

PAGES
32
BLADSYE

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Exercise Book Skryfboek

SIZE A4(297x210mm) GROOTTE

Name Naam SBS TAPE 13
Subject Vak Zwede Generation
Place Plek Book 2

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 267

Vol II C4
E8

John Nxumalo

Note by C.H. on book

" fetching of Ndw. for
incwala - those at
u Lwandle

Shemane + Ngo...?

LaNdw - an earlier
queen - possibly mention
of the Archives.

seperation of Ngw
+ Ndw on the hubombo

J. Nxumalo - instructed by King
to tell this story

The finding of lamawe
tightly mixed

magadu + magadu II ¹

Footnotes

63 emantinta : are traditional neck-laces which are put on by women who have children from the ^{royal} family

D.B. (isiguboke nayo mntwanemnguni.

let us continue with it mntwanemnguni³⁷

A.J. legokukhuphi izimpi kwakungulezo ke. Thandile ke
those of sending out an impi we those then. thandile²⁸,
kuvase kuthwa ke labakangwane bathi njengoba
it was said those of kangwane¹⁸, they said just as
sowuletho onto e ndlovukazi la naku seyihlangam
you have brought this thing ndlovukazi²⁷ here, here it
notesikhimbi kukithi bathi labantu behaphatha
meets with our ceremony, where are the people who
bathi

were handling the medicine

D.B. mayibube

Oh dear me!

A.J. Wase uyabazi ke yena njengentombazana

She then knew them, she as a girl because this
ngapela (into besikhanyisiwe besikhutshelile).

The clear that has been lightened and we have told you.

wase uyabizanda ke balandwa ngeyama

She then fetched them, they were fetched in the
labakangwane, balandwa luphi ekwandle. balapha

name of those kangwane¹⁸, from where were they fetched? at

kangwane nge kusekwandle balandwa bakangwane

kwandle²⁶ they are at kangwane¹⁸, they are of kwandle²⁶, they

nguxa yokuthi bazobenza umsebenzi ke bona

were fetched by those of kangwane¹⁸ because they are going to

walokwelaphi inkosi walozizihlaze ematinta,

do the job of healing the king, the job of these ritual medicine

makho kanye kanye

and all other things

D.B. Bafika banika indawo

Footnotes

64 kaZwide : place of Zwide .

65 Mlandzeni : probably a place around Mkhuze
in South Africa.

66 Mkhuze : a place outside the southern borders of
Swaziland; just a few kilometres away
from the borders of Swaziland.

They were given a place

NJ. Bafike ke ka kangwane base banikwa umuzi wabo
They came to kangwane⁸ and they were given an umuti³⁰
kuthima to kubelwandle ngobe 'aph' elwandle
of theirs and was said it is at Lwandle²⁶ because there at
ngabantu babahambe balanda Lwandle. Lena le
Lwandle²⁶ are people who went and fetched the Lwandle²⁶.
kazwile sebhamba baland' emanzi
There at kazwile they went to fetch water

DD elwandle

From Lwandle²⁶

NJ elwandle

From Lwandle²⁶

DD. Labakazwile lamanti elwandle bebawalandza kuyo
Those of Zwile²⁴ this water from Lwandle, were they
lentzawo yini nalamuhla bebawalandza kuyo na
fetching it from the same place they were ^{going to} fetch it today

NJ. Leho lenye ngayo lya, emlandzeni baphuma
Yes the other one is that one, at Mlandzeni, they went
bayohamba ema elokhuzaneni baphuma kubo
out to go at such and such, they went out from
mkhuzo nje kuyoshona khona suke baya
mkhuzo, and going there, they would be going
kuleyendawo
to that place.

