Croxley

Exercise Book
Skryfboek

J.D. 267

Name / Naam: SBS TAPE 19

Subject / Vak: Megangeni Olamini and Mnjoli Wilson

Place / Plek: BOOK 3

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

MS Se ke siyaghubeka ke nangwane. nase kuhletiwe
now then we continue with ngwane. when they
nangwane, tibehle letiwe tibuta kutsi nine nibakuphi
had stayed with ngwane, these five were casually
bakuphi bona laba kutsiwe wo tsine sibakalenkhosi
asked as to where they belonged, where do these belong, it
lengungwane. O nibakangwane, e-e sibakangwane.
was said WO[129] we are the king which is called ngwane.
Sibakangwane sibakangwane sibakangwane
Oh you are g ngwane, yes we are g ngwane. We are
seliyancipha ke leli lekutsi singemalangeni siba
g ngwane, we are g ngwane, we are g ngwane, now it
sibaka sibaka langa sekuma leli lekutsi singemangwa
gets finished gradually that of us being emalangeni[124],
ne kususelwa kulongwane. Lenkhosi lese iyingwazi
we are, we are g langa[115], the remaining one was we are
seyisi isitfolele live lelighubeka liyembili
emangwane[87] taking it from ngwane. The king which is a
sesibangemangwane ke sibangemangwane ke
hero has found for us the live[43] which is expanding, then
kungwane siba ngemangwane ke kundvungunye
we became the emangwane[87], we became emangwane[87] then under
siba ngemangwane kuSomhlolo, solo singemangwane
ngwane, we became emangwane[87] under ndvungunye[55], we
kuSomhlolo uSobhuza wokugala. Lo ke lapho
became emangwane[87] under Somhlolo, still we were
sengitawugala khona ke kulinganisa nalaba
emangwane under Somhlolo[58], Sobhuza I. That is where
baka Zulu. Buyagala ke bukhosi baka Zulu ke lapho
I will start comparing with those g ka Zulu[77]. The kingship
nakubusa Somhlolo nga 1815. Ushaka ubekwa

Footnotes

138 Shaka : Matabela refered to him as the Zulu king (p 19), during the reign of Sobhuza I.

139 Senzangakhona : personal name ; possibly was Shaka's father.

140 Jama : personal name

141 ndaba : personal name ; also surname

142 Phunga : personal name

143 Mageba : personal name

144 kamtsetfwa : place of the mtsetfwa

of kaZulu[77] now starts when Somhlolo[58] was reigning in 1815.
ngubingiswako, utsi Dingiswako imfana njengoba
Shaka was appointed by Dingiswako[136], Dingiswako[136] says 'boy
wyingwazi kangaka lapha kimi, yini ungabuyeli
just as you are a great hero to me, why don't you go
le kini vele sale uyawuphatsa lesive sa ngoba
back to your place and reign the sive because
laba bakaZulu bo Senzangakhona bo Jama bondaba
these of kaZulu[77], Senzangakhona[139], Jama[140], ndaba[141],
bo Phunga bo Mageba tatitikhulu takamtsetfwa,
Phunga[142], Mageba[143], were chiefs of mtsetfwa[134], they
baphetse kamtsetfwa sikhulu siphetfwe kamtsetfwa.
ruled at kamtsetfwa[144], the chief rules at kamtsetfwa[144]
Buyela mfana uyowubekwa ube sikhulu le kwichlo
go back boy and be appointed as chief there to your father
kuSenzangakhona, uyabuyela ke Shaka. Ufike utsi
to Senzangakhona[139], then Shaka[138] went back. Then Shaka[138]
ke Shaka gha ngiyati kutsi bakhona bomnaketfu
came and said no, I know that there are my brothers
labafanele kutsi babekwe kodwa mine sevele
who are worthy of being appointed but I have returned
ngibuyele kutsi ngitawubekwa mine. Watibeka
so that I can be appointed. He appointed himself,
phela siyati kutsi watibeka Shaka
indeed (we know that Shaka[138] appointed himself.

TM Wabughwaga
He seized it.

