

S. O. H. P. NSIBANDZE HISTORY : Puhlaphi Nsihandze 1/4

11 .batonoboloji, 7 libutpo of the
age of Sobhuza II.

12 Libanella 7 see glossary

engonyamini nthi asati lutho
 to the Ngonigama, say we know nothing
 Mhlayimbe kumbi loku kuthona
 may be because there are neighbours
 bomakhelwane, no ba ka M ngometulu
 and the Mngometulu people, may be
 kumbi banga - banga, naku kwavaza
 they could know, you can also go
 Mngake niye khona. Ngababuta ke
 to kwavaza. I asked you of
 weta waphakathi ngathi capha
 phakathi, and said where they come
 bakhe bakhomba, bathi aha
 to point and said we cannot
 ngeke usho lutho. Cha itho
 say a thing. No the King said
 inkhosi khombani nje sine
 point and doesn't want anybody to
 ayikadingi into mithonywe ngulabanye
 point for you, you know.
 Muzi. Bavelo balaboula. Silo
 they really cleaned. Silo then
 ngasengyelula Mbanga zitha
 I passed Mbanga zitha going to
 sengqondela kuyo.
 hum

- 1 - - -
- 2 Awa akubho labalala kwazo
 there are no dot people there was
 kumantaba labalagavell
 only those who are ¹⁰lgavell

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. Sigavu > Libutfo for Sobhuza II
born between the years
1870 - 1879

#

lelila kutei nebe mbancane
 which is here, although you are young
 umuntu uyathola kulabanye labadlala
 a person gets from other old people of
 nebe kukhona bengulubem
 there are those of ingulubem
 ngabe naye wathola ingulubem
 may be he got from ingulubem from
 kuboyise. Sekualala kakhulu since
 his fathers. It is long time ago you people
 bakathawo. E upuna nje Sigwa
 of Nyawo. He is ^{was a} hunting, as we ^{was} hunter.
 bathi. Wena waphakathi. Gavelo
 you waphakathi they ^{are} clerical & those of
 balandula laba bekhabomake.
 my mother's place.

Ngabatchana - ke kuthi cha
 I told them that there is no doubt
 akufunsewa inkhosi. inkhosi la
 the King is here, they asked me
 bathi ngiyayikhomba yini lalapho
 to show them where he is.
 inkhosi. Ngathi mine, ngingez
 I said I can't point but the King
 ngiyayikhomba, ke chwa - ke ayimile
 which has went me is sure, and
 inkhosi lengithamile wathi inkhosi
 he says you should point and me
 akukhombi mine ngiyayikhomba.
 body should point for you
 Bathi awu abosilawulala
 They said oh say we don't know

6 angulube 7 The libutfo ford Mbandzeni
largely comprised ^{of those roughly} ~~of~~ the years 1866 - 1876
See glossary for libutfo

7 Waphakathu 7 it is a salutation
of the King, lit means you
of the inner circle.

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

[The discussion continues but the voices
are not clear]

1 - Salo utatisa-ko nyangoba
I start reporting as I had sent you
ngangekutpumi kuyawukawa kutai
to find out that the King which they
lenkhosi tengyona kukhulungwa
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 kungethuma kwakho
ngwenyama as you sent me I went straight
ngagqonola khona, ekhabontake
there, in my mother's place at Kakhawo.
Kakhawo, e ngafike ngatse
I said, I am sent by ngwenyama, he
ngelufunywa ngwenyama, utse
says you people of Nyawo, he is looking,
mini ba Nyawo uyafuna
searching the bone of a King.
ufana litsambo lenkhosi
[The tomb of a King]

5 Ngwenyama > King of Swaziland, also
means a lion

[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 criticisms 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.]

1 [The first speaker is not audible]

2 Wena Wekunene Kwangathi Kurawa,
Wena Wekunene seemingly is brought to
Kwathwa inkosi yemakhozi.

It is said King of Kings in front of
lesimbukwethu Malangeni, yathi
no malangeni, it is going to ^{Kugogo}
Kurawa Kugogo, Makubara Mkhulu
and to grand-father Mbandeni and
Mbandeni ko Nakele, Kuthona Lapho
others, something ^{is} wrong somewhere
Konakele Khona.

Uyabona inkosi uphoba uti
you see inkosi as you say

- 1 Wena Mekanene > It is interpreted to mean Sir/Madam, but literally some times it means you of the right hand.
- 2 Melangeni > lit. means members of Swazi royal family. (Also means unit of currency in Swaziland.)
- 3 Kugogo > lit. means grand-mother, wife from a clan of husband's grand mother.
- 4 Ukhos > a praise name of the royal clan, a polite term of address.

PAGES
1-2
BLADSYE



Exercise Book Skryfboek

SIZE A4 (297 x 219mm) GROOTTE

Name Ph. hlaphi Nsibandze
Naam

Subject o
Vak

Place _____
Plek

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 328

Book 1

Nsubandze

Royal Series.

Interview with Phuhkaphi Nsubandze

(n.d.)

Original transcription / translation
Edited Version

85 pp.

53 pp.

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Masizila's Report from Kallyawo + Phuhlapti Sibandole
The hunt of the tomb of Ngwane

Ningangphlele, nini bakabjawa.
Don't lie to me, you Nyawa people.

Awu laphla-ke libanolla njoa
The libanolla bird as I have said
Sengike ngathatha silo skhulu
great silo, it didn't tell.

