

PAGES
32
BLADSYE

Croxley®

Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Naam S.P.S. TAPE 13
Subject Vak Wide Generation
Place Plek Book 1

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 267

Vol II C4
E8

John Nhumalo

Footnotes

1. Dumisa Dlamini : probably a Deputy Director of the Swaziland Broadcasting Service and also head ^{supervisor} of the Programs
2. Tetinkhundla : lit. means those of Tinkhundla. An inkhundla can refer to many things; can refer to an arena; a parade ground; a dancing ground; scene or field of action; also a rural district council of local chiefs.
3. Bekunene/: a polite way of addressing people
nine bekunene very common in Swaziland; also used to address the Dlamini's
- 4 Kudzabuka : See glossary
- 5 Umlandvo : see glossary
- 6 Adwandwe : a common surname
- 7 Emalangeni : can refer to two different things; can refer to the currency of Swaziland as of September 6, 1974, One lilangeni is equivalent to a South African Rand; can also refer to the Dlamini's, more especially those of the Royal family.
- 8 Tive : (plural of sive); sive: see glossary

DD Nalimukha Dumisa Dlamini uphinde uyanemukela
Even today Dumisa Dlamini again welcomes you
eluhlelweni lapho sitsi khona tetinkhundla. Angiphinde
in the program where we say Tetinkhundla, let me
ngqizela bekunene kwakutsi kulolu hlelo ngilapho
ngam emphasize bekunene that in this program
siniletsela khona tinkhulamo lethambelana
It is where we bring to you speeches which are in
nempilo kanye nenhlalo yemaswati kangoba ngisho
solution with the life and the welfare of Swazis so
kudabuka kwayo lombala sihamba silicaphula
mutho that even its kudabuka we go about taking
lapho walapha kulabo labangahle babekukhumbula
fom lon and those from those who might have the
okakhula ngaba umlandvo wemaswati lonca
nemenzame mostly because the umlandvo of the
uyiphikabizala ngesizatfu sikutsi etikhatsini
Sizit is something which ticks even the old due to
takezala kwakute lekhabhala phansi. kungaleso
the reason that in the old times there was no one who
sizatfu ke lapha kulolu hlelo ninc bekunene
was writing down. It is because of that reason, ^{not} here in
kwtinkhundla siniletsela kuhlanguka kwebaka
this program ninc bekunene of the Tinkhundla we
Ndwandwe amalangeneni, lamalangeneni langiwo ke
bring to you the relationship between those of Ndwandwe
labalangeneni, hwanangetivana, tibongo ngitibongo
and the amalangeneni. These amalangeneni are the ones
kudjinate kubekhona sive semaswati njengoba
abo jama ke tre and small tise, tibongo and
swazi lamukha. Siniletsela ke luhlelo kwesibili

Note on book by CH

"Shoshangame -

brother of Zwide

both of Tsandile at

Fawucedo

... of Tsandile when

Zwide under threat

an Ndw traitor

exposes Zwide

claims Tsandile is a

sister of Zwide "

Footnotes

16 Nkambeni : a place located about 47
North East of Manzini

uhung¹ till there was the swi⁸ of the Swazis just as we
 heard today. We are then bringing to you the secret⁹ program
 lapho sikhuluma khona na bokotela John Nxumalo
 where we speak with Doctor John Nxumalo who
 naye hamba labite wakutfola eluhlelweni
 himself gives us what he got from the program they
 loko solikwato ngekutfunywa ke lilanga lemaswati
 are upon through the instruction of the sun¹⁰ of the
 ancestral souls. Caluhloleni nine bekunene

