

S.O.H.P. CHNHOLOGY OF THE KINGS OF SWAZILAND, N. 01 and 2/2

sekubekwa ludvonga ke. Ludvongwa II ukhona
 then installed. Ludvonga II, there is the first
 wokugala. loludvonga ke ngenhlankla lembi
 one. This Ludvonga through bad luck did
 akabusanga ngobe watsi asandza kubekwa nje
 not reign because just after his installation he
 wase ayasilimalila ke. utalwa ngulamgangeri
 got hurt. He is begot by Lamgangeri,
 Sisile wakakhumalo. lolamgangeri utsi mabhala
 Sisile¹⁰⁰ q khumalo. This lamgangeri¹⁰⁰, mabhala
 ku Times q Swaziland ya 1897 utsi uyindvodzakati
 in the Times q Swaziland q 1897 she said she
 yalanga libalele
 is the daughter q Langalibalele¹⁰²

M ngubeni ke bwo?

Who is that one?

A Langalibalile yindvuna ya Cetshwayo kaZulu.
 Langalibalele is an indvuna⁴ q Cetshwayo
 walandwa ulamgangeri kutawutal' inkhosi
 kaZulu⁴⁰. Lamgangeri¹⁰⁰ was fetched to bear a king,
 alandwa ebukhosini bakalanga libalele kaZulu,
 she was fetched from ebukhosini¹⁰ q Langalibalele¹⁰² at
 kakhumalo
 kaZulu⁴⁰ at khumalo's place.

M um

Um²⁴

A ngobe phela ukhumbule laba bakakhumalo kutsi
 Because you should remember that these q khumalo
 bantfu labakhulu phela ngobe nangu mgilikazi¹⁰³
 are great people really because here is mgilikazi¹⁰³
 wakakhumalo e abaphetse sive naye. Ulandwa

Footnotes

99 Got hurt : means that he died. The reason why they used these words is that the Swazis do not say that the king has died, but they put it in a polite way.

100 Lamgangeni : also Sisile the mother of Luduanga

101 Times of Swaziland : is a Swazi news paper

102 Langalibalele : according to Bonner he is a former subject of Mpande, Father of Somdlatose or Undumo, chief of the Hlubi tribe

103 Mgilikazi : a leader of one of the Nguni groups which began in the early nineteenth century, during the reign of Shaka; had married Zwidi's daughter.

111 Mabhala : could be a name of a person

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Name Naam SBS TAPE 8
Subject Vak Genealogy of Swazi Kings
Place Plaas Book 3

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Dowwe Lineëring met Kantlyn

JD. 267

Indeed he comes and enters
 M uta lokutsi atewucela lamabutfo lapho utsi
 he comes in order to ask for emabutfo³⁵ there to
 akatokulekelela ngoba uya kubo
 help because he is going to them

A Kuphela nje ke ukhumbula kutsi impli
 Only because he remembers that he is going
 utayitjola nakanjani.
 to get an impli⁵⁸ certainly

M Owu
 Owu"

A Ehe naloku seyehlulekile impli sabuya la
 Yes after the impli⁵⁸ has failed, when he comes
 uyati nje kutsi vele ngibuyela ekhaya mine
 he knows that indeed I am going back home,
 ngitawufike ngihlale
 I will stay there

M E e
 Yes

A nembala ke uyahlala ke, singayilandza ke
 Indeed he stays there. We can landza³⁷ the
 nendzaba yakhona ke kubusa kwabo lapha
 story of there, about their reign there to that one
 kuleli la laph' entansi size sive burandzi
 at the bottom till we feel the joy but then
 kodwa ke akeseziyikele kwalamuhla.