MJ Wabughwaga Shaka bukhosi, lobu beyise, bhayi
Shaka[138] seized kingship, that one of his father, not the
bukhosi bakabayethe. Utsi kuba abughwage ke utsite
kingship of 'bayethe'[116]. After he had seized it Zwide[137] said

Footnotes

145 hhawu : inter, of strong disapproval, regretful surprise; of great surprise; of wonder; also referred to as hha

Zwide hhawu kusho kutsi kutakwandza bukhosi
hhawu[145] does it mean that kingship will expand in
sikhona. Uyayikhipha ke imphi Zwide uhlasela
our presence. Then Zwide[137] sent out the imphi[76] to attack
Dingiswako laba bakaMtsetfwa. Uvele uyamchitsa
Dingiswako[136] those of Mtsetfwa[134]. Then Dingiswako[136] just
Dingiswako uyambulala, kantsi Dingiswako nguye lobeke
destroyed him and killed him, whereas Dingiswako[136] was the one
lo loShaka
who appointed this Shaka[138]

TM Lo Shaka
This Shaka[138]

MD Watsi buyela uyoba yinkhosana yeyibalo. Watfukutsela
He said go back and become an inkhosana[30] of your father
Shaka nkli. Utsi yini Zwide ubulele Dingiswako
Shaka[138] was very angry. He says why did Zwide[137] kill
leswe lobukhosi bakaMtsetfwa sebusele ebaleni.
Dingiswako[136], this siwe, this kingship of the Mtsetfwas[134] is left
Ngiyaphuma ngigondz' etikwakhe Zwide. Nembala
naked. I am going out straight to Zwide[137]. Indeed, then
ke ugondza bayagabana ke kuyaliwa bo Zwide
he went straight and they quarrelled, the fought, Zwide[137]
naShaka ke kuyaliwa ke. Uyangotjwa ke Zwide
and Shaka[138], they fought then. Then Zwide[137] was
uyabatsatsa ke Shaka bantfu bakaMtsetfwa
conquered, then Shaka[138] took these people of Mtsetfwa[134]
uba yinkhosi sibili ke nyalo akasabi sikhulu
and he became the real king now and no more a
sakaMtsetfwa, ubutsatsa kanjalo ke Shaka bukhosi
chief of the Mtsetfwa, that is how Shaka[138] took kingship
baka Zulu, uba yinkhosi ke.

Footnotes

146 LaBzandzalukane : 'la' refers to 'daughter of'; so LaBzandzalukane is the daughter of Bzandzalukane; mother of Dlamini

147 LaYaka : 'daughter of Yaka'; mother of Ngwane

148 LaKubheka : also known as LaMndzebele; 'daughter of Kubheka or Mndzebele'; mother of Ndvungunye

149 LaNdwandwe 'daughter of Ndwandwe'; also known as LaZidze : daughter of Zidze; mother of Mswati
Thandile, Tsandzile

of KaZulu[77], and then he became king.
Kuyaghubeka ke loku ke kusuka ke laba ke bala
This continued then, then those of our place arose,
kitsi, uSomhlolo utsi Somhlolo awu njengoke tsine
Somhlolo[58], Somhlolo[58] said awu[29] just as we Swazis,
e maswati sengita lapha pha sifuna khona ke
I am now coming to where we want
TM Yebo ke
Yes then
MD bukhosi betfu sibakha ngebemguni siteka umnguni
our kingship is made through bonguni[94], we marry the
atowutala inkhosi lapha kitsi. Inkhosi yemaswati
Umnguni[94] to bear a king in our place. The king of the
kutekwa umnguni atewutala inkhosi, kusukelaphi
Swazis, the Umnguni[94] is married to bear a king where
sekusukela kuLaBzandzalukane. ULaBzandzalukane
did it start, it started from LaBzandzalukane[146].
ngunina waBlamini, Blamini lelengimkhombe
LaBzandzalukane[146] is the mother of Blamini[32], Blamini[32]
laph' elubonjeni nawuse Golela
I have pointed there at Lubombo[23] when you are at Golela[133].
TM E
Eh
MD ULaYaka ngumnguni ngilofala ngwane,
LaYaka[147] is a Mnguni[94], who bogot Ngwane,
ULakubheka, uLamndzebele lintungwa, emantungwa
LaKubheka[148] LaMndzebele[143] is a lintungwa[93], the emantungwa[93] wa
banye nebenguni, uLandwandwe Thandile ngumnguni
are one with bonguni[94], LaNdwandwe[149] Thandile[149] is also a
ngitjele kutsi ke ungase sitsini ke ngobe kukhanya
Mnguni[94]. Can you tell me then as what we can say