Swazis which has gone down. In the program nine
 lolalanyelwa ngilolu ¹¹ bokotela John Nxumalo
 bekunene³ which is followed by this one of today. Dr
 ushiye ke ekhatsi nendaba yentalelwano
 John Nxumalo left us in the middle with the story of
 yasikhungana lokwakala lomunla kokutsi naye na
 genealogy of Sikhungana¹² which we hear today that
 nansya laphiyana ke eZambia seyivuse lisiko
 he also there it is at Zambia³² has aroused the lisiko¹³
 lenwala ngekuvungelwa ngutalumende wakhona
 of incwala¹⁴ being allowed by the government of there
 e bokotela kaunda kungulapho ke lo Sikhungana
 of Doctor kaunda, it is where this Sikhungana¹²
 wafika laphi¹⁵ nkambeni wahlisa tingawo
 came there at nkambeni¹⁶ and dragged his feet
 wendlule ngenjaha sekwakala¹⁷ kwikutsi
 he passed away just as it is heard today that he
 walibazadabana asabhekise enabombo esiyalwini
 went across facing his face towards the spring
 okudabaka kwaliswe lesibitwa ngekutsinga
 of kutlabuka¹⁸ of this clan which is called the
 ngemathuni tribe lokufak' ekhatsi emaswati
 nguni tribe, which also includes the Swazis,

Foot notes

- 17 kaZulu : sometimes referred to ^{as} Zululand a country where the Zulu people (Zulus) are found.
- 18 kaNgwane : lit (place) of (the) Ngwane; it can be used to refer to the entire domain under the rule of the descendants of the early king Ngwane i.e. an equivalent of Swaziland; or it can refer to the very heart of the kingdom, the area around the principal royal residence, i.e. around Lobamba.
- 19 Mswati : There is Mswati I who was one of the earlier Bembo-Nguni leaders subsequent to Shimini I. It is estimated that he was Ngwenyama in the vicinity of 1600 A.D. There is also Mswati II who is also known as Mavuso II. Born in approximately 1820 to King Sobhuza by his wife Thandile, he became the heir upon his father's death in 1836. Today we have Mswati III the present king of Swaziland.
- 20 Madzanga : brother of the main wife of King Sobhuza I, Thandile, and son of the Zulu leader Zwidi

Footnotes

- 21 kaSoshangane : 'ka' refers to (place of), i.e. kaSoshangane refers to place of Soshangane.
- 22 Soshangane : A leader of a group of ndwandwe clansmen who escaped from Chaka and Zululand in 1921. His followers became known as Shangane a brother of Zwide.
- 23 Um - um (variant um) : means 'Yes' or that you agree with what is said; can also be used when one is doubting something or something he does not understand.

bakazulu emaxhosa kanye ke mhlawumbi naletinye
those of kazulu¹⁷, the Xhosas and with may be other
five. Nuyikantza indzaba yalaba bakandwandwe
nations. To narrate the story of those of ndwandwe
nebulile ba labo nalaba bakangwane sokotela
and their relationship with those of kangwane¹⁸, Doctor
Mumalo indzaba ke uyigala lapha esikolweni
Mumalo starts the story there at school which
kesibitwa ngokutsi e lamuhla kuse Sikhunyana
is today called Sikhunyana¹²

IN Nese sikotwa lesitaphi ekambeni esikolweni
There is the school which is at Nkambeni¹⁶, in the
kutsiwa kuse Sikhunyana. Inkhosi nayiyovula leso
school which is called Sikhunyana¹². The king when he
sikotwa gathumbula mkhulu longumalume wa
was to open up that school remembered grandparent
wasitswati, Sikhunyana mfowabo madzanga, bafike
who is the uncle of Mswati¹⁹, Sikhunyana¹² the brother of
baphumulela khona bengakedluli ukuya
Madzanga²⁰. They came and rested there before they
elokhuzweni ukuya kaSoshangane bafike bema
passed away to such and such, to kaSoshangane²¹,
khona. Basibafika kaSoshangane kusuka la
they waited there. When they arrived at ka Soshangane²¹
ukuba lalulakal' igama kutshi utshi uSoshangane
starting from here, here where the name that
um-um wen' uyinkhosi ngaphesvu kwami
Soshangane²² says um-um²³ you are the king above
husho Soshangane
me, Soshangane²² said that
DB Soshangane sengubani manje?

