

S.O.H.P. MIDWANTWA HISTORNY .01.05.73/20.07./79/05.04.74 9/4

Footnotes

241 Louw's Greek; a place in South Africa

nanqabe atikhumbula kahle, latingoba Soshangane,
 could if one remembers them well, which Soshangane²²¹
 wakha ke lomuti webhiyeni ke. Sekuba yimphi
 conquered and he built the umuti³⁵ of bhiyeni²³⁵. These
 yakhe ke letive latingobite ke. Uyalalala ke ukhite
 five¹⁸⁹ which he conquered became his imphi¹⁷⁵. After
 nakahleti umbuso vele asawubona kughamuke
 he had sited and could see his kingship there appeared
 indvodza batsi ngu mbhosho
 a man they call mbhosho

SN Um
 Um¹³²

MD Mbhosho lo abeyindvuna nakubaleka Zidge
 This Mbhosho²³⁸ was an indvuna¹⁷⁷ when Zidge⁸⁶ ran away
 abalokela Shaka ekuchitsekeni kombuso, ubaleka
 running away from Shaka⁴⁶ in the destruction of the kingship,
 nalombhosho ke Zidge. Nabo ke bedlula lapha
 he ran away with Mbhosho then Zidge. There they passed in
 kuleli kakangwane, lapha bedlula langenhla
 that of kangwane, here they passed on the upper side
 bayawuwel' inkomazi²³⁸ lapha ngenhla¹²³ lapha sitsi kuse Sitinidolobha
 and crossed the inkomazi upper there where we call it
 kuwel' inkomazi bayawushona, baya bayawufika
 is Sitinidolobha²³⁹ crossing the inkomazi and went away,
 kulakamjaji lapha afike ke Zidge akha khona ke.
 until they reached that of kamjaji²⁴⁰ where Zidge⁸⁶ and built came

SN Umhhu
 Umhhu¹³²

MD Nakakhile lapha kamjaji nalendvuna yakhe
 After he had built at Kamjaji²⁴⁰ with his indvuna¹⁷⁷
 mbhosho, mbhosho sowutsengisa ngaye, sowuya

Footnotes

238 mbhosho : personal name

239 Sifinidolobha; lit. the town of blocks; probably
a place across the Nkomagi
river.

240 kamjaji: lit. mjaji's place; Mjaji could
be personal name.

³⁵umuti g ²³⁵Bhuyeni the ¹⁴⁹emabutto are still continuing
andgisa live ngoba phela watsi kube abone kutsi
to stretch the ³³live because after he had noticed that
awu ngiyaphumetela wavela watsi ete ngema
¹³⁰awu I am succeeding he said I will not stop, I
songitawughubeka ngandgise live ngihlasele
will continue to stretch out the ³³live and attack
sibili, ngoba naku kuyenteka.

in the true sense of it, because it is properly done

SN Uke abehlasela ema emafongo
When he attacked the emafongo ²³²

MS E-e
Yes

SD Bobani emabito emakhosi emafongo lowatiko
What are the names of the kings gemafongu you
nje lawahlasela
know of which he attacked

MS O khona, khona ngale nje kukhona emanyembane
Oh there, that side there are emanyembane which
labekhona kuleso sikhatsi kulili wawaghubel
were there at that time, in that he sent them
embili, emanyembane, e rebakogi labase
forward, the emanyembane ²³⁶ and the bakogi ²³⁷ who then
baghamuka enkla sebata ngekwewuka. Rivanyana
came on the upper side and came down. Just small
nje ngoba tatingakahlangani tatehlukene, ngiko loku
twe ¹⁸⁹ because they were not united they were divided, that
wakhandza kulula Soshangane kutihlasela.

is why Soshangane found it easy to attack them.
Tinganyana nje letivanyana umunthu langatibala
These ¹⁸⁹ small twe are quite a number which one can

Footnotes

236 Emangembane : probably a particular clan

237 balogi : probably a particular clan
baloff

lelimphopho
remained.

SN Batsi limpopo River
They say limpopo²³⁵ River

MD Ehhe batsi Limp
Yes they say Limp.

SN Lomfula lowehlukanisa le Rhodesia nentalasifani
The river which divides that of Rhodesia and South^{27/11/19}

MD Kuphela nje
That is it

SN O
Oh

MD E-e
Yes

SN Uze uyawufika le ebalagubhe, ungenis' elwandle
It then reaches that of Delagoa¹⁸⁵ Bay, enters into the sea

MD Uyongen' elwandle, e-e ebalagubhe entasi. E
It is going into the sea, yes at Delagoa¹⁹⁵ Bay down there
ufika¹⁸ lapho ke soshangane tivana letiningama ke
Soshangane^{22/4/11} came there having conquered small¹⁸⁹ towns which
Soshangane lapho sawakha ke umuti wakhe.
are quite a number there and he built his umuti¹³⁵

webhiyeni
of Bhiyeni²³⁵

SD E Bhiyeni²³⁵
at Bhiyeni

MD E Bhiyeni ngumuti wekungala nje lafike wawakha
at Bhiyeni²³⁵, it the first umuti³⁵ which Soshangane^{22/4/11} came and
Soshangane webhiyeni. Owu kawakhile umuti
built at Bhiyeni²³⁵. Owu¹³⁰ when he had built the
webhiyeni enabutfo asale aloku aqhubeka

Footnotes

235 Bhiyeni: one of Soshangane's imiti

follow Soshangane²²⁷ starting with him from here at kangaba katembe. Sihamba naye ke ushaya kangaba²³¹ at katembe¹⁹⁷. We go with him and he is onke lamatfonga lawakhandza akhite lapha beating all the Tsonga²³² he found settled here kusuka khona lapha katembe kibhekaventansi starting from katembe¹⁹⁹ going down and passing kudlula lapha ebalagubhe ngobe phila leli¹⁹⁵ at Delagoa Bay because that of Delagoa Bay is lebalagubhe solo live lematfongo kuye still the live³³ of ematfonga²³² until you reach kuyewuhlaba khona ngesheya kwe limphopho, there across the limphopho²³³. The limphopho is which limphopho lisi libita tsine ngesiswati ngoba we call it in siswati because it is the river ngumfula lesiwati ngesiswati kutsi ngummiti we know in siswati as the ummiti²³³

SO ummiti

ummiti²³³

NO Ngummiti limphopho lenhla nawo emandekela it is the mmiti²³³ the limphopho²³³. On upper end of it the awubita ngekutsi yingulubudzela. Tsine ngala ndekela²³⁴ call it the ngulubudzela²³³. We this side siwubita ngekutsi limpho kutsi ngummiti. Se call it the limpho the mmiti²³³. Thus of lifika muva leli lekutsi limphopho lese limphopho has just come which is spread out landziswa kubhalwa ngoba naba labamhlophe through writing because these whites have written sebalibhale kanyenti ke sekuvele kuma leli it many a times until this of limphopho

Footnotes

231 Kangaba: lit. place of Ngaba; Ngaba could be a personal name

232 Ifonga: (Plur. emafonga) a group of Africans traditionally living along and near the Indian Ocean in the area of Mozambique today and slightly south.

