, as the brother. But must
nemfati wemfowenu, njengemnakabo. Kunele
be clever to hide, not to show anything.
bahlakaniphe bafihle, bangakhombisi lutfo.

1. Okay, and then?
Wo, bese ke?

3. Lapho ke kwase kutawutalwa ke,
That was when they bore, (a child) was
sekutalelwa laShongwe, ke, kwakusukela
bore for Shongwe, and that was because
lapho kutsi Shongwa akatfolanga
Shongwe could not bear children in
bantfwana endlini yakakhe. Was'utawuvuseduna 45
his own indlu. His indlu was vuswa'd
indlu yakakhe ngulo Madvonsela ke, kuta-
by Madvonsela, then they said
wutsiwa Vusamuti.
Vusamuti.

2. E, Shongwe did not bear a child from,
E, Shongwe akatfolanga bantfwana,
from his wife. So, when the, the woman
emfatini wakhe. Uma lomfati atfola umntfwana
bear a child and then the child was
lomntfwana wabitwa ngekutsi Vusamuti.
called Vusamuti.

1. And the child was really Madonsela's child.
lomntfwana bekawaMadvonsela nkamba.

2. Abewabani umntfwana, abewaMadvonsela?
whose child was it, was it Madvonsela's?

3. Abe waMadvonsela. Kodwa ke a--amtalela
It belonged to Madvonsela. But he had bore

46. tekana — 1. Intermarry.
47. emabutfo — 1. Age regiments formed by every Swazi king.

kuloya, loya atsi nguye yena.
the child on that one, and he thought it had been him.
2. Shongwe said this is his child.
Shongwe watsi lona ngumntfwana wakhe.
3. Kunguko ke, singatekani nabo.
That is why we don't tekana[46] with them.
2. That's why we did not marry the Shongwe's.
Ngiko besingabatsatsi bakaShongwe.
1. Uh-huh, I understand. Right. Was Mjevuza,
Uh-huh, ngiyabona. Kulungile. Mjevuza,
Mjevuza, was he the head of the Madvonsela
Mjevuza, abephetse bakaMadvonsela yini
at the time of Somhlolo?
ngesikhatsi saSomhlolo?
2. E, ba, bakaMadvonsela bebaphetfwe
E, were the Madvonsela people under
nguMjevuza yini ngesikhatsi saSomhlolo?
Mjevuza during Somhlolo's time?
3. Bebaphetfwe nguMjevuza ngesikhatsi
They were under Mjevuza during
saSomhlolo.
Somhlolo's time.
2. Yes.
Yebo.
1. Does he know the names of any of
Uyawati yini emagama anoma nguwaphi
Somhlolo's regiments?
emabutfo aSomhlolo?
2. Lamany' emabutfo aSomhlolo, uyawat'
Do you know the names of some of
emagama awo, emabu___, emagama awo
Somhlolo's emabutfo[47], the emabu___, the

48. enkhosini — 1. A locative meaning at the royal headquarters.

lamabutfo?
names of the emabutfo?

3. Awu sengawakhohlwa, bengiwati ngesikhatsi
Awu I've forgotten about them, I knew
ngisenkhosini.
about them at the time when I was at enkhosini 48

2. I used to know the regiments, emabutfo
Bengiwati lamabutfo, the emabutfo
while I was staying at, at the king.
ngesikhatsi ngihlala, enkhosini.

1. He said that the hoes, metal hoes used
Watsi emakhuba, emakhuba ensimbi bekakhiwa
to be made by Ngwane people, and that
bantfu baka Ngwane, nekutsi emakhosi
the kings used to control the metal. Can
bekaphetse lensimbi. Ungasitjela lokunengi
you tell us more about that?
ngaloko?

2. E, ngaloku, ku, ku, loku kwe, kweti,
E, about, the, the, the, the, she wants
kweti, loku kwe, kwaku, kwaku,
to know that who was in control,
ufuna kwati kutsi kwakuphatfwa
the person who was in charge?
ngubani, lobe kunguyena akwengamele?

