

S.O.B.P.HISTORY OF SWAZILAND by MARGARET D. ADAMS 5/3

kutsi "Hha umhlaba velo soumyabhuhha?"

J.M.W. you say that "Hha⁵² the earth is, indeed, going to be destroyed?"
sasisho phela.
We used to say so.

S.N. nicabanga kutsi ngeke bashaye nabo 1930?
[laughing] thinking that even the 1930s will not come?

J.M.W. ee-
yes

S.N. seniyamangala nje kushaya bo 1930 solo umhlaba
[laughing] you are now amazed to see the 1930s, still
ukhona
the earth being present?

J.M.W. solo ukhona
still being present

S.N. kushaya bo 1940, solo ukhona ^{being}
the coming of the 1940s, still [the earth] present.

J.M.W. hhawu sekunehubha temafly mashini
hhawu⁶⁴ there is ihubha¹¹⁴ of flying machine
lapha, lokukhulukati, umangale kutsi akuwi
here, a very big one and one wonders why
kangani, njoba kumatima kangaka lentfo. Indlu
it doesn't fall, as it is [very] heavy this thing:
nje lenkhulu iphaph'etulu
a big house flying up [in the air]

S.N. ee-
yes

J.M.W. ee-
yes

S.N. Cha babe Wilson, ngiyabonga kakhulu, ngiyake ngiphi-
No, babe⁵⁸ Wilson, I thank you very much. I will,
ndze ngihlangane nawe sicace ngemphi ya 1914 kuya
in future, meet you and ^{we} will talk about the 1914 to

114 ihukha -

J.M.W. e-e- ngase ngiyekela, ngabona kutsi iphenishini
yes, I then discontinued [with the preparations for
yami lena kutsi idvute kakhulu. close
enrolment], seeing that my pension was very a

S.N. ya: Utsini, njengemuntfu labeshumayela, ashumaye
ya⁶⁰. What do you say, as a person who was
le livangeli, utsini ngekubhubha kwemhlaba,
preaching the Gospel, what do you say about the
nanitsini, nanicabangani nasenibona tintfo
destruction of the Earth, when you think, when you
tenteka kunetimphi, kunetindizamshini, kuneti-
see things happening, there are timphi⁶⁷, flying machines,
moto, setenteka fonkhe leto tintfo, nanigaba-
cars - all these things are happening, what do you
nga kutsini mayelana nekubhubha kwemhlaba?
think, concerning the destruction of the earth?

J.M.W. Sasi, imflayimashini phela yefika nanangu
we, a flying machine, indeed, came with this
umsa waMabhala
son of Mabhala.

S.N. e-e-
yes

J.M.W. ee languyena efika naye, yafike nje ku
yes, who was the one who came with it. He
e-wamisa libandla lapha etidlini yabulumende
stopped libandla¹¹³ in the house of government
laphientasi, ngase, kwakungenjē, njengoba
there, down there, next to, it was not like this,
kunje phela.
as it is [today].

S.N. nanibona timangaliso letingaka nangingashoyini
When seeing wonders of this [enormity], didn't

113 libandla

plural; emabandla

} — assembly of elders, council

J.M.W. Magoduwotjeni
Magoduwotjeni

S.N. eyi! Nayo leyo yinkhulu leyo
eyi!¹¹² even that one is big that one

J.M.W. e-e-

yes

S.N. ungakusitekele ngalinye lilanga, sesiyawuyi-
you will [probably] tell us on another day
feka ngalinye lilanga leynomphi yetugala
we will talk about that War on another day,
yema Jalimane, ya 1918, ya 1914 kuya ku 1918
that First [World] War of the Germans, of 1918, of 1914 to 1918.

J.M.W. enhhe

enhhe⁶⁴

S.N. sesike sayiteka ne Mntfwanenkhozi Dabede
we have talked about the 1939 to 1945
leya 1939 kuya ku 1945
one, with umntfwanenkhozi¹⁷ Dabede.

J.M.W. e-e. Hhawu leyo, leke ngasengile, eJozi
yes. Hhawu⁶⁴, that one, I was in Johannesburg
Ngale.

by the

S.N. ngaleyesibiti?

by the Second one?

J.M.W. e-e ngatsi ngiyayifoyirisa nje kwafunyaniseka
yes, when I attempted to enrol for it, I found
kutsi ngisebuphoyiseni lapho, ngite, ngiyawu-
that I was on the police force there, and I
payila iphenishini yami.
wouldn't get my pension.

S.N. Wo!
Wo!⁶⁵

112 eyi! — similar meaning to awu! ¹⁴⁷

S.N. nhn!
 nhn!⁶²

J.M.W. e-e- sashuga lapha saye safika e Breyijini¹¹¹
 yes, we shuga'd¹¹⁶ until we arrived in Breyijini
 ngekushuga. Ngiyo lengiyishoko kutsi, namhla
 by kushuga. That is why I am saying that takuy
loku seba, kute labahamba live lelingaka,
 no one travels over the live²² of this size,
 ngenca ye T.B., ngenca ya labo mankanyane, bo
 because of T.B., because of bo²⁵ mankanyane⁹⁹.