Footnotes

- 24 Zide (variants Zwide, Zwidge, Zidge): The chief of the Ndwandwe people in the early nineteenth century.
- 25 Zikhotheni (variant Yikhotheni): A place of the Ndwandwe people, in Shiselweni, according to Masebula it is a village of Chief Ngotogeni ^{Nxumalo}.
- 26 Kwandle: lit. 'see'; can also be a place found about 6 km south of Mangini; most of the Ndwandwes are found there.
- 27 'Indlovukazi' (variant indlovukati): lit. 'she elephant'; the Swazi term used to denote the Queen mother of the nation.
- 28 Thandzile (variant Thandile): also known as kaZidge: daughter of Zidge, chief of the Ndwandwe peoples, and the main wife of King Sobhuza I. Mother of Mswati II and she resided at Ludzidzini.
- 29 Shaka (variants, chaga, chaka, ishaka): King and first great leader of the Zulu nation. Born in 1787 and became king in 1818.
- 30 Umuti: see glossary.

who is Soshangane²² now?

JN Soshangane ngumfowabo Zide, ngizakuchasisela lokhu
Soshangane²² is a brother of Zide²⁴. I will explain this
benqkuchazita, nasengqithinta base Zikhotheni, ngumfo²⁵
which I was explaining when I touch those of Zikhotheni²⁵
nasengqithinta basokwandle futshi ngumfowabo
that is a brother, when I touch those of kwandle again
Zide Soshangane.

Soshangane²² is a brother of Zide²⁴

DA Soddute ningakabuyeli kakhulu kuSoshangane²²
let us pass before we go far back to Soshangane²²
labha labha kulandwa khona indlovukazi²⁶
where the indlovukazi²⁷ Tsandzile²⁸ was fetched
Tsandzile lomuti kwakungumphu ngobe siyeva to
the umuti was which because we hear that
kukhona Shaka aze ayinqobe beyaka Zidge
Shaka²⁹ eventually conquered that of Zidge²⁴ he
abotfomta fihloli ayekuva kwekutsi nabakhipha
sent spies to find out that when they send out
umphu bayubha ngibho muni nababentani
an army, what type of ceremonial songs do they
hentani hize kuginana atumphola lamandla
dance, what do they do in order to be strong, their
abo kwakungumphu lomuti to lowawugine
strength will be calmed. which umuti³⁰ was strong
kuyeka umuti wazidge labho kwalandwa khona
so much, the umuti³⁰ of Zidge²⁴ where Tsandzile²⁸
loTsandzile

was fetched

JN ngingukufiki labho Mamini ngifuna kukukhipha
before I touch those Mamini³¹ I want to snatch you

Footnotes

- 31 Dlamini (variant Dhlamini) : sibongo of the royal clan ; but now also of some other ordinary people ; also known as Nkhosi or Nkosi
- 32 Zambia : One of the African countries
- 33 Libutfo : see glossary
- 34 Malawi : one of the African countries
- 35 Tanzania : one of the African countries
- 36 Yanga (variant Langa) : father of Zwile and Soshangane.
- 37 MntfwaneMnguni : lit. child of Mnguni ; but can also mean that born of the Mnguni family
- 38 Umphakatsi : see glossary.

kulentfo isigentlwa eZambia eZambia uSikhungyan
out from this thing which is done in Zambia, In Zambia
ngilowatsi nakesuka le kasoshangane wase uyabalek
(Sikhungyan¹² is the one who when he left at kasoshangan²
uya eZambia libuffo lonkhe waqhubeka futsi
he then ran away and went to Zambia³², the whole
wayawufika kubo Malawi waqhubeka wayawufika
libuffo³³, He proceeded again until he reached Malawi³⁴
eTanzania. Uma ufika eTanzania uyafumana
he proceeded until he reached Tanzania. When he came
lababalandwandwe sebagebiza ngesinye, ngeny'indlela
to Tanzania³⁵ he found those of ndwandwe called themselves
njo ngalobulwimi lwabo, sole ngabo labantwana
with another, with another way, with their own language
balide phansi kwasiSikhungyan umntwana bani
It is still the children of Zide²⁴ under Sikhungyan¹²
umntwana. Ya umntwana Zide, no umfowabo
the child of who, the child of, Ya the child of Zide²⁴, no
Zide umntwana Yanga
the brother of Zide²⁴ the child of Yanga³⁶

DA ngilulele mufwane nguni ekesibuyele kulo
listen to me mufwane nguni³⁷, let us go back to the
muti lempakatsi lemkhulu ngiyatsandza
amuti²⁰ the ^{hi} ampakatsi³⁸. I like that the word of
futsi uSikhungyan lempakatsi silihukane
umapakatsi³⁸ should be separated.

