

S.O.H.P. HISTORY OF SWAZILAND by Mag. GAT. GON. M. and M. 2/3

45 khulekela! } — 1. Salute a person from respect, as  
also kukhulekela does a man upon first arriving in  
a kraal. 2. humbly or respectfully  
request or beg a thing of a person

46 hawayi! } — 1. of surprise or disbelief.  
variant. hawu! } 2. of concern, disapproval or  
sorrow. 3. of pity or sympathy.

M.D e-Naspoti. LakaNgwane lonkhe lelo.  
at Nelspruit. That is for kaNgwane, all that [country]

D.D. Umuti lolaph'e Naspoti, kutsiwa yini, lokhona lapho?  
the homestead which is at Nelspruit, is called what?

M.D. kutsiwa nje kukaMsogwaba, sekwabitwa ngaleli.  
it's called kaMsogwaba; it became called by  
bita, e- ngoba, inkhosi ayiwubekanga yona,  
that name, e- sum, because, the inkhosi<sup>17</sup>, never  
umuti qobolwayo  
himself put it, real homestead.

D.D. kwasekwenaba nje.  
it was being stretching.

M.D kwabesekwenaba nje bantwana.  
it was children who were stretching.

D.D. qhubeka, inkhosi.  
continue, inkhosi<sup>21</sup>.

M.D e-e kwabesekwenaba bantwana kutsi, nase  
yes, it was children who were stretching, as  
babekiwe endzaweni base, ngulowo uphuma  
after being placed at a place, each gets out  
umuti uyakha, ngulowo uphuma umuti uyakha  
to build his homestead.

D.D wena wekunene!  
wena wekunene 14

M.D kuse Mjindini ke lapho. Lapho ke sowuyesuka  
it's at Mjindini, ke there. From there, Mswati  
ke Mswati ke, sowubuya ngala; kedwawe  
came this side; but then he came through  
ubuyela ngentasi; ungena ngesikhala sebulombu  
the opening of [the mountain] at Bukumbu.

D.D. inhi!  
inhi 13

  
Croxley

Exercise Book  
Skryfboek

J.D. 267

Name S.B.S. series. Tape No. 4  
Naam  
Subject Topic: History of Swaziland  
Vak  
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Feint Ruling with Margin  
Dowwe Lincering met Kantlyn

BOOK 4

D.D. Khon'eMjindini?

Still at eMjindini?

M.D. Khon'eMjindini. Nguyeke Myoyo lotalake lo  
still at eMjindini. It's Myoyo who begot this  
Matsafeni, uyise wa Mhola  
Matsafeni, the father of Mhola.

D.D. wo!

wo!<sup>7</sup>

M.D. nguyenake lo Matsafeni ke, lo khulela lapha  
it's him, this Matsafeni, who grew up here  
eMjindini  
at Mjindini.

D.D. nhn

nhn<sup>34</sup>

M.D. lo Shishila akhulele lapha kaNgwane. lapha  
This Shishila grow up here kaNgwane<sup>5</sup>. But, this  
atawutsi lo Shishila nasuka lapha kaNgwane  
Shishila, when leaving kaNgwane<sup>5</sup>, never  
angabasabuyela kuyawuhlala laph'eMjindini, but  
returned to stay there at eMjindini; he/she  
uqhubekela lembili eNaspoti, laphasakhona  
went further ahead, to Nelspruit, where he/  
nje manje  
she is now.

D.D. nhn.

nhn<sup>34</sup>

M.D. lapho bukhosi sebukhongkhona, ahamba nabo  
where "bukhosi" is; he/she went with it  
waya khona khona  
there

D.D. eNaspoti?  
at Nelspruit

M.D. bayahlalake. Kutsandzeka ke ngala ekhaya e-esigodlweni. They then stayed, [only] this side, at home, was liked, at eSigodlweni<sup>43</sup>, that let this Shishila come home, ekhaya. Abetsandzwa ngule Ndloumkazi. and grow up here. He/She was liked by the Ndloumkazi

D.D nhn

nhn<sup>34</sup>

M.D nembala ke uyabuyake Shishila, uyahlala lapha. Indeed, this Shishila came back and stayed here ekhaya ke. Uyakhul'ukhulela ngala. at home. He/She grew up this side.

D.D wo, hhayi ngale? wo? not that side?

M.D akakhulelanga ngale. He/She didn't grow up that side

D.D nhn.

nhn

M.D kute ke ngaleke, sekutawutfunyelwa ke. Then, that side, another inkhosikati<sup>5</sup> was lenye inkhosikati, yabeseyiyabhubha lenkhosikati; but she, this inkhosikati<sup>5</sup>, then died, kati, e- Yangase, uka Shongwe. eZums, Yangase, Shongwe.

D.D nhn! nhn.

nhn! nhn<sup>34</sup>

M.D baseke kutfunyelwa inkhosikati Myoyo; Then inkhosikati<sup>5</sup>, Myoyo was sent. Myoyo Myoyo utfunyelwa kuyawuvusa umuti was sent to go and resurrect the homestead wakadzadee wabo, waka Yangase. of her sister, of Yangase.

M.D. nguseSwatini, nguseSwatini  
 it is among Swazis ; it is among Swazis.

D.D. nhn.

nhn<sup>34</sup>

M.D. loShishila njeke, nguyeke lotalwa nguMswati,  
 This Shishila, was begot by Mswati,  
 utalwa nguLaMakhuby.  
 he was begot by LaMakhuby.

B.D. nhn.

nhn<sup>34</sup>

M.D. e- Phindze njaloke kube ahlakeke lo  
 e [um], again, after this Shishila stayed  
 Shishila, nalo ntfombatana, uLaLthanyamba  
 with this girl, LaLthanyamba

D.D. nhn

nhn<sup>34</sup>

M.D. Kutfolakalake kutsi  
 it <sup>was</sup> again found that

D.D. ngudzadzewabo lona lo  
 was this his sister, this

M.D. loLathanyamba ?  
 this Lathanyamba ?

D.D. loLathanyamba utalwa nguShongwe ?  
 this Lathanyamba was begot by LaShongwe, ?

M.D. utalwa, e-e, utalwa nguLaShongwe  
 she was begot, yes, she was begot by LaShongwe.

D.D. e- Shishila  
 e [um] Shishila [then] ?

M.D. utalwa nguLaMakhuby  
 was begot by LaMakhuby.

D.D. Chubeka, nRhost  
 Continue, nRhost<sup>21</sup>

M.D. nguseSwatini, nguseSwatini  
 it is among Swazis ; it is among Swazis.

D.D. nhn.

nhn<sup>34</sup>

M.D. loShishila njeke, nguyeke lotalwa NguMswati,  
 This Shishila, was begot by Mswati,  
 utalwa nguLaMakhubu.  
 he was begot by LaMakhubu.

B.D. nhn.

nhn<sup>34</sup>

M.D. e- Phindze njaloke kube ahlaleke lo  
 e [um], again, after this Shishila stayed  
 Shishila, nalo ntfombatana, uLaHhanyamba  
 with this girl, LaHhanyamba

D.D. nhn

nhn<sup>34</sup>

M.D. Kutfolakalake kutsi  
 it <sup>was</sup> again found that

D.D. ngudzadzewabo lona lo  
 was this his sister, this

M.D. loLaHhanyamba ?  
 this LaHhanyamba ?

D.D. loLaHhanyamba utalwa nguShongwe ?  
 this LaHhanyamba was begot by LaShongwe ?

M.D. utalwa, e-e, utalwa nguLaShongwe  
 she was begot, yes, she was begot by LaShongwe.

D.D. e- Shishila  
 e [um] Shishila [then] ?

M.D. utalwa nguLaMakhubu  
 was begot by LaMakhubu.

D.D. Chubeka, nRhost  
 Continue, nRhost<sup>21</sup>



lapho. lowomutike, kubekwa inkhosikati Yangase  
there. At that homestead, inkhosikati Yangase, of  
waka Shongwe  
a Shongwe clan, was placed

D.D.        inhhil  
              inhhil<sup>13</sup>

M.D. e. Yangase waka Shongwe, ngenhlanhla lembi,  
eZumi, Yangase of the Shongwe clan, unfortunately  
lenkhosikati ete yamfola umfana, ifo linfombakana,  
this inkhosikati didn't get a boy; she got a girl.

D.D. nhn  
          nhn<sup>34</sup>

M.D. uLaHkanyamba, kuba kuphela kwakhe leni lenbatana  
LaHkanyamba, she was the only one, this girl  
Owu, sekuphindze futsi kutfunyelwake lenye  
Ow<sup>43</sup>, another inkhosikati was sent, laGwaca  
inkhosikati uLaGwaceleni, uLaMakhubu;  
leni, laMakhubu, who begot Mswati's  
longuyenake atala umntfana Mswati, Shishila  
child, Shishila.

D.D.        inhhil  
              inhhil<sup>13</sup>

M.D. nyobiwa nje kukhulunywa nga Msegwaba  
as you hear being talked about Msegwaba,  
nabo!  
there, they are!

D.D.        e-e, e-e  
              yes, yes

M.D. nabo! sebese Naspoti. Enhhe.  
there, they are! They are at Nelspruit, Enhhe<sup>13</sup>

D.D. nalena eNaspoti Solo kukhon eMaswati, kuleka?  
Even there at Nelspruit, still there are Swazis, there?

D.D. balenkhundla?  
of this area?

M.D. enhhe, balenkhundla. Uyaghubekake, ughubekelake  
enhhe<sup>13</sup> of this area. He continued, continuing in  
Khorenyakatto kubheka laphapha nambla sishi  
the north direction; in the direction of where  
kuse Mjindini khona  
we say today it's at Mjindini.

D.D. embhuleni nase Mjindini kwehlukene?  
at Mbhuleni and Mjindini, are different [places]?