Langa khupla. Wathi yena akat
He said I don't know
abefuponekisa bona labocala
but the old people don't say something in
stakuye silo washo nje

Example manner even to him silo ke
Mbanga zitha. Bahamba-ke silo-ke
said to Mbanga zitha, he went. Silo all
saye sefika kuye Zombizo, Zombizo-ke
we came to him Zombizo, Zombizo

Wathi awu kufusika inkhosi,
said, oh the king is wanted,
yeba, awu yena silo sekulala
yes, him silo [king] is long time

khulu usayawubona yini
ago, is he going to see the place, why
babehlaleleni laba, ngath
didn't the others not do it [why the old things didn't
sebakanyawo balshilo lelo
hunt] yet after the Nyawa people said that.

- 1 Lephi lelo
Which one
- 2 Lokuthi awu yena le Ngwenyama
That, oh why the Ngwenyama kept
babehlaleleni laba bangayifuni
quiet to all this time, those why did they hunt

mbangazitha, uthi ngubani lekhosi
 mbangazitha, he says who is that King
 ngithi mine, ngu dwabasuthuli;
 it says, he is dwabasuthuli
 Ngu dwabasuthuli, e-h -
 He is dwabasuthuli, yes
 Bathi ula, ula, ula
 they say he is here, is here, is here
 Owu adena wekuncene buyela
 Oh you of Kuncene go back
 emuva ngisayabita libanolla
 I am still going to call libanolla.
 inkhosi ngiyayiphela, ishlaba
 I am cooking for the King, we have
 nje inkhomo lekhosi skambe,
 slaughtered cattle as many as -
 Mzabele ziyahlabele khona
 but you will have to slaughter at these
 laptha. Kuye lomnaketfu
 to him my brother, we went
 buyabuyela - ke dilo sesholla le
 back Dilo, we eat this one
 Resiqeda - ke uthi - ke la
 we finish and when we
 sokubonakala kutsi sezawubamba
 were about to go we slaughtered this
 kuyayhlaba ke. Dilo inkhulu
 e.e. Great Dilo he says I am
 uthi - ke yena ngisibka nuna
 giving it to you, you should tell
 mbongitshela amaqunso
 me the truth.

15 Libanolla > It means a social
gathering for some particular
business, as to hear a trial or
some announcement 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.

Uthi - Ke Mbabane. Kwengevakala
Mbabane. Soict, why is it not heard
Na kuthi kuthi lomabume
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 Sakhulu, ngibongile - Ke

Silo bese uyangbuta - Ke
then he called me, then I told him
Sengyamtsatsela - Ke loko
what you have sent me to do
Lengitfunywe nguwe mbangazitha
mbangazitha, I say I am sent
ngithi ngithunywa ingonyama
by ^{ingonyama} ~~ingonyama~~ Nyawo, he says
Nyawo Uthi kuncethambo
there is a bone of the King here
lenkosi lapha yonkhowe.
He asked them.
Uyangbuta - Ke

1 

2 e-e. Silo Sakhulu, uyangbuta - Ke
Great Silo he asked me

Ngizabuta - ke lakuye ngithi mine
 I ask from him I say am I going
 Ngizawufike kambe ngilungisi
 He come and do the same thing
 loku lengeke ngakwenta kuwe
 that I have done to you [praising]
 Ala. Uthi cha usyeze wakwenta
 He says no you can't do it.
 usyeze wabanga la, hawu
 you cannot praise here, oh can't it
 Ngizabongqi, cha ngithulo - ke
 praise, no I kept quiet
 ngingene - ke
 and entered

1 [Not audible]

2 Uthi sewuyafika uthi silo akhulu
 He came and said Great Silo
 uthi angubonga la, npongoloku
 he says I should not praise, because
 lezwe abkho kaNgwane
 this area is not in kaNgwane
 bazakwethuka. Ngithi silo
 they will be scared. I said
 akhulu kuye, sewuyafika - ke
 Great Silo to him, we came and he let
 sewubengisa enolun
 us into the house
 sewuyawubika - ke silo akhulu
 He delivers the message Great Silo to
 kuye lomshana Mbabane.
 him my sister son Mbabane.

9

Mena wapha kathi, nakoke
Because of that Silo you of phakathi,
ngicandla kuye Zombizo, ngifika
Then I went straight to Zombizo
ke silo akhulu ku Zombizo
having come great Silo to Zombizo
ngifike ngelubeko lolulimi, ube
then told him the story, after I
ngifike ngibonge ngibonge
kobe come and praised and praised.
ngibonge. Kanti silo akhulu
yet great Silo, even there, at my mother's
Mabapha ekhabomake ngike
home coming back a bit to what I
ngibuyele kancane linge kushiyako
have left Silo, at my mother's place
silo, Mabapha ekhabomake
I came to the Mphakathi
Ngifika lapha kutomphathi

ngafika ngabonga, kutho lapho
I come and praised, when going to
Resiya lapha emphakathini
the Mphakathi as I come he
loku afike inkosi wayahlabisa
slaughtered a beast for the King [cow]
inkomo yona lomphathi
the Mphakathi
abepitahle Mbabane.
He was ruling on behalf of Mbabane
Resiya - ke emphakathini
Then we go to mphakathi

Umphoketsi 7 Chief's administrative
headquarters and his main
residential place

base Zithotheni Nyakuba berith
of Zithotheni, you will be people
abarehigama, ne se aw'butkuluma
with good name, on to talk to the
Nalekosi abe lakini. Awe
king and be on your side.

