

S. O. H. P. NIWANDH BISTORNY: 01 . 06 . 73 / 20 . 07 . 73 / 95 . 04 . 74 . 2 / 74

kutsi sebattulumende lapha ehydenburg  
 they were of the Government here at Lydenburg <sup>184</sup>  
 emashishini, utsi Hulumende phela tsine  
 at washishini <sup>185</sup>, the Government said, we shall  
 asite saphatfwa ngilomuntfu, lenitsi nine  
 not be ruled by this person, you say you have  
 nikhonte kuye, ete sakurumela loko singu  
 khonta'd to, we shall not agree to this. We are  
 Hulumende, tsine fitsi sinemandla tsine  
 the Government and we have power over him  
 kunaye, kuhleti nje sesivinjelwe nguye goke  
 as we are, we are blocked by him because we  
 site litubuko lekuya elwandle. Sifuna kutfola  
 howe no ford of crossing to the sea. We want to  
 indlela lelawusifikisa sibe nelitubuko letfu  
 find a way which will lead us, and have our  
 singabi loku srayobhadala timabi, etibukweni  
 own ford and no longer go to pay monies at the  
 lemanigisi enatali nase Koloni  
 ford of the British in Natal and in Cape Town

IM Um - um

Um - um <sup>132</sup>

MD Indlela yinye ke, sivula lapha elwatini <sup>136</sup>  
 There is only one way, we open here at eswatini  
 siyawuphuma elwandle, siyalitsatsa ke lili  
 and we are going to the sea, and we are taking  
 lakawigwane. Nasingenti njani siyawubate  
 that of kawigwane. If we don't do that we will  
 indlela kokuphela, naso ke lentfo leyenta  
 never get a way for good. That is the thing that  
 emabhumu kutsi alihalele kakhulu kakhulu

Footnotes

184 Lydenburg : Lyden means "suffering"; it is not very far from Potchefstroom

185 Mashinini : probably a place found in Lydenburg

186 eSwatini : refers to Swaziland

British, the <sup>33</sup>live, each one of them said he wanted  
 atsi uyalifuna, abelifuna ngalindlela <sup>19</sup>yekukhonta  
 it said he wanted it, they want it through the way  
 yini noma abelifuna nje ngekutsi e live nje  
<sup>168</sup>of kukhonta or they wanted it just because it is  
 sifuna kuliphatsa s'libuse

a <sup>33</sup>live and we want to control and - rule... it.  
 MD Babelifuna ngekutsi bafuna kulibusa like ngelabo  
 They wanted it because they wanted to rule it,  
 ngobe emabhunu abefuna phela emabhunu kuleso  
 so that it could be their because the Boers wanted,  
 sikhatsi abesephetse iTransvaal, iNatal iyemangisi

actually, the Boers during that time were in control of  
 the Transvaal and the Natal <sup>168</sup>was for the British  
 TM Sengisho ngako phela inkhosi ngoba sivile nje  
 That is why I say so inkhosi because we have heard  
 usicocela lapha kutsi lababhunu la abelapha  
 you telling us here that the Boers who were here  
 e obeyati lenkhosi kutsi iwaphetse  
 knew this king, that he was ruling them

MD Yebo ke

Yes then

TM E-e, bona bebangakhulumni kulaba bakubo kutsi  
 Yes, they did not speak to those of their own place  
 own cha laba bekunene bebasiphetse kahle  
 that <sup>130</sup>awu no these bekunene were ruling us nicely  
 Mswati abesiphetse kahle. Sivile nakubekw'  
 Mswati<sup>4</sup> was ruling us nicely. We have gone there  
 inkhosi e emva kwamswati nayo yalemukela  
 when a king after Mswati was installed, he also <sup>welcomed us</sup>

MD

Yebo ke. Bayakukinluma loko kukhandzeka  
 Yes then. They said that but only to find that

### Footnotes

181 Transvaal: lit. "across the vaal (River)." The second largest of the provinces of the Republic of South Africa. It is the territory adjacent to Swaziland on all but the eastern border of Swaziland. (Grotper p 176)

182 Natal: The smallest of the four provinces of the Republic of South Africa, covering the south eastern portion of the country. It is separated from the southern border of Swaziland by just a few miles of the Transvaal province. Natal is adjacent to Swaziland along the latter's southeastern border, in the area known as Agnaruma. (Grotper p 111)

183 bekunene } See glossary  
nine bekunene }  
wena wekunene }

umntfwana<sup>154</sup> Tifokati has worked a great deal.

TM

um - um

um - um<sup>132</sup>

na

nako ke sekulandwa ke umntfwana ke kutsiwa  
 So it happened that an umntfwana<sup>154</sup> was fetched and  
 o site lapha somtsewu sibhushwa nginaba  
 it was said, oh help us here. Somtsewu<sup>174</sup>, we are  
 belumbi bayasihlupha asati nekutsi sebangani  
 troubled by these whites, they worry us, we do not even  
 ngoba phela bakhontile njengomntfu wonke  
 know what they are fighting for because they have  
 uyakhont' enkhosini. Sesifuna ungatsi  
 khonta<sup>168</sup> 'd just like everybody else who khontas<sup>168</sup> to  
 kungatfolakala umntfu lotakwati letintfo tabo  
 the king. We want that somebody can be found who  
 labatentako abobika nie enkhosini kodwa ke  
 will know their things they do, who will report to the  
 abati yena kutsi indzaba yakhona itawuhamba  
 king but who will know how its story will go, and  
 itsini itakwentwa njani. futsi lomntfu  
 what is going to be done with it. And, this person  
 ngilotakwelekelela nalapha ekukhontiseni  
 is the one who will help in letting the whites  
 labelungu ngoba sesitsi siva, siva kutsi  
 to khonta<sup>168</sup> because we now hear that this white  
 sowukhontile umlumbi sowutsi kwakhe loku  
 has khonta<sup>168</sup> 'd and is saying that is all for  
 lapha pho akhonte khona.  
 him where he has khonta<sup>168</sup> 'd

TM

Teka nkhozi asuchaze naku, lo emabhunu  
 Tell nkhozi<sup>131</sup> can<sup>you</sup> explain this, the Boers and the  
 nemangesi belive abesa ngilowo nje etsi uyafuna

Footnotes

180 Tifokati : a sister of Mswati, who was given  
to Shupstone for marriage

sekulandruwa ke ulandruwa ngombandzeni,  
 wa then that this was fetched (he was fetched by  
 kulandruwa ke lomhlakwane, & ku Somtsewu.<sup>174</sup>  
 ombandzeni, this mhlakwane was fetched from Somtsewu<sup>174</sup>

Im © ngoba phela nabo buhlobo

Oh because indeed there is relationship

MD ngoba phela nabo buhlobo, nangempela kwatsi

Because indeed there is relationship, indeed, after  
 kube kwentwe lobo buhlobo yaphela impi  
 such relationship has been made, the impi<sup>175</sup> of  
 yakaZulu ngoba kwabese kutsi inkhosi yakaZulu  
 kaZulu came into an end, because the king of  
 e Cetjwayo, wabese ukhipha induna yemphe  
 kaZulu & Cetjwayo, he then sent an induna<sup>177</sup> of  
 yakaNtshangase sewuyayibeka ephongolo, utsi  
 an impi<sup>175</sup> of Ntshangase and he settled him at  
 utawugciza ke kubete impi yakaZulu leyawel-  
 ephongolo, he said you will guard that no impi<sup>175</sup> of  
 ndlula la leya kangwane. E nebakangwane  
 kaZulu passes here that is going to kangwane<sup>26</sup> E and  
 nabo base babeka babo  
 those of kangwane, they also settled their own

Im Um  
 Um<sup>132</sup>

MD Aphindzanga ke impi yakaZulu ibe iseta la,  
 The impi<sup>175</sup> of kaZulu never again came here,  
 kwabonakala ke kutsi busebentle lobo buhlobo  
 and it was realised that that relationship which  
 lobakhiwe nemangisi ngalowa mntfwana  
 has been made with the British through that  
 Tifokoti



### Footnotes

173 mhlakuvane : the son of Somtsiwe

174 Somtsiwe : the father of mhlakuvane

175 imphi (plur. imphi) : see glossary

176 Cetshwayo (variant: Cetshwayo) : one of the Zulu leaders who had a <sup>great</sup> kraal called Ondini

177 induna (variant: induna) : see glossary

178 Nshangase : surname

179 Liphongolo : also known as Phongola or Pongola; rises in the Drakensberg mountains, south and west of Piet Retief and runs eastwards almost parallel to the southern border of Swaziland. It flows through the Lubombo mountains to join the Usuthu to form the Maputo R. Considered by many Swazis to be the natural southern boundary of Swaziland.