UmaSwati asakungenile kutsi akhulume
the Swazis have indulged in that they speak of
ngompakatsi ehlukwe kwakatsi nasikhuluma
umpakatsi³⁸, and fail to say ^{that} when we are talking
ngompakatsi sine siseke Sikhuluma ngaleny'indlela

Footnotes

39 Fawucedo ; was Zwile's great umuti

40 Khahlamba (variants - Kkhahlamba, Kwahlamba, Kahlamba); according to Grotzinger (p 39), this is sometimes referred to as the Drakensberg Mountains, which is the highest reaches of the great southern African plateau, this range extends from the Natal-Lesotho border north to include also the highveld of Swaziland.

about umphakatsi³⁸ we are actually talking about another
ngisikhuluma ngesive sisuke nikhuluma nga ngifuna
thing, when we talk about siwe⁸ we actually talk about
umphakatsi wa Zwide lapho kwalanduwa isandzi²⁸
I want the umphakatsi³⁸ of Zwide²⁴ from where Isandzi²⁸
khona
was fetched.

JW Kuse Fawucedede 'gob' umuzi ka Zwide emkhulu
It is at Fawucedede³⁹ because the umuzi³⁰ of Zwide²⁴, the bigger
kwakuse Fawucedede. Uphuma nje Zwide uyabaleka
one was at Fawucedede. As Zwide went out and was
ubakela shaka uphum' eFawucedede njengoba
running away from shaka he went out from Fawucedede³⁹
ngishiyo kucaca kutshi wabese uhamba kuphi
just as I have said before that he then went where
ubhek' eKhahlamba
and went to Khahlamba⁴⁰

AD Kulapho lapho imikhosi lemikhulu
It is where great ceremonies had be done
ngiyisatjiswa khona
from

JW Kulapho kwakwenziswa zonke iminin'ingwane
It is where all the ceremonies and the inwala¹⁴
balenwala
are worked out

AD Kulapho lapho Isandzile atalwa khona
That is where Isandzile²⁸ was born

JW atalwa khona
where she was born

AD Kulapho lapho Isandzile abone khona kokutsi
That is where Isandzile has seen that

Footnotes

41 Kugidza : see glossary.

42 Sikhupheni :

43 live : can refer to country; to area; to
(izwe) land

44 impi (variant imphi) : see glossary

JN Kugidwa kwentlwa njani nemithi byokuphatsa le
How kugidwa is done and the medicines to handle
lolubhlohi kwimwaka wa yinyhlala khona kusesikhyphi
these this kind of incwala¹⁴ used to stay there, it is as
a warning of wazi ywayyilandza khona isandzile
Sikhuphenti, Tsandzile²⁸ ran and said she was going to fetch
masekugawuciniswa loku kwala

AD Tonkhe khlati. isandzile kusho kutsi abekone
all the ritual medicine. isandzile²⁸, it means that s
kutsi lapha sengusekhaya e sowuyalandwa.
had seen that here is a home and was fetched.
hokwa bengingakafiki lapha bengingatsandza kutsi
But I had not reached where I had liked that
leisandzile ufika lapha ngembali jini noma
this isandzile²⁸ came here before or after the attack
ngomwaka ekuhlaleni kwashaka leka Zulu
of Shaka²⁹ there at kaZulu¹⁷

JN Wofika ngembali Stamini³¹ laka ngwane
She came before Stamini³¹, isandzile²⁸ here at kangwane¹⁸

AD Nangu amkhupha Zwide aphi hamba mntfwanami
There is Zwide sending here out saying go my child
live iyadringutela
the live is unstable.