M.D. kwehlukene  
there are different [places].

D.D. eMjindini ke, kukuphi khona?  
at Mjindini, is where?

M.D. eMjindini ke, kuse Bhabtini, namhla njeng  
at Mjindini, is in Barberton; today if you  
nawulayel'umuntu ungavel'utsi kuse Bhabtini,  
are directing a person, you would say it is  
kantsi umphakatsi, uyend'ula laphedolobheni  
in Barberton, yet the umphakatsi<sup>14</sup> is a little farther  
eBhabtini, utsi cetelele, ungatsi ubheka  
from Barberton town: you move a little bit as  
enShonalanga.

if you're going in the west  
D.D. ungatsi natsi tsine singati lutfo kutasikhanye.  
it seems as if even we, who know nothing.  
Limpela

it will be very clear for us.  
M.D. wen'wekunene! Uyawubekake weMjindini,  
wen'wekunene<sup>14</sup> He then put it, of Mjindini. Even  
nawo phindze ubekwa libutfo leMjindini khona  
there, he placed a libutfo<sup>37</sup> of Mjindini

44 Umphakatsi

variant: Umphakathi

see glossary

sowetfuka sawugengama lapha esigodlweni  
and then find that you have overstepped  
sebayeba bateki ceba ngitakusuke ngikubulale  
here at esigodlweni<sup>43</sup>, and they report you to  
mine.

me, I would then kill you.

D.D Khweshha!  
move away!

M.D Khweshha!  
move away!

D.D sicekelane

So that we may give each other a space in between.

M.D Sicekelane. Nembala uyacekake Kufake,  
so that we may give each other a space in between,  
uyawakha ke umuti wakhe enhla neMgubudla.  
Indeed he move away a bit, and built his homestead  
Sengibalimithi phela leyabekwa which were put  
up the Mgubudla river. I am, of course, counting homesteads

D.D. Ibekwa yinkhosi  
put by the inkhosi<sup>17</sup>

M.D Ibekwa yinkhosi. Uyesukake lapho, naseyisde  
put by the inkhosi<sup>17</sup>. He then moved from there,  
ke lemitike sokubekwe nelibutfo lembhule  
leaving the homesteads, and having placed libutfo<sup>37</sup> of  
embhuleni

D.D nhn  
nhd<sup>34</sup>

M.D labebaphatsa emahawo labovu  
who members of this libutfo<sup>37</sup> used to carry red shields

D.D kubanakalisa kutsi laba...  
which showed that these...

M.D kubanakale kutsi laba libutfo, libutfo...  
which showed that these were libutfo, libutfo...

yingati, akufanga bantfu, kuaba ngimihlolo  
into blood, and people died on a massive scale.

D-D nhn! nhn! nhn! nhn!  
nha! pha! nhn! nhn!<sup>34</sup>

M-D ngu Mabheda ke lowo, lowabhubhisa lomuti wa-  
that was Mabheda, who destroyed the  
Mphucumphucwini.  
Mphucumphucwini homestead.

D-D nhn!  
nhn!

M-D kukhona ke lomunyumuti wase Shangweni,  
there was another homestead of eShangweni.  
lowo ke wa Kufa, umnakabo Mswati, Kufa  
That one was Kufa's, brother of Mswati;  
umnakabo Mswati  
Kufa, Mswati's brother

D-D nhn! nhn! nhn!  
nha! pha! nhn!<sup>34</sup>

M-D utawutsi Mswati. "Cha. Mnaketfu ungabekha  
Mswati then said: "No, brother, don't put  
lapha emphucumphucwini, emtini wenkhosi,  
up here, at emphucumphucwini, at the inkhosi's  
ubenyusa umgubudla ubese uya...  
homestead, you go along the umgubudla, and,

D-D ngumfula lo Mgubudla?  
this Mgubudla is a river?

M-D e-e ngumfula lo Mgubudla, ubese uyabeka  
yes, it's a river - this Mgubudla, and then  
lenti wakho ke lapho ke, wentele kutsi, ngaba  
put up your homestead there, so that, because  
utawutsi ungadla ngalelinye lilanga, bese se,  
you might eat [something], on a certain day

lo, unina longuMathangatha  
this, whose mother was Mathangatha

D.D nhn! nhn! Ngiyakhumbula, ngiyayikhumbula  
nhn! nhn! I remember, I remember the inkhosikati  
inkhosikati rawuyitsintsa kuleso Sikhatsi  
when you touch her, at that time.

M.D enhhe, nkhosi. E-Lapho kwakuphets'indvuna  
enhhe<sup>13</sup>, nkhosi<sup>21</sup>, E-Zum] there, the indvuna  
lengu Mfundza waka Ginindza, e-leyayi-  
who was in charge was Mfundza Ginindza,  
suka lapha kaNgwane yayawubekwa kutsi  
who had come from here kaNgwane<sup>5</sup> and was  
iyewuphatsa busengakayi bukhosi  
intalled so that he could be in charge before bukhosi<sup>11</sup>,<sup>F.</sup>

D-D nhn! nhn! nhn!  
nhn! nhn! nhn! went there.

M.D loMfundza Ginindza ufika kugala, naseku-  
this Mfundza Ginindza arrived first, when  
khishwa lenkhosikati nye, Mathangatha Soyawu-  
this inkhosikati<sup>3</sup>, Mathangatha, was [taken out  
bekwa laphendvuneni, ubekwa ngoba uyatiwa  
to this place], she was placed where the indvuna<sup>6</sup>  
lendvuna, isuke lapha kaNgwane  
was; she was taken there, because this indvuna<sup>6</sup> was knowing  
she had come from here, kaNgwane<sup>5</sup>.

D-D nhn.  
nhn<sup>34</sup>

M.D e Sekuphuma ke weNkamanzi; eNkamanzi,  
e-Zum] then got out that of eNkamanzi, that of  
wakabo Gija: Njongoba<sup>phela</sup> uyati, nkhosi kutsi  
eNkamanzi was of kabo<sup>us</sup> Gija. As you know, nkhosi<sup>21</sup>, that<sup>5</sup>,  
kukhoni iNkamanzi lela, lelapha ngaka Zombadze  
there is iNkamanzi which is here, which is there next  
to Zombadze.

D.D. wo!  
wo!<sup>7</sup>

M.D. enhhe, ngukabo Magudwulela ke lapho, lotala  
enhhe<sup>13</sup> it is kabo<sup>48</sup> Magudwulela there, who begot  
nangumntfwanenenkhosi Manabane.  
this mntfwanenenkhosi Manabane.

D.D. wo!  
wo!<sup>7</sup>

M.D. enhhe. Owu, kuphuma newe Muwembili, wakabo Msuduka-  
enhhe. Owu<sup>3</sup>, that of Muwembili, that of kabo<sup>48</sup> Msuduka

D.D. ngi<sup>31</sup> wati ke lowaSe Muwembili  
I know that of Muwembili

M.D. enhhe, nkhosi. E kuphuma ke weNtandweni,  
enhhe<sup>13</sup> nkhosi<sup>21</sup>. E-zum<sup>3</sup> then got out that of  
Wakabo Mabheda ke, lo lengikhubume ngaye kutsi  
eNtandweni, kabo<sup>48</sup> Mabheda, this one, about whom I am  
wajika lekube Sutfu watsabuya, abuya lapha  
talking, saying he returned from the Sotho, and on coming  
atawucitso umuti wemphucumphucwini  
here, destroyed the homestead of emphucumphucwini

D.D. nhn! nhn! nhn!  
nhn! nhn! nhn!<sup>34</sup>

M.D. enhhe, wakabo Mabheda ke lowo, kwakutsi wa  
enhhe<sup>13</sup>, that of kabo<sup>48</sup> Mabheda was called  
kuseNtandweni.  
eNtandweni.

D.D. nhn  
nhn<sup>34</sup>

M.D. e. kuphuma weVusweni, wakabo Mfokati,  
e-zum<sup>3</sup> then got out that of Vusweni, of kabo<sup>48</sup> s,  
loweVusweni ke phela, wakabo Mfokati nguye  
mfokati, this one of Vusweni, of kabo<sup>48</sup> Mfokati, is

D.D. nawubhek'e Bialekane  
going in the direction of Bialekane.

D.D. nhn  
nhn<sup>34</sup>

M.D. e-e nawusuka nje eNdzingeni ubhek'e Bialekane  
yes, just when you leave Ndzingeni, going in the direction of Bialekane.

D.D. nawubheka ngaka Gija?  
going in the direction towards Gija's?

M.D. nawubheka ngaka Gija, utawushesha bese uyabona nje, bayakutjengisa "naku", kuse Mgun-  
they will show you, "its here!" It is at ngundlovu eMgunundlovu.

D.D. ngiyeva, nkhasi  
I hear, nkhasi<sup>24</sup>

M.D. enhhe, kukabo Myanga ke lapho. E - kuphinde enhhe<sup>13</sup> it is kabo Myanga, there. E - sum<sup>3</sup> again kuphuma wakabo Ndwandwa e - wakabo-  
there got out [a homestead] of kabo Ndwandwa, Magudvulela, e - sum<sup>3</sup> kabo<sup>28</sup> Magudvulela.

D.D. nhn  
nhn<sup>34</sup>

M.D. kutsi wake waka Ndwandwa, njoba nawufika it is said, it's ka<sup>49</sup> Ndwandwa, as when you nje lapha kulelilase Mshingishingini, utawuva  
arrive there at Mshingishingini, you will hear, batsi lapha ngesheya ka Ndwandwa  
people, saying there, across ka Ndwandwa



<sup>48</sup> kabe

— means at so-and-so's place, usually using the mother as the reference.

e.g. Kabo Magudvulela = siblings of Magudvulela, as begot by his mother, not those of another wife, ~~of~~ the same husband.

ka

— in/at e.g. kaManzini = in Manzini;  
kaNdwandwa = at Ndwandwa's place

M.D. e-e. sitawubali Nyatsi intsanga yakhe  
yes, we will count I Nyatsi, his contemporary.