the Boers this side want this <sup>33</sup>live seriously, and  
 nemangisi ngala apuna lelive kabi sekutse gaxa  
 the British this side want this <sup>33</sup>live seriously, it has  
 kwake kwayawutsiwa sekulumu bona bodwana  
 gone <sup>171</sup>gaxa until it was said, both the whites are  
 labelungu, kutsi njengoba lelive e nemabhunu  
 talking among themselves, that just as this <sup>33</sup>live  
 atsi ayalifuna nemangisi atsi ayalifuna, sitakwenta  
 e<sup>81</sup> the Boers say they want it, and the British say  
 njani ses'tawuguna silwe sodwana. Asale  
 they want, what are going to do, we will end up  
 sikhetsa libandla litakuya injawuhlala lapha  
 fighting one against the other. Let us nominate a  
 kube ngemangisi kube ngemabhunu bahlale  
<sup>172</sup>libandla to go and settle there, it should be the British  
 lapha, babobona lokutsi kwentiwami kwentwa  
 and should be the Boers, then should settle here, so that  
 njani behlukanise nangabe sixabana sodwana.  
 they could see <sup>as to</sup> what was done and how it was done,  
 mbandzeni vele watsi loko ngikona kungasita  
 and they should make the difference if quarrel amongst  
 sengidziniwe lokube ngisole ngitsetsa emacala  
 ourselves. Mbandzeni <sup>152</sup>actually said that is the thing that  
 anaba bantfu naba sekuhamba ngingabati  
 can help, I am tired of trying cases of these foreign  
 nemasiko abo kutsi ahamba atiri. Nakungatfolo-  
 people, I do not even know how their customs go. If  
 kala umunifu longeta atowumela loko nje  
 someone can be found who will stand for that, it  
 kungangisita ngoba labantfu bayahlupha. Loku ke  
 can help me because these people are a problem. It

Footnotes

172 libandla ! see glossary

senabe singati nekutsi sesiyaphi  
whites, stealing ourselves not knowing as to where we<sup>are going to</sup>

TM um  
um<sup>132</sup>

MS Sekubangwa kubangwa ema, ngobe lomunye uo  
They are quarrelling, quarrelling over (the), because one has  
utowukhonta, ukhontela kukhotsisa timvu, lomunye  
come to khonta<sup>168</sup>, he khontas<sup>168</sup> in order to khotsisa<sup>169</sup> his  
utowukhonta ukhontela kumbwa tibiyo. So to  
sheep, the other has to khonta<sup>168</sup>, to khonta<sup>168</sup> in order to  
lotowukhotsisa timvu lapha ngaphansi kulomhlabatsi  
dig minerals, then the one who has to khotsisa<sup>169</sup> his sheep,  
wakhe sokukhomba lomunye, utsi "mune ngifuna and says  
underneath his ground, another one has pointed, that  
kuyowugubha khona ngigubhe tibiyo"  
"I want to dig from here, I want to dig minerals"

TM um - um  
um - um<sup>132</sup>

MS Sebaaxabana labantfu, manye uyangonela lona  
Then these people would quarrel, now this one is spoiling  
lendzaweni lapho ngikhonta khona nami, sebaaxabana  
my place where I have khonta<sup>163</sup>, they completely  
gaxa mbandzeni sowubabatse phu phu kahleni  
quarrelled, mbandzeni tried phu-phu<sup>170</sup> you just wait,  
phela nonkhe nabekwa yinkhosi lapha kutsi  
you were all bekwa<sup>150</sup> by the king here to stay,  
hlalani, nawe yenta loku lowakucela nawe  
you must do what you asked for, and you do what  
yenta loku lowakucela, hawu gaxa! kunjalo  
you asked for, hawu gaxa<sup>130</sup>! At the same time  
nje remabhunu ngata afina lelwe kabi,

Footnotes

168 khonta / kukhonta: see glossary

169 khotsisa / kukhotsisa: has two meanings; to cause to lick; to graze stock in fresh pastures

170 phu - phu: idea of driving away; or blowing away; trying to stop something from continuing

171 gaxa: has an idea of getting or becoming involved in an affair; also means to place across, let hang over, hook on, catching.

at them. He would not agree because he would  
 bengete aseve nje kutsi kutsiwa yini yona luyo.  
 not even understand as to what that is. I  
 Sengisho ke kokutsi ke inhlopheko ke kwatsi ke  
 therefore mean that the problem, a lot of problems  
 nki inhlopheko, lapho ke konakala kwagedza  
 came. Where the whole thing went completely  
 khona namhlakwane wabese sowungena ekhatsi  
 wrong is when mhlakwane<sup>173</sup> himself also got  
 ufuna emapulagi, sowuba  
 himself involved in wanting the farms, he then

TM mhlakwane

mhlakwane<sup>173</sup>

MO E-e sowuba nelipulagi naye, sowubhalisa akhe  
 Yes, he also got a farm, he registered his own  
 emapulagi khona la ekhatsi, sekubakhona ke  
 farms right inside here, then it so happened  
 lapho inkhosi nje mbandzeni yatsi nase itasishiya  
 that king Mbandzeni<sup>152</sup> said, when he was about to  
 yishiya seyimkhihile, sekungene Mabhala  
 die, he left after having expelled him, and Mabhala<sup>170</sup>  
 lokunguyena wabese sewutsa<sup>170</sup> lesikhundla,  
 had got in who is the one who then took this position  
 kwakhanya kutsi ma, e mhlakwane<sup>173</sup> sowa  
 it became clear that ma e mhlakwane<sup>173</sup> has some  
 sokukhona lasabanike emapulagi, lasabanike  
 people whom he has given farms, those he has given  
 ema. yena, asatentele yena inkhosi kayati.  
 He, himself, he has done it and the king is not  
 inkhosi nayitsi owu nangu muntfu ucela  
 aware of it. When the king says owu<sup>130</sup> here is a person

Footnotes

190 mabhala : lit. the one who writes; personal name

ngiyawulisebentisa iminyaka lengemashumi  
 write, 'I will use this <sup>133</sup>live for seventy years.  
 lalisontfo lelive. Sowuy' enkhosini, uyefika  
 Then he would go to the king, and would come  
 enkhosini utsi owu ngitowikhonta, ngikhontela  
 to the king and say <sup>130</sup>owu, I have come to <sup>168</sup>khonta,  
 naliya live lelilapha, owu <sup>145</sup>inkhosi, owu ungalala  
 I <sup>168</sup>khonta for that <sup>53</sup>live which is there, <sup>30</sup>owu the said, <sup>130</sup>owu  
 Sowubhala lapha 'his mask', sokuyabhalwa  
 you can settle. Then he would write his mark here,  
 kutsi owu ivumile inkhosi e bekunendvuna  
 then it would be written that a king has agreed,  
 bobani nabobani nabobani owu sekuphelile ke  
 the <sup>77</sup>tindvuna so and so were also present, <sup>finish then</sup>owu <sup>30</sup>it is

TM Um - um  
 Um - um <sup>132</sup>

MD Selakho ke leto live akukho namtsetfo lotsini  
 That <sup>53</sup>live is now yours and there no rule  
 lapho, uyatentela nje wena, utibhalela wena  
 there, you just make it on your own, you also write  
 nalencwadzi kulokunye nje kwakungaba  
 the letter on your own. In some cases it would be  
 lukhuni kakhulu nokutsi mbandzeni  
 very difficult that this letter would be read to  
 abengafundzelwa lencwadzi achazelwe kutsi  
 Mbandzeni <sup>152</sup>and to explain what it said because  
 itsini ngoba abengeke eve nje nekutsi  
 he would not understand what the letter would be  
 kukhulunywa ngani, kulama concession ke  
 talking about, about the concessions if you look  
 nase uwabuka. Abengefe savume njengoba



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Tibongo of King Sathwana II

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BOOK 2 and 40th anniversary  
at Katsamba

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Dowwe Lineëring met Kantlyn

JD. 328

that I have sold because the live<sup>33</sup> is not on sale, the live<sup>33</sup>  
 selitsengise live. Bakhontile nje bonkhe labantfu.  
 has never been sold. All these people have just khonta<sup>168</sup>'d  
 labakuletsako tetfulo nje, loko abakwati loko  
 they only bring tributes, this, they must know this  
 Mhlakwane & Awu mhlakwane akayingene leyo,  
 mhlakwane<sup>173</sup>, Awu<sup>130</sup> does not care about that they  
 baya enkhosini, bayakhonta uyabhala mhlakwane  
 go to the king, and they khonta<sup>168</sup>'d, and mhlakwane<sup>173</sup> is  
 ba bayasajina lapha lokunye nje mbandzeni vele  
 signing here, some of it Mbandzeni confessed  
 ukulandvula atsi angikwati loku angizange  
 that he does not know it, I have not even  
 sengikuve nekuva kutsi lomuntfu lo unelipulazi  
 heard that this person has a farm in a particular  
 endzaweni letsite letsite. Uyakulandvula, babe tentela  
 place, He confessed not to have known it, they just  
 ngoba ba ungatsini nje kube ungabhala lapha  
 did it on their own because, what can you say if  
 ubhale wena le ekhaya kakho, utsi live  
 one can write from his home and say such a  
 lelingaka, lelingaka, lelingaka ngiyalitsatsa.  
 big big big live<sup>33</sup> is taking it and is given  
 ngilini kwa yinkhosi e inginika inkhosi kanje,  
 by the king, and the king is giving it to him on  
 kanje, kanje e iminyaka lengaka, ukate nje  
 such and such grounds, for so many years, he would  
 kutsi uyawuguga nine, sekusele iminyaka  
 just estimate the years he will live before becoming very  
 lengemashumi lalison'tfo, sowuyabhala ke  
 old, if he is still left with seventy years, he would<sup>then</sup>