JN Um ukhuphisa kwakhe uga laka ngwane nje
Um²³ when he sent him to kangwane he has
usunako lokwazi lokuthi vele impi yimbi
the knowledge that indeed the impi⁴⁴ is bad that
yakashaka ngobe netinkhloti neti ne nematracer
of Shaka²⁹ because even the spies and tracers, the
labantu labathengisa swe bebethengisa bewanyat

Footnotes

45 Johannesburg : one of the biggest cities in South Africa.

46 Durban : A city in the Southern part of Southern Africa.

people who sell out the swe⁸ were selling, you would bangqumtu labatheni besebekhona le labamthengisak that that they are people who have said what while Zwide kuthi makabulawise ngushaka kwasekukhona they were still there, those (who sold out Zwide that like kuthungutela.

we should be killed by shaka²⁹, there was that instability Bayathula heka Zwide intalilwane yaZwide ngihlangan They are crying those of Zwide²⁴, the genealogy of Zwide²⁴. I mes nayo khona noma kuseTozi noma kusethekuni noma with it, wherever I meet with it or in Johannesburg or in kukazulu batsi kayihlangananga ngetifuba, angiva Durban or KAZULU¹⁷, they say it never met with chests, kutsi banike basho kutsini.

I do not understand what really mean.

In kukhona la yahlangana khona kodwa le There is where it met but this of Zwide²⁴ actually they yaka Zwide impela kuthi babethane ngobe wegwa feeling like beating each other because Zwide²⁴ heard Zwide kuthi um umi kulabafana labebephumile that um umi²³ among the boys who have gone out bayawushayana nekashaka le akubung! .. Wabona to fight with that of Shaka²⁹ there is something wrong. He kuthi we into entono akaphume ngobe saw that no the best thing is that he goes away kwabathona umuntu lowabasthlava ekhaya because there was person who became very bad at home lowa nta masu ukhe ukuthi Zwide angatholakala who showed up all the plans as to how Zwide²⁴ could be banjani. Kume ka Zwide akazange umthole Shaka found then Zwide²⁴ never got Shaka²⁹ to meet face to

Footnotes

47 Ngunis : these belong to one of the principal ethnolinguistic groups of Bantu peoples in Southern Africa. They migrated south from the area north of the Limpopo River in the fifteenth century along with the Sotho people. The Swazis are the main Northern Nguni peoples while the Xhosa and the Zulus ^{and Ndebele} are among the prominent Southern Nguni peoples. (Grotzinger p. 116); also referred to as Bantu

baribane ubuso nobuso

face
waphume use uyabaleka ngobe wathi kuthi kukhona

He went out and ran away because he knew that
into bayezekile lembi lemenise^u sithava yangeniswa
there is something very bad that has happened which has
njilomuntu lougi onke emakhona alapha ekhaya.

been brought in by this bad person, it was brought in by
this person who knows all the corners of this home
D.B. thought he was the same as those who were in the same way

Go back now, here is the king he has invited, he is

sejimaniphe yindlovukazi sekulawudzinga kokutsi
invited by indlovukazi²⁷, it would need that it
2. kulawudzinga obukhosini bayo sokwalekana
should be added to his kingship, then one kingship is
bukhosini lababili manje Wentu njani na na

added upon the other. How is ndlovukazi²⁷ doing these
ndlovukazi khona lapho kute kutowughamuka nati

in order that these nations from there and there
the to the ingatsi letibongo tebenquni liti tase

would come, I mean these fibongo⁹ of the ngunis⁴⁷
Zikhotheni lapho ^{kutsiwa} kusokhahonina khona, e

those of Zikhotheni where it is referred as her mother's
nebuschwamali ngoba singiyabava labase e labase
home area. Even those of kwandle²⁶ because I now
nkambeni

understand those of Nkambeni¹⁶

Wanjike ke Alimini. Sekuthe isabalikite isandile
let me come then Alimini³¹. After that Isandzile²⁹ had ran

wafike wathatha zonke lemininingwane wabuya
away she came and took all the ritual properties, the

nana sekual' unsekengi ke manje wani? ualenu
work started now, of what? of the incwala¹⁴ and i

idibane nalisibhumbi saka

coincide with the ceremony of

DA Abeyinkhosatana yini yena?
Was she an eldest daughter?