S.N. nabo high blood pressure?
 and bo²⁵ high blood pressure?

J.M.W. enhhe. Sashuga sisuka khonaphe Mbabane,
enhhe⁶⁴ we shuga, having started off from here
 sayesafika le e Breyijini, lapha sathula sitime
 in Mbabane, until we arrived in Breyijini¹¹¹, where
 la khona, sasesafakwa khona nemntfwanenkhozi¹⁷
 we got a train, in which we and umntfwanenkhozi
 Magoduwotjeni, siphathwe nguye, nalomunye,
 Magoduwotjeni, ^{we} being under him; and another
 babebabili bantfwana benkhozi lapho
 one, there were two bantfwanabentkhozi¹⁷ there

S.N. njongoba nje kuleyesibili babephetfwe
 as in the Second [World] [War] they were
 ngumntfwanenkhozi Dabede
 under [the leadership] of umntfwanenkhozi¹⁸ Dabede

J.M.W. enhhe
enhhe⁶⁴

S.N. kuleyekugala babephetfwe ngumntfwanenkhozi
 in the first one, they were under the leadership
 Magoduwotjeni
 c²⁷ umntfwanenkhozi Magoduwotjeni?

110 shuga'd } — a term often used to emphasi
variant: shuca } members of regiments. It means
also kushuca (ni) } to walking a long distance
(usually by foot), sometimes
carrying logs for building royal
cattle byre, thereby proving
their strength and byaha (the
feeling of being a real, well-qualified
lijaha⁹⁶)

111 Breyiji ni — possibly Breyten, a town in
the Republic of South Africa, in
Transvaal.

J.M.W. samangala. Nami ngaya khona, ngayengangandaka
we were amazed. I, too, went there; I returned from
khonemphini, kuleyomphi.
the War, from that War.

S.N. ya 1914?
the 1914 one?

J.M.W. enhhe.
enhhe⁶⁴

S.N. 1914 to 1918?
1914 to 1918?

J.M.W. eni he, kuphelanje.
enhhe⁶⁴, precisely that.

S.N. leyema Jalimane yekugala?
the German first [War]?

J.M.W. e-e sa -
yes we -

S.N. wo! nembala wasowumdzala
wo⁶⁵ Indeed [I can see] you were by then old]

J.M.W. Sabutfwa ngulwanyana, ngu Mbengeni lapha
we were collected by Mbengeni here. E [int]
e - Gilsini, Meja G. Gilsini.
Gilson, Major G. Gilson.

S.N. nhn.
nhn⁶²

J.M.W. e-e nguye lasibutsa lapho
yes, it's him who collected us there.

S.N. ya
ya⁶⁰

J.M.W. sinemntf, siphelwe ngumntfwanentkosi
we were with, ~~we~~ were under umntfwane. ¹⁷
Magodwotjeni
Magodwotjeni

S.N. mzu kwana nigala kubonake nayindizamshini
the first day you saw a flying machine,¹⁰⁸
naku lokutsiwa yimflulayi?
this which is called a imflulayi¹⁰⁸⁷

J.M.W. Wo! sicalake nga, kutsiwa ngumsa wa-
Wo⁶⁵ we first [saw] Mabhala's son's [aeroplane].
Mabhala. Wayetsenga lipulazi lelikhulu, nalolelo
He bought a big farm, even that amazes
iya nangalisa kutsi lemali lengaka abeyitsatse
that where did he take this much money,
phi yena, yekutsenga live lelingata lekhazeni
how buying, live²² of this size of ekhanzeni¹⁰⁹

S.N. e-e-
yes

J.M.W. Namblanje labaseli, Iyinkampane yemobanje
today it has become a company for Sugar cane.

S.N. Wo
Wo⁶⁵

J.M.W. e-e- nakhona lapho kwakugawele belungu ke
yes. Even there, there were many whites who
bagibeli emahhashi, kungekho timoto la.
were [all] riding horses, as there were no cars.

S.N. ngisho lemflayimashini, indizamshini... ?
I mean the flying-machine, the flying-machine?

J.M.W. imflayimashini siyibona kumsa wakhe
we [first] saw a flying machine from his son.

S.N. Wo!
Wo!

J.M.W. kulena imphi ya 1914.
during the [World] War of 1914

S.N. namangala?
you were amazed?

108 in aeroplane

109 lihlantze } lihlantze - is a noun,
also ehlantzeni } ehlantzeni - denotes
place (e -ni are locative)
lihlantze is a bushveld.

J.M.W. e-e- ngangisemishini kakhulu. Bonkosa-
yes, I was in a mission for a long time.
zana babegibele mahashi, bagibele nganhlanye
Bonkosazana¹⁰⁶ used to ride on horses, riding but not
njengebesifazane. Lihashi leli...
sitting astride, because they were women. A horse

S.N. kube bangadangalazi?
so that they could not [sit] astride?