3. Kwa, umcebo wonkhe waleso si,
It was, the entire wealth at that time
ngesikhatsi namanje, umcebo wonkhe
and now, the entire wealth is still at
sokuse bukhosini, lokungumcebo. Manje ke
ebukhosini, all that which is wealth. Now

49. litfusi — 1. Brass or any brass article.

50. eveni — 1. A locative meaning in the country or territory.

51. tfula'd — 1. To give something to the king or to the one in authority as a form of tribute or as a sign to show allegiance.

lelitfusi lalingumcebo lomkhulu ngalesa sikhatsi
the litfusi[49] was great wealth at that
lesa, namanje lingumcebo.
time, even now it is wealth.

2. The litfusi was, it was all, all in the
Lelitfusi lali, lonkhe, lonkhe belisetandleni
king's hands, all the time. Nobody must have
tenkhosi, sonkhe sikhatsi. Kute bekumele
1. And the iron for the hoe?
Nalensimbi yelikhuba?
2. Ne, ne, nensimbi?
And, and, the iron?
3. Nensimbi. Noma uhambile nje, watfola
And the iron. Even when you had gone, and
intfo lengi, le, leseveni, wawuvele uyayibika
found something, at eveni[50], you would go and
enkhosini. Noma ubulel' inyamatane
report to the inkhosi. Even when you had killed a
lenkhulu, noma ingwe, wawungayidli,
big wild animal, even a leopard, you wouldn't
wawuyetfula enkhosini. Ngulose kukukhulu
eat it, you tfula'd[51] it to the inkhosi. That
kuwe.
was what was very important.

2. All, all what you eat, you do, you
Konkhe, konkhe lokudlako, lokwentako,
meet a buck, a bush buck, take it to
nawutfola inyamatane yelihlatsi, uyimikisa
the enkhosini.
enkhosini.

1. Uh-huh. Last time he said he knows the history of
Uh-huh. Kucala watsi wati umlandvo waletinye

52. tibongo – 1. Clan names or surnames.
2. In another sense, this may refer to praise names.

53. ngenelana – 1. This means to share some of the tinanatelo or extended clan praise names.
2. Literally, to overlap or to enter into each other.

other tibongo, which sibongo?
tibongo. Ngusiphi lesibongo?

2. E, e, kucala ke kangatsi watsi kukhona
E, e, before you said you know about
nalabanye lobatelako si, sibo, ihistory yabo.
the si, sibo — the history of other people.

3. E, kulaba baka Madvonsela ngatsi ngati
E, among the Madvonsela people I said I know
letibongo letingenelana nalo Madvonsela.
the tibongo[52] which ngenelana[53] with Madvonsela.

2. Only I was cont, concerning the surname which
Kuphela benginake letibongo letihlangana
comes together the Madvonsela.
na Madvonsela.

1. Like the Shongwe.
Njenga Shongwe.

2. Njenge baka Shongwe.
Like the Shongwe people.

3. Njenge baka Shongwe,
Like the Shongwe people,

2. Yes.
Yebo.

3. njenge baka Gamedze, njenge baka Ngwenya,
like the Gamedze people, like the Ngwenya people,

2. Gamedze and Ngwenya.
Baka Gamedze nebaka Ngwenya.

3. njenge baka Seyama.
like the Seyama people.

2. And Seyama.
Nebaka Seyama.

1. Can you tell us about the Ngwenya?
Ungasitjela yini ngebaka Ngwenya?

54. dzabukad – 1. Originated
2. This may also mean got torn, sad.

55. umlandvo – 1. History or narrative.