NB. kuyabambuluka mntswanemnguni e. Angihlambu.
It is clarified mntswanemnguni³⁷, but I am not very
luki kahle ngalaba be Zikhotheni, ngiloku kangikahle
clear about those of Zikhotheni²⁵, I still not get it there

NJ. Uka ngize ke Namini, eZikhotheni kuphuma
Let me come then Namini³¹, from Zikhotheni²⁵ comes

Footnotes

- 67 Mlokothwa : the father of Ngolotsheni Motsa; a place where Ndabungunye was buried in 1815. This place is near the Mhlangano-Lavumisa road, which is today in the custody of the Nxumalo family from which Komawa, the mother of Sobhuza II came.
- 68 Lijaha : see glossary
- 69 Ngolotsheni (variant Ngolotj'eni) : a Nxumalo chief who had a village at Zikhotsheni in the Shiselweni District.
- 70 Motsa : is a common surname
- 71 Shemane : was Zwide's heir, whom Bryant considers as being lost in the confusion and then begged refuge from Sobhuza. Ngolotsheni's brother
- 72 Malagwane : could be a name of a person; also could be the hill just before you reach Mbabane from Manzini.

Mokothwa, umokothwa le lijaha leligala bani?
 Mokothwa⁶⁷, Mokothwa⁶⁷ this one is the lijaha⁶⁸ which
 ligala e bo wlekhuzana ngolotsheni lemuva
 begets who? which begets so and so ngolotsheni⁶⁹ at the back

Δ Δ ngolotsheni Motsa
 ngolotsheni⁶⁹ Motsa⁷⁰

N I ngolotsheni ndwandwe
 ngolotsheni⁶⁹ ndwandwe⁶

Δ Δ wo

Oh

N 3 Lemuva kaZwide, bakanyekanye le emuva
 there at the back, at Zwide's, they are together there at
 kaZwide. Lemokothwa le lijaha lelasala le
 the back at Zwide's. This Mokothwa⁶⁷ is a lijaha⁶⁸ who
 kaZwide, laba ka botokhuzana yindlu yakubo
 was left at Zwide's place. ~~the~~ so and so are a house^{twins}₁
 lotoyama le ngolotsheni. Kuphuma ke laba base
~~this~~ and so, this ngolotsheni⁶⁹. Those of Zikhotheni²⁵ went out
 Zikhotheni beza ka ngwane belandelana na Shemane
 and came to kangwane¹⁸ following Shemane⁷¹ who
 umphuma kugala kuthiwa yizikhotha ezimhlophe
 came out first and^{it} is said to be the white velds
 lakusatwa khona babe Malagwane dokotela,
 where father Malagwane⁷², doctor was born.
 Uyalu izikhotheni ezimhlophe, kuboshemane.
 He is born from the white velds, at Shemane⁷¹'s place
 thayi loshemane lokhona, lolongwekugala
 not this present Shemane⁷¹, but the first one,
 ufika kugala lakangwane.
 he came first here at kangwane¹⁸

Δ Δ Maku inkosi ziyinkhula e iya

Footnotes

73 Landwandwe : is the same as Thandile, who was Sobhuga's chief wife and the mother of Mswati

74 Ngwane III : Matsebula says 'he is of special importance in the history of the Swazis; as it is he who gave the nation one of its names'. His mother was a daughter of Taka Adwandwe and his royal residence was at Zombodge (where Masejana Nsibande was an indvuna); was also the father of ndrungunye.

Here now the king grows up and he goes his mother's

ekhabeni eZikhotheni, angikeva ke kahle

place at Zikhotheni²⁵, I did not hear properly.

N5

listen the Mamini³¹, there until the king was beget

'inkosi ke izalwa ngubani, ngungolotsheni, ngolo

who beget the king, it is ngolotsheni⁶⁹, ngolo

inkhosikati njalo lelegal' inkosi

the inkhosikati⁴⁸ I mean the one which begets the king

D0

Oh this is another laZide²⁸, it is not that one,

lelaZide lowokugala loTsandzile wolutile

this laZide²⁸ the first one, this Tsandzile²⁸ is different

N5

She is different. She is the one who opened the gates

bakandwandwe bazawungena kalgwane lothandile

for those of Adwandwe to enter to kalgwane¹⁸, this thandile²⁸

kungasipima ke (ungaboyikhipha ke nakuleyondawo)

She is not, you must not take it out in that place

wokugala kuonda kalgwane kukhona ke okuthiwa

the first one to marry at kalgwane¹⁸. There is someone

ngubani ngubani ngubani ngubani ngubani ngubani

who is called Landwandwe⁷³ who is by the Archive

ngasePhalamende uzawufike uthole lapho phansi

there next to the Parliament, you will find it there

ukuthi kukhona ngubani ngubani ngubani ngubani ngubani

down as to who it is, it is Landwandwe⁷³ who

inkosi e Ngwane III.