ngekuhlakanipha kwakhe phela sifundziswa, ulinga  
 here with intelligence, for he was learned, he tried to  
 kutsi akhe likomidi, leli letawusebenta nalo  
 form a committee, the one which he is going to work  
 lebelumbi kutsi ke ahlele tintfo nalamaputagi  
 with of the whites so that he could adjust things and also  
 awahlele kokokutsi liyatiwa liputagi labani lingaka  
 adjust the farms, that so and so's farm is known and is  
 endzaweni lengikutsi, nelabani bonkhe baya registwa  
 big in a particular place, and another one, they are all  
 bayabhaliswa, bayabhaliswa bonkhe laba bemaputagi.  
 registered, they are written down, all those farms are  
 nalota atowucela e enkhosini phela naye lo  
 written down. Even the one who comes to ask from the  
 lomhlakuvane esikhundleni sokuba ba aqizetele  
 kind, actually even this mhlakuvane <sup>173</sup> instead of emphasizing  
 lokutsi ariketi kutawutseng' umhlabatsi la nikhontile  
 that you have not come to by land here you have  
 utsi ngemapulagi naye, uyabhala ngemaconcession,  
 khontile, he is <sup>also</sup> calling them farms, he writes that they  
 ngemapulagi, ngemapulagi. kantsi inkhosi ayisho  
 are concessions, they are farms, they are farms, but  
 kutsi ngemapulagi  
 the king does not say that they are farms

Im Um um

Um - um <sup>182</sup>

Om Ukushito kamanti mbandzeni kutsi kute ngisho  
 mbandzeni <sup>152</sup> has said it many are times that there  
 siceshana lesingangesekunyatseta lunyano  
 not even a piece which is as big as heel of a foot  
 lengisikengisile ngoba live kalitsengisi, alizange

- all the days
- IM Teka ke, nyalanduwa lomsa wasomtsewu  
Tell them, the son of Somtsewu<sup>174</sup> was fetched
- MS Nyalanduwa ke lomsa wasomtsewu,  
The son of Somtsewu<sup>174</sup> was fetched
- IM Yena utawukhulumele' inkhosi yini?  
Was he going to speak for the king?
- MS utawumele' inkhosi nesive  
He is going to stand for the king and sive<sup>189</sup>
- IM lo msa wasomtsewu  
this son of Somtsewu<sup>174</sup>
- MO lomsa wasomtsewu lotawufika lapha  
This son of Somtsewu<sup>174</sup> who would come here and  
base kutsiwa ko, ngumhlakuvane e lemaswati  
it would be said he is mhlakuvane<sup>173</sup>, e<sup>188</sup> that is the  
libito. Owu nakefika ke mhlakuvane ke,  
name of the Swazis. Owu<sup>130</sup> when mhlakuvane<sup>173</sup> arrived  
vele uyabikwa ke, empeleli ughashwa  
indeed he was bekwad<sup>150</sup>, actually, mhlakuvane<sup>173</sup> was  
nje mhlakuvane, atsite emangisi asite  
employed the British had said 'we shall not pay  
sambhadala lowo muntfu asimati, atsite  
that person, we do not know him, the Boers  
emabhunu asingeni vele kulowo muntfu into  
had said we are involved with that person, the only  
nje silawubona kutsi lenkhosi lemaswati  
thing we shall see that this king which has  
itawumenta njani, itawuseke. idawusebenta njani.  
employed is going to do with him he shall use him, how  
Nembala nakefika lapha mhlakuvane<sup>173</sup> naye  
is he going to work. Indeed when mhlakuvane<sup>173</sup> came

Footnotes

189 Sive } : see g' ssary  
Two }

Tm Um - um

Um - um<sup>132</sup>

MO Ehhe. Nemangisi atsi singete savume! 'emabhunu  
 Yes. Even the British also say 'we shall not allow  
 alitsatse lelive leSwatini; asinalutfo kulo, kute  
 the Boers to take this live<sup>33</sup> of eswatini<sup>186</sup>, we have  
 nase sikufunako kulo futsi lelive alinalutfo  
 nothing in it and there is nothing that we want from  
 litaswela kutsi silondle, ngako ke eto sa  
 it and this live<sup>33</sup> has nothing it won't be able to feed  
 into nje asifuni lokutsi litsatwe ngemabhunu  
 us, therefore we cannot, the thing is that we donot want  
 ngobe emabhunu angalitsatse atfole lendlela  
 it to be taken by the Boers, because once the Boers take  
 yekuya le elwandle asayawungenisa tikhali  
 it will get a way of going to the sea, they will bring in  
 asayawulwa natsi kuzo kube ngiko loko gqine  
 weapons and they will fight with us for good and will  
 asahlulile, ngako ke siyala siyala sala nje  
 end up having defeated us, therefore we refuse we refuse  
 kutsi emabhunu atfole indlela lapha 'eswatini  
 we refuse that the Boers get a way here at eswatini<sup>186</sup>  
 atake lelive leSwatini atowutfo' indlela,  
 and that they take this live<sup>33</sup> of eswatini<sup>186</sup>, to get a way,  
 asifuni. Atsi emabhunu sifuna live eswatini  
 we don't want The Boers said we want the live of  
 sitowutfo' indlela siyowuphemela elwandle, atsi  
 eswatini<sup>186</sup> so that we can get a way of going to the sea,  
 emangi nako ke lapho<sup>bapho</sup> kugabana khona  
 the British said, that is where they kept on quarrelling  
 onke lamalanga.

made the Boers to long so much, so much, so much  
 kakhulu kutsi lelive nakungabhoboka indlela  
 that this <sup>33</sup>live, that a way could be broken through  
 kulo, makhokhondela nje ngibone silfombe sakhe  
 it. I have just seen the photo of makhokhondela  
 lowatsi yena cha lokungenani nangabe emngisi  
 who said no the best thing, if the British refuse  
 ayala kutsi silitsatse leli lesuati, sikwati  
 that we take that of esuati, and so that we  
 kutfol' indlela leyetibukweni, asisale sibuka  
 can get the way to the ford, let us look at  
 kusutfu sibale limayela mshiya ngalo,  
 the kusutfu and count the mile across here, and  
 sibale limayela mshiya ngaloya, sibale  
 count a mile across there and then say  
 sitsi konkhe lapha ekusutfu kuyawupimnd  
 all here at the kusutfu straight to the sea  
 lelwandle akusiko kwemaswati ngetwetfu,  
 is not for the Swazis it is ours, so that we  
 sitowukwati kufaka itimela tetfu tsine lapho  
 can be able to set our trains there which will  
 tye lelwandle. Naye ke makhokhondela  
 go to the sea. Even this makhokhondela of the  
 webantfu wafa washya angakenti kutfo asa  
 people also died and left before doing anything,  
 ode netintfo tekusebenta akaphumelelanga,  
 he had ordered working materials and he didn't  
 ngoba phela emadloti alapha kini ayingaba  
 succeed because indeed the ancestors of your place  
 njengokusho kuwenu kutsi niyingaba  
 are wonderful, just as you say that you are wonderful

Footnotes

187 Makhokhondela : personal name

188 Lusuthu : also known as the great Usuthu River, sometimes referred to just as the Usuthu River, this is Swazi river with the greatest water volume. It rises near the headwaters of the Vaal River, in the Transvaal, it enters Swaziland just north of Sandlane, about half way down the country's north-south axis.



### Footnotes

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culture that they should be kept and not <sup>211</sup>lahlwa'd  
 naku ke loku lokungukona lokwenta kutsi  
 and that what makes them to be kept and not  
 balandvolotwe bangalahlwa, kadzeni kwakulwa  
<sup>211</sup>lahlwa'd. In the past the <sup>175</sup>timphi were fighting,  
 timphi live lalinyakata kuya ehla kuye entansi  
 and the <sup>33</sup>live was shaken, going up and down,  
 kugoshwana kwehlulwana kutsatfwa  
 chasing and defeating each other some people's  
 emave alabanye e kwenteke ke kutsi sive  
<sup>33</sup>emave were taken, <sup>31</sup>e it happened that a <sup>189</sup>sive  
<sup>33</sup>naso sesitfwalwa sihamba e sesiyawutfole  
 would also carry and go to get another <sup>33</sup>live  
 belinye live embili, laba ke labasentsabeni  
 ahead, those that are in the mountains, the  
 emakhosi emalangeni nabo bonke labakhulu  
 kings, the <sup>207</sup>emalangeni and all the great  
 kakhulu kakhulu kakhulu emakhosi abengashi-  
 people, much more the kings were not left  
 ywa nangabe kungukutsi sive sesiyehlukwa  
 when the <sup>189</sup>sive is being defeated, has been defeated  
 sehluwe siyesuka kuleyondzawo. Abetfwalwa  
 and is going away from that place. The kings were  
 emakhosi atfwalwe kuhanjwe nawo, naso ke  
 carried, they were carried and they would go with them,  
 lesigatfu lesenta kutsi emakhosi alondvolotwe  
 that is the reason why the kings had to be kept in  
 entsabeni. kwakuhanjwa nawo aye lapho  
 the mountain. They went away with them, they would  
 kuyakwakiwa khona lapho liyawukhontwa  
 also go to where they would settle, where it would be