Indgeze sala. inkosi angphendula
We cannot refuse with the King.
Yena lomphathi silo, athi howu
let the ruler supply silo, and say
kumbe kwakushiwo lofu

may be they meant that to this
tulomfula kumbe kwabulawelwa
river, May be a Lingwane
Lingwane. 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
awe sine baka Nyawo, inkosi
Nyawo people, the King of Kungwane has
yaka Ngwane kuyqanchilo, kuluthani.
Come straight and it is difficult
Baphela emanolla-ke silo

Then they were disappointed silo
bazeina ngokulandula kwabonakala
they ended up denying but one could
kuthi balandula nje baphela
see that, though they deny, they
emanolla, ngaloko silo
are disappointed and powerless

7
Ngithi - ke mine, kuto yini undawo
I said, is there no place here called
lapha lebiza ngo kuthi kuku
mbhobho. He said there is, I said
mbhobho. Uthi ikhona, ngithi

Kwakujini, uthi Kwakusikhulu
what was it, he said it was a chief
Saka Ndzimisa, ngithi ke mine
of the Ndzimisa people, I said
Silo Siphulu, Loko okubizwa
Great Silo, that which is called
Lokubizwa kuta, Lenda wo
called that the place called
lebiza kuthi kuku kwane
Kukwane

uthi ikhona, iyini, anguphila.
He said there is, what is it, it is a river.
Ngithi - ke mine uthi - ke ingwenyama
The ingwenyama says he is there
ukhona lapho mine bekhambake
He is there you of my mother's place
Ngikoko lakusho silo khona
that is what he is saying silo that is
uthi - ke surgeze sakhomba
cannot point

akubambe mine nibe
you should point
meluhlelwanse, nfanane
in you stay, be like those
sala ba bekhambisa
of his mother's family

2 Ngumakabo silo sikhulu, wala-ke
 his brother silo¹³ sikhulu of here and
 nenkhuluno silo wathi, ake
 the story silo he said
 ngocho kuthi ayinolawo zibizwa
 I mean places are called by names,
 ngamagama, ngengababehela yethi
 could I tell them that where was the
 kuthi yayekuphi lenkosi, loku
 kung, because all places are called
 leynolawo zenke zibizwa ngamagama
 by names, but in others it was that
 kanti kulokunge kwakungoko
 others called by the name of a
 loko ezinye zibizwa ngaligama
 person. He pointed and suggested and
 Lemuntfu. Wase ukhomba yena
 said ok you see that clan which is
 sekujuba yena uti uyabona yini
 here in your place
 lala holamu, lehlapha kimi
 called Mbhumuzane.
 kuthwa ngu Mbhumuzane.

Mbhumuzane - ke kwangumuntu
 Mbhumuzane was a person a man
 kayicoda yaka Nohwanelwe,
 of the Nohwanelwe clan.
 Ngithi - ke mine ngikhulume yini
 I asked if I could talk
 Uthi - ke yena khuluma
 He said talk

Silo Sukhulu 7 great animal

nebalondoloz, angumbonanga
and the balondoloz I didn't get
londzala indvodza ye - -

1 Ngunbari lowawukhulimela etukwoko
to whom were you talking to
Lapho - - -
there

2 Kwakukhulimela kuloko kaole
we were talking on that one who was
amphethele igama lakhe nga Zibunu
working for, his name is Zibunu
Kwakukhulimela kunye wena
we were talking under him you of
Waphakathi, nguye lo - -
phakathi, is this one

1 Aranganani - - - - - How old was he when you tell
londzaba - -
the story

2 Silo ^{Great} Sibulu Mbangazitha
~~Silo~~ Chief, Mbangazitha
andle asaphethe, asaphethe kaole
He was ruling, but the story was given to
lentulamo asuke yena nebandla
him and the Libandla
to Zibunu, wathi kunyaka sa
Zibunu, said they can explain
bona

1 Bokunguyise nobe ngumnakabo
Was he his father or brother

uMkhawala Kuningene, bayashobeka
 He found that the place is thickly populated
 -ke, seboya - ke Lapla - 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
 kwaBhollika, Sapiko since it
 it split, he came and the republic
 bhelli - lamfuti. Lapla - ke
 split. Where the county of Kallwane
 live laKallwane - ke, Selijawala
 wicket still to here at
 sekuzi Kupikwa Malapha
 Molemba
 eMolemba. Kupika - ke uSombhlo
 Sombhlo came here
 Lapla, Sewu selo - ke Ngwane
 Ngwane was late, left there
 uSelo Khona ke, Kube - ke. Sekinane
 because the sun had set. [King had died]
 blanga... Selo uSikhulu Kwahlanguana
 treat, Selo it correlated with what was
 Malokukhulunywe nguLoganola.
 said by Loganola.
 Kochwa lowaKhuluma wagaola
 But sepeke satisfactory in Mamba
 ngu Mamba, kwa hlanguana kona
 I really correlated Selo
 Selo. Laba - ke
 those

sekusalako lo Ngware,
then remained this Ngware

1 - -

2 Uwa Mbangaizha bathi
you hear Mbangaizha they say
abekwelve ufala, silo akhulu
he had small-pox, great silo
asamolala, asemolala kakhulu
he was old, very old
akamane aphulele apathelwe
nobody ruled on his behalf, Ngware
kwase kubusa lo Ngware.
was ruling.

sekukelwa nje kuywa le
When they crossed to home
sekuyehwa-ke kuyehliwa
they crossed and went down
kwehwa ngelizubuko lali ese
through the opening where the
lakhwa libhulo, bagondaka
bridge is built to Magohu.
Magohu. Dakhanda inkosi
they found the King of the Bergum
Yebergum Zwiolo angati nobe
Zwiolo, I am not sure whether
ngu Zwiolo nobe ngubani,
he is Zwiolo or whom of Bergum
Yebergum, upke-ke bayakha
They settled and the mpunti
mpulandula lomfunti
respected