2. Ungas' usitjele ngaNgwenya?
Can you tell us about Ngwenya?

3. LoNgwenya, naye nangivako, kuletikhatsi le,
What I was told about Ngwenya, is that during those
kuleta tikhatsi leta, abevele naye akanye
times he was together with the bukhosi.
na--na, na nebukhosi naye. Angiva lapho
I don't understand that they dzabukad[54]
kutsi baka badzabuka khona, bebakanye
at the place, where they were together
nebukhosi nje, babafana benkhosi.
with the bukhosi, they were the bafana of the inkhosi.

2. I didn't hear as to where did the
Angitange ngiva kutsi bakaNgwenya
Ngwenyas come from, what I heard, I
badzabuka kuphi, lengakuva, ngeva
only heard that they were just among the,
kuphela kutsi bebakanye nalaba
the other people.
labanye bantfu.

1. Did he hear of any stories about the
Wake weva yini letinye tindzaba
Ngwenya?
ngebakaNgwenya?

2. Kwabate nani intfo loyivako ngabo, lengumlandvo
Did you hear anything about them, that
ngabo?
which was the umlandvo[55] about them?

3. Awu kute.
Awu nothing.

2. No.
Cha.

56. wo – 1. An interjection used here to mean okay.

1. And the Seyama?
Nalaba bakaSeyama?
2. Baka Seyama ke?
What about the Seyama people?
3. Baka Seyama nabo nge_ngiva, ngewa nje
The Seyama people too I heard___, I heard
nabo kutsi wo kutsiwa Seyama, Kunene.
that wo[56] they say Seyama, Kunene. That begins
Kusuka khona lapho, angati kutsi kwesukelaphi
from that time, I don't know where that
ke kubo, njenga laba bakaShongwe lengibatiko.
came from, like the Shongwe people I know about.
2. I wouldn't say about Seyama like Shongwe
Angeke ngisho ngaSeyama njengaShongwe
that I know. That I just hear that also they,
kutsi ngiyati. Lokutsi ngiva kutsi ba, beta
they come to Kunene.
kuKunene.
1. Are there no any stories about them?
Kute yini tindzaba ngabo?
2. No stories about them.
Kute tindzaba ngabo.
1. Okay can you tell us about Shongwe
Kulungile, ungasitjela ngemlandvo webaka
history, anything you know?
Shongwe, nane yini lokwatiko?
2. E, laba kaShangwe ke?
E, what about the Shongwe people?
3. Baka Shongwe ngabo laba lengisho kona kutsi
The Shongwe people are the ones I'm saying,
ke, bona ke babomnaketfu nalamuhla loky,
are our brothers even today, we don't tekana

57. kaHhohho — 1. The area in the northern part of Swaziland under the Hhohho district.

asitekani nabo. Kani naleletinye tibongo,
with them. We don't tekana with the
asitekani nabo.
other tibongo.

2. E, the Shongwe people, was not marry anyone,
E, laba bakaShongwe, asitekani, asibateki
we don't marry them.
bona.

1. What else does he know about Shongwe?
Yini lokunye lakwatiko ngebakaShongwe?

2. E,
E,

1. Does he know names of any Shongwe, a
Uyawati yini emagama alomunye wakaShongwe,
famous Shongwe, a tilomo or ___?
umuntfu wakaShongwe lomcoka, tilomo noma ___?

2. E, nge -- tinceku noma tindvuna noma ema-
E, the --- tinceku or the tindvuna or ema___
labanjani laba bakaShongwe, lobatiko?
how were the Shongwe people, you know?

3. E, laba bakaShongwe lamuhla njena, nabo
E, the Shongwe people today, left because
bahamba ngoba linengi labo likaHhohho.
the majority of them are at kaHhohho[57].
Baka, kutsiwa bakaMatsamo. Baphetse khona,
They are, they are called Matsamo people. They
batikhulu lamuhla nje nabo, njengaloku ngisho
are leaders, they are the tikhulu too, as I say
kutsi kudzala bekute koduwa tikhulu. Beku
that before there were no tikhulu. They too
tinduuna tenkhosi nabo.
were the tindvuna of the inkhosi.