233 Lin, hopho (var. limpopo, Limpopo): probably a river running through Delagoa Bay also known to Swazis as Ummiti; also known to the Ndebele as igwenkudzela

234 Ndebele: Bryant also refers to them as the amadlankosi (the King Breeders)

lapho litiko likukhipha khona. Angigcine ke
 no where where the department passes it out. Let me
 bekunene ngekuti ngemiso ke singakhuluma
 end ¹²³¹ bekunene by saying that in the future we may
 ngalokunye, loku ngoba kumratima loku
 talk about something else this, because this is
 asishese sigcine namuhla, nine beluhlanga.
 more serious, let us quickly end today nine beluhlanga
20.7.73

SN Dlamini sagcina lapha sikhulume ngasoshanga
 Dlamini we ended here talking about Soshangane and
 ne nekuti libevana kanyani namswati netipho
 how they were in good terms with Mswati and the
 labaphana tonu, Soshangane nje sage sambeka
 gifts they gave to each other. We put Soshangane ²²⁹ there
 kaona le kaembe, asewughubeke ke Dlamini
 at kaembe. ¹⁹⁹ can you continue then Dlamini

MJ E-e ndginisa vele sitawuse sighubeke
 Yes ²³⁰ ndginisa indeed we will continue with
 nasoshangane ngobe phela usoshangane nuthulu
 Soshangane ²²⁹ because really Soshangane is great in
 ngekuti ngumnguni, lobuthosi betfu tsine
 the sense that he is ²³¹ a mnguni, our royalty we Swazis
 emaswati bakhiwe ngebenguni. Benguni
 is made out of benguni. The ²³¹ benguni have
 banesigaba lesativata lapha kangwane ngobe
 a known position here at kangwane because
 bebamfu labatal' emakhosi. Ngako ke
 they are people who bear kings. Therefore we will
 sitamlanzela usoshangane sisuke naye lapha

Footnotes

228 nine bekhlanga : lit. 'you of the seed'; see
 nine bekuene

229 Soshangone : a leader of a group of Ndwandwe
 clansmen who escaped from
 Chaka and Zululand in 1821.
 His followers became known
 as Sangane; a brother of
 Zwide.

230 ndzinisa : Surname

and pass it that this is what is good, it would be clear that even the one who does not want it, will e besimiswe libandla lemalamangeni njengoba take it because it is a statute which has been kwakunjalo kugala, umuntu bekutsi vakubonakala formulated by a libandla¹⁷² y emalamangeni²⁰⁷ just as it was kutsi akahambi sona silangeni abutwe kutsi before, if a person was seen not doing the silangeni²²⁷ way uvukhaphi, lumutsi bi turato kokutsi was asked as to where he came from, he would be wo kusho kutsi ngibonakala mine kangisiye e engulfed with fear that ¹³⁷wo it means that I'm walapha kangwane nembala base uyatilungisa seen as someone not from kangwane, indeed he e loko ke bekukhale ke. Amanyalo ke letintfo would correct himself. e that was good, even now the letintfo tifanele ungatsi ngabe tiffola libandla good things are supposed to get a libandla¹⁷² of their lato lilitatisefa sinikwe sitemukele tinjengoba which will sieve them and will be given to us and we tifineka kutsi tibe njalo, ngaphandle kwaloko would take them just as they are supposed to be, otherwise siyawuba solo saphikisana nje onkhe lamalanga, we will always be in a debate every day, I say mine^{ngibi} kulungile loko mine ngitawutembatsela this is good, I will wear what I like, and lengikutsandzako naboya^{naye} atsi loya kubi that one will say such clothes are bad, they lokwembatsa lokunye akunankhlonipho atsi lomunye have no respect, the other one would say it kulungile mine anginenzaba nako ngoba kute is good I do not care about it because there is

Footnotes

250 Inkhosane (rar. inkhosana, inkosana);
plural: amakhosana, izinkosane,
hinkhosana; see glossary

251 LaZidze: lit. daughter of Zidze; also known
as Isandzile; the main wife of
Sobhuza I; mother of Mswati II and
resided at Ludzidzini.

brother down to Soshangane²²⁹ now I do not know
 angati kutsi indlela ngitayiffola yini kodwa
 whether I will get the way but I will go.
 ngitawuhamba. Bayahamba ke bayehla ke
 then went away, they went down they went
 bayahamba bayahamba bahambe bafuna
 and went also searching for Soshangane²²⁹,
 Soshangane bahambe, bafuna Soshangane.
 they went and searched for Soshangane²²⁹. There
 kukhona ke lomunye futsi umguni le
 is also another mguni again, there is
 kukhona lobhale watsi walahleka kodwa
 one who wrote and said he got lost, but he
 akalahlakanga ngiyamati mine
 was never lost I know him

SM ukuphi?

Where is he?

MS uaph' eZikhotheni nguShemane. Shemane
 He is at Zikhotheni²⁴⁷, he is Shemane²⁴⁸. They say
 batsi walahleka akatiwa kutsi washona
 Shemane²⁴⁸ got lost and is unknown as to where he
 kuphi, kodwa Shemane nangw' laph'²⁴⁷
 went to, but Shemane²⁴⁸ is there at Zikhotheni²⁴⁷
 eZikhotheni e useZikhotheni baye bangikhombi-
 e he is at Zikhotheni²⁴⁷ they even showed
 sa ngisho nelingwaba lakhe lapha angewafwa
 me his grave where he was buried, Shemane²⁴⁸
 khona Shemane. Wahamba yena wafika lapha
 He himself went until he came to that of
 kulili lankambeni waphindze wajika wabuyel'
 Nkambeni²⁴⁹ and he again returned and went

Footnotes

247 Likhotheni (variant: Tikhotheni) : a place of the
Ndwandwe people ^{in Shiselweni}; according to
Matsebula it is a village of chief
Ngolotsheni Nxumalo

248 Shemane : was Zwile's heir, whom Bryant
considers as being lost in the
confusion and then begged refuge
from Sobhuga; Ngolotsheni's brother

249 Nkambeni : a place located about 47 km
north-east of Manzini

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BLADSVÆ



Exercise Book Skryfboek

SIZE A4 (237 x 210mm) GROOYTE

Name Naam SBS SERIES TAPE 18
Subject Vak ilbongo a king Sshusa a II
Place Plek BOOK 3 and Sshonocane
at ka Tembe.