beget the king, ngwane⁷⁴ III

D0

Ngwane III akasuyi lowefika watawukanekisa

Ngwane⁷⁴ III, is he not the one who came to settle

Footnotes

- 75 Lubombo (variants: Lebombo, Lobombo): can refer a range of mountains which run along the eastern edge of the lowveld; it can also refer to one of the four administrative districts of Swaziland.
- 76 Lufhongo (variants: Phongola, Pongola, Pongolo): a South African town about six miles south of the Swaziland border, on the north side of the Pongola River; there is also the ^{Pongola} river which starts in the Drakensberg mountains south and west of Piet Retief, South Africa, it almost parallels the southern border of Swaziland as the river forms the boundary between the Transvaal and Natal provinces.
- 77 Gumedze : is a common surname.
- 78 Black and white Umfolozi
- 79 Sibandze : surname
- 80 Simelane : surname
- 81 Nkambule : surname.

wenabha waye wayewuhlaba emkhuzi
and spread out until he reached at Mkhuzi⁶⁶

NJ

Ngwane wusithathu nguye wokugala kwakha sizwe
Ngwane⁷⁴ III, is the first one to build the Swazi
simaSwazi nokugala ination. Bebesele beza
nation and to start a nation. They were coming

beyitibe njengoba nathi sasiza sijitibe nasisuka
as a tribe just as we also came as a tribe

Central Africa sehta sifika la kuzi kubanjwe
when we came from Central Africa; coming down
njokubomho. Nakuyawufika ke ngale ngaseLuphongolo.
until we came here until we went along the kubomho⁷⁵

lapho sesehlukama khona e bakangwane sebebuya
when we were about reaching there at Luphongolo⁷⁶
ngala nebakandwandwe nebakaGumede sebebhuma

where we separated. Those of kangwane came this side
beyawungena emfolozini emnyama nemhlophe
and those of ndwandwe and of Gumede went out and

laba bakangwane sebebuya ke ngalapha ke
came to Black and white umfolozini⁷⁸ and those of
kuloyama eLuphongolo. kulapho ke kwaficakala

kangwane came this side of the such and such, of the
Luphongolo⁷⁶. It is where it was that those of
ukuthi e bakangwane bathola sizwe sakabani
kangwane⁷⁸ found the swe⁸ of who? of Sibandze⁷⁹

sakaSibandze bathola sive sakasimelane, bathola
they found sive⁸ of Simelane⁸⁰, they found sive⁸ of
sive sakakambule bathola lesinye sive ziningi

nkambule, they found another sive⁸¹, just many of
nje. kwase kwakheka ke manjena lamatibes lawa
them These tribes were then formed and constituted

asidala sive simaSwati, ngwane waba yinhloko

Footnotes

82 Magudu (Hills): A group of elevations south of the Pongola River in Zululand. Early Bembo Nguni peoples under the leadership of Ngwane III in the 18th century spent some time near the Magudu. The Magudu are also mentioned in a praise song of Sobhuza II, since his mother descends from Zulus who lived near the Magudu.

83 Ewu (variants: ^{wowu} owu, awu, hawu): According to Bryant this "interje. Oh!" which is an exclamation, when uttered soft, expressing agreeable surprise, admiration etc.; but when expressed hard, as Hawu, expressing the surprise of dislike, disapproval, indignation, etc.

80

the side⁸ of the Swazis, Ngwane became the head of
 yakhona ikhona ke manje ngubani ngukhandwandwe
 there being born by who? by handwandwe⁷³ who
 lephume kunaba bakandwandwe lababheke kuphi
 came out of these of ndwandwe⁶ who went to where
 ngasempolgi lemyama nalemhlophe.

to the black mpolgi and white mpolgi.

DA lapha la kutsiwa kusemagudu khona?

There where it is called Magudu⁸²?