let us leave it for today
 Sibuye ke ku ku emva kwamswati ke
 let us come back to ^{after} Mswati, the king which
 inkhosi leyabese seyiyabekwa lapho ke
 was then installed there, luduongo was

iyefika yamawewe nemaswati bakhandza kusha
 Mawewe's comes with Swazis, they find the firing
 sibhamu awu vele iba matima ke. iyajika ke
 a arm, oh indeed it becomes tough. Um'imphi returns
 imp'hi ke iyabuya laph' ekhaya ke loku ke
 back, returns home, and then Mawewe
 Mawewe asavele akhonta kumswati, amnika
 actually khonta to Mswati, Mswati then gave
 ke Mswati lonkhe leli lakuntabinezimpi si liye
 him all that of Ntabinezimpi until it
 liyahlab' entansi eputukezi kubheka le e
 taches down at eputukezi facing there at
 Kalyamazane

) Kalyamazane
 M Um u Um
 Um u um²⁴

A Lonkhe lilo lapha kuntab'inezimpi si kubheka
 All that at Ntabinezimpi going down to
 lentansi lekhabo mawewe ulinikwa ngumswati.
 the direction of Mawewe's home, he is given by Mswati
 Phela ukhumbule kutsi Mswati utsetse loThandile
 Actually you must remember that Mswati has taken
 Nxumalo ukhumbule nalokutsi nalo Soshangane
 thus Thandile Nxumalo you must also remember that
 solo wakNxumalo nalomawewe ngumntfwana
 even this Soshangane is also a Nxumalo, even this
 wasoshangane solo siNxumalo. Nakabuya nje
 Mawewe is the child of Soshangane still is the Nxumalo.
 Mawewe la kumswati ubuya
 If Mawewe comes to Mswati he comes
 vele ufike uyangena nje

iyefika yamawewe nemaswati bakhandza kusha
 Mawewe⁹²'s comes with Swazis, they find the firing
 sibhamu awu vele iba matima ke. iyajika ke
 a arm, oh indeed it becomes tough. Am¹⁵⁸ imp¹⁵⁸ returns
 imp¹⁵⁸ ke iyabuya laph' ekhaya ke loku ke
 back, returns home, and then Mawewe
 Mawewe asavele akhonta kumswati, amnika
 actually khonta⁴⁵ to Mswati, Mswati then gave
 ke Mswati lonkhe leli lakuntabinezimpi⁷⁶ liye
 him all that of Ntabinezimpi⁷⁶ until it
 liyahlab' entansi eputukezi⁷⁷ kubheka le e
 reaches down at eputukezi⁷⁷ facing there at

Kalyamazane

Kalyamazane⁹³

M Um u Um

Um u Um²⁴

A Lonkhe lelo lapha kuntab'inezimpi⁷⁶ kubheka

All that at Ntabinezimpi⁷⁶ going down to
 lentansi lekhabo mawewe ulinikwa ngumswati.

the direction of Mawewe⁹²'s home, he is given by Mswati

Phela ukhumbule kutsi Mswati utsetse loThandile

Actually you must remember that Mswati has taken

ixumalo ukhumbule nalokut: nalo Soshangane

this Thandile⁷¹ ixumalo, you must also remember that

solo wakaxumalo nalomawewe ngumntfwana

even this Soshangane⁸⁷ is also a ixumalo, even this

wasoshangane solo siixumalo. Nakabuya nje

Mawewe⁹² is the child of Soshangane⁸⁷ still is the ixumalo.

Mawewe la kumswati ubuya

If Mawewe⁹² comes to Mswati he comes

vele ufike uyangena nje

Footnotes

96 rtabinezimpisi : a place located about 65 km
North East of mangini

97 ePutukazi : can refer to two different places;
it can refer to Mozambique and
can also refer to Portugal. But in
this case it refers to Mozambique
which is found

98 kaNyr.mazane : (sometimes referred to as eNyangane
a place found about 30 km
away from the North west borders
of Swaziland.

he died here at Katigwane'. I mean also the
 sikhatsi samswati kapho unca wasoshangane⁸⁷
 time of Mswati when the son of Soshangane
 akhuphuka sebhanga nemnakabo Mzila. Mawewe
 went up and the quarrelled with his brother Mzila
 Akhuphuka asatawuc' imphe la kumswati kutsi
 Mawewe⁹² went up to ask for an imphe⁵⁸ here to
 kubuyelwa kuyolungiswa bukhosi bakhe ngoba
 mswati that they should return and restore his
 sowemukwa ngumzila ngale. kapho kutawuphuma
 chieftainship because Mzila had deprived him of it. It
 inyatsi ke ikhishwa ngumswati kutsi akubanjwe
 is when the inyatsi would go out being sent by
 kuyositwa Mzila e abuyiselwe ebukhosini bakhe
 mswati that they should go to help Mzila⁹¹ and be
 le kasost. ngane.

