

PAGES  
32  
BLADSYE

Croxley<sup>®</sup>

# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name SBS IMPE 13  
Naam \_\_\_\_\_  
Subject Zwide Generation  
Vak \_\_\_\_\_  
Place BOOK 4  
Plek \_\_\_\_\_

Feint Ruling with Margin  
Downwe Lineëring met Kantlyn

JD. 267

Vol II C4  
E8

John Neumalo

(H notes on book

" Sosh found Ngwange  
many the land Sosh.

Mawewe + Ngila

bam

Magude II ....

town of Sosh + Zwile

- the scorched earth  
campaign

Sosh. .... any

carries on both sides

Sosh. then left - ...

with those of Pla. te

+ the ligala

the stick of Zwile  
given to Sosa".

Footnotes

134 Ho-ho : a way of laughing

105  
49  
uthi wama ukamkhulu, uthi uyaligwa nje le  
You say you are of grandparent, do you really hear  
sumelana lika Sengangakhona ho-ho uthi usafuna  
this <sup>132</sup>sumelana of <sup>133</sup>Sengangakhona, ho-ho <sup>134</sup>do you still  
nje ukumadla nje amabele nje, bahlala bajulathelene  
want to eat food. They sit with their backs facing  
phele. Zide ungaphakathi usoshangane ungaphandle  
each other. Zide <sup>24</sup>is inside and Soshangane <sup>22</sup>is outside

D D kuyibusa bobabili labantfu

Both of them are ruling

N B E i ababusi ukuthi yikhothwa lakhe lela abakwazi  
NO they are <sup>not</sup> rulers, only that that is his ikhohlwa <sup>121</sup>  
ukubukama, ungaphandle lo lo lomuncane  
they cannot face each other. The young one is outside

D D E  
E

N B ngilomuncane lososhangane ngilomkhulu lo Zide  
Soshangane <sup>22</sup>is the young one and Zide <sup>24</sup>the old one

D A Wo  
Oh

N B Ithi ukhuluma naye nje ungaphandle, bafulathole  
Ithi <sup>10</sup>he is talking with him from outside, they are not  
ne ungaphakathi lo lowa ungaphandle, uthi  
facing each other, this one is inside and that one outside. So  
uthi uyaligwa nje livuyana lika Sengangakhona  
you hear the <sup>132</sup>livumelana of <sup>133</sup>Sengangakhona, do you  
uthi usafuna nje amabele nje.  
still want food.

D D Yini lomuncane abengaphandle lomuncane, ngaphandle  
Why is one outside and the other, outside of

Kwani  
what

NB We kahlle ke phela ngaphandle kwesitaya  
Oh wait then, outside the kraal

DB Yebo ke  
Oh yes

NB Kuyokuchazela phela lamini Ingani ngikutshelile  
It explains to you lamini<sup>31</sup>. In fact I have told  
nge ukuthi ubukhosi ngiyasola buyobhalwa  
you that kingship I suspect will be taken by the  
yikhohlwa  
ikhohlwa<sup>121</sup>

DB Yebo ke  
Oh yes

NB Kwakuvela kuzisho vele kuthi lobukhosi  
It actually explained itself that this kingship will end  
buyojane sebathethwe ngilel'ikhohlwa. Siyasukelam  
up' being taken up by this ikhohlwa<sup>121</sup>. We attack  
ke ma wena lamini kutwa zude ulwa na  
each other you lamini, zude<sup>24</sup> is fighting with  
shaka  
Shaka<sup>29</sup>

DB um um um  
um<sup>27</sup> um<sup>23</sup> um<sup>23</sup>

NB Ethe inkung' emnyama sasiyivume khona  
Yes, the black bull, we had consent it there that  
ukuthi inkunge inkuge emnyama yaka \_\_\_\_\_  
the black bull, the black bull of \_\_\_\_\_  
nawuthi ngiyinkung' emnyama bathi ngiyinkung'  
If you say I am a black bull, they say I am a black  
emnyama ngingowakubo Soshangame yini. Bukung' emnyama

bull, am I Soshangane<sup>22</sup>'s. The black bull, the black  
 Inkung' emnyama uSoshangane wayeyibamba yedwa  
 bull, Soshangane<sup>22</sup> used to get hold of it on his own,  
 (leposelwa) wayeyibamba yedwa ethatha phansi njike  
 the one of the (gourd), he got hold of it on his own taking  
 nje bathi — inkung' emnyama  
 it from the floor, that is why they say — the black bull