18 Bergum 7 praise name for the
Nehowahawee people

18 Bengani 7 praise name for the
Nehwanahwe people

2 Silo akhulu, nase nyakhpuka
 Great Silo, you went up as it is
 - ke njengaloku kuthiwa
 said you went up to Subombo
 Nakhpuka subombo

Ngokuhlehetela nje, senyakhpuka
 By skirting, you went up until
 nyefike nyakha lapha kaNyawo.
 you settled at kaNyawo carrying
 kuthwale wena lamfuntsi.

this mfuntsi
 Lamfuntsi wawulifa, kuthiwa
 This mfuntsi 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 mhambe
 does not split, keep going
 nichubeke, nyalanchula
 it is rejecting in that place
 Kuleyondawo kuthi nje
 that it is not riches, which
 igcebo leningayihala.
 you can settle for
 Sewuyafa-ke to Ilam in
 Then this Ilamin oced

Mifika e Lubonjeni, leSubombo
Up, all you come to Lubonjeni, the subombo
lelungale kaNyawa, lelungaphasi
that sit at kaNyawa, the lower one
kuthiwa kuse Mbundwini,
called Mbundwini

Mifike nyaphumula lakhe
you rested there, the king became
Sezyagula lenkhosi, lenkhosi
sieje

Nthi - kusho - ke silo, siKlulu
Great silo says Mamba
Mamba, lenkosi nthi ngubani
Who is the King you say, he
ngithi, ngu dwabasuthuli, Uthi
is dwabasuthuli, his Kingship
bathi ngam, lakhe lebutsho
name is Mlamini

Ngu Mlamini, leli ngam lakhe
It is his name also this of
Nalo leli la dwabasuthuli.
dwabasuthuli

1 Ngwenyama
2 Ngwenyama
1 Ngwenyama

2 Mbangazitha
1 Mbangazitha

Kulele Phuthukezi, Selephuthukezi
 Phuthukezi, the Phuthukezi area.
 nye live laka Ngwane, Selu
 is the area of Kanguane, this one
 le Ma Phuthukezi. Ngulapho-ke
 the Ma Phuthukezi. It is where they
 se kuzawulunga-ke. bese
 started. the separation
 nye hlu kama khona-ke
 and this Mthonga, you say in Mthonga
 Nalo Mthonga, Nitli ngu Mthonga
 nye, Sangathi lithonga is a person
 our fathers say so they are
 ngumuntu basho nye
 from the same mother one after other
 bobabe, telamani. Base
 in birth. Then they were allotted
 bayaphakelwa-ke, ngulawo
 each one took his, and you were given
 Sewutha kwakhe, sekuthi
 umfuntse you were given umfuntse.
 Mna semukwa umfuntse

lokuthiwa namthwelo umfuntse
 as it is said you were carrying
 nye, senyakhuphuka
umfuntse and went up.

- 1
- 2 Wena waphakathi, senyakhuphuka
 you of phakathi you then went

17 amfanti 7 It is a bag of traditional
medicines or a grass
Container or wrapper

Kubabe ku Mbikiza Makuryse
 from father Mbikiza and the father
 Wabaganda, Sele, Sele Wa
 of Loganda, Sele, Sele of Lubelo
 Lubelo. Bakubuluma-ko ngokulabuka
 they talked about your origin, you
 kwenu, nime Meswati, Kuthi
 Meswati, that you elabuka-ed up
 Naalabuka enhla yanke

injinhlobo, Naalabuka enhla
 all kinds elabuka-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 nge Malangeri
 they are Malangeris. you come
 nehla nahamba le naye
 down going there till you came to a place
 nefika emalabo kuthwa
 called Embo and settled there
 ku se Embo kwahlalwa lapho
 and again they went round
 kwaphumele njalo, nase
 till they came to
 kuyagegwa, sekufikwa

16 dabuka 7 See glossary

yakhe kulehucusa, waybeka
 through the ^{way} messenger, he gave it
 wayigeda, wathi laphe asagana-ke
 all, at the end he said
 wathi awo ingonyama seyza zigondisa
 Oh the ingonyama is now going to
 Malabaka Nyawo. Ngingathethe-ke
 cause a dispute between the and the Nyawo people.
 Ngicela 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 mine baka Mngometulu
 say ingonyama you Mngometulu people
 molala molala, e upuma rye
 it is long time wanting who could explain that,
 lobekisako kuthi, wake wathola
 he heard from old people or from
 Kulabachala, nebe kukubo-
 Shakaalla and others or from Lubelo
 Shakaalla, nebe kuku Lubelo
 that Lubelo and others were Mbikiza
 kuthi ba Lubelo baphi. Mbikiza
 said where are they and got this.
 wathi baphi waku thola 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

lenkhosi. Ngathi-ke kubo
 the King. I said to them it is realized
 kubonakale ngokubhla.
 because of the destruction of the country as
 kwalomhlaba uphalaoku unje
 it is [Corruption, vagaries of nature]
 nine baKa Nyawo. Kwase kutholakala
 you Nyawo people. The a prophet was
 umbolofichi, Katsi ngeloku
 found, yet it was long heard that there
 kwerekala kute ikhona
 is a King here only he was
 lenkhosi lapha yamane gajekwa
 neglected by these
 ngulaba. Wase nthi umbolofichi
 then the prophet said there is a King,
 inkhosi ikhona inkhosi
 the King, which was neglected
 leyalahwa, ayisana kwa.