brought back to his bukhosi¹⁸ there at kasoshangane⁹⁴

M O 20 10 lomawewe⁹²
 @ this, this, this mawewe

A lomawewe. Iyefik' imphe le ikhandza kutsi
 This mawewe². The imphe⁵³ went there and found that
 emaputukegi abese alandza Mzila atsi sitakukubaka
 the Portuguese had fetched Mzila⁹¹ and said 'we
 tsine ube yinkhosi ngoba siya ubona ulungile
 will instal you as a king because we can see that
 wena Mawewe sigebengu. Nawufuna bukhosi, sine
 you are good while Mawewe⁹² is a bandit'. If you
 sitakukushayela imphe yakhe, bayamtsatsa
 want bukhosi¹⁸ we will beat the imphe⁵³ for you. They
 bayamtjengisa utibhamu nemabu¹¹, o abo, awu itsi
 take him to show him arms and then emabutfo²⁵

Footnotes

91 Mzila : was the elder son of the family ^{of Soshangane} and according to Shangané custom he was the legal heir (Matsebula's 2nd ed. p. 39), brother of Mawewe.

92 Mawewe : was the first-born of the chief wife ^{of Soshangane} and according to Zulu custom he was the heir to the Gaza empire.

93 inyatsi : lit. is a buffalo, but also is a libutfo which was formed during the time of Mswati between 1834 and 1844.

94 kaSoshangane : a place of Shangané people.

95 emabutfo : See glossary.

bacoshwa ngushaka seba aseyakwakha umuti e
being chased by shaka and they built the umuti,
bukhosi bakhe bemashangane usoshangane.

his chieftainship of the shanganes, this Soshangane
M Usoshangane
This Soshangane⁸⁷

A uhamba nejise Gasas
he is going with his father Gasas⁸⁸

M Wo
Oh

A befika le utsi Soshangane, bantfu ke babe
They arrived there and Soshangane⁸⁷ said, people
bami enasi ngane, baSoshangane. live ke babe
my father as mine, the shanganes are of Soshangane⁸⁷
la Gasas lakho, lositsi sitisi live labo Gasas nje
The live⁷ then father is of Gasas⁸⁸, it is yours. Just as we
bantfu baSoshangane live la Gasas.
say the live⁷ is of Gasas⁸⁸, the people are of Soshangane.

M Ya live¹⁵ ya⁸⁹ ya⁹¹ ya⁸⁷ ya⁸⁷

A Ehhe. E khona lapho futsi Mswati nakabusa
Yes. Right there again when Mswati was reigning.
KaZulu sengumfande sengumfande phela ngoba
at KaZulu⁹⁰, it is mpande⁸⁷, mpande⁸⁷ actually because
sebehlukene nadingane
they have separated with Dingane

M nadingane
with Dingane

A e kwaxatjwana Dingane nangu abaleka ate
They quarrelled. Dingane here is running away until
ate nufela lapha Kanqwané. E agiso futsi

footnotes

88. Gasa : ti. father of Soshangane

89. Ya : can be used as an alternative to 'yes'
meaning I follow or I agree or I
see)

90. Dingane : was one of Shaka's successors

thirty.

yabusa ke lenkhosi
This king reigned.

M Awu yabusa sibili.

Oh he reigned indeed.