J.M.W. enihye bangadangalazi. Lihashi lelelinye
enihye⁶⁴ so that they could not sit astride. One horse
laze lambulala lomunye nkosazane. Manje
eventually killed one of the boss Nkosazane¹⁰⁶. Then
hhulumendete wase uyakwala loko. Kutsi
government refused that, saying "No, let them
"Cha abagibele njenge -"
ride like -"

S.N. "njengemaduwodza?"
"like men?"

J.M.W. njengemaduwodza. Sihamba nabo, ngihamba
like men. We used to travel with them; I
nabo sishumayela konke ngalapha. Ngihamba
used to travel with them, preaching everywhere,
nabo mine
travelling with them, myself.

S.N. e-e-
yes

J.M.W. bonkosazana balalesigangeni, ngeliqama lenkhesi
bonkosazana¹⁰⁶, sleeping in the field, in the name of
the Lord.

S.N. ya!
ya¹⁶⁰

J.M.W. e-e- hrayi lamhlanje, sesigibela timoto.
yes, not today, as we ride "motor cars [today]"

nation, within the shortest possible time. Let us make it the personal goal of everyone of us to make his full contribution towards the national effort of uplifting the living standards of our people. We can only achieve this goal through hard work and personal sacrifice. Let us make 1978 therefore, a year of even greater dedicated service to our King and Country. Finally, may I take this opportunity to extend my best wishes to His Majesty, the King, the Indlovukati, and to the entire Swazi people, for happy and prosperous new year. Thank you.

^{END}
end of the speech

N nguyena mangoba [have begins problem-solving, which is a programme, this apparently bears no connection with 'have begins']

M.N Umfombo wekuphila

N nawulikhumbula kahle nalo livesi, man'angisati
kutsi yindzima yesingakhi

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remain a God-fearing nation. In this regard, I would further like to stress the heavy national responsibility that devolves upon every Swazi parent, in connection with the duty of inculcating strict discipline, in the mind of every Swazi child. We should always remember that our children are future leaders of this kingdom, and thus we, as parents, have a duty to mold a future Swazi Nation. By and large, 1977 has been a year of relative prosperity for the country's many socio-economic development programmes. However, there is no room for complacency. Big national challenges still lie ahead, and I strongly appeal to you all to work even harder in 1978, in order to accomplish the economic aspirations of our

the public service, and other organizations and individual residence, is characteristic of the spirit of complete national solidarity that prevails in this country. It is only under such conditions of social tranquility and national co-operation that any nation can expect to achieve its development goals. It is in this light, therefore, that I feel particularly confident that the great strides we made in 1977 in our national development programmes auger well for the ultimate fulfilment of the economic aspirations of the Swazi people. However, I am more convinced than ever before, than ever before, that we will succeed in accomplishing our national goals only if we continue to be proud of our cultural heritage and to

His Majesty, King Sobhuza the Second, whose inspiring personality served as an illustrious symbol of unity for the Swazi people and as a burning torch for this country's continued prosperity. It goes without saying that no Nation can ever be able to forge ahead with its development programmes in conditions marked by National strifes and political chaos. It is with this realization in mind that we hail His Majesty for having engendered in this Country, a conducive climate of peace, political stability and harmonious co-existence amongst the various sections of the country's population. The unswerving support that His Majesty's Government has received during the past year, from the Country's business community

special significance to the Swazi people, because it will mark the 10th/tenth birthday of the Swazi Nation. It will be the tenth year since the Swazi people regained their National Independence, and took the rightful place as a sovereign state amongst the free Nations of the world. I have no doubt, therefore, that as a nation that is going to be 10 years old this year, the Swazi people will look back at the achievements we made in these past ten years of our nationhood, with the deep sense of national pride and satisfaction. I am more than convinced that we have been able to reach the present stage of our National development, because of the able and foresighted leadership we have received from

The future success of the Third Sugar Mill will only be achieved through hard work, and unflinching co-operation amongst all the people who will be working at this project. I have no doubt that every worker at this project, will be rewarded in accordance with his job productivity. It is in this context, therefore, that I would like to be among the first Swazis to say how grateful we all are, to the almighty, for the generous blessings and divine guidance we received during 1977. I have no doubt, therefore, that you are all with me in my ardent prayer that the Swazi nation should continue to be endowed with similar blessings and divine guidance in 1978, and in many more years to come. The year, 1978, will be of

to all those of my fellow countrymen and friends who, through their dedicated and patriotic services, have made it possible for us to accomplish this economic project of great national importance. The very fact that an economic project of this magnitude is being successfully established in Swaziland clearly underlines the unfaltering confidence of investors in the sure stability and suitability, I am sure, of our country as a safe and viable field for foreign investment. It is thus imperative upon every Swazi citizen to ensure that this good reputation of our country is not tarnished. We all have a national duty, not only to ourselves, but also to future Swazi generations, to ensure the success of this important national project.