DA Um  
 Um<sup>23</sup>

HA Inkung' emnyama kaSoshangane zini, ikhi basho  
 Is it the black bull of Soshangane, yes they so say  
 ngaloko ke  
 because of that then.

DA Um  
 Um<sup>23</sup>

HA Manje ke nase isukelana lempi uthi lomlando  
 Now, when this impi<sup>44</sup> attacked each other the umlando<sup>S</sup>  
 mine nginyo phansi into ngikhuluma into mine  
 says, I have this thing I'm talking about down, it is the  
 benginyo phansi, uthi lomlando balwa insuku  
 thing I'm having down, this umlando<sup>S</sup> says they fought  
 ezine nakhona lapho kube impi njobe sikhala nje  
 for four days, even then if the impi<sup>44</sup> just as we complain  
 ngilungile ubaza uthi bayakhala abenguni bathi  
 I have heard you asking that the Benguni are complaining  
 ayishayananga ngeyifuba vele siyakhala nanamuhle  
 and saying it did not hit with chests. Indeed we are  
 naleku seto siyakhala nguni ngoba kushayana kwethu  
 complaining even today, we are still complaining. Why, because  
 isishayana kona sikhala ngoba thina kwasukwe  
 our fighting yes, we fought, but we complain because

kwashisma kudla, nako ka siyikhala khona  
 food was burnt, that is where we complain

- D D Injalo mnguni injalo \_\_\_\_\_  
 It is like that mnguni<sup>58</sup> it is like that \_\_\_\_\_
- 3 Injalo nje mlangeni ngobana noma sesika le  
 It is just like that mlangeni<sup>106</sup> because even if we were  
 sesikaZulu bokukhona sikhatsi lapho \_\_\_\_\_  
 at Kazulu<sup>17</sup> there was a time when \_\_\_\_\_

D D Um  
 Um<sup>23</sup>

- 3 satsi noma sesikhuluma sesisenkhasini yakaZulu  
 When we were talking to the king of Kazulu<sup>17</sup>  
 sekukhulunywa kutsi lempi yabambana kuphi  
 talking about where <sup>and where</sup> the impi<sup>44</sup> got hold of each  
 nakuphi watsi Doctor Nxumalo enkhasini yakaZulu  
 other, Doctor Nxumalo<sup>10</sup> said to the king of Kazulu<sup>17</sup>  
 awu kepha ke siyakhala sine ngobe kube  
 awu<sup>83</sup> but then we are complaining because if only  
 anisihlanga kudla ngobe lefu lalibe lali  
 you did not burn food this live<sup>43</sup> would be ours

D D Yobo ke  
 Oh yes

- N B Ya yaduselwa kudla uyazi ukuthi yayiphakwe  
 Yes its food was burnt. Do you know as to who sent  
 yayiphakwe ngubani  
 out and who controlled it

D D E  
 E

- N B yayiphakwe ngubani phela leyoimpi



Footnotes

135 Bukhwili : probably means something dry and strong.

1055  
Soshangane<sup>22</sup> was in control of that impi<sup>24</sup>

DA Wo ngileleyayiphethwe ngusoshangane  
NB QW it is the one which was controlled by Soshangane<sup>22</sup>

DA E ngigo ayikho lenye leyake yangaphathwa nguye  
NB E this is the one there is none other which was not  
ngiyona Field-marshal phala yakardwandwe luyo  
controlled by him, it is him that is the Field-Marshal of  
ayikho lenye lungale agizizwa esizwanga lutho  
ndwandwe, there is no other that sider, we do not  
muna ngisho ubi ubileli nabo angizwanga lutho  
hear it, we have heard nothing, I, even if you are  
muna

staying with them, I have not heard anything.