NJ ngoko lapho phela —

that is where —

DA kulapho la kutsiwa kusemagudu khona

It is where it is said it is at magudu⁸²

NJ kulhwa kusemagudu khona ngoba emagudu

it is said, it is at magudu⁸² because at magudu⁸²

naku entabeni la uyehla utshi kulenfula
 here at the mountain here, you go down to the rivers
 uye phansi engansi lapha nase uzawufika
 and go down to the bottom there when you are about
 ngasemkhuze ngale komkhuzi kulapho kunempolgi
 to reach near mkhuzi⁶⁶ over the mkhuzi⁶⁶ it is where
 lemyama nalemhlophe.

there is the black and white mpolgis

DA Ewu wayijhapha mntfwanemnguni e labangayiphi-
 Ewu⁸³ you have made it clear mntfwanemnguni³⁷, those

kisa bangayiphikisa. E akesi leyi ke yalapha
 who can refute it can do so. let us, this one of here
 eminguni utshite u u leyo ungete wayingena
 the ngunis, you said you can touch ew that
 kukhulu.

one

Footnotes

- 84 Lomawa : The mother of Sobhuza II, was married by King Ngwane V; the daughter of chief ngolosheni Nxumalo; a sister of Nukwase.
- 85 ebulandeni (variant: Bulandzeni): a place that is located about 47 km north of Manzini.
- 86 Bulanda (variants: Bulandza, Buyanda):
- 87 loziyingili : (variant Noziyingili) according to Bryant (p 306) he is another son of Hluma's called Makasanyana; was also the father of Ngwanasi (p 307)
- 88 ndlakuhlaza : probably the brother of Madzanga

NJ Asungithule ke ngalapho lamini sengigedel' indaba
 let me keep quiet that side lamini³¹ and let me
 yane Zikhotheni. Ngolobsheni uzala nangu obizwa thina
 finish the story of Zikhotheni²⁵. Ngolobsheni begets this one
 simbiza nyokuthi ngu lomawa, indlovukazi unama
 who is called, we call him lomawa, the indlovukazi²⁷
 wenkosi le
 the mother of the king there.

DA leleshonile
 The one which has died.

NJ leshonile. Ukuthi utholakala kanjani kubese
 The one which has died, that how is she found to
 uqawuqal' inkosi. (Ukqaphela) nalapho, abaningi
 beget the king. (You must be careful) even those
 abakwazi lokhi. Bathi kwesuka bakangwane nje
 many do not know this. They said those g kangwane¹⁸
 bayanda Zikhotheni (bayothlakala). Bakangwane
 went out first straight to Zikhotheni²⁵ (to be found), those of
 kesuka baye ebulandeni lapho bulanda bema
 kangwane¹⁸ and they went to ebulandeni⁸⁵ where the
 langeni sehubakhona khona baye le ebulandeni.
 bulanda⁸⁶ of the Emakungeni is, they went there at
 bathi bayafika ebulandeni ngaleso sikhathi kwase
 bulandeni, when they arrived at ebulandzeni⁸⁵ at that
 kungubani kwasekuhlakuhlaza nalomncane
 time, who was it, it was ndlakuhlaza⁸⁸ even the
 asungasakhe (Madzanga) Bakangwane basite kubika
 young one was not there (Madzanga)²⁰, those of kangwane¹⁸
 indaba. Zizonyana unama wenkosi,
 came and reported the story. They have come to look for
 bayabuka bakandwandwe bayabuka bakandwandwe

the king's mother. Those of Ndwandwe⁶ looked, those of Adwandwe⁶
lapa kulabantwana labakhona eBulandeni, kuthi
looked there at the children who are present at Bulandeni⁸⁵.
bakandwandwe no akusekho umuntu longazal' inkosi
and those of Ndwandwe⁶, no there nobody who can beget
kulabantwana lesinabo. Sesizawuhamba siyofuna
a king among these children we have. We will go and
embili lenane lehambisana naye. Kanti
search ahead, the young one who match with him, but
ayisiyo lenane phela kusho kuthi ngilondala
she is not the young one, it means it is the old one
longusokamhanti ngilomncane ngobukhosi ngoba
who is a lisokamhanti⁵⁹ the young one in royalty
ubukhosi base base Bulandeni. kwase kusuka ke
because the royalty is at Bulandeni⁸⁵. Then those of
labakagwane nalabakandwandwe bayotoduswa
kangwane and those of Ndwandwe⁶ went to introduce,
bakandwandwe bayawubaveza le kulaba
those of Ndwandwe⁶ went to show them to those
base ikhoheni baveza bakagwane. Ekuseni benguni
of ikhoheni²⁵, showing up those of kangwane¹⁸. In the
morning emalangeneni