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the nation's efforts of bringing about rapid socio-economic advancement and National prosperity. One of the most outstanding economic achievements, made by the Swazi Nation in 1977, was the signing ceremony, which marked the climax of many years of arduous negotiations, pertaining to the establishment of the nation's Third Sugar Mill. The Third Sugar Mill is a project of great economic importance to the Swazi nation, because it will not only open up many employment opportunities for my Swazi brothers and sisters, but will also make a tremendous contribution to the Country's over-vole economy. I would, therefore, like to avail myself of this opportunity to extend, on behalf of the entire Swazi Nation, a word of special gratitude

ngena ngiphuma, ngangena"
 and took me to their house, where I entered into many
 Ladies and gentlemen, as we begin the annals of

anonymous
 speaker on
 an unknown topic

the New Year, I would like to seize this
 opportunity to extend to all of my fellow
 countrymen my deep thanks and profound
 appreciation for your commendable spirit

you played in the various important
 national achievements you have made in the
 past years. It is with a deep sense of national
 pride and profound gratification to state that
 during 1977, the Swazi Nation continued to
 cherish long traditional heritage of national
 solidarity, political stability and national
 harmony under such congenial climate, the
 Swazi Nation was able to concentrate its
 undivided attention and national resources, on

S.N. e-e-
yes

J.M.W. Sebayendulake bomntfwanenkhozi na negroup
then bo³³umntfwanenkhozi¹⁷ and the whole
yontke lesasisuka nayo laphe Mbabane, Sajojini-
group, with which we started off from Mbabane,
Swa ngu Gi- Gilsini, Mbengele
passed on. We were envolved by Gilson, Mbengele.

S.N. Mbengele.
Mbengele

J.M.W. e-e-
yes

S.N. ngu Gilsini, Mbengele
it's Gilson, Mbengele

J.M.W. e-e-
yes

S.N. Cha ngibonge kakhulu, babe Wilson.
No, I thank you very much, babe³³ Wilson

J.M.W. e-e-
yes

S.N. e-e. Sawuyawutivemoyeni ngalelinye lilanga,
yes. You will hear your [voice] from the air, one
usico cela

day, telling [these stories].

J.M.W. ya, a- ngiyeva Ndzinisa.

[laughing] ya⁶⁰ I hear, Ndzinisa.

S.N. Cha, siyabonga
No, we thank you.

J.M.W. hha nami ngitayiqoqa, ngitsi "yeyi! labantfu
hha³² I, too, will talk [to other people] saying:
bangibutsa ngilele, bangiyisa ntindini tabo, nga-
"Hey! these people picked me up for a stop,

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ku1918 iyihlelekahle, usho nekutsi yagala kangani
1918 [World] War; you would have to arrange it properly

J.M.W. e-e- also saying when it began,
yes

S.N. naggogqwa bobani lapha, nayakuphi, nayakuphi,
who gathered you here, you went where and
naza nayoyilwa kuphi
where, until you fought it where.

J.M.W. e-e-
yes

S.N. nase niyilwa kuphi nje?
where were you fighting it?

J.M.W. angizanga ngilwe mine, ngase ngivuvuka tityawo
I never fought myself. I soon got swollen,
nganqandzeka e Cape Town
feet, and, therefore, returned from Cape Town

S.N. wo
wo⁶⁵

J.M.W. bodokodela ngekuma, ngibukela emadolobha lapha,
doctors as a result of ^{my} standing, looking at
ngetfuka konkhe, ngibona konkhe lokukhona la,
towns, being bewildered by everything, seeing everything
kwafunyaniseka kutsi ngiyetfuka, ngema njalo
present here [in Cape Town]; It transpired that I was
busuku nemini, tityawo tami tase tityavuvuka,
being frightened. I stood continuously the whole night
and day, my feet then got swollen.

S.N. wo
wo⁶⁵

J.M.W. bodokodela sebangibuyiselemuva kodwa nge-
then doctors sent me back, but I was
ngise Cape Town
in Cape Town.

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Name S.P.S. Series Archives 3

S. No. Informants: Arthur Moganeni

Place Masini; James Mofuli, Wilson

Topics Kungwaba; Kuzila

Faint Ruling with Margin
Dowwe Lineering met Kantlyn

DATES: 05/04/74; 3/11/77

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123 Inngema } a diviner who is capable of
also Sangema } commanding supernatural power
variant: Sangema } at will and make it reveal
unknown things to him/her. He
she may also use herbs for
healing.

124 Iituly } 1. the sky. 2. rain, rain fall
variant: Izuly } 3. precipitation as a sign of the
possibility of rain falling

iminyaka litulu alitfolakali kaZulu. Sebafa had hit them, for many years they never had yindlala. Bafika batsi batowelicela ke bakha-rainfall, the Zulu. They were starving to death. They ndza kutsi, kusuke kwaduma kutsi kuta came to beg for it, and found that this side, the imphi. Nya! nya! nya! nya! emaswati. Bakha news which became widespread was that an imphi ndza kute, bababatse banghula le, banghula was coming. The Swazis disappeared: Nya! Nya! nya! le, kute emaswati.