Footnotes

150 'E' : inter. Hail ! Ah ! yes ! ; it is the common expression used as introductory particle in politely addressing oneself to another, or when about to commence a speech; also said by way of announcing oneself upon arrival before a hut-door; sometimes 'i' is used to mean the same or more or less the same thing

151 Xhosa : according to James Stuart (Vol. 1 p. 98) xhozas are abenguni, and are said to have sprang from the awabe people who are also abenguni

kutsi nembala bukhosi belfu tsine sibakha ngekutsi because it is clear that indeed we make our kingship siyo silandze ngaphandle ngoba kasisibo tsine by fetching from outside, because we are not benguni[94] benguni, asisibo benguni[94]. Uyabona nje ngikufanekisela we are not benguni[94]. You see, if I may make an nawungefik 'emtini kaZulu umuti[121] wemnumzane example, if you may come to the umuti[121] at kaZulu[77] the

TM yebo ke umuti[121] of the family head.
Yes then

MD Umzulu sibili ufike utsi e Mnguni
The pure Zulu, and say 'E'[150] Mnguni[94]

TM ungabe sewuqedzile
You would have finished

MD utsi nje lomnumzane walowo muti[121] lolongati
The family head of that umuti[121] simply says, where

kangaka wakuphi nayena lo. kuphuma yena does person who knows me so much come from. He

ayewubona lomuntfu lomati kangaka, noma himself goes out to see the person who knows him so

ngukuphi nawufika ku eveni lemaZulu ufike much. wherever you come to the live[43] of Zulus and

ukhulekele kanjalo uyabe usho sibili ngoba announce your arrival like wise, you would be saying

benguni. Udlule uye uXhozeni e Mnguni, awu it properly because they are benguni[94]. Continue to a

waze wandazi uyawungeniswa uphatfwe kahle Xhosa[151] 'e'[150] Mnguni[94], awu[29] that one realy knows me, he

ngobe nembala emaXhoza benguni. Uota ke is warmly welcomed and brought in because indeed the

eSwatini ufike utsi nje emtini wemnumzane

Footnotes

152 Ha : inter. of amazement; of surprise; or of disbelief; sometimes referred to as hawu

153 Hlolela : bring or send down on one an evil-sign or ill-omen.

154 tsatsa : lit. take; but also means to marry someone

Xhazas[151] are benguni[94]. Come then to a Swazis, into
e Nguni
the umuti[121] of the family head and say 'e'[150] Nguni[94]
TM Ha
Ha[152]
MD Uyashwaphana, atsi lolongihlolelako wangiwa
He shrinks, and say who is hlolela[153]ing me, who
ngabani kutsi ngingumnguni, lomuti webenguni, ngoba
told him that I'm Nguni[94], is this umuti[121] of benguni[94]
asizange sesibe ngabo. Lapha kutsi nawukhulekela
because we have never been them Here at our place
uyawutsi e nkhosi, uhlabeta lonkhosi, lenkhosi
when you announce your arrival you normally say 'e'[150]
yabo lamaswati lendzalandzala nkhosi wekugala
Nkhosi[85], you call out this nkhosi[85], the Swazis's king
nankhosi wesibili, bonkhosi bonkhe. E nkhosi wonkhi
who is ancient, nkhosi[85] I, and nkhosi[85] II, they are both
umuntfu lapha kangwane watiwa kutsi wakankhosi
nkhosi[85]. 'E'[150] nkhosi[85], everybody here at kangwane is known
e nkhosi.
as of nkhosi[85], 'e'[150] nkhosi[85]
TM Awunghube nayi yashaka nkhosi
Can you continue with that of Shaka[138] nkhosi[85]
MD Sighubeke ke
Let us continue then
TM Njoba nje ukhiphe liphuzu lelihle kabi lapha kutsi
Just as you have pronounced a good point there that
Shaka nangu uyagabanga kutsi owu e tsine sitsatsa
Shaka[138] here thinks that owu[29] we tsatsa[154] from the
lapha kubenguni kantsi nemaswati atsatsa khona
benguni[94], and also the Swazis tsatsa[154] from the