DA Yabambana yabambana emalanga age abamatsi  
NB It fought and fought for so many days

DA Emalanga abamatsi solo ngakadli ayikadli lutho  
NB For so many days, still not having eaten, it had not  
phala ayikadli ayinalutho yona esiswini  
eaten anything that of ndwandwe, it has nothing in the <sup>stomach</sup>

DA Um

Um<sup>23</sup>

DA Sayibukhwili nje ishaya nje ayinalutho esiswini  
NB It becomes the bukhwili, it beats with nothing in the <sup>stomach</sup>

DA Um Um Um Um

Um<sup>23</sup> Um<sup>23</sup> Um<sup>23</sup> Um<sup>23</sup>

DA Uthi zadumelana, bathi kwalala iyidumba

He says they attacked each other, they say corpses lay one  
gqabekana nhlangothi zombili uboko uyibuze kahle  
on top on the other, both side. You must ask about it.

Ye Namini ubothi nawufuna kuthola bendaba

You Namini<sup>31</sup> if you want to find out about this

## Footnotes

136 izimvu : lit. sheep; but can also refer to grey hair

137 Ngutheka : comes from the verb ngutha which mean pluck (out); but <sup>I think it</sup> can also mean to be defeated or conquered

nyinde abanye be nyothathusa ukuthi nembala sikhaya  
story, you must go back and search to see whether we  
kona yini

are telling the truth or not.

DA ngikulele mnguni ngikulele  
I am listening mnguni<sup>58</sup>, I am listening.

NA ngoba mine mine Namini bengihlala nabo laba  
Because I, I, Namini<sup>31</sup> was staying with them, this  
uthu lomlando kwalala izidumbu nhlangothi zombili  
umlando<sup>5</sup> says corpses lay down both sides, the  
usho njalo ke umlando  
umlando<sup>5</sup> says so.

DA Um  
Um<sup>23</sup>

NA kwathi kube kuhonakale mnye kuthi awu vele  
After it was seen now that awu<sup>83</sup> indeed it defeats  
ngokuyela vele njongoba ngake nganizwa lafha  
us, just as I have once heard you here saying  
nisha emahubo besabawahaba nje savele ngoba  
the songs which they sang and we actually, just as  
ubabona nje bakadwandwe basheshe bebe grey  
you see those of Adwandwe, they soon become grey  
stihleko ngabe uyakubona yini lokusheshe babe  
on the heads; I wonder if you see that they soon  
ngizavu  
get the izimvu<sup>136</sup>

DA Um yeha ke  
Um<sup>23</sup> yes then

NA babese belangutheka lubika Adwandwe  
Then those of Adwandwe<sup>8</sup> got ngutheka<sup>137</sup>  
3 empeleni

## Footnotes

- 138 thawu  
hha : according to Ooke & Vitakagi it is an interjection of strong disapproval, regretful surprise o.g. 1) 'Don't, you mustn't' 2) of great surprise, wonder!
- 139 Gaseu : the originator of the <sup>one of</sup> the Ndwendwe branch (Bryant pg 446-447).

Actually

NB kunonkundo nye lomide wakhona, lesingeke siwungen  
There is a long umlando<sup>5</sup> g there which we cannot  
ngelwa kunyathuluka gaze olamini  
enter into because blood can be shed olamini<sup>31</sup>

DA Um  
Um<sup>23</sup>

NB Ihhi  
Ihhi<sup>110</sup>

DA ngoba ngaba ngifuna kuta khona wena mutfwane  
Because where I want to go to you mutfwane<sup>37</sup>  
nguni ngifuna kini ngifuna sitogatulula nati  
I want from you, I want us to detach these  
nati ngaba ngabase Likhotheni<sup>25</sup>  
sections of those of Likhotheni