Faint Ruling with Margin
Dowwe Lineëring met Kentlyn

JD. 328

lomadzanga

Madzanga²⁴⁵

SN

lomadzanga

This Madzanga²⁴⁵

wa

Madzanga²⁴⁵ &

MS

ngumadzanga wa ngumadzanga wesibili nje lo

It is Madzanga²⁴⁵ & it is Madzanga II this one

SN

Wetsiwa ngaloya

He was named after that one

MS

Wetsiwa ngaloya

He was named after that one

SN

O

Oh

MS

umutswana Zidze longuyena auka kaZulu
 the child of Zidze^{8b} who is the one who came from
 weta watawufika la. Ngilenye ke indzaba ke
 kaZulu⁵¹ until he reached here. That is another story
 luyo kufika kwakhe ke kodwa ke ngilandza
 that of his arrival but I'm merely telling that
 nje kuti nasikhunyane sidluta la ngaleso sikhatsi,
 even Sikhunyane²⁴³ went passed here during that time
 nakusala lomutswana ke Madzanga lapha
 when this child Madzanga²⁴⁵ was left there at
 eBhalekane kuleli laka laka Magagula. Owa
 Bhalekane²⁴⁴ in that of Magagula. Owa²⁴⁶ then
 uphala ke Sikhunyane uti ke ewu
 Sikhunyane stayed and said ewu¹³⁰ this lwe³³ does
 alingenelisi lelive, mine ngitsandza kuyewufika
 not satisfy me, I would like to reach to my
 kumnakethu e entasi kusoshangane, manje

Footnotes

246 Magagula : Surname

He was carried by he was carried by a sive¹³⁹ back to wayawungwatjwa kazulu ngoba vele kwakufanele be buried in kazulu⁵¹ because indeed it was kutsi ayewungwatjwa emakhosini akubo. Uthwakuwa necessarily that he was buried with his kings. He was nguSikhunyana. Utsi ke kube amungcwabe ke carried by Sikhunyana²⁴³. After that Sikhunyana²⁴³ had uyise ke uyajika ke lo Sikhunyana, sowubandzela was buried his father, he returned and followed his bomnakabo, ulandzela Soshangane, wehla khona brothers, he followed Soshangane²²⁹, he went down la

right here

SD kuphi?
where?

MS khona lapha wedluta lapha kulele Bhalikane Right here he went across that of Bhalikane²⁴⁴, he wefike wahlalahlala lapha kulele Bhalikane. stayed shortly in that of Bhalikane²⁴⁴. Because ungani phela ngiso lesikhatsi lesi lapho sekutawu- that is the time when this umntfwanekhosi⁴⁷¹ vela nanqu umntfwanekhosi Madzanga. Madzanga²⁴⁵ would come up. Madzanga²⁴⁵ of 2elze⁵⁶¹ wozidze lowabe angulomncane kodwa sekubekwe who was the youngest but he had be bekwa'd¹⁵⁰, yena ubalike naye nakubalekwa ngoba he ran away with him when it was time to run kubenakala kutsi naba bomnakabo sebefuna away because it was seen that his brothers wanted kutsi babange naye kantsi sive sesibeke lo to quarrel with him whereas the sive¹³⁹ has beka'd¹⁵⁰ this

Footnotes

244 + Likome : a place situated about 49 km
north-east of Manzini

245 Madzanga : Brother of the main wife of King
Sobhuza I, Thandile, and son of
Zulu leader Zwide.

Footnotes

244 Bhalikane : a place situated about 49 km
north-east of Mangini

245 Meidzanga : Brother of the main wife of King
Sobhuza I, Thandile, and son of
the Zulul leader Zwidi.

lapha ngibheke khona. Ngizawuhamba ngize
 there to where I'm going. I will go until I find
 ngintfole, nembala uyamfola ke. Owu uyamang-
 kun, indeed he found him. ¹⁵⁰Owu and ²²⁹Soshangane
 ala nasoshongane, awu mbhosho ulapha, ngoba
 was also surprised, ¹³⁰awu ²³⁸mbhosho you are here,
 phela naye Soshangane yayiyindrana, 'eyayiphits'
 because even ²²⁹Soshangane was an ¹⁷⁷indrana which
 implies le emhlathuze nakuliwa nebakazulu.
 was in command of the ¹⁷⁵imphi there at ²⁴²mhlathuze
^{ngilaphay}Owu ulapha, owu, ^{indrana}indrana ke phela hlangene
 when they were fighting with those of ⁵¹kazulu. ¹³⁰Owu you
 Owu yakha lapha ndvodza uhale, uyahlala ke
 are here, ¹⁵⁰awu I'm here, ¹⁷⁷indrana actually having met,
 nambhosho ke kuyakhibikwa ke. nabahleti ke
¹³⁰Owu build here man and stay, then ²³⁸mbhosho stayed
 nambhosho, awu khambe khambe kuye
 and settled. While they were sitting with ²³⁸mbhosho, ¹³⁰awu it
 kughamuke umntwana lidze Sikhunyana.
 went on and on until the child of ⁸⁶lidze came,
 Sikhunyana longuyena abenaye lidze, empelemi
²⁴³Sikhunyana, ²⁴³Sikhunyana who was with ⁸⁶lidze, actually
 nguye lowalahla uyise lowalahla lidze, ngoba
 he is the one who buried his father in ⁸⁶lidze,
 lidze wafela le e ngalaphi' entlasifani kulo
 because ⁸⁶lidze died there in South Africa, in that
 lela laka mjaji

of ²⁴⁰mjaji
 SN laka mjaji
 that of ²⁴⁰mjaji

M.D. wafwalwa, wafwalwa sive wabuyiselwa

Footnotes

242 Mhlathuze: probably refers to the river which is a tributary of the Great Usuthu river, it begins in the south-central portion of Swaziland and flows north-easterly until it joins the main river six miles west of Big Bend; probably there is a place called Mhlathuze across the border along the river called Mhlathuze.

243 Sikhunyana: the son of Zidze; brother of Soshangane

mbhosh²³⁸, Mbhosh²³⁸ then made a sell out of him, he then
 kumjaji uyawufuna tindlela tekumtsengisa,
 went to m²⁴⁰ to look for ways of selling him out to
 kutsengis inkhosi yakhe Zidge. Euru nakur¹³⁹
 sell to king Zidge, Owu¹³⁰ when that has been
 loko kutsi Mbhosh²³⁸ went into lenje uyabona
 heard that mbhosh²³⁸ is doing such a thing, he
 kutsi i-i akatusuwulungelwa sowuboniwe
 (mbhosh²³⁸) saw that no, nothing will go well, he has
 kutsi ngye sigangi losamtsengisa kumjaji,
 been seen that he is the impudent person who is selling
 uyabaleka ke mbhosh²³⁸, sowusuka ngale lapha
 loko (Zidge) to m²⁴⁰, then mbhosh²³⁸ ran away, he then
 sesifsi lamukha kusentalasifani kutleli le
 left from that side which we today call it is at
 e Louw's Greek

South Africa in that Louw's Greek²⁴¹

SN O khona

Oh there

MD Leli le Louw's Greek

That of Louw's Greek

SN khona kamjaji

there at m²⁴⁰

MD Selaka lalisapho fwe ngumjaji liso sikhatsi. nango

It is now of, it was ruled by m²⁴⁰ in that time. There

ke ehla ke abaleka ke swete ufuna Soshangane

he went down and ran away looking for Soshangane²²⁹

utsi njengoba ngeva kutsi Soshangane naye

he says because I have heard that Soshangane²²⁹

sowesuka^{naye} kaZulu ngitaye ngimfole le entasi

himself has also left from kaZulu I will find him down

Footnotes

257 Singawunguru ; Any 'stinging' thing ie, causing a
burning irritation of the skin, as
a nettle, certain ants, or blistering
medicaments; show a sharp
'inflammable temper'; fly
immediately into an angry
passion, as some very short
tempered persons who are not to
be touched.