Is not cared for.
 Sada bula lobukhosi bethu.
 The founder of our kingship.
 Sile Sikhulu-ke Zombizo
 Great Sile Zombizo. Went to
 Sewulandla Mamba, Sewulandla
 get Mamba, he went to goqanola.
 u doganola, u doganola-ke
 doganola. Great Sile was found
 Sile Sikhulu watholakala
 sick. He sent his message
 uyagula. Wayibeka inkulumo

nyesika lomunge nyawuchonza
and another one pulls the reed
lomhlanga ubuyela emva
back across, they went in
uphucoli bayabuya phucoli
again taking another one
kakhwentha lomunge, phucoli
and two again
boba bili, lewathi aha
he says no we are able to cross
nyawela kasi ake babebathu
let us be three

ke, nyehela-ke phona lupho
they crossed, they crossed. Silo
okuyela-ke silo demotho
of the Kings, they crossed everybody
kuyela nje silo nyaphela-ke
crossed.

Mantfu-ke Ngwenyama, silo
Mantfu, Ngwenyama, silo of the Kings
amatho, nyeh bhekisa eubla-ke
went up

yona ubhekisa eubhatalanga,
he went to the west
Zulu lowelama Mantfu ayahamba-ke
Zulu who comes after Mantfu went on
Nase kuywa lembili-ke sevelanya
as they were going to the front and was
ngu Mswati-ke Nasehanjwa
followed by Mswati as they were
kubanjwa mbangazitha
going mbangazitha

0258

nyesika lomnye nyawichonda
and another one pulled the reed
lomhlanga ubuyela eeva
back across, they went in
uphucle bayabuya phucle
again taking another one
kakhwintwa lomnye, phucle
and two again
boba bili, seonthe qua
he says so we are able to cross
nyawela kasi ake bube bathu
let us be three

ke, nyawela ke phona kapho
they crossed, they crossed. Silo
akuyela ke silo dematho
of the Kings, they crossed everybody
kuyela nje silo nyawela ke
crossed.

Mantfu-ke Ngwenyama, silo
Mantfu, Ngwenyama, silo of the Kings
amatho, nyel bhefisa eubla ke
went up

yona ulibhekisa e nshonalanga,
he went to the west
Zulu lowelama Mantfu ayahamba ke
Zulu who comes after Mantfu went on
kase kuywa lembili ke sevelanga
as they were going to the front and was
nqe Mswati-ke kasehangwa
followed by Mswati as they were
kubanjwa Mbanga zitha
going Mbanga zitha

0 5 4

igcumbi ube ngaka emantini,
 and put it in a hip in the water.
 Rengyawa thatha ke az-- subangathu
 I am going to take [tell] mbangozitha
 Rengyakela loku ankhosi eyangithuma
 si leke this one which the King had
 Kona Kibabe ku Mahagane.
 sent me to father Mahagane
 lomfula le Zambesi mayyisi Kulu
 This river the Zambesi is big and
 Kanga ka nje abath lomfula
 wide this river, crossing it
 awusehwa kuto imkhumbi.
 there are many boats.
 laba baka Mhanga base bayawuka
 the Mhanga people out to visit
 lomhlanga. abawenta uba ngaka
 and made it so big, side of the
 silo kama khosi. Sekuhlala inobola
 Kings. One man sat this side and another
 ngalapha, kuhlala inobola
 man sat that side in the pent, they went
 ngalapha embili bayangena
 in and crossed, when two of them
 bayawela, Ma bawela bababili
 have crossed, crossing this river
 bawela lomfula n Zambesi
 Zambesi is wide one remains
 basolzi la nyawadala lomnye
 across and the other one
 Mshya lowa uphendze
 returns

Silo babe ku Mahogane nge 1935
 Silo they were at Mahogane in 1938
 Anguyatho silo wela khos laphe
 let me take it Silo of the King's ^{peni} where
 Mahume agaya khona
 my uncle stayed.

Kena wa phakathi Madiphuma
 you of phakathi when he left Embu,
 Embu, Kwaphuma Embu kina
 they got out of Embu kina 'Wekunene
 Wekunene Kwavelwa wempula
 and crossed the river Zambezi

Zambezi mbangazitha, kwaba
 mbangazitha, it was Moutfu in the front
 ngu Moutfu embili, Moutfu

Moutfu was followed by Zulu, Zulu was
 clanywa ngu Zulu, Zulu clanywa
 followed by Mswati, when we crossed
 ngu Mswati, naswela li Zambezi

the Zambezi, mbangazitha, where the
 mbangazitha labha laba baka-

ppq Mhlanga, it was dlamini, it was the
 Mhlanga kungu dlamini nge
 Malangeni all of them.