NI LaZide
This Zide²⁴

DA LoTsandzile
This Tsandzile²⁸

NI LoThomile
This Tsandzile²⁸

DA Sanyiso huge athu tonkhe letintfo laph' ekhaya
I mean, in order for her to know all these things there are
kukhosi, kuyaye kulilangamisiye lokwa malokwa
home that that is usually mixed with that and the
malokwa lokusho kutsi abevele ayinkhosatana
which means that she was an eldest daughter

NI Abeyinkhosatana nganant' uhlobo. Angikutshile
She was an eldest daughter in this manner. Let me tell
abangakwazi ngakwazi ngokuzwa namhla kuwe
you that which they do not know, even the one who does not
eluzini, lengilutholile. Thandile wa-pengu dandewabo
know it, ^{will} hear it today from you. In the knowledge that
Zwile ibangamisiye umntwana wakhe ngqa. Ukuzo
I have found Thandile²⁸ was a sister of Zwile²⁴. She was
kuthiwe kaZide ngumntwana kaZide ngoba
not his real child. The reason why kaZide²⁸ is Zwile's
wayedlwa nguzide izinkomo zakhe.

child is because her cattle were eaten by Zide²⁴.

DA Kwakhanya maffwaneMinguni ghubeka.

It is clear maffwaneMinguni³⁷, continue

NI Ugalwa nguLamkhwanzizi Zide lomdala ugalwa
Zwile is begot by Lamkhwanzizi the older one, he is begot

Footnotes

48 inkosikazi (var. inkhosikati): can be a heiress; can also be a married woman; can also be a wife of a king

49 File: was Thandile's ^{half} sister and was also her subsidiary co-wife, she became Queen mother after the death of Lagidge.

50 Kantamo: ka is a locative, Ntamo lit. is neck, Kantamo could ^{be} somebody's home, that somebody could be Ntamo; Could also be an area

51 ^{bo} Mntwanenkosi (variant mntfwamenkosi): a "prince" ^{princess} also, a "child" of a king (Nkosi) The term is also to a son/daughter of a son of a king. bo refers to the mntwanenkosi's brothers and sisters

52 Maphovu: prince

53 Sifuba: was the son of Dalada (son of mbozise and Citsekile Fakudze) and Lobatsakatsi ndgimandze.

54 Mshetovu: Prince

ngubakhuwazi lomncane okukhomba ukuthi
 by lamkhuwazi the younger one, which shows that itandi
 yinklangi thanidile. You are the mid — . nabakanguwa
 is a co-wife. You are the mid — , when those of
 hazofuna inkosikazi Zwide ubanika File, File
 kangume wanted and inkosikazi⁴⁸ Zwide²⁴ gave them File
 nangu lozungini ke kantamo File nangu lozala
 File⁴⁹ the one who is in the umuti³⁰ there at kantamo
 naba bantwana bo bomntwanenkosi Maphovu
 File⁴⁹ the one who begets these children bomntwanenkosi⁵¹
 lendle luyo. File nangu lozala bomntwanenkosi
 Maphovu⁵² that house, File⁴⁹ the one who begets
 Sifuba langithi luyo ndle luyo lozala naba
 bomntwanenkosi⁵¹ Sifuba⁵³, i mean that house which
 bolayina bo bomshelvu sele ngilyondu
 begets these so and so, mshelvu⁵⁴ and brothers and sisters,
 Uyanyura ke Olamini

it is still the same house. So you hear me then Olamini

DA ngilalele mntwanemguni
 I am listening mntwanemguni³⁷

NJ thanidile ke waphuma ngesandla sokuthi
 thanidile²⁸ got out through the hand that it was
 kuthiwe ngubazide³⁸ ngumntwana Zide nje
 said she was bazide³⁸, that she is Zide²⁴ child just
 ngobe wayedliwa nguzide
 because she was eaten by Zide²⁴

DA Futhi ngile manje sekuke dlwe sekukhuni
 It has been lightened now, it is better. It is now that I
 ngifola ke kuthi kubi aze ati
 find clearly that the reason why she knows

NJ ati umningwane

Footnotes

55 a--khu : used instead of 'yes', used when one agrees to what has been said

56 Mkabayi : probably was an aunt of Shaka and a sister of Senzangakhona.

she knows the rituals

D D A-khu
A-khu⁵⁵

Ni. Umpho siyevana ke. Abeyibona nakwentiwa
do we understand each other. She used to see it when it
lakumfinwabo kozide ngobe lemininingwane
was done to her brother, this Zidze²⁴ because those ritual
yangiqondene nani? nenkhosi
were concerned with what? with the king.