258 emabhansi ; a type of dogs with some ^{white} spots
on their bellies.

towards the front, ¹³⁰ awu he then moved away from
 esayakwaka ke waka Mandlakazi. ~~Naka~~ batsi
 here at built at kamandlakazi²⁵⁴, where those of
 laba balamuhla ngumanjakazi
 today say it is Manjakazi²⁵⁴

SN 0

Oh

MO njenganawufika le ephuthukezi nje bawu
 Just as you come to ephuthukezi²⁵⁵, they, you
 yawuva batsi kamanjakazi, kamanj.
 will hear them saying kamanjakazi²⁵⁵, kamany.

SN kamanjakazi
 kamanjakazi²⁵⁵

MO ngumandlakazi, yawakha ke waka Mandlakazi
 It is Mandlakazi²⁵⁵, he then built that of kamandle-
 ke ngobe phela unemandla lamakhulu vele
 kazi²⁵⁵ because really he has ^{great} power and is
 uyabonakala five tonthe tyabona kutsi
 recognised, all ¹⁸⁹ five realise that power that
 emandla lalapha kusoshangane ayavutsa, ngoba
 are at Soshangane²²⁹ are burning because he
 nangn ubatsa konkhe, nakakhile utsi utsi
 takes everything, when he has built, you then
 uyeva uva kutsi ¹³⁰ awu ¹⁰⁷ hha, right here, you have
 lapha nje wakhe edvutane e nallnye inkhosi
 built next to another king, another king
 na, leny' inkhosi libito layo lelingu Nxaba na
 his name is Nxaba. awu¹⁵⁰ I have built
 awu sengakhe edvutane na Nxaba njalo, Nxaba
 next to Nxaba²⁵⁶ again, Nxaba²⁵⁶, I know him

Footnotes

254 kamandlakazi : kaManjakazi is also its other name; lit. at the place of the mighty seed, or power; the kraal of Sijiyisa who was the father of Mapita; Mapita was the father of Zibebu; it was also Soshangane's royal residence.

255 ePhuthukezi : variant: ePutukezi; can either refer to Mozambique; or Portugal

256 Nxobca : according to Matsebula (p. 28) he was one of the independent Nguni groups which moved northward during the reign of Shaka in the early nineteenth century; he was also a Zulu general of the Msane clan who moved along the western foothills of Lubombo, along the eastern part of present-day Swaziland, before descending to the eastern foothills of the range (p. 24)

ufike uyangena ke naye lapho ke, ngabe
 other that side, he also got in there, we cannot
 sisamlandzela ke. Uyasala ke Soshangane
 follow him now. Soshangane²²⁹ then remained
 la utsi enu laph' eBhiyeni ngihleti kabi
 and said ¹³⁰ uwi I am not well settled here at
 angikhweshe. Uyakhwesha

Bhiyeni²³⁵, let me move away. Then he moved away.

SN LeBhiyeni utsi yakhiwe kuphi

where do say this Bhiyeni²³⁵ is built?

MD ngumuti wa waSoshangane phela wokugala
 It is the ³⁵ umuti of Soshangane²²⁹, the first one

SN la kaTembe

here at kaTembe¹⁹⁹

MD Sewusukile phela kaTembe seurule entasi

It has moved from kaTembe¹⁹⁹ it is down there

kulakaGasa njengoba sesisho siki lakaGasa

in that of kaGasa²⁵³ just as we say that that of kaGasa²⁵³

SN Wo nowuwele le lomuti

¹³⁷ Wo it has crossed the mmiti²³³

MD usengakawuveli ummityi ungala kwawo

It has not crossed the ²³³ ummityi, it is this side of

kodwa ke usedvutane ne mmiti

it but then it is next to the mmiti²³⁵

SN O

Oh

MD E-e, lomuti weBhiyeni. Utsi ke kangente

yes, this ³⁵ umuti of Bhiyeni²³⁵. He said let me

angisuke kulendzawo ngikhweshe ngikhweshele

more away from this place, let me move away

embili enu uyakhwesha ke lapha . . ke

Footnotes

253 kaGasa: lit place of Gasa; probably a place
around Magudu, or around Selagoa Bay

Soshangane said ²²⁹ awu ¹³⁰ of course my brother is
 uyaganga Sibili nembala, awu nembala ke
 really an impudent person, awu ¹³ indeed, it then
 bese ke nyesukelana ke, hhawu vele atsi ke
 attacked each other hhawu ¹⁴⁵ then Soshangane ²²⁹
 Soshangane ningabombulala Sikhunyana,
 said, you must not kill Sikhunyana, ²⁴³ go to
 hambani nilwe nemabutfo akhe etowuhamba
 fight with his emabutfo ¹⁴⁹ so that he can go and
 esuke la. Nembala ke abambulalanga, wesuka
 leave from here. Indeed they did not kill him, then
 Sikhunyana wahamba kube ehlulwe ngoba
 Sikhunyana ²⁴³ left and went away after he had been
 wehlulwa vele, uwela ke lomfula ke Ummiti
 defeated because he was really defeated, he then crossed
 lesisi Limpopho lamuhla
 this ummiti ²³³ river which we call it Limpopho ²³³ today

SN Um

Um ¹⁵²

MD Uye uyawufika, uyawuwela liZambesi, uye
 until he reached he crossed the Zambesi ²⁵² river, he
 u jenyuka sewuyawuhlanguana ngale ngenhla
 went up to meet up that side, he met with
 uyawuhlanguana nebaka Mzilikazi, mzilikazi
 those of Mzilikazi ⁹⁵, Mzilikazi ⁹⁵ also the one
 phela naye lobalike le
 who ran away from there

SN Wo naye lobalike le kushaka

Wo ¹³⁷ the one who also ran away from Shaka ⁴⁶

MD Lobalike le kushaka, sebatfolana ngale

The one who ran away from Shaka ⁴⁶, they found each

Footnotes

252 Zambesi River;

Soshangane utsi hewu a ngibona lapha
 Soshangane and said hewu I see here during
 ebusuku lamuhla ngibona imphi ita isuka
 the night today, I see the imphi coming from
 kaSikhunyana ite yefika laph' ekhaya nje
 Sikhunyana's place until it came to this home
 solo ngiyibuka ngiyilandzela yimphi ya
 still watching it and following it the imphi
 Sikhunyana, Sikhunya a vele seurtaurigita
 of Sikhunyana, indeed Sikhunyana will cause
 tigo. Atsi Soshangane khawu uyibonile
 damage. Soshangane said khawu I did you
 sibili sibili, ngiyibonile singawubona nje
 really really see it, I have seen it, we can even
 umbhodvu wayo lapho ibambe khona, awu
 see it, pathway where it had gone, awu we can
 singawubona vele asambe ngiyeyi, mbisa
 see it, let us go and me show it, let me show
 ngiyokukhombisa. Nembala bayesuka uyefika
 you. Indeed they went and came to the
 lapha esangweni khona li ebhiyeni, naku
 gate way gigit there at bhiyeni, this where
 lapha bebahamba khona, awu nembala ke
 they have been walking, awu indeed then,
 bahambe nasoshangane ke sebahambe babuka
 they went with Soshangane at the same time
 lembhodvu kutsi usukaphi, uye umbhodvu
 looking at the pathway as to where it starts, until the
 uyowangena ekhaya kaSikhunyana. Atsi ke
 pathway came to the home of Sikhunyana. Then
 uSoshangane ke awu kantsi umrakethu