D.D. nhn  
nhn<sup>34</sup>

M.D. besesibala nalamanye. Abemanengi  
and then count others, as well. They were too  
kakhulu, ngoba ule nje unemabutfo nje, nala-  
many, because, as he was there, he was with  
ngekhaya kunemabutfo emabutfo.

D.D. nalangekhaya kuselelamanye  
even this side, at home there were  
emabutfo<sup>37</sup>, even this side, at home some had remained.

M.D. kuselelamanye. Ule nje abenengi kakhulu  
Some had remained. Indeed, there were too  
emabutfo  
many emabutfo<sup>37</sup>

D.D. nhn! nhn!  
nhn! nhn<sup>34</sup>

M.D. <sup>awu</sup> nempelake, sewakhiwe ke we Mshingishingini  
awu<sup>3</sup>, indeed, having been built of Mshingishingini,  
ke, awu, kudzabuka newe Mgungundlowu  
awu<sup>3</sup>, that of Mgungundlowu also dzabuka<sup>15</sup>,  
ke, wakabo Myanga  
that for Myanga's.

D.D. angiwati ke lowase Mgungundlowu  
I don't know that of Mgungundlowu.

M.D. nawuse Ndzingeni nje, utsi shelele ungatsi  
when you are at Ndzingeni, you go in the direction  
ubheka empumalanga ngemwago nje  
of the east, by road.

D.D. nhn, nawubheka ka, ngakama <sup>w</sup> fanenkosi  
nhn<sup>34</sup>, going in the direction of, next to mfwanenkosi<sup>42</sup>

M.D. Weni wekunene!  
weni wekunene!<sup>14</sup>

D.D. Utsintse lokwekutsi, uyafika, ufika le eMbhuleni  
you have touched that, he arrives, arriving at Mbhuleni

M.D. Weni wekunene!  
weni wekunene!<sup>14</sup>

D.D. Ubeka umuti kusala libutfo  
he put a homestead and a libutfo remained [there]

M.D. Weni wekunene!  
weni wekunene!<sup>14</sup>

D.D. lengitsandza kukuwa, lamabutfo abengapheleli  
what I like, to know [is], didn't the emabutfo<sup>37</sup>  
yini endleleni, ngalokuhamba abekwa, abekwa  
get used up along the way and get finished, as a  
abekwa, noma abehamba nje abutfo endleleni,  
result of this repeated placing, placing, placing of them,  
kutsiwe "ngobe wena naku ulibutfo ingena  
or they were collected and incorporated along the way,  
ebutfo weni?"

saying that, "because you are a libutfo<sup>37</sup>, get in libutfo?"

M.D. abenemabutfo lamanengi kakhulu, nkhosi  
he had many emabutfo<sup>37</sup>, Nkhosi<sup>21</sup>

D.D. Wo!  
wo!<sup>7</sup>

M.D. abesamanengi kakhulu kuMswati emabutfo  
the emabutfo were too many of Mswati,  
ngobe emabutfo aMswati, sitawufika lapho  
because Mswati's emabutfo, we will come <sup>where</sup> there,<sup>1</sup>  
sitawubala khona, sitawubali Nyatsi  
we will count them, we will count in Nyatsi

D.D. Chubeka, Nkhosi nalena sike-...  
Continue, Nkhosi<sup>21</sup>, with this one, ...

eMshingishingini  
of eNdzingeni, you would say there's Mshingishingini  
D.D. nayintsatjanyana lapha.  
there is a small mountain there.

M.D. Kuphela nje nkhosi, nayintsatjanyanyana lapha!  
only that nkhosi<sup>21</sup> there, is a small mountain, yonke!  
lapha tabakhe khonake. We Mshingishingini ke lowo.  
where they had built [the homestead]. That is  
Lowo Mshingishingini ke, kutsi wa ke, kukaba Ngangaza  
of Mshingishingini. That of Mshingishingini is said  
lapho  
to be Ngangaza's place

D.D. inhi! inhi!  
inhi!<sup>13</sup> inhi!

M.D. ngulapho wabangumuti lowabekwa, kwabekwa  
it is where it became a homestead, which was  
lenkhoskati e, unina wa Ngangaza, Ngangaza  
put and the inkhosikati<sup>2</sup>, mother of  
wa Mswati

Ngangaza, Ngangaza of Mswati, was put.

D.D. nhn! nhn! nhn!  
nho! nho<sup>34</sup> nho!

MD kute phela sati kutsi lo Ngangaza abewabani,  
So that we know whose, was this Ngangaza,  
abe wa Mswati  
he was Mswati's [child]

D.D. nhn  
nho<sup>34</sup>

M.D. abekwe la emtini wenkhosi, eMshingishingini  
having been placed at the inkhosi<sup>17</sup> homestead,

D.D. kengikwemuke kancane, nkhosi, at Mshingishingini  
let me snatch it from you a little, nkhosi<sup>20</sup>

kwaba kiphela kwayo  
and it was the only one

D-D nhn.

nhr

M.D. yahlalake, bathulela k' nake. Titsike tindunake  
she stayed and they grew up there. Then tindunake  
"Owu, kepta loker Sibleti laph' emtini njezi  
said: "Owu<sup>3</sup>, but then, as we are sitting here  
angatsi ngabe kulonakale umuti wenkhosi, kutawe-  
at this homestead: it would be better if inkhosi's<sup>17</sup>  
ntiwa njani?" Tiyaphumake, titsi kubukabukake  
homestead is built. What is to be done?" They

D-D indzawo

they went out and surveyed,

a place

M. n. tiyayibonake indzawo ke. Tibonake lapho kuba  
they then saw the place. They saw where  
nele<sup>kutsi</sup> kwakhiwe khonake, nembala uyakhiwake  
the homestead was to be built, and indeed,  
umuti; wekugala nj'umuti waMswati, uba  
the homestead was built. The first homestead of  
weMshingishingini.

Mswati was at Mshingishingini.

D-D nhn! nhn! nhn! LeMshingishingini ngumuti  
nhn! nhn!<sup>3</sup> nhn! There at Mshingishingini is  
wenkhosi lowo?

the inkhosi's<sup>17</sup> homestead, that one?

M.D. ngumuti wenkhosi lowo, loweMshingishingini,  
it's inkhosi's<sup>17</sup> homestead, that one, that of  
bhayi lo, wawusengakabi lengaphasi, uselanga  
Mshingishingini, not this; it hadn't been down  
fulu, nawuseNdzingeni nje, ubuka kutsi nakuya  
there, it was then on the top, in the direction of

D.D nbn

nbn<sup>311</sup>

M.D loyi lesuka naye la  
the one with whom he moved from there

D.D wo'

wo'<sup>2</sup>

M.D ubekwa khonak'uta Nyandza ke  
LaNyandza was placed there.

D.D. sekujikwa letulu

after coming from up there.

M.D sekujikwa letulu. UBekwa khonake, lonkhe nje  
after coming from up there, She was placed there. All  
ngekwati kwetfu tsine lelive, kusika ngeNkomazi  
the live<sup>47</sup> according to our knowledge, from  
kubheka ngesheya, takata Nyandza

Komati [river] right across, belongs to taNyandza

D.D nbn! nbn! nbn! nbn!  
nbn! nbn! nbn! nbn!<sup>341</sup>

M.D. likhona kelisesi phofaneni, takata Nyandza. kinyenti  
There is the one at Siphofaneni, that of taNyandza.  
njeke singalibala, koduwake tengabe ngilandza  
It's many, in fact, we can count it, but then  
loko, ngoba angika ondzani nako.  
I won't narrate that, because I didn't intend to.

D.D. Ngiyeva, nkhosi.

I understand, nkhosi<sup>21</sup>

M.D uyahlalake ukaNyandza laph'eNdzingeni.  
Then taNyandza stayed there, at cNdzingeni.  
laph'eNdzingeni nje sekwaba kukaba Monile,  
There at Ndzingeni has become Monile's  
ngoba loNyandza wafolintfombatana naye  
place, because this taNyandza, got a girl, too.

<sup>47</sup>Live } - see glossary -  
variant: lizwe  
also give  
variant: liziwe

ngingeta ngitowekhulekakhwa ngubani, ngiyini?  
 who is coming to khulekela<sup>145</sup>, who am I?

D.D "ngingenelwa silwane"

"I am having an animal entering here."

M.D. "ngingenelwa silwane". Owu, utsike: "Cha, I am having an animal entering here". Owu<sup>3</sup>, he then ungesabi phela Mavuso, sitawuhlala, sitawuhlalisana said "No, don't be afraid, Mavuso, we will stay nje." "Hawu! Sitawuhlalisana, wase wahlalisana we will stay together". "Hawu<sup>4</sup> (We will stay together, nabani? Kona nawutengibulala, unget'utengibu with whom did you ever stay [peacefully]? Even if lala ngetandla, loku ngakutfunyelwe libutfo leta you had come to kill me, you have come to kill kutengibulala." "Cha siketi kutakubulala". Wo chake me with your hands; it would have been better if uyakhwesthake Nhliziyo ke, waka Mavuso ke, your libutfo<sup>37</sup> had come to kill me." we haven't sawakhecelenike, iyangenake. and [inkhosi] got in. come to kill you". Wo<sup>7</sup>, no, Nhliziyo then moved,

D.D ngobe phela nakuchamuka silwane  
 because, in fact, when an animal appears

M.D Hha! Ungahlala yini?  
 Hha! Can you stay?

D.D. e- ti, itokhuza, bachakidze, bavele badede e- [un] rock-rabbits, move away.