2. E, they're now became chiefs, e, they're,
E, seba nyalo baba tikhulu, e, seba,
they're settled at Hhohho.
sebahlala kaHhohho.
1. E. In the old days, the time of Somhlolo,
E. kulamalanga laphela, ngesikhatsi saSomhlolo,
2. Ngesikhatsi saSomhlolo,
During Somhlolo's time,
1. were they tikhulu?
Bebatikhulu yini?
2. bebatikhulu yini?
were they the tikhulu?
3. Beba bafana benkhosi nje.
They were the bafana of the inkhosi.
2. They were just indunas.
Bebatindvuna.
1. Tinceku.
The tinceku.
2. Tinceku, tinceku.
The tinceku, the tinceku.
1. What about Gamedze, where did the
BakaGamedze ke, bebachamuka kuphi
Gamedze come from?
bakaGamedze?
2. Baka Gamedze ke bona babese bachamukaphi?
Where did the Gamedze people come from?
3. Angati ke laba bakaGamedze kutsi base bachamuka
I don't know where the Gamedze people came
kuphi. Noma letintfo tativela nje kutsi kucala
from. Or the things appeared because there
kwakute tibongo. Kucala kwaku nemagama nje
were no tibongo before. There were only names

58. emhlaberi — 1. A locative meaning in the country or land.
2. Literally, earth, world.

59. ganga'd — 1. In this context to marry a relative.
2. Literally, to be naughty, wild.

E, emhlaberi. Kodvwa ke kuye ke ngekutsi
At, the emhlaberi[58]. But it depended on how
bantfwana enenye ba, sebaganga kanjani,
children ganga'd[59], then another (sibongo)
bese kudaleka lesinye.
would be created.

2. Before it was names, there were no surnames.
Kucala kwaku ngemagama bekute tibongo.
So eventually when the, the child started meeting
Kwase emva kwesikhatsi, umntfwana
each other, like girls and boys, that's when they
asahlangene nalomunye, njenge mantfombatane
splitted.
nebafana, ngulapho behlukana khona.

1. So he told us this story about how the
Usitjele ngendzaba kutsi kwenteka njani
Shongwe and Madonsela, they don't marry,
baka Shongwe nebaka Madonsela, bangatekani,
but does he know a story why don't
kepha uyayati yini indzaba kutsi kwentiwa
Madonsela and Ganedze marry, that story
yini kutsi baka Madonsela nebaka Ganedze
about not getting a child. Is there
bangatekani, lendzaba ngekungatfoli umntfwana
something similar for Ganedze?
Kukhona yini lokunye lokufana naloku nga Ganedze?

2. Utsi lapha kulaba baka Ganedze ke ngoba
She says what about the Ganedze people
sowusitjelile ngebaka Shongwe, nebaka
because you've told us about the Shongwe and
Kunene, lapha ke baka Ganedze ke, bona
the Kunene people, what prevents you and the

60. sibongo — 1. The singular form of the noun tibongo – in note 52.

61. hlangana's — 1. This here means shares the sinanatelo or the extended clan praise name with another sibongo or surname.

2. Literally, combines, joins, meets.

sebabanjwa yini ningatsatsani na?
Gamedze from intermarrying?

3. Nalamuhla loku shengatsi a, nalamuhla
Even to this day it seems we, even today
asitekani nabo, kodvwa angati ke bona kutsi
we don't tekana with them, but I don't
base bavela kanjani kutsi singatekani.
know how it came about that we don't tekana.
Angikwati kahle loko, kodvwa ke asitekani
I don't clearly know about that, but we don't
nabo ngoba sibongo sihambe bese
tekana with them because the sibongo[60] at
tiyahlangana, siba sinye.
times hlangana's[61] and becomes one.