awu¹³⁰ realised that e¹³⁸ things are going wrong
 kuyangonakabela kepha ngitakwentenjani. Abese
 but what am I to do. He then collected the
 ubutsa ke litive letincotjiwe ngate, utfola
 conquered five¹³⁹ that side, he found a number
 of men from them and said help me here men
 madvodza asahambe¹⁴⁰ le lapho sekwakhe
 let us go there where Sikhunyana has built, to
 Sikhunyana khona ekhaya kakhe, sitawufika
 his home, we will arrive there, and then we will
 sifike sisuke esangweni sivule umbhodvu
 start from the gate way and open up a pathway
 wendlela ebusuku, sivule umbhodvu wendlela
 during the night, we should open the pathway
 uye uyewungena ebhiyeni. E ngitabesengiya
 until it reaches at Bhiyeni²³⁵. E¹³⁸ I will then go
 mine lenkhosini sengiyawubika
 to the king to report.

SN Kulo Soshangane

To His Soshangane²²⁹

MD Kulo Soshangane. Nembala ke emadvodza
 to His Soshangane²²⁹. Indeed the men agreed to
 ayavuma ke ayewuvula umbhodvu uye
 open up the pathway until it entered in the
 yawungen' ekhaya ebhiyeni emfani wa
 home at Bhiyeni²³⁵ in the umuti of Soshangane²²⁹
 Soshangane, Ekuseni ngetingweti lokwa
 very early in the morning while it is still
 kusemnyama sowukhona mbhosho enkhosini
 dark these came mbhosho²³⁵ to the king

owu utangibulala ngenta njani na Owu
 wrong) ¹³⁰owu he will kill me, what must I do. ¹³⁰Owu
 alitfole lisu mbhosho aye kusoshangane.
²³⁸mbhosho got a trick and he went ²²⁹Soshangane. He came
 Afite atsi kusoshangane awu wena
 to ²²⁹Soshangane and said, ¹³⁰awu ¹⁸³wena wekunene
 wekunene lapha e ngita nje ngita ngobe
 I have come here, I have come because I have
 ngibona sekunemntwana lapha Sikhunyana
 seen that there is ¹⁵⁴unntwana here ²⁴³Sikhunyana
 e Sikhunyana ngumntfu lomubi e ngumntfu
²⁴³e Sikhunyana is a bad person e ²⁴³Sikhunyana
 lomubi Sikhunyana ungunntfu lohamba
 is a bad person, he is a person who walks
 engabonwa unjengesitfuti, ungete wambona
 unben he is like a shadow, you may not see
 kantsi sowakhona. Uyakwetsa ke, yakwetsa ke
 him whereas he is there. He told it, he told it
 wafaka netibi phela, atowubulawa
 and he added garbage, so that he could be killed.

SN atowubulawa
 so that he could be killed

mΔ Owu etsi Soshangane hawu Sikhunyana
¹³⁰owu ²²⁹Soshangane said ¹⁴⁵hawu ²⁴³Sikhunyana
 ungakhuluma ngasikhunyana kona nangabe
 you can talk about ²⁴³Sikhunyana, even if I do not
 bantfu ngingabetsembi ngingeze ngingete ngetsemba
 trust people, I may not trust ²⁴³Sikhunyana the
 Sikhunyana lomntwanenkosi, owu uyahlanya
⁴⁷unntwanenkosi ¹³⁰owu you are mad you ²³⁸mbhosho
 wena Mbhosho. Awu abone Mbhosho kutsi e

kingship of Kangwane by that time, he remained with habengum nabefika lapha nje befika befik' his sister, this Lidze⁸⁶. When the berguni⁸¹ arrived here, ekhaya. nabo laba beZikhotheni befika they arrived at home. Even those of Zikhotheni²⁴⁷ came balandzela intfombatana leyendza following a girl which has been married.

SN loTsandzile

This Tsandzile²⁵¹

MS loTsandzile. Owu nempela ke ahambe ke This Tsandzile²⁵¹. Owu¹³⁰ indeed then Sikhunyana²⁴³ went Sikhunyana ayawufika kusoshangane. atsi and came to Soshangane²²⁹. When he just utsi dlibi akhandze nangum bhosho, hawu arrived he found this mbosho²³³, hawu¹³⁰ mbosho²³³ Mbhosho ula lesigangi, atsi utsi dlibi mbosho is here the impudent one, when Mbhosho²³³ realized atsi hha ngafa ke mine, sewulelapha Sikhunyana he said hha¹⁰⁷ woe unto me, Sikhunyana²⁴³ is now njengoba Sikhunyana uyati yonkhe indzaba here, and Sikhunyana²⁴³ knows the whole story yekubalika kwami le kutsi about me running away from there that

SN kadulu

Kadulu⁵¹

MS le ka kamjaji

there at kamjaji²⁴⁰

SN kamjaji

kamjaji²⁴⁰

MS kutsi ngabalika mine le kamjaji sengonile that I run away from kamjaji²⁴⁰ after having done

emuva

back

SN buyel' emuva wo
go back wo¹³⁷

MD Wase uhlala lapha kumnakabo ezikhotheni
He then stayed with his brother at Zikhotheni²⁴⁷
sewuyakha Ukhona nje inkhosane
and built, he is there, the inkhosane²⁵⁰ of
yashemane ngushemane wesibili lolokhona
Shemane, he is Shemane II, the alive one,

SN Umhhu
Umhhu¹³²

MD Ehhe. bayehluka ke shemane ubuya la
yes they separated, Shemane²⁴⁸ came back here,
emuva Sikhunyane uyaghubeka Zidze
Sikhunyane went ahead, Zidze^{sb} remained at
uyasala lapha enkambeni. Nango ke
nkambeni. There is Sikhunyane²⁴⁹ going down
Sikhunyana ke ehla ehla ehla
down, down

SN Zidze, ngingakuhlabi lulwimi, Zidze ngulolotata
Zidze^{sb} let me not pierce your tongue, Zidze^{sb} is the one
uLaZidze, lolal' uLaZidze
who bore laZidze²⁵¹, who bore laZidze²⁵¹

MD Zidze ngulotal' uLaZidze phela nje lomadzanga
Zidze^{sb} is the one who bore laZidze²⁵¹, actually this
loku asala la usala ngoba nans' indlovukazi
madzanga remained here because there is an
ngijo le kiphike lesi sikhatsi umbuso waka-
indlovukazi¹³³ which is the one who was handling the
ngwane, usala kudzadze wabo, loZidze