Kungemalangeni nge bonkhe

aclabuka Embu, nkosi yavukhosi

they clabuka from Embu, King of King
 Naku nichile laba laba Mhlanga

Crossing the Mhlanga people
 lomhlanga bayawusika ube
 cut the road into a bundle

0524

Ku Dasa some ngela
to Dasa or that side where
ngala laho kutawa efla
Hlubi is born and the
nebaka lamini e the Mangwane
lamini and the Mangwane
usho kupti ---

which place do you mean
2 Silo Akhulu wath enhla
great Silo he said up in the
Mnyakatho, enhla Mnyakatho
North, up in the North
bashi nje labaka Mngometulu silo
said the Mngometulu people great Silo
Akhulu, Embo wath Embo-ke
Embo he said Embo
wase usuke yena Silo Akhulu
then he left himself great Silo
Ngobe Shagathi akhona lenolawe
Because it seems there is a place from
bese kusukwa kuyo. Naze nifike
which they left then you settled at
Mnyakala laho Embo Mnyakha
Embo, you built.
Kensuka Embo nje loku sinya
then you left from Embo to Phuthu kezi
Phuthu kezi, basho ngalo ---
they say so

3 Ngungabe ngidaylanola wena
I cannot explain it you or
waphakathi ekungithumen kwaso
hakathi because

0251A

Lapla ka Nyawo akungatshazwa.
 these Nyawo people no doubt.
 Kochwa inkwenyama yesaba loku
 But the inkwenyama is scared because
 banna k'etwane bazakuditenga
 they are neighbours, they will hate us
 Kushi - ke u Logarola yona ilapha
 said Logarola, he is here
 u boyetshela inkwenyama kuthi
 tell the inkwenyama that he is
 ikhona lapha, bamane bayayiphele
 here, but they are just hohoyit.
 & wathi u Logarola, e ngokhala
 Logarola said I should go ahead to
 Enolabeni eMzini wa Sambane
 Enolabeni the home of Sambane
 ngamuhlekona kuse Enolabeni.
 The name of the place is Enolabeni.
 ngibese ngiya kuthwane, ngalapha
 then go to Ntwane, it is where
 ikhona lenkhosi u Logarola ke
 the King is towards Silo, who gave
 Silo lowakhotha kuthatha phasa
 a good illustration and ticket from
 lapho saclabuka khona nguMamba
 olawo where we clabuka silo
 Silo.

is Mamba Silo

--- uthi kukuphe enkha ---

you say where up
 nome enkha ngala
 or up that side

Kute tshlobo letntatfu wakanphosi
 Amongst the three types, the Mphosi
 wakakhumalo newaka sukhele
 one, khumalo and sukhele one.
 2. Silo sikhulu - ke abachasanga
 Great Silo, they do not explain
 nabo lapho kwakufonele
 they were surprised
 Mbangazitha abe kwakurumika
Mbangazitha, if it was allowed, it
 kwakuzachasa bana laba
 would be easy to explain, the name
 baka Nyawo, laba baka Mngomthle
 Nyawo people, the Mngomthle people
 abakuchasanga loka kuthi
 did not explain that it is said
 Kwathwa kubobhek-
 look

babala nye silo kuthi labasala
 They mentioned Silo that who remained
 babheka letithuna ngule tshlobo.
 looked after the tomb and these types.
 Silo sikhulu kusjalo Mbangazitha
 Great Silo, it is like that Mbangazitha
 babeka loko, lo Mbangazitha
 they said that, this Mbangazitha,
 Mbangazitha lowakhotla kakhulu
 Mbangazitha who looked greatly in
 ngenikulume o wakhuluma nye
 his speech he talked
 tjera u Loganola, wathi nposi
 Him Loganola, said King

Inkosi-ko yanakashela uke
The King persisted pointing at
Kukhombela baka Nyawo, uke
Ka Nyawo. Even to-day the ingonyama
Malamhla Maloku ingonyama

inakashela bona, Kuthi
is insisting to them, that they should
abakhombela, uena waplakathi
point, you of phakathi
ingonyama lengekushyako
the ingonyama, I leave that because
loku sekulala silo sekhulu
I have told it many times. great Silo
ngokusoca enkhosini.

Telling to the King.
Senzinokumbutho silo malokusalako
Having reminded me. Silo, con what
ngabuyela, ngakukhuluma
was left, it went back to tell it
Mbangazitha, lokusalako
Mbangazitha, what is left the Silo
Sekusogokhulunywa ngiso silo.
will remind me.

1. Kulaba betshelobe khutshelwe
To those of this type, who remained
letasala u, ngubani lenqunyana
who is the King
aynklosi. --- stoku lenqunyana
here who
abusa
rules

lajishoko, logoge sambane.
 she means the grant mother sambane.
 Uthe amuntu besewuyala hla
 He says, somebody who neglected is the
 ngu Lottshakela, Sewutha the
 Mtshakela. He was entered by choshanty
 Ungerwa, Kukholwa, Sewulabla
 they neglected all what was done by
 nkonke loku Kanolo Kweziwa
 his father. He said so great Silo
 Ngujise. Washe nji Silo ukhulu.
 Bonabaka Mngemitho. E Kukholwa
 they are Mngemitho people. There is
 lokwakhulumywa ngu Zombizo,
 something Zombizo was saying,
 angu the Nguyakubaka. e lwani
 I think I said it to the Silo
 yase the ingonyama angu the lanya
 and the ingonyama said, I should tell
 kabile lapho. Nathi Zombizo
 him properly. Zombizo said, it was
 mine ngakhonjwa ngigawwe.
 showed, however, visited my girlfriend
 Ngigawwe ka Myeni. Ka Mangwazane
 a girlfriend at ka Myeni at Mangwazane
 bathi nakuya lapho. Kineshosi
 they said there is the place where there
 yakaligwane khosi. Mine
 is a King of Kaligwane. I can
 ngengafike ngikhombi nji
 show the place

Malenkhozi, Sewoyangena yena
 and the King, and he entered to
 Kulenkhozi, Sewoyangena uyena-ke
 the King, he entered, enters
 Sambane ngeyihlali, nomaqoloti
 Sambane because of ²⁵iyihlali, and
 Sewoyangena uyayiketha lenkosi
 the spirit of ancestors, he entered and
 to Sambane. bathi Kulukhuni
 chose the King Sambane, and said it
 Wena wekunene, lokhu bathi
 is difficult you of Kunene, as they say
 Kuthuvobu isumango nye and
 the isumango has ¹⁷urinated, it
 Kutiwo yena lenkosi.
 meant this King.