lofanele kuy' entsabeni ngumuntfu lofanele ati  
 to go to the mountain is a person who is supposed  
 kutsi wentiwa njani kodwa ke entsabeni aye  
 to know what is done to him but he should go to the  
 ngoba akhoniwe. loku kudginge ngikusho nje  
 mountain because he has been pointed out. This needs  
 ngikukhulume <sup>lopha</sup> ngikukhulunyiswa kutsi lelive  
 to say it, I speak here because our live shall  
 letfu aliyikuhamba, limite limite letfu,  
 never go, it is here to stay, it is ours, it is for  
 lemalangeni lemaswati lebantfu bakanguane  
 the emalangeni it is for the Swazis it is people of  
 ngako ke nangabe lapha etintsabeni etingcobingeni  
 kaanguane. <sup>26</sup> Therefore if these at the mountains in  
 lapho kubekwa khona emalangeni kutawufuhle-  
 the tingcobinga where the emalangeni are <sup>123</sup> bekwa'd  
 kelwa kubekwe noma ngabe ngubani kutawu-  
 will be disorderly crowded and anybody is bekwa'd there,  
 khanya kwekutsi kutawuhamba khambe  
 it would be clear that as time goes on it would  
 phela bese kuyagcwala sesiyandzintza kutsi  
 be full and we will wonder as to where this  
 live sesiyawugciswa bese kutsiwani bese  
<sup>129</sup> sive will end, and what will be done to it, then this  
 kutahleka lilisiko. E lokunye naku ngitsite  
 custom would be lost. <sup>128</sup> the other thing is this, I have  
 laba labaya entsabeni ngulaba labangalahwa  
 said those that go to the mountain are the ones that are  
 banalondvolotwa ngobe kukhona umsimeto  
 nok <sup>211</sup> luhlwa, they are kept because there is a special  
 lotsite lokufanele kutsi balondvolotwe bangalahwa

### Footnotes

211 lahlwa : from the word lahla which lit. means to throw away; can also mean to bury, to abandon; to reject, to lose, to waste, to condemn, to find guilty.

if he/she is not a <sup>207</sup> lilangeni, he is reported to the  
 endlunkhulu kutsi kasekho bani, lowo bani  
 royalty at endlunkhulu <sup>209</sup> that so and so is now dead,  
 nangasekho ligama liphume endlunkhulu lekutsi  
 that so and so if he is dead, the word comes from the  
 akayiswe entsabeni. E base kuba ke ngulabanye  
endlunkhulu <sup>209</sup> that he should be brought to the mountain  
 ke lokubonakala kutsi bayabikwa nabo kuye  
<sup>31</sup> E then it is others that are known to be reported to  
 kute kukhishwe umdzambane kubonakale kutsi  
 him so that an umdzambane <sup>210</sup> can be brought out  
 ngumuntfu loneliganwa endlunkhulu legete  
 so that it can seen that it is a person who has a  
 mane nje atsafwe abese ayawufihlwa angaka-  
 name at endlunkhulu <sup>209</sup> who cannot be just taken  
 bikwa atawusale afuneka ebukhosini. Loko ke  
 and buried before he is reported because he might later  
 yintfo befanele kutsi nasibuka inakekelwe  
 Outed from the royalty, that is the thing that, needs  
 nalamuhla noma tintfo letinyenti setisilahlekela  
 to be taken care of even today if we see, even though  
 kodwa ke kangete kwalahleka lokutsi bantfu  
 many things have been lost, but that some <sup>particulars</sup> people are  
 labangukutsi bayabikwa, akumane nje bese  
 reported cannot be lost, people don't do on their  
 bantfu bayatentela. E ngidlule ke lapho ke  
 own <sup>31</sup> E let me pass from there, from pointing  
 ekubaleni kutsi ngilanjani labo labaya  
 the type of people who go to the mountain,  
 entsabeni ngabo labo ke umuntfu nje longasiye  
 those are the ones. A person who is not supposed to

Footnotes

209 indlunthulu : see glossary

210 umdzambane :

saye sakhuphuka, sabuya lapho sehisuka  
 we went up and we came here, we left from  
 embitaneni emakhosini sefik' emdzimba.  
 mbitaneni<sup>205</sup> from Makhosini<sup>206</sup> and we came to mdzimba<sup>20</sup>  
 Umbuzo ke walamuhla utsi, bobani kodwa  
 Today's question says, who are those that are,  
 laba labaya babekwe engcobingeni, na?  
 usually put in our ingcobinga<sup>193</sup>?  
 nguye wonkhe nje umuntu yini nobe mhlawumbe  
 is it everybody or may be are specific people  
 ngulabatsite nobe mhlawumbe lowo lotsandzako?  
 or may be anybody that wants?  
 Impheindvulo ke itsi, leyo yindzawo yemalangeneni  
 The answer says that is the place of emalangeneni<sup>207</sup>  
 kuphela, ngaphandle kwekuba ke nangabe lowo  
 only, unless that somebody who is not a lilangeneni<sup>207</sup>  
 longasilo lilangeneni ayiswa entsabeni kusho kutsi  
 is brought to the mountain, it means that he got  
 imvume yitfole kuwo emalangeneni, ngobe sati  
 permission from the emalangeneni<sup>207</sup>, because we know  
 kutsi ngemalangeneni kanye nebanfwabentkosi,  
 that it is only the emalangeneni<sup>207</sup> and the banfwabentkosi<sup>47</sup>  
 E bese kubakhona ke banfwu lokubonakala.  
 E<sup>138</sup> there there are people who are seen to have  
 kokutsi basebente batsintzana kakhulu  
 worked so closely with the mfukwane<sup>208</sup>, e<sup>138</sup> those  
 nemfukwane e labo labakintsene kakhulu  
 that are in close contact with the  
 nemfukwane ngabo ke labaye babikwe  
 mfukwane<sup>208</sup> are the ones who are usually reported  
 nangabe angasilo lilangeneni abikwe ebukhosini

### Footnotes

205 Mbilaneni: hill in southern Swaziland, about 8 km south of modern-day Nhlanguano, site of royal graves. Also known as the Nzama royal grave.

206 Makhosini: lit. place of kings; the Makhosini district of Swaziland lies in the far south-west near Mbilaneni.

207 emalangeni } lit. people of langa, the name for the  
(sing. lilangeni) } collective body of children of kings (in the past), but now it is used loosely to any Nkhosi-Alamini person; also refers to the currency of Swaziland as of September 6, 1974.

208 mfukwane: According to Grotzinger (p. 101) it is "the sacred herd, a couple hundred cattle from the herd of the Swazi king that have special ritual significance. They are not used for ploughing or other typical activities. They are specially branded by having the tip of their tail cut off. They are seldom killed, and they are considered to have human feelings. Only the king, his mother, and his ritual wife of the Matsebula clan are considered strong enough to resist the magic in the fat of these cattle. These three may smear themselves with the fat but others coming in contact with it may go mad. Dung from the mfukwane is smeared on the future Queen mother."



counted starting from up the north, we came  
 sehla nato, sehla nato saye sefika Embo, saya  
 down with them, we came down with them, until we  
 sefika esalagubhe kamfumu lapho kutsiwa  
 cam. to Embo<sup>197</sup> until we came to Delagoa Bay at  
 kukamfumu kantsi lelibito lelitsi kamfumu  
 mfumu<sup>196</sup> where it is called mfum<sup>196</sup>, but this name  
 nasililandzela ngesikaranga siffola kutsi lisho  
 which says mfumu if we follow it with the  
 kutsi e kusemphakatsini emtini lomkhulu lapho  
 sikaranga<sup>197</sup> we find that it means it is at the  
 kwakuhlala khona emakhosi, nje laph' esalagubhe  
 umphakatsi<sup>198</sup> in the great umuti<sup>195</sup> where the kings  
 ngilapho kwakuhlala khona emakhosi emasuxati  
 used to stay, there at Delagoa Bay<sup>195</sup> is where the Swazi  
 ngesikhatsi alibusa lonkhe eSalagubhe. kubina  
 Kings used to stay during the ruled in all of Delagoa Bay<sup>195</sup>  
 ngikamfumu nje nali kubonakala kwekutsi bahlala  
 se is called mfuma there it looks like they stayed there  
 khona nawubuta bayokufjela kutsi kukamfumu.  
 if you ask they will tell you that it is at mfum<sup>196</sup>  
 Sehla ke saye sefika katembe lapho ehla  
 we went down until we came to katembe up there  
 sesenyusa lwandle, saye sefika khona ehubonjeni  
 and we went up along the sea until we reached at  
 elibayaneni, saya emavaneni, saya sefika  
 kuboneni<sup>199</sup>, at libayaneni<sup>201</sup>, we went to Mavaneni<sup>202</sup> until  
 sendlula eGolela saya eShiselweni e lapha  
 we reached Golela<sup>203</sup> and we went to Shiselweni e<sup>204</sup> e<sup>158</sup>  
 kwabekwa khona emakhosi e bondvungunye,  
 where the king ndvungunye and others were bekwad<sup>150</sup>