D D Zidze sigubuyela lekumkabayi lenuva sibuyela
Zidze²⁴. We are going back to mkabayi at the back.
kumama wabshaka kudzadze waboshaka ngudzadze
to the mother of shaka²⁷, to the sister of shaka²⁷, is she
waboshaka kambe
his sister actually?

N J leho.
Yes

D D Tonkhe lito hntfo yhubeka ngilalele
All those things, continue I am listening

N J Labela ke ukazide, ngiqhubeka nalaThandile
listen then, Kazide²⁸ I continue with this Thandile²
ngiqhubeka nalaZide njengoba besisole sikhuluma
I continue with (Kazide)²⁸ just because we have been
ngakuhluma kwabo. E ngabo lamantombazane
talking about their departure. They are the ones, these
njawubhalako nje bomkabayi iziqobengu
girls just^{as} you count them, mkabayi and company are
esampusa i i ukufa lekuya benabosha
bandits which brought in illness at home together with sh
u u ngokushaka ngabo labo. Ngingababiza ngokuthi
it is of shaka²⁷, they are the ones. I can call them b

Footnotes

57 Mkhathshwa / (variant - Mkhathjwa) ; sometimes
Nxumalo referred to as ndwandwa / ndwandwe ;
a common surname in Swaziland

58 Mguni : a Sinanatelo of the ndwandwe ; also
of the Simelane ; also father of Lonkhokhelo
and son of Sikhova

hazigebonyu zokubulala bani ——— kodwa ke
bandits of killing who ——— but then it was
kunikumutso sikhathi.
that time.

53 Sendlule sibuye nasifika ke lapha, akanawufike
let us pass and come to when he came here, she
atsatse tokhe defintfo . . . atsatse angeti
would not come and take all these things, taking and
nebhaphatsi bukhe.

not coming with his leaders

41 Kwathi kuba kufike ke loku kuba athathe lezint
When time had come that she should take the
agambele wase nyayikhumbul' indle n'ngentombagan
things and bury ^{thing} she then remembered the house as a
njoba ubuzile ukuthi wayeyinkosatana wayazi
girl, just as you have asked that was she an eldest
wente ngase ngokuchasisela ke: 'Wayazi' indlu
daughter, she knew everything, and is explained to you. So
eyayiphetheni, lezintu indlu ke eyayiphetheni
knew the house which contained what? these calabashes
ezintu indlu yakamkhatshwa.

the house which contained these calabashes was the house
of mkhatshwa⁵⁷

54 Nako-ke sekungihisha Mguni. Kukhona Nxumalo
There it is puzzling me Mguni⁵⁸ There is Nxumalo⁵⁷ then
kukhona mkhatshwa kukhona, angiseva ke lapho
is mkhatshwa⁵⁷, there is, I do not understand there.

55 Laliba ke Ndwa e Stamini mkhatshwa phela
listen then ndwa e Stamini³¹, mkhatshwa⁵⁷ actually
liquma laba bantu nguZide ngumkhatshwa
is a name these people are Zide²⁴, mkhatshwa⁵⁷,
ngusochangane siyozwana.

Footnotes

59 *lisokanchanti* : eldest son or daughter of a man (whether heir or not); also applied to the first taken among a number (whether chief wife or not).

60 *Siswati* / *Singwane* : language spoken by Swazis in Swaziland; can also refer to Swazi custom

Soshangane³², do we understand each other

DA Ngilalele mntfwanemnguni

I am listening mntfwanemnguni³⁷

NJ mkhatshwa ngilolobizwa ngokuthiwa ngolwimi
mkhatshwa⁵¹ is the one who is called it is in the left
lwesizulu kungasekhohlwa lesithi ngesiswati
side in Zulu language which we say the lisokanchant⁵
lisokanchanti
in Sisiwati⁶⁰

DA Ngilalele mnguni

I am listening mnguni⁵⁸

NJ Kulomkhatshwa ke kwabese kuvela naba baseLwandle
From this mkhatshwa then came these of Lwandle²⁶
kwayhinde kwase kuvela kuphi baseZikhotheni bawela
and also came those of Zikhotheni¹²⁵, they came
kuleyondlu
from this house.