1 - - -

2 Achi silo abhulu abhulu nye
 as we were growing up, great ¹⁸silo there
 ande langabalali kangaka
 was no such drought they used
 bebathu Kuthuvobu isumango,
 to say the isumango has urinated
 silo abhulu. bathi-ke Mamba
 great silo. Mamba says, they say
 bathi, Kuthuvobu isumango
 the isumango has ¹⁹urinated
 abethi angangena lapha bese
 when he has entered here then
 uyathuvobu-ke isumango
 it use to urinate the isumango

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

20 isillati 7 a herbal medicine
for ritual treatment of luck

1 ---

2 Silo dikhulu mbangazitha
 Great Silo mbangazitha
 Kuthwa-ke Kushnywa - ke
 It is said, the Nkhasi people went
 bakankhosi, lamalangeneni lasala
 left, the Malangen, left with the
 lapha eykhloveni-ke Kushnywa
 relatives, the Khumalo
 baka Khumalo, e e Silo dikhulu
 Great Silo

1 ---

2 Silo dikhulu lapha-ke sebahamba
 Great Silo here they went across the
 bawela to Phongolo baya Magochu
 Phongolo to Magochu, the Nkhasi
 Khusala baka Nkhasi, lamalangeneni
 were left, Malangeneni, ^{stayed} there at the
 lapha egwabeneni, kusala baka-
 tomb, left the Khumalo people stayed
 Khumalo, kusala baka-dikhole
 left the dikhole people stayed
 Bayosala-ke kutivwa abalindze
 they were left to look after the tomb
 deligwaba. wathi-ke Mamba
 Mamba waji they were eaten by the
 basebechwa ingwenya ngugogo
 Crocodile, grand mother
 Sambane, luva kwelikhatai,
 Sambane, after some time

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COLLEGE EXERCISE BOOK SKRYFBOEK

NAME NAAM

SUBJECT VAK

CLASS KLAS

72 Pages
Feint and Margin

Book 2

72 Bladsye
Dof en Kantlyn

A BSC PRODUCT

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Kulawufikwa elhuthukezi ngale
 up to Elhuthukezi that is
 Jeyondhawa sila Simakhosi
 that place 13th of the Kings
 Kusaka Embo skongitfolike
 from Embo el don't get its
 eligama layo lapha 13⁵
 name in the 13⁵
 nye wena wekanene kulayomyaka
 yes wena wekanene ni those
 ku mapfiki kuryakefiki
 years mapfiki before
 [Not clear]

Baryakefiki laba belunge nyoba
 before the white people came here as
 bakhandza ukhosi laba
 they found us King these white people
 belunge la Mapfuthukezi lapha
 those Mapfuthukezi at the 14⁵
 nyema 14⁵ eminyaka 1450⁵
 years 1450⁵
 Navesifika nyema 15 centuries
 when we came in the 15th centuries
 lapho khona lapho Elhuthukezi
 where the Phuthukezi they found
 bakhandza esi khosi
 us here
 lo Zulu ke sowubamba embili
 This Zulu was going in the front
 Mbangazitha nose abamba
 Mbangazitha as he was going

0 2 5 8 4

yokuphuma ka Ilovinga
lakwala hawa Ma thahleloka
Khorra lewa khohwa
ka Mbilingo. Uylila - ke
bayehla - ke bayehla ke
lamadola thuno - ke bayehla
nalo Ngwane, Masipha lapha
eSubanyeni etula, kuto
Sikharola tenkhome kuto
Riphume ebusuku nakuthwa
ntawubulawa Ngwane; Sewuyaphume
- ke, ngu Mamba, ngu Nkwasobwe
Mbanyazitha ngu Mamba
ngu Nkwakwe, na zulu - ke
lapha sewuka lapha
eSubanyeni Suthi Nisite

Manjena, nakuya litulu
Now there the rain is given to
Serunike unnakemu akayobulwa
My brother, let him be killed
Sekuphunde kuyesuka lolomanye
Then another person, ^{sent}
umuntu, sewuyasho utawubulwa
to tell him, you will be killed
Uthatha Mamba uena waphakathi
He took Mamba you of that
Uthatha Nelwanolwe Stukwane
He took Nelwanolwe Stukwane
bathi labantu manje baphuma
and they people came out
Lapha ku dwaba seluthuli
at the entrance of the children
labantwana, angiyah lenkuzana
I don't know the name of
ya dwaba seluthuli Mbanyazitha
Uwabaluthuli Mbanyazitha
Kuthi kwakungubasi laba
that was the one who took
labathu ngiyabati
know when you were at
naryngitshela molavela
Uyabathu ngiyabati
Lapha Kagogo wakho ka
LaMvelase, ngiMphosi lenobola
the name of the person
Yaka Makhanze yokutalwa
of Makhanze came by birth

0266

lolom olala lek khwarua, lolom sala
the old one the bag, who is to remain
nyale, uya thatha-ke ngwane-ke
that side. They ngwane took and took
uthatha lilitu, ngwane-ke mine
the rain, ngwane is our taking father
ke ngwateca babe nalitulu-ke.