Footnotes

194 Embo : the state house built by the late Sobhuza II; probably a place in South Africa where mostly the mkhize live.

195 Delagoa Bay : a place <sup>situated</sup> around Mozambique, it was mostly occupied by the Portuguese.

196 Mfumu : probably a place found in Delagoa Bay

197 Sikaranga : the Karanga language; language of the Bakaranga

198 umphakatsi : see glossary

199 katembe : lit place of Tembe; a place situated across the eastern borders of Swaziland. Tembe is a surname; also was a king of the Makalanga or Bakalanga

200 kubonjeni (variant: kubombo) : refers to the eastern part of Swaziland, and it starts slightly north of Tshaneni in the north and extends south to within 10 miles of the southern border at Golela. The major towns in this part of country are Tshaneni, Mhlomo, Sikeki and Big Bend. (Grotzinger p 80)

### Footnotes

201 Libuyani : probably a place situated just on the lower side of the Lubombo mountains, on the direction towards Mozambique

202 Mavani : probably a place situated on the upper part of the Lubombo mountains or on the edges of the mountains

203 Golela : A small South African town on the border near the southeastern corner of Swaziland. It is adjacent to the Swazi town of Lomisa, formerly called Golela. (Grotzinger p. 44)

204 Shiselweni : lit. 'the place of burning', the village founded by King Ndwandwe as his administrative capital. His son Sobhuza I also used it as his royal residence until there was a threat of attack by the Ndwandwe leader Zwibe, who destroyed the vacated royal residence by fire. Nevertheless, Shiselweni is considered to be the birthplace of the Swazi nation, and those clans with Sobhuza at Shiselweni are known as "hite Swazis" or bendzabuko. (Grotzinger p. 147)

ukhonta kutsi ayewuhlala kunaliya lapha, ale  
 who is asking, he <sup>168</sup>khonta's to stay in that one, mhlakwane <sup>125</sup>  
 mhlakwane, hlawu mhlakwane sowalelani,  
 would refuse, <sup>145</sup>hlawu why does mhlakwane <sup>173</sup>refuse now  
 imangale inkhosi kantsi phela sowala nje  
 the king would wonder, but mhlakwane <sup>173</sup>refuses  
 mhlakwane ngoba sekukhona lasabakhontisile  
 because there are people he has <sup>168</sup>khontisa'd in  
 kulendzawo, sebatakwelakanyana, ale Owu <sup>175</sup>inkhosi  
 that place, and they would be crowded now, he refused.  
 owu angisakufoli mhlakwane kulokwentaka  
<sup>130</sup>Owu the king said <sup>130</sup>owu I do not understand you  
 phuma. wakhishwa ke kwase kungeni mabhala.  
 mhlakwane in what you are doing, go out. He was then  
<sup>na</sup>mabhala maye unemapuzi. Into nje layangena  
 expelled and mabhala <sup>170</sup>got in. mabhala himself had  
 yonisa yonisa, belumbi, akhu, ngiboko ke  
 farms. The only thing that came and disturbed is  
 Makama lingingatsi ngingakubekabeka kwalamuhla  
 the whites, <sup>171</sup>akhu. That <sup>172</sup>is Makama that I can tell  
 kumbe ke singabuye sichubeke ngemuso.  
 a bit of it today, maybe will will continue in another <sup>day</sup>

IM Cha ngibongile nkhosi. <sup>171</sup>

No B and thankful nkhosi

MD E nine bekunene ke njengobe kuliliviki  
<sup>81</sup>E nine bekunene <sup>83</sup>because last week we ended  
 leliphelile ke sigcine sibala tingcobinga lapho  
 by counting <sup>173</sup>tingcobinga where the royal kings  
 kungwatwa khona emakhosi eluhlanga.  
 are buried. The <sup>173</sup>tingcobinga have been  
 Tabalwa ke tingcobinga kusuka enhla enyakatfo

Footnotes

191 akhu :

192 Makama : surname

193 Tingcobinga (Sing. ingcobinga) : probably the grave  
yard

cook, cooking for <sup>189</sup> swe, she will cook at what time because that person has been confined. There is ke lapho bekunene lengingete ngefika kuko ngoba a lot that I can say there which I cannot touch kukungenti, kuphela nje ngimane ngikhomba because it is a lot, I am only pointing to the lokusedvutane lese umuntu nakubona amangale nearest which when a person sees it he wonders kutsi ewu ingabe kutawutsiwani nakunje kodwa that <sup>130</sup> ewu what is to be done when it is like this ke nangabe kulungile njalo kulungile kulabo but then if it is good, it is good to those who labakubona kutsi kulungile.

see it good.

Angite ke ekutleni ke, kuyatilwa ke lokutla  
 Let me come to <sup>215</sup> kutla, people <sup>215</sup> tla. This <sup>215</sup> kutla  
 ke lengikubita ngekutsi kuzila ngiko ke lokuzila  
 which I call it <sup>214</sup> kuzila is the <sup>214</sup> kuzila which I  
 am about to talk about now. <sup>214</sup> kuzila, everybody  
<sup>214</sup> kuzila wonkh' umuntu, laph' ekhaya kakulu  
<sup>214</sup> zilas, especially in that home where somebody  
 lapho kufiwe khona. Sikhule tsine ingahlatjelwa  
 has died. When we grew up a song was not  
 ngish' ingoma, kungahlatjelwa nje, kute nje  
 even sung, there was no singing at all, there is no  
 kuhlabela kuhlale kungahlatjelwa laph' ekhaya  
 singing. In this home there would be no singing  
 ngisho umntwana ekhutwe natsi utsi utfika  
 when a child has been warned if she/he happened  
 uphosisile ekhutwe ngoba akwentuxa kuyawute  
 to make a mistake, she/he was warned because it is

had a way would bring food to whom she  
 uletsela naba labaphuma eTogi batowufika batowulila  
 brought it for those who come from Johannesburg  
 lapha ekhaya, batowukhala laph' ekhaya, wena lota  
 who have come to mourn here at home, they have  
 utewungwaba utolila utawuhamba 'ubuyele kini  
 come to mourn at home. You who has just to bury  
 ufuna kudla kwani ngobe kwentenjani, ujatjutsu  
 and mourn and go back to your home you want  
 yini, bekungentiwa ke loku kokutsi, ngoba nje  
 food for what, because what has happened, what has  
 lamuhla sowuye uve umuntu atsi ute ngisho  
 made you happy, this was never done that, even  
 nembuti uluphuya ute ngisho nenkhukhu  
 today you sometimes hear a person saying you don't  
 uyawutsi ungafa labantu bayawuhlaljelwani  
 have even a goat, you are poor, you don't have even  
 umangale kutsi kantsi ngingafa kuyawusale  
 a chicken after you have died what will be  
 kwentiwa lidzili' bekungentiwa ke kubobabe loko.  
 slaughtered for those people, then you just wonder that  
 Bekuphekelwa bantu lokubonakala kutsi baphuma  
 it means after I die a party will be made, this  
 khashane batawufike balale bahlale emalanga la  
 was never done during the times of our fathers. It  
 ekhaya ngoba batolilela laba labafukeme, hhayi  
 was only cooked for people who are known to have  
 lefukeme kutsi sowunguyena ayophoka aphekele  
 come from afar, they will sleep and stay for some  
 sive, utawupheka ngasiphi sikhatsi ngoba phela  
 days at that home because they have come to mourn  
 ufukeme lowo muntu. kunyenti ke lingingakusho  
 for those who have confided not that the confidant will

the people who have come to such a gathering. <sup>107</sup> Hlca  
 angijincandzi ngoba kumbe namihla sejinhle  
 that was never done, I do not restrain it because may  
 kedwa ngisho lokwakwentiwa. Bekungentiwa kutsi  
 be today it is good, but I say what was done. It  
 bese kutsiwa kungete kuentiwa lutfo kungaka-  
 was not done that it is said nothing can be done  
 hlatju' inkhomo kuhlatjelwe labantfu, labantfu  
 before a beast is slaughtered for the people, the very  
 labatolila bajatjuliswe batawujatjuliswa,  
 people who have come to mourn they are happy, they  
 batawuphekelwa bentelwe lidzili leni. Naku  
 will be made happy, there will be cooking for <sup>them</sup> and a  
 bekwentiwa, laba labafelwe laphi ekhaya,  
 party will be made for them, why. This is what was  
 ngesigatfu sekutsi bebengahlali bakhululekile  
 done, those that are bereaved at home, because of the  
 bekufika bantfu labaghamuka le nale nale  
 season that they could not stay free, people from all  
 batekubalilela bahlale bafukeme ngako ke bebate  
 directions would come to mourn for them, they just  
 litfuba likutsi <sup>bangaphuma</sup> bayawupheka nekudla kwekudla e  
 sit down and be confined, therefore they had no chance  
 ngako ke bakhelwane ngabo labebaphika balatse  
 of going out to cook food to be eaten <sup>31</sup> therefore, the  
 kudla ekuseni balatse kudl' entsambama, balatse  
 neighbours were the ones who cooked and brought food  
 kudl' ekuseni nalongab' ukhashane nangabe  
 in the morning, brought food in the afternoon, they  
 anendlela anikise kudla, ulitsela bobani  
 brought food in the morning, even the distant one if she