M.D wen'wekunene! wen'wekunene! Buyahlalake wen'wekunene!<sup>14</sup> wen'wekunene! then bukhosi" bukhosike. Nguwoke lomuti wenzingenike stayed. It's this homestead of eNdzingeni lapho kubekwa ukaNyandza khona. where kaNyandza was placed.



M.D. uhamba esikheleni seBulembu, lapha namhla  
He travelled through the opening at Bulembu,  
kutsiwa kuseBulembu, kusesikheleni seBulembu.  
where today, it is called eBulembu, opening of

D.D. kusesikheleni seBulembu, Bulembu  
at the opening of Bulembu.

M.D. ungenakhona, uqondze eNdzingeni. UfikreNkhi-  
He entered through there, and went straight to  
ngeni ukhanda umuti wakaNhliziyo, waka-  
eNdzingeni. At Ndzingeni, he found a homestead  
Mavuso.

of Nhliziyo of Mavuso clan.

D.D. inhi  
inhi<sup>13</sup>

M.D. Nhliziyo wakaMavuso wakhe umuti wakhe,  
Nhliziyo of Mavuso clan, had built his homestead  
utsi kuseNdzingeni.  
Called eNdzingeni

D.D. Wo, lapha eNdzingeni kakusho kutsi libito lalemi-  
we<sup>7</sup> there at Ndzingeni, it does not mean that  
shi, lale Mshane  
it is the name of a mission?

M.D. qha, ngumuti wemphakatsi

No, it's a homestead of an umphakatsi<sup>44</sup>

D.D. qhubeka, nkhozi

continue, nkhozi<sup>21</sup>

M.D. empeleni wawakhiwe ngulengwazi yakaMavuso,  
In fact it had been built by the hero of Mavuso  
Nhliziyo: Uyefika uyakhulekela Mswati lapha,  
clan, Nhliziyo. Mswati arrived and khulekela<sup>45</sup>,  
wefuk' uyamangala Nhliziyo kutsi: "Hhawu!  
Nhliziyo was shocked and wondered: "Hhawu!<sup>46</sup>

ke lawa lablasela ngawo Mswati, ngesikhatsi  
emabutto<sup>37</sup> with which he, Mswati, blaselard  
nakablaselato njongoba wablasela nje sibili, sibili  
when he was blaselard, as he really blaselard

D.D. leliwe nje bese utibala, kuyawufika le lapha  
this liwe<sup>47</sup> you are counting, which reached there  
usho khona abegalela ngawo lamabutto lawa  
where you mention, he was using these emabutto<sup>37</sup>

M.D. ngawo lamabutto; kakhulu kakhulu nje Inyatsi,  
it's these emabutto<sup>37</sup> [but] mostly, mostly, Inyatsi

D.D. nhn  
nhn<sup>34</sup>

M.D. labegalela ngayo kushise phansi  
with which he struck till it was hot down.

D.D. babeginile labantfu. kakhona lokunye lenging  
They were strong, these people. There is something  
tsandza kukwati, koduwake anginawukuku  
else about which I would like to know, but then  
buta nyalo.  
I will not ask it now.

M.D. yebo, nkhosi.  
yes nkhosi<sup>24</sup>

D.D. e- kuhambelana nekutsi nangibuka liwe  
e. zumi it has something to do with that, when I  
le Mswati, lonkhe litsandza kuba setintsabeni,  
look at this country of the Swazis, all of it is  
ulikhandze, bese kuba flat, sekubakhona tintsaba,  
under/on mountains, then it is usually flat in certain  
kafisha kwakubangelwa yini loku, ngoba kuletinge  
parts, mountainous in some. briefly what caused  
twe utikhandza nje tisebaleni kala duwe?  
this, because among other nations, you find open country

bo, kwakungumaphi?

from [left by] his father, were which?

M.D. akhona labewakhinzile kulise, abekhandze  
there were those he found from his father, he  
tichelechele,  
had found tichelechele,

D.D. nhn.

M.D. akhandze Tigogodwolo, akhandze e-maninga  
found Tigogodwolo, found, e-[um] they  
na nje  
were quite many.

D.D. ake siyelele ke sibuye kuwakhe, nkhozi.

let us leave, and come to his [emabutto], nkhozi

M.D. sibuya kuwakhe. E-Inyatsi, intanga yakhe,  
we come to his, E-[um] INyatsi, his contemporary,  
sergi Migadlela, leyayehlukaniswa, ngoba phela  
then IMigadlela, which had been separated, because  
ne Nyatsi yayehlukaniswa ngatjano,  
even INyatsi had been divided into smaller divisions

D.D. nhn.

M.D. ne Migadlela yehlukaniswa, kwakukhona  
even IMigadlela were separated. there were  
Tindlondlomane nje, khona lapha kuyo  
Tindlondlomane, among here at IMigadlela.  
IMigadlela

D.D. nhn.

M.D. e-bese kubakhona Indlavela. Ngemabutto  
e-[um] then there was Indlavela. These were

sikhatsi, uke ube banti ngalomhhome  
in future, so that you can elaborate about this cave.

M.D. wen wekunene!  
Wen wekunene<sup>41</sup>

D.D. ngobe uyawukhandza kutsi lusha lwemaSwati  
because you will find that the youth of  
mhlawumbe kalwati kahle kutsi intfo nakutsiwa  
Swaziland, may be doesn't know well, what if  
umhhome  
something is called a cave.

M.D. kushiwoni  
what is meant.

D.D. kutsiwe kwakubhaca tikhomo, kubhace  
saying cattle used to be hidden; emabutfo<sup>37</sup> tea,  
nemabutfo, kutsi kushiwo intfo lenjani; mhlawumbe  
[not knowing] what sort of thing being talked  
bangatsandza labanye kuvusisa ngaloko  
about, maybe some would like to hear at  
esikhatsini lesitako. Chubeka, nkhosi kulokunye  
length about that in future, continue, nkhosi<sup>21</sup>, to something else

M.D. wen weluhlanga. Asichubeke, nkhosi. Ngibuyeke  
weni weluhlanga<sup>31</sup>. Let us continue, nkhosi<sup>21</sup>. Let me  
emabutfoweni ayo inkhosi Mswati. Emabutfo,  
come to the emabutfo<sup>37</sup> of inkhosi<sup>17</sup> Mswati. Emabutfo,  
ngishito kutsi libutfo lakhe Mswati yayiyi Nyatsi.  
I have said that the libutfo<sup>37</sup> for him Mswati was Nyatsi

D.D. lakhe yena matfupha?  
his himself, personally?

M.D. lakhe yena matfupha.  
his himself, personally.

D.D. labelikhandzile, labewakhandze kuyise kwakur  
that which he had found, those which he had found

imali.

use it for money

M.D. Kunjalo, nkhosi nje nawufika khona kunemali  
it is like that, nkhosi<sup>17</sup>, when you arrive there,  
yekungen'egedeni

there is money for entrance [which they charge]

D.D. nhn! nhn! nhn! nhn!  
nhn<sup>34</sup>! nhn! nhn! nhn!

M.D. Kunemali yekutsi nawufuna kulala, kuneti-  
there is money for, if you want to sleep,  
ndlu.

there is a house [and you are charged].

D.D. nhn! kwakufute kutsi lemali ite lakaNgwane  
nhn! this money should come here kaNgwane<sup>5</sup>

M.D. emalonto lakhiwa  
huts were built

D.D. kwakufute kutsi ite lakaNgwane lemali  
this money should come here kaNgwane

M.D. nawufuna njalo kutsi utsatfwe uhanjiswa,  
if, on the other hand, you want to be taken  
ngalokhanjiswa ngako, utawuhanjiswa, nawute  
on a tour by whatever transport, you will be taken,  
kwakho kwetukhamba, uyewungenake kulomhhome  
if you don't have your own transport; and go  
kunetintfo tonkhe: emacansi, imishanyelo, imicamele,  
kopwashiywa inkhosi kuleto tikhatsi, setwalondvo  
wooden head-rests; which were left by inkhosi<sup>17</sup>  
lotwa

in those times; they have now been kept safely.

D.D. wen'wekunene, mhlawumbe siyawubuye siffete  
wen'wekunene<sup>4</sup>, maybe we will get time

siyewufika eLubhalule, lapho saye sefika Ngwenya, until we reached Lubhalule, where we khona.

eventually arrived.

D.D. e- utawutsandza kughubeka, nkhosi; lokunje e-Tumz you would like to continue, nkhosi<sup>21</sup>. Another ke lebengitsandza kukuvayiva ke khona lapho, thing which I wanted to have a little, there, in the

e- nawufika ngakhona ngalapha ngakuba area, when you arrive in that area, next to Nelspreyiti batsi, kubo NaSipoti, batsi kukhona Nelspruit, they say in Nelspruit, they say there lapho inkhosi yayibhaca khona, emikhomeni there is somewhere, where the inkhosi<sup>17</sup> used to noma emkhomeni, unalo yini lwati ngaloko? hide, in caves. Do you have knowledge about that?

M.D. nginalo, nkhosi, lwati lwemhhome, kukhon' I have, nkhosi<sup>21</sup>, knowledge about caves, there is umhhome nawufika eNasipoti, ufike ubute, a cave, when you arrive in Nelspruit, you ask, sebawulungisa labambhlope lomhhome, sebe the whites arranged they made what you call nte naku lenikwentako nitsi yi Tourist tourist attraction, attraction.

D.D. wo, sebuse seyintfo yetivakashi tithadalimali wo<sup>7</sup>, it is now something for visitors, they pay money

M.D. weniwekunene! weniwekunene!<sup>4</sup>

D.D. lapho kwakubhaca khona inkhosi, bona bakhipha where the inkhosi<sup>17</sup> used to hide, they

162

kuvalunemiti yabo lapho bahlehla khona, bathelwe  
there were their homesteads, where they blehla<sup>38</sup>,  
yinkhosi Mswati.

the inkhosi<sup>17</sup> Mswati had built the homesteads for them

D.D. nhn! nhn! nhn!

nhn! nhn! nhn!<sup>34</sup>

M.D. angikangenike kakhulu kuleyo ngobe ngibone  
I didn't get much into that one, because I  
lokutsi.

saw that.