They found nothing; they look there and there, no Swazis

Tim nhn
nho⁶²

M.D. Batsi ke: "Awu, loku sule kutsi ikhoninyanga They said: "Awu⁴⁷, as we have heard that their inyanga¹²² yabo nayo leyati litulu, asetinhloli tityengek which [inyanga] know something about rainfall, let yona." Uyatiwake lomuti walenyanga. lenyanga Spies creep for him". The homestead of this inyanga ngubanike; Ngumalamlela waka Magagula. Malam was known. This inyanga was who? It was lela waka Magagula wakhe komkhulu umuti, Malamlela Magagula. Malamlela Magagula had built yinyanga nele, njoba baka Magagula uyati kutsi a big homestead. He was an inyanga, indeed, as you banalo litulu.

know that the Magagula people have rain.

Tim yebo, kuyatiwa
yes, it is known

M.D. enhhe! Mine ke sengalifuna ngaye ngalifola
enhhe!¹⁶⁴ Myself I searched for it until I

121 mya! — (interjection) of disappearance or nothingness.

122 inyanga — a traditional healer, especially the one who relies on herbs, but may also divine

T.M. nhn nhn
nhn⁶² nhn

M.D. utawubonake kutsi kwakukhona lonalelisu
you will then see that there was this Jisu¹¹⁸
lesitsi lekwakha bukhoti, nitsi kenine yidiplo-
which we say was of making bukhoti¹¹⁹, you call
masi
it a diplomacy.

T.M. e-e
[laughing] yes

M.D. Kwakwakhwa bukhoti. Yayi kwati inkhosi
bukhoti¹¹⁹ was being made. The Swazi inkhosi⁷
yemaswati kwakha bukhoti nalaman yemakhosi,¹⁵
knew how to make bukhoti¹¹⁹ with other emakhosi⁷
kakhulu bona labaka Zulu. Kwekugala nje,
especially these Zulu [that is the first thing]. The
kwesibili, emaswati abephethse litulu le, ungazange²
second, is that the Swazi people had control over²
nje nawukhona sewuwe kutsi inkhosi yakaZulu
rain. You never, in your life, heard that the
yase yalati litulu. Cha! Babelicela la kaNgwane,
inkhosi⁷ of kaZulu¹²⁰ ever knew [how to bring]
Asengikulandzisele indzajana lemfishaye letaku-
rainfall. No! They used to beg for it here
khombisa kutsi emaswati ngetitulu abedvume
kaNgwane⁵⁶, let me tell you a short story which will
kanganani.

show you how famous the Swazis were, about rain [making]

T.M. nhn nhn
nhn⁶² nhn

M.D. bayeta baka Zulu batawucela litulu, selibalele
the Zulus came to beg for rain, after drought

118 lisu - 1. a trick 2. a strategy 3. plan
3. a means of doing something.

119 bukhoti - the existence of in-law relationship

120 kaZulu - } - place, land or country of the
variant: KwaZulu } Zulu ethnic group, together with
those under their jurisdiction

nami ngamangala kutsi; 'hbwu! kantsi indwadea
yami batsi yi. Isandzane nje, Inqumbi bantfu
la?

[a programmes on 'problems', completely irrelevant, continues
here, it has been left out.]

M.D Ngisengasho ngalelinye lilanga ngatsi lababaka-
I once said, on a certain day, that the Zulu
Zulu, bawahlonipha emaSwati nabachitsa
people respected the Swazis when destroying
bukhosi lobungu 94 / Ninety-four; five nje leta-
94 bukhusi¹⁹, the five²² which were busa¹¹⁵,
titibusu, leta chitfwa ngu Shaka.
[and later] destroyed by Shaka¹¹⁶

T.M. nbn.
nbn⁶²

M.D wati chitsa, watigwinya, kwabate tona, 94
He destroyed them, absorbed them and they
wetive, kojemaSwati kutekubengunamhki loku
disappeared. 94 five²², but the Swazis, till this
soloku abakhona. Azange Shaka asawente lufu.
day, are present. Shaka never did anything,
ungas'utibute ke kutsi: "Kwakwentiwa yini?
to them. You can then ask yourself, "What caused
buhlobo buni lobu labebukhona emkhatsini
this? What buhlobo¹¹⁷ existed between these people
walabantfu, bayowusindza kulolu lolungakani?
which resulted in their being saved from such danger?

115 busa 'ing } — busa is a verb. ukubusa is the
ukubusa } state of doing 'busa', and therefore
it is a noun. Busa means
1. govern, rule, reign 2. live
comfortably.