5.5

morning Benguni⁴⁷ here are emalangeneni
Afun' unina wesive
They want the mother of the nation

2.5

Afun' unina wesive. Ewu waqhamuka
They want the mother of the nation. Ewu⁸³, there appeared
ngolokheni awu ngizawuthini e bondwandwe
ngolokheni⁶⁴, awu⁸³ what am I going to say, ndwandwe⁶
ngizawuthini ngini ngobe legendlu zasebukandeni
what am I going to do because the houses of bulandeni⁸⁵

Footnotes

90 Silo : commonly refers to 'lion'; can also be used to refer to king of Swaziland; also known as 'ingwenyama'. sometimes called silo sikhulu (lit 'big lion')

naselokhuzaneni ziyahambelana kodwa ke i enkulu
 and such and such, are going together but then the big
 yaliboni njeliga njobu bona nje kuthi e e e
 one of these is that one just as you see that at such
 elokhuzaneni njikhuluma lizimiso lengilishiyelwe
 a place, I am speaking the truth which has been
 ngumatwama silo le letishone lilanga
 left for me by the child, silo⁷⁰, the sun which has gone ^{down}

AS matfwanemnguni³⁷
matfwanemnguni

AS Uthi ke kwase kufika isigaba ngobubabona
 He says there arrived the stage just as you see
 nje laba bakithi kuthiwa e ubabona bafake
 those of ours, it is said, you see them wearing
 bafak'amatinta lalangu sayiji (5) laba baze
amatinta¹³ those which are five (5) those of Bulandeni²⁵
 kulandeni, indwandwe sonke lelesinge asinawo,
 The whole of the other ndwandwe⁶ clan does not have them,
 belwandile ke bangeke banafake ngobe^{ngabo} labafaka
 Those of Lwandile²⁶ cannot put them on because they are
 bakalandwandwe sathu ukube Sikhulumela⁵⁰ kulungisiw²⁷
 the ones who put them on those of ndwandwe. After (we)⁷
 (indaba) kwathathwa ngokuthi onke amatinta
 had talked, Thandile²⁸ and company, correcting the story it
 nako konke ngobe phela solo yizikhelazo lego
 was taken as that all the amatinta⁶³ and everything
 zokwelapha ubukhosi lisekuthiwa (nala). Njengobuzwa⁴
 because those are still ritual equipments of healing are
 nje kuthiwa imithi leyelapha bakalandwandwe
 royalty as it was said (you are here). Just as you hear
 ngileylapha bakankosi imithi leyelaphi inkosi

Footnotes

91 Mangweni : Probably one of the ndwandwe places.

92 Chief Siganda : probably a Mkhatsheba chief in the edwandle area, a few kilometres south of mangini.

that it is said that the medicine which heals those
of Ndwardwe⁶ is the same as that which heals those of
gumhangeni ngiyolapha bakandwardwe. Labakandwardwe
The medicine which heals the king of ematangi⁷ is that
ihela ngotwabo helashwa basekwandle. Balapha baphi
which heals those of Ndwardwe⁸. Those of Ndwardwe⁶ actually
ke labakandwardwe baseZikhotheni yini na?
are healed by those of kwandle. Whom do they heal?
baseMangweni yini, ngikhulum' iginiso ke
Those of Ndwardwe⁶ of Zikhotheni²⁵? Those of Mangweni⁹¹
namhlanje.

I am speaking the truth today.

haha base baseNkambeni ebulandeni

Those of Nkambeni¹⁶ at Bulandeni⁸⁵

Umuntu nje lowelashwa nakabekwa walashwa

A person who is medicined when he is installed is

ngabonutshi ayelapha bonke laba ngaphumela obala

done that with the medicine which doctor all

lutho silo sathi ngiyikhulume lendaba Dlamini

those, I am showing up. It is the silo⁷⁰ that said

ngiyiyikhuluma ke lamuhla nje imiti yonke

I must speak out this story Dlamini³¹, I am speaking

kwashuma Chief Siganda wahamba wayolapha

then today. All the imiti³⁰, came out chief Siganda²²

Madzanga lolokhona wesiBili lokhona lasebulandzeni

he also went to heal Madzanga²⁰ the one who is alive

namuhla nje. Wonke nako konke izihlaze gaze

the second one, who is alive who is at Bulandeni⁸⁵ today.