Sowuyawufundziswa nekutsi nakulilwa kwentiwa  
 done, he/she is then taught what is done when  
 njani afundzise ngulaba labadzala kunaye  
 It's the mourning time she/he is taught by those  
 ngoba naye nagala utawugala alandzele kulaba  
 who are older than him/her, because when he begins  
 labadzala, alandzele kulaba labadzala aye  
 he will first follow the older ones, he will follow the older  
 abone kutsi kwentiwa njini akwazi kuba ndzala  
 ones until he sees how it is done and then he  
 ke. E nenhlonipha yakhona yatiwa ngulaba  
 becomes old. E respect too is known by the  
 labadzala, laba labancane bayifundza kulaba  
 older ones, the younger ones learn it from the  
 labadzala, ayifundza asakhulile asanengqondvo  
 older ones, he/she learns it when she/he is old and has  
 asendzile noma asatekile. E emasiko onkhe  
 the brains, when she has been married or when he is  
 alungcwabeni atiwa ngilaba labadzala  
 married, E all the cultures of the funeral are known  
 abefundziswa ngilasebakhulile. naku ke  
 by the older, they were learned by those who have grown  
 nakufiwe ekhaya nyalo kunemkhuba wekutsi  
 up. Here now, when somebody has died in a home  
 njengoba kufiwe laph' ekhaya kutakufika banthu  
 there is tendency that just as someone has died here  
 batowungwaba lomufi sekufamele kutsiwe  
 at home people will come to bury the dead, as  
 kuhlatjw' inkhomo, kuhlatjelwe labantu labeta  
 beast is supposed to be slaughtered, slaughtered for the  
 kulomkhosi. Hha beyingentiwa lyontfo phela lyo

for us that we would be going to funerals. The person  
 loya emngwabeni ngumuntu lose endgile nangabe  
 who goes to a funeral is a person who has been  
 ayintfombatana nangabe angumuntu lomdvuna.  
 married if a girl, if it is a male person it is a person  
 ngumuntu losatekile, naye lo losanelilungelo  
 who is married, even this person who has the right  
 lokutsi aye emngwabeni uya ngoba kunata-  
 to go to a funeral he/she goes there because there  
 badzala labayakumfengisa bayakumfundzisa kutsi  
 are old people who will show him and teach him  
 konkhe kwentiwa njani kuhlonishwa njani,  
 how everything is done, ow to show some respect,  
 yonkhe imisimeto byentivako le emngwabeni  
 all the customs that are done at the funeral,  
 khayi umane utsatse umntwana longati lutfo,  
 not to just take a child who does not know a thing  
 kuyekwentiwa sale kwenteka nje noma ngabe yini  
 anything might happen, or anything that can  
 into bengentiwa endzaweni lenjalo. Bantwana  
 be done in such a place. Children were not going  
 be bengayi emngwabeni bekuya bantfu lesebakhu-  
 to funeral, only grown people could go there, the  
 lulile, lowendzile natosatekile, ngobe phela  
 one who has been named and the married one. Because  
 utakukwati ngani kona kulila lomntwana  
 how will a child know <sup>how</sup> to mourn when it is  
 nangabe kulilwa ngoba usengakakwati, uenga-  
 time for mourning because she/he does not know  
 kati nekutsi kuyalilwa kwentivani lo  
 as yet, he does not even know how morning is

angisho kutsi ningabobayisa ngoba akusimi lenginga-  
 mean that you must not bring them because it is  
 khipha umtsetfo lonjalo kodwa ke ngilandza  
 not I who can pass out <sup>such</sup> a law, but then I am  
 lokwakwentwa kubomkhulu nakubobabe, ngitsite  
 telling what was done during the times of our  
 sijakhumbutana. Umntwana akayi emngcwabeni  
 grandparents and parents, I said we are reminding  
 ngoba utawubona sidumbu semuntfu lofile  
 each other. A child does not go to a funeral because  
 ingcondro yakhe itawutsini. labanyenti  
 he/she will see the corpse of a dead person, what will  
 bantwana sewutawukhandza kutsi bantwana  
 his/her brain say. Many children, you will find that  
 bayalimala etingcondweni tabo roma singetu-  
 the children get their brains retarded even if we  
 kwati kutsi ulimele kanjani nekutsi walinya-  
 cannot know how he got retarded and what  
 twa yini ingcondro yalomntwana inguloku nje  
 retarded the brain of that child, it is what it is, the  
 lomntwana sewaba nguloku nje kwentanjani, waya  
 child is what he is what happened, he got to a  
 laphe kungakafaneli khona tsine nje sikhule  
 place he was <sup>not</sup> supposed to. When we grew up we  
 singayi emngcwabeni sate saba saba e nemehlo  
 not allowed to go to a funeral until we had real  
 sibili nakhona sayiswa ngoba sasesiboshwa  
 eyes even then we went there because we were  
 ngumtsetfo wesilumbi, kwakungakafiki sigaba  
 bound by <sup>the</sup> English law, the stage had not yet come  
 sekutsi singabe sesiyaya emngcwabeni. Umntfu

understood that you are speaking about mourning  
 when there is death, the respect of kezila<sup>214</sup> and the  
 nati ke tintfo lesifanele kutsi sitikhumbule  
ingila<sup>216</sup> some call it ingilo<sup>216</sup>, Here are the things that  
 lamukha lise umntfu abuka abuke abuye  
 we need to remember today, which one looks, and  
 amangale kutsi wu kuyawutsiwani na tintfo  
 looks and wonders that wu<sup>130</sup>, what is to be done,  
 tyalahleka, tyalahleka ngisho nanyalo  
 things are getting lost, they are getting lost, weni now as  
 lesikhuluma nje. Bantwana tsine sikhule  
 we are speaking, children, when we grew up  
 bangayi emngcwabeni, umntwana abengayi  
 were not going to a funeral, a child was not allowed  
 emngcwabeni ngani na? ngobe emaswati  
 to go to a funeral, why? because Swazis were  
 abetifundziswa letikhulu emaswati ati naku  
 great learned people, the Swazis, they knew what  
 labatsi lamunla ippsychology. Ipsychology  
 today is called psychology, this psychology, now  
 sekungatsi loku kenta ne netifundziswa e kantsi  
 it appears as if it came with the learned people  
 sasivele tsine sikwati. Uma utsatsa umntwana  
 whereas we knew it before. If you bring a child to  
 umusa endzaweni lapho kumratima khona  
 to a very fearful or scaring place, the brain  
 ingcondvo yalowo mntwana iyalimala,  
 that child gets disturbs, the Swazis knew  
 emaswati abekwati loko. Ingcondvo yemntwana  
 that. The brain of a child is very delicate  
 ibutsakatsaka ngako ke umntwana akayiswa  
 therefore a child is not allowed to go, I do not

sasihamba wonkhe kubete lesikushuyako. Lamuhla  
 would completely go and there <sup>would be</sup> nothing that left behind.  
 nje kunetindzawo letinyenti lapho kubonakala  
 Today there are many places where it appears that  
 kutsi fenaswati ngoba singakhomba tingcobinga  
 they are of the Swazis because we can pinpoint the  
 lapho sasibeke khona emakhosi nanamuhla loku  
 tingcobinga <sup>193</sup> where we had placed the kings, even today  
 akhona lapho tikhonkhwane tetfu. Asendlule ke  
 they are still there, our pegs, let us pass from there  
 kuloko ngoba ngatsi inkhuluma yami icondgeni  
 because seemingly my talk is directed in such  
 nekutsi sikhulume ngekungwaba nekuzila. Namuhla  
 a way that we talk about burial and kuzila<sup>214</sup>  
 ke angikhulume ngekuzila ke. Keliqama lelitsi  
 Today let me talk about kuzila<sup>214</sup>. This word  
 kuzila ngibalikela leli lelitsi kutiba ngoba kutiba  
 which says kuzila<sup>214</sup>, I am running away from  
 ungatila intfo uyiti e nje ibe ingasizo intfo  
 the one which says kutiba<sup>215</sup> because kutiba<sup>215</sup>, you can  
 likuhluphe kangako uyitilile nje uyikelele ngoba  
tila<sup>215</sup> a thing, just tila<sup>215</sup> for something <sup>which</sup> is not  
 ufuna kumbe kutsi e ungete wayenta intfo  
 a great problem to you, you have just tila<sup>215</sup> it and have  
 letsite kufe kuphele sikhatsi lesitsite ngesiswati.  
 rejected this thing, because maybe you <sup>do not</sup> want to do  
 kuzila ngikona kuvakala kahle kokokutsi  
 a particular thing for a particular period of time in  
 ukhuluma ngekuzila nangabe kufine, inhlonipho  
Siswati<sup>215</sup>. kuzila<sup>214</sup> is something that is properly  
 yekuzila kanye nenzila, labanye batsi ingilo

Footnotes

213 Siswati : refers to Swazi language; can also refer to Swazi culture or custom

214 kuzila : mourning and to put on mourning garments: zila : process of doing it