116 Shaka — a 19th Century Zulu King, thought
to have caused the Mfecane/Difaqane
(great crushing period)

117 buhlobo } — kinship; relationship.
variant: ubuhlobo }

mbakati!' Awu! Samangala. Ashito njalo utsi

N. mani Ngeamphalala, uninatala myphi? Lolowaphu-
ma fiintsaba?

M.N. waphuma fiintsaba phela, washiya lenduwo-
dzana kayise lomkhulu.

N. yeboke

M.N. nhn, nhn. "Ayigubhe!" Washwa, wakhulum-
zaca. Ukhalakimi njalo. Kughumumzaca. Ewu!
ngayibukindzaba ngatsi mine: 'Hhawu!'. Kuhambe
kwahamba nine bekunene, waze wahlabisa
ngenhloko phansi loloyinduwodza yami kutsi
neyise nje wadzabule mafu njena vele, insolo
ikhona la, kulolosetibila ngemzaca manje."

N. nhn.

M.N. Kuhambile wasuyagula maketala. Ewu! agutile,
kwalandowa bakubo. Awu lwakhula lusendowo

nebantfu ke , akayise lomkhulu, sangimekezisile,
 wakwenta konkhe ngesiSwati, nami ngatsi'nansi
 ke yona'. Waze waphuma wayowubikel'uyise
 lomkhulu kutsi 'babe ngisafuna kuphuma
 lidladla ngitsi; ngoba ungigane njena, ungi-
 gainite? Kwavunyelwana nine bekunene, umndeni,
 kwenteka loku". Ewu! Gugule — , yinze
 lenkinga. "Kwentekile loku, ngibhude titini, ngenta
 konkhe, ngenta konkhe, njengemfati walayi-
 khaya, ngoba phela batsi ngesiSwati, 'nasowu
 nemfati ivukile yakabobani?

N. Chubeka wena.

M.N. yaketfu. "Awu ngakwenta nine bekunene,
 nebantfwana bakhona. Waqhamuka maketala.
 Aqhamukile maketala, ufika utsi 'ayigubhe!
 Angifuni salukati layikhaya. Ayigubhe nkwa-

kutsi uphindzi ubayale, ngoba kayi kabhalwa
kutsi ibuya kuphi, wena wase Gudu.

N. Ohh.

M.N. kodwa ke yona naseyibamba lobunkingq
bayo vele iyingqikitsi.

N. ayisikhombi nesifundza kutsi iqhamuka
kusiphi?

M.N. Cha! Nani, kodwa libito lakhe ulifake
ngekuphelda lowekunene, wasayinda, kukha-
mba kutsi kumbe, ngumuntfu kumbe loyawu-
tfukutsela na? "Ngendza ngakhandza
lijaha ngaligana, savele sahotsele emacuzu
laze layongitsatsa, lingibikele kutsi kabinyise
nenina, likhala kayise lomkhulu. Nangempelake
ekubukeni kwami lalite uyise ngoba washong,
unina lalinaye waphuma tintsaba. Umntfu

M.N. Kodwa wawata lomnakabo.

N. wawulatantha uyise, wayemukela

M.N. nhn, watsin'umnakabo? Wats'ungahlaba
lesikhuluphede kangaba babe uhlabel'umgewu?

N. Siskokutsi ke natsi nayin'hlelembisweni ke,
Ngcamphalala, nangiyibeka kanje, singete sabuma
kutsi imiti ikhaphike.

M.N. Kwase kutsi lokwamadala, Mguni, "Uyafana
nemuntfu lofile mntfwanami. Uma kukhombisa
kutsi abefile, wawuka umnakeny emathuneni,
ungete wafokota na?" Kase ngibambe lenye
Ndwardwa, itsi "Khala mdumbadumbane".

N. Sive tindzaba

M.N. yeyi! Kunenkinga nine bekunene la. Ngryetsa
mba kwekutsi lena aninoyikhona. Inifo lembike
Ndwardwa, lenkinga ngiyifundzela nje sive kwe-

M.N nbn

N e- lapho induwodzana yelulaheko yaphuma
yamos emafa kwaba njeya, yidla nebangani
yenta konkhe

M.N yabona labancano kwedluluyise

N kwentekani emva kwaloko?

M.N. kangati Ndwardwa

N. yabuya, yabuyekhaya. Seyilalanetingulube;
seyihlalemahokweni.

M.N. yabuya yamkhandza

N. kedwa yakhumbul'ekhaya

M.N. yamkhandza leleyamshiya selokasebenta,
umnakabo.