gamiselwa lizi saselashwa ngazo kazulu gahamba

all of it and everything the ritual medicine which were

gayowuseShangwa kuMdzanga lolokhona. Ngiza

sof for, those we we were healed with at kaluli¹⁷ were

Footnotes

93 Landlela : wife of Mokothea, (the father of ngolokheni).

94 rdlala : lit. way ; but can also be a surname.

taken to be worked at Madzanga²⁰ who is alive. I come
 lapha ke Mamini fulhi kukusiza kulendaba, kwasuka
 here then Mamini³¹ again to help you in this story. Those of
 laba ke base Bulandeni nakamalangeni ayawucel
 Bulandeni³⁵ went together with the emalangeni to ask for
 umntwana kunqolotsheni. Watholakala umntwana
 the child from ngolotsheni⁶⁹. The child was found and
 watholakala endlini yala yalandlela. Lolandlela⁷³
 was found in the house of Landlela. This Landlela⁷³ is
 yinkosikazi yemfowabo, yoyise wa waloyana wa
 the inkosikazi⁴⁸ of the brother of, of the father of so and so of
 wangolotsheni lobizwa ngokuthiwa ngulokhuzana
 ngolotsheni⁶⁹ who is known as so and so, who is
 lobizwa ngokuthiwa ngumlokothwa njengobe
 known as Mlokothwa⁶⁷ just as I had
 bengikhulumile.

said.

- DS ngilalele ngilalele mntfwanemnguni
 I am listening, I am listening mntfwanemnguni³⁷
- NJ Manje lowo ke kwakunenkosikazi Landlela⁹³
 Now that one, there was an inkosikazi⁴⁸ Landlela⁹³
 ayawukwa bakazulu basempini wayeliphawe
 who was given to those of kazulu, during the war
 elikhulu niMlokothwa
 this Mlokothwa⁶⁷ was a great hero
- DS laba bakandlela naxwubatsintsa nje banesigaba
 These of ndlela⁷⁴ just as you touch them have their
 sabo laph' abukhosini. noko-ke bengingetc
 position in the royalty. Although I may want you
 ngabandza kutsi ukutsintse Noku
 to touch that
- NJ Anginukutsintsa, takangwane ke leto kantsi nangale

Footnotes

- 95 Swazis : people of Swaziland ; sometimes known as Ngwanas, people of Kangwane.
- 96 Hlubi : According to Grotpeter p 52 "Hlubi is the rightful heir to succeed his father Ludvonga I as Swazi ngwenyama. However, his mother had two ^{other} sons, a pattern not acceptable for Swazi kings according to Swazi custom. Thus Dlamini II, his half-brother, became king. This took place probably in the late seventeenth or early eighteenth century; this is also used as a sinanatelo of the Dlamini people.

It will not touch it, those are of Kangwane¹⁶. And even that
ngakazulu behaziwa ngobe phela laba labangale ngaka
side, at Kazulu¹⁷ they were known because those that are that
Zulu bonke labakandlela sele ngawo emalwazi
side of Kazulu all those of Adlela¹⁴ are still Swazis¹⁵ through
ngokwethu ngesikhathu kwehlukwana woyipart
sep, during the time when there was separation, it is
yebakanguwane yemalangeneni labakandlela ngale
the part of those of Kangwane¹⁸ of the emalangeneni those of Adlela⁷