- Yes taking the direction up to manyika²⁶⁷
- DD sekuba nguliphi ke lelo?
which is that one now?
- MD lemanyi. Manyikaland
that of manyi. Manyikaland²⁶⁷
- DD emanyikaland
at Manyikaland²⁶⁷
- MD emanyikaland nasekushiwo njalo lamuhla
at Manyikaland²⁶⁷ so said today, in the live³³
eveni lemnyika kudlula lapha ekhodesia
of manyika²⁶⁷, passing over Rhodesia, on the
enkha sibili
extreme north
- DD O
- Oh
- MD Empeleni e Nxaba waye wefika emalawi
Actually Nxaba²⁶⁶ eventually came to Malawi
Zwangendaba use Malawi, basala angitsi
Zwangendaba is at Malawi, they remained, let
basal' ekhodesia, basal' emalawi, waqhubeka
we say they remained at Rhodesia, they remained
waya wafika kunali lesenisi lamuhla
at Malawi, he went ahead until he came to the
yitanzania kwakutsiwa yitanganyika kadzeni
one you today call it Tanzania in the past it
uyabattola ke lapho, solo ngemaswati nje
was called Tanganyika, you find them there, they
lababebalika naZwangendaba lowabesikhulu saka
are still Swazis who ran away with Zwangendaba²⁶⁰
Sele lapha emkhuze, ngoba lelive letfu ngesiswati
who was a Sele²⁶⁹ chief there at Mkhuze⁷⁹, because

Footnotes

267 Manyika : also known as Manyikaland;
probably a place situated on the
extreme north of Rhodesia (Zimbabwe)

268 Tangania : also known as Tanganyika
before

269 Sele : surname

MD Ngake ngakhuluma ngabo kugata kuphela nje
 I once talked about them before, that is it
 ridzinisa. Umbuso wamunomthapha wechiffwa
 ridzinisa. The kingship of Munomthapha was
 balozi, umbuso webalozi sowuchiffwa ngemabwati
 destroyed by balozi, the kingship of balozi was then
 nebalozulu lokusho kutsi nguzwangendaba na
 destroyed by the Swazis and those of kazulu which
 mzilikazi

SN Asesime lapho kwanyalo Dlamini siyawabuye
 Can we stop here now Dlamini, we will
 siyiqhuba
 continue

MD Wena wekunene, wena wekunene.
 Wena wekunene, wena wekunene

SN Yebo ke Dlamini bowuyibeke lapha
 Yes then Dlamini you had put it to
 ku Soshangane hm besiki Soshangane
 Soshangane hm we were at Soshangane

MD Um - um besiki Soshangane naka ahlasele
 Um - um we were at Soshangane when he
 asagoshe nabomnakabo
 attacked and had chased away his brothers

SN bonxaba
 Nxaba and others

MD bonxaba nabo Zwangendaba
 Nxaba and Zwangendaba

SN um
 um

MD E - e balibhekis' enhla kule manyika

Footnotes

266 Hm : non-word, used to refer to 'is it so
or what!'; used when you are
uncertain about a particular thing.

Soshangane until he came to m²²⁹zilikazi, it is ngabo nje gho bozwangendaba kamzilikazi ²⁶⁰ and m²⁶⁰zilikazi who labacitisa umbuso webatoti destroyed the kingship of batoti ²³⁷

SN Laba se Rhodesia

Those of Rhodesia

MS eRhodesia umbuso webatoti wacitfwa ne

In Rhodesia the kingship of batoti ²³⁷ was destroyed nekubheleni nje kwebelumbi labefika kuleto wen in writing of the whites who came during tikhatsi babhala batsi umbuso webatoti

those times, they write that the kingship of batoti ²³⁷ wacitfwa ngemabwati nebakazulu, kushiwo was destroyed by the Swazis and those of kazulu, bomzilikazi nazwangendaba. Fike ke bayawu-referring to m²⁶⁰zilikazi and zwangendaba. They came citisa ke kantsi Chabo batoti lombuso

and destroyed it, and these batoti ²³⁷ have taken this bawutsatsa kuMunomthapha, uMunomthapha kingship from Munomthapha, ²⁶⁴Munomthapha

SN Munomthapha

Munomthapha ²⁶⁴

MD nguyena advume kakhulu ke lowo umbuso

He is the most famous one, Munomthapha ²⁶⁴ is wakhe ^{munomthapha} ngoba wawumkhulu kakhulu ngulapho chieftainship because it was very great, it is kudgabirka tonthe litivanyana litibambo lamuhla

where all the small ¹³⁹five which are Bambo today

SN Um ²⁶⁵wake wakhuluma ngabo kugala

Um ¹³²you once talked about them before

Footnotes

264 Munomthapha; also known as Matalatala, probably was one of the ^{early} Bembo-Nguni leaders

265 Bambo: "Northern Nguni clan, to differentiate from some of the Nguni dwelling further south, such as the Zulu. They lived in the area between Delagoa Bay and the Lubombo mountains." (Grottel's p 10-11)

Footnotes

264 Munomthapha; also known as Matalotala; probably was one of the ^{early} Bembo-
nguni leaders

265 Bambo: "Northern nguni clan, to differentiate from some of the nguni dwelling further south, such as the Zulu. They lived in the area between Delagoa Bay and the Lubombo mountains." (Grottel's p 10-11)

- MD Sekulandzela ke yena ke Nxaba, bahambe
 Then Nxaba²⁵⁶ followed, they khonta¹⁶⁸ along the
 bakhonta ke, uyendlula. Sekuta Zwangendaba
 way, he passed on. Then came Zwangendaba²⁶⁰,
 Zwangendaba naye ubalika khona ngala
 Zwangendaba²⁶⁰ also ran away from this side
 kaZulu kodwa ke Zwangendaba abengesise
 from kaZulu⁴⁶, but Zwangendaba²⁶⁰ himself was not
 wakaZulu. Zwangendaba abeliswati, utalwa
 g kaZulu⁴⁶. Zwangendaba²⁶⁰ was a Swazi. He is
 nguNgwanya
 begat by Ngwanya²⁶¹
- SN Ngwanya
 Ngwanya²⁶¹
- MD nguNgwanya
 It is Ngwanya²⁶¹
- SN Hlatshwako
 Hlatshwako²⁶¹
- MD kuphela nje ke
 That is it
- SN Wo
 Wo¹³⁷
- MD utalwa nguNgwanya e baStamini, ba
 He is begat by Ngwanya²⁶¹ & they are g Stamini¹⁴
 Sidwabasilutfuli badzabuka kuSidwabasilutfuli
 They are g Sidwabasilutfuli, they dzabuka²⁶³ from
 Ubalika nemabutfo ke naye, to Zwangendaba
 Sidwabasilutfuli. He²⁶² ran away with emabutfo¹⁴⁹, this
 uye yawungena naye uzula khona ngale
 Zwangendaba until he came and wandered to
 kuSoshangane, uye yawufika kuNgilikazi

Footnotes

260 Zwangendaba : According to Matsebula (p 28) he was one of the great and powerful leaders of the independent nguni groups during the reign of Shaka in the early nineteenth century. His headquarters was on the lower Limpopo River; he was a Tsele chief at Mkhuzi

261 Ngwanya : could be a personal name; was the father of Zwangendaba; also used as a sinanetelo of the Hlatshwako surname

262 Sidwabasi'lutfuli : Sidwaba refers to women skin-skirt, lutfuli refers to dust; lit. skin-skirt which has dust on it; was one of the early Bembo-nguni leaders

263 dzabuka : lit. ideo. of tear; but can also mean originate

he said I will never back back, then he went
 ummiti, nango emuka Nxaba, emuka kokuphela
 crossing the ²²³ummiti, there is Nxaba going away, he went
 kokuphela kokuphela Nxaba nje utawukhandza
 away for good, Nxaba²⁵⁶ would find in that of
 kutsi le kuleli laseMalawi utawakhandz
 Malawi, he will find the Swazis. E¹³⁸ in that
 emasweti. E kuleli laseMalawi utabakhandz
 of Malawi he would find those, Kazulu⁵¹,
 bakazulu banyenti kabi
 and they are in quite a big number.