NB hawu sitakugatulula  
Hawu we will detach

DA base kwandle  
those g kwandle<sup>26</sup>

NB sitakugatulula ke olamini  
We will detach them olamini<sup>37</sup>

DA e base bulandzeni  
& those g bulandzeni<sup>85</sup>

NB sitakugatulula  
We will detach

DA base mangweni  
those g mangweni<sup>91</sup>

NB e bakabasa  
& those g Basa<sup>139</sup>

DA e  
e

NB Ehhe ematansa

Footnotes

140 emagasa : people of Gasa

141 emagudu : probably people who lived on the  
the magudu hills

142 Dindume : Probably one of the ndwandwe  
leaders who lived at etwandle.

Ehhe<sup>10</sup> the emagasa<sup>140</sup>

D S kungqalapho kutawuyina khona ke ekhambeni  
That will be the end of our way because I  
kwelwa ngoba ngifuna kufota emagudu lawa ngiphind  
want to find the emagudu<sup>141</sup> these and again  
emagudu le

The emagudu<sup>141</sup> there

N B duu  
awu<sup>83</sup>

3 Injhe lise \_\_\_\_\_

That is thing we \_\_\_\_\_

N B Yelamini ingani si siyati njoba (silapha)  
You lamini<sup>31</sup> but we know just as we are (here)

D S Ake siqhubeke ke ute nayo ngoba ngifuna  
let us continue and you come with it because I  
lokutawufika kwaba la kangwane  
want their arrival here at kangwane

N B Ehhe lalala ke kube vele isehlule kumpi<sup>18</sup> ke  
Ehhe<sup>10</sup> listen then. After that this impi<sup>14</sup> defeated  
nazika lamini ke uyaphuma usoshangane  
us you lamini<sup>31</sup>, soshangane<sup>22</sup> went out, he  
sowaphuma nebutho  
came out with libutho<sup>33</sup>

D S Um  
Um<sup>23</sup>

N B Naphuma usoshangane ke manje uphuma nabo  
When soshangane went out now, he went out  
bonke naba naba naba nje baSludlume  
with all those of, of, of Sludlume<sup>142</sup> because  
ngobe ngelhu mina baSludlume  
I say they are of Sludlume<sup>142</sup>



Footnotes

143 Hhau'ikhona  
hhayi

: a term used when one shows  
'some disagreement'; stands for  
'oh no!'

DS ngabaphi laba baStudlume  
who are those of Studlume<sup>142</sup>

NA baStudlume nginaba base naba base basekwandle  
those of Studlume<sup>142</sup> are those of, those of kwandle<sup>26</sup>  
labaphatha ligula phela  
who handle the calabash

DS wo  
oh

NA ph. yes! hha khayikhona phela bhasobha lapho  
oh yes! hha khayikhona<sup>143</sup>, be careful there

DS ngitalete nguni ngitalete  
I am listening nguni<sup>58</sup>, I am listening

NA hha wayi hha labo, hha baphatha ligula  
hha<sup>138</sup> you, hha<sup>138</sup> those, hha<sup>138</sup>, they handle the  
phela labo  
calabash

DS ngitalete  
I am listening

NA aPhume, uPhuma nabo ke uSoshangane  
He went out, he went out with them, Soshangane<sup>22</sup>  
uyabaleka  
and he is running away.

DS um  
um<sup>23</sup>

NA Nasabaleka uSoshangane sebathatha lenduku  
AS Soshangane was running away they took the stick of  
yaZwide sejinikwa nangu lomncane kwekhuzwa  
Zwide<sup>24</sup> and it was given to this younger one and the  
kwandle ngiko nje wathi nawufika kwelakini  
sea was commanded, that is why when you arrived at  
your place  
DS lomncane muphi?

## Footnotes

144 kwakhuza : probably a place in Natal.

145 Bayetha : A Swazi royal salute; a word used in a variety of contexts, but always as a way of addressing with honor the King. Roughly translated as 'Hail'.  
(Grot Peter p 110)

which younger one?

NB U Soshangane phela ngikutshelile kugala Soshangane<sup>22</sup>, I have told you before.