N. kwentekani ke?

M.N. wakwata

N. wavulafandla

M.D. akumangalisi sibili. Indzaba yebukhoti, yekuhlabe. It doesn't surprise, indeed, the matter of bukhoti¹¹⁹, ta bukhoti, sikhuluma ngayo kuShaka nje of removing bukhoti¹¹⁹, we are talking about it ngobe sicondzanisa nekutsi lenkhasi lekhone, in relation to Shaka because we intend showing inguye Shaka. Solokwentiswa lokwentiswa natuye that the present inkhasi⁷ is [a] Shaka himself. Shaka. Solokunye. Keptake, emakhasi lamanyenti What is being done is what was done to Shaka labentiswa njalo, ungani inkhasi yemlumbi yase, himself; it is still one, but then many emakhasi⁷ to kwayawukhatjetwa bukhoti kuyo, Somntsewu, whom this was done, in fact, even the inkhasi⁷ Shepstone. Kwafunyelwa Tifokati, Uffunyelwa of a white person, bukhoti¹¹⁹ was once nguMswati, kutsi "hambani nimikise nangu dzadze made with him - Somntsewu¹³⁰, Shepstone, wetfu kuSomntsewu, nitsi Somntsewu asisite, Tifokati was sent by Mswati [11] that "Go and alobise lababaka Zulu bangabi loku basikhupha" deliver this sister of mine [Tifokati] to Somntsewu, and say to Somntsewu, let him help us cool down the Zulu, so that they can stop troubling us".

130 Somntsewu — a name by which Sir Theophilus Shepstone was called by the Swazi people. He was a South African Statesman, born in England in 1817. Well-liked and respected by the Africans, he was contacted by the Swazis for help against marauding Zulus in the 1850s. Shepstone quickly put pressure on Zulu king Mpande and the raids on Mswati's country stopped. [Grot-peter John J., Historical Dictionary of Swaziland, p146]

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kutsuyati lokutsi abengafuni phela Shaka kutsi.
that Shaka did not want to have children
kubenabantwana bakhe kulamakhoskati akhe
by his wives.

T.M. e-e
yes

M.D. kwakute
there was none

T.M. e-e-
yes.

M.D. kutenje labatfolo bantwana lesibatiko kutsi
there was not any children whom we know
wo, umntfwana waShaka abekhona, kute. Kwa-
that ⁶⁵ a child of Shaka was present; there
kugawele umdlunkhulu, kugawele bonkhe, ¹²⁹
was no one. There were full of umdlunkhulu,
koduwake kut'umntfwana waShaka.
but there was not child of Shaka.

T.M. nhn.
nho⁶²

M.D. e-e.
yes

T.M. sengishoke kutsike nkhosi ke, salo sichuba-
I mean nkhosi¹²⁷ that, let us continue a
chuba nje kancane, sowushoke kutsi ngeku-
little bit, and tell [us] that, according to
buka kwakho nje weng, njoba nje naku
your vision, as I, too, have seen this, which
nami sengi kubonile lolokuvele lonyaka, akuma-
has occurred this year, "doesn't surprise
ngalisi, akusiyo into lesiyikabukako.
[people], it is not something we see for the
first time.

129 umdunkhulu -

kubefike Malamlela kwatsiwa ke Chake: "Chake, After Malamlela arrived, it was said "No, tinkhomo tihambile, titulu kalilungiswe liyobanda cattle have gone, let the litulu¹²⁴ [too], bekunene." Lana litulu nembala emvakwecuba be sent to fall for them bekunene¹". The Malamlela asabuyisiwe lapha kaNgwane, litulu¹²⁴ did fall for them, indeed, after Malamlela bashayinala bakaZulu. Shakake abengele had been brought back here kaNgwane⁵⁶, Shaka kanye, Netriduna fakhe, nelibanella lakhe and the Zulu got a lot of food. Shaka wouldnt, achitsa bukhosi beMaSwati, ngoba abati together with his finduna¹²⁶ and ^{his} council, destroy Kutsi ku citsa bona, kucits'umhlaba wakhe the Swazi kingship, because he knew that destroying them meant destroying his earth.

T.M. nhn! nhn
 nhn¹⁶² nhp

M.D. nansoke!
 that's it!

T.M. awuteke lapha nkhosi, labantwana, bantwabe please tell [us] here, nkhosi¹²⁷ the bantwabenkho¹⁷, nkhosi, bantwabenkho Somhlolo, lababili the bantwabenkho¹⁷ Somhlolo¹²⁸, the two girls, emantfombatana, bagcina bendzile yini lapha did they end up having married to Shaka? kuShaka?

M.D. bendza sibili phela kuShaka. kuphela njeke they got married to Shaka, indeed. It is just kutsi, indzaba yakhona Shaka, ngiyakholwa that that matter, Shaka, I believe you know

126 hindauna - see glossary.

127 nkhosi
variant: nkosi

} - an address-name for the Dlamini clan, as well as of other clans who trace their history back to the ancestor(s) of the Dlamini people.

128 Sombhlo - the same as Sobhuza I

126 hindauna - see glossary.

127 nkhosi } - an address-name for the Dlamini
variant: nkosi } clan, as well as of other clans
who trace their history back to
the ancestor(s) of the Dlamini
people.