D.D. itabe seyisibhekisirens honalanga?

it would take us to the west?

M.D. itabe seyisibhekisa kakhulu ngoba, miningi  
it would take us [to the west] very much, because  
yona.

they [the homesteads] are/were quite many.

D.D. nhn-

nhn<sup>34</sup>

M.D. njoba nalapha kaNgwane miningi imiti ya-  
as even here kaNgwane<sup>5</sup>, they are many Mswati  
Mswati, koduwa ngitsandze kutsatsa nje  
homesteads, but I wanted<sup>just</sup> to take

D.D. ke sigcizelele nje kule lengala

we have emphasized only those which are this side

M.D. le lengala, leya le, lekhweshisa labeSuthu  
those that are this side, going there, which passed  
kuya le

the Sotho to go there

D.D. kuyowushoni enyakatfo

in the direction, toward the north

M.D. sibheka eMgwenya, siwe luMgwenya siye  
we were going toward eMgwenya, crossing the

M.D. wo nkhosi  
wo<sup>7</sup>, nkhosi<sup>21</sup>

D.D. bengifuna kuwa ngawo nawo, nkhosi.  
I wanted to hear about it, as well, nkhosi<sup>21</sup>

M.D. ukhona lowakhiwa ekharolayina kwakutsiwa  
There is one which was built in Caroline;  
Ngumuti wakamlambo  
It was said to be MLambo's homestead.

D.D. wo!  
wo!<sup>17</sup>

M.D. ngobe ikhoni imiti leyakhiwa ekubeni inkhosi  
because there were homesteads which were built  
Mswati ilwe nebakaMabhoko  
by the inkhosi<sup>17</sup>, Mswati, after having fought <sup>those of</sup> Mabhoko

D.D. nhn! nhn! nhn!  
nhn!<sup>34</sup> nhn! nhn!<sup>34</sup>

M.D. ngoba phela laba bakamabhoko, emaNdebele,  
because those of Mabhoko, the Ndebele, were  
batsatfwa babangemaswati. Kuphela nyalo,  
taken and became the Swazis. It is only now  
kwenteka nyalo lokuphela kutsi emaNdebele  
that the Ndebele [people] are no longer  
kasasiwo emaswati; ngemaswati  
regarded as Swazis: they are Swazis.

D.D. bekwatiwa kutsi ngemaswati labantfu  
It was known that they were Swazis, these people.

M.D. bekwatiwa kutsi ngemaswati. Babakhelwe  
It was known that they were Swazis. They had  
umuti wabo nabo, umphakatsi wabo Tapho  
their homestead built for them, their umphakatsi<sup>44</sup>,  
bahlehla khona. le ekharolayina, eEmelo  
where they hlehla<sup>38</sup>. There in Caroline, in Ermelo



Croxley

Exercise Book  
Skryfboek

J.D. 267

Name S.B.S Series - Tape No. H

Naam

Subject Topic: History of Switzerland

Vak

Place Informant: Magangeni Dlamini

Plek

DATES: 9/06/77; 16/06/77

Feint Ruling with Margin  
Dowwe Lineering met Kantlyn

Book 5

M.D. kuyakhona leMalalane. E-e- nkhosi, lapho ke  
up to eMalalane yes, nkhosi<sup>21</sup>, there at  
eMekemeke ke, sekufuneka ke longaya ayowu  
Mekemeke, there was a need for someone  
phatsa ke; kufokala ke kwekutsi nguMonile,  
who could go to be in charge. It was found that  
lowakaLaNyandza  
it was Monile, that of LaNyandza.

D.D. wo!  
wo!<sup>7</sup>

M.D. seveleke uyatsaffwa ke laphoNdzingenike  
he was then taken from there at eNdzingeni.

D.D. ohn  
ohn<sup>34</sup>

M.D. nay'ulaNyandza sowuyahamba uyawuhlala  
even now, LaNyandza went to stay with a  
nemntfwana le eMekemeke. Takabo Monile  
child, there, at eMekemeke. That [land] is for  
nge lona lelo, leMekemeke, njongoba ngishito  
kabo<sup>48</sup> Monile, that of eMekemeke, as I have said  
kutsi lonkhe lelisika ngeNkomazi, lakaLaNyandza  
that all that which cuts with the Komati [river] is LaNyandza.

D.D. kuyevakala, nkhosi  
it is heard, nkhosi<sup>21</sup>

M.D. Angiganeke ngemiti yaMswati.  
let me finish by the homesteads of Mswati.

D.D. e-e- nkhosi, ungakagcini, bengisatsandza  
yes, nkhosi<sup>21</sup>, before you finish, I like to hear.  
kuva lapha, nkhosi, bengetsi utawutsints'umuti  
here, nkhosi<sup>21</sup>, I thought you would touch the  
e Khavolayina  
homestead in Caroline.

M.D. ngobe eMekemeke nakhona, kwabe sekufuna  
because at Mekemeke, too, there was need for  
ka kutsi kube khona loyawuphatsa, abekwe  
the presence of someone who was to be in charge,  
yinkhosi, e- kube neMabutto. were to be present, too,  
having been installed by the inkhosi<sup>17</sup> eSung and eMabutto<sup>32</sup>.

D.D. laph'eMekemeke ke sekukuphi?  
there at Mekemeke is where?

M.D. eMekemeke ke namuhla sekwaba ngale  
at Mekemeke today it has become that side  
kweludabeka. Nawuphuma ngeligede nje lapha  
of the boarder. When you get out by the gate,  
kuleli laka Shongwe  
have, that of the Shongwe.

D.D. lapha kaShongwe?  
have at kaShongwe?

M.D. enhhe, nawuphum'egedeni lapha kaShongwe  
enhhe<sup>13</sup>, when you get out of the gate, here,  
ukambi'ungatsi uya eMalalane  
kaShongwe, you go as if you are going to Malalane

D.D. nhn  
nhn<sup>34</sup>

M.D. ngalapha ngesancele ngulapho kwakwatho  
on the left-hand-side is where the homestead  
umuti weMekemeke 'khona.  
of eMekemeke had been built.

D.D. Chubeka, inkhosi  
Continue, inkhosi<sup>21</sup>

M.D. le Mekemeke nje lonke lona lelo  
it is for Mekemeke, all of that

D.D. nhn! nhn! nhn!  
nhn! nhn! nhn<sup>34</sup>!

- D.D. Soloyakhiwa yinkhosi  
they were also built by the inkhosi<sup>17</sup>
- M.D. Soloyakhiwa yinkhosi  
they were also built by the inkhosi<sup>17</sup>
- D.D. Sifiso, asisiphindze sifiso, e kwenaba kwekutsi  
the will, let us repeat the will, e-Jumj it is to  
ngihlale ngenebe nginyatsi nangitsi ngiyenaba  
stretch, so that I can stay [with my legs] stretched,  
ngikhahlele umuntu [my legs].  
to avoid finding myself kicking a person, when I stretch.
- M.D. Weni wekunene! kwenaba  
weni wekunene<sup>14</sup> It is [the will] to stretch [oneself].
- D.D. e. lesifiso, ugawalisa sifiso lasitsetse  
e-Jumj this will, he was fulfilling the will which he  
Kubani?  
had taken from who?
- M.D. lasitsetse kuSombhlolo uyise, longuyeniesuka  
which he had taken from Sombhlolo, his father, who  
eShiselweni, watowufika la, avele acondze  
was the one who left Shiselweni, and came here,  
kuhlasela, adzise, enabe  
with the intention to blasela<sup>18</sup>, to increase [his land].
- D.D. Chubeka, nkhosi [to be able] to stretch.  
Continue, nkhosi<sup>21</sup>
- M.D. Weni wekunene, Awu, sesiyesuka ke lapho ke  
weni wekunene<sup>4</sup>. Awu<sup>3</sup>, we then moved from there.  
sesiya kuwe Mekemeke. kowe Mekemeke ke,  
and went to you, Mekemeke. That [homestead] of  
ufana natowe Mbhuleni na Bawe Mjindini  
Mekemeke, is like that of Mbhuleni, and that of Mjindini.
- D.D. nhn! nhn!  
nhn! nhn<sup>34</sup>!

D.D e- angiyati ke leyo, bengati kutsi eNkamanzi  
 e- sum, I don't know that one, I know [only] kule

that at eNkamanzi is there, yonder.

M.D. wati leya le le?  
 you know the one which is there, yonder?

D.D. e.e.  
 yes

M.D. kantsi phela yinye; banye labantfu  
 yet, indeed, it is one; the people are one.

D.D. wol  
 wol<sup>1</sup>

M.D. ngoba lo Gija nabo Heleba, banye labantfu  
 because this Gija and this Heleba, are one these people.

D.D. wol  
 wol<sup>2</sup>

M.D. e.e. Soloku yiNkamanzi naleyo  
 yes, it is still iNkamanzi even that one.

D.D. nhn! nhn! nhn!  
 nhn! nhn! nhn<sup>3</sup>!

M.D. uyaphumake lowakabo Gija ke, e-kabo Heleba  
 then the one of kabo Gija, kabo Heleba, got out.

D.D. nhn  
 nhn<sup>3</sup>

M.D. kuphuma weLudlawini, wakabo Mphathwa  
 then got out ~~that~~ of eLudlawini, of kabo Mphathwa

D.D. nhn  
 nhn

M.D. lapha eMphonella, enhhe. Yonkhe ke lemiti,  
 here at eMphonella, enhhe<sup>13</sup>. All these homesteads,  
 ngibala imiti leyabe seyathiwa le  
 I am counting homesteads which were later built there.