215 kutila : fasting

216 ingila : sometimes known as ingila; the mourning attire or mourning clothes

know the places where we put our kings so  
 etfu kute kungalahleke, siyati kutsi sihleti <sup>h</sup> kona  
 that it does not get lost, we know that we are  
 asisuyuphindze siye ndzawo sekwapela kuyaluka  
 settled here, we shall never go anywhere again, this  
 kokuy' enhla nentansi, labo ban'etfu labane live  
 restlessness of moving up and down has been finished,  
 labo lingelabo njalo. E alibuswa ke ngenkhani  
 the people that have their own <sup>33</sup> live, it is theirs indeed,  
 live lemalangeni ngoba awunawuteka inkhosi  
<sup>31</sup> E the <sup>33</sup> live of emalangeni is not ruled through stubbornness  
 yakho etikwe makhosi emalangeni. E sendlele  
 because you shall not put your king upon the kings  
 ke labho. Sengito kutsi singcobinga le sikhonkh-  
 of emalangeni. <sup>31</sup> E let us pass from here. I will say  
 wane lesikhulu selive, Sikhumbule kwekutsi  
 that an ingcobinga <sup>193</sup> is a great peg of the <sup>33</sup> live. We should  
 naJosefa eGibitha, Josefa ebitha walandruwa  
 remember that even Joseph in Egypt, Joseph in Egypt  
 wafwalwa ematsambo akhe ayewungcwatjwa  
 was fetched, his bones were carried to be buried in  
 ekhenani kubo weni labomkhulu wakhe,  
 Canaan in his place, in the <sup>33</sup> live of his ancestors,  
 ngoba abengete afihlwa eveni lababanye ban'etfu  
 because he would not be buried in other people's <sup>33</sup> live  
 sinjalo ke tsin' emalangeni, sihleti eveni letfu  
 we are like that we emalangeni, we are settled in  
 kute loyawuphindze abetwe etikwetfu, kantsi  
 our <sup>33</sup> live there is none <sup>33</sup> that would be placed upon us,  
 njalo nangabe kwakwenteka kutsi siyahamba  
 and again, if would happen that we are going we

khona lapho kuyawuhlasekha khona lifike  
 khontwa<sup>162</sup> where they would attack and take that  
 litsatfwe abekwe khona. Nangabe kwakungenteka  
 live<sup>33</sup>, they would be put there. If it can happen that  
 kutsi bese kufika sive lesinye lapha pha  
 another sive<sup>157</sup> comes to where the kings of the  
 kufihlwe lamakhosi emalangeneni khona, sifike  
 emalangeneni<sup>207</sup> are hidden, and would come and  
 bese sibek' inkhosi etikwawo lamalangeneni tsine  
 put a king upon these emalangeneni<sup>207</sup> we used  
 besati kutsi angeke alunge lawo lolinge kubeka  
 to know that that somebody who tried to put his  
 inkhosi yakhe etikwemalangeneni angakususwa,  
 king upon the emalangeneni<sup>207</sup> would not succeed before  
 ngangobe nje siyati tsine kokokutsi letindzawo  
 he is removed, much as we know that these places  
 lapho emakhosi etfu akhona khona tikhonkhwane,  
 where our kings, the boundaries of the sive<sup>157</sup> which  
 tesive letikhomba live<sup>kutsi live</sup> emangwane liye  
 point out the live<sup>33</sup>, that the live<sup>33</sup> of emangwane goes  
 lithawulaphi ngani na, sikhomba tintaba  
 to how far, by what, we pointed the mountains  
 tingcobinga lapho sibek' khona bukhosi betfu  
 and tingcobinga<sup>143</sup> where we have put our royalty,  
 ngoba asibutfwalanga sibususe lapho. Ngako ke  
 because we have not carried and removed it there. Therefore  
 sigatfu lesikhulu lesenta kutsi siwati, silati  
 this is the main reason which makes us to know, to  
 lileisiko siligcine leisiko sililondvolote. Sati  
 know this custom, and obey and keep this custom. Also  
 futsi naletindzawo lapho sibeka khona emakhosi



Footnotes

212 emangwane : lit. people of Nqunane ; also refer  
to people of Kangwane ; people of  
Swaziland, the Swazis.

Footnotes

227 Silangeni : the emalangeni practices, or  
customs, the emalangeni  
culture.

lokwakwentiwa ngelisiko lesiswati nenhlonipho  
 that is what was done according to Swazi custom, and  
 yesiswati lapha ekufeni lengingatsi kube kuventeka  
 the respect of siswati<sup>213</sup> during death which I may say, if  
 tinto litinjengaleti ngabe ngito leti lengitsi mine,  
 this happens, such things would be the ones which I say,  
 esivile kanyenti kutsi kukhona enasiko lamahle  
 we have heard in many a times that there are customs  
 lisifanele kuwatsatsa esilumbini e nalamahle  
 which are good which we are supposed to take from the  
 lisifanele kuwatsatsa esintwini setfu, nalamabi  
 english practice e<sup>128</sup> and the good ones we are supposed  
 lisifanele kuwalahla esilumbini nalamabi  
 to take from <sup>our</sup> african practice and the bad ones we are  
 lisifanele kuwalahla kwakitsi. Loku ke sesikuve  
 supposed to throw from english practice and bad one we are  
 sikuve sikuve umuntu bese sewuyatibuka kutsi  
 supposed to throw from ours. Thus we have heard, we have  
 kapha ngubani kuyawugala nini lokutsi akhetive  
 heard, we have heard, then a person asks himself, but who  
 lamasiko lamahle robe kumbe kumelwe kutsi  
 when is it going to be started to select the good  
 kube nelibandla letitasibukela ngoba phela mine  
 customs or may be they are waiting a libandla<sup>172</sup> is  
 ngingatsi kuhle loku afike lomunye atsi kubi  
 formulated which will look on our behalf because really  
 kantsi nasekusefwe lapha ebandleni lakukhapha  
 I can say this is good, another one would come and  
 kutsi naku lokungiko kutawukhanya lokwekutsi,<sup>172</sup>  
 say it is bad. But it has been sieved from the libandla  
 ke nalongakufuni utakutsatsa ngoba sekusimiso

in zila<sup>216</sup> which people zila<sup>214</sup> with it is made out of  
 Yonkhe lenkhulumo, le lengila lengikhuluma  
 umuzi<sup>225</sup>. All this talk, this ingila<sup>216</sup> i am talking  
 ngayo yakhiwa ngumuzi kusukela kuso sincwati<sup>221</sup>  
 about is made out of umuzi<sup>225</sup>, starting from the sincwati<sup>221</sup>  
 kute kube kuphelele kutsi nya ngumuzi.  
 until it is totally completed, it is umuzi<sup>225</sup>.  
 Nalilihiya lisekwentiwa lihiya llimnyama  
 Even this lihiya<sup>226</sup>, which is made the black lihiya<sup>226</sup>  
 owu yebo ke, nalilihiya llimhlophe owu  
 owu<sup>230</sup> yes then, and the white lihiya<sup>226</sup> owu<sup>130</sup> yes  
 yebo ke finto tekufika leto ngingete ngatilandzela  
 then, those are foreign things which I cannot follow  
 ngoba angitati. Ngati loku mine lesikhule  
 because I do not know them. I know what has been  
 sidzabuke singemaswati sati kona kuhlonipheka  
 practiced when we grew and dzabuka<sup>226</sup> being Swazis  
 ngobe nangabe kungahlonipheki sotowukhandza  
 which was respected, because if it is not respected you  
 kukhona imonakalo linyenti lyentekako  
 will find many problems which arise right there  
 khona apho e sotowukhandza kutsi  
<sup>31</sup>e you will now find that a person is dressed up in  
 untsolile umuntfu, untsolile umuntfu utembatsele  
 a formal way, a person is dressed in a formal way,  
 isudu yakhe, e ngoba isudu ngilowo uyatigabela  
 he is wearing his suit,<sup>31</sup> because a suit, anyone just  
<sup>230</sup>isudu lajitsandzako seyisudu, kojwa kwakute  
 wears any suit he likes, it is a suit, but there was  
 isudu yetintsambo ngoba sengishito. Ngiko ke loko  
 no suit g tintsambo<sup>31</sup> just as I have mentioned them

Footnotes

225 umugi : a certain species of grass.