A Kodwa libito lamswati e batsi batsi ngubani?
By the way what do they say the name of Mswati is

M Yehhe batsi ngumavuso phela

Hey, they ^{actually} call him Mavuso⁸⁶

A ngumavuso, mavuso wesibili. Mavuso wesibili

He is Mavuso⁸⁶, Mavuso⁸⁶ the second. Mavuso⁸⁶ the

ukhona lowokugala lekadzeni. ngumavuso⁸⁶
second, there is the first one in the old. It is Mavuso

wesibili. nasesikhuluma namswati nje

the second. If we talk about Mswati, just saying
sesitsi Mavuso una unga ngabeva nje bobabe

Mavuso⁸⁶ if you can hear them, our fathers

labatala tsine sebafunga sibili uva batsi

who bore us as they really swear you hear them

Mavuso, Mavuso, bafunga Mswati.

saying Mavuso⁸⁶, Mavuso⁸⁶, they swear Mswati.

M O

Oh

A Ebhe funa ke libito lamswati ulati kutsi

Yes you need to know that the name of
ngumavuso, Mavuso II. E yena ke ubuse

Mswati is Mavuso, Mavuso II. He actually reigned

ngesikhatsi sewuchitsekile umbuso webenguni

during the time the chieftainship of the Benguni⁴²

sekuphume bososhangane e bashakateka sibili

and when Soshangane were moving up fast indeed

emekemeke kantsi sowutabuhamba hamba abuye
 • Mekemeke¹²³ whereas he would go and then return
 ajike abheke le elubonjeni lapha asakha khona,
 and face to Lubombo¹³ where he had built, there
 nje lapha Lubonjeni elubonjeni kwamaphungwane
 at Lubombo¹³ at Maphungwane¹²⁴

M Wo ngiyabona
 Oh I see.

A u sowusuka le kadzadzewabo
 He comes from her sister's place.

M WO
 Oh

A Kaha Nyandza emekemeke ubuyela muva le.
 at Langandza's¹²⁵ at mekemeke¹²³, he goes back there.
 ngileny' indzaba ke le singabuye siyikhulume
 This is another story, we may talk it later
 nje luyo emva kwaloku.
 after this.

M Um um
 um um²⁴

A Tincwala ke tambandzeni taba lishumi
 Tincwala³⁰ g mbandzeni were fifteen. Mbandzeni,
 nesihlanu. mbandzeni libito lakhe ngu Dlamini
 his name is Dlamini, Dlamini IV because
 Dlamini IV ngoba ikhona inkhosi Dlamini wokugala
 there is king Dlamini I, Dlamini II
 Dlamini wesibili Dlamini wesitsatfu yena ke ngu
 Dlamini III, he is
 Dlamini wesine ke
 Dlamini IV

M Um um

Footnotes

123 eMekemeke: According to Matsebula (p 38) Mekemeke is a post found between Barberton and Komatipoort where Lanyandza was the chieftainess and mhlahlo vilakati to induuna.

124 Maphungwane: a place located about 17 km south east of Siteki

125 Lanyandza: Mswati's wife and was the daughter of Magongo

yes, it is madvolomafisha¹²⁰, Tibati¹²⁰

M Wo ligama lakhe

Ow her name

A Ligama lakhe Tibati, madvolomafisha nkambule

Her name is Tibati madvolomafisha nkambule utalwa ngumbandzeni wakankambule. Sowuyefika she is begot by mbandzeni of nkambule. she comes le laph' endze khona sowutala mbandzeni there where she was married at begot mbandzeni.

M Owu cha kuyakhanya. Awuboni ke se

Ow no, it is clear. You see it is very clear sekuyakhanya ke nyalo sengiyakuva kutsi now, I now understand what you are utsini saying.

A Ehhe seke indvuna ke e yalapha enkhanini

Yes, now the indvuna⁴ of there at nkhanini¹⁰⁴ lapho bekuhlala khona lenkhosikati kuba ngu where this inkhosikati⁷² was staying is mbovane mbovane waka fakudze empeleni tiningi tindvuna of Fakudze. Actually there are many tindvuna⁴ betikhona laph' enkhanini ngoba bo mgenge which were there at nkhanini¹⁰⁴ because mgenge¹⁰⁵ matsebula nabo bebakhona bombovane Fakudze Matsebula also was present, also mbovane fakudze boTikhuba magongo, Tikhuba magongo phela nangu also Tikhuba magongo. Tikhuba actually there he asabalaka lapha e seba xabene nay' inkhosi runs away there after they had conflict with King mbandzeni alandzel' udgadzewabo eshona le mbandzeni following her sister going to