- [fought the Sotho]
- D.D. bayabekwa yini noma bayatsengiselwa?  
Were they being allocated land or it was sold to them?
- M.D. nakuke nkhosi ke langi, ngikoke lengifuna kutsi  
here it is, nkhosi<sup>21</sup> where I, it is it that I want  
ngikukhanyise khona lapho. Abatsengiselwa  
to clarify just there. They were not having it sold  
bayakhonta.  
to them, but they were being allocated it.
- D.D. ngemtsetfo wesiSwati indvodza iyaye ibekwe,  
according to law, a man is usually  
isuke ingakatsengiselwa khona lapho  
allocated; he is not buying that area.
- M.D. akatse, vele nje kutsengiswa kwelive  
he had said, in fact, the selling of live<sup>47</sup> was  
kwakungatiwa lapha kaNgwane.  
not known here in kaNgwane<sup>5</sup>
- D.D. azange nje kube khona  
it never existed
- M.D. kutsengisa nje live, live kwakwatiwa  
the selling of live<sup>47</sup>; live, it was known that  
kutsi lesive sonkhe, siphatselwe yinkhosi.  
it belonged to the entire live<sup>47</sup>, they have it  
kwakugena lapho nje  
held by the inkhosi<sup>47</sup> for them in trust.
- D.D. sisati loko nalamuhla. Qhubeka, nkhosi.  
we still know that even today. Continue, nkhosi<sup>21</sup>
- M.D. nempelake, bakhipha ke umbongo ke, sitsi ngesi-  
Indeed, they [white people] took out [to inkhosi<sup>21</sup>] a  
Swati -  
token of thanks. We say in SiSwati.
- D.D. Setfulo  
it is setfula<sup>37</sup>

Konkhe lapha eNatali, Sowukuzite.  
there in the Cape, all over Natal, he had already heard,  
D.D. Kusukela lekubo Port Shepstone about  
right from Port Shepstone

M.D. e-e- nkhosi, kubo Port Shepstone kubheka  
yes, nkhosi<sup>21</sup> from Port Shepstone backwards  
lemuva. Sowuvile kutsi he! tilwane. Bayefika  
He had heard that he! they are tilwane<sup>53</sup>. When  
nje la, sevelubalungele yena  
they arrived here, he was already prepared to meet them.

D.D. nhn  
nhn<sup>34</sup>

M.D. sowutsi "Ngatawatha libutfo lami ngabo." Uyababeka  
And then he said "I am going to built my libutfo<sup>37</sup> with  
ke leMashishini. Utsi "Hambani nhlale le  
them. He then placed them at Mashishini. He said:  
Mashishini. Kutawutsi nangabe beSutfu babuya,  
"Go and stay there, yonder, at "Mashishini. When  
Siyawuva ngani."  
the Sothos return, we will hear from you".

D.D. "Sesiyawuva ngani"

"We will hear from you"

M.D. bayawutsi ba, nabatsi bayajika bayabuya mala,  
"When they [the Sotho] return, you will climb  
nikhwele-ikwabo."  
upon them."

D.D. iqhaze nkxosi bayiwu; kufanele kutsi baleleli  
explain it, nkxosi<sup>21</sup>, let them understand it; listeners  
bayiwisise khona lapho  
should understand it well in that area [the story]

M.D. "nineke nitabese niyabuya nitawusitjela, nibeseni gibambile  
"You will then come to tell us, after having held it.

53 filwane - literally 'animals'.



M.D. wen'wekunene!  
wen'wekunene!<sup>14</sup>

D.D. eludzidzini, kuse mkhatsini, wenzawo  
at Ludzidzini is in the middle of the place.

M.D. Wen'wekunene!  
wen'wekunene!<sup>14</sup>

D.D. angakwati nakahlaselwa ngalapha enabele  
he could, if hlaselwa<sup>18</sup> this side, stretch him-  
ngalapha; nakahlaselwa ngale enabele ngale.  
self this direction; if hlaselwa<sup>18</sup> that side, stretch  
himself that direction.

M.D. Kunjalo, nkhosi.  
it is like that, nkhosi<sup>21</sup>

D.D. Chubeka, nkhosi.  
continue, nkhosi<sup>21</sup>

M.D. awu, nempelake bayakhonta ke belumbi ke.  
awu<sup>3</sup>, indeed, they khonta<sup>25</sup> these belumbi.  
Utsike Mswati: "Eha. Ngritakwatha libutfo  
Mswati then said: "No, I will build a libutfo  
ngalapha". Ngoba phela akusho kutsi abengati  
this side". Because it does not mean that he  
lesekwenteke ngale ngemuva, abzewile Mswati  
did not know what had happened behind; Mswati  
ngetento tabo labanifu  
had already heard about these people's deeds.

D.D. labelungu?  
these whites?

M.D. labelumbi, njengob'uyise ayala. Sowutubonile  
these whites, as his father had warned. He had  
bokutsi: "Ngabo laba lebaboshiwo ngubabe  
seen that: "It's them these who were mentioned by  
kutsi singababulali, fetento tabo lapha ekoloni,  
my father that we must not kill them. Their deeds

njengenkhlala yenta phela, Nkhosi, kutsi uyakhonta  
as was normally done, nkhosi<sup>21</sup>, that you  
endzaweni yenkhosi.

khonta<sup>25</sup> in an inkhosi's place/area.

D.D. asichubeke, nkhozi, uhlatulule kahle lapho,  
let us continue nkhozi<sup>21</sup>, and make a clear distinction  
bamfikela, bayifikela inkhosi ikuphi, ikuyiphi,  
there; then they arrived at the inkhosi's<sup>17</sup> place,  
ikuyiphi sigodlo?

where was, where is he, in which sigodlo was he?

M.D. ba, ila; ilaph eLudzidzini. Babeyisukela ude  
they, he; he was there at Ludzidzini. They used  
bete eLudzidzini

to come to eLudzidzini.

D.D. wo.

wo<sup>7</sup>

M.D. ngoba bekwatiwa kakhulu eLudzidzini.  
because the widely known was eLudzidzini  
Usemusha loya wakaHohho, ngobe beyisawa  
the one of KaHohho was still new, because  
kha.

he [inkhosi<sup>17</sup>] was still building it.

D.D. nhn. sengiwile  
nhn, I have heard

M.D. e-e- nkhozi.  
yes, nkhozi<sup>21</sup>

D.D. Sengibukile. Ngalena kugawele tisa tebeSutty,  
I have looked; that side the Sotho are full; this  
ngalapha Zulu angahle ahlasele, manje  
side, the Zulu might hlasele<sup>18</sup>; now he was  
isemkhatsini  
in the middle.

embili, Beta bewile kube Suffy, ku Sikhukhuni, there, in front. They came having heard from the empeleni kwakusengakabi ngu Sikhukhuni, kwaka Sotho, from Sikhukhuni; in fact, it hadn't been sengu Sikwati, uyise

Sikhukhuni then, it was still Sikwati, his father.

D.D. nhn! nhn! nhn!

nhn! nhn! nhn!<sup>34</sup>

M.D. kutsi lelive lenkhosi Mswati  
that the live is lenkhosi<sup>17</sup>, Mswati.

D.D. lele lebakulo, lebatolidzabula

the one through which they would cut, in which they were.

M.D. leli lesebakulo, eMashishini, nkhosi, "Owu!

this one in which they are, at Mashishini, nkho<sup>21</sup>.

"laMswati?" "laMswati", "Singete salicela

"Owu!<sup>3</sup> it is Mswati's", "It's Mswati", "We cannot

kuwe?" "Cha." Nompela ke e Sikwati

ask for it from you?" "No." Indeed, then Sikwati

sowusembili, akasekho nje kulo lonkhe leli,

was by then ahead, he was no longer in <sup>all</sup> this

sowamqosha Mswati.

[live<sup>47</sup>]; Mswati had expelled him

D.D. Selitfutsile, limshiya lowa kweMshadza

it was by then across, that side of Mshadza

M.D. kuphela nje, selimshiya ngalowa kweMshadza,

exactly; it was across that side of Mshadza,

embili kakhulu.

far ahead.

D.D. nhn.

nhn<sup>34</sup>

M.D. bayabuya ke batawukhulekela ke kuMswati ke,

then they came back, and khulekela<sup>45</sup> to Mswati

M.D. u Somhlolo  
Somhlolo

D.D. u Somhlolo, nekufika kwebelungu ku Mswati,  
Somhlolo, and the arrival of Whites in Mswati's

M.D. wen' wekunene!  
wen' wekunene! [times].

D.D. Kangane nje utsi ~~abe~~ mabili emagama  
just a little, you say two words.

M.D. Utsite nasatawuhamba u Somhlolo, u Sobhuza  
When Somhlolo was about to go, Sobhuza  
wekugala, was uyayala, uyala rgekutsi "kukhona  
the first, then warned; warning by saying:  
sive lesitako. Lesive sita siphetsa tintfo  
"There is a sive<sup>47</sup> which is coming. This sive<sup>47</sup> is  
letimbili; ngala, siphets' umculu; ngala, siph-  
coming, carrying two things; this side, they carry  
ts'indilinga, nome mhlawumbe kuyincence  
a book; this side, they carry a round metal, or  
yini,  
something like an incence<sup>52</sup>

D.D. nbn.  
nbn<sup>34</sup>

M.D. ningayitsatsi leyoncence, niyawutsatsa  
do not [you people] take that incence<sup>52</sup>; you  
umculu. Ningababutali labo bantfu, naba bulala,  
should take umculu. Do not kill those people;  
niyawube nilichitsile.