D.B. E bengingatsandzi kutsi siyijube mnguni kodwa
I would not love us to cut it mnguni⁵⁸ but I would
bengitsandza kutsi siyijube ngokokutsi sewungiqhazela
love us to cut it by you explaining to me about the
ngemagudu nankha lalapha e lapha naku
emagudu⁸² that are there, there where it is
kutsiwa kuka e e naku naku kutsiwa kuka
called it is at, there there that is known as at
loziyengile, ^{these} ungqhazela ngemagudu nankha
loziyengile⁸⁷, and then you explain to me about
la la

the Magudu⁸² which are here
N.J. Siyakhona lamini, ngisafina ukukukhupha
We are going there lamini³¹, I just want to get you through
ngendaba¹ yamama wenkosi lelesishyile: lalala (Hlubi)
the story of the mother of the king which has left us. listen
kwicko kwavumelana emalangeneni hebakandwandix
(Hlubi)⁹⁶. In that the emalangeneni⁷ and those of ndwandix
kwase kutholakala ^{inkosikazi} inyindlovukazi unama wenkosi
came to agreement, and then there was found an inkosikazi⁴⁸
siywa kuthiwa²⁷ ngulomama. Utholakala emgini
which is the indlovukazi the mother of the king, we hear

Footnotes

97 Mlandanezwe : probably same as Mlandigwe,
the umiti ^{from} where indlorrikazi
Lomawa was taken to Swaziland

98 Mlangano : a town located about 20 km south
west of Hlatikhulu.

99 mlandigwe : probably the same as mlandanezwe

okuthiwa kuseMlandaneqwe. Hhayi emphakathini
 he called ⁸⁴lomawa, she is found from the ³⁰umuzi known
 as Mlandaneqwe ⁹⁷ not at the umphakathi at ⁷⁸nhlangano
 abethole ⁶⁹leqwi lokuthi kufunakala ⁶⁷indlovukazi
 of this one, at ⁶⁹ngolotsheni's. Ngolotsheni just after he got the
 umama ²⁷wenkosi lozawugala wase ekhumbala kuthi
 word that an indlovukazi the mother of the king is wanted
 mokothisha ⁶⁷washya nansi intombazane eyyingeka-
 who will beget, he then remembered that ⁶⁷mokothisha left
 yithathe ²⁷linguise wakhe. wathi into ⁶⁷lenono
 this girl while she had not taken who is her father. He said
 bakumane ²⁷kungene yena kungangeni wakhe
 the best thing is that let her go in, and not his
 umntwana ⁶⁹ngolotsheni
 (ngolotsheni's) child.

- B D) Sisaghubeka mntfwanemnguni
 We are still continuing mntfwanemnguni ³⁷
- N J) Manye ke ³¹Blamini kuloko kwabese kuvumelana
 Now then ³¹Blamini in that the emalangeni and
 emalangeni na ⁶⁹ngolotsheni wase ⁷uyathathwa
 Ngolotsheni came to agreement, and then ⁸⁴lomawa
 ke ⁸⁴lomawa uthathwa emzini okuthiwa kuse
 was taken, she was taken from the ³⁰umuzi known as
 Mlandaneqwe wabamba ke ¹⁸waya kangwane
 Mlandaneqwe. She went then to ¹⁸kangwane
 indlovukazi ke, ²⁷ngqama eliphuma kuphi
indlovukazi, through the word which came from where
 ebulandeni ³⁵ngokuthiwa kuye umlisa lo uthi yena
 from Bulandeni. I got that from the man, he says he
 wazi ukuthi umama wakhe ngokwelisiko

knows that his mother by custom, those of kangwane¹⁸
 babakungwane balanda umama wakhe, balanda
 fetched his mother, they fetched her from
 ebulandeni, beNguni baseBulandeni bahamba
 ebulandeni³⁵, the beNguni⁴⁷ of Bulandeni⁸⁵ went to take
 bamthatha kuphi eZikhotheni.
 her from where, from Zikhotheni²⁵

D) Lapha ke be budlelwane ke kalaMalangeni
 Here then, the relationship of the emalangeni with
 nebeNguni kungulambila nje ngobe phela babukhoši.
 the beNguni⁴⁷ today because here is the royalty, the
 sekudibene bukhoši manje kutse ngi ngubuphi
 royalty has been^{rightly} mixed now, which royalty is
 lobasetulu ngubuphi lobuphansi?
 up and which one is down.^P