SN ba bayasho vele

They say so indeed

MD Ehhe babehamba ke nalaba labebabalikela

Yes, they were going with those who saw
 Shaka la, ngikubalile nje ngitsi lo wokugada
 away from Shaka⁴⁶ here, if I may count to you that
 nje kuyawufika le

this was the first one to reach there

SN lapha kuseMalawi khona, eNyasaland
 where it is Malawi, at Nyasaland²⁵⁹

MD lapha kuseMalawi khona, nguye lo Sikhunyana

where it is Malawi, it is this Sikhunyane²⁴³, he
 wendlula ehambe basata ke ngoba bantfu
 passed and went away and they remained because
 bahambe basata bese labanye bayakhonta
 people have a tendency of remaining and ^{they} others
 lapho bangabona buhle bakhona

¹⁰⁸Khonta Ukhosi after seeing the beauty of that place

SN Um

Um¹³²

Footnotes

259 Nyasaland: lit. land of Nyasa; also known
as Malawi

loku ngiyamati naye ngilowabaleka le kazulu
 he is also the one who ran away from kazulu
 wabalekela Shaka, futsi singawungu⁵¹
 he ran away from Shaka⁴⁶ and he is²⁵⁷ Singawungu
 semfokati akalwi ugila tiga sengitawutsini
 fellow, he fights in a strange way, what am
 ke nyalo, iyisuka ke. Abu tibambane ke
 I to do now, it then started (fight) ¹⁵⁰ Abu they fought.
 tibambane ke tibambane naxaba, nxaba
 and fought and fought with nxaba²⁵⁶, nxaba²⁵⁶
 akayikhohlwa leyomphi kwaba ngungiqomqigo
 never forgets that impi¹⁷⁵, it became a very strong
 wena lowati emabhansi, ingabe kusatiwa
 one, if you know the emabhansi²⁵⁸, I wonder if
 yini kutsi emabhansi yini
 people still know what the emabhansi²⁵⁸ are

SN letinja
the dogs

MD emabhansi kuphela nje ke uyati wena usel'iswaki
²⁵⁸ emabhansi that's all, you know, you are still a
 emabhansi, nabambene ngetindlebe kudginge kute
 Swazi, the emabhansi²⁵⁸, if they had got hold of their ears
 kulandwa emanti kutokwetsiwa endlebeni
 water needed to fetched so that it would be poured
 into the ear.

SN kutokwetsiwa
to be poured

MD babambane naxaba nasoshangane kushise
²⁵⁶ nxaba and ²²⁹ Soshangane got hold of each other in
 phansi aphunyule nxaba kuphunyula kwakhe etsi
 a hot atmosphere, nxaba²⁵⁶ escaped, after he had escaped
 ewu angibhiki nemuva. Nango ke ashaye awela

Footnotes

276 tintsintana } a far distant and unidentified
sitsintana } object; can also refer to a
sitsihti } shrub.

mine nje ngekwami e nayindlela yokwekutsi
 explain, as far as I know e⁸¹ this way of us sitting
 namuhla sesihleti sidzangerie, e sewuva
 satisfactory, e⁸¹ you now hear a person crying
 ununtfu akhala atsi ngiyahlupheka, ke ughaze
 and saying I suffer hardship, can you explain
 ngebumatima lobabuhlangana nalabantfu kuleto
 about the hardships which these people met during
 fikhatsi bavula bavulela tsine kokutsi size
 those times when they made a way for us^{so} that we
 sitowudzangama sibe nje.

could be satisfied just as we are

MD Ewu kusho kudzangama phela. Ungete
 Ewu it means satisfaction indeed you cannot
 wakulinganisa kuhlupheka kwalamuhla nalokwa
 compare today's hardship with that one

DD Um
 Um³²

MD Uma utsi uyakulinganisa utawukhandza
 If you try to compare it you will find that
 lokwekutsi asibusi nakadzeni, asibusi nje nakadzeni
 we live so comfortably, we live very comfortably
 tsine balamuhla, uyati kutsi bantfu balamuhla
 we of today. So you know what kills today's
 babukawa jini, babukawa tingulo tabo. Kugala
 people, they are killed by their sicknesses. In the
 ngabe ungabe lo sihleti lapha nje awati kutsi
 just as we seated here, you would not
 seyikhona Seyingene
 know it has come and has started to fight

DD Seyingene

when they are indeed

MD Vele besuka la bahamba baya le ngesikhatsi
 Indeed they came from here and went there during
 senyakanyaka emaxhoza lasaze asibita ngekutsi
 the time of great commotion, the time the Xhasas
 sikhatsi semfacane, sikhatsi sekunyakatisa tve
 now call the time of mfacane, the time of disturbing
 la kubhidlik' imibuso kubalike kwentiwenjani
¹⁸⁹ tve here, chiefdoms being destroyed and they ran
 batsi bona sikhatsi semfacane. Satamatisa lapha
 away and did whatsoever, they refer to it as the time
 entasi kwaba busakasaka. Uyawuffola nje
 of mfacane²⁷⁵. It disturbed in the south and people
 njengoba ngisho emaswati enla lonkhe lili
 got scattered all over. You will find just as I say
 lasenbla kubheka le enyakatfo
 that the Swazis filled all that up there going northward

DD Nawo asahamba avula tindlela

They also moved and opened up ways

MD Nawo asahamba ahamba avula tindlela,
 They also moved and moved and opened up away
 njengaye nie Soshangane nakavula lendlela
 just like Soshangane³²⁹ when he opened the way
 aya lapha kaGasa ayakwakha lomuti wakhe
 going to kaGasa²⁵³ to build up his umuti³⁵ of
 wakamandlakazi newe Bhiyeni
 kamandlakazi²⁵⁴ and that of Bhiyeni²³⁵

SX Bhiyeni

Bhiyeni²³⁵

DD Singakaghubeki nkhosi bengisatsandza uke uphawule
 Before we continue nkhosi¹³¹ I would like you to

Footnotes

275 mfacane (variant: mfecane); a word used by Nguni speakers meaning a crushing of peoples; the Sutu call it difagane; refers to the period in the 1820's and later when African peoples throughout southeastern Africa fled from the wrath of the Zulus, especially when under their great leader Shaka. (Grotper p. 27)