D.D. asichubekele ku Mswati ekufikeni kwabo, nkho<sup>21</sup>.  
let us go on to Mswati, on their arrival, nkho<sup>21</sup>

M.D. wen' wekunene! Bayefika ke, sebaqhamuka le,  
wen' wekunene!<sup>4</sup> They then arrived, and appeared

52 incense - any round-metal [which is thin]

D.D. ngalamafisha kusho kutsi imphi yakaNgwane  
in short, it means that the strength of the ka-  
sisimo sayo kwakusekuhlaseleni nasekuwiken-  
i. Ngwane<sup>5</sup> imphi<sup>50</sup> was in blaseling<sup>13</sup> and in defending.

M.D. Kwakusekuhlaseleni nasekuwiken-  
i. It was in blaseling<sup>13</sup> and in defending.

D.D. tintzaba tatisebenta Siviko.  
Mountains were working in defending.

N M.D. Wen'wekunene!  
wen'wekunene!<sup>14</sup>

D D.D. Chubeka, nkhosi.  
Continue, nkhosi<sup>21</sup>

N M.D. awu! Siqhubeke ke, nkhosi ke, kukhona  
awu<sup>13</sup> we continued, nkhosi<sup>21</sup>. There is a story  
C indzaba lefike labanyenti bayishiye lapha  
which many have left out, when they were  
nababala lamabutfo amswati. E- yindzaba  
counting the emabutfo<sup>37</sup> of Mswati. E- [um] it is  
yabamhlophe; befike kuMswati labamhlophe.  
a story of the white people; they arrived during Mswati's,  
time

I D.D. kugala kwabo qa! qa! qa! ?  
their first arrival qa!<sup>51</sup> qa! qa!

C M.D. kugala kwabo qa! qa! qa! Befika kuMswati;  
their first arrival qa! qa! qa! They arrived  
Sebaqhamuka ngalapha ngenhla enykatfo,  
during Mswati's [reign], they were, by then, coming  
laphabheke ngakhona.  
from this side, from the north, where he had gone.

D.D. ake sehlukanise kancane lapho, nkhosi,  
let us distinguish [something] a little there, nkhosi<sup>21</sup>,  
wehlukanise liphupho Tenkhosi, e-  
distinguish the inkhosi<sup>17</sup> dream, e- [um]

50 *imphi*

variant: *impe*

} - 1. army i.e. fighting force of the tribe collected for action 2. Wh<sup>o</sup>ci<sup>2</sup> any particular fighting excursion undertaken by that force, i.e. war, 3. any particular engagement in that war, i.e. battle; 4. foe, adversary, hostile person or force; used to express surprise or admiration at the largeness of a company or body of people.

51 *qa!*

- interjection of 'firstness'.

M.D. Tsine tingaba sasingatshi.  
we did not built fortresses.

D.D. nhn!  
nhn<sup>34</sup>

M.D. tatingakhiwa tingaba tatifolokala ikhona. Nje,  
fortresses were not built; natural fortresses  
nakufikwa la emdamba, ikhon'indvoda yake  
were found. When it was arrived here at emdamba,  
Sibanyoni, lengiyona yayi Lingcamane  
there was a man of Sibanyoni clan, who was Lingcamane<sup>29</sup>

D.D. nhn  
nhn<sup>34</sup>

M.D. iphetfwe lapha emangcamaneni, kubakamaseko  
being there, at emangcamaneni, among Masekos

D.D. kubakamaseko  
among the Masekos

M.D. leyayitamba umsebenti wayo ikhomba bukhosi  
who used to go around, showing bukhosi "hiding  
tindzawo tekubhaca. Lemithome nje lekhoqo,  
places. The present caves are those which he  
ngulapho abebakhomba khona kutsi: "Nankhu  
used to show them that: "Here is another one,  
lomunye, nankhu lomunye, nankhu lomunye".  
here is another one, here is another one".  
Yonkh'indzawo ke, bukhosi bebakha lapho  
All places, everywhere, where bukhosi built,  
kwatiwa khona kutsi ikhoningaba.  
it was known that there was a fortress.

D.D. kukhona sibalekelo sesivuko.  
there is a hiding place for defense

M.D. kuphela nje nkhosi.  
just that, nkhosi<sup>21</sup>



49 lingcamane }  
plural: emangcamane }

timela lihambelwe lenkhomo ya ten pounds.  
 [the Swazi] were here, he would travel by train to reclaim,  
 D.D. lilahlekelwe yimali lenyenti the ten-pounds.  
 he would lose a lot of money.

M.D. lilahlekelwe ngulemali kubuye leyankhomo  
 would lose the money in order that the ten-pounds  
 ya ten pounds  
 cow may come back

D.D. qhubeka, nkhosi.  
 continue, nkhosi<sup>21</sup>

M.D. Wen'wekunene! E-yimphi ye Lubuya.  
 wen'wekunene!<sup>14</sup> E-Tum it was the imphi<sup>50</sup> of Lubuya.  
 Seyimphi ya Mawewe na Mzila, lengiyona  
 Then there was Mawewe and Mzila's imphi<sup>50</sup> which  
 ayikhipha Mswati yayawelekelela Mawewe,  
 Mswati sent out to assist Mawewe, after having  
 asagabene nemnakabo Mzila. baSoshangane  
 quarrelled with his brother, Mzila; they were  
 labantfwana.

Soshangane's children, these.

D.D. wo, baSoshangane, yebo.  
 wo<sup>7</sup>, they were Soshangane's, yes

M.D. baSoshangane bobabili, babanga bukhasi  
 They were both Soshangane's; disputing bukhasi<sup>11</sup> of  
 baSoshangane.  
 Soshangane.

D.D. nhn  
 nhn<sup>34</sup>

M.D. Soshangane, bakaNdwandwa; beNguni. Owu,  
 Soshangane, they are of Ndwandwa; they are beNguni.<sup>55</sup>  
 nem, ela ke phela, uyakhumbula kutsi  
 Owu<sup>3</sup>, indeed, you, of course, remember that

55 beNguni } One of the principal ethno-linguistic groups  
or Nguni } of Bantu peoples in Southern Africa.  
They migrated South, from the area north  
of the Limpopo River in the fifteenth  
century along with the Sotho people.  
[Grotzinger J. S., in Historical Dictionary  
of Swaziland, p. 16]

ibambile imphe yakazulu, kwangatiwa kutsi  
It was found that the Zulu imphe<sup>50</sup> had gone; it  
ishonephi, balandzeli eMaswati, balandzela  
was never known where it went, the Swazi fellows

D.D. batitfolile yini tinkhomo? them.  
did they, in fact, get the cattle?

M.D. kute. Azange batfole lutfo  
No, they never got anything.

D.D. batsi laba "Ngeke ngisho niyitfole nje  
These said, "you will not get even a calf  
litfole layo  
of it [of Swazi cow]

M.D. Zange nje, ngisho yinye, babuyele muva,  
not, they never got even one, they went back  
bahluleko ngalelolanga, kwangabiko lutfo  
They were not successful on that day; there was  
lutfo - lokwabenta nje kutsi bagcine kutsi  
absolutely nothing - which made them say  
"Hhawe! kakusitilutfo kuye Maswati ni ngalo".  
eventually say: "Hhawe!" it does help going to <sup>Swaziland</sup> Swaziland.

D.D. liSwati ungalemuka imali, kodwa inkhomo  
you can snatch money from a Swazi, but not  
nani  
a cow.

M.D. ha!  
ha!

D.D. liyawu yihambela ngisho kubantfuona bebanfu  
he/she [a Swazi] would reclaim it [cow] even  
bakho  
from your children.

M.D. noma ungaba se Cape Town lila, liyawu kwela  
Even if you could be in Cape Town, and he

laphentansi lapha iuimbike emaswati, iwalile.  
opening <sup>down</sup> there. The Swazis had blocked;

D.D. asewile<sup>1</sup> emaswati kutsi Dingane uyahlasela  
The Swazis had heard that Dingane was  
ngala?

M.D. blaseling<sup>18</sup> this side?  
kuvakele kutsi vele iyeta, iuvile  
It had been heard that, indeed, it <sup>fully fledged.</sup> [imphe] was coming.

D.D. yekugala yini lemphi kutsi tike fibambane  
was this imphe<sup>50</sup> the first one, for the Ngwane<sup>5</sup> and  
ngetihlutfu bakaNgwane nebakaZulu?  
the Zulu to hold each other by tihlutfu<sup>29</sup>?

M.D. angisi, nye, nkhosi, yekugana  
Let me say, nkhosi<sup>21</sup>, it was the last one.

D.D. Wo, yekugana le.  
wo<sup>7</sup>, it was the last one, this.

M.D. yekugana le.  
it was the last one, this.

D.D. qhubeka, nkhosi  
Continue, nkhosi<sup>21</sup>

M.D. tasetikhona letinyenti leta-, yekugana le,  
the had <sup>fight</sup> many before; this was the last one,  
kwatsi kube kuphele yona akuphindeanga  
after it ended, they never again came  
bakaZulu batowuhlasela kaNgwane.  
to blasela<sup>18</sup> kaNgwane<sup>5</sup>

D.D. qhubeka, nkhosi.  
Continue, nkhosi

M.D. Wo, nempelake, nkhosi ke leyeLubuyake,  
wo<sup>7</sup> indeed, nkhosi<sup>21</sup>, that of Lubuya, it was  
kwaliwa kwaliwa, nkhosi, kwasa ngakusasa  
fought and fought, nkhosi<sup>21</sup>, and the following day

D.D. enhhe.  
enhhe<sup>13</sup>

M.D. awu, kubateke, Sowusale uywaleka nje  
awu<sup>3</sup>, there were none. He then brought a few.  
lengcosana. Utsi: "kumane kutfolakale letinkhomo  
He said: "Only if the cattle could be got,  
ngoba emaSwati abasibo bantfu lesitawuvama  
because the Swazis are not people who will  
kutsi bangasehlula."  
defeat us."