Footnotes

155 Ehhe : this is used to express assent, approval, admission ; it is similar to the English word 'yes'.

156 Mphandzese (variant : Mpandese) : sister of Somhlolo and Lonkhulumo

157 Lonkhulumo : sister of somhlolo and mphandzese

lapha kubenguni
benguni[94]
MD Ehhe Sitsatsa khona ke sakhe bukhosi betfu.
Ehhe[155], we tsatsa[154] from there and make our kingship.
Nasesibakhile ke bukhosi betfu kutalwa ke inkhosi yetfu
After we have made our kingship, then our king is born.
Tsine satiwa ngekutsi inkhosi yetfu ngubayethe[116]
We are known by our king that he is 'bayethe'.
Usomhlolo ke utsatsa tintfombatana tiba timbili
Then Somhlolo[58] tsatsa[154]'d two girls his sisters,
bodzadzewabo, lomunye ngumphandzese lomunye
one is mphandzese and the other is
ngulonkhulumo. Bayakwendziswa kuShaka, kugala
Lonkhulumo. They were given for marriage to Shaka, the
ke kwaloku lengikhul lengitakubeka. Batsi kube
beginning of what I am about to talk about. After
bendziswe kuShaka awu vele tiphashaphasha
they had been given for marriage to Shaka[138], awu[29] indeed
tebantfwabenkhosi kumalwa[129] kumangala Zulu
very beautiful bantfwabenkhosi[130] and the whole Zulu
wonkhe, kutsi hhawu labantfwana labanjena
nation wondered and said, hhawu[145] such children are
bataluaphi batalwa yinkhosi e uSomhlolo
born from where, they are born of the king Somhlolo[58]
uSobhuza wekugala beSutfu bebatsi ngukaputsa
Sobhuza[58] I, the beSutfu used to call him Raputsa[58]
TM Wo
Wo[129]
MD uRaputsa
Raputsa[58]
TM ngiyabona

Footnotes

158 indlovukazi (variant: indlovukati): See glossary

159 Nandi: the mother of Shaka

I see

MS E-e. Owu a siyafisa na sesiyibone lenkhosi
Yes. Owu[29] we wish to see this king. Owu[29]
na. Owu nembala ke. kusuka kwalokucelwa
indeed then, after Somhlolo[58] had been asked to
kwa Somhlolo avakashele Shaka. Uya ngobe
visit Shaka[138]. He goes there because they had
kubonwe bantfwana labaletswe nguye batekwendzi-
seen the children which were sent by him to be
swa kuShaka. Nembala ke uyesuka ke Somhlolo
given for marriage to Shaka[138]. Indeed then, Somhlolo[58]
ke uyakhona ke. Owu uyefika ke yebo ke
left and went to Shaka[138]. Owu[29] he arrived then, yes then
kulginiso nembala ke kutsi wefika Shaka
it is true that indeed he came during the
angekho kungasho kutsi akekho nje uhambili
absence of Shaka[138] not realy meaning that he was absent
yini, angekho. Owu fike ke bayabekwa ke
because he had gone away, he was just not available. Owu[29]
lapho babekwa khona ke lapho bangenswa
they were placed wherever they were placed, wherever they
khona ke inkhosi yemaSwati. Kuyabikwa ke
were brought into, the king of the Swazis. Then it was
kundlovukazi kuNandi. Uyaya ke Nandi
reported to indlovukazi[158] Nandi[159]. Then Nandi[159] went
uyawuvusela. Hawu uyamangala buhle
to greet them. Hawu[152] she wondered because of the
balenkhosi uSomhlolo inkhosi yakabayethe
beauty of the king, Somhlolo[58], the king of bayethe[116] of
yemaSwati. Ewu wekhut' uyababata, Hawu
the Swazis. Ewu[29] she gave vent. Hawu[152], I usually

ngihlale ngiwa ngetindzaba akamuhle unjengelilanga
hear it through stories, he is so nice looking as a sun
Uyahamba ke sowuvusele. Uyefika Shaka
Then she went away having had quelled. Then Shaka[138] came
uyabikelwa, inkhosi yemaswati seyikhona uSomhlolo
and it was reported to him, that the Swazi king has come,
yebo na yebo. Owu qha sesitawubonana
Somhlolo[68], really, yes. Owu[29] no we will meet each other,
kusasa. Nembala ke ngakusasa ke bayangenis-
tomorrow. Indeed in the following day they were brought
w' esibayeni ke, owu sowuyaghamuka ke
into the kraal, owu[29], then Shaka[138] came. Nandi[159]
shaka ke. Sewumyalile Nandi uyale utsite
had already instructed him, and has said you
awumati kutsi muhle kanjani utawumangala
do not know how handsome he is you will be
unjengelilanga. Kutsi ke ncinti la enhlitiyweni
surprised, he is like a sun. Shaka's[138] was a bit
kuShaka kutsi make kusho kutsi akangiboni
worried, that, does it mean that mother does
mine.
not see me