Footnotes

120 Madudomafisha : also Tibati, the mother of Logogco and the sister and co-wife of Nandzi, the mother of Mbandzeni

121 Mbovane Fakudze : an indvuna of Mbandzeni at Enkhanini

122 Pikhuba Magongo : succeeded Sandlane Zwane as senior indvuna of the country during the reign of King Mbandzeni.

yinkhosikati lebitwa ngokutsi e ngulambandzeni
inkhosikati⁷² called by lambandzeni¹¹⁶

M Awu sowusho nawe phela nkhosi sowentani
Oh you nkhosi¹¹⁷ mean, what are you doing now
sowuyangidzidza
you are confusing me

A Ya kufuneka ngikudide ngoba phela nine
Ya⁸⁹ I have to confuse you because truly you will
anisekutati letintfo naitididako setinidida nje.
never know these things which are confusing as they
Mbandzeni utalwa ngulambandzeni. Uyeva ke
confuse you. mbandzeni is begat by lambandzeni¹¹⁶. So
lapha kutsi unina wambandzeni utalwa yintfomba
you hear that the mother of mbandzeni is begat by
tana letalwa ngumbandzeni. lolambandzeni¹¹⁶
a girl which is begat by mbandzeni. This lambandzeni¹¹⁶
ngumbandzeni wakankambule lolotele lentfombatane
is mbandzeni of nkambule, who bore this girl, and
yabese iyahamba iya libukhosini yawutala
she went to ebukhosini¹¹⁸ to bear this
lomntfwanenkhozi.

umntfwanenkhozi¹¹⁸

M O

Oh

A Lombandzeni wakankambule kunaba bakankambule
This mbandzeni is of nkambule among those of
phela lapha e eBuseleni
nkambule there at eBuseleni¹¹⁹

M Ngyabona

I see

A Ehhe, ngumadvolomafisha, Tibati

Footnotes

116 Lambandzeni : 'la' mean daughter ♀, so Lambandzeni is the daughter to mbandzeni, also the mother of mbandzeni.

117 Nkhosi : a polite term of address ; also a praise name of the Royal clan

118 Umntfwanenkhozi : see glossary.

119 ebuseleni : an area found about 15 km north of Hlatikhulu. a royal residence of mbandzeni.

It is said Langalibalele¹⁰² you are called at Mngayi,
 kwankisimana, urjengelanga liphum'enzansi
 you are called kankisimana. You are like the sun
 kalozijingili likamakhasane. uyeva ke
 rising up down at: kalozijingili of Makhasane¹¹⁵

M Um um

um um²⁴

A Kufakazela lenkhulumo yamabhala, kutsi langa¹⁰²
 It witnesses to the speech of Mathala that langalibalele
 libalele uyabizwa koringayi uyabizwa konkisimane
 you are called at Mngayi¹¹², you are called at
 ngoba koringayi phela wakaFakudze yindvuna. E
 kisimane¹¹³. This Mngayi actually is of Fakudze he is
 lolangalibalele nangempela ke kuyafakazela kutsi
 an indvuna. Thus langalibalele¹¹⁴ witnesses that

M Kuyafakazela

It witnesses

A ngilapha yala yalandvwa khona lenkhosikati.
 It is where this inkhosikati⁷² was fetched from.
 asibuye ke silandzele ke kutsi ee kwatsi kube
 Let us come back and follow that after the
 ku ku kunyamalale inkhosi ludvonga kwase
 disappearance of King Ludvonga what had
 kwentiwa njani sokulandvwa Mbandzeni.
 been done to fetch to Mbandzeni.

M Um um

um um²⁴

A Mbandzeni naye wamswati njengaye ludvonga
 mbandzeni himself is of Mswati just as ludvonga
 wamswati. E Mbandzeni ke yena utalwa yi
 is of Mswati. Mbandzeni is begat by an

112 M. nyi : according to Bonner (p 44) is a
Fukudze man who led Swazi to fight
the Zulu to a standstill, so that by
the end of the day two of Dingane's
regiments lay dead in the field; he
was the commander-in-chief

113 kankisimana probably a place.