SS Wo Oh

NB ngathi ngilomncane kuZide and said he is younger than Zide<sup>24</sup>

SS Wo wo wo nakabaleka Zidge lekubalekeni kwakhe Oh oh oh when Zidge<sup>24</sup> ran away during his escape

NB konke kubese, kwabese kutha, loku nje kwabese all was then, was then ta — this also came. kubuya ngalolomncane through the younger one

SS ngiyona ke I hear then

NB ngike nje ubukhosi buyothathwa yikholwa, ingani That is why sovereignty will be taken by an ikhholwa<sup>12</sup> uyabona lelela ehhe. just as you, listen ehhe<sup>10</sup>

SS Tebo ke wo wo Yes then, oh oh

NB wawufikile lapho kithi You had come to us

SS Ohubeka mtfwanemnguni<sup>37</sup> Continue Mntfwanemnguni

NB ngakutshela ngathi lapha kithi ngathi mina I have told you that here at our place, I said lapha (kukwakhiza) ngathi yafik' inkosi yethu that here is at (kukwakhiza)<sup>144</sup> I said, our king arrived Sukhuzi lwandle sathu sayethe angithi wawakhona and we commanded the sea saying Bayethe, were you present

Footnotes

(variants: Ngwanazi, Ngwanasi)

146 Ngwanaga : J.S.A., vol p. 150 - gives him as the  
son of Ngijingili

D D E

E

N B Ehhe sakutshela futhi kuthi sisho ngani ukuthi  
 Ehhe<sup>110</sup> and we also told you why we say

bayethe

bayethe<sup>145</sup>

D D Cihubeka mntfwanemnguni  
 Continue mntfwanemnguni<sup>37</sup>

N B Ehhe sakuzga kwantle ke kuSoshangane kuthiwa  
 Ehhe<sup>110</sup> we commanded the sea and to Soshangane it is  
 bayethe waphum' usoshangane we wehla waya  
 said bayethe<sup>145</sup>, Soshangane went out and went futhi  
 egansi. Wafika laph' egansi echibini yapha  
 down. He then arrived down at the pool there where  
 ya sekukhulunywa khona izindaba asinawungena  
 stories are now told, which stories we will not  
 kuzo  
 enter into

D D Yebo ke

Yes then

N B Uzwa nye abantu bathi izwe lakaZulu akusilo  
 Just as you hear people saying<sup>115</sup> the izwe<sup>43</sup> g kaZulu<sup>17</sup>  
 iqiniso lelo yeAlamini asifuni ukukhuluma into  
 that is not true Alamini<sup>31</sup>, we do not want to speak  
 engamanga thina,  
 which is a lie.

D D Um Um  
 Um<sup>23</sup> um<sup>23</sup>

N B Nakafika lapho thina sathola bantwana ngwanaza  
 when he arrived there, we found children of ngwanaza<sup>146</sup>  
 bhaiyi laba bangwane, bangwane beseba la

## Footnotes

- 147 somhlolo : another name for King Sobhuza I; the son of Ndvungunye and and Somnjalose Sindelane. He got married to Zwidi's daughter called Tsandzile or Thandile and they begot Mswati.
- 148 eSibayeni : lit. at the kraal; probably a place at kaZulu
- 149 Bhukwane : probably a Ndwandwe person
- 150 eMadlangala : can refer to temporary shelters erected by travellers;

not those of g Ngwane<sup>74</sup>, those of Ngwane<sup>74</sup> were already here  
 ngoba phala bebibusa uSomhloto ngaleso sibhathu  
 because Somhloto<sup>147</sup> was ruling during that time

D D Um  
 Um<sup>23</sup>

NA Ehhe nasisihola ke labantwaba ngwanaza safike  
 Ehhe<sup>110</sup> when we found these children of ngwanaza<sup>146</sup> we  
 sakha nje lapho kukhona bathu khona  
 arrived and built there, that is where they say it  
 kusesibayeni wake wafika kulendawo. Khona le  
 is at eSibayeni<sup>148</sup> Have you ever come to this place,  
 right there

D D awu ngisengakufiki ngisengakufiki ngiyakhona kodwa  
 awu<sup>83</sup> I have not, I have not but I am going there