TM Wo
Wo[129]

MS Akakuboni kutsi nami ngimuhle. Cha ke
She does not see that I am also handsome. No, he
ketasho lutfo nje. Utsi ke ungagali ubese
didn't say anything. She said 'you dare not think
sowugabanga kumbulala lo ngoba ungabulala
to kill this one because once you kill this
lo uyoba ubulele umhlaba. ngoba njengoba

one you would have killed the whole world, just
akhona nje uyalibona litulu kaSisalati
as he is around, you see that we no more know
alisani, sesitaticelela nemvula ngoba uphetse
rain, it no more rains, we shall ask even rain because
nemvula, ungabulala yena uyabubulele umhlaba
he also controls the rain, once you kill him you
Inkhosi yakaZulu luyawubulala lo uyalibulele
would have killed the world. The king of kaZulu[77] which
umhlaba. Owu nembala ke aye ke Shaka
will this one he would have killed the world. Owu[29] indeed
ayibone ke inkhosi e uSomhlolo. kubonwane
Shaka[138] went to see the king Somhlolo[58]. They met each
ke kube kuhle kube njeya. Owu gha ke
other and it was good. Owu[29] no then everything
balungiselwe konkhe labalungiselwa kona
that was there to be prepared was prepared and they
kudvunyiswe ke. kutawutsi gugu ke asati
praised. Then it would turn, we do not know
kutsi kutsi gugu kuphi. Empelweni kwakese
as to where it would turn. Actually, there arose
kubakhona umoncakalwana lowakese ubakhona
a little problem which came there in the
khona le endleni ku Shaka. watfukutsela Shaka
house at Shaka[138]. Shaka[138] was very angry
nkli, ebusuku ayiphume ibabulale. kantsi
and during the night it (imphi[76]) went to kill them.
Nandi Sowuphume kugala Sewubonile lokutsi
But Nandi[159] had gone out first, she had already seen
u Sowutfukutsele lo lowami umntfwana
that her child was now angry

Footnotes

160 Gudvu-gudvu ; possibly means to go along with; follow along the course of, follow close along by.

161 White Umfologi : probably river that flows along Natal and Zululand

hambani balekani balekani balekani. Angete
go away, run away, run away, run away. He cannot
agale agange hgani balekani. Gudvu-gudvu
dare to do wrong with you, run away. Gudvu-gudvu[160]
gudvu-gudvu emaswati nembala nenkhosi
gudvu-gudvu[160], the Swazis, indeed with their king,
yawo, kugalelwa tinkhomo esibaya, iyabopha.
they drove out the cattle from the kraal and they
Iyabopha nats' utsi wayikhipha Shaka, owu
went. They went and when Shaka[138] sent it out, owu[29]
baphi baphi baphi nya, o baphumile
where are they, where are they, where are they, nowhere
bahambile batsi bay esibayeni, hho tinkhomo
to be found, oh they have gone out, they have gone
tchambile. Nako kuphunywa ke sebalandzelwa
away, when they went to the kraal, oh cattle are
ke kulandzelwa ngemasondvo, kulandzelwa
gone. Then they went following, following the
ngemasondvo, kulandzelwa kuye kufikiwe
hoofed-foot marks, they followed until they came
emfuleni umfologi lomhlophe
to a river, white Umfologi[161]

TM Yebo ke
Yes then

MO Nabefik emfologi lemhlophe tiksi tinkhungu
when they came to the White Umfologi[161] the mist was
asisangenwa tikhase phansi, bangabe
so thick they you could not go through it, it was very
basabona nekutsi bahamba batsini kutsi
low, such that they could not even see their direction because
nggi tinkhungu, noko bewel 'emfologi. Batsi

Footnotes

162 Black Umfolozi : probably river that flows in the Natal

163 Hhobokhu : sometimes known as hhobo, wobo wobokhu! interj. expressing amazement (whether of admiration or displeasure) regret, grief; hence, oh! alas!