226 lihiya (plural : emahiya) ; possibly men's  
and female's traditional loincloth.

labakhuluma kutsi akugilwa, akagilelwa umuntu  
 who speak that there should be no <sup>214</sup>giling, noma dond-  
 nangabe afile, umangale ke kokutsi awu kepha  
<sup>214</sup>gila for a dead person, then you wonder that <sup>130</sup>awu  
 njengoba lelisiko lisiko lenhlonipho, kwalwen  
 just because this custom is a custom of respect, do  
 lenhlonipho yini noma kwenteka njani khona  
 they reject respect or what really happens there,  
 lapho, angikucwepheshi ke ngoba kangikwati,  
 I'm not criticizing it because I do not know it,  
 kuphela kutsi umuntu lojwayele lelisiko lakhe  
 the only thing is that a person who is used to  
 kuyamretfusa ak afike ekutsenini kube ngimi ngabe  
 his custom, this scare him to the point where he  
 ngiyabagiba ngibagibele loko ije kokutsi nentelani.  
 says if it was me, I would convict them just for  
 kuthambe silwane sini nangabe kungutsi  
 that, that why do you do that, what type of an animal  
 umuntu kutawutsiwa akagilelwa ngoba ke  
 that has gone if it is you do not <sup>124</sup>gila for a person,  
 sekungene nemakholwa ekhatsi labatsi bona  
 because even the believers have been involved, who  
 bati kahle kakhulu nalle lapho kuyiswa khona,  
 say they know very well, even there where they are  
 umuntu bese uyandzindza ije kutsi owu  
 heading to, then a person wonders that owu a  
 lisiko lenhlonipho kutsiwe libi kutsatfwe  
 respect custom is said to be evil and the evil  
 lelibi kutsiwe lihle, asati ke. Nanso ke ingilo  
 one is taken to be good, we do not know that is the  
 bekugilwa ngayo ke luyo, yakhiwa ngemuzi.

a sihontso<sup>222</sup> on the neck, and then would be an umhazo<sup>223</sup>, the  
 nangala uphambane laph' esifubeni bese kungcina  
 umhazo which would go this side and this side and meets  
 ngesihlantsi lesi lesitsiwa ngci lapha elukhalo.  
 on the chest, and it ends with a sihlantsi<sup>224</sup> which is  
 mbele utsi rawutsi qhamu utsi dibi umbona  
 fixed on the waist. When you just come across, and  
 ushaywe luvato lukutsi bi ubone kutsi kubi  
<sup>the moment</sup> you see her, fear would engulf you and you would  
 konakele laph' ekhaya. Kungonjenga lamukha  
 see that things are bad, things have gone wrong in this  
 lapho sekujika tintfo' angisho phela kutsi  
 home. It was not like today where things have  
 akubuyelwe kuko akusiko kwami kushonjalo,  
 changed, but I don't mean that we should go back to  
 ngikhuluma loko mina lokwakwentiwa. E  
 that, to say that is not for me, I'm saying what was  
 sawukhandza e kutsi sekujilwa ngendwangu  
 done. E you now find that people zila<sup>214</sup> with a black  
 lemyama kugilwa ngendwangu lemhlophe  
 material, with a white material calico, e  
 kalikhi, e vele nje angisati kutsi kugilwa  
 really, I do not know that now people zila<sup>214</sup> with  
 ngetintfo letinibala mini, lekuqhamukaphi  
 clothes which what colours, and where this kuzila<sup>214</sup>  
 konkhe lokuzila loku kuye buhambel kuye  
 comes from, it continues to the point where  
 kufike nekutsi akusagilwa, lapho ke sawukhandza  
kuzila<sup>214</sup> is not done at all, there you find that  
 kutsi sekukhona ke nalabatsi bangemakholwa  
 these are those who call themselves believers

Footnotes

222 sihondvo : probably a type of rope that is tied around the neck during the mourning time.

223 umhazo : also mourning ropes that are worn by women during the mourning time

224 sihlantsi : refers a small mat made out of a type of grass; can also refer to mourning clothes that are worn by women around their waists during mourning time.



would go to plough for herself, to hold a plough even  
 nakunjalo nikhona nine balaph' ethaya, leni,  
 so when you are here at home, why, fine a cow.  
 shay' inkhomo, ugijiwu, bekungentiwa ke loko.  
 you have been convicted, that was never done. The  
 umfelokati abehlonipha angatifahli tinkhomo  
 widow would respect and would go amongst the cattle  
 angasondzeli lapho<sup>kung</sup> tinkhomo ngakhona ngoba ugilile  
 and would come closer to where cattle are because he has  
 kunyenti ke nakhona lapho lengingakubala  
 gila<sup>214</sup>. There is a lot even here which I can count  
 kokulonipha, umantfu lozilile, koduwa ke  
 of <sup>showing</sup> respect, the person who has gila<sup>214</sup>, but let me end  
 ngigcine ngekutsi yona lengila beyiyini, bekugilwa  
 by saying what this ingila<sup>216</sup> really is, what was used  
 ngani lelwubona ngayo kutsi ngumfelokati lo.  
 for kuzila<sup>214</sup> which would make you see that this is a widow  
 bekubonakala ngekutsi atfwale tintsambo, atfwale  
 It was seen by carrying tintsambo<sup>31</sup>, she would carry  
 bubu, ngesiswati bekutsiwa utfwale bubu, bekangashiwa  
 evil, in siswati<sup>213</sup> it is said she is carrying evil, it was  
 nekutsi utfwale tintsambo, keningatikhulumela  
 never said that she is carrying the tintsambo<sup>31</sup>, you would  
 namnodwana koduwa ke nangabe kukhulunywa  
 just talk among yourselves but when talking in respect  
 ngenhlonipho kutsi utfwale bubu noma umnyama,  
 that she is carrying evil or she is black, what was  
 bekuba yini ke loko ke? Bekuba sincwati enhloko  
 that then. It would be a sincwati<sup>221</sup> on the head of  
 kumake, kubesincwati, kubesihondvo laph' entsanyeni  
 a woman, it would be a sincwati<sup>221</sup>, it would also be  
 kubese kuba ngumhazo umhazo lob wehla ngala

Footnotes

221 Sincwati : a particular type of hat worn by women after the death of someone very closely related to them as a mourning hat.

high voice, that is not done. There is no nagging in  
 this home, there is no nagging, it is a respect. They  
 phansi ngoba kuziliwe. bafelokati kabatifahli tinkhomo  
 have gila'd<sup>214</sup>, you speak softly because they have gila'd<sup>214</sup>  
 kabayi esibayeni. lokubuhlungu umuntu lahamba bese  
 The widows do not go amongst cattle, they do not go  
 uyakubona nyalo ngoba phela umuntu kasagifiwa  
 kraal. The sad thing a person sees as he goes  
 lokwa kugala emalangeni abengiba umuntu, angabe  
 now because a person is no longer convicted, in the  
 nangabe umuntu wenta lokungasiko angibe kutsi  
 past the emalangeni<sup>207</sup> used to convict a person if that  
 yini loku lokwentako ngoba bekwakhina sive kutsi  
 person is doing something wrong, they convicted him as  
 siphile kahle ngenhlonipho. Namuhla ukhanda?  
 what he was doing because a sive<sup>189</sup> was built so that  
 umfelokati ubambe likhuba letinkhabi uyalina  
 it could live well with respect. Today you find a widow  
 awu usondzela etinkhomeni loku tinkhomo  
 holding the hoe of oxen and is ploughing, awu<sup>130</sup> she gets close  
 vole abetsi umfelokati angatibona agege le  
 to the cattle, whereas when a widow saw the cattle, she  
 ekudzeni, leti lasayawubamba likhuba asayawuli  
 would avoid them and go afar. those that she is going  
 ma agilile amnyama atfwele bubi, siswati phela  
 to hold their plough to plough while she has gila'd<sup>214</sup> and is  
 atfwele bubi sowuyawusondzela abegifiwa. kuloku  
 black carrying the evil, that is Siswati<sup>213</sup> actually, carrying  
 nje beku jifiwa laba bakubo kutsi angadzine  
 the evil and would come closer, would be convicted  
 ate ayotolimela ayobamba likhuba khona  
 In this those of her home were convicted that she

kuchinswe, kugaba bekungagatjwa, bantfu  
 never done until the time of kuchinsa<sup>217</sup>. Kugaba<sup>218</sup> people  
 bantwana laba labancane bekatsi nabagabile  
 would not gaba even small children who had gabab<sup>218</sup>  
kukhunyulwe kukhunyulwe konkhe loku kokugaba  
 all that they had been gabab<sup>218</sup> which is clean  
kokuhloba kuzila kwakhona, akahlabeti uzilile,  
 that is the kuzila<sup>217</sup> one does not sing, he  
akagabi uzilile. Umntwana akashaywa ngasikhatsi  
zilas<sup>214</sup>, he does not gaba, he has zilas<sup>214</sup>. a child is  
lesi, ngisho noma ngabe woneni atashaywa  
 not beaten during this time, no matter what wrong  
ubitwa ngunina ambitele edladleni ngoba pheta  
 he/she has done, s/he shall not be beaten, her/his  
angete amngenis echibeni ayokhuluma naye  
 mother calls him/her to a kitchen because she  
emnyale khona, akashaywa ngoba kakufuneki  
 cannot bring him/her to echibeni<sup>219</sup> to talk to him  
kwengeta kukhala etikwekukhala, kute kuchinswe.  
 and warn him in there, she/he is not beaten because  
Nallichiba liyakhonishwa akuhanjwa nje umane  
 there is no need of adding cry upon cry until the  
uhambe emva kwelichiba uhambe ngale ngemva  
kuchinsa<sup>217</sup> time. Even this lichiba<sup>219</sup> is respected, you do  
echibeni kuyakhonishwa nje, akumane nje wente  
 not just go anyhow, or go behind the lichiba<sup>219</sup>, go that  
ukhululeke nom' ukhuluma ukhulume uhahadase  
 side behind the lichiba<sup>219</sup>, it is respected, you do not just  
akwantiwa loko. Akutsetfwa laph' ekhaya,  
<sup>freely</sup> do anything, even when you speak to speak with a  
akutsetfwa kuyakhonishwa kuzilwe, kukhulunyelwa

Footnotes

217 Kuchinsa ; cleanse ritually by spurling  
medicine

218 Kugaba ; to wear adornments or jewelry or any  
such thing ; plough a virgin soil ;  
rely on ; place confidence in.

219 echibeni ; loc. from ichibō which probably  
could be a bed room