114 logiyingili : also called Msongi, son of Hluma

115 Makhasane : was a king who had magic
who beget Hluma who also beget
logiyingile

watala Hhanyane
he begot Hhanyane¹⁰⁷.

M Um um

Um um²⁴

A Ehhe Hhanyane ke losatawutala ke laba bo
Yes Hhanyane¹⁰⁷ who will bear these, Mangolwandle¹⁰⁸
Mangolwandle ke kute kube kunamuhla ke
till today just as you see these
loku ubona naba bomyekwa
Myekwa¹⁰⁹

M Wo ngiyababona

Oh I see them

A Ehhe ngabo ke. E sengungunyane ke ngale
Yes they are the ones. It is ngungunya¹¹⁰ then there
ePhuthukezi ngesikhatsi
at Phuthukezi⁴⁷ during the time

M Ho losatalwa ngulaba

Oh who is to get by these

A Ehhe losatalwa, ngungunyane ngumntfwana
Yes who is begot, ngungunya¹¹⁰ is the umntfwana¹⁶
Mgila, Mgila lo abebanga nalomnakabo Mawewe
g Mgila⁴¹, Mgila⁴¹ who did not with his brother Mawewe⁴²
ngidlule ke lapho ke ngitsi ke siye sitsandze
Let me pass there and say that we sometimes
lokutsi sesitsi tibongo tayo inkhosi. Ludvonga,
like to say out the tibongo²³ of the king. Ludvonga,
Ludvonga lo njeroba sengishito kutsi utsi
Ludvonga this one just as I have said that Mabhala¹¹¹
Mabhala walingalibalele, lalela ke tibongo takhe
says he is, of kengalibalele¹⁰². Just listen to his tibongo²³
kutsiwa langalibalele uyabizwa kwanganyi uyabizwa

Footnotes

108 Mangolwandle : lit. means 'water of the sea';
son of Hhanyane

109 Myekwa : a Zulu by origin and he is a
nxumalo

110 Ngungunyane : King of the Shangané. According to
Matsobula (2nd ed. p 37) he is
Msuthu's grandson, and was a
chief in the Lydenburg district,
and died in 1962, leaving his
wife Alice to act as chieftainess
the son of Mgila

g. Khumalo, he was also ruling the ^{sive} Ankhosi, this
 lapho njeke lenkhosiati kutawutalan Ludvonga
 inkhosikati⁷² is fetched from there to bear this king
 ngaloko kutsi yindlu lenkhulu lyatiwako lebukhosi
 Ludvonga, through that it is a great and well known
 le kazulu
 house at ebukhosini¹⁸ at Kazulu⁴⁰

M Um

Um²⁴

A E sidlule ke sitsi ke yena ke abehlal' enkhanini
 Let us pass there and say he stayed at enkhanini,¹⁰⁴
 uhangangeni. Uhlal' enkhanini indvuna yakhe
 hangangeni,¹⁰⁰ he stays at enkhanini,¹⁰⁴ his indvuna⁴ is
 ngumgenge wakamatsebula ngu 1874 lono mayaka,
 myenge of matsebula¹⁰⁵, that year is 1874, 1874,
 1874. akayigidzanga ke incwala, ke yena njengoba.
 He did not ¹⁰⁶gidza an incwala, just as I have
 sengishito. Nelibito lakhe alikhumbuleki ke
 said. Even his name is not rememberable which
 lengingasho kutsi abesalinikiwe yini lobukhosi
 I may say he was given, that of bukho¹⁸

M Um um

Um um²⁴

A Kusatiwa nje leli latalwa nato laludvonga
 the known one is the one he got on his birth
 e ubusa njengoba ngishito ke ngesikhatsi e
 that of Ludvonga. He ¹⁹⁴reigns just as I have said during
 bo Cetshwayo sekuThanyane lapha kulaba
 the time Cetshwayo¹⁰⁵, it was Thanyane¹⁰⁷ there with
 bakamawewe ngoba phela inkhosana yamawewe
 these of mawewe⁹² because an inkhosana²² of mawewe⁹²

Footnotes

104 enkhanini : According to Matsebula (p.25) Mswati died in 1868, and shortly afterwards when Ludvonga was chosen as his successor, the nkhanini residence was erected for the new ndlovukazi, Sisile Khumiso. It was built at the junction of the road to the Lobamba king's house and the Mbabane - Mangochi road. According to Bonner, pp 18, 127, 151 - nkhanini was consecutively a royal homestead of Mswati, Ludvonga and Mbandzeni.