2. I really can't tell why they cannot marry
Angeke ngisho kutsi bentiwa yini
each other.
kungatekani.

1. Which other history does he know, any
Ngumuphi lomunye umlandvo lawatiko,
history of Swazi kings, anything he knew
umlandvo wemakhosi akaNgwane, konkhe
when he was young but he didn't tell us
lakwati nasemncane kepha wangasitjeli,
about anything?
nganoma ngani?

2. Kukhona leny' intfo longasitjela yona?
Is there something else you can tell us about?

3. Awu lengingakusho, lengikuvako, ngeva
Awu what I can say, what I heard, I heard
kutsi bukhosi bakaNgwane nasebusuka
that when the kaNgwane bukhosi was moved from

62. live – 1. In this context, this means the "true Swazis" or the clans including the ruling Dlamini clan.
2. Literally, land, country, area, territory.

63. Mankayane – 1. A town under the Manzini district, next to Bhunya.

64. sive – 1. Clan.
2. May also mean nation.

65. baka Nkhosi – 1. The ruling Dlamini clan, or literally the Nkhosi people.

lapha kaZombodze, inkhosi uSomhlolo, yatsi
Zombodze, when the inkhosi Somhlolo left together
nayihamba nelive[62] nemabutfo lamanye
with the live and the other emabutfo he was
lehamba nawo. Yatsi nayisetulu
leaving together with. While he was at the
kuMankayane, yabe[63] seyikhandza sive
top at Mankayane, he found the Maseko sive[64],
sakaMaseko, siphetse lapho, sitiphotse sona.
in charge of that area, in charge.

2. When, what I was told, e, I was told
Lebangitjela kona, e, bangitjela kutsi uma
that when Somhlolo moved from this side,
Somhlolo asuka kulendzawo, aya nga
going towards Mankayane and found
kuMankayane wakhandza bakaMaseko
Maseko people settled there.
bahleli lapho.

1. Uh huh.
Uh huh.

3. Embili kwako nabe, nabefikako laba[65]
Before the arrival of the baka Nkhosi,
bakaNkhosi, kwakhandzeka kutsi babukhosi
it was established that they were a
lobukhulu kuna laba, bakaMaseko, baka
great bukhosi than the Maseko people,
Maseko base baya bahloniphe laba bakaNkhosi,
then the Maseko people respected the bakaNkhosi.
Sebahlonipha lenkhosi uSomhlolo. Sebangena
They respected the inkhosi, Somhlolo. They joined
kuyo ke kutsi nabo sebakanye nabo.
him and that they then became one with them.

66. khonta – 1. To seek political asylum.
2. In a different context, this may mean to pay allegiance to, worship or greet.

67. khonta'd – 1. The past tense form of the verb khonta in note 66.

68. Lancabane – 1. The name of the place near the present day site of Lozitha, at the foot of the Mdzimba mountains. The place name has been formed from the noun incaba meaning a fortress or stronghold.

69. Zitheni – 1. This refers to Lozitha, a place between Lobamba and Matsapha.

70. emakhosi – 1. The plural form of the noun inkhosi – in note 4.

2. Then the Maseko people they had to obey
Kwase kutsi labantfu bakaMaseko sebahlonipha
Somhlolo. They found that they was powerful
Somhlolo. Batfola kutsi bebanemandla nabo
on their side, and then they came and joined
ngekwabo, base ke sebangenelana nalaba.
them.

1. Did they khonta to them?
Bakhonta kubo yini?
2 Bakhonta kubo?
Did they khonta[66] to them?
3. Babe sebayakhonta kubo.
They then khonta'd[67] to them.
2. Then they khonta'd.
Base bayakhonta.
3. Embili, lapha ku Lancabane[68] ngeZitheni[69]
Before, at Lancabane next to Zitheni
siva kutsi kwaku nebakaMagagula
we heard that there were Magagula people
nabo bangemakhosi. Batiphetse nabo.
who were also the emakhosi[70]. They were also
kepha kwatsi nasekufika lenkhos'
in charge. But after the arrival of the inkhosi
uSomhlolo, bonkhe nalawo makhosi
Somhlolo, all of them together with the emakhosi
abekadze atiphetse wona, ab' asabuya
who were in charge, then joined the greater
angen' ebukhosini lobukhulu, kuSomhlolo.
bukhosi, of Somhlolo.
2. I understand that, I was told that, e,
Ngiyabona kutsi, bangitjela kutsi, e,