128 Somhlolo - the same as Sobhuza I

bamtsite, bamtsite, atsi Malamlela: "Nangabe ninqa-
 they tried to talk to him, but Malamlela said: "If
 ngibulala ninqabe ninqisitile, keduwa lrtulu kansi-
 you can kill me, you would have helped me, but you
 yikuliffola, ngoba phela tikhwama ngatshiyemva.
 will not get rain, because all my bags were left
 "Kepha sesingenta ngani, Malamlela na? Njengoba
 behind". "But then what are we going to do
 phela nenkhosi kasikayitfoli kutsi sicile litulu
 Malamlela? As we haven't found the inkhosi?
 kuyo?" Atsi inalam lela, "Angati kini", kutfu-
 from whom we would ask, ^{for} litulu¹²⁴? "Malamlela
 nyelweke emancusake: "Hambani niyosicelele
 said: "I don't know". Messengers were sent: "Go
 le, enkhosini, e Swatini, Nisicelele kutsi angete
 and beg for us from the inkhosi⁷, from the Swazis,
 asisita yini, isitsatsele nangu Malamlela ime-
 that can he receive back Malamlela,
 mukele Simbuyise, yona isinike tinkhomo
 and he, give us 70 head of cattle.
 letingemashumi lalisontfo.

T.M. nbn!
 nbn¹⁶²

M.D. "Akete Somhlolo atowuhlenga le Malamlela
 "Let Somhlolo come to redeem this Malamlela
 ngetinkhomo letingemashumi lalisontfo." Ta-
 by 70 head of cattle." The cattle went to the
 phuma tinkhomo ku Somhlolo, walanduwa
 [Zulu] from Somhlolo, and Malamlela was
 Malamlela ka Zulu. Wabuyiswa Malamlela. Watsi
 fetched from ka Zulu¹²⁰, and was brought back.

M.D. ukhanda zolokulikhona, kwetiwa nalo liphuma.
 he found that it was still there; it was come with
 kaMingometulu. Owu! Nabahletike, bahage lomuti,
 it from kaMingometulu. Owu!⁴⁷ having sitted, they
 bafuna kubamba loMalam lela
 surrounded the homestead, wanting to catch this Malamlela.

T.M. yeboke!
 yeboke!¹²⁵

M.D. Bakhandze kutsi kulukhuni kungena; kungenwa
 they found that it was difficult to enter; thorns
 ngakuphi, kufakwemanyeva, umuti, banifu bale
 were placed around the homestead, people were for
 ngekhatzi. Owu, sigunio ke baye babone
 inside; Owu⁴⁷, at last they saw him; "Owu!⁴⁷
 kutsi "Owu! kungenwa la", baduworse liblahla
 it is entered through here"; they pulled out the fetter
 bangene. Batsi kungena bambambe Malamlela.
 tree and entered. After entering, they got hold of
 Nakoke babaleka nayeke Malamlela bakaZulu,
 Malamlela. There the Zulu run away with Malamlela,
 batsi uyawubanisela litulu lekubo. Bayefika ke
 saying he was going to make rain for them. On
 kwaZulu batsi "enhhe! Phezu kwaloke Malamlela
 arrival in kwaZulu¹²⁰, they said "enhhe⁶⁴! geton
 litulu, linise!" Atsi Malamlela: "phela mine
 to it, Malamlela, cause it to rain!". Malamlela said:
 ningishiyise tonkhe tikhwama tami"
 "you made me leave behind all my bags"

T.M. nhn!
 nhn!¹⁶²

M.D. "Kutenje litulu lenginganisela lona". Bababatse
 "There is no rain which I can make for you".

125 yeboke! — (adverb) 1. yes, in giving a simple affirmative or assenting reply, or in starting off an important statement or declaration 2. Indeed? Is it so in expressing amazement at a statement made.

Kutsi Magagula lelitulu waliffola kuMngome-
discovered that Magagula got this rain from
tulu.

Mngometulu.

T.M. Wo¹
Wo¹⁶⁵

M.D. Mngometulu, lokutsi: 'Mngometulu' kutsi
Mngometulu, saying: 'Mngometulu' means
'Mngoma welitulu'; babenelitulu laba baka-
'Mngoma'¹²³ of 'litulu'¹²⁴. They had 'litulu', these
Mngometulu.

T.M. Wo¹ Mngoma welitulu!
Wo¹⁶⁵ 'Mngoma of litulu'

M.D. Mngoma welitulu. Uyaliffolake loMagagula,
'Mngoma of litulu'. Then Magagula found the
waka Nhlanti loMagagula. loMngometulu ngule-
litulu¹²⁴. He was of Nhlanti [surname], this Magagula.
mkhulu, yinkhosi

This Mngometulu was the big one [of the two], the inkhosi⁷

T.M. ee
yes

M.D. uyalintjontjake loMngometulu, ubalekanalo
He stole it, this Mngometulu, ran with it until
ke, lokwatawufika nalo lapha kaNgwane. to-
he arrived here kaNgwane⁵⁶. This Malamkela
Malam lela nje, unalonye lelitulu uliffola
had it, after he got it from his bo⁵⁵ mkhulu⁷³.
kuboMkhulu bakhe

T.M. nhn¹
nhn¹⁶²