NA Ehhe kukhona kunebantwaba kunebantwaba  
 Ehhe<sup>110</sup> there are children of, there are children of  
 Bhukwane nje lapha bakandwandwe nje labo  
 Bhukwane<sup>149</sup> there, they are of ndwandwe those, they  
 ngemaMlangala aSoshangane lamangala  
 are emadlangala<sup>150</sup>, they are of Soshangane these emadlangala<sup>150</sup>

D D Um  
 Um<sup>23</sup>

NA Ehhi  
 Ehhi<sup>110</sup>

3 Nesikhulu sakhona nje sisandga kubekwa  
 The chief of there has just been installed

NA Ehhi  
 Ehhi<sup>110</sup>

3 Ngiyabona loku \_\_\_\_\_ lomnyaka lophelile  
 I think this \_\_\_\_\_ last year

D D Um  
 Um<sup>23</sup>



NB That's right  
That's right

DA Um  
Um<sup>23</sup>

3 Labanye bakandwandue <sup>to mna ketfu khona</sup> <sup>khona</sup>  
Some of those ndwandue our brothers went there

NB Yebo ke  
Yes then

DA Yebo ke  
Yes then

NB Babhukwana ba bakitsi ke labo  
They are of Bhukwana, they are of our

DA Bakhandza bakhandza bantfu la  
They found, they found people here

NB Sikhandza bantfu la sathola mina phela  
We found people here, we found you indeed, those  
laba bakini. Bakini phela mina nga  
of your place, they are of your place, I

DA Bakhile  
They have built

NB Ye ngafika phela kwelakini mina la nisuka  
Yes I came to your place, where you come  
khona ngafika mina (lugobo) lakini  
from, I came (in person) at your place

DA Um Um Um  
Um<sup>23</sup> um<sup>23</sup> um<sup>23</sup>

NB Ehhe ngafika awu akhuluphi yeSlamini phela  
Ehhe<sup>10</sup>, I came. Awu<sup>83</sup> it is no problem Slamini<sup>31</sup>. I  
mina ngihamba ngeyinyawo sami angizwa  
walk with my feet, I do not hear it from any  
ngomuntu engixoxela ngibese ngihamba ngiyoyibamba

## Footnotes

- 151 Hendry Nxumalo : probably one of the Nxumalo writers.
- 152 Madolo : a surname
- 153 Nkosi yami : lit. my king ; but can also be used as an expression to show pity ; or sympathy.
- 154 Masithela (variant - Masitsela) : the umntfwanekhos born of king Sobhuza II
- 155 Matsapha (variant - Matsapa) : according to Grotpeter p 93 it "a town four miles west of Mangini on the highway to Mbabane, it is a site of the major commercial and industrial center of the country. It has the country's only airport, and is linked by rail with the port of Mozambique".

person telling it to me, I then go and touch the  
lento ukuthi ingiyi jini  
thing to find out whether it is.

DD Ngilalele Mnguni  
I am listening Mnguni<sup>58</sup>

NB Ngafintiswa nguHendry Nxumato mina owayebhale  
I was taught by Hendry Nxumato who had written  
owayebhale (post) wathi yeji wathubha wena into  
a (post) who said hey you will perish, you must  
ubojibamba ngesandla, awu sengi bafike  
handle it with your hand. <sup>83</sup>Awu I have, they arrived  
wayawakha lomuzi nabawakha lomuzi, bakha  
and built this umuzi<sup>30</sup>. As they were building the umuzi<sup>30</sup>  
emadlangala empeleni nabakha emadlangala  
they built emadlangala<sup>50</sup>. ~~actually~~ as they were building  
eyaghubeka usoshangane Uyamazhi jini  
the emadlangala<sup>150</sup>, Soshangane continued. Do you  
Madolo, madolo loyi Senior Police la<sup>22</sup>katikikanguwane  
know Madolo<sup>152</sup>, Madolo<sup>152</sup> who is a Senior Police <sup>at Kagwile</sup> of our place

DD Kakhulu  
Very much

NB Uyamazhi madolo  
Do you know Madolo<sup>152</sup> ?