71. Ncabaneni – 1. An area under the Manzini district between Luyengo and Mankayane.

72. umuti – 1. The royal village or royal headquarters.
2. Literally, a homestead.

73. Mahlanya – 1. An area next to Lobamba along the Manzini – Mbabane road.

74. Lobamba lomdzala – 1. The former name of Mahlanya in not 73, literally meaning Old Lobamba.

at, at Ncaba, e – – e – –
e, eNcaba, e – – – e – –
3. E Ncabaneni.
At Ncabaneni[71].
2. Hhayi eNcabaneni, eNcabaneni?
Not at Ncabaneni, at Ncabaneni?
3. eNcabaneni. kuLancabane.
at Ncabaneni. At Lancabane.
2. kuLancabane, ya, kuLancabane.
At Lancabane, yes, at Lancabane.
kuLancabane there were Magagulas,
At Lancabane kwaku nebaka Magagula,
at Lozitha.
kaLozitha.
3. Nabo ke base bayabuya. Nase kuchanuka
They then came back. When the kaNgwane
lobukhosi bakaNgwane, base bangena kubo.
bukhosi arrived, they joined it.
2. And they also khonta'd.
Base bayakhonta.
3. Lapho ke inkhosi uSomhlolo wase sewakha
That was where the inkhosi Somhlolo then
umuti wakhe khona, nasivako, ngu
built his umuti[72], when we are told, it was
kuMahlanya, kaLobamba lomdzala.
at Mahlanya[73], at Lobamba lomdzala[74].
2. Where Somhlolo built, the first place is at
Lapho Somhlolo akha, lendzawo yekucala
Mahlanya.
ngu kuMahlanya.
1. Old Lobamba.
kaLobamba lomdzala.

75. khotsama'd — 1. This here is a word of respect used to mean died.
2. Literally, bent down, stoop, be humble, worshipped.

76. Ludzidzini — 1. The name given to important royal residences of Swazi kings. According to J.S.M. Matsebula (3rd edition) p.38 this royal residence was situated at Ludzeludze, next to Zombodze and Matsapha, in the Manzini district.

77. lilawu — 1. The administrative capital.
2. In a different sense, this may mean the unmarried quarters in a homestead, or the regiments, warriors or soldiers' barracks.

78. kaHhohho — 1. According to Matsebula, (Third Edition, p. 46) this locative refers to Mswati's capital at Hhohho, on the north bank of the Lomati river, in the Hhohho valley.

79. beSutfu — 1. This here refers to the Sotho speaking groups found in present-day Swaziland by the "true Swazis".
2. In a different sense, the Sotho people found in present day Lesotho.

80. emave — 1. Groups or clans.
2. Literally, countries, nations.

81. live — 1. This here refers to the area now present-day Swaziland.
2. Literally, land, area, country.