N) Ebudlelwaneini bokugala kwethu mabakanidwandwe
 In relationship of our beginning, when those godwands⁶
 banobudlelwane ... kuhlanguana
 had relationship and met with the emalangeni
 nemalangeni kusukela kuti sunguliyane kungwan
 starting and initiating from Agwane⁷⁴ III
 III. Okokulandelako kwaba ngubani ngumswati e
 That which followed was with it was Mswati¹⁹ to
 kuthandile. Okokulandelako kwesithathu
 Thandile²⁸, that which followed, thirdly is the
 yinkosikati lomawa indlovukazi lomawa
 inkosikati⁴⁸ lomawa³⁴ the indlovukazi²⁷ lomawa⁸⁴, came
 uphum' eZikhotheni ngegama eliphum' ebulandeni
 from Zikhotheni²⁵ through the word that came from bulandeni⁸⁵
 D) Asindlele ke nguni sibuyele ke kule lengikucelak
 let us continue nguni⁵⁸ and go back to what I am

Footnotes

100 amazingingili : people q Loziyingili

e ungihusongi kudzoba kodwa ke ngisafuna
asking, do not wind up the story, but then I still want
lokutjola kubile ngalamagudu aka loziyingili
to get clearly about the magudu of loziyingili⁸²
e kutsiwa kuka loziyingile nje ngoba laphayana⁸⁷
It is said it is at loziyingile just because there
lamaziyingili le lamuhla kutsiwa ngemaziyingili
the amaziyingili¹⁰⁰ who are today called emaziyingili¹⁰⁰
bantwana bemntwanenkhozi loziyingili labab
they are children of umntwanenkhozi⁵¹ loziyingili¹⁰⁰ who
lowabuyel' emuva kwatsiwa akayovusa ayobasa
went back and it was said she must revive, kindle
umhlo le laph' ebadababuka khona.
up the fire there where they had dzabuka⁴ from.
KuseMagudu ke lamuhla

It is at magudu⁸² today

✓ J Emagudu lawa ngesikhathi phela kwehlukwana
These emagudu, at the time when there was
beka ngwane nebakandwandwe beya ke kulezindaba
separation of those of kangwane¹⁸ and those of ndwandwe⁶
lingizishoko zindawo lengizishoyo e emfolozi
going to the stories I'm saying, to the places I'm saying
lemnyama nalenhlophe. Umuzi wabo omkhulu
at white and black emfolozi's. Their great umuzi³⁰ was
kwakuseMagudu, umuzi kabani lowo ngoka Yanga
at Magudu, whose umuzi³⁰ is that?, it is for Yanga^{3b}
awusiyi exactly²⁴ wazwide woyise Yanga I ngose
It is not Zwide's exactly, it is for his father Yanga I^{3b}
sina Yanga II

because we have Yanga II

∅ Sawuyatfutsa lomuti wemagudu bekuhlasele

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Then the umuti³⁰ of Magudu⁸² moved after the attack of Shaka e sobuklakaka njobe kuhlakaka, sengiyakufunto Shaka²⁹ and it scattered just as it scatters, I am spoon manje, sababalikela lapha kulelwe lokubonakala feeding you now, they fled to that live⁴³ which seems that kwekulsi laka loziyingili sebafike bakha emagudu yin is of loziyingili³⁷ ¹¹ they arrive, and built the Magudu⁸²

NJ Solo ngawo lawo magudu
It is still those magudu⁸²

DD Solo ngawo lawo magudu, ngalamafisha
It is still those Magudu⁸². in short, this relationship lobudlelwane nomaSwati aze landzawo ngeyawo with the Swazis⁷⁵ until they said this place is theirs njeyi soloku abandza loku lokwatsiwa kunqwane are still fetching that which was said to ngwane⁷⁴

NJ Uzwide unqwane unqwane III
Zwide²⁴ ngwane⁷⁴ ngwane⁷⁴ III

DD Nine bekunene luhlelo kasilubeke kwalamuhla
Nine bekunene³ let us put down this program for ngekubalula naku lokubalulekile. Dokotela Nxumato today by pointing out that that is important. Doctor lona John Nxumato abalandza loko lahangene Nxumato¹⁰ this one, John Nxumato¹⁰ has been narrating nako eliphonyweni lwakhe labelwenta kgentlozi that which he came across in his research which he yekubhala incwadzi ngekunikwa sandla e he was doing with the purpose of writing a book sandla solitanga lemaSwati lokungqulamuhla through the permission of the Sun⁷⁵ of the Swazis which njena lisishonele. Kepha ke singabonga kakhulu today has gone down. but then we can be very gratefu