

PAGES
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BLADSYE



Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Phukhlaphi Nsubandze
Naam

Subject o
Vak

Place _____
Plek

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 328

Book 1

PIB comment 12/95

Maboya Fakudze (2)

Umntwanenkhosi Mahlaba (3)

mf

11

- 1 Wena wekunene > It is interpreted to mean Sir / madam, but ^{literally} ~~some times~~ it means you of the right hand.
- 2 Malangeni > Lit. means members of Swazi royal family. (also means unit of currency in Swaziland)
- 3 Kugogo > Lit. means grand-mother, wife from clan of husband's grandmother.
- 4 ukhosi > a praise name of the royal clan, a polite term of address.

[The first part is about the opening of parliament, the king is addressing the people and he is talking about the making of law as a trial thing which when not in accordance with life style culture and practices of that particular society could be changed. He warns the people that they must come out with their criticism of the present system of government. He says some people have developed a tendency of criticizing the parliamentarians yet when given the chance to do correctly as they reckon right, they also fail.]

[The first speaker is not audible]

2 Wena W'ekunene Kwangathi Kuryawa,
Wena W'ekunene seemingly ^{it} is brought to
Kwathwa inkosi yemakhosi
it is said King of Kings in front of
lesembekwethu Malangen, yathu
us Malangen², it is going to Kugogo³
Kuryawa Kugogo, Naku Baba Mkhulu
and to grand-father Mbandeni and
Mbandeni ko Nakele, Kubhona lapho
others, something ^{is} wrong somewhere
Konakele Khona.

Uyabona inkhosi uyengoba utsi
you see inkhosi as you say

5. Ngwenyama 7 King of Swaziland, also means a lion

nyengishuya inkhosi Mbandeni
I am left inkhosi Mbandeni, said
yathi angabo - - -

[The discussion continues but the voices are not clear]

- - - Salo utatisa-ke nyengoba
Start reporting as I had sent you
ngangekutfumile kuyawukwa kutai
to find out that the King which they
lenkhosi lengyona kubhulungwa
talk about there who is he
ngayo le - - - ngubani

kutai nawuhamba kulabayi - - -
That if you go to those what do they say
- - - batsini - - -

2

Ngwenyama kungithuma kwakho
ngwenyama as you sent me I went straight
ngagondla khona, ekhabemake
there, in my mother's place at Kanyawo.
Kanyawo, e ngapike ngatai
I said, I am sent by ngwenyama, he
ngitfumywa Ingwenyama, itai
says you people of Nyawo, he is looking
mine ba Nyawo uyafuna
searching the bone of a King
uyona litsambo lenkhosi

[The tomb of a King]

6. ingulube 7 The libutfo ~~for~~ mbandzeni
largely comprised ^{of those} ^{roughly} in the years 1866 - 1876
See glossary for libutfo

7. Waphokathi 7 it is a salutation
of the king, lit means you
of the inner circle.

lelila kuti nebe nbaucane
 which is here, although, you one young
 umuntu uyathola kulabanye labadala
 a person gets from other old people if
 nebe kukhona bengulubem
 there are those of engulubem
 ngabe noye wathola engulubem
 may be he got from engulubem from
 kuboyise. Sekudlala kakulu sine
 his fathers. It is long time ago you people
 bakathyawo. & ufuna nje Sigwa
 of Nyawo. He is ^{walking} hunting, ^{searching} as we rumoured.
 bathi. Werra waphakathi bavelo
 you waphakathi they denied ^{it} those of
 balandula laba bekhabomake.
 my mother's place.

Ngabatchena-ke kuthi cha
 I told them that there is no doubt
 akufunselwa inkhosi. ithona la
 the king is here, they asked me
 bathi ngingayikhomba yini lalapha
 to show them where he is.
 inkhona. Ngathi mine, ngingeze
 I said I can't point but the king
 ngayikhomba, koochoa-ke sqinile
 which has sent me is sure, and
 inkhosi lenguthumile wathi ukhona
 he says you should point and no-
 akukhombi mine. Ngingakhonzelwa.
 booby should point for you
 Bathi awou abosilanchulela
 They said oh say we don't know

8. Silo > It lit. means a great
fearful wild animal.
But in this context it means
the King of Swaziland.
It also means intestinal worms
- 9 Mbangazitha > It is also a
salutation for the King or
somebody in a high position.
- 10 Ligave > Libutfo for Sobhuza II
born between the years
1890 — 1899