2. Old Lobamba.
kaLobamba lomdzala.
1. Old Zombodze, Old Lobamba.
Ka Zombodze lomdzala, kaLobamba lomdzala.
2. Yes.
Yebo.
3. Kwase kuhamba hamba ke kwase
Then after some time there appeared, when
kuyawuvela ke, seyingasekho inkhosi,
the inkhosi was no longer there, after he
seyikhotsame, sekuvela ke inkhosi Mswati
had khotsama'd[75], there was the inkhosi
layena abakhe umuti wakhe use Ludzidzini
Mswati who had set up his umuti at
koduwa lilawu lakhe likaHhohho, laph'
Ludzidzini[76], but his lilawu[77] was at kaHhohho[78],
abehlala khona.
where he stayed.
2. Then the next thing was, came Mswati.
Kwase kulandzela Mswati. Wakha
He settled at Ludzidzini and his lilawu at
eLudzidzini, nelilawu lakhe laba
kaHhohho.
kaHhohho.
3. Kwahamba ke lapho ke, sole kuphetse
Thereafter inkhosi Mswati was still
yona inkhosi Mswati, solo ihlasela ke,
in power, and (the imphi) attacked the
beSutfu. Ihlasela emave ngemave, ibheke lenhla
beSutfu[79]. It attacked emave[80] and emave,
nelive.
and went northwards of the live[81].

82. hambad – 1. A siswati respectful way of saying died.
2. Literally, went away, left.

2. He fought towards the North.
Walwa ngekuya ngenhla.
3. Siva ngala badzala kutsi ngulapho bebahlasele
We were told by labadzala that that was
khona, babuye netinkhoma enkhosini.
where they attacked, and returned with cattle to the inkhosi
2. We were told by the elders that is where
Satjelwa ngulabadzala kutsi ngulapho
when they fought, they brought the cattle
uma bahlasela, babuya netinkhomo
back to the king.
enkhosini.
3 E, kwahamba ke lapho inkhosi Mswati
E, thereafter the inkhosi Mswati khotsama'd
yabe seyiyakhotsama nayo, seyifikelwa
too, his time of kukhotsama arrived, and
sikhatsi sekukhotsama, yabe seku, inkhosi
the inkhosi was Ludvonga.
sekuba ngu Ludvonga.

2. Then came the time when Mswati died.
Kwase kupika sikhatsi sekufa kwaMswati.
1. He was succeeded by Ludvonga.
Wase ulandzelwa nguLudvonga.
2. He was succeeded by Ludvonga.
Wase ulandzelwa ngu Ludvonga.
3. Ludvonga ke siva ngala badzala kutsi
We heard from labadzala that he hambad 82
washeshe nje yena was' uyahamba,
soon, he khotsama'd before he had
soyakhotsama, ase, asengakabi nebantfwana.
children.

83. emaphovela — 1. The young wives of a king, usually they are regarded as emaphovela until they bear children.

84. live — 1. This here refers to nation.
2. Literally, land, territory, country.

85. indlovukazi — 1. The Swazi queen mother, in this case, the queen regent.
2. Literally, she-elephant.

86. bekwa'd — 1. Installed, appointed king.
2. Literally, place, put.

Kutsiwa beku senemaphovela nje.
They say there were only the emaphovela.[83]

2. E, Luduonga suddenly before he was grown up
E, ngaphambi kwekube Luduonga akhule
and he just died.
wase uyafa.

3. Awu lapho ke live lakaNgwane, bukhosi
Awu that was when the kaNgwane live,[84] the
base buyakhatsateka, buyamangala kutsi
bukhosi was troubled, and wondered what
sebutawenta njani.
would be done.

2. In those days they were surprised how did
Kulawo malanga bamangala kutsi
they now going to turn the country.
batawumisa njani lelive.

3. Bukhosi ke busahlel' endlovukazini babe ke
The bukhosi was then with the indlovukazi[85] and
sekubekwa inkhosi Mbandzeni.
the inkhosi Mbandzeni was bekwa'd.[86]

2. The inkhosi Mbandzeni in the chair.
Inkhosi Mbandzeni waba sesihlalweni.

3. Atalwa yinkhosi Mswati.
He was begotten by Mswati.

2. Born of Mswati.
Abetalwa nguMswati.

3. Mbandzeni ke ngulapho ke siva khona kutsi
We heard that the white men arrived during
ke kwafikela belungu cobo, nasebefika
the time of Mbandzeni, when the white men
ke belungu lakaNgwane, befikela enkhosini
arrived at kaNgwane, they arrived during the