DD Kakhulu  
Very much

NB Owu nkosi yami (madoda) uyamazhi utshisa  
Owu<sup>83</sup> nkosi yami<sup>153</sup> (men), do you know the teacher  
down mtwamenkosi masithela madolo lowaye-  
of the umntwamenkosi<sup>51</sup> Masithela<sup>154</sup>, Madolo<sup>152</sup> who was  
nguthishela wefika waye laku Matsapha  
a teacher who came and was at Matsapha<sup>155</sup>

## Footnotes

156 khonta : see glossary

157 thela (variant tselá) : can have different meanings; can mean to pour; to bear (fruit); to apply (by scattering); to pay tax; and to give in, submit, surrender.

158 Mgila : The son of Soshangane and a brother of Mawewe; was the father of Ngungunyane and Mafamane.

DB E ngiyamlibala

E (I) don't remember him

NA Ya wati nje umntfwanekhosi

Yes he knows the umntfwanekhosi<sup>51</sup>

ND ngiyamlibala impela kodwa ngiyakhumbula

I don't remember him indeed but I do remember

ngaye

about him

NA Ithi wangithatha wangibonisa sigingqi labho

Ithi<sup>110</sup> he took me and showed me the island when

Usohangane wafike wahlala khona bakamadolo

Soshangane came and stayed. Those of madolo<sup>15</sup>

nabo bonke bazikhongela bona, baba bayithola

and all the other khonta<sup>156</sup> for themselves, they food it

kafanele kukhonga akazange ababulale kafike

good to khonta<sup>156</sup> and he ~~did~~ not kill them, they just

nje bathela bona bathela bathela babeka sikhangu

came and thela<sup>157</sup>, and thela<sup>157</sup> and thela<sup>157</sup> and they put

phansi bathi inkosi nguwe basho kuSoshangane

the shield down, and said the king is you, saying it to <sup>Soshangane</sup>

DB Um

Um<sup>23</sup>

NA Uyise wamawewe mawewe phela wokuzalwa le

The father of mawewe, mawewe actually is the one who

emulwa uzalwe le angakagalwa Mgila

was begot there at the back, he is begot there before

kaSoshangane ngoba wena ufuna lamaqudu nje

Mgila<sup>158</sup> of Soshangane<sup>22</sup> was born because you want the

uzayithola lapha kumgila kaSoshangane ukuthi

Maqudu<sup>32</sup> you will find it from Mgila<sup>158</sup> of Soshangane<sup>22</sup> as

Kuhamba kanjani

## Footnotes

159 Mozambique : sometimes referred to Portuguese East Africa, located about 60 miles away from Swaziland's eastern border.

160 ntshayintshayi : probably a place found west of Mozambique

how it goes

AA Um  
Um<sup>23</sup>

NA angakazalwa umzila kasoshangane  
be (Mzila)<sup>158</sup> of Soshangane was born

AA Um  
Um<sup>23</sup>

NA Uhhu. Hye qha nako ke. Uyofika ke manje  
Uhhu<sup>110</sup> Hey no there it is. He arrives then, they  
bayakha ke bayakha ke  
built, they built

AA ngilalele mnguni  
I am listening mnguni<sup>58</sup>

NA Nakakha ke manje bakha nankha emagudu  
As they were building, they built these emagudu<sup>82</sup>  
lafurwa nguwe  
which are wanted by you

AA khona lentansi  
Right down there

NA khona lentansi nawufika nje eMozambiko nje  
Right down there, just when you reach Mozambique  
rangabe wake wafika kwel eMozambiko  
if you had once been to Mozambique

AA Um  
Um<sup>23</sup>

NA Ehhe nawufika nje ubese uyabona kubhalwe  
Ehhe<sup>110</sup> when you arrive there you then see as it is  
ngakaleft kubhalwe nje ntshayintshayi wake  
written on the left, it is written ntshayintshayi<sup>160</sup>. Have  
wabona lakubhalwe kuthi ntshayintshayi sawu  
you ever seen where it is written ntshayintshayi<sup>160</sup>, awu<sup>83</sup>