DA haba bekhabonina

Those of his mother

NJ Laba bekhankhosi le lekushone lilanga namuhla
These of the king this one who the sun¹¹ has gone
llyangizwa
down today

DA E kukhona losokungihisha mntfwanemnguni khona

There is something that puzzles me mntfwanemnguni³⁷

lapho kukhona le eZikhotheni kusekhabonina kha
right there. It is said that there at Zikhotheni³⁵ is at his mother
kukhona kushe kutsi kwayhinde kwabakhona manje
place not that, it means that there was also someone
laba lekhosi lelanga lelisonile
who begat this king the sun which has gone down

N5 Un utala lenkhosi belanga belishonile. Nakhonapho
Un²³ he begett the King the suid which has gone down. Even
nginentfo lengingakughasiqhasisela yona
there I have something which I^{can} explain to you.

DN Mutfwamemaguni³⁷

N5 Kodwa bumbisakulandisela kokuthi laba laba base
But I was still explaining to you that these of kwandle
hisekwandle boga kanyani la kuthandile belandela
how did they come here, to thandle following
kenninimqandane
these rituals

DN angibale
Oh dear me!

N5 ngobe banikwe bona emalungelo nguYanga ukuba
because they were given the rights by Yanga³⁶ that
mabaphathe izihlazele lezigolapha bani umntwanakhe
they should carry the ritual medicine to doctor who?
Zide²⁹ njakosi laba bomkhatshwa naSoshangane
Zide²⁹ the King. These Mkhatshwa⁵⁷ and Soshangane²² are
bantwana Yanga bafowabo Zide, lomkhatshwa ke
Yanga's children, brothers of Zide²⁴. This Mkhatshwa⁵⁷ is of
wanyeke wangusekholwa ke longuyena lokuthwa
the, is of the left, he is the one who is called the
lisokamchanti ngesiswati nguyena ke abaphethe
lisokamchanti⁵⁹ in Siswati⁶⁰. He is the one who
kizihlazele zonke zempi zokukhul' impi, gokwenzenjya
handled^{all} the ritual medicine of an impi⁴⁴, of sending out a
zoku zoku zokukhulis' abantu. naka khuli umuntu
impi⁴⁴ of doing such and such of, of bringing up a people
ngizwile elashwe njengami rje ngathi nangikhula

Footnotes

b1 kankhosi : Place of the nkxosi people; place of the Dlamini people; and Nkxosi is the same as Dlamini

b2 ndlaluthuli : probably the name of a place or a person.

When a person grows up he/she washed and medicated just as myself when I was growing up they did bangenza lokel ngobe kuphume labaselwandle nawonke thata to me, because all those of Lwandle²⁶ have gone out amakhosi lawa nabo bonke abantwabenkosi and all ^{those} kings and all bantwabenkosi⁵¹ were also babenzima bonke kudala kwakungakhethwa ukuthi did such. In the old it was not chosen as to nguyiph' indlu nguyiph' indlu which house, which house

ND Aangetulu kwaloko nje Mnguni ngesiSwati ngingati Above that then Mnguni in Sisuati⁴⁰, I may not know nobe kwakwentwa (Ja kankhosi yini, wabetsi may be it was done here at kankhosi, when you nabukhula unqumfana utfomba kubekhona lisiko grew up as a boy and reaching the puberty stage, there lelentiwako

was a custom which was done
NI I Lentwani kuwe. njalo⁴² kulaba bakankhosi ngobe which is done to you. Again among these ginkhosi nabo ngobe yindlu bakankhosi wonke abatiwa kuth because they are also the house, those of whole nkhosi, they yini ngumntwanebukhosi. NabakaNdwandwe ke she know of what they are, she the child of the royalty. kwatiwa kuthi wonke umntwana wakaNdwandwe Those of Ndwandwe⁶, it is known that every child of the ngumntwanani. wobukhosi laba ke bakaZwide Ndwandwe⁶ is a child of the royal family. Those of Zwide kwakungilekhe ke laba baseZikhotheni ke lapha was that, those of Zikhotheni²⁵ there, those of labakaNdwandwe kunjalo (Kandlaluthuli) - jaji kulelosiko Adwandwe⁵⁷ the same at (ndlaluthuli) in that custom