of the thickness of the mist, nevertheless they crossed the Umfolozi[161]
nabangesheya kwemfolozi lemhlophe ligale
when they were across the white Umfolozi[161], the rain
litulu kuna liyifak' imvula liyifak' imvula
started to fall, it fell so heavily, it rained so heavily,
ahambil' amaswati, Bahambe bahambe
and the Swazis had gone. They went ahead, they went
bahambe batsi nabefika emfolozi lemnyama
ahead, when they came to Black Umfolozi[162], the
wokugcina bakhandze kutsi umfolozi lomnyama
last one, they found that the Black Umfolozi was
udla tindvwani
too flooded
TM la lo2ulu
Here this 2ulu
MD lo2ulu, emaswati angesheya libalele kute
this 2ulu, the Swazis are across and it is so
litulu
clear, there is rain
TM hhobokhu
Hhobokhu[163]
MD Sebemile mshiyalowa netinkhomo konkhe. Owu
They have stood across there with cattle and everything
nabaya, hhowu kusakhulunywani sebewele, kute
Owu[29] there they are, hhowu[29], what is token, since
labaphindza bakwenta bangandzeka ke baka2ulu
they have already crossed, there is nothing more that they
babuyel' emuva. Lowo mnyaka waba ngumnyaka
did, those of ka2ulu[77] went back, they returned.
wenala lenkhulu lenkhulu kungako nje Shaka
That year became the year of plenty plenty food,

kusukela lapho akagange aphindz' afune kubulala
that is why Shaka[138], from there, has never wanted to
inkhosi yemaswati, yaba tihlobo, baba tihlobo
kill the Swazi king, they became friends, they became
Shaka nakusuka kaZulu akhiph' imphi ifika
friends. When Shaka[138] sent an impi[76] from kaZulu
eSwatini beyitela kutawudla tinkhomo ngoba
to Swaziland, it came to eat some cattle because
alamabile
he was hungry.

TM Ingeti kutsi itakulwa kutawubalala
It did not come to fight and to kill.

MD Ingeti kutawucitsa kutawubulala
It did not come to destroy and kill

TM kutawucitsa
To destroy

MD Cha kukhona nje lapho befika bakhandza
No, there was once when they came and they
tinkhomo bangatitfoli, bayaluka lonkhe lelive
found no cattle, they searched from the whole
bangatitfoli ngob' imphi yayirakele kutsi iyita
live[13] and they could not find them because it
tangen' emhlomeni ngoba lapha kutsi kunemihlome
was heard that an impi[76] was coming, they were
lapho ungangena khona ukhandze kunemhlanga
driven into caves because there are caves in
lekhatsi emhlomeni
our country where you can enter and find reeds
inside them

TM E-e
Yes

MD Tinkhomo tatidla khona. Bakhandza kutse swe

Footnotes

164 Dinizulu : possibly the son of Cetjwayo

165 Cetjwayo (variant Cetshwayo) : possibly the father of Dinizulu, the brother of Mpande and Dingane and Shaka

166 Mpande : brother of Cetjwayo, Dingane and Shaka

167 Dingane (variant : Dingaan) : brother of Mpande, Cetjwayo and Shaka

That is where the cattle fed, they found nothing,
kute tinkhomo bahamba babuyel' emuva inkhosi
no cattle they went back, The king sent out
yakhipha tinkhomo yatsi bamikiseleni balambile awa
some cattle and said, bring these to them
nembala bamikiselwa bakhanduw' endleleni banikwa
because they are hungry. Owu[29] indeed they were
nato tinkhomo hambani nidle
brought to them and they were found along the way and they were given here are some cattle go and eat.

Tm nguSomhlolo lowo
That is Somhlolo[58]

MS nguSomhlolo lowo kukuSomhlolo lapho. lendzaba
That is Somhlolo[58], that is during Somhlolo[58]'s time. This
ke yekutsi uSomhlolo wanikwa libayethe alinikwa
story that Somhlolo[58] was given the libayethe[117], was
ngushaka ayikho kube ingekho. Lalela ke
given it by Shaka[58] does not really exist. Listen and
ngitekutjela. Solomon lotalwa ngubinizulu,
let me tell you, Solomon[112] who is born by Dinizulu[164]
Dinizulu waCetjwayo, Cetjwayo umnakabompande
Dinizulu[164] of Cetjwayo[165], Cetjwayo[165] the brother of mpande[166]
umnakabodingane labatalwa kanye naShaka.
the brother of Dingane[167] who were born with Shaka[138].
Utsi Solomon, Solomon usishiye nyalo ngabo 1935
Solomon[112] said, Solomon[112] has left us (died) now about
ngikhumbula kahle kosengibona nami emehlweni
1935, I remember quit well, I could see with my
Utsi Solomon tsine emaZulu libayethe kasilati
eyes Solomon[112] said we Zulus do not know the
bokutsiwa lapha kitsi kwaZulu enkhosini
libayethe[117]. It was said here at our place at KaZulu[77]