SN wo ngulowo wase utakhela bakhe bukhosi, ngulowo
 wo¹⁵⁷ one then built up his own chieftaincy, and
 utakhela bakhe bukhosi

that one built up his own chieftaincy

MD e-e. Labo nje nyawubakhandzo kutsi bayasho
 Yes. You will find those saying that we
 kutsi tsine singemaswati sadgabuk²⁶³ eswatini.¹⁸⁶
 are Swazis, we dzabuka²⁶³ from eswatini¹⁸⁶

SN kusuke baginisile²⁷⁴ kani lamanyase natsi lapha
 So these emanyase²⁷⁴ have been telling the truth
 'mine ngiwakamaseko'
 when they say 'I am of Maseko'²⁷⁰

MD kuphela
 That is it

SH Sitsi tsine hawu¹³⁰ gha bayatikhuhla, nje^{nyawubakhandzo}
 Then we say hawu¹³⁰ no they are just identifying^{nyawubakhandzo}

MD Baginisika kakulu sibili, basho liginiso
 They are very truthful, they are saying the truth

SN kantsi umuntu wakamaseko sibili²⁷⁰
 whereas a person is actually of Maseko²⁷⁰

MD e-e
 Yes

DD O e uyatsintsa nje Nzomba luyondzaba
 Oh e⁸¹ you are just touching Nzomba that story
 yokwekutsi baye batsi ngiwakamaseko sibike
 that they usually say, 'I am of Maseko' and we
 size silale phansi

laugh until we sleep down

MD e e e
 e⁸¹ e⁸¹ e⁸¹

DD kantsi vele

Footnotes

274 emanya se : people of nyasaland (Malawi)

Footnotes

374 emanya se : people of Nyasaland (Malawi)

find
a district which says we, the whole of that
district singemaswati sakhe lapha ngoba
district, are Swazis we have built here because
singemaswati, eMalawi
we are Swazis, in Malawi²⁵⁹

DD eMalawi
in Malawi²⁵⁹

MS E-e
Yes

DD Nyasaland
Nyasaland²⁵⁹

MS eNyasaland ngise ngambona nje lomunye
in Nyasaland²⁵⁹. I have just seen one from there
wakhona lowangite longuyena angitekela
who told, who is the one who clearly told me
kahle lindzaba. Wangehlukanisela rebukhosi
this story. He differentiated the chieftaincy to me,
kubanga kwabo, ngilinye ke indzaba ke noko
their quarrel, that is another story that of
leyo e yekubanga kwemakhosi bantfuaba zwa-
the quarrel over chieftaincy by the children.
ngendaba

Ogi Zwangendaba²⁶⁰

DD Um
Um¹³²

MS bomphegeni, nase babanga bukhusi base behlukan'
mphegeni and others, when^{they} quarrelled over chieftaincy
ekhatsi sokuba ngulowo wakha uba yinkhosi
they separated, one built and became king
naloya' naloya
and that one, and that one

nawubheka bnhla kuli malawi uye uyowufika
 when you go north of that of malawi until you come
 eTanganyika bakaTele, bakaZulu, baka mt'ele
 to Tanganyika to those of Tele²⁶⁸, those of Zulu²⁷¹, those of
 bakaSlamini phela Tele nase nase
 mbhete²⁷², those of Slamini¹⁴, really even in in

DD nase Nairobi bakhona

Even in Nairobi they are found

MS nase Nairobi ba, na ngisho nase Madagasca

Even in Nairobi they, when in Madagasca they
 bakhona

are there

DD BakaSlamini

Those of Slamini¹⁴

MS BakaSlamini

Those of Slamini¹⁴

DD Umkhhu

Umkhhu¹³²

Nkhosi bengisafuna nje kutsi mane ngilandzele

Nkhosi¹³¹ I just want to follow this small thing, that

rayinfwanyana. lokwekutsi umfombo wabo

where is their source, do those that are that side

ukuphi, bayawati yini bona laba labangale,

knows it,

Songimane nje ngibutela

I am just asking for

MS Laba labangale nanamuhla loku bayasho kutsi

Those that are that side even today say that "we

"sine singe Swati". Nawufika lapha eMalawi nje

are Swazis". If you come to Malawi you will

utawukhandz' iDistrict e letsi sine tonklee

such people who are Swazis have once, have ngemaswati

Once passed

MO E lozwangendaba longuyena abephets' emaswati
 E this zwangendaba²⁶⁰ who was the leader of the Swazis
 abhetse bakajele yani nje lapha kulili lasekhodisia
 he led those of Jele²⁶⁹, go to that of Rhodesia you will
 utawukhandza bakajele angibati kutsi banganani.
 find those of Jele²⁶⁹ which I do not know their number
 E udhule uyowufika kule Malawi, utawukhandza
 E go ahead and come to that of Malawi, you will
 laba bakamaseko angibati kutsi banganani
 find those of Maseko²⁷⁰ in a number that I don't know
 nebakazulu

and those of Zulu²⁷¹

DD Um

Um¹³²

MO Bakamaseko nebakazulu tibongo, nebaka
 those of Maseko²⁷⁰ and those of Zulu²⁷¹ Sumames, and those
 nebakambhele ngoba phela bakambhele solo
 of mbhele²⁷² because those of mbhele are also Swazis
 ngemaswati laba labalaph' entasi kulakazulu
 those^{that} are down there in that of Kazulu, they
 bebanesi bebanesikhulu sabo bakanye
 had their chief and those of mbhele²⁷² and
 nemaswati bakambhele nemasizi
 emasizi are one with the Swazis

DD Um - um um

um¹³² um¹³² um¹³²

MO Tonkhe leto tibongo temaswati lotafitfolo
 All those are subames of Swazis you will find

Footnotes

270 Maseko : Surname

271 Zulu : Surname

272 Mbhele : Surname

273 emazizi : probably the mzizi people, and
mzizi is a surname

lisika ngemkhuzi khayi laph' eluphongolo.
our ¹³³ live in ²¹³ Siowati cut with the ⁷⁹ Mkhuzi not at ¹⁷⁹ luphongolo

DD O aligcini laph' luphongolo
Oh it does not end at ¹⁷⁹ luphongolo

MD Aligcini laph' eluphongolo.
It does not end at ¹⁷⁹ luphongolo

DD liyendlula
It goes beyond

MD liyendlula, abelapho ke loZwangendaba,
It goes beyond this ²⁶⁰ Zwangendaba of ²⁶¹ Hlatjwako
waka Hlatjwako.
was there

DD Uke watsi lapha wakhluma ngasoshangane
You once said here, you have talked about
kutsi waze wefika laph' eSalagubhe waqhubeka
Soshangane that he eventually came to Salagoo
njoba umbeka lena nje
¹⁹⁵ say and he continued just as you put him there

MD E-e
Yes

DD E kulomfula lotse ngummiti sim. ²³³
E - to the river you said is called Mmiti sim.

MD ngummiti
It is mmiti ²³³

DD ngummiti ²³³
It is mmiti

MD E-e
Yes

DD Manje tibongo fini letikhona lamuhla letijengisa
now which surnames today that show that
Rutsi kwake kwake kuendlula labanjalo laba