105 Mgenge Matsebula: the indvuna of Ludvonga's nkhanini village

106 gidza see glossary

107 Hhanyane : g mkhatsiwa, the successor to Mawewe, son of Mawewe

Bhuu, yes where we would say, 'where do I
 ngithathath' inkabi engango ngwane ngiyikhweze
 get an ox which is as big as ngwane so that I can
 phezu kwanahlandla, omlo mo ufike le egulwini
 put it on the ridge of the hill, whose mouth touches
 umvenwe wakathi ngingeze ngawekhweza emganeni
 heaven. I can not lift up our umvenwe¹²⁷ on a
 ngingawekhweza kuZombotze wamaqagu, Somehlo-
 small unuti⁶ I can lift it up at Zomin²¹ ze of
 mehlo ngwane, nkomo zi - -
 treasures, ngwane with many eyes, cattle -

Footnotes

127 Umwemve : can refer to two things : can refer to a wagtail bird; and can also refer to a young feeble calf which is a few days old.

M wo banaShepstone

Oh they are with Shepstone

A banashepstone

They are with Shepstone

M E e

A Ehhe ngabo labebatikisa fonkhe letintfo

Yes, they are the ones to mark all these things
letatentiwa, kulesikhatsi phela lesibi lesi sambandzeni
which were done during this bad time of mbandzeni,
semabhunu

on the Boers.

M wo ngiyabona

Oh I see

A Nabatsats' emapulagi.

when they took farms

M wo-who-who

wo-who-who⁶⁴

A letibongo nje tilandza loko nje kutsi he lezo

These ²³ ibongo ³⁹ landza that those birds Josiah you
nyoni Josaya ubozibekisa. E'he sidlule ke lapho
must mark. Yes let us pass from here

singacedzi sikhatsi setfu site ke enkhosini ke

and let us not waste our time and come to the King

leyalandzela mbandzeni ke seyitalwa ngumbandzeni

which followed mbandzeni, who is legat by

Re ngu Mahllokohla

mbandzeni, it is Mahllokohla

M E e

A Bhunu Ehhe lapho ke sesifawutsi ke

um um²⁴

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A libito lakhe nje lobukhosi ke nakukhulunywa
His royal name, if there is a talk about
ngablamini TV nje yati kutsi kukhulunywa nga
Blamini TV, you must know that they are talking
Mbandzeni lowabebusa naye ngato tikhatsi tabo
about Mbandzeni who reigned during the times
Cetshwayo. E bese ke suya etibongweni
Cetshwayo. Then we go to fibongo²³ of
tambandzeni kancane nje
Mbandzeni just a little bit

M Um um

Um um²⁴

A Sitsi lezo nyoni Josaya ubozibekisa zihamba
we say 'those birds Josiah you must mark them,
nengqulungqulu ibhul' amaphiko inga ngu Blamini
they go with an ingqulungqulu flapping wings. It is
aqhub' izinkomo aziqhuba ngenkulu as aziqhuba
as big as Blamini driving away cattle with a big,
nge ngendlunku nge ndlukula emakhala, fibongo
driving them with force through the nose. These
takhe leti. lezo nyoni Josaya ubozibekisa.
are his fibongo²³. Those birds Josiah you must mark
utawubese ayakhumbula ke kutsi
you will then remember that

M Labo Josaya sebobani?
who are these Josiahs?

A lo Josaya phela ngumabhalane ngu
this Josiah really is the secretary
[E a silent gap here]

A - stone
- stone

Footnotes

126 Inggulungqulu : a type of a bird which is
about the size of an eagle