Footnotes

168 Uyizulu : lit. you are Zulu ; a Zulu salutation to the Zulu king. (before) ; but now they also say 'Bayethe' like the Swazis; interj. of Hail or Your Majesty

169 ndabezitha : used in the same way 'Uyizulu'; see above.

170 Mbilini : Prince ; possibly the son of Mswati.

'uyizulu' kutsiwe ndabezitha, kutsiwe uyizulu.
to the king uyizulu[168] and it was said ndabezitha[169], it was
libayethe lifika nambilini umntfwanenkhosi
said uyizulu[168]. The libayethe[117] came with mbilini[170]
wakangwane wamswati, lotalwa ngumswati, ngwye
the umntfwanenkhosi[130] of kangwane[101], of mswati, who
lofika nelibutfo ufike Dinizulu, Cetjwayo, ufike
is begot by mswati. He is the one who came with the
Cetjwayo umnika libutfo latakulwa nebelumbi
libutfo[80], Dinizulu[164] came, Cetjwayo[165], Cetjwayo[165] gave him
ngalo. Utsi ubamnike utsi ke mbilini lekitsi
the libutfo[80] he was going to use when fighting with whites
inkhosi ikhulekelwa ngekutsi bayethe uyabafundzisa
After he had given him, then mbilini[170] said in our
ke ubafundzisa libayethe, lalingetiwa libayethe
place a king is saluted by bayethe[116], he then taught
kazulu kwakutiwa uyizulu. Libayethe liphum'
them, he taught them libayethe[117]. It (libayethe[117]) was never known
eSwatini kusho Solomon, ngubani ke lomunye
at kazulu[77], it was said uyizulu[168], The libayethe[117] comes
longaphindz' atsi emaswati uSomhlolo libayethe
comes from Swaziland said Solomon[112]. Who again can say
waliphiwa ngu Shaka, hhawu, ungasho njalo nangabe
the Swazis, Somhlolo[58] was given the libayethe[117] by Shaka[138],
ungawati umlandvo walabantfu bobabili. ka
hhawu[145] you can say so if you do not know the
nawuwati umlandvo wabo bobabili labantfu wakwati
umlandvo[10] of those two people. If you know the umlandvo[10] of
kahle nje kutsi noma ulalela nje emazulu asho
both of them, you know exactly, even if you hear the
atsi bayethe uye uve nje kutsi, kusuke kubenjani

Zulu saying bayethe[116], you hear how it sounds, because
loku kusuke kubengatsi a a lintfo lengasiyo
it seems like it is something that does not belong
yakhona kantsi nembala aysiyo yakhona
there, and indeed it is does not belong there,
sebayitsetseke.
they have taken it.

TM Wena wekunene. Em just try the tape
Wena wekunene[105]. Em awuhlole letape
how long is it now?
kutsi yindze kangakanani manje?

SN Nine bakalazidze sihlale lapha sikhuluma sitsi
Nine bakalazidze[105], we usually say here that we
bantfu labadzala siyabafuna laph' emsakatweni
need old people here at the Broadcast so that
kwekutsi basicatsatele naku lesesingasakwati tsine
they can share a bit with us that which
lokudzala kwakadzeni, mhlawumbe singakha
we do not know, the old and ancient. May be
umlandvo wetfu tsin' emaswati ngaloko, ngoba
we can make our umlandvo[10] we Swazis with that
letinye tintfo setalahleka talahleka nje kube
because some of the things have lost, and being
kuliqiniso kutsi kute labasitjela kona labadzala
the truth that there is nothing that the old people
labanye bayasibalekela. kepha ke lamuhla nje
tell us. Others run away from us. But then today
sinenhlanhla lokutsi sitfole lapha babe James