This rain

Na atheke-ke ngwane lilitulu
After ngwane has taken the rain,
lokngwane-ke seliyeruka libanella
this ngwane then the libanella,
awu kulungile bantwabamu. Hawn
oh okay my uncle. Oh what
kwente nyoni babe amriakethu
is happening father my elder brother
lomkhulu utheke lekhwaria
has taken the bag of food,
sekulla, kwase lomkane ngwane
then the younger one ngwane
ateca selitulu. Ajithesia ashla
took of rain. He let- let him be
afahambe abulawe.

Killed.

Utawoninisa lilitulu lokulla
is going to make rain for food
Utakutpola kuphi malingani
where is he going to get it if there
lilitulu, utakutpola kuphi
no rainfall, where is he going to get it.
Kepha sengitakwenta nyam
What can we do now.

Ngunethkwama thibili. Ngemsa
 I have two bags, I make rain
 litulu, bese ngureskwama
 I have a bag of making rain I
 sekumisa litulu, bese ngureskwama
 also have a bag of making food
 sekwenta kuolla kube thona
 abundant on earth. My elder son
 emhlabeni. Muthoarami-ke
 choose, which bag do you choose.
 lomolala-ke khetha-ke ukhetha

Aphi sekhwama. Babi mine
 My father I choose
 sigethe the sekwenta, ukhetha
 the one for making food, you choose
 sekwenta yebo,
 the one for making food, yes

- 1 Kuthetha bam
 who chooses
- 3 Ngumntwana lomolala Ngonyama
 the elder son Ngonyama
 lupha kuletho ku Swabashuthi
 from the King from Swabashuthi
 Mbangazetha
 Mbangazetha

3 Ngitarwifika ku- Nkosi yamaKholo
 I will come there I will come
 Ngitarwifika. Uyasithathake
 King of Kholo. He then took at

0264A

3 Ngangitkelwa ngolenoloda yndholiri
was told by this man of Indishim
Ngu Mphosi Mbangazitha
He is Mphosi Mbangazitha

3 Mbangazitha, wale ka Dlovungu
Mbangazitha he is of ka Dlovungu
Mbangazitha, le enollaveleni
Mbangazitha at Nella Eleni
Ka Zombele Kagogo wakho alo
at ka Zombele at his grand-mother's
semakhosi, athi-ke lapha-ke
place 50 of the Kings, he says there are
sechhala khosi-ke sebayisela-ke
stayed and the king crossed
labenguni, sechhala abaka Mthakane
then we stayed at ka Mthakane
Utakutsi nase nif-ke ka Mthakane
when we had come to ka Mthakane
sechheli, sechheli leminyaka
settled, we stayed 10 years.
Anthosi-ke nase itawubamba
when the King was about to go [ole]
Ngu iWabashuthuli athi bawubambini
It is ababashuthuli nani my children
benyeshamba i Mthabeni benyeshamba
I am going on earth I am about to
Wena mfana wami lomkhulu buya
go you my elder boy and and take
Mthatha naku umsebenzi wami
this work of mine

22 Hallowell & Mowat about the same
between the years 1844-1855.

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650 650

COLLEGE EXERCISE BOOK SKRYFBOEK

NAME _____ NAAM

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72 Pages
Faint and Margia

Book 2

72 Bladsye
Duf en Kantlyn

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12

embili abamba embili Zulu
 in the front, Zulu in the front this
 to Mswati Sewuta Kutsi lapha
 Mswati when at Steki he saw
 a Steki alibone selive asefikile
 the place where he has come
 Sewuyahlala lapha uyema-ke
 he stayed there, he waited there
 Khona-ke, uKhawelza
 he found that there is good
 kumama bile wama Waphakatei
 [Soil fertile] you of Waphakatei
 Kulalase Steki ngale KweGumbombu
 at Steki that Side of Gumbombu
 ngale Side Semakhozi lapha
 that Side Side of the Kings where
 uKhonkwane Sakutsi Sigama
 the boundary mark of our ends
 Khona, Malisuka Rita
 when we left for Ephuthu Kezi
 Ephuthu Kezi nye bese utawela-ke
 then Zulu had to cross to
 Zulu yena Sewuwela lapha
 Siphonyolo the point where all
 Siphonyolo Selubhazane noyo
 the tributaries have joined. then we
 yankhe amifula. Se. Starousala
 remained here at KaMothosane
 ke taine lapha ka Makhasane
 Mbangazitha
 Mbangazitha.

0 2 5 6 7

Kulawupkiwa ePhuthu kezi nyalo
Up to EPhuthu kezi that is
Jenondzawo site. Some know
that place is the King's
Kusaka. Embo ikonyelike
from Embo I don't get it.
Chigama layo lapha 13th
name in the 13th
iya wena iskanene kalayonyaka
ya wena ikonye in those
ku mapfha. Kungakefika
years mapfha before
[Not clear]

Bangakefiki laba belungu nyaba
before the white people came here as
bakhandza ikhosi laba
they found us King. These white people
belungu la Maputhu kezi lapha
those Maputhu kezi at the 14th
ngema 14th emnyaka 1450^s
years 1450^s
Haseyika ngema 15 centuries
when we came in the 15th centuries
lapho khona lapho EPhuthu kezi
where the Phuthu kezi. They found
bakhandza isikhosi
us here
lo Zulu ke Sowubamba embili
This Zulu was going in the front
Mbanga zitha Hase abamba
Mbanga zitha as he was going

23 *supposed* & the meaning of this word
is not clear

[Faint scribbles]

U P S W I L I N G R I V I R A D E

0 2 5 6 A