D.D. nhn  
nhn<sup>34</sup>

M.D. "angeke basehlule", iyefikake ingena lapha  
"They will not defeat us." It then arrived <sup>the imp<sup>50</sup></sup>  
eLubuya, njengobubona laph'e Shiselweni.  
and it got into eLubuya, as you see there in Shiselweni

D.D. nhn.  
nhn<sup>34</sup>

M.D. emkhatsini wetintsaba letimbeli, kuMtsambama  
between two mountains; Mtsambama and  
naMavukutfu.  
Mavukutfu

D.D. wo! kuseLubuya lapho?  
wo!<sup>7</sup> It is at eLubuya there?

M.D. kuseLubuya lapho, emkhatsini waletintsaba.  
It is at eLubuya there, between the mountain.  
Mine ngakukhulu njengoba ngukitsi

Myself I know a lot, because that is the place to which  
I belong.

D.D. nhn! nhn! nhn!  
nhn! nhn! nhn!

M.D. e-e, nkhasi. Ighamuka le kulesikhala ke, ita  
yes, nkhasi<sup>21</sup>. It appear there yonder, at that

bamhlawulisa emabhunu, bafuna emakhulu  
 when the Boers fined him, demanding several  
 latsite etinkhomo, kukhandze kutsi ute.  
 hundreds of cattle, it was found that he didn't  
 Utawutsi ke: "Ngingente njani na? Asengikhiphi-  
 have them. He then said: "What can I do? Let me  
 mphi itilandze kaNgwane."  
 send out an imphi<sup>50</sup> to fetch <sup>them</sup> from kaNgwane<sup>51</sup>.

D.D. ayiyi nekuyawuticila, tiyalandwa.

(laughing) It's imphi<sup>50</sup> is not even going to beg for them, but to  
 M.D. Cha, tiyalandwa. fetch them  
 No, they were to be fetched.

D.D. ngesikhali  
 with the spear

M.D. tilandwa ngesikhali  
 they were to be fetched with the spear

D.D. nhn  
nhn<sup>54</sup>

M.D. nembalake uyayikhiphake, kantsi uyikhipha nje  
 indeed, he sent it out, yet he had already  
 sebhukene nalomnakabo Mpande. Mpande  
 got separated from his brother, Mpande. Mpande  
 sawuthebhule mabutfo, lamany'asabuye ngakuye  
 occasionally cut off a certain number of the emabutfo<sup>37</sup>

DD enhhe  
enhhe<sup>13</sup>

M.D. utsite nawabon'emabutfo amancane, watsi: "Hhauw!  
 when he [Dingane] realized that the emabutfo<sup>37</sup>  
 Emabutfo mancane, gijmani nicele Mpande  
 were small in number, he said: "Hhauw<sup>46</sup>! emabutfo  
 engete mabutfo. Uwabonisephi lamanye?"  
 are small in number; go and ask Mpande to add  
emabutfo<sup>37</sup> Where has he taken some, to?"

M.D. sitatibala nje. Imphi leyalwa yekugala nje  
 We will just count them. The first imphi<sup>50</sup> that  
 Mswati vele asemncane, nguleye Lubuya  
 was fought by Mswati, while still <sup>that of Lubuya</sup> young, was,

D.D. angiyati ke, nkhosi Chaza ngayo  
 I don't know about it, nkhosi<sup>21</sup>, explain about it.

M.D. nguleye Lubuya yakaZulu  
 it was that of Lubuya, of kaZulu<sup>19</sup>

D.D. nhn!  
nbn<sup>24</sup>

M.D. ekughoshweni kwa Dingane, phela ngemabhumu  
 when Dingane was expelled by the Boers

D.D. ngiyayati ke leyo emilanduwini, ngiyifundzile  
 I know that one from history; I have learnt  
 impela njerangingumfana ngenti history  
 about it very much, when I was a boy, doing history.

M.D. wen'wekunene!  
wen'wekunene<sup>14</sup>

D.D. ngent'umlanduo esikolweni.  
 I did history at school.

M.D. ingani phela nkhosi, benitsi nanifundz'umlanduo  
 of course, nkhosi<sup>21</sup>, as when you been learning  
 esikolweni nigcine ngalaba bakaZulu  
 history at school, you learnt about the Zulu only.

D.D. besingabaseta kulaba bakitsi?  
 We did not go on to ours?

M.D. Cha!  
 no!

D.D. qhubeka, qhubeka  
 continue, continue.

M.D. nakoke Dingane ke akhwesthake, batsi na-  
 there, Dingane, then moved; they say



D.D. "Ngisafuna kulibuka kutsi..."

"I want to watch it..."

M.D. "Ngisafuna kulibuka kutsi litiphatsa njani"

"I want to watch it, and see how it handles itself"

D.D. "Ngiyakwenaba kakhulu nasengikhipha lona"

"I will stretch myself much freer, after sending it!"

M.D. Kakhulu! kakhulu, Owu nempela, ngifuna  
 very much! very much. Owu<sup>3</sup>, indeed, I want  
 kuchaza loko nje, kuphela nkhosi, tergakwazo  
 to explain that, only, nkhosi<sup>21</sup>, I will not  
 e- kutsi walisebentisa njani lelolibutfo lakhe  
 explain how he [Mswati] used this libutfo<sup>37</sup> of his.

D.D. e-e-, cha, nkhosi kukhona losowuklatur-  
 yes, no, nkhosi<sup>21</sup>, you have clarified  
 lulile lapka, naku kwekutsenga, tokutsiwa  
 something here, that of 'selling', which is called

M.D. wen'wekunene!  
wen'wekunene<sup>12</sup>!

D.D. lokutsiwa ngema concessions  
 which is called concessions.

M.D. wen'weluhlanga!  
wen'weluhlanga<sup>131</sup>!

D.D. e- Sowuchazile kokutsi kwakungekho  
 e- [um] you have explained that selling of  
 kutsengisa live kaNgwane  
live<sup>47</sup> kaNgwane<sup>5</sup> did not exist.

M.D. Nkhosi! Sibesibuya ke, nkhosi ke, etimphini  
Nkhosi<sup>121</sup> we then come, nkhosi<sup>21</sup> to the  
 takhe ke, Mswati. Sitsi nje kutibala  
timphi<sup>50</sup> of his, Mswati. Let us just count them.

D.D. e-e-  
 yes

- lapha". Kawutsengi  
from Johannesburg, plough here." You are not buying.
- M.D. awutsengi,  
you are not buying
- D.D. a! Qhubeka, nkhosi.  
ah! Continue, nkhosi<sup>21</sup>
- M.D. nempela ke, bayabongake, nkhosi ke; nababongake  
Indeed then, they thanked, nkhosi<sup>21</sup>. In their thanking,  
bakhitha likhulu letinkhomo  
they gave [the inkhosi<sup>17</sup>] hundred heads of cattle.
- D.D. Setfulo phela  
It is setfulo<sup>39</sup>, indeed.
- M.D. Setfulo. Lisiko labalikhanda kusetjentwa  
It's setfulo<sup>39</sup>, the custom they found being practised.  
ngalo. Bayetfulake enkhosini ke, bayahlalake  
They etfula<sup>39</sup> to the inkhosi<sup>17</sup> and stayed up  
lenhla. Owu, naMswati ke, uyahlasela ke  
there. Owu<sup>3</sup> even Mswati hlasela<sup>18</sup> here, he  
lapha ke, uyahlasela ke uyabakhweshisa uvelo,  
hlasela<sup>18</sup> and removed [the people nearby]  
ulwa naletimphi te Mshadza. Bakhona nabo  
and fought the timphi<sup>50</sup> of Mshadza. They [whites]  
ngaleyi, basandza kufika. Uyabona nye Mswati  
were present that side, they had just arrived. Mswati  
kutsi: "Cha lapho ngiyawunika lelibutfo nali  
saw that: "No! The day I let this libutfo<sup>37</sup>  
khona...  
[to attack, it would be a massacre].
- D.D. "libutfo lami"  
"It is my libutfo<sup>37</sup>"
- M.D. "libutfo lami nali lelifikako, kuyawushisa phansi  
"This libutfo<sup>37</sup> of mine which has just arrived, it  
would be hold down."

M.D. Setfulo, nkhosi

It is setfulo<sup>31</sup>, nkhosi<sup>21</sup>.

D.D. nawu<sup>42</sup> Jozi nje ungumfana, uphetfwe nguShifu,  
if you had gone to Johannesburg, being a boy,  
wawutsi nawubuya uyewukhipha setfulo, uyekuShifu  
under a chief, you used to give the chief setfulo<sup>31</sup>, and  
your return.

M.D. wen'weluhlanga!  
wen'weluhlanga<sup>21</sup>

D.D. Shifu ke sawuyakubona kutsi: "wo, sawukhulike  
then the chief would see that" you are now grown  
mfana, nayindzawo lima  
up, boy, here is an area, plough

M.D. wen'wekunene!  
wen'wekunene<sup>14</sup>

D.D. "yakhumuti"  
"Build an umuti"

M.D. awu!  
awu<sup>3</sup>

D.D. awukatsengi!  
you have not bought!

M.D. awukatsengi!  
you have not bought!

D.D. nyalo noma sawuyabuya ubuya nelishumi  
now even if you return with ten wabampondo<sup>54</sup>  
labopondo, uyawutsatsa setfulo, uyakuShifu  
you would take setfulo<sup>31</sup>, and go to the chief.

M.D. kunjalo  
it is like that.

D.D. Shifu sawukubeka nemhlaba, kutsi "lokumfana  
the chief would then allocate you even land, that.  
sawukhulike, sergiyakubona sawubuye Jozi, lima  
"As you have grown up boy, I can see, you are coming

54 wabompondo - pounds

  
Croxley

Exercise Book  
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Book 6.