#

engoyameni nthi asati lutho
 to the Ngonizama, say we know nothing
 Mhlayimbe kumbe loku kufhona
 May be because there are neighbours
 bomakhelwane, nebakam ngometulu
 and the Mngometulu people, may be
 kumbe bangati bona, nakumgwanzaza
 they could know, you can also go
 Mngake niye khona. Ngababuta. Ke
 to Ngwanaza. I asked you of
 (Wera waphakathi ngathi lapha
phakathi, and said where they come
 bafike bakhomba) bathi cha
 to point and ^{they} said no we cannot
 ngeke sisho lutho. Cha ithe
 say a thing. No the King said
 inkhosi khombani nje mine
 point and doesn't want anybody to
 aykadingi nto nikhonywe ngulabanye
 point for you, you know.
 Myah. Bovele balandula silo
 they really ^{disclaimed} silo, then
 ngasengyelula mbangazitha
 I passed mbangazitha going to
 sengqonda kuyo.
 hum

1

2

awu akubho labaclala kwaso
 there are no old people there was
 kuraraba labahgave
 only those who are lgave

11 babonaboloji 7 labutfo of the
age of Sobhuza II

12 Libanella 7 see glossary

5
nebalondolozzi, angumboranga
and the balondolozzi I didn't get
londzala indvodza ye - -

them, the old man of - -

1 Ngubani lowawukhulumele etukwoko
to whom were you talking to
lapho - - -

there

2 Kwakukhulumelewa kulolo kaale
we were talking on that one who was
amphathele igama lakhe ngu Jibunu
working for, his name is Jibunu
Kwakukhulumelewa kuye wena
we were talking under him you of
waphakathi, nguye lo - -
phakathi, is this one

1 Aanganani - - - newukhuluma
How old was he when you tell
londzaba - -

the story

2 Silo Sikhulu Mbangazitha

Silo ^{Great Silo} Chief, Mbangazitha

andle asaphethe, asaphethe kodwa
He was ruling, but the story was given to
lentkulumo ayinike yena nebandla
him and the bandla
to Jibunu, wathi kungachasa
Jibunu, said they can explain
bona

1 Bokunguyise nobe ngumnakabo
Was he his father or brother

Sils Sukhulu 7 great animal

2 Ngumnakabo silo sikhulu, wala-ke
 his brother silo¹³ Sikhulu of bene, and
 nenkhulumo silo wathi, ake
 the story silo he said
 ngusho kuthi ayindawo zibizwa
 I mean places are called by names,
 ngamagama, ngingabatshele yini
 could I tell them that where was the
 kuthi yayekuphi lenkosi, loku
 King, because all places are called
 leyindawo zenke zibizwa ngamagama
 by names, but in others it was that
 kanti kulokunye kwakunguko
 others called by the name of a
 loko ezunye zibizwa ngohgama
 person. He pointed and suggested and
 Lemuntfu. Wase ukhomba yena
 said do you see that clam which is
 sekujuba yena uti uyabona yini
 here in your place
 lela holamu lehlapha kimi
 called Mbumuzane.
 kuthwa ngu Mbumuzane.

Mbumuzane - ke kwangumuntu
 Mbumuzane was a person a man
 kuyindoda yakaNdwandwe,
 of the Ndwandwe clan.
 Ngathi - ke mine ngikhulume yini
 I asked if I could talk
 uti - ke yena khuluma
 He said talk

Ngithi - ke mine, kuto yini unelawo
 I said, is there no place here called
 lapha lebizwa ngo kuthi kuku
 Mbhobho. He said there is, I said
 Mbhobho. Uthi ikhona, ngithi

Kwakujini, uthe kwakusikhulu
 what was it, he said it was a chief
 saka Ndzansa, ngithi ke mine
 of the Ndzansa people, I said
 Silo ikhulu, Loko okubizwa
 Great Silo, that which is called
 lokubizwa kuthi, Lenclawo
 called that the place called
 lebizwa kuthi kuku Ngwane
 Kungwane

uthi ikhona, iyini, angumfula.
 He said there is, what is it, it is a river.

Ngithi - ke mine ihe - ke ingwenyama
 The ingwenyama says he is there
 ukhona lapho mine bekhomake
 He is there you of my mother's place
 Ngokoke lakusho silo khona
 that is what he is saying Silo that is
 uthe - ke surgeze sakhomba
 cannot point

akukhombe mine ube
 you should point
 neluhlalwene, nfanane
 in you stay be like those
 nalaba bekhomane
 of his mother's family

base Zikhotheni Nyakuba berith
 of Zikhotheni, you will be people
 abanelegama, nebe azo bukhuluma
 with good name, or to talk to the
 nalenkosi abe lakini. Awo
 King and be on your side.

Sungeze sala nenkosi angphendula
 We cannot refuse with the King.

Yena lomphathi silo, athi how
 let the ruler supply silo, and say
 kumbe kwakushiwo loku

may be they meant that to this
 kulomfula kumbe kwabulawelwa
 river, may be a Lungwane
 lungwane. Ngathi cha kuthiwa

was killed there. I said, no it is called
 Kuku Ngwane, kwase kuphendula
 kungwane [at Ngwane], then his brother

yena umfowabo Mbabane, uthi
 Mbabane replied, he said, oh you
 awo sine baka Nyawo, inkosi

Nyawo people, the King of Katgwane has
 yaka Ngwane reyqonchilo, kulukhuni.

Come straight and it is difficult
 Baphela emandla-ke silo

Then they were disappointed silo
 bagcina ngokulandula kwabonakala

they ended up denying but one could
 kuthi balandula nje baphela

see that, though they deny, they
 emandla, ngaloko silo
 are disappointed and powerless

Umphakatsi 7 chief's administrative
headquarters and his main
residential place

Wena waphakathi, nakoke
 Because of that Silo you of phakathi,
 ngconola kuye Zombizo, ngufikile.
 Then I went straight to Zombizo
 ke silo akhulu ku Zombizo
 having come great Silo to Zombizo
 ngifike ngelubeke lolulimi, ibe
 then told him the story, after I
 ngifike ngibonge ngibonge
 have come and praised and praised.
 ngibonge. Kant silo akhulu
 yet great Silo, even there at my mother's
 nalapha ekhambake ngike
 home coming back a bit to what I
 ngibuyele kancane lengkushuyako
 have left Silo, at my mother's place
 silo, nalapha ekhambake
 I came to the mphakatsi
 ngifika lapha kulomphatei

ngafike ngabonga, kutho lapho
 I come and praised, when going to
 Sesiya lapha emphakathini
 the mphakatsi as I come he
 loku afike inkosi wayahlabisa
 slaughtered a beast for the king [Cow]
 inkomo yena lomphatei
 the mphakathi
 abephatele Mbabane.
 He was ruling on behalf of Mbabane
 Sesiya - ke emphakathini
 Then we go to mphakathini

Ngizabuta - ke lokuye ngithi mine
I ask from him I say am I going
ngizawufike kambe ngilungisi
to come and do the same thing
loku lengeke ngokwenta kuwe
that I have done to you [praising]
Na. Uthi cha ungeze wakwenta
He says no you cant do it,
ungeze wabanga la, hawu
you cannot praise here, oh cant I
ngingabongi, cha ngithulo - ke
praise, no I kept quiet
ngingene - ke
and entered.
[not audible]

2 Uthi sewuyafika nthi silo sikhulu
He came and said Great Silo
uthi angubonga la, ngezaloku
he says I shouldnt praise, because
lelwe alkho kaNgwane
this area is not in kaNgwane
baza kwethuka. Ngithi silo
they will be scored. I said
sikhulu kuye, sewuyafika - ke
Great Silo to him, we came and he let
sewungenisa enolun
us into the house
sewuyawubeka - ke silo sikhulu
He delivers the message great Silo to
kuye lomshana Mbabane.
him my sister son Mbabane.

Uthi - ke Mbabane, Kwangevakala
Mbabane said, why is it not heard
na kuthi kuthi lomahume
that my uncle comes from the King, this
uphuma enkosini, lomzala
cousin

uphuma enkosini, Uthi
He comes from the King, he says let it be
katurakale. Ngibese nguyaphuma
heard. Then I ~~heard~~ ^{went} to go out to
Sengkhani nguyawubonga.
praise. Great Silo I praised Silo
Silo Sukhulu, ngibongile - ke

Silo bese uyangibuta - ke
then he called me, then I told him
Sengyamtsatsela - ke loko
what you have sent me to do
Sengyanywe nguwe mbangazitha
mbangazitha, I say I am sent
ngithi ngithunywa ingonyama
by ingonyama Nyawo, he says
Nyawo Uthi kunethambo
there is a bone of the King here
lenkosi lapha yenkosi.
He asked them.
Uyangibuta - ke



2 e-e. Silo Sukhulu, uyangibuta - ke
Great Silo he asked me

15

libanolla > It means a social gathering for some particular business, as to hear a trial or some announcements of the chief; in the ancient time libanolla meant the assembled men in a kraal but nowadays even women form libanolla or a combination of men and women.

mbangazitha, uthi ngubani lekhosi
 mbangazitha, he says who is that King
 ngithi mine, ngu dwabasuluthuli;
 I said, he is dwabasuluthuli
 Ngu dwabasuluthuli, L-L-L
 He is dwabasuluthuli, yes
 Bathi ula, ula, ula
 they say he is here, is here, is here
 Awu abena wekunene buyela
 Oh you of Kuene go back
 emuva ngisayabita liban¹⁵olla
 I am still going to call liban¹⁵olla
 inkhosi ngiyayphela, sahlabi
 I am cooking for the King, we have
 nje inkhomo letntsi skambe,
 slaughtered cattle as many as--
 Nzavele myhlabele khona
 but you will have to slaughter at there
 lapha. Kuye lomnaketfu
 to him my brother, we went
 ayabuyela-ke silo sesolla le
 back silo, we eat this one
 Resiqeda-ke sithi-ke la
 we finish and when we
 sokubonakala kutsi sesawubamba
 were about to go we slaughtered this
 sesiyaphlaba le silo sikhulu
 one. Great silo he says I am
 uthi-ke yena nginika nina
 giving it to you, you should tell
 mbongitshela amagunso
 me the truth.

Minyangphlele, nini bakakyawo.
Don't lie to me, you Nyawo people.

Awu laphla-ke libanella njoba
The libanella lied as I have said
sengike ngathatha silo akhulu
great silo, it didn't tell.

Lengakhupla. Wathi yena akati
He said I don't know
abefuphenkisa bona labadlala
but the old people did say something in
nakuye silo washo nye

~~Example~~ mawer even to him silo he
mbangaztha. Sahamba-ke silo-ke
said so mbangaztha. We went silo till
saye sefika kuye Zombizo, Zombizo
we came to him Zombizo, Zombizo

wathi awu kufuneka inkosi,
said, oh the king is wanted,
yebo, awu yena silo sekudlala
yes, him silo [king] is long time

khulu usayawubona yini
ago, is he going to see the place, why
babehlaleleni laba, ngath
did the others not do it [why the old kings didn't
nebakanyawo balshulo lelo
hunt] yet also the Nyawo people said that.

1. Sephi lelo
Which one

2. Lokuthi awu yona le Ngwenyama
that oh why ^{did} the Ngwenyama kept
babehlaleleni laba bangayfumi
quite to all this time, those why did ^{not} they hunt

lenkhosi. Ngathi-ke kubo
 the King. I said to them it is realized
 kubonakale ngokubhubha.
 because of the destruction of the country as
 kwalomhlaba nyagaloku unye
 it is [Corruption, vagaries of nature]
 mine baka Nyawo. Kwase kutholakale
 you Nyawo people. The a prophet was
 umbolofichi, katei ngelobu
 found, yet it was long heard that there
 kwervakala kute ikhona
 is a King here only he was
 lenkhosi lapha yamane gayekwa
 neglected by these
 ngulaba. Wase uthi umbolofichi
 then the prophet said there is a King,
 inkhosi ikhona inkhosi
 the King which was neglected
 kyalahlwa, ayisarakwa.

Is not cared for.
 Isidabula lobukhosi bethu.
 The founder of our kingship.
 Silo Sikhulu-ke Zombizo
 Great Silo Zombizo went to
 Sewulandla Mamba, Sewulandla
 get Mamba, he went to get Logandla.
 u dogandla, u dogandla-ke
 Logandla Great Silo was found
 Silo Sikhulu watholakala
 sick. He sent his message
 myagula. Wayibeka inkulumo

yakhe kulehucusa, wayibeke
 through the messenger, he gave it
 wayiqeda, wathi laphe asagana-ke
 all, at the end he said
 wathi awu ingonyama seyzasizonchisa
 Oh the Ingonyama is now going to
 Malabaka Myawo. Ngenathetha-ke
 cause a dispute between us and the Myawo people.
 Ngenale nganaku silo e kwa Mamba
 I will start with this Silo of Mamba
 Ma Mba wathi ibe ngibeke kuthi
 Mamba said after I have explained
 ithi ingonyama sine bakangometulu
 says ingonyama you Mangometulu people
 uclala uclala, e upuna rye
 it is long time wanting who could explain that,
 lobekisako kuthi, wake wathola
 he heard from old people or from
 kulabaclala, nebe kukubo-
 llakacalla and others or from Lubelo
 llakacalla, nebe kuku Lubelo
 that Lubelo and others were Mbikiza
 kuthi ba Lubelo baphi. Mbikiza
 said where are they and got this.
 wathi baphi wakuthola naku.

Wathi-ke silo sikhulu, yena
 He said Great Silo, him the son of
 umusa wa Mbikiza Mamba.
 Mbikiza Mamba.
 Wathi mine ngathola ngathola
 I got a bit

16 dabuka 7 See glossary

Kubabe kuMbikiza Nakuyise
 from father Mbikiza and the father
 Waloqanda, Sele, Sele wa
 of Loganda, Sele, Sele of Dubelo
 Dubelo. Bakhuluma-ke ngokulabuka
 They talked about your origin, you
 kwenu, nine the Swati, kuthi
 the Swati, that you olabika-ed up
 Naolabuka enhla yonke

inyinhlobo, Naolabuka enhla
 All kinds olabika-ed up and went
 nabika le, eningizimu. Kwathi
 there to the south, you and your
 nine nalaba bakini, ngebakini
 family people, they are your family, our
 laba bathi bobabe, bathi
 fathers say you are the same family
 ngebakini laba lekuthwa nge
 with those called Tembe people
 baka Tembe ngeMalangeni
 they are Malangenis. you come
 nchla nahamba le naye
 down going there till you came to a place
 nefika melawo kuthwa
 called Embo and settled there
 ku-se Embo kwahlalwa lapho
 and again, they went round
 kwaphule njalo, nase
 till they came to
 kuyagegwa, sekufikwa

17 Umfunt' > It is a bag of traditional
medicines or a grass
container or wrapper

Kulele Phuthukezi, Selephuthukezi
 Phuthukezi, the Phuthukezi area -
 nye live laKagware, Seli
 is the area of Kagware, this one
 leMaphuthukezi. Ngulapho-ke
 the Maphuthukezi. It is where they
 sekuzawulunga-ke. bese
 started the separation
 nyeblukana khona-ke
 and this Mthonga, you say is Mthonga
 Nalo Mthonga, Nthi ngu Mthonga
 as if he is Lthonga, is a person
 nye, Sangathi Lthonga
 our fathers say so they are
 Ngumuntu basho nye
 from the same mother one after other
 bobabe, telamari. Base
 in birth. Then they were allotted
 bayaphakelwa-ke, ngulawo
 each one took his, and you were given
 sewuthatha kwakhe, sekuthi
umfunt you were given umfunt.
 Nna semukwa umfunt

lokuthiwa nanthwelo umfunt
 as it is said you were carrying
 nye, senyakhuphuka -
umfunt and went up.

2 Wena waphakathi, senyakhuphuka
 you of phakathi you then went

nifika e Lubonjeni, leSubombo
 up, *all you come to Lubonjeni, this Subombo*
 lelungale kaNyawa, lelungaphasi
that side at kaNyawa, the lower one
 kuthiwa kuseMbundwini,
 called Mbundwini

nifike nyaphumula lapho
 you rested there, the king became
 Seyyagula lenkhosi, lenkhosi
 sick *the King*

nthi-kusho-ke silo sikhulu
 Great silo says Mamba

Mamba, lenkhosi nthi ngubani
 Who is the King you say he
 ngithi ngu dwabasuthuli, nthi
 is dwabasuthuli, his kingship
 bathi legamu lakhe lelenkhosi
 name is Mlamini

ngu Mlamini, leli legamu lakhe
 It is his name also this of
 nalo leli la dwabasuthuli.
 dwabasuthuli

1 Ngwenyama
 Ngwenyama⁵
 Ngwenyama

2 Mbangaztha
 Mbangaztha⁹
 Mbangaztha

2

Silo sikhulu, nase nyakhuphuka
 Great Silo, you went up as it is
 - ke njengaloku kuthiwa
 said you - went up to Subombo
 Nakhuphuka Subombo

Ngokuhlehetela nje, senyakhuphuka
 by skintig, you went up until
 nyefike niyakhapha kakhawo
 you settled at kakhawo carrying
 Mthwele wona lomfunt.
 this Mfunt

Lomfunt wawulifa, kuthiwa
 this Mfunt was inheritance, it is said
 nyawubona ngawo nyawufike
 you will see by it, it will split
 uzubhollikele, ngulapho - ke
 it is where you will get
 senyawuthola umbuso, lapho
 kingdom, where it will split
 nyawubhollika khona, lapho
 if it

ungabholliki mbambe
 does not split, keep going
 nichubeke, nyalanchula
 it is rejecting in that place
 kuleyondawo kuthi ize
 that it is not riches, which
 igcebo leningayhlala.

you can settle for
 Sewuyafa - ke lo lamini
 then this lamini oced

18 Bengali 7 praise name for the
Nohwanche people

sekusalake lo Ngwane,
then remained this Ngwane



2 Uzwa Mbangazitha bathi
you hear Mbangazitha they say
abekhwelwe lufala, silo ukhulu
he had small-pox, great silo
asamolala, asemolala kakhulu
he was old, very old
akamane aphinde apathelwe
nobody ruled on his behalf, Ngwane
kwase kubusa lo Ngwane.
was ruling.

Sekuwelwa nje kurywa le
When they crossed to there
sekuryelwa-ke kuryehliwa
they crossed and went down
kwehwa ngezibuko leli ese
through the crossing where the
lakhwa libhuloho, bagondaka
bridge is built to Magulu.

Magulu. Bakhanda inkosi
they found the King of the Benguni
YeBenguni Zwiolo angat nobe
Zwiolo, I am not sure whether
Ngu Zwiolo nobe ngubani,
he is Zwiolo or whom of Benguni
YeBenguni, upike-ke bayakha
they settled and the mpunti
nyalanchula lompunti
rejected

ukhanda kuminyene, bayachubeka
 He found that the place is thickly populated
 -ke, sebaya - ke lapha - ke etsheni
 they continued and went to the rock
 laNgwane. Ngulapha - ke, wathi - ke
 of Ngwane. It is where Mamba
 Mamba Mbanga zitha ngulapha
 said Mbanga zitha is where the
 kwabhidlika, Sapike case sithi
 it split, we come and the mfunt
 bhelli - - lomfunt. Lapha - ke
 split. Where the country of kaNgwane
 live la kaNgwane - ke. Seliyavola
 widened till to here at
 sekuzi Kupikwa nalapha
 Mchimba

Mchimba. Kupika - ke u Sombhlo
 Sombhlo came here
 lapha, sewusele - ke Ngwane
 Ngwane was late, left there
 usele khona le, kube - ke sekucame
 because the sun had set [King had slept]
 hlanga. Silo sikhulu kwahlangana
 Great Silo it correlated with what was
 nalokukhulunywe ngu Loganda.
 said by Loganda.

Kochwa lewakhuluma wageola
 But ^{she one} spoke satisfactory in Mamba
 ngu Mamba, kwahlangana kona
 I really correlated Silo
 Silo. Laba - ke
 those

1 ---

2 Silo sikhulu mbangazitha
Great Silo mbangazitha
Kuthwa-ke kushywa-ke
It is said, the Nkxosi people went
bakankhosi, lamalargeni lasala
left, the Malargen, ^{stayed} left with the
lapha eyhloberni-ke kushywa
relatives, the Khumalo
baka Khumalo, e e Silo sikhulu
Great Silo

1 ---

2 Silo sikhulu lapha-ke sebahamba
Great Silo here they went across the
bawela lo Phongolo baya eMagochu
Phongolo to Magochu, the Nkxosi
Khusala baka Nkxosi, emalargeni
~~were left~~, Malargeni, ^{stayed} here at the
lapha egwabeni, kusalabaka-
tomb, left the Khumalo people ^{stayed}
Khumalo, kusala baka-Lukhelo
~~left~~ the Lukhelo people ^{stayed}
Bayosala-ke kutswa abalindze
They were left to look after the tomb
deligwaba. Wathi-ke mamba
Mamba said they were eaten by the
basebollwa ingwenya ngugogo
Crocodile, grand ~~mother~~ ^{parent}
Sambane, emva kwesikhatai,
Sambane, after some time

19 isimango 7 It is a type of an animal of the size of a monkey

20 isihlati 7 a herbal medicine for ritual treatment or luck

Nalengkosi, Sewuyangena yena
 and the King, and he entered to
 Kulenkosi, Sewuyangena urogena-ke
 the King, he entered, enters
 Sambane ngeyihlati, nemadleti
 Sambane because of nyihlati, and
 Sewuyangena uyaykhetla lenkosi
 the spirit of ancestors, he entered and
 to Sambane. Wathi kulukhuni
 chose the King Sambane, and said it
 Wena wekunene, lokhu phathi
 is difficult you of Kunene, as they say
 Kuthuvob semango nye and
 the isimango has urinated, it
 Kuthivo yena lenkosi.
 meant this King.



2 Ade silo sikhulu sikhulu nye
 As we were growing up, great Silo there
 ande lungabaleli kangaka
 was no such drought they used
 bebathu kuthuvola isemango,
 to say the isimango has urinated
 silo sikhulu. Uthi-ke Mamba
 great Silo. Mamba says, they say
 bathu kuthuvola isemango
 the isimango has urinated
 abethi angangena lapha bese
 when he has entered here then
 nyathuvola-ke lesemango
 it use to urinate the isimango

layishoko, logogo Sambane.
she means, this grand mother Sambane.
 Uthi umuntu besewuyala hla
He says, somebody who neglected is this
 ngu do Mtshakela. Sewuthatha
 Mtshakela. *He was entered by Christianity*
 ungenwa kukholwa, sewulabla
then neglected all what was done by
 nkonke loku kanole kwenziwa
his father. He said so great Silo
 nguqise. Washo nji silo sibhulu
 berabaka Mngometulo. E kukhona
they are Mngometulo people. There is
 lokwakhulunywa ngu Zombizo,
something Zombizo was saying,
 angathi ngiyakubeka ehlweni
I think I said it to the Silo
 yase ithi ingonyama angiyatshelanga
and the ingonyama said, I should tell
 kakhle lapho. Wathi Zombizo
him properly. Zombizo said, I was
 mine ngakhojwa ngiganiwe.
showed having visited my girlfriend
 Ngiganiwe ka Myeni ka Mangwazane
a girlfriend at ka Myeni at Mangwazane
 bathi nakuya lapho kunenkosi
they said there is the place where there
 yakakwane khona. Mine
is a king of kaKwane. I can
 ngungafike ngukhombisa nje
show the place

Inkosi-ko yanakashela ibe
 the king persisted pointing at
 khukhumbi baka Nyawo, ibe
 ka Nyawo. Even to-day the ingonyama
 Nalamhla naloku ingonyama

inakashela bona, kuthi'
 is insisting to them, that they should
 abakhumbi, Wena waplakathi'
 point, you of phokathi
 ingwenyama lengakushyako
 the ingonyama, I leave that because
 loku sekudala silo sekhulu
 I have told it many times. great Silo
 ngakusoca enkhesini.

Telling to the King.
 Seyingkhumbulo silo nalokusalako
 Having reminded me Silo, even what
 ngabuyela, ngakukhuluma
 was left, I went back to tell it
 Mbargazitha, lokusaloko
Mbargazitha, What is left the Silo
 sekungokhulunywa ngiso silo.
 will remind me.

Kulaba betinhlobo letutsatfu
 To those of three types, who remained
 letasala e, ngubani lenguyena
 who is the King
 - - - naku lenguyena
 here who
 abusa -
 rules

2

kule tihlobo letutsatfu wakanphosi
 amongst the three types, the Nkhesi
 wakakhumalo newaka lukhele
 one, khumalo and lukhele one.
 Silo sikhulu - ke abachasanga
 Great Silo, they didn't explain
 nabo lapro kwakufonele
 they were supposed
 Mbangazitha ibe kwakurumeka
mbangazitha, if it was allowed; it
 kwakuzachasa bona laba
 would be easy to explain, the same
 baka Myawo, laba baka Mngometulu
 Myawo people, the Mngometulu people
 abakuchasanga lokokuthi
 didn't explain that it is said
 kwathwa kubobhek-
 look

babala nye silo kuthi labesala
 they mentioned Silo that who remained
 babheka lelithuna ngule tihlobo.
 looked after the tomb are these types.
 Silo sikhulu kunjalo Mbangazitha
 Great Silo it is like that Mbangazitha
 babeka loko, Lo Mzambija
 they said that, this Mzambija

Mbangazitha lowakhotha kakhulu
mbangazitha who liked greatly in
 ngenkuluno o wakuluma nye
 his speech he talked
 yena u Loganola, wathi nposi
 Him Loganola, said this

lapha ka Nyawo akungatshazwa.
these Nyawo people no doubt.

Kochwa ingwenyama yesaba loku
But the ingwenyama is scared because
bomakhetwane bazakusitonga
they are neighbours, they will hate us
kusho - ke u Logonola yona ilapha
said Logonola, he is here
uboyitshela ingwenyama kuthi
tell the ingwenyama that he is
ikhona lapha, bamane bayayifika
here, but they are just making it.

E wathi u Logonola, e ngeollula
Logonola said I should go ahead to
Enolabeni emzini wa Sambane
Enolabeni the home of Sambane
ngama lakhona kuse Enolabeni.

The name of the place is Enolabeni.
ngibese nguya kuNgwane, ngulapha
then go to Ngwane, at is where
ikhona lenkhosi. U Logonola ke
the King is. Logonola Silo, who gave
Silo lowakhotha kubabha phasi
a good illustration and lifted from
lapho sadabuka khona ngu Mamba
down where we olabuka - ol it
Silo.

is Mamba Silo

-- uthi kukuphe enhla --

you say where up
nome enhla ngala
or up that side

Kubasa nome ngelha
 to Gasa on that side where
 ngala lapho kutahwa eflub
 Hlubi is born and the
 nebaka lamini e N Mangwane
 lamini and the Mangwane
 usho kuphi ---

2 which place do you mean
 silo skhulu wathi enhlo
 Great Silo he said up in the
 menyakatho, enhlo menyakatho
 North, up in the North
 basho nje labaka Mngometulu silo
 said the Mngometulu people Great Silo
 skhulu, Embo wathi Embo-ke
 Embo he said Embo

wase usuke yena silo skhulu
 then he left himself Great Silo
 ngobe shangathi ikhona lenlawo
 Because it seems there is a place from
 bese kusukwa kuyo. Nase ripike
 which they left. Then you settled at
 Nyahlala lapho Embo Niyakha
 Embo, you built

semuka Embo nje loku seniya
 then you left from Embo to Phuthu-kezi
 Phuthu-kezi, basho ngalo, ---
 they say so

3 Ngunyabe ngisaylonda wena
 I cannot explain it you of
 waphakathi ekurgithumen kwaso
Hakathi because

Silo babe ku Mahogane ngo 1938

Silo they were at Mahogane in 1938
Anguythatho silo semakhosi laphe
Let me take it Silo of the Kings ^{from} where
Mahume agaya khona.
my uncle stopped

Wena waphakathi nasiphuma
you of phakathi when he ^{we} left Embo,
Embo, Kwaphuma Embo Wena
they got out of Embo Wena Wekunene
Wekunene kwawelwa umfula
and crossed the river Zambezi

u Zambezi mbangazitha, kwaba
mbangazitha, it was Msutfu in the front
ngu Msutfu embili, Msutfu

Msutfu was followed by Zulu, Zulu was
elanywa ngu Zulu, Zulu elanywa
followed by Mswati, when we crossed
ngu Mswati, Naswela le Zambezi

the Zambezi, mbangazitha where the
mbangazitha laphe laba baka-
^{people} Mhlanga, it was lamini, it was the
Mhlanga kungu lamini nye
Malangeni all of them
kungumalangeni nye bonkhe

adlabuka Embo, nkozi yamakhosi
they adlabuka ^{from} Embo, King of Kings
Nakuwelile laba baka Mhlanga
Crossing the Mhlanga people
lomhlanga bayawusika ube
Cut the reed into a bundle

igcumbi ube ngaka emanthini,
 and put it in a hip in the water
 Rengzawuthatha - ke iz-- mbaranzitha
 I am going to take [tell] mbaranzitha
 Rengyekela loku inkosi eyangthuma
 I leave this one which the King had
 Kona kubabe kuMahagane.

sent me for to father Mahagane
 Lompula le Zambezi nayyinkulu
 This river the Zambezi is big and
 Kanga ka nje ibatu lompula
 Wide this river, crossing it
 awuwelwa kute umkhumbi.

there are no boats.
 Saba baka Mhanga base bayawuka
 The Mhanga people cut the reed
 lomhanga sebawenta uba ngaka
 and made it so big silo of the
 silo seMakhosi. Sekuhlala indoda
 King. One man sat this silo and another
 ngalapha, kuhlala indoda
 man sat that silo in the front, they sent
 ngalapha embili bayangena
 in and crossed, when two of them
 bayawela, Mabawela bababili
 have crossed, crossing this river
 bawela lompula - Zambezi
 Zambezi is wide one remains
 ibandzi la uyawusala lomunye
 across and the other one
 mshuya lowa uphendze
 returns

uyesuka lomunye uyawuchonisa
 and another one pulls the reed
 lomhlanga ubuyela emva
 back across, they went in
 uphondo bayabuya phondo
 again taking another one
 kakhwentwa lomunye, phondo
 and two again
 bobabili, sewuthi cha
 he says no we are able to cross
 uywela kani ake babebathathu
 let us be three

ke, uywela-ke phona lapho
 they crossed, they crossed Silo
 sekuywela-ke silo semakhosi
 of the Kings, they crossed everybody
 kuywela nje aive uyaphelala-ke.
 crossed.

Msutfu-ke Ngwenyama, silo
 Msutfu, Ngwenyama, Silo of the Kings
 semakhosi, uyelibhekisa enkla-ke
 went up

yena ulibhekisa enshonalanga,
 he went to the west ^{sun sets.}

Zulu lowelama Msutfu uyahamba-ke
 Zulu who comes after Msutfu went on
 nase kuywa lembili-ke sewelanywa
 as they were going to the front and was
 ngu Mswati-ke nasehanywa
 followed by Mswati as they were
 kubanjwa mbanzatha
 going mbanzatha

23. *mpptesi* 7 the meaning of this word is not clear

Kutawupikwa elhuthukezi ngale
 up to Elhuthukezi that solo
 leyondzawo silo semakhosi
 that place solo of the kings
 kusuka Embo skongtfolike
 from Embo I don't get its
 eligama layo lapha 135
 name in the 135

Iya wena wekanene kuleyomnyaka
 Yes Wena wekanene ni those
 ku mapfisi kungakefika
 years mapfisi before
 [Not clear]

Bangakefiki lala belungu njoba
 Before the white people came here as
 bakhanda ukhosi laba
 they found us King these white people
 belungu lo Maputhukezi lapha
 those Maputhukezi at the 145
 ngema 145 emnyaka 1450s
 years 1450s

Naseyika ngema 15 centuries
 When we came in the 15th centuries
 lapho khona lapho Elhuthukezi
 where the Phuthukezi they found
 bakhanda esikhona
 us here

lo Zulu-ke Sowubamba embili
 This Zulu was going in the front
 Mbanga zitha nase abamba
 mbanga zitha as he was going

embili abamba embili Zulu
 in the front, Zulu in the front this
 to Mswati sewutakutsi lapha
 Mswati when at Steki he saw
 a Steki alibone belive asefikile
 the place when he has come
 Sewuyahlala lapha uyema-ke
 he stayed there, he waited there
 khona-ke, ukhondza.
 he found that there is good
 kunemabele wena waphakatei
 [Soil, fertile] you of waphakatei
 Kulelase Steki ngale kwelubombo
 at Steg that Siolo of Lubombo
 ngale siolo semakhosi lapha
 that Siolo Siolo of the Kings where
 ukhontwane sakutsi sigcina
 the boundary mark of ours ends
 khona, nasuka aita
 when we left for Ephuthukezi
 Ephuthukezi nye bese utawela-ke
 then Zulu had to cross to
 Zulu yena sewuwela lapha
 luphongo at the point where all
 luphongo selubhangane noyo
 the tributaries have joined. Then we
 yonkhe imifula. Sesitawusala
 remained here at kaMakhosane
 ke tsine lapha ka Makhosane
Mbangazitha